

Pope issues encyclical on missions

by Cindy Wooden
Catholic News Service

VATICAN CITY—The primary reason the church engages in missionary activity is not to provide social

services but to issue an explicit call to conversion in Christ, Pope John Paul II said in the eighth encyclical letter of his pontificate.

Within the church today there is widespread indifference to missionary activity, characterized by an attitude that "one religion is as good as another," he said.

The encyclical, titled "Redemptoris Missio" ("Mission of the Redeemer"), was released at the Vatican Jan. 22. It was dated Dec. 7, the 25th anniversary of the Second Vatican Council's Decree on the Church's Missionary Activity issued in 1965.

(see POPE ISSUES, page 31)

THE CRITERION

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United Catholic Appeal is started

by John F. Fink

The new United Catholic Appeal kicked off its campaign for funds last Wednesday night with a new name, new personnel, a new goal, and a new approach. What is not new is the need for money with which to finance what the Archdiocese of Indianapolis does "For All of God's Children," the new theme.

Solicitation for most Catholics in the archdiocese will be Sunday, May 5.

More than 300 people, including most of the priests of the archdiocese and campaign chairmen from almost all of the parishes, attended the kick-off dinner at the Holiday Inn in Columbus Jan. 23. They learned how this year's campaign will be conducted and met the new personnel with whom they will be working.

Father David Coats, archdiocesan vicar general, served as master of ceremonies at the dinner.

Archbishop Edward T. O'Meara was both the first and last of five speakers. He stressed the vigor and vitality he sees in the lay people, priests and religious of the archdiocese. In describing how the archdiocese is increasingly drawing attention from "other areas of the country, he said, "There's success here and things work."

For the first time in the archdiocese, a lay business executive has been appointed to head the campaign. Jerry D. Semler, president and chief executive officer of American United Life Insurance Company, told the campaign workers that the archdiocese "must have our financial support in order for the church to be successful."

Semler announced that the campaign's goal will be \$2.5 million. Among the programs that money will help finance, he said, were the archdiocesan educational system, family development, social justice and all the programs of Catholic Charities that benefit thousands of people, and spiritual growth.

The United Catholic Appeal replaces the Archdiocesan Annual Appeal. Its general purpose is "to establish a sound financial foundation to fund the ongoing needs of

the Archdiocese of Indianapolis and its constituents."

Joseph Hornett, chief financial officer for the archdiocese, told the campaign workers that the archdiocese as a whole is a huge business operation with total assets of \$450 million and a combined operating budget of about \$80 million per year. However, he said, most of that is in the local parishes and schools.

The archdiocese's central office has an annual operating budget of \$20 million, he said, which is fully funded from external sources with the exception of \$4.1 million. Of that, \$1.1 million comes from parish assessments (which he called "the franchise fee), \$1.5 million comes from investments, and the remainder must come from the United Catholic Appeal, he said.

Hornett said that the archdiocese's net loss before bequest income was \$21,000 in 1987; \$362,000 in 1988; \$824,000 in 1989, and \$1,259,000 in 1990 (all fiscal years ending June 30). Meanwhile, he said, the former Archdiocesan Annual Appeal slipped from \$2.5 million with 31,000 donors in 1981 to \$1.6 million with 21,000 donors in 1990.

He said the archdiocese could increase assessments on already struggling parishes, i.e., bequests, or improve the performance of the United Catholic Appeal.

The workers viewed this year's campaign video, titled "United... as One." It was introduced as a tool to be used in the parishes. Each parish will have a copy.

Rick Valdeseri, the new archdiocesan development director, then explained the new approach to this year's solicitation. It will be a "people-to-people approach—people working with other people," he said. Volunteers will make face-to-face solicitations, he said, and it is planned that it will be a one-day campaign on May 5.

He said that, although workers will be given "helped for" figures for the people they will solicit, they are not quotas and "the ultimate decision regarding a pledge is the donor's and the donor's alone."

Valdeseri said that parishes will not have goals as they have had in the past. However, as an incentive, 25 percent of funds raised within each parish will be returned to that parish to meet its own needs—"no strings attached," he said.

Valdeseri also announced that a new Major Gifts section is part of this year's appeal. Selected business firms, individuals and foundations are being solicited in this section.

Tom O'Connell, a representative of American City Bureau, which has been working with the archdiocese as a consultant, then explained some of the "nuts and bolts" of the campaign, including the various papers each parish chairman was given. He also introduced three other representatives of American City Bureau who will be responsible for helping the various deaneries in the archdiocese.

In his closing remarks, Archbishop O'Meara told the workers that they are being asked to supply \$2.5 million of the archdiocesan budget, an amount that he called "the glue that holds us together." He thanked those present for their willingness to work for the archdiocese.



ISRAELI DESTRUCTION—A young boy sits holding his gas mask Jan. 24 in Tel Aviv, Israel, in front of the rubble that was his home before it was destroyed by an Iraqi missile attack two days earlier. For many Israelis this is the first direct experience with war. (CNS photo from UPI-Reuters)

War's victims, conduct are matters of concern

by Jerry Filleau
Catholic News Service

WASHINGTON—As religious organizations geared up to handle Persian Gulf war refugees, Catholic leaders expressed growing concern about the conduct of the war and its effects on innocent victims.

In response to some Catholic and other church officials who argued that going to war was unjustified, President Bush defended his decisions and policies Jan. 28 in a speech to the National Religious Broadcasters association.

He took up the main principles of just war theory in the Catholic theological tradition and addressed them point by point.

To the main argument of many critics, that warfare was not yet a last resort, he answered that "extraordinary diplomatic efforts" to reach a peaceful solution had been "exhausted."

"Secretary of State Jim Baker made an extraordinary effort to achieve peace. . . . And sadly, Saddam Hussein rejected out of hand every overture made by the United States and by other countries as well. He made us just war an inevitable war."

He also defended U.S. conduct in the war, saying that despite "wanton, barbaric bombing of civilian areas" by Saddam, the allied forces "are doing everything possible, believe me, to avoid hurting the innocent."

Iraq's missile attacks on Israeli cities, its massive oil spillage in the Persian Gulf, its apparent mistreatment of prisoners of war and its calls for international terrorism provoked moral condemnation.

Pope John Paul II prayed in his Sunday Angelus talk Jan. 27 that "the tragedy under way not be made still more grave and inhuman with unacceptable actions" violating "natural ethics" and "current international conventions."

The increasing notices about the fate of

prisoners of war and of the danger of a recourse to the weapon of terrorism are reasons for great sadness," he said.

Alluding almost certainly to the huge oil spill in the Persian Gulf that was unleashed by Iraqi forces in the second week of war, the pope also expressed concern that "catastrophic environmental risks" had been added to the war's "enormous" destruction and loss of life.

While most U.S. Catholic bishops reserved judgment on the morality of President Bush's decision to go to war, several publicly opposed it.

Most U.S. bishops, however, followed the lead of their chief national spokesman, Archbishop Daniel E. Piaczyk of Cincinnati, president of the National Conference of Catholic Bishops.

Before the war Archbishop Piaczyk, and many other bishops with him, ques- (see WAR'S VICTIMS, page 32)

Looking Inside

From the Editor: Determining what goes in *The Criterion*. Pg. 2.

Evangelization: More than 150 people attend "Discipleship in '90s" workshop. Pg. 2.

Family perspective: Putting it in church programs and policies. Pg. 3.

Commentary: Modern papal social teaching dawned with "Rerum Novarum." Pg. 4.

Richmond: How three parishes share ministries. Pg. 8.

Faith Alive: How can intimacy be healthy and genuine? Pg. 9.

Wedding supplement: Prepare for a lasting marriage. Pg. 11.

Eye-witness: Reporter describes Baghdad after the bombings. Pg. 32.

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Determining what goes in *The Criterion*

by John E. Fink

Since February is observed as Catholic Press Month, I've made it a practice each year to devote one of my February columns to some aspect of the Catholic press.

Lawrence S. Connor, the retired managing editor of *The Indianapolis Star*, is the inspiration for this column. Not long ago he wrote a column for the editorial page of *The Star* titled "Determining What Goes on the Pages of *The Star*" (similar to the title above). I liked what he had to say because, each week, I have to make the same type of decisions he had to make before his retirement.

My task is a bit different since *The Criterion* is a religious, and specifically Catholic, periodical. I sometimes make decisions on what to cover even more difficult. For example, since the Catholic Church is pro-life and anti-poverty, should we cover all pro-life or anti-poverty events or just those sponsored by the Catholic Church? Should we publicize all peace demonstrations and every effort to help the homeless, or just those with some connection with the Catholic Church?

As a practical matter, we just don't have enough space to cover all events, so we usually have to limit ourselves to those sponsored by the church.

AS CONNOR WROTE in his column, every issue "editors must make a decision on how best to use the limited space in the paper to interest the most number of its readers." In the case of *The Criterion*, this means trying to interest the people in Tell City or Terre Haute or Richmond just as much as those in New Albany or Batesville or Indianapolis.

And this is one place where we still are not doing as well as we'd like to. We probably publish more about

parishes outside Indianapolis taken as a whole than about those in Indianapolis, but not about each parish in the archdiocese. This is for several reasons: First, usually not much is happening in those parishes that would interest everyone else in the archdiocese. Second, if something is happening we don't learn about it and we can't publish something if it's not first reported to us. Thirdly, we never have enough space to publish everything and have to go with what we consider the most important.

There is also this, though. Since it is the see city, more happens in Indianapolis than in other cities in the archdiocese and much, perhaps most, of what happens in Indianapolis affects the rest of the archdiocese. Furthermore, half of the Catholics in the archdiocese, and half of our circulation, live in Indianapolis.

OFFEN READERS DON'T understand why something that is very important to their parish doesn't make the pages of *The Criterion*. A good example is the group of parishes now using the Renew process. In the past we have publicized Renew very heavily, especially during the years when 28 parishes were doing it.

But Renew is basically a process for parishes, with events confined to members of a particular parish. They should, therefore, be publicized within that parish. Only if there is a large group activity open to the public or if a celebrity speaker is scheduled would this be news for the wider community.

Some things aren't news because "everybody's doing it." Just as we don't report that St. Sylvester's Church had Mass last Sunday, neither do we report school registrations, confirmations, classes, honor rolls, graduations, Christmas pageants or other things that happen in every parish. Those things are news for a parish newsletter but not for an archdiocesan newspaper. (Come to think of it, if the priest shortage gets too bad it might be news that St. Sylvester's Church had Mass last Sunday.)

Often timing determines what gets in the paper. Some

weeks there is relatively little happening, so an item gets in that wouldn't during a busy week, might even make the front page. Conversely, some weeks are so busy that items that ordinarily would be on the front page get relegated inside and other items don't make it at all.

We also think it important to keep a good balance among all the things that make up *The Criterion*: local news, archdiocesan news, national and international news, commentary and opinion, instructional and educational material, and various columns. We want you to know what various agencies and offices of the archdiocese are doing. It's important for us to be a forum for an exchange of opinions and points of view.

But if your parish is doing things that would be of interest to the whole archdiocese and it's not being published, it has to be because we don't know about it. We are always on the lookout for correspondents who will keep us informed so we can cover the archdiocese with a four-person editorial staff.

THIS WEEKEND YOU ARE asked to help your parish defray the expenses of making sure you get your copy of *The Criterion* each week. Please do so.

Next week *The Criterion's* postage costs are going to increase, just as everyone else's. In our case, it will cost an estimated additional \$44,000 per year. (It has to be estimated because second class postage is so complicated: We are charged one rate for the weight of the advertising content, another rate for the editorial content, one rate for copies mailed in-county and another for those mailed out-of-county, one rate for those ZIP-coded to carrier routes and another for those not so coded, etc.)

Despite our extra cost, there will NOT be a subscription rate increase this year. We anticipated the postage increase and, thanks to circulation and advertising revenue increases and some cost controls, we will be able to absorb it—at least for awhile.

More than 150 people attend 'Discipleship in '90s' workshop

by Margaret Nelson

"I'm not sure there are many groups in the archdiocese where nearly everyone who signed up would show up on a day like this," Father Clarence Waldon told a group of more than 150 people who gathered for the "Discipleship in the '90s" workshop at the Catholic Center on Saturday, Jan. 26.

In explaining the purpose of the day Carl Lentz told them it was time to begin acting on their evangelization agenda. "We've done everything that evangelize. We're a little afraid to mention the name of Jesus to someone we're afraid will reject us," he said. "We need to be challenged."

Father Waldon, director of the Office of Evangelization, began by asking for prayers for the 400,000 people who will be coming back to the U.S. from Desert Storm. Later he said, "Let us pray that that experience of hardship, difficulties and pain would change people's hearts . . . that it might become salvific pain so that we can have a real army for Jesus back home."

He said that the Catholic answer to the concept of discipleship has been that the priests and laity are members of the body of Christ. But he said much of the focus has been on ordained priests and that there was more interest in what the laity can't do than what they can do.

"We must realize that the priesthood of the laity is a very, very important concept and by virtue of our baptism we are all priests," he said. "Discipleship is really how we live out our baptism."

He said it is "union with God that everything we do is about . . . It doesn't make any difference what our job is, how much money we make or how famous we are, if we have a real union with God we are going to find peace."

Noting that it was not discussed much before Pope John Paul II, Father Waldon said that discipleship gets "to the core of what the church really is."

He said, "A disciple is one who believes what Jesus is teaching and is willing to follow that teaching and do what that teaching is trying to do."

Father Waldon explained that witness, service, and fellowship are all essential. "Our witness does not hold water if we are not serving and not united," he said.

But he said, "You cannot witness to the fact that Jesus is Lord and Saviour unless you know him . . . Until you have met him in prayer, Scripture and meditation, you will not be able to meet him in the sacraments."

"I know a whole lot of people who are going to heaven, but they are living in hell. They don't need to do that," Father Waldon said. He explained their lives would not be without problems, but "It does mean our life is going to be happy and peaceful . . . What we do when we get on our knees should infuse the rest of our lives."

He called for interior change, a "conversion from self-realization to kingdom-realization." And he said, "We have a powerful, loving God who will help us through the change."

Father Waldon called them to "not only witness with our lives, but witness with our mouths . . . share with people your faith." He said, "If the relationship is something real, it just comes up in normal conversation with people you want to know Jesus."

In the afternoon session, Father Waldon used the Last Supper discourses of St. John, showing how everything Jesus said to his disciples then was based on love.

Bill Yeardon announced that the group has been invited for training to "go out two by two" and "bring freedom to the people" in the area of St. Gabriel Parish in Indianapolis.



DISCIPLES—About 150 people sing during prayer and worship at the "Discipleship in the '90s" assembly at the Catholic Center on Jan. 26. (Photo by Margaret Nelson)

Renew the bond of unity with our family throughout the world

Dear Beloved in Christ:

Propagation of the Faith membership Sunday on Feb. 3 is a day on which we can renew the bond of unity with our family throughout the world. When time and distance separate us from those we love, we find ways to let them know we care and are concerned with their welfare. So must we do with our world family, for we are all one in Jesus.

As one of the human family, we can make a commitment to offer daily prayer for our brothers and sisters and we can send gifts to them from time to time. Membership Sunday is a reminder to us to think of others. By affirming our membership we show that we are serious in our concern, for the collection on that day goes directly to help the destitute at home and abroad.

We think of the poor in our cities and in impoverished areas of our land, like Appalachia, and we think of the starving in Bangladesh and Ethiopia. As our thoughts go around the world, we become aware of those who need our help, and we come to realize that we can share a little or perhaps even more with them if we but make the effort.

Our membership in the Propagation of the Faith is a way of sharing. In return, we receive the prayers of missionaries, a remembrance in the Masses of missionary priests, and the gratitude of the recipients of our sacrifices. Most of all, we are carrying out the desire of Jesus to continue his work. He was a missionary, and we are charged by him to be missionaries, too.

Do join today with all who are committed to the worldwide mission of Jesus by becoming a member or by renewing your membership in the Society for the Propagation of the Faith. I pray with you and ask your prayers that all members of our world family may be at peace!

Sincerely, yours in Our Lord,

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



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THE CRITERION

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Giving church programs a family perspective

by Valerie Dillon

Archdiocesan Family Life Director

Quietly, unevenly but inexorably, the world is getting around. There's a new look in family life and we'd better pay attention!

The message is—the American family has changed. For most people, family life no longer revolves around Dad bringing home the bread and bacon and Mom at home caring for the kids. Only one American family in seven now fits that description.

Instead, 80 percent of mothers work outside the home and one-fourth of all households are headed by single parents, usually women. Also, many young couples are choosing to have no children at all and others—2.8 million according to a new

census—live together but choose not to marry.

Because of divorce and remarriage rates, a growing number of families are "blended" (his, hers and ours). Increasingly, too, families are "mixed" religiously, ethnically or racially.

We are an affluent people, yet one-quarter of American children live in poverty. Many families are the "working poor," and a growing number are homeless.

Today's family deals with unprecedented issues and choices: divorce, abortion, teen pregnancy, drug and alcohol abuse, domestic violence, consumerism, a time crunch that weakens the bonds between husband and wife, parents and children. Some sociologists now cite "excessive individualism" as a threat to the family's communal life.

But the good news is, studies show that Americans still hold family life as their most cherished value. And—more good news—the Catholic Church has committed itself to more effectively help families cope with today's problems.

The U.S. bishops have taken a hard and realistic look at family life and challenged church leaders, both clergy and lay, to understand and respond to the new needs of the family.

In their document, "A Family Perspective in Church and Society," the bishops describe the family as being "at a crossroads," caught as it is in massive social change. The document urges pastoral ministers to listen sensitively to families who differ from the traditional model and, recognizing their strengths, to become partners with them in the tasks of rearing and educating children.

In this archdiocese, the responsibility for implementing a "family perspective" has been in the hands of an *ad hoc* committee, the Family Perspective Task Force. Archbishop Edward T. O'Meara charged this five-member team with bringing the message of the U.S. bishops to all archdiocesan offices and ministries and to deanery and parish levels of the church.

Task Force members are Providence Sister Marie Kevin Tighe, director of the Office for Pastoral Councils; Matt Hayes, archdiocesan director of religious education; Benedictine Sister Antoinette Purcell, coordinator of family-centered and childhood catechesis; Rosalie Kelly, former Family Life Office staffer and a parish leader at St. Michael's, Indianapolis; and Valerie Dillon, director of the Family Life Office, who served as task force facilitator.

In May, 1989, the five-member team went to a family perspective training workshop at Regis College, Denver, Col. Out of this came a plan of action and a goal "to work collaboratively to see that family perspective is promoted and implemented in the Archdiocese of Indianapolis."

What have been the results?

Education and consciousness-raising was the chief objective. Through briefings and workshops, family perspective has been shared with Archbishop O'Meara and his staff, with the Council of Priests, archdiocesan agency directors and staffs, and priests and parish leadership from throughout the diocese.

Participants have learned the four elements of the family perspective:

1. **Today's families are highly diverse.** As noted above, the family profiles differ dramatically from earlier days and even from one another, thus needs also differ. Church ministers must respond, not judgmentally, but in more creative and individualized ways. Policies, programs and services need to be modified so they are "family-sensitive."

2. **The family is a "developing system."** This means that when the church tries to reach one family member it must involve other members in that process. Families grow; children are born and mature; relationships change, and these family stages create both growth and

stress. Appropriate support is needed during these normal "crises."

3. **The church and the family must be partners.** No longer do families do everything for their members. They share responsibilities with schools, government, hospitals, social service agencies, the church. These social institutions must understand, respect and communicate with the families they serve.

4. **The family is the "domestic church" and its task is irreplaceable.** Despite changes in the family, it remains the source of life, the place where children first learn of God and love. It carries enormous power to shape the values, behavior and emotional and spiritual health of its members. The family is the seedbed of church and society. This Christian vision of family underlies the family perspective.

What does all this mean in relation to families? What are some practical consequences?

For one thing, parishes are beginning to gather family-related information so they can recognize specific circumstances of their families such as employed mothers, single parent homes, multi-racial and interfaith families, those facing unemployment, those with handicapping conditions, numbers of divorced and widowed, adoptive and blended families, and so on.

Some parishes will seek such information in a census and others through listening processes. Eventually, these questions will be included in the archdiocesan parish profile. The objective will be to know and assist families more effectively.

Another innovation is the family advocate, a person named to sit on boards of education or pastoral councils. This individual's task would be to listen to family needs and to monitor the impact of parish decisions and activities on parish families. The task force developed a role description of family advocate and the family life office will provide more information and training.

On Feb. 8 and 9, some 40 parish staff members will take part in a Parent Education Institute at McCormick Creek State Park, Spencer. Workshop presenters Dillon and Sister Antoinette will provide parenting resources integrated with family perspective concepts. The goal will be to assist parish leaders in supporting parents at all stages of the family life cycle.

Other task force outcomes have included revision of materials to reflect greater family sensitivity, development of a list of printed and audiovisual materials to help parishes implement the family perspective, and inclusion of family of origin and family systems concepts in marriage preparation.

On Dec. 6 the task force celebrated completion of its formal charge and ended its team effort. However, members will continue to pursue and promote family perspective within their own ministries. The Family Life Office will remain the agency responsible to help deaneries and parishes seeking to become more family-sensitive.



SPIRIT OF INDY—Recipients of Catholic Social Service "Spirit of Indy" awards on Jan. 26 are (from left) Myra Jones, accepting for her father, Sam Jones, who is president of the Indianapolis Urban League; St. Rita parishioner Lillian Stevenson, active in the Indianapolis Healthy Baby Campaign and other service projects; Dr. James Trippi, a St. Thomas Aquinas parishioner who founded the Genneparet Free Clinic for the homeless and indigent; and St. Joan of Arc parishioners Dolores and Bill Yeadon, active in the St. Vincent de Paul Society. (Photo by Mary Ann Wyand)

THE INDIANA GENERAL ASSEMBLY

35 Catholics are in the Indiana legislature; 11 from archdiocese

by Ann Wadelton

Although Catholics make up only 16 percent of the population of the state of Indiana, they comprise 23 percent of the General Assembly.

Thirty-five legislators who identify themselves as Catholic in the *Legislative Directory* (out of 150 total legislators) help to make the laws. Twenty-two serve in positions of leadership. Thirteen are in the Senate and 22 are in the House.

Of the 35 Catholic legislators, 11 are from the Archdiocese of Indianapolis. Four are Senators. Leading in years of service is Sen. Joseph Corcoran (R-Seymour) who was elected in 1980 and is chairman of the Public Policy Committee. Sen. Robert Hellmann (D-Terre Haute) served in the House from 1982-85 and was elected to the Senate in 1986. He is assistant minority floor leader and ranking minority member (RMM) on the Education Committee. Sen.

Jean Leising (R-Oldenburg) and Sen. Richard Young (D-Milltown) both joined the House in 1988.

Among House members from the archdiocese, Rep. Dennis Heeke (D-Dubois) has the longest tenure, starting in 1964. He is majority caucus chairman. Rep. Donald Nelson (R-Indpls.) was elected in 1968 and is RMM of the Public Health Committee. Rep. Edward Goble (D-Batesville) came to the House in 1970 and is majority whip.

Rep. John Day (D-Indpls.) joined the House in 1974 and is chairman of the Family & Children Committee. Rep. Robert Bischoff (D-Lawrenceburg) served in the Senate 1976-80 and has served in the House since 1980. He is assistant majority caucus chairman and chairman of the Natural Resources Committee. Rep. Richard Bodiker (D-Kichmond) was elected in 1986 and Rep. Stephen Robbins (D-Connersville) is serving his first term.

Four RCIA ceremonies scheduled

The Rite of Election and the Call to Continuing Conversion for Rite of Christian Initiation of Adults (RCIA) candidates will be celebrated at three sites in the archdiocese during February.

Archbishop Edward T. O'Meara will preside at liturgies at SS. Peter and Paul Cathedral in Indianapolis on Feb. 14 and on Feb. 21. Both Thursday ceremonies will be at 7:30 p.m. At 4 p.m. on Sunday, Feb. 17, the same celebration will be held at St. Louis Church in Batesville, with the archbishop officiating.

Father Thomas Amsden, dean of the Terre Haute Deanery, will preside as the archbishop's delegate at the liturgy at St. Ann Church, Terre Haute, on Sunday, Feb. 17 at 4 p.m.

Benedictine Sister Antoinette Purcell, chairperson of the archdiocesan joint committee on RCIA, encouraged all Catholics in the archdiocese to attend the celebrations and "extend prayers on behalf of these members of the Catholic community who look forward to full membership this Easter."



TERRE HAUTE TEAM—Diane Carver (seated, from left), Tony Dubois, Providence Sister Ruth Eileen Dwyer; (standing) Karen Jones, Providence Sister Mary Marcotte, John Stockdale, Jim Backes and Franciscan Father Kent Biergens represent their parishes and deanery organizations as members of the Deanery Gathering '91 Steering Committee planning the Feb. 24 ministry program, "Baptized into Ministry—We Answer the Call." Saginaw, Mich., Bishop Kenneth Untert will speak at the 2-5 p.m. event to be held at St. Margaret Mary Church in Terre Haute. A prayer service and ministry exhibits are also planned. (Photo by Janice Lewis)

Commentary

TO TALK OF MANY THINGS

Wendell Willkie talked of world relationships

by Dale Francis

The summer of 1941, a news story I wrote received major attention across the country. It brought editorial comment from many newspapers and from commentators. Pulitzer Prize cartoonist Rollin Kirby did a cartoon on it.

The response to it had nothing to do with my writing but to the ideas expressed by the man I interviewed—Wendell Willkie. The ideas he expressed were challenging. A few months before, he had been defeated in the 1940 presidential election by Franklin Roosevelt.

He was a young man, broadly-educated and an original thinker. When he died of pneumonia three years later, at only 52, it



was a great loss to the nation and the world. A glimpse of his thought for the future intrigued people half a century ago. I think in the situation in which we are involved in the world today, it would be worthwhile for us to hear again that voice from the past.

I was working for the *Dayton Journal-Herald* in Ohio. I'd known Willkie from before his political candidacy, worked for him in the presidential race. When I heard he was vacationing with his mother-in-law at Rushville, Ind., I phoned and asked him if I could interview him. He invited me to come over and we would talk.

That was what we did, although I did little talking, only listened. I drove over in my '36 Chevrolet. He didn't drive, had never owned a car. He suggested we just drive around the Indiana countryside. We stopped at a couple of farms he owned, drove roads he'd known from a buggy when he was younger. Sometimes we'd

stop, get out and he'd just continue talking. He was a man who liked talking and that day he was letting his thoughts range, considering solutions in the future as he talked.

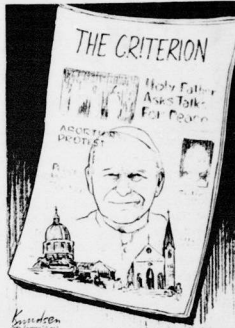
You must remember this was before the entry of the United States into the Second World War. There was no doubt in his mind that we would enter the war and that the Allied Forces would be victorious. That summer afternoon in Indiana he was thinking about what would come after the war.

Willkie said that we had to come to the realization that technological advances had changed relationships in the world. We were all neighbors and we must learn to live as neighbors. He said that wars must come to an end but that for wars to come to an end there must be law and order in the world. As in community neighborhoods, there could not be peace unless there were those who acted to stop lawlessness.

The movement to the Second World War had included many incidents that could have, and should have, been halted by forces of law. The failure to do this brought a situation in which there was war in the world.

This was, of course, before the founding of the United Nations. Willkie didn't know how the policing of the world could come about. He recognized there would be difficulties in getting agreement from all nations. He did not propose that nations surrender their own sovereignty to a world government but that the establishment of law in world society should come through cooperation of nations committed to principles of freedom.

He explained how this would work: If an aggressor nation moved against and



IT BRINGS THE CHURCH HOME

begin to conquer another nation, then immediately, by prior agreement that no aggression would be permitted to succeed, the free nations' police force would demand the aggressor move back. If it failed to do so, it would be compelled to do so.

The force of the peace-keeping group would not be war but the enforcement of peace. Men would be turned from making war to making peace, understanding that making peace could mean using force.

It was an idea Willkie was just beginning to think about but the response to it then showed an understanding among people that peace can come only when criminal aggression is brought under control.

THE YARDSTICK

Modern papal social teaching dawned with 'Rerum Novarum'

by Msgr. George G. Higgins

May 15, 1991, marks the 100th anniversary of Pope Leo XIII's encyclical "*Rerum Novarum*," considered the starting point of modern papal social teaching.

It appears that the observance of this anniversary will be more widespread in the United States than anywhere. In November the U.S. bishops got the observance off to a fast start with a strong pastoral message on Catholic social teaching. It is to be sent to every U.S. parish to encourage local observances.

To kick off the U.S. observance, the bishops' conference is sponsoring a national conference in Washington at the end of February, with participation from almost every diocese. The president of the Vatican's Justice and Peace Council, Cardinal Roger Etchegaray, will give the keynote address.



In addition, committees of the bishops' conference have distributed to each diocese and various Catholic organizations a number of study guides, liturgical guidelines, etc., to assist local observances.

The centenary preparations are phenomenally widespread. I have never seen anything quite like it. Dozens of events—including several high-level scholarly conferences and seminars at the college and university level—have been organized, and many more are in the planning stage.

The Vatican itself will sponsor an international series of events. It is expected that John Paul II will issue an encyclical on Catholic social teaching.

Not everyone, of course, will observe the centenary with equal enthusiasm. It has become fashionable in some circles to denigrate the importance of "*Rerum Novarum*" and subsequent church social documents.

A number of critics have charged that the social encyclicals of Leo XIII and Pius XI and especially of John XXIII and Paul VI betray a misunderstanding of contem-

porary capitalist economic theory and practice.

Not all would go as far in their criticism as Professor P.T. Bauer of the London School of Economics, but few who heard him denunciate when he told a conference several years ago:

"The papal letters . . . can only confuse believers. They are political statements supported by bogus arguments. . . . (They) are immoral because they are incompetent" and because they legitimize envy and spread confusion about the meaning of charity.

Bauer is not the only one to have made this point. Writers on both the "left" and the "right" have felt constrained during the past decade or so to demythologize the social encyclicals.

If these critics have fallen into the familiar trap of oversimplifying history by hindsight, it is only fair to add that social encyclicals and related church documents do date rather quickly if only because the economies of the world are so much constant flux that church documents on socio-economic problems are culturally condi-

tioned to a greater degree than comparable documents on matters such as revelation and therefore need constant updating in light of modern scholarship.

Also, the church's view of its own role has changed somewhat. While some 19th-century popes acted as authorities with exclusive access to moral truth, more recent leaders have held that the economic order has a certain validity in its own right, that economists and social scientists possess insights and expertise indispensable for understanding problems and achieving ends to which a humanistic ethic or Christian morality can only point.

In this age of technology and creativity, truth is recognized more as a goal to pursue than as an object already possessed. Ethical truth is to be sought by way of dialogue, in which both the believer and the scientist have something to share.

The celebration of the centenary of "*Rerum Novarum*" will provide outlets of Catholic social teaching with many opportunities to engage in exactly such a dialogue.

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EVERYDAY FAITH

\$125.8 billion spent on 'junk' food, drink, tobacco could aid poor

by Lou Jacquet

Here's a good trivia question to ask your friends at a party: How many M&M's does the M&M's Candy Company produce in a day? Perhaps a million or two? That's a lot of chocolate melting in our mouths. OK, how about 10 million?

Not even close. According to a recent vice service story, the correct answer is 200 million. Sometimes, numbers can provide fodder for a harmlessly interesting conversation. Sometimes, however, numbers tell us more about ourselves than we might care to know.

Yours truly recently covered a lecture on medical ethics that touched me as few lectures have. During the course of that evening, Dr. Edmund Pellegrino—director of the Center for the Advanced Study of Ethics at Georgetown University, Washington, D.C.—talked about some disputed

numbers. How much, he asked, should we allocate for health care in the U.S.?

Some would argue, he said, that the \$32 billion we spend each year to keep people alive on kidney dialysis, for example, is too much. But Dr. Pellegrino showed the absurdity of that argument by pointing to a few other numbers that amazed his audience.

"Our priorities as a nation can hardly be said to revolve around health care," he noted. "In 1989 we spent \$3.8 billion on potato chips, \$22 billion on junk food, \$50 billion on advertising, Americans bet \$3.5 billion on the last Super Bowl alone. I haven't even mentioned the military yet. What kind of a nation puts aside research on Parkinson's Disease, to name just one need, in favor of these other things?"

Dr. Pellegrino's point was that we have to look at medical issues from an ethical rather than an economic standpoint if we are to avoid becoming what he calls "a mean-spirited society." There is a great deal of truth in that thought. Yet I find myself more dazzled by his list of American spending priorities than by his very cogent argument. The numbers indicate us.

\$3.8 billion for potato chips? \$22 billion

for junk food? The amount of money spent on the list of non-essentials that Dr. Pellegrino discussed reads like a laundry list of collective American guilt. Who among us has not contributed to those billions by buying potato chips, cigarettes, booze and, yes, M & M's? If we could channel that money for good, a great many of this nation's social problems could be solved in short order.

It's not likely to happen, of course. If there is one constant in the history of humankind since recorded history began, it is that societies devote more time and money to vice than they do to virtue. We pay virtue lip service, but vice grabs our attention and the lion's share of our funds. If Americans spent anywhere near the amount of money on health care and social problems that we spend on non-essentials, we could eradicate homelessness, put a major dent in the number of deaths from cancer and heart disease, and use the surplus to change the face of world hunger.

It's not likely to happen. A nation that spends billions on potato chips and junk food every year, but lets people sleep outside in cardboard boxes on freezing

winter nights, or stands by while millions of elderly face their final years with no medical insurance, can't be said to have its priorities in order. In Christian justice, we need to do better.

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To the Editor

Improved condition of Newman Center

I write this letter on behalf of members of the Newman Guild of Butler University which has as its purpose to give aid and support to the Newman Center of Butler University.

Recently our members attended our annual meeting at the center as guests of Father James Wilmoth, chaplain. It was gratifying to view the notably improved condition of the house, both to the exterior and interior, and to listen to Father Wilmoth as he described his progress in reaching the Butler students. This report and the appealing surroundings were a distinct contrast to that evidenced in many of our past meetings at the Newman Center. It has been, at times past, indeed a dismal representation of the Catholic Church on campus.

Members of the Guild have given, since 1933, monetary and moral support to the Newman Center and generously contributed much of the manual labor necessary to preserve its integrity. These contributions continue to be offered with the assurance that they will put forth in its behalf is undoubtedly worthwhile.

We are aware that young people away from home lose, for the most part, the direct influence and encouragement for continued practice of their religion which is family-generated. We believe that such a facility fills this void by offering an opportunity to participate in religious services in the company of their peers and by offering the counseling and leadership of its chaplain. The influence generated here may well determine the direction and motivated by contact with the Newman Center and its chaplain.

It was, therefore, with great satisfaction that we observed the material improvements to the center and, even more, the positive influence Father Wilmoth has had as a result of relationships established with students of Butler resulting in awakened interest in the center and increased numbers of students attending Mass on the Butler campus.

We thank the archdiocese for the many dedicated clergy assigned to the center in the past and commend Archbishop O'Meara for having chosen such an apt candidate as its present chaplain. His

ability to interact effectively with young and old alike marks him as a successful counselor and leader.

Elsie M. Fornfeldt

Indianapolis

Present war meets just war criteria

After reading the lead article in the Jan. 18 issue of *The Criterion*, I feel that I must express my opposition to the opinion of the American Catholic bishops as far as the war in the gulf is concerned.

I would like to take the "Just War Criteria" and show, point by point, how I feel that the present war, although it is not a war anyone wanted, is a "just war."

First of all, the criteria state that the war engaged in must be necessary to deter or repel unjust aggression. Obviously, the Iraqis committed unjust aggression when they seized the country of Kuwait by force.

Secondly, it is stated that the appropriate lawful authorities must authorize the use of force. The appropriate lawful authorities in this case are the United Nations, the Congress of the United States, and the 28 nations aligned with the United States in the gulf.

Third, there must be a right intention, such as the protection of human rights in defense against real or threatened injury. Certainly, the protection of the human rights of the Kuwaiti people and their protection against rape, pillage and homicide, among other things, would be considered protection of human rights in defense against real injury.

The fourth criterion states that military action is justified only when all peaceful alternatives to deter or reverse aggression have been exhausted. This has also been filled. Very competent sources quoted in newspapers and various news magazines have shown that the Iraqi nation has become self-sufficient in food and many other supplies, during the time of the embargo. In addition to that, the sanctions, which were put in place by the U.N. were not successful and expert opinion tells us that it would have taken years to achieve any measure of success. By that time, the will of the U.S. and its allies "to stay the course" would have disappeared. Besides, a dictator such as Saddam Hussein would not care if his people were starving or suffering privations.

The next criterion is that there must be a sufficiently clear prospect of success to justify the human and other costs of engaging in war. It is obvious that there is a sufficiently clear prospect of success. The costs are going to be high. However, the cost of allowing Saddam Hussein to stay in Kuwait, build up his nuclear, chemical and biological arsenal of weapons would be much higher than overthrowing the dictator at this time.

According to the next criterion there has to be a proportionality of goals. This means that the human and other costs of the war must be measured against the values at stake and the anticipated outcome. The values at stake are the liberation of a once-free country and the rescuing of that country and its population from brutal domination by a dictator who, in his raping of the country, murdered pregnant women and bayoneted infants in their cribs. I think that there could be no argument with the fact that this dictator has to be stopped and must be deterred from further such aggression.

The next criterion is proportionality of means, that military means used must be commensurate with the evil that one is seeking to overcome. Saddam is a repressive, brutal dictator who has murdered his own relatives in order to achieve his goals. The military means, which are now being used are commensurate, but not worse than, the evil that we are seeking to overcome, by deposing Saddam and freeing Kuwait.

The last criterion is discrimination, that noncombatant immunity must be preserved and civilian populations must not be targeted. It has certainly been evident, in the opening phases of the war, that the U.S. and its allies have gone out of their way not to target civilian populations and also have tried their best to preserve the immunity of noncombatants. However, Saddam has attacked civilian centers in Israel and Saudi Arabia and did not look for military targets.

The U.S. has the moral right, indeed the moral imperative, to conduct this war. The cause of the U.S. and of the U.N. is just.

Hans E. Geisler

Indianapolis

What you can do about abortion

"What can I do about abortion?" you ask. "I'm just one person."

The answer is, plenty. Here are a few tips on how you can show your disapproval of one of the most horrendous acts going on in our society today—the destruction of life.

1. Don't be afraid to stand up for what you believe to be wrong. If the abortion issue is brought up in a group at the office or in a social gathering, state your feelings in a positive way, without being lured into an argument. Don't fear persecution; Jesus didn't.

2. Write letters to the editor of local newspapers and state your feelings without attacking the pro-choice movement. Don't forget to sign your name, address and phone number for verification.

My last letter brought a phone call from a doctor who thanked me for being "gutsy" (his word) and taking a stand. Also, write letters to legislators regularly. How else will they know how you feel?

3. Find out if your doctor is pro-life. If he isn't, switch. I recently learned that a gynecologist I had visited several times performed abortions. I wrote him a letter and told him why I could no longer use his services.

4. Do your homework on the issue so you'll be informed on what's happening. Better still, join organizations like Right to Life and be counted among the many who are fighting to save the lives of unborn babies. If you say abortion is wrong but sit back and do nothing because you don't want to be involved, aren't you really condoning it? Lip service is cheap.

5. Pray! Sadly, we are living in a society that does not respect life and we need all the help we can get. My 20-year-old daughter recently asked why I continue working with the pro-life movement when abortion may remain legal in my lifetime. I told her that when I'm standing before my Creator at the end of time, I will know that I did my part to try and change something that was terribly wrong.

Cynthia Schultze

New Albany

LIGHT ONE CANDLE

by Fr. John Catoir
Director, The Christophers

The Christopher motto is, "It's better to light one candle than curse the darkness." This message is true, but there are times when it's good to curse the darkness.

I was privileged to hear Metropolitan Opera soprano Beverly Sills deliver a powerful address at the annual Alfred E. Smith dinner last October at New York's Waldorf-Astoria.

"Now I'm all for artistic freedom," she said. "I used to be a performing artist myself. But we are growing dangerously out of touch with our conscience. We have laws today that tell us we can't smoke on airplanes but you can freely sing—if you pardon the expression—about the joys of violating a woman's body in monstrous detail on commercial recordings, because it's a constitutional right."

Bravo, Miss Sills! Thank you for your courage. I felt a similar outrage a few weeks ago when I watched a TV program called "Twin Peaks" which aired on the ABC network. I had read about the man behind the production, David Lynch, and his fascination with evil. I wondered how far he would be allowed to go on prime-time television. He went well beyond the boundaries of human decency.



You can make a difference

In one scene a distinguished-looking grey-haired man looks in the mirror and sees an imaginary reflection of himself as a long-haired snorting monster. He hides behind the doorway and waits as a young woman comes down the stairs. As she enters the room he becomes the beast and punches her face mercilessly. As she falls to the ground covered with blood he picks her up, races her across the room and smashes her face into a glass picture frame on the wall. She collapses in a puddle of blood. He then takes out a pen knife and forces the blade under her fingernails.

At that point, sick with revulsion, I turned off the TV set.

Beverly Sills was right when she said, "We need to be outraged and worried about our kids. We will not accept the lowest common form of human behavior as the price for free expression."

"Twin Peaks" has fallen to the bottom of the rating charts. A lot of other people must have turned off that show too. There is one sure way to express disapproval of TV sadism and violence. The companies that sponsor such programs want your business. Don't give it to them. Write and tell them why. Believe me, you can make a difference.

(For a free copy of the Christopher News Notes, "Whatsoever You Do . . ." 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.)

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Putting off the 'indoor' jobs

A black and white portrait of a woman with short, dark, curly hair, wearing glasses and a necklace. She is smiling and looking towards the camera.

check-it-out...

vips...



Frank Schaler, director of music at St. Lawrence Parish in Indianapolis, will present a farewell concert of religious music and personal reflections at 3 p.m. on Sunday, Feb. 17 in St. Lawrence Church. For the past 34 years (four of them in the Lafayette Diocese) Schaler has cantored, directed choirs, played piano and organ, and taught music in several parish schools. He will begin a new music ministry in St. Petersburg Diocese, Florida on Feb. 25.



CARING COMMUNITY—Father Clifford Vogelsang, pastor of St. Thomas Aquinas Church in Indianapolis, congratulates parishioner Mary Green for outstanding community ministry in the ecumenical "Quad-Parish Caring Community Project." St. Thomas parishioner Virginia Vezolles also received a Quad-Parish service award. (Photo by Mary Ann Wyand)

The Ad Game

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- 2) Entries must be received on or before noon of the first Thursday following publication of the game
- 3) The Criterion cannot be held responsible for delays caused by the postal service
- 4) All entries must be accompanied by the name and address of the person submitting the answers
- 5) In case of a tie, the winner will be picked at random from the winning entries received

The Solution and Name of the Winning Entry will be Published in two weeks

St. John offers Lenten series despite change

by Margaret Nelson

The Indianapolis Ayres' Tea Room may be closed, but the St. John Parish staff will continue offering its lunch-time reflections each Friday during Lent.

This year the program will be held at St. John Church. The reflection will still be part of the Lenten devotions, but the rest of the format will be slightly different.

A Holy Hour will begin at 12:10 p.m., including the scheduled Mass, the Way of the Cross and a reflection. The Blessed Sacrament will be exposed until the hour ends after Benediction at 1:10.

Pastor Father William F. Stineman said this approach will be "more devotional and allow for reflection time." He and the associate pastor, Father Jack W. Porter, will take turns presiding at the Friday gatherings.

On Feb. 15, the reflection topic will be "Jesus has Supper with his Friends"; on Feb. 22, "Jesus is Betrayed and Disowned"; and on March 1, "Jesus is Nailed to the Cross." "Jesus Dies" will be discussed on March 8, "Jesus is Buried," on March 15 and "Jesus is Risen," on March 22. There will be no program on Good Friday, March 29.

For five years, the two priests offered the Lenten program in a meeting room adjacent to Ayres' Tray Shop. Downtown employees could come in and have their lunch during a planned spiritual discussion led by Father Porter or Father Stineman.

Since the Tea Room is closed this year, the St. John staff decided to redesign the program to accommodate those who have participated all these years.

St. John Church is also sponsoring a Sunday 4 p.m. Lenten Concert Series of

religious music by Wolfgang Amadeus Mozart, commemorating the 200th anniversary of the composer's death.

The SS. Peter and Paul Cathedral Choir will perform on Feb. 17, under the direction of Geraldine Miller. Mozart's "Bastien and Bastienne" will be presented by the opera department of Martin University on Feb. 24. And the composer's piano quartets will be offered by John Gates and members of the Indianapolis Symphony Orchestra on March 3.

The only non-Mozart presentation will be Puccini's "Sister Angelica," presented by the Martin University's opera department on March 10. Soprano Rebecca Vernon will give an all-Mozart recital on March 17.

John Gates will give a concert of his piano selections at St. John Church on Sunday March 24.

211 Scouts to receive religious medals at St. Lawrence Sunday

The 1991 Religious Awards of Scouting ceremonies will be held at 2:30 p.m. Sunday, Feb. 3 at St. Lawrence Church in Indianapolis. Archbishop Edward T. O'Meara will preside, with the assistance of Father Mark Swarczkopf, archdiocesan chaplain of scouting.

Six young men will receive the Pope Pius XII medal for Boy Scouts: Louis Schmitt of Nativity, Indianapolis; Jeffrey Jones and Peter Toloday, St. Michael, Greenfield; Christopher Dilts, St. Charles Borromeo, Bloomington; Matthew Brand, St. John the Apostle, Bloomington; and Joshua Smith, St. Paul Catholic Center, also in Bloomington.

Our Lady of the Greenwood boys will receive 21 of the 107 Parvuli Dei awards being given to Cub Scouts on Sunday. Of the 17 Ad Altare Dei recipients, 11 are Boy Scouts from Indianapolis—Christ the King, St. Barnabas, St. Monica and St. Lawrence; three from Richmond; and three from Bloomington.

Twenty-two Indianapolis Brownies, including 11 from Nativity, will receive the Family of God award. The I Live My Faith

Medal will be given to 50 Cadets from Indianapolis and Shelbyville. Four Senior Scouts from St. Gabriel, Indianapolis, will receive the Marian Medal.

Adult scouting awards will go to nine persons. Father Joseph Beecham and Eugene and Mary Meek of St. Lawrence in Indianapolis; Father Carmen Petrone of St. Lawrence, Lawrenceburg; Jon Paul Dilts and P.D. Santos of St. Charles Borromeo, Bloomington and Charles Butler of St. Mary, Richmond, will receive Bronze Pelican.

Receiving the top adult award, the Saint George Medal, are William Wootton III of St. Charles Borromeo, Bloomington, and Eugene Hopkins of St. Joseph, Shelbyville.

The parents, families and friends of the recipients will join in singing "America" and "Let There Be Peace On Earth" during the liturgy.

A reception for those who receive the scouting awards and their guests will follow immediately after the ceremony in the Parish Hall.

So. Deanery has prayer service for end to abortion and the war

Nearly 100 people attended the Indianapolis South Deanery pro-life prayer service Jan. 20 at St. Mark Church to pray for an end to abortion and for a peaceful resolution to the war in the Persian Gulf.

The service was originally intended to commemorate the U.S. Supreme Court's Jan. 22, 1973 Roe vs. Wade decision that legalized abortion in America. However, prayers were also offered for peace in the Middle East since the United States is now involved in another war besides the 18-year war against the unborn.

The service included praying the five joyful mysteries of the rosary. During the Exposition of the Blessed Sacrament, four scripture readings were read to proclaim the value of human life.

Representatives from five pro-life or-

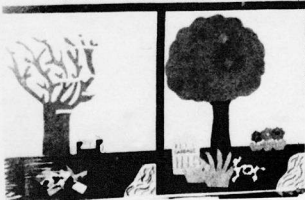
ganizations answered questions during a social after the prayer service.

Speakers included Myrna Vallier of the archdiocesan Office of Pro-life Activities, who discussed the Project Rachel family abortion recovery program; Mary Ann Herman from the St. Vincent de Paul Healthy Baby Support Group, who described that group's pregnancy assistance services; and Linda Sayer, who represented Right to Life of Indianapolis.

Other speakers were Mae Gruder of Agape Outreach Ministries, formerly Open Arms, who told of the group's healing post-abortion ministry for women; and Alice Price of the Mother and Unborn Baby Care Center, who talked about the center's free pregnancy testing service and pro-life counseling.



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STATE WINNER—Emily Keal, 7th grade student at Shawe Memorial Junior-Senior High School in Madison, displays the conservation poster that took the top state prize in a contest sponsored by the Division of Soil and Water Conservation, Indiana Department of Natural Resources. She first took top honors in the local contest, receiving a \$50 savings bond. The poster was the result of an art class project when she was a sixth-grader at Pope John XXIII Elementary School. Emily, the daughter of Mr. and Mrs. Renard Keal, will receive a \$100 bond at the annual meeting of the Jefferson County Soil and Water Conservation district. (Photo by Don Wood)



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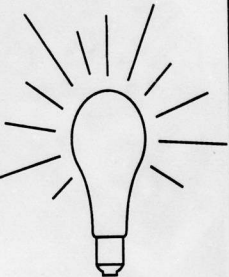
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How three Richmond parishes share ministries

by Mary Ann Wyand
Second of two parts

Serving the members of three faith communities offers continual challenges for the religious educator, youth minister and principal who are the core of Richmond's unique cooperative staffing and collaborative ministry arrangements.

Working for Holy Family, St. Andrew and St. Mary parishes in Richmond are Robert Sugrue, director of religious education, youth minister Melody Schroeder, and Emily Lemming, principal of St. Elizabeth Ann Seton East and West Schools.

"The church is not just a parish," Father Richard Ginther, pastor of St. Mary Church, explained. "The church is a much broader reality" that includes the deanery and diocese as well as the national and international church structures.

"I admire the administrators for what they are able to do in working with the three distinct parishes," Father Ginther said. "It's not an easy task. It's essential for something like this to work to accept the strengths and gifts each pastor has and the fact that management styles are different because personalities are different."

Serving Catholics from three parishes

sounded intriguing, Robert Sugrue explained, so he accepted the tri-parish religious education position five years ago.

"I envision a circle with Jesus in the center and all of the ministries coming out from him," Sugrue said. "Whether ordained, avowed religious or lay, we're all called to ministry. It's just different forms of the ministry."

Increasing lay involvement in religious education via a trained professional ministry appears to be "the role that Catholics for the church now as people come together to change the church we had prior to Vatican II," he said. "This is something of the Spirit."

Sugrue said it was apparent to him that cooperative staffing arrangements would increase in the church because of financial concerns as well as the decline in the number of priests and religious.

"I knew we would be sharing more of the trained professionals and there would be an increase in the laity as well," he said. "Sharing ministries among other churches is done in other denominations, and I knew that would be part of the Catholic Church from this point forward."

Protestants have pushed Catholics forward, the religious educator said, with

adult converts bringing an ecumenical background to Roman Catholicism.

"Adult converts who come to the Catholic Church have the benefit of another faith," he said, "and they bring that perspective to the church. It gives us another whole outlook on church. There's not just one way of looking at church, at prayer, at the sacraments. I think Jesus is bringing these adult converts into the Catholic faith to really challenge those of us who have been part of the Catholic Church all of our lives."

The Catholic Church in Richmond is comprised of three unique parishes, Sugrue explained, "with their own characteristics, their own flavor, their own traditions. But I see them all as part of the church first—the wider church. They're baptized in Christ Jesus and are part of the church and the worshipping community and then part of their unique parish."

Through cooperative staffing and collaborative ministries, the three Richmond parishes "come together and bring all of our ministries and gifts," he said. "The church is going to be challenged to grow, and Catholics need to ask, 'Where can I grow? How can God challenge me?'"

Youth ministry programs are designed to draw teen-agers together in the church, Melody Schroeder explained, whether they are from one church or many churches.

"Parishioners (of the three churches) are thankful that there are opportunities for the young people to come together to be with other people of their religion," she said, "and also to come together and have opportunities to experience God's presence in their lives."

Schroeder works with Sugrue at the Richmond Catholic Education Center, formerly the St. Andrew School, but both conduct programming at each of the parish campuses on a regular basis.

In the two years that she has served as tri-parish youth minister, Schroeder said she has found that, "The strongest challenge is building community. In one parish it's easier to do that than in three. Another big challenge is working with three different personalities, which means three different perspectives, and three different leadership styles."

While "it is very positive that the three parishes come together so the youth can get to know each other," she said, "at the same time it's more difficult to get a strong focus on youth ministry."

Schroeder praises members of Richmond's Catholic Youth Ministry Commission, which is comprised of two representatives from each parish. "There's a strong commitment on the commission's part," she said. "Representatives go back to the three parish councils and report calendar events and other information."

Collaborative youth ministry acts as a "catalyst in bringing kids together who might not know each other," she said. "In essence, we're pooling from three high schools—Richmond Senior High School, Centerville High School, and Northeastern High School—to provide a Catholic presence for students in the public schools."

Acknowledging that "financially there's no way that each parish could have a separate youth ministry program," Schroeder said the combined youth ministry format offers "a smorgasbord of activities" for young Catholics.

"We have 'open gym' once a month at the religious ed center," she said. "We offer prayer group twice a month at the center. We have a movie group that meets once a month, then we go out for pizza afterward and talk about the movie."

Youth group service projects, fund raisers, and fun activities range from ski trips and ice skating parties, she said, to a planned fast on Good Friday and Holy Saturday and helping homeless and indigent people by serving lunch at the "Circle U Help Center" in Richmond. Deanery and diocesan Catholic youth organization activities supplement local programming.

For the past two years, she said, youth group members have sponsored a multicultural dinner with adult help that has been a "strong success" because all three parishes came together as one.

As principal for St. Elizabeth Ann Seton East and West Schools, Emily Lemming divides her time between both campuses each week. A regular schedule helps school parents remember which days she is working at the former St. Mary School, now Seton East for kindergarten through third-grade students, and when she is working at the former Holy Family School, now Seton West for fourth-through-eighth-grade students.

"It's difficult on the principal not being able to be in both buildings all day every day," Lemming acknowledged, "but I split my time and go to each building every other day. I think in our situation you have to know how to be a good leader and also a good follower, and you have to be sensitive enough to know when it's your turn to be the leader and when to be the follower."

When the schools were consolidated in the present arrangement in 1982, she said, "The change seemed all positive to me, well organized and carefully planned. We worked very hard at keeping the parish identification in the school. We do not want Seton School to be seen as its own separate identity. We want it to be seen as the parish school for St. Mary, St. Andrew and Holy Family churches."

At the time, she said, "parishioners realized that it would work better financially for everybody. We've had to make some adjustments in the past two or three years to adapt to staffing and lots of other things, but we're very careful to make it clear that we are a parochial school."

Now in her sixth year as principal, Lemming said she has found that "explicit and detailed communication is absolutely essential between the three parishes because just making any assumption can cause a lot of trouble."

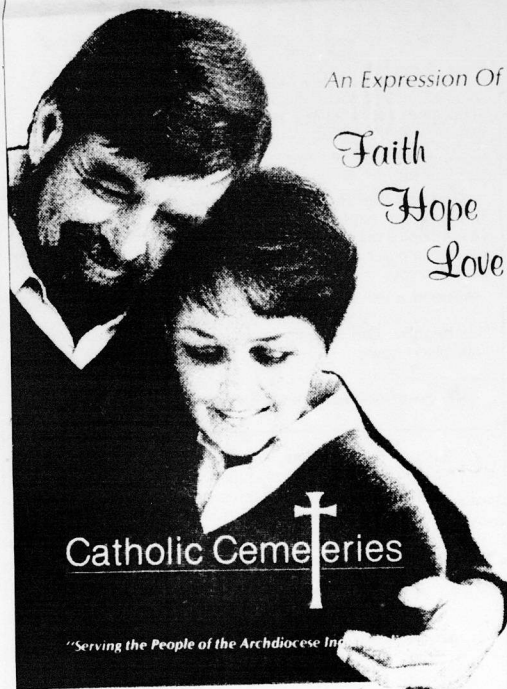
Richmond Community School Corporation buses are used to transport students to and from school each day or to another church site for special school Masses and other events, she said. Bus drivers also shuttle students between the two schools daily so children from the same family can ride the bus together regardless of age.

Diocesan publicity for the Yellow Brick Road campaign in Richmond features the names of all three parishes, she said, and handbooks and registration information identify the schools in the same way. When it was time to take pictures for the yearbook, the children all stood outside together for a large group picture to symbolize parish unity.

"It really does work," Lemming said about Richmond's unique parish and school arrangements. "It works quite effectively, but it's real complicated!"

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ARIA schedules prayer vigils

Responding to the request of Archbishop Edward T. O'Meara to its board, the Association of Religious of the Archdiocese (ARIA) of Indianapolis made a statement "to advance the cause of peace" that was sent to President Bush, Saddam Hussein and all U.S. Senators and Representatives.

The letter was dated Jan. 1, 1991, the World Day of Prayer for Peace. Urging continued negotiations, it read, "While acknowledging the complexity of the situation at hand, we beg you to do everything in your power not to draw the United States into war on economic, political or other grounds." It was signed by Holy Names Sister Louise Bond, ARIA coordinator for the ministry for peace and justice.

Each religious community in the arch-

diocese took one day between Dec. 15 and Jan. 15 for intense prayer for peace in the Persian Gulf. Benedictine Sister Sharon Bierman, ARIA president, said that her Beech Grove community scheduled two of the sisters each hour so that there was an around-the-clock prayer vigil.

Sister Sharon knew of similar prayer watches by the Oldenburg Franciscans and St. Mary of the Woods Providence communities. "I virtually every religious order of sisters, brothers and priests in the archdiocese took at least one of the days."

"Now we are supporting the men and women who are there in our prayers," said Sister Sharon. "But we are still working for peace and supporting the efforts of the Indianapolis Peace and Justice Center."

Faith Alive!

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Intimacy grows in love

by Dolores Leckey
Catholic News Service

In the foyer of St. Mary's Seminary in Baltimore, Md., is a statue of Mary holding her child. I am struck by the figures' warmth and intimacy. The mother cradles her child, her face touching his head.

Surely even an alien from outer space would conclude from that statue that St. Mary's is a place of welcome and love—a nurturing place.

The statue expresses the earliest experience of intimate love, that of mother and child. There are qualities in this first love that we all long to return to in some way.

As small children, "we know our mother's affection before we can begin to understand it," writes Daniel Epstein in "Love's Compass."

Epstein's abiding memory is one of his mother rocking him, the chair creaking familiarly. They seemed almost one body in their closeness.

The mother-child relationship is, in a way, an initiation into mystery. It touches something deep within the place of our beginning, to paraphrase poet T.S. Eliot. I think this early closeness stirs some preconscious memory of our beginning place, the heart of God.

In time, the child experiences intimacy in the fuller family circle—what Epstein calls the "glorious pressure cooker" of family life among siblings.

We are thrust into intimate circumstances with brothers and sisters, and far into adulthood siblings can call forth all kinds of passion from one another without effort. Life among siblings is a unique form of intimacy, preparing us for the ever-widening circle of love as we move to best friends.

Childhood best friends share secrets and hopes, learning to trust each other and to tolerate each other's shortcomings.

With adolescence, the opposite sex moves to the center of interest. Still, girls at this point tend to have best friends with whom they talk for hours and share the heart's secrets. Frequently, boys opt for teams and a certain privacy about feelings.

Such patterns can show up later in a couple's different approaches to intimacy. These differences are frequently the reason married couples seek counseling.

Differences notwithstanding, marriage creates a unique intimacy both of best friends, as the partners work through communications differences, as well as of physical desire, knowledge and comfort.

And married people uniquely understand how conjugal love is about so much more than sexual passion. It involves connecting with one another when self-esteem is damaged, building bridges, forgiveness, and reconciliation.

It is also about remembering. The tone and meaning of ordinary marital intimacy

is caught in a novel by Robb Forman Dew titled "Dale Loves Sophie to Death." The novel's married couple are separated over a summer. When reunited, they reconnect in the ordinariness of marital intimacy and their "instinctive inclination to turn toward the other." The author writes:

"Each one had expected that the other would be too tired to make love. In fact, they made love with a gentle and slow pleasure, because their energy was not great. Their passion was not ragged or insistent, and Danah was glad that her body was allowing her this great enjoyment; she wasn't hindered by vanity and self-evaluation; she was not being judged."

The couple felt at ease at last, and "in the morning they were fond and affectionate with each other and with the children. Their physical isolation from the other had made them forget how to be familiar, and now they remembered."

Sexual love seems a valuable way to bridge inevitable estrangements in marriage, which happen because of illness or trauma or other obligations that remove one from the intimate rhythms of life, of home.

Rhythm is basic to intimacy. Closeness and oneness do not happen at a steady pace. Research indicates that marital intimacy, including sexual expression, and the sense of being emotionally and psychologically "in tune" are cyclical.

The cycle of marital intimacy consists of falling in love; settling into a routine; descending into a crisis; and beginning again. The cycle repeats itself often, with varying degrees of intensity. But people married a short time may assume the cycle's crisis part signals their basic incompatibility. Patience and time are needed to see the cycle through. Over the years, memory strengthens one in crisis times.

This is why it is important that long-married couples counsel young married people, to remind them there is a time to begin again on the horizon.

People married many years sometimes speak of the depth of intimacy felt by simply being in the same house, though there may be little conversation. An intense awareness of the other develops bit by bit over the years.

As a child, Epstein knew this. He writes: "In my grandmother's house there was a vibration . . . like the diminishing echo of a cello chord. The sound was unmistakable to a boy of 5 . . . Not for another 20 years would I understand that the vibration in my grandparents' house was love."

That's it. The statue at St. Mary's seminary echoes that vibration.

I can't help but wonder if all our loving acts, all our moments of intimacy, are readying us for the great angel chorus, the sounds of God and all God's people in love.

(Dolores Leckey is director of the National Conference of Catholic Bishops' Secretariat for Laity and Family Life.)



INTIMATE—Life's earliest experience of intimate love—that of the mother and her child—begins at birth. (CNS photo of a statue of Mary holding the child Jesus)

Grace is God's sharing of life

by David Gibson
Catholic News Service

Is the human yearning to establish close, warm bonds with at least a few other people a blessing? Or is this quest for intimacy a weakness?

Intimacy comes in many forms, each different: the intimacy of spouses, parents and children, friends or co-workers.

For example, an interesting, if not particularly intense, form of closeness often develops among co-workers whose respect, openness and level of communication allow them to support each other and work together as genuine friends.

But some people distrust the idea of

intimacy. Perhaps their trust was once violated. Perhaps they fear the cheapened forms under which intimacy frequently masquerades, in which exploitation of one person by another is the norm. Perhaps they don't feel very lovable.

Still, basic to Christianity is the idea that life can be shared. Grace is God's sharing of life, and when people share life they are Godlike.

If the idea of intimacy is cast in this context, it indeed seems a blessing. Then the warmth of marriages, parent-child relations, and close friendships is esteemed for the unlimited opportunities offered to share life and to act unselfishly for each other's greatest benefit.



DISCUSSION POINT

Friends learn to trust each other

This Week's Question

What qualities make a deep-rooted, long-lasting friendship tick?

"Mutual interests (make friendships tick). There is a certain comfort. A good friend is like an old coat that you take off and put back on, and it still fits." (Jean Haywood, Santa Barbara, California)

"Trust, companionship, shared interests and goals, a desire to spend time together. When I think of the relationships I have had, those are the things that come to mind." (Father Al Levitre, Fairbanks, Alaska)

"The memories that you share and your consideration for one another. Little things I do around the house remind me of my close friends because of all that we have shared. So we are thinking about each other even when we don't get to see each other often. Allowing one another to be

ourselves and excusing each other's weaknesses." (Kim Lynch, Houston, Texas)

"The willingness to put in the effort to maintain it. The friendships that have lasted for me are ones where each person is willing to call and keep in touch, not afraid to call if they have a problem or to listen if I need to talk." (Lou Jacquet, Wilmington, Delaware)

"The ability to communicate in a deep and meaningful way, and the willingness to be vulnerable and transparent in that." (Charles Hill, Springfield, Missouri)

Lend Us Your Voice

An upcoming Faith Alive! edition asks: "Have you discovered an approach to reading the Bible together that you can share?"

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

How can intimacy be healthy and genuine?

by David M. Thomas
Catholic News Service

Years ago, in a course on Christian marriage, I asked my students on an exam to define "love." This was one student's response: "You cannot define love. This is an inappropriate exam question."

I don't remember what I wrote on the paper, but there was a kernel of truth in the student's response—about a C-minus worth.

The great "desirables"—like love, freedom, happiness and, yes, intimacy—seem to have unbounded meaning.

We think we understand them until asked to express our knowledge in plain language. Actually, our concepts can become very slippery and fall into inappropriate usage.

What is healthy and genuine intimacy? Understanding this can serve us in gaining intimacy within our lives.

I will limit my discussion to interpersonal intimacy, which includes intimacy with God, but not with a pet.

In an event of intimacy, what is distinctive about each person is revealed—personal thoughts, judgments, dreams and hopes, fears and disappointments.

This does not involve words alone, for special actions sometimes carry meaning beyond words. In marriage, for instance, when one wants to communicate a fullness of oneself, one can do so in the sexual embrace.

► That is why intimacy and sexuality are often connected.

► That also is why they often are confused. Actually, some sexual "language" is not truly intimate in the sense I am using the term "intimacy" here.

Within this mutual revealing and receive-

ing, one can arrive at a deep sense of being understood and accepted.

Am I accepted as I am? That question accompanies us through life. And it helps us understand how fear relates to intimacy.

In revealing to another what is personal and precious to us, we expose ourselves to belittlement or—worse—rejection.

Suppose I tell you who I am and you ignore my words or put me down? Will I survive this rebuff? One reason some people have difficulty revealing themselves to another is because they seek security over risk.

They may never experience rejection, but they also may never feel the exhilaration which comes from being accepted, warts and all, by a friend, or spouse or adult child.

One characteristic of intimacy is that in the act of revealing, one actually comes to a deeper realization of oneself. Expressing oneself creates knowledge of oneself.

One can, of course, fake intimacy by revealing only favored aspects of oneself. We all do this, especially in situations where we feel we cannot trust.

The more we can trust someone, the more we will be able to reveal.

This suggests that events of interpersonal intimacy are not once-and-for-all happenings. In marriage and lifelong friendship, there will be many moments of intimacy. They build on each other.

All that I have said here can be related directly to divine intimacy.

God always is in a revealing or intimate mode toward us. So in matters of intimacy, the question we face, not only with each other, but also with God, is: Are we desirous and capable of the openness and receptivity required?



EXHILARATION—People who fear intimate relationships may never feel the exhilaration which comes from being accepted. (CNS photo by Lisa Kessler)

Can we be still enough to hear that which is not our own message, and to speak that which deeply reflects our true selves?

I conclude that healthy and genuine intimacy overlaps with religion in ways we are hardly aware of.

When the Jewish philosopher Martin

Buber described his understanding of an "I-Thou" encounter, he described intimacy as I have portrayed it. He said that when they occur, events of true intimacy are events of grace.

(Dr. David Thomas is the director of graduate studies in community leadership at Regis University in Denver, Colo.)



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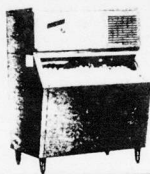
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FANCY LICENSE—This marriage license was issued in 1885 to James K. Barnhill and Eva May Gunkle. They were the great-grandparents of Debra Cathcart, printer and staff artist of *The Criterion*. The couple was married in Christ Church Episcopal Cathedral in Indianapolis on Nov. 26, 1885. They were married for 46 years.

The Tobit marriage preparation program is now in its 17th year

by Mary Ann Wyand

She is yours according to the decree of the Book of Moses. Your marriage to her has been decided in heaven! Take your kinsman; from now on you are her love, and she is your beloved. She is yours today and ever after.

Tobit 7:11

Since biblical times, Christianity has endorsed the sanctity and permanence of marriage.

As Christians prepare for the second millennium, marriage preparation continues to be a vital ministerial need in the Catholic Church and in others.

Responding to this important need are three ecumenical programs—Tobit, Pre-Cana and Engaged Encounter—designed to counsel couples before marriage. All are available in the Archdiocese of Indianapolis.

Thanks to longtime volunteers, the Tobit program begins its 17th year in the archdiocese. After being housed at the former Alverno Retreat Center since its founding in 1974, Tobit continues at Fatima

Retreat House in Indianapolis with its 164th weekend retreat on Feb. 1-3.

For registration information about 1991 Tobit programs, contact Fatima Retreat House at 317-545-7681. Telephone the archdiocesan Family Life Office at 317-236-1596 to inquire about other marriage preparation programs.

New Tobit coordinator Julie Brewer, a Fatima staff member, said the Tobit philosophy of marriage centers on three unique persons—myself, yourself and Jesus Christ.

Founded by Franciscan Father Martin Wolter, formerly of Alverno, and lay volunteers Tom and Mary Weber of St. Pius Parish in Troy, the program takes its name from the Old Testament Book of Tobit in the Hebrew Scriptures.

"The Book of Tobit tells the story of Tobias and Sarah and their covenant of love between each other and their shared covenant with God," Brewer said. The modern retreat program which bears its name "allows engaged couples to focus on their unique relationship and the issues they share in a non-threatening atmosphere."

For the past 17 years, dedicated volunteer couples have utilized a Tobit handbook written by Father Martin and the Webers to help more than 3,000 engaged couples address the spiritual dimensions of marriage as a vocation and work toward improved communication and relationships.

"We had decided it was time to do something for engaged couples before marriage," Father Martin said. "This retreat experience would give them a time, a place, and a program that would enable them to think and dialogue and pray about their marriage. The diocese helped us refine our program so we would be complementary rather than in conflict with other marriage instruction programs."

At the time of Tobit's founding, he said, statistics from both the Diocese of Lafayette and Archdiocese of Indianapolis indicated that the majority of Catholics were not marrying within their own faith tradition.

"That led us to deal with the sociological fact that Catholics need to be prepared for a marriage that would include a non-Catholic," he said. "We developed an ecumenical program that would reach out to Protestants as well as Catholics entering into marriage so they could minister to their needs in a mixed marriage."

Through Tobit, Father Martin said, couples have been able to bring Jesus and Christian values into the marriage relationship and learn to understand themselves better.

Tobit works, he said, because the focus of the program includes discussion time for sharing personal values, life goals, ways to improve communication, and recognition of the uniqueness of the two individuals and the challenges of marriage.

"The continuous popularity of the program—not only with Protestant pastors and Catholic priests but also with the couples themselves—testify to its enduring value," Father Martin said. The program is known and used in many other localities, and the Spanish version is used in other countries. The Tobit team couples are the principal reasons—under God—for the success of this program."

Because engaged couples are often preoccupied with wedding plans, Brewer said, the weekend program offers them necessary time away from the pressures and stress of their busy lives. During the weekend, married couples share their life journeys with engaged couples. There is time for reflection and private discussion.

"Those who work with couples in marriage preparation, as well as the couples who have experienced the weekend, believe Tobit to be an invaluable avenue for enriching a marriage," she explained. "Tobit's ideal is to include a priest or religious each weekend to facilitate the topics discussed as a support to engaged couples."

Early Tobit weekends were "one-on-one ministry" to only a few couples. Tom Weber remembered. "But we took that leap in faith and gave that first program to two couples. A couple of months later, we had six or seven couples. Father Martin even delivered Tobit brochures to tuxedo rental stores to promote the program. We really felt guided by the spirit in moving this forward. Now it's difficult to get in, because the weekends fill up quickly and couples have to register a few months in advance."

Weber praises the Tobit story because it is "focused on God's guidance of young Tobias and his wife, Sarah, and how the Lord acted in their lives. That's what we want to communicate to the couples in this program—the Lord acting in their relationship to each other and guiding them in their choice for a Christian marriage as their vocation."

Over 70 married couples have volunteered their time and service as team couples since the Tobit program began, Mary Weber said, which indicates their commitment to its philosophy.

Reflecting on her own marriage and on some of her conversations with engaged couples, Mary Weber noted that, "Relationship is a lifelong process, so you're never completely there in terms of understanding each other and loving each other. Tobit is very real in our lives in terms of the principles of sharing, praying

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together and listening to the Lord in our life today."

The Tobit weekend is "a living experience," she said. "It's not just a program that you walk away from. You continue to reflect and live the scriptures daily. It's a realistic understanding of marriage. The focus is on the engaged couple, not on what the team couple says to them, but on the time they spend nurturing their relationship and getting to know each other better. That's the heart of it."

Discussion of a couple's "particular belief in Jesus and how they live the Gospel life is essential in the Tobit weekend," Mary Weber emphasized. "They discuss their different backgrounds and different church experiences and traditions or lack of traditions to come to some sort of agreement or understanding of how they're going to live that part of their lives together."

Longtime Tobit volunteer Steve James from Immaculate Heart of Mary Parish in Indianapolis is president of the nine-member board of directors. He and his wife, Helen, have also helped with Tobit as a team couple for the past 11 years.

"We try to tell the engaged couples that we're not experts at marriage," James said. "What we try to do is share our experiences with marriage, things that we do to keep our marriage flowing. We try to be very open and very honest, and share challenges as well as joys."

When couples inquire about the dynamics of a Tobit weekend, he said, "We tell them that, 'You've got a whole lifetime ahead of you, and you've got 44 hours here to think about it. But if you don't come, when are you going to get the quality time to get at least 44 hours of preparation?'"

At the beginning of a Tobit weekend, James said, "We tell them that their wedding is one day, but their marriage is a lifetime, and we hope that by the time they come to us they have already begun to explore different aspects of their relationship."

The program also benefits the team couples, who describe the Tobit experience as a renewal of their own marriages.

"In 1978, Tobit gave us the tools to get through all the things we had to face as a young couple," Steve James recalled.



COMMON VISION—Tobit helps engaged couples learn how to bring Jesus and Christian values into the marriage relationship. (CNS photo by Mimi Forsyth)

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When couples create a new family

by Valerie Dillon

Reprinted from "Marriage: The Thread That Binds Family Together"

Cathy and Mark, in the presence of family, friends and pastor, Father Tom, vow that they will love, honor and cherish each other in good times and in bad all the days of their lives.

They put golden bands on each other's fingers, hear the church's blessing on their marriage, seal their pledge with a kiss.

It is an awesome moment filled with poignancy and promise. For Cathy and Mark have bound themselves to one another forever, promising intimate, faithful love. They have affirmed their openness to the gift—and responsibility—of children. With scarcely a look, they leave Mother and Father behind, only dimly aware of their parents' profound impact on their lives.

And in their sacramental promise to be "one flesh," Cathy and Mark have become a new Christian family.

It is, in truth, a promise with no conditions attached, a pledge with no guaranteed outcome, a commitment which will test their love in ways they can't possibly foresee.

The challenge, however, comes easy in those first sweet days of life together. For this is the honeymoon stage of marriage, when love is euphoric. Cathy finds Mark the strongest, most wonderful man she's ever known, and Mark extols Cathy as a beautiful, near-perfect human being. They find exquisite joy just in being together.

But, at some point during the months that follow, the glow may begin to wear off. Mark spends more time watching TV than talking to Cathy, at times seeming careless of her feelings. Cathy falls into a habit of nagging, her band-box appearance slips a little. Boring days, lonely moments creep into their life together. A bit of the fire goes out of their love-making.

"Why have you changed?" "How come it isn't fun any more?" "Why do we fight so much?" "Have I married the wrong person?" are questions many couples ask in that first year or two. They fear that "love" may be dying, that their dream of happiness isn't coming true.

But what is really dying is the "honeymoon" phase. Inevitably, it is giving way to the normal adjustment period, what some call the marriage's "disillusionment" or "misery" stage. Overly romantic, idealistic expectations are dissipating in the face of the reality of every-day life. Human loibies and self-centeredness are revealed by each partner.

Given the current easy recourse to divorce, many young couples break up in the first three or four years, believing it's better to move on while they still have a chance for happiness with someone else. Ten percent of all new marriages end in the first year.

Instead, Cathy and Mark need to understand that there can be love after "love." With such awareness and perhaps professional help, they can discover that their struggle is the springboard to a deeper, more mature relationship. Instead of splitting, they need to reaffirm their commitment, not only to each other but to their vows. With the grace of their sacrament, they can make a decision to deal with the differences that are there, thus entering the all-important "work stage" of marriage.

In the stage of renegotiation and forgiveness, they will come to know that love is not a passionate emotion but a decision, made over and over, to think, to will and to do the good of one's partner.

Cathy and Mark have been preparing for their wedding day all of their lives, yet I'm not sure that they or anyone is ever truly "ready" for marriage and the hard work it entails.

Consider the EXPECTATIONS which today's young people bring to their wedding day.

In an earlier time, a man and woman came to their wedding day with limited dreams: He wanted his wife to be a good cook and housekeeper, to satisfy his sexual needs, to provide him with children. She hoped her husband would make a decent living, be a temperate, sober and considerate man. If her fondest wish came true, they would find love in the relationship.

But most of today's newlyweds cherish

a belief that their spouse will fulfill every need, spoken and unspoken. He/she will be an exciting lover, a best friend, a supportive counselor, an intellectually stimulating partner. Some young people also hope their beloved will help them to become more confident, to boost their self-esteem, will heal their wounds from childhood.

It's a tall order! No wonder many newlyweds feel cheated when their partner doesn't live up to their dreams! No one told them such expectations couldn't be met by a mortal.

A different expectation is that one's partner will remain just as they are as they stand at the altar. When a wife seeks personal growth, perhaps returning to school, or a man gets off the fast track and switches to a new career, their partner may fight such change. When a wife becomes more assertive or a husband mellows out, many spouses feel betrayed: "This is not the person I married."

Yet, to be alive is to change and we marry a person-in-process, not a finished product!

Consider the DIFFERENCES between any two persons seeking to live out the intimate partnership of marriage for a lifetime. First of all, each person is genetically unique. We inherit physical and intellectual characteristics from parents and ancestors before them, merging in us in ways that make us one-of-a-kind. Personality characteristics also stem in part from inheritance. And our most fundamental nature—our sexuality—adds to the significant differences between us.

Second, there is the factor of "nurture." The family which raises us profoundly impacts to us its own values, attitudes, behaviors, expectations, and world-view. They give us an understanding of what is a "family" and what are "proper" roles for husband and wife.

Is it surprising that a man and a woman differ strongly in so many basic ways? Surely it is God's abundant grace that enables them to transcend these differences and to achieve, however tentatively, the peace and harmony of a happy family.

Consider the CULTURE in which couples attempt to live out their lifetime commitment.

Excessive individualism is a hallmark of modern America. Our society stresses individual rights and self-fulfillment over the needs of community. Yet marriage calls for mutual self-giving, a willingness to share all that we are with our spouse, even when this makes us very vulnerable indeed. How difficult it is to sacrifice one's own desires for the good of the relationship.

A supreme value in America is to acquire wealth and material goods. Yet to be a Christian family is to believe that people matter more than things, to make decisions based on the ultimate value of the person. How counter-cultural it is to adopt a simpler life-style in order that a new child can be born, to curtail one's hours at work and other pursuits so that precious time can be spent with family.

An obvious cultural value is sexual pleasure and the freedom to do "whatever feels good." But our faith proclaims sexuality as God's gift and sexual relations as the life-giving union of two persons pledged to each other for all time.

Americans are a NOW people, impatient with slow solutions, unwilling to suffer if it can be avoided. How does a married couple remain on their journey together when answers to difficult problems take time and perhaps never come! There is no way to truly love without taking up the cross, and being willing to do so goes against the tide.

If Pope John Paul II could speak directly to our newlyweds, Cathy and Mark, he would underscore their conviction that love must be at the center of their relationship. He would remind them that they share equal personal dignity as man and woman.

The Holy Father surely would encourage them to openly communicate with each other on all the levels that are possible for humans—emotional, intellectual, physical and spiritual. He might challenge them to become a genuine community of persons, building their marriage through sacrificial love. John Paul II would promise them that through their journey of fidelity and communion,

they would become "a small and precious sign" of God's unfailing love for each one of us.

Such commitment and caring are the foundation on which the family is built and children are raised in the faith. And

it is this family which builds up the church and humanizes society by its love, service and generosity.

(The author of this article is director of the Family Life Office of the Archdiocese of Indianapolis.)

(Reprinted from "Marriage: The Thread That Binds Family Together," © 1990 and published at \$2.50 by Cathol. Star Herald Publications, 1845 Haddon Ave., Camden, N.J. 08101.)



READY FOR MARRIAGE?—Cathy and Mark have been preparing for their wedding day all of their lives. But is anyone ever truly "ready" for marriage and all the hard work that it entails? (CNS photo by Father Gene Plaisted)

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Rope, cushions, coins at Hispanic weddings

by Pamela J. Edwards
Catholic News Service

Ropes of unity, symbolic cushions and a basket of coins are among symbols to be found at Hispanic-American weddings.

The symbols are simple amid the wedding's satin and lace, but they reflect the deep religious values of the Hispanic tradition.

Indeed, the wedding's *lazo* (two little ropes), *cojines* (cushions) and *arras* (coins), as well as the ceremonial prayer book and bouquet, are far more than festive decorations.

One of the strongest symbols is the *lazo*, the two ropes that unite the bride and groom after the vows, said Sister Victoria Pastrano, a Missionary Catechist of Divine Providence.

Years ago in Mexico when a priest would visit small towns which were deprived of regular church services, he would use the *lazo* for emphasis, "to capture that sense of husband and wife," said the Hispanic nun who is assistant

director of the Office for Evangelization in the Diocese of Corpus Christi, Texas.

The *lazo* stands for unity and has become "so synonymous with Hispanic marriage that it's used at both civil and religious weddings," said John Medina, director of Hispanic affairs for the Corpus Christi Diocese. "Even the Mexican Baptists incorporate the symbol," he said.

"The *cojines*, the cushions," Sister Victoria said, "are very, very Hispanic, and very symbolic of cushioning life." At Hispanic weddings, the couple have sponsors whose role is to carry these cushions in the ceremony.

Whatever struggles the couple may encounter, this is their symbol that "life can be cushioned if there is communication, if there is a rapport, if there is building of their love together," she said.

The nun also described the *arras*—the basket of coins, sometimes sprayed gold, brought up after the vows are exchanged.

"The priest empties the little basket into his hands and puts it into the husband's hands. The groom takes it and tells the bride to rest assured that he will provide for



HISPANIC WEDDING SYMBOLS—Ropes of unity encircle the bride and groom during a wedding ceremony. For Hispanics the rope is not just a festive decoration, but reflects traditional religious values. (CNS photo by Nita Holman)

her and their family, and this is the symbol of that provision," she said.

"The transfer from the priest to the husband symbolizes that divine providence provides, and the husband is, in turn, steward of that provision," said Medina.

Sister Victoria recalled a wedding between an Anglo and an Hispanic where two sets of coins were used.

The two sets reflect a changing culture where both spouses work and pool their resources, Medina said.

Other symbols at Hispanic weddings include the prayer book or the missal and a rosary for the bride, Medina said. They symbolize prayer. The rosary for the bride emphasizes that the wife is considered to be "the one who brings in the spiritual

element once they're married," while the husband "brings in the economic or the monetary" support.

The prayer book is "a symbol of the Word, too," said Sister Victoria. "Sometimes instead of a prayer book, it's a Bible, so the Word becomes very resonant in the home."

Hispanics often include a large number of people in the wedding party. They're "usually good friends, intimate friends, relatives, brothers and sisters," said Sister Victoria. Couples getting married are "very conscious about getting couples that are very close to the church."

The people who participate in the Hispanic wedding are not merely bystanders for an hour of ceremony, she said, but become part of the fabric of life as the newlyweds grow and change over time.

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FIDELITY

Psychological readiness is vital for a successful marriage

by Catholic News Service

Marriage calls for psychological readiness—the ability of potential spouses to give to and accept one another.

Such readiness means each one is able to be totally faithful to the other and enter into a permanent commitment.

The Family Life Office of the Archdiocese of Kansas City, Kan., offers the following general questions concerning psychological readiness for marriage.

What is the motivation for the marriage? Is there any parental pressure? Is there a desire to escape an unhealthy home situation? Do either or both have unreal expectations of marriage?

Is there any indication of one "using" another to better their personal advantage, for example, in the area of money?

Do the future spouses have concrete plans about living arrangements? Do they have realistic plans for financial support for a family? Do they have realistic plans for a family?

Can they handle frustration? Do both have the ability to say "no" to themselves? Can they postpone a present pleasure for a future good?

Has there been any indication of job stability? Have there been any long-term friendships?

How well do they handle their differences in such areas as religion, attitudes, friends, money? Do they frequently get frustrated with each other?

Is there any indication of running away through drugs, alcohol abuse, promiscuity, abnormal aggressiveness?

Can they form healthy relationships with each other?

Do they have the ability to love and receive love?

Is there love in the family of origin? How is their relationship with other authority figures? How do they get along with their bosses?

Do they have common interests and activities? Is one or the other into blaming parents, the other, friends, for "being the way I am?"

Can the partners see themselves individually and assess themselves realistically? Is there a need to be like someone else? Is there a need to "do it" or "have it" because someone else does?

Do they get wishes, dreams and reality mixed up?

Do they show the ability to assume, effectively, responsibility for one's actions?

Do they have the ability to perceive and recognize the effects of their own behavior on others?

Do they have the ability to "own up" to their own behavior or are they always lying?

Do they have the ability to recognize and respond appropriately to other people's feelings?

Is there a balance between independent and dependent behavior?

Is there any indication that one or the other has an inability to feel responsibility or guilt?

Is there a recurring tendency to project blame, to say "It's not my fault!"

How does the couple communicate? Does one of them dominate? Is one passive? Is one excessively shy? Does one not know when to be quiet and not embarrass the other? Does one ignore or not listen to the other? Does one always speak for the other?

Such questions can point out a couple's balance and maturity—their readiness for marriage. They emphasize the need for stability and adaptability, a capacity for interpersonal and heterosexual friendship, love which seeks not only self-satisfaction but also the good and happiness of the partner, respect for the person's emotional and sexual needs, kindness and gentleness of character and manners.

People going into marriage need an attitude for cooperation with each other, respect for Christian morality and for the partner's conscience and self-control.

They also need a sense of responsibility, evidence of which can be seen in the willingness of both husband and wife to provide for the material well-being of the home, stability in employment and budgetary foresight.

Factors to consider when choosing a home

by Ives Pinto Alica
Catholic News Service

Newlyweds have to consider many factors when deciding where to live, according to a family sociologist at the University of Notre Dame.

Their concerns differ from those of others scanning the housing market—for example, couples raising a family or those who have grown children or are retired, said Joan Aldous.

When deciding where to live, young couples, even before they marry, need to consider if and when they will have children, if they want to live near relatives and what type of living arrangement their finances will allow. These three factors significantly influence decisions, Aldous said.

"These are issues you have to thrash out, preferably before you get married," she added. In many cases, they call for compromises influenced by financial resources.

Many newlyweds live near their jobs to reduce transportation costs. Others compromise on the size of their living quarters or extra amenities like additional closet space or the number of bathrooms, Aldous said.

"These are some of the things you have to think about" and areas where you can make compromises, Aldous said.

Karen Meyers Holzer, 28, a journalist

living in St. Paul, Minn., said people shouldn't make too many compromises when looking for a place to live, however.

When she and her husband, Mark, moved to Minnesota because of a job offer to her husband, they considered living in the suburbs of St. Paul, but both soon realized they wanted city living. They now live in an apartment in a culturally diverse neighborhood of St. Paul.

"Find out what things are important to you and don't compromise them," Holzer said. "It makes the adjustment of moving easier because you feel comfortable with where you live."

Holzer recommended that people looking for a place to live walk in different neighborhoods, not just drive through them. "You have to walk around neighborhoods to find out what they are about," Holzer said. "You should talk to people in the neighborhood."

Lisette Berrios, 24, of Puerto Rico, found out the hard way the importance of talking to people in the community when house-hunting. She and her husband, Juan, had to rent an apartment for a year before they were able to get the housing they wanted on a military base in Washington. They drove through several neighborhoods and finally settled on a garden-style apartment.

Had she known better, she said, she would have talked to people in the neighborhood and saved herself some

heartache. The neighborhood turned out to be very noisy and the residents were unruly.

Berrios said they were robbed during their honeymoon, and she was constantly concerned about her safety when her husband was on business trips and she was alone at the apartment. She no longer is afraid on base.

Another couple, Kelly and Jose Nieves, said they were fortunate because they didn't have to make many compromises on housing since they had similar ideas of what they wanted. Both wanted a safe, friendly community that rented homes in their price range. Both also wanted a fireplace. Both wanted a place that would allow pets. Both agreed they would rent a home for a year and build up savings before buying a house.

"We were looking for a place where there is a lot to do and yet we could feel comfortable," Nieves said. They decided to rent for a year to see if they liked the community enough to buy a home, she said.

"Don't rush into buying a home," she suggested to other newlyweds. "Take your time because it's an important decision."

Aldous said it is important for couples to seriously consider whether they will buy or rent a home. "They must ask themselves if

they want to take the responsibility of caring for a home," she said.

"Some couples choose to rent and use their leisure time to 'discover each other,' she said.

Once a couple decides to have children, one of their first considerations when looking for a new home is the quality of schools in the area, Aldous said. Parents also tend to want to live close to their jobs and day-care facilities so they can spend as much time with their children as possible. Couples also must consider whether they should live near relatives who would like to watch the child mature and might help care for the child, she said.

As the children become teen-agers, couples should consider a move to a larger home "if you have the finances to do this" so children have more space to invite friends home and can be in an "unintrusive situation," Aldous said.

The quality of schools and access to recreational facilities is also important at this stage, she said.

As children leave the home, couples should consider moving into a small house that requires less maintenance. At this stage couples also must consider if they need to remain close to aging relatives who may require their help in emergencies or to children who return home.

High divorce rate prompted the marriage preparation rules

by Shannon Flynn
Catholic News Service

The high divorce rate in the United States alarms the church, which holds that marriage is a permanent commitment.

That's one reason dioceses require couples to undergo formal marriage preparation about six months before they tie the knot.

"The days of hatch, match and dispatch are gone," said Father Ted Kosse, pastor of St. Peter Church, New Richmond, Ohio, in the Archdiocese of Cincinnati. "At one time we baptized married and buried without as many questions. That was acceptable."

But no more.

The "marriage programs we have are not just a bunch of hoops for people to jump through. Divorce is intensely painful. This is a pastoral concern," said Daniel Roche, director of the Cincinnati Archdiocesan Family Life Office, which presents a pre-Cana program and has developed guidelines for couples.

However, couples don't often appreciate the church's concern. What they often perceive—and resent—is what they view as the church intruding into their lives "when all we want to do is get married."

"This is not a pleasant ministry," lamented Father Jim Willig, associate pastor at St. George Parish-Newman Campus Center for the University of Cincinnati.

In dealing with couples who readily accept the need for many years of academic work to prepare for a profession, he feels he must struggle to show them that preparing for marriage should be no less important.

But, "they just don't get it. It's frustrating," said the priest, whose parish is available for the weddings of university students.

"We don't have special schooling for marriage and yet obviously the skills needed for marriage are not being learned, or not practiced, or there's a great deal of malpractice. This is not just a wedding day but married life. Rarely do you find a couple committed to quality preparation for marriage."

Roche is concerned that the sacrament of marriage be accessible to couples. He is distressed by the calls from couples turned away from the church due to rules requiring that those who wish to marry in a church be members of that parish or because they felt put to a litmus test about their Catholicism.

The typical scenario involves young

people out of college, getting settled in a new job, new city, new apartment.

"Registering at a parish is not the first thing they think of," he said.

Furthermore, adults in their late 20s and early 30s are in a questioning, anti-institutional phase of life. Spiritual maturation and identification with a faith community tend to increase after the age of 31.

"Marriage is a moment when we come back in contact with our values of church and family. It's a time when we recommit ourselves to those values. But it's not a time to saturate couples with doctrine, or go down a catechetical checklist," Roche said.

However, while he hopes pastors will be flexible as they deal with concern for the maturity of a couple's Catholic faith, he wants them to be sticklers on the stability and maturity of the couple's relationship.

Auxiliary Bishop James Garland of Cincinnati, director of the archdiocese's pastoral sciences department, said Roche's concern that acceptance of church teaching at the time of marriage should not be rigid.

"The church never lets go of people. Catholics are never thrown out of the church," he said. "We are always concerned for your salvation. We must relate to people where they are. There is always room for growth and conversion in all of us," he said.

Bishop Garland added that if a couple meets the basic conditions for the sacrament of marriage and asks for Christian marriage "they should not be excluded."

"We're not saying 'Go somewhere else and get your faith, then come back.' My response is 'Let's not limit the work of grace. Don't limit the work of the Holy Spirit.'"

Bishop Garland said the "basic conditions" for Catholic marriage include the intention to have a permanent, indissoluble union; the intent to share mutually in the common life; and openness to bear children.

Weddings are a pet ministry for Marianne Father Charles Bergeckid, pastor of St. Francis de Sales in East Walnut Hills, Ohio.

"I'm the oddball," he said. "I love to do weddings. I believe that even if a couple comes in with only a thread of faith. I can take that and build on it. Church is my business and I'm fostering my business. Church is what you need, but at 25 you may not realize it yet."

Couples outside the parish are frequently referred to De Sales Parish by his priest-colleagues, Father Bergeckid said. "I call this the best wedding church in Cincinnati."

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Urgent: Reach out to in-laws

by Katharine Bird
Catholic News Service

Ann Newland's son may exemplify the art of launching in-law relationships. When he and his fiancée were to be married, he invited both mothers to join him and his bride-to-be for a picnic on his motorboat.

The relaxed atmosphere "set a nice tone," said the mother of the groom-to-be. "It gave us an opportunity to get to know each other and to feel proud of our respective son and daughter."

Newland, a family counselor in the Washington area, says it's important for engaged couples to look at what they can do to welcome in-laws into their new family unit.

"It sets the framework" so that if difficulties arise later, the people involved already have met in a non-threatening atmosphere, she said.

The engagement period is often the best time "to try and integrate the two families in a wholesome, pleasant, uplifting way," she said.

A wedding is the beginning of a whole new set of entanglements for family members, author Francine Klagsbrun points out in "Married People: Staying Together in the Age of Divorce" (Bantam Books, 1985).

With marriage, she says, the families of both bride

and groom "acquire a new member, whom they are supposed to regard as a son or a daughter, shelter within their bosom, include in family secrets and pretend to love as much as they love their own."

But often it's far from easy for a newly married couple to relate comfortably with in-laws. So many loose parts have to be hooked together, Klagsbrun says.

"The partners need to cut free, then reconnect to their own families," she said. "Each needs to furrow out a fresh track that opens in some way to the other's family."

What can couples do to smooth the transition for in-laws as they set up their new family unit? Here are some suggestions.

►Don't expect all in-laws to react positively to the news that you are marrying, their beloved family member. Remember that parents and siblings have their own prejudices about marriage and about the person their relative should marry. Give them time to adjust.

One young man, for instance, was hurt when his fiancée's mother reacted to his engagement to her daughter with little enthusiasm. But, after much discussion, the young couple realized that the bride-to-be's mother probably was remembering her own experience.

She had married before finishing college and then had children right away, forcing her to postpone career plans for years. The couple saw that their engagement had triggered

a fear that the daughter might repeat her mother's pattern. When Ken reassured his future mother-in-law that her daughter intended to finish medical school and go into practice, her attitude toward him and toward the marriage altered considerably.

►Discuss wedding plans openly and thoroughly with both families. Look for potential trouble spots.

Money always is one. Newland told of a young couple who spent time in premarital counseling considering where trouble might arise in planning the wedding. Then they went to some effort to help the groom's family understand the bride's mother's somewhat tight financial circumstances. Speaking up honestly about finances smoothed the way for the groom's family to understand and to accept why certain decisions were made, Newland said. The bride's mother, for instance, wanted to make silk flowers for the wedding party. Though the groom's mother preferred fresh flowers, she understood this was an act of love—and a way to keep expenses down.

►Meet future in-laws as unique individuals with much to give in a relationship. Try not to think of them as stereotypes, only in their roles as mother, father or sibling. Having preconceived notions on how others will be or act can interfere with people's ability to see each other as real individuals. And this can restrict the new couple's ability to form comfortable relationships with in-laws.

►Think about creative ways to handle family holiday traditions. Do this as far in advance of the first major holiday following the wedding as possible. "I've seen lots of families get into tremendous difficulty" when they try to meet the expectations of both sets of in-laws at holidays, Newland says.

"Flexibility is very important," she adds. Newly married couples need the freedom to start new traditions of their own, perhaps borrowing from each family as they do so. If everyone involved is willing to be flexible, Newland explains, the new couple is more likely to look for ways to celebrate the holidays with in-laws.

For example, she said, in her own family being flexible meant being willing to celebrate that first Christmas with her son and his wife early Christmas morning, even though their usual tradition was later in the day.

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Couples who live together before marriage are a problem

by Robert Hill
Catholic News Service

M is for Marriage, the sacrament often surrounded with pomp and celebration.

But what happens if the wedding marks the union of a couple already living together without benefit of marriage, as they say? It's not fair to say everyone's doing it, but it is safe to say that more people are doing it now than before. And "more people" includes Catholic couples.

Pastors approached by cohabiting couples who wish to marry in the Catholic Church sometimes feel on the horns of a dilemma. On the one hand, there is the recognition that their dealings must be compassionate and that they must be receptive to anyone who wishes to rectify a bad situation and comply with the church's standards of conduct. On the other hand, many do not wish to appear to countenance living together.

One priest, Father Thomas Kramer of the Diocese of Bismarck, N.D., in a letter to a couple wishing to be married in a public service, advised the couple that he was unwilling to be part of such a service and suggested that the couple be married in a quiet, private ceremony attended by family members only, or that they begin to live separately until their marriage as a statement that "you are trying to live your courtship in a Catholic way."

The Diocese of St. Cloud, Minn., has refused to permit the marriage of couples who would not separate until the ceremony. Most diocesan policies are less stringent, however.

Msgr. Joseph Champlin, pastor of St. Joseph's Parish, Camillus, N.Y., in the Diocese of Syracuse, said "usually a couple won't bring up the fact that they're living together" outright. "They're more open now about giving the same address, though."

And while the difficulties, both prudential and moral, must be addressed, "by the time they come in, it's really too late to confront them—they wish to marry. And at that point the problem is a temporary one," he said.

Msgr. Champlin has counseled numerous engaged couples, cohabiting or not, and has written about the problems of cohabitation in a handbook on marriage for the National Conference of Catholic Bishops titled "Faithful To Each Other Forever."

His practice goes beyond the guidelines, however. He said he relies on "pastoral instincts" and a discernment of the circumstances. In each case, he said, he tries "to discern what is the reason behind the cohabitation." Everything he does, he said, is done "in the context of the couple before me and what the circumstances dictate."

"Living together," Msgr. Champlin said, "is not an impediment to marriage; it's not grounds for refusing marriage."

So what is the problem?

The difficulty lies in sex without marriage, and not principally in living together. Sex outside marriage violates an objective moral code of the church; living

together, on the other hand, whether the code has been violated in fact, "establishes a situation in which avoidance of premarital sex becomes exceptionally difficult."

Moreover, it "creates an occasion of scandal for others by weakening the sanctity of marriage itself," he said. The immorality of the situation, writes Msgr. Champlin in his handbook, leads to further problems. "Violation of their religious tradition may produce a guilt that . . . disturbs inner peace and can surface later in other destructive ways." And again, "The absence of marital graces bestowed by God . . . must weaken . . . their efforts to build a stable relationship," he said. Common-sense arguments for premarital cohabitation are plentiful. Most people take the "consumer" approach to the arrangement, thinking of it as a form of test market. Why end up with something you don't like if you have the option of finding out in the first place whether it fills the bill?

In answer, Msgr. Champlin cites statistics: Only 12 percent to 25 percent of couples cohabiting eventually marry. Is that a "screening-out process" or does it rather

"indicate the fear that a cohabiting couple may have that their relationship will not last?" he asks.

Recent studies, said Msgr. Champlin, support the view that couples who have never lived together "had higher marital adjustment scores after one year of marriage." What is more, former cohabitants "scored significantly lower in both perceived quality of marital communication and marital satisfaction."

In three words, cohabitation is a temptation, a scandal and imprudent, at least by the statistics of sound vs. failed marriages. It's a way of holding back, keeping your options open, so to speak. Knowing you can leave at any time means that everyone is less likely to stay. It's also a little too easy, the slippery slope of a developmental process, not the cold (or hot) light of a deliberate choice.

The Diocese of Peoria, Ill., recommends that marriage be a time for counseling at a "teachable" moment. Questions the diocese recommends asking include:

►Why did they choose to live together?
►What did they learn from their experience of having lived together?

►What is it that is causing them to want to commit themselves to marriage at this time?

►What prompts them to want to marry in the Catholic Church at this time? Why have they approached a Catholic minister?

►What does marriage as a sacrament/sacred union mean to them?

►How do they see their faith and love and the continued growth of that faith and love for one another as being an intimate part of their marriage?

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Deciding where to get married

by Edgar V. Barmann
Catholic News Service

The parish church? A college chapel? A favorite woodland spot?

Selecting the site for a marriage ceremony is an important part of wedding plans. Most couples choose to be married in the bride's parish church. Others, however, opt for a chapel, a shrine or another site which holds meaning for the spouses-to-be.

To avoid misunderstanding and fractured feelings, it's good to know church rules and diocesan policies governing where marriages can take place.

According to the church's Code of Canon Law, marriages usually should take place in the parish church. For Roman Catholics, custom places the wedding in the bride's parish church; in the Eastern rite, the groom's parish church normally is chosen.

Canon law explains that the parish is the most desirable locale because the marriage between Catholics or between a Catholic and a baptized non-Catholic is a "sacramental celebration and not merely a public witnessing of a private commitment between two persons." It adds that the parish church is the norm, because the church views marriage as commitment "within the Christian community," even though the spouses might not be of the same faith.

That's a far cry from a few decades ago, when an interfaith marriage was almost a non-event with a priest simply presiding over a small, quiet affair in the parish rectory. Today, however, the church not only permits an interfaith couple to wed in a Catholic church, it considers it the norm.

Interfaith weddings also can use a form unlike the wedding form of the Catholic Church and can take place in a worship setting of another faith. For example, a Catholic-Jewish wedding might take place in a synagogue.

Or, if the bride is Lutheran and desires a Lutheran marriage ceremony, for example, a priest may attend and may give a homily, even though the rite of marriage is performed by the Lutheran minister, said Msgr. Donald Heintschel of the Diocese of Toledo, Ohio, an expert on church law.

He also said bishops can and do grant exceptions to the rules for where marriages may take place. It is fairly common for college students to obtain permission to marry in their college chapel, he noted.

The Archdiocese for the Military Services, which has jurisdiction over members of the armed forces, also permits weddings of servicemen and women in chapels at Army and Navy bases and at the various military academies.

Exceptions also are made to permit couples to be married at shrines, religious houses and other chapels or churches not associated with a parish.

There even are the rare cases when the church sanctions weddings for prisoners in jail or permits a bedside wedding of a hospital patient about to undergo major surgery. Usually, such weddings are permitted only on an emergency basis in order to give the parties involved peace of mind.

Church law gives the bishop a great deal of leeway in this matter and a bishop may permit marriages in any suitable place, including not only churches of other denominations but also halls or even private homes.

"I get a lot of requests from couples who want to be married at home or in the backyard," commented Father Anthony Rebol, director of the marriage and family concerns department for the Cleveland Diocese. "We turn them down, because our diocesan policy is that a marriage must take place in a parish church or in a sacred place customarily used for worship."

That policy is common, though not universal. If a couple desires to be married at home or at any place other than in their parish church, they should ask a priest about the policy in their own diocese.



PARISH CHURCH—Selecting the site for the ceremony is an important part of making wedding plans. For Roman Catholics, marriages generally take place in the bride's parish church. (CNS photo by Mimi Forsyth)

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Mixed marriages require special considerations

by Catholic News Service

In the United States, the rate of Catholic interfaith marriages is about 40 percent. Where there are fewer Catholics available as potential marriage partners (as in the Archdiocese of Indianapolis), the number can be higher.

In the Archdiocese of Kansas City, Kan., the preparation is about 58 percent, according to marriage preparation materials from the archdiocese's family life office.

Such statistics underscore the importance of Catholics understanding the implications of mixed marriages. Listed here are some considerations from the archdiocese to enhance awareness of issues in a mixed marriage.

►You can have a "mixed" marriage even within the Catholic faith. All marriages are mixed in one way or another. Any two persons can be from different traditions even within the same faith. Each has a set of parents with

different ideas of church, religion and other related issues. All marriages have to adjust to such differences.

►People bring different levels of religious commitment to a marriage. There are many kinds of blends within an interfaith marriage. Not only are there two religious traditions, but there also are differences in the degree of investment in religious traditions.

Moreover, the degrees of investment are apt to differ depending on what's under discussion. For example, a person may have a deep commitment to the church in areas of attendance at worship and financial support, but have much less devotion to the teachings in areas such as family planning, education of children, marriage permanence, role of religion in the home and similar items.

Or, a person may have a deep devotion to the church in specific areas, such as abortion and family planning, but harbor deep resentments about issues such as priestly celibacy and ordination of women. They may also have

problems with current issues affecting peace and justice and other political items of national debate.

►Couples need to examine how much of their religious heritage they intend to pass on to their children. Do they plan to retain two heritages and pass on both as separate, distinct traditions? Is one spouse hoping for eventual conversion by the other or oneself? Is this a conscious wish or, perhaps, something more subconscious on the part of the person? Is either party open to the possibility of a conversion by the other? Or, will they allow the development of a "hybrid" between themselves, some middle ground of religious beliefs? If so, how will they pass this on to the children?

►Couples need to be able to handle differences about religion and talk about them. Do they consider the impact of differences on a marriage? Do they talk about issues of religion and church? Do they listen to one another and really try to hear what the other is saying? Do they "care" about the religious dimension of their marriage?

►Couples need to talk about what they plan to do about church attendance. Will they go together or separately? What about the children? Will this affect their children's schooling? Will they teach religion in the home? How will this be done and by whom?

►Couples need to consider their view on adoption, should this become a consideration. If they find they are infertile, how would they approach the possibility of a childless marriage?

►Can the couple regard the concept of the family as a faith community? How is this similar or different in the respective religious traditions?

►Do they have different feelings about the very idea of an interfaith marriage even though they may apparently be seeking such a marriage? Have they discussed this thoroughly between themselves? Again, have they discussed this within the context of their respective traditions and with respect to their family and in-law relationships?

How to stay married in one easy lesson

by Cynthia Dewes

I am fascinated by the results of my totally unscientific and limited research into the matter of marriage counseling. It seems that many counselors of my acquaintance are either divorced, separated, or living in sexually intimate relationships with persons to whom they are not married. Still others are involved in primal scream therapy, or self-empowerment movements, or they belong to dysfunctional families even as we speak.

Now, I know nobody's perfect but—pardon me—this strikes me as unreasonable. It is like the blind leading the blind, or the illiterate teaching reading.

To be sure, there is a valid argument for the idea that it takes one to know one: i.e., a person with experience in a certain situation knows its pitfalls and triumphs perhaps better than one who does not.

Thus, the recovered alcoholic is probably the perfect counselor for someone who wants to dry out. Or, the co-dependent who has finally learned how to remain untangled is just the right mentor for another who is still trapped in a dependent relationship.

But, at the risk of being self righteous, let me timidly suggest that the best advice might come from someone who not only has had experience, but who has had *successful* experience in a given situation.

Some might argue that the person who left a bad marriage and survived after divorce is the best role model. Possibly. All I'm saying is, the ones who made a good marriage can be better examples. They must be doing something right, because dumb luck just won't cut it about six months past the honeymoon.

O.K. So here are some observations by an unwounded veteran, on How to be Married:

Pick the right partner.

That may sound easy, but it's the hardest part of the whole thing. In fact, it's the only thing.

There are corollaries.

Don't limit your choices. If you start out with a laundry list of requirements, you might just wind up sticking to it. The best marriage partners are not necessarily thin, good-looking, charming, witty, or sporting glorious heads of hair. On the other hand, maybe they are.

Pay attention to gut feelings. If you are embarrassed by how (she dresses, are offended by that person's humor, or feel bored when you're together, back off. Feelings don't go away with time; they develop complicated lives and personalities of their own.

Observe the Significant Other in the presence of significant others. If (she is rude to Grandma, mark it down. If the dog growls or the nieces and nephews look scared every time (she's around, keep it in mind. Our true selves will reveal themselves eventually, despite all attempts to conceal them.

Besides, we marry entire families, not just the one person, and it will be better for all of us over the long haul if we are truly related to each other by more than a notation in a family Bible.

Compare value systems. If your beloved admires Donald Trump's financial acumen, and you think that Dorothy Day is a saint because of her attitude toward the poor, you'd better talk about a few things. If (she claims (she's uncertain about bringing kids into this messed-up world, and you believe they're cheaper by the dozen, you need to call a meeting of the minds. Or, possibly, the gonads.

Tastes change, but childhood impressions don't. You can live with people who switch their affections from Early American to French Provincial, but you'll never move a true regionalist from his/her part of the country to another without drastic consequences.

Define your terms. One person's "commitment" may be another's "serial monogamy." Vowing to stick together "in sickness and in health" may prove to be an elusive promise in the face of alcoholism or AIDS or mental illness.

For richer or poorer may take on new meaning if unemployment or disability, or even overwhelming financial success, shake the foundations of mutual respect. So, talk about everything.

Be honest. Don't fool yourself into choosing a marriage partner because Mama likes him. Don't pick a spouse whom you really aren't sure about just because every other man you know is impressed by her looks. Or, because he makes lots of money, or because you're lonely.

And finally:

Don't marry anyone you're not crazy about. This sounds romantic after all the hard-nosed advice on this list. But, when your heart still leaps at the sight of the beloved after many years of marriage, the truth of this item will be revealed. Kind of like Cinderella and the glass slipper.

The two ingredients for a successful marriage were once described as a) a basic attraction between a man and a woman, and b) a willingness to make the relationship work. How true.

So, after you've carefully selected each other, get married and go for it. It can change your mere existence into a life.

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Choosing music for a wedding

by Mark Pattison
Catholic News Service

You're at the wedding reception, all set to enjoy a sumptuous dinner. All of a sudden, an organist walks in and starts playing hymns.

Out of place, right? Just as out of place as playing today's top pop ballads in church for the wedding.

Choosing the right music for each setting is a key concern in making wedding plans.

It's not too hard a job, says Brian Pouget, a founding member of the Association of Contemporary Liturgical Musicians, a Detroit-based church musicians' organization. Pouget has played wedding Masses and receptions—although never both for the same couple.

Many couples, Pouget says, do not have a clear idea what music they want at their wedding ceremony. That problem can be easily solved.

Pouget says one organist he knows tells couples to listen to the music sung at Mass with the thought of how it might sound at their wedding. Then the organist tells the couples to borrow the hymns from church and go through them at home in a search for favorite songs.

Having the couple choose the songs is significant, said Pouget. "Otherwise, it turns out to be my wedding music," not theirs.

Pouget, like most church musicians, has a solid repertoire of music to fit the occasion. He says he asks the couple to tell him what Scripture readings they've chosen. It helps him choose a fitting responsorial psalm. He also may suggest songs that complement the message of the readings.

Many parishes have written policies on wedding music

to avoid possible headaches. One common rule is a ban on pop music during the liturgy itself. Many parishes will permit pop tunes before Mass, as guests are being seated, however.

Some songs are better left not performed in a church, Pouget says. In those cases, he says, he tells couples, "That would be a real good song at the reception."

In the wake of the Second Vatican Council, all kinds of music was being played in churches—and weddings were no exception. "Sunrise, Sunset" and "Sabbath Prayer" from the musical "Fiddler on the Roof," and "We've Only Just Begun" were staples at wedding Masses a few years ago.

One musician even confesses to having played the theme from the TV show "Laverne and Shirley" at a wedding. Awkward as it seems now, it was a natural result of trying to find music that spoke to people's experiences.

But with a quarter-century of Vatican II under our collective belts, Pouget says, there's an abundance of liturgical music that speaks eloquently and can be used at weddings.

Pouget suggests some practical tips in planning wedding music.

►Contact the wedding musicians after the priest schedules the wedding on the parish calendar. They're much in demand, and a tardy phone call could result in a lot of disappointment.

►Talk about payment before the couple and the musicians reach an agreement. Singers, organists, guitarists and other instrumentalists deserve as fair treatment as the caterer and florist.

►If couples are using musicians from outside the parish, let the parish music director know well in advance. The outside musicians may need to work under a parish's wedding policy.

For the reception, couples can choose between having



WEDDING MUSIC—Selecting the right music is a key concern in making wedding plans. Most church musicians can help couples make appropriate choices for their ceremony. (CNS photo by Joel M. LaValle)

live music and disc jockeys. There's usually a difference in fees charged; live music costs more. Of course, getting added features like light shows will make the reception music—live or recorded—cost more.

Pouget knows the cost differential exists, but still prefers live music. "If you can satisfy yourself that all you want to do is dance," he says, then the disc jockey is the choice. But a wedding band can "add life, do something special," Pouget says. "They produce so much energy and electricity, and there's no way you can get that from a DJ."

Money issues: settle them before marriage

by Catholic News Service

If God wanted marriages to last, he would not have invented money, said a young wife at the office water cooler. Knowing nods greeted her remark—testimony that finances are a major trouble spot in marriages unless ground rules are set.

When finances are dealt with well, they contribute greatly to the success of a marriage. If dealt with poorly, they can almost certainly doom the union of husband and wife.

Some estimate that more than half the marriages in the United States break up over money—primarily because couples yell before they talk.

An East Coast bank once even advertised these four tips for domestic tranquility:

►Talk about money, especially if you're newlyweds, or about to be. You've got a lot to learn about each other.

►Both of you must feel that you're contributing your fair share. If your incomes are wildly different, then contribute proportionately. Be sure to recognize the value of unpaid work.

►One person—the one with the better money sense—should keep the family checkbook and say the two most important words since "I do": "We can't."

►Set financial goals. If you don't know where you're going, it's hard to get there.

Other recommendations, according to "Faithful to Each Other Forever," a handbook published by the U.S. Catholic Conference, include the following:

►Establish and adhere to a budget. From the very beginning of the marriage, this type of planning seems critical. Know how much is coming in and how it is going out, and include assigned amounts for recreation, church and savings.

►Agree upon and follow priorities. Deciding upon the important and essential, as well as upon the attractive but non-essential, may prove particularly crucial in the first years of marriage when significant adjustments in spending habits have to be made for a variety of reasons.

►Determine who best handles the financial details. Clear and loving communication is needed both to establish the priorities and to determine who most enjoys handling money matters.

Always talking through major expenditures—such as a new refrigerator, car or house—should be an understood and expected procedure. But managing the actual budget, writing checks and paying bills may be the free choice of one spouse or the other.

In one household, for example, the husband keeps track of the budget while the wife writes all the checks and monitors the bills. In another, the wife takes care of both the budget and its implementation.

►Always save something. From the start, and even in hard times, the setting aside of an amount, however small, for a savings account has some kind of subtle positive value for the marital relationship—beyond the sum accumulating in the bank.

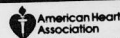
►Be wary of credit cards. Writing a check or paying out cash keeps the limitation of one's income clearly in perspective; that vision somehow gets lost or blurred when persons use credit cards too spontaneously.

►Distinguish between wants and needs. Our consumer culture constantly seeks to transform wants into needs. Failing victim to this societal pressure can cause serious difficulties in both personal and marital lives.

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Intercessions at wedding can be tailored to special needs

by Lou Jacquet
Catholic News Service

A priceless scene a few seasons ago on the CBS-TV sitcom "Newhart" showed innkeeper Dick Loudon (actor Bob Newhart) and his wife, Joanna, deciding to renew their wedding vows in a church ceremony.

They'd gotten married by a justice of the peace in the early '70s, and Dick recalled their original vows as they worked on the new celebration.

"I think we should use the same vows we used then," he told his wife. "But I guess"—hesitant trademark stammer—"that we . . . we could leave out that part about bombing Cambodia."

Dick and Joanna weren't talking about the general intercessions before the Offertory at a wedding Mass, but they might well have been, given some of what got into petitions (not to mention into vows) at weddings a few decades ago. Fortunately, there seems to be more of a sense of decorum now.

However, now there is concern that couples have moved to the other extreme. Today "the problem is not that young couples put trite things" into the prayers of petition at weddings, said Father Ronald Krisman, executive director of the U.S. bishops' Committee on the Liturgy. "The problem now is that not enough couples are writing their own petitions at all."

Those petitions, according to Father Krisman, must

conform to church rules found in the General Instruction of the Roman Missal.

The instruction calls for four themes to mark the intercessions: for the church; for the world or public authorities; for persons suffering in particular ways; and for the local community, tailored to the occasion.

The biggest problem is in this last category, according to Father Krisman, who feels most petitions are not localized enough.

"Many couples don't even realize that they're supposed to help write their petitions," said Father Krisman. "In the '70s, people were writing their own vows, but very few got involved with the petitions. Even today, many priests simply open the ritual book and read one set of petitions that are there as a model." That fails to specify anything; it fails to apply to this celebration. It's just something canned.

Priests need to show the couple how to write petitions, he said. If a couple feels uncomfortable writing their own, he said, they can always bring their ideas to the priest or a liturgist to put into proper form. "But it's important that this be their expression of prayer and the expression of this particular community that's gathering," he said. "It shouldn't be just something out of a ritual book."

It's also important that the petitions be framed in a specific way as dictated by the instruction. First, there must be an invitation to prayer by the celebrant, "a calling to the assembly that it is time to offer our needs to God." Then the intercessions themselves follow, always framed in such a way that they end with "Let us pray to the Lord," or some similar

phrase, to which the people can respond. The celebrant concludes the petitions with a prayer, addressed to God, to hear the needs that have been expressed by the community.

"Priests need to help young couples realize that the petitions should address broader issues than the wedding itself," he said. The couple needs to use this happy occasion not only to recall their young love but also "to remember those who are suffering, in relationships, for example, and to pray for the needy. They need to pray that their love will be spread to others that they meet and interact with."

Since about half the weddings in the church involve interfaith couples, an obvious choice for a petition might be something like, "For the unity of the church" or "For growth in ecumenical endeavors, let us pray to the Lord," Father Krisman said.

"After all," he added, "this couple will be living an ecumenical marriage, it's a good time to begin praying for them and for all ecumenical marriages."

In helping to write the petitions, the priest said, it's important not to trivialize the proceedings. Praying "for Grandma, who's sick and couldn't be here with us today, and we miss her," misses the point. It's fine to mention her, but in the context of a petition such as, "For the sick everywhere, including Grandmother Smith, whose illness prevented her from being here with us today." The broader context must always be respected.

What about spontaneous petitions? Technically, they are within the limits of the instruction. But Father Krisman thinks wise couples will avoid them.

"That can get embarrassing," he said. "Back in the '70s, you'd get one person praying that we'd end the war in Vietnam, but the next guy would pray that we'd win the war. There are just too many things that can go wrong with spontaneous petitions."

When it comes to the general intercessions, in other words, it's probably best to leave out the bombing of Cambodia.

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Lectors for weddings should practice before the ceremony

by Mark Pattison
Catholic News Service

Too often people asked to read the Scriptures at a wedding ceremony sound as nervous as the bride and the groom.

It doesn't have to be that way, however, said Ken Kulinowski and Graziano Marcheschi, two experts in training Mass readers.

They offer several tips on how to prepare to read Bible passages in church and how to avoid common pitfalls.

Kulinowski, a permanent deacon for the Diocese of Buffalo, N.Y., estimates that he has trained more than 4,000 lectors, as the church calls readers at liturgy.

He's found that one problem with readers lies in the fact that the engaged pair often select people to read "out of honor, protocol" instead of according to ability. He suggests picking "people who are naturally inclined to be able to get up before a lot of people and 'who are into the Scriptures.'"

Couples "don't put enough emphasis" on the importance of this part of the ceremony, Kulinowski adds. "They don't give a whole lot of thought about who reads," and selection of lectors gets lost in other wedding details.

Marcheschi, who has written lector workbooks for Liturgy Training Publications in Chicago, says he has sat through many weddings where the readers sounded as if they were fifth-graders called upon to read the next paragraph in a history book.

He said poor reading results when the reader has put off "any kind of effort at preparation." As a result, at the wedding they're "terrified, unprepared and a little bit unhappy."

Marcheschi said a reader's attitude should reflect a sense of having "been asked to contribute a really significant moment to the celebration" so, "Let me begin my task."

To prepare, readers should look at what's before and after the passage they're going to be reading at the Mass "so they get an idea of what it's all about," he said.

For the actual Scripture passage to be read, Marcheschi recommends that readers ask, "What is the text saying? What is the mood?"

Once the lector finds the answer, the next step, Marcheschi said, is to make sure all the nuances can be adequately revealed to the congregation as it sits and listens.

Kulinowski said that the passage from Chapter 13 of 1 Corinthians—the "Love is patient, love is kind" reading used at many weddings—is "self-explanatory" compared to other readings. But Marcheschi says readers can give even that reading special meaning by pausing after each phrase.

"Go over it. Get comfortable with it," Kulinowski tells readers about their Scripture passage. "Understand the meaning of the words."

"How does it fit into the service? How does it make the service better? How does their role (as lector) in it make the service better?"

Both experts advise readers to go slowly.

"When people are nervous they read fast," Kulinowski says. "They want it to be over with."

At the wedding rehearsal, Marcheschi recommends practicing with the microphone. See how loud or soft it is and how it is positioned if a height or directional adjustment needs to be made.

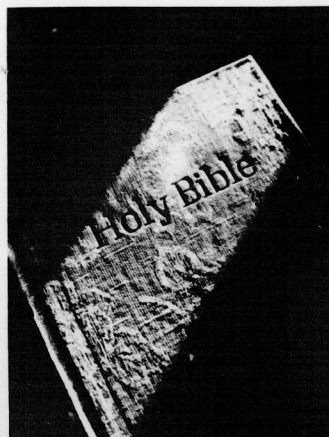
Marcheschi has cringed at watching wedding lectors being "completely unaware of the microphone." It can be "pointed at their forehead and they just don't have a clue that nobody can hear them," he said.

Once at the church on the wedding day, readers should get a feel for the church, so little things like "walking on marble in slick new shoes" don't throw the lector, Marcheschi said.

Confidence is important, he added. Lectors must deal with the fact that "standing up there and looking at familiar faces can be more intimidating than standing up there in front of people you've never seen before."

The role of the lector, Kulinowski admits, is tough. But "you can't just read the word (of God)," he added. The words "mean something." They meant something when they were written and "they're supposed to mean something now. Expression has to be put into the words."

Marcheschi tells lectors not to let the responsibility associated with reading get them down. "Enjoy what you're doing. Does it look like you enjoy what you're doing?" People can tell if the lector makes proclaiming the word of God seem like a chore, Marcheschi said.



HOLY BIBLE—Selecting people to read the Scriptures at a wedding is an important but often overlooked detail. With a little preparation beforehand, lectors can enjoy what they are doing while adding meaning to the ceremony for all participants. (CNS photo by Mimi Forsyth)

Yet wedding congregations, like any other audience, are rooting for the one who has their attention. They want to see the lector succeed.

"Just remember why you're there," Marcheschi said. "You're there for the bride and groom. Take the focus off yourself. Do you remember the last time you watched somebody make a mistake, how much you wanted them to recover?"

Lectors don't read just for the bride and groom, Kulinowski said. "People may be coping there with troubled situations in their personal lives. They may not be regular church attendants. This may be a chance . . . for the word of God to reach them in a very special way at a time they may not expect it."

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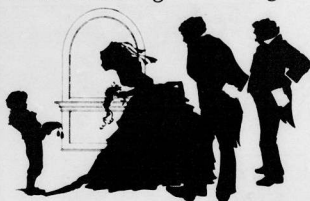
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The Sunday Readings

Sunday, February 3, 1991

Deuteronomy 18:15-20 — 1 Corinthians 7:32-35 — Mark 1:21-28

by Fr. Owen F. Campion

The Book of Deuteronomy supplies this weekend's liturgy with its first reading. Among the first five books of the Old Testament, and important in providing the basis for God's law, Deuteronomy proposes a series of lessons taught by Moses to God's people.

This weekend's reading repeats an idea constant throughout the book: God is with his people. In confronting the experiences of their lives, God will be there as their guide and protector. It was then, as now, a consoling thought.

Deuteronomy assures us, as it assured faithful people centuries ago, that God would come into earthly events through persons who would represent him and speak in his name. In ancient times, those persons were the prophets. They were God's messengers. They didn't look afar into the future, oblivious to contemporary happenings. Rather, they shone the spotlight of faith upon current events.

Of all the prophets, the most perfect, providing the most sublime message and exact advice for holy living, was Jesus. In that view, the church presents this reading for this weekend.

St. Paul's first letter to the Corinthians is the source of this weekend's second reading. It is easy to imagine the anxiety that must have shadowed the early

Christian communities. In the end, that anxiety would respond to the threat of frightening imprisonment and terrifying death after arrest for the crime of Christianity.

However, even before Roman law made Christianity an illegal religion, Christians found themselves at odds with the culture all around them. That culture was powerful and inviting, seated as it was in all that human wisdom and instinct had then to provide, and in the customs and preferences of the great majority of the people. Standing as it did opposite Christian beliefs, the prevailing culture of the time in which Paul lived and wrote made Christians outcasts.

It was a circumstance for Christians that anyone would find unpleasant. So Paul constantly reassured his friends and companions in faith. This reading served that purpose in his day. It serves the same purpose still. "Be free of all worries," Paul wrote. It is a message for us. God loves us. God conveys to us his strength. We are not alone. We are not helpless.

St. Mark's Gospel supplies this weekend with its Gospel reading. The reading situates Jesus in the synagogue, and as a teacher of the law. Nothing could more identify him as a prophet. The synagogue was the place to hear God's word. It was, and is, not so much a place of worship as a classroom. Worship for the ancient Jews properly occurred only in the temple in Jerusalem. Synagogues were the places where the faithful gathered to learn of God and his expectations of them. Surely they prayed in synagogues, but synagogues

were never solely nor primarily the sites of formal ceremonies of worship.

Also in this reading from St. Mark, Jesus spoke "with authority." He did not merely repeat the words of another, as did the scribes. He had a mission and credentials of his own.

It was a mission that even the great enemy of God, the devil, recognized and respected.

Reflection

When Paul wrote the comforting words, "Be free of all worries," to the Christians of ancient Corinth, he addressed a statement of consolation to persons living in circumstances very different from those experienced by us today. Life itself was very different. In another sense, however, it was a time exactly like our own. Human nature has not changed. We still have worthwhile, healthy human relationships and a sense of broad, uncompromised meaning in our lives today just as the people of Corinth did 19 1/2 centuries ago. We have the same emotions, needs, inclinations, hopes, limitation, and strengths that they had.

Our condition, the continuing human condition, is the backdrop for the church's message to us this weekend. We are humans,

with all that implies. However, we are not abandoned, adrift in the insecurities and wonders of life without a compass or a pilot. God loves us, as he has loved his people without interruption for so long.

The promises Moses spoke to God's people long ago apply also to us in our needs. God will be with us. God will guide us. God will strengthen us, and he will hear our calls for assistance.

Gifted indeed are we in the fact that our guide, our prophet, is Jesus of Nazareth, God's own Son. As God's Son, as God, Jesus spoke, and speaks, with an authority unthreatened and unexcelled. He is our perfect leader and companion. He is with us through God's great love for us, for each of us individually.

How consoling then is this weekend's liturgical message. God's love is with us always. We everlastingly are in his mercy and care. God loves us despite ourselves, or our personal choices to sin, to reject him. God's guidance is neither vague nor occasional. It is precise in the example and lesson of Jesus. Following that example and lesson, we secure for ourselves a footing on the path to eternal happiness and the direction to keep in pursuing that eternal happiness.



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THE POPE TEACHES

Welcome one another in faith

by Pope John Paul II
Remarks at audience January 23

"Welcome one another as Christ has welcomed you" (Romans 15:7). These words of St. Paul are found in the passage from the Letter to the Romans which contains the theme of this year's Week of Prayer for Christian Unity: "Praise the Lord, all you nations" (Psalms 117; cf. Romans 15:11).

By welcoming each other in faith, those who believe in Christ contribute to the advancement of the ecumenical movement, which seeks to restore their full unity and to help the whole human family give glory and praise to God, the Creator and Redeemer.

All who have received the grace of baptism have become members of Christ's body. Despite the real differences that still divide them, Christians ought to consider each other as brothers and sisters in the Lord. They are called to esteem the

authentically Christian values, derived from their common heritage, which are present in each others' traditions. For "whatever is truly Christian is never contrary to what genuinely belongs to the faith" (cf. "Unitatis Redintegratio," 4).

We have reason to give glory to God if we consider the ways in which Christians are engaged in "welcoming one another" as a result of the ecumenical movement. Together with new opportunities for practical cooperation, there are hopeful signs that theological dialogue will bring about a growing convergence of views on issues that were once the object of controversy. We express our gratitude to the theologians involved in this important field and assure them of the support of our prayers.

May we who believe in Christ feel the need to work to the best of our abilities for the coming of the day when all humanity will raise its voice in praise of the one Lord. Through our continued prayer, may we help to hasten the restoration of full communion in the one church of Christ.

OUR JOURNEY TO GOD

No War Ever Again

O God of our fathers,
great and merciful,
Lord of peace and of life,
Father of all,

You whose designs are for peace
and not for affliction,
condemn wars
and devastate the pride of the violent.

You sent your son Jesus
to proclaim peace to those near and far,
to reunite people of all races and descent
in a single family.
Hear the unanimous cry of your children,
the sorrowful entreaty
of all humanity:

Never again war,
adventure without return;
Never again war, spiral of struggle
and violence.

Never this war in the Persian Gulf,
threat to your creatures
in the sky, on earth and in the sea.

In communion with Mary,
the Mother of Jesus,
We continue to implore you:
Speak to the hearts of those
in charge of the destiny of peoples;
Stop the logic of retaliation
and revenge;
Suggest with your Spirit
new solutions,
Generous and honorable gestures,
Spaces for dialogue and
patient waiting,
Which are more fruitful
than rushed deadlines of war.

Grant to our times

Days of peace.

No war ever again.

Amen.

—by Pope John Paul II

(This is the text of Pope John Paul II's world prayer for peace during his general audience at the Vatican on Jan. 16.)

Entertainment

VIEWING WITH ARNOLD

'Awakenings' looks at life and what it means

by James W. Arnold

"Awakenings" is a movie about life, and what it means to gain it and lose it. Frankly, it's not something you're likely to forget at a time when life seems an endangered species everywhere on the planet.

Most of the media attention for this film has gone to Robin Williams, who plays the dedicated, almost saintly Bronx medic, and Robert De Niro, who throws off many of his tough guy mannerisms as an encephalitic patient severely afflicted with uncontrollable body movement. (In movie terms, his role almost exactly ranges from the passivity of "Rain Man" to the frenetic and bizarre movement of "My Left Foot.")

The actors merit the attention. Without their box-office clout, there was no realistic chance this often upbeat but ultimately sad movie could have been made. Directed by Steven Zaillian from the book by unconventional physician Oliver Sacks, it describes Sacks' briefly successful experiments in the 1960s with encephalitis victims who had been catatonic for decades.

Despite his zany image, Williams has quietly slipped into a slot as a formidable dramatic performer. His large talent radiates a warmth and heart-crunching empathy that give his characters a human depth beyond what's in the script. De Niro's work in movies over 20 years has made him a star with a reputation for accepting challenges. "Awakenings" is unlike anything he's done before.

But the show dazzles in all departments, combining pop movie slickness with enormous feeling and compassion. Director Penny Marshall proves that her sensitive-yet-funny touch with "Big" was no accident. She also has made splendid use of some veteran character actresses (Julie Kavner, Alice Drummond), accepting the risk that they may undercut any sense of documentary realism.

The catatonic state, of course, is a kind of death-in-life, since the patient's body is awake but "frozen" into an often contorted position. The mind is incommunicado, seemingly "somewhere else." Thus the basic similarity to many other maladies—autism, coma, stroke, Alzheimer's—whose victims require constant care but often show no sign of awareness.

Williams' introverted Dr. Malcolm Sayer discovers that the permanently

hospitalized, middle-aged encephalitis (victims of a 1920s epidemic) respond to odd but familiar events (dropped or thrown objects, or sounds, like music or a favorite story).

Some of this makes wonderful comedy, but the discovery suggests the patients may indeed see, hear, and remember. (A terrifying thought, given their condition, elegantly dramatized in the film by a shot of the caged panther in Rilke's poem.) Bucking the resistance of authorities (personified by chief medic John Heard), Williams finally is allowed to test one patient, Leonard Lowe (De Niro), with a drug that helps severe tremor victims of Parkinson's disease.

It works, of course, and the joy is watching Leonard "come to life" after 35 years. (His first words: "I'm awake.") Then the others in the ward as well (the staff kids in with their own money), then the Tan Man would dissolve watching the first embrace between Leonard and the elderly mother (Ruth Nelson) who has nursed him lovingly for decades without hope.

The script then shifts smoothly to the problem of how these aging but reborn patients cope with an older self in a vastly changed world (the Rip Van Winkle effect). In a tender scene, a woman sings "Love's Old Sweet Song," adding, "I can't imagine being older than 22." (Who can? The problem is universal, but it happens to her in fast-forward.)

Leonard falls in love, and begins to demand more freedom, especially to get away from the hospital. But inevitably the drug effects begin to wane. It's in portraying Leonard's agonizing relapse—body tics increasing in severity—that De Niro is most moving and technically brilliant.

The horror of "death" is great because "life" has been tasted with such joy and gusto for what (it develops) is one brief summer. The point is as touchingly made as it was two decades ago in "Charley," which won an Oscar for Cliff Robertson.

In "Awakenings," the depression of the tragic reversal is softened because Malcolm Sacks' agonizing relapse—body tics increasing in severity—that De Niro is most moving and technically brilliant.

The movie's impact on attitudes toward "not there" patients is likely to be immense. Leonard's girlfriend has a father who has only moments of lucidity. In a line that will give hope to many, Leonard reassures her: "He knows. Your father knows when you visit him."

(Powerful, funny, compassionate drama; recommended for mature youth and adults.)

USCC classification: A-II, adults and adolescents.



AWAKENINGS—Actor Robert DeNiro (left) plays an encephalitic patient brought out of his sleep-like state when Dr. Malcolm Sayer (Robin Williams, right) treats him with an experimental new drug in "Awakenings." The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from Columbia Pictures)

Actor confers with sisters

by Sister Mary Ann Walsh
Catholic News Service

Actor Robin Williams visited Queen of Peace Residence, a Little Sisters of the Poor nursing home in Queens, N.Y., to study for his role as a neurologist in "Awakenings."

There he saw a woman emerge from a trance-like state to sing with the home's superior, Mother Genevieve Regina. It was the kind of "awakening" the movie portrays, a trance-like state.

Williams went there with Dr. Oliver Sacks, upon whom is drawn Williams' character, Dr. Malcolm Sayer, in the Columbia Pictures release.

The movie is based on Sacks' 1973 medical classic, "Awakenings," which documents his 1969 experiment with the drug L-Dopa which brought patients who had survived encephalitis out of decades-long, trance-like states.

Sacks, a professor of neurology at Albert Einstein College of Medicine in New York City, is a consultant to the Little Sisters of the Poor nursing homes in New York.

In a telephone interview, Sacks said he took Williams and the film's director, Penny Marshall, to the home to visit two patients.

"One often finds these post-encephalitic patients can't talk too well, can't do things, Sacks said. "It's a wonderful way of starting them off. Sister Genevieve started singing with one of the patients and suddenly the patient started singing with her. Robin and Penny were delighted at seeing this."

Sacks, born in London in 1933 to an Orthodox Jewish family, said he is "not particularly religious" himself, but has worked with the Little Sisters since 1971.

"I'm very fond of them," Sacks said. "I think they give the best care I've ever seen to frail people. They are very good

people, and it's nice to see that in a deteriorating world."

Sacks said both his parents, who were doctors, and a niece also worked with the Little Sisters in London. "We sort of have a family relationship with them."

For "Awakenings," Sacks said he spent "a great deal of time on the set," mostly with Oscar-winning actor Robert De Niro, who plays Leonard Lowe, a man who comes alive after 30 years in a non-responsive state.

He said the movie is "rather delicate and restrained, in many ways a rather accurate portrayal of how things were in that spring and summer of '69, when our sort-of-frozen patients came to and had that wonderful sensation of being alive."

His only reservation was over a scene in which patients turn violent.

"They certainly became excited and sometimes angry, sort of passionate, which would be normal emotions for someone who'd been dormant for years," he said. But no one became violent.

"It was an extraordinary summer," Sacks recalled. The movie recreates the experiences of the patients neurologically damaged after suffering encephalitis during the sleeping sickness epidemic of the 1920s.

In some ways, Sacks said, the movie was bleaker when it showed patients regressing.

"Though there were some sort of complications and one had to alter the dosages of L-Dopa for a while," he added, "most of the patients were able to go back on the drug."

One patient even helped instruct the "Awakenings" cast.

Sacks said the movie can educate people about neurologically damaged patients just as the movie "Rain Man" taught viewers about autism.

"Far too many people are put away in nursing homes and chronic hospitals and then forgotten," he said. "I would hope the film would bring more sympathetic attention to these neglected people who may often be very precious and have a lot of life in them."

Sacks saw "Awakenings" five times.

"The acting is brilliant, and the portrayal of the clinical conditions of the patients is absolutely authentic," he said. "These people are not mad, they're not schizophrenic, they're not out of reality in any intensive way. They have gross damage to the nervous system. Mentally they're often remarkably clear and normal but somehow trapped inside their bodies."

Sacks said he hopes people will read the book and then visit the Little Sisters and the residents there or visit hospitals for the chronically ill, such as New York's Beth Abraham Hospital where he performed the experiment "and see for themselves."

Because of minimal rough language, the U.S. Catholic Conference classifies it A-II for adults and adolescents. The Motion Picture Association of America rating is PG-13. Parents are strongly cautioned that some material may be inappropriate for children under 13.

Dramas and documentaries fill television schedule

Television programs of note this week include the following special presentations:

Sunday, Feb. 3, 7-8 p.m. (NBC) "Sun- day Best." The long-awaited premiere of a new weekly series purports to take a "comedic look" at the week that was through the lens of NBC-TV news, sports and entertainment programs.

Sunday, Feb. 3, 9-11 p.m. (ABC) "Son of the Morning Star." Miniseries based on Evan S. Connell's book about the bloody Plains Indian Wars and controversial role of Gen. George Armstrong Custer (Gary Cole) whose defeat at the Little Bighorn became part of Western legend. The conclusion airs Monday, Feb. 4, 9-11 p.m.

Sunday, Feb. 3, 9-11 p.m. (CBS) "Sarah, Plain and Tall." Glenn Close and Christopher Walken stars in a "Hallmark Hall of Fame" dramatization of Patricia MacLachlan's novel about a New England woman who travels to the Midwest in 1910 hoping to make a new life with a motherless farm family. It's likely family fare.

Sunday, Feb. 3, 10-11 p.m. (PBS)

"Awakenings." In a rebroadcast of the 1987 civil rights series, "Eyes on the Prize," the first episode examines racial discrimination in post-World War II America, highlighting the Mississippi trial of those accused of lynching 14-year-old Emmett Till and the bus boycott by 40,000 black residents in Montgomery, Ala.

Monday, Feb. 4, 10-11 p.m. (PBS) "Fighting Back." Rebroadcast of the second in the "Eyes on the Prize" series, this one examines the rocky course of school desegregation in the South, focusing on Central High School in 1957 Little Rock, Ark., and James Meredith's 1962 challenge of the white-only policy at the University of Mississippi.

Tuesday, 10-11 p.m. (PBS) "Ain't Scared of Your Jails 1960-1961." The third "Eyes on the Prize" episode concerns college students who became increasingly active in the civil rights movement and new tactics they brought to the struggle, such as sit-ins and freedom

rides. The rebroadcast of the series concludes next week.

Thursday, Feb. 7, 10-11 p.m. (PBS) "America's Mandarin." The third program in a rebroadcast of "Vietnam: A Television History" relates how the United States replaced France as the bulwark against the spread of communism in Southeast Asia, an episode ending in the political chaos after the assassination of President Ngo Dinh Diem in a military coup.

Recent USCC Film Classifications

Eve of Destruction O
Risky A-I
Taxi Blues 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 "e" before the title.

QUESTION CORNER

Labels substitute for honest dialogue

by Fr. John Dietzen

Our study club has remarked that we hear more and more these days about bishops, theologians and other Catholics being liberal or conservative. There seems to be a lot of confusion and inconsistency. Can you tell us exactly what those words mean? (Ohio)

A No, I cannot, at least in any way that would be honestly helpful. And I don't believe anyone else really can either, certainly not in a religious sense, and perhaps not today in a political or social sense.

A hint at what these words are presumed to have meant in English is their background in our language. "Conservative" is rooted in the Latin word "conservare," to conserve, to take pains not to lose what we have; "liberal" comes from the word "libere," to make people free. But those descriptions don't tell us a lot.

A large part of the difficulty is simply that liberal and conservative are somewhat similar to the word "rich." What they mean at a given time or place depends on circumstances. To a man without a job, a friend who makes \$20,000 a year is rich. Compared with others who earn \$100,000 a year, that same friend may consider himself poor.

It's rather like the moon, dim at day and bright at night. The surrounding light changes. The moon does not.

Such labels are increasingly blind. They tell us nothing about the truth of a position, merely where that position happens to lie on the current spectrum.



Many of the very theological positions which were conservative or middle of the road 20 years ago are considered, respectively, middle of the road or liberal today.

One could point, for example, to the numerous writings and teachings of theologians like Fathers Karl Rahner, Bernard Haring or John Courtney Murray.

Or take the vigorous defense of the rights of conscience by Cardinal (then Archbishop) Joseph Ratzinger in 1968.

Commenting on the Vatican II "Constitution on the Church in the Modern World," and citing Cardinal Newman, he wrote, "Over the pope as the expression of the binding claim of ecclesiastical authority there still stands one's own conscience, which must be obeyed before all else, if necessary even against the requirement of ecclesiastical authority. Conscience confronts (the individual) with a supreme and ultimate tribunal, and one which in the last resort is before the claim of external social groups, even of the official church."

How a conscience is formed, he added, and the factors that enter into that formation, cannot of course be left out of the question of conscience.

But "as opposed to any purely sociological or

psychological interpretation of conscience, (the constitution) affirms the transcendent character of conscience: It is the 'law written in the heart by God,' the holy place in which man is alone with God and hears God's voice in his innermost center" ("Commentary on the Documents of Vatican II, ed. Vorgrimler, 1968; on "Gaudium et Spes"; Part I, Chapter I).

That position on the rights of conscience raised no eyebrows and was quite routine and "in the center" when he expressed it two decades ago. If it is considered more liberal by many today that is because the surrounding atmosphere has changed. The truth he expressed has not.

Our Holy Father forcefully repeated this truth, incidentally, in his peace message of Jan. 1, 1991.

I've found, as apparently you have also, that use of these liberal-conservative labels in serious conversation is often only a substitute for honest thinking, if not (even worse) an excuse for avoiding genuine dialogue and search for truth that one would rather not pursue.

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

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FAMILY TALK

Getting baby to sleep is exhausting parents

by Dr. James and Mary Kenny

Dear Dr. Kenny: How do you get a baby to sleep through the night? My husband and I have tried everything, and now we're at our wits' end. Our 6-month-old seems to wake up every two or three hours, no matter what we do. We've fed him, burped him, diapered him, rediapered him, raked him, sung to him and even, I'm ashamed to say, spanked him.

We need our sleep and can't afford to be running to his room every hour or so. What's wrong with him? Is there some medication we can safely give him to put him to sleep? Please help. (New Jersey)

Answer: Consult with your physician. Don't medicate him. Nothing is wrong with your son. Individual babies have different sleep rhythms. Some babies are naturally restless. Others are more placid. Very few are genetically programmed to sleep for eight hours at one time.

In the United States, when people talk about a "good" baby they usually mean a baby who sleeps through the night. What they really mean by "good" is that it is good and convenient for the parents. They are requiring that baby adjust himself to adult life rhythms right away.

Infancy is the only time when wants and needs are synonymous. What a baby wants is what it needs. The major task of infancy is to learn trust, which comes from living in an environment where one's needs are regularly and unconditionally met.

When a baby cries, baby is communicating that something is wrong. Parents should understand an infant's crying as a message and try to remedy the plight. You cannot spoil an infant. Parents can start to discipline soon enough, in the second year of life.

The most likely reasons that your son is crying are to be fed, to be changed, or to be held. If you have taken care of the first two needs, you can assume it is the third, to be held and loved and touched.

Walk your baby. Sing lullabies. Play soothing music. If you are tired, rest on a couch and hold your son. Let him fall asleep in your arms. He can lay his head against your chest and listen to your heartbeat, a familiar sound that he heard continuously during his nine months in the womb.

The "family bed" is an old tradition. Human beings have been sleeping together for centuries, not just husband and wife, but everyone, even guests. Before central heating, that was the only way to stay warm. But now medical experts are warning that this practice could lead to tragedy.

Instead, keep a foam rubber mattress under your bed that is safe for your baby to sleep on. Pull it out to settle your son on after he falls asleep. Then you or your husband will be able to respond to your son quickly if he becomes restless. You are never far from your son this way, always close enough to sing and touch.

Accommodate to baby's sleep rhythms as well as you are able. The time will come in a very few months when baby must make major adjustments to adult styles. But for now, babies are to hold.

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

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a vivid reminder of a colorful past. Your journey will take you on to *Fatima*, where you will visit the famous Marian Shrine where the Blessed Mother appeared to three young children, the Basilica of Our Lady of Fatima, site of Francisco and Jacinta's graves, and the Little Chapel of Apparitions with the statue of "Our Lady of Fatima." Then on to *Lisbon* where you will visit Jeronimos Monastery where Vasco de Gama is buried, the cobble-stoned streets of the Old Bairro Alto. We invite you to join us on this exciting journey. Send for your free colorful brochure.



The Active List

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

February 1

Catholic Charismatic Renewal of Central Indiana will celebrate First Friday Mass at 8 p.m. in St. Simon Church, 8400 Roy Rd. Teaching and sharing on prophecy 6:30 p.m. Praise and worship 7:30 p.m.

St. Mary of the Woods College Artist Lecture Series presents Dance Kaleidoscope at 7:30 p.m. in Cevian Auditorium. Call 812-535-5212.

The Ladies Guild of Greenwood K of C will sponsor a Ham and Bean Country Shindig beginning at 5:30 p.m. Call 317-535-5632 for more information.

February 1-3

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5363 E. 56th St. Call 317-872-7681 for more information.

February 2

A Music in Catholic Worship Seminar will be held from 9:30 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St. Call

the Office of Worship 317-236-1483 for details.

Fatima devotions and a FIRE chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart. Everyone welcome.

First Saturday devotions to the Blessed Mother begin with 8 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

An Entrance Exam for prospective freshmen will be held at 8 a.m. at Brebeuf Preparatory School. Call 317-872-7060 for details.

The Polish Century Club will present its 4th annual Polish Bigos Dinner Dance at 6 p.m. at the Galling Gun Club, 709 N.

Illinois St. Tickets \$6.50. Call 317-241-4650.

Chatant High School will hold its final placement test of the year for eighth graders from 8:30-11:30 a.m. \$10 fee. Call 317-251-1451.

St. John Bosco Guild will sponsor a Buffet Dinner Reverse Raffle at 6 p.m. at the CYO, 580 E. Stevens. Call 317-632-9311.

Catholic Alumni Club (CAC) will attend 6 p.m. Mass at St. Lawrence Church, 46th and Shadeland, followed by dinner at Hong Kong Inn.

February 3

Sign Masses for the Deaf are celebrated each Sun. 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., 11:30 a.m.

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

The free 25th Anniversary of Vatican Council II series sponsored by the Adult Religious Education Team of St. Barnabas Parish, 8300 Rahke Rd. continues from 7:30-8 p.m. with "Rediscovery of Church."

A meeting for central city families with members who have a severe mental illness will be held from 3-5 p.m. at Holy Angels School, 2622 Dr. Martin Luther King Jr. St.

A Natural Family Planning class will be held from 9 a.m.-12 noon in Room B-17 of St. Louis School, Batesville. Call 812-934-3336 or 812-934-4054 for reservations.

The Choir of SS. Peter and Paul Cathedral, 14th and Meridian Sts. will present a concert of religious choral music by Wolf.

gang Amadeus Mozart at 3 p.m. including a seldom-performed Litany of the Blessed Virgin Mary, to mark the 200th anniversary of his death. Free admission.

Catholic Alumni Club (CAC) will hold a General Meeting at 6:30 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

The Ladies Society of St. Martin Parish, Yorkville will sponsor its annual Bingo Party at 1:30 p.m. in the parish hall. Prizes.

February 4

The Inquiry Class at St. Lawrence Parish, 46th and Shadeland Ave. N., continues at 7 p.m. with "Mass."

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.

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St. Call 317-236-1500.

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9 p.m. at Walker Career Center, 9500 E. 16th St. Call 317-899-2000 for details.

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9 p.m. at St. Francis Hospital education center, 7216 S. Madison Ave. Call Judy Fuhr 317-783-8554 for information.

The Adult Catechetical Team of Our Lady of the Greenwood Parish continues its Systematic



Training for Effective Parenting (STEP) classes from 7:30-9 p.m. in Room 14 of the school. Call 317-888-2861 for information.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for discussion on "My Past Relationships: Why Some Worked and Others Haven't." Call 317-236-1596 for more information.

February 5

New Albany Diocese Youth Ministry begins its Spring Religious Studies series on "Catholic Basic Teachings" from 7:30-9 p.m. at the Aquinas Center, Clarksville. \$15/series. Call 812-945-0354.

The Great Christian Women series

continues from 7:30-9 p.m. at Beech Grove Benedictine Center.

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

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.

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February 6

Norm and Judy Hipkind will present a program on "Deepening Prayer Life for Couples in their Mid-Years" from 7:30 p.m. at Beech Grove Benedictine Center. Call 317-545-7681.

☆☆☆

Systematic Training for Effective Parenting (STEP) classes begin from 7-9 p.m. at Johnson Co. Hospital, Franklin. Call 317-736-3535.

☆☆☆

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

February 7

New Albany Deaneary Youth Ministry continues its free "Catholic Church History" series from 7:30-9:30 p.m. at St. Joseph Hill Parish, Sellersburg.

☆☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. at St. Lawrence Parish, 4600 N. Shadeland.

☆☆☆

February 8-10

A Serenity Retreat for men and women will be held at Fatima Retreat House, 5383 E. 56th St. Call Ada Stewart 317-255-8135.

February 9

Charles Gardner will present a Music in Catholic Worship seminar from 9:30 a.m.-3:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1483 for details.

☆☆☆

Holy Trinity Parish, 2618 W. St.

Clair St. will sponsor a Dinner/Reverse Raffle at 6:30 p.m. \$15 ticket covers both. Call Fran Yovanovich 317-636-7668.

☆☆☆

St. Barnabas Parish, 8300 Rahke Rd. will hold a Family Spaghetti Dinner from 5-8 p.m. Adults \$5; kids \$2.50. Adult Monte Carlo 7 p.m.-12:30 a.m. \$3 admission.

☆☆☆

Catholic Alumni Club (CAC) will attend an Indianapolis ice hockey game. Meet at 7 p.m. outside the Coliseum. Tickets \$6. Call Dan 317-842-0855 for more information.

☆☆☆

Separated, Divorced and Re-married Catholics (SDRC) will sponsor a St. Valentine's Day Dance at Fatima K of C. Call 317-784-2737.

☆☆☆

Secunia Memorial High School will offer a Placement Test for incoming freshmen at 8:30 a.m. \$30 fee includes \$25 applicable to tuition.

February 10

Sign Masses for the Deaf are celebrated each Sun. 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., 11:30 a.m.

☆☆☆

A Revised Latin Mass will be celebrated at 11 a.m. in St. John Church, 121 W. Georgia St.

☆☆☆

The 25th Anniversary of Vatican

Council II series sponsored by the Adult Religious Education Team of St. Barnabas Parish concludes with "Rediscovery of Mission" from 7-8:30 p.m. in the parish center, 8300 Rahke Rd.

☆☆☆

A Pre-Canada 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.

☆☆☆

Indiana Catholic Conference (ICC) director Dr. M. Desmond Ryan will speak on "Family and Children's Issues in the Indiana Legislature" at 9:15 a.m. at St. Monica Parish, 6131 N. Michigan Rd.

☆☆☆

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.; Msgr. Sheridan K. of C. Council 6138, 697 Pushville 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.

Prayers for peace can often be too specific

by Catholic News Service

WASHINGTON—Pray for peace "without trying to specify how God's going to do it," the associate director of the U.S. bishops' Secretariat for the Liturgy, Msgr. Alan Detscher, advises.

U.S. war moves may galvanize Americans, Msgr. Detscher said, but it is likewise galvanizing Iraqis. "Both Muslim and Christian are saying 'what we're doing is right and just,'" he said.

The point where divisions most often surface at Mass is during the general intercessions after the Creed—especially in parishes that allow worshippers to state their own intentions.

People have to be "fairly responsible with the general intercessions," he added. "Its very title means they're very broad. It's not just the concerns of a particular

community, it's supposed to be for the whole church."

The Sacramentary, the priest's book of prayers at Mass, lists four categories of general intercessions: the needs of the church; for public authorities and the salvation of the world; for those oppressed by any means; and for the local community. Peace would come under the second category, Msgr. Detscher said.

When worshippers expand these categories, "people sometimes forget that it's not a homily," he said.

Music can make divisive statements, too. Since war broke out, "a woman wanted to do 'America the Beautiful.' I nixed that," Msgr. Detscher said.

"We tend to make our answers very simplistic: right is all on one side, wrong is all on one side," he said. "In religion, you have to be careful what you put in God's mouth."

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Youth News/Views

Outbreak of war brings up too many questions

by Amy Ternet

War, simply stated, is a scary word. It calls to mind images of death, violence, hunger, homelessness, and so many more problems of society.

But with the passage of the Jan. 15 deadline that President George Bush imposed on Iraqi President Saddam Hussein to evacuate Kuwait, those images are turning into reality.

The subject of war has loomed since Iraq's Aug. 21 invasion of oil-rich Kuwait. From the beginning, the United States government was clear on its opposition.

Operation Desert Storm, formerly known as Operation Desert Shield, is the largest mobilization of U.S. troops since the Vietnam War.

The future does not look promising. Thousands of American servicemen and women deployed to the Persian Gulf spent the past six months readying for what has become an inevitable war.

However, the troops are not the only ones affected by this crisis. Their family and friends have suffered as well.

"The Gulf crisis is leading to deep emotional problems in the world," a Ritter senior commented. "Small children were wondering where mommy and daddy were at Christmas, and that will scar them for the rest of their lives."

The scars will be especially deep if those parents don't return at all. At Ritter, talk of America at war brings out many different emotions and responses.

Some, like sophomore Patti Carson, have said they really don't understand what all of this is about. They said they see the effects of the crisis through rising gas prices, but don't relate all of the distant action to their daily lives.

Others have had the situation brought closer to home through family members and friends who are active in the Middle East.

Ritter alumnus Chuck Hodde of Avon was one of the hostages held in Iraq to help in Hussein's cause. Hodde received statewide attention when he was allowed to return to his family.

Matt Oalden, a 1988 Ritter graduate, left the United States in early December to

serve with the armed forces in Saudi Arabia. John Deal and other Ritter graduates are there as well.

Even closer to the students' hearts is the fear that they will have to participate in military actions in the Persian Gulf. Just as war triggered the draft in World War I, World War II, the Korean War and, most recently, the Vietnam War, the outbreak of war in the Persian Gulf also promises forced military service.

Ritter Raider Christy Cottogiani said she would find no problem serving her country. Christy already is planning to become a Marine and said she feels obligated to serve in Saudi Arabia.

Other students said they don't look forward to representing their country in battle.

Senior Paul Silnes said he views Canada as a possible alternative if he were to be drafted. His first hope, however, is a quick resolution to the war so he is not put in the position of having to decide whether to evade the draft.

"I would go (to war) or move to Canada," he said. "Hopefully I won't have to decide."

Even young women, who cannot be drafted, said they fear for the lives of their loved ones.

"Do you realize that members of our class are, or soon will be, 18?" one senior girl asked. "Just the idea of sending some of our classmates off to protect the United States is scary. Some of them can't even iron their own shirts! How are they going to defend a nation?"

The concept of war brings up many difficult questions, and Ritter students are asking those questions now that war in the Persian Gulf has become a reality.

►Will the draft go into effect?
►Will there be any type of rationing?
►Will the people of the United States oppose this war as they did the Vietnam War?

►Will nuclear weapons come into play?
►And, probably most important of all, will the United States and its allies come out ahead?

(Amy Ternet is a staff member of the Ritter Reporter at Cardinal Ritter High School in Indianapolis.)



CONCERN FOR OTHERS—Sacred Heart parishioner Emilee Manwaring of Terre Haute (left) helps St. Joan of Arc parishioner Lisa Geabhart of Indianapolis remove bandages from her face Jan. 18 during the Catholic Youth Organization's annual "I Want to Live" peace and justice workshop. The activity was designed to show teen-agers that people must learn to deal with violence in their lives by taking the time to try to heal hatred, prejudice, and unkindness. (Photo by Mary Ann Wya--d)

Support for war grows among young Americans

by Job Bardon and Amy Ternet

Wednesday, Jan. 16, was a day that many young people will not soon forget. The possibility of war became a reality when Operation Desert Shield moved on from economic sanctions to offensive air strikes under the name Operation Desert Storm.

Support from the American people grew as they listened in shock to live newscasts in the Gulf region.

World opposition against violence has been present from the beginning in hope that the war could be avoided. As means of peace were exhausted, opposition to violence transformed to support for those men and women fighting for the freedom of Kuwait.

War is a new experience to the teen-agers of the '90s, and as they struggle to justify the violence, their feelings of support grow.

At Cardinal Ritter High School, senior Stephanie Kubiak has been distributing strands of yellow ribbon to students.

"It's a symbol of how I feel that war is wrong," she said, "and I hope the soldiers come back unharmed."

Further backing has been evident among young adults throughout the city.

Clothing became an external expression of support, making its strongest appearance as conflict increased. T-shirts and sweatshirts proudly displaying pride in the U.S. and its allies became a fashionable form of expression.

Junior Jan Sulecki said he dressed in patriotic attire because "I feel that we should visibly show support for those Americans involved in the war."

St. Gabriel Parish on the west side of Indianapolis opened its doors to the public for an evening prayer vigil on the eve of the deadline for peace.

Ritter school officials offered students the opportunity to show their support through prayer and the Eucharist in St. Francis Chapel on the days following the initial attack.

An outpouring of prayers and support continues for the people directly involved with the Middle East crisis. And teen-agers welcome the day when they will be able to forget the moment they heard about the war in the Gulf.

(Job Bardon and Amy Ternet are Ritter Reporter staff members at Cardinal Ritter High School in Indianapolis.)

A CATHOLIC STUDENT'S OPINION

United States has an obligation to help enforce international justice

by Julie LaFace

"No blood for oil" is a common slogan seen and heard these days among students protesting the war against Iraq.

True, war is the most drastic choice in protecting U.S. economic interests in the Middle East.

Catholics, like most, believe war is never a solution to any problem. Ideally, we should be able to settle our differences without fighting. But to do this requires reason, an attitude Saddam Hussein dangerously lacks. Seemingly, the only thing the man does understand is force.

Many are appalled that the U.S. is risking lives for economic reasons, but what is the alternative? To allow a man like Saddam Hussein to control a resource we so heavily rely on?

And if Saddam Hussein, whom experts compare to Hitler, is allowed to overrun Kuwait without any opposition, what will stop him from doing the same to a number of countries? Hitler truly hated the Jewish people, and in his hatred annihilated millions of Jews. What would Hussein, who despises both Israelis and Americans, do in his hatred?

Although some believe that war is morally wrong, allowing people to be

dominated by such a ruthless oppressor is equally wrong. As a world power, the United States has an obligation to help enforce international justice.

If we chose to ignore the Middle East crisis, we would have been turning our backs on people in need and also on the ideal upon which America was founded: freedom for all.

(Julie LaFace is the editor of the Ritter Reporter, the student newspaper for Cardinal Ritter High School in Indianapolis.)

Now there is a new set of questions about life

During the Catholic Youth Organization's "I Want to Live" peace and justice workshop Jan. 18-20 in Indianapolis, teen-agers from a number of archdiocesan parishes discussed their feelings about the war in the Persian Gulf during a candle-lighting ceremony.

One student told the gathering that, "I want to live because I think life is pretty awesome. You think you have all the answers, and then one day you wake up and all the questions have changed."



TRAINING FOR WAR—A United States Marine prepares to fire a mortar shell during desert combat training in Saudi Arabia as part of Operation Desert Storm. American ground forces are readying for battle. (CNS photo from UPI-Reuters)

Brebeuf junior earns a Prelude

by Mary Ann Wyand

When Brebeuf Preparatory School junior Riaz "Ricky" Abdulla Jr. of Carmel wrote "A Day in the Life" for a creative writing class assignment, he said he never dreamed that his teacher, Louise Haugh, would suggest that he submit it to the Prelude Awards competition.

Even more incredible, Ricky said, was the news that he had earned recognition as one of six finalists in the literature category of the prestigious student arts contest.

However, the biggest surprise came on Jan. 26 when he was told during the awards ceremony at the Westin Hotel that the judges had selected his short story for a Prelude Award.

An accomplished pianist, Ricky also performed in the instrumental music competition. "I thought I would do better in the instrumental division," he said, "and not do anything in literature."

The son of Riaz and Meena Abdulla said his teacher had asked him to write about a childhood experience so he chose to describe the trials of growing up as an Indian boy in an American culture. Ricky's essay recalls several painful peer-group experiences and explains how he learned to deal with prejudice.

"It was basically observing other people and my own experiences," Ricky, a United States citizen, said. "I was sort of an outsider. I didn't get much pleasure out of elementary school (in another city), but I think I learned to adapt around eighth grade."

As a 1991 Prelude Award winner, Ricky earned a \$2,000 scholarship for collegiate study and a \$500 cultural enrichment grant for support of his school's arts programming. The seventh annual arts competition was

sponsored by The Children's Museum, The Children's Museum Guild, and The Peridot Society.

At Brebeuf, Ricky has participated in the Academic Super Bowl, the Model United Nations, and the Brain Game. He is a member of the school's speech team and "enjoys literature, music, the sciences and an occasional football game with friends."

Roncalli High School senior Linda Cise of Indianapolis earned recognition as one of five finalists in the theater category of the Prelude Awards.

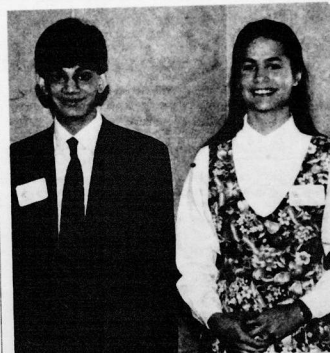
The daughter of Janice Cise of St. Mark Parish, Linda has been active in high school theater productions for four years. Karyn Stratton is Roncalli's theater director.

For the Prelude judging, Linda performed both a dialogue and a monologue. "I did a dialogue from the play 'Close Ties' by Elizabeth Diggs" with Roncalli senior Kathy Munsch, she said. "The monologue was from 'The Good Doctor' by Neil Simon. I've been participating in all the plays—nine out of nine—during my four years at Roncalli. I've been on stage seven of those times."

Also at Roncalli, Linda is involved in the National Honor Society, Show Choir, peer tutoring, and athletic teams. She is a member of the Indiana Thespian Society and is active in the St. Mark Parish youth group. In her spare time, Linda said she enjoys singing, dancing, swimming, reading, and nature outings.

More than 370 students from 30 high schools in Marion County participated in the preliminary round of competitions in visual arts, literature, theater, vocal music, dance, and instrumental music Jan. 12 at Butler University. Of those student artists, 33 were named finalists and given the opportunity to compete again for six Prelude Awards on Jan. 25 at The Children's Museum.

The 1991 Prelude Awards were made possible by GTE, Lilly Endowment Inc., The New England, Dow Elanco, and



FINALISTS—Brebeuf Preparatory School junior Riaz Abdulla Jr. (left) earned a coveted Prelude Award in literature on Jan. 26 and Roncalli High School senior Linda Cise was one of five finalists in the theater competition.

Dan and Lori Efromyson, Prelude scholarship sponsors are GTE, Eli Lilly and Co., Bank One Indianapolis, Indiana National Bank, Michael and Janice Maurer, and Stuart's Moving and Storage.

The top 96 students in the competition have been invited to attend the 1991 Prelude Awards Academy June 10-14 for intensive lectures, workshops and study with practicing artists in each arts category.



PRAYERS FOR PEACE—Deanna Showley provides musical accompaniment during a prayer vigil for peace Jan. 24 at the IUPUI Newman Center in Indianapolis.

Newman Center offers prayer vigils for peace

by Mary Ann Wyand

"Peace is a word that is defined in many different ways, in many different languages, in many different cultures," Rose Marie Scherschel, co-chaplain of the Newman Center at Indiana University-Purdue University in Indianapolis, told Catholic young adults gathered for a prayer service. "Let us take a few minutes in silence to try to visualize peace within us. Be still and listen."

In response to the outbreak of war in the Persian Gulf on Jan. 16, Newman Center staff members have organized a weekly prayer vigil for peace every Thursday at 5:30 p.m. at the IUPUI Catholic Student Center located at 1309 W. Michigan St. Guests are welcome to join the students as prayers continue for peace in the Middle East.

Following the prayer service, participants discussed their feelings about war in the Gulf. "The majority of people I know are not happy we're at war," Lorrie Cramer said. "We would like to see a peaceful solution. I do not believe it was necessary at this time to have gone to war. We hadn't extinguished all of the possibilities of a peaceful solution. All aggression is wrong. All war is wrong. But I do feel that we should support the people there because they are human beings."

Scherchel said she feels "a lot of frustration and powerlessness" because the people of the world are not able to live together in harmony.

"My concern is very much for the troops," she said. "I find it difficult at this time that we chose to go forward in the only way that we seem to know how to settle anything, by spending money on weapons and making them better and better and being excited when they do exactly what they're supposed to do."

Christopher Suelzer, a physician at Indiana University Hospital, said, "No one likes unprovoked aggression, but there are alternative ways to deal with it. I don't believe it's a just cause for war. When I work in the emergency room, I see 18-year-old boys come in, shot in our own streets, and it hurts to see a life ended like that."

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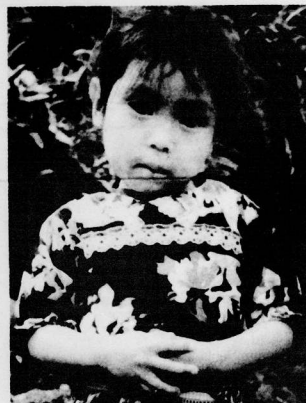
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BOOK REVIEW

'Why Catholics can't sing'

'WHY CATHOLICS CAN'T SING: THE CULTURE OF CATHOLICISM AND THE TRIUMPH OF BAD TASTE,' by Thomas Day. Crossroad (New York, 1990). 183 pp., \$19.95.

Reviewed by Father Lawrence M. Ventline

Thomas Day, chairman of the music department of Saint Regina College in Newport, R.I., covers everything from architecture to zithers in church music in "Why Catholics Can't Sing," his critique of what goes on in church services.

He deplores the unnecessarily amplified voices of song leaders and other liturgical stars. Rock music's domination of daily life is an abomination, and the liturgical experts who idolize all that is modern are "supreme masters of sadism."

Despite all the pages conveying his disgust, Day concludes that the state of music in American Catholic churches today has never been better, and it has never been worse. The laudable, he explains, is the fact that the church is "striving" to reach a musical Grand Consensus worthy of a larger diverse church which calls itself universal. The "worse," he goes on, stems from the strength of the forces trying to stop such an evolution.

Saying that much of the new music meant for churches is unsingable, Day suggests four hymnals that encourage congregational participation: "Worship II" (GIA Publications), "The Catholic Liturgy Book" (Helm), "Hymns, Psalms and Spiritual Canticles" (BACS Publishing Co.) and "The Collegiate Hymnal" (The Liturgical Press).

Helpful hints to elevate taste and bring order out of chaos are listed in the appendix. Involve the president in the liturgical planning, allow the assembly to hear its own voice instead of the amplified voice of the cantor, vary Masses by using music at some and less others, encourage music as an art in the parish and in homes, avoid "contemporary" songs "that sound palpitantly romantic," and reject those that require a racing pace, says Day.

Together with the bishops' document, "Music in Catholic Worship," this book is a valuable resource for parish music ministry committees. With their guidance they can play an important role in preventing Masses from being personality cult and rock-star extravaganzas.

One may hope that Day's critique will cause dioceses to place music and worship on diocese-wide programs for hearings and speak-up sessions designed to better serve our cherished Eucharist.

Certainly, he has done the church a world of good in challenging all of the assembly (which includes the president and all the ministers) to do things differently at worship. He makes a strong case for considering changes whether at a

'the state of music . . . has never been better, and it has never been worse'

university chapel where suburbanites seem to celebrate only themselves or at a cathedral benefiting from a reputation for fine music and splendid worship made decades ago.

(Father Ventline is a former religion page columnist for The Detroit News.)

(At your bookstore or order prepaid from Crossroad/Continuum Publishing Group, c/o Harper & Row, Keystone Industrial Park, Scranton, PA 18512. Add \$2 for shipping and handling.)

† Rest in Peace

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

† **BAKER, Joseph**, 75, Holy Trinity, Indianapolis, Jan. 21. Husband of Julia, father of Mark and Patricia, brother of Steve.

† **BEACH, John F.**, 58, St. Jude, Indianapolis, Jan. 21. Husband of Mary K. (Settle), father of John F., Michael J., Kevin M., and Terri Croley; brother of Anna Marie Springer, grandfather of two.

† **BEYL, Lucy F.**, 66, St. Paul, Sellersburg, Jan. 8. Sister of George Beavin, Rita Hammond, Ethel Brock and Martha Renn; grandmother of three.

† **BRABENDER, Carl W.**, 96, Christ the King, Paoli, Husband of Fern (Cornelius), father of Dorothy Carroll and Betty Quilen; stepfather of Nellie Hickey; grandfather of three; great-grandfather of two.

† **BRUNER, Joseph Patrick**, 52, St. Jude, Indianapolis, Jan. 23. Husband of Barbara; father of Kathy Johnson, Patricia Rothaupt, Tracy Proffitt, Steven, Thomas, Gregory and Paul; son of Marie Bruner Willis; grandfather of 12.

† **CABALLERO, Jose A.**, 80, Holy Family, New Albany, Jan. 17. Husband of Marie; father of Paul, Martha, and Mary Plain; brother of Ana de Rapalo and Gertrude de David; grandfather of two.

† **CLIDINST, Laura Mae**, 81, Our Lady of Lourdes, Indianapolis, Jan. 19. Sister-in-law of Marcella and Helen M. Roome.

† **FRAYER, Jacob Paul**, 6, Christ the King, Indianapolis, Jan. 19. Son of Paul and Avaline; brother of Jonathan, Joseph, Julia, Jessica, Jamie, Jennifer and Jillian; grandson of Mr. and Mrs. W.C. McNamara, Wilson and E. June; great-grandson of Mrs. W.J. Smith.

† **HARMMEYER, Lester**, 65, St. Mary of the Rock, Batesville, Jan. 24. Husband of Joyce; father of Tom, Ella and Ted; brother of Albert, Arthur, Clarence, Herbert, and Dorothy Mae Roell; grandfather of one.

† **HILL, Clara F.**, 47, St. Jude, Indianapolis, Jan. 15. Wife of Kenneth H. Jr.; mother of Kathleen S., Christopher T. and Daniel J.; sister of Ellen K. Powell and Emily J. Walk.

† **HURRELL, Katherine M.**, 91, Holy Family, New Albany, Jan. 13. Mother of Frank Jr.; sister of Christine Ruoff, grandmother of one; great-grandmother of three.

† **JONES, H. Dorothy**, 88, St. Pius X, Indianapolis, Jan. 16. Mother of Scott, sister of John D. Scott, Evelyn Baker, Ruth Dickman and Jane Smitheram; grandmother of three; great-grandmother of three.

† **LISTON, Lillian Virginia**, 76, Joseph, Terre Haute, Jan. 26. Wife of Lawrence; mother of Providence Sister Lawrence Ann; sister of Betty Jean Wence.

† **LOW, Anna E. (Hazel)**, 78, Little Flower, Indianapolis, Jan. 16. Mother of Ann Turner; sister of William and Fred Hazel and Barbara Carter; grandmother of two.

† **McKEE, Richard V.**, 56, St. Michael the Archangel, Indianapolis, Jan. 10. Husband of Nancy L. (Genaro); brother of Robert, John, James, Betty Baldwin and Ruth (Tony) Wolkover; foster father of 22; foster grandfather of two.

† **McMURRAY, Mozella**, 81, St. Patrick, Indianapolis, Jan. 17. Sister of Mary, Greensburg, Jan. 23. Husband of Rita; father of Philip, H. Vincent, Gregory P., Thomas, Cecilia McNeal, Margaret Langerman, Marilyn Ewer, Katherine Kress, Regina Langerman and Theresa; brother of Rosemary McFarland, Margaret Meyer, Theresa Wenning and Rita Rust; son-in-law of Marie Zolnier; brother-in-law of Vance Harping.

† **PROCTOR, Florence Lillian (Bridgewater)**, 67, St. Andrew the Apostle, Indianapolis, Jan. 10. Mother of Brenda Frederick; sister of George Bridgewater; grandmother of Felicia Manson, Amanda Frederick and Youland Phas Turner Jr.; great-grandmother of Kokkosh Lison Jr.

† **RAK, Mary W.**, 86, Holy Trinity, Indianapolis, Jan. 22. Mother of Stanley V., and Theresa Bundy; sister of Dorothy Stewart; grandmother of nine; great-grandmother of eight.

† **RIPBERGER, Wilbur C.**, 83, St. Elizabeth, Cambridge City, Jan. 7. Husband of Rose; father of Geraldine Mitchell, Helen Drake and Betty Ripberger; brother of Florence Volk; grandfather of 16; great-grandfather of 13.

† **SCHNEIDER, Helen**, 81, St. Anthony of Padua, Morris, Jan. 18. Wife of Henry; mother of Albert, Arthur, Bernard, Joseph, Wilbur, Marie Dieckman, Rita Struwing, Ruth Messerschmidt, Theresa Eckler, Frances Hartman, Rose Roell and Dorothy; grandmother of 40; great-grandmother of 25.

† **SMITH, Esther**, 67, St. Monica, Indianapolis, Jan. 8. Mother of Robert R. Price; sister of Ben A. Perry and Elsie M. Baker; grandmother of Tiffany L. and Robert R. Price III and Forest McBain III.

† **SUDING, Anna**, 93, St. Andrew the Apostle, Indianapolis, Dec. 3, 1990. Mother of William J. Robert A. and Eugene C.; grandmother of eight; great-grandmother of one.

† **WESSON, Joan Louise**, 42, St. Paul, Sellersburg, Jan. 10. Wife of John P.; mother of Jack and Julie K.; daughter of Kathryn R. Christoff, sister of William N. Christoff.

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War's victims, conduct are matters of concern

(continued from page 1)

tioned the morality of going to war before economic sanctions and political and diplomatic pressures were given more time to take effect.

In his first statement after war began, however, the NCCB president focused his comments on pastoral care of those affected by the war, the need for moral norms in the conduct of the war and a call for prayer and political efforts for an early peace. He set aside for the time being the issue of initiating warfare, saying, "History will judge whether or when this war should have been launched."

At least one prelate, Cardinal Bernard F. Law of Boston, defended the U.S. decision to go to war. He cited the attacks on Israel, "the apparent abuse of allied POWs in violation of the Geneva Convention and the inflammatory inciting of worldwide terrorism" as evidence that the allies were justified in going to war because any hope of a peaceful solution was "vain."

"A further delay in the use of force," he said, "could have played to (Saddam's) advantage."

The allies, he said, had only two choices: "either to let this man wreak his havoc unchecked or to defend the cause of justice with arms. . . . (Peace) is not fulfilled at the price of granting tyrants and aggressors an open field to achieve unjust ends."

Several bishops addressed the issue of military service and conscientious objection if the draft is revived. In a pastoral letter on the war Jan. 23, Bishop Kenneth J. Untener of Saginaw, Mich., praised those in the military for serving their country but urged his people to recognize the right of conscientious objection on the part of those who consider all war or the Persian Gulf war immoral.

Calls by church leaders urging both sides to adhere to moral norms prohibiting indiscriminate warfare or attacks on non-combatants were not seen as criticisms of allied conduct in the opening phases of the war.

While Iraqi President Saddam Hussein tried to portray the massive allied bombing as indiscriminate and resulting in high civilian casualties, in the first two weeks of fighting church officials seemed generally satisfied with U.S. arguments and evidence that the allied forces were making extraordinary efforts to hit only military targets.

They did not view Iraqi actions in the same light. Iraq's Scud missile attacks on Haifa and Tel Aviv in Israel provoked especially sharp moral condemnations. Archbishop John R. Roach of St. Paul-Minneapolis, chairman of the U.S. bishops' International Policy Committee expressed "profound moral outrage" at the missile attacks, condemn-

ing "this indiscriminate attack on the civilian population of a nation not even engaged in the current hostilities."

Several church officials objected on grounds of morality and international law to the apparent beating of allied POWs by Iraq and Saddam's decision to parade them before TV cameras to denounce the war.

Pope John Paul announced Jan. 27 that he had asked the Pontifical Council "Cor Unum," the Vatican coordinating agency for charitable activities, to form a special commission to work with international agencies and organizations as the prepared for a flood of war refugees.

Even before the war began, agencies such as the U.S.-based Catholic Relief Services and Catholic Near East Welfare Association began preparations to aid refugees from Iraq, which according to some estimates could number 1.5 million within months.

Reporter describes Baghdad after bombings

by Agostino Bono
Catholic News Service

ROME—A Vatican Radio reporter who witnessed the early days of the U.S.-led bombings near Baghdad, Iraq, said he saw no civilian deaths but that the raids had virtually destroyed civilian activities.

Iraqis did not believe that war would erupt and had not even stored extra food, said Manfred Ferrari, a 46-year-old Swiss freelance journalist.

The raids left Baghdad without electricity and water and large numbers of people began fleeing the city, he said in a Jan. 27 telephone interview from his home in Basel, Switzerland.

Ferrari left Iraq Jan. 21 and hand-carried to the Vatican a letter by Iraqi President Saddam Hussein for Pope John Paul II. He was given the letter by Archbishop Marian Oles, Vatican ambassador to Iraq, who had been able to get only a verbal summary of it to the Vatican via the Soviet Embassy to Iraq.

The letter contained criticism of President Bush, gave Saddam's reasons for going to war and thanked the pope for his peace initiatives, said Ferrari. It was in answer to a letter the pope had sent to Saddam just prior to the war urging peaceful settlement.

Water and electricity went off shortly after the bombing started on the morning of Jan. 17, Ferrari said. He said that without electricity, he doubted that water would be easily restored to the city, since electricity is needed to pump it into Baghdad.

Only people with water tanks at home had water immediately after the first attacks, but this was quickly running out, he said.

Many Iraqis did not support Saddam's "holy war" and had "no hate against Americans," he said.

Belief that war would be averted was so strong that "nobody stocked food," he added. "After the bombing, people were shocked, just like a child who has been slapped," he said.

Restaurants began selling their uncooked food on the streets. When you saw a long line, you knew it wasn't to buy newspapers," he said.

Ferrari estimated that less than 20 percent of the inhabitants remained in Baghdad after the bombing started.

Although he saw no deaths, he saw civilians walking around with wounds. The journalist also expressed fears that the long-term effect of the war would be disastrous for Iraqi civilians.

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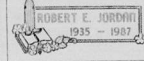
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