

THE CRITERION

Vol. XXIX, No. 13

Indianapolis, Indiana

50¢

January 19, 1990

Committee Oks two pro-life bills

by Ann Wadelton

Two pro-life bills were approved by the Public Policy Committee of the Indiana House of Representatives in its Jan. 10 meeting.

The extent of Hoosier interest in the bills was demonstrated by the crowd.

See related story on page 3

About 1,200 people from throughout the state, in attendance at the five-hour hearing at the Indiana University Conference Center in Indianapolis.

At the end of the marathon hearing, committee members approved an informed consent bill, H.B. 1134, and also a comprehensive bill, H.B. 1034, but with an amendment which forced both to the Ways and Means Committee for further review.

Time ran out before the committee voted on two additional bills, H.B. 1259 dealing with fetal viability, and H.B. 1088 on sex selection.

The comprehensive bill, H.B. 1034 authored by Rep. Frank Newkirk, Jr., a Democrat from District 65, would prohibit the use of public facilities, and public employees within the scope of their employment, for abortions.

It would also require physicians who believe a fetus to be of 20 weeks or more gestational age to perform certain tests. Further, it would require that a physician, prior to performing an abortion, inform the woman about procedures and risks.

The amendment, offered by Rep. Roland Weber, a Democrat from District 37, would allocate \$100,000 to fund a study committee on adoptions. That level of funding automatically sent the bill to the

Ways and Means Committee, where it was approved on Jan. 16 by an 18-6 vote. The bill now moves to debate on the floor of the House, probably next week.

The informed consent bill, H.B. 1134 authored by Rep. R. Michael Young, a Republican from District 48, was approved by Public Policy Committee members and sent to the House floor for debate.

H.B. 1134 would require a physician to tell the pregnant woman about abortion procedures, risks, and the gestational age of the unborn child, as well as alternatives to abortion such as medical assistance benefits which may be available for prenatal care, childbirth, and neonatal care. It would require a 24-hour waiting period between the time the woman is informed and the abortion.

Sponsors of H.B. 1034, along with Rep. Newkirk of Salem, are Rep. Donald Nelson

(R-Indianapolis), Rep. R. M. Young (R-Indianapolis), and Rep. David Cheatham (D-North Vernon).

H.B. 1134 is sponsored by Representatives Young, Newkirk, Dennis Kruse (D-Auburn) and Jesse Villalpando (D-East Chicago).

Sponsors for H.B. 1352, part of which was amended into H.B. 1134, include Representatives Villalpando, Young, Chester Dobis (D-Merrillville) and Gene Leeuw (R-Indianapolis).

The sex selection bill, H.B. 1088, would ban abortions which are solely because of the sex of the child. It is sponsored by Representatives Edward Goble (D-Batesville), Richard Dellinger (R-Noblesville), Dobis, and Leeuw.

The fetal viability bill is sponsored by Representatives Cheatham, Young, Newkirk, and Richard Worden (R-New Haven).

Orthodox-Ukrainian tensions said to be worse

by Cindy Wooden

On the eve of a meeting between Vatican and Russian Orthodox officials to discuss the Ukrainian Catholic Church, an Orthodox leader said tensions between the churches "grow worse every day."

Metropolitan Kiril of Smolensk, Soviet Union, told the Turin newspaper *La Stampa* that despite an appeal from Ukrainian Cardinal Myroslav Lubachivsky, "the violence increases in the Ukraine."

The interview was published Jan. 11, two days before Metropolitan Kiril was to host a meeting in Moscow with five Vatican officials, including Cardinal Johannes Willebrands, president emeritus of the Pontifical Council for Promoting Christian Unity, and Archbishop Edward I. Cassidy, the council's current head.

Cardinal Lubachivsky, the Rome-based head of the Ukrainian Catholic Church, has repeatedly asked his people in the Ukraine to avoid violence as they work for the legalization of their church.

Since late October, several Russian Orthodox parishes have declared themselves Ukrainian Catholic, and since early December some Orthodox clergy have requested recognition as Catholic clergy.

In the *La Stampa* interview, Metropolitan Kiril said "the principal work" for the Jan. 13-17 meeting was "to stop the violence and start a process of reconciliation."

The situation involves more than the Ukrainians' right to practice their faith and the tensions over control of property given

to the Orthodox in 1946, Metropolitan Kiril said. "Other forces" are involved which "push political and nationalistic aims," he said. "The Committee to Protect the Rights of the Ukrainian Church is an ultra-nationalistic group."

He said that since the pope's Dec. 1 meeting with Soviet President Mikhail Gorbachev, "nothing has changed. In fact, the situation is worse because of the occupation of other Orthodox churches."

"I think that all churches in the Soviet Union must have equal rights," Metropolitan Kiril said. "And for this reason, I affirm the right of the Uniates to profess their religion according to their traditions." The Ukrainian Catholics are sometimes called Uniates because they declared their unity with the Catholic Church after developing as part of the Orthodox tradition.

Metropolitan Kiril said the Ukrainian situation must be addressed in a way that does not "aggravate the relations between the Orthodox Church and the church of Rome."

One condition of improved relations, he said, is that "the Uniates must renounce the idea of proselytism" among Russian Orthodox faithful. "They must renounce the idea of a crusade in the East," he added.

Agreement among Christians not to attempt to convert each other's members is a basic ingredient of ecumenical dialogue. But in the Ukraine, where Eastern-rite Catholics were forced either to worship underground or join the Orthodox Church, the distinction between proselytism and welcoming believers back may be unclear.



RELIGIOUS GLASNOST—One of the more than 100 works of Russian religious art on display at the Vatican until Jan. 30 is this 16th-century icon titled "The Mother of God of Tenderness." The exhibition marks the first time that an exclusively Soviet art show has been seen in the Vatican. (CNS photo from the Vatican)

Looking Inside

From the Edition: Understanding the Russian Orthodox Church. Pg. 2.

Pro-life bills: Committee hears personal and emotional testimony about abortion. Pg. 3.

Commentary: Has the working class disappeared? Pg. 4.

Point of View: The environment and birth control. Pg. 5.

Faith Amidst Adversity: Prayer strengthens prisoners. Pg. 8.

Faith Alive!: The Christian vocation in the marketplace. Pg. 9.

Child care: Homelessness, AIDS, cocaine contribute to a rise in foster care. Pg. 19.

Pope's major address: He sees new challenges to peace. Pg. 20.

Salvadoran bishop questions military 'conspiracy of silence'

SAN SALVADOR, El Salvador (CNS)—Auxiliary Bishop Gregorio Rosa Chavez of San Salvador praised the public implication of nine military men in the massacre of six Jesuit priests, but said a military "conspiracy of silence" clouds the case.

Bishop Rosa Chavez described as positive President Alfredo Cristiani's naming of an army colonel and eight others linked to the November massacre arrested in the case, but said the announcement alone would not root out the causes of the slayings.

"Now that Mr. Cristiani has made public the list of the principal implicated persons, the possibilities have grown that El Salvador will recover confidence in its institutions," the bishop said Jan. 14.

But, he added, "it has been insisted that we're dealing simply with a group of members of the armed forces who have tarnished the honor of the army."

"It is difficult for us to accept such an assertion, because we know better than anyone what the military circles think of the mission of the church, above all in the area of promotion and defense of human rights," Bishop Rosa Chavez said.

He later told reporters he thought the massacre was the result of a military attitude viewing church and human rights workers as subversives, an attitude he said still prevails in the armed forces.

"We think that such a grave act could not have been done just like that," he said.

(See SALVADORAN on page 19)

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Understanding the Russian Orthodox Church

by John F. Fink

This week a five-member delegation from the Vatican is meeting with leaders of the Russian Orthodox Church in Moscow specifically regarding the Ukrainian Catholic Church. This is a follow-up to Mikhail Gorbachev's assurances to Pope John Paul II last Dec. 1 that he would be religious freedom in the Soviet Union. It seems important, therefore, that we Catholics know more about the church with which we are negotiating.

The Russian Orthodox Church is, of course, one of several Orthodox churches, so we must begin with an understanding of Orthodoxy.

There has been a split between the Catholic and Orthodox churches at least since 1054. That's the year that the pope in Rome and the patriarch in Constantinople excommunicated each other. But that was precipitated in 1009 by the dropping of the name of Pope Sergius IV from the Byzantine diptychs (the listing of persons prayed for during the liturgy).

THE BATTLE THEN, AND the issue now, is the refusal of the Eastern churches to acknowledge the pope as the supreme head of the universal church. The Orthodox believe that all of the patriarchs are equal. Although the Patriarch of Constantinople has the primacy of honor, his actual jurisdiction is limited to his own patriarchate. The reasons for this are historic and political.

In the early church the Patriarch of Rome, the pope, was considered "first among equals" both because Peter was martyred there and because Rome was the center of the Roman Empire. Then, after the fall of Rome to barbarian tribes (the Visigoths sacked Rome in 410), the Byzantine Empire in the East became more stable. The first



eight ecumenical councils (which decided the most basic doctrines of the church) were held in the East.

In the ninth century power swung back to the West. Charlemagne was crowned emperor of the new Holy Roman Empire in 800 and the popes and German kings had a close relationship for centuries.

Meanwhile, in 989 Prince Vladimir, ruler of the kingdom of Kievan-Rus, chose Christianity as the religion for his people and had thousands baptized in the Dnieper River at Kiev. Today this is part of the Ukrainian Republic of the Soviet Union. Russia subsequently was Christianized by Greek missionaries and, after 1054, became part of the Orthodox churches.

In 1596 a group of bishops in the Ukraine met in Brest and declared their union with the pope. Thus was started the Ukrainian Eastern-rite Catholic Church. At the same time, though, a rival synod met in the same city and declared the Ukrainian church to be Orthodox. The two churches remained rivals until 1946 when Josef Stalin forced members of the Ukrainian Catholic Church to join the Orthodox Church. Until last year the Ukrainian Catholic Church continued underground.

BUT THE SPLIT BETWEEN the Eastern and Western churches wasn't just political. It was also theological. The two churches disagreed on whether the Holy Spirit proceeded only from the Father or from the Father and from the Son. The original creed said only "from the Father" and this is what the Orthodox believed. The Catholic Church, though, thought that this did not emphasize Christ's divinity and equality with the Father, so the phrase "and the Son" was added. This was a point of contention from the sixth to the 15th centuries when it was thought that the Council of Florence settled the matter. But the Orthodox churches still rejected the addition of the words and do this day.

Another theological difference is that the Orthodox churches accept only the first seven ecumenical councils

while the Catholic Church accepts all 21. Except for the eighth council, which was held in Constantinople, the rest were all held in the West and they took place after the split in 1054.

Despite these differences, the Orthodox churches are very similar to the Eastern-rite Catholic churches, including matters of faith and morals, valid orders and sacraments, and liturgy. The main difference is that the Orthodox do not recognize the authority of the pope while the Eastern-rite Catholic churches do.

Although the split between the Catholic and Orthodox churches took place earlier than the Protestant Reformation, the Orthodox are closer to Catholics in their beliefs and devotion than are most of the Protestant churches. They have the same seven sacraments, believe in the real presence of Christ in the Eucharist, and have a deep devotion to Mary and other saints.

The Orthodox churches are usually divided into Greek, Russian and other. The Greek Orthodox include the patriarchates of Constantinople, Alexandria, Antioch and Jerusalem. The Russian Orthodox patriarchate is in Moscow. There are, however, other patriarchates in the Soviet Union and other Eastern European countries—the patriarchates of Georgia, Byelorussia, Ukrainian Byzantines, Serbia, Romania and Bulgaria. There are also many other Orthodox churches throughout the world.

IN RUSSIA, THE ORTHODOX church was the religion of the czars, who ruled Russia until they were overthrown by Lenin in 1917. From Kiev to Moscow to Leningrad, the Orthodox built some magnificent churches, churches that were turned into museums by the communists. Today, happily, some of those churches are once again being used for worshipping God.

In a later column I'll tell you something about those magnificent churches, especially the way our *Criterion* group experienced them during our trip to the Soviet Union in September, 1988.

Celebration to mark Christian Unity Octave

by Margaret Nelson

January 18-25 marks a week of prayer for Christian Unity. Father Thomas Murphy, archdiocesan director of the ecumenism and interfaith offices, said that people of all denominations are welcome to join in a worship celebration at Tabernacle Presbyterian Church, Indianapolis, on Jan. 21 at 4 p.m.

Preaching on Sunday will be Dr. Joe R. Jones, dean and professor of theology at Christian Theological Seminary.

The theme of the octave is "United in the Prayer of Christ: That All May Be One," from John 17. Father Murphy said, "We in the local church of Indianapolis, in our local parishes, neighborhoods and homes, must continue to pray Jesus' prayer: 'That all may be one.'"

This year the texts were prepared by representatives of the Catholic Church and the World Council of Churches (WCC) who met in Madrid, Spain.

Syngman Rhee, president-elect of the National Council of Churches who is global missions executive of the Presbyterian Church in Louisville, will be the speaker for a luncheon on Jan. 23 at 11:30 a.m. at the Interchurch Center.

Reflecting on his work with other churches, Father Murphy cited a new video done by the National Pastoral Life Center in New York called, "What's Killing Ecumenism: Indifference or Defensiveness?"

He said, "My answer is that the

ecumenical movement is very much alive, except that some people have lost confidence. I think the Holy Father is the best example of ecumenism, in meeting with everyone in the world. When he was in our country he was very careful in meeting Jewish, Moslem and interfaith leaders. The Holy Father has kept all the doors open!"

"We in the local churches are endeavoring to follow his pattern," explained the pastor of St. Joan of Arc parish. "The archbishop (Edward T. O'Meara) meets regularly with other judicatories (leaders of other denominations).

"I meet regularly with the executive director of the Church Federation of Indianapolis, the Indiana Council of Churches (ICC), the Jewish Community Relations Council, and the director of the Indiana Interfaith Commission on Human Equality (IICHE)," said Father Murphy.

"We dialogue concerning certain issues in our communities, developing a spirit of

openness and cooperation. It is important for the local church. The Catholic Church, while not a member of ICC, does belong to the IICHE group," he said. Members of that board include Robert Riegel and Lillian Jones of Catholic Social Services. Father Murphy is vice president, representing the archbishop.

"Its focus, related to its name," said the Catholic ecumenical officer, "is to endeavor to bring about an attitude that we're all equal. We do that through such things as employment and real estate. One of the focuses has been on apartheid in South Africa. In a word, we are creating awareness."

Father Murphy said, "This applies to the whole church of Indianapolis. Many priests throughout the archdiocese belong to local ministerial associations. That's grass roots ecumenism."

"The church, in its documents, urges us to come together in prayer in those non-sacramental aspects of worship. That's what's taking place," Father Murphy said.

Holy Angels, St. Luke students march for Dr. King

by Margaret Nelson

Students from Holy Angels and St. Luke schools in Indianapolis braved a cold and windy January 12 to march down Dr.

Martin Luther King Jr. Street to honor the late civil rights activist for whom the thoroughfare was named.

The Holy Angels students hosted the sixth grade classes of Dale Taylor and Mimi Downey from St. Luke during the

march, a Mass that followed the walk, and lunch.

Doris Laswell spoke to the students before the march, bringing the support of the National Council of Negro Women. Chief Joseph Kinnebrew of the Indianapolis Fire Department advised the children, "You can be anything you want to be. But you need to work hard to achieve your goals. Of course, you probably hear daily, 'Say no to drugs.' You could not receive better advice."

Three police department cars protected the marchers on the street.

Father Clarence Waldon, pastor of Holy Angels, began the penitential rite for the Mass by saying, "The dream lives on. God has a dream for each and every one of us. But many times we don't dream that dream. Many times we don't follow that dream. Many times we don't do the things we need to do to reach that dream."

Student commentator Jamie Bivens began the liturgy by telling the children that all are on a journey, following a dream. "To Christians, dreams are a source of revelation. Each has a calling or vocation. In other words, God has a dream for us." The student assembly sang "Lift Every Voice and Sing."



MARCH—Sixth grade St. Luke pupils join the Holy Angels students as they march down Dr. Martin Luther King Jr. St. to mark the birthday of the slain civil rights leader. Chief Joseph Kinnebrew can be seen in the foreground. (Photo by Margaret Nelson)



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Panel hears personal testimony about abortion

by Mary Ann Wyand

Members of the Indiana House of Representatives' Public Policy Committee heard intensely personal and emotional testimony about abortion Jan. 10 as pro-life and pro-choice advocates appealed to legislators for nearly four hours.

More than 1,200 spectators filled the conference center at Indiana University-Purdue University at Indianapolis for the marathon committee hearing on five proposed bills that regulate abortion.

Up for discussion and action were H.B. 1034 on abortion regulation, H.B. 1134 and H.B. 1352 on informed consent, H.B. 1259 dealing with fetal viability, and H.B. 1088 on sex selection.

Committee members finally adjourned the hearing at 12:15 a.m. after five hours of testimony and deliberation without voting on the two bills that would regulate viability and sex selection. House bills 1134 and 1352 were amended and combined, and H.B. 1034 was amended and sent to the Ways and Means Committee for further review. (See story on page 1.)

Tearful opening testimony from Sylvia Martinez of East Chicago, who said she deeply regretted her abortion, set the tone for the pro-life speakers.

"I was never told of the consequences that would follow," Martinez told committee members as she wiped away tears. "Had I known, I know my choice would have been different."

In an earlier interview, Martinez told *The Criterion*, "I was very ignorant on the issue of abortion until I saw the dismembered parts of the baby's body."

In other testimony, attorney James Bopp, Jr., representing Indiana Right to Life, told the legislators, "Pending before this committee are five bills that are both reasonable and constitutional."

Speaking on behalf of seven physicians who serve on the medical staff at St. Vincent Hospital, Dr. Paul Jarrett, Jr. cited graphic medical details of several reported abortions, including the case of a 20-week-old aborted baby that lived one week.

The Indianapolis physician introduced two-year-old Kathleen Ann Benjamin—born 16 weeks prematurely with a birth weight of only 1 pound, 7 ounces—then asked the lawmakers to "protect these babies."

Pediatrician Bob White of South Bend spoke next, noting that "The physician is in a difficult position because of the conflict between current science and current law in Indiana. We've been placed in this dilemma by the advances of science. Any fetus of more than 20 weeks gestational age is viable."

A third physician, Dr. Dick Griffith of Indianapolis, told the committee that he offers free counseling to pregnant teenagers. As part of that counseling, Dr. Griffith said, he verifies the pregnancy during a medical examination and uses sonar equipment to let the expectant mother hear her baby's heartbeat.

"The young women tell me that after they have heard the heartbeat, they can't have an abortion," he said. "This is where the abortion clinics miss the boat."

Wishard Hospital employee Stan Hoke said he and his wife, also a Wishard staff member, "grieve almost daily that we as Christians work for an abortion provider."

Other pro-life speakers represented the Indiana Catholic Conference, archdiocesan Pro-Life Office, Indiana Citizens for Life, Indiana Right to Life, Concerned Women for America, Citizens Concerned for the Constitution, Center for Pregnancy, Research and Feminism for Life, and Open Arms.

"Abortion negates two of the most fundamental moral imperatives of the Christian faith, respect for innocent life and preferential concern for the weak and defenseless," ICC spokesperson Ann Wayne emphasized. "The Catholic Church in Indiana will continue its work to protect the life of the unborn, but also to feed the hungry, shelter the homeless, and comfort the afflicted to help build a society where life is valued and children are welcomed."

Pro-life speakers told the committee, "The issue before you is whether women of the State of Indiana have the right to know all of the information necessary to make a truly informed decision."

Representatives of the National Abortion Rights Action League, Indiana Pro-Choice Action League, Indiana Planned



CAUCUS—Public Policy Committee chairman Joseph Summers (left) confers with State Representatives James Davis, Gene Leeuw, and Frank Newkirk, Jr. during a brief committee recess shortly before midnight. (Photo by Mary Ann Wyand)

Parenthood, Covenant for Choice, Catholics for a Free Choice, Indiana Women's Network for Political Action, Indiana State Nurses Association, Indianapolis Urban League, and United Auto Workers spoke against the proposed legislation.

"Abortion is truly the most vexed of the issues that we are dealing with today," Dr. James J. Nocon, a bioethics instructor for the Indiana University School of Medicine, acknowledged during his speech for the pro-choice forces.

And Rabbi Sandy Sasso, representing the Jewish Community Relations Council, spoke against the abortion regulation bills on the basis that, "When life begins is a religious belief, not a legal fact. In Jewish law, under no circumstances does the fetus have the status of personhood."

Rabbi Sasso described the developing baby as the "thigh" or "appendage" of the mother and noted that Jews believe "human life begins when the head emerges from the womb."

Further, she said, "A woman's existing life and pain takes precedence over the life within her. This legislation is an intrusion of government into an issue of religious conscience. To deprive a Jewish woman the right to a safe abortion is to deprive Jews of their fundamental right of religious freedom."

Urban League president Sam Jones admitted that, "African-Americans especially have mixed feelings on abortion. We are disturbed by the practice on moral grounds." However, he said, "Most of us also have moral doubts about the wisdom of bringing children into situations where they are not wanted. Black and minority women are three times as likely to be poor and twice as likely to have abortions. The Urban League will continue to support each woman's right to choose."

After hours of emotional testimony, Public Policy Committee members offered their own opinions.

Attempting to dismiss the abortion

COMMENTARY

Most favor abortion restrictions

by John F. Fink

Last Sunday *The Indianapolis Star* published the results of its latest poll on the subject of abortion and found that most Hoosiers would like to see some restrictions on abortion.

According to the poll, only 33.8 percent of respondents were in favor of leaving the decision to have an abortion up to the woman and her doctor—the pro-choice position.

A total of 47.9 percent were in favor of forbidding abortion under all circumstances (9.8 percent) or allowing it only in cases of rape, incest or where the woman's life is in danger (38.1 percent). An additional 15.2 percent would allow abortion only during the first three months of the pregnancy.

With results such as these, Indiana legislators who have been afraid to take a pro-life stand on this issue in a election year should now be able to find the "courage" to do so.

Math grant to Marian College to aid UPC schools

by Margaret Nelson

Marian College has been awarded a \$60,000 Eisenhower grant to help teach mathematics at eight Catholic center city elementary schools in Indianapolis.

Many of the students of these schools come from low income families and represent racial minorities. The Eisenhower Act projects are for underrepresented and underserved populations. The project abstract outlined the need of these schools for hands-on materials (manipulatives) and the training of teachers for their use.

Joyce Johnstone, chairman of the education department at Marian said, "We are really excited about that grant because it is federal money that passed through the state. We will have \$20,000 of use just for teaching materials."

Franciscan Sister Marge Wissman, principal of St. Joan of Arc School said, "It is a wonderful idea. I told our teachers how it will work and they are very excited about it. It will be great to have the manipulatives in our schools, which we really cannot afford."

Sister Marge said, "I expect a great interchange between the Marian students and the teachers of our center city schools. Some of our teachers already know how to use the manipulatives. But some do not. And the college students will know the very latest techniques."

The consortium of schools is called Center City Schools (CCS) in the Marian College project abstract, but these schools are known by the archdiocese as the Urban Parish Cooperative (UPC) schools.

After the math materials have been purchased, 16 education majors at Marian (plus two alternates) will be selected as workshop leaders and mentors. Two professors will give a three-day retreat for these "pre-service" teachers in May.

All CCS teachers and principals will be invited to a training session in Aug. 1990. They will learn to use the math materials in developmentally appropriate ways.

Each workshop leader will serve as a mentor to four or five CCS teachers at one school throughout the 1990-91 school year. On a monthly basis, the leaders will visit their schools for a half day and will meet with the project director.

Information acquired during visits to

Bayh explains his position on abortion

Indiana Governor Evan Bayh says that he opposes abortion as a method of birth control.

"I have often expressed my personal opposition to abortion as a method of birth control," Gov. Bayh wrote in response to pro-life letters from constituents, "and I believe it is vital that we take effective steps to reduce the causes that lead to this tragic situation."

Further, the governor noted, "I have opposed and continue to oppose the abortion of a fetus once it becomes viable, except when the mother's life is in danger."

Gov. Bayh also said he supports existing Indiana law which prohibits the use of public funds to subsidize abortions and restricts the ability of a minor to obtain an abortion without consulting with her parents.

regulation bills, Rep. Anita Bowser (D-Michigan City) asked the committee, "Is there a compelling state interest in these bills?"

Another committee member quickly responded, "If the only legislation that we pass are those of compelling state interest, then we could go home next week."

Rep. Bowser repeatedly challenged Rep. Frank Newkirk, Jr. (D-Salem) about the details of H.B. 1034 on abortion regulation and insisted that, "There is an evil presumption here that women do not know their own minds."

Rep. R. Michael Young (R-Indianapolis), who sponsored H.B. 1134 on informed consent, reminded the committee that, "People are here because they really believe in this bill. It's the people who make the laws of the state."

H.B. 1134 is fair, unbiased, and does not restrict religious faith or choice, he said. It simply gives a woman a chance to think carefully before making an informed choice.

"Why do we have a three-day waiting period for loans and a seven-day waiting period for guns?" Rep. Young asked. "To give people the time to think. Why is it that we don't want to tell people that there are alternatives to abortion?"

In one of the most dramatic statements that night, Rep. Young responded to pro-choice threats about the upcoming election with the statement that, "If I have to lose my seat in this election, I'd rather do it trying to save a life."

And Rep. Donald Nelson (R-Indianapolis) reminded the committee that, "As legislators, we're dealing with matters of morality whether we like it or not."

Rep. David Cheatham (D-North Vernon) emphasized that, "We want people to know what's involved here so they have no excuse if they do the wrong thing. A woman can control her body. Let the baby have a chance too."

These elementary or intermediate schools will be used for a monthly newsletter that will be sent to all parents and teachers of CCS students. The publication will explain classroom uses of the math materials and inform parents of ways to use common objects as manipulatives at home.

The program will include two meetings for parents of the CCS students. The first will introduce the newsletter and the second will familiarize parents with mid-term progress of the project.

Four groups of participants will be involved in evaluating the project. Leaders of the pre-service teachers' workshop will complete self-evaluations. These mentors will also be evaluated by the teachers with whom they work throughout the year. Peer coaches will, in turn, evaluate the CCS teachers.

Parents of CCS students will weigh in on the evaluation by completing a questionnaire included in the last newsletter.

Finally, the center city Catholic school students who participated in the Marian College Math Manipulatives and Mentoring Project will be evaluated for gains in math achievement and attitudes, changes relating to their study of mathematics.

Commentary

THE HUMAN SIDE

Bishop's pastoral letter intended as energizer

by Fr. Eugene Hemrick

On my desk is a pastoral letter on the life of the church by Chicago's Cardinal Joseph Bernardin, "The Family Gathered Here Before You," along with another pastoral letter by Bishop Howard Hubbard of Albany, N.Y., "We Are God's Priestly People."

Many letters of this type currently are appearing in dioceses everywhere. They are all different, of course. You might read one and find it engrossing because it addresses matters that particularly interest you. You might have difficulty



finishing another one, feeling that it really isn't addressing your concerns.

Why are pastoral letters written? Why are long hours of preparation involved when many people frequently poured into them?

Should they be seen as attempts to head off ominous clouds? Perhaps. But it isn't enough to view pastoral letters only as negative statements or emergency measures that bishops rely on when problems develop.

Pastoral letters frequently are written in an effort to energize the church and its people so that they can respond to new challenges.

Of course, many pastoral letters cite problems. For example, Cardinal Bernardin confesses that although many people feel proud of the church and regard it as a means of support, others feel alienated from the church and are impatient with it.

Bishop Hubbard calls for a reconfigu-

ration of parishes in light of the current priesthood statistics, financial burdens and shifting population patterns. There is also the need to strengthen endangered family life, address women's issues and renew evangelization efforts.

In a way the pastoral letters addressed to the people of a diocese are prioritized laundry lists of problems which can seem beyond our control. Pastoral letters are an effort to respond to the feeling of helplessness we may experience in the face of problems.

Diocesan pastorals bring problems to the surface. Owning up to problems creates the opportunity to go on the offensive.

How often dioceses are accused of dwelling in the Dark Ages when it comes to women's issues, good liturgy or ministry to new immigrants. Addressing these problems openly is a way of saying that we can't ignore them or cover them up.

Naturally, the approach to problems taken by diocesan pastoral letters is quite different from the approaches that might be taken to problems by large corporations. For example, Cardinal Bernardin's pastoral letter points to the Trinity as the model for collaboration in the church. Imagine a large corporation using this model to foster collaboration among its people!

In the church, there is a divine imperative for what is done. The church builds upon eternal principles.

And by exuding a sense of community, pastoral letters can deflate the feeling that we are being overwhelmed by problems. In this way, they remind me that I am part of a group that faces problems together, that we have good supportive structures like



the parish, small spiritual communities and diocesan agencies, that I am connected with the church's efforts throughout the world. They also serve to show that the many who helped to develop the pastoral letter—for example, by participating in consultations or serving on committees—empathize with my concerns.

If we envision a bishop's pastoral letter as a concerted effort to confront problems by employing a unique strategy based on divine models, then the pastoral letter will become what it mainly is intended to become, a church energizer.

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THE YARDSTICK

Has the working class disappeared from our consciousness?

by Msgr. George G. Higgins

Journalist and author Barbara Ehrenreich argues in the December 1989 issue of *Harper's* magazine that the working class, composed of 60 percent to 70 percent of the U.S. population, has disappeared from the consciousness of the American middle class, composed of no more than 20 percent of the population.

By middle class, she means really the professional middle class, the professional managerial class or what intellectuals often call the "new class." It is made up of both "conservatives" and "liberals" and includes journalists, professors, media executives, advertising executives, managerial types, etc.

More specifically, it includes journalists, academicians and media executives who decide what we read in the newspapers or see on television and what we regard as issues worth considering.



Ehrenreich complains that it is possible to read the daily press diligently and miss the biggest labor story of the year: that 50,000 miners in Appalachia have been on strike for six months. For all I know, that may be true of the provincial press in mid-America, but it is not true, or is at least only partially true of the *New York Times* and *The Washington Post*, the two most influential U.S. dailies.

This example aside, however, Ehrenreich's overall point is in my opinion substantially accurate.

It is possible, she says, "for a middle-class person today to read the papers, watch television, even go to college, without suspecting that America has any inhabitants other than white-collar operatives and, of course, the annoyingly persistent 'black underclass.' The producers of public-affairs talk shows do not blush when they serve up four upper-income professionals" to ponder the minimum wage or the need for national health insurance. Never, needless to say, do we hear from an uninsured breadwinner or an actual recipient of the minimum wage."

Stereotypes of the working class go unchallenged and prejudice is easily substituted for knowledge.

She is alarmed by what seems to her a growing parochialism of the professional middle class, committed to hear only the opinions of its own members or, of course, of the truly rich.

A letter I received recently from a frustrated labor leader tends to support Ehrenreich's complaint. Last year, my correspondent's local union decided to fund the establishment of labor libraries in several local senior high schools, one under Catholic auspices.

In negotiating with the schools, the union discovered that the teachers themselves are sorely lacking in their knowledge of basic labor studies and are uncomfortable with teaching them even to the extent that they appear in their curriculum.

Accordingly, in conjunction with a local university the union is also putting together a 20-hour labor education course providing a certain number of required continuing education units for the schools' teachers.

My correspondent said the principal of the Catholic high school refused to cooperate with the program on grounds that the school is basically college preparatory and therefore he didn't see any reason to teach about unions.

My correspondent said he hadn't realized Catholics had come so far from their origins as blue-collar workers and the backbone of the labor movement that they no longer want to remember or reflect on what their fathers, mothers, grandfathers and grandmothers had to struggle through to protect their own dignity and gain a living wage, thereby enabling their offspring to attend college preparatory schools.

Assuming the facts as stated in my correspondent's letter are substantially accurate, I too am dumbfounded. I could conceive of a high-school principal rejecting the union's offer on strictly technical grounds and for arguably good professional reasons. But to reject it on grounds that there is no reason to teach about unions in a college preparatory school is different.

It occurs to me that Lech Walesa, who with less than a complete grammar school education emerged out of nowhere to become one of the most influential figures of the 20th century, would have been made to feel inferior if he had grown up next door to a Catholic-sponsored college preparatory school such as the one my correspondent describes.

EVERYDAY FAITH

Today's Catholic laity should be strong in knowledge as well as faith

by Lou Jacquet

Last month, my parish offered a four-day class on the documents of Vatican II. Besides the priest who taught the course and the parish religious education director, two adults attended.

The same month, my parish held a Eucharistic Day of Devotion. The Blessed Sacrament was exposed from noon to 7 p.m., and the evening concluded with prayer, hymns and Benediction. Hundreds filled the pews for that moving service.

You could argue that the Vatican II course had been poorly advertised. You could note that the initial session took place on the eve of a holiday. You might say that some folks are ill at ease delving into any documents, let alone those of Vatican II. (Their loss; the class was excellent. Every Catholic should learn what the council actually taught, not what people say it taught.)

But make of this situation what you will. I saw a parish hungry for the devotions that

have stood the test of time. There was little interest in updating religious education. I'd never call for a return to the church of 25 years ago. As I've said repeatedly in print, I love our traditions, but disagree



with those who say the church's only hope is to turn back the clock to 1964. That's a pointless argument; we couldn't if we wanted to, inside the church or out.

Still, the attendance at that Eucharistic Day indicates that we've done something wrong in recent years. In our zeal to update, we have too often cast aside those singular, timeless aspects of the faith that most appeal to our people. These signs and symbols, prayers and litany, ceremonies and gestures have nothing to do with being "conservative" or "liberal," "hip" or "square." They define us; they make us feel at home in church, regardless of political affiliation or social status. When we lose those elements, people flock to participate.

Everyone can, I believe, appreciate the spiritual uplift of a church filled with incense and devotion and folks heartily singing "Pange Lingua." You needn't be a card-carrying reactionary to love devotion, centered on the Eucharist, that brings the parish together across ideological lines.

But let's learn the council's message, too. There's nothing good about the sad response to my parish's Vatican II class.

We need a laity strong in faith as well as knowledge. If we begin by praying together in common devotion and forget-

ting ideological differences, before long we'll grow hungry to learn more about the Lord we see exposed upon the altar—and about his church and its councils. Then, perhaps, our classrooms will be as full as the pews are during Benediction.

1400 North Meridian Street
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Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$18.00 per year
50¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0574-4350

Most Rev. Edward T. O'Meara
publisher
John F. Fink
editor-in-chief

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1717, Indianapolis, IN 46206

Point of View

The environment and birth control

by Bishop James T. McHugh

In an editorial responding to Pope John Paul II's 1990 World Day of Peace message, the *Philadelphia Inquirer* has again taken up the gloom-and-doom forecasts of those promoting worldwide population control. The *Inquirer* recognizes as valid many of the pope's warnings on environmental matters, but

asks: "Can the planet be saved without birth control?"

The editorial answers in the negative, arguing that "rapid population growth in undeveloped countries is often the key threat to the ecological balance and, hence, the quality of life and, finally, stability." Rather sweepingly the editorial asserts that "Africa, Latin America and parts of Asia are seeing the grim consequences: Conservation and job creation are neglected; overgrazing ruins soil; forests are ravaged for fuel and farmland. Erosion follows. Then, desertification. And, horrifically, famine."

Having attended every international

meeting of the United Nations on population over the past 15 years, read countless specialized reports and listened to many hours of discussion and debate, I marvel at the absoluteness and naivete of the *Inquirer's* editorial writers. Their analysis is selective and their conclusions are distorted and misleading.

Analyses and forecasts of world population growth have changed dramatically in the past 20 years or so. Most developed nations face the problem of seriously declining growth rates and aging populations. In most of Africa, Latin America and Asia, growth rates have begun to decline and the problem of rapid population growth exists now in only a small number of countries, mostly in sub-Saharan Africa and Western Asia. The increase in world growth rates from 1950 to 1970 was due primarily to a decrease in mortality, not to an absence of birth control.

Concern about environmental problems emerged at the 1974 U.N. World Population Conference and was addressed again at the 1984 Conference in Mexico City. Environmental issues are always considered in the context of socio-economic development. There is general agreement among population specialists that the solution to environmental problems requires more careful monitoring and control of economic and production strategies by the industrial countries, since air and water pollution—such as acid rain and global warming—cross geographic boundaries.

Industrial countries also influence developing nations through their trade

activities and importation of national resources. Demographers and economists increasingly recognize that patterns of production, consumption and economic activity, particularly in the least populated countries, have more to do with present ecological problems than population growth does.

The *Inquirer's* claim that "out-of-kilter growth rates" lead inevitably to soil erosion, desertification and famine is also part of the outmoded forecasting now rejected by population specialists as simplistic and erroneous. While the evils the editorial cites are all too real, they are not simply or commonly the result of population growth.

Desertification is often the result of a complex mixture of factors—some due to human behavior, some to climatic conditions. For instance, in Africa the livestock population increased from 295 million in 1950 to 521 million in 1983. Inquestionably this puts pressure on the land. But the growth of the animal population is partly attributable to cultural attitudes that see animals as sacred and not to be killed.

Pope John Paul II looks at environmental problems in terms of religious and ethical values and moral responsibility. "Respect for life and for the dignity of the human person," the Holy Father states, "extends also to the rest of creation, which is called to join man in praising God." We can all profit from what Pope John Paul II has to say about environmental concerns, without giving credence to the *Inquirer's* attempt to misuse the data.

To the Editor

Pro-lifers must get their act together

The rally at the Statehouse on Jan. 3, co-sponsored by Indiana Citizens for Life and Indianapolis Right to Life, was poorly publicized and, therefore, poorly attended. There was no media coverage at all. This was particularly embarrassing since the rally immediately followed a pro-choice rally which boasted 2 1/2 times as many participants who unfurled 25,000 signatures on petitions from the third floor balcony. The petitions were subsequently presented to Gov. Bayh, amid comprehensive media coverage of the event.

The bottom line is that there was better organization on the part of pro-choice activists. Pro-lifers **MUST** get their act together, and we must do it NOW, if we're going to make an impact.

Those who did attend the rally and brought Roses for Life to their legislators are to be commended. Unfortunately, most of the legislators were out to lunch at the time the lobby was scheduled and, with no media coverage, the impact that could have been made was lost to poor planning. We even looked disorganized, milling about the Statehouse rotunda and searching for our

legislators' offices, while the pro-choice group appeared to really have their act together and knew exactly where to be and when.

I hope everyone who could not attend, or who just didn't know about the event, will write or call their legislators, or visit them personally, asking them to support pro-life legislation in this session of the General Assembly.

Alice Price

Indianapolis

Mother chose to embrace life

There are so many good articles each week in *The Criterion*. I don't usually write letters to the editor, but just had to comment on the article on the youth page by Robyn Crosson in the Jan. 5 issue, "Dear Child, Remember that Your Loving Mother Chose to Embrace Life."

The situation she described is so common today and so very true. What a beautiful person Robyn must be. I am sure her letter touched many. Thank you for sharing it with us.

Mary Taylor

Batesville

LIGHT ONE CANDLE

Bringing Christ to the world

by Fr. John Catoir

Director, The Christophers

This is the week when the church stresses the unity between Christians. At The Christophers we try to be accessible to people of all faiths throughout the year, hoping always to touch lives with the healing love of Christ. We do this by means of articles and stories about real people who by their good example have brought a little more love and sunshine into our world.

Apparently our efforts are appreciated. An encouraging letter came to me recently from Cardinal Pio Taofinu'u, the Archbishop of Samoa. He wrote: "This is to acknowledge with sincere thanks your own constant service of evangelization through The Christophers."

"It is very effective in my own life as a local leader of the church since I use much of your material for homilies, instructions and motivation of our people. So I am in debt to you and The Christophers for this service of love."

"We Catholics conduct midnight and early morning brief prayer services on the government radio station here, and these have become very popular."

"Being a leader in the ecumenical movement in our country, I was asked by four other denominations to let them



alternate with us, so that is what we are doing now. But I think that the Catholics have a unique flavor for their broadcasts as a result of what we have learned from The Christophers—particularly from your book '3 Minutes a Day.'

"I congratulate and thank you. . . I am sure you will be happy to know that we put into action for our people many of your own inspirations."

"I assure you of my daily prayers, and a special remembrance whenever and wherever I celebrate the Eucharist."

It thrilled me to think that a cardinal-archbishop half-way around the world would take the time to affirm the work we are doing for the Lord.

As we begin the New Year, and the new decade, I want to thank all our Christophers friends at home and around the world who have supported this ministry, especially my own bishop, the Most Rev. Frank J. Rodimer of the Paterson (N.J.) diocese. I have 3 1/2 years to go on my final five-year term as director of The Christophers and I have nothing but gratitude in my heart for the privilege of following in the footsteps of the late great Father James Keller. He was one of the church's great ecumenists.

May he rest in peace knowing that his legacy and inspiration continue to reach out to all corners of the world.

(For a free copy of the *Christophers* News Notes, "To the Ends of the Earth," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., N.Y. N.Y. 10027.)

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

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URBAN PLUNGE

Students live, eat, work among the homeless

by Margaret Nelson

On Monday, Jan. 8, eight young people gathered in the basement of the St. Joan of Arc Rectory in Indianapolis. They casually greeted those they didn't know and chatted about things that were happening in their schools in South Bend.

But three days later, the members of the Notre Dame/St. Mary "Urban Plunge" team had a more serious outlook.

The group spent those days with the center city homeless. Their visit was organized by Ann Marie Hanlon, director of the Volunteers in Ministry (VIM) program of the Urban Parish Cooperative (UPC).

Tom Keefe, an accounting senior at Notre Dame said at the orientation supper, "Our family has never been in contact with city life. We live near West Lafayette. But I will work here next summer. My sister did this four years ago and recommended it highly. It was really an eye-opener for her."

"I have not had contact at all just because I'm from a small town," said Chris Dayton, a Notre Dame sophomore in accounting from Washington, Ind. "It's an area I really need to be exposed to."

Megan Grogan, a member of St. Matthew, Indianapolis, who is a freshman in business at St. Mary College said, "Right now, I just kind of want to experience it and to see some things that I don't see every day."

"It's one thing to read about it in sociology books, but it's another thing to

see it," said Tim Kalbas, a marketing junior at Notre Dame.

Katie Smith, a St. Mary freshman from Indianapolis, also made the 1990 "plunge." So did three other Notre Dame seniors: A.C. Dumaul, pre-med, from Indianapolis; Emily Naughton, accounting, from Indianapolis; and Kelly Olinger, finance, from Huntingburg.

Members of the Notre Dame Club, St. Mary Alumnae, and the UPC board of directors joined the students for dinner, as did Father Thomas Murphy, pastor of St. Joan of Arc.

A presentation was given on Monday night by two women who lived among the homeless for a week: Cathy Scott, a member of St. Thomas Aquinas who provides social services to the homeless and mentally ill at Salvation Army, and Marcie Taylor, a social work professor at Indiana University.

In her opening remarks to the young people, Hanlon said, "The city is becoming a place that has no love for people who live there. . . . The Jewish-Christian heritage has always welcomed the stranger. That is what hospitality is all about." She said that, though there are some young people who move into the center city for nostalgic reasons, most are not there by choice.

She asked the students to "live out the questions. Don't worry about the answers." But she warned them that the "faced with homelessness, you learn quickly how to hustle. The name of the game is survival."

Hanlon told the team about the Holy Family Shelter, where they stayed three nights and had five of their meals. On

Tuesday, the eight went with a medical team that Hanlon credits with saving many of the homeless from being institutionalized.

The students also visited a food pantry and a day care center for the homeless, as well as a shelter for battered wives and children, a day care center for the elderly, and a child care facility.

During his visit at the Adult Day Care Center at Holy Trinity Parish on Wednesday, Keefe talked about the experience. "I just couldn't believe it. I didn't realize the extent of the problem. When you go in Wheeler Mission, it kind of hits you."

"I saw the efforts people were making, but it's not enough. It's not ever going to be enough," Keefe said. "I can see how they would be easily frustrated. I mean both the workers and the homeless. They try hard and still can't find a job or a place to live."

Dayton said, "The thing that really amazed me were all the homeless people who came to the Dayspring Center where we had lunch yesterday. There must have been 100 people there who live out on the street. I thought, 'Where do they go after lunch?' We all have places to live, but they have no place they can call home. They call the streets home."

After two days of observing the homeless, Megan Grogan said, "I guess this made me realize more of the problems people face that I don't even think about and the cycles they can get caught up in. There are so many questions about how to fix things. But there are not many answers. At least there are not answers that would fit everybody's needs."

"I kind of just wanted to get exposed to the situation," said Kalbas. "Yesterday we visited three different shelters and heard many stories. I met people who had been in the situation I am in now—not necessarily in college—but they finished high school. They had jobs. I met a lady who lost her job because she got pregnant. Her husband soon divorced her. We heard things you read about. But when you sit down and talk with someone face-to-face, it really hits home."



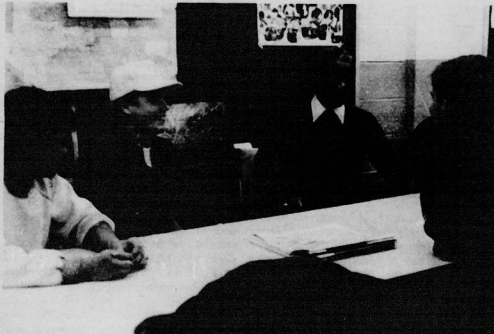
READY-TO-CARE—St. Mary College students Megan Grogan (from left) and Katie Smith listen to instructions during the Urban Plunge orientation session. (Photo by Margaret Nelson)

Kalbas said that when he and Dumaul went with the medical team, a homeless man told the nurse, "You know I was getting married." He talked like it was years ago, but the nurse explained that it was only four months ago. "That was most amazing," Kalbas said. "Things go so slow for them."

Dumaul exclaimed: "We learned a lot! You have to understand the vicious cycle for the poor. It's easy to say, 'You can get a job.' I didn't understand how hard it is to get out of the cycle."

He said, "They told us that nearly half of the poor around Indianapolis are in families—mothers with children or fathers with children—especially teen-age mothers. They have a long, hard road to go down."

"There is some help now because of increased social awareness," said Dumaul. "I understand a lot of these programs are only three to five years old. As long as we can keep up social awareness, the future for these people is brighter."



LISTENERS—Notre Dame students A.C. Dumaul (from left) and Tom Keefe listen to James Taylor, a visitor at the Adult Day Care Center at Holy Trinity Parish. Across from Taylor is Kelly Olinger. (Photo by Margaret Nelson)

St. John Starlight show has religious lip-sync winner

St. John Church in Starlight holds an annual "Puttin' on the Hits" lip-sync show that brings together the talents of parishioners and other community residents.

Religious, rock, country, ballad and rap music are represented in the productions.

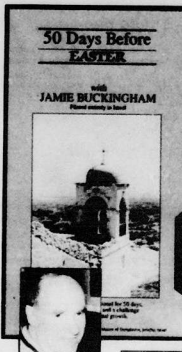
The first variety show becomes the St. John Christmas party entertainment.

Later shows are scheduled for Jan. 19, 20 and Feb. 2 at 8 p.m. in the parish hall. Those wishing further information should call Sandra Peterson, 812-923-9721.



STARLIGHT STARS—St. John parishioners perform "All Creatures of Our God and King," words of St. Francis in a song by First Call, during the church's annual "Puttin' on the Hits" variety show. (Photo by Elaine Stiller)

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FAITH AMIDST ADVERSITY

Prayer gives strength to prisoners

by Mary Ann Wyand
First in a series of articles

Some people believe in God, while others simply lack faith.

That's the basic consensus of a group of theologians recently surveyed by Catholic News Service.

Faith has its roots in the early stage of childhood, they said, and starts with the ability to trust, a common human response.

The theologians noted that this ability to trust, which evolves into the human foundation for religious faith, begins in the relationship between a child and those who care for the child, usually the parents. As the child matures, faith—if present—also matures into a more complex set of beliefs.

But what about faith amidst adversity? How do some people manage to sustain their faith while experiencing a variety of life crises?

To attempt to answer these questions, *The Criterion* spoke with a number of people from throughout the archdiocese about their significant losses or adversities.

For this first of a series of articles, two Catholic women who are incarcerated at the Indiana Women's Prison in Indianapolis discussed their loss of freedom and how faith is helping them survive this difficult time.

"I believe in a more open and available God," a 35-year-old offender explained, "a God who is available to everyone."

At the time of the interview, she had served three years of a 15-year sentence for possession and distribution of cocaine. With continued good behavior, she hopes for parole in five years.

During a candid and emotional conversation at the prison, she emphasized that, "I believe that you can talk directly to God. Through prayer, you need to feel that you can talk directly to the Lord. I really believe

there is one Lord, one God. I believe in faith itself. Our faith in him carries us through our life."

Reflecting on the illegal activities that led to her prison term, the woman said she never sold drugs to children and wasn't addicted to them herself.

"My addiction primarily was money," she admitted. "That's why I got into selling cocaine. I ran it for a business. I told myself that I could sell for a year and not get caught. That was just a fantasy."

The "bottom line" was monetary gain, she said. Her clients were wealthy businessmen who could afford to use cocaine for "recreational purposes."

Three years ago, the single parent and former nurse saw her extravagant and dangerous lifestyle collapse after weeks of intensive police surveillance and repeated threats of violence from drug suppliers determined to collect overdue payments.

At the time of her arrest, she remembered, she was in debt, in danger, and desperately afraid. Police officers actually saved her life by putting her in jail, but she lost custody and visitation of her daughter and all of her possessions as a result of her incarceration.

Now she has plenty of time for reflection and prayer, but not much else. Upon release, she will need to rebuild her life.

"I can't see my daughter," she said. "I haven't seen her for three years. The hardest thing is being without my daughter. I miss my daughter very much."

In spite of her adversity, she said, "My faith has actually gotten stronger. Generally, I read the Bible on a daily basis. I really believe that my faith and reading the Bible have kept me from going insane. My faith has kept me from losing my mind."

Cocaine is a terrible drug, she acknowledged, and it was not a good business to be in.

However, she added, "I do question my

incarceration to the Lord. I could be a productive person on the outside."

Prayer continues to be an important source of strength, "I had prayed just before my arrest," she said. "Through God's help, this will be a learning experience that I'll never return to. The authorities know I'll never return to this lifestyle."

She participates in a weekly Mass and Bible study session offered by Holy Cross Church staff members at the prison.

Another Catholic inmate, a 45-year-old woman also incarcerated as a result of a similar drug offense, said she has "cried and cried" since her arrest for selling cocaine to an undercover policeman.

"You can make yourself sick," she said. "It takes a strong person to make it through a sentence in here."

Mass and Bible study help her deal with the harsh reality of her life, she said, praising Franciscan Sister Marie Werdmann, the pastoral associate at Holy Cross, for her compassion and concern.

"I didn't want my family to know I was here," she added, "but I think it brought my family closer together. You find out who your friends are."

Formerly a "fallen-away Catholic," the woman said, "I don't know how I'd ever make it through this whole thing without God. I believe he has answered a whole lot of my prayers. He helps me to understand that it could be a whole lot worse than this is."

Currently serving a 10-year sentence for distributing cocaine, she said the incident was her first offense and will be her last illegal activity.

"I pray when I get to feeling real down and blue," she explained. "I have confidence in God, and prayer makes me feel good. I get peace of mind from it."

But, she admitted, sometimes anger overwhelms her. "Why, God, why?" is a frequent question.

"I get mad at God, because I'm not a



bad person," she said. "I've made some mistakes, but I'm not a bad person. I don't think he holds anything against you for what you've done in the past. I feel like there must be a purpose for me to be in here, but I don't know what it is."

Weekly Mass and Bible study offer hope. "By Thursday, you're really down, but when I leave Bible study I'm feeling up again," she said. "When Sister Marie tells her version of the Bible readings, I get a whole lot out of it."

And, the woman said, "I pray the rosary every night. I go to sleep saying the rosary."

Working with the inmates has been an enriching experience for the Franciscan sister, who assists Father Patrick Doyle and pastoral associate Verlann Major with the prison chaplaincy.

"I reflect back on my first visit there and how afraid I was because I had such a stereotypical image of women who were incarcerated," Sister Marie said. "I had imagined them as very hard, and I expected very little communication."

However, Sister Marie said, "The experience has been a lot of affirmation of who I am, not necessarily my person as much as someone who shares a faith experience with them."

And, she explained, "They do share their faith and are willing to talk about what it is in their lives that will bring them to God or that which keeps them from God."

Being part of the Roman Catholic tradition, Sister Marie said, means belief in a God who is merciful and forgiving.

"They need to hear that," she added, "and also that they are valued, no matter what has been their life story."

(Next week: Loss of health.)

25 million babies have perished by abortion since January 22, 1973's Roe v. Wade decision.

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Rooney elected first president of Legatus of Indiana chapter

J. Patrick Rooney, chairman of the board of Golden Rule Insurance Co., was elected the first president of the newly-formed Legatus of Indiana chapter on Jan. 11, when the club was formally chartered.

Legatus is a lay organization of Catholic corporate presidents and chief executive officers which has as its purpose the practice of Catholic ethics in the market place. It was founded by Thomas Monaghan, the founder of Domino's Pizza.

Other officers elected are: Jerry D. Semler, CEO of American United Life Insurance Co., vice president; Philip J. Caito, president of Caito Food Service, treasurer; Bain J. Farris, president of St. Vincent's Hospital, Indianapolis, secretary; John B. Gray, president of Capital Industries, Inc., in charge of the internal program; and John M. Whalen, president of Golden Rule, in charge of membership. Larry W. Hall, president of Hall Signs, Inc.

of Bloomington, and Henry Frigon, president of BATUS, Inc., of Louisville, Ky., were elected to the board of directors, and George H. Mailey, consultant to National Underwriters, Inc., will be executive coordinator for the chapter.

The Legatus chapter was formally formed by Thomas V. Wykes, Legatus chapter development coordinator, of Ann Arbor, Mich.

Father David E. Coats, vicar general of the Archdiocese of Indianapolis, celebrated Mass before the meeting and challenged the group to be witnesses of Christ in all aspects of their lives. A permanent chaplain for the group will be named later by Archbishop Edward T. O'Meara.

The Indiana chapter is the seventh since the organization was formed by Monaghan in 1987. Other chapters are in Michigan, Chicago, New York, Pittsburgh, Philadelphia and Dallas.

Fr. Malloy to keynote lecture series on ethics in education

Holy Cross Father Edward Malloy, president of the University of Notre Dame, will keynote a series of lectures on ethics in higher education. His lecture will be on March 13 at 7:30 p.m. at the Madame Walker Urban Life Center in Indianapolis and the public is invited.

The series, planned by the Indiana Office for Campus Ministries (IOCM), will take place over the next two years on three major college campuses in Indiana. It will raise the awareness of faculty and students about the role of ethics in their personal and professional development.

The executive director of IOCM, the Rev. Dr. E. Max Case, said about the series: "The subject of ethics is relevant in shaping a new generation of leaders in American

life. In fact, ethics is what makes and keeps life very human. As the headlines remind us, we do not always take time to consciously consider our choices about how we could or should behave. Living an ethical life is like playing a musical instrument: it takes time to become ethical, and this lecture series will offer such practice to college students and faculty."

The series has been endorsed by, among others, the presidents of Notre Dame, Indiana University and Purdue.

The IOCM coordinates activities of 220 campus ministers at 40 Indiana colleges and universities.

Free tickets to Father Malloy's talk can be obtained by calling the IOCM office at 317-923-4839 or writing to it at 1100 W. 42nd St., Indianapolis 46208.

Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1990 by Catholic News Service.

Are there 'saints' of the for-profit marketplace?

by Dolores Leckey

Picture yourself wandering slowly through a marketplace. What images spring to mind?

Do you imagine yourself in a setting from your favorite 18th- or 19th-century English novel—an open air arena with everything from sheep to jewelry for sale, and merchants who invite you to come closer to examine their goods?

Or is the marketplace in your mind's eye the scene of airline mergers, real-estate deals and stock markets, the world of commerce, business, or economics?

Either image of a marketplace is accurate by dictionary standards. But there is a third definition of marketplace. It is the place where ideas, thoughts, and artistic creations compete for recognition. One can see the thread that connects the open-air vendor with the 20th-century marketing expert: convincing others of the excellence of their products.

Is it possible to be a saint of the "for-profit" marketplace? Can the Christian calling to become holy and to do so by contributing to the well-being of the world be fulfilled there? I think so.

Prescinding from consideration of the church's official procedure for canonizing saints—which requires that the person be dead—I have noticed a number of marketplace people whose everyday business lives reflect qualities usually identified with the kingdom of God: peace, justice, compassion, righteousness, and freedom.

When I saw the play "Steel Magnolias," set in a beauty parlor, I laughed and I cried, and my overriding feeling was that of goodness. The play, now a movie, is the story of a young woman who dies in childbirth—having known that pregnancy was a huge risk. The story of the people of this beauty parlor—including its owner, the principal beautician—and how they comfort the young woman's family with their truthfulness, is well known.

What I didn't know when I saw the play was that the story and the characters are based on real people, a real town, a real death. The shop owner, now sought after for interviews, sees nothing unusual in the compassion depicted as the environment of her beauty shop. "It's just the way we are," she says.

Yet anyone who has gone from time to time to a beauty shop knows that there is a big difference between having your hair "done" and "being there," as depicted in "Steel Magnolias." These are people formed to believe that people matter at least as much as profit. And the customers seem satisfied with their hairstyles too.

Others in the marketplace, people for whom the common good is basic, also keep people at the center of their enterprises. There are real-estate developers who set aside a certain number of residential units for affordable housing. There are dance teachers who are taking their skills to inner-city neighborhoods. There are invest-



MARKETPLACE MINISTRY—Is it possible to be a saint of the "for-profit" marketplace? Whether in small commercial shops or large Wall Street investment firms, the marketplace world needs men and women who have been influenced by God and are willing to actively bring Christian principles into their work lives. (CNS photo by UPI)

tors who help clients invest in ways that ultimately benefit the world's developing nations.

Whether in small shops or Wall Street firms, the marketplace world needs men and women who have been influenced by the self-giving Spirit of God. It needs writers and filmmakers and TV producers—people in a position to hold up ideas and thoughts—who are convinced that we are all irrevocably bound to one another, dependent on one another and mutually responsible for the world's care.

Are Christians needed in the marketplaces of the earth? Yes, if their work is guided by the principles of Christian ethics and if they follow a vision of human solidarity.

Consumer societies need to undertake a serious dialogue about what constitutes a responsible lifestyle.

How can people begin this kind of reflection?

In St. Augustine, Fla., a group of Catholic professional women meet regularly for breakfast to discuss the connection between their faith life and their work life.

In Arlington, Va., at a monthly dinner meeting, business leaders and local government officials study how to make their city a better community. This forum is not explicitly religious, but it focuses on ways to promote public responsibility for the common good.

Perhaps creative initiative is needed to get this kind of reflection started in your community. Often, colleges and universities are eager to host groups that want to do this.

And what would such groups actually do?

Pope John Paul II's 1990 World Day of Peace message, with its focus on the environment, has given the world a place to begin. Perhaps you could find a way to gather business leaders and others to

become informed about the plight of the earth and what can be done about it.

After our pastor discussed the pope's prophetic words on the environment in our parish, I came away from Mass asking what it will really profit any of us if our profit margins increase and the earth's ozone layer decreases.

"Modern society will find no solution to the ecological problem unless it takes a serious look at its lifestyle," the pope writes. "Simplicity, moderation and discipline, as well as a spirit of sacrifice, must become a part of everyday life, lest all suffer the negative consequences of the careless habits of a few."

The pope's message, addressed to all people of good will, encourages the people of the marketplace to make a difference.

(Leckey is director of the U.S. bishops' Secretariat for Laity and Family Life.)

DISCUSSION POINT

Can Christian vocations affect the marketplace?

This Week's Question

Do you think you have a Christian vocation in the marketplace? What does that mean to you?

"When you see somebody who is honest, fair, just, and treats everybody as equal . . . and knowing that person . . . is a follower of Christ. I think it has its effect in using parables. Sometimes our parables have to be parables of example." (Jack Haland, Haverhill, Pennsylvania)

"Yes, absolutely, there is a Christian vocation in the marketplace, and it affects all that you say and do. . . . You can sell all you can and take as much as you can. . . . Or

you can take the time to sell people what they need and give them the best value." (Al Brezna, Dallas, Texas)

"I have people of all faiths who come here and buy flowers for their churches. I feel like I am paving the way for some better understanding. They know that I am a Catholic and I hope they are understanding me and my faith better while I am getting to know more about them and their beliefs." (Lil Gudeanu, Washington Park, Illinois)

"From the day we opened, we have trained our staff to always practice the Golden Rule in dealing with customers. And we have had one gentleman come and tell

us that he knew he was dealing with Christians by the way he was treated." (Bob Newell, Belleville, Illinois)

"I think the Christian vocation in the marketplace is to see Christ in each person and treat all fairly. No matter what business you're in or what job you have, you should treat each person with respect." (Claudia Jennings, Dallas, Texas)

Lend Us Your Voice

An upcoming edition asks: "What is generosity? What does a 'giving' person give?"

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

What is a Christian vocation to the for-profit marketplace?

by Katherine Bird

When Judge Jerome Frese enters the courtroom, he tries to keep his Christian vocation in mind. To him, that means being aware that his decisions as a judge will be shaped by the fact that "I am an American male, an Irish, German Catholic, and a husband and father."

Frese is a judge in St. Joseph County Superior Court in Indiana.

William Frese tries to see his work as "more than just a job." For him, a Christian vocation in the marketplace goes hand in hand with a sense of being called to a particular vocation. It means going beyond what might be the minimal requirements of the job. He is a campus minister and humanities instructor at Moraine Community College in Palos Hills, Ill.

His sense of vocation affects the way he treats students, making an effort "to see them as whole people." He meets with colleagues in prayer groups and Bible study groups to consider the question of values and work.

Jane Kuczynski's sense of her vocation as a Catholic means that her homelife and religious practice are not sharply divided from her position as a radio broadcaster with the Voice of America in Washington.

"I am fortunate to work for an organization where I think Christian goals are compatible with my job," she said. "We try to build links, to act in an empathetic way."

Her radio interviews and newscasts are broadcast to Africa where Voice of America has more than 12 million listeners.

If she were able to put a name to the Christian values she employs most often on the job, truth and charity would rank high. "We try to be honest and authentic and ethical," Kuczynski said.

She is careful when choosing people to interview to do more than simply look for the most convenient authority. For an upcoming series on drugs and their effect on families in Africa, for instance, she hopes to interview a doctor from Mauritius in the Indian Ocean. To her, charity is exercised on the job by taking care to interview those who can speak to and for Africans.

Frese spoke of the connection between his values and his work. Sometimes a judge has to evaluate "how he or she feels about particular kinds of cases," he said.

A case may come up which "is so antithetical to the judge's personal value structure" that the judge cannot function fairly, Frese said. Then he believes the judge has to excuse himself or herself from the case.

He said he found himself in that position in a criminal case in which a plea-bargaining agreement had been reached between the prosecutor and the defending attorney. The accused agreed to plead guilty in return for a sentence of probation.

After getting the pre-sentencing report, Frese felt he could not agree to it because he believed the penalty was too light for the case, which involved child molestation.

But "I felt I would be imposing what was a very private, personal, complicated value" on the accused, Frese said. Unwilling to do so, he removed himself from the case.

Droel noted that students frequently come to him with their worries about careers. When they do, he said, it's his job to help them find the connection between their work and their faith. He encourages them to think of careers in broad terms that go beyond simply making money.

(Bird is associate editor of Faith Alive!)



CONNECTIONS—A judge from South Bend sees a connection between his faith, religious values, and his work. (CNS photo of "The Judge," a painting by Ben Stahl)

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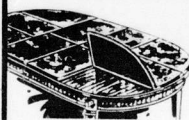
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THIRD SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, January 21, 1990

Isaiah 8:23 - 9:3 — 1 Corinthians 1:10-13, 17 — Matthew 4:14-23

by Fr. Owen F. Campion

This weekend's Liturgy of the Word presents a reading from the Book of Isaiah as its first selection. This liturgy's reading is from the first section of the Book of Isaiah, the section composed by the learned prophet himself.

When Isaiah wrote his prophecy, the people of the Southern Jewish kingdom, Judah, were beset by problems. At the root of those problems was a menacing, powerful neighbor, Assyria. How to relate to that powerful neighbor, the bully in that time's Middle East, in its turn brought dispute and bewilderment to leaders in the Jewish kingdom. It was an uncertain, unhappy, toilsome era.

To that era, Isaiah stirring wrote his



prophecy. It called the people to a relentless loyalty to God. For Isaiah, such loyalty meant absolute separation from alliances with pagan nations. In Isaiah's view, such alliances only could entangle God's own people with infidels.

For those worried about provoking Assyria, Isaiah reassuringly wrote that God will rescue his people despite the strength of their adversaries. In history, he restored his people, Isaiah insisted. Such was God's manner of dealing with those devoted to him.

St. Paul's First Letter to the Corinthians is the source of this weekend's second reading. Corinth, located not far from modern Athens, in Greece, between the Mediterranean Sea and the Aegean Sea, was a major commercial center in the Roman Empire. It was a crossroads, and large in population. Understandably, a Christian community formed there in the early days of the church.

That community had its problems. There was much dissent within it. Paul

wrote that Chloe knew of that dissent. But he gave no details about Chloe. Some Corinthian Christians said that they followed Paul. Others said they followed Cephas, or Peter. Still others said that they were followers of Apollos. Apollos was a major figure in early Christianity. Some believe he founded the church in Corinth.

Paul rebuked them all, saying that Christ could not be divided. As the baptized, the elect, they all were the Body of Christ.

St. Matthew's Gospel provides this weekend's liturgy with its Gospel reading. The reading recalls that Jesus went to live in Capernaum, a city at the northern tip of the Sea of Galilee. Living there in itself fulfilled the prophecy of Isaiah, according to Matthew. As did John the Baptist, Jesus preached that people should reform their lives. Reformation was urgent, for God's kingdom was near at hand. Such thinking was popular among the Jews of the Lord's time. His preaching had in those demands a useful springboard and familiar ring.

Then, in the reading, Jesus went to the seashore, there to call Peter and Andrew, brothers and fishermen, to join him. They became his apostles, to catch not fish but people.

Reflection

In the feasts of Christmas and Epiphany, as well as in the words of John the Baptist, the church has introduced us to Jesus of Nazareth, the Son of God, the son of Mary, the Redeemer. The church has

placed Jesus, and in Jesus God himself, before us. How must we approach him? This weekend's readings offer the answer to that question. It shifts the emphasis from recognition to active acceptance, from Jesus to us.

Central to the message is the summons of Jesus to reform. It is a message useful for any person. It is especially critical if we wish to follow Jesus. Following him is a mix of grace and individual free will. The grace to follow Jesus, bewilderingly as it may seem, is not extended to everyone. God calls us. No one who earnestly seeks the truth, however, will be denied that grace. The summons to Peter and Andrew represents the invitation of God to all who love him.

However, following Jesus is not casual, half-hearted, ethereal choice. It requires our complete will, our determination, our absolute commitment. To build that will, we must vacate the world's pleasures and values. We must put aside selfishness and earthly reward. We must reform.

To take so significant a step is the risk. It demands some incentive. The first reading, from Isaiah's impressive prophecy, reminds us that God has blessed us before, as he has blessed humankind throughout time.

Associating ourselves absolutely with Jesus joins us to him, and to each other, in his own Mystical Body. That too is very expressive. It calls for the highest dedication and for departure from all instincts that exclude others or separate us from others.

THE POPE TEACHES

The Spirit of God intervenes in human life and history of world

by Pope John Paul II

Remarks at audience January 10

In the Old Testament, the expression "ruah," or "breath of God," was used to refer to a divine force at work both in man and in the world.

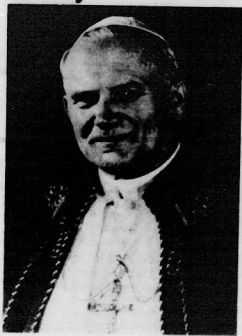
Reflection on the expression led Israel to acknowledge the existence of a spiritual God who intervenes in human life and history. The way was thus being prepared for the New Testament revelation of the Holy Spirit as a divine person.

The Book of Genesis relates how the Spirit of God was present and active in the creation of the world.

In the beginning, God's spirit hovered over the face of the waters (cf. Genesis 1:2). After forming man from the dust of the earth, God breathed into him a breath of life. As a result, man has a spirit similar to the spirit of God, in whose image and likeness he is made. Together with all other living creatures, he remains dependent for his very existence upon the spirit of God, which continually preserves and renews the face of the earth (cf. Psalms 104:29-30).

When the first creation had been devastated by sin, God did not abandon his handiwork, but prepared the way for its eventual salvation. Through the action of his Spirit, he brought about a "new creation," foretold by the prophets and accomplished in the paschal mystery of Jesus Christ.

By fully receiving the Holy Spirit in his human nature, Christ passed from death



to a new life. As the new Adam, he now offers that life to all who believe in him. Through Christ's Spirit dwelling within us (cf. Romans 8:11), our mortal bodies will also pass from death to life in a process which begins at baptism and will reach its fulfillment at the final Resurrection.

In the mystery of Christ's death and resurrection, we see revealed the creative and renewing power of the Spirit of God. It is that power which the church invokes when she prays: "Veni Creator Spiritus," "Come, Creator Spirit."

MY JOURNEY TO GOD

Everyday Expectations

It has been my observation that one of the blessings of getting older is understanding. I guess now that I've had lots of experiences myself, it's easier to see why other people do dumb things (just like I do).

When I was younger and I did something stupid, I thought, "People will understand that I was tired and had a bad day, etc." In fact, I kind of expected that reaction from other people. But during that same time, I looked at the mistakes of friends and family without those same considerations for them.

Looking back, I'd say I had little mercy. And my worst "natural" faults, when I saw them in other people, were the most frequent targets of my wrath.

I felt the same way about groups or insti-

tutions that didn't immediately accomplish what I expected.

As the years have piled up, I started noticing that some of the actions I disliked most in others were pretty much the same things I did when I was tired, had a bad day. . . . Part of my understanding may come from getting tired more often and not having the mental and physical capacities that I had in my youth.

I must say that I'm still not completely cured of my poor judgment. But I seem to have "mellowed a bit."

Anyway, I'm glad that my final judgment will come from a "mature," all-knowing God. Heaven forbid that it should come from a narrow-minded human being—like me!

—by Margaret Nelson

(Margaret Nelson worships at St. Andrew Parish in Indianapolis.)

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Entertainment

VIEWING WITH ARNOLD

'Blaze' offers raucous rehash of '60s scandal

by James W. Arnold

"A man in public life has to be discreet in his indiscretions."—Earl Long, in "Blaze"

The powers of art to alter reality, or the perception of reality, are fabled. But rarely is there such a ripe example as "Blaze," Ron Shelton's raucous movie about the once scandalous relationship between stripper Blaze Starr and wacko Louisiana politician Earl Long.

This is a movie (May-December lust in Dixie at the turn of the decade 30 years ago) that nobody in Hollywood thought could be made. Writer-director Shelton, the ex-ballplayer whose movie career took off on the volatile mixture of sex and baseball ("Bull Durham"), just wades in fearlessly as if sex and downhome politics are as natural a mix as jazz and Cajun cooking.

What begins as comedy, since both Blaze and Earl are considerably larger than life—the Bourbon Street ecadyst



and the flakiest of the legendary Long—ends as a touching, almost inspiring love story.

All that was necessary was a careful editing of life, selecting the good stuff, and ignoring or redefining what's bad. It helps to cast Paul Newman as Long, a wonderfully looney gesture that Old Earl would've appreciated better than anyone. Is Paul the Earl Long type? Obviously. Just like Tom Cruise could play Noriega.

As for Blaze, you just take her as she portrays herself in her autobiography, on which Shelton's screenplay is based. Blaze emerges as a goodhearted country woman, not smart but wily, who makes the most of what talent (her body) she got in the human lottery.

As played by Lolita Davidovich, a Canadian newcomer of Yugoslav descent, Blaze (offstage) is not only not an easy mark, but a feminist actually, generous to a fault, self-sacrificing, giving Old Earl comfort when he needed it and disappearing from the scene when he needed that.

But Shelton breaks an old rule: You can't make a good film about a stripper who takes her stripping seriously! The toughest part to believe (or is it?) occurs

when she goes back to her West Virginia home and learns that her Bible-reading Mom has been keeping a scrapbook of her achievements as a stripper. She understands and accepts. It's like the womanly equivalent of "a man has got to do what a man has got to do."

As Earl lies dying of a misspent life, the returns come in from his final election campaign (he'll win, of course). There will scarcely be an unimpaired throat south of Baton Rouge as Blaze softly croons to him that old pseudo-Creole tune, "Jambalaya," which is sort of their theme song. (For anyone who can't stand pop country of the 1950s, "Blaze" is pure cardiac arrest time. You also get to hear "Mockingbird Hill.")

Clearly, Shelton has taken on a huge challenge: He's tried to get at the likeable essence of these tactics, cartoonish regional celebrities and offer them as contrary to our preconceptions. Long, Huey's brother and heir to the benignly corrupt magnolia state politics, is to be remembered not just as a windbag and womanizer but as a brave liberal. He played the racist game on the surface, the movie says, but actually took a stand for black voting rights well before the freedom movement in the South got started. (One of the best moments has Earl exchanging rapid-fire scriptural quotes with a segregationist during a legislative debate.)

On top of that, his open affair with Starr, which shocked New Orleans newspaper readers a generation before Gary Hart and Jimmy Swagart, is presented as a "salvific love." That is, it may start in lust, as a classic mix of those key American values, power and pulchritude. But it ends in something much like the intimate, caring, selfless love of human aspiration.

You can't complain about that, and you don't have to believe it happened with Earl and Blaze in reality to admire its presentation on the screen.

Still, these were real people. He was married, and neither man made their living in ways that could be honestly described on a Wheaties box. We also know from "Bull Durham" that Shelton has few qualms about presenting sex as joyful, funny, and a universal curative under conditions that in reality must be more stupid and shabby. To some extent, the Long-Star encounters are as much male fantasies (about a woman who is sexy, wise, and caring) as the baseball players' escapades with Annie Savoy.

Newman, of course, is no longer physically the Newmar of "Cool Hand Luke." Increasingly frail, in all but body, he stretches himself to create a memorable study of an aging cornball fraud with a strong moral core amid the self-indulgence and duplicity.

Shelton's gifts are as a writer of trenchant lines, and Newman has most of them (despite the title, it's his film). He catches the nuts Americana expertly in one roaring political speech: "Poor people only ever had three best friends: Jesus Christ, Sears and Roebuck, and Earl K. Long."

(Raucous, but historically and morally dubious, rehash of 1960 scandal; language, broad sex situations; not generally recommended.)

USCC classification: O, morally offensive

Recent USCC Film Classifications

Born on the Fourth of July A-IV
Henry V A-II
The Plot Against Harry A-II
Valmont A-III
Veronica Cruz A-IV
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults only; A-IV—adults only with reservations; O—morally offensive. A gray recommendation from the USCC is indicated by the * before the title.

Michael Caine recreates classic 'Jekyll and Hyde'

by Henry Herx and Judith Trojan

Michael Caine and Cheryl Ladd star in a reteoled adult version of the classic mad doctor tale, "Jekyll & Hyde," airing Sunday, Jan. 21, 9-11 p.m. on ABC. (Check local listings to verify program date and time.)

The basic plot of Robert Louis Stevenson's story remains as compelling as ever with Dr. Henry Jekyll (Caine) trying to improve humanity by separating the good and evil elements within the brain.

His chemical experiments succeed in freeing the dark side of his nature to transform him into the murderous Mr. Hyde sought by the London constabulary for a series of brutal crimes.

Finally realizing that his 18 years of experimentation have only "caused pain rather than cured it," Jekyll burns his notes. It's too late, however, because his Hyde personality begins to emerge on its own. Unable to reconstruct the formula reversing his biological changes, Jekyll stops Hyde by shooting himself.

Stevenson's moral that science's tampering with nature can be dangerous comes across quite forcefully in

this latest version. Writer-director David Wickes, however, tampers with the original by introducing a love affair between Jekyll and Sara (Miss Ladd), the married sister of his dead wife.

When malicious gossip about the pair reaches Sara's strict father (Joss Ackland), he drives her out in a rainstorm and she takes refuge in Jekyll's house only to be brutally attacked and raped by Hyde. Even though Jekyll confesses that he is responsible, she loves him and they live together openly in a scandal affronting Victorian morality, if not our own.

After Jekyll's death, Sara retires to the countryside to bear his child and it is she who tells the story in flashback. The reason for this becomes clear in the program's final shot, which makes its own moral statement, though it's chronologically out of whack.

The British production set in 1889 London, is first-rate, its streets crowded with horse-pulled carriages and its gaudy interiors providing an appropriately moody atmosphere. The performances are above average, though Caine's Hyde persona is of the special effects variety with little attempt to suggest the transformation as done in earlier versions by the likes of John Barrymore, Frederic March, and Spencer Tracy.

Sara's love for her brother-in-law seems kind of kinky after she learns the truth about the Hyde attack. More than feminists may object to its suggestion that women are masochists who love to be hurt. The implications may disturb youngsters.

For all that, Stevenson's classic story of drug abuse and the limitations of science still has a lot of impact in this flawed British version for adult viewers.

TV Programs of Note

Sunday, Jan. 21, 2-8 p.m. (PBS) "Near Death." Filmed over a period of six weeks in the intensive care unit of Boston's Beth Israel Hospital, Frederick Wiseman's six-hour documentary follows four patients, their families, and medical professionals as they face complex physical, psychological, and ethical decisions, including the use of life-sustaining treatment when little hope for recovery exists.

Sunday, Jan. 21, 10-11 p.m. (PBS) "The Golden Years?" Rebroadcast of a documentary, narrated by actor Robert Mitchum, showing the shocking plight of what is estimated as more than a million elderly Americans who are either physically abused, financially exploited, or otherwise neglected, often by members of their own family.

Monday, Jan. 22, 8-9 p.m. (PBS) "The Heart Within." The second program in the six-part science series, "The Miracle Planet," shows how, through the ages, the tremendous heat of the Earth's interior has broken continents apart, created new lands, and determined the location of vast mineral deposits in a process that continues to affect the lives of millions around the world.

Monday, Jan. 22, 9-10 p.m. (PBS) "Two Societies (1965-68)." The second program in the eight-part "Eyes on the Prize II" series focuses on Martin Luther King Jr. and his

support of Chicago's civil rights leaders in their struggle against segregated housing as well as the Kerner Commission's report that America is becoming "two societies—one black, one white—separate and unequal."

Tuesday, Jan. 23, 9-10 p.m. (PBS) "The Bombing of Pan Am 103." The season premier of "Frontline," the award-winning public affairs series, examines the efforts of the families of the 270 people killed in the 1988 terrorist bombing of Pan American flight 103 over Scotland to seek justice as well as the wider issues of airport security, intelligence coordination, and measures combating terrorism.

Tuesday, Jan. 23, 9-11 p.m. (CBS) "So Proudly We Hail." A drama about a charismatic white-supremacist (David Soul) and the rise of neo-Nazism in America. Also starring Edward Herrmann and Chad Lowe and written, directed, and produced by Lionel Clewynd as a warning to show how good, decent, and seemingly intelligent people can be spellbound by a charismatic racist.

Tuesday, Jan. 23, 10-11 p.m. (PBS) "The Time of Our Lives." Humans upset their biological clocks by living under a time schedule dictated by society rather than nature and this program explores current research on how biological clocks might be adjusted for humans to live richer lives.

Wednesday, Jan. 24, 9-11 p.m. (CBS) "Face to Face." A new Hallmark Hall of Fame romantic comedy filmed in Kenya starring Elizabeth Montgomery as a brilliant paleontologist who travels to Africa with a team of assistants in search of the remains of a 3-million-year-old man, a discovery that would rewrite anthropology texts.

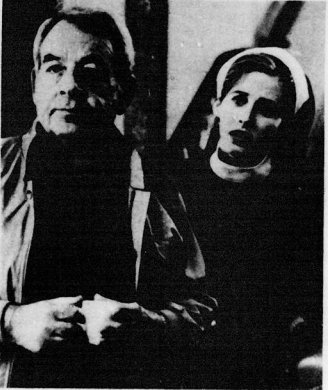
Wednesday, Jan. 24, 9-11 p.m. (PBS) "Sensibility and Sense." The ninth season of "American Playhouse" premieres with Richard Nelson's drama about three people who have been friends for more than a half-century but who realize they have not really known each other at all when one of them publishes a revealing book about their past associations.

Thursday, Jan. 25, 8-9:30 p.m. (CBS) "48 Hours on Tour with Paul McCartney." CBS News, with Dan Rather as host, features a backstage and on-stage look at the former Beatle who recently mounted a successful new musical tour. Also includes candid interviews with his wife and with Paul in which he discusses the Beatles breakup, John Lennon, and Michael Jackson.

Thursday, Jan. 25, 10-11:30 p.m. (PBS) "The Alfred I. duPont Columbia Awards in Broadcast Journalism." Robert MacNeil hosts this year's presentation of awards for the best in radio and television news reporting. Presenters include Bernard Shaw of CNN, Andrea Mitchell of NBC and Morley Safer of CBS.

Friday, Jan. 26, 10-11:30 p.m. (PBS) "Sister Adrian, the Mother Teresa of Scranton." Actor Martin Sheen hosts the rebroadcast of a 1987 documentary profiling the work of Sister Adrian Barrett, a dynamic 56-year-old nun who has dedicated her life to serving the poor, the elderly, and the young of northeastern Pennsylvania.

(Check local listings to verify program date and time.)



CRIME SOLVERS—Tom Bosley (left) and Tracy Nelson return to television as a Chicago parish priest and a punky nun who solve crimes in "Father Dowling Mysteries," an adventure comedy series airing Thursday nights on ABC. (CNS photo from ABC)

QUESTION CORNER

Can priest assist rabbi?

by Fr. John Dietzen

Q In one of your columns, some months ago you said that if the bishop grants a dispensation from the form of marriage, it is not necessary for a priest to be present for the marriage ceremony. According to you, the marriage is perfectly valid in the eyes of the Catholic Church without him.

My daughter is being married this summer in her college chapel. The rabbi will officiate, since her future husband is Jewish. But the Catholic parish in the area is making no commitment to be at the service.

This is very disturbing to me, my husband, and my daughter. If I do not have a priest present to marry her, I feel it will have a definite effect on the marriage. She was educated in the Catholic school.

Please send me the address of Pope John Paul. I would like to tell him my feelings about this. (Ohio)



A I think your desire that a priest be present for the marriage of your daughter is commendable and an indication of the importance you place on your faith for yourself and for your children.

FAMILY TALK

Parents need to treat grown child as adult

by Dr. James and Mary Kenny

Dear Mary: I just found out that the company of which my father is president is responsible for the chemical waste being dumped into our local river. The Environmental Protection Agency investigated his company, found them guilty, and imposed heavy fines.

Last month when my brother and sister-in-law became parents, she had some problems and spent a week in the hospital. My mother said she was too tired to help them.

My uncle is a doctor. Last night he and his wife told us they are going on a trip, compliments of a drug company. The company gives them the trip for prescribing a certain amount of their drug to patients.

My aunt is a real estate broker. She told us she went to a breakfast sponsored by her organization. The speaker was their local congressman. They paid him \$10,000 and he never showed up. But she says he is very responsive to the needs of real estate brokers.

How can these people carry on like this? They participate in their churches and contribute to them. But they act as if these things are no big deal. How can I get through to them? (23-year-old daughter, Everywhere, U.S.A.)

Answer: The above letter is fiction. It is written in response to many, many readers who share a common problem: how to get through to their young-adult children.

A mother in Massachusetts discovers that her 23-year-old daughter is using birth control pills. What should the mother do? A mother in Iowa writes that her married son and daughter-in-law who live in another state do not attend church. What should she do?

Behavior by grown children is upsetting parents, even tearing families apart. For these parents, failure to attend church and premarital sex are two outrageous sins. They represent a flaunting of basic moral values. How can young adults view these matters so casually?

Yet, older adults may also act in ways that pervert justice and charity. They may have positions of power and may use that power in ways that violate the rights of others. Often young adults are outraged at the older generation's casual disregard of such serious matters.

Perhaps in every generation it is easiest to be concerned about those sins which we ourselves do not even have the opportunity to commit.

How can parents respond? First, they need to observe that basic and liberating tenet: adult children are adults. They are responsible for their own moral decisions. Second, all of us, young and old, need to meditate on the message Jesus repeated so often: Let the sinless cast the first stone.

I cannot change the times. I can share values, but I cannot impose them. I can respect my children as adults and treat them accordingly. I can support the good and loving things my adult children do. I can try to see the pure heart Jesus looks for in his love for them.

I can try honestly to examine my own life. How do I use my powerful position to take advantage of others? How have I failed to help someone who needed me?

As parents, we are entrusted with the task of raising our children. When they are raised, it is time for parents to stop being the disciplinarians, stop being the decision makers, and start being friends and supporters.

(Address questions on family living or child care to be answered in print to: The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

It is important, however, for you and for parents who find themselves in the same situation to understand and accept some important factors involved here.

The first is the one I mention in my answer, one I have explained frequently in the past. When the local bishop dispenses from the requirement that Catholics be married before a priest, this means that wherever and by whomsoever they are married that marriage is recognized as valid by the church.

As long as the person officiating is legally empowered by the state to perform marriages, the two people are as married as they would be if they were married before a priest.

As a side note, most Catholics are not aware that the requirement to be married before a priest (or bishop or deacon) is very recent in church law. Even into this century, in most parts of the world a marriage that was valid in civil law was valid also in the Catholic Church. This is true even to this day in many countries of the world, including some parts of Western Europe.

Present church legislation is therefore somewhat of a return to that tradition.

Another factor to keep in mind is this. As long as his

presence is not required for the validity of a marriage, a priest may have other obligations that must take priority over his being there as a pastor or friend of the family, no matter how much he might like to do so.

I and other priests in our parish have had this very experience. Parishioners were to be married in a Protestant or other church at the same time we were committed to the celebration of a marriage or other event in our own parish.

In nearly every instance the family understands. They know we cannot be in two places at once. Furthermore, they are grateful that we have patiently completed all the paperwork necessary for their son or daughter to be married as a Catholic, but by an official other than a Catholic priest—as your priest obviously has done for you.

I am confused by your remark that the absence of a priest at her marriage "will have a definite effect on the marriage." They certainly have talked with the priest several times in preparation for their marriage. If the priest has followed basic Catholic policy, he has done everything to prepare them for their marriage that he would do for any other couple.

With minimal intelligence and sensitivity they would understand that his absence at the marriage is no indication of lack of interest and concern for them.

If you still wish to write to our Holy Father, who incidentally has ratified all the above in the present Code of Canon Law and elsewhere, his address is Pope John Paul II, Vatican City, Europe.

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



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4,400 INNOCENT BABIES WILL DIE IN THE NEXT 24 HOURS



WHY?

Apathy and indifference. Millions of people who oppose abortion-on-demand simply aren't speaking out.

Some say they are afraid to "impose their religious views" on others. But the pro-abortion forces aren't afraid to impose their religious views, or lack of, on 4,400 innocent babies every-

day of the year. The politicians, opinion-makers and media just aren't hearing from America's pro-life majority. So they are responding instead to the selfish demands of the pro-abortion minority.

Be a part of the solution... not a part of the problem. Respond to the insert in this issue.

IT'S TIME TO STOP THE KILLINGS!



American Life League P.O. Box 1350 Stafford, Virginia 22554

The Active List

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

January 19

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym, 466h and Illinois Sts. Social follows.

Call Sandra Peterson 812-923-9721 for tickets.

January 19-21

A Women's Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

January 19-20

A "Puttin' on the Hits" lip-synch show will be presented at 8 p.m. each evening at St. John the Evangelist Parish, Enochburg.

An Inner Journey Retreat for children of dysfunctional families will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7661 for information.

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January-March SCHEDULE

Jan. 21 NEWLY MARRIED DAY

This one day program allows couples (those married 1-5 years) to become aware of the pressures operating in their lives, of the adjustments they have successfully made and the challenges which still exist.

Presenters: Alverna Marriage Team Cost: \$25.00/couple

Jan. 21 ENNEAGRAM — INTRODUCTORY SERIES

This series starts January 21 and follows on 6 Monday evenings. The Enneagram is a personality workshop which can help us to discover why we behave as we do, to understand how we react under pressure and to help us live more Christian lives.

Presenter: Karen McBride Cost: \$85.00/series

Feb. 2-4 PRAYING WITH SCRIPTURE

This weekend retreat will raise your awareness of the beauty and appropriateness of Scripture both for praying about the experiences of your life and for faithfulness to your Christian journey.

Presenter: Fr. John Buckel Cost: 80.00

Feb. 10-11 PARENTS-TO-BE

This retreat allows first time parents to take time out and prepare for the birth of their first child. There will be time for reflection, dialogue and planning, as well as input and support from the retreat team.

Presenters: Alverna Marriage & Family Team Cost: \$99.00/couple

Feb. 19 MYERS BRIGGS PERSONALITY WORKSHOP

This three evening series begins Monday, February 19 and will continue on February 26 and March 5. In this workshop we will be given a clear idea of our personality type and discover how to use this information to strengthen our relationship with God, ourselves and others. We will also look at how other people with different personality types than our own are valuable assets in making our lives more whole and balanced.

Presenter: John Cannaday, M.Div. Cost: \$40.00/series

Feb. 23-25 TOGETHERNESS FOR MARRIED COUPLES

This is a self-help weekend for all married couples. It enables couples to "check-up" on all aspects of their marriage in a relaxed and comfortable atmosphere.

Presenters: Alverna Marriage & Family Team Cost: \$130.00/couple

Mar. 23-24 RCIA RETREAT

The focus of this retreat is to help you discover and reflect upon the development of your own faith journey. Participants will be given a reflection on Fowler's Stages of Faith Maturity. Using stories of Scripture, personal reflection and group sharing, you will have the opportunity to discover how this model may be operative in your life. For Catechumens and all others interested in the process of their faith development.

Presenter: Bro. Gary Bernhardt, OFM Cost: \$60.00

a.m. and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

☆☆

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

☆☆

Catholic Adults Reaching Out (CARO) will go ice skating at Pan Am Plaza. Meet at 6:30 p.m. at CYO Center, 800 Stevens St.

☆☆

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

☆☆

St. Christopher Parish, Speedway Sunday Lecture Series continues from 9:30-10:15 a.m. with "Issues Related to Drug Education, Treatment and Law Enforcement."

☆☆

Father Clem Davis will present a program on "Being Spiritual—Being Human" at 3 p.m. in St. Benedict Church, Terre Haute. Spaghetti dinner follows.

January 22

A Divorce Recovery Series begins from 7:30 p.m. at St. Christopher Parish, Speedway. \$15 cost. Call Lois Jansen 317-241-6314.

☆☆

A Focus on the Family film series by Dr. James Dobson begins at 7 p.m. at St. Lawrence Church, 4950 N. Shadeland Ave.

☆☆

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

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for program by Val Dillon on "Divorced Catholics and the Church."

☆☆

The Liturgical Ministry Formation Program Session IV continues with "Environment and Art in Catholic Worship" presented by Franciscan Sister Sandra Schweitzer from 7:30 p.m. at the Oldenburg Franciscan Motherhouse.

January 23

Systematic Training for Effective Parenting classes sponsored by Catholic Social Services begin from 7:30 p.m. at Johnson Co. Hospital, Franklin.

☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517 for information.

☆☆

Systematic Training for Effective Parenting classes sponsored by Catholic Social Services continue from 7:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St.

☆☆

© 1990 Catholic News Service



Rockwell

"Open up! These pills are hard to swallow."

The Liturgical Ministry Formation Program Session IV continues with "Environment and Art in Catholic Worship" presented by Franciscan Sister Sandra Schweitzer from 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.

January 24

Systematic Training for Effective Parenting (STEP) classes continue from 7:30-9:30 p.m. at St. Lawrence Adult Learning Center, 4850 N. Shadeland Ave.

☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 10 a.m.-12 noon in Room 217 of the Catholic Center, 1400 N. Meridian St.

☆☆

A program on "Praying as a Single Parent" will be presented from 7:30 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for information.

☆☆

A program on "Spirituality for the Disabled" will be held from (Continued on next page)

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(Continued from previous page)
7-9 p.m. at Beech Grove Benedictine Center. Call 317-788-7581.

January 25

Cistercian Father Thomas Keating will present "Interiority: Everyone's Thirst for God" at 7 p.m. in Beech Grove Benedictine Monastery chapel. Public invited.

☆☆☆

Our Lady Queen of Peace Mediation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆☆☆

The Spiritual Leadership Program Unit I continues from 7-10 p.m. with "Communication Skills" at Beech Grove Benedictine Center. Call 317-788-7581 for details.

☆☆☆

The Spiritual Leadership Program Unit IV continues from 7-10 p.m. with "Sinful Social Structures" at Beech Grove Benedictine Center. Call 317-788-7581 for details.

☆☆☆

South Deane DRES continue their mini-series for catechists and other adults with "Sacramentalism" from 7:30-9:30 p.m. at St. Mark Parish, 6047 S. East St.

January 26

The Pro-Life Committee of St. Christopher Church, Speedway will hold a Prayer Service at 7 p.m. in church, to pray for an end to abortion.

☆☆☆

Cistercian Father Thomas Keating will present a free lecture on "Extending the Fruits of Contemplation" at 7 p.m. in the Benedictine Monastery chapel, Beech Grove. Public invited.

☆☆☆

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

January 27

Catholic Adults Reaching Out (CARO) will hold a Cause for Applause Variety Show each evening at Park Tudor School for the benefit of Day Nursery. Tickets \$8. Call 317-574-9070 for details.

January 27

Liturgical Ministry Formation Program Phase II "Planning Sacramental Rites" will be held from 10 a.m.-3 p.m. at Marian College, Indianapolis.

☆☆☆

Indianapolis North Deane DRES will sponsor a Catechist Prayer Day from 9 a.m.-3 p.m. at Alvera Retreat Center, 8140 Spring Mill Rd.

☆☆☆

Secunia Alumni Association will hold its 7th Annual Basketball Game and Social at 7:30 p.m. Admission \$2. Call 317-356-6377 for details.

☆☆☆

Madonna Circle of Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany will sponsor its annual Spaghetti Supper from 4:30-7:30 p.m. Large order \$4; small orders \$3; carry-out available.

January 27-28

Benedictine Father Matthias Neuman will teach Basic Beliefs of the Catholic Tradition at St. Meinrad School of Theology. Call 812-337-6501 for more information.

January 28

A Baby Picture Contest talk by Clara Green will be held to

Latin American bps. denounce Catholics for Free Choice

by Ines Pinto Alica

WASHINGTON (CNS)—A book written by Catholics for Free Choice has angered abortion opponents and Latin

American bishops. The Washington-based group, which opposes the church's teaching on abortion, published the book, "Women and the Church: Sexuality and Abortion in Latin America" and has been promoting it in Central and South America for the last year, said Frances Kissling, president of Catholics for Free Choice.

Bishops' conferences in Peru and Uruguay have issued statements saying the group is not a branch of the Catholic hierarchy and should not use the word "Catholic" in its name. The statements came to the attention of Catholic News Service when Human Life International, a Gaithersburg, Md., group opposed to abortion, issued a press release in late December with excerpts of the statements.

"Their usage of the name 'Catholics' is a deceitful strategy since they reject and even mock the teachings of the church," said a statement issued July 6 by the Commission on the Family of the Peruvian bishops' conference.

In a similar statement, the National Pastoral Commission on the Family of the Uruguayan bishops' conference said Sept. 24 that Catholics should always opt for life at whatever stage from conception to natural death.

"Moral permissiveness is a retrogression for humanity as well as a rejection of the Gospel," the statement added.

Kissling said she welcomed the statements by the South American bishops because it means the "work we are doing in Latin America is seen by the bishops as worthy of comment."

Leda Diaz Freire, a spokeswoman for Human Life International, told CNS in January that the organization decided to publish excerpts of the statements from the South American bishops because it wanted people in the United States to be aware of the "confusion" Catholics for Free Choice has caused in Latin America by their "misinformation."

"The Latin American bishops reminded their people that everything that comes from America is not good," Freire said. "Catholics for Free Choice caused confusion because they are perceived as new Catholics."

Abortion is currently illegal in all Latin American countries except Cuba, Kissling said. Although she did not expect to see abortion legalized anytime soon in Latin American countries, she said people there were starting to talk openly about it in the public arena.

benefit Mother and Unborn Baby Care Centers at 2:30 p.m. in St. Roch parish rectory. Bring baby picture and \$2 entry.

☆☆☆

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

☆☆☆

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

☆☆☆

Separated, Divorced and Remarried Catholics (SDRC) will hold a Super Bowl Party at 2 p.m. at 1926 Cunningham Rd., Speedway. Bring salad, dessert, own drinks. \$2 cost.

☆☆☆

Catholic Adults Reaching Out (CARO) will hold Fellowship from 7-9 p.m. at the CYO Center, 580 Stevens St.

☆☆☆

Systematic Training for Effective Parenting (STEEP) classes sponsored by Catholic Social Services began from 11:30 a.m.-1:30 p.m. at St. Thomas Aquinas Parish, 46th and Illinois Sts. Call 317-236-1500 for details.

☆☆☆

St. Christopher Parish, Speedway Sunday Lecture Series continues in the parish activity room from 9:30-10:15 a.m. with "Protecting Indiana's Environment."

Socials:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, 695 Pushville Rd., Johnson Co., 7 p.m.; food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch, 7-11 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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"EXTERIORITY: EXTENDING THE FRUITS OF CONTEMPLATION"

DATE: Friday, January 26, 1990 — 7-30 p.m.

FAMILY LIFE SERIES

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PRAYING AS A SINGLE PARENT

DATE: January 24

PRESENTER: Janet Gallagher

DEEPENING PRAYER LIFE FOR COUPLES IN THEIR MID-YEARS

DATE: January 31

PRESENTERS: Norm and Judy Hipskind

SPIRITUALITY FOR DISABLED

DATE: February 7

PRESENTERS: Greg Fehrbach and Bernice Fehrbach

LOVING A FAMILY MEMBER WITH A CHEMICAL PROBLEM

DATE: February 14

PRESENTER: Reverend Richard Cooley

SPIRITUALITY FOR SINGLES

DATE: February 21

PRESENTER: Reverend Dan Atkins

MYERS-BRIGGS FOR COUPLES

Call the Center in advance concerning the testing.

DATE: February 28

PRESENTER: Valerie Dillon

Youth News/Views

Five Catholic students vie for Prelude Awards

Five Catholic students who attend area high schools are among 35 Prelude Awards finalists who will compete for \$2,000 scholarships in six categories Jan. 26 at The Children's Museum's Lilly Theater.

Final judging in the sixth annual cultural and performing arts competition begins at 6 p.m. next Friday at the museum, with winners announced Jan. 27 during a dinner at the Westin Hotel in downtown Indianapolis.

Dance finalists include Christopher Corbin, a Roncalli High School senior; Shayne Dutkiewicz, a North Central High School freshman from St. Luke Parish; and Brandie Metz, a Cathedral High School freshman.

Among the instrumental music finalists are Veena Kulikarni, a Brebeuf Preparatory School senior who is a former Prelude Awards winner, and Roncalli sophomore Renee Peters, a St. Mark parishioner.

The Prelude Awards finals at the museum are free and open to the public.

Nearly 400 student artists and musicians from Marion County performed Jan. 13 at Butler University before judges selected 35 finalists in the categories of dance, literature, instrumental music, vocal music, theater, and visual arts.

Next week, judges will select one student from each category to receive a \$2,000 scholarship. Their high schools will each benefit from a \$500 cultural enrichment grant, and the school with the most Prelude participants will earn a \$500 grant.

Finalists will also be invited to study with practicing artists June 11-15 during the 1990 Prelude Awards Academy.

The Prelude Awards are made possible by grants from Forum Group, Inc., Lilly Endowment, Inc., and GTE and are co-sponsored by The Children's Museum, its guild, and the Penrod Society. Scholarship sponsors are Mr. and Mrs. Philip Hedbeck, GTE, Eli Lilly and Co., Bank One, Indiana National, and Aronstam Jewelers.



ENERGY FAIR—Indianapolis North Deane junior high students learn about energy and the environment during a Deane Energy Fair Jan. 12 at St. Thomas Aquinas School. St. Thomas students Blair Connolly (left) and Steve Scott operate the "energy television" (above), while St. Andrew students and St. Thomas students Clare Savage and Casey Sinden (at right) talk with guest speaker Edward L. Cohen, project coordinator of the Division of Energy Policy for the Indiana Department of Commerce. The speeches and carnival games are designed to highlight important energy information about recycling, land reclamation, electric power plants, and other environmental concerns. (Photos by Mary Ann Wyand)



Chatard freshmen sponsor eighth grade dance

Bishop Chatard High School freshmen are hosting the annual **Chatard Trojan Eighth Grade-Freshman Class Party** Jan. 19 from 7:30 p.m. until 10:30 p.m. in the school cafeteria.

Area eighth grade students are invited to join the freshman class to meet new friends and learn more about the northside Indianapolis high school. Contact the school office at 317-251-1451 for further information.

☆☆☆

Terre Haute Deane youth will enjoy an evening of fellowship during their **monthly Mass and dance** at 7 p.m. Jan. 21 at St. Mary's Village Church.

Admission to the dance is \$2 per person. For more information, call Tom Parlin, deane youth ministry coordinator, at 812-232-8400 or 812-235-5989.

☆☆☆

Benedictine sisters at Our Lady of Grace Monastery invite young women who are seniors in high school and older to attend a **Vocation Weekend Experience** Feb. 10-11 at the monastery, located at 1402 Southern Avenue in Beech Grove.

For more information, contact Benedictine Sister Julian Babcock at 317-787-3287.

☆☆☆

Brebeuf Preparatory School seniors Jason Anderson, Paul Williams, and Jacques Wilson of Indianapolis are among 1,500 semifinalists in the **1990 National Achievement Scholarship Program for Outstanding Negro Students**.

They are among academically promising black high school students from across the United States who will have an opportunity to continue in the national competition for approximately 725 achievement scholarships to be awarded this spring for college undergraduate tuition.

The National Merit Scholarship Corporation conducts this achievement program for black students with grant support from some 200 sponsor organizations and institutions.

☆☆☆

Youth group members from Our Lady of Perpetual Help Parish in New Albany enjoyed a variety of fun recreational events in recent weeks, including swimming, skating, and spelunking.

Social activities included water polo at the New Albany High School swimming pool, a special "dry but dirty" tour of Marengo Cave that took them 300 feet below the earth's surface, and outings to a local ice skating rink. After a recent skating outing (see photo on page 17), youth group members visited residents at a New Albany nursing home.

Spiritual programs included youth group lock-ins with a variety of themes, including "A Southern Christmas in Paradise" on Jan. 13-14. That retreat focused on a Mexican celebration of Christmas and discussion of food consumption and availability in poor countries.

☆☆☆

Archdiocese high School juniors and seniors are invited to participate in the Catholic Youth Organization's **Scholarship Retreat** to "take time out for the Lord" Jan. 26-28 at the CYO Youth Center in Indianapolis.

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

☆☆☆

Bishop Chatard High School is offering the first of four **placement tests** for eighth grade students Feb. 3 from 8:30 a.m. until 11:30 a.m. at the school.

The placement test will also be offered March 3, March 31, and May 5, but only those students who complete the test on Feb. 3 or March 3 will be eligible for 24 academic scholarship awards given by Chatard as a result of test scores.

To register for the test or obtain additional information about enrollment procedures, contact the Chatard school office at 317-251-1451.

☆☆☆

Shawnee Memorial Junior and Senior High School in Madison is sponsoring several **chili suppers** before varsity basketball games this winter.

The first chili supper is Jan. 19 from 5 p.m. until 7:30 p.m. in the Shawnee High School student lounge before their game with Jac-Cen-Del. Proceeds benefit the eighth grade class trip.

☆☆☆

Proceeds from the Sacred Heart Parish youth group's **New Year's Dance** Jan. 7 at Terre Haute go toward expenses for their trip to Nazareth Farm this summer.

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Scecina students assist needy eastside families

by Molly McFadden

This past Holiday season, Scecina Memorial High School students and faculty assisted a number of needy families residing on the Indianapolis eastside.

Their efforts raised \$1,100 and 2,000 canned food items and continued a community service tradition set by Ken Leffler, a longtime Scecina teacher and head football coach until his death in 1988.

A number of families either called or wrote to inform Scecina officials of their

specific needs for food, clothing, and other necessities for the winter.

Under the direction of Ott Hurrie and Father Karl Miltz, students were asked to bring in canned goods and other non-perishable items. During lunch periods and at the Christmas assembly, students and faculty members were also asked to donate money for seasonal assistance.

Their response to this call for help was overwhelming. Some of the students even took it upon themselves to go door-to-door in various neighborhoods asking for donations of food, toys, and clothing.

Of the \$1,100 collected, \$800 went to Providence Sister Margaret Irene at St. Rita Parish for her own efforts in helping needy families.

The remainder of the money was spent on a day of shopping with six children from a family of eight. That family received new winter coats, clothes, and Christmas toys.

But the giving did not stop here. With all of the food and clothing collected, students and faculty donated those items along with meat platters provided by the Scecina cafeteria staff to other families in need.

Members of the Student Council, senior

class officers, and representatives of the Father Tom Club gathered Dec. 22 to organize and distribute the food baskets and other donated goods so these families could have a nicer Christmas.

All this was done on a chilling day when the temperature dropped to 20 degrees below zero.

One student who participated in the holiday gift distributions noted that the projects were Scecina's way to "give a little extra" during the Christmas season.

(Molly McFadden is a senior at Scecina Memorial High School.)

Sorry, but there's no way to make homework fun

by Christopher Carstens

Somebody came up with the idea of homework, and since then teen life has never been the same. Most kids seem to feel the same way about homework: "Yuck, no fun, boring, a real brain pain."

Given a choice between doing homework and going shopping at the mall, most teens don't have a hard time making up their minds. However, you must eventually get around to those algebra worksheets and history chapters, no matter how miserable you feel about them.

There is no way to make homework fun. Until they start giving assignments like "Play Nintendo until you pass Level 14 on Super Mario Brothers," homework will continue to be less than exciting. However, you can take some of the pain out of it.

Lots of kids find that they can get their homework done in about one-third the time if they settle in and work at it steadily. By learning to be more efficient, you can salvage more time for the fun things of life.

The hardest part of doing your homework is getting started. This may come as a surprise to a lot of teachers and parents, but

it is pretty easy for the average teen-ager to put off the big fun of memorizing those Spanish vocabulary words. The trick is to begin studying at the same time every night.

Pick a time and stick to it. If you start right after dinner or at 7 o'clock every night for two weeks, it becomes a habit. Your homework won't be more fun—but it will be easier to get started and easier to get done.

Next, it helps to do your homework at the same place every night. When you regularly study in the same place, your mind will go into "homework gear" as soon as you sit there with your books. Try it for two or three weeks and you will notice that it works.

You have to be away from the television. Many teens have no problem listening to the radio while doing their homework. However, almost nobody can study efficiently and watch television at the same time. Television is too magnetic and it draws your mind away from your work. A 15-minute assignment will take two hours if you try to do it while you watch television.

Finally, you can teach yourself to concentrate for longer periods. It's easy to sit down to study at 7 p.m., and then

remember that you need to sharpen some pencils. Then you work for a few minutes and realize that you need a glass of milk. And you told Jill that you would call. Pretty soon, it's 9 p.m. and you've been "working on" your homework for two hours and almost nothing is done.

With a kitchen timer and a little will power, you can learn to concentrate better. Set the timer for 15 minutes, put it where you can't see it, and work steadily until the timer rings. Then, when your 15 minutes are up, take a little break. When you come back, set the timer for 15 more minutes and work without interruption

until the timer rings again. Keep it up until you're done.

You will find that you can gradually increase the time on the timer until you can work 30 minutes or even longer without going into Pepsi panic. As your concentration improves, you will finish faster and remember more of what you study.

Getting done quickly and remembering what you study are the keys to surviving homework. Oh, yes, one more thing. You still have to turn it in.

(Dr. Carstens is a clinical psychologist in San Diego, Calif., and occasionally writes for the Catholic News Service.)

Pope challenges Catholic teens to remember need for evangelization

by Cindy Wooden

ROME (CNS)—The large number of non-Christian young people in developing countries poses a challenge to Catholic youths, according to a Vatican report on missionary activity.

"The non-Christian world is above all a world of young people," said the annual report issued for 1989 by the International Fides Service.

Especially in Asia and Africa, the proportion of young people is "particularly high," the report said. "Young Christians are (challenged) by this mass of youth in search of the truth and salvation."

Further, the report noted, "It falls above all to young people to offer human and missionary solidarity to those other young people who do not yet know Christ, even though they may unknowingly seek him." The report from Fides was published by the Vatican Congregation for the Evangelization of Peoples.

The report also quoted from Pope John Paul II's message to youth in his 1988 World Mission Day statement. In that message, the pope had emphasized that "The future of the mission and of missionary vocations is linked to your generosity in responding to the call of God, to his invitation to consecrate your life to the proclamation of the Gospel."

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ON THE ICE—Our Lady of Perpetual Help youth group members Dana Dallmann, Amy Patterson, Beth Williams, Shawna Hagedorn, and Jeff Dearing of New Albany try to keep their balance while ice skating recently.

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BOOK REVIEW

Three transitions in religious life

FROM NUNS TO SISTERS, by Sister Marie Augusta Neal, Twenty-Third Publications (Mystic, Conn., 1989), 143 pp., \$9.95.

Reviewed by Sister Mary Ann Walsh

The vow of obedience is like art—it's hard to define, but you know it when you see it.

The definition may be coming more into focus, however, thanks to Sister Marie Augusta Neal's latest book, "From Nuns to Sisters." In it, Sister Neal, a Harvard-educated sociologist of the Notre Dame de Namur order, looks at the three major transitions in religious life.

Earlier transitions helped to define the vows of chastity and poverty, she notes. The latest one, which began in 1950 and continues, defines a new concept of obedience.

Today's religious obedience is marked by shared decision-making and reforming structures which get in the way of the church's mission to serve the poor, says Sister Neal, professor of sociology at Boston's Emmanuel College.

She credits the Second Vatican Council's urging sisters to go back to their roots with prompting a look at

obedience. Doing so at the same time that oppressed peoples are challenging power elites through First World feminism and Third World revolutions today has made keeping the vow of obedience "the greatest challenge to members of religious congregations," she says.

With the new understanding of obedience, vowed religious no longer take well to dictums declared from on high. For example, Sister Neal points out that many sisters object to the decisions made by the Vatican Congregation for Institutes of Consecrated Life and Societies of Apostolic Life not to approve the new forms of government which many orders have designed over the past 25 years.

In fact, members of her own order are embroiled in a major disagreement with their superiors right now because top officials acquiesced to Vatican demands that the order's new constitutions emphasize the authority of a major superior over shared decision-making.

Sister Neal also takes issue with the new Code of Canon Law because of its "language and concepts of monarchy" which come "at a time when the development of peoples calls for a more peerlike code."

In an epilogue, Sister Neal looks at the vocations crisis faced by nuns in the First World. She says this crisis is

related to a belief that, in the church, women do not have equal status to men.

Sister Neal offers a clear presentation of the development of religious life and provides a valuable service to those who study religious life and its role in the church. Perhaps the best part of this presentation is her clear, unemotional, insightful look at the tensions among religious orders today which are caught between responding to changing times, the decrees of Vatican II and a sense that church authorities today are trying to reverse the momentum which has marked post-World War II society.

(Sister Walsh is a Sister of Mercy and a staff writer for Catholic News Service, where she has covered recent developments in religious life.)

† Rest in Peace

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

† **VOGES, Hubert J.**, Sr., 86, St. Paul, Tell City, Jan. 4, Father of Alice Walls, Benedictine Sister Jeanne, Kay Etienne, Kathy Dilger, Hubert "Junie," James and David; grandfather of 38; great-grandfather of 26.

† **ZELLER, John K.**, 86, St. Pius X, Indianapolis, Jan. 7, Husband of Margaret; father of Gary; brother of Louis A., Emma Kowakvi and Lillian Beugard; grandfather of two.

Franciscan Sister Pauline Slavic dies at Oldenburg

OLDENBURG—Franciscan Sister Pauline Slavic died here Jan. 8 at the Sisters of St. Francis Motherhouse. The Mass of Christian Burial was celebrated for her on Jan. 11. Sister Pauline was 82. The former Josephine Slavic was a native of New York City. She entered the Oldenburg Franciscan Community in 1924 and made final vows in 1930. She served as an elementary teacher in Illinois, Ohio, Missouri, Montana and Indiana.

In 1937, Sister Pauline was one of the first four missionaries sent to Hawangshihang, China by the Sisters of St. Francis. She remained in the China mission for six years, two of them spent in internment by the Japanese during World War II. She returned to the U.S. in 1945.

In the Indianapolis Archdiocese, Sister Pauline taught at St. Andrew School, Richmond, and at St. Lawrence, Lawrenceburg. She retired to the motherhouse in 1986.

Sister Pauline is survived by one sister, Mary Benziger, of Hawthorne, Calif.

Dominican Sister Mary Joseph, 92, dies at Oldenburg

OLDENBURG—The Mass of Christian Burial was celebrated here on Jan. 10 for Dominican Sister Mary Joseph of Jesus Landers. She died Jan. 7 at the motherhouse at the age of 92.

The former Marie Cummings was born in Indianapolis, where she worked for 30 years and was married to William Landers for more than 25 years.

After her husband's death, Sister Mary Joseph joined the Sisters of St. Francis community for a brief time. In 1950 she entered the Dominican Nuns of Perpetual Adoration at the Monastery of the Holy Name in Cincinnati, Ohio. She made final vows in 1955.

Because of declining membership and funds, Sister Mary Joseph's religious community had to fold. The sisters entered other cloistered Dominican monasteries.

Because Sister Mary Joseph required infirmity care which her community was unable to provide, she was accepted into the infirmary of the Sisters of St. Francis at Oldenburg in October, 1988.

Sister Mary Joseph's funeral was attended by her former Dominican superior and her provincial. She is survived by nieces and a great-nephew, all of Indianapolis.

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† **BOEHMER, Ruth Marion**, 56, St. Pius X, Indianapolis, Jan. 5, Wife of Robert A.; mother of Christopher P., Mark A., Paul R., Anne M., Green, Theresa M., Fehrmann, John T., Eric J., and Sara R.; daughter of Mr. and Mrs. William P. Andre; sister of W. Paul Andre; grandmother of one.

† **BROWN, Robert G.**, 63, Christ the King, Indianapolis, Jan. 4, Brother of Lee and Bruce.

† **CRAFT, Fred**, 76, St. Mary, Richmond, Jan. 8, Father of Carl C., Roger J., Bruce D., Christine and Barbara; brother of Richard and Luella Fuchs; grandfather of four.

† **DONOVAN, Clarence J.**, 81, St. Vincent de Paul, Bedford, Jan. 8, Husband of Hazel (Hughes).

† **HEENSEL, Stephen M.**, 83, Christ the King, Indianapolis, Jan. 7, Son of Jane and Richard; brother of Mark, Christopher and Diane.

† **HOOD, John Anthony**, 22, St. Mary, Rushville, Jan. 5, Son of Roman and Donna (Butts); brother of Steven, Michael, Thomas and Andrew.

† **MARKLEY, Joseph C.**, 69, St. Philip Neri, Indianapolis, Dec. 29, Husband of Jean C. (Closely); father of Anna M.; brother of Marguerite McElroy, Ann Gardiner, Eleanor Kavanaugh, Dennis and Marilyn.

† **MAYER, Betty A. (Pike)**, 78, St. Christopher, Indianapolis, Jan. 6, Mother of Julian Carter, George L., Wendell W. and August L.; sister of Catherine Seaman and Mary Gravemeyer.

† **MILLS, W. Joe**, 74, Christ the King, Indianapolis, Jan. 7, Husband of Patricia Ann; father of Jacques, Nancy Glen, Mary Ann Howard, Michael, Robert, Kathie Jasper, Bridget Buchanan, Jeffrey and John McCall, Cecilia Ford and Moira Sommers; brother of Linus, Myron, Bill, Sue Perry, Joyce Endres and Joan Powell; grandfather of 21; great-grandfather of 10.

† **MORITZ, Elizabeth Anne**, 96, St. Ambrose, Seymour, Dec. 21, Mother of James, and Mary V. Canadonna.

† **MUNCHEL, Bernard**, 69, St. Peter, St. Peter, buried Dec. 22, Brother of Frank, Harry, Loretta Siefert and Margaret.

† **PINTO, Robert R.**, 67, St. Augustine, Jeffersonville, Jan. 7, Husband of Catherine J.; brother of Thomas, Warren, and Edith Drotar.

† **ROBERTS, Mary**, 69, formerly St. Pius X, Indianapolis, Jan. 2, Wife of Marion L.; mother of Christopher J., Brian K., Timothy C., Dianna L., Atkins, Anne M., Riordan and Rebecca; sister of Joe and James Carl Mattingly; grandmother of six.

† **SCOTCHER, Benedictine Father Alaric**, 85, St. Meinrad Archabbey, formerly of Boston, Mass. Brother of Alice McWayne.

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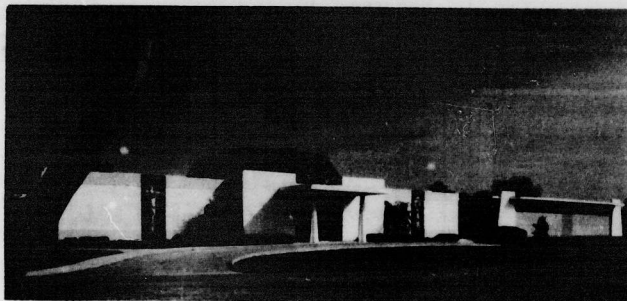
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Homelessness, AIDS, cocaine contributing to foster care rise

by Ines Pinto Alicea

WASHINGTON (CNS)—Homelessness, AIDS and crack cocaine are overwhelming child welfare services nationwide, and the number of children in foster care, juvenile detention centers and mental health facilities could jump from the current 500,000 to 840,000 by 1995, according to a new congressional report.

"It's shocking but it's realistic," said Father John Smyth, director of Maryville Academy, Des Plaines, Ill., the largest child care agency in Illinois. The state provides 75 percent of Maryville's \$14 million annual budget to operate its five shelters. Father Smyth made his comments Jan. 12 in a telephone interview with Catholic News Service.

"We've seen a dramatic increase (in the number of children) in the last five years," said James Harnett, chief operating officer of New York's Covenant House, an international network of shelters for runaway teen-agers founded by Francis Xavier Ratter.

"It's mind-boggling to me that society is not flipping out over numbers like these," Harnett told CNS Jan. 10.

Federal funding for major children's services has not kept pace with the increase, especially for those services designed to keep children in their homes, said the 227-page report prepared by the House Select Committee on Children, Youth and Families.

For example, the number of children in mental health facilities soared 60 percent between 1983 and 1986, the report said. Meanwhile, federal funding for mental health services stood at \$503 million in fiscal 1989, \$17 million less than federal funding in 1981, it said.

"It means we are devastating hundreds of thousands of children," Rep. George Miller, D-Calif., chairman of the committee, said in a statement. "The net result is that more children are harmed by the system that is designed to protect them, and more kids are separated from their families while only minimal efforts are being made to strengthen their families."

The Democratic majority of the committee in December approved for government publication the report called "No Place to Call Home: Discarded Children in America."

All 11 Republicans and one Democrat on the committee disputed the report's projection of a 73 percent increase in out-of-home placements for children over the next five years. They said a nationwide survey was needed.

Those interviewed by Catholic News Service who operate the shelters for children said the estimate sounded accurate.

The report blamed states for some of the problems in the system, saying four different General Accounting Office reports have shown states have failed to implement procedures and protections established by the federal government to protect children.

The report said judges, probation officers and social service workers are being overwhelmed by the volume of children they must handle. Committee chairman Miller said some children are left in environments that are life-threatening or personality-damaging for months and even years before services are provided to improve their lives.

The congressional report said its survey of 11 large states, including California, Florida, Pennsylvania, Missouri and North Carolina, showed that reports of abused or neglected children rose 82 percent to 2.2 million between 1981 and 1988.

Father Smyth said about 80 percent of the children in his shelters have been abused by parents who abuse drugs and alcohol. Children who are physically or sexually abused require intensive counseling, which considerably raises the cost for child welfare agencies, Father Smyth said.

Every youth that comes in now needs counseling," Father Smyth said.

"If we are going to have a war on drugs, let's make it a real war. Then we could eliminate other problems like child abuse," Father Smyth said. "It's destroying the family unit."

The number of children placed in foster care rose 23 percent between 1985 and 1988, a dramatic increase considering that between 1980 and 1985, the number of children in foster care had dropped 9 percent, the report said.

Sister Kathleen Clark, founder of Casa de Los Ninos in Tucson, Ariz., said that as the number of children needing foster homes grows, the number of foster homes available decreases. The situation is compounded for older children because they are harder to place in foster homes, she said.

Her privately funded shelter helps some 12,000 children yearly who are abused or in danger of being abused.

Sister Clark, a Sister of St. Joseph of Carondelet, said the impact of drugs also has been felt by her shelter because the demand for homes for drug-exposed children has forced the shelter to start building 40 additional spaces for children needing more permanent housing.

Children exposed to drugs are much more difficult to care for because they face a number of additional problems, including months of drug withdrawal symptoms, hyperactivity, nervousness, learning difficulties and lifelong addiction, said Sister Clark.

The number of babies born already exposed to drugs reached 375,000 in 1988, a number that has quadrupled in the last three years, the report said.

AIDS has had its effect on the growing ranks of "discarded children," the report said.

Covenant House gives its children AIDS tests and more than 6 percent have tested positive for the disease, a far higher percentage than the national average, Harnett said.

Harnett said the reason so many of the children have AIDS is because they use sex as a survival technique either to earn money or shelter from strangers.

The problems of the 1980s like drugs and AIDS have forced Covenant House to diversify its programs, Harnett said. More and more children are staying for several years at its shelters and undergoing programs to provide them job and educational opportunities, bolster their self-confidence and teach them skills to get away from "the street life," Harnett said.

Salvadoran bishop questions conspiracy in the military

(Continued from page 1)

"We think it is the fruit... at least of a conspiracy of silence or a conspiracy of bad faith."

Cristiani said army and government investigators found that Col. Guillermo Alfredo Benavides, two lieutenants, a sub-lieutenant, two sub-sergeants, a corporal and two soldiers played a role in the massacre. Benavides is head of the Salvadoran military officers' school and a former chief of intelligence. They were to be sent to a local court for a decision on whether there was sufficient evidence to lodge formal charges, Cristiani said.

In a statement, the rebel Farabundo Marti National Liberation Front said Cristiani's statement was aimed at obtaining U.S. aid and meant the "intellectual authors" of the murders would not be charged.

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Pope sees new challenges to peace

by Agostino Bono

VATICAN CITY (CNS)—The political and social transformations in Eastern Europe are positive developments, but pose new challenges to world peace, Pope John Paul II said in a major speech to diplomats.

These include getting the politically and economically better-off Western European nations to help their less fortunate neighbors and to develop a stable Europe in which the ethnic and nationalist rivalries of the past do not explode into violence, he said.

Almost half of the pope's Jan. 13 speech to diplomats accredited to the Vatican concerned the 1989 "happy evolution" in Eastern Europe, which loosened the post-World War II communist domination of the region.

The pope also asked for an end to the "second-class" status of Catholics in many Islamic countries, criticized China's repression of student dissidents, renewed his calls for a sovereign Lebanon and asked for Palestinian-Israeli negotiations to resolve the status of the Israeli-occupied territories of the West Bank and Gaza Strip. He did not take a stand on whether the Palestine Liberation Organization should be represented in such negotiations.

The pope used his annual January speech to diplomats to outline major international issues of concern to the Vatican. Regarding Eastern Europe, "the irresistible thirst for liberty" has caused "walls to crumble and doors to open," he said. The Soviet Union and the other Eastern European countries have become "stops on the pilgrimage to freedom," he said.

"The year 1989 could well signal the decline of what has been called 'the cold war,' of the division of Europe and the world in two ideologically opposed camps, of the uncontrolled arms race and of the communist world locked up in a closed society," the pope added.

"The new climate which progressively is being installed in Europe favors substantial progress in negotiations for nuclear, chemical and conventional disarmament," he said.

The changes are also positive for superpower relations, causing the United States and the Soviet Union to become "partners in dialogue and in peace," he said.

The pope said his contacts with U.S. and Soviet leaders

"have assured me of their desire to place international relations on a more secure foundation and to regard each other even more as partners instead of competitors."

But the changes also provide challenges so that Europe develops as a peaceful "community of nations," he said.

"Secular rivalries may re-emerge, conflicts between ethnic minorities may become inflamed anew and nationalism may be exacerbated," he added.

"The time has come for Europeans of the West, who have the advantage of achieving freedom and prosperity years ago, to aid their brothers of Central and Eastern Europe," he said.

"The time is ripe to reassemble the stones of the battered walls and construct together our common house" based upon the "spiritual roots which have made Europe," said the Polish-born pope.

This requires changes in Western Europe, which often has forgotten religious values, he added.

"One can only regret the deliberate absence of all transcendent moral references in the governing of so-called 'developed' societies," he said.

The pope criticized "the presence and spread of countervailing such as selfishness, hedonism, racism and practical materialism."

The Europe of the future should be based on the 1975 Helsinki Accords, he said. The accords pledge fostering human rights and increasing economic and political cooperation between Eastern and Western Europe as ways of stabilizing peace.

The pope also said he "could not let pass in silence the worrying situation in which Christians find themselves in certain countries where the Islamic religion is in the majority."

"They have the painful sensation of being second-class citizens," he said.

Christians "often are deprived of places of worship, are objects of suspicion, are impeded from organizing religious education according to their faith or undertaking charitable activities," he said.

"I strongly hope that, if Muslims today rightly find the essential facilities to satisfy their religious needs in countries with a Christian tradition, Christians could benefit also from a comparable treatment in all countries of Islamic tradition," he added.

Regarding China, the pope criticized the "grave events" of last June when soldiers killed hundreds of protesting Chinese students in Beijing.

"I can only express, along with my injured feelings, the sincere hope that so much suffering was not in vain, serving above all the renewal of the national life of this noble country," he added.

Regarding the Middle East, the pope expressed worry about "the future of Lebanon which, despite so many

efforts deployed, remains precarious. It is urgent that the Lebanese be given the conditions to sovereignly decide their future," he said.

The Middle East is also the place where Palestinians in Israeli-occupied territories undergo "hard-to-justify sufferings," he added.

"Only negotiations will guarantee to the opposing parties respect for their legitimate aspirations, immediate peace and security for tomorrow," he said.

The pope criticized the "violent battles which have, above all, stricken the civilian populations" in Central America, especially El Salvador, the scene of the "barbarous assassination of six religious of the Society of Jesus."

Resolving social problems through violence is a "suicidal illusion," he said.

Positions taken by the pope on other world issues included:

► Hope that negotiations in Angola and Mozambique end the civil wars in both African countries.

► The need for South African political reforms to be "better translated into reality."

► A "definitive overcoming" of tribal conflict in Burundi.

► A speeded-up process for returning prisoners-of-war in the Iran-Iraq conflict.

► Greater international efforts to end the fighting in Afghanistan and to repatriate Afghan refugees.

► A return to negotiations to end fighting in Cambodia.

► Cautious optimism regarding Vietnam's "discreet signs of openness" toward religious liberty and encouragement of international efforts to resolve the problems of Vietnamese refugees.

► The need for a lasting truce in Sudan so that international agencies can aid people suffering from the civil war and natural disasters.

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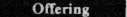
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