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Pope's message to U.S. Catholics

He writes as church prepares to celebrate quincentenary of discovery of America

(This year is being observed as the quincentenary (500th anniversary) of the discovery of America by Christopher Columbus. The Catholic Church is observing the year as the 500th year of evangelization in the New World. For the occasion, Pope John Paul II has sent this special message to the Catholics of the United States.)

by Pope John Paul II

As the church in the United States of America prepares to celebrate the fifth centenary of the evangelization of America, I send cordial greetings to all the Catholic faithful of your country.

The discovery of the New World opened a new and momentous chapter in the history of the church's efforts to carry out Christ's command to preach the Gospel to all creation (Mk. 16:15). Indeed, the evangelization of the New World must be acknowledged as having particular significance in that providential plan by which the Lord of history desires

to guide all humanity to the fullness of grace and truth in Jesus Christ his Son.

It is appropriate that due tribute be paid to those generations of men and women who planted the seed of the Gospel and cultivated its growth among the people of America amid hardships and trials of every sort. Can we forget the prophetic witness of all those who raised their voices against the exploitation of indigenous peoples and the violation of their innate dignity as human beings made in the image and likeness of their Creator?

In North America, the church rose upon the firm foundations laid by heroic missionaries like Blessed Junipero Serra, who preached the Gospel and founded missions in the Western region, and Saint Isaac

Jogues and his Jesuit companions, who willingly underwent all kinds of hardships, to the point of martyrdom, in order to make Christ known among the native peoples of the Northeastern region. In the Southeast, already decades before these events, the first parish had been established at St. Augustine in Florida.

Following the War of Independence, the growth of the church in the United States kept pace with the expansion of the nation, as successive waves of Catholic immigrants settled throughout America. Through their

commitment to the education of the young, their concern for the needy, the sick and the elderly, American Catholics bore impressive witness to Christ's command of love of neighbor. In doing so they played a notable part in the growth of a new and dynamic nation.

The universal church likewise benefited from their outstanding concern for the missions overseas and from the labors of the great number of American priests and men and women religious who devoted

(See POPE WRITES, page 15)

United Catholic Appeal honors Miter Society

by Margaret Nelson

Sixty-six members of the Miter Society took part in a prayer service and luncheon on Dec. 16 at University Place Conference Center on the IUPUI campus.

"You have demonstrated your willingness to take leadership roles of your parishes and the archdiocese," said Jerry Semler, co-chairperson for the United Catholic Appeal (UCA). He called the gathering "a celebration of your service."

The Miter Society consists of people in the archdiocese who have contributed large amounts to the UCA. This year, 202 members were honored. They donated 11 percent of the total amount.

Semler announced that 30,300 donors helped surpass the \$2-million goal of the United Catholic Appeal by \$730,000. "A lot of that came from the dedication of the people in this room," he said.

"You are the kind of persons for whom stewardship has become a lifetime commitment," Semler said. He said that members of the parishes are helping people through the collection. Semler told of visiting several facilities that benefit from UCA: the Holy Family Shelter, St. Mary Child Center, and St. Philip Neri School.

Special gifts chairman George Maley said, "I see great leadership in this archdiocese in terms of the three Ws—the contribution of your work, wisdom and wealth." He told of searching in two churches for his father's turn-of-the-century records.

"I thought about the faith tradition he helped develop in the early days of this diocese," Maley said. Noting that people of the 1900s have passed the faith on, he added, "We are called on again to contribute to that faith tradition" so that it will be there for future children and grandchildren.

Maley said that those in the group had contributed 11 percent of the total UCA amount. "I applaud you for the wealth that you have given. I know many of you and you have given work and wisdom, as well."

Father David Coats, vicar general, told the luncheon guests of his hospital visit to Archbishop Edward T. O'Meara that morning. They said the priests' Office of the Day together. "He prays for your well being and he says he feels your prayers for him," Father Coats said.

In updating the archbishop's condition, Father Coats said that the prelate is awaiting a lung transplant. "In reality, it is his only long-range hope," he said.

Father Coats said the archbishop was able to talk and stand, with assistance. "He is very sharp mentally and able to handle any problem I can hand him. Please keep him in your prayers. He says he feels them very directly," he said.

Father Coats lamented the illness, noting, "It would be such an exciting time

for him to be in the office. He is excited by the projects that are going on right now that offer great hope for our future." Father Coats referred to the management audit, the study of the whole educational system, and the analysis of service to the inner city.

He talked about the present study for the best possible utilization of priest personnel. "All of those things show wonderful signs of things being done in the archdiocese in years to come," Father Coats said.

"I want to personally thank you for all you've done and will do in the future. It's a project that has no end as you know," said Father Coats. "The leadership you represent has a tremendous impact."

Semler explained that this was the first year parishioners from throughout the diocese were being recognized in this way. Lester and Vita Richard were able to attend the luncheon from Charlestown and Larry and Pat Sterling, from Martinsville.



Jerry Semler

Agencies to study evangelization

by John F. Fink

The Archdiocese of Indianapolis will participate in the commemoration of the 500th anniversary of the coming of the Catholic faith to this hemisphere. The observance will center primarily on a clarification of the concepts of evangelization.

In a memo to all archdiocesan staff on Dec. 19, Archbishop Edward T. O'Meara

said that the archdiocesan observance will begin with a gathering of the entire staff on Feb. 19 for a two-hour meeting. It will be conducted by the Office of Evangelization headed by Father Clarence Walton.

Beginning next week, staff members will receive a weekly reflection from the Office of Evangelization. All archdiocesan offices are being asked to consider how they participate in the mission of evangelization.

Savage is named executive at Nat'l Catholic Educational Assoc.

Frank X. Savage, executive director of Catholic education for the Archdiocese of Indianapolis, has been named executive director of the Chief Administrators of Catholic Education (CACE) for the National Catholic Educational Association (NCEA) in Washington, D.C. He will assume his new duties on July 1.

Savage has been director of Catholic education for the archdiocese since 1981. Prior to that he was diocesan director of religious education for the Diocese of Birmingham, Ala., for six years and, before that, served as a parish director and secondary school teacher in Louisiana.

In announcing Savage's appointment, Sister of St. Joseph Catherine T. M. Namee, NCEA president, said, "Mr. Savage brings 20 years of diverse experience in the field of

Catholic education and 16 years background at diocesan level administration to this position. With this track record and his ability to see the big picture of how total Catholic education fits into the mission of the church, I know he will be a strong asset to our organization."

Savage said, "Total Catholic education equips a person of faith with the knowledge and wisdom necessary to discern and respond to the call of God in the joyful and painful, ordinary and extraordinary experiences of life. I look forward to implementing my goals and vision for Catholic education as an NCEA executive."

NCEA represents more than 200,000 educators serving 7.6 million students in Catholic education at all levels, including preschool, elementary and secondary schools, colleges and universities, seminaries and religious education programs.



Frank Savage

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THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Here were some of the top stories of 1991

by John F. Fink

Early in December every year, Catholic News Service polls Catholic editors to determine the top stories of the year. This year CNS gave editors a list of 33 nominated stories and asked editors to list their top 10 choices.

When the survey arrives, I make copies and let my three editorial staff members vote. Then I proceed to ignore their votes and send my own choices to CNS. (Mary Ann Wyand says at least I'm honest about it.) The differences of opinion among the four of us about which stories are most significant indicate how impossible it is to get agreement on the matter. So my list is obviously only one person's opinion.

Here is how I ranked the top stories. As it happened, there are five international stories and five national stories on my list. Then I'll list my selection of the top stories for the Archdiocese of Indianapolis.



1. THE SOVIET UNION: Independence moves in the republics means collapse of the Soviet Union. The Communist Party is dissolved. The Vatican re-establishes diplomatic ties with Lithuania, Latvia and Estonia. Cardinal Myroslav Lubachivsky returns to Ukraine. The failed coup against Soviet leader Mikhail Gorbachev leaves Russian President Boris Yeltsin stronger. Gorbachev resigns. The pope meets with Yeltsin.

2. The Middle East: The Persian Gulf war early in the year leaves questions about "just war" and conscientious objectors. Catholic agencies are active in postwar relief efforts. U.S. brings Israel, Arab countries and Palestinians together for Madrid peace conference. American hostages in Lebanon are released.

3. Abortion: The Supreme Court affirms the ban on abortion counseling in federal family planning programs. Retirement of Thurgood Marshall from the Supreme Court and appointment of Clarence Thomas fuel the expectation that Roe vs. Wade might fall. State laws in Pennsylvania, Louisiana, Guam and Utah wind their ways through the courts. Congress debates the issue on several fronts.

4. Parishes: The shortage of priests results in a new face for U.S. Catholic parishes—closings, mergers and lay and female administrators are seen throughout the country.

5. Medical ethics and euthanasia: Washington state initiative for physician-assisted suicide is rejected by voters. Dr. Jack Kevorkian helps three women commit suicide. The book "Final Exit" reaches the top of the New York Times' best-seller list. Controversy continues over withdrawal of artificial nutrition and hydration from comatose patients. A federal law mandates health care facilities to give adult patients the right to make advance directives. Court decisions favor rights of families to make health care decisions for incompetent patients.

6. YUGOSLAVIA CIVIL war: Croatian churches and clergy are reported under attack in war with Serbians. U.S. warns against traveling to Yugoslavia, including the site of reported Marian apparitions at Medjugorje. Pope John Paul and U.S. bishops condemn war against Croatia.

7. El Salvador: Two army officers are convicted of 1989 murders of six Jesuits, their housekeeper and her daughter, but critics want prosecution of alleged planners of the plot. Peace talks between guerrillas and government bring hope. Congress limits military aid, then restores it.

8. Condoms: Catholics oppose plans to distribute condoms in public schools. Magic Johnson's disclosure that he has HIV virus prompts debate over condoms and "safe sex." Fox-TV's decision to air condom ads draws fire.

9. Recession: Catholic welfare agencies are swamped by fallout from the U.S. economic crisis. Many dioceses

cut back, close offices, lay off workers in response to financial problems. Postal rate increases severely affect Catholic newspapers.

10. Haiti: A stormy year brings a Catholic priest to power in democratic elections. A military coup ousts him but international attempts to reinstate him continue. U.S. return of boat refugees is criticized by church leaders.

IN THE ARCHDIOCESE of Indianapolis, I thought these were the top stories:

1. Archbishop O'Meara suffers from pulmonary fibrosis, is forced to resign as chairman of Catholic Relief Services and from the administrative board of the bishops' conference, and is hospitalized.

2. Studies of how to staff parishes in the future bring controversy.

3. St. Philip Neri School doesn't close after a fund drive raises more than \$130,000. However, the church still has a huge debt.

4. Golden Rule Insurance Co. gives tuition help for Indianapolis children to attend private schools and most of them choose Catholic schools. Vice President Dan Quayle visits Holy Cross School and supports school choice. Enrollment in archdiocesan Catholic schools increases.

5. A management study is begun in the archdiocese that includes a study of Catholic education, urban ministry, and administration.

6. Medical ethics problems surround the Sue Ann Lavranec case. Catholic ethicists disagree about discontinuing artificial nutrition and hydration. Indiana Catholic Conference issues a guide for advance directives.

7. The Archdiocesan Pastoral Council identifies the major issues in the archdiocese and begins work on them. **8. A lay woman, Suzanne Magnan,** is selected chancellor of the archdiocese.

9. A newly organized United Catholic Appeal surpasses its goal.

10. Indianapolis Catholics build two homes for Habitat for Humanity.

EDITORIAL COMMENTARY

There was progress toward peace during 1991

by John F. Fink

It will take some doing for 1992 to beat 1991 when it comes to important news events (see column above). This is particularly true when it comes to progress toward peace in the world.

The end of the Cold War between the United States and the Soviet Union was a direct, or at least indirect, cause of peace negotiations, actual peace agreements, or the end of civil wars during 1991 in a surprisingly large number of places. They included Afghanistan, Angola, Cambodia, China, El Salvador, Ethiopia, Israel and the Arabs, North and South Korea, Lebanon, Mozambique, Western Sahara, South

Africa, and Vietnam, to list them in alphabetical order.

Unfortunately, Croatia and Yugoslavia can't be added to that list because civil war there started in 1991, as it did in the former Soviet republic of Georgia. Peace accords between the Croats and Serbs have been negotiated, but haven't held.

One of the things we should learn about peace efforts is to stop supplying weapons to one side or another in a dispute. When the United States and the Soviet Union stopped arming opposing sides in some of the countries listed above, peace negotiations resulted. It's hard to continue a war without weapons.

By far the most amazing thing that

happened in 1991 was the collapse of the Soviet Union. Could anyone, or did anyone, predict that a year ago?

It's a shame that Mikhail Gorbachev had to go down with his country, since he was the one who started the process. But he was never ready to go all the way, as Boris Yeltsin apparently is.

Gorbachev was always more popular outside his country than he was in the Soviet Union. It now remains to be seen how popular Yeltsin will be as the Russian people suffer through a hard winter.

The world is still not quite sure about Boris Yeltsin. His personality is such that he could end up being a dictator. However, his political success has come from his espousal of democratic principles and a free market economy.

A sign of just how far things have progressed was the meeting of Yeltsin with Pope John Paul on Dec. 20. In sharp contrast to the meeting between the pope and Gorbachev two years ago, this meeting hardly made the news media. And yet, so far as the church and Russia are concerned, it was an important event.

Contrary to rumors that Yeltsin was carrying a message from the Russian Orthodox patriarch warning the pope to stay out of "Orthodox territory," Yeltsin assured the pope that there would be

freedom of religion equally for all faiths. For his part, the pope expressed the hope that there would be greater cooperation with the Russian Orthodox Church. (See story on page 19.)

So what will 1992 bring us? Let's pray that it will bring even greater peace efforts, especially in three areas where peace processes have been started but not yet finished—El Salvador, Yugoslavia and the Holy Land.

Let's pray that a year from now we can be marveling at the tremendous progress that was made toward peace during 1992.

OFFICIAL APPOINTMENTS

Effective February 5, 1992

REV. ROBERT GREEN, from associate pastor of St. Bartholomew and St. Columba Parishes, Columbus, to administrator of St. Andrew Parish, Indianapolis, with residence at St. Andrew.

REV. JEFFERY GODECKER, from residence at St. Andrew Parish, Indianapolis, to residence at Immaculate Heart of Mary Parish, Indianapolis, while continuing assignment as Assistant Chancellor for Project Implementation.

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

Public invited to Interfaith Day at the Statehouse on Jan. 15

by Ann Wadelton

Legislation affecting children and families will be the focus at an Interfaith Day at the Statehouse scheduled for Wednesday, Jan. 15. Those attending will be briefed on current legislation, have an opportunity to attend committee hearings and House and

Senate sessions, and talk with their own legislators.

They will also take part in a noon service with Governor Evan Bayh and legislators honoring Martin Luther King Jr. in the Statehouse Rotunda.

The legislative day is sponsored by the Indiana Catholic Conference (ICC), Council of Churches, Church Women United and the Jewish Community Relations Council.

The schedule begins at 8:30 a.m. in the cafeteria of the new state office building (west of the capitol). Those attending will be given a schedule of committee hearings, most of which begin at 9 a.m. At 10:30, they will return to the cafeteria for a briefing session and early lunch. At 12 noon, all will attend the King service.

In the afternoon, the group will meet in the House or Senate chambers for briefings by government officials and legislators. They will have an opportunity to talk with their legislators in the hallways before the afternoon session begins, then attend sessions in the House and/or Senate.

Dr. M. Desmond Ryan, ICC lobbyist and executive director, encouraged all to attend. He said, "Here's a chance to experience the excitement of government in action. No report or reporter can convey the thrill of experiencing first-hand this process of debating and developing state laws."

01/03/92

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Father Augustine Sansone dies

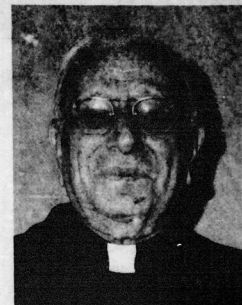
Father Augustine J. Sansone, a retired priest of the Archdiocese of Indianapolis, died in Indianapolis on Dec. 22. Funeral services were held for him on Dec. 27 in Holy Rosary Church.

Father Sansone was 87, the second oldest priest in the archdiocese at the time of his death. He was the first American-born priest of Italian descent to be ordained for an Indiana diocese, and was the protégé of Msgr. Marino Priori, founding pastor of Holy Rosary Parish. After ordination in 1929, Father Sansone was assigned as assistant pastor at Holy Rosary, the "Italian parish."

In 1939 Father Sansone became administrator of St. John the Baptist Parish in Osgood. In 1947 he became pastor of St. John and St. Charles Borromeo Parish in Milan.

In 1951 Father Sansone returned to Holy Rosary as pastor. He became pastor of St. Ann Parish, Terre Haute in 1956, retiring from active priestly ministry in 1970.

Father Sansone is survived by one sister, Josephine F. Stinnett.



Father Augustine Sansone

January 3, 1992

Youth ministry to receive new structure, focus

by Mary Ann Wyand
First of two parts

Youth ministry in the Archdiocese of Indianapolis will receive a new structure and focus in 1992 with the recent establishment of the archdiocesan Office of Youth and Young Adult Ministries.

Creation of the archdiocesan youth ministry office was announced in December at the request of Archbishop Edward T. O'Meara following extensive research by a special Youth Ministry Structure Task Force, according to Father David Coats, vicar general.

"This restructuring of youth and young adult ministries will enable the archdiocese to better serve the needs of our youth," Father Coats told *The Criterion*.

"We're very excited about what this represents—a real commitment with more resources being put toward what we're doing for our young people," he said.

"The archbishop has been anxious to see the needs of young people addressed more adequately than they have been. In the modern era, we've been developing new ways of ministering to kids, and he wanted to see some of those new styles and techniques implemented more fully at the parish, deanery and archdiocesan levels. This office and the staffing that is designated for it affords the opportunity to that to happen and represent a commitment to making young people a priority."

Father Coats said responsibility for resourcing adolescent catechesis, for adult and youth programming, and for retreats will be transferred from the Office of Catholic Education and from the Catholic Youth Organization to this new office.

Under the direction of the archbishop, Father Coats convened and chaired the task force last March. It is comprised of youth ministers and representatives from both the Office of Catholic Education and the Catholic Youth Organization.

The vicar general said task force members identified three primary needs: enabling parishes and deaneries to do effective youth ministry; locating youth ministry within parish, deanery and archdiocesan structures; and assisting parishes and deaneries in hiring and supervising professional youth ministry coordinators.

Costs for the new office will be met by a restructuring of the archdiocesan budget, he said, rather than by an increase in the total budget.

"The office will be staffed by a director, two associate directors, and two support staff," he said. "The director will be primarily responsible for advocacy and enablement. One associate director will be primarily responsible for adult and youth programming, and the other associate director will be primarily responsible for catechesis and retreats."

Prior to July 29, he said, a search committee will conduct a national search then recommend a director to be appointed by the archbishop.

"Implementation will take two years," Father Coats said. "During the first year, the director will hire the two associate directors, who will begin work in July 1993. From July 1992 through June 1993, the Catholic Youth Organization pledges to continue adult and youth programming and retreats and the Office of Catholic Education pledges to continue to resource adolescent catechesis."

He said Father Robert Gilday, who served on the nine-member task force, will chair the committee during the implementation process.

In addition to Father Coats and Father Gilday, other task force members are Frank Savage, director of the Office of Catholic Education; Bob Meaney, coordinator of youth catechesis and catechist formation for OCE; Ed Tindler, executive director of the Catholic Youth Organization; Benedictine Sister Joan Marie Massura, archdiocesan director of youth ministry for CYO; Bill Sylvester, president of the CYO board of directors; Jerry Finn, deanery director of youth ministry for the New Albany youth ministry; and Janet Roth, youth ministry coordinator for St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute.

Sister Joan Marie told *The Criterion* she resigned from the task force two months ago in order to apply for the new position. Father Coats said the new archdiocesan youth ministry office represents a commitment to strengthening the way in which the church ministers to young people in the Archdiocese of Indianapolis.

"We believe that youth are a very important segment of society and need to have those kinds of resources," he said. "There have been a number of studies conducted over the last several years, and one of those studies formed a real treasure of information that we had so much good research that had already been done. We did involve a widespread consultation throughout the archdiocese. The whole project has very broad ownership, so we're really excited about people's interest in seeing it implemented."

Father Coats said plans call for putting

the new youth ministry office and the Catholic Youth Organization in what is currently the Secretariat for Catholic Education along with the Office of Catholic Education. That restructuring will be effective on July 1. The new youth ministry office will be housed in the Catholic Center.

He said CYO will revert in one sense to total focus on its traditional role of athletic and social and some spiritual events for the young people of the archdiocese in a context more similar to what many people remember from years ago.

"Faith formation is a lifelong process," he said. "Youth is a very important time, because that's when we're learning for the first time the sense of who we are and the values and the identity and the moral perspective that is going to characterize us for the rest of our life. With this new youth ministry structure, the archdiocese is providing opportunities for young people to be more connected to their parish and to their church."

CYO executive director Edward Tindler praised the new youth ministry structure because it will allow for a more intense focusing of responsibilities for CYO and for youth ministry.

"Youth ministry has grown beyond the abilities of CYO to do an adequate job for the archdiocese," Tindler said. "In the past, we think we have done a great job in advancing youth ministry to the stage it is at today, and we're very proud of that. There are a lot of paid and volunteer youth ministers throughout the archdiocese who have been part of this advancement. There has been great leadership on the part of the CYO office has been done a great deal of this. Now we're at a stage where youth ministry is ready to take off to a new level."

Tindler said the church needs an office whose sole mission is the enablement of youth ministry.

"At CYO we have a lot of different activities and the resources are stretched pretty thin," he said. "We're not just an athletic program. We're a youth development program. Now we can redefine the focus of the Catholic Youth Organization. We intend to grow, to be of greater service in the future, to extend our current programs and activities, and to be more diligent at the volunteer education and training. That's the key to the success of our programs, and that's the key to the program's attachment to the Catholic Church."

Tindler said CYO officials also plan to add outdoor and environmental education to the residential camping program in Brown County.

He said CYO officials are developing a plan for facilities improvements that will make Camp Rancho Framosa more usable during the winter months for youth and adult retreats and conferences.

"Our archdiocese is very fortunate to have this new structure being accepted by the leadership," Tindler said. "It's a financial commitment, a general resources commitment, and a philosophical commitment. CYO people and youth ministry people can feel fortunate that we're going to be able to work together."

(Next week: Father Robert Gilday looks at the history of youth ministry.)

New Albany's Pregnancy PLUS Line helps women in trouble

by Margaret Nelson

During one hour, June Kochert received four phone calls from teen-age girls on the Pregnancy PLUS Line, a New Albany-based pro-life program.

Kochert repeats a number of questions to each caller: "How many periods have you missed? How late are you?"

Pregnancy PLUS (Please Let Us Serve) Line is dedicated to helping women in crisis pregnancies and Kochert is committed to life. That's why she began to volunteer her time to the project 18 years ago when it was organized in southern Indiana.

Now Kochert directs the program. She proudly tells visitors that Pregnancy PLUS Line has been serving under the New Albany Deanery Catholic Charities since 1980.

Pregnancy PLUS was established as a result of the Supreme Court decision to legalize abortion on demand. The organization offers its clients several services: maternity clothes, free pregnancy testing, furniture and counseling.

"We're here to help those who choose life when there's no place to turn," Kochert said. Five volunteers aid Kochert. They include a seamstress who makes maternity clothes, another who puts baby layettes together, and some office personnel.

Kochert's job doesn't stop when she locks her office doors. She once delivered baby formula at 10 o'clock one night. One weekend, she scanned her kitchen cabinets for tuna, beans and peanut butter to help a mother who could not obtain emergency assistance from an agency until Monday morning.

"That was before soup kitchens," she explained.

Often the girls don't have family support and need a friend. Kochert said, "I've seen a lot of tears and had a lot of hugs."

Last year, Pregnancy PLUS received 579 calls from concerned women and teenagers. Out of that number, 436 women followed up with a visit. Some were as young as 13; others as old as 47 years of

age. Kochert and her volunteers administered 364 pregnancy tests. Of these, results were positive on 175.

Kochert counsels many of her clients on morality and choices. She said teen-age pregnancy is on the rise across the nation and her community has felt the impact.

"This year (1991), we are going to have an increase of over 100 phone calls," Kochert said. "It's the first time we've had an increase."

Kochert blames the problem on television, movies, peer pressure, society, low self esteem, and the breakdown of the family.

"Sexual activity is not on the decline," she said. "Teens and young adults have no fear of AIDS. They forget they have some control. They have choices. They don't make the connection between the behavior and the consequences. Life can be what you make it when behavior is concerned. Pregnancy is preventable, since it comes from a certain behavior."

Kochert believes that girls whose families create family activities are less likely to become pregnant. Mothers also play a crucial role in their daughters. "Mothers who do things with their daughters help keep them on track," she said.

Kochert said that single mothers are often so stressed out with jobs, boyfriends and the confusion of simply trying to hold the family together that their teen-age daughters are allowed too much freedom.

"It's hard to be a parent," Kochert said. "It's the hardest job to do what we're supposed to do."

Kochert said that Pregnancy PLUS has been a positive influence in her community. She knows that her program has helped young girls decide against abortion. She cites examples. "I do believe we have made a difference," she said with a smile.

Those wishing further information about Pregnancy PLUS may write: Pregnancy PLUS Line, 702 E. Market St., New Albany, Ind. 47150; or call (812) 948-0040.



APARE—Parish administrators of religious education from the archdiocese meet at St. Agnes, Nashville, for a workshop. "Skills and Competencies." The event, cosponsored by the Office of Catholic Education and APARE, assessed competency in theology, program development, budget management, catechist development, and administration. (Photo by Karen Oddi)

Regional conferences on families scheduled in Detroit, Louisville

by Margaret Nelson

Parish leaders will have the opportunity to attend "Growing in Faith as Families" conferences in Detroit or Louisville this spring. The meeting in Kentucky will be April 3 to 5, with the Michigan gathering held May 1 to 3.

Part of the Catholic Families Project, the 11 regional conferences will focus on new approaches, skills and resources for families and church ministers concerned about faith growth.

Benedictine Sister Antoinette Purcell is coordinator of family-centered and childhood catechesis for the archdiocese. She has served as part of the steering committee for the project since 1988. Sister Antoinette will be a presenter at Louisville (and at Portland, Ore.).

Information about the conference has been distributed to all principals and

directors of religious education in the archdiocese. Pastors, youth ministry coordinators and family life ministers will also receive mailings.

The information focuses on creative approaches to spiritual development, with topics such as parenting for faith growth; family rituals for sharing faith; ethnicity, faith and families; youth and families; young adults and families; early adolescence and families; family, faith and media; and religious education and families.

Each conference begins on Friday evening and concludes on Sunday afternoon. The \$125 cost includes Saturday lunch, Sunday brunch and educational resources.

Those wishing further information may contact Sister Antoinette Purcell, OSB, Office of Catholic Education, 1400 N. Meridian St., Indianapolis, Ind. 46202; or call 317-236-1432.

Commentary

THE BOTTOM LINE

Comfort to afflicted—a gift that helps giver

by Antoinette Bosco

Because I am a writer and editor, I often get calls from people who have something on their minds. They don't know who to call, so they call me. One recent call came from a man who was angry. He also was feeling hurt for his friend. This is the story he told me.

The wife of the man's friend was in a hospital for awhile and then died. Her doctor had been caring and competent with the woman but had been abrupt with family



members. Then after she died, the doctor was simply not available to talk to them.

When my caller complained to another doctor that the family felt badly about being cut off this way, the other doctor excused his colleague's behavior by saying, "Doctors don't like to get close to their patients now."

The caller told me that his own father had been a doctor who often would stress how important it was to console not only the patient but the loved ones who were also suffering.

My caller thought I should do a story on what he considered the outrageous attitude exhibited by the woman's doctor. The caller wanted me to find out if this was the prevailing mentality among other doctors. Then he asked in a pained voice, "If death doesn't matter, what does?"

My reaction to the caller was guarded. I couldn't relate to what he assumed was a common problem. I simply could not believe that the doctor's coldness to the woman's family was typical. Most doctors I have known in the decades of my life have been caring and definitely communicative with families.

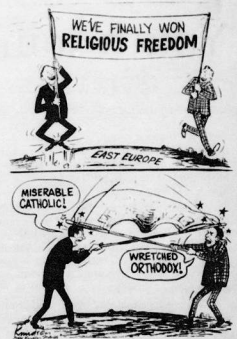
In the last six or seven years, I have read numerous articles in medical journals and daily newspapers attesting to the power of such non-technical therapies as comfort, optimism and positive emotions in a patient's recovery.

After the annual meeting of the American Psychiatric Association in Los Angeles several years ago, researcher Donna Lou Udelman said "hope represents a significant medical factor," one that promotes healthy cell production by suppressing the growth of cells that undermine the body's immune system.

But the point my caller made—that the families of patients should also be treated with comfort and hope—is a valid one.

Dr. Marvin Stein, a leading researcher at New York's Mount Sinai School of Medicine, reported that stressful events like the loss of a loved one may leave the bereaved family members at risk of becoming ill. Thus, a doctor who is sensitive to the vulnerability of grieving survivors and gives comfort to them is probably engaging in important preventive medicine.

What we sometimes forget is that doctors, too, need faith and hope, for researchers have found that patients



"catch" what a doctor communicates non-verbally. It is a difficult task to be the one who must always have the answers and the cure, and doctors, too, deserve understanding.

Certainly as Christians we should not at all be surprised at the healing powers of love and care. We were, indeed, taught to "comfort the afflicted," a gift which always gives a great deal of comfort to the giver in return.

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THE HUMAN SIDE

Positive effects—and side effects—of computer

by Fr. Eugene Henrick

Not long ago writing this column would have taken much more of my time. Thanks to my trusty computer, however, my writing time has been cut in half and I have time to redraft the column as much as necessary.

Once restricted to the office, computers now are in our homes changing the ways we work, our lifestyles and thought patterns. Computers expedite our work while at the same time challenging our lifestyles.

Computers give new meaning to the idea of efficiency, as is demonstrated by



Martin Marietta electronics, where robots supply the precise number of required parts at precisely the moment they are needed in making night surveillance for helicopters. Robots reduce the number of middle persons and errors.

In many offices filing clerks have been eliminated because the computer enables secretaries to create instant filing systems. The computer also is an aid to logical thinking, enabling people to order their work more effectively.

Thanks to desk-top publishing, which makes tasks such as laying out a newspaper easy, many people are producing their own layouts for publications of all kinds and are enjoying the creative experience this involves.

The Learning Company has come out with "Reader Rabbit" and "Math Rabbit," which incorporate valuable child-friendly lessons in reading, thinking and decision

making, without mindless arcade-style shoot-'em-up action.

Walt Disney has created "Mickey and Minnie's Fun Time Print Kit," which allows children to pick from more than 40 different action images and a dozen fonts for custom designing their own greeting cards, banners, letterheads and coloring books.

Thanks to the computer, we are thinking more logically and creatively, and doing so quicker and with greater precision. Work is more efficient and fewer persons are needed to perform it.

Those are some positive effects. But what about the side effects?

What happens to the person who used to fill the filing duties in an office or was responsible for supplying parts for production processes? What about children and grown-ups who have not been schooled in computers or whose parents couldn't afford the latest educational software?

What happens to the ghetto child whose

computer literacy isn't fostered at home or to the older person unfamiliar with the world of computers? Could it be we are creating another educational gap between the rich and the poor in society?

And are children spending time indoors with computer games that once might have been spent outdoors in the fresh air playing games and sports—activities that also teach them much? Is the computer altering children's lifestyles in ways we haven't thought through?

Not only does the computer continually challenge us to become its master, it also challenges us with new questions about people and values. Computers give us a competitive edge, but they also create social and intellectual gaps between people.

The time computers gave us might be put to good use reflecting on how we might close those gaps and guard against losing the best aspects of past lifestyles.

TO TALK OF MANY THINGS

This is the year Americans choose their president

by Dale Francis

We've come again to a presidential election year. The debate has already begun between the Democrats who have announced they will be candidates for the presidential nomination.

There are differences of views between the candidates for the Democratic nomination—differences in qualifications and differences in personality. The six debates yet to come will give voters a chance to study the views of the presidential candidates and know something about their personalities. The procedure, I think, is an excellent one.

But in their very first debate, all six presidential candidates placed themselves in a position that could never accept. When they were asked their views on the abortion issue, they practically tumbled over each other to express their complete support for the pro-choice stand.

That euphemism, "pro-choice," allows a way of escaping the most important moral issue before us. Pro-choice means allowing those who wish to do so to destroy infants in the womb.

When the campaign for legalization of abortion began in the late 1960s, I realized it was going to have powerful support, but I never thought it possible that it could

succeed. Almost all people were opposed to abortion and those who would allow it would do so only to save the life of the mother or to allow the ending of forced pregnancies.

I really believe that most Americans are not favorable to abortion. It gets its major support from those who would be willing to allow it in case of a threat to the life of the mother or when the pregnancy has been caused by rape or incest.



They would allow abortion in these extraordinary situations. So they vote pro-choice, not realizing that the extraordinary situations make up only a small percentage of legalized abortions. In the meantime, their support is allowing infants in the womb to be killed by the millions.

I don't understand how it happened that the Democratic party became a party supporting abortion. Although I have always voted for candidates and not for political parties, I was registered as a Democrat because I thought they would more firmly in support of human rights at the time I came to voting. Surely there no one doubts that the life in the womb is real human life. I would have expected Democrats to lead the opposition to destroying human life.

But here we are in a situation in which every one of the presumed Democratic candidates for president favors allowing the choice of destroying infants in the womb.

This places me in an irreversible position. Whatever else I may admire in a candidate's platform, I will never vote for a candidate who favors abortion.

I know there are those, including bishops, who warn against single issue voting. They say you should measure all of the various qualifications and positions of the candidates and choose the one with the greatest number of positions you approve.

There are issues on which I can do this and will do this. But when the candidate favors abortion, nothing else the candidate may say can influence me.

When I first became a voter, I believed it was of vital importance that all humans should be treated equally. Whatever favorable qualifications a candidate might have, I would not vote for a candidate who was a racist. Important as that issue was, the issue of whether infants in the womb should be put to death is even more important.

This year there are Republicans holding pro-choice positions. It is not a party issue. The issue is protection of all human life. Those who believe all human life must be protected, must stand firm and together.

THE CRITERION

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To the Editor

First-hand view of El Salvador

I recently read a letter to the editor written in response to a commentary on El Salvador ("Another View About El Salvador," by John Geisse, Dec. 13 issue). Unfortunately, I did not get the opportunity to read the commentary, but the letter in response made some interesting points, some of which I affirm, and others I question. But I offer my own limited experience in the country to help those who may be confused or misled by the varied information on this issue.

I recently spent a week in El Salvador visiting my aunt, who is an Ursuline nun working in a parish just outside the capital city. While I was there I discovered a beautiful, mountainous country with friendly, hard-working people. But I also encountered a preponderance of armored cars and semi-automatic rifles, all of the military, amidst the poverty and hard life of the general population. I had no experiences, nor heard much about the FMLN (the rebels) while I was there, though this does not imply that they are necessarily good.

Among my experiences was a woman who came to the parish because her 16-year-old son had been taken from a public bus and loaded into a truck to join the military. I was told that this is the normal method for "recruiting" soldiers. By law they must be 18, so this woman came to the church for help, partly because the church has written records of ages and birth dates, and partly because the military may not lie to them as freely because they are from the United States.

I also learned a little about how the elections are run. Every Salvadoran must have identification to have the basic rights as a citizen. Without this identification, the people cannot get married, ride the public buses, or have the basic services offered by the government. For their identification to be valid, they must vote. This would explain why voter turnout is so high, as the letter written earlier mentioned.

However, there are no candidate names

on the ballot, only party names. And since the educational system is so poor, many of the people cannot read, so each party has colors that it displays to identify itself. These colors are displayed throughout the country, so the more familiar the color is to the people, the more votes that party is likely to receive. Of course, the FMLN does this, so they bomb everything from public buses to election sites.

I also learned that the week following my visit, the village where my aunt lives was riddled with bullets by the military. Fortunately, there were no casualties, which is due in part to the streets being empty by 7 p.m., because of these experiences. There was no explanation, nor any apparent motivation other than intimidation of the people.

I asked my aunt how she lives with this every day, and she explained that her purpose in the country, and the purpose of the missionary community, is to help the people of El Salvador find hope in their lives amidst a seemingly hopeless situation and to help them work with the system as best they can. I certainly am no expert on "liberation theology," but after visiting the sites where the Jesuit priests and Archbishop Romero were murdered, and hearing more of the stories of the four American women killed in 1980, I do know that these people were not supporting the guerrillas, but were working for the people of El Salvador, who are caught in the middle of this civil war.

I agree with John Geisse in that we should do more of what we have all the answers. And responsible journalism would indeed help to better inform Americans of the situation in this country. I also caution against labeling anyone involved with this as communist or oppressor, or simplifying the situation by making generalizations. This is a complex situation, and I am not sure even our own government understands it. What I fear most is that the military aid that our country has sent and is still sending is only adding to the suffering of the people, and providing no benefit to their country or to ours.

Sheila M. Fitzpatrick

Indianapolis

LIGHT ONE CANDLE

New Year resolution: be happy

by Fr. John Caloir
Director, The Christophers

There's one New Year's resolution I'd like you to consider making. No matter what your state of health or wealth, do yourself a favor. Decide to be inwardly happy.

It can be done. You may have to work at it, but once you begin to think positively your life will take on a new luster. Believe in the wisdom of sacred Scripture: "A cheerful heart is the best medicine" (Proverbs 17:22).



Happiness is not something to be grasped directly, the way you would take an apple off a tree. Happiness is the by-product of a meaningful life. It is something attained indirectly through the process of correct thinking.

You can transform an unhappy disposition into a happy one. The choices you make and the thoughts you allow yourself to think are key factors in the process. Clearing the mind and heart of anxiety and resentment is the first step. It makes no sense to be needlessly weighed down by negative thoughts and feelings.

The words of Jesus teach us the way: "Do unto others as you would have them do unto you. . . Do not judge. . . Forgive seventy times seven." If we could only do what Jesus asks we'd be happier, freer, and more joyful human beings. He wants this for everyone of us. "I have told you all these things that your joy may be full" (John 15:11).

The Lord is not asking us to be phony.

It isn't merely a question of putting on a happy face, something difficult to do in times of economic depression or loss of employment. He simply says, "Be not anxious. . . Your heavenly Father knows all your needs." His words stand against self-pity, fear, and resentment, offering us a serene wisdom to nourish our soul.

So it is not a question of pretending to be what you are not. Rather, it is choosing to be happy, because a grateful heart gives honor to God.

I once heard someone say, "I am poor and I am in pain, but I am the happiest of men." He wasn't insane, he was simply in charge of his own inner life. He decided to be happy because of the knowledge of God's love, and no one was going to take that happiness from him.

Here are a few more quotes from Scripture to encourage you to make a New Year's resolution which will help you achieve a more positive spirituality. "Your decrees, O Lord, are my eternal heritage, they are the joy of my heart" (Psalm 119:111).

"Seek first the Kingdom of God and all things shall be added to you" (Matthew 6:33).

"I shall see you again, and your hearts will be full of joy, and that joy no one shall take from you" (John 16:22).

"The fruits of the Spirit are love, joy, peace, patience, kindness, goodness, trustfulness, gentleness, and self-control" (Galatians 5:22).

Claim happiness as your birthright, and have a happy New Year.

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

Cult is present on college campuses

If you are a Catholic parent of a college student(s), there is something you should know about your child's campus: It may have become a recruiting ground for an aggressive brainwashing cult that has planted itself at Purdue, Ball State, Butler, IU/JUI and Indiana University in Bloomington. This group has been kicked off Marian College and dozens of other campuses nationwide.

It is called the Boston Church of Christ. Here it is called the Indianapolis Church of Christ, but it should not be confused with the mainline United Church of Christ. Studies show that Catholic youth are more highly susceptible to joining such groups than most others. I can also say from personal experience that my being Catholic made this church more aggressive in attempting to recruit me.

The tactics of mind control used by the church are as follows: separating students from their families and friends to disorient and control them, playing on guilt and fear of hell to pressure students to be baptized, requiring confession of embarrassing sins to superiors so that students become more vulnerable and, thus, easier to control. Finally, strict obedience must be given to church work, requiring several hours each day for proselytizing at the cost of school work and family/friends relationships.

The student is especially vulnerable if he or she already has emotional or psychological problems. The church becomes the student's only support system so that the church becomes the only thing that matters. This is known as brainwashing or mind control.

If you suspect someone in your family has joined this group or another like it, don't panic! There is a solution. Don't confront this person without first consulting professionals who have dealt with members of cults before. (If you do confront the family member first, you

only risk driving the member deeper into the church. He or she might not talk to you again for a long time, though you may think such a reaction is unlikely.)

I am the president of an Indianapolis based group called ESCAPE (Educating Students with Cult Awareness for Personal Emancipation). If you need cult information or counseling and peer support for a member or ex-member of a cult, we can supply these connections if you call our number: (317) 257-7520.

Remember, if you are approached by any proselytizing group, make sure you ask every question possible before pledging allegiance. Are you trying to recruit me? Can you name any controversial beliefs you may have? Do you have any negative feelings toward ex-members? What are the things you like least about your group?

Cult members will not tell you they really want to recruit you, and will not tell you their most controversial beliefs. They will wait till you are emotionally attached to them. For example, the BCC won't at first mention their "our-way-is-the-only-right-way" belief nor that you must become totally obedient to your superior "discipler." They will tell you this only just before or after baptism.

Members are told to avoid ex-members, certainly not to befriend them, and they cannot befriend others unless their ultimate aim is to convert them. They are never permitted to seriously criticize their leaders. Nor may they make any life decisions such as what job to get or whom to date if not first permitted by the church. It is not uncommon for church members to change their majors if their "discipler" demands it. Often a major may require too much time for studying and not enough time for church work.

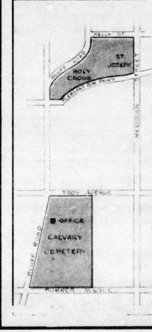
If any group, religious or otherwise, evades questions like those listed above or later contradicts their previous answers, you may be dealing with the Boston Church of Christ or another like it.

Dorian Kondas

Indianapolis

Cemetery Mass Schedule — 1992

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



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CORNUCOPIA

Great Expectations of living

by Cynthia Dewes

Great expectations. That's what we have at this time of year, particularly in this country. We expect a lot.

Americans believe rights include life, liberty and happiness (we forget the "pursuit" part). Not only that, but a good life, license to do just about anything we feel like, and constant amusement. It's the American way.

When bad things happen to good people, we are shocked. "They don't deserve that," we say, as if anyone "deserved" the life events that happen to all of us.

Someone pointed out to me recently that people have been getting what they didn't deserve since time began. Did the

Angles deserve the Saxons? Did the Jews deserve Hitler?

And on the personal front: Did children or blacks deserve to be neglected or exploited, as they've often been over the centuries? Did women deserve to be subjugated by men physically and emotionally as they have been historically? (We won't take a poll here.)

Circumstances have changed and changed and changed during the course of history, but not many of us bother to learn much from those facts. Instead, we come on the scene with these Great Expectations and eventually get shot down right on (human) schedule.

Now, it's not too much to expect life, although we have a hard time convincing pro-choicers of that. All other rights pale in comparison, since we need to be alive in order to exercise them. But a good life? Exactly what does that mean?

In 1870, Americans thought a good life was one free of disease, violent death or starvation. There were few complaints

about feeling wretchedly cold in the winter or hot in the summer, because having a minimal shelter for the family and a pig or a cow to keep them fed were the limits of what ordinary people could expect.

Although basic survival is still the only goal possible for some Americans, far too many of us also expect material luxuries or perfect health or constant emotional satisfaction to be built in to our lives.

The right to liberty is also a given, especially in the Western world. Many individuals and nations have fought many battles to gain it or keep it. But again, one person's freedom may be another's moral servitude.

We are free to think as we choose, so long as we don't beat up on someone else for thinking in a different way. We're free to worship God, unless we deny others that right for calling him by a different name. We are free to do God's will, even if (sometimes, especially if) it conflicts with our own.

Finally, we do have the right to pursue happiness. That means that joy is our birthright. Not two cars or a storybook marriage or a week in Las Vegas, joy. And no one person or thing is responsible for our joy, except ourselves.

We can expect to live, embracing life with all its mystery, good and bad. We can expect to be free to greet each day as God's creatures. And we can seek joy and expect to find it in the right places.

A new year is the perfect time to define great expectations.

check-it-out...

Graduates and others who attended the former Sacred Heart/Kennedy High School are invited to participate in the 25th Anniversary Reunion on June 6, 1992. For more information, or to share information on former classmates, call Barb (Braun) May at 317-882-2940.

Applications are being taken for the Frank Kehoe Memorial Scholarship sponsored by Kevin Barry Division #3, Ancient Order of Hibernians. A grant of \$1,000 each year is available to Catholic students of Irish ancestry who wish to attend Catholic high schools or colleges. Criteria include financial need, scholastic achievement, extra-curricular activities and involvement in church and community affairs.

St. Meinrad School of Theology will offer a weekend course on the Pastoral Care of Families as it relates to sacramental preparation and follow-up. Sister of St. Louis Dr. Bridget Clare McKeever will conduct the course on the weekends of Jan. 25-26, Feb. 22-23 and March 21-22. For more information contact Benedictine Sister Barbara Schmitz, St. Meinrad School of Theology, Continuing Education Program, St. Meinrad, IN 47577, 812-337-6599.

The Adult Learning Committee of St. Lawrence Parish, 4600 N. Shadeland Ave. will present a W*O*W* (Words of Wisdom) Weekend from 10 a.m. to 2 p.m. Saturday and from 1:30 to 5 p.m. Sunday, Jan. 18-19. Father Mark Svarczkopf, pastor, Ed Fillenwarth, Vicki Clem and Father John Schoettelkotte will present the program, which includes four topics presented separately to teens and adults. A supervised program for children and babysitting will be available. Lunch may be purchased for \$2.50, or bring a sack lunch. Admission is \$5 per person, \$10 per couple, or \$15 per family. Call 317-543-4925 for more information, or by Jan. 12 for lunch reservations.

The Columbus Quincentenary Jubilee Commission of Indiana and Marian College will present a series on "Columbus and the Age of Discovery" at 7:30 p.m. on Thursdays, Jan. 23 through March 5 at the Allison Mansion on campus. The seven one-hour videos will be followed by 30-minute discussions led by Marian College history professor Dr. James J. Devita. The series was previously broadcast on public television. Tickets, available at the door, will be \$5 per series or \$1 per session. Call 317-929-0231 for more information.

St. Vincent Hospitals and Health Services will offer Free Comprehensive Cancer Screenings for persons 50 years of age and older who do not have health insurance coverage. The screenings will be held each

Thursday at Hometowne House, 2427 N. Central Ave., Indianapolis. A mobile mammography van visits Hometowne House once a month. Call 317-925-1142 for appointments for cancer screening.

Benefactors who wish to contribute financial support for Gibault School for Boys in Terre Haute may now donate memorial gifts to the "Gibault Tree of Life." Gibault School provides residential facilities for troubled and delinquent boys ages 10 to 18. Each gift of \$150 will reserve a brass "leaf" on the tree, which will initially include 350 leaves engraved with the name of the deceased, the donor and other information. Call 812-299-1156 for more details.

Dedication of the former Ritter High School Convent as the new St. Francis Center will be held at 5:30 p.m. Mass on Monday, Jan. 6 in St. Michael Church, 3354 W. 30th Street. A blessing and open house will follow in the Center. Everyone is invited to attend.

A film series by Gary Smalley on "Love is a Decision" will be presented at St. Lawrence Parish, 4600 N. Shadeland Ave. The one-hour films will be shown at 10:30 a.m. on Sundays, Jan. 5, 12, 19 and 26 in Father Condon Hall and at 7:30 p.m. on Mondays, Jan. 6, 13, 20 and 27 in the church. Free-will donations will be accepted. Call 317-543-4925 for more information.

tips...

Father Bob Klein, who resides at St. Gabriel Parish in Indianapolis, will speak on "Healing—My Own Personal Experience and Spiritual and Emotional Healing" at 10:15 a.m. on Sunday, Jan. 12 during the Donuts-N-More program at Christ the King Parish Resource Center, 5858 Crittenden Ave. Everyone is invited to attend.



Mr. and Mrs. Robert Meyer will celebrate their 50th Wedding Anniversary at a 2 p.m. Mass on Sunday, Jan. 12 in Mary, Queen of Peace Church in Danville. A reception will be held afterward in the church hall. Robert Meyer and the former Dorothy Frances Kell were married Jan. 17, 1941 in Assumption Church, Indianapolis. They have one daughter, Jan Watson, and two granddaughters.



A Mass for the 50th Wedding Anniversary of George L. and Alice (Amy) Harvey will be celebrated at 11 a.m. on Sunday, Jan. 4 in Mary, Queen of Peace Church, Danville. They were married in the same church on Jan. 10, 1941. The Harveys are the parents of seven children: Amy Jo Martin, Jean Curtis, Fred, Richard, Michael, Ann Geissler and Sarah. They also have 14 grandchildren.

Robert M. Cottongim was recently elected president for 1992 of Kevin Barry Division #3, Ancient Order of Hibernians. Other new officers include: John Hearty, vice president; John Welch, recording secretary; John Commons, financial secretary; and Sean Boyle, treasurer. Installation of officers will be held at a dinner at 7:30 p.m. on Saturday, Jan. 18 at Anchor Inn, 1616 N. Arlington Ave. For reservations call Michael T. McGinley at 317-351-9817.

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Nathan Jones directs Holy Angels catechists

by Margaret Nelson

Chicagoan Nathan Jones spent all day Saturday, Dec. 7, at Holy Angels Church in Indianapolis, facilitating an adult catechesis workshop.

Jones told of living near Holy Angels as a child. The son of Episcopalian parents, he remembered attending daily Mass there. "The smell of the candles and incense attracted me." A graduate of Latin School who later became a Benedictine brother at St. Meinrad, Jones worked for the Archdiocese of Chicago for two years.

"It is a joy to be back at Holy Angels, that has always held a place in my heart. There is physical evidence that this is a place of real life," Jones said. "There are signs that this place is on fire, but not burnt out."

As a discussion starter, he asked the parish leaders to talk to one another about their responses to four questions. He said the aim of the whole session was "that we might improve the quality of our life together. You are already

doing many great things and allowing God to do many great things through you."

Jones drew laughter when he said, "You already passed five or six dead churches to get here."

"There is always more God expects of you," he added. "Go forward into Canaan, the land where the giants are. Go forward. Go beyond the barriers!"

He said the catechists should "look for fresh signs of life," such fruits as being joyous, at peace, able to forgive, surrendering to God's will, able to change, and welcoming to new people.

"This is a hot, little church," Jones said. "But we can always make what is good even better."

Comparing their ministry to that of Mary bearing fruit, he called for a "spiritual birth. Are you giving birth or are you having stillbirth? I'm talking about a deep inner-birthing."

"God had a fresh thing in store for us, that you might bear more fruit," Jones said of the birth of Jesus.

He suggested that the participants begin "talking to one another about your life of the Spirit and about your life of the church."

The first question was: "List all the places in your church where persons learn what it means to be Christian." In responding, members of groups were told to remember that there are many ways to learn, other than from sermons and worship.

"How would you describe the quality of relationships in your church?" was the second discussion point. Jones suggested that all interactions with people should be included, like visiting, parties, arguments, even working on the summer festival where "you learn about being a Christian."

He said, "In human growth, it is not just the quantity of time spent. If you hug a child, it enables the child to grow. It depends more on the quality of the response. It is the same in the church."

Next, the participants were asked to write an evaluation on how well Holy Angels is doing in the following areas: preaching-teaching the Word of God, worship, service, and community. Jones asked, "How are you getting the

Word of God out? It is not just the role of the clergy to do that. It is the role of every baptized person."

"God doesn't need worship," Jones said. "Are people's lives being changed? Are the lame walking; are the blind seeing, are crazy folks being healed? Ask yourself, 'Am I being called to love more deeply? There is no rule that's more important than love.' he said. "Love is what lasts."

"A lot of us come to get our needs fulfilled. That's step one. Step two is to go forth," Jones said. "Give of yourself for other people. How are you as a church doing in terms of service? How are you as a community serving the world?"

In considering the evaluation of the community, he asked them to discuss, "How are you relating one to the other?"

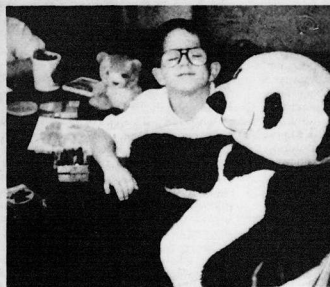
The fourth question the adult catechists discussed was: "What do you like about your church?" or what Nathan Jones called, "What you find to be wonderful."



LIVELY WORK—In a day-long December meeting, Nathan Jones works with Holy Angels Parish religious education leaders to plan a ministry team for the parish. (Photo by Margaret Nelson)



FRIENDSHIP SALAD—St. Pius X kindergarten students Andy Hovestmann (from left) David Pasotti and Christopher Hotka gather with their guest, Franciscan Sister Barbara Piller, pastoral associate. Each child contributed a fruit for a class salad for all. The teachers discussed how each fruit is different just as each student has special qualities. (Photo by Linda Theobald)



BEARY BIG—Gabe Thayer poses with his stuffed toy, which won the prize as the largest panda bear at Holy Spirit Kindergarten's Teddy Bear Week. Children were invited to bring their bears to school. Each won a prize, such as "most quiet," and "biggest honey lover." The "most un-bear bear" was a toy dog. A teddy bear picnic was lunch one day. Games and art projects had the bear theme and the history of the teddy bear was studied. The children also learned about the diets and abilities of different kinds of bears. (Photo by Pat Annee)

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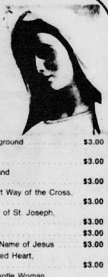
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MOMENTS
IN
CATHOLIC
HISTORY

Suppression of the Jesuits and the French Revolution

by John F. Fink

Editor, The Criterion
Twenty-second in a series of articles

In August of 1773, Pope Clement XIV suppressed the Society of Jesus (the Jesuits). For 41 years the Jesuits were put out of business.

Why would a pope do such a thing? The Jesuits had been the strongest champions of the papacy since their founding in 1534. They proved to be the most successful of the missionaries who greatly expanded the church in the Americas and the Far East (although the Franciscans might dispute that claim). They were outspoken champions of theological orthodoxy and of the church's rights. They were influential with the aristocracy of every Catholic country in Europe. Their schools and colleges were well-known for molding the minds of Europe's Catholic youth. So why would a pope suppress his greatest ally?

It was all politics. And the pope's worst political enemies were the Catholic rulers of Europe—the Bourbon family. It was precisely because the Jesuits were such staunch supporters of the pope that the Bourbons wanted to get rid of them.

In France the combined reigns of Louis XIV and Louis XV were more than 130 years—from 1643 to 1774. Louis XIV reigned for 72 years and Louis XV for 59 years. The latter's reign, from 1715 to

1774, was a disaster as far as the church was concerned.

It was a period when Catholicism itself was satirized (especially by Voltaire) because of its unbelief and immorality. King Louis XV kept a series of mistresses (the most famous of which were Madame de Pompadour and Madame du Barry). He also ruled the church, appointing bishops whose only qualifications were that they were of noble birth.

At the same time, in Spain, the first Bourbon king, Philip V, ruled from 1700 to 1746. He too insisted on making ecclesiastical appointments, and disputes with the papacy grew to such an extent that the papal nunciature in Madrid was closed in 1709. The bishops of Spain were openly antagonistic toward the Roman Curia.

Two concordats between Spain and the papacy (1737 and 1753) brought some peace, but also assured the Spanish king control over ecclesiastical appointments. In 1761, King Charles III curtailed some clerical privileges and, in 1767, disturbed by rumors of a Jesuit plot, banished the society from Spain.

In Portugal, King John V (1706-1750) was a contemporary of Spain's Philip V. He was known for his scandalous life. That and the demoralization of the nobility did much to destroy the faith of the people. But it was under his successor, Joseph (1750-1777) that the church was dealt its greatest damage in Portugal. His minister, the Marquess de Pombal, expelled the

Jesuits from the court, then from Portugal's colonies, and then from Portugal itself. When Pope Clement XIII refused to accept this anti-Jesuit program, Pombal cut off diplomatic relations with the Holy See.

To put all this in context, this was also the age of some powerful rulers in other parts of Europe. In Germany and Austria the rulers were Frederick the Great (1740-1786) in the former and Maria Theresa (1745-1780) in the latter.

In Russia, Peter the Great had tried to Europeanize his country. He also tried to unify the country by making all his subjects Orthodox. After his death in 1725, the country was ruled by women for most of the rest of the century.

The most powerful was Catherine II, the German wife of Peter III, who reigned very briefly in 1762. After he quarreled with Catherine and tried to banish her to Peterhof, she gathered an army of 20,000 men, marched against her husband, forced his abdication, and reigned Russia for 30 years. Like Peter the Great, she oppressed the Catholic Church, but, as we will see, played an important part in the tragedy of the Jesuits.

As already noted, the Jesuits were first banished in Portugal by the country's powerful minister, Pombal. He charged them with complicity in an attempt to assassinate King Joseph and also with engaging in questionable commercial transactions in Paraguay and Brazil.

In France, the Jesuits made enemies with Louis XV's mistress, Madame de Pompadour, whose behavior they criticized. They were also the victims of bankruptcy in Martinique which involved many French investors. When the Jesuit provincial refused to accept responsibility for the bankruptcy, the courts ruled against him. The episode spurred anti-Jesuit sentiments. Louis XV then dissolved the society in all countries under his jurisdiction.

Then in Spain, the campaign against the Jesuits reached fever pitch. Finally, on April 2, 1767, some 6,000 Spanish Jesuits were gathered up and shipped to the papal states on orders of King Charles III.

Naples, too, had a Bourbon ruler, who followed the lead of Charles III by banishing all Jesuits under pain of death. Parma decreed the same policy in 1768. Then in 1769 the three Bourbon rulers of France, Spain and Naples sent to the Holy See letters demanding the suppression of the entire society. Pope Clement XIII summoned a consistory to consider the demand, but he died suddenly before it convened.

The papal conclave that followed was prolonged from February till May because of arguments over the "Jesuit question." The 47 cardinals were divided into three groups and no candidate could get a majority of votes. There were the anti-Jesuit Bourbons, the pro-Jesuits, and a neutral group. Finally the Franciscan Cardinal Lorenzo Ganganelli, supposedly a neutral, made a statement that the Bourbon cardinals regarded as a commitment to their side. They backed him and he was elected. He took the name Clement XIV.

Once he was pope, Clement tried to smooth out difficulties with the Bourbon countries, even making Pombal's brother a cardinal. He was supported by the Austrian Empress Maria Theresa, among others. Eventually, though, he succumbed to pressure and in August of 1773 signed the brief *Dominus Rex Redemptor* which suppressed the Jesuits throughout the world. He said the step was necessary for the peace of the church.

Some countries initially refused to accept the suppression, but most eventually did. Empress Maria Theresa acquiesced "for the peace of the church" and authorized the confiscation of about \$10 million of the Jesuits' property.

It was the countries with non-Catholic rulers that now supported the Jesuits. Frederick the Great in Prussia allowed the Jesuit schools to continue, and in Russia the Jesuits received the protection of Empress Catherine II. She refused to allow the publication of the brief of suppression and ordered that the Jesuits were to continue in existence. They continued to function in Byelorussia and maintained their corporate existence there.

(On Sept. 22, 1990, Pope John Paul II wrote an apostolic letter on the occasion of the beginning of the Ignatian Year celebrating the 500th anniversary of the birth of St. Ignatius of Loyola and the 450th anniversary of the approval of the Society of Jesus. In the letter he mentioned the suppression of the society, and then added: "However, by the wonderful plan of Providence, the society survived in Byelorussia, and it was to rise again thanks to the decision of Pius VII of happy memory who thought—as he said in the Bull *Sollicitum omnium ecclesiarum* of 7 August 1814—that the severely storm-tossed barque of Peter should no longer be deprived of the valiant aid of such skilled oarsmen.")

A few years after the suppression of the Jesuits, the French Revolution began. The situation of the church in France went from bad to worse. First the lawyers of the French Assembly made a series of enactments that secularized ecclesiastical property and suppressed all religious orders.

In 1790 the Assembly passed the Civil Constitution of the Clergy. It abolished all bishoprics and set up new dioceses corresponding to the departments into which the country was divided. It decreed that all ecclesiastical offices, especially that of bishops, were to be elective and no religious qualification was to be required in voting in the election.

Naturally, the pope, who was Pius VI, condemned the Civil Constitution, and most of the bishops and some of the clergy refused to accept it. Thus, civil war broke out in some places. This was followed by a decree in November of 1791 that ordered the expulsion of priests who didn't accept the constitution. Another decree in May of 1792 ordered their imprisonment, and still another in August of 1792 ordered their deportation. One hundred bishops and between 30,000 and 40,000 priests went into exile (many escaping to England or the United States).

In 1792 the new Republic was proclaimed and King Louis XVI was executed. In June of 1793, Robespierre's Reign of Terror began, lasting until July of 1794. He condemned to death all priests suspected of hostility to the new regime. This, in turn, was followed by a counter-terror when Robespierre and his allies were sent to the guillotine.

The government of the Directory was set up in 1795. Among other things, the Directory ordered all ministers of religion to swear opposition to royalty and it established a national religion under the name of "Theophilanthropy."

Napoleon Bonaparte was the military leader of the French Directory. He went to war against Austria, defeating that country, and invaded Italy, occupying the papal states in 1796. He forced the pope to pay enormous sums of money (36 million francs) and many precious works of art. Two years later, Napoleon again invaded the papal states, occupied Rome, and proclaimed the Roman Republic. Pope Pius VI was carried off to France where he died in the prison at Valence in 1799.

The conclave to elect Pius VI's successor met in Venice under Austrian protection. After 14 weeks, Cardinal Luigi Barnaba Chiaramonte was elected Pius VII in March of 1800. He was able to negotiate a concordat with Napoleon, who by this time was ruler of France under the title of First Consul. The concordat made possible the revival of Catholicism in France but it also gave Napoleon the right to appoint bishops.

Pope Pius VII tried to get along with Napoleon, even attending his coronation as emperor in 1804. (Napoleon, though, crowned himself instead of being crowned by the pope.) Relations between the two men did not continue to be good, though, especially when the pope tried to stay neutral in Napoleon's wars and when he insisted on a religious marriage ceremony between Napoleon and Josephine. So in 1809 Napoleon again occupied Rome and annexed what was left of the papal states.

The pope was taken to a prisoner to France where he remained for almost five years until his release early in 1814. He re-entered Rome but a year later had to seek refuge in Genoa when Napoleon escaped from his prison on Elba. The pope finally returned for good on June 7, 1815. Most of the papal kingdom was restored.

The turbulence in the church's relations with France continued during the 19th century in connection with the Bourbon Restoration, the July Revolution, the second and third Republics, and the Second Empire.

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Faith Alive!

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The 10 Commandments OF POOR COMMUNICATION

1. Thou shalt disrespect me and what I say by your tone of voice, body language and choice of words.
2. Thou shalt constantly interrupt or ignore me when I am expressing myself.
3. Thou shalt constantly finish my sentences as if you know my every thought.
4. Thou shalt look all around when I speak.
5. Thou shalt make faces to let me know that my attempts to communicate bore you.
6. Thou shalt always attempt to teach me the real facts of the situation as if I were ignorant of them all.
7. Thou shalt respond in such a way that I realize you had not listened to me but merely waited for me to finish so you could talk.
8. Thou shalt never verbally or visually check with me to find out if we're hearing one another.
9. Thou shalt ignore my real ideas and meanings and argue about so-called facts, as you understand them.
10. Thou shalt never forgive past faults and constantly bring them up whenever we speak whether they are relevant or not.

FAILURES—The 10 Commandments of Poor Communication, listed above, point out the harmful effects that can be generated by the failure to listen and the failure to love. Look back on conversations that have broken down or on communication events that have resulted in frustration. Then ask yourself which of these commandments was violated. (CNS illustration)

Listening and articulating require effort and caring

by David Gibson

Communication between individuals should be easy, shouldn't it?

For communicating employs two such basic skills: listening and articulating.

We know how to listen, don't we?

Maybe not very well. Human beings are adept at missing the real message another wants to deliver.

But we know how to express ourselves, don't we?

Well, I for one marvel at how many times I am misunderstood, even when energetically trying to be clear.

Unfortunately, communication breakdowns are common. They can be damaging. At home, a communication

breakdown can leave people feeling disconnected.

It is possible to learn better communication skills. But this is more than a mental process. It requires a willingness to repeatedly practice what is learned.

Try listening quietly—perhaps without speaking at all—to what another person is telling you. That is hard to do, but worthwhile. You become better attuned to what another person thinks and feels.

And try when expressing yourself to take more time, to speak with patience, until what you want to say is clear.

Finally, remember that good communication—especially at home—calls into play more than listening and speaking. It calls upon you to care about the person you are communicating with.

(David Gibson edits Faith Alive!)

We communicate with others to experience community or intimacy

by Br. Cyprian Rowe, FMS

1. Thou shalt disrespect me and what I say by your tone of voice, body language, and choice of words.

2. Thou shalt constantly interrupt or ignore me when I am expressing myself.

3. Thou shalt constantly finish my sentences as if you know my every thought.

4. Thou shalt look all around when I speak.

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8. Thou shalt never verbally or visually check with me to find out if we're hearing one another.

9. Thou shalt ignore my real ideas and meanings and argue about so-called facts, as you understand them.

10. Thou shalt never forgive past faults and shall constantly bring them up whenever we speak whether they are relevant or not.

Poor communication is the fruit of a dangerous tree—the "human-relating" tree, with all its potential for good or for evil.

We try to communicate with others because it is in the nature of human beings. We want to form community and experience intimacy.

We want to be loved, and we want to be understood, and we want to be valued. At the same time, we live with the fear that we will not be loved and valued.

So, in effect, we try to structure everything so as to assure that things turn out exactly as we want them to. Then we feel safe. But that is our mistake.

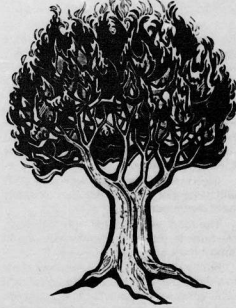
Poor communication is born out of this rigidity, out of this attempt to control the creativity of the world as well as to control everything in it.

Jesus listened.

Isn't it remarkable that he did not seem to have any difficulty listening?

He listened so well that everybody wanted to be near him. His way of communicating was quintessentially loving.

Poor communication is ultimately a failure to love others on their own terms—a refusal to "validate" and



DANGEROUS TREE—Poor communication is the fruit of a dangerous tree—the "human-relating" tree—with all its potential for good or for evil. (CNS illustration by Janine Applegate)

"ratify" others unless we can see ourselves produced in them. It is a refusal to let them be themselves.

The aforementioned 10 commandments point up the failure to listen and the failure to love.

We need to look back on conversations that have broken down or on communication events that have resulted in frustration and ask which of these commandments was violated.

A friend of mine started laughing while reading these commandments.

"You hit me right there," she said. "How in the world did you do that?"

"It was easy," I answered. "Think about all the times you have felt unvalued and unloved by someone you were talking to, and see what happened. And since you say you do those things, look at the response of people close to you. Don't they respond negatively when you do it to them?"

"My fiancé tells me some of those very things," she said.

"You had better change them," I replied, "if you want to keep love alive."

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

DISCUSSION POINT

Busy lives harm communication

This Week's Question

When communication breaks down at home, what do you think are the main causes?

"Busy schedules. Everybody is too busy to take time to communicate." (Debbie Hardin, Jackson, Mississippi)

"Lack of trust in one another; a fear of being open and honest." (Mary Jo McDonald, Indianapolis, Indiana)

"Hurt feelings, pride, not being willing to be the first person to say 'I'm sorry' or to start talking." (Lois Doyle, Vermillion, South Dakota)

"Our first reaction (when there is a problem or conflict) is that it is the other person's fault." (Bob Kearney, Fort Wayne, Indiana)

"Often people are saying the same thing, but the explanation isn't clear. For example, you're talking about

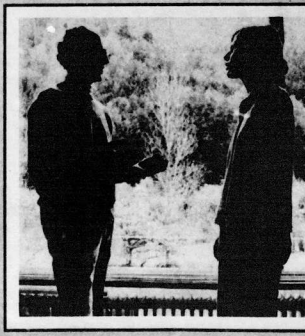
retirement and think your positions are diametrically opposed. When you talk about it, you find that you're not that far apart." (Barbara LaBarbera, Beverly Hills, Michigan)

"Alcoholism is the root of a lot of communication problems. People will begin to say to the alcoholic person that maybe they need to slow down and that person gets defensive because they haven't recognized the problem. It leads to a lot of communication problems." (Ed Gravel, Sturgis, South Dakota)

Lend Us Your Voice

An upcoming edition asks: What do you do to take care of yourself as a unique creature of God in the midst of heavy pressures and stress?

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



Counseling often helps when communication breaks down at home

by Fr. David K. O'Rourke, OP

Many years ago I was trained as a marriage and family counselor.

Over the years I have spent long hours with people whose marriages or families were on the verge of breaking up.

When these stresses push people to ask for help, they usually claim that their problems are due to a breakdown in communication.

What does this breakdown look like?

I would like to draw a few pictures. But first, let me narrow the meaning of a communication breakdown. For the reality is that communication—negative communication, that is—continues even during real trouble.

I recall one couple who came to see me for counseling. As they slipped into the two wooden chairs in front of my desk, they turned so that their backs were toward each other.

Clearly they were angry with each other and were not talking. But they certainly were communicating!

The room was so thick with their hurt, resentment and anger that you could almost touch it.

But by the very fact that they had come to see me, they also were communicating a willingness to look at what was going on. And they were letting me know by their posture and silence that they weren't about to give me any help in getting started.

Examples like this, however, are rare. That's unfortunate, for situations like these can usually be resolved. What is more

common, and more troubling, is a real breakdown in communication.

What does this breakdown look like?

Let me give a few brief sketches.

I think of one couple, married 14 years, who had begun to go their separate ways. They had their own friends and different interests. They spent little time together and talked to each other only about the house and their children's schooling.

From their point of view, this arrangement was satisfactory. Then one of their two children became seriously ill.

At that point, the stress of the illness, the need for emotional support, the need to plan medical care jointly, and the prospect of having to sacrifice personal time to child care required that they face the limits in their relationship.

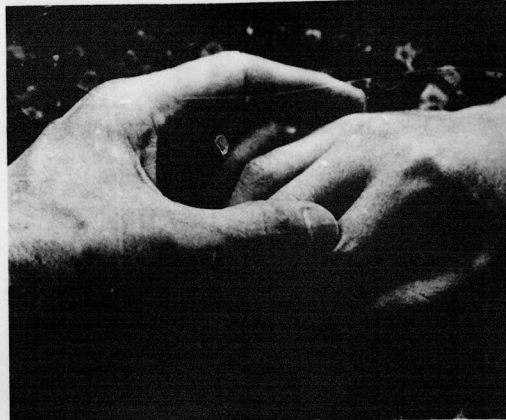
Did they want to turn to each other for the support they now needed, or would they separate and find some other way to live?

What they had, they clearly recognized, was a relationship with very little communication, too little to support a marriage that had many of life's usual problems and stresses.

Another couple, maintaining they had little communication, recognized that the communication was never there to begin with in their marriage.

They went through all the motions of being spouses and parents. But their interests, while compatible with marriage and family life, did not really involve each other.

Their time and energies went into raising children, maintaining the house, watching football on television, and shopping.



COMMUNICATION—Talking, kindness, appreciation, words of support, and understanding are the ingredients for good communication. Most of us know how to put them to good use or can learn to do so. (CNS photo)

As she said at one point, "If the kids leave home at the end of football season and before paychecks arrive, we're not going to have anything to talk about."

This, too, is a picture of a marriage with little serious communication.

The church's new law code describes marriage as "a union of the whole of life" and "a community of life and love."

When we talk about a real breakdown in communication, what we mean is that that union and that community are coming unglued.

That can happen when people, for whatever reason, stop trying. Or they can recognize that they really don't want that kind of closeness now. Or perhaps they never wanted it in the first place.

Not infrequently, people never develop communication that reaches a level any deeper than banter.

What do you do to turn things around? First, you have to see a need to change.

Second, you have to want to change.

If you don't believe it is possible to change—to begin to communicate—or if you don't want it, nothing will happen. But when people do, they usually will find the way.

Talking, kindness, appreciation, words of support, and understanding are the ingredients. Most of us know how to put them to good use, or can learn to do so.

(Dominican Father David O'Rourke is pastor of St. Dominic's Parish in Benicia, Calif., and is a free-lance writer.)

Indianapolis Campaign for Healthy Babies

ASK THE DOCTOR

by Dr. Pat Keener

Q Do doctors routinely test pregnant women for AIDS?



A No! A number of blood tests are routinely done on pregnant women, but the test for the virus that causes AIDS is not part of that routine.

Q Would I know if I had been infected by the AIDS virus?

A Not necessarily. You can have the virus that causes AIDS and feel fine. In fact, the symptoms of AIDS don't usually begin until several years after infection with the virus. Unfortunately, you can spread the virus during the time when your infection is "silent".

Q What factors put me at risk of being infected with the AIDS virus?

A There are three basic risk factors:
—sexual contact with someone who is infected or who has multiple partners, use of intravenous drugs, or is bisexual
—use of intravenous drugs
—transfusion of blood or blood products

Q Will my doctor test me for AIDS if I ask for the test?

A IF YOU THINK YOU MAY HAVE BEEN EXPOSED TO THE AIDS VIRUS, YOU SHOULD TALK WITH YOUR DOCTOR ABOUT BEING TESTED.

Q If I test negative for AIDS, does that mean that my baby is safe from AIDS?

AIDS is a fatal disease that can be spread from an infected pregnant woman to her baby during pregnancy, during birth, or by breast-feeding. If you are pregnant and know that you or the baby's father are at risk for AIDS, you should stop all risk-taking behavior and be tested for the virus.

A No. If your exposure is recent, you can test negative and yet be infected—and can infect others. There is a lag period of several months between the time that you become infected and the time that you test positive to the virus that causes AIDS. If your test is truly negative in spite of the fact that you have put yourself at risk in the past, then you are very lucky indeed. Don't make the mistake of thinking you are immune. Don't continue to play Russian roulette with your life. Stop all risk-taking behavior immediately. One more mistake may be THE mistake that ends your luck—and your baby's.

Q Can the AIDS virus be passed directly from the father to the baby?

A No. The AIDS virus is spread to the baby from the mother's blood either during pregnancy or during delivery. The only way the father can infect the unborn baby is by infecting the mother.

Q If I am infected with the virus, what are my chances of passing the virus on to my baby?

A Your chances of infecting your baby are about one in three. If you already have one child with AIDS, the odds are even higher—one in two.

Q What if I become infected after my baby is born?

A If you become infected after delivery and are breast-feeding your baby, then you can infect the baby through your breast milk.

Q Can my baby be tested for AIDS before birth?

A No. You can be tested during pregnancy, but your baby cannot be tested until after birth. If you are at risk or have tested positive for the virus, your baby will be tested right after birth. However, it can be very difficult to interpret the baby's blood test. If it is positive, it might be positive because your antibodies have crossed into the baby. Unfortunately, it can take a long time—up to a year or more—to diagnose a baby who has been infected before birth with the AIDS virus. Infants may actually have symptoms of the disease before they have a positive blood test.

Q Where can I get more information about AIDS and pregnancy?

A If you are pregnant and are already going for prenatal care, you should talk with your doctor. Don't put off asking questions or getting tested if you know you are at risk. If you are pregnant and are not going for prenatal care, you need to see a doctor as soon as possible. You can call the Mother-Baby Healthline at 541-BABY (2229). You can also call the National AIDS Hotline at 1-800-342-AIDS and the Indiana HIV/AIDS Hotline at 1-800-848-AIDS, Monday thru Saturday 10:00 a.m.-8:00 p.m. Your call is confidential.

— NOTE TO DADS —

The risks you take with AIDS are the risks your baby takes. If you know that you are at risk, you need to be tested. Remember, the only thing worse than having AIDS is giving AIDS to your baby!

"Ask the Doctor" is supported by a community education grant to the Indianapolis Campaign for Healthy Babies, Inc. from the Lilly Endowment, Inc.

FEAST OF THE EPIPHANY

The Sunday Readings

Sunday, January 5, 1992

Isaiah 60:1-6 — Ephesians 3:2-3, 5-6 — Matthew 2:1-12

by Fr. Owen F. Campion

The book of Isaiah is the source of the first reading for this great feast of the Epiphany. Isaiah actually is a collection of writings by three, or even more, authors. The mere use of Isaiah's name by authors in succeeding generations suggests how well he was venerated. Of course, his popularity came after his death. In life, he was rebuked and dismissed.

This weekend's reading is from the third section of Isaiah. It is almost impossible to imagine the heartbreak of the Jews at the time these passages were written. They were subject to foreign rule and their land, and even their holy city, Jerusalem, were in ruins.

Into this atmosphere of despair, Trito-Isaiah, as the author of the third section of Isaiah is called, wrote his brilliantly uplifting lines of encouragement and challenge. His message was simple but profound: God lives, and God will redress all woes and repair all the devastation.

The Epistle to the Ephesians provides the second reading for this feast. Very early after they began to exercise their own ministries, the Apostles met, and indeed converted to Christianity, persons not of Jewish backgrounds. Since all of

them had been reared with strict regard for the status of Jews as God's Chosen People, the place of Gentiles in the new order of salvation presented some questions. One of the most emphatic voices in addressing these questions was St. Paul himself, very likely the most learned among the Apostles, and by his own admission a Jew with impeccable Jewish credentials. His great missionary effort, involving trips far and wide, speaks for itself as a sign of his interest in Gentiles.

This reading shows that interest and the belief that, through Jesus, God's redemption is destined for all humans, regardless of racial or ethnic incidents.

St. Matthew's Gospel supplies this Liturgy of the Word with its Gospel reading. It skillfully situates Jesus in the positions of David and Moses in Jewish tradition. David was the great king who was much more than merely a political leader. To be validly a king over God's people, he had to have God's blessing—indeed God's holy commission to rule. Through him, God's will prevailed. In his reign, God's mercy was seen, and the people's devotion to God was seen. Reconciliation was achieved.

Jesus, born in Bethlehem, David's own city, and descended from David, succeeded to David's role. The Gospel draws that conclusion, then also links Jesus with

wife (cf. Ephesians 5:23), but this headship must be understood in the order of love and precisely as a participation in Christ's love for the church.

Particularly concerned that Christians should behave in a way worthy of their union with the Lord, St. Paul told the Corinthians that he had betrothed them to Christ "as a pure bride to her one husband" (2 Corinthians 11:2) and urged them to remain faithful to him.

In another place, St. Paul reminded the Corinthians that their bodies were members of Christ, and he demanded that they should refrain from all forms of infidelity, since "he who is united to the Lord becomes one spirit with him" (1 Corinthians 6:17).

As the bride of Christ, the church belongs fully to the one who, by the power of the Holy Spirit, makes her holy and enables her to respond to love with love.

THE POPE TEACHES

The church is the bride of Christ

by Pope John Paul II

Remarks at audience December 18

St. Paul uses the image of married love to describe the relationship of Christ to the church.

In his letter to the Ephesians, he describes the Lord as the spouse who loved the church and gave himself up for her (cf. Ephesians 5:23-25).

He teaches that the spousal love of the Redeemer for the church is reflected in the love of those who are united in the sacrament of matrimony. Christian married people thus share in the redemptive and life-giving love which Christ offers to the members of his church.

St. Paul insists on the fundamental equality of husband and wife in Christ (cf. 1 Corinthians 7:4). At the same time he speaks of the husband's headship over his

MY JOURNEY TO GOD

The Rich Young Man—Continued

"... but he hung his head and went away sad, for he had many possessions."

With his head hung so low, he failed to see the old chicken farmer standing right in front of his path, and he nearly knocked him over. The old man jumped away and smiled, saying, "Say, young fella, what's itching with you?"

The rich young man lifted his face to meet the farmer's eye and then he sighed. "It seems that I have an impossible decision to make. Oh, how I long to find eternal peace and spiritual prosperity, but must I give away all I own to receive it?"

The wise old man smiled again and said, "Material possessions tie us down to where we're dependent upon them for happiness. Family is where it's at: love, too, and even friendship. Those qualities last a lifetime. Heck, even a quality paw needs to be replaced every 10 years or so."

The young man sat on a hay bale and pondered Jesus' request. "Go and sell everything you own and give the money

to the poor, and you will have treasure in heaven."

He thought again. Material possessions—tie us down—go sell them. Spiritual prosperity—eternal peace—last a lifetime—have treasure in heaven.

"It's just like you said!" exclaimed the rich young man, but the chicken farmer was nowhere to be found.

The young man raced back to the edge of Judea, saw Jesus, and ran up to him, kneeling before him once again.

"Master," he humbly explained to the Son of God, "I now see why I must first rid myself of all I own. Is it because I must focus on good qualities and not on possessions?"

"My son," Jesus replied, "you are well on your way to the Kingdom of Heaven. And remember, when you give the poor ones your money don't just toss it to them and whisk away. Rather, stop and spend time speaking with them, for it is in the poor where my Father dwells. Whenever you do something for the least of my sisters and brothers, you do it for me."

—by Joe Connelly

(Joe Connelly is the deanery coordinator of youth ministry for the Terre Haute Deanery.)

Daily Readings

Monday, January 6
Christmas weekday
Blessed Andre Bessette
1 John 3:22 - 4:6
Psalms 2:7-8, 10-11
Matthew 4:12-17, 23-25

Tuesday, January 7
Christmas weekday
Raymond of Penyafort, priest
1 John 4:7-10
Psalms 72:1-4, 7-8
Mark 6:34-44

Wednesday, January 8
Christmas weekday
1 John 4:11-18
Psalms 72:1-2, 10, 12-13
Mark 6:45-52

Thursday, January 9
Christmas weekday
1 John 4:19 - 5:4
Psalms 72:1-2, 14-15, 17
Luke 4:14-22

Friday, January 10
Christmas weekday
1 John 5:5-13
Psalms 147:12-15, 19-20
Luke 5:12-16

Saturday, January 11
Christmas weekday
1 John 5:14-21
Psalms 149:1-6, 9
John 3:22-30

Moses, the greatest of the prophets, the intermediary between God and His people in the most sacred moment when their Covenant was formulated.

In this reading, the identity of Jesus is clarified. He is God's own voice in the world. To whom was he sent? To whom is he sent? The magi provide the answer to those questions. Definitely from strange places, their adoring presence indicates that all need God, and in Jesus God supplies all in that need.

The references to Herod awaken the older stories of the Egyptian pharaoh, possibly Rameses II, who tormented God's people and toyed with Moses. Herod was actually no Jew. He was an adventurer, an opportunist, whom the Jews detested. He represents secondarily the conflict between God and evil on earth.

Reflection

As in Third Isaiah, many people today may be able to stand amid circumstances equally unpleasant. Perhaps they see a

national picture not inviting, of a troubling economic recession, of violence in the cities, of disregard for great needs in our society. Perhaps the view is much more personal, facing the realities of personal wants, fears, and failures.

To those who see unhappiness today, the church in this feast proclaims with all the excitement and eloquence of Trito-Isaiah that God has no deserted us. God sees our needs and responds to them absolutely and fully in Jesus.

The magi, by legend, wandered far in search of the divinity living in Mary's child. It is possible today that we wander very far philosophically as we search through the motivations and instincts of our culture to discover what truly matters in life. At the end of that search, we will find that the best and most satisfying in earthly life exists in the knowledge of God and in union with God.

Jesus fully reveals God, to the extent human minds can understand, and Jesus unites us with God.

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Entertainment

VIEWING WITH ARNOLD

'Hook' grabs audience for return to Neverland

by James W. Arnold

'Hook' is Steven Spielberg's extravagantly generous tribute not only to Peter Pan but to the idea of childhood itself. It also marks, perhaps at last, the reluctant acceptance by this exuberant adult child of adulthood as probably the greatest adventure of all.

This may not be the last \$70 million movie ever made, but it could be: we're that close to the end of an era. So maybe the time has come to enjoy it. Critics too often cite movies as likely to entertain the "whole family"—in reality, a prospect as rare as a pee-wee league slam dunk. But count the basket: this one is it.

This sequel to the beloved J.M. Barrie books and play is based on the concept (reportedly outlined by writer Jim V. Hart and his family in a spontaneous 30-minute burst around the dinner table) that Peter Pan has grown up and become an American workaholic business executive. Exactly how is explained quite nicely in a



tender early segment by Wendy herself (Maggie Smith), now 92 and a famous beneficiary of orphans. She's also the grand-mum of Peter's charming English wife, Moira, the real reason why Peter decided to come back from Neverland and grow up.

The adult Peter (Robin Williams, in yet another career role) has forgotten his past. He's a mix of classic affluent Baby Boomer traits. He's a high-powered success, a corporate lawyer in "mergers and acquisitions." ("So, Peter, you've become a pirate," Wendy says, in one of the movie's better lines.)

But he's too busy and feels guilty about it. If he gets to a family event, he's distracted constantly by that satanic invention, the beeper telephone. He has an idle videotape 11-year-old son Jack's big baseball game. (The kid strikes out in the clutch.) Peter is also terribly out of shape and (ironically) terrified of heights.

In addition, he's a grouchy, relentlessly nagging Jack and 7-year-old Maggie to behave and "grow-up" before their time. It's an agile set-up for what happens when the family visits Wendy's London house. The despicable Captain Hook (Dustin Hoffman in curly brunette wig and handbeard moustache) snatches the kids, and Peter (to learn a lesson straight out of a fairy tale) must fly to the fantasy world of his childhood to get them back.

Thus director Spielberg is presented a terrific parlay for his absolute specialty, a whopping boy's adventure tale, somehow combining nostalgia, good vs. evil, baseball, pirates, and being a good daddy.

The transition from reality to the magic of dreams is difficult, but well carried by Peter's wonderful first reactions to the loyal Tinkerbell ("the firefly from hell") who lugs him to Neverland because he can conjure no "happy thoughts."

In this incarnation, Tim is Julia Roberts, playing tomboyish and mite-sized until the one scene when she must (as we all know)



BACK TO NEVERLAND—Captain Hook, played by actor Dustin Hoffman (left), clashes once again with his mortal enemy, Peter Pan, portrayed by Robin Williams, over the fate of Neverland in "Hook," Steven Spielberg's update on the classic fairy tale. The U.S. Catholic Conference classifies the film A-II for adults and adolescents (CNS photo from TriStar Pictures)

tell Peter she loves him. "I love Moira," he confesses, and that's that, except that the tale gains another element of poignance.

Neverland is a mountainous, picturesque island with two complicated sets, Hook's marvelously stylized 17th-century ship and carefully detailed pirate harbor town, and the forest camp of the rebellious Lost Boys, which is Tarzanesque updated with ramps to accommodate trams and stunts on fast-moving skateboards.

Hook is also nostalgic for the past, and years to provoke Peter into a war as in the good old days. Aided by his sly, comic sidekick, Snee (Bob Hoskins), he also tries to turn Jack against his parents by reminding him of their "neglect." They were "happier before you were born," he says. "They were free." It evolves into a battle for young Jack's soul.

Poor old middle-aged Peter has to convince the raucous orphan boys (now decidedly multi-cultural) that he's really Pan, their leader of legend, and must also whip himself into shape for flying, fighting, and crowing. Only then can he lead them

against Hook to rescue his beleaguered children and take them home.

Two major points: (1) the adventure is superbly imagined, with comedy, suspense and feeling integrated with spectacular and surprising bits of action, (2) the values and moral concepts are positive and worked out with impressive skill. Thus the violence is real enough but never oppressive, and often exhilarating, as in the swashbuckler movies of old. While mas is clearly front stage, Wendy, a giddy Moira are all strong, and important characters. (Suitably, Moira has the show's most memorable speech)

It could be argued that "Hook" is "too" morally correct on all these points, and especially obsessive on the parent-child relationship. Whatever your taste, it never interferes with the fun and emotional uplift right through the very last shot. "Ho k" will be comfortable on the shelf next to Barrie for generations to come.

(Class comic-epic adventure film; recommended for all).

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

<i>Father of the Bride</i>	A-II
<i>Grand Canyon</i>	A-III
<i>The Inner Circle</i>	A-III
<i>JFK</i>	A-III
<i>The Last Boy Scout</i>	O
<i>The Prince of Tides</i>	A-IV

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

Public library offers fascinating wealth of resources

by Henry Herx
Catholic News Service

Libraries are fascinating places, as viewers learn in "The People's Palace: Secrets of the New York Public Library," airing Friday, Jan. 10, from 10 p.m. to 11 p.m. on PBS.

As one of the largest resources of printed materials in the world, the New York Public Library really isn't so secret but there still is a lot about it that is not known.

It is basically a research library with numerous collections in specialized subjects. Anyone is welcome to use its resources, and the average time it takes to get a book from the miles of stacks is some five minutes.

Some of its collections are housed in centers elsewhere in Manhattan. One of them is the Library of the Performing Arts located at Lincoln Center.

Producer Hal Lincoln gives viewers a tour of its facilities, which include 28 million items, only 10 percent of which are books. Other items are playbills, scripts, musical scores, audio recordings and videotapes of ballets, operas and plays.

One of the library system's jewels is Harlem's Schomburg Center. Performer Harry Belafonte is on hand to show viewers some of the treasures from the 5 million items that has gathered on black history and culture.

Writer Howard Fast revisits the branch library he used as a youngster and explains how important such libraries are, especially for the poor and disadvantaged.

Narrated by actor Jason Robards, the program gives a short history of how the library came into being in 1911 as a combination of the private collections of two millionaires.

The narration gets overly flowery at times in its testimony to the power of the written word and the library as its repository.

In truth, one cannot overestimate the importance of libraries in preserving knowledge and furthering the growth of new ideas and civilization itself.

But the program does have a bottom line and it is the cost of supporting such institutions in lean times.

The annual budget of the New York Public Library is \$100 million. Making the case for why it is worth every penny is his head, Jesuit Father Timothy Healy.

Father Healy argues that in the Depression years of the '30s public library hours were increased rather than reduced.

The Jesuit priest is not speaking only for the New York Public Library, but for libraries across the country which are being forced to curtail their services in the hard economic times of the '90s.

Produced by Peter W. Kunhardt and directed by James A. Edgar III, the program showcases New York but leaves viewers thinking about the value of their own local library and what it represents to the community.

TV Programs of Note

Sunday, Jan. 5, 8-9 p.m. (PBS) "Horse Tigers." This program in the "Nature" series explores the African zebra's behavioral patterns, social structure, and role in the life-and-death cycle between predator and prey.

Monday, Jan. 6, 8-9 p.m. (PBS) "The Health Quarterly." The first edition of 1992 examines the troubling status of health care for America's youth, including a segment retracing Robert F. Kennedy's investigation of the impact of poverty on children's health and welfare.

Monday, Jan. 6, 9-10 p.m. (PBS) "The Quiz Show Scandal." The winners in the big-money TV quiz shows of the mid-'50s were regarded as celebrities until, as this program in "The American Experience" series documents, a congressional investigation revealed that the shows were fixed.

Monday, Jan. 6, 9-11 p.m. (NBC) "Best Intentions: The Education and Killing of Edmund Perry." The drama, based on Robert Sam Anson's book of the same title, looks at the tragedy of racism in our society and counts its human cost. It tells the story behind the 1985 headlines of a black honors student shot to death by a New York City policeman. The story is seen through the eyes of Perry, played by Curtis McClain.

Monday, Jan. 6, 10-11 p.m. (PBS) "Do We Need a National Prayer Card?" The first in a three-part series,

"Learning in America: Education on Trial," addresses the question of whether the country's well-being requires the imposition of national educational standards or whether states and local groups should control their schools.

Tuesday, Jan. 7, 4-5 p.m. (CBS) "Soldier Boys." A group of teen-age boys indulge their fantasies about combat in staging a war game with real weapons that leaves one of them critically wounded, in this rebroadcast of a 1987 "CBS Schoolbreak Special" for young viewers.

Tuesday, Jan. 7, 10-11 p.m. (PBS) "The Future Is Now Taking Care of Business." The first of three "Innovation Specials" looks at how manufacturing techniques are changing radically due to the marriage of computers and telecommunications that link office complexes into "megastyles."

Wednesday, Jan. 8, 8-10 p.m. (PBS) "Movers/Minimum Wages." Journalist Bill Moyers reports on how U.S. workers are fighting to make ends meet during a national recession bringing lower incomes and fewer benefits as well as fewer job opportunities.

Thursday, Jan. 9, 8-9 p.m. (PBS) "The Silver Chair." The second episode in the "Wonderworks Family Movie" rebroadcast continues the three-part dramatization drawn from C.S. Lewis' "Chronicles of Narnia."

Thursday, Jan. 9, 9-10 p.m. (CBS) "Street Stories." This is the first of four CBS News magazine specials that focus on gritty social issues through the personal stories of villains, victims and heroes.

Friday, Jan. 9, 10-11 p.m. (PBS) "Louis Ruckeyser's 1992 Money Guide." Looking at the economic issues facing the country and the world and the part they will play in the coming presidential election are Ruckeyser and a host of other financial experts.

Saturday, Jan. 11, 6-307 p.m. (PBS) "Circus Dreams." Rebroadcast of three "Long Ago & Far Away" stories about circus animals as told in this French production using clay animation.

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

QUESTION CORNER

Eucharist is foundation for Catholicism

by Fr. John Dietzen

Q Please explain how and when the church came to the conclusion that the real presence of our Lord continues at a time other than the actual celebration of the Eucharist.

It does not seem to be logical or to be the purpose of the sacrament for the Lord to continue to be present outside of the sacrifice of the Mass. (Missouri)

A The real bodily presence of our Lord in the Eucharist under the appearance of bread and wine is of course one of the foundational truths of our faith, from the early Christian communities on.

Perhaps our strongest evidences of this fact in the New Testament come from St. Paul; for example, his declaration that the cup we bless and share is the blood of Christ, and the bread we break and eat is the body of the Lord (I Corinthians 10:16), and St. John's Gospel.



This Gospel, written probably toward the end of the first century, reveals the clear belief of Christians at that time about the identity of the eucharistic species with the body and blood of the Lord. (See especially Chapter 6.)

It seems clear that from those earliest decades the Christian communities understood that this real presence of the risen Lord in the eucharistic bread and wine endured after the Eucharistic celebration itself.

This celebration took many forms, including some incidentally that did not include what we call the words of consecration in the institution narrative of the Mass.

An example is the Eucharistic Prayer contained in the "Didache," The Teaching of the Twelve Apostles, written in the first part of the second century, one of the most valuable documents we possess from early Christianity.

Whenever the Eucharist was celebrated, however, it was assumed that union with that eucharistic community could be enhanced by receiving the sacred species later if necessary.

Somewhere around the year 150, the Christian philosopher and martyr Justin writes of the worship service which Christians celebrated each week on "the day of the Sun."

He describes the reading and reflection on the Scriptures, prayers, the Eucharistic (thanksgiving) Prayer and Com-

munion, and then tells how portions of the bread from that Eucharist were taken to those who were absent.

We know that it was quite common for deacons and others to take Communion to the sick, prisoners, and others who were not able to be at the community celebration. This belief has been consistent in the church ever since.

A good example is the Communion service during the liturgy of Good Friday. Since about the year 800, Communion has been received in this ceremony using hosts consecrated at a previous Mass.

It is worth noting that while Martin Luther believed strongly in the real presence of Jesus in the Eucharist, his belief was that this presence did not continue after the time of receiving Communion in the celebration.

Other leaders of the Reformation, John Calvin for one, believed much as we do in the enduring presence of our Lord after the eucharistic liturgy.

(A free brochure answering questions Catholics ask about Mary, the Mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

FAMILY TALK

Let son deal with the principal's punishment

by Dr. James and Mary Kenny

Dear Dr. Kenny: My 15-year-old son was kicked off the school bus for the rest of the year for saying obscene words to another boy.

I'm a single parent with three children, and this punishment is harder on me than it is on my son. I leave for work at 6 a.m., and I attend college classes in the afternoon.

To complicate matters, my son denies that he said the words, but the principal has five witnesses besides the bus driver.

I want to support my son but not if he is truly guilty. Should I ask to meet the superintendent? Should I request a school conference? I'm mixed up. What can I do? (Indiana)

Answer: Thanks for sharing a difficult situation. Actually, you describe two problems here. Separating them might make them easier to handle.

Let's start with your problem. You already have a full day. You are working and studying extra hours to support your family. You have no time or energy left over to chauffeur your son back and forth to school.

See the principal again and explain this. Don't try to defend your son. Simply make clear that the bus expulsion is more a punishment of you than your son. This punishment makes your life more difficult by further stressing you and handicapping you as a parent.

Far better for your son to face his problem, explain and defend himself.

Cooperate with the school. Tell the principal that you too are interested in having your son speak and behave properly. Request that the school impose a consequence that affects your son rather than you.

Now for your son's problem. He is accused of obscene language on the school bus, and there is evidence to indicate that he may well be guilty.

You need to take a neutral position and let your son work this matter out directly with the school.

The school has many disciplinary options within its own system. They can require a written apology. They can require Saturday school or extra work after school. In fact, they have numerous sanctions which might convince your son to guard his mouth.

You can be supportive of your son without defending his plea of not guilty. As his mother, you can be there silently with him without insisting that he's telling the truth and everyone else is lying.

Getting mother to fight his battles for him or to pay the price of his alleged misdeed is not a very grown-up way to behave. Far better for your son to face his problem, explain and defend himself, confront his accusers and deal with the school's judgment himself.

In summary, you need to tell the principal directly how their school's sanctions present more trouble for you than for your son.

Then stay in the background while, one hopes, your son and the school work out an alternate solution.

Good luck!

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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Reporter

For The Sunday Visitor, newspaper of the Catholic Church in Northcentral Indiana.

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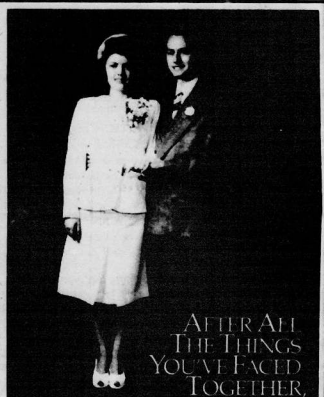
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The Active List

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

January 4

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

☆☆☆

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

☆☆☆

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

☆☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at

2 p.m. in Little Flower Parish Center chapel, 13th and Bosart.

☆☆☆

Catholic Alumni Club (CAC) will tour the Indianapolis Museum of Art, 1200 W. 38th St. followed by dinner out. Meet in IMA lobby 2:30 p.m. Call Dan 317-842-0855.

January 5

A support group for central city families which have a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2622 Dr. Martin Luther King Jr. St. Call 317-545-9907 for details.

☆☆☆

Our Lady Queen of Peace Meditation Prayer Group will gather

for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆☆

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

☆☆☆

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

☆☆☆

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

☆☆☆

Catholic Alumni Club (CAC) will attend 10:30 a.m. Mass in Christ the King Church, 1827 E. Kessler Blvd. followed by brunch at Houlihan's. Call Mary 317-255-3841 late evenings for details.

January 6

An hour of prayer for peace and

justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

January 7

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.

January 9

A Parenting Series for parents of kids K-6th grade will begin from 7-9 p.m. at Christ the King Parish Resource Center, 5858 N. Crittenden. Call 317-255-7415 for details.

☆☆☆

The Catholic Widowed Organization (CWO) will hold a Planning Session for the coming year at 6 p.m. in the Catholic Center Assembly Hall, 1400 N. Meridian St.

☆☆☆

The Divorce and Beyond re-entry program concludes at 7 p.m. at the Catholic Center, 1400 N. Meridian St.

January 10

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

January 11

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

☆☆☆

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

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☆☆☆

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

January 12

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

☆☆☆

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

☆☆☆

Father Bob Klein will speak on Healing at 10:15 a.m. during the Donuts-N-More program at Christ the King Parish Resource Center, 5858 Crittenden Ave. Everyone invited.

☆☆☆

Catholic Alumni Club (CAC) will dine at the Kopper Kettle, Morris-ton. Meet at Holiday Inn at I-465 and S. Emerson at 1:20 p.m. For required reservations call Donna 317-359-3476 by Jan. 5.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council 6138, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 6:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.

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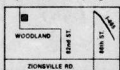
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Biology I-IV	G.E.D. (no credit)
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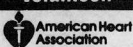


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Ginny (Hall) Bogemann
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School Office

January 3, 1992

Pope writes to U.S.

(Continued from page 1)

themselves to implanting the church in foreign lands.

The commemoration of the fifth century of the evangelization of America represents a special occasion for the Catholics of the United States to reflect with gratitude on past blessings and to recommit themselves to the church's perennial mission of making Jesus Christ everywhere known and loved. This celebration is taking place as the third Christian millennium approaches, at a time filled with new hopes and challenges.

Following the fall of the ideological barriers which divided the world into opposing blocs, there exists the possibility of greater international cooperation and growing solidarity among peoples. At the same time, human development is threatened by the persistence of situations of conflict and injustice; people of good will are increasingly troubled by the tragic wall of poverty which continues to divide the northern and southern hemispheres.

While many developing nations continue to suffer from poverty, hunger and the denial of fundamental human rights and freedoms, other societies, amid unprecedented material wealth, have come to

experience a deep spiritual void and a disturbing confusion regarding fundamental moral truths.

It is my hope that, just as the discovery of the New World awakened in the Christians of 500 years ago the spiritual fervor to undertake the great missionary enterprise of the first evangelization, so American Catholics today will be granted the grace to commit themselves, with humility and unwavering hope in God's Providence, to a new evangelization of society, so that the liberating truth of the Gospel will inspire the building of a new world of authentic peace and justice animated by love.

I take this opportunity, therefore, to invite the Catholics of the United States to observe the quinqucentenary year as a time for renewing their faith in Jesus Christ and for expressing that faith consistently in every aspect of their lives as individuals and as members of society.

Five centuries after the advent of Christianity in the New World, we know that much remains to be done in order to fulfill God's plan to "bring all things in the heavens and on earth into one under Christ's headship" (Eph. 1:10).

There is an urgent need of preachers to

bring the Gospel to those who have never heard its saving message. There is the continuing challenge of providing youth with the catechetical and spiritual formation which will enable them to partake fully of their Christian heritage. There is a need to reconcile those who have become alienated from the church or who fail to participate in her sacramental life.

Against this background, I strongly appeal to America's Catholics to make prayer for vocations to the priesthood and their religious life an essential part of their quinqucentenary celebrations, and I express the hope that these celebrations will inspire more and more young people to ask themselves whether God is calling them to devote their lives to the service of Christ and his church.

Faithful participation in the church's mission also demands of America's Catholic laity an ever more consistent public and private witness to the truth of their faith, and a commitment to shaping their social and political action in accordance with the Gospel vision of man and society.

Because "there is no human activity—not even in temporal matters—that can be withdrawn from God's dominion" ("Lumen Gentium," 36), the laity are challenged to overcome every false separation between faith and life and to take an increasingly active part in addressing the serious ethical issues facing contemporary society, drawing inspiration from the rich

legacy of the church's doctrine as they strive to imbue the temporal order with the spirit of Christ.

In this regard, I renew the urgent appeal I made during my last visit to your country: "It is up to you, the Catholic laity, to incarnate without ceasing the Gospel in society—in American society. You are in the forefront of the struggle to protect authentic Christian values from the onslaught of secularization. Your great contribution to the evangelization of your own society is made through your lives. Christ's message must live in you and in the way you live and in the way you refuse to live" (meeting with members of the laity, San Francisco, Sept. 18, 1987, No. 7).

With these sentiments, I entrust your celebration of the fifth century to the loving intercession of Our Lady of Guadalupe, Patroness of the Americas. Soon after the discovery of the New World, the Blessed Virgin Mary appeared at Tepeyac to reveal her son to the native peoples and to invite them to see her as their mother. Now, at the threshold of the third Christian millennium, I pray that she will watch over the people of the United States as they seek to respond to the new challenges of the present time.

Commending all the faithful of the United States of America to her protection, I cordially impart my apostolic blessing as a pledge of grace and peace in Jesus Christ her son.

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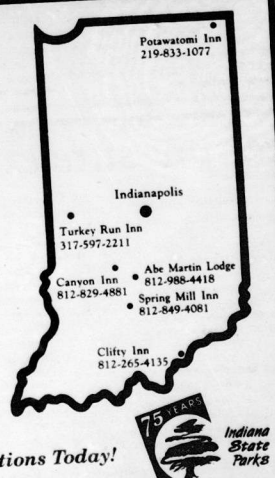
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Youth News/Views

Actor prays regularly to face life challenges

by Sister Mary Ann Walsh
Catholic News Service

LOS ANGELES—Some actors do breathing exercises before a screen test.

Harry O'Reilly prays. "I said my rosary for about two hours," when the screen test for ABC's "Homefront" was delayed, O'Reilly told Catholic News Service.

The actor said he carries his rosary beads and often prays during the day.

O'Reilly, who once played semi-pro football for the Brooklyn, N.Y., Mariners, got the part in "Homefront" and now plays World War II veteran Charlie Hailey on the Tuesday night series which airs from 10 p.m. until 11 p.m. on ABC.

Hailey is the veteran with an English war bride, played by Sammi Davis-Voss.

A New Yorker, O'Reilly told Catholic News Service that he spent six weeks looking for work in Los Angeles last winter. The audition for "Homefront" was his last and only successful try-out for a series.

It came when he was down to \$12 in his pocket.

He said his grandmother, Agnes O'Reilly, taught him how to pray the rosary.

"She used to 'kidnap' me when I was a kid, for four or five days at a time, and take me down to her house" in Brooklyn, he recalled. "She taught me how to read, on the milk cartons, when I was 3. I used to

pray the rosary with her every night going to sleep, and she would drag me to church and to the Stations (of the Cross) during Holy Week."

O'Reilly said another "great influence spiritually" was a drama professor, Victor Finizio, who also is Catholic.

"He was very committed to his faith and to his work," the actor said. He met the acting mentor at Central Connecticut State University in New Britain, Conn.

"Mr. Finizio had amazing habits," O'Reilly said. "He was very consistent with his sense of self and with his teachings and with his faith. I used to watch him pray. He meditated a lot . . . There was a certain sense of centeredness that he carried that inspired me."

O'Reilly's prayer life developed slowly. "I go to church three or four times a week" now, he said, and attended Mass at Our Lady of Good Counsel Chapel in Manhattan when he's in New York and at a parish in Culver City, Calif., when he's working in Hollywood.

"In the last few years I've started developing more and more of a personal relationship with God," he said, "more of a conscious contact, a conscious dialogue with God."

O'Reilly said he has "always had a passion for God" but "never really felt safe expressing that until the last four or five years."

During his childhood, the actor said he



ACTOR PRAYED ROSARY—Actor Harry O'Reilly, seated in the rear seat of a convertible, plays Charlie Hailey on "Homefront," an ABC-TV series about World War II veterans who return home to start new lives with the women they love. O'Reilly prays the rosary for two hours before his screen test for the role. Sammi Davis-Voss portrays his English war bride. (CNS photo from ABC)

"grew up confused about Catholicism, wondered what God was and who he was. As a family we didn't go to church together much. My mom went to church. I would go occasionally on my own."

O'Reilly said he got serious about Mass when he became a father to his daughter, Laura Marie, now 5 years old.

A few months after her birth, he said, "I realized what a gift it is and how it is a miracle to it."

O'Reilly said he tries to "trust in God's will" and "to practice what Jesus preached—a very simple faith, a very simple love for man and for myself."

His family isn't with him on the West Coast and won't relocate unless the series is renewed, he said, adding that he misses them during his time in California.

"This is a lonely town," O'Reilly said. "There's a certain energy out here, for me

at least, and if I don't take care of myself each day through prayer and meditation I'll fall apart emotionally. It's draining. It's very difficult."

But O'Reilly said he doesn't stress worry about his job.

"I've never felt that career-stress stuff," he said. "I've never felt the pressure to get this part or get that part . . . I've always been provided for."

The actor said he believes "God's not going to put anything in my life that I'm not ready for. What's the sense in getting crazy over not getting something? It's simply that I wasn't ready for it."

O'Reilly said he previously made television appearances on NBC's "Law and Order" and the CBS show "The Equalizer." He also has had roles in motion pictures, including "Hamburger Hill" and the recently released "Billy Bathgate."

Catholic youth speak out on sex, drugs, racism

by Mary Ann Wyand

Catholic teen-agers who served as delegates to the National Catholic Youth Congress in Indianapolis last November spoke candidly with U.S. bishops about the controversial issues of sexuality, drugs and racism.

After lengthy dialogues with the bishops and each other on Nov. 7-8, the teens wrote belief statements that they hope will encourage positive attitudes and moral decision-making among young people.

Their unedited belief statements released after the congress reflect concern and respect for others and for themselves.

The first-ever congress was sponsored by the National Conference of Catholic Bishops' Committee on Marriage and Family and the National Federation for Catholic Youth Ministry in conjunction with the National Catholic Youth Conference held Nov. 7-10 at the Indianapolis Convention Center.

National Youth Congress discussions on

human sexuality began the same day Los Angeles Lakers star Earvin "Magic" Johnson announced that he had tested positive for the HIV virus which causes AIDS and that he was retiring from the National Basketball Association.

That announcement stunned congress delegates as they began deliberations on moral issues about sexuality, but many teens said it didn't affect their opinions on sexuality because they already believed in the importance of living a Christian lifestyle.

Also that week, officials of the New York City Public School System, the nation's largest school district, announced that free condoms would be distributed to students at school-based health clinics.

But Catholic teens participating in the national congress rejected promiscuity by saying they believe in the importance of abstinence for health and religious reasons.

In their belief statement on human sexuality, National Youth Congress delegates affirmed that, "Our sexuality is a gift from God. We have a responsibility

to treat it with respect. This can be accomplished by developing qualities of integrity, fidelity and understanding in our relationships."

Delegates also said they believe young people "can express and develop our sexuality without having sex."

Citing the importance of upholding morals and values concerning sexuality as well as the positive influences of family and church, the delegates praised youth ministry as "essential to give teens the spiritual direction and empowerment needed in a society that does not support Christian values and beliefs, including human sexuality."

Delegates also called for more effective parish and campus youth programming.

Regarding substance abuse, delegates said they believe "adults play a very important role in the lives of 'youth today' but 'youth usually tend to relate better to their peers than to the adult community of the church.'"

Therefore, they said, peer ministry that focuses on support and Christ-centered relationships is essential to "better prepare

youth against the pressures regarding substance abuse."

Delegates also said better communication between the church and youth can counteract this influence.

It is imperative, the teens said, that church, family and society promote self-acceptance, confidence and direction among young people.

Racism results from "ignorance of other people's beliefs and cultures," delegates said. "We believe that our church and the young people of our church can tear down the walls of ignorance and prejudice by planting the seeds of knowledge and trust to grow the tree of unity."

The teens also said they believe racism is "degrading, oppressive, stereotypical and dehumanizing, reared from ignorance and fear" and that it results in violence and loss of self-esteem.

Delegates said racism is "a sin which separates us from God, because all people are created equal in God's image. We believe racism can be cured by education and communication beginning with the family."

Peer pressure exerts powerful influence on teen-agers

by Michael Warren
Catholic News Service

The pressure to conform—peer pressure—affects all people, not just the young.

A friend told me recently that everyone he works with owns a cellular phone. It's the "in" thing. Because someone else could phone work from a car, they wanted to—and were willing to pay a considerable amount to be able to do so.

He said that six months earlier it was the same thing with beepers.

Almost no one is willing to admit to being influenced by such "pressure."

If I have a cellular phone—or anything else—it is because in my own judgment I saw a need to have one. I acted freely and without pressure.

But many of us know peer pressure is a problem among friends, including many teen-agers.

What do young people say about this problem? Here are a few questions worth thinking about. Don't apply them to yourself, but to people you know at school or in your neighborhood.

►Do you find some people are too influenced by the need to have "the right stuff," like brand-name clothes or shoes?

What are some examples of this right stuff? Can you list 10 examples of such stuff?

►Are there any ways the pressure for the right stuff goes against these people? Does it make them unhappy or miserable? Does it limit their freedom, say, by leading them to take on part-time work that limits their free time and their social life?

The above questions are only about goods.

►What about the pressure to conform to behavior seen to be the "right" behavior?

►What about the right movies to see or

the right TV shows to watch or the right teens to follow or the right music group or the right political views?

►What about the right places to gather on weekend evenings or the right kind of partner for such an evening?

►What about the right kind of sexual behavior?

Some would argue that the problem of peer pressure is a growing one today for all ages because of the power of television and film to imagine for us what our life "should" be like.

At all ages we are seeing people with the things we are being told we should have. Or we are seeing people behaving in ways we are being told are normal.

Somehow these messages are telling us, "This is how you could be. This is how you should be."

In my view, facing the pressure to conform takes a lot of thoughtfulness and a lot of questioning. Each person is unique,

as is seen in the uniqueness of each person's fingerprints and genetic code.

Yet each person lives in groups and is expected to follow, even in a minimal way, the group's norms.

In such a situation, can we hold to our uniqueness?

Could it be that the people who have achieved human greatness are those who harbored a human vision and way of living that were both unique and humanizing? Such people usually pay a price for being true to their uniqueness.

Those of us who follow Jesus find he offers us models for being human that in general are unpopular, tending to go beyond the accepted standards.

Most of us need to find others with whom we can discuss what the shape of a truly human life might be and how it might be lived—people who will support our struggle to free ourselves of the pressure to conform.

World religious leaders call for Christian contribution to peace

by John Thavis
Catholic News Service

ROME—Religious leaders in several of the world's trouble spots—from Moscow to the Middle East—celebrated Christmas by calling for a Christian contribution to peace and reconciliation.

In Jerusalem, Latin-rite Patriarch Michel Sabbah appealed in a midnight Mass sermon for changes in the Israeli-occupied Arab territories, according to Vatican Radio.

"The message of Christmas is salvation, but our situation is not one of salvation. Instead, it is unbearable and must change," he said.

While peace talks between Arabs and Israelis have begun, the patriarch said, "in our lives nothing has changed yet." He cited a recent Arab attack on a Jewish settlement, curfews imposed against Palestinians and new takeovers of houses in East Jerusalem by Jewish groups.

"These are facts that certainly do not encourage peace," he said. Peace means "to love one's neighbor, to forgive," he said. As for the territorial disputes in the Holy Land, he said: "This land belongs first of all to God, and all those who would possess it must behave as God desires."

In the occupied West Bank, thousands attended religious ceremonies in Bethlehem despite numerous roadblocks and checkpoints leading to the city. At the Shepherds' Field site in Beit Sahour, Christians, Muslims and Jews prayed together for the success of the ongoing peace talks.

In Iraq, which is still suffering from the effects of the Gulf war, the heads of the five main Christian churches appealed again for the West to lift its economic embargo imposed after Iraq's invasion of Kuwait in 1990.

Lebanese Maronite Patriarch Nasrallah Sfeir, in a Christmas sermon, said he was concerned about the still-unresolved situation in Lebanon—the site of recent skirmishes between Israeli and Palestinian forces in the south of the country.

In Moscow, shortly before departing Soviet President Mikhail Gorbachev announced his resignation, Archbishop Tadeusz Kondrusiewicz celebrated a televised Mass in the

city's only Catholic church. In a sermon, he emphasized the contribution Catholics can make during the present difficult moment in Russia.

Russian Orthodox Patriarch Alexei II, in a Christmas message to millions of his faithful, said the "moral and spiritual renewal of Russia is the basis for improving all aspects of our life."

He said 1991 had brought good things for the Orthodox Church, such as the restitution of many churches, monasteries and convents taken under communism. During

an abortive military coup last August, he said, the Orthodox Church "stood up under a harsh test of conscience."

Greek Orthodox Patriarch Bartholomew I of Constantinople, in a Christmas message broadcast by Vatican Radio, said "revolutionary social and political changes" all over the world had opened up new opportunities for Christians to present the "social and spiritual message of Christmas."

This message should emphasize respect for every individual and the environment, as well as mutual respect between peoples, races and religions, he said.

In war-ravaged Croatia, Christmas was marked by the pain of war as skirmishes continued between Serbian and Croatian forces. In Slovenia, which also declared its independence last June but which has escaped the fighting, Christmas was celebrated as a national holiday for the first time.

In China, some 20,000 faithful were said to have attended midnight Mass in various churches in Beijing, Vatican Radio reported that authorities there were concerned about large groups assembling at the Mass sites.

U.N. commission to probe Salvadoran killings

by Catholic News Service

EL MOZOTE, El Salvador—The United Nations has appointed a three-member Truth Commission to investigate the massacre of what some estimate as 1,000 men, women and children in the northeastern village of El Mozote a decade ago and other major rights violations in El Salvador.

Survivors said that in three days of killing, the armed forces wiped out El Mozote and several nearby hamlets. No one has ever been tried for the crime, the biggest single massacre in El Salvador's 12-year civil war.

The commission is to investigate "serious acts of violence since 1980, whose impact on society most urgently demands public knowledge of the truth," according to an agreement between the U.S.-backed government of President Alfredo Cristiani and leftist Farabundo Marti National Liberation Front guerrillas.

But some diplomats and political analysts say the group, hamstrung by amnesty laws and the limits of its mandate, is likely to prove a toothless body designed to promote national reconciliation rather than launch a rash of new prosecutions. According to Americas Watch, a U.S.-based human rights organization, the soldiers who took part in the El Mozote killings are covered by an amnesty passed by the government of President Jose Napoleon Duarte in 1990.

U.N. Secretary General Javier Perez de Cuellar named

former Colombian president Belisario Betancur, former Venezuelan foreign minister Reinaldo Figueredo and Thomas Buergenthal, a U.S. citizen who heads the Interamerican Institute of Human Rights, to the commission.

One of the few survivors of the El Mozote massacre, Rufina Amaya, recalls what happened:

"When they finished killing all the women, they set fire to the houses, and they said: 'Now we've finished off the old women and the old men,'" she said at a ceremony in El Mozote marking the 10th anniversary of the killings.

"I could hear the screaming of the children, I could hear that they were killing them, and the children were saying 'Mamma they're killing us, Mamma they're killing us with knives.'"

Amaya, who said she survived by hiding behind a tree, lost her husband and four children, aged eight months to 9 years.

The Salvadoran church released a report in November 1991 listing the names of 794 dead, while other accounts put the death toll at over 1,000. The report blamed the U.S.-trained Atlacatl counterinsurgency battalion for the killings, saying the massacre was part of a "scorched earth" sweep against the guerrillas.

Among the other cases the commission will probe, most observers say, will be the 1980 assassination of Archbishop Oscar Arnulfo Romero, gunned down by a lone sharpshooter as he celebrated Mass in a San Salvador hospital chapel.

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Suitable books for children

Reviewed by Barb Frazee

The following books are suitable for children.

DUKE ELLINGTON, by James Lincoln Collier. Macmillan (New York, 1991), 144 pages, \$12.95.

James Lincoln Collier, who also has written about Louis Armstrong, brings Duke Ellington to life in this biography. Collier is very good about putting Ellington's life into context, using an almost step-by-step procedure to remind

readers of the cultural situations in his life. He does not glorify Ellington, but presents strengths and weaknesses of one of America's great jazz musicians. Some familiarity with musical terms would be helpful but is not necessary for a child who reads this book. Ages 12-up.

DRAWING FOR OLDER CHILDREN AND TEENS, by Mona Brookes. Jeremy P. Tarcher Inc. (Los Angeles, 1991), 223 pp., \$22.95.

This book is a guide designed for those who think they cannot draw. Although it is designed for "anyone over 8

years old," 8- to 11-year-olds probably would not make it through this book without help. Potential artists (or non-artists) are told what materials they will need and that there is no wrong or right way to draw. Brookes offers some structure to help assure good results. Sample drawings from first-timers as well as examples of how to approach certain subjects offer encouragement to the young reader-artist. Ages 10-up.

SOCCER SHOCK, by Donna Jo Napoli. Dutton (New York, 1991), 184 pp., \$13.95.

When 10-year-old Adam almost gets struck by lightning, he discovers an amazing thing: He can hear his freckles talk. With their help, he decides to join the soccer team. The outrageousness of the idea and the resulting events will hold young readers' attention and help teach an important lesson about self-esteem and friendship. Ages 9-12.

† Rest in Peace

(The Criterion requests death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication.)

Always state the date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere.

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

† BAYT, Herbert F., 71, St. Agnes, Nashville (buried from Holy Trinity, Indianapolis), Dec.

17. Husband of Leona J.; father of Kathleen Ball and Herbert G.; brother of William, Sylvester, Anthony, Henry, Rudolph, Mary Husky and Theresa Lambert; grandfather of four.

† BRAUN, Beulah C. (Prigofe), 77, St. Paul, New Alsace, Dec. 12. Wife of Joseph C.; mother of

Mary K. Wilson and Nancy J. Wilson; sister of Cecil Prigofe and Lavania P. Eckerle; mother of five; great-grandmother of one.

† BRUNSMA, Edna F., 70, St. Gabriel, Connersville, Dec. 16. Wife of Louis; mother of Michael and Danny Measand; father of L.; sister of Donald Lee Collins; half-sister of Timothy and William Collins; James Means and Bobby Price; grandmother of eight; great-grandmother of two.

† EASLEY, Willie Alice, 78, Sacred Heart, Jeffersonville, Nov. 29. Wife of Fred; mother of James Frederick and Barbara Strickland; sister of Thelma Bell; grandmother of seven; great-grandmother of nine.

† EMERY, Mary H., 65, Holy Spirit, Indianapolis, Dec. 15. Mother of Francine A. White, Robert L. III, and Richard L.; sister of Betty Turner, Jennie Bear, Marcella Mitchell and Larry, Art and Rev. Evan Wall.

† ESSELBORN, Mary L. (Higgins), 79, St. Mark, Indianapolis, Dec. 20. Mother of Carol Ann Sweeney; sister of Patrick, Michael, Thomas and John Higgins and Nora Bondi; grandmother of one.

† FLATLEY, Mary Agnes, 99, Portland, Ore. (buried from St. Andrew, Richmond), Dec. 5. Mother of John, Mary Denise and Helen Cooper; grandmother of 11; great-grandmother of 11.

† GEOFFRION, Wilfred L. "Jeff," 71, St. Joseph, Shelbyville, Dec. 15. Husband of Alice (Briggs); father of David, Cheryl Taylor, Lynn Scott and Judy Satterthwaite; brother of William Nimmmons and Eleanor Hebert; grandfather of seven.

† GERTH, Bernard H., 77, St. Mary, North Vernon, Dec. 12. Father of Larry, Paul, David, James, Raymond, Janice Vawter, Diana Franklin and Francisca Sister Shirley; brother of Cecil; grandfather of 24; great-grandfather of one.

† HURRLE, John W., 58, St. Jude, Indianapolis, Dec. 14. Husband of Margaret A.; father of Lynn Herrick and Hannah Helseth; brother of Joseph, Louis and David; grandfather of one.

† KERVAN, Amy Marie, 22, Our Lady of Lourdes, Indianapolis, Dec. 24. Daughter of James and Carolyn "Boots"; sister of Paul, Kevin, and Kelly Riley; granddaughter of Joseph Stark.

† LISTON, Lawrence, 72, St. Patrick, Terre Haute, Dec. 25. Father of Providence Sister Lawrence Ann; brother of Warren, Carol Fouts and Sister Mellinger.

† MAY, Mildred C., 85, St. Michael, Cannelton, Dec. 12. Mother of Irene Doyle; Margaret Schank and Harold; grandmother of six; great-grandmother of 14.

† McDONALD, Father Jerald G., 52, formerly of Indianapolis, Dec. 11. Son of Katherine; brother of Margaret Crisostomo, Sylvia Long and Raymond.

† RIGGS, William H. Jr., 52, St. John, Starlight, Dec. 20. Husband of Judy; father of Patrick J., Michael D., Nicholas A., Christopher M., Pamela S., and Kimberly R. Darrell; son of William H. Sr. and Mary Cecilia; brother of Joyce Blanford, Linda Kapp and Lila Noffsinger.

† SANDAGE, Paul A., 78, St. Meinrad, St. Meinrad, Dec. 15. Husband of Mildred; father of Paullette and Linda Mortorano; stepfather of Kathleen Wessel and Dr. Stan Tillman; brother of Sussie Streinz; grandfather of two; step-grandfather of seven.

† SCHULTE, Benedictine Sister Mary Paschal (Catherine), 95, Monastery Immaculate Conception, Ferdinand, Dec. 20. Nieces and nephews.

† SCHWEL, Gregory W., 87, St. Anthony of Padua, Clarksville, Dec. 14. Brother of Aquila and Sister Helen Margaret; uncle of Raymond Bunch.

† SEPPANEN, Cleva R. (Geoghan), 76, Holy Spirit, Indianapolis, Dec. 15. Wife of Leslie G.; mother of Sally S. Osterwind and Sandra M. Swartz; grandmother of one.

† SKORJANC, Stephen K., 76, St. Anthony, Indianapolis, Dec. 14. Father of Stephen, David A., Daniel M., Philip K., Kathleen Young and Tina; brother of Louis A. and Sylvester F.; grandfather of seven.

† SMITH, Richard E., 80, St. Anthony of Padua, Clarksville, Dec. 12. Husband of Becky; father of Mary Ann Sanders, Betsy Loveland, Kathy Gruninger and George C.; brother of Norman and Charleton; grandfather of nine; great-grandfather of six.

Father Stephen Happel's father dies on Dec. 16

INDIANAPOLIS—Hermann Happel, father of archdiocesan priest Father Stephen Happel, died Dec. 16 at the age of 79. The funeral liturgy was celebrated for him by his son and fellow priests at Christ the King Parish on Dec. 20.

Happel was born in Buffalo, N.Y., but lived in Indianapolis for 50 years. He was employed as a mechanical design engineer for 20 years at Jarrett Engineering, and for 15 years at Wolf Technical Services.

In addition to Father Stephen, who is serving in the Archdiocese of Washington D.C. as a faculty member at Catholic University, Happel is survived by a daughter, Mary-liese, and three sons: Kevin, Christopher and David. He also has a brother, Anton, and two sisters, Emily and Lieselotte.

Eileen O'Connor, 63, was mother of Father Glenn

INDIANAPOLIS—Eileen Helen O'Connor, mother of Father Glenn L. O'Connor, died on Dec. 22 at the age of 63. The funeral liturgy was celebrated for her on Dec. 24 in St. Matthew Church.

The former Eileen Hughes, widow of Glenn L. O'Connor Sr., was a graduate of Little Company of Mary School of Nursing in Chicago. She worked as a registered nurse for 17 years at Methodist Hospital Children's Pavilion, retiring in 1987.

In addition to Father O'Connor, who is administrator of St. Joseph Parish in Indianapolis, Mrs. O'Connor is survived by three other sons: Dr. Thomas, Timothy and Sean; and four daughters: Maureen Guimont, Kathleen Flynn, Mary Ann Jubak and Molly. She also leaves two sisters, Mary Rita Sullivan and Kathryn V. Shannon, and a brother, Thomas M. Hughes.

Mrs. O'Connor had 17 grandchildren. Memorial contributions may be made to St. Matthew Parish, of which she was a member.

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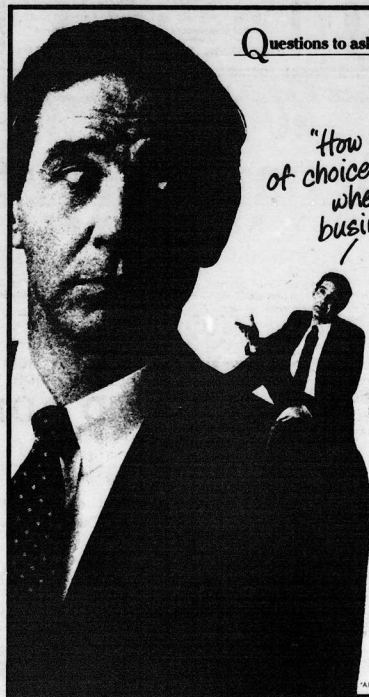
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Yeltsin meets pope, pledges religious equality

by Agostino Bono
Catholic News Service

VATICAN CITY—Boris Yeltsin, the president of Russia, met Pope John Paul II for 65 minutes Dec. 20 and promised equal rights for all believers in the Soviet Union. The pope pledged help in overcoming difficulties in the Soviet Union.

Yeltsin called the meeting an "exceptional event in my life. For me it was really historical."

The two also discussed the control of nuclear arms in several former Soviet republics and Yeltsin said he promised they would remain under a "single control."

Yeltsin was received as president of the Russian Federal Republic, the biggest and most powerful entity of the now-defunct Soviet Union. He also was the main figure in forging the new commonwealth of independent states from many of the republics which had formed the Soviet Union.

Yeltsin told the pope that the new Russian constitution

will guarantee religious liberty to all organized religions on an equal basis, Navarro-Valls said.

The pope expressed hope for "a tighter and more fraternal cooperation among all Christian churches, especially the Russian Orthodox Church," Navarro-Valls said.

Catholic-Russian Orthodox tensions are currently high because of church property disputes in the Ukraine. The Russian Orthodox rejected a papal invitation to send a delegate to the recent special Synod of Bishops on Europe.

Yeltsin was baptized in the Russian Orthodox Church. The two leaders also discussed international peace issues and Yeltsin emphasized the "delicate problem of control of nuclear weapons." Yeltsin said to journalists after the meeting that he told the pope of his plans for "single control of strategic nuclear weapons." He also repeated his pledge of equality for all believers.

Navarro-Valls said Yeltsin also praised the "special renewal contribution" of outgoing Soviet President Mikhail Gorbachev.

The meeting took place in "an atmosphere of cordiality," said the papal spokesman.

The meeting was low-key in contrast to the first meeting two years ago between the pope and Gorbachev. The 1991 meeting—in which the pope blessed Gorbachev's reform programs and Gorbachev promised a religious freedom law in the then communist-ruled country—was televised live by RAI, the Italian state television network. During the Yeltsin visit, RAI broadcast an exhibition soccer match between an Italian team and the Senegal national team.

Yeltsin said he renewed Gorbachev's invitation for the pope to visit the former Soviet Union.

The day before, Navarro-Valls told Vatican Radio that the pope is following the changes in the ex-Soviet Union with "great interest" because it wants to help promote religious liberty and "the human values of harmony, peace and true democracy."

Navarro-Valls said the political changes may make it easier for the pope to visit the area. "Now we are faced with a political panorama of independent entities. Therefore, it is possible to go to one or another without thinking of an all-encompassing trip to everywhere in what was once the Soviet Union," he said.

Vatican is building bridges in Eastern Europe

by Agostino Bono
Catholic News Service

VATICAN CITY—The Vatican rang out the old year by building bridges to the new nationalistic ferment changing the political map of Eastern Europe.

On the same day that the Vatican announced its willingness to recognize Croatia and Slovenia, a smiling Pope John Paul II greeted Russian President Boris Yeltsin, who engineered the breakup of the Soviet Union leaving himself in charge of Russia, the biggest and most powerful chunk.

The Dec. 20 events show how the Vatican uses a pragmatic approach in dealing with political realities to protect church interests and influence in a part of the world dear to the Polish-born pope.

Despite worries about the dangers of war resulting from nationalistic splintering in the ex-communist-ruled world—such as is happening in Yugoslavia and the Georgian republic—the Vatican is building working relations with the new political order, even if it means the risk of taking sides in battles where the winner is far from certain.

The approach was exemplified by Joaquin Navarro-Valls, papal spokesman, who said the violent breakup of Yugoslavia is not what the Vatican wanted. It "would have been advisable and useful" to have a "confederation of sovereign states" composed of the six republics forming Yugoslavia, he said.

But with major fighting a reality between Croatia and the Serbian-led federal army, Navarro-Valls announced the Vatican decision to follow the 12-nation Western European Economic Community and recognize the two breakaway republics once they pledge to accept certain conditions.

Navarro-Valls showered political favor on the heavily Catholic populations of Croatia and Slovenia by blaming the blame on the Serbian-led federal army whose attacks "brought the possibility" of a confederation. Supporting the breakaway republics is risky for the Vatican because Serbia already accuses it of instigating the Croatian rebellion as part of a religious war against Serbia's heavily Orthodox population. The result is more fuel for the flames of already tense Catholic-Orthodox relations in Eastern Europe.

The Vatican tried to ease the risk by waiting for Western Europe to set the recognition ground rules. It then noted that the conditions are equal for all republics and are meant to guarantee a peaceful transition for the entire region.

Several hours after Navarro-Valls said the ground

rules also serve for similar situations in Eastern Europe, he was announcing that Vatican and Russian officials had discussed "the procedure to follow for future relations between Russia and the Holy See." The discussion came at a meeting which paralleled the 65-minute private session between the pope and Yeltsin.

Despite Vatican doubts concerning Yeltsin's qualifications as a political leader and statesman, the pope decided to meet him as the new man of the hour in order to give the universal church leverage in protecting the religiously Catholic communities in the now-defunct Soviet Union. A quick plus was registered when Yeltsin promised legal equality for all religions. That means Catholics and Russian Orthodox will be on the same footing in the historically Russian Orthodox territory.

The promise follows strong Orthodox complaints over the establishment of Catholic ecclesial jurisdictions in Russia. The Orthodox regard these new jurisdictions as proof of a Catholic desire to proselytize the Orthodox. This has been accompanied by Catholic fears that under a non-communist government, the Orthodox Church would try to regain its pre-communist status as the state church.

Yeltsin also got some benefits. The visit brushed up Yeltsin's international image at a time when he lacks the confidence world leaders accorded Mikhail Gorbachev.

For the Vatican, Dec. 20 produced uneasy alliances in an unstable part of the world.

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Choice in education: A look at where it stands

by Ines Pinto Aiccia
Catholic News Service

WASHINGTON—More and more parents nationwide are getting to pick which public school their children should attend and many more may soon have the option of sending their children to private or religious schools.

Choice, the concept that says parents should decide which school their children will attend, has become such a focus of the education reform movement that the question is no longer whether parents should be given a choice but whether the choice should be limited among public schools or opened to all schools, including religious ones.

More than 15 states have enacted laws or are debating legislation to allow parents to choose among public schools across district lines, but only one, Wisconsin, has allowed some of its students to choose among private schools. None, however, have allowed funding for religious schools.

That could soon change when Congress reopens for work in January. Two separate choice bills are expected to be voted on by the Senate and House.

Neither bill calls for specific ways to finance choice, either through tax breaks or vouchers, but both could make it easier for private schools to be included in choice programs, said Father Bill Davis, an Oblate of St. Francis de Sales who is the U.S. bishops' representative for Catholic schools and federal assistance.

The Senate version, which originally limited choice to

public schools, could get an amendment tacked onto it that calls for a choice demonstration project that includes all types of schools, while the House version would leave it up to the states to decide which schools participate, Father Davis said.

"The bills are very vague," Father Davis said. "We have to see how each bill is written in the end."

Supporters, like President Bush, the U.S. Catholic Conference, the National Catholic Education Association and the National Association of Independent Schools, say choice, if open to all schools, will promote competition among schools, improve bad ones and reduce costs of educating students.

Private school educators admit they are concerned that, if they get government funding, they may lose some of their schools' independence. But they add they already face numerous government safety, health and attendance regulations.

"I don't think participation is going to embroil you in seas of red tape," Bush told the Association of Christian Schools International convention Nov. 26 in Anaheim, Calif.

The choice movement has had its share of starts and stops because of the strength of its opponents, such as the National Association for the Advancement of Colored People, the National Education Association and many public school supporters, who say public schools will be shortchanged if private schools are allowed to get aid from choice programs.

The opponents add that choice proposals that call for tax breaks for families who send their children to private schools will only benefit the wealthy—not the poor—and families who already had chosen private education for their children.

Opponents even have contested the use of vouchers, government credits which follow poor students to the school of their choice. Such is the case in Wisconsin, where \$2,500 state-funded vouchers given to 550 poor public school students in Milwaukee so they can attend the private, non-religious academies of their choice have been contested in courts.

Critics, including State Schools Superintendent Herbert Grover and two teachers unions, succeeded in getting an appeals court to strike down the program, saying it was wrongly passed as part of a budget bill. But supporters of the program turned to the Wisconsin Supreme Court in October and were expecting a decision in January.

Milwaukee Rep. Polly Williams, who pushed the choice plan through the state Legislature, told Catholic News Service that even if the court sides with the teachers union, she expects the choice plan will survive. She said she will introduce the plan in a bill by itself and supporters will help get it passed on its own merits.

"Even the opponents know these children are much

better off than they were," Williams said. "If we were to stop now, I would be like the children have been saved from a burning building and then putting them back into the burning building."

In Ohio and Pennsylvania, similar efforts to include private schools in choice plans have been defeated.

The Pennsylvania bill, voted down Dec. 11 because it was said to have violated the constitutional separation of church and state, called for more than \$300 million in state funding to give families grants to pay tuition at any school outside of their home district.

Choice supporters said they would introduce a less expensive proposal in January that would not include such grants but would let parents choose among available public schools and let high school students take college courses. But the Pennsylvania Catholic Conference has vowed to push for a bill that would allow "true choice" and help financially ailing parochial schools.

The conference's stand has raised the ire of public school educators, particularly Jack Grier, president of the Eastern Area Education Association who was quoted in *The Eastern Express-Times* as saying the Catholic Church was "the enemy to public education" in Pennsylvania.

"If the Catholic Church were to cease to exist and disappear today, it would be better for all of us," he added. Philadelphia Cardinal Anthony J. Bevilacqua called on Pennsylvanians to condemn "this hate-filled rhetoric" being used by choice opponents "to frame this issue in anti-Catholic terms."

In California, a citizen group is trying to get a choice initiative on the November 1992 ballot. The plan would allow state scholarships for children who choose to attend private school. The attorney general's office must give its approval before the group can launch its signature-gathering drive to get the bill on the ballot.

Some parts of the country are not waiting for lawmakers to test choice among public, private and religious schools. In Indiana the Golden Rule Insurance Co. and Eli Lilly pharmaceutical company have earmarked more than \$1.2 million to give low-income parents vouchers to use to send nearly 800 children to any school they choose.

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