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New year brings new hope for peace

But Vatican notes continued concern for trouble spots in many parts of the world

by Catholic News Service

WASHINGTON—As 1992 began, new hope for peace emerged in some of the world's trouble spots, including El Salvador.

Meanwhile at the Vatican, as the new year began, officials said the war in Yugoslavia and ongoing tensions in the Middle East continue to cause concern. But they said hopes for peace and justice are valid there and in other world trouble spots.

Archbishop John R. Roach of St. Paul and Minneapolis, chairman of the U.S. bishops' International Policy Committee, praised key players in the negotiating process that led to the Dec. 31 signing of a peace accord for El Salvador.

"It is particularly heartening to know that 1992 will usher in a new beginning for the building of peace, and we pray that the years of war and violence will at long last give way to true peace, justice and reconciliation in El Salvador," Archbishop Roach said in a statement issued Jan. 3.

More than 75,000 people have died in nearly 12 years of civil war in the predominantly Catholic Central American country.

After about 20 months of negotiations, the Salvadoran government and leaders of the Farabundo Marti National Liberation Front, a Salvadoran rebel group, agreed to judiciary reform, human rights safeguards, electoral reform, a reduction of the armed forces, civilian leadership for the current militarized police and the conversion of the FMLN into a political party.

The peace plan is scheduled to go into effect with a Feb. 1 cease-fire.

Final details of the peace treaty were to be concluded by Jan. 10, but both sides agreed to accept a U.N. compromise if they were unable to meet the deadline.

Meanwhile, interviews with Vatican officials about chances for peace were broadcast by Vatican Radio.

"Many are the international situations that worry the pope as pastor of the universal church and Good Samaritan on the road of the world," said Cardinal Angelo Sodano, Vatican secretary of state.

"In the first place, there is the drama of Croatia, which continues with many deaths, floods of refugees and never-ending destruction," he said.

"Then there is the tension in the Middle East, which will not be resolved if the demand for justice long-awaited by those peoples is not met," he said.

The church is also concerned about guerrilla wars in Latin America, particularly in Peru, "where Sendero Luminoso is sowing destruction and death," Cardinal Sodano said.

"There are tensions in Asia, and above all, there is a lack of religious liberty in China. For all these populations we pray with the pope."

Cardinal Roger Etchegaray, president of the Pontifical

Council for Justice and Peace, told Vatican Radio about trips he made on behalf of the pope in 1991 to Sudan, South Africa, Lebanon and Yugoslavia.

Sudan, which is torn by a civil war, is one of the poorest African countries, and the war and poverty there deserve more of the world's attention, he said.

"There is still much to do in South Africa," although the strict apartheid laws have been abolished, he said.

"Despite enormous difficulties," he said, Nelson Mandela of the African National Congress and President Frederik W. de Klerk are committed to designing a new constitution that will guarantee equality for all citizens.

The situation in Lebanon also improved in 1991, he said, but there are "many refugees who still do not dare to return because they are uncertain of their future in the country."

Speaking before Croatia and Serbia agreed on their 15th cease-fire Jan. 2, Cardinal Etchegaray said that

although war in Yugoslavia continues, "we cannot lose hope. We must believe that finally the international community will be able to overcome every hesitation and promote the peace desired by all."

Two days later, Italian Cardinal Fiorenzo Angelini, papal envoy to Croatia, told Vatican Radio that he hoped the cease-fire in Yugoslavia would lead to a lasting, negotiated peace between Serbia and Croatia.

Cardinal Etchegaray called the Middle East peace process "a timid start," but an important one for settling disputes in the region.

Interreligious cooperation is necessary there and in other places threatened by war and ongoing political tensions, he said.

Meanwhile, in the United States, a coalition of Christian, Jewish and Muslim leaders urged U.S. presidential

(See PEACE PROCESSES, page 20)



U.N. ACCORD ON SALVADOR—United Nations Secretary General Javier Perez de Cuellar (seated, center) joins delegates of the El Salvadoran government and the rebel Farabundo Marti National Liberation Front in applauding a

cease-fire accord signed at the U.N. in the last minutes of Dec. 31, 1991. The agreement brought an apparent end to El Salvador's 12-year civil war. Perez left office as U.N. secretary general on Jan. 1. (CNS photo from Reuters)

ICC prioritizes issues for lobbying state legislature

by Ann Wadelton

Legislation involving families and children, human dignity and public assistance have been assigned top priority by the board of directors of the Indiana Catholic Conference (ICC) for this year's session of

the Indiana General Assembly. The session convened this past Monday.

The ICC will speak for the Catholic Church through its executive director/lobbyist Dr. M. Desmond Ryan. The ICC board is composed of the state's six bishops and a layperson from each diocese. They met in Indianapolis in mid-December to review the issues and set priorities.

Among family and children issues, ICC will support a bill calling for the Legislative Service Agency (LSA) to review proposed legislation for its effect on families. LSA currently analyzes bills for their fiscal impact. ICC will also support family leave legislation, to allow unpaid leave for the birth, adoption or serious illness of a child or the serious illness or injury of a parent or spouse.

Concerning respect life issues, ICC will support a bill requiring that, prior to performing an abortion, a physician tell a woman certain facts, including the risks involved and the gestational age of the unborn child. ICC will also support a bill requiring the physician to determine if an unborn child is viable, that is, could live outside the womb, if there is reason to believe it is at least 20 weeks in gestational age.

ICC will also support legislation to expand sentencing options for a capital offense to include life in prison without parole in addition to the death penalty.

Among public assistance legislation, ICC will support repealing the practice of reducing Aid to Families with Dependent Children (AFDC) payments by 10 percent, called rateable reduction. Indiana's maximum AFDC benefits figure 37 percent of

the federal poverty level. Rateable reduction decreases that to 32 percent.

Ryan will take the church's position on these and other issues to the Statehouse. ICC Networkers, who include about 3,000 Catholics throughout the state, will be kept informed on these issues, then asked to discuss them with their own legislators.

Archbp. at home; condition worsens

Indianapolis Archbishop Edward T. O'Meara was discharged from the hospital and returned to his residence last Sunday at his request. As we went to press on Wednesday, his condition continued to worsen and was described as very grave. He is now receiving more oxygen and medication.

Doctors have said that the archbishop cannot survive much longer because his lungs are so badly deteriorated from his fibrosis. Meanwhile, the possibility of a lung transplant continues to diminish.

His staff reports that the archbishop is at peace with himself. He also told his staff that he can feel the prayers being offered for him by Catholics throughout the archdiocese and he is grateful for them.

THE CRITERION

Serving the Archdiocese of Indianapolis

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FROM THE EDITOR

The largest and most efficient charities

by John F. Fink

Have you ever wondered how efficient your favorite charity is, or where it ranks in size among the other charities in this country? Perhaps not, but there are publications that report just that and, not long ago, Nancy Frazier O'Brien of Catholic News Service devoted some of them, including the *NonProfit Times*, the *Chronicle of Philanthropy*, and *Money* magazine.



According to O'Brien's report, Catholic Charities USA is not only among the largest charitable organizations in the United States, it's also one of the most efficient. By "efficient" the reports mean the percentage of money spent on programs (the reason for their existence), rather than on overhead expenses.

The *NonProfit Times* gave Catholic Charities the top spot on its list of America's biggest charities, while the Washington-based *Chronicle of Philanthropy* ranked it eighth in the country for private donations, excluding government grants.

Catholic Charities USA includes some 1,200 local agencies throughout the United States, including those of Catholic Charities in the Archdiocese of Indianapolis.

MONEY MAGAZINE, ranking the country's 100 biggest charities in order of efficiency, placed Father Flanagan's Boys' Home first, Catholic Relief Services eighth and Catholic Charities 10th.

In its December issue, *Money* magazine listed the top 100 charities in the country according to the percentage of their 1990 income that was spent on programs that year. Father Flanagan's Boys' Home, also known as Boys Town, ranked first because it spent 152.8 percent of its 1990 income of \$40.9 million on programs. The

organization made famous by the movie "Father Flanagan of Boys Town" (starring Pat O'Brien and Mickey Rooney) spent \$9.7 million of its reserve funds in 1990 on a national expansion program.

Catholic Relief Services, the U.S. bishops' overseas aid and development agency with headquarters in Baltimore, spent 94.9 percent of its 1990 income of \$220 million, placing it eighth on *Money's* list.

Catholic Charities, based in Alexandria, Va., was 10th, spending 94.6 percent of its \$1.5 billion income in 1990.

Other groups with Catholic ties in the top 100 were the Christian Appalachian Project, founded and run by a priest in Lancaster, Ky., and Covenant House, the New York shelter for homeless youth that was founded by a priest.

MONEY MAGAZINE ALSO chose a "charity honor roll" from the top 100, describing the 10 as the "best-managed" U.S. charities, based on their approval ratings by the National Charities Information Bureau and the Philanthropic Advisory Service of the Council of Better Business Bureaus, their ranking in *Money's* top 100 for several years and their consistent record of spending at least 70 percent of their income on programs. That list, which did not include any Catholic organizations, was headed by the International Rescue Committee, a non-sectarian group founded at Albert Einstein's suggestion to assist refugees.

Money said its lists were compiled from data provided by the *NonProfit Times*, a monthly trade publication for non-profit organizations, which has published a listing of the nation's top 100 charities for each of the past three years.

Catholic Charities USA, which was second in fiscal 1989, increased its income by more than \$200 million to \$1.54 billion in fiscal 1990, the *NonProfit Times* reported. The Young Adult Christian Association, which had been first, dropped to fourth.

Catholic Relief Services was 22nd on the so-called

"NPT 100," Covenant House was 30th, Father Flanagan's Boys' Home was 57th and the Christian Appalachian Project was 82nd.

The *NonProfit Times* also named Father Thomas Harvey, president of Catholic Charities USA, among five "top executives" for U.S. charitable endeavors.

Total revenue of the Top 100 charities reached \$16.19 billion in fiscal year 1990, *NonProfit Times* reported. Public donations accounted for 36.9 percent of the total; federal, state and local governments contributed 22.15 percent; and the organizations raised the other 24.02 percent through membership dues or service fees.

The *Chronicle of Philanthropy*, in its Nov. 19 issue, lists the "Philanthropy 400," ranking the nation's top non-profit organizations according to donations received, excluding government funds. The Salvation Army, with \$658.7 million in donations, was first.

Catholic Charities USA, with \$210.9 million in private support, was eighth, and Catholic Relief Services, with \$141.8 million, was 18th. St. Jude's Children's Research Hospital in Memphis, Tenn., founded by the late Catholic comedian Danny Thomas, was 43rd and Covenant House was 62nd.

CATHOLIC COLLEGES IN the top 400 included the University of Notre Dame, No. 77; Loyola University of Chicago, No. 130; Georgetown University in Washington, No. 180; St. Louis University, No. 222; Boston College, No. 258; Marquette University in Archbishop N. Francis Stafford has asked Catholics to stop going there hoping to see visions and he warned about unreliable private revelations, but people still go.

Other Catholic-affiliated organizations on the list were Christian Appalachian Project, No. 228; Father Flanagan's Boys' Home, No. 230; Food for the Poor of Deerfield Park, Fla., founded by a Catholic layman, No. 244; Sacred Heart College of Walls, Miss., No. 277; and St. Labre Indian School in Ashland, Mont., founded by a priest, No. 288.

EDITORIAL COMMENTARY

Time magazine's cover story about Mary

by John F. Fink

It was a real surprise to see *Time* magazine devote the cover of its 1991 year-end issue to Mary, the mother of God. The cover story by Richard Ostling was an accurate report of the growth of Mary's popularity as well as new interpretations of her message.

The blurb on the cover called Mary "the most revered woman in history." The article said that she was "the most celebrated, the most venerated, the most portrayed, the most honored in the naming of girl babies and churches. Even the Koran praises her chastity and faith."

I admit, though, that I was taken aback by the subhead to the article: "More and more people around the world are worshipping Mary—and it's led to a holy struggle about what she really stands for." It was that word "worshipping" that bothered me because worship is due only to God. But on further reflection, I realized that the subhead was accurate: Many people do, unfortunately, treat Mary as part of the deity.

The article said that "no one can take more satisfaction in the growth in faith in the Virgin—or feel more uneasy at some of the pathways it has taken—than (Pope) John Paul II." He has a great devotion to her and, as the article reported, is firmly convinced that Mary

brought an end to communism throughout Europe. The pope consecrated Russia to Mary's Immaculate Heart in 1984 and "the very next year Mikhail Gorbachev's rise to power inaugurated the Soviet collapse," the article said.

The article also reported on the views about Mary among feminists in the church. They object to Mary being portrayed as a submissive woman because she obviously was a very strong and independent woman. As shown in the Gospels, she made the decision to be the unwed mother of God, she traveled alone through mountainous terrain to visit Elizabeth, she escaped with her husband and son to a foreign country,

and stood by her son throughout his ministry and during his crucifixion. Pope VI in 1974 portrayed Mary as a "woman of strength who experienced poverty and suffering, flight and exile," the article said.

The article also accurately reported on those who question the Catholic doctrines of the virgin conception, Mary's perpetual virginity, and the Immaculate Conception. It said that some Protestants "believe veneration of her can slide into worship that is due to God alone." And it reported on the fact that devotion to Mary among Catholics declined after the Second Vatican Council for the same reason: "a concern over making Mary into a competitive divinity."

St. Lawrence, Lawrenceburg is celebrating sesquicentennial

St. Lawrence Parish in Lawrenceburg will celebrate its sesquicentennial in 1992, culminating with a special Mass in October for present and past pastors, teaching sisters, parishioners and friends.

A planning committee has prepared a sesquicentennial activity for each month of the 150th anniversary year, which began last November with a Thanksgiving Day dinner for the poor in the Lawrenceburg, area.

On Dec. 27, 1991 St. Lawrence parishioners presented a community Christmas program of music and Scripture, and on Dec. 28 the parish held an open house of the church, rectory and sisters' residences. Future events include an emphasis on World Marriage Day during three Sunday liturgies in February, and an evening of reflective Lenten music by Carey Landry at 7 p.m. on Sunday, March 15. On Monday, March 30 at 7 p.m. Father Al Lauer will celebrate a charismatic healing Mass with the parish.

St. Lawrence Parish is beginning Session IV of the Renew program and preparing a pictorial parish directory, in addition to completing the renovation of its buildings, which began last year.

On Nov. 30 Father David Coats, vicar general of the archdiocese, celebrated a Liturgy of Consecration of the newly renovated church building for St. Lawrence parishioners. The building, which

has survived serious floods, was gutted and completely renovated during 1991.

The new sanctuary includes a 15-foot arch, large side louvers, a handcarved statue of the Holy Family, and new furniture carved from oak. The original tabernacle, stations of the cross and cribs statues were renewed. New lighting and sound systems, and a wall of wood and glass separating the nave from the narthex of the church, were added.

Catholics in Lawrenceburg first organized in 1840. They began to meet for divine services in a house belonging to Jesse Hunt in the area known as Newton. Later they worshipped in the homes of George Huschart and Michael Lang. In 1842 the first church building was erected.

By 1866 the congregation of St. Lawrence Parish had increased significantly, and the present Romanesque church was built. Maurice M. de St. Palais, Bishop of Vincennes, consecrated the new church in 1867. Heavy flooding damaged the church properties during the 1880s and again in 1913 and 1937.

Father Carmen L. Petrone is pastor of St. Lawrence Parish. He is assisted by pastoral associates, Benedictine Sisters Mary Cecile Deken and Mary Philip Seib, who also serve as administrators of parish religious education. Thomas Wittkamp is youth ministry coordinator, and Marjorie Harris is principal of St. Lawrence School, which includes grades K-8.

This *Time* article and one that followed it also reported on the growing number of reports of Mary's apparitions in places throughout the world. Some of these verge on hysteria and the church does its best to discourage gullible people from believing that every reported appearance is true.

The most recent has been at a place near Denver where people have been flocking and looking into the snow hoping to see it spit. Denver's Archbishop N. Francis Stafford has asked Catholics to stop going there hoping to see visions and he warned about unreliable private revelations, but people still go.

One woman took her mentally and physically disabled son there hoping for a miracle. She left with burned retinas in her eyes from staring at the sun. According to the *Time* article, she was bitter: "I go there to pray with one disabled member of my family and come home with two. I'm done praying. In a way, I'm angry with God." She's angry with God because of her own stupidity?

Why is it that some people need apparitions and miracles to bolster their faith? The church's basic doctrines about Mary are remarkable enough. We should foster a healthy devotion to Mary that includes the daily rosary. But we must make sure that our devotion is never an end in itself, that it always leads us to Mary's son.

OFFICIAL APPOINTMENT

Effective December 19, 1992

REV. RICHARD GINTHER, granted permission to begin graduate studies in the field of Sacred Liturgy and appointed to the capacity of acting Director of the Office of Worship during the sabbatical of Rev. Stephen Jarrell during the Fall of 1992, while continuing his current assignment as pastor of St. Mary, Richmond.

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

Correction

Cynthia Schultz wrote the story about the New Albany Pregnancy PLUS Line that appeared in the Jan. 3 edition of *The Criterion*. The article described the effort of the New Albany Deane Catholic Social Services. It was mistakenly attributed to another writer.



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Youth ministry has changed in recent years

by Mary Ann Wyand
Second of two parts

Just as the Catholic Church has evolved in a variety of new directions in the quarter-century since Vatican II, youth ministry on the parish, deanery, diocesan and national levels has moved ahead in diverse ways during the past 15 years.

Anticipating these changes, the U.S. bishops issued a set of principles called "A Vision of Youth Ministry" in 1976 to provide a basis for growth in church ministries for young people.

"Within the diocese there has been a growing sense of youth ministry as somewhat distinct from traditional Catholic Youth Organization programs and activities," Father Robert Gilday, a longtime member of the CYO priests' advisory committee, told *The Criterion*.

"During many meetings of the CYO priests' advisory committee over the past 15 years," he said, "there has been a struggle over that, trying to move CYO more into youth ministry or at least to deal with the concerns of parishes and people who support youth ministry without in any way denigrating what CYO does so well."

People often use three models to talk about youth ministry, he said. "One is the traditional CYO model. A second model focuses primarily on religious education as in the traditional high school CCD programs. The third is a community-based model of youth ministry that is holistic; it incorporates youth into the community."

In 1978, he said, members of the Catholic Youth Organization board of directors requested a management study of CYO. At that time, Indiana University researchers Dr. John Mobley and Dr. Jack Wentworth determined that church officials needed to make a decision on whether CYO was going to become the youth ministry body for the archdiocese or simply continue to do what it has traditionally done with an emphasis on

sports, recreation and social programming for young people.

CYO board members reviewed recommendations from the management study, he said, and continued deliberations. In 1983, CYO officials collaborated with the archdiocesan Vocations Office and Office of Catholic Education to request that Archbishop Edward T. O'Meara appoint a task force on youth ministry. That task force ultimately recommended the establishment of a youth ministry office.

"The archbishop did not accept that recommendation at that time," Father Gilday recalled. "What he said was that he was asking CYO to implement the other recommendations on youth ministry to the extent that CYO was able, given the limitations of personnel and finances."

Former CYO staff member Carl Wagner had been active in youth ministry programming at that time, he said. After Wagner moved to Fort Wayne, CYO hired Benedictine Sister Joanne Marie Massena as archdiocesan coordinator of youth ministry to continue to develop spirituality programming for young people.

"When Sister Joanne Marie came, the job was certainly refined and it became very focused on youth ministry," Father Gilday said. "In 1989, the CYO board as part of its long-range planning decided to take a look at youth ministry in the context of what CYO had done to fulfill that mandate. We looked at all the good things CYO had done, which were largely in the areas of retreats and programming."

In addition to providing youth ministry programming, he said, "Sister Joanne Marie—far beyond the time constraints of the position—did a great job of trying to go out and help parishes and deaneries do youth ministry."

Last March, the archbishop authorized a nine-member Youth Ministry Structure Task Force chaired by Father David Coats, vicar general, to plan the restructuring of youth and young adult ministries in the archdiocese.

Task force members assisting Father Coats and new chairman Father Gilday in

the planning process are Frank Savage, director of the Office of Catholic Education; Bob Meaney, coordinator of youth catechesis and catechist formation for OCE; Ed Tinder, executive director of the Catholic Youth Organization; Sister Joanne Marie, who has since resigned from the task force in order to apply for the new position; Bill Sylvester, president of the CYO board of directors; Jerry Finn, deanery director of youth ministry for the New Albany Deanery; and Janet Roth, youth ministry coordinator for St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute.

"We concluded that the greatest need in youth ministry was enableness of parish and deanery youth ministry," Father Gilday said, "not new programs, not more retreats, but to enable parishes and deaneries to do youth ministry themselves."

He said recent establishment of the archdiocesan Office of Youth and Young Adult Ministries by Archbishop O'Meara signals that youth ministry is an important priority in the archdiocese and that the focus will be shifted from just programmatic functions to include emphasis on enabling parishes and deaneries to do effective youth ministry.

He said Office of Youth and Young Adult Ministries staff members also will be responsible for assisting parishes and deaneries in hiring and supervising professional youth ministry coordinators.

Further, Father Gilday said, the new office will provide a "home" for youth ministry by locating it within parish, deanery and archdiocesan structures.

"CYO is basically programmatic," he explained, "so our conclusion was that what we really needed was to locate youth ministry in one place, to give it an archdiocesan structure, and then to give it responsibility for youth ministry in the diocese."

Formerly, youth ministry has been diversified, Father Gilday said, and that created a variety of problems.

"CYO did programming and retreats and OCE did adolescent catechesis," he

said. "Also, in some parishes youth ministers were being hired by boards of education. Therefore they were accountable through that system to the OCE office and when they had questions would go there for answers. Other parishes would contact Sister Joanne Marie at CYO for information, and some people were hiring that way. So the problem was that you had people in the parishes not knowing where to get help and who they could count on for support for different issues and questions."

Father Gilday said relocation of the Catholic Youth Organization into the Secretariat for Catholic Education along with the new Office of Youth and Young Adult Ministries and the Office of Catholic Education will mean more effective collaboration by the three agencies.

"One of the issues that task force members were concerned with was continuity, so we decided to do the implementation in two years," he said. "The first year we will have the director hired and one support staff member. Then he or she will have the time and freedom to do an adequate search for two associate directors and the opportunity to become acclimated to the diocese and its needs. CYO and OCE will continue doing youth ministry and catechesis for one year."

The role of the youth minister becomes very important in a parish, he said, because the church has to offer relational ministry to young people that addresses the needs of the whole person.

"Whether young people attend Catholic high school or public high school," he said, "school becomes a primary force in the kids' lives and it's very important to us for their future connectedness to the church that we have effective youth ministry in the parishes."

In his position as director of the archdiocesan Office of Catholic Education, Frank Savage said he sees effective youth ministry as having a ripple effect on faith formation.

"We all need to see faith in action, faith lived," he said. "Youth ministry and adolescent catechesis are really inseparable. One of the key things is meeting the needs of young people at the parish level so they can be incorporated into the larger life of the church. Young people need to have support from the church community to be able to grow into the person that God has called them to be. They are called and gifted, and their gifts benefit the greater needs of the church. My dream is that the new youth ministry office will be a catalyst for making more of that happen."

Southern Indiana youth agencies receive grant

by Ray Lucas

With the assistance of the Lilly Endowment, four southern Indiana youth-serving agencies have launched a new program that showcases collaboration as a means to better serve the youth of Harrison, Clark and Floyd counties.

The New Albany Deanery Catholic Youth Ministries Office, Our Place Alcohol and Drug Education Service, Clark Superior Court No. 1 Volunteer Services Department, and Floyd County Youth Services Bureau have been awarded a three-year grant of \$365,000 to implement the Community Youth Leadership Collaborative (CYLC) program.

Beginning in February, the four agencies will collaborate to develop a community leadership program that will train 60 young leaders annually from the four agencies and from the Clark and Floyd county school systems.

The program will also establish a youth volunteer service network to involve young people in serving their community in meaningful ways. Further, it will enable creation of a comprehensive referral system between the four agencies.

A full-time coordinator and an assistant will be hired to implement the program, as well as four part-time people hired by each agency, who will work together as a team.

"We linked the linkage between agencies and school systems from different counties," Delores Wisdom, program associate for the Lilly Endowment, said. "We feel this grant will be an excellent way to develop models that attract young people to the field of youth work, while training them in various aspects of leadership."

Jerry Finn, director of New Albany Deanery Youth Ministries as well as the project administrator and author of the grant proposal, said the program will provide "a unique opportunity for our agencies to cross county lines, denominational backgrounds, and different school systems, all to better serve our young people as well as giving them the opportunity to see what a career in youth services would be like."

The seed for this collaborative effort was planted when the four agencies received recognition by Lilly Endowment for creative programming and commitment to youth. Agency representatives later participated in the Lilly Organizational Renewal Program to begin to discuss the possibility of a collaborative effort.

"Through the coming together of the four agencies, we realized that together we could more effectively meet the needs of adolescents here in our communities," Finn said. "Individually, our agencies didn't need to do all that youth and their families. What youth ministry does well might fill a need for Our Place, and what Our Place does well might meet a need of the Youth Services Bureau. It doesn't take a lot more time, energy, or resources to more effectively meet the needs of youth and their families."

Finn said the grant seeks to empower youth, especially those whose leadership is untapped in order that they might consider becoming leaders in their communities and schools. One part of the grant establishes a leadership program where youth rotate from agency to agency, learning about different aspects of leadership in a variety of settings.

"We want to be able to empower young people not presently in leadership positions, but those who have the capacity," he said. "With a little encouragement, nurturing, and support, they can become effective leaders in our communities, especially for youth-serving agencies."

He said another part of the grant will allow a volunteer service network to be set up, enabling teens to become more involved in community service.

"Young people have tremendous potential to make a positive impact in our communities," Finn explained. "By developing a volunteer service network, they will learn skills and have positive relationships with community leaders while providing valuable services to their peers and the youth-serving agencies in Harrison, Clark and Floyd counties."

In addition, he said, the CYLC grant will enable the development of a referral system to provide comprehensive services

for the young people of the four agencies. This referral system will ensure that these youth are receiving services and programs that best meet their needs.

"We at the Endowment are happy to be able to provide this grant," Wisdom said, "and are looking forward to sharing the results of this project with other organizations."

Carolers give tapes to shut-ins

Twenty members of St. Agnes Parish in Nashville went caroling in a unique way on Dec. 29, cheering parish shut-ins throughout the "hills o' brown" County.

As they have for the past five years, the volunteer singers entertained sick and elderly parishioners who were unable to attend Christmas Masses. They sang Christmas songs and then presented the listeners with tapes and cassette players provided by two St. Agnes benefactors.

The gift tapes contained a recent homily

delivered by St. Agnes administrator Father Paul Ketter, and a recitation of the rosary by the Benedictine Sisters at Ferdinand. The tapes of homilies will be recycled and renewed for the shut-ins as the liturgical year progresses.

Benedictine Sister Mildred Wanne-muehl, pastoral associate at St. Agnes, and Father Ketter divided the group into two sections and led them on their merry ways. Later the carolers shared their experiences over refreshments in the parish gathering room.



CASSETTE TAPES—St. Agnes, Nashville, parishioners Irma Houston and Dee Suding prepare cassette tapes that parish carolers presented to sick and elderly parishioners unable to attend Christmas Masses.

Commentary

THE BOTTOM LINE

Abandoned baby bears life message to parish

by Antoinette Bosco

Something happened at a Catholic Church in Watertown, Conn., that sounds like a chapter from a turn-of-the-century novel. But it has infused a parish with a new commitment to reach out and help desperate pregnant women.

As Father Robert Rousseau, pastor of St. John's Parish in Watertown, tells the story, it happened the evening of Nov. 4. He had left a meeting of the Council of Catholic Women and was trying to decide



whether he should turn on the lights in the parking lot.

"I decided the lights should be turned on," Father Rousseau said. "So I went into the entryway of the church." It was dark. He walked carefully, groping for the parking-lot light switch, found it and turned it on. Then he was about to leave the dimly lit entryway he heard a small cry.

Father Rousseau looked down and could barely see a small box in a corner. "I didn't know if it was a doll or a baby wrapped in a blue T-shirt," he said. He vividly recalls that cry in the darkness and a shaft of light shining on a newborn infant girl. "I'll never forget it as long as I live," Father Rousseau said.

It was, the priest said, "as if God poked her and said, 'Let yourself be known.' She wasn't crying. She just let out that one cry

and I got my attention. If she hadn't cried out, I would have been out the door."

What to name the baby? Nov. 4 is the feast of St. Charles Borromeo. "So I called her Carolyn," Father Rousseau explained, "and I named Marie for the Blessed Mother."

Ellen Cavallo is St. John's parishioner, a nurse, the mother of three and a pro-life advocate. She said that the impact of Carolyn Marie's arrival has gone beyond the "excitement at our church that night." She recalled that suddenly the parishioners had in their midst "a lovely strawberry blonde baby girl, 3 or 4 hours old."

But along with that joy, said Mrs. Cavallo, was a sadness among the parishioners that a mother had been desperate enough to desert her newborn infant. "The problem of pregnant mothers is something we talk about," Mrs. Cavallo said. "But on that night Carolyn was right there. She made the problem come home."

Because Carolyn Marie was abandoned, Father Rousseau had to turn her over to the state department of Children and Youth Services. She has since been placed in a foster home. And if the mother is not found, she will probably be put up for adoption.

Ironically, Father Rousseau noted, on that Nov. 4 when Carolyn Marie lay swaddled in a T-shirt in a small box, the parish's pro-life committee was having a staff meeting. "We talked about the pro-life concept and questioned what we should be doing to educate people."

"And then that night little Carolyn appeared. She made the whole pro-life concept real in such a flesh-and-blood way."



Father Rousseau has had some time to ponder how the arrival of Carolyn Marie has changed his own life. "Personally, I have become much more sensitive to the needs of women."

"I thank that mother for having given birth to that child," Father Rousseau said. "Though she may have been desperate, I thank her for having the courage to bring her child to a safe and warm place."

Then the priest paused for a moment and said, "God does work in mysterious ways."

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THE HUMAN SIDE

Immigrants, minorities can teach rich lessons

by Fr. Eugene Hemrick

When we think of new immigrants and minorities in the United States, we often envision people in need. There is the need to alleviate their poverty, upgrade their education and provide them with security.

Seldom do we see these people as our teachers, as the ones who cause us to do some important rethinking.

During a 1991 social justice congress of U.S. church leaders in Washington, Bishop Ricardo Ramirez of Las Cruces, N.M., pointed out that minorities call into question "the dominant society, lest the dominant group forget that it is made up of those who were once aliens and perhaps minorities as well."



We might add that minorities also help the dominant group to question whether it is losing its own roots—in its own country. By doing so, minority groups teach others a lesson.

What do I mean by this? Today the American way of life has a way of cutting off roots. It encourages us to move up the social ladder at any cost.

Many leave home to obtain a college education. Once it and a good job are obtained, they find that they have left home for good. In many cases children never get to really know their grandparents, and the sense of community that the old neighborhood once was is lost.

Sociologist Robert Bellah observes that this causes mobile people to form enclaves as a means of keeping a sense of community alive. Unfortunately many of these enclaves end up as self-interest groups only concerned about preserving a certain snobbish lifestyle.

Others would argue that these enclaves are not snobbish, but fulfill a vital

role by helping people to survive in a mobile society.

A Mexican-American friend of mine questioned this acceptance-and-survival mentality, and said: "How can you accept the loss of the extended family? In my simple culture many would rather take a less prestigious job than to live somewhere else that threatens family cohesiveness. We pride ourselves on being a family."

He and other Hispanic friends of mine, who have told me the same thing, bear witness to Bishop Ramirez's observation that minorities do "question the dominant society." Such questioning leads to learning because it encourages deeper reflection.

For example, my friend caused me to ask whether we take for granted that growing up inherently means separating from our roots. Is this unavoidable? Is it considered an American way of life? Has society so evolved that people have given up on staying close to mother or father when they become a mother or father themselves?

On the other hand, was it all that good in the past when families lived close to each other for generations? Are successful jobs in today's terms really that successful? Do we let others control our lives, and have we given up on control for ourselves and our children? Is the new enclave, formed far from the roots of one's home, an adequate substitute for roots? What can we do to compensate for the loss of roots?

As you can see, a friend from another culture led me to ask many questions I might not have asked otherwise—important questions related to the meaning of life and the value of a lifestyle. These questions caused me to take a second look at some matter-of-fact attitudes.

We learn from other cultures and minorities in many ways. Their rich customs, for example, are sources of understanding. But there is more: We are led by others to re-examine not-to-be-questioned attitudes. In doing so they truly become our teachers by making us think.

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TO TALK OF MANY THINGS

Catholic faith leaders must become movers of time

by Dale Francis

A film magazine for theaters, "March of Time," was introduced by Time Inc. in 1935. The monthly was well-made. Louis de Rochemont was the director and it continued until 1951 when television made it no longer necessary.

In style and content, it has an important place in the history of electronic communications. It served an important position as a bridge between movie newsreels and television news.

But I'm mentioning it here not because of its place in the history of electronic communication but the concept it had of the movement of history.

"Time marches on," the narrator for March of Time said in opening and closing stories of the movement of history, each word pronounced separately and almost sepulchral. It gave an impression of slow, firm cadence, an inexorable movement of history.

And that is the way people have come to think of the movement of time in history.



that slow, inexorable movement, going to be whatever is done to change or influence it. That, I think, is a misunderstanding of the movement of time in history.

There is not an inexorable movement, moving neither rapidly nor slowly, but the movement sometimes halts. Sometimes the movement is halted, and then in other periods, time doesn't march on but runs rapidly.

We are now in a time of revolutionary change. You study history and you'll discover periods in history in which there is very little change one year to another. But we are in a period in which a year ends far distant from where it started.

The year of 1991 was the first year of the 1990s and the way it ended was far from the way it began. But its beginning, the decade of the 1990s will be far different from the decade of the 1980s. Who would have predicted at the beginning of the 1980s that at the beginning of the 1990s the Soviet Union would no longer exist?

Almost all of the people living today in the United States have lived their entire lives with the shadow of communism menacingly near. There were not only the words of Soviet leaders like Khrushchev's promise he would bury us but there was a timidity on the part of many Americans as if they believed it. What once was the

Soviet Union now has become a confederation of states that seem dedicated to democratic principles. There is for the first time in four decades a reasonable hope for peace in the world.

There are many problems. There still are nations that are neither democratic nor peaceful but they do not have the power to dominate. This is only one of the ways that the movement of history today does not march but sprouts.

This acceleration of movement in the world is not in all ways encouraging. There are movements that attack concepts of morality in society. There are few indications of growth of religious faith. There are signs of support for freedom of nations but a callousness towards the rights of the unborn to live their lives.

What is important to understand is that time doesn't march on but that there is movement in history only because there are those who spur the movement. There is democratic freedom in Russia because there were those who believed there should be and could be—Gorbachev is a man to be honored. Freedom will continue only if others keep what has been won. There are so many problems in the world whose solutions depend on what people do.

Since 1917 when communism seized

control in Russia, the Catholic Church has opposed the oppression of freedom by the communists—and been criticized by some.

There are so many challenges in the world today that require leadership from the church. And that will come only as the people who are Catholics more firmly grasp what their faith requires of them and become movers of time.

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To the Editor

Fred Haunss and Catholic Salvage

The article on the closing of the Catholic Salvage Bureau brings back happy memories of Fred and Ann Haunss. In 1943 when the CYO board took over the Catholic Salvage Bureau from the Catholic Charities Bureau, it had become a financial burden for Catholic Charities. When Fred Haunss, a CYO board member, took over as manager, the Catholic Salvage Bureau became a profitable venture which for many years was the principal support for the CYO.

Before we drop the curtain on the Catholic Salvage Bureau, there should be a final curtain call for Fred Haunss, who worked so hard for so many years as manager to help the CYO and the poor of the city, and for Ann Haunss, who helped during those years as a volunteer. Ann has gone to her eternal reward; Fred, now 91, lives in Arizona. I will never forget their dedication and generosity.

Msgr. Richard Kavanaugh

Indianapolis

Condoms are a crime on society

I would like to compliment Lou Jacques and Dale Francis for their columns about condoms and "safe sex" published in the Nov. 29 *Criterion*. However, I would like to expand on their remarks.

Those who recommend the use of condoms as "safe sex" are committing a crime on society. Since it is well known that the condom has a failure rate of 60-80 percent in preventing pregnancy, then the failure rate for preventing the HIV infection should be just as great. The HIV virus is a retro virus, one of the smallest living particles known. It is possible that this virus may pass through materials from which condoms are made.

Condoms are manufactured without any tests being performed to assure that they will perform the function for which they were intended. Condoms should be classified as medical devices and should meet the same restrictions as other medical devices, since the intention is to prevent disease. In addition, condoms should be certified by the FDA. It is very unlikely that condoms would withstand an integrity test for HIV virus. In which case those advocating their use would become legally liable for causing AIDS to those who use them on their recommendation.

I am concerned that these steps have not already been taken. The only explanation must be that it is not politically correct.

Roy Speak

Indianapolis

Abortion has made life less important

Jan. 22 will mark 19 years that the United States has allowed abortion to be legal through the Supreme Court's decision in *Roe vs. Wade*. It's time we as a nation admit the injustice that is being done, not only to the 4,000 babies that are being aborted every day, but to our whole view of life in general.

It is a fact that since abortion became legal, child abuse, suicide, infanticide, and euthanasia are much more prominent in our society. Why? Because if we can disrespect the unborn life in a pregnant woman it's easier to not respect human life in general. Life becomes less important, less meaningful.

Some might be able to believe that the baby inside a pregnant woman is not yet life. However, it is a scientific fact (documented by pictures) that human life does begin at conception. We simply justify that, because the baby is temporarily living in a woman's womb, it is then the mother's right to decide whether that baby will be born alive or killed while inside of her.

Please ask yourself this question and answer truthfully: Should a pregnant woman have any more right to kill her baby while it is in the womb than she would have if it was 1 day old?

Another fact to consider: Seldom does a pregnant woman risk losing her life by giving birth to a full-term baby. However, when she chooses to abort the unborn baby, a life is lost forever.

There are too many couples wishing to adopt, too many people willing to help the mother before, during and after the birth of her baby to justify the legalization of abortion.

The above are simple facts full of truth that even a non-Christian could not argue with. However, there are those who consider themselves Christians who believe a woman's right to choose should come before the right to life. Some believe that only God should judge those who choose to abort an unborn baby, that as Christians we should only pray that those who believe in abortion have a change in heart and that we should only be educating to what abortion really is.

I strongly disagree with this logic. Our first responsibility as Christians should be to those who suffer injustice and cannot speak or do anything to help themselves. God seeks justice, and he has a right also to judge those who could be working to bring about justice and are not doing so.

Our nation's legalized abortion laws are unjust according to God's laws and as Christians we should be working, fighting to overturn *Roe vs. Wade*.

If you agree with this, but are asking yourself what you can do to help, here are some suggestions:

►Pray. Prayer is very important—asking for God's guidance and help to those considering an abortion, for all those involved in abortion—that they be given sight. The prayers needed are endless and we must believe that God's will be done through them.

►Educate yourself. Many times we are afraid to speak out for fear of others attacking us. Speak the truth and there is nothing to fear. Check with your local pro-life organization or Right to Life for videos and reading material to borrow.

►Let your elected government officials know how you feel by writing to them, especially when pro-life legislation is on the agenda.

►Become active in pro-life or crisis pregnancy organizations.

Jan Zubaty

Madison

Mary's message at Medjugorje

We all realize that, since the Catholic Church has not approved the apparitions at Medjugorje, you may not feel free to run this regularly. But on the 25th of each month our Blessed Mother is giving a message for the world. I feel it important you publish this message.

Here was her message on 1st x. 25, Christmas day:

"Today in a special way I bring the little Jesus to you that he may bless you with his blessing of peace and love."

"Dear children, do not forget that this is a grace which many people neither understand nor accept."

"Therefore, you who have said that you are mine and seek my help, give all of yourself. First of all, give your love and example in your families."

"You say that Christmas is a family feast. Therefore, dear children, put God in the first place in your families, so that he may give you peace and may protect you not only from war, but also during peace, protect you from every satanic attack."

"When God is with you, you have everything. But when you do not want him, then you are alone and lost and you do not know on whose side you are."

"Therefore, dear children, decide for God, then you will get everything."

"Thank you for having responded to my call."

I call Caritas of Birmingham to hear

Mary's message each month instead of waiting until their newsletter or another is published. It is an interesting phone call that informs me about the recent happenings in Medjugorje too. The number is (205) 672-2000.

Kathy Bender

Sunman

More about the old Catechism

Father Robert K. Green and Karen Oddi disagree with a letter I wrote that was published in the Nov. 15 *Criterion*. I feel that I cannot let their letters go unanswered.

Father Green ("Facts Alone Do Not Bring Conversion," Nov. 29) stated that the Baltimore Catechism left out the person studying. I don't know just what he meant by that. He went on to say that the Baltimore Catechism was "most interested in information about the church." It not only taught us how to teach, but what the church believes and stands for, what we, as Catholics, should and must believe.

If properly taught, the Baltimore Catechism was more than memorizing facts. As in any subject, how the Catechism was taught made a world of difference. And, as in any subject, there are good and bad teachers. A good teacher will always explain the subject matter so that the students understand what they have been taught.

There are those who oppose the teaching of the Baltimore Catechism by rote? What is wrong with teaching by rote? Isn't that how we teach history, geography, math, and most subjects? If I need to know the answer to 9 times 7, I do not need to write the number 9 seven times and then add. I memorized long ago the answer, and still remember. Now, I do not pretend that I remember everything that I have ever memorized, but much of it has stayed with me, and I contend that, if our children were taught the Baltimore Catechism properly, much of it would remain engraved in their memories.

And the teaching of the Baltimore Catechism would bring to light the false teachings that are so prevalent today. The Catechism taught us, as an example, that there are still today mortal and venial sins, that we need frequent confessions, that Christ instituted our church, that he made Peter pope and every pope down through the years of church history is the successor of Peter, and that Christ promised us that our pope and the magisterium will always be guided by the Holy Spirit.

The Baltimore Catechism taught us about transubstantiation, or the changing

The *Criterion* welcomes letters from its readers. Its policy is that readers will be free to express their views on any subject, as long as these opinions are relevant, well-reasoned, temperate in tone, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will retain the right to edit letters for length, grammar and style.

Letters for publication should be sent to The *Criterion*, P.O. Box 1777, Indianapolis, IN 46201.

of the Eucharist because of the bread and wine into the Body and Blood of Jesus Christ. How many people, especially among our younger people, understand that today? And if they don't, isn't it likely because they haven't been taught?

Father Green, I agree with your assessment of the "key ingredient" to a meaningful liturgy. In an age when our children are accustomed to pushing a button and being instantly and constantly "entertained," these ingredients are perhaps necessary. But just as you say that knowledge and prayer in the Baltimore Catechism will not keep them from leaving the church, they are very likely to leave the church upon reaching adulthood because they can go to any Protestant church and hear lively music, Scripture read by people who "proclaim" God's Holy Word as though they were Jesus, and priests who preach better than many of our priests. Unless they know the true teachings of the Catholic Church, the true church instituted by Our Lord and Savior, Jesus Christ, they are very apt to leave in favor of another faith, and especially if they are encouraged to do so by someone dear to them who is of another faith, and they do not know the difference between that person's faith and their own.

Ms. Oddi ("How Best to Pass on the Faith," Dec. 13) it is commendable that the children that you were instructing already knew their prayers, and about baptism. And the parents of these children are to be commended. I know of a parish in this archdiocese where, when it was needed for the school children to pray the rosary, cue cards had to be held up.

To be Catholic, one must know more than how to say certain prayers, and about baptism. These children can go to most any church and hear the Lord's prayer, and see people being baptized. To be truly Catholic, we must know and believe the truths taught by the Holy Catholic Church.

We can say we are Catholic, while being perfect Protestants. That's what I am afraid we're coming to if we do not return to the teaching of the church.

Winifred E. (Bud) Moody

Indianapolis

LIGHT ONE CANDLE

Most people are not pro-choice

by Fr. John Caloir
Director, The Christophers

When anyone tells you that the majority of Americans are pro-choice, don't believe it. The recent Wirthlin Group poll and the Alan Guttmacher Institute statistics indicate that:

►67 percent of all Americans favor laws requiring parental consent before an abortion is performed on a minor, and 87 percent are in favor of laws that would require giving information on alternatives to abortion before any abortion could be performed.

►A surprising 56 percent believe that the right of the unborn to life should prevail "when the heart starts beating" or earlier "That happens three weeks after conception."

►93 percent of Americans would like to see more restrictions placed on abortions than currently exist.

►51 percent of all Americans think that rape or incest account for 20 percent of the abortions performed. The fact is that less than 1 percent of abortions are for such reasons.

Here are some interesting facts about abortions themselves:

►About one third of all abortions are performed on teen-agers, generally without parental knowledge and/or consent.

►40 percent of all abortions are performed on women who have had abortions previously.

►Two million American couples are on agency waiting lists for child adoptions.

Since the Supreme Court legalized abortion in 1973 more than 21 million lives have been destroyed in the womb. An estimated 1.6 million abortions are performed in the U.S. every year—one every 20 seconds.

However, for those who believe in the sanctity of life, the picture isn't one-sided. Over 3,000 pro-life centers staffed mostly by volunteers have been established to provide every form of support needed to help women have their babies. The formation of such groups as Lutherans for Life, Methodists for Life, Presbyterians for Life and the Choose Life Society, a national Jewish pro-life organization, demonstrates that abortion is not simply a Catholic issue.

According to pollster Louis Harris ("Inside America"), 68 percent of all Americans thought "it is against God's will to destroy the life of an unborn baby," and 60 percent believe "a fetus should have rights, just like all other human beings."

What does all this mean? I think Supreme Justice Byron White said it best: "Roe vs. Wade implies that all people have already resolved the debate (over abortion). I believe it is clear that the people have never—not in 1787, 1791, 1868 or at any time since—done any such thing."

(For a free copy of *The Christophers* News Note, "To Save a Life," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48 St. New York, N.Y. 10017.)

Masses, fiestas honor Our Lady of Guadalupe

by Margaret Nelson,
Helen McGrath and Kathy Bender

Four Masses in the archdiocese honored Our Lady of Guadalupe. A Mass in the Spanish language was held at 1:15 the Sunday before the feast day. Three were held on Dec. 12: Roncalli High School, 8:30 a.m., celebrated by Father Mauro Rodas; Holy Cross Church, 9 a.m. school Mass; Father Patrick Doyle; and St. Philip Neri, 7:30 p.m., Father Michael O'Mara celebrated the bilingual Mass.

In his Sunday homily, Father Rodas, pastor of St. Mary and director of the Hispanic Apostolate in the archdiocese, spoke of the role of Our Lady of Guadalupe as patroness of the Americas.

Father Rodas talked in Spanish about the community's "gratitude and love for Mary, the Mother of God. We recognize her as the patroness of the American continent, especially the Mexican nation. We celebrate joyfully knowing that the Son of Justice, the Son of Man is coming."

"I especially mentioned the sacrament of reconciliation," Father Rodas said. "It is

a property of human beings to be imperfect. Anyone who says he doesn't need help is saying he is not a human being. We need the help of God through the sacraments of the church. We don't have to be ashamed. We are looking for perfect mercy and justice and we need reconciliation."

Those who could not speak Spanish could follow the Mass with a missalette printed in that language. A special *Aleluia* is used for this feast: "*Aleluia, Aleluia! Florecen las flores las rosas: rosas de Amor! Muchos años alla por el Tepeyac la Virgen de Guadalupe a Juan Diego aparecio: Aleluia, Rosas de Amor, Rosas de Amor.*"

During the Mass, Father Rodas offered a blessing and spiritual communion to those who were "for any reason" not able to receive the Eucharist. He said he hoped that brought them "closer to the altar so they could ask God's forgiveness."

"Another property of a human being is to laugh," said the native of Ecuador as he joined the parish community's fiesta after the Spanish Mass.

At Holy Cross Central School, the students planned the Dec. 12 Mass and

fiesta. The children acted out the story of Juan Diego during the Gospel reading.

Paper flowers, made by the school children, were used to decorate the base of the statue of Our Lady of Guadalupe. The assembly sang, "I Say Yes, My Lord" in Spanish and English as the image was carried around the church after the Gospel.

At Holy Cross, the students displayed clothing from the Hispanic culture. After the liturgy, there was a fiesta in the gymnasium. The children ate tacos, *sopa de arroz* (rice), and Mexican desserts.

The faculty and staff also enjoyed Mexican food prepared by some of the Hispanic parents whose children attend Holy Cross. The fiesta ended with the breaking of a pinata.

At la Parroquia de San Felipe Neri (St. Philip), the evening brought a *Misa en honor*

de Nuestra Señora de Guadalupe (Mass in honor of Our Lady of Guadalupe).

In the program, Father O'Mara thanked "the many who left homes on a cool night to experience our church and our God as millions of our Latin American brothers and sisters are doing tonight."

St. Philip parishioners portrayed the appearances of Mary to Juan Diego and the 1531 miracle of the roses before the bishop. Most of the president's prayers were in Spanish. Those in English were written in the program in Spanish. A fiesta was held in the community rooms of St. Philip School after the Mass.

A banner of Our Lady of Guadalupe was presented to Father Bernard Schmitz, administrator of St. Nicholas, Sunman, at the parish Christmas party. The children at St. Nicholas School created the life-size depiction, which will hang in the church.

Two Catholics plan to open Athanasius Prep School in fall

by Margaret Nelson

"The purpose of religious education should be to teach students to conform to the image of Christ and to adapt without conforming to the world," said Steve Bussell.

Bussell and Leon Bourke are planning to open Athanasius Preparatory School in Indianapolis during the fall of 1992. Though the staff will be Catholic, Bussell does not expect the school to associate with, or to conflict with, the Office of Catholic Education. (It is also not connected with the Byzantine rite church of that name.)

"The principle should inform experience. Current techniques reverse this concept by using subjective faith experience to define principle," Bussell said.

"Growth is recommended, but never truly explained," he said. "True growth is possible only if the ideal toward which one is growing is explicit and well-defined. Principle-oriented instruction gives meaning to faith experience."

"Some think it doesn't matter what you believe, as long as you believe strongly," Bussell said. "Nothing could be further from the truth. Imagine saying to yourself as you dive into a swimming pool, 'It doesn't matter if the pool is full of water as long as I believe that it is full.'"

"Similarly, it is dangerous to the soul to be misinformed about spiritual matters such as creation, the fall of man, redemption, nature and grace," he said.

"One of the most important principles is purpose. In business, purpose rules all of the decisions. If it is a well-defined purpose, goals and strategies fall into place," Bussell said.

"It is the same with religion. If the purpose is well-defined, all questions fall

into place and many will answer themselves," said Bussell. "We are all goal-oriented creatures. We should learn the virtues in the context of the reason for our existence—union with God."

Bourke said, "We want this in the context of a very sound educational program." He said he does not believe that this "Socratic approach" exists locally in the public or private schools.

"It is based on a very extensive reading program and a very extensive knowledge of history, coupled with a very good discipline of Latin and Greek, beginning in about the fifth and sixth grades," Bourke said.

"Our purpose is to produce intellectually-trained and articulate Catholics who can dialogue with anyone out there," he said.

Bussell said, "When articles of faith are dropped, the kids pick up cheap, sometimes dangerous, substitutes."

"When devotion to the guardian angel is ignored, the temptation is present to search out a New Age 'channeling experience,'" he said.

When fortitude is not taught, resisting peer pressure is suggested without instruction on temperance and chastity, Bussell said. "The 'Just Say No' program is all we have left. I guess the mind, like nature, abhors a vacuum," he said.

The two men are seeking parents who would like this kind of school for their children. "We know there's interest," said Bourke. The school will include kindergarten or first grade through 12th.

"We will have a board of directors. We are 100 percent open to everyone. Parents will not be excluded from classrooms or textbook selection," Bourke said.

"We will have small classes by design," said Bourke. Bussell added, "It's very important to have a student/teacher ratio that's manageable."



FIESTA—Young Manuel Roma reaches for a tostada as the adults fill their plates at the St. Philip Neri fiesta after the Mass honoring Our Lady of Guadalupe Dec. 12. (Photo by Margaret Nelson)

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PLANNERS—Steve Bussell (left) and Leon Bourke discuss plans for Athanasius Preparatory School, which they plan to open in 1992. (Photo by Margaret Nelson)



A wrap-up for series on the church's social documents

by James J. Divita
History Professor, Marian College

"C.H.D." stated the letterhead in blue. "People doing to seek justice" was the red subtitle. Oh yes, Campaign for Human Development. A wrap-up, the letter requested, for a series of two dozen articles which *The Criterion* published throughout 1991 to mark the centennial of Pope Leo XIII's encyclical "*Rerum Novarum*."

Wrap-ups always delight historians, for they show how the study of history helps one grasp the big picture. A centennial too, a long enough period to permit historical perspective, and so significant a document that Leo's successors marked its anniversary and between times elaborated upon its principles.

What articles they were! Articles summarized the major points in each papal statement, how one built on the previous document, and explained the solution which the pope offered to the great problems of the day.

Robert Reigel told us that the church stands for freedom with justice, a living wage, and unions. Franciscan Sister Rachel West concluded that "the human person and preservation of human dignity precede all other factors in determining the relative justice of social and economic systems." Furthermore, the church's greatest contribution to the modern world is its strong emphasis on the centrality of the worker.

She reminded readers that the social role of the church will continue to unfold as its teachings remain relevant in an ever-changing economic and social reality.

The do-gooders, as mean conservatives call them, provided good feature subjects in about half of the series. Jeffersonville volunteers feed the homeless and pro-lifers demonstrate from courthouse to Clark bridge. Housing partnerships form in Columbus and Indianapolis. East Side Community Investments and the Fountain Square Project address needs in their neighborhoods. Father James Byrne points to the effectiveness of a community organization.

John Day and Rachel McGeever demand that the political process reflect Christian values. "Christianity, like democracy, is not a spectator sport," wrote Day. He insisted that human dignity requires legislation providing a higher minimum wage, family leave, and tax reform. McGeever desires Catholic support for a welfare system that encompasses the Gospel doctrines. "That work must begin today," she wrote.

Ah, the difference between theory and practice. Even in Leo's day, Father Patrick Sullivan recalled, the church did not condemn business greed, profiteering, or strike breaking, but was suspicious of workmen's associations.

Millions of individual Catholics have done little to make the world a better place. Edward Fillenworth Jr. pointed out that

Catholics number nearly 30 percent of the population, but the impact of Catholic thought on the American economic structure is slight. Given the sizable presence of Catholic businessmen, Catholic impact indeed is far below that which could be expected. He questioned the existence of a deep faith commitment grounded in a knowledge of the faith.

Except for papal quotations, some bishops' statements, and seed money from the Campaign for Human Development, the institutional church was ignored in the series. Apparently it is not a role model for social justice. The People of God are literate now and can organize without too much official help. Maybe this is so because we only expect the institutional church to support ordinary agencies like Catholic Social Services, to set up an office like Missions or Pro-Life, and to provide space for CHD.

In our search for peace and justice we want diocesan officials and parish leaders to guide us in word and deed. Dorothy Day observed, "Integrate theory and practice. Put faith into action." Day influenced Alice Zarrella, who told the reporter, "You can't preach the social message of the church. You have to have a chance to live." "If I am preaching the Word," Father Clarence Waldon wrote, "I must be living it."

Let me lead you around my ideal diocese—the Diocese of Litupia. Decision making at all levels involves the laity and is public when appropriate. The major concern of diocesan and parish leaders is how to minister effectively to the needs of the faithful while observing necessary management principles. They recognize that the word "stewardship" means responsibility, continuity, and empathy before closing, inconvenience, abandonment, and public image.

In my diocese ministry is strongly tied to evangelization. All agree with Father Waldon, "Evangelization is sharing the Good News of our faith in such a way that others are attracted to it and invited to share the Good News with us."

In Litupia, Father Sullivan's advice is paramount: "The church must practice in its own institutions what it preaches to other employers." Hospital workers and teachers are permitted to unionize, the wages and fringe benefits of church

employees are comparable to those of their non-church counterparts. Administrative expenses are reduced to increase funding for educational and social action programs. Sisters give good example by residing in church property remodeled for their use within walking distance of their place of ministry—thus reducing their rent payments and automobile expenses.

Catholic hospitals in my diocese operate mainly in areas where medical need is greatest and remodel houses in suburbia to serve the medical needs of those who can afford it. Catholic colleges not only sponsor neighborhood clerk-in projects for students and award assistantships to the needy, but also actively seek out the best and brightest in order to educate them to serve church and society.

The bishop of Litupia provides strong moral leadership. He lets it be known that he heads neither a social club nor social welfare agency but a faith community with a mission to improve the human condition. He unequivocally supports public policy which flows from the church's social teachings.

He encourages women to play new and fruitful roles in the church and society. He simultaneously opposes abortion and violence. Like the pope, he condemns war and questions military expenditures. He courageously points out what's right and what's wrong. He opposes businessmen who work to crush competition or exploit their employees. He empowers the weak before political and economic interests.

He upholds Catholic education and devises new and imaginative ways to finance it. He avoids identification with any one class in his policies and attitudes, for the church belongs to all as all Catholics are under the bishop's spiritual jurisdiction. He ensures that the church's commitment to evangelization is so strong that he never opposes hauling away the Cross of Christ from where earlier generations have erected it.

Alas, the Diocese of Litupia is but an ideal. If only its goals of human equality and dignity were pursued, what a difference the church and persons of good will everywhere could make throughout the world! This is especially important now, for capitalism's major antagonist, communism, has fallen because of its own economic mistakes, leaving only Christianity as a corrective for the excesses of capitalism.

The Campaign for Human Development rightly considers "*Rerum Novarum*" the inspiration for its successes in the past. The present lot of humankind, however, demands that the religious and People God redouble its future efforts to reach its goal of being a haven unto society (Matthew 13:33).

Volunteers enrich their lives

by Cynthia Deves

When most women still worked at home, raising children and keeping house rather than going out to business and professional jobs, volunteerism was at its peak. Charitable, religious and community service organizations thrived because of the skills offered by volunteers.

Both men and women seemed to have more time for outside activities. Women could bring their toddlers along to daytime volunteer work, or babysit for each other. Moms and dads could spare evenings or weekend days.

Many groups, such as Girl Scouts, Cub Scouts and the like, are hurting today because few adults are available to lead and assist them. Women or single parents who work away from home during the day and then turn to volunteer for extra activities.

As a result, good causes go begging because they lack the funds for paid help. Retreat houses also feel the effects of the lack of volunteers, which is why a person like Patrice Sexton is worth her weight in gold.

Since she often enjoyed retreats and days of recollection at Fatima Retreat House herself, Sexton felt that the retreat movement was too important to be allowed to decline because of a lack of personnel. For the past two years, since her retirement from teaching at the Indiana School for the Deaf, she has spent many hours helping out at Fatima.

"It's such a nice environment, such an enjoyable place to be," she said.

Sexton prefers to work in the kitchen, assisting the cooks and serving meals to

those who attend Fatima's programs. She finds that her volunteer work provides a good opportunity to meet new people and to keep up with her friends, many of whom are also volunteer at Fatima.

Volunteers benefit from the spiritual atmosphere at Fatima as well. Often, they have a chance to participate in liturgies and other prayer opportunities while they are volunteering. Sometimes they may listen in on programs which interest them.

There is constant exposure to stimulating and faith-filled presenters, staff members and guests. Volunteers have access to the library and religious gift shop items available at Fatima, and their knowledge of current affairs in the church is enriched by association with church workers, activists and thinkers.

Kitchen work is only one of several volunteer opportunities at Fatima Retreat House. Others include assembling mailings, telephoning, babysitting children during Leisure Days, editing newsletters, gardening, and helping with maintenance of the building and grounds. Many of the volunteers are also active members of Fatima Retreat League, which serves as a functional and advisory (volunteer) auxiliary to the retreat house.

Sexton, who describes her work at Fatima as "my pet project right now," also volunteers at Cathedral's soup kitchen and at the special education classroom sponsored by the Guardian Angel Guild. She is typical of those invaluable men and women who serve in many volunteer capacities at the same time: in social services, the St. Vincent de Paul Society, food banks, migrant worker ministries, youth groups, and on and on.



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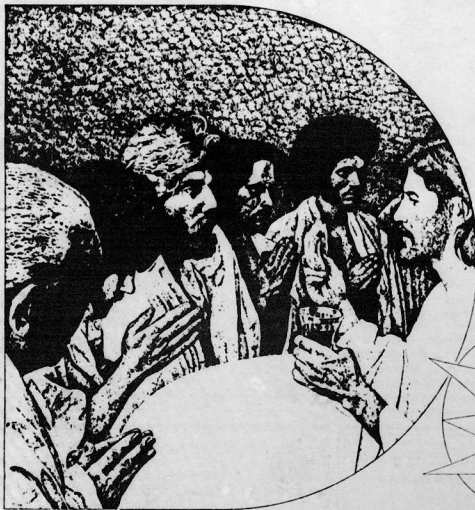
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Faith Alive!

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Manner and message need to be appropriate



MANNER AND MESSAGE—How Jesus communicated with his apostles can inspire others. (CNS illustrations, left, from "God's Images" by Marvin Hayes and James Dickey, 1977, Oxbow House. Reprinted with permission of the publisher)

by Brother Cyprian L. Rowe, FMS

Yelling at him in front of the others would, I thought, shame him into seeing how terrible his breach of good order was. He didn't say anything, but his look was surly.

That look was the last time he bothered to admit my existence for the next three weeks. And that was his way of communicating back to me the disrespect I had shown him.

Jesus' look at Simon Peter was sufficient. So powerful was the communication that Peter went out and cried. Jesus had not said a word. It was the first time, I guess, that I realized how much a part of the message is the manner in which it is given.

Jesus' manner was always patient, even when dealing with the lawyers and others who wanted to trap him.

What I had communicated to the young

how great is the Lord's forgiveness. Jesus' communication not only forgave Peter but empowered him to recommit himself to the mission.

When I spoke so violently to the young person, the assault diminished him in the eyes of his companions, male and female. I achieved nothing.

My principal message had little to do with the fact that these outings were enjoyed by everyone and were good for everyone, which is what I should have attempted to communicate.

This message actually lay beyond the "hearing" of the intended audience because of the inappropriateness of the time, the place, and the manner in which it was delivered.

What was communicated was that I lacked respect and, unfortunately, felt that if I was offended I did not have to respect the offender.

How different Jesus was at the house of Simon when no one washed his feet as one should have done for so respected a guest. Jesus reserved his own response until a positive lesson could be learned by all present.

"Simon, when I came no one greeted me and washed my feet. This woman has not ceased to cleanse my feet with her tears and dry them with her hair."

The message was honest. It was delivered without anger though there had been provocation. And it was put into the context of a larger truth so that one could grow even as one was reprimanded.

The word "appropriate" suggests that in effective communication the message should be given at the time and in the manner required for it to be received.

Calling the young man aside (as Jesus did with Peter) and telling him firmly and politely (even including some penalty) what were the possible outcomes of his behavior, and that it was not acceptable in the setting, would have sent the message clearly.

It would not have caused him to lose face. At the same time, it would have helped others understand that following the rules was expected and not following them was not to be tolerated.

If I do not love those with whom I want to communicate—meaning that I place myself before them with the loving regard that Jesus commands us to have for all—I might never learn how to be good at it.

We all must learn how to defuse ourselves, how to say no to the instant anger and defenses that can cloud what we really want to communicate. By allowing some time between the stimulus and our response, we give ourselves time to move to the position of greatest advantage in terms of being truly heard.

(Marist Brother Cyprian Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine in Baltimore.)

Improve communication skills with acceptance, understanding

by David Gibson

If you want to provoke a loud outburst or argument at home, simply make completely clear to a family member that you don't take him or her seriously.

Home is a place where children, teenagers and adults reasonably expect to be taken seriously.

When this doesn't happen, they feel undervalued, put down. And they don't like the way that feels.

That is one major cause of outbursts in the home.

Actually, the willingness to take others seriously is a first step toward improving communication skills.

At the same time, through communica-

tion in its various forms you show that you take others seriously.

At home people want to be known and understood. They expect this. Again, communication is essential. Skill at communication grows as one's commitment to understand a family member increases.

Finally, at home a person wants to be accepted. The acceptance that is sought, however, must be more than skin deep. People want to be accepted as they are—in their imperfect state.

So communication improves not only when family members show their willingness to understand each other, but also when they make plain that they accept each other in light of what they understand.

(David Gibson edits Faith Alive!)

man on this outing for high school graduates preparing for college was hardly my pain that he had broken a serious rule and could possibly jeopardize other things. What I communicated by my contorted face and shrill voice was that he was wit'out value and that I had no reason not to shame him before his peers.

My manner and my message merged in such a way that my manner became my message. He felt constrained to respond in kind.

Jesus had prepared a meal for the men out in the boat. They had abandoned him, and yet he fed them. And to Peter, whose betrayal had been so loud, Jesus asked gently three times if Peter loved him, then commissioned him to feed the lambs and the sheep.

Good communication is the sharing of message and meaning. It is characterized by appropriateness, honesty and respect for the other.

Communication is effective when these elements carry the message and meaning in such a fashion that the other can understand exactly what is intended by the speaker in a way that is not destructive of the listener.

Jesus' communication to Peter was such that Peter not only understood how great was his fault, but also—and this is more important—



DISCUSSION POINT

Communication helps build trust

This Week's Question

Why is communication at home so important? What does it accomplish?

"We all draw strength from a base, and communication at that level is important because it builds trust. Your ability to trust the base you draw strength from enables you to expand trust to others beyond that base." (Steve Patterson, Ballwin, Missouri)

"To have a good family atmosphere. If you don't have communication, things just don't work." (Jim McCarty, Charleston, South Carolina)

"Communicating—especially listening—promotes understanding and helps you to be patient and put up better with one another. The more you know what is going on in their lives, the more you can share in their lives." (Margot Cain, Grammer, Indiana)

"Without (communication) each person goes his or her own direction. It's the main way we have of really becoming a unit." (Dave Baum, Carmel, Indiana)

"Communication at home keeps you in touch with your kids. It lets them know your expectations and helps prepare them for what they will find outside the home." (Terri Reed, Charlotte, North Carolina)

Lend Us Your Voice

An upcoming edition asks: Based on your experience, what would you cite as a key to human reconciliation—an action necessary if two people are to reconcile their differences?

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



Family needs nurturing

by H. Richard McCord Jr.

It is a household in continual motion with the activities of teen and young adult children, to say nothing of the parents who work and maintain a busy social life. Their customary way of keeping in touch is to write notes on a special pad posted in the kitchen—a communications center, of sorts.

In another family, the parents rise well before the morning routine of children, school, work and carpooling begins. They walk, certainly for the exercise, but more particularly for the opportunity it affords to talk about what is going on in their lives and relationship.

Another parent, a single mother, is exhausted by evening. But she doesn't cut short the time she spends before bedtime reading to her child and listening to the triumphs and trials of his day.

No matter what it takes, these families seem determined not to let communication become a casualty on their homefront.

Why?

They've grasped a simple truth. Without communication there is no such thing as healthy, happy, strong family life.

In fact, it is probably not too far-fetched to claim that a family does not exist, in the fullest sense of the term, unless there is communication among its members.

Family educator and writer Dolores Curran once asked 500 specialists—teachers, counselors, ministers, school leaders—to list the qualities they most often found in healthy families. Communication was squarely at the top of their list.

Why?

"Because it is basic to loving relationships," she writes. "It's this that fuels the caring, giving, sharing and affirming."

And what's a family for if not for providing these very experiences?

Over the past few centuries families in our society have come to share with other social institutions what used to be their responsibilities for providing economic welfare, education, protection and health care.

Nowadays a family's primary function is relational. It is where we seek unconditional love and acceptance. It is where life is created and nurtured. Communication is what enables a family to be a relational unit.

Otherwise, they're just a collection of people living under the same roof. Communication in a family is not directed primarily to sharing information or making life run more smoothly, although these purposes are worthwhile and can be achieved with effective communication.

Basically, communication is the key to achieving intimacy in a family. This why communication between spouses and among family members is so difficult to develop and sustain. It's one of the main reasons why family life is so fragile.

Because it is a perennial concern, there are numerous books and programs on how to improve family communication.

In "Traits of a Healthy Family," Dolores Curran describes how families can improve their communication by getting control of television, listening and responding from the heart, recognizing non-verbal messages, identifying put-down phrases, learning how to be reconciling, etc.



SHARING—The heart of family communication is that sharing which occurs between the spouses themselves—on physical, emotional, cognitive and spiritual levels. When the marital relationship is healthy and intimate, there is a definite ripple effect outward to the whole family. (CNS photo from Cleo Freelance Photo)

But the heart of family communication is that sharing which occurs between the spouses themselves—on physical, emotional, cognitive and spiritual levels. When the marital relationship is healthy and intimate, there is a definite ripple effect outward to the whole family.

Early in our marriage I realized that a barrier to intimacy was my unwillingness to share my feelings as well as my thoughts.

A Marriage Encounter weekend and subsequent support groups have helped me, not only with skills, but with the conviction of how essential it is to communicate on this level.

And, even to this moment, I'm still learning.

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

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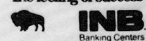
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FEAST OF THE BAPTISM OF THE LORD

The Sunday Readings

Sunday, January 12, 1992

Isaiah 42:1-4, 6-7 — Acts of the Apostles 10:34-38 — Luke 3:15-16, 21-22

by Fr. Owen F. Campion

The Book of Isaiah supplies this great feastday's liturgy with its first scriptural reading.

This reading is from the second section of the Book of Isaiah, written by an author whom scholars call Deutero-Isaiah, since his true name is unknown. Certainly one of Deutero-Isaiah's greatest contributions to religious literature was his collection of four poems, the Songs of the Suffering Servant, all of which salute a figure chosen by God to do God's will, but who meets outside and results. It is not clear as to the Servant's identity in Deutero-Isaiah's mind. Was the Servant a figure for Israel? Or for the prophet? Or for some other historical personality? Whatever was in the mind of Deutero-Isaiah, the church has used his eloquence to describe Jesus. The Songs have an important place in the liturgy of Good Friday.

Here, one of the Songs appears in this liturgy for the feast of the Baptism of the Lord. Moving and brilliantly descriptive, it perfectly describes Jesus of Nazareth, the Son of God, the Messiah.

As this feast's second reading, the church presents the Acts of the Apostles. A religious chronicle of the earliest apostolic teaching, the reading this weekend recalls Peter's sermon about Jesus in the household of Cornelius. Peter affirms that anyone truly of good will and humility can approach God. He calls Jesus as "Lord of all," and he recalls Jesus who went about the land preaching reconciliation with God and, in God's name, doing good works.



For the listeners of this story in the first century, Peter's message had meanings other than his revelations of Jesus and universal salvation. Peter's place in telling the story showed his own status. After the Ascension, after Pentecost, repeating the words of Jesus, he spoke with the authority of God. It was a testimony to the faith of the apostles, around whom the church grew up, and from whom the church today descends.

St. Luke's version of the Baptism of the Lord is the reading for this Liturgy of the Word's Gospel.

Several verses are highly significant. First, Luke says that the people were filled with anticipation, questioning as to whether John the Baptist was the promised Redeemer, or would he precede the Redeemer? What is important is their yearning for salvation.

Secondly, John makes clear that he merely is the harbinger of redemption. While he surely was the object of great respect among the people, John insists that he is unworthy even to precede the sandals of the Messiah.

Thirdly, John states that the Redeemer will act with the very power of God, saying that he will baptize "in the Holy Spirit." John merely baptizes with water. His baptism is symbolic. The Redeemer's baptism will be with divine effect.

Fourthly, Jesus himself submits to John's baptism. He assumes upon himself the guilt of humankind. He sets the example for personal reconciliation with God.

Fifthly, the skies opened, and God spoke through the Holy Spirit. (Ancient scriptural imagery saw God as residing in a cloud.) In speaking, God identified Jesus as his "beloved Son." That identification had a much more powerful meaning than it would today, even with our knowledge of genetics. Children bore their parents' very being, their very lives. To recognize Jesus as God's Son means

Daily Readings

<p>Monday, January 13 Hilary, bishop and doctor 1 Samuel 1:1-8 Psalms 116:12-19 Mark 1:14-20 or John 2:18-25</p> <p>Tuesday, January 14 Weekday 1 Samuel 1:9-20 Psalms 1 Samuel 2:1, 4-8 Mark 1:21-28</p> <p>Wednesday, January 15 Weekday 1 Samuel 3:1-10, 19-20 Psalms 40:2-5, 7-10 Mark 1:29-39</p>	<p>Thursday, January 16 Weekday 1 Samuel 4:1-11 Psalms 44:10-11, 14-15, 25-26 Mark 1:40-45</p> <p>Friday, January 17 Anthony, abbot 1 Samuel 8:4-7, 10-22 Psalms 89:16-19 Mark 2:1-12 or Matthew 19:16-26</p> <p>Saturday, January 18 Weekday 1 Samuel 9:1-4, 17-19; 10:1 Psalms 21:2-7 Mark 2:13-17</p>
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that he was not God's offspring, but sharing in God's own life and essence.

Reflection

In several of its most significant liturgical statements, the church has presented to us in these weeks the person of Jesus of Nazareth, the Son of God, the "Lord of all," to quote St. Peter. It has done so in chapters.

At Christmas, it introduced us to Jesus, the son of Mary, sharing our nature in the humanity he received from her.

At the Epiphany, it brought us to Bethlehem, with the magi, to tell us that Jesus, and the mercy of God within him, await all who earnestly admit their need for God's love.

Today, the feast of the Baptism of Christ, the church reinforces its introduction to Jesus by revealing to us his divine identity. He is Son of God, in the old Hebrew understanding of the term. He is of God, he is God. Moreover, he has taken upon himself all the burdens of sin and sadness that confound people.

It is he, the loving Son, the co-equal sharer in the divine nature, who stands before God pleading for reconciliation. In him, even the greatest sinner, if truly renouncing sin, has the best spokesman.

As were the crowds beside the Jordan River when John was baptizing, as were the guests of Cornelius who heard Peter, we all want peace and meaning in life. If sensible, we realize we do not possess the great intangible gifts of serenity and hope automatically, nor can our possessions or even our learning satisfy us in the most fundamental of questions. The only answer in our greatest wonders, or fears, is God. Jesus perfectly reveals God, and Jesus perfectly unites us with God.

Jesus indeed is perfect; holy as is God's Son. Are we worthy to approach God? Can we approach Jesus in our sinfulness? Human as we are, Jesus in great love has taken upon himself all our failings. So, in looking at even the worst of sinners, God sees the reflection of Jesus whom he loves with a divine love.

God affirms marriage and family

by Cindy Wooden
Catholic News Service

VATICAN CITY—By making Jesus part of a family, God showed that marriage and family life were designed for the good of individuals and communities and play a role in salvation, Pope John Paul II told thousands gathered to pray the Angelus in St. Peter's Square Dec. 29, the feast of the Holy Family.

The pope prayed that Mary and Joseph would "enlighten, comfort and guide all the world's families and the young who are preparing for marriage." He said God has given men and women the vocation, ability and responsibility of love and communion, which reflect the relationship of the Father, Son and Holy Spirit.

"Authentic conjugal love is therefore

elevated in divine love, deriving from it the obligation of an indissolubly faithful and generously fruitful gift," he said. "In the measure in which they remain faithful to their task, members of the family proceed on the way of holiness, becoming witnesses of the mercy of the heavenly Father and contributors to the building of a world where the spirit of service, welcome and solidarity reign."

He asked families to imitate the Holy Family, being "communities of love" in which respect for life is always practiced.

Families—the most basic unit of social life—must be the setting for evangelization, resisting every force that would try to fracture it and providing a firm foundation against anything that threatens moral and spiritual values, he said. Families must become "living communities of faith and prayer" obedient to the divine will.

MY JOURNEY TO GOD

Fabrics Frozen on a Fence

Chilling wind
rips through my heart
as I drive by
a ragged frame cottage
with a sea of laundry
frozen on the fence.

While I fight back tears,
I wonder if the family
has no other choice
than to arrange wet clothes
in bleak rows
across their yard.

For it is raw and overcast,
and the clothing hangs
cold and stiff and bare
in the bitter air...
and I realize that
it will not dry.

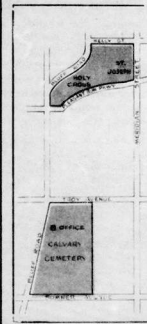
—By Mary Ann Wyand

(Wyand is a member of St. Thomas Aquinas Parish in Indianapolis.)



Cemetery Mass Schedule — 1992

Jan. 15	Calvary Chapel	2:00 p.m.
Feb. 19	Calvary Chapel	2:00 p.m.
Mar. 18	Calvary Chapel	2:00 p.m.
April 22	Calvary Chapel	2:00 p.m.
May 20	St. Joseph Chapel	2:00 p.m.
May 25 (Memorial Day)	Calvary Chapel	12:00 noon
June 17	Calvary Chapel	2:00 p.m.
July 15	St. Joseph Chapel	2:00 p.m.
Aug. 19	Calvary Chapel	2:00 p.m.
Sept. 16	St. Joseph Chapel	2:00 p.m.
Oct. 21	Calvary Chapel	2:00 p.m.
Nov. 2 (All Souls Day)	St. Joseph Chapel	10:00 a.m.
	Calvary Chapel	12:00 noon



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VIEWING WITH ARNOLD

'Bugsy' creates Vegas and dies for his dream

by James W. Arnold

As the fable has it, there's a story behind every light on Broadway. The essence of "Bugsy" is that there's also a whale of a story behind the brightest collection of lights in Las Vegas—the dazzling facade of the Flamingo Hotel at the core of the Strip.

That would be the story of Bugsy Siegel, the handsome, flamboyant, Prohibition-era mobster who went West in the 1930s and fell in love—not only with Hollywood and the movies but with disreputable gangster doll Virginia Hill. He built the Flamingo in the middle of a desert in her honor.

The gesture cost him his life—it was the last lustrous project to go over-budget, and he was dealing with syndicate money. The rest, as they always say, is history. That twinkle in his eye gave birth to the modern Vegas, the city that glitz and dice made famous.

Whether this mix of fact and fairytale can make a good movie depends on how it's done. The talent on "Bugsy" is bigtime: Both director Barry Levinson ("Rain Man," "Avalon") and cameraman Allen Daviau ("E.T.," "Empire of the Sun") are names you can count on. But while "Bugsy" is elegantly visualized, it's done mostly wrong by writer James Toback, for whom the project was a work of love consuming a half-decade. His script does the one thing gangster tales mostly try to avoid: glorifying the thug-hero.

Even as performed by Warren Beatty, a

magnetic actor who looks he looks good in a fedora ("Bonnie and Clyde," "Reds," "Dick Tracy," etc.), Ben Siegel is charming but not a nice man. He's a thief, a remorseless killer (admittedly, with an ironic flair), a waste-of-time-with-preliminaries womanizer (though superficially devoted to wife and kids), and a crazy guy with a temper that quickly escalates to the Mt. St. Helen's range. (E.g., he goes berserk if you call him "Bugsy," a true fact, no doubt, but also a gangster movie cliché for 50 years or so.)

Similarly, girlfriend Virginia Hill (Annette Bening) is the first to admit she's been around the block. When they meet, she's the chum of touchy Joe Adonis. She's tough and spirited, resisting Bugsy's advances in slick and sexy language that he (and audiences) can't help but appreciate. This is a guy who's attracted to all women, but now, credibly or not, he becomes monogamous.

It's a stormy relationship. Both are insanely insecure and jealous, for obvious good reasons. Mostly they fight and taunt each other. The on-screen lust goes by very quickly, and even that is not quite healthy. (Virginia is turned on when she overhears Bugsy dominating and humiliating an old hoodlum who has cheated him. This is what passes for manhood in her circles.)

She wants him to state a divorce, which he seems, despite repeated promises, unable to bring himself to do. His mobster pals are constantly insulting her reputation, forcing him to respond and beat some of them (especially ugly) mercilessly (very graphic violence).

Virginia gets their characters right. In a bite of the flashy Toback dialogue that is the screenplay's chief distinction, she says,



WILD WEST ADVENTURE—Feisty Fievel Mousekewitz and his Russian immigrant family of mice leave the Bronx for "The Wild West" where crafty cats conspire to turn them into mouseburgers in "An American Tail: Fievel Goes West." The U.S. Catholic Conference classifies the animated movie as A-I for general patronage. (CNS photo from Universal)

"We both want whatever we want when we want it and we both want everything." If it's selfless romantic inspiration you want, these are not the lovers to watch.

If only the script or the characters had some vague inkling of the meaning of love, then maybe their improbable attraction could've been the redeeming factor in their lives. Then their final goodbye at a small airport, as he flies to what will be his death in Los Angeles, and she tells him she loves him, could have been as moving as the "Casablanca" farewell it seems to emulate.

"Bugsy" proceeds pretty much on the voyeur hypothesis, meaning the assumption that audiences like to simply observe the bad and the wild being bad and wild. This seems a fair observation of American taste right now. But it's deadly for those who expect more from the gangster genre, even a basic crime-doesn't-pay.

The thing that made Bugsy different, besides his good looks, was his dream about Vegas: He really did "build something" as well as just take whatever he wanted. He also literally died for it, when the mob took revenge for what appeared to be a stubborn and costly fantasy.

But Vegas—even as a place to have fun—is an ambiguous achievement. It doesn't get to you, like teaching math to ghetto kids or holding the hand of someone who's dying. It's a big amusement park—not less, but not more.

In the end, Bugsy and Virginia are a footnote in pop history.

(A gangster-and-his girl tale, spiced by the invention of Vegas; lots of violence, low-life dialogue; sex situations; not recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

December	A-II
Fried Green Tomatoes	A-II
Naked Lunch	O
Rush	A-IV
Ted & Venus	O
The City of the Owl	A-III
Legend	A-I
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.	

'America With the Top Down' features road trips

by Henry Herx
Catholic News Service

"Travels" opens its third season with another off-beat journey in "America With the Top Down," a two-part road trip that premieres Monday, Jan. 13, from 8 p.m. to 9 p.m. on PBS. The second part airs on Jan. 20. (Check local listings to verify program dates and times.)

The purpose of the trip is to cross the country, not by the usual coast-to-coast route but from top to bottom traveling through Middle America from Canada to Mexico.

The journey starts at the tip of North Dakota and follows Highway 281 to Texas and the Rio Grande.

Along for the ride are Alan Schroeder, a Kansas-born communications professor, and Jimmy Tingle, a stand-up comic from Boston. They make an amiable pair as East meets Midwest in a sort of bemused culture shock.

The vehicle chosen for making the trip is a roomy, gas-guzzling 1960 Ford Sunliner convertible, a piece of nostalgia for a past long gone. That apparently is the way

director Paul Yule sees the enterprise as he intercuts 1950s movies and commercials into the proceedings. He even cuts in the soundtrack of Judy Garland's voice as the little girl from Kansas in "The Wizard of Oz."

The first leg of the trip passes through several Indian reservations, a Passion play performed in the Black Hills, and Mount Rushmore, whose memorialized presidents are branded as "criminals" by an Indian visitor.

In Nebraska, stops are made in the hometowns of Willa Cather and Henry Ford. The travelers also view a nuclear-waste facility and talk to a rancher who has led a hunger strike against it. Among the sites visited is Nicodemus, Kan., a community that has remained all-black since its founding in the 1870s by freed slaves.

The first program winds up in the town where Schroeder grew up. Along the way, viewers see a part of America that is made up of small towns separated by rolling expanses of range and farmland.

Some of the backcountry sights may seem a little bit odd, like an oriental pagoda built by a North Dakota farmer who had time on his hands, or the bizarre site of Carhenge, the whimsy of a Nebraska farmer who piles up old cars in columns resembling the ancient stones of England's Stonehenge.

But as one woman tells the travelers, "That's what's neat about America—the people in it."

More of the same is to be encountered on the last leg of the trip as it winds its way through Oklahoma and Texas in the second part of "America With the Top Down" on Jan. 20.

TV Programs of Note

Sunday, Jan. 12, 8-9 p.m. (PBS) "Arctic Wanderers." This episode of "Nature" follows the great land migration of 200,000 caribou across the Arctic.

Monday, Jan. 13, 9-10 p.m. (PBS) "Love in the Cold War." This edition of "The American Experience" series recounts the story of one U.S. family—the Dennesses—and the tortured course their lives took as a consequence of their devotion to the American Communist Party.

Monday, Jan. 13, 10-11 p.m. (PBS) "Are Our Public Schools Beyond Repair?" The second in the three-part series "Learning in America: Education on Trial" examines the controversy between educational professionals and their critics about how public schools should be restructured and by whom.

Tuesday, Jan. 14, 8-9 p.m. (PBS) "Hell Fighters of Kuwait." In the first of three programs, the "Nova" science series covers the fight to extinguish Saddam Hussein's bonfire of Kuwaiti oil wells, which created the worst man-made pollution event in history.

Tuesday, Jan. 14, 10-11 p.m. (PBS) "Home, Sweet Home." The second of three "Innovation Specials" examines the changes in the structure of family life caused by the rise of a new kind of work force—the millions of Americans who now work from home.

Wednesday, Jan. 15, 9-10 p.m. (PBS) "Edge." This monthly series is a grab bag of commentary on U.S. pop culture from the wacky to the mainstream. The variety is interesting, but provocative rather than informative.

Thursday, Jan. 16, 4-5 p.m. (ABC) "Don't Touch." Rebroadcast of the 1985 Emmy Award-winning "ABC Afterschool Special" about a teen-age babysitter who begins to suspect the child she looks after is being sexually molested. It's an important subject for parents to discuss with kids.

Thursday, Jan. 16, 8-9 p.m. (PBS) "The Silver Chair." The concluding episode in the rebroadcast of a British dramatization of a story from the C.S. Lewis fantasy classic, "The Chronicles of Narnia."

Thursday, Jan. 16, 10-11 p.m. (PBS) "Mission from the Heart." This documentary follows a team of cardiac specialists from New Jersey's Deborah Hospital who traveled to the Republic of Georgia on a special mission of mercy to perform cardiac surgery on 19 critically ill children.

Friday, Jan. 17, 9-10 p.m. (NBC) "This Is Garth Brooks." Popular country-music entertainer Brooks is showcased in a program offering both excerpts from his concert performances and off-stage conversations about his career and distinctive style of singing.

Friday, Jan. 17, 9-11 p.m. (PBS) "Campaigning for the Presidency." Campaign managers and key political advisers to Republican and Democratic presidential candidates from 1960 to 1988 speak from their experience on various aspects of the election process.

Saturday, Jan. 18, 6-7:30 p.m. (PBS) "More Hungarian Folktales." Rebroadcast of a "Long Ago & Far Away" program featuring four animated stories from Hungary.

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

Videos

Recent top rentals

1992 CNS Graphics

- | | |
|------------------------------------|---------------|
| 1. Terminator II: Judgment Day | O (R) |
| 2. City Slickers | A-II (PG-13) |
| 3. Naked Gun 2½: The Smell of Fear | A-III (PG-13) |
| 4. Backdraft | A-III (R) |
| 5. Doc Hollywood | A-III (PG) |
| 6. Out for Justice | O (R) |
| 7. What About Bob? | A-II (R) |
| 8. The Silence of the Lambs | A-IV (R) |
| 9. Toy Soldiers | A-III (R) |
| 10. Only the Lonely | A-III (PG-13) |

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Top 10

For video reviews

Call 1-900-PRVIEW

150 1st minute, 75¢ add'l minute

QUESTION CORNER

Pattern of abuse reveals dysfunction

by Fr. John Dietzen

Q I need to ask something that bothers me concerning annuities. I was married for a little over a year to a man who became terribly physically abusive.

I had no indication before the marriage that he would be this way. Shortly after, however, his verbal and physical abuse became intolerable. I tried for awhile to urge him to counseling, but he kept blaming me for his anger. He would accuse me of disloyalty, didn't allow me to visit my friends or family, and was extremely jealous and lost his temper if dinner wasn't prepared fast enough.

I finally left before things got worse. I realize that domestic violence is not grounds for annulment and I wonder why not. It seems unfair that a woman must remain unmarried because of something that was done against her.

Will it be possible for me to ask for an annulment in such a situation? What must I do? (New York)



A You are correct in saying that severe physical and emotional abuse is not in itself grounds for annulment of a marriage, although it might always be justification for separation.

However, a pattern of such abuse of one partner by another in marriage may, and in fact usually does, point to some types of personal or emotional disorders that could be grounds for a declaration of nullity.

The relationship you describe reveals a severe dysfunction somewhere. Please find a priest you can confide in, tell your story, and ask his advice.

FAMILY TALK

Healthy diet, exercise can counteract stress

by Dr. James and Mary Kenny

Dear Dr. Kenny: I feel very tired and anxious at the same time. I'm jumpy and tense, yet I don't feel like doing anything. I know what's wrong.

We are going through bankruptcy right now, with all the worry and embarrassment, even being accused of fraud. It all takes time, and the waiting without being able to do anything is the hardest. How do I survive? (New Jersey)

Answer: Stress is a very physical state. Blood pressure and heart rate are elevated. Energizing hormones enter the bloodstream. Digestive juices drip into the stomach. Muscles remain tense.

You are correct in noting that waiting is the worst part. Your body is ready for action. It craves action. You are using more energy to keep your body ready and waiting than you would if you could do something.

How can you best deal with stress during the time you must stand by? Here are five suggestions:

1. Follow a routine, preferably your regular daily routine. Avoid the temptation of sinking into an immobilizing do-nothing lethargy. Keep at your schedule, even if you don't feel motivated. Force yourself if you must.

2. Watch your diet. Eat regularly, but eat wisely and nutritiously. Here is a four-part stress diet:

► Eat breakfast. When you are stressed, breakfast becomes your most important meal, giving you fuel to start your day. Get something in your stomach. Tea and toast, juice and wheat cereals are good choices for nervous stomachs.

► Emphasize foods rich in the B-vitamins, like wheat breads and wheat cereals.

► Snack lightly every hour or two. Fresh fruits and veggies are the best. Crackers with cheese or peanut butter are also good.

► Avoid sugar and caffeine. Both of these give extra energy, something you don't need right now.

3. Exercise daily. Fifteen minutes of aerobic exercise each day is an excellent way to keep stress under control. Aerobic exercises include walking, running, swimming, bicycling, exercising, going up and down stairs, dancing and any exercise that "stretches" your heart and lungs.

4. Get mad. Frustration triggers aggression. That is normal. These aggressive feelings need an outlet to take the pressure off the self. Sometimes the world seems harsh and unyielding. Fight back! Shout. Punch a pillow. Give vent to your repressed anger.

5. Select a theme for each day. At night before you go to bed, choose a short phrase or image to focus your thinking for the next day on the positive. Phrases like "peace and love," "smile," "who cares?" and "together with God" have been helpful to me. Pick your own and remind yourself by repeating it as the day wears on.

I hope your troubles are over soon. Good luck in remaining at peace during the waiting period.

(Questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47778.)

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Q We find your questions and answers very helpful in understanding our faith. We would like to know your comments on confession or the sacrament of reconciliation by telephone.

I hope you will explain a little bit and not pass it off lightly as some others have done whom we have asked. (New Jersey)

A The answer to your question is not that complicated, but must be seen in the light of our understanding of the meaning of all the sacraments.

The sacraments fundamentally are always actions of Jesus Christ exercising his saving power in his church.

However, the nature of the sacraments means that he always acts through human beings, the ministers of the sacraments involved, and through the outward sign of word and action that makes up the sacramental encounter between him and the person receiving the sacrament.

The church's awareness of this always means that

personal presence is required between the minister of the sacrament and the one receiving it.

Just as a priest cannot be ordained or a baby baptized over the telephone, so one cannot receive the sacrament of penance that way either.

It needs to be said, of course, that a person for whom the sacrament of penance is not possible at the time is not spiritually abandoned.

As even our catechisms have always made clear, the individual's spirit of faith, trust in God, sorrow for sin, and desire for the Eucharist and reconciliation can bring forgiveness of sins and the other helps from God that these sacraments are intended to provide in such a time of need.

(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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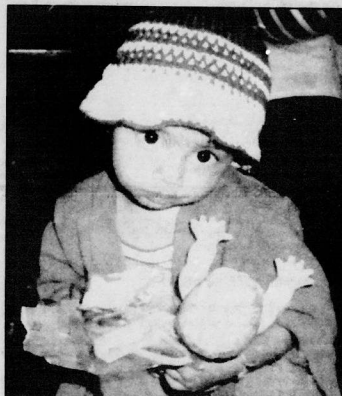
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The Active List

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

January 11

Interparochial high schools will hold Placement Tests today. The free test for incoming freshmen at Providence High School, Clarksville will be held from 8:30-11:30 a.m. Call 812-945-2538 for details.

☆☆

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

☆☆

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

☆☆

The Athletic Booster Club of St. Simon Parish, 8400 Roy Rd., will sponsor a Las Vegas Night from 8 p.m.-2 a.m. Admission \$1; adults only.

January 12

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

☆☆

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

☆☆

Father Bob Klein will speak on Healing at 10:15 a.m. during the Donuts-N-More program at Christ the King Parish Resource Center, 8588 Cittenden Ave. Everyone invited.

☆☆

Catholic Alumni Club (CAC) will dine at the Kopper Kettle, Morris-town. Meet at Holiday Inn at 1465 and S. Emerson at 1:20 p.m. Reservations required.

☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; 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.

☆☆

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

☆☆

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

☆☆

The Hermitage will sponsor a Spiritual Concert presented by Father Patrick W. Collins on "The Meaning of Human Love" at 3:30 p.m. at All Souls Unitarian Church, 5805 E. 56th St. Tickets at the door: \$7.50 per person; \$13 per couple.

January 13

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.

January 14

The Spiritual Book Series conducted by Dominican Sister Dr. Patricia N. Benson begins from 7:30-9 p.m. at Beech Grove Benedictine Center. \$5 per session. To register call 317-788-7581 one week before program.

☆☆

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 317-788-7517.

January 15

The Catholic Widowed Organization (CWO) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Program on baffling household appliances.

☆☆

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

☆☆

St. Augustine Guild will sponsor a Day of Reflection from 9 a.m.-2:15 p.m. at St. Augustine Home. Lunch reservations \$10.

☆☆

Wayne Weible will speak on Medjugorje at 7 p.m. at Our Lady of Grace Church, Noblesville. Call 317-984-9266 for more information.

January 16

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

☆☆

The Parenting Series for parents of kids K-6th grade continues from 7-9 p.m. at Christ the King Parish Resource Center, 5858 N. Cittenden Ave.

January 17

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics age 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

☆☆

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

January 17-19

A Marriage Encounter weekend will be held at Fatima Retreat House, 5353 E. 56th St. For details or reservations call Dave and Mary Timmerman 317-897-2052.

January 18

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

☆☆



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Catholic Alumni Club (CAC) will attend a Pacer Game Meet at Market Square Arena box office at 6:45 p.m. For details call Mary 317-255-3841 late evenings.

☆☆

Kevin Barry Division #3, Ancient Order of Hibernians will hold its Installation of Officers Dinner at 7:30 p.m. in Anchor Inn, 1616 N. Arlington Ave. For reservations call 317-351-9817.

☆☆

The Liturgical Ministry Formation Program II: Liturgical Leadership in the Parish will be presented from 10 a.m.-3 p.m. at Stokely Mansion, Marian College. Call 317-236-1483 for details.

☆☆

Northside In-Betweeners, 30 single, widowed or divorced Catholics, will hold a Board Game Night at 7:30 p.m. at St. Matthew Parish.

January 18-19

The Adult Learning Committee of St. Lawrence Parish, 4650 N. Shadeland Ave. will sponsor a W*O*W* ("Words of Wisdom")

Weekend for teens and adults. Includes Mass, speakers' program, lunch available. Call 317-543-4925.

January 19

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 Women's Club of St. Patrick Parish will hold its Monthly Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council #138, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 6:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.

Catholic Charismatic Renewal of Central Indiana PRAYER MEETING, TEACHING AND HEALING PRAYERS

(Each 3rd Friday of month)

Date: January 17, 1992

Catholic Center
1400 N. Meridian St.
Indianapolis, IN 46202Healing and Teaching by Jack and Sue Elsaesser
Presentation Ministries

Additional teachings, Sat., Jan. 18th — 8:30 a.m.-2:30 p.m.

Fatima retreat
houseJanuary/
February

January 17, (Fri.-Sun.) — Central Indiana Marriage Encounter. This is a weekend for married couples designed to help them enrich their marriage through better communications. For registration and information call Dave and Mary Timmerman at 317-897-2052.

Jan. 21 — Leisure Day. "Come Follow Me". Presenter: Kevin DePrey, Director Fatima Retreat House.

January 24-26, (Fri.-Sun.) — Tobit Weekend.

Jan. 31-Feb. 2, (Fri.-Sun.) — Men's Retreat "Healing Our Images of God". Presenters: Fr. Fred Link, OFM, Campus Minister, Marian College, Indpls., Ind.; Diane Jamison, OSF, Fatima Spiritual Development Coordinator.

January 31-February 2, (Fri.-Sun.) — Mixed Serenity Retreat. For info and registration call 317-255-8135.

February 3-7, (Mon.-Fri.) — PRH. "My Life in the Business World". Presenter: Fr. Edward Farrell, Author. "The Father is Very Fond of Me"; "Prayer Is a Hunger." This PRH seminar is about YOU and YOUR WORK. For men and women who are concerned about human values in the work place. Do you experience a stirring within you to leave an imprint, make a difference, and offer something of yourself in order to make a better world? This is an opportunity to explore your hidden potentials, gifts and hopes. This session will help you to better manage your work life toward discovering your life's work. You will also analyze your experiences at your work to understand yourself and what happens within your workplace. Cost: \$555 for those wishing accommodations at Fatima. This includes four overnights, meals and a PRH fee. Commuters cost is \$375 which includes lunch and PRH fee.

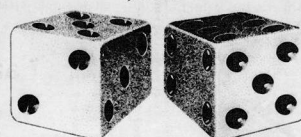
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Young mothers, malnourished babies fill hospitals in Iraq

by Catholic News Service

BAGHDAD, Iraq—Young, desperate mothers and their severely malnourished babies crowd the wards of the biggest hospital in Saddam City, home to more than 1 million of Baghdad's poor.

"She looks better since I brought her here," says Aziza Duha, holding her emaciated baby, whose feet have turned blue and her hair red from lack of protein.

In this country rich with oil, doctors struggle to prevent children from dying of hunger.

"I was feeding her biscuits and tea," Duha says, sitting on an iron bed in a ward crowded with mothers and their motionless infants, who have the distended stomachs and skeletal frames of the severely malnourished.

Duha, a 40-year-old mother of five, says her husband was away in the military, leaving them to survive on limited government rations of flour, sugar and other supplies.

"He has to spend most of his salary on himself," she says. "What do you eat at home?" a painfully thin 11-year-old boy, being treated for anemia, is asked. He looks at the father. The boy, the youngest of eight children, says in a whisper that his parents buy meat once a month.

A sweeping United Nations trade embargo banning exports and limiting imports since Saddam's August 1990 invasion of Kuwait has left millions of once well-fed Iraqis scrambling for food.

Catholic Relief Services, the U.S. bishops' overseas aid and development agency, says the suffering becomes more visible the farther away you get from Baghdad.

"In Amara and Basra in the south, the clinics and hospitals are overwhelmed by cases of malnutrition," said a December statement from CRS. It added that because of reduced capacity in water treatment plants, raw sewage flowing from Baghdad south to Basra has increased the incidence of water-borne diseases, including typhoid.

Although Iraq is allowed by the U.N. to import food and medicine, it says it has no way to buy supplies while foreign governments continue to freeze billions of dollars in assets. Iraq has rejected U.N. proposals to allow it to sell oil for food and medicine.

Throughout Saddam City's al-Qadissiya hospital, black-robed women roam the halls pleading for scarce stocks of medicine for their children.

"Doctor, please," says one woman, crying and clutching the chief pediatrician as she waves a paper with the name of an antibiotic in limited supply.

One woman, 25-year-old Rasma Hohas, holds the hand of her mildly diabetic 7-year-old daughter. She has not been able to get insulin for days. Another runs through the

corridors wailing and beating her chest in grief after learning that her 32-year-old brother has died of tuberculosis, leaving seven children.

His doctor, Imad Arawee, said Ahmed Lufta had no immunity because he had not been able to get regular treatment for a year. He weighed 88 pounds when he died.

Al-Qadissiya's records show that 43 percent of patients who died in October were victims of malnutrition, compared to 10 percent in the same month last year.

The U.N. Children's Fund says the death rate for children under five has doubled since before the Persian Gulf War, some from severe forms of malnutrition that had not been seen in Iraq for two decades.

The war, subsequent rebellions in the north and south, and the U.N. sanctions have played havoc with Iraq's once-efficient health system.

Relief agencies, victims of lagging international public interest in Iraq, have not been able to fill the gap.

CRS says it has committed \$5.5 million—including \$4.5 million from the U.S. Office of Foreign Disaster Assistance—in emergency food and medical assistance.

UNICEF, which runs one of the biggest medical programs, has met less than half its target for donations to Iraq.

Pope to visit Senegal, Gambia, Guinea

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II will make a late February visit to the mostly Muslim nations of Senegal, Gambia and Guinea.

The Feb. 19-26 trip to the West African nations, where Muslims make up between 85 and 92 percent of the population, was announced by the Vatican Jan. 3.

Last September, the pope told Senegalese pilgrims touring Italy that he would make the trip to bring new energy to the local church, "while respecting the religious identity of your compatriots."

Senegal has the largest Catholic community of the three countries on the pope's February agenda. According to the most recent Vatican statistics, almost 5 percent

of Senegal's 7.2 million inhabitants are Catholic. In Gambia, Catholics form less than 2 percent of the population of 830,000, and in Guinea about 1.3 percent of the 6.7 million inhabitants are Catholics.

The Vatican did not release a detailed itinerary of the pope's trip, but did list the cities to be visited.

Arriving in the Senegalese capital of Dakar Feb. 19, the pope will visit Ziguinchor and Pongonine before going to Gambia Feb. 23 and Guinea Feb. 24. The only cities listed for Gambia and Guinea are the capitals of Banjul and Conakry.

It will be Pope John Paul II's eighth trip to Africa and his 54th pastoral visit outside Italy.

A papal trip to Gambia, Guinea, Liberia and Sierra Leone had been scheduled for January 1991, but was cancelled because of civil war in Liberia. A second 1992 trip to Africa—to include Angola and Sao Tome—is expected in early June.

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January 14 — *Habits of the Heart:*

Individualism and Commitment in American Life

February 25 — *Jesus: The Compassion of God.*

March 24 — *Unexpected News: Reading the Bible with Third World Eyes.*

April 21 — *Intimate Stranger*

May 19 — *Developing An Ecological Spirituality*

Centering Prayer Opportunities

Intensive Centering Prayer Retreat: January 23-February 1, 1992. This retreat is designed for those who are presently practicing Centering Prayer and who desire a more intense experience of this form of prayer. Previous practice in Centering Prayer is a prerequisite. Required Text: *Open Mind Open Heart*.

Thomas Keating Lecture — *Silence-God's first language*—Open to the Public

January 30, 1992-7:30 p.m.

Ash Wednesday Centering Prayer Introduction — March 4, 1992-1 p.m. to 8 p.m.

Personal Enrichment Possibilities — 7:00 to 10:00 p.m.

January 16 — *Compassion of Jesus* with Rev. John B. Schoettekotte, M.Div.

January 23 — *Sinful Social Structures* with Rev. Lawrence Voelker

February 6 — *Economics and Christian Values* with Rev. Lawrence Voelker

February 13 — *Spiritual Companionship* with Gwen Goss

February 20 — *Stewardship of the Earth* with Jane Bodine, S.P.

Masculine Spirituality — Men's Retreat:

March 13-15, 1992 — *The Knight and the Wise Man: Images of the Masculine.* A retreat for men focusing on the understanding of Masculine Spirituality and its value to the world today. Presenters: Daniel Manger, OFM Conv., Bob Roddy, OFM Conv.

Lenten Events:

Lenten Evening Vespers — March 8, 15, 22, 29 and April 5, 12, 1992 — Our Lady of Grace Monastery Chapel, 5:15 p.m.

Lenten Evening of Recollections — March 5, 12, 19, 26, April 2 and 9th, 7:00 p.m.

Retreat Day: Merton and Contemplation — April 11th, Reverend Patrick Collins, Presenter, 10 a.m. to 3:00 p.m.

Enneagram: Negotiations — April 3-5, 1992, Requirement: BASICS or equivalent.

Presenter: Maria Beising, O.P.

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Youth News/Views

Become better listener to enhance friendships

by Christopher Carstens
Catholic News Service

If you pay attention, you will notice that people usually don't listen to each other very well.

Jim is talking about a movie he saw. As he pauses for breath, Sara changes the subject and starts complaining about her algebra class. But when she slows down for a second, Janine jumps in with some comments about her boyfriend's bad habits. Jim listens for a moment, but as soon as it's his turn he starts talking about the movie again.

It looks like a conversation. It even sounds like a conversation. But it isn't. Three people are talking and nobody is listening. They're just waiting for their turn to hold forth.

Really listening is one of the most useful skills in any social relationship. Because real listening is so rare, it sets you apart as a special person—and a special friend.

We all know people who only talk about one subject: "Me, me and some more about me."

Face it: When people drone on and on about themselves, it quickly gets boring.

The one doing the jabbering may think she is particularly charming or insightful or funny, but when you keep talking about yourself it only communicates one thing: "I'm important and you aren't."

When you listen—really listen, and not just politely wait for your turn to talk—it sends a clear message that you value the other person. People like feeling important, like they matter to someone. When you carefully listen while someone is speaking, it shows that you care about what the person says.

People like talking with someone who listens. People like being around people who make them feel valuable and interesting. That's why people who are good listeners always have plenty of friends.

If you'd like more friends, become a better listener. It's as simple as that.

You might begin by paying careful attention to the first word in the sentences people speak. It is remarkable how often they begin with the word "I."

When kids are showing off and trying to impress each other, the word "I" comes in furies, like flocks of birds.

"I love your jacket."

"I got it at Nordstroms."

"I never shop there. I only like Nieman Marcus."

"I was at the sale at Nieman's yesterday, and I saw the coolest shoes!"

"I was at that sale. I didn't see anything I liked at all."

When you start a sentence with the word "I," there's only one thing you can talk about and that's yourself—your opinions, your preferences, your experiences, whatever. It's all you.

Good listeners talk about something besides themselves.

Listening is a skill, just like hitting a tennis ball or baking chocolate chip cookies. It isn't all that tough, but getting good at it takes practice and effort.

One good practice exercise is avoiding the word "I" at the beginning of any sentence. It's harder than it sounds, because the "I—I—I" habit is so well developed. However, intentionally avoiding that word tricks your mind into a receptive, listening mode.

When you don't begin the sentence with "I," you are forced into talking about something other than yourself. That moves your attention out of your own mind and focuses you on what the other person is saying, which is the key to real listening.

Obviously, you can't go on like that forever. The word "I" cannot be avoided permanently—it would get silly after awhile. But if you do it for a few minutes now and again, just for practice, it will help you become a better listener.

And being a better listener will make you a better friend.



DEBATE—St. Catherine youth group members Joe Graves (left) and Jeff Receiver of Indianapolis debate their preferences for entries in the Catholic Youth Organization's One-Act Play Contest. Youth group activities help teens get to know peers.



DISCUSSION—Rachel de Hebreard (left) and Shannon Aton of St. Catherine Parish in Indianapolis talk about youth group rehearsals for the upcoming CYO One-Act Play Contest. Parish teens enter the contest every year. (Photos by Mary Ann Wyand)

CYO announces One-Act Play Contest in March

Catholic Youth Organization officials invite parish youth groups to submit entries in the annual **CYO One-Act Play Contest** scheduled March 15 and March 22 at St. Catherine Parish in Indianapolis.

CYO staff member Ann Papesh said entries are \$32.50 per play and are due by Feb. 21. Youth groups may enter plays in both the comedy and drama competitions.

For registration information, telephone the CYO office at 317-632-9311.

☆☆

Sixteen winners in the Serra Club's annual **Essay and Poster Contest** topped entries from students representing 14 parish schools and religious education programs.

In the essay competition, eighth-grade winners were Jake Kaczmarek from St. Luke and Susan Kilby from St. Jude. Seventh-grade winners in that category were Bridget O'Brien from St. Luke and April France from St. Jude. Sixth-grade essay winners were Kim Dexter and Katie Kosinski from St. Jude, while fifth-grade winners were Meghan Barnmann from St. Michael and Karen Moon from St. Jude.

Poster winners were fourth-graders Susan Chamberlin and Michael Kennedy from St. Jude, third-graders Julie Knoll from St. Roch and Megan Swift from St. Mark, second-graders Catherine Raymond from St. Gabriel and Zach Cecil from St. Jude, and first-graders Keith Gentry and Craig Tegardian from St. Jude.

☆☆

St. Thomas More youth group member Julie Grindstaff of Mooresville was honored by the Indiana Chapter of the National Society of Fund Raising Executives recently with a **Youth Philanthropy Award** during the organization's ninth annual awards banquet in Indianapolis.

She is the second recipient of the youth achievement award, sponsored by Lilly Endowment in recognition of outstanding church, school, and community service.

A 1991 graduate of Monrovia High School, Julie attends Indiana University at Bloomington.

During high school, Julie found time to volunteer for a variety of church, school, and community activities and also served as a Senate Page at the Indiana Statehouse.

Her volunteer involvement included serving as a member of the Catholic Youth Organization's Archdiocesan Youth Council, helping at a Knights of Columbus fund raiser for children who are developmentally disabled, service as an Indianapolis Zoo "Teen," membership in the Morgan County Pro-Life Organization, and assistance as a Little League soccer coach.

Julie served her school as class president during her junior and senior years and was co-editor of the school newspaper. She was a member of the National Honor Society, Hoxsier Deafthalon Academic Team, Spell Bowl Team, and Academic Competition.

As a junior, Julie was selected to attend the Senator Richard Lugar Symposium, the Hugh O'Brien Youth Seminar, and Hoosier Girls' State.

☆☆

Bishop Chatard High School senior Emilie Miller of Indianapolis will serve as the president of General Assembly I during the Indiana University/Purdue University at Indianapolis 1992 Model United Nations conference in March.

Emilie will set up the Model United Nations conference, and through her role as president will keep the two-day conference in focus using parliamentary procedure during discussions. Delegates will debate issues ranging from technology, energy, and space to human rights.

Model United Nations coordinator Jill Shedd said the purpose of the program is "to encourage students to appreciate the importance of international relations, emphasize the value of the democratic process by debating and discussing, and finally to see that we live in a very connected world today."

Approximately 500 secondary students from 18 high schools in the central Indiana area will participate in IU/PUP model United Nations conference this year.

It is directed by one teacher coordinator from each school. Doug Donahue coordinates instruction for 20 students enrolled in Chatard's program.

☆☆

Catholic Youth Organization officials will sponsor the

CYO Bowling Tournament at 2 p.m. on Jan. 25 at Sport Bowl in Indianapolis.

The entry fee of \$4 a person includes the price of three games and shoe rental. For registration information, telephone the CYO Youth Center at 317-632-9311.

☆☆

St. Jude and St. Mark youth group members will leave Indianapolis on Jan. 11 for a ski trip to Swiss Valley in Jones, Mich., via chartered bus.

☆☆

Registrations are now being accepted for the Catholic Youth Organization's annual **Co-ed Volleyball Tournament** scheduled Feb. 8 at the CYO Youth Center in Indianapolis. To register, telephone CYO at 317-632-9311.

☆☆

Little Flower youth group members visited residents of an Indianapolis nursing home last month for an **Advent song session** and party.

☆☆

Registrations are still being accepted for "Keep On Dancing," the New Albany Deane's **Mid-Winter Youth Rally**, Feb. 1-2 at Lakeview Hotel in Clarksville.

For registration information, contact the New Albany Deane's Youth Ministries Office at the Aquinas Center at 812-945-0354 on Jan. 20.

☆☆

Secunia Memorial High School seniors enrolled in Jerry Matheny's honors English class produced and acted out the school's first **Madrigal Dinner** on Dec. 15 with "medieval" pomp and ceremony at the Indianapolis East Deane's school. Guests were teachers, parents and friends.

☆☆

Cathedral High School's Math Team finished second in the 1991 **Rose Hulman and St. Mary of the Woods Math Contest**.

Bishops call on Catholics to put children first

by Catholic News Service

WASHINGTON—The U.S. bishops' new statement on children and families calls on Catholics to "join us in a new journey to discover Christ in the vulnerable children of our day," said Bishop James W. Malone of Youngstown, Ohio.

In a statement to coincide with the release of the statement Jan. 6—the feast of the Epiphany—Bishop Malone made an analogy to the journey of the three kings to the newborn Jesus.

"We seek to bring to these children no gifts of gold, frankincense and myrrh, but a clear priority for children in need and new policies that protect children's lives and assist their families," he said.

Bishop Malone, a former president of the U.S. bishops' national conference, is chairman of its Committee on Domestic Policy.

In an unusual collaborative effort, the bishops' domestic policy, international policy and marriage and family life committees co-wrote the document, which was approved by a resounding 221-4 margin at the bishops' general meeting in November.

The statement, "Putting Children and Families First: A Challenge for Our Church, Nation and World," pledged the church's commitment to children and families.

In 1992, an election year, "while others are campaigning for public office, let us campaign for children," the bishops said.

"Let us insist that the needs of our children—all children, but especially unborn children and poor children—take first place in the dialogue over the values and vision that ought to guide our nation."

The bishops issued a "call to action" in the statement, urging Catholics and others to engage in "a spiritual and social reawakening to the moral and human costs of neglecting our children and our families."

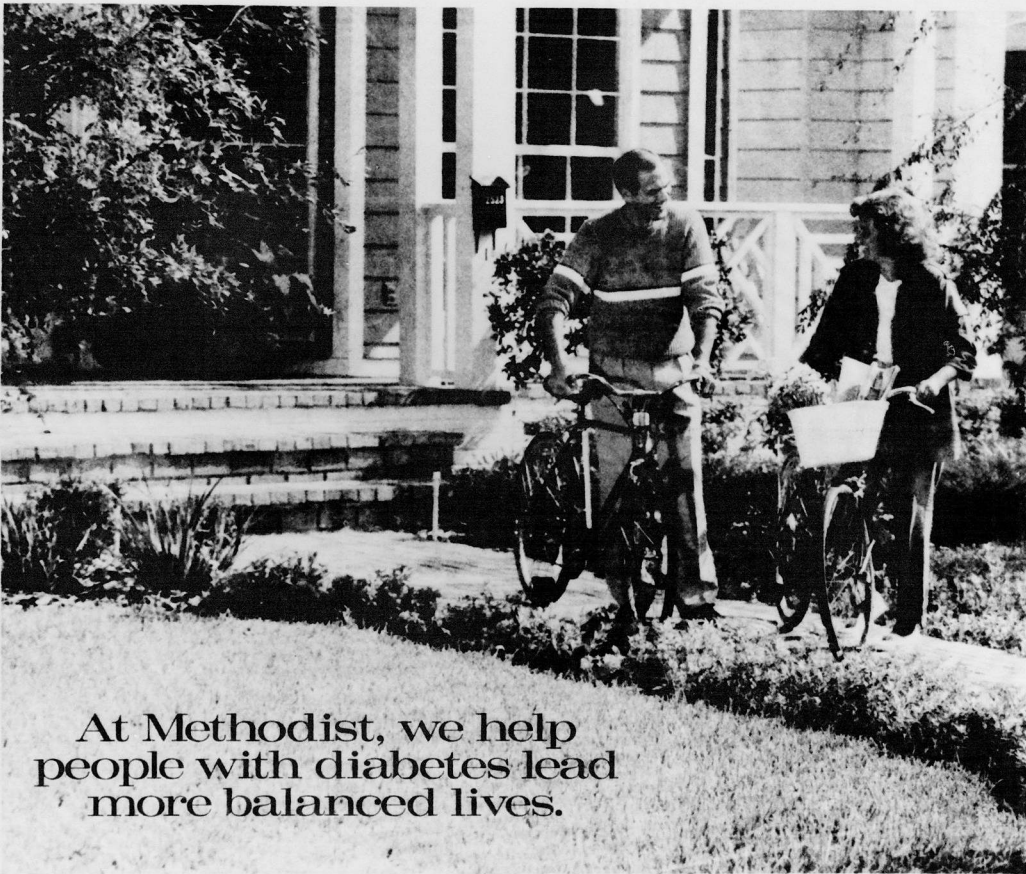
The campaign calls for citizens "to use our values, voices

and votes to hold our public officials accountable and shape a society that puts our children first."

Under the premise that children are helped or hurt by "the values of their parents and the policies of their nation," the bishops highlighted legislative initiatives deserving support.

Among them were tax reform to reflect the real costs of raising children; family and medical leave and broad-based child care as workplace policy; reform of the child welfare system; alternatives to abortion; expanded AIDS and substance abuse education and prevention; periodic increases in the minimum wage; improved child labor laws; and parental choice in education.

The bishops said that they have defended the rights of children to life itself and to live with dignity. "Now we renew this commitment and build on it. We seek to bring new hope and concrete help to a generation of children at risk. We seek to measure our ministry, our nation and our world for how we protect the lives, dignity and rights of all God's children."



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the field of diabetes care, having administered the nation's first insulin injections in 1922.

This collaboration was strengthened by a formal affiliation in 1989. And today, the Joslin Diabetes Clinic at Methodist Hospital offers one of the most comprehensive programs available for diabetes assessment, treatment and education.

For a free brochure, class schedule or more information, call 929-2800 in Indianapolis. The sooner you call, the sooner you'll be on your way to a healthier lifestyle with diabetes.

 **Joslin Diabetes Clinic**
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BOOK REVIEW

Euthanasia in the Netherlands

REGULATING DEATH: EUTHANASIA AND THE CASE OF THE NETHERLANDS, By Dr. Carlos Gomez. The Free Press (New York, 1991). 172 pp., \$19.95.

Reviewed by Rosemary Anton

If a patient asks her doctor to assist her with a painless suicide by providing the means—or asks the doctor to actually perform the lethal act of euthanasia upon her—should the doctor's compliance be a legal act?

Those who approve tend to emphasize their belief that the critical issues are privacy and the right to choose, without interference from others. Those who oppose tend to emphasize the danger that the right to kill others privately and legally would inevitably lead to serious abuses, namely the killing of the unwanted, weak and vulnerable.

The limited objective of Dr. Carlos F. Gomez in "Regulating Death: Euthanasia and the Case of the Netherlands" is not to argue about the morality of suicide and euthanasia, but to evaluate the actual practice of

euthanasia in the Netherlands. Since 1973, that country has officially tolerated physician-assisted suicide and physician-performed euthanasia (hereinafter, both gathered under the label euthanasia) due to a series of court decisions which have eviscerated laws against the practice.

Although often touted by euthanasia proponents as a shining example of abuse-free euthanasia, the Dutch experiment has been subjected to almost no scientifically reliable study. Reading this book, one is amazed that a matter of such enormous consequence in the lives of individuals and society is left to be decided on the basis of polemic, anecdotes and special interests rather than upon rigorous gathering and analysis of the facts.

The Dutch practice is assumed to be well regulated because of requirements that (1) the decision be voluntarily made by a competent, informed patient; (2) the physician consult with another physician; and (3) the euthanasia be documented for the public record. But, working with statistics, surveys and case studies, Gomez

makes a strong argument that these requirements are easily, and possibly often, ignored.

Gomez interviewed nine sources who agreed to speak about their direct involvement in 26 cases of euthanasia. In two of the cases the individual neither requested nor consented to the euthanasia. At least three of the patients were euthanized without the consultation of a second physician. Twenty-one of the cases were not reported to the public authorities.

The sources were all proponents of euthanasia and were willingly interviewed. They were in complete control of what cases to discuss and how to describe them. If such a large number of abuses occur under these circumstances, Gomez asks us to ponder what is happening at the hands of doctors who do not so readily permit a peek at their cases.

His concern is validated by a report since issued by a commission of the Dutch government finding significant abuses in the actual practice of euthanasia.

This well-researched and thoughtful book fills an important void in the public debate about the wisdom of socially sanctioned and legally tolerated euthanasia by physicians.

(Rosemary Anton is a lawyer and bioethicist residing in Washington, D.C.)

(At your bookstore or order prepaid from The Free Press, c/o Harper Collins, Keystone Industrial Park, Scranton, Pa. 18512. Add \$2 for shipping and handling.)

† Rest in Peace

(The Criterion requests death notices from parishes and individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication. Always state the date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† **BAKER, William E.**, 69, St. Patrick, Indianapolis, Dec. 26. Husband of Evelyn M. (Green); father of John L., William E. Jr., Gregory A. and Charles D.; brother of Walter L., and Ida Uhl;

grandfather of 15; great-grandfather of three.

† **BOUGHTON, William E.**, 80, Little Flower, Indianapolis, Dec. 17. Brother of Joseph Sr., Margaret Smith and Thelma Brown.

† **BUSHEY, Ann B.**, 69, Holy Family, New Albany, Dec. 12. Sister of Daniel, Dorothy Colodny and Wilma Voignier.

† **CLARK, Annetta Grace**, 96, Christ the King, Indianapolis, Dec. 18. Mother of Mary A. Schildmeier, Patricia Hurley, Kathleen Kempinger, Dorothy, James and William; grandmother of 13; great-grandmother of 11.

† **DAVIDSON, Dorothy (Herner)**, 79, St. Luke, Indianapolis, Dec. 18. Mother of Margery Bogardus; sister of Carl

and John Herner, Mildred Davidson, Charlotte McKay and Betty Wolfstetter; grandmother of five; great-grandmother of eight.

† **ELSTRO, Joan**, 61, St. Mary, Richmond, Dec. 28. Wife of Jack; mother of Carol Reynolds, John Howard, Michael Stephen and Timothy J.; sister of Frances Bradbury; grandmother of 10.

† **FELLER, Shirley**, 45, St. Mary, Richmond, Dec. 28. Wife of Robert (Jerry); mother of Tonya and Tony; daughter of Mr. and Mrs. William Flehman; sister of Betty Verkey, John Verkey, Patty Fohl, Jean Mullins and Carol Lauck.

† **GALLE, Clara R.**, 91, St. Mary of the Rock, Batesville, Jan. 1. Mother of Angela Prickel, Evelyn Metz, Marge Rauch, Shirley Korb, Mary J. Jansing, Gene and Vernon; grandmother of 30; great-grandmother of 33; great-grandmother of one.

† **HOBSON, Louis I.**, 60, St. Anthony, Indianapolis, Dec. 27. Mother of Wanda Joan; father of Louis T., Brian S., Robert E., and Kimberly Ann Clark; son of Earnest; brother of Larry, Le Roy, Lois Jordan and Lorna Jean Miller; grandfather of eight.

† **JACOBI, John C.**, 83, St. Mary, New Albany, Dec. 28. Husband of Mary A.; father of Kenneth, Kathleen Bodman, Maureen Rue and Dolores Abbott; grandfather of 11; great-grandfather of 11.

† **JENKINS, Barbara**, 72, St. Mary, Richmond, Dec. 25. Mother of Patrick, John, James, David Kent, Anne Bennett and Kathryn; sister of Robert Lichtefelds; grandmother of 10; great-grandmother of four.

† **KEANE, Thomas**, 74, St. Mary, Mitchell, Dec. 22. Brother of Ben, Rosemary Bruner and Agnes Ernst.

† **KOHRMAN, Edna I.**, 74, St. Mary, Greensburg, Jan. 3. Mother of Sylvester, and Mary Boese; sister of Millard and David Ramer, Ruth Federle and Dorothy Pennington; grandmother of five; great-grandmother of 12.

† **KREBS, Zelta C.**, 84, Little Flower, Indianapolis, Dec. 25. Sister of Loretta Wilson.

† **MCNEELY, Virginia**, 81, St. Paul, Tell City, Dec. 19. Mother of Judy Meunier; sister of Phillip Witmer and Violet VanAwen; grandmother of three; great-grandmother of three.

† **MENEGHINI, Angelo**, 68, St. Margaret Mary, Terre Haute, Dec. 18. Husband of Elizabeth; father of Angela, Joseph and Terando; son of Ernesta; brother of Anna Strain.

† **MILES, John Gordon**, 50, St. Patrick, Indianapolis, Dec. 29. Father of Marilyn; stepfather of Norman, Charles, Brian and Jonathan Cook; son of J. Walter; brother of Richard, Kathleen Miller, Louise Harmon and Pat Clark; grandfather of three.

† **MOON, Adeline J.**, 94, Christ the King, Indianapolis, Dec. 28. Sister of Grace E. Goltz and Marie Carney.

† **MORRIS, Cheryl J.**, 35, St. Paul, Tell City, Dec. 29. Wife of Dean; mother of Jason, Nicole and Amanda Harper; daughter of Linda Besette and Clarence Sims; stepdaughter of Rose sette, Jeannette Sims and Jim Pannett; sister of Russell and Scottie Pannett, Matthew and Buddy Sims, Linda Jones and Lisa Colley; stepmother of Lynette Posey and Sharla Harding; granddaughter of Marie and Junior Wiseman.

† **PHILLIPS, Christina P.**, 83, Holy Family, New Albany, Dec. 14. Mother of Mary Higgins, Minnie Beryl and Thelma Hammond; sister of Ted Lang; grandmother of eight; great-grandmother of five.

† **REGAN, St. Joseph of Carondelet Sister Mary Placide**, 74, former teacher at St. Roch School and teacher and principal of Sacred Heart High School, Indianapolis. Sister of Msgr. Michael Jack, Pat Clark, Mary Ellen Ebert and Margaret Kousich.

† **RONEY, Michael**, 29, Our Lady of Lourdes, Indianapolis, Dec. 25. Son of Mary and Philip brother of Ken, Judy and Maureen; grandson of Ethel Wechsler and Marceline.

† **SCHAD, Roy K. ("Ted")**, Jr., 52, St. Anthony of Padua, Clarksville, Dec. 24. Brother of William C. and Charity Sister Barbara Zimmerman.

† **SERING, Dorothy H.**, 87, Little Flower, Indianapolis, Dec. 14. Sister of Mildred M. Jones.

† **SCHACKI, Josephine Ann**, 69, St. Luke, Indianapolis, Dec. 21. Wife of Stanley A.; mother of Alan Lee; mother-in-law of Gisele; sister of Helen Marcinko.

† **STIFFLER, Theodore W.**, 70, Little Flower, Indianapolis, Dec. 25. Father of Donna Plunkett, Diane Myer, Deborah, Denise Kraft, Michael, David and William; brother of Jim, Don,

Virginia Frantz and Vivian Clayton; grandfather of 10; great-grandfather of one.

† **STONEHOUSE, Marie (Glenne)**, 88, St. Anthony, Indianapolis, Dec. 29. Wife of Russell; sister of Francis Sierm, Pauline Arvin, Madeline Rohner and Antoinette Swallow.

† **TOM, William M.**, 46, St. Andrew S., Anderson, Indianapolis, Dec. 31. Son of William W. and Helen (Kircchner) of Richard, and Norma Shaw.

† **WILLIAMS, Gary Charles**, 47, St. Monica, Indianapolis, Dec. 18. Husband of Kathleen; father of Colleen, Brian and James O.; son of Thomas A. Williams, brother of Thomas B. Bill, Steven, Mark, Gregory, Mary G. O'Keeffe, Ann Langenderfer and Fran Jackson.

Providence Sister

Kathleen Malloy, 81, dies at Woods

ST. MARY OF THE WOODS—Providence Sister Kathleen Malloy died here Dec. 24 at the age of 81. The Mass of Christian Burial was celebrated for her on Dec. 28 in the Church of the Immaculate Conception.

The former Bernadette Malloy was born in Corning, Ind. She entered the Congregation of the Sisters of Providence in 1928 and professed final vows in 1936.

Sister Kathleen taught in schools in Indiana, Illinois and Maryland. Her assignments in the Archdiocese of Indianapolis included St. Joan of Arc Parish in Indianapolis.

Five sisters: Rita Freeman and Pauline Smalec of Maybrook, N.Y.; Agatha Provost of Hampton Bays, N.Y.; and Cecelia Malloy and Yvonne Wolf of Indianapolis; survive Sister Kathleen.

Franciscan Sister

Alma Weidner, 78, dies at Oldenburg

OLDENBURG—A Memorial Mass was celebrated here on Jan. 2 for Franciscan Sister Alma Weidner, who died Dec. 30. She was 78 years old.

Sister Alma was a native of Cincinnati, Ohio. She entered the Oldenburg Franciscan Community in 1936 and professed her final vows in 1942.

As a teacher, Sister Alma served the Archdiocese of Indianapolis at St. Gabriel Parish, Connersville; St. Paul, New Albany; St. John, Dover; St. Mary, New Albany; and Holy Family, Oldenburg. She also taught and was principal at St. Mary Parish, Greensburg, and at the School of the Rock Parish, Batesville.

Sister Alma also taught school in Ohio. She retired to the motherhouse in 1974.

One brother, Paul, of Cincinnati; a cousin, Franciscan Sister Josetta Weidner; two sisters-in-law, and nieces and nephews survive Sister Alma. Memorial Mass may be made to the Sisters of St. Francis, Oldenburg.

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Recent movies' classifications

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

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

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

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

Addams Family, The A-II
 All I Want for Christmas A-I
 An American Tail: Fievel Goes West A-I
 At Play in the Fields of the Lord A-IV
 At the Max A-II
 Barton Fink A-III
 Beauty and the Beast A-I
 Billy Bathgate A-I
 Borrower, The O

Black Robe A-III
 Buggy A-III
 Butcher's Wife, The A-IV
 Cape Fear O
 Child Play 3 A-III
 City of Hope A-III
 Commitments, The A-III
 Crooked Hearts A-III
 Cry of the Owl, The A-II
 Curly Sue A-II
 Dead Again A-II
 Deceived A-II
 December A-II
 Doc Hollywood A-III
 Double Life, The A-III
 Veronique, The A-III

Fast Boy Scout, The O
 Let Him Have It A-III
 Little Man Tate A-II
 Madame Bovary A-III
 Man in the Moon, The A-III
 Meeting Venus A-I
 My Father's Glory A-II
 My Girl A-III
 My Mother's Castle A-II
 My Own Private Idaho O
 Naked Lunch A-III
 Necessary Roughness A-I
 101 Dalmatians A-III
 Other People's Money A-III
 Overseas A-III
 Paradise A-III
 People Under the Stairs, The A-III
 Pin A-III
 Prince of Tides, The A-IV
 Rambling Rose A-IV
 Rapture, The O

Rhapsody in August A-II
 Ricochet O
 Rush A-IV
 Search for Signs of Intelligent Life in the Universe A-III
 Star Trek VI: The Undiscovered Country A-II
 Story of the Boys and the Girls, The A-III
 Strictly Business A-III
 Suburban Commando A-II
 Super, The A-III
 Ted & Venus O
 Whore O

Video classifications

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

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

Another You A-III
 Awakenings A-III
 Backdraft A-III
 Bill & Ted's Bogus Journey A-II
 Cadence A-II
 Career Opportunities A-II
 City Slickers A-II
 Class Action A-II
 Dances With Wolves A-III
 Defending Your Life A-III
 Doc Hollywood O
 Doors, The A-III
 Drop Dead Fred A-III
 Dying Young A-III
 Eve of Destruction O
 Fantasia A-I
 Five Heartbeats, The A-III
 FX 2: The Deadly Art of Illusion A-III
 Godfather Part III A-IV
 Guilty by Suspicion A-III
 Hard Way, The A-II
 He Said, She Said A-III
 Home Alone A-II
 Hudson Hawk A-III
 King Ralph A-II

Kiss Before Dying, A A-III
 Madonna: Truth or Dare O
 Mannequin 2 A-II
 Marrying Man, The A-III
 Misery A-III
 Mortal Thoughts A-III
 Naked Gun 2 1/2: The Smell of Fear A-III
 New Jack City O
 Nothing but Trouble A-II
 One Good Cop A-IV
 Only the Lonely A-III
 Oscar O
 Out for Justice A-III
 Perfect Weapon, The A-III
 Problem Child 2 A-III
 Rage in Harlem, A O
 Rescuers Down Under, The A-I
 Robin Hood: Prince of Thieves A-II
 Silence of the Lambs, The A-IV
 Sleeping With the Enemy A-III
 Soapdish A-III
 Stone Cold O
 Switch O
 Terminator II: Judgment Day O
 Thelma and Louise A-III
 Toy Soldiers A-III
 True Colors A-III
 V.I. Warshawski A-III
 What About Bob? A-III
 Wild Hearts Can't Be Broken A-I

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Peace processes in trouble spots bring hope

(Continued from page 1)

candidates not to destroy the "fragile" Middle East peace talks with "provocative campaign statements that might inflame issues and tensions."

In an open letter to candidates released Jan. 4, the U.S. Interreligious Committee for Peace in the Middle East warned that the "delicate balance" of the peace process could be ruined in "the winds and passions of American election campaigns."

"Every candidate will be challenged by constituents to answer very specific questions about all aspects of the peace process," the committee said.

"People will be looking for pointed support of their own side on each issue," it added.

Election-year campaign statements in the United States have provoked new tensions and obstacles to peace in the Middle East "all too often in the past," the letter said.

But this time around the "possibility of a historic breakthrough to peaceful settlement" is at stake, it said. "This time the process will brook no delay."

The difficulty of moving peace negotiations ahead without outside interference was highlighted the day before the letter's release, when the Palestinian delegation suspended plans to attend the third round of talks in protest

against Israel's decision to expel 12 Arab militants from Israeli-occupied territories. Earlier, Israeli negotiators had missed the opening days of the second round of talks because of a disagreement over their timing.

The interreligious committee, with headquarters in Philadelphia, represents some 1,500 American Jewish, Muslim and Christian leaders.

The letter was signed by the committee's four officers: Rabbi Arthur Hertzberg, vice president of the World Jewish Congress; Father J. Bryan Hehir, a Georgetown University professor of ethics and politics and a leading consultant to the U.S. Catholic bishops on international affairs; Cherif Sedky, chairman of the U.S.-Arab Chamber of Commerce; and Dale L. Bishop, director of the Middle East Office of the National Council of Churches.

Ronald J. Young, the committee's executive director, traveled to Portsmouth, N.H., to issue the religious leaders' appeal there in conjunction with the New Hampshire presidential primary.

The committee said it was not asking candidates to avoid Middle East issues, but rather to address the issues "with great responsibility and sensitivity" and to "inform themselves as well as possible, in the formative stages of

their campaigns, of what could best promote peace and what would most damage the prospects."

The letter said the Jews, Muslims and Christians who form the committee come to it from different perspectives but are joined in the "common conviction" that peace and a just resolution of conflicts are in the best interests of all parties in the Middle East.

In his Jan. 3 statement on the Salvadoran peace pact, Archbishop Roach commended Salvadoran President Alfredo Cristiani's "courage and flexibility" and cited the contributions of former U.N. Secretary General Javier Perez de Cuellar and his representative for negotiations, Alvaro de Soto.

"Despite past differences we in the church have had with aspects of our own government's policy toward El Salvador, the role played by Assistant Secretary of State Bernard Aronson and U.N. Ambassador Thomas Pickering in furthering the peace process has apparently been significant," added Archbishop Roach.

He also applauded the efforts of the Salvadoran church under Archbishop Arturo Rivera Damas of San Salvador.

The U.S. government has provided more than \$4 billion in aid to the Salvadoran government since 1979, including \$1 billion in military aid.

Pope to mark 500th anniversary of Americas

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II said he would mark the 500th anniversary of the discovery of the Americas by praying for justice and peace for Latin America and the rest of the world.

The pope, during a noon Angelus blessing at the Vatican Jan. 5, said he wanted to make a "spiritual pilgrimage" during his weekly Angelus talks, recalling the most important churches and sanctuaries of the New World.

He said he would use the talks to pray for "further confirmation of peace and justice, to favor the beginning of an authentic civilization of love."

The pope said the church intended to celebrate the 500th anniversary of Christopher Columbus' exploratory voyage to the Americas because it brought Christianity to the New World.

"What the church celebrates in this anniversary are not historical events that are somewhat debatable, but a splendid and permanent reality that cannot be undervalued: the arrival of the faith on the continent," he said.

The anniversary of Columbus' voyage has sparked debate, in and outside the church, on the effect of European discovery and colonization of the American continents.

The pope confirmed that he would be marking the anniversary with a personal trip to Santo Domingo, the capital of the Dominican Republic, to inaugurate a meeting of Latin American bishops Oct. 12.

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