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Archbishop Edward T. O'Meara dies

by Margaret Nelson

"We pray for our shepherd who passed through the doorway of death."

—Catholic Center staff prayer

Archbishop Edward T. O'Meara, 70, died at his Indianapolis residence on Friday, January 10, 1992, exactly 12 years after his installation as archbishop.

Cardinal Joseph Bernardin, archbishop of Chicago, was to preside at the Funeral Mass at SS. Peter and Paul Cathedral at 11 a.m. on Thursday, Jan. 16. After the funeral liturgy, the Rite of Committal was held at Calvary Cemetery Mausoleum Chapel.

Thursday began with an 8 a.m. memorial Mass, followed by a wake period from 8:30 to 10:45.

The cathedral was open to mourners on Wednesday, Jan. 15, beginning with the Rite of Reception of the Body attended by Catholic Center employees. A Memorial Mass was celebrated at noon that day.

At 5 p.m. Wednesday, the presbyterate (priests of the archdiocese) led evening prayers. A vigil service was held at 7:30 p.m. and the wake period concluded at 10 p.m. Wednesday.

A prayer service was held at the Catholic Center last Friday after employees learned of the archbishop's 3:35 p.m. death. Father Frederick Easton, vicar judicial of the Metropolitan Tribunal, led the Center employees in the 4:15 p.m. service. "Archbishop O'Meara left us here to go home," he said.

Father Easton told the staff that Archbishop O'Meara kept his Irish humor to the last. Those who were with him thought the archbishop was in a coma on Tuesday, but on Wednesday he asked for some cereal and a banana. He told them that he realized he was dying, but said, "I've got to do something in the meantime."

The archbishop never awakened after falling into a coma Thursday. Father Easton said that the archbishop's prayer had been, "Jesus, release me." Jesus answered that prayer today," he said.

After a reading and prayer (excerpt above), the employees sang "The Strife is O'er." Chancellor Suzanne Magnant returned in time to tell the staff, "Rejoice with him, but let the grieving begin."

Archdiocesan schools were expected to be open on Thursday, but all students participated in a memorial liturgy at the local level. The Funeral Mass at the cathedral was available to some via satellite.

Comcast Cablevision will rebroadcast the archbishop's funeral on Channel 36 at 3:30 p.m. Saturday, Jan. 18 in the Indianapolis area. Those in other areas should check with their local cable stations.

Archbishop O'Meara is survived by his brother-in-law, A.R. (Bob) Christie; two nieces and four nephews; six grandnieces and six grandnephews. Though they live in



the St. Louis area, the family has always remained close to the archbishop.

Archbishop O'Meara was formally installed as the fourth archbishop of the Archdiocese of Indianapolis at SS. Peter and Paul Cathedral on January 10, 1980.

Archbishop O'Meara dedicated nearly 40 years of his life to the work of the world missions of the church, becoming a member of the national board of the Society

for the Propagation of the Faith while he was a young assistant pastor in a St. Louis parish. Because of illness, he resigned his post as chairman of the board of Catholic Relief Services in September.

The archbishop was first diagnosed with pulmonary fibrosis after exploratory surgery was performed on July 18, 1991. He was then placed on what he called "an aggressive program of medication. While

the 50 percent loss of my breathing capacity was not recoverable, there was hope that this treatment might stop the progression of the disease, or at least, slow its development."

Archbishop O'Meara continued with archdiocesan activities, including work in the office at the Catholic Center, until his doctor put him in University Hospital with pneumonia on Oct. 9. He was treated with antibiotics and remained there—except for the day of Oct. 29—until he returned for a 10-day stay in his residence that began Nov. 11.

On that day the archbishop sent his last comments on his health to the faithful: "My condition is serious. While I am in no immediate danger, I realize that my long-term prognosis is not good. The only 'cure' would be a lung transplant. God has blessed me with excellent overall health, especially following the recent dietary weight loss. I have no pain or any other ailment that I know of."

At his own request, he returned to his residence on Jan. 5, after a 45-day final stay at University Hospital.

When preparing to celebrate his 40th anniversary of ordination in 1986, Archbishop O'Meara told *The Criterion* editor John Fink, "Whatever I've given in my vocation, I've gotten back a thousand times over."

He talked about the role of intimacy for a priest. "All people require intimacy. Married people, in a good Christian marriage, have each other. But we priests must find that in the Lord."

"If you don't have that intimacy, life would become dry, disillusioning," the archbishop said. "Lay people can also have that type of intimacy with the Lord, of course, but it's particularly important for a priest."

"I learned from Archbishop (Fulton J.) Sheen the importance of this type of intimacy with the Lord," said Archbishop O'Meara. "He said that he could spend an hour or two in the presence of the Blessed Sacrament and never feel bored, because time went so quickly. That's the way I feel, too."

His close friendship with Archbishop Sheen began in 1956, when Archbishop O'Meara became national assistant director for the Society for the Propagation of the Faith.

(See ARCHBISHOP, page 2)

Archbishop O'Meara is commemorated

A special 12-page pull-out section commemorating the life and ministry of Archbishop O'Meara begins on page 11 of this issue. *The Criterion's* editorial about Archbishop O'Meara is on page 2.

Father David Coats is elected administrator of archdiocese

by John F. Fink

Father David Coats was elected administrator of the Archdiocese of Indianapolis during a meeting of the archdiocesan Board of Consultors on Tuesday.

He will administer the archdiocese until Pope John Paul II appoints a new archbishop and the archbishop takes canonical possession of the archdiocese.

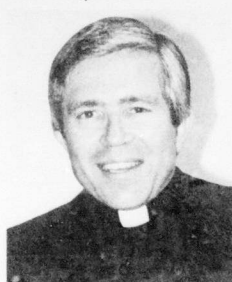
Father Coats, 43, had been serving as vicar general for the archdiocese since his appointment by Archbishop O'Meara in 1989. At the time he had been chancellor of the archdiocese since 1988.

He was also moderator of the curia and secretary for operations since 1988. He has also been pastor of SS. Peter and Paul Cathedral since 1989.

Father Coats was ordained in 1974 and has served in parishes in New Albany, Tell City, Cannelton, Troy, French Lick and Paoli. In 1982 he was named archdiocesan director for priests' personnel, the position

he held until 1986 when he left to study canon law in Rome for two years.

See "From the Editor" on page 2 for more about the selection of an administrator and his responsibilities.



Father David Coats

Looking Inside

From the Editor: Who's in charge when an archbishop dies? Pg. 2.

Editorial: Archbishop O'Meara loved God and neighbor. Pg. 2.

Commentary: People need education on abortion, not alienation. Pg. 4.

Point of View: Orthodoxy or compassion on moral issues? Pg. 5.

Catholic history: Pope loses papal states; infallibility is defined. Pg. 8.

Faith Alive! Children's voices often are the echoes of truth. Pg. 9.

Israel: Cardinal O'Connor's visit signals change in Vatican's stance. Pg. 27.

Pope speaks on foreign affairs: Says Gulf war left suffering and problems. Pg. 32.

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Who's in charge when an archbishop dies?

by John F. Fink

Who's in charge of an archdiocese when the archbishop dies? Who governs it until a new archbishop is appointed and installed? Does the vicar general automatically take over? Could he then make some changes if he wanted to?

As noted on page 1, Father David Coats is now the administrator for the archdiocese. How was he elected and what is his authority?

Just as in everything else that pertains to the administration of the Catholic Church, what happens in the case of a vacant see is governed by the Code of Canon Law—specifically, by canons 416 through 430. These canons sometimes refer to others.

First, about the vicar general. He does not automatically govern the archdiocese when the archbishop dies. As a matter of fact, the priest who is vicar general loses that title when the archbishop dies. Canon 481 states, "The power of a vicar general or of an episcopal vicar ceases . . . when the episcopal see is vacant." That's because the vicar general's authority is not his own, but that of the bishop. Canon 479 says, "In virtue of his office the vicar general possesses that executive power in the entire diocese which belongs to the diocesan bishop in law."

IF NOT THE VICAR general, who? When an archbishop dies and there is no auxiliary bishop, the highest authority in the archdiocese is the Board of Consultors. This board, which also has a number of other specific duties, is responsible for electing an archdiocesan administrator when a see is vacant.

It can't take its time about doing so, either. It must do it within eight days (Canon 421). If, "for any reason at all," it

doesn't do it within eight days, the choosing of the administrator "devolves upon the senior suffragan bishop in terms of promotion" (Canon 421). The senior suffragan bishop in Indiana is Bishop William Higley of Lafayette.

The Board of Consultors is appointed by the bishop from among the members of the Council of Priests. Canon 502 specifies that "their number is to be not less than six nor more than 12."

The Board of Consultors in the Archdiocese of Indianapolis consists of Fathers Coats, William Ernst, Paul Koetter, J. Joseph McNally, Martin Peter, Kenny Sweeney and Msgr. Francis Tuohy. When the see is vacant, "the one who is oldest in ordination" presides (Canon 502.2). That is Father Kenny Sweeney and he is the one who convened, and presided at, the board's meeting Tuesday.

WHEN THE BOARD of Consultors convenes, Canon 424 says, "The diocesan administrator is to be elected according to the norms of canons 165-178." These 14 canons are very specific and precise about procedures in order to ensure that every member of the board can vote freely and secretly.

Who was eligible to be elected administrator? Canon 425 says, "To be validly chosen diocesan administrator one must be a priest of at least 35 years of age who has not been elected, nominated or presented for the same vacant see. A priest who is outstanding in doctrine and prudence is to be elected diocesan administrator." Therefore, theoretically at least, any priest who met those qualifications was eligible.

How many votes were required for the administrator's election? That's governed by still another canon, number 119. It says that, "when a majority of those who must be convoked are present," the administrator is elected when he "receives the approval of an absolute majority of those who are present." Theoretically, then, in the case of Indianapolis, the voting could have taken place when four of the seven members of the Board of Consultors were present and the winner would have had to receive three

votes. However, if six or all seven members were present, the winner would have had to receive four votes. All members were present on Tuesday.

After the election is completed, Canon 427.2 says: "Once the diocesan administrator has accepted the election he obtains power; no further confirmation is required, but the obligation of Canon 834 remains." That canon says that the new administrator must "make a profession of faith personally in accord with a formula approved by the Apostolic See . . . in the presence of the Board of Consultors."

After he is elected, what can the administrator do? The Code of Canon Law is more specific about what he may not do than what he may do. Canon 428 says: "When the see is vacant there are to be no innovations. Those who temporarily govern the diocese are prohibited from doing anything which could in any way be prejudicial to the diocese or episcopal rights; they themselves and any other persons are specifically prohibited from removing, destroying or altering any documents of the diocesan curia, whether personally or through another." The administrator is to ensure that the diocese runs smoothly. He is clearly expected to be an administrator, not an innovator.

THE LAST TIME THE Archdiocese of Indianapolis had an administrator was in 1979 when Archbishop George J. Biskup resigned for reasons of health on March 26. At the time Msgr. Tuohy was vicar general. The Board of Consultors elected Msgr. Tuohy to be diocesan administrator, a position he held until Archbishop O'Meara was appointed archbishop Nov. 27 and formally installed Jan. 10, 1980. Archbishop O'Meara then reappointed Msgr. Tuohy vicar general in 1980. He was appointed Msgr. Gerald Gettlingfer to that position. After Msgr. Gettlingfer was named Bishop of Evansville in 1989, Father Coats was appointed vicar general.

EDITORIAL COMMENTARY

Archbishop O'Meara loved God and neighbor

by John F. Fink

Archbishop O'Meara's life was the perfect example of how to fulfill Christ's command to love God and your neighbor. This was the motivation in his life and it showed in everything he did.

Some people like to be with other people, and some don't. Archbishop O'Meara always seemed happiest when he was interacting with others. He thoroughly enjoyed his visits to parishes throughout the archdiocese because of the opportunity to mingle with the people. He also went to great pains to make sure that he traveled to every corner of this large archdiocese. He tried his best not to be known as the archbishop of Indianapolis; he always referred to "the archdiocese," not to "the Archdiocese of Indianapolis."

His love for people was evident, too, at the national and international levels. He was popular among his brother bishops because of his affability. He loved to tell Irish jokes, and he was a good story teller.

His love for people was reflected in his concern for the priests of the archdiocese. He did his best to get to know each one personally, beginning with when they were still in the seminary. It grieved him when some of the priests left the ministry.

One of the times I saw him unhappy

was in Washington, D.C., during one of the annual bishops' meetings. I had finished doing some work and stopped at a restaurant for dinner. When I had finished and was leaving the restaurant, I passed a table where Archbishop O'Meara was sitting by himself. When I expressed my surprise at finding him there alone since he usually would have had dinner with other bishops, he told me that a priest who had left the ministry had agreed to meet him for dinner, but the man didn't show up.

His love for his neighbor encompassed all of humanity. That's why he was so good at his job as national director of the

Society for the Propagation of the Faith, which is the organization that's in charge of missions throughout the world. He traveled all over the world to visit the missions.

After he was Archbishop of Indianapolis, his brother bishops elected him to the board, and then chairman of the board, of Catholic Relief Services. No one could have been better suited for the position because it allowed him to love his neighbor worldwide. CRS helps those in Third World countries to help themselves improve their living standards.

No one could have been more conscientious about his CRS work than was Archbishop O'Meara. He used a large part of his annual summer vacation to travel to those Third World countries to see firsthand what CRS was doing. And he didn't travel in style on his foreign trips either. He put up with the same hardships as the missionaries or CRS workers did. It's probable that it was during one of those trips that he picked up the exotic bug that eventually resulted in his pulmonary fibrosis, although doctors haven't specifically said that.

Archbishop O'Meara was a good speaker. His homilies were well organized. He usually said that he would make a certain number of points and then made them. But he disliked writing his homilies, no matter how much I encouraged him to do so. (A written talk usually has a better coverage and less chance to be misquoted, I told him.)

I also could never prevail upon him to write a column for *The Criterion*, although such a column would have been very popular. Once I thought I had convinced him to keep a diary or at least write some notes during one of his foreign trips so I could later convert them into an article, but he didn't do it.

He was a perfect Vatican II bishop. He believed in, and practiced, collegiality. He did all he could to involve the laity, and women in particular, in decision making. He knew and put into practice all the council documents.

It was quite in character for him to give particular emphasis to social justice matters, to life and death issues, and to family life. This was how he could best love and serve his God and his neighbor.

Archbishop O'Meara dies Jan. 10

(Continued from page 1)

Faith. In his last church celebrations, the Indianapolis archdiocese wore the 1797 Russian cross that belonged to his friend and former superior.

The archbishop explained his philosophy about the needy in a homily for a 1989 Mass during which his mother, Mary O'Meara, celebrated her 100th birthday.

The archbishop said, "We can never worship money, things, or materialities as things in themselves. One fundamental option must say that God is first. Another is the response to the psalm, 'The Lord Hears the Cry of the Poor.'"

"Every Christian must make a fundamental option for the poor. That's a choice that is basic. The Holy Father has said the poor are most like Jesus. Jesus emptied himself of his godliness to become one of us in our lowliness. He became obedient to the Father to his death," the archbishop said.

"The poor are the only people who can't become an organized constituency to make their plight understood by others," he said.

"There are all kinds of poor. All of us are poor or handicapped in some way. It is hard to decide our options. This thought never leaves me."

"Let us be sure of our priorities—that we do not worship money or things material. But love God by helping the needy and the poor because of their likeness to Christ and because of their inability to do things for themselves," said Archbishop O'Meara.

The Archbishop of Indianapolis loved people and loved to tell stories reflecting his Irish background. He was fond of classical music and Italian food.

He traveled to 70 countries, but said his favorite travel spots were Ireland, France, Italy and Africa. The archbishop went to Ireland in September, 1991, to preside at a cousin's wedding. Archbishop O'Meara described Africa as "alive and friendly" after visits to the missions there.

An Archbishop Edward T. O'Meara Catholic Education Memorial Fund has been established in the archbishop's honor. The purpose of the fund is to provide an elementary Catholic school education to youngsters throughout the archdiocese. Those who wish further information should call the Development Office at 1-800-382-9836, extension 1211.

WOW weekend at St. Lawrence

St. Lawrence Church is inviting the public to a "WOW" weekend of information and activities on Jan 18 and 19.

On Saturday, Father Mark Svarczkopf, pastor of St. Lawrence, will present "All You Wanted to Know about Getting Married in the Catholic Church, But Were Afraid to Ask!"

Father John Schoettelkotte, pastor of St. Paul, Greencastle, will invite participants to "Gather Round the Table" in a discussion of the celebration of the Eucharist.

The Saturday sessions will be from 10 to 11:30 a.m. and 12:30 to 2 p.m.

On Sunday, adults and teens will hear Ed Fillenwarth, an attorney specializing in arbitration. He will discuss "The Teachings of the Catholic Church as they Relate to Unions, Companies and Workers."

Vicki Clem, parish administrator of religious education at St. Michael, Greenfield, will talk about "Catholic Customs and Traditions."

Sunday meetings will be from 1:30 to 3 p.m. and from 3:30 to 5 p.m.

Sign-ups will be provided for "Word of Wisdom" sessions will be geared to the interests of adult and to teen-aged groups. Children through age 12 may participate in a program of crafts, singing, prayer, a movie and other activities in Father Conen Hall.

Sign-ups will also be provided for the hearing-impaired (717 823-9409).

Participants are asked to pre-register by calling (317) 543-4925. The fee of \$5 per individual and \$15 per family includes babysitting. Those who take part are asked to bring a snack lunch.



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Volunteer brings music to Eastern Europeans

by Mary Ann Wyand

St. Thomas Aquinas parishioners Jeanne Malone and Mary Hoffman journeyed from Indianapolis to Eastern Europe last November to help bring cheer to the now independent but still beleaguered peoples of the former Baltic states.

As members of the all-American Central Indiana Chorale, they traveled with 28 other vocalists to Lithuania, Estonia and Latvia at the invitation of the Lithuanian government to participate in National Mozart Festival performances in eight cities.

"It was a cultural exchange," Malone said. "They wanted an American chorale group to perform. Michael Shasberger, the head of Butler University's choral department, was the director and put the choir together to fulfill this commitment."

Malone said the 15-day trip prompted tears of joy and also tears of sadness because of the emotional responses of people struggling with economic hardships while still getting accustomed to freedom.

"We paid our air fare," she said, "and

the Lithuanian government—mind you in a place that doesn't have much gas or food—provided us with ground transportation, meals, housing, interpreters, and a wonderful symphony that played with us."

Classical music and choral music have always been popular in the Baltic states, Malone explained, and choral members received enthusiastic applause during performances with the Lithuanian Philharmonic Orchestra.

"Because the program that we sang was considered sacred classical music, it had not been performed in public for over 50 years," she said. "A permit was required to perform in public, and sacred music had not been allowed in public in concert. The people refer to those years as the Russian occupation or Soviet suppression."

Shasberger found copies of the Lithuanian National Anthem in a shop window, she said, and purchased the cards for chorale members to use in a surprise performance with the orchestra.

"He just had the words and the melody line," she said. "It had not been allowed in print until recently. He brought it to the

LITHUANIA

LOCATION: On the Baltic Sea. Slightly larger than West Virginia. Bordered by Latvia, Byelorussia and Poland.

POPULATION: 3.68 million.

GOVERNMENT: Republic (1991).

CAPITAL: Vilnius.

PRIME MINISTER: Vitautas Landsbergis.

PRIMATE: Cardinal Vincentas Sladkevicius of Kaunas.

RELIGIONS (estimated): Catholic (2.68 million), Lutheran (215,000).

SOURCES: Catholic Almanac, The 1991 World Almanac, The Statesman's Year-Book, The 1991 Almanac, CNS files.

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MAJOR POLITICAL AND RELIGIOUS ISSUES: Economic development and a currency worthless outside the country, environmental degradation. Church, with few material resources, sees challenge in reinstituting faith after 50 years of hostile Soviet rule.

rehearsal and we practiced it. The first night we did the anthem as an encore with just the melody. It was dark in the hall. We heard everybody stand up as we started—which you would anticipate—and then the lights came on, but we didn't hear anyone else singing. What crossed my mind was, 'Are we singing this wrong? Are we not pronouncing the words correctly? Is this OK?' When I looked out at the audience, I saw the people crying because they never hear their national anthem. It was like a gift to them. The next night we were surprised and started crying because members of the Lithuanian Philharmonic Orchestra had orchestrated it themselves."

Malone said many people are reluctant to demonstrate their faith or their nationalism because the idea of freedom is still so new and they fear repercussions.

"My knowledge was that these were the Baltic states and at one time they were countries but now were part of Russia," she said. "At different times in the course of their history, Estonia has been part of Russia, Lithuania has been part of Poland, Lithuania has been part of Russia, and it's all been part of Germany at one point. Since the end of the second world war—for 50 years—the people could not sing their anthem or practice their faith because of their lack of freedom."

Malone said encounters with the people of each country left her with a collage of faith experiences.

"Two generations never worshipped in

public," she said, "but now that believers are allowed to worship in public it is standing room only in huge churches. You could see the true joy they had in going to church. To go to Mass in Vilnius, where we stayed for most of our time in Lithuania, you had to wait outside for a whole Mass to get into the next one unless you went to the 7 o'clock Latin Mass."

During her time in Eastern Europe, Malone said she continually reflected on her freedoms as an American.

"To be able to perform without permits, to believe what I want to believe, to hang out any kind of flag I want to hang out," she said, "the idea of being able to assemble, to pray, to perform, to speak, is what I am most keenly aware of now. It's what I am most grateful for. They're happy to have it, but not quite sure what to do with it."

Chorale members spent the most time in Lithuania, she said, which is the "most Catholic" country of the three. "Latvia and Estonia are very Lutheran."

Most memorable, Malone said, was her visit to the Hill of Crosses in Lithuania, where people risked their lives to erect symbols of their faith during the years of Soviet rule.

"I'd read about it," she said. "It was a cold, gray day and no one else was there except the people on our bus and a man with a table. He had a few rosaries and crosses you could buy. It was just a hill, a good slogging kind of hill, and there they were, hundreds of thousands of rosaries and crosses all stacked up on the hillside. There was a pilgrim's path to the top. Some crosses were maybe 20 feet high, others were tombstone size."

The Hill of Crosses dates back to pagan times, she said, when it was considered holy ground. When the area became a Christian country—primarily Catholic—the people put crosses there and made it a Christian shrine. During the occupation and denial of public worship, the Russians bulldozed it down. But each time they destroyed the crosses, the peasants would come out in force at night and build it back up at the risk of their lives. When daylight came, more crosses were there.

"The Hill of Crosses was such a strong witness of how confirmed these people were in their faith and how determined they were to keep their faith alive," Malone said. "I wondered if I would be brave enough to do that or if I would be one of those who said, 'Let the Russians be here. We'll worship on our own at home in our underground church.' It's not worth dying for. How much can you risk?"



MUSICIANS— St. Thomas Aquinas parishioner Jeanne Malone of Indianapolis plays the piano and sings Christmas carols with her son, Jimmy, after returning from a concert tour of Lithuania, Estonia and Latvia. (Photo by Mary Ann Wyand)

Ryves Hall Youth Center offers activities, food

by James Edwards
Youth Center Director

The Ryves Hall Youth Center opened its doors on Sept. 10, 1982. With the help of the Governors' Task Force on Juvenile Delinquency and Catholic Charities of Terre Haute, a group of concerned citizens met during that summer to discuss problems of latchkey children and teenage runaways.

It was decided that a youth center could help combat both of these problems. The center opened with a dance. All who attended became charter members of the center. The membership grew steadily from 65 to over 500. Today, between 80 and 150 children participate in activities at the youth center each weekday afternoon and evening.

It was soon learned that these young people had additional problems. Many lack self-esteem and feel unloved. Additionally, many of these children come from dysfunctional families—single-parent families or families with at least one parent who is chemically addicted. Poverty is a common problem of children attending Ryves Hall Youth Center.

Children who enter Ryves Hall for the first time, find an easygoing atmosphere where they are empowered to make their own choices and find self-confidence.

Regardless of their problems, the children who come to the youth center are all made to feel a part of the Ryves Hall family. A major goal for staff and volunteers is to motivate and support every child who may need a helping hand.

When young people walk through the door at Ryves Hall Youth Center, they are met by foster grandparents, who take a special interest in the children. They help with special needs in tutoring, games, arts and crafts, and just talking with them.

After visiting with the foster grandparents, the children are allowed to participate in many activities. Also, they have the option of just "hanging out" in a safe and friendly atmosphere.

Current activities include: free meals each evening, an art class (through a Lilly grant), basketball lessons, tutoring, and extra-curricular classes in food service training.

Many teens learn about food service and receive help in seeking part-time employment. (This program is partially funded through a CHANCES for Youth mini-grant. Ivy Tech also funds a class in food service, which offers graduates free college credit.)

Support groups are offered at Ryves Hall. On Monday evening, there are Alateen meetings. Several times a week, there are groups for children who have

family members or friends who are addicted, or for those who are afraid of becoming addicted themselves.

Through another CHANCES mini-grant, support groups are also offered to more than 100 children in four area schools who have addicted people in their lives. In addition to the ongoing support groups, children also receive crisis intervention services, as needed.

If funding can be secured, additional programs are planned for the future. These proposals include a fine arts program to teach the young people about music, theater, dance, painting and crafts. Others include amateur radio, electronics, computers and the cultures of other countries.

Ryves Hall Youth Center helps children enrich their lives while they receive support and motivation.

Family bills are heard in Indiana General Assembly

by Ann Wadelton

Two major family bills had committee hearings in the first week of the Indiana General Assembly. Both are intended to increase family stability and are supported by the Indiana Catholic Conference (ICC).

SB 175, the family policy bill, calls for analyzing all proposed legislation for its possible effect on families. Bills currently are analyzed for their fiscal impact.

SB 174, the family preservation bill, calls for intense services to those families that are in danger of having their children removed, with the hope of preserving the families.

Both bills were approved unanimously by the Health and Human Services Committee and were sent to the floor of the Senate for debate. The family preservation

bill was amended to allow, rather than require, intense services, in deference to the state's financial problems.

The bill asks that the division of family and children and the division of mental health jointly develop a pilot project to coordinate services so that families and children could be helped in their homes in preference to placing the child elsewhere for treatment in situations such as neglect.

ICC is among the initiators of the family policy bill. In explaining its importance, ICC Executive Director Dr. M. Desmond Ryan said that today's families face great stress. "Too often," he said, "public policies exacerbate that stress."

For example, he said, Medicare, Medicaid and many other health programs will pay for treatment of chronically ill and disabled children, adults and the elderly in

an institution but not at home, which most people prefer and which, in most cases, would enhance family life.

Likewise, Ryan said, policies and programs traditionally do not encourage family members to be involved in the care of their hospitalized ill children, substance-abusing teen-agers, mentally ill adult relatives or frail elderly parents. However, research has shown that family involvement and support speeds recovery.

"Public policy-makers are gaining a better understanding of the need for policies and programs which support families," Ryan said, "but their attempts are piecemeal at best. Most proponents agree that a family policy is necessary to ensure that government programs and assistance do not exacerbate family problems."

Commentary

THE BOTTOM LINE

Hate, racial intolerance find negative reactions

by Antoinette Bosco

It would be nice for this year's Martin Luther King Jr. Birthday observance to sit back and feel secure in the belief that racial intolerance has died out as the result of this fine, outspoken leader's work. But that would be a fantasy.

The sad fact is that in some areas we have been seeing a resurgence of ethnic hatreds, some long-standing, like the terrible conflict between the Croats and the Serbs in Czechoslovakia, some new pockets of disruption, indicating how easy it is for tolerance to flip.

One incident occurred recently in a high school in northwestern Connecticut, an



area where racism we did not be expected to occur, since "the good life" still prevails there—no crowded conditions, little poverty, a neat, historic look to the area and few "outsiders."

As the editor of a regional newspaper in that area, I received a phone call from a woman who wanted to remain anonymous telling me that some students in the school were forming a Ku Klux Klan group.

Our reporter found that in the high school, which has six black students in a student body of more than 450, some juniors, allegedly identifying with the Ku Klux Klan, began wearing red bandannas in their back pockets as a sign of dislike for black students, according to the acting principal, who is black.

School administrators speculated that the racist activity was influenced by the prominence of the recent campaign of David Duke, a former KKK leader who lost

his bid for governor of Louisiana. The administrators then admirably used this incident as a tool for teaching students about tolerance.

The acting principal commented, "They don't know anything about civil rights, about Martin Luther King and Rosa Parks. We remember. But to them, it might as well be the American Revolution."

Soon, I received another call. This one was from an airline pilot. He was just back from Sweden and had been an eyewitness to another incident of hate—a confrontation at a park in the center of Stockholm. This time the menacing people were "skinheads," or neo-nazis, demonstrating to rid Sweden of "foreigners," and wanting to keep "Sweden for the Swedes."

As anyone who reads newspapers knows, much of Europe has been flooded by refugees from the Middle East. They are mostly men who have left their families behind, trying to find jobs. The new immigration has not been smooth for host governments. Competition for jobs, even the low-scale ones, is high.

But there is hope. At that same Stockholm park, where the skinheads demonstrated, there was a counterdemonstration of more than 50,000 people who confronted them, shouting, "Stop racism!"

In our own country, our education system has an enormous responsibility to help shape the coming generations so that the awful cycle of xenophobia—fear of strangers—ends.

I have just seen the first issue of a new publication, "Teaching Tolerance," put out by the Southern Poverty Law Center, Montgomery, Ala. Its inaugural message should be heeded by all of us.



"We share a world," the message states, "for all our differences of politics, race, economics, abilities, culture and language. To be tolerant is to welcome the differences and delight in the sharing."

I think we have to be on guard in the '90s that the backlash of intolerance and hatred doesn't take root. Fortunately, in both the incidents I mentioned, there was a reaction that said "no" to the hate. So there is hope.

(The Southern Poverty Law Center's address is: 400 Washington Ave., Montgomery, Ala. 36104).

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THE HUMAN SIDE

Prudence an essential virtue for ominous times

by Fr. Eugene Henrick

Will 1992 see more people declaring bankruptcy? Are we in a recession that will cause many to lose their homes, and worst of all, the sense of dignity having a secure job gives?

If other firms follow the recent example of IBM and General Motors' the answer could be yes. Not only could we see greater unemployment but we could see entire neighborhoods abandoned and families turned into refugees.

As governmental budgets are slashed we could also see more crime in the streets,



less money appropriated for education, the arts and the social services.

Worse, we could possibly experience a domino effect in which a collapse in one area sets off collapses in other areas. This could cast a pall over us.

How might we cope with this?

Every so often when I watch football I get a sense that I am witnessing the virtue of prudence personified at its best by coaches. Even though a team being mauled, is out of sync and chaotic, you can see in the coach's eyes analytical mind and will at work, in control and far from giving up. Some might describe this as keeping cool or hanging tough.

To keep one's cool is similar to practicing the virtue of prudence, a virtue Catholic tradition and the Scriptures urge us to live.

Prudence deals with volition, the will which moves us into synchronized action. It seeks out the best means at hand for responding to a problem and then puts them into swift operation, adjusting them as needed to fit the bill. Prudence involves astuteness and flexibility at their best.

The phrase "to hang tough" gives yet another dimension of prudence. When the Notre Dame football team looked as if it would be blown out of the Sugar Bowl by Florida State even before the game began, Lou Holtz told his team that lack of confidence can be countered by determination.

Prudence is the will to keep coming at a problem until it is figured out and worn down. Prudence is a stubborn tenacity that won't quit and refuses to believe alternatives have been exhausted.

On the other hand to lose one's cool is to be like an overheated automobile whose parts lock up.

If we don't hang tough we give up fighting and let others determine our fate. The despairing sense develops that no alternatives are left.

If we listen to the experts, 1992 sounds as if it will be an ominous year for many Americans. As in all ominous situations some people will go under and others will not only survive but prosper.

Our Catholic tradition would tell us if we wish to prosper we must begin to practice the virtue of prudence earnestly. It is the essential virtue for our times, reminding us that God gave us a free will to move into action to make life better. As they say, when the going gets tough the tough get going.

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EVERYDAY FAITH

People need education on abortion, not alienation

by Lou Jacquet

The *Criterion* reported in a story in its Nov. 22 issue that Catholic representatives from eight pro-life groups had asked Pope John Paul II to silence some 27 Catholic politicians they viewed as "accomplices" of abortion. The groups asked that those who failed to change their stance on the issue be excommunicated.

Although I do not doubt for a moment the sincerity of those who signed, I believe that this kind of petition does a great deal more harm than good.

First, I simply do not accept that any excommunications would help to change the hearts of the millions of Americans who support abortion-on-demand because they fail to see it as a human right issue rather than a matter of freedom of choice. The petition surely contributes to the erroneous public perception of pro-life supporters as judgmental zealots, and anti-abortion efforts as a largely "Catholic" position.

We will never eradicate abortion from our nation until pro-life advocates first manage to convince the majority of

Catholics of the legitimacy of their cause. So far, 19 years after Roe vs. Wade tragically legalized abortion, most pro-life work in the church is still carried out by a devoted and tireless (though thankfully growing) minority. If we could get the millions of Catholics in the pew who are largely indifferent on this issue to throw

some political weight around, legislators would take notice in a hurry. Pro-lifers are not likely to get that kind of support, however, if they are perceived as interested in excommunicating fellow believers.

A second reason: To be consistent, pro-lifers who call for the expulsion of Catholic politicians because of their opposition to church teaching on abortion should be calling for the excommunication of Catholics in government who fail to follow church teaching on other life issues as well. Have you heard of any petitions to the Holy Father calling for Catholic politicians who supported the ill-conceived and ultimately pointless Persian Gulf war to be ousted from the church? They also failed to follow the counsel of their bishops and their pontiff.

The church has taken strong stands on the futility and erroneous thinking of taking the lives of those who commit murder, too, but no one has asked the pope to rid the church of Catholic politicians who fail to stand with the church against capital punishment.

Finally, we who profess to follow the teachings of Jesus Christ must take his example seriously. The Lord himself chose not to excommunicate Judas for his transgressions; it seems high-handed on our part to act in such a judgmental way when he did not.

God willing, the tragedy of legalized

abortion will not survive for another 19 years. But if we are ever to eradicate it, we will need to change minds and hearts.

That will never happen if we fight among ourselves or appear legalistic and even anachronistic in pursuit of that change.

Abortion is too critical an issue to muddle with pleas to the pope for a result that can only alienate millions who might someday—must someday—stand with us.



Man who killed fetus during robbery gets life term.

THE CRITERION

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To the Editor

Volunteer time to help the unborn

Just about everyone in the pro-life movement is aware that the news media are pro-abortion and very biased in their coverage of this issue. One of the reasons stated by the media for this biased reporting is that journalists are not part of the pro-life movement and none of them know anyone who is. This may explain why so much of the abortion coverage is not only biased but false.

In July of 1990 *U.S. News & World Report* addressed this issue. An eight-month study by the Center for Media and Public Affairs found that reporters for the three network news shows and the *Washington Post* and *New York Times* quoted nearly twice as many pro-abortion sources as pro-life ones. In stories filed by female reporters for the two papers, the pro-abortion advantage was three to one.

This trend continues and this same biased reporting is being carried out throughout the United States, from major newspapers to the smallest of hometown papers in every community.

With the possibility of Roe vs. Wade being overturned by the Supreme Court in the near future, the pro-abortion forces are now working overtime and spending megabucks to enact Roe into law by the Congress of the United States with a bill called "The Freedom of Choice Act." Some of their major weapons are the pro-abortion news media.

If those of us who believe in the sanctity of human life could volunteer a little of our time to combat these forces, we could change this trend. We need people who will help by writing letters to the newspapers on the abortion issue. This can be done at home and at your own convenience. It is an easy way to help the unborn who cannot speak for themselves.

If you can help please contact the Pro-Life Office at the Catholic Center in Indianapolis and give them your name, address and phone number. If you live outside the Indianapolis area call 1-800-382-9836 and ask for the Pro-Life Office. I will contact you with information and help in writing letters.

This is one battle we cannot afford to lose, but we need your help.

Eva Westhafer

Greensburg

Point of View

Orthodoxy or compassion?

by Fr. M. Francis Mannion

Considerable tension in present-day Catholicism centers on the church's moral teachings. Many regard the Catholic moral system as heartless and lacking in compassion and, by the same token, expect a truly compassionate pastoral practice to be at odds with official church teaching.

Such attitudes are often based in the concrete experience of Catholics in dealing with clergy who either preach in practice moral orthodoxy at the expense of compassion or pastoral compassion at the expense of official teaching.

The orthodoxy-without-compassion approach sets out the moral demands of the Catholic tradition and insists that no one can call himself or herself a Catholic who does not completely espouse and live by its ideals.

This outlook is exemplified in an open letter I came across written by a "conservative" Catholic entitled "Shape Up or Ship Out" which argued that Catholics who do not fully accept and follow church teaching on moral matters should simply leave the church. Missing was any sense of compassion for the moral dilemmas in which people find themselves.

This outlook is notable for its harshness, cold judgment and lack of sympathy. It often assumes the worst about human motivations and exhibits a lack of basic charity.

The compassion-without-orthodoxy approach, on the other hand, is committed to generous forgiveness, respect for individual situations and needs, and to include all sincere believers in the life of the church. It is slow to judge and quick to accept. It is strong on individual conscience and the priority of love over law.

This approach, in its extreme form known as "situation ethics," bases moral decision-making primarily on personal convictions and it subjects the traditions of the church to overly subjective critique. It evades the pastoral responsibility to challenge believers to an engagement with the radical wisdom of the Gospel and the Catholic tradition.

Both the orthodoxy-without-compassion and the compassion-without-orthodoxy approaches are inadequate expressions of the Catholic moral system. Authentic Catholicism offers a more coherent vision. It has long experience in holding principles and situations, idealism and understanding, orthodoxy and compassion together. It rejects the view that struggling Catholics should "shape up or ship out."

However, it does not compromise moral orthodoxy in the interests of compassion.

The example of Christ sets the tone for all Christian ministry here. In his teaching and ministry, Christ combined uncompromising moral requirements with great compassion, respect for individuals and care for those who struggled. Jesus warned the law-givers of his time: "Woe to you lawyers also; for you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers" (Lk 11:46).

The church which continues Christ's ministry must act in the manner of Christ. It both preaches the Gospel ideal embodied in its moral tradition and offers love and support to those who struggle with, or for one reason or another do not measure up to, its high ideals.

As it preaches faithfully those elements of its teaching that are difficult, paradoxical and at odds with cultural wisdom, the church has a duty to pay respectful and sincere attention to the complexities of individual conscience and to stand in solidarity with those who struggle.

The orthodox moral theologian or pastor acts improperly if his teaching or preaching leads people to walk away from the church feeling rejected, abandoned or defeated. He must preach and teach in a manner which establishes bonds of ongoing care for those in moral difficulty.

The words of Halitgar of Cambrai in his ninth century "Letter to Confessors" serve as a warning to the church and its ministry in every generation: "Nobody can help the person who has fallen beneath a burden; unless bowing down he give him a hand; no doctor can heal wounds if he is afraid of infection. Likewise, no priest or bishop can heal the wounds from which a sinner suffers or take away the sin if he does not suffer and pray and weep with him."

Were compassion and orthodoxy held in adequately complementary relationship in teaching, preaching and pastoral practice, the official moral tradition of the church would be more believable and ordinary Catholics would have less difficulty living with it. There would be less polarization in the Catholic community and the world of Catholic morality would be less painful, bitter and divided.

(Father Mannion is rector of the Cathedral of the Madeleine and diocesan theologian in Salt Lake City.)

Give priority to the rights of children

This letter is in response to a Dec. 6th article, "Vatican Takes Offensive on Population Control and Hunger." The article ended with this paragraph: "The pope's point is that for every baby born in the Third World, the developed world bears some responsibility for the precarious future he or she will face."

On Dec. 19 UNICEF released its "State of the World's Children 1992" report. It begins, "The political and economic changes of the last three years have made it clear that a new world order is emerging."

Despite impressive developments around the world, such as the end of the cold war, millions of children are still suffering from preventable diseases and malnutrition. The resources to feed the hungry exist, and the solution lies in fairer distribution of resources.

Protection for the growing minds and bodies of children should have a first call on the resources of the adult world—and children should be able to count on that commitment in good times and in bad. The 1990 World Summit for Children came forth with promises for the children of the 1990s: The promises to reduce child deaths, child malnutrition, and ensure that all children have at least a basic education, by the end of the century, must be kept.

President Bush has supported goals for the well being of children. Now is the time to act. We need to urge President Bush to make increases in funding for successful domestic anti-poverty programs such as WIC (Special Supplemental Food Program for Women, Infants, and Children) and Head Start, and to ask for his first-ever increase in funding for UNICEF.

In this new world order, the needs and rights of children should be given priority. After all, they are our future.

Teresa Bortoff

Jeffersonville

Sister describes scene in Lubbock

In August, 1988, I read in *The Criterion* about the large number of people who had been present at St. John Neumann Church in Lubbock, Texas for the feast of the

Assumption. The article told of the sun spinning, rosaries turning to gold and other supernatural events that took place that day. I thought I would like to go there and was able to do so for the feast of the Assumption in 1991.

We spent much of the day before the feast in the lovely chapel in connection with the church. I also prayed the outdoor stations that have been erected all around this 11-year-old church. Pilgrims were constantly arriving, taking pictures, dipping their rosaries in the beautiful fountain, etc. In the church, confessions were being heard and the long lines never seemed to get any shorter. A priest later told us that he spent seven hours in the confessional and had heard from penitents who had been away as long as 40 years.

On the feast, we attended the 12 noon Mass. Then we watched a group of people with helium balloons making a five-decade rosary. When the rosary was ready, it was released and how beautiful it looked as it ascended!

Many people there shared stories of cures. One lady told me that when she came in 1988 her face was distorted and she was in a wheelchair, crippled, unable to walk. "Look at me," she said. "Today I'm as well as you are."

We saw unusual pictures of clouds and the sun; several resembled a door with a circular disk as the host of the center. The most amazing snapshot I saw was a picture of a large fish on the outside of the church. When they took this picture, on the left side there was a life-size picture of the statue of Our Lady of Fatima. The statue has never been at that place, but it appeared when the film was developed.

People were constantly taking pictures of the sun, hoping to capture a picture of the Virgin Mary. When people came out after the Mass in the evening, many said, "There's the Blessed Virgin on the wall," and the cameras rarely flashed.

Many people carried away water from the fountain. Several people said, "We don't have to go to Medjugorje; we have 'little Medjugorje' right here."

I really was impressed with the spirit of prayer there. What did I see? Well, three different people showed me their plastic crucifixes that had turned gold, but what I saw more than anything was a friendly faith-filled group of pilgrims who, like me, wanted to be a part of Mary's feast day. It was truly a great religious experience that I shall remember for a long time.

Sister Jonette Scheidler

Shelbyville

LIGHT ONE CANDLE

Jimmy Cagney was a nice man

by Fr. John Catoir
Director, The Christophers

This year The Christophers will celebrate the 40th anniversary of our weekly television program, Christopher Closeup. It's one of the longest running shows in TV history.

Father James Keller began producing these programs back in 1952. At first they were TV dramas, and later they evolved into an interview show. Richard Armstrong and Jeanne Glynn co-hosted the show during the years after Father Keller's retirement, and I began doing the show in 1978.

Today we are seen on over 50 commercial stations and about 500 cable stations. American Forces TV carries us internationally, helping us reach 56 nations. Cecilia Harnerdorf is our executive producer, and Ray Hoesten is our director. Both have been with the show for nearly 25 years.

We've had hundreds of celebrity guests over the years. In 1954 James Cagney, the legendary actor, made his TV debut on a Christopher program playing a wise old college professor who encouraged his students to make a difference by choosing the teaching profession. Years later, we did two interviews with him and I found him to be one of the nicest and most modest men I've ever met. I remember asking him, "Are you really as shy as they say, Jimmy?"

He replied "I think so. People have

called me that. I don't like to put myself in front of people without something to do."

Fr. C.: "What effect did being a star have on you?"

Fr. C.: "It never occurred to me that I was a star, or anything of that sort. It was just a job. You go to work and do your best. If it adds up to so-called success that's good, but it doesn't make you better than anybody else."

Fr. C.: "You've been married to the same woman for well over 60 years. How did you meet her and what's the secret of your long and happy marriage?"

Cagney: "I met Willie in vaudeville. We were both in the chorus line on Broadway making \$35 a week which was good money in those days. I think our marriage lasted as long as it has because we tried not to make too many demands on one another. We just help one another as best we can."

Jimmy died in 1983, and his family asked me to preach the eulogy. His funeral was held in New York City at St. Francis de Sales Church on 96th Street where Jimmy had been an altar boy 75 years earlier. One of his pallbearers, Floyd Patterson the ex-heavyweight champion, told me after the funeral about his great generosity. Jimmy didn't want to be praised for his charity. He always warned those he helped that if they told anyone about it he wouldn't help them again.

I've hosted over 350 shows, and Jimmy Cagney stands out among the most memorable.

Throughout the year, I'll be telling you about some of my other guests.

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



CORNUCOPIA

Service makes life fulfilling

by Cynthia Dewes

Sis hollers for a clean towel from the bathroom, or Uncle Ned whistles for a beer because there's a great play happening right now on Monday Night Football and he won't leave his chair.

"So, who was your slave last year?" comes the usual reply.

This smart-aleck attitude is the way most of us react to giving service these days. We actually laugh when we hear the old lady on the TV commercial whine, "I've fallen, and I can't get up!"

For one thing, service has become too expensive. Servants, real servants, the kind who lived in, waited on the table during meals or did the laundry in your home, are almost non-existent these days. Only the super rich can afford them.

The "hired girls" and "hired men" of the past are no more. James Whitcomb Riley's "Little Orphan Annie" and Aunt Em's three farm hands in "The Wizard of Oz" seem quaintier than ever because they're so far removed from our experience.

Waiting on tables is no longer a lifetime career for many, but a job students take while going to school, or a way for housewives to earn extra Christmas money. Restaurants which still employ

professional waiters and waitresses usually command the big bucks and the high ratings.

Gardeners who used to live on the grounds, or who came over three times a week just to mow something, now operate lawn service companies, instead. They send out guys to spray chemicals on everything green, or to cut your three square yards of front lawn with professional equipment.

Butlers exist mostly in mystery stories or English drawingroom comedies on PBS these days, and "second maids" are a genuine anachronism. Cooks are people who fry hamburgers at McDonalds.

We pump our own gas, buy machine-made clothes, and shop at discount stores where we bag our own purchases. Whatever we own, if it's broke we throw it out and replace it with new, and if it ain't broke, we don't fix it. No need for service that way.

It's true that we complain bitterly about sales clerks who hold personal conversations on the phone while customers wait, especially if we are the customer. We tell horror stories about the lazy auto workers who built our lemon of an automobile, or gripe about the marginal construction workers who built our new-home-from-hell.

But how many of us leap to the task without hesitation when someone asks for our services? Somehow, taking pride in serving others has lost respectability in our culture.

There was a time when clerking in a

store, apprenticing to the trades or entering domestic service were considered not only respectable, but even rewarding careers. The satisfaction of the customer or employer was a source of pride for the shoe salesman, the carpenter, or the chauffeur.

Giving service is indeed a high calling. Let us forget, the pope himself is called "the servant of the servants of God."

vips...



Bernard and Betty (Porter) Grant celebrated their 50th Wedding Anniversary on January 11 with a Mass in St. Gabriel Church, Connersville, where they were married on January 10, 1942. A reception followed at the Connersville Knights of Columbus hall. The Grants, now members of St. Simon Parish in Indianapolis, are the parents of four children: Mary Moorman, Jim, John and David. They also have eight grandchildren and three great-grandchildren.

Benedictine Father Boniface Hardin was honored recently by being named one of the Living Legends in Black for his success as a role model for black men in Indianapolis. Father Hardin is founder and president of Martin University and a member of the Benedictine community at St. Meinrad Archabbey.

The American Catholic Historical Association recently awarded its John Gilmary Shea Prize to Benedictine Father Cyprian Davis for his book, "The History of Black Catholics in the United States." The award is named in memory of a famous historian of American Catholicism. Father Cyprian is professor of church history at St. Meinrad School of Theology and is also archivist for the archabbey, the Swiss American Benedictine Congregation, and the National Black Catholic Clergy Caucus.

Butler University's free 1992 Visiting Writers Series will present readings by poet Seamus Heaney at 7:30 p.m. on Thursday, Jan. 23 at Clowes Hall on the university campus. Heaney, whom U.S. poet Robert Lowell has called "the best Irish poet since Yeats," is a professor of poetry at Oxford University in England and at Harvard University in Cambridge, Mass. He has written 14 books on poetry, criticism and drama.

check-it-out...

A Healing of Family Relationships Retreat will be sponsored by St. Monica Parish on the weekend of March 13-15 at St. Bernardette Parish Center, 4826 Fletcher Avenue. Presenters Sister Cecelia Ann Loomer and a team from Tree House Healing Ministries in St. Louis will focus on family problems, childhood traumas, survival roles and healing experiences. The cost is \$45 for room and meals, or \$20 for commuters. Call Pamela Proctor at 317-328-8340 or St. Monica Parish at 317-253-2193 for more information.

Updated information has been received on food coupons for use by American military families overseas who live on limited budgets. Coupons for baby items are particularly useful, but those for brand name ice cream, breads and pastry products are not needed since these items are unavailable in commissary stores. The use of coupons for six months past their state-side expiration dates is also possible through a special arrangement between manufacturers and overseas commissaries. Send coupon to: ACS Volunteer Associa-

tion, 29th ASC, Attn.: AERAS-CA-CA, APO AE 09054.

The archdiocese Family Life Office and the Metropolitan Tribunal will sponsor a Day of Reflection for Annulment Petitioners on Saturday, Feb. 22 at the Catholic Center, 1400 N. Meridian Street. Topics, including the "whys" of the annulment process, your childhood and adolescence, your former spouse/family of origin, and your faith, will be explored by Catholic and non-Catholic participants through meditation, journaling and small group dialogue. Registration will begin at 8:30 a.m. and the day will conclude with a Mass of Inner Healing at 4 p.m. The \$20 registration fee includes breakfast, lunch and materials; deadline Feb. 12. Call 317-236-1596 for more information.

The annual Birthline Baby Shower will be held in parishes throughout the archdiocese on the weekend of January 25-26. Donations of baby items and checks made out to "ACCW Birthline" will be accepted and are especially needed during current times of widespread unemployment. Crib linens, blankets, cloth diapers, diaper pins, sleepers with feet, sweaters and booties, and all other items of baby clothing are welcome. Shut-ins who need pick-up in the Indianapolis area may call 317-236-1550. Birthline Volunteers are needed to prepare layettes at the Catholic Center for distribution to clients, and/or to answer Birthline calls at home during pre-arranged hours. To volunteer, or for more information, call Birthline at the number above.

Benedictine Father Louis Mulchay will conduct a retreat on "The Gospel of Compassion" on Friday through Sunday, Feb. 7-9 at St. Jude Guest House on the grounds of St. Meinrad Archabbey. Retreatants who attend the weekend of reflection on the Gospel of Luke will share community prayer and Eucharist with the monks of the archabbey. For more information call 812-357-6437.

Women's Interfaith Table (WIT) will sponsor a program on "The Diversity of African-American Women: Three Stories of Faith Development" from 6:30-9 p.m. on Monday, Jan. 27 at Congregation Beth-El Zedeck in Indianapolis. A kosher meal will be served for \$8. Call 257-2519 for reservations. WIT is a group of Jewish, Catholic and Protestant women brought together by common concerns and visions.

Father Rich Ginter, pastor of St. Mary Parish in Richmond, will present a program on "Jesus and the Early Church Community" from 7:30 to 9:30 p.m. on Monday, Jan. 27 at St. Gabriel Parish School, 224 West Ninth Street, Connersville. The free program is the third in a series of Adult Faith Formation programs sponsored by the Connersville Deanery Board of Total Catholic Education. Call 317-825-2161 for reservations.

The American Cancer Society will present a program for clergy and lay pastoral ministers on "Congregational Care for People with Cancer" from 7:30 a.m. to 12 noon on Wednesday, Feb. 26 in the Knarrnet Room of the Inter-church Center, 1100 West 42nd Street, Indianapolis. Register by Feb. 19 by writing: Little Red Door Cancer Agency, 1801 North Meridian Street, Indianapolis, IN 46202.

Parishioners of Christ the King Parish in Indianapolis will be asked to sign petitions on Saturday and Sunday, Jan. 18-19 to bring the Eternal Word Television Network (EWTN) to the Indianapolis area. EWTN is a national 24-hours-a-day, seven-days-a-week cable network which would be available at no extra charge to cable subscribers. It is already seen in Terre Haute and other parts of Indiana.

Kevin Barry Division #3, Ancient Order of Hibernians will sponsor its 122nd St. Patrick's Day Celebration on Sunday, March 15 beginning with Mass at 9:30 a.m. in St. John Church, 126 West Georgia Street, Indianapolis. Breakfast and a program of Irish entertainment will follow in the Egyptian Ballroom of the Murat Temple, 510 North New Jersey Street. Bishop John J. Nevins of the Diocese of Venice, Fla. will be guest speaker. Admission is \$15. Call Charles McGinley at 317-359-7147 for tickets. For more information call James McCaughna at 317-899-3092.

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Rev. James D. Barton, Archdiocesan Director

Notre Dame students encounter Urban Plunge

by Margaret Nelson

On January 6-8, 11 students from the University of Notre Dame came to center-city Indianapolis as part of the school's Urban Plunge program.

Andy Weas, a finance senior at Notre Dame, believes that the Urban Plunge "brought an awareness to the group that this kind of poverty goes on everywhere. Indianapolis is not a big city like New York or Chicago. People don't realize all that goes on here."

Michelle Jochum said, "I think it was very educational." Since the students did not do much to help, she called it "there of an awareness program. We toured different shelters for the homeless. We saw what the problems were and what can be done to help them."

The group included: Thomas Hicks, St. Paul, Bloomington; Mike Wendowski, from the Catholic Community of Columbus; Brian Foy from St. Luke, and Sarah Esterline from St. Monica, both in Indianapolis; Katie Walter, St. Martin, Martinsville; and Thad Nation, Sacred Heart, Terre Haute.

Michelle Jochum and Victoria Schneider of St. Elizabeth Seton, in Carmel (Lafayette Diocese); Chris Ford, St. John, Lafayette; and K.P. Meyer, St. Raphael, Louisville, Kentucky, represented other dioceses.

Weas, from Our Lady of Mt. Carmel in Carmel (Lafayette Diocese), served as site leader. He is a graduate of Cathedral High School in Indianapolis.

On Monday night, the young people listened to talks by Cathy Jensen, director of the Simeon House at St. Andrew parish. She recalled some of her experiences in working with the 60 to 92-year-old residents of the congregate-living facility.

Jensen explained that each of the now-13 residents of Simeon House are at different levels in the aging process. "They have different, diverse backgrounds," she said.

Possible limitations might be comprehension, mobility, financial or physical restrictions. To some, being by themselves—with no one to care for them—is a limitation.

"One of the most important things is the sharing," said Jensen. She said that she did not expect to work with the elderly, but she "knew the business side. I learned the rest from them."

Residents at Simeon House share meals and a living room setting. They have private rooms for sleeping. A cook prepares meals and laundry facilities are available. The cost is \$515 a month, plus personal expenses.

Students should look at their gifts—"the things you like to do and the things you are good at doing. Try something you know nothing about," Jensen suggested. She said that it is important to "take people at the point where they are" and accept, but challenge.

Marita Washington, director of St. Andrew Small World (kindergarten) and Day Care Center, encouraged the college students to consider helping very young people.

She told of keeping an active pace for herself and the children all day long, from 6:30 a.m. to 5:30 p.m. The tots get breakfast, lunch and two snacks at the center.

Washington explained that the enrollment has gone down slightly, because

some of the parents have lost their jobs. "When people are at work, their children have to be somewhere," she said.

She said that the ministry at the preschool "keeps you honest, keeps you on your toes and keeps you going." Small World offers a curriculum to keep the "whole child" happy and healthy, with special attention to their spiritual lives.

Washington laughed when she explained how the children pressure their parents to go to the family's church.

But because of tragedies that have happened to the Small World children, the staff has ministered to the students and their parents. Education in parenting skills is available.

Washington said organization skills, energy, enthusiasm and creativity are valuable gifts in working with the young. She asked the young men to devote some time to children. "We need males in the field of education," she said. "We will all be accountable," suggesting that those who have received a Catholic education, "put back" some of their gifts into the system.

The Notre Dame students stayed at the Holy Family Shelter on Monday and Tuesday nights. During their second day, they went in smaller groups to the Midtown Mental Health, the Veterans' Administration and a drug and alcohol rehabilitation program.

On Tuesday night, the young people dined at St. Joan of Arc as guests of the Notre Dame Club of Indianapolis.

"It was interesting, to say the least," said Weas. Depending on where he ends up working next year, he plans to spend time "doing something related to helping" the poor. He is considering working in the soup kitchen in South Bend.

Weas said that in their discussions, most members of the Urban Plunge group said that they had already done some kind of volunteer work. "But this gave people a real awareness of some of the problems," he said. "We had read about it. But here, we finally actually saw it."

Weas said, "You would never guess she was homeless," about one of the first women who spoke to them.

He said they learned that addictions indirectly or directly caused many of the crisis problems. "Alcohol and drugs affected the way they thought," Weas said. "Most of them didn't want to stay homeless."

He was impressed with the enthusiasm shown by the people working with the homeless. Weas saw all the shelters and even the bridges that the homeless sleep under. "I saw a lot," he said.

Franciscan Brother Jim Stockman told of his work at the Concord Center. "It sounded like one of the worst neighborhoods," Weas said. He learned about gang problems. Father Jim tries to help the children. "But he admitted there was not a lot he could do. A lot of people in the group were depressed from what that was like. It didn't sound very good."

Weas sees the need for more volunteers who can give advice to the homeless about where they can get benefits. "Many of them just need a little direction," Weas said.

Diane Orr, director of the Volunteers in Ministry program of the Urban Parish Cooperative, coordinated the Urban Plunge student visit.



URBAN PLUNGE—Notre Dame students Chris Ford (from left), Mike Wendowski, Michelle Jochum, Brian Foy, Sarah Esterline, Victoria Schneider, and Kip Meyer listen to speakers who work in center city ministries before staying overnight at the Holy Family Shelter. (Photo by Margaret Nelson)

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VALENTINE FAVORS—Members of St. Vincent Hospital Guild prepare to make table favors for their annual Card Party and Luncheon to be held at 11:30 a.m. on Friday, Feb. 14 at Meridian Hills Country Club, 7099 Spring Mill Road. They are (from left): Jeanne Laughner, Connie Egler, Florence Kennedy, Rita Jamison, Blanche Dornge, Alice Scott and Jo Ann Trausch. Reservations for the event are \$15 per person. Call Josephine Bryant at 317-253-2864 for more information.

MOMENTS IN CATHOLIC HISTORY

by John F. Fink
Editor, *The Criterion*
Twenty-third in a series of articles

The papacy of Pope Pius IX was the longest in history—32 years, from 1846 to 1878. He and his successor, Pope Leo XIII (1878-1903), were the only popes during the second half of the 19th century.

Pius IX (widely called by his name in Italian, Pio Nono) is known for losing the papal states and for convoking the First Vatican Council that defined the infallibility of the pope. Pio Nono was disappointed by both.

Trouble in the papal states began during the reign of Pio Nono's predecessor, Pope Gregory XVI. The people in the papal states, which covered a large area of central and northern Italy, revolted because they wanted more democracy and a constitutional form of government. Gregory believed in none of this. He had even written an encyclical (*Mirari vos* in 1832) denouncing the ideas of democracy, freedom of conscience and of the press, and of separation of church and state. Three times the people in the papal states revolted—in 1831, 1843 and 1845—and Gregory had to call on Austria to put down the revolts.

This was the situation when Pio Nono was elected pope in 1846 at the age of 54. A reputed liberal because he had advocated administrative changes in the papal states, he was elected by a margin of three votes over Cardinal Lambruschini, Pope Gregory's secretary of state.

He was immediately popular with the people who lived in the papal states when he granted some political reforms and set up city and state councils. He was not willing, though, to go as far as his subjects

Pope loses papal states, infallibility is defined

wanted. Insisting that the temporal sovereignty of the Holy See was indispensable to its spiritual independence, he refused to establish a constitutional state.

Then his military representative, a man named Durando, led papal troops against Pius Nono publicly dissociated himself from this action. Then disaster happened. The papal troops were defeated; assassins killed Count Rossi, the pope's prime minister; riots broke out in Rome; the cabinet resigned; and on Nov. 24, 1848, the pope fled in disguise to Gaeta, south of Naples.

From there, Pio Nono appealed to the Catholic powers of Europe, and France came to his rescue. French troops restored papal rule and the pope returned to Rome April 12, 1850. He now discarded his former liberal stance and set up a paternalistic regime in the papal states.

This was not to last long. In September of 1860 his newly-raised army was defeated by Count Camillo Cavour and all of the papal states except Rome and its immediate environs were added to the new kingdom of Italy. For 10 years the pope himself was protected by a French garrison, but on Sept. 20, 1870 Italian forces of King Victor Emmanuel II occupied Rome itself and the city was incorporated in the Italian state.

The Italian government assured the pope of personal inviolability and bestowed on the Vatican the privilege of extra-territoriality which it still has to this day. But the large area of Italy that used to be the papal states was no longer under his jurisdiction; he was a "king without a kingdom." Pio Nono never accepted this arrangement and considered himself a prisoner in the Vatican. He never again left the area of the Vatican.

During all this political turmoil, important things were also happening in the theological area. Pio Nono was a champion of a movement called ultramontanism. Its adherents proclaimed absolute power and authority for the pope in religious matters as well as special privileges and prerogatives over civil powers. Specifically, they believed in the pope's infallibility.

Pio Nono was not the first pope to believe that the pope was infallible. As we have seen, it went back at least to Pope Gregory VII in 1073. But Pio Nono was convinced that the best way to strengthen the papacy was to make the concept of papal infallibility a doctrine of the church. And, of course, this should be done by a council.

History series to be in book form

This series of articles on the history of the Catholic Church will be published in book form by *The Criterion*. Set advertisement and order form on this page.

Before calling such a council, though, the pope wanted to make sure that it would do his bidding. He began appointing bishops whose ultramontane credentials were in perfect order. By the time the First Vatican Council convened in 1869, Pio Nono had been pope for 23 years. There were 739 bishops in the world and he had appointed all but 81 of them.

Pio Nono, though, did not wait for the council to proclaim his infallibility before acting infallibly. During this time, devotion to the Blessed Virgin had spread widely, and the French bishops appealed to the pope to proclaim the Immaculate Conception as an official doctrine of the church. He did so on Dec. 8, 1854. With the bishops of the church only spectators, he read a formal declaration that belief in the Immaculate Conception was from then on an essential belief of the Catholic Church and that anyone who denied that doctrine was a heretic.

Pio Nono, like his predecessor, was an opponent of concepts such as religious freedom, individual human rights, freedom of the press, democracy and separation of church and state. He sincerely believed that these ideas were destructive of civilization. He firmly opposed what was called "liberalism" in his day. He was determined to condemn such "errors."

Two events brought the matter to a head: In 1863 a Belgian scholar, Count Montalembert, defended a liberal Catholicism that would embrace ideas such as respect for human rights and freedom of the press. Then, that same year, a German priest, Johann Joseph Ignaz von Dollinger, called for the Vatican to respect the academic freedom of theologians in German universities to pursue their academic research and discussions. (Sound familiar?)

That was too much for Pio Nono. On Dec. 8, 1864, he issued an encyclical which denounced "the principal errors of our times." Known as the *Syllabus of Errors* it listed the 80 most common "errors" of the day. It condemned freedom of religion, the separation of church and state, government control of public schools, and freedom of the press. It denounced the view that the pope "can or should reconcile himself to, or agree with, progress, liberalism, and modern civilization."

There was no doubt where the pope stood, therefore, when the First Vatican Council convened on Dec. 8, 1869—more than 300 years after the Council of Trent the previous ecumenical council. Of the 700 bishops present (200 from outside Europe, including 49 from the United States), more than a third were Italians and they and the French composed an absolute majority.

The ultramontanes were led by Archbishop (later Cardinal) Henry Edward Manning, Archbishop of Westminster (Pio Nono had re-established the hierarchy in England in 1850). He and his followers

thought that papal infallibility was a doctrine that had been part of Christianity from the beginning and that to define it would simply put the official stamp of approval on it.

But not all the bishops were in favor of the definition of papal infallibility that the ultramontans had in mind. About a third of them accepted the primacy of the pope but thought that he could make decisions binding on the whole church only when he acted in agreement with the other bishops. Discussion of the issue was lengthy.

Prominent among the opponents was the English layman, Lord Acton. He was supported by (later Cardinal) John Henry Newman, like Archbishop Manning a convert from Anglicanism (to the other side of the infallibility issue). Twenty-three of the bishops from England, Ireland and the United States were opposed.

Eventually both sides started thinking compromise. The ultramontans began to see that there should be some limitations on papal infallibility while the other side insisted that the pope's decisions were the idea of divine guidance for papal teachings in Catholic tradition.

The compromise was finally offered by Cardinal Guido, the superior general of the Dominicans, on June 18, 1870. He suggested that the debate should focus on papal infallibility in the pope's doctrinal decisions rather than on the infallibility of the pope himself. In his speech, Cardinal Guido said that the pope's decisions were infallible precisely because they were made in concert with the other bishops and that the pope could teach infallibly only when he acted in union with his fellow bishops and when he respected the tradition of the church.

When Pio Nono heard that, he blurted out, "Tradition! I am tradition!"

Nevertheless, from then on the council dealt with the pope's doctrinal decisions rather than with the pope himself—which infuriated Pio Nono because he really considered himself to be infallible. Before the vote took place, about 80 bishops left the council rather than vote against the pope.

The vote on the issue was taken July 18, 1870 and passed 533 to 2. (One of the two who voted against was the Bishop of Little Rock, Ark.) The council decreed that the pope teaches infallibly when he teaches *ex cathedra* ("from the papal throne") on matters of faith or morals. It made a subtle difference between the pope himself and what he teaches. It said that under certain strictly limited circumstances the pope teaches infallibly, but it was careful not to state that the pope is an infallible person.

Pio Nono was disappointed in the council's final decree. Although it successfully removed all conciliar interpretations of the role of the papacy, definitely stating that the pope was infallible in his own right and not as a result of the consent of the church, he still didn't think it went far enough.

Since 1870 this sense of infallibility has been used only once, in 1950 when Pope Pius XII proclaimed the dogma of the Assumption of the Virgin Mary. Yet infallibility has become a stumbling block in ecumenical discussions.

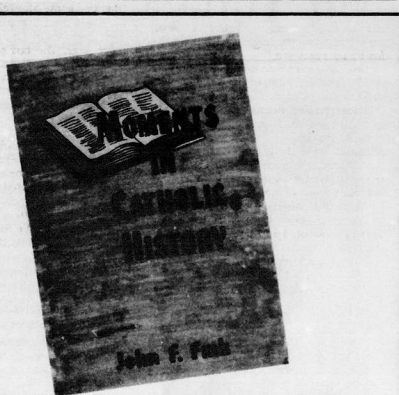
In Europe the decision led to an outbreak of anticlericalism, especially in Germany where Bismarck started his repressive attack on the church (the *Kulturkampf*). In Germany and Switzerland, some Catholics could not accept the decision and joined the Old Catholic Church of Holland.

The council voted on infallibility on July 18. The following day war broke out between France and Germany and many of the bishops left Rome. Two months later, on Sept. 20, Victor Emmanuel's army entered Rome. On Oct. 20 the pope suspended the council indefinitely.

Before dealing with infallibility, the First Vatican Council issued a constitution on faith on April 24. This document deplored contemporary pantheism, materialism and atheism, defined the spheres of reason and faith, and declared that Catholic doctrine was based on revelation.

When Pio Nono died in 1878, the papacy had been changed considerably from what it was when he was elected pope 32 years earlier. He had, in effect, created the modern papacy. It was now stripped of its temporal dominion, but it had vastly enhanced spiritual authority.

Before his death, Pio Nono also carried out an unprecedented number of canonizations and beatifications and on June 16, 1875 consecrated the Catholic world to the Sacred Heart of Jesus.



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IMAGININGS—It's important to spend time with children. Adults need to listen to their imaginings—the stuff of children's inner lives. (CNS photo by Mimi Forsyth)

Children thrive on encouragement

by David Gibson

Children need to feel the esteem others have for them. They also need to esteem themselves.

An adult can't hand self-esteem over to a child, however, though one can try, consciously and openly giving recognition to the child as a worthy person.

The reality is, self-esteem grows within a child over a long period. As the process unfolds, a child's self-confidence grows alongside self-doubts.

Actually, a child may be surprised and threatened to realize his talents differ from what he expected they would be or

to discover that a pattern for her future life is not all laid out.

Along the road of self-discovery—a road leading toward self-esteem—it helps if a child's accomplishments, however large or small, gain praise and are encouraged. What deserve encouragement are the child's real talents, however, which may not be the talents an adult thought the child would exhibit.

This advice is easily given. But as a parent I know it takes continued reflection and prayer to carry off with any consistency the task of recognizing a child for what he or she is.

Each child is amazingly unique!

(David Gibson edits Faith Alive!)

Children's voices often are the echoes of truth

by Dolores R. Leckey

Psychiatrist Robert Coles is a close, caring observer of children and their inner world.

Coles spent countless hours with the children of the South before and during the years of the civil rights movement.

It was he who gave us a glimpse into the soul of Ruby Bridges, the 6-year-old African-American girl who braved mobs to attend a newly desegregated school in New Orleans.

Coles told of a federal marshal, a former Marine, who said he never had seen such courage as Ruby's, even in war.

One day he asked Ruby if she was scared. After all, she had to walk through a sea of violence and obscenities day after day. Ruby's reply was transparent in its simplicity: "I just do what my granny says," she answered. "I keep on praying." Sometimes grandparents see and hear things in the new generation that were blurred when they were raising their own children.

Several years ago I was driving along the New England Coast with my 4-year-old grandson Sam. Suddenly night fell, and with the dark came an all-encompassing fog.

I was unfamiliar with the road and did not know if it was safe to pull to the side. To me it seemed the most prudent course was to proceed slowly.

"Say a prayer, Sam," I said almost automatically. Soon I heard a small confident voice praying, "O God, lift the fog that we may see."

Over and over Sam intoned his prayer. His mother, a linguistics teacher, was thrilled with her son's sentence structure.

I was thrilled because it seemed God had guided a small boy into the realm of genuine prayer.

An 80-year-old nun I shared this episode with added that Sam's prayer could be a daily mantra for most of us because there are many kinds of fog.

Years ago when I read Carla Needleman's description of her work teaching a pottery studio, I recognized parallels in the faith. Needleman wrote:

"While we were working together I felt how different we were and how locked each was in her own attitudes . . . Somehow she found her own quiet way of understanding what was needed . . . Perhaps after all there had been an unseen exchange of understanding between us, a magical osmosis through the tough membrane separating us . . . I probably will not be able to know if her experience with me and with the potter's wheel will affect her life outside the studio."

Something similar happens in a family. I help a child with homework, and at first he seems determined not to understand. If I stay with that perception, I leave

him to his own devices or accuse him of being obstinate. Tears.

But if I step back a bit and marvel at the difference in us, maybe I can wait with him a little longer until he finds his way into the work.

Another example: I decide to teach my child to set the table correctly. I can give him directions. Then I can leave, come back, correct his mistakes. Or I can "be" with him, giving him my time, my precious time, as he learns.

In both instances, I might ask: Has my son learned more than mathematics or the art of table setting? Will my teaching affect his life outside the home? Maybe. Will it affect my life? Assuredly.

Something else in Needleman's reflections seems important: the image of the "tough membrane" that separated Needleman from her student. Children are not born with tough membranes separating them from the visible or invisible world.

Coles again has a telling story, this one about a 9-year-old boy in a wealthy community who went to church most Sundays.

The boy listened carefully to sermons about Jesus and the poor. Then the boy began to dream about the poor and asked his parents to do something for people on the streets. His parents took him to the pastor, who told the boy not to take literally what he heard in church and recommended some counseling.

Coles used this true story to point out the many forms of deprivation children encounter. The boy's spiritual awareness was considered deviant.

One might assume that in due time the boy will learn how to remain unaffected by the sermons he hears. But I suspect his "checked" sensibilities will be surrounded by a sadness.

The most important task for any parent, grandparent, teacher or pastor is children's formation. This means, first, that adults have to be committed to their own ongoing formation. We can only give what we have.

A second factor is time: spending time with children. We need to listen to their imaginings—the stuff of children's inner lives.

We need to listen with understanding to their fears and dreams. We can pray with them, read or be silent with them, play with them.

Parents learn about themselves by watching and listening to their children. We see, as on a screen, our own fears, our petty behaviors. But we see the enlightened side, too: our generosity, creativity, compassion.

As reflectors of our way of being in the world, children can be the means for adult re-formation.

(Dolores Leckey writes for Catholic News Service.)

DISCUSSION POINT

Children have insights, opinions

This Week's Question

Why do you believe that children of 5 or 8 or 11 have a special need to be listened to with care?

"Kids have a lot of deep insights. You just have to ask for it." (Napoli Schott, Indianapolis, Indiana)

"Sometimes I assume my 8-year-old boy is an adult who thinks just like I do. I find myself disregarding his point of view until I take the time to listen to him." (John Wilcox, Louisville, Kentucky)

"Kids are smarter than we give them credit for being. If you just push them aside rather than listening to what they are trying to say, it makes the kids feel, 'My problem isn't that important.'" (Mike Westberg, Elmhurst, Illinois)

"Children are people just like you and me. Everyone

needs to be listened to because it increases their self-esteem. If we don't do that when they are younger, then they won't have self-esteem when they are older." (Diane Harwood, Jackson, Mississippi)

"When we listen to their needs and answer them based on the wisdom we have, a seed is planted. Even as teen-agers if they get away from what we teach them, I believe they will always come back to what we have taught them when they were young." (Diane Brown, Clearwater Beach, Florida)

Lend Us Your Voice

An upcoming edition asks: What do you consider a good approach—a valuable practice—in doing penance today? If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



Everyone will benefit when adults take time to listen to children

by Richard Cain

Each morning when Therese Wilson-Favors greeted students at the door of her third-grade classroom, she used the day's first encounter to gauge through conversation and body language how each of them was doing—knowledge crucial in making the rest of the school day happy and effective.

One morning one child seemed unusually burdened.

"He was a child who enjoyed school," said Wilson-Favors, now a coordinator for elementary catechesis for the Archdiocese of Baltimore. "Often he would show me something he had done the day before."

This morning he was silent.

So Wilson-Favors flashed him her best grin and said, "When you get a chance, come to my desk. I want to show you something."

There he poured out his story. That morning his mother had said there wasn't much to eat in the house. Being the oldest child, he felt a special responsibility to do something.

"He wasn't so worried about the food," Wilson-Favors said. "He was worried about his mother."

Wilson-Favors' story illustrated how taking time to listen carefully to children can make a dramatic difference in their lives.

How children are listened to affects their image of themselves, according to Carolyn Santilli, mother of five grown children and a former teacher, who now serves as a regional coordinator for the

Department of Education and Formation for the Diocese of Wheeling-Charleston in West Virginia.

"I'm not saying a 6-year-old should monopolize an adult conversation," Santilli said. "But if you shush a child simply because you don't want to miss something on TV, you're stifling their development and self-expression. What that does to their self-esteem is incalculable."

She said studies show that drug and alcohol abuse are tied up with low self-esteem.

"When you don't listen to a child, you're telling them they don't count for anything," she added.

Obviously, no one is a perfect listener. What matters is having the time and patience to let children open up.

"Statistics say mothers now spend an average of 30 minutes a week eyeball to eyeball with their children," she said. "For a dad it's 10 minutes a week."

The greatest challenge in listening to children is attempting to tune out everything except what they are saying, Santilli explained. "That would be the ideal. I don't know that any of us accomplishes that all the time. But to feel secure, children have to have a response to what they are saying."

Adults should talk with children the same way they talk with adults, according to Wilson-Favors.

"But we need to be attentive to the fact that they are still struggling with language," she said.

The adult needs to listen carefully for words or phrases that seem not to fit in with the rest of what the child is saying.



FEELINGS—How children are listened to affects their image of themselves. It is especially important to listen to children when they are upset. Unfortunately, sometimes adults don't recognize a child's cry for help. (CNS photo by Jeffrey High)

Taking the time to notice these incongruities gives the adult openings for asking questions that help draw out what children are trying to say.

Another effective technique for getting children to open up is playing with them or showing them something special.

It is important to listen for what children feel stressed about, Santilli said. This is

because what adults are most likely not to hear is a child's cry for help.

"Sometimes we know something is wrong," she said, "but we just ignore it because if we ask about it then we have to deal with it."

(Cain is editor of "The Catholic Spirit," newspaper of the Diocese of Wheeling-Charleston, W.Va.)

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Archbishop O'Meara—1921-1992



Twelve years of accomplishments in the Archdiocese of Indianapolis

Archbishop O'Meara was quite busy serving the people he loved for 12 years

by Margaret Nelson

The Archdiocese of Indianapolis is mourning the death of its Chief Pastor, who died at 3:35 p.m. on Friday, January 10—the 12th anniversary of the day he was formally installed at SS. Peter and Paul Cathedral.

Archbishop Edward T. O'Meara began his term in Indianapolis with seven regional celebrations consisting of the

liturgy and receptions. He followed that by making a tour of the archdiocese over a period of five weeks.

On his 40th anniversary of ordination, the archbishop said he regretted that he did not have more time to be with the people. But he was quite busy serving the people he loved.

On Dec. 29, 1980, less than a year after he was installed, Archbishop O'Meara announced his decision to consolidate 22

archdiocesan agencies and offices. They would be housed in the Catholic Center, in the building (to be renovated) which was once Cathedral High School.

On July 1, 1983, the archbishop announced a structural reorganization of the archdiocese, with agencies and offices organized into seven secretariats.

The first of 11 annual Masses for new Catholics was held on June 7, 1981. In 1989, Archbishop O'Meara began gathering the catechumens for the Rite of Election and Call to Continuing Conversion. He typically greeted each candidate individually during these Lenten activities.

In March 3, 1982, the archbishop created the Office for Pro-Life, naming Father Larry Crawford director.

Archbishop O'Meara created the Family Life Office on June 1, 1982, naming Valerie R. Dillon its first director. A new marriage policy was announced Sept. 11, 1985, to begin Jan. 1, 1986.

On Dec. 21, 1986, he celebrated his 40th anniversary of ordination with a Mass of Thanksgiving at SS. Peter and Paul Cathedral.

On Dec. 11, 1987, Archbishop O'Meara announced that compensation for the religious would be equivalent to that of lay employees beginning July 1, 1989.

He made his *ad limina* visit to Rome from Dec. 5 to 10 in 1988.

Msr. Gerald Gettelfinger, Archbishop O'Meara's chancellor (1980-88) and vicar general (1988-89), was installed as the fourth bishop of the Diocese of Evansville on April 11, 1989.

On Sept. 29, 1990, the first meeting of

the archdiocesan pastoral council was held. At the third meeting, in February, 1991, the archbishop announced a management study of administration, education and urban parishes.

Archbishop O'Meara installed St. Joseph of Carondelet Sister Carolyn Strack as first parish life coordinator in the archdiocese at St. James and St. Catherine parishes in Indianapolis on Sept. 30, 1990. (The third parish life coordinator was installed on Oct. 20, 1991.)

During Archbishop O'Meara's episcopate, there were several first-time events for the archdiocese. The first woman chancellor, Providence Sister Loretta Schaefer, was named on April 21, 1989. The first lay woman chancellor, Suzanne L. Magrant, was appointed July 1, 1991.

The archbishop received many honors. Among them was the Pope Paul VI Award for Leadership in Evangelization from the National Council for Catholic Evangelization on June 27, 1987. He was invested in the Knights of the Holy Sepulchre in April, 1986.

The archbishop served as general chairman for the Indiana Catholic Conference, which coordinates legislative lobbying efforts for Catholics from the five Indiana dioceses.

New church buildings dedicated during Archbishop O'Meara's episcopate include: St. Margaret Mary, Terre Haute, Oct. 1, 1982; St. Luke, Indianapolis, Nov. 21, 1982; St. Michael, Charlestown, Dec. 12, 1982; and Holy Family, Richmond, Sept. 15, 1984.

Three Indianapolis churches were dedicated in 1986: March 15, St. Barnabas; June 21, St. Matthew; and Oct. 25, St. Lawrence. Also in 1986, renovations on St. Peter and Paul Cathedral were completed, with the rededication Mass held on May 14, 1986.

On Dec. 16, 1990, Archbishop O'Meara dedicated the new church at Mary, Queen of Peace, Danville. Many other worship spaces were renovated throughout the archdiocese during his tenure.

IN MEMORY OF

Archbishop

Edward T. O'Meara

HNE Printers, Greenwood, Indiana

IN MEMORY OF

Archbishop

Edward T. O'Meara

for many years
of service.

Seccina Memorial High School
Indianapolis, Indiana

A lifetime in Christ's ministry

- August 3, 1921: Edward T. O'Meara born in St. Louis, Missouri.
- 1937-1943: St. Louis Preparatory Seminary
- 1943-1946: Kenrick Seminary, St. Louis
- December 21, 1946: Ordained by Cardinal Joseph Ritter
- January 8, 1947: First assignment, assistant pastor, St. Louis Cathedral
- 1950-1952: Graduate studies in Rome
- 1952-56: While assistant pastor of St. Ambrose and the cathedral (1955-56), he served as director of Holy Childhood Pontifical Assoc.; St. Louis Archdiocesan Mission Band; Papal Volunteers for Latin America; and as a member of the national board of the Society for the Propagation of the Faith
- October, 1956: Named national assistant director, Society for the Propagation of the Faith in New York City
- June 4, 1957: Named papal chamberlain (monsignor)
- July, 1960: Became director of the Society for the Propagation of the Faith of St. Louis Archdiocese
- 1964: Became member of St. Louis Archdiocesan Commission on Ecumenism
- March, 1966: Named member of Archdiocesan Clergy Conference Commission
- April, 1966: Appointed pastor of St. Louis Cathedral
- January, 1967: Named national director of the Society for the Propagation of the Faith
- January, 1968: Appointed member of Sacred Congregation for the Propagation of the Faith at the Vatican
- February 1, 1972: Appointed auxiliary bishop of St. Louis
- February 13, 1972: Ordained a bishop in Rome by Pope Paul VI
- 1974: Began service on the board of directors of Catholic Relief Services
- November 27, 1979: Named fourth archbishop of Indianapolis
- January 10, 1980: Installed as archbishop at St. Peter and Paul Cathedral
- January, 1984: Appointed member of Sacred Congregation for the Evangelization of Peoples by Pope John Paul II
- January, 1987: Became chairman of the board of Catholic Relief Services (CRS, the largest private voluntary relief agency in the world)
- July, 1991: Diagnosed to be suffering from pulmonary fibrosis
- September, 1991: Announced resignation as chairman of CRS board, for health reasons.

While archbishop of Indianapolis, he served on the Administrative Committee, the Pro-Life Activities Committee, and the Committee on Social Development and World Peace for the National Conference of Bishops and the United States Catholic Conference. He was moderator of the National Clergy Council on Alcoholism and Related Drug Problems and on the board of directors of the National Shrine of the Immaculate Conception in Washington, D.C. He also served on the board of the Indianapolis Convention and Visitors Bureau.

Governor Bayh calls him 'positive force for justice'

Archbishop O'Meara praised for sense of vision

compiled by Margaret Nelson

Many messages of condolence and words of tribute were sent to the archdiocese at the death of Archbishop Edward T. O'Meara.

Indiana Governor Evan Bayh said, "I am greatly saddened by the death of Archbishop O'Meara who waged a valiant struggle for life in recent months. The archbishop was a major positive force for justice in Indiana and throughout this nation."

"He was a voice of compassion for the poor and those in distress, and he will be missed by men and women of all faiths," Gov. Bayh continued. "I value the advice and counsel that he has given to me, and I join with all Hoosiers in mourning his passing. The prayers of Susan and myself are with him."

Senator Dan Coats sent "An Appreciation of Archbishop Edward T. O'Meara":

"Archbishop Edward O'Meara fought for principles, and lived up to them. His work in Indiana and around the world leaves a legacy of transformed lives. His absence will be deeply felt."

"As a servant of the poor, and a servant of the faithful, Archbishop O'Meara was an example of courageous Christian commitment. In his role as a leader of the Catholic Church, he showed rare ability. In his involvement with U.S. Catholic Relief Services, he showed endless compassion. In all his many callings, he showed integrity and enthusiasm. We in Indiana will especially remember, as one observer put it, his 'love affair with the Hoosier state.'"

"He brought the illumination of religious reflection to pressing social needs. In the process, he became an essential part of this community's conscience. Throughout his service, Archbishop O'Meara gave evidence of a faith that interpreted ancient, unchanging truths as living tools of hope and change. A verse from Jeremiah might be a fitting epitaph: 'He defended the cause of the poor and needy, and so all went well. Is that not what it means to know me?' declares the Lord."

"Archbishop O'Meara will be missed in so many ways in the countless lives he touched. But as Christians, we know that when death comes to a man prepared for it, we mourn only for ourselves," concluded Senator Coats.

In September when Archbishop Daniel Pilarczyk of

Cincinnati, president of the U.S. bishops accepted Archbishop O'Meara's resignation as executive director of Catholic Relief Services, he praised the Indianapolis archbishop for his "wise and sensitive leadership."

Father David Coats, administrator of the archdiocese said, "Because of the working relationship that I enjoyed with Archbishop O'Meara in a variety of positions throughout the 12 years he served as our archbishop, I had a unique opportunity to get to know him well. The compassionate way in which he went about the business

of the archdiocese caused me to develop enormous respect for him."

"In each decision that he made, he truly strove to take into consideration the thoughts and feelings of all the people who would be affected in any way," Father Coats said. "His vision and compassion were not limited by any boundaries."

"His service in the church offered him the opportunity to minister on a worldwide basis," said Father Coats. "While his primary focus was on the Archdiocese of Indianapolis, part of his heart always belonged to the missions and to the poor and disadvantaged whom he served through Catholic Relief Services. We were privileged to have him in our midst these past 12 years, and we will miss his joyful spirit and gentle way of caring for us all."

Chancellor Suzanne Magnant said, "In the short time that I had the pleasure of working with Archbishop O'Meara, I was struck by the depth of his love for the people of this archdiocese. His genuine affection and his ability to express it touched many people in a very personal way. They are now deeply saddened by his passing. I will always treasure the memories of the brief time that I had with him and the love that he had for me."

Chief Financial Officer Joseph Hornett said he felt fortunate to work for Archbishop O'Meara. "To me, he was a faith-filled chief pastor, a gifted administrator and an inspirational friend. There is a line in Frank Capra's 'It's a Wonderful Life' where Clarence the Angel tells George Bailey that each man's life touches so many others. As a result, if he hadn't lived, a terrible hole would be left. In that regard, we will all miss Archbishop O'Meara, but there can be no doubt that we are richer for having known him."

Hornett said, "Perhaps the best way of saying goodbye to Archbishop O'Meara is through the old Irish blessing that goes:

"May the road rise to meet you

May the wind be always at your back

May the sun shine warm upon your face

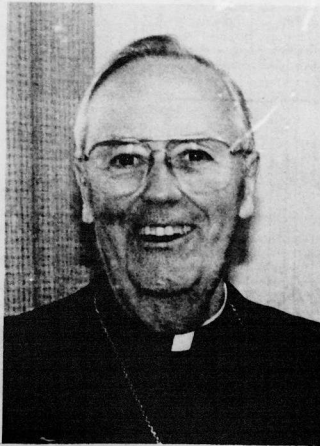
May the rains fall soft upon your fields

And until we meet again,

May the Lord hold you in the palm of his hand."

Ron Doozee, chairperson for the Archdiocesan Pastoral Council said, "It has been a joy for me to work with the

(Continued on page 14)



1991 BIRTHDAY—Archbishop O'Meara smiles during an employees' birthday party in his office.



*The Monks, Seminary Administration, Faculty,
Students and Co-workers at Saint Meinrad
express our profound gratitude for the
guidance, ministry and encouragement that
ARCHBISHOP O'MEARA gave us.*

May the Lord reward him abundantly!)

ARCHABBEY • SEMINARY • ABBEY PRESS

Leaders recall Archbishop Edward T. O'Meara

(Continued from page 13)
archbishop the last six years, but especially this past year with the council. He was a great, vibrant man with a lot of foresight and vision. I'm sure those of us on the Archdiocesan Pastoral Council want to continue the vision that he set forth. We're all going to miss him throughout the archdiocese."

Robert H. Riegel, director of Catholic Charities said, "Catholic Charities in the archdiocese would not be where it is today without the constant strength and encouragement we received from Archbishop O'Meara. His commitment to those in need was as strong within the archdiocese as it was in his international leadership for Catholic Relief Services.

"His personal support to the directors of Catholic Charities agencies, to our agency boards, and to me was positive and affirming, and his belief in the programs and services of Catholic Charities unwavering," said Riegel.

"We will perhaps best remember his remarks of affection and care at our annual Catholic Awards banquet at which each year he would marvel at and applaud the gathered members of our Catholic Charities family. We shall indeed feel his absence, but see his hand still present in our work for years to come," Riegel said.

Father Frederick Easton, director of the Metropolitan Tribunal said, "As archbishop, he was in charge of the tribunal in terms of overall 'oversight' of

the operation. He personally appointed all of the staff—me as the judicial vicar, adjunct judicial vicars, defender of the bond, advocates and notaries."

Father Easton said, "In my meetings with him over the years, Archbishop O'Meara expressed his pastoral concern for the situations of those who were married out of the church. We talked many times in our regular meetings about what could or could not be done at the tribunal to be more effective in addressing those issues.

"At the same time, the archbishop expressed the desire that the tribunal be faithful to the teachings of the church regarding the dignity and sanctity of marriage," said Father Easton. "He was always very helpful in his directives and suggestions. However, he always trusted my judgment. In any suggestion or directive he simply enabled me to do better the job to which he appointed me.

"We shall all miss Archbishop O'Meara and his visits with us at the tribunal. Everyone here has always held him in high and loving regard," said Father Easton.

Lillian Stevenson, 1990-91 president of Archdiocesan Black Catholics Concerned, said, "The archbishop was truly inter-

ested in the black community and had our best interests at heart. In personal meetings, he made it clear that he was quite aware of our problems as black parishioners in his flock. He asked us to keep him informed as to what he could be doing to help us."

Matt Hayes, Office of Catholic Education said, "The archbishop had a vision of total Catholic education. He was deeply committed to the place and importance of Catholic schools and was deeply concerned about the quality of religious education programs, spiritual renewal, and life-long learning. Catechesis for all ages was at the center of his vision of the educational mission of the church. His vision will be missed."

Edward Tinder, director of the Catholic Youth Organization said, "The archbishop had a genuine love for kids, and that was obvious in his talks with young people." Archbishop O'Meara attended annual youth conferences in the archdiocese, but regretted being unable to attend the National Catholic Youth Conference held in Indianapolis in November.

Letters and wires are still coming in with messages of praise and condolence.

IN MEMORY OF Archbishop Edward T. O'Meara



MARIAN COLLEGE
Indianapolis, Indiana

*In Appreciation for the
Life and Ministry
of
Archbishop
Edward T. O'Meara*

Association of Religious of the
Indianapolis Archdiocese

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Gary R. Grose Mortuary

Richard F. Hahn
Attorney At Law

G.H. Herrman, Funeral Home

KofC — Mater Dei

KofC — St. Joseph

KofC — St. Pius Council

Knights of St. Peter Claver

Krieg Brothers

Little & Sons Funeral Home

Marbaugh Engineering
Supply Co.

J.F. Molloy & Assoc., Inc.

Daniel F. O'Riley
Funeral Home

Providence High School

St. Francis Hospital

St. Vincent Hospital

Fr. Michael Shawe
Memorial Junior/Senior
High School

Sterling Optical

Village Dove

...with the religious



CHIEF PASTOR—The archbishop speaks of his appreciation of the religious serving the archdiocese during the Sunday afternoon prayer service at St. Peter and Paul Cathedral in 1990.



APPRECIATION—Archbishop O'Meara watches as Franciscan Sister Francesca Thompson addresses 300 members of religious communities on the Sept. 19, 1991 Religious Appreciation Day hosted by the archbishop. (Photos by Margaret Nelson)

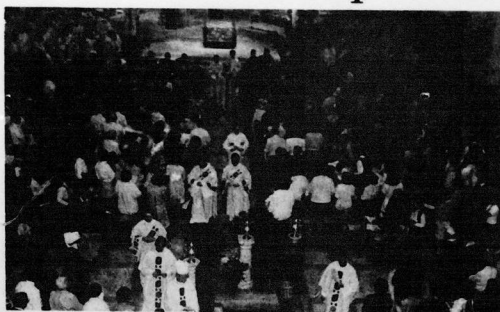


CONVOCATION—Archbishop O'Meara presides at the Mass during the 1991 annual convocation of priests. (Photo by Charles Schisla)



ORDINATION—Father Steven C. Schwab is anointed by the archbishop during the 1990 ordinations at SS. Peter and Paul Cathedral. (Photo by Margaret Nelson)

. . .with brother priests



CHRISM—Archbishop O'Meara leaves the altar at SS. Peter and Paul Cathedral after the 1991 Chrism Mass. (Photo by Margaret Nelson)

*A Thousand Welcomes to you, Edward,
as heaven becomes your home.*



Sisters of St. Benedict
Our Lady of Grace Monastery
St. Paul Hermitage
Beech Grove Benedictine Center

*In fond memory
of our
years of friendship*

Mrs. Mary Hulman



WELCOME—Four cardinals, 61 bishops and 350 priests concelebrate the January 10, 1980, installation Mass of Archbishop Edward T.

O'Meara in Indianapolis. He succeeded Archbishop George J. Biskup, who died, Oct. 17, 1979. (File photo by H.J. Mathauer)



CONGRATULATIONS—Cardinal Terence Cooke (from left), archbishop of New York, offers best wishes to Bishop Edward T. O'Meara on his appointment as Archbishop of Indianapolis. Cardinal John Carberry, retired Archbishop of St. Louis, looks on. (Photo by Chris Sheridan of Catholic New York)



NEW ARCHBISHOP—Edward T. O'Meara at installation on Jan. 10, 1980. (File photo by H.J. Mathauer)



BECOMES BISHOP—At St. Peter's Basilica on Feb. 13, 1972, Pope Paul VI ordains him Bishop Edward T. O'Meara.



TRIBAL CHIEF—Then-Bishop O'Meara is made an honorary chief, during a trip to Bamende, Cameroon, in April, 1977. He was on the board of Catholic Relief Services and national director of the Society for the Propagation of the Faith.

45 years
For twelve years as a

MOTHER AND SON—Mary Fogarty O'Meara, 100, chats with her archbishop son at an archdiocesan senior citizen's luncheon at the Catholic Center in 1989, about one year before her death. The archbishop's mother was born in County Tipperary, Ireland, and first came to the U.S. in 1911. She later married her childhood sweetheart and came over to settle in St. Louis. John O'Meara worked on the trolley line there. (Photo by Margaret Nelson)



INDY 500—Archbishop O'Meara prepares to deliver the invocation at the 500-Mile Race with John Totten. (Photo by Charles J. Schisla)



SS. Peter and Paul Cathedral after his installation.

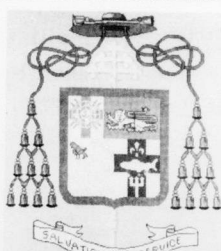
of service ur shepherd



TOP O' THE MORNIN'—Archbishop O'Meara enjoys riding in the annual St. Patrick's Day parade in Indianapolis. (Photo by M. Nelson)



CELEBRATION—Archbishop O'Meara greets the Mercurios at the 1989 Golden Jubilee Mass for couples married for more than 50 years. These celebrations began in 1983, after the Family Life Office opened in 1982. (Photo by Margaret Nelson)



COAT OF ARMS—With the motto "Salvation and Service," it includes symbols of the archbishop's work in the church.



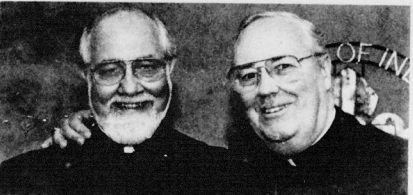
NEW ORDINANDS—On June 1, 1991, Archbishop O'Meara greets three new priests ordained for the archdiocese (from left): Fathers Vincent Lampert, Jonathan Stewart and Bernard Cox. (Photo by Margaret Nelson)



CENTENNIAL—On Oct. 5, 1991, Archbishop O'Meara processes into Sacred Heart Church with Franciscan Father Michael Fowler, pastor. He was hospitalized on Oct. 9. (Photo by M. Nelson)



FRIENDS—Little Flower students bring the archbishop gifts after he treated them to a pizza party. The students participated in a 1991 video promoting Catholic schools. (Photo by M. Nelson)



FATHER—Martin Jenco visits Archbishop O'Meara. As president of CRS, the archbishop met Father Jenco in Washington after his release as a hostage in Lebanon, where he was captured while serving with CRS. (Photo by M. Nelson)



URBAN TEAM—On Aug. 26, 1991, Archbishop O'Meara meets with a new urban ministry strategy committee which he charged to study the most responsible ways to use resources of time, energy and money in order to create a strong and active church presence in the urban community. (Photos by M. Nelson)



BAPTISM—Archbishop O'Meara baptizes or confirms 30 new Catholics during the 1980 Easter Vigil at St. Andrew Church, Indianapolis. During his first five weeks as archbishop, he toured the archdiocese. (Photo by Charles J. Schisla)



BISHOPS THREE—In 1980, Franciscan Bishop Ambrose (Henry) Pinger of China, Archbishop O'Meara and retired Archbishop Paul C. Schulte

met at St. Augustine Home, where the two senior bishops resided until their deaths in 1988 and 1984. (Photo by Frank J. McGrath, Jr.)

Evansville bishop, chancellor send condolences

Evansville Bishop Gerald A. Gettelfinger, former chancellor and vicar general of the archdiocese, sent this message to Father David Coats:

"It is with a heavy heart that I write to you. Please convey to all the faithful of the Archdiocese of Indianapolis the assurance of love and prayerful support of all here in the Diocese of Evansville on the death of our beloved Archbishop.

"Archbishop O'Meara was your faithful shepherd for twelve full years. At the same time he served all of us in the state of Indiana as our archbishop, our metropolitan. We will miss his presence in our midst as both dear friend and courageous leader.

"The bond between the Archdiocese of

Indianapolis and the Diocese of Evansville has long been strong in Indiana church history. Many priests from both dioceses were separated from their native homes, when in 1944 the Diocese of Indianapolis became an archdiocese and Evansville became a diocese.

"That bond was reaffirmed and strengthened, when on April 11, 1989, Archbishop O'Meara, the fourth archbishop, ordained a native son of the Archdiocese of Indianapolis as the fourth bishop of the Diocese of Evansville. That was a proud moment for Archbishop Edward T. O'Meara and a happy one for me.

"Archbishop O'Meara leaves us a legacy that is most challenging: to know

that the Church Universal is one wherein provincialism and parochialism have no place. He gave us that example in his tireless and enthusiastic work, both of the Propagation of the Faith and Catholic Relief Services, while doing his daily work as shepherd and metropolitan. He did it all with boundless energy, driven by a deep and abiding faith.

"Archbishop Edward T. O'Meara is now at peace, we know. We mourn his going from our midst nonetheless! We join with all of you in prayerful remembrance as we pray for God's peace."

Former director of ministry development for the archdiocese, Holy Names Sister Louise Bond is now chancellor for the Evansville Diocese. She commented: "In the three years I worked with Archbishop

O'Meara, I grew to love and admire him for many great qualities which included his world view of church, his commitment to the spread of the Gospel, and his concern for the poor and suffering.

"I have often commented on his sense of humor and ability to tell stories," Sister Louise said. "He loved people. He told me on several occasions what a deep personal gift the people of the Indianapolis Archdiocese were to him. He commented on all he learned here, saying in jest, 'They don't have bishops' schools, you know. I knew so little about managing an archdiocese when I arrived.' Then he chuckled."

Sister Louise said, "I have lost a friend and the church has lost a prayerful, dedicated priest. We trust, however, that God has welcomed him home joyfully."

Dear Archbishop O'Meara,

You welcomed Sister Death and let her claim your earthly dwelling place in order to set your spirit free to "go home" to the kingdom of God.

We grieve your going, even as we rejoice in your being home in glory.

We will treasure the generous, loving, caring memories of your personable, gentle shepherding.

Rest in Peace.



Sister Annata Holohan
and the
Sisters of St. Francis
Oldenburg, Indiana

*We give thanks
for 12 years
of happy
association with
Archbishop
Edward T. O'Meara.*

*He knew
a good story
when he heard one.*

CRITERION



BISHOPS—Archbishop Edward T. O'Meara introduces the new Bishop of Evansville, Gerald A. Gettelfinger, during a press conference to announce the papal appointment March 14, 1989, at the cathedral rectory. (Photo by Mary Ann Wyand)

College leaders give thanks for the archbishop's ministry

Benedictine Father Harry Hagan, vice rector of the St. Meinrad School of Theology said: "Archbishop O'Meara was a generous friend and wise counselor to the seminary. His interest and concern reflected his deep love for the priesthood and his whole-hearted commitment to the ministry of Christ in the church.

"Several times he extended an ordination ceremony a full fifteen minutes as he made his way through the assembly greeting everyone at the sign of peace. This transparent love of people and of God was the foundation of his service and a witness to seminarians and all who would serve the church as leaders," wrote Father Hagan.

Providence Sister Barbara Doherty, president of St. Mary of the Woods College said, "I truly feel saddened. On any occasion that I had an opportunity to work with him, the archbishop was always supportive of St. Mary of the Woods College and supportive of me. He was a genuinely good human being. He was always involved in the life of the College.

"Since 1984, we have offered a master's degree in pastoral theology to train archdiocesan leaders. He frequently attended their summer session when the alumnae returned and often gave the homily at their liturgies. Archbishop O'Meara is a great loss to the people of God in Indiana," said Sister Barbara.



GOLDEN DAY—Archbishop O'Meara congratulates Henry and Frances Haunert, married 68 years, at the Aug. 25, 1991, Golden Jubilee Mass at SS. Peter and Paul Cathedral. It was the ninth annual such event the archbishop attended, sponsored by the Family Life Office he established. Couples from all over the archdiocese gathered to celebrate 50 or more years of marriage. (Photo by Margaret Nelson)



70TH BIRTHDAY—Grace Hayes (from left), Mary Ellen Russell, Julia Dadds, and Jane Batsell congratulate Archbishop Edward T. O'Meara on his Aug. 3 birthday at a staff party in his office. (Photo by Margaret Nelson)



GREETINGS—Joseph Peters (left) from the Office of Catholic Education congratulates the archbishop, as do Dorothy Baxter and Sue Ley from Catholic Social Services. The chancery staff decorated his office and invited Catholic Center employees to celebrate with him at an open house on Aug. 9 to mark his 70th birthday, which was Aug. 3.

birthday. . . with people



AIDES—Chancery secretary Dianne Trefry (from left) and the archbishop's secretary, Janet Newland chat with Grace Hayes, coordinator of the Campaign for Human Development for the archdiocese. (Photos by Charles Schisla)

In memory of

**ARCHBISHOP
EDWARD T. O'MEARA**

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for the
Life and Ministry
of
Archbishop
Edward T. O'Meara*

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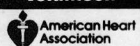
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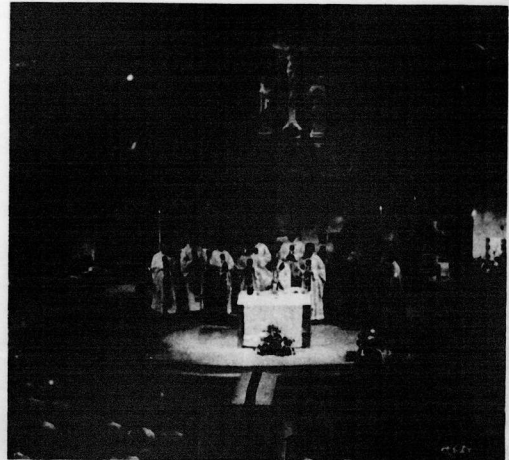
**253-4575
638-7280**



... with his family



ROME BOUND—In September, 1950, the night before leaving to study in Angelicum University in Rome, then-Father Edward O'Meara gathers with his parents, his brother-in-law Bob Christie, his sister Peggy and their two sons.



FAREWELL—Archbishop O'Meara presided at the funeral for his mother, Mary Fogarty O'Meara after her death in June, 1990. Mrs. O'Meara celebrated her 100th birthday in September, 1989. (Photo by Margaret Nelson)

— IN MEMORY OF —

Archbishop
Edward T. O'Meara

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Archbishop O'Meara*

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of*

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*In Memory of
Archbishop Edward T. O'Meara
and
Appreciation for his
Committment to Education*



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Indianapolis, Indiana



*In Memory of
Archbishop Edward T. O'Meara*

For his many years of love and service.

Bishop Chatard High School
Indianapolis, Indiana

Words come from the Vatican, Ireland, Guam

On Monday, a message was received from County Tipperary, Ireland, from Archbishop Dermot Clifford and Archbishop Emeritus Thomas Morris of Cashel and Emlin: "Deeply sorry to hear of the death of beloved Archbishop O'Meara. Sincere sympathy to priests and people of Archbishop O'Meara's parents' native place, to priests and people of Indianapolis at this time of grief. Public Requiem Mass on Thursday 16th for the repose of his soul."

A message arrive Tuesday from the Vatican office for the Congregation of the Propagation of the Faith: "Bernard Prince,

Secretary General, and staff send heartfelt condolences prayers for dear Archbishop O'Meara with sincere thanks and appreciation for a great worker of the Gospel."

Bishop William J. McCormack, national director of the Society for the Propagation of the Faith, called Archbishop O'Meara's death a "great loss for the church in Indianapolis and for the universal church."

"The church in the missions and the Propagation of the Faith have truly lost a loyal servant and a dear friend," he said.

"We know, however, that he will continue to intercede on behalf of the church's missionary work."

Father Coats received this message from Franciscan Archbishop Anthony Sablan Apuron of Agana, Guam: "Please accept the condolences of the people of God in the Archdiocese of Agana at the death of Archbishop Edward T. O'Meara, fourth archbishop of Indianapolis. It was by FAX that I learned of his death which was sent from the office of the general secretary of the U.S. Catholic Conference."

"I have met and known Archbishop O'Meara from the U.S. Catholic Conference, which I have attended as an observer since 1985. He has always managed to take a personal interest in me when I meet him, knowing that I have come the farthest distance to the confer-

ence. I know he has served many positions in the conference, the last of which when he was in charge of Catholic Relief Services."

"He was a very dynamic person, a likable person and a compassionate person especially for the poor and the marginalized. I am sure the archdiocese and the people who have grown to know and love him over the years, especially his brother bishops, will sorely miss him."

"Please know that, although I will not be able to join you for Archbishop O'Meara's funeral we, the church in Guam, will be praying for you and his family on January 16. Requiescat in pace!" concluded Archbishop Apuron.

Archbishop special to Marian

by Dr. Daniel A. Felicetti
President, Marian College

There are more than a few residents of this city who believe that the only Catholic college in town must have been financially supported by the Archbishop. Not so, economic support was not anticipated and none came from the church.

Some others think that there is probably a governance link between diocesan and campus decision-making processes. Again, this would be a misperception of the relationship. Perhaps a few folks have wondered whether church and campus politics ever collided, as has been the not infrequent case elsewhere in this country. Another opportunity to say no, not once this anyone could recollect.

So what was at the core of the relationship between the Most Reverend Edward T. O'Meara and the Catholic college of which he was so proud? How about unadulterated affection that went both ways? How about the kinship of people who have taken the measure of one another and found trust? How about an extraordinary degree of mutual respect that was expressed freely by the church's leader and became catalytic from the Catholic Center to parishes to campus and back again?

Let me be specific about what it was that our archbishop did to help make good things happen at Marian. I will be personal.

Once he learned, about two and one-half years ago, that my election as President had the full support of the Search Committee, some mutual acquaintances, the board of trustees, and Sisters of St. Francis of Oldenburg, he called my home in Detroit and asked to speak with Barbara and me.

I cannot recall all the elements of those conversations, but my wife and I knew we just had been welcomed by a very warm man. When we hung up the phone we looked at each other and said, "Wow." We were even more certain we were coming to the right place.

In our first meeting, in his office, gentle though he always was, he was not at all bashful about outlining his aspirations for the building of Marian's identity as a Catholic institution. He had great words of praise for my Jesuit background

as well as for the Franciscan heritage of which I was becoming a part. This was a truly passionate man about the business of serving this world's brothers and sisters as a way of serving our Lord. Barbara and I left his office knowing that this person of strength meant business and it was his aim to encourage scholars such as ours as much as he could.

And help us he did. He offered entree whenever it might be needed. He provided counsel when it was requested, once in a very touchy situation. He was willing to be our lead speaker when we established our Catholic High School Scholarship program. He opened our commencement exercises for the past two years.

He supported Sister Norma Rocklage's efforts to create our thriving Catholic Principals' Institute in collaboration with the five Indiana dioceses. He endorsed the development of our library's Catholic Identity collection. As I noted, he thoroughly appreciated human service to others and bolstered it whenever he could. Probably one reason why, in his dying days, he asked to see two of Marian's Franciscan sisters in order to say goodbye.

All that Archbishop O'Meara did for Marian was good for this mentoring College. But none of his actions following that first phone call surprised me, except once. One time, when he was speaking about "academic freedom," I was truly stunned by his eloquence in defense of this concept.

Here was a man of the cloth who would tell you that he really was not an academician, but whose heart was able to discern the essence of values-based collegiate life, with its wonderful mix of Catholicism and ecumenism and the legitimacy of debate over intellectual issues. He was so articulate and sensitive to the differences God created as well as to our spiritual commonalities.

We have mourned the loss of many outstanding servants at Marian College, but the Most Reverend Edward T. O'Meara, not only because of his special position, but also as a result of his personal loving spirit and unique combination of competencies, will always have a special niche in our most passionate prayers.

In Memory of Our Pastor Archbishop Edward T. O'Meara

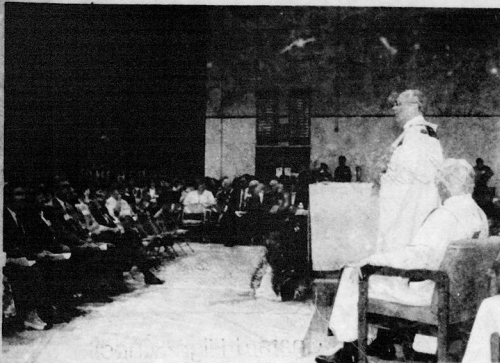
Catholic Cemeteries

Indianapolis

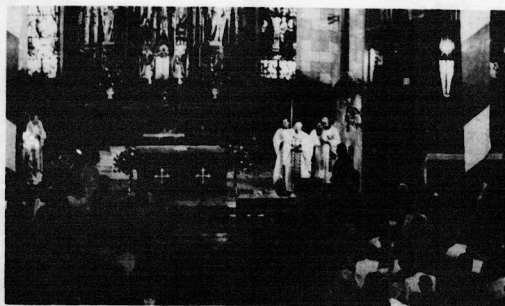
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In Memory of Archbishop Edward T. O'MEARA

Humana Women's Hospital
Indianapolis

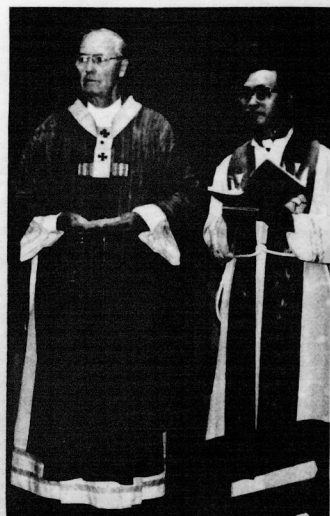


EDUCATION—Archbishop O'Meara addresses the 1990 Catholic Education Conference held in Indianapolis for Ohio, Indiana and Kentucky educators.



. . .in parish celebrations

CENTENNIAL—The archbishop presides while Sacred Heart Church in Indianapolis celebrates its 100th Jubilee. Mass. Archbishop O'Meara made every effort to join parish communities at such anniversaries, dedications and re-dedications.



DEDICATION—Archbishop O'Meara, with Father Peter Choy, listens to readings in Korean at the June 9, 1991 dedication of the Korean Catholic Chapel in Indianapolis. Forty-eight persons were confirmed on that date. On what he called "one of my most joy-filled days," the archbishop gave a short history of the Korean Catholic Church and his 1989 meeting with church officials in Korea to discuss an exchange of priests. "Under that arrangement, Father Choy is here now," Archbishop O'Meara said. (Photos by Margaret Nelson)

In Memory of

*Archbishop
Edward T. O'Meara*

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SECOND SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, January 19, 1992

Isaiah 62:1-5 — 1 Corinthians 12:4-11 — John 2:1-12

by Fr. Owen F. Campion

The Book of Isaiah, from its third section of prophetic writings, is the source of this weekend's first reading.

This third part of Isaiah, or Trito-Isaiah as it is called among scholars, was written in a very dismal time for God's people. They had been released from captivity in Babylon, and they once more were in their own land. But their land was devastated. Their holy city, "Jerusalem the Golden," was everywhere in ruins. Scorched land lay virtually there. Despair and want reigned supreme.

The gift of Trito-Isaiah was the ability to look upon such unhappiness frankly, but with great hope for the future. For even the most discouraged, Trito-Isaiah's great testimony to God's mercy and aid and to human ingenuity must have been uplifting.

St. Paul's First Epistle to the Corinthians furnishes the second reading for this weekend's Liturgy of the Word. Facing a hostile culture, dealing with



personal frustrations and confusion, early Christians did not have an easy time with religion.

Paul sensed this. He constantly reaffirmed the validity of the Christian Gospel in his letters to communities of Christians and continually encouraged them to live the Christian life authentically.

Even as he encouraged the first Christians in their spiritual duties, he challenged them to evangelize—to speak of Jesus and to give example of Christianity in action. Each person, no matter how unrecognized or seemingly limited, has talents and opportunities unavailable to any other. Each has the chance, then, to cast the Christian light upon some soul or event in a way not open for anyone else.

St. John's Gospel is the source for this weekend's Gospel reading. It is the familiar story of the wedding feast of Cana. There, where Jesus was a guest, the host exhausted his supply of wine. To spare the host embarrassment, Jesus changed water into wine for the celebration.

There is the obvious revelation of the Lord's power over nature. There is the message of his compassion, so constantly a theme in the Gospel. There is the story of human need. And there is the presence and influence of Mary.

John places Mary at the very beginning of his record of the Lord, at Cana,

Church finds strength from Christ

by Pope John Paul II

Remarks at audience January 8

Continuing our catechesis on the church as the bride of Christ, we recall that Jesus himself had used the imagery of marriage in order to describe the church's union with her Lord.

This imagery was then taken up by St. Paul in his letters. In the Book of Revelation, the church is likewise presented as the bride of Christ (cf. Revelation 21:9), "the new Jerusalem coming down out of heaven from God, prepared as a bride adorned for her husband" (Revelation 21:2).

By reason of her union with Christ, her spouse, the church has been made holy and given a share in God's glory, not only at the time of her foundation but at every moment of her pilgrimage of faith through history.

Faith is a fundamental requirement of that spousal love with which the church continues along her pilgrim way toward

the fullness of God's kingdom. By virtue of her love of Christ, the church can be considered "a virgin who keeps integral and pure the faith she has given to her spouse" ("Lumen Gentium," 64).

Guided and sustained by the Holy Spirit, she remains indefectibly united with Christ. Although composed of sinners and constantly in need of purification, the church is "strengthened by the grace of God that was promised her by the Lord, so that she does not fall away from perfect fidelity . . . but remains the worthy spouse of her Lord" (ibid., 9).

As she makes her way through history toward the time when she will be fully united with Christ her spouse, the church finds in the power of the risen Lord the strength to overcome all her trials and difficulties with patience and love.

Filled with hope, she awaits the revelation of Christ's glory at the end of time. Her longing for the coming of Christ her bridegroom finds expression in the words of the final chapter of the Book of Revelation: "The Spirit and the bride say, 'Come'" (Revelation 22:17).

MY JOURNEY TO GOD

Roses for the New Ones

Selling roses on the sidewalk.
Trading them for a single dollar bill.
Someone asks me why. I hang my head and begin to cry.
I guess it is for all the New Ones that we kill.

Lady says to me, "I just can't agree
With what you're standing for and your philosophy."
She said, "A woman needs control
Of both her body and her soul."
I wonder if the New One would agree.
It's a 50/50 chance the New One is a she.

The mothers and the doctors, don't they care?
Has our nation grown insensitive or just unaware?
Facts are it's a nightmarish dream.
Facts are there is a silent scream
Saying, "Please, my life won't you spare?"
This whole deathly thing is so unfair.

No one seems to try to comprehend
This monstrosity is much like original sin.
No, we are not swinging the ax.
But it shall be pinned to our backs
Unless we stand tall to defend
And bring the killing to an end.

Selling roses on the sidewalk.
Trading them for a single dollar bill.
Someone asks me why. I hang my head and begin to cry.
I guess it is for all the New Ones that we kill.

—by Paul O. Kelly

(Paul Kelly is a member of the Catholic Community of Madison.) Drawing by Joan Wyand



Daily Readings

Monday, January 20
Fabian, pope and martyr
Sebastian, martyr
1 Samuel 15:16-23
Psalms 50:8-9, 16-17, 21, 23
Mark 2:18-22

Tuesday, January 21
Agnes, virgin and martyr
1 Samuel 16:1-13
Psalms 89:20-22, 27-28
Mark 2:23-28

Wednesday, January 22
Vincent, deacon and martyr
1 Samuel 17:32-33, 37, 40-51
Psalms 144:1-2, 9-10
Mark 3:1-6

Thursday, January 23
Weekday
1 Samuel 18:6-9, 19:1-7
Psalms 56:2-3, 9-14
Mark 3:7-12

Friday, January 24
Francis de Sales,
bishop and doctor
1 Samuel 24:3-21
Psalms 56:2-4, 6, 11
Mark 3:13-19

Saturday, January 25
Conversion of Paul, apostle
Acts 22:3-16 or Acts 9:1-22
Psalms 117:1-2
Mark 16:15-18

and then again at his conclusion, at Calvary. Scholars see in this important literary technique of that period. It identified Mary with all that went on in the Lord's public ministry, and, most especially, it established her as a person of unyielding faith, whose faith could accomplish great things, who possessed the Lord's great love and concern.

The reading refers to "brothers" of Jesus. Some attempt to see in that reference proof that Mary had other children, other sons. "Brothers" had several meanings in a language without "sibling" or "cousin" to describe relationships. It most often occurs in the New Testament not to refer to relatives, but to "brothers in Christ," brothers in the faith.

Reflection

The church celebrates no "Feast of the Wedding at Cana" in its liturgy, but historically this weekend has served that purpose, liturgically focusing upon the marriage feast of Cana. This liturgy is so important, in fact, that it must be seen as

standing beside Christmas, the Epiphany, and the Baptism of the Lord, as one in the process by which the church "introduces" us to the person of Jesus of Nazareth, the Son of God, the Redeemer.

Revealed in this liturgy is the Lord as the bearer of God's love and the active dispenser of God's love.

Jesus acted compassionately. No human worry is beyond his concern. The Lord's mercy, tested in small things, stands mighty in greater needs.

In approaching the Lord in our wants and needs, we might remember Mary. Compassionate herself in the story, and influential with Jesus, she too can relay our message of need and concern.

The Lord is compassionate and he is active in his compassion. So is Mary, the perfect Christian, whose faith never faltered. We also must be eager to care for others, prompt with relief in the sight of others' woes, by recognizing these unique opportunities to warm the world around us with our own Christian care.

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VIEWING WITH ARNOLD

'JFK' raises important, unanswered questions

by James W. Arnold

Give Oliver Stone his due: His "JFK" is a sizzling, stir-the-juices political film at a time when Hollywood is dominated by the profit-minded and/or brain-dead.

His highly charged 189-minute movie has torn open once again the national wounds incurred by the 1963 assassination of John F. Kennedy. Many, like Stone, believe the murder of the nation's only Catholic president was a watershed event that changed the course of American history.

Only a small minority (according to polls) believe the official Warren Commission explanation—that Kennedy was killed by Lee Harvey Oswald alone, who was then killed by Jack Ruby alone.

That theory has been unstuck since 1979, when a Congressional committee decided that at least two marksmen fired at the president. Have you heard lately that anybody is looking for the killer(s) who escaped?

"JFK" essentially reminds us that this is a creepy, unfinished bit of business. At the very least, the 1963 event and its aftermath represent a monumental series of blunders by almost every establishment institution, especially the security agencies. The danger is that the truth may be forever unknown.

The most talented and abrasive of today's few socially committed filmmakers, writer-director Stone continues here a series of powerful films ("Salvador," "Platoon," "Wall Street," "Talk Radio") that would have to be called prophetic in the religious sense.

A call to conscience, they're based on a common hypothesis of moral corruption rotting the American soul with

arrogance, greed, fear and hate. The malaise is bad enough in ordinary people, but terrifying in those with unseen and unaccountable power.

Stone builds "JFK" around a real-life figure, New Orleans D.A. (now Judge) Jim Garrison (Kevin Costner). He's a true Capra-esque, southern-drawing underdog, down to his windy, emotional prosecutor's summary in a lost cause.

Garrison built a case in the late 1960s against some shadowy CIA-connected types but, for various reasons, it collapsed. Stone uses the dramatic Garrison investigation as the frame work for a much larger case, using all the evidence gathered by skeptics in the last 28 years—documentary film, re-creations, composite events and characters, and conjecture—to create a "counter-myth" to Warren.

When you add it all up, the "who" and "how" of the Warren investigation remains discredited.

In both "myths"—the story that Americans come to believe about the assassination—the "why" is the part that is hardest to believe.

In place of Warren's "lone nut," Stone's "JFK" argues that Kennedy was killed by a quiet but effective coup d'état, a conspiracy of the "military-industrial complex" (the term coined by Eisenhower)—chiefly the intelligence community with its military and corporate overlap, with support from right-wing fringe groups and anti-Castro Cubans. The motive, fear of Kennedy "going soft" in the Cold War.

Recent history (discussing CIA covert operations around the world, Watergate, Iran-Contra and their high-level cover-ups, all totally missed at first by U.S. media) has added uneasy credibility to conspiracy theories.

The public has learned to be skeptical of their government. In this context, Oliver Stone is not crazy but normal.

One man's conspiracy is, of course, another man's paranoia. But "JFK" is not the first movie to suggest this, directly or by



'JFK' ASSASSINATION MOVIE—Actor Kevin Costner stars as New Orleans district attorney Jim Garrison in "JFK," a film from director Oliver Stone that rebuts the Warren Commission's conclusion that Oswald acted alone when he assassinated President John Fitzgerald Kennedy. The U.S. Catholic Conference classifies the film A-III for adults. (CNS photo from Warner Bros.)

metaphor. Consider "Z" (1968), "Executive Action" (1973), "The Parallax View" (1974), among others.

The JFK trauma aside, perhaps no organizations have a less favorable image in movies in the last two decades than the covert U.S. military, CIA and FBI.

"JFK" could've been a six-hour documentary and you wouldn't have heard or read much about it. As a movie thriller, it's a spellbinder, conveying enormous levels of information and excitement with a state-of-the-art mix of acted scenes and re-staging on location, intercut in complex but seamless ways with TV and archival footage.

The acting is high-impact, with effective cameos by people like John Candy, Walter Matthau, Ed Asner, Jack Lemmon and even Garrison himself (as Earl Warren). Most memorable was the dynamic Joe Pesci as key suspect David Ferrie ("all I wanted to be a priest"), Tommy Lee Jones as the mysterious Clay Shaw, and Kevin Bacon as a composite low-life witness linking the murky milieu of espionage, right-wing adventurism and homosexuality.

Less effective are Sissy Spacek, largely because the role of Garrison's neglected wife (as he devotes workaholic attention to his exhausting investigation) can be little more than a cliché, and Donald Sutherland as the retired Pentagon insider, Colonel "X."

Stone invents "X" as a kind of "deep throat" character who meets Garrison at the Lincoln Memorial and in one breath-

less scene tells him the broader background of the conspiracy "as old as the Crucifixion."

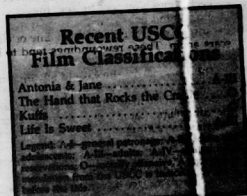
Dramatically, it doesn't work, and doesn't really do justice to the material, which is based on books about the CIA, Kennedy and Vietnam by historians Fletcher Prouty and John Newman.

Anybody who says this film is irrelevant is talking through his (or her) hat. The truth is that nobody really knows what happened.

It's important that people know what and think about it, and (yes) even worry about it.

(A shake-em-up docudrama about the assassination of President John F. Kennedy that is as intensely biased and provocative as passionate political statements ought to be; recommended for mature viewers.)

USCC classification: A-III, adult



'An Incident in Baltimore' offers thoughtful message

by Henry Herx
Catholic News Service



THOUGHT-PROVOKING—Actors Walter Matthau and Harry Morgan star in "An Incident in Baltimore," the story of a dedicated lawyer who takes on the state of Maryland on behalf of a woman wrongly imprisoned in a mental institution. The program airs Jan. 19 from 9-11 p.m. on CBS. (CNS photo from Proctor & Gamble)

NEW YORK—Walter Matthau returns as legal curmudgeon Harmon Cobb in "Against Her Will: An Incident in Baltimore," airing Sunday, Jan. 19, from 9 p.m. to 11 p.m. on CBS. (Check local listings to verify program date and time.)

Those who saw what Matthau did with the role of the small-town Colorado lawyer solving the murder of a German prisoner of war in "The Incident"—which won a Christopher Award in 1990—will not be disappointed by his change of venue.

The sequel is set in 1947, several years after he crossed swords with Stoddard Bell (Harry Morgan), the federal judge trying the POW case.

Now retired from the bench, Bell has set up a law firm in Baltimore and offers Cobb a partnership. Cobb decides to give it a try and takes daughter-in-law Billie (Susan Blakely) and granddaughter Nancy (Ariana Richards) along to the big city.

Bored with the firm's legal paperwork, Cobb takes on the case of a young woman (Bridget Ryan) confined in a state mental hospital. Bell warns him not to get involved because under Maryland law the state cannot be sued.

The more Cobb looks into the matter, the more determined he becomes. Eventually he finds an English common-law precedent—from Thomas Beckett in 1159, no less—to challenge the state's claim to sovereign immunity.

The situation makes for first-rate courtroom drama, but at its heart is the terrible mistreatment of the mental patients in the state institution.

Scripted by Michael Norell and James Norell, who also wrote "The Incident," these hospital scenes are a vision of Bedlam straight out of Charles Dickens.

But there is also a personal subplot in which Billie falls in love with a local teacher. Cobb, who has never gotten over his son's death in the war, has to learn to deal with his son's widow finding another love.

Veteran director Delbert Mann builds the emotional

intensity of the story to a very satisfying resolution of events for all concerned. One of the reasons it works so well is its accurate picture of the period and the sensibility of the people who lived in it. This is a rare TV treat for the family, with dramatic substance and heartfelt sentiments.

TV Programs of Note

Monday, Jan. 20, 8-9 p.m. (PBS) "America with the Top Down." The conclusion of a two-part "Travels" program traversing the country from North Dakota to Texas to U.S. Highway 281 in a 1960 Ford convertible driven by a Kansas-born college professor and a Boston stand-up comic.

Monday, Jan. 20, 10-11 p.m. (PBS) "Are We Changing Our Schools?" The final program in the series "Learning in America: Education on Trial" asks whether spending more money on education is really the answer to the problems of an education system upon which this country already outspends most industrial nations.

Tuesday, Jan. 21, 10-11 p.m. (PBS) "The Future Is Now: The New ABC's." The conclusion of the three-part "Innovation Specials" series examines how new educational methods employing video, computers and such techniques as scientific visualization, are making abstract concepts understandable to students and researchers alike.

Wednesday, Jan. 22, 10-11 p.m. (PBS) "Frederick Law Olmsted and the Public Park in America." Rebroadcast of a documentary on the man who by the end of the 19th century created over 2,000 parks throughout the United States and Canada to define the landscape design of North America.

Thursday, Jan. 23, 8-9 p.m. (PBS) "Where Is the Rest of the Universe?" In a rebroadcast of the six-part series "The Astronomers," the first program is devoted to the search for the 90 percent of the universe's mass that cannot be accounted for, a mysterious missing mass that astronomers have labeled "dark matter."

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

God's covenant of love is a given

by Fr. John Dietzen

Q Some of us think the Jews must accept Christ before they can rightfully return to their homeland. Others believe the Jews will go to what is now Israel and later accept Jesus as Son of God.

A Doesn't their answer have any connection to the Bible? Where can I find that says the Jews will go back before they have changed and have recognized Christ as Messiah? (Wisconsin)



A We look in vain in the Bible for answers to questions like this.

We cannot answer political and territorial questions of 1992 on the basis of biblical texts, certainly not in isolation from the social and political realities of the intervening 2,000 years.

At least this is the way the church views its relations to Israel and the Middle East.

There seems to be, however, a theological and spiritual assumption in your letter that is well worth looking at since it misses an awesome truth of our faith and does considerable injustice to God.

If any truth comes through to us in Scripture, it is that God's love, his favor, his covenant is not conditioned on any actions of ours, individually or communally.

You seem to say that the reason certain "blessings" have been withheld from the Jewish people is that they haven't straightened themselves out with God.

The Scriptures, both Old and New Testament, speak entirely the opposite. God's covenant of love, his loyalty, is simply a given.

When he does venture a reason for choosing the Hebrew people, that reason seems to be that they were of all people the least deserving. Maggot and worm, he calls them (Isaiah 41:14), stiff-necked, never satisfied.

In fact, among the major evidences of the truth of the Old Testament as God's revelation is the consistently unlovely picture the Hebrew authors paint of their own nation, their own people. No people is that hard on itself without some overpowering spiritual motive.

Yet God never withdraws his pact with them. The lovely story in the book of the prophet Hosea is only one of hundreds of ways God declares that however disloyal and adulterous his people may be, tossing their love out to any other "husband" who comes along, he's always there, faithful and calling them back.

It seems to me this truth of our faith needs much repeating today. My mail reveals a readiness in many Catholics and other Christians to proclaim what God and the church ought to do to people who don't shape up to their satisfaction.

We need at bare minimum to admit that when we fall to this temptation we have to that degree fallen from Christ's view of things.

In the Gospels we never find our Lord telling anyone: Go get your life straightened out and then we'll talk. He never approves evil, and obviously has quite clear principles about the kind of life he expects from his followers.

The disciples discover this often, for example when Jesus insists on the unique power of the cross (John 12) or when he catches them trying to maneuver themselves into high places and chastises them sharply (Matthew 20).

But first and always he loves them as they are, no strings attached, unconditionally. He knew he could do a lot of new things with people if they responded to his invitation to intimacy.

In the Gospels this is a consistent major accusation of the religious leaders against Jesus: He is a friend of sinners and eats with them (see, for example, Matthew 9:11 and 11:19).

In their view, he should have at least imposed a "reform program" before he allowed them to get too close. The fact that he did not was a main reason for his rejection and death.

All this is simply part of our Catholic faith and tradition. We need to remember it. Perhaps it doesn't fit with the way we think things "ought" to be. But as God tells us often enough, his ways are not ours, nor is his justice our justice.

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

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FAMILY TALK

Non-custodial parent struggles with feelings

by Dr. James and Mary Kenny

Dear Dr. Kenny: I have read your columns dealing with children of divorced parents and find them one-sided. Have you ever stopped to think that there might be reasons other than "just not caring" that would cause the father not to show up for visits?

Your only interest seems to be for the poor mother. The emotional pain faced by the spouse who lives alone and away from the children and family can be severe.

Each time you go to see the children for a short visit—counted usually in hours and most of the time with the threat of "get them back on time or else"—opens those scars again. These rewoundings tend to leave the castous depressed.

This may not be the case in all situations, but it is true in many.

Sometimes you also have to face constant demands from the controlling parent: more money, change the hours of visitation, straighten up or go back to court, etc.

Another fact that adds to the difficulty is having to face the step-father each time you come. There are almost always tense moments between the two men.

It's hard to face the man who is your replacement, who is talked about by your children. Whether the children say good or bad things about him, you can do nothing to compete with him or correct them. Avoidance becomes the easiest way.

I know this hurts the children, but you need to understand how badly the father may be feeling.

In the best of a bad situation, the parents of the children remain on a friendly basis and treat each other in a fair manner.

If the parents can handle the arrangements of sharing time in a businesslike way, the children have a better chance of enjoying both parents. (Mississippi)

Answer: Thank you for reminding us how difficult it is to be the non-custodial parent. As you describe vividly, the non-custodial parent is often vulnerable to the wish and whim of the other parent.

Non-custodial parents should make certain that visitation rights are carefully spelled out in specific detail in the divorce decree. You use the word "businesslike" in your letter, and that's a good word to describe the minimal harmony parents might hope for in dealing with post-divorce child rearing.

You can always relax and be flexible about visitation rights, but it is important to have them detailed in exact times and places for those periods when negative feelings surface.

Unfortunately, some custodial parents vent their anger at the ex-spouse by making visitation difficult. They justify this behavior by saying that the ex "was never much of a father" or "Johnny is always so unsettled when he returns from visitation."

This is wrong. Children need their parents.

Unless the child can visit with the non-custodial parent, the child is likely to feel rejected. The child is much more apt to imagine he is not worth visiting ("bad me") than to think he has a thoughtless or bad father.

Finally, to all those non-custodial parents, no matter how hurt you are, don't take it out on your child by not showing up. Saying you will be there and then not coming is cruel.

If you feel abused by your ex-spouse, don't let that be an excuse to avoid time with your child. Treat visitation, though it may be difficult, as the most important appointment you have in your life.

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

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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 17-19

A Marriage Encounter weekend will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-897-2052.

January 18

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

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

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

The Liturgical Ministry Formation Program II: Liturgical Leadership in the Parish will be presented from 10 a.m.-3 p.m. at

Stokely Mansion, Marian College, Call 317-236-1483 for details.

Northside In-Betweeners, 309 single, widowed or divorced Catholics, will hold a Board Game Night at 7:30 p.m. at St. Matthew Parish.

January 18-19

The Adult Learning Committee of St. Lawrence Parish, 4650 N. Shadeland Ave. will sponsor a W*O*W* (*Words of Wisdom) Weekend for teens and adults. Babysitting, children's program, lunch available. Call 317-543-4925.

Petitions will be available after Masses at Christ the King Church, 1827 E. Kessler Blvd. to support bringing the Catholic cable network EWTN to Indianapolis area.

January 19

Catholic Alumni Club (CAC) will hold a General Meeting at 6:30

p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

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

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 Church, 4650 N. Shadeland Ave.

The Adult Catechetical Team of Christ the King Parish will present an informational program on AIDS at 10 a.m. in the parish resource center, 5858 N. Crittenden Ave.

St. Paul Parish, New Alacae will hold an All-You-Can-Eat sausage/Pancake Breakfast from 8 a.m.-12 noon in the gym.

The Catholic Widowed Organization (CWO) will attend 10:30 a.m. Mass at St. Peter and Paul Cathedral, followed by brunch at North Meridian Inn, 1530 N. Meridian St. Brunch \$4.95 until noon, \$6.95 after.

January 20

The Young Widowed Group will meet at 7 p.m. at St. Matthew Parish, 4100 E. 56th St. For program by Grace M. Worley

on financial planning. Call 317-236-1596.

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 21

St. Vincent Hospital Guild will meet at 10:30 a.m. at the Marten House, 1801 W. 86th St. For program on raffie kick-off.

Kevin DePry will present a Leisure Day program on "Come Follow Me" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

Beginning Experience organization for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-745-2606.

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 22

The Mothers-in-Touch group at St. Lawrence Parish, 4650 N. Shadeland Ave. will meet at 10 a.m. for program on Dream Interpretation. Babysitting provided. Call 317-545-2814 for details.

January 23

The Adult Catechetical Team of Christ the King Parish concludes its Parenting Series (kids K-6th grade) from 7-9 p.m. at the parish resource center, 5858 N. Crittenden.

January 23-February 1
An Intensive Centering Prayer Retreat will be held at Beech Grove Benedictine Center. Call 317-788-7581.

January 24

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

January 24-26

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

January 25

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.

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A Pre-Canva Day for engaged couples will be held at St. Joseph Parish, Terre Haute. Call 812-232-7011 for details.

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

Secena Alumni Association will sponsor its Annual Winter Social from 8 p.m.-12 midnight in the cafeteria. Raffle, dancing, \$2 admission.

January 25-26

The annual Birthline Baby Shower will be held in parishes throughout the archdiocese. Bring baby items or checks made out to "ACCW Birthline."

January 26

The Secular Franciscans will meet at 3 p.m. at Sacred Heart Chapel, 1530 Union St. Franciscan Rosary recited 2:30 p.m. during Marian Devotions. Business meeting and refreshments follow.

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Visit shows change in Vatican stance on Israel

by Michael J. Healey
Cath. News Service

JERUSALEM—New York's Cardinal John J. O'Connor broke with past Vatican protocol on his Jan. 5-7 visit to Israel and indicated that the Vatican stance toward Israel may be changing.

He also urged a church role in the shaky Middle East peace process.

Pope John Paul II wants to help, and the church is in a position to do so "because it is not a political power," he said after meetings with top Israeli officials.

Among those he met were President Chaim Herzog, Prime Minister Yitzhak Shamir and Jerusalem Mayor Teddy Kollek. He met with them in their offices.

On another trip five years earlier, the cardinal had been caught in a diplomatic stir when he scheduled meetings with Herzog and then-Foreign Minister Shimon Peres at their offices—and then had to change plans because of Vatican concern that such meetings could be interpreted as Vatican recognition of Israel's unilateral 1980 decision uniting Jerusalem and moving the capital from Tel Aviv to Jerusalem.

On the 1987 trip a compromise was reached in which the cardinal met with Herzog and Peres at their homes.

Cardinal O'Connor arrived in the Middle East Dec. 30 and visited Egypt, Lebanon and Jordan before landing in Israel.

He told reporters in Israel he had "a sense that there's a warming (of Vatican-Israeli) relations," but "there are a number of serious problems that would have to be resolved" before diplomatic relations could be established.

He said Pope John Paul II, with whom he met just before his Middle East tour, "wants to make clear to the world that he is prepared to play a very 'helpful role' in bringing peace to the region."

Referring to new opportunities created by the changing alliances that the Gulf war brought last year, he added, "I am only speculating now, but if to play a very helpful role means stronger relations with Israel—but without betraying the Palestinians—then I think that may be a part of the warming of ties."

Cardinal O'Connor also stressed, however, that he was not in Israel as a diplomat or representative of the Vatican. He made his nine-day Middle East visit as head of the Catholic Near East Welfare Association, a New York-based aid agency that supports numerous development and relief projects in the Middle East.

On Jan. 4 in Jordan the cardinal visited Iraqi refugees in Amman and gave \$50,000 to the Pontifical Mission for Palestine and Caritas Jordan for aid to the refugees.

He told the refugees that economic sanctions against Iraq should be lifted for humanitarian reasons and said that when he returned to the United States he would urge President Bush to consider lifting them.

While in Israel the cardinal traveled to Dheisheh, a Palestinian refugee camp in Bethlehem in the Israeli-occupied West Bank, but he was prevented from going inside the camp by an Israeli-imposed curfew.

He walked along the boundaries of the camp, and as he was returning to his car a Palestinian named Assa left his house to bring the cardinal a cup of coffee.

"I hope this will not create a problem for you," the cardinal said as he accepted the coffee. It is illegal for a Palestinian to leave his house during curfew.

Assa, who spoke some English, chatted briefly with the cardinal, and they bade each other "Shalom" as he left.

Talking to the press, Cardinal O'Connor criticized the Israeli government for building "magnificent-looking new settlements" for new Jewish immigrants from Russia while leaving Palestinians in camps like Dheisheh, which was established in 1948 and houses more than 10,000 refugees within about one square kilometer.

But he also warned against stereotyping. "If you look at a settlement camp like this and you leave saying 'These Israelis are monsters,' then you've missed everything. It's a gross distortion," he said.

"The world has got to understand that Palestinians are people, Palestinians deserve autonomy, Palestinians deserve identity. Palestinians deserve a place to live (far) better than what's over there," he said, motioning to the shacks behind the fence.

There's no question about it."

But he added: "The world has to

recognize, too, that Israel, the current people in Israel and their immediate ancestors, came here after the horrible, savage brutalization by the Nazis. They've had to carve out a way of life for themselves here. They've had to try to develop with integrity and take their place among the family of nations."

He expressed strong hope for the peace talks. Noting that within a few days he had met with the presidents of Egypt and Lebanon, the king of Jordan and the president and prime minister of Israel, he said, "I did not meet one head of state... who is not optimistic that he believes the process will go ahead, that the parties will continue to participate."

"Maybe there will be delays, maybe there will be misunderstandings, maybe there will be setbacks," he continued.

"But I believe that now it's a one-way street, and we're ready to go ahead," he said. "We're going to see peace one day in the Middle East."

Severe weather had forced Cardinal O'Connor to cancel his scheduled visit to Syria when he was in Lebanon.

Stopping in Rome on his return from Israel, Cardinal O'Connor met privately with Pope John Paul Jan. 8 and with at least

one official of the Vatican Secretariat of State to report on his trip.

Joaquin Navarro-Valls, the Vatican spokesman, said the cardinal made the trip as head of Catholic Near East Welfare Association and "the major part of his contacts regarded the church's works of assistance."

"In all of his contacts, the cardinal took note of the new situation emerging in the Middle East and observed the great desire for peace which exists and also the awareness that there will not be peace if there is not justice," Navarro-Valls said.

Regarding reports that Cardinal O'Connor's visit marked a change in the Vatican's position on Israel, Navarro-Valls said: "If the situation changes, the Holy See will evaluate new elements in the new situation—it is an 'if.'"

He said the Vatican has its own official channels for contacts with the Israeli government, but the New York prelate, as a cardinal, "is always a representative of the church."

Msgr. James F. McCarthy, the cardinal's secretary, told Catholic News Service in Rome that the decision to meet the Israeli officials in their offices was "settled a month or two ago" after the Vatican "indicated the cardinal could meet the officials as he thought appropriate."

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Youth News/Views

God calls believers to service in the church

by Jake Kaczmarek

People who lead the way must be brave, strong and dedicated. To truly lead, you must be willing to give up things you know and love.

Priests are leaders, and they make many sacrifices in order to follow God.

Being a priest is not an ordinary job. In fact, it is not really a job at all. It is a way of life.

Priesthood challenges you to leave the laws of society and follow the way of the Lord. A priest needs to be strong, faithful, and willing to spread God's word.

The whole church honors priests and listens to their words of wisdom. God calls people come to priests with their problems

and always expect a gentle, caring voice to comfort and soothe.

Children will observe you as your Christian-like example slowly molds their religious future.

Priests are the shepherds of the church and must make sacrifices in order to follow God. The church forbids priests to marry, and priests basically live a life of solitude.

Priests are honored, respected, and regarded highly among the community. They dare to follow the way of God.

There is no greater honor than to be chosen by God to be a priest.

(Jake Kaczmarek is an eighth-grader at St. Luke School in Indianapolis. His essay won first place in his grade level among parish school students in the Indianapolis Serra Club's annual vocations poster and essay contest.)



YOUTH LITURGY—Archbishop Edward T. O'Meara offers the Eucharist to a Catholic high school student during a school Mass. (Photo by Mary Ann Wyand)

The archbishop loved kids

by Mary Ann Wyand

Archbishop Edward T. O'Meara had "a genuine love for kids, and that was obvious in his talks to young people," Edward Tindler, executive director of the Catholic Youth Organization, told *The Criterion*.

"The archbishop attended the Archdiocesan Youth Conference annually," Tindler said, "and I think it was something he looked forward to. I was particularly fond of his stories about his young priesthood days of working with the youth at the Italian parish in St. Louis."

A few years ago, he said, CYO officials asked the archbishop to participate in a question and answer session at the youth conference.

"It was called 'Ask Your Archbishop,'" Tindler recalled. "The teens asked him some very meaningful questions, and his responses demonstrated a real interest in their concerns."

Tindler said Archbishop O'Meara was very grateful to the adult volunteers who work in youth programs and activities, and he enjoyed talking with CYO volunteers at

the Monsignor Busaid and St. John Bosco award ceremonies each year.

Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry for CYO, said the archbishop expressed his "love for youth when he would make it a priority to come to the Archdiocesan Youth Conference every year. He would dance with the teens, clap with the teens, laugh with the teens. He just enjoyed being with them, and the teens knew this."

Sister Joan said one of the archbishop's last official acts was to establish an archdiocesan Office for Youth and Young Adult Ministries, which was "a money commitment, a faith commitment, and a belief in young people."

She said Archbishop O'Meara had hoped to offer welcoming remarks at the opening session of the National Catholic Youth Conference held in Indianapolis last November, but his health prevented him from attending the historic gathering of 7,000 young people.

"The archbishop was looking forward to being at the National Youth Conference," she said. "However, I felt he was present there in his love for youth. The very fact that the conference was held here was due to his commitment to teen-agers in the archdiocese and in the nation."

St. Mark parishioner and youth group member Steve Shockley, who serves CYO as chairman of the Archdiocesan Youth Council, also offered praise for the archbishop's interest in young people and his support of youth ministry.

"My fondest memories of him have been at the Catholic Youth Organization's annual youth conferences," Steve said. "Last year I wrote to the archbishop on behalf of the youth council to thank him for coming to the conferences and invited him to come to other youth functions. He wrote me back, thanked me for writing, and pledged to continue supporting the youth in any way he could."

The youth council chairman said Archbishop O'Meara touched his life and the lives of many other teen-agers because he was interested in their concerns.

"I wish I could have thanked him for being an influence in my life," Steve added. "However, I know within my heart the archbishop will always be with us, supporting us and listening to us."

Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, told *The Criterion* that Archbishop O'Meara encouraged people young and old to work for pro-life causes.

"Archbishop O'Meara established the Office of Pro-Life Activities and was for a number of years on the U.S. bishops' Pro-Life Activities Committee," Father Crawford said. "He always emphasized the consistent ethic of life. His last public appearance was at the Respect Life Sunday vespers service and dinner on Oct. 6. He was not well at the time, and it was at personal sacrifice that he kept that commitment."

The archbishop "always made a point of saying how genuinely pleased he was at seeing so many young people participating in the Respect Life Walkathon and attending the dinner," Father Crawford said. "He commented to me about that. It was something that extremely impressed him."

Dare to lead the way with religious vocation

by Susan Kilty

We as Catholics definitely need to promote religious vocations.

It is becoming so bad that some parishes have to share priests and cannot even celebrate Mass every Sunday.

As a member of a parish with a full-time pastor, I sometimes take this privilege for granted.

I feel that religious vocations are certainly not something you should be forced into. If God is calling you, you'll know. You'll feel him in your heart and soul and recognize that call!

As Catholics, we need to be aware that priests and religious men and women devote their entire lives from the day they are ordained or profess their vows to the day they die to bring God and his teachings to us.

We need to always remember that they are humans. Let's not leave them out or forget about them because some day when we need them they might not be there.

That's why this project sponsored by the Serra Club is so very important in heightening awareness about vocations.

(Susan Kilty, of St. Jude Parish, Indianapolis, won first place in her grade level among CCD students in the Serra contest.)

Conference features magic and comedy

Archdiocesan teen-agers will be entertained with magic and comedy routines featuring faith and anti-drug messages on April 11-12 when the Catholic Youth Organization sponsors its 35th annual Archdiocesan Youth Conference at Roncalli High School in Indianapolis.

Auxiliary Bishop Paul A. Zipelet of the Archdiocese of St. Louis will challenge the teen-agers with his repertoire of magic tricks and nationally known anti-drug comedian Kevin Wanzer of Indianapolis will keep them laughing with a volley of jokes entitled "Just Say Hal!"

Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry for CYO, said this year's youth conference promises to be one of the best. Parish youth groups and individuals are encouraged to make plans early to attend the two-day faith event during Lent.

For registration information, contact the CYO Youth Center at 317-632-9331.

☆☆☆

"Non-Violence: A More Excellent Way" is the theme for the 1992 Martin Luther King, Jr. Essay Contest.

Interested students in the seventh-grade through 12th-grade must write an essay exploring the 1992 theme and express a personal commitment to encouraging non-violence as a way to the future.

Essays are not to exceed 450 words in length. Judges will look for excellence of content, originality, research, clarity of expression, composition and grammar.

Students must submit their entries to the Indiana Interreligious Commission on Human Equality at 1100 W. 42nd St., Suite 320, Indianapolis, 46208, by Feb. 29.

For additional information, contact the commission at 317-924-4226.

The statewide contest will be jointly sponsored by Indiana Black Expo, the

Indiana Christian Leadership Conference, and the Indiana Interreligious Commission on Human Equality since 1980. This year the Indiana Department of Education and the Indiana State Teachers' Association will join those organizations as co-sponsors of the annual event.

The contest is open to students in the seventh and eighth grades as well as freshmen, sophomores, juniors and seniors.

Cash awards will be given to the top five winners in each division. First-place winners will receive \$300, second-place winners will earn \$100, and third-place winners will be given \$50.

☆☆☆

St. Joseph youth choir members from Rockville and religious education students from both St. Joseph Parish and Immaculate Conception Parish at Montezuma began the new year with a performance of "Sound the Drum—Jesus Has Come" on Jan. 5 at Rockville.

Directed by Brenda McCain, the program featured performances by the "Soul Seekers" youth choir as well as the "Wind and Soul" adult choir from St. Joseph Parish and religious education students from both parishes.

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Nearly 350 students from 30 Marion County high schools are competing in the eighth annual Prelude Awards, a cultural and performing arts competition which provides \$15,000 in scholarships to six student winners each year.

Sponsored by The Children's Museum, The Children's Museum Guild and the Penrod Society, the Prelude Awards identify, encourage and reward students in the cultural areas of visual arts, theater, literature, dance, vocal and instrumental music.

Hundreds of Marion County secondary students from public, private and parochial schools will participate in preliminary competitions on Jan. 18 at Butler University. Of those students, 36 semi-finalists will be chosen to compete in the finals at 6 p.m. on Jan. 31 at the Lilly Theater in The Children's Museum. The finals performance is free and open to the public.

From among the semi-finalists, six students representing each art area will receive a Prelude Award and \$2,000 scholarship. Each winner's school will receive a \$500 cultural enrichment grant and the school with the most participants will also receive a \$500 grant.

Prelude winners will be announced at a special awards dinner on Feb. 1 at the Westin Hotel in Indianapolis.

The top 96 students in the preliminary competition will be invited to attend the 1992 Prelude Awards Academy in June for intensive lectures, workshops and study with practicing artists.

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"Compassion" is the theme for an adult leaders' retreat Jan. 24-25 in the Terre Haute Retreat.

For registration information, contact Janet Roth, youth ministry coordinator for St. Benedict, St. Ann and Sacred Heart parishes, at 812-335-3391 by Jan. 20.

☆☆☆

Archdiocesan teen-agers will participate in the Catholic Youth Organization's annual "I Want to Live" peace and justice retreat Jan. 17-19 at the CYO Youth Center in Indianapolis.

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Terre Haute Deanery's monthly youth liturgy is Jan. 19 at 7 p.m. at St. Mary of the Woods.

After 19 years, abortion remains a grim tragedy

by Elizabeth Lieb

"My little girl struggled for an hour and a half as she choked, turned, and died—this was absolutely violent, violent thrashing around . . . I delivered her myself because the nurse didn't make it to the room in time. Her eyes were opening, she had a full head of hair—she was precious, but she was dead. I had to deal with the fact that she was thrown in the incinerator and burned with the rest of the trash for the day." (Excerpt taken from "Justice for the Unborn" by Randall Heisman.)

In these words, Nancy Jo Mann of Des Moines, Iowa, describes her abortion, calling it the most devastating event of her life. Following her abortion, she had a mental breakdown and was treated at several psychiatric hospitals.

In 1962, she started a national organization called Women Exploited by Abortion. It has since gained 10,000 members.

Hekman quotes Mann as saying that the word "exploited" in the organization's name is not extreme because, "We've been taken advantage of, used, deceived, lied to—they took our money and our babies and they left us empty."

She is not alone in her feelings. Abortion has many negative effects.

Hekman reports that one survey of doctors and nurses employed in an abortion clinic revealed that eight out of 15

had emotional problems. To deal with these problems, they would use denial and deception tactics to ignore the pain. But as a result of stress and guilt, many said they had abortion-related nightmares.

Abortion may also cause difficulties within the family, adversely affecting both women and men and causing negative effects on post-abortion children.

In "Life Cycle: The Other Victims of Abortion," Barbara Pedretti reports that children may feel distrust of the future if they find out that a sibling was killed by their parents.

Pedretti notes that sociologist Arthur Shostak surveyed 1,000 men who went with their partners to abortion facilities. He concluded that, "Abortion is a great, unrecognized trauma for males, perhaps the only major one that most men go through without help."

Shostak found that most men react by hiding stress and burying doubts about their decision, and often feel powerless because they usually don't have much say as to whether or not the woman has an abortion.

When a woman has an abortion and her partner doesn't like it, Pedretti writes, the relationship often will end.

Obviously, abortion has the biggest effect on women, who can suffer many physical and psychological problems. The

list of medical problems is lengthy, according to Dr. John Wilke, author of "Abortion: Questions and Answers." Psychological effects on women are often worse than the physical effects.

In "Abortion and Social Justice," Dr. Thomas Hilgers quotes Dr. Julius Foegel, a psychiatrist and obstetrician, who believes that, "Every woman—whatever her age, background, or sexuality—has a trauma at destroying a pregnancy. A level of humanness is touched. This is a part of her own life. She destroys a pregnancy; she is destroying herself. A psychological price is paid. Something happens on the deeper levels of a woman's consciousness."

Dr. Wilke says the way women feel about abortion may not be what they tell others. "What women really feel at the deepest level about abortion," he notes, "is very different from what they say in reply to questionnaires."

Women report a variety of post-abortion problems, Hekman reports, that include guilt, anxiety, depression, uncontrollable crying, nightmares, flashbacks, a sense of loss, and suicide attempts.

Psychological reactions of women can be categorized as Post-Abortion Syndrome, with symptoms similar to the Post-Traumatic Stress Disorder experienced by Vietnam War veterans. Dr. Anne Speckhard found

that victims suffer from re-experiences of the traumatic event, diminished participation in family activities, and hyper-alertness or sleep disorders.

In "How to Treat Post-Abortion Syndrome," published in the "National Right to Life News," Dr. Speckhard notes that symptoms can appear months or years after the abortion and can cause broken relationships, preoccupation with pregnancy issues and the aborted fetus, self-destructive and self-punishing behaviors, and alcohol and drug abuse.

At the core of Post-Abortion Syndrome," she writes, "is the woman who hasn't completely dealt with her emotional response to either the abortion event itself, if it was physically traumatic; a subsequent change in values she may have experienced with regard to the significance of unborn life; or the additional information she may have encountered about fetal development or the process of abortion."

Abortion hurts everyone. Our nation would be a lot better if these babies had been given a chance at life. The nation must take action to help stop abortion. The public must be made aware of the dangers of abortion before it is too late.

(Elizabeth Lieb is a member of St. Joseph Parish in Indianapolis and is a junior at Ben Davis High School.)

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

Paulin, aunt of Joseph and Victor Lasher; grandmother of 24; great-grandmother of one.

† **BIXLER, Raymond P.**, 66, St. Philip Neri, Indianapolis, Dec. 27. Father of James P., Glen J., Karen M., Hamilton, Ann L., Hausz and Elizabeth.

† **BROWN, William S.**, 85, Holy Name, Beech Grove, Dec. 24. Husband of Mildred (Tenberge); father of Richard L., David, Gerald, Jeannette Scott and Jacqueline Keller; brother of Paul, Thomas, Rita Davies, Frances Rinehart, and Sisters Joanna and Francette; grandfather of 23; great-grandfather of 14.

† **CIMBAJEVICH, Elizabeth**, 7 months, St. Columba, Columbus, Dec. 29. Daughter of Christopher and Leslie.

† **DONAHUE, Emma R.**, 80, Holy Trinity, Indianapolis, Jan. 1. Wife of Dale; mother of Norma Rokoski; sister of Frank and Ed Kaufman, Olive Gill, Minnie Schriener and Clara Kramer; grandmother of two; great-grandmother of three.

† **DOYLE, Gertrude Dorn**, 75, St. Philip Neri, Indianapolis, Jan. 4. Wife of Matthew; mother of Rosemary Killies, Loretta Kinney, Kathleen, Martha Kinney and Dorothy Baster.

† **FISCHER, Bernard T.**, 73, St. Mary, Navilleton, Dec. 9. Husband of Dorothy; father of Steven, Darby, Barbara, Kathleen Scovill and Theresa Tshuear;

brother of Verona Wolfe and Mary Scholl.

† **FLANAGAN, Marguerite**, 78, St. Benedict, Terre Haute, Dec. 18. Sister of Helen Jo, Annmarie Botts, Evelyn Stringer, Patty Decker, Peggy Parker and Paul.

† **FOLEY, Pauline**, 82, St. Andrew the Apostle, Richmond, Ind. 4. Wife of Fred; mother of Fred, John, Jim, Carol Cartwright and Sharon Carlson; grandmother of 11; great-grandmother of five.

† **FRANKL, Alma**, 73, St. Lawrence, Lawrenceburg, Jan. 9. Mother of Russell, Kenneth, and Maggie Sievers; sister of Raymond Falk and Irene Ben-senbacher; grandmother of seven.

† **FUNK, Clara I.**, 92, Holy Spirit, Indianapolis, Dec. 26. Mother of Catherine Jarvis and Kenneth; grandmother of four; great-grandmother of five.

† **GERBER, Mary E.**, 88, St. Paul, Tell City, Jan. 7. Sister of Charles and Jane Elder, and Pauline Warren; grandmother of Mary R. Statts, Griffin and Todd Light; great-grandmother of three.

† **GHEARING, Hugh**, 81, St. Andrew the Apostle, Richmond, Dec. 30. Husband of Virginia; father of Mel and Mary Camp-bell; brother of Robert, James and Mary Ellen; grandfather of four.

† **HAMMETT, Mark C.**, 60, St. Mary, New Albany, Jan. 1. Husband of Faye M.; father of Marjorie C., Dianne M., Strelka, James J., Jr., Francis J., Bertha Santo; brother of Edwin, David, Larry, Pearl Tebing and Sue Summers; grandfather of 12.

† **HARDING, Charles H.**, 75, St. Paul, Tell City, Dec. 22. Husband of Alberta; father of Timothy, Jim, Bill, Mike, and Darlene Mahaney; brother of Joe; grandfather of 17; great-grandfather of five.

† **HARTMAN, Gloria A.** (Hilber), 57, St. Mark, Indianapolis, Dec. 2. Wife of William H.; mother of Deborah A. and Mark W.; sister of Patricia H. Perkins; grandmother of two.

† **HAWKINS, Gene R.**, 61, Holy Spirit, Indianapolis, Dec. 31. Husband of Dolores A. (Dobson); father of Joseph R., Debra M., Van Vels, Diana J. and Albert; brother of Leahy; brother of James, Robert and Daniel; grandfather of five.

† **HEITZ, Ralph M.**, 63, St. Patrick, Madison, Dec. 29. Husband of Mary (Snyder); father of Teresa, Julia, Kathy, Gretchen and Sara.

† **JENNINGS, Gladys**, 85, St. Mary, Richmond, Dec. 29. Mother of Rosemary Jones, David, Paul and James; sister of Joan Wright and Mary Underhill; grandmother of 33.

† **KIMMEL, William H.**, 73, St. Mary, Madison, Dec. 26. Husband of Iva (Kelley).

† **KUTTER, Idris Faye**, 81, St. Andrew the Apostle, Richmond, Ind. 1. Wife of Herman; mother of Mary Jane Bush, Joseph and John; sister of Lena Throckmorton; grandmother of 11; great-grandmother of nine.

† **LEPPERT, Charles A.**, 100, St. Joseph, Shelbyville, Dec. 29. Brother of Anna Thomas.

† **LOEBIG, Louise C.**, 86, Our Lady of Perpetual Help, New Albany, Jan. 2. Wife of Edwin; mother of Web, William, and Bethy Schlenker; grandmother of six; great-grandmother of six.

† **MAILLO, Franciscan Brother**, 73, Cincinnati, Ohio (formerly St. Anthony, Indianapolis), Jan. 6. Uncle of Mrs. Charles Anderson.

† **MEGEL, Rosena E.**, 81, Holy Name, Beech Grove, Dec. 24. Sister of John J., Sister Laura, Mary Kohls, Anna Heuerman and Victoria Wint-r.

† **MOELLER, Mabel**, 75, St. Lawrence, Lawrenceburg, Jan. 7. Wife of Carl; mother of Carl, Carol Cole, Margaret Kohl, Judith Honkomp and Barbara Kallath; grandmother of 14; great-grandmother of four.

† **MYERS, Margaret Cavender**, 74, St. Michael, Indianapolis, Jan. 8. Mother of Ann Gilbert and Craig; sister of Betty Williams; grandmother of three.

† **NOLOT, Thelma**, 80, St. Michael, Bradford, Jan. 6. Mother of Mary Sauerbacher, Arthur, Vern, Bernard and Floyd; grandmother of 15; great-grandmother of 12.

† **O'BRIEN, Benedictine Brother**, 69, St. Meinrad, Ind. 8. Son of Nina (Bolta). Maker of icons since 1970.

† **PACCIANO, Joyce Ann**, 59, St. Anthony of Padua, Clarksville, Jan. 2. Wife of Vincent; mother of Vincent Jr., Joe, Stephen, Lisa Morris and Ann Chevalier; sister of Jack Burkhardt and Kathy Fye; grandmother of three.

† **POTTER, Charles J.**, 51, St. Patrick, Madison, Dec. 24. Husband of Sandra (Gunn); father of Kevin C. and Christopher G.; son of Ruth M. and William.

† **RICHARD, Matthew J.**, 63, St. Paul, Tell City, Dec. 27.

Holman; Brother of Thelma Deem; stepbrother of Joann Schaeffer; grandfather of seven.

† **RIGGLE, Cora C.**, 77, St. Mary, New Albany, Jan. 8. Wife of Floyd L.; mother of Herman Busby and Mary Helen Carpenter; sister of Nancy Grotzbach, Car-netta Gesewin and Marge Lopp; grandmother of 17; great-grandmother of eight.

† **ROSS, John H.**, 50, Annunciation, Brazil, Dec. 30. Father of Army, Grace, John Christopher and Daniel Brent; grandfather of Jared Daniel.

† **SEAL, Dr. Charles A.**, 88, St. Columba, Columbus, Jan. 3. Husband of Thelma; brother of Thelma King; grandfather of Vicki Marsh, Gail O'Brien and Bryan.

† **SENN, James A.**, 81, St. Mike, Navilleton, Dec. 17. Husband of Bertha; father of Thomas, Bernard, James J., Jr., Francis J., Bertha Russell and Rosemary Barnore; brother of Lena Koppel and Mary Murray; grandfather of 12.

† **SENSBACK, Lucy E. Burkett**, 84, Little Flower, Indianapolis, Jan. 10. Sister of Donald, Scott Brammer and Betty Havens; sister of Caroline Steffen; grandmother of 12; great-grandmother of 12.

† **SPEAKER, Margaret C.**, 96, St. Hermine, Indianapolis, Dec. 17. Mother of Mary Margaret Watson.

† **STEINHARDT, Paul E.**, 73, St. Mary, Madison, Dec. 29. Husband of Dorothy (Buchanan); father of Paul C., Catherine Thompson and Susan E. Valke; brother of William G. and Norbert A.; great-grandfather of Rachel and Max.

† **SYLVESTER, Paul C.**, 58, St. Jude, Indianapolis, Dec. 2. Father of Kathleen and Paul; brother of Jerry, Eileen Tandy and Dorothy Evans; grandfather of three.

† **THEEDERS, Ethelyn C.**, 90, St. Gabriel, Connersville, Dec. 30. Mother of Tony, John, and Nancy William; grandmother of seven; great-grandmother of one.

† **VOGELSLANG, Edmund**, 84, St. Lawrence, Lawrenceburg, Jan. 7. Father of Rita Davis, Sister Jean, Gary and Richard; brother of Philomena Higgins, Cecilia Westrick and Elizabeth Smith; grandfather of seven.

† **VULK, Ann (Miller)**, 71, St. Anthony, Indianapolis, Jan. 7. Wife of Nick; mother of Carol Reed; sister of Frank and Mitz Miller.

† **WEBB, Margaret**, 74, St. Andrew the Apostle, Richmond, Jan. 3. Mother of Judith Bell, Madeline Nugent, Sandra Dargie, James and Joseph; sister of Joseph, Charles, William, Fred and Martha Mossey and Mary Ann; grandmother of 26; great-grandmother of 15.

Prov. Sr. Agnes Josephine, 101, born in Ireland

ST. MARY OF THE WOODS—Providence Sister Agnes Josephine Coffey died here Jan. 10 at the age of 101. The Mass of Christian Burial was celebrated for her on Jan. 13 in the Church of the Immaculate Conception.

The former Catherine Therese Coffey was born in Ballyderney, County Galway, Ireland. She came to Indianapolis in 1910 and worked for a time as a seamstress for H.P. Wasson Co. After returning to Ireland for her father's permission, she entered the Congregation of the Sisters of Providence at St. Mary of the Woods in 1912.

Sister Agnes Josephine professed her final vows in 1922. She devoted 50 years of her life to the education of children in Illinois and Indiana.

In the Archdiocese of Indianapolis she taught at St. Joan of Arc and St. Catherine schools in Indianapolis.

Two nephews, Michael R. Coffey and Frank Harris, and a niece, Mary C. O'Brien, survive Sister Agnes Josephine. All are from Indianapolis.

Books of interest to Catholic readers

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers.

"Religious Life: A Prophetic Vision," by Father Diarmuid O'Murchu, Ave Maria Press, \$9.95, 259 pp. Social psychologist says religious life will continue despite decline in membership of religious communities, and he predicts the form it will take in the decade ahead. American edition of a book first published in England.

"Soul-Making," by Edward Sellner, Twenty-Third Publications, \$9.95, 195 pp. Scholar travels for four months in England and Ireland to experience and discover whether the Celtic tradition of soul friendship. A deeply personal account.

"God—His & Hers," by Elisabeth Moltmann-Wendel and Jurgen Moltmann, Crossroad, \$9.95, 94 pp. Two scholars, husband and wife, comment from a feminine and masculine perspective on the image of God as father and mother, the theology of the cross, and other basic Christian concepts.

"Conscience & Catholic Faith," by Anthony Marinelli, Paulist Press, \$4.95, 83 pp. Analysis of the meaning of conscience in the Catholic tradition with an emphasis on the relationship between conscience and the teaching of the pope and bishops.

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Human life, dignity issues at fore in new year

by Catholic News Service

WASHINGTON—The opening days of 1992 signaled that basic social issues of human life and dignity will play a prominent role in this year's news.

Abortion, euthanasia, the death penalty, sexual responsibility, racism and society's neglect of children were among concerns to which religious and civil leaders drew attention.

Among events that highlighted such issues were:

► Abortion foes geared up at the start of the year for their annual Jan. 22 March for Life, which marks the anniversary of the 1973 Supreme Court decision that legalized abortion across the country. In addition to the national march, rally and congressional lobbying that mark the anniversary each year in Washington, local pro-life demonstrations and other activities were announced around the country.

► In a proclamation during Jan. 19 National Sanctity of Human Life Day, President Bush said that "the prevalence of abortion on demand" in the United States "stands in stark contrast to our nation's most deeply held values and beliefs."

► Eight religious leaders in Arizona and 14 Catholic bishops in Texas declared their opposition to the death

penalty Jan. 3. In each state a death row inmate slated for execution got a temporary reprieve.

► Catholic bishops around the country Jan. 6 launched a campaign to put children in the forefront of legislative policy. Their local actions marked the formal issuance of a statement they approved last November, "Putting Children and Families First," which calls for a serious overhaul of public policy to reverse years of growing neglect of children and of family values.

► On the euthanasia front, the House of Delegates of the American Bar Association, which meets at the end of January, was asked to consider a resolution urging all U.S. jurisdictions to make it legal for doctors to kill terminally ill patients who request it. Euthanasia proponents in California, meanwhile, hope to bring a euthanasia proposal to popular referendum on the state's November ballot.

► Pope John Paul II, in a Jan. 10 speech defending natural family planning, condemned the "contraceptive mentality" as a "serious moral degradation" involving "the refusal to transmit life and the rejection of procreation."

► Racial "hate, bigotry and prejudice" are "still very much alive" in middle America, Bishop William H. Bullock of Des Moines, Iowa, said in a pastoral letter asking his people to reawaken their consciences in 1992 to the many forms of racism still influencing attitudes.

Bush's declaration on the sanctity of human life was one of several signs that abortion will continue to occupy the attention of Americans in this presidential election year.

The National Abortion Rights Action League, in a 150-page report on the status of abortion laws released Jan. 7, analyzed the political positions of governors, attorneys general and state legislatures across the nation. The report ranked the states in order of what the league called the degree of risk to abortion rights.

Also on Jan. 7, Augustinian Father Francis X. Lawlor was convicted in Rockford, Ill., of trespassing for his part in a 1989 sit-in at a Rockford abortion clinic. His case was but one of many around the country in which abortion foes face charges for demonstrating outside abortion clinics.

The U.S. bishops' pastoral letter urging a higher priority for children and family life in public policy said the condition of children in American society has grown worse in recent years in a number of areas. It cited the continuing prevalence of abortion, increased child poverty, increases in divorce, teen pregnancy and out-of-wedlock pregnancy, and declines in education.

A new national survey released Jan. 8 indicated that Americans have become more conscious of the threat to the future posed by neglect of children in public policy.

It reported that 61 percent of those surveyed named children's issues as one of their top three priorities for public funding. National health insurance and fighting crime and drugs came in second and third among the 11 major policy areas respondents were asked to choose from.

The 1991 Index of Social Health, issued at the end of the year by Fordham University's Institute for Innovation in Social Policy, reinforced the bishops' position by reporting that U.S. performance in 17 key areas of social health—including several directly affecting children—has declined dramatically since 1970, the first year for which the index was developed.

The index reported that in 1989, the latest year for which all data are available, child abuse and teen suicide rates and the size of the rich-poor gap hit new highs. Poverty among both children and adults worsened throughout the 1980s, it said. Homicide and high school dropout rates climbed, and Americans' access to affordable housing declined.

Sociologist Marc L. Miringoff, director of the institute and coordinator of the index project, said the recessionary pressures of 1990-91 would almost certainly mean further declines in the nation's social health index in those years.

Vatican recognizes Croatia and Slovenia

by Cindy Wooden
Catholic News Service

VATICAN CITY—The Vatican Jan. 13 recognized the independence of Croatia and Slovenia and told Yugoslavian authorities they should not view recognition of the breakaway republics as an act of hostility toward their government.

The Vatican's action came two days before the date for formal recognition established by the 12-member European Community.

Vatican recognition came after Croatia and Slovenia met conditions set by the Vatican, promising they would follow international agreements on democracy and human rights, including full respect for the rights of minorities living within their borders.

In the fighting that erupted after the republics' June declarations of independence, Serbians, who control the federal government and army, expressed concern for Serbs living in Croatia.

Mgr. Piero Pennacchini, vice director of the Vatican press office, announced the decision and said the Vatican "hoped that with their entrance into the community of nations as sovereign and independent states, Croatia and Slovenia will be able to contribute to the pacification of the Balkan region and to the construction of a world with more fraternity and solidarity."

Msr. Pennacchini said the Vatican also hoped to establish diplomatic relations with the two republics.

The Vatican's ambassador to Yugoslavia will remain in Belgrade, he said. In 1966 Yugoslavia became the first communist country of Eastern Europe to establish diplomatic relations with the Vatican after World War II.

Msr. Pennacchini said that in addition to notifying the Croatian and Slovenian governments that it had accepted their requests for recognition, the Vatican also delivered a message to the government in Belgrade, underlining that recognition is in no way a "hostile gesture" toward Yugoslavia.

Before extending its recognition, the Vatican informed the Croatian and Slovenian governments of its conditions. The conditions called for adherence to a number of international agreements and treaties.



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Pope says Gulf war left suffering, problems

by John Thavis
Catholic News Service

VATICAN CITY—A year after the start of the U.S.-led offensive against Iraq, Pope John Paul II said the Persian Gulf War had left a trail of unresolved problems and an Iraqi populace that is still suffering "cruelly."

The pope made his comments in a wide-ranging address Jan. 11 to the diplomatic corps accredited to the Vatican. Among the 129 foreign representatives present at the annual meeting was the U.S. ambassador to the Holy See, Thomas P. Melady.

The pope hailed democratic developments throughout the world in 1991, but said the armed conflicts had left him with a "feeling of sadness."

"Unfortunately, 1991 was a year in which war occupied center stage," the pope said.

He said the Gulf war, which began in mid-January of 1991, "left behind—as all wars do—a sinister procession of dead, wounded and things destroyed, of bitterness and unresolved problems."

"One certainly cannot forget the consequences of this conflict, even today, the peoples of Iraq are suffering cruelly," the pope said.

The Vatican had stressed the need to confront the Gulf situation according to principles of law, human rights and dialogue, he said. These are the only "weapons" that honor human beings, said the pope, who was a strong critic of the war.

In recent weeks, several leading churchmen have asked that the United Nations lift its continuing trade embargo against Iraq, citing civilian suffering there. Tens of thousands of people reportedly have died as a result of economic annihilation, churches and hospitals systematically bombed. Who would not be shaken by these gestures, which are condemned by reason?" he said.

The pope said the end of 1991 was accompanied by the "roar of weapons" in Yugoslavia and Croatia, where civilian populations have been "literally swept away."

Homes destroyed, populations forced to flee, an economy annihilated, churches and hospitals systematically bombed: Who would not be shaken by these gestures, which are condemned by reason?" he said.

The Vatican firmly supports the right of peoples to self-determination, but "it is not with bombs that one can build the future of a country or a continent," he said.

The pope cited ongoing conflict worldwide:

► In Northern Ireland, he said, the continued violence "disfigures Europe." He added that "no cause can justify the fact that human rights, respect for legitimate differences and observance of the law can be so scorned in this territory."

► In the Horn region of Africa, civil strife continues to grip Ethiopia, Somalia and Sudan, where depriving humanitarian aid remains difficult.

► In Asia, Sri Lanka seems caught in a spiral of attack and retaliation, while East Timor is a "persistent hotbed of tension." The pope appealed on behalf of refugees in camps in Hong Kong, Thailand and Malaysia, saying they deserve help from host countries and better living conditions in their countries of origin.

► In Africa, Chad is once again caught in civil strife, while Rwanda and Burundi are experiencing ethnic fighting again.

The persistence of these conflicts and tensions "generate a feeling of sadness—sadness that one cannot always learn the lessons of ancient or recent history," the pope said.

Turning to the former Soviet Union, the pope said the new states emerging there would need greater aid from the rest of the world, so that the democratic evolution would not also bring worsening poverty.

The future of these states, as well as the newly independent Baltic countries and a newly democratic Albania, should be built on security, cooperation and human rights, he said.

The pope cautioned that in Eastern Europe, re-emerging nationalism "poses and will continue to pose problems that must be solved with wisdom." These issues cannot be ignored by other parts of the continent, he said.

"Either Europeans will save themselves together, or they will perish together," he said.

The pope said the international panorama also offered some promising signs:

► In the Middle East, Israelis and Arabs finally have sat down face-to-face to negotiate peace. This allows the people of the region—"especially the most disadvantaged, such as the Lebanese and Palestinians"—to look forward to a better future, he said.

He said that dialogue between Jews, Christians and Muslims was an important element in constructing a regional peace in the Middle East.

► In Asia, the two Koreas are closer together and Cambodia has a peace agreement after many years of conflict. In Vietnam, the pope said, "efforts toward economic openness deserve support." The Vatican also hopes the church-state dialogue in Vietnam will help the local church develop, he said.

► In Africa, South Africa is trying to solve difficulties on the way to "a society without apartheid," while war-torn Mozambique has started a serious peace process.

Eritrea, the former Ethiopian province whose people have been ravaged by three decades of fighting, has finally found peace—and the country now needs international help, the pope said.

► In Latin America, democracy is advancing and armed insurrection is decreasing in El Salvador, Guatemala and Colombia. In Peru, however, the country's social and political life—and that of the church—continues to be upset by guerrilla forces, the pope noted.

The pope, describing communist Cuba as still "too isolated," made a subtle pitch for reform.

"The Holy See hopes that (Cuba's) inhabitants may experience, along with more prosperous living conditions, the joy of being able to build a society in which each person feels increasingly involved in a freely chosen common program," he said.

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