

# THE CRITERION

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## Archbishop 'personified compassion'

*In funeral homily, Archbishop O'Meara is eulogized for his love for all people*

by John F. Fink

"I don't know of any bishop in the world short of our Holy Father Pope John Paul II (whom Archbishop O'Meara loved and admired) who personified the universal love and compassion of our church more enthusiastically and more energetically than Archbishop O'Meara. This is his legacy, his witness to us who bid him farewell."

These words were spoken by Bishop Daniel Buechlein of Memphis during his homily at the funeral Mass for Archbishop Edward T. O'Meara last Thursday, Jan. 16. Bishop Buechlein is former president and rector of St. Meinrad College and School of Theology.

Four cardinals, 37 other archbishops or bishops, and an archabbot were present for the funeral. Other bishops were prevented from attending when their flights to Indianapolis were canceled because of frigid and windy weather conditions.

Cardinals present were Joseph Bernardin of Chicago, John O'Connor of New York, Bernard Law of Boston and James Hickey of Washington. Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States, was present. The archabbot was Benedictine Timothy Sweeney of St. Meinrad Archabbey.

Among the bishops present was Bishop John Rudin from Tanzania, Africa.

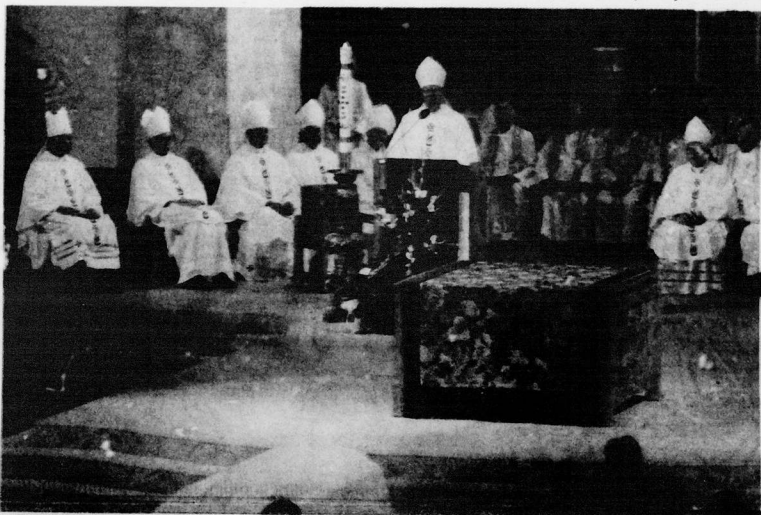
The liturgy for the funeral was partially planned by Archbishop O'Meara himself, who personally asked Cardinal Bernardin to preside and Bishop Buechlein to give the homily. The archbishop also decided what he was to wear. The remainder of the liturgy was planned by the archdiocesan Office of Worship.

During his homily, Bishop Buechlein also said, "I don't know of a church leader who was better known in the most remote corners of the Third World. How he was loved and admired for his care for the needs of the poor! He would want me to say thank you, all of you who are the Archdiocese of Indianapolis, for allowing him to continue this unique, international mission. His worldwide mission was a gift of the archdiocese as well as his own."

(Bishop Buechlein's full homily is on page 8 of this issue.)

In his remarks at the beginning of the funeral Mass, Cardinal Bernardin, after saying that Archbishop O'Meara had asked him to be celebrant, said, "I was moved by Archbishop O'Meara's great faith that enabled him to face death with such peace of mind."

Archbishop Cacciavillan, the apostolic pro-nuncio, speaking at the end of the Mass, said that "the Holy Father is present



Bishop Daniel Buechlein delivers the homily during the funeral of Archbishop Edward T. O'Meara. (Photo by Margaret Nelson)

in a special way with his sympathy and prayers for the repose of Archbishop O'Meara's soul."

He said that the pope had "sincere appreciation for Archbishop O'Meara's work both for the local church and the church universal."

Archbishop Cacciavillan recalled his own memories of Archbishop O'Meara. He first met him, he said, in 1972 in the St. Louis airport where Archbishop O'Meara was kind enough to help him find his way. He met him again in Kenya when Archbishop O'Meara was present at a meeting of the African bishops. A third meeting was during the time Archbishop Cacciavillan was pro-nuncio to India and Archbishop O'Meara was there on behalf of Catholic Relief Services.

"I knew well the universal dimension of Archbishop O'Meara," Archbishop Cacciavillan said. "He was a good minister for the American church."

Archbishop Cacciavillan also praised Archbishop O'Meara for "showing a great sense of responsibility toward the archdiocese" by writing to the pope and asking to be allowed to resign as archbishop because of his illness.

However, he noted, Archbishop O'Meara died while still in office. "He was a wonderful example of dedication and suffering up to the last moment of his life," Archbishop Cacciavillan said.

Those in the sanctuary besides the cardinals, archbishops and bishops were Father David Coats, newly-elected archdiocesan administrator, and members of the archdiocesan Board of Consultors. The priests of the archdiocese were on the sides and front of the church.

Father Stephen Jarrell served as master of ceremonies. Deacon Bill Marks read the Gospel and Deacons Tony Hubler and Roger Rudolf assisted Cardinal Bernardin. The first two readings were by Booker Buford and Patricia Peet.

Also in the procession at the start of the Mass were the members of the Archdiocesan Pastoral Council, the leaders of the women religious in the

(See ARCHBISHOP, page 8)

## Archbishop resigned 4 months before death

by John F. Fink

Archbishop Edward T. O'Meara resigned as Archbishop of Indianapolis last September, it was revealed last week during the events surrounding his funeral.

According to Bishop Gerald A. Gettelfinger of Evansville, who reported the resignation during the Vigil Service the night before the funeral, Archbishop O'Meara asked Pope John Paul II to allow his resignation to be effective with the appointment of a new archbishop. Bishop Gettelfinger said that the pope accepted the resignation on that basis. Archbishop O'Meara died before a new archbishop was appointed.

After Archbishop Agostino Cacciavillan, the apostolic pro-nuncio, learned that Bishop Gettelfinger had reported the resignation, Archbishop Cacciavillan alluded to it during his remarks at the end of the funeral Mass. He said that Archbishop O'Meara's resignation showed his great sense of responsibility toward the archdiocese.

The practical effect of the resignation is that it should speed up the process of appointing Archbishop O'Meara's successor. In fact, the process has begun.

The *Criterion* has been told that, at the time he resigned, Archbishop O'Meara did not tell any members of his staff, but that he did tell three of his brother bishops—Bishops Gettelfinger, William Higi of Lafayette, and Daniel Buechlein of Memphis.

However, it was not much later that an unknown number of priests of the archdiocese learned about the resignation because they received a confidential mailing from Archbishop Cacciavillan requesting information and recommendations that

would lead to the appointment of a new archbishop. Since it was a confidential document, the priests did not discuss it among themselves.

The *Criterion* has not seen the mailing from the pro-nuncio but has been told that it solicited names both of those who should be considered for archbishop of Indianapolis and those who should not be considered. If so, this is a departure from the practice of previous pro-nuncios or apostolic delegates who asked only what qualifies a new archbishop should have but specifically said that names of individuals should not be mentioned.

See "From the Editor" on page 2 for more about the process for selecting a new archbishop.

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THE CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

# The process of selecting an archbishop

by John F. Fink

Don't let anyone tell you that a particular bishop is in line to become the next archbishop of Indianapolis. Rumor, always start flying when a diocese is open but the fact is that the appointment of a bishop or archbishop is a long process, especially when the archdiocese becomes vacant unexpectedly.

The next archbishop also could come from anyplace in the country. Archbishop O'Meara came from St. Louis. The present bishop of Fort Wayne-South Bend came from Boston. The bishop of Gary came from Greensburg, Pa. When he was named archbishop of Boston, Cardinal Bernard Law was bishop of Springfield-Cape Girardeau, Mo., as was Cardinal William Baum when archbishop of Washington. The present archbishop of New Orleans came from Philadelphia. Archbishop Rembert Weakland of Milwaukee was head of the Benedictines and stationed in Rome.

THE SELECTION OF an archbishop is similar to that of the selection of a bishop, but there are some differences. Since it's one of only 31 archdioceses, great care is given to the appointment. Ninety percent of the present archbishops were chosen from men who were already bishops—61 percent from ordinaries and 29 percent from auxiliaries. Bishops already have track records to be examined, and they are also better known to other bishops.

It is, of course, the pope who makes the appointment. But many others are involved in appointments before they reach the pope. The main actors are the pro-nuncio and the Congregation of Bishops.

The pro-nuncio is the papal representative who lives

in Washington, currently Archbishop Agostino Cacciavillani (who came to Archbishop O'Meara's funeral). He was appointed in 1990. He is the one who sends the names of episcopal candidates to Rome along with his evaluations. He actually sends a list of three candidates, or a *tertium*, listed in order of his preference, and a great deal of documentation. But before he does this, he consults with other people.

In the case of Indianapolis, we now know that this consultation began back in October after Archbishop O'Meara submitted his resignation in September. Archbishop Cacciavillani wrote to an unknown number of priests of the archdiocese asking about the needs of the archdiocese as well as the names of possible candidates.

WHEN ARCHBISHOP JEAN Jadot was apostolic delegate (before he had a pro-nuncio), he consulted all the archbishops when an archbishop was to be appointed. His successor, Archbishop Pio Laghi, consulted some. Last week I asked some of the archbishops who attended Archbishop O'Meara's funeral (those I felt I knew well enough to ask) if they have yet been consulted about Indianapolis and they all replied in the negative. The pro-nuncio also consults the National Conference of Catholic Bishops.

Some archbishops have always been more influential than others, going back at least to Cardinal Francis Spellman of New York. During the 1950s it was Bishop Edward Hoban of Cleveland. Later it was Cardinal John Krol of Philadelphia. Archbishop Jadot listened to Cardinal Joseph Bernardin. Archbishop Laghi paid most attention to Cardinals John O'Connor of New York, Bernard Law of Boston, and James Hickey of Washington.

Today the most influential American when it comes to naming archbishops is Cardinal O'Connor. But it's not just because he is archbishop of New York. He is also a member of the Congregation of Bishops at the Vatican. And he takes his responsibilities in that position very

seriously. I've been told by those in New York who should know that he flies to Rome for the meetings of the congregation on the third Thursday of every month.

By all accounts the Congregation of Bishops works very hard and very conscientiously, carefully examining and discussing every candidate submitted to it. Usually about 15 cardinals attend the meetings. They finish their meetings by voting for the candidates under consideration. They follow the recommendation of the pro-nuncio about 80 to 90 percent of the time.

The final step is the meeting between the prefect of the Congregation of Bishops with the pope. After hearing the recommendations and being briefed on dissenting opinions, the pope is reported to make his decision immediately about 95 percent of the time.

WHAT KIND OF a person is this process meant to uncover? That question might best be answered by looking at the confidential questionnaire that is sent to individuals who know a priest or bishop under consideration. This multi-page questionnaire contains 14 items and elicits detailed information. It also has a warning in bold capital letters that the name of the person under consideration is a secret and "any violation of this secret not only constitutes a grave fault, but is also a crime punishable with a corresponding ecclesiastical penalty."

Among the items the questionnaire asks information about are personal characteristics, behavior, orthodoxy, discipline, leadership qualities, and administrative skills. It asks about the man's "adherence with conviction and loyalty to the doctrine and magisterium of the church. In particular, the attitude of the candidate . . . on the ministerial priesthood, on the priestly ordination of women, on the sacrament of matrimony, on sexual ethics, and on social justice." It asks about the candidate's "esteem for and acceptance of priestly celibacy."

The process of finding the right man usually takes from six to eight months.

## EDITORIAL COMMENTARY

## We must continue planning for the future

by John F. Fink

Until a new archbishop is appointed, installed, and has a chance to get to know the Archdiocese of Indianapolis and its problems, there is a natural tendency to wonder about the future. Who will succeed Edward T. O'Meara? Will he want to change some of the things Archbishop O'Meara did? What should we be doing in the meantime? Must everything come to a stop until we get a new archbishop?

Some things did stop, at least temporarily. Canon law was responsible for that. For example, canon 501.2 says that "when the see is vacant the Council of Priests ceases and its functions are fulfilled by the Board of Consultors." And canon 513.2 says that "when the see is vacant the Archdiocesan Pastoral Council ceases to exist." Both of these bodies have been very active in planning for the future of the archdiocese.

One of the creature of the Council of Priests, the committee that is planning

future parish staffing, was meeting the afternoon that Archbishop O'Meara died. The meeting did not complete its work.

This doesn't mean, though, that everything's come to a halt until we have a new archbishop. Father David Catts, archdiocesan administrator, has indicated his intention to re-establish all councils and committees in the same configuration as before Archbishop O'Meara's death. They will, therefore, be able to continue their planning for the future.

Some things will not be able to be done until there's a new archbishop. Canon 428 says very specifically, "When the see is vacant there are to be no incursions." Actual changes, therefore, will have to wait for the next archbishop.

However, we must not stop planning for the future. Whoever the next archbishop is, he will have to face the problems that currently are being addressed by the

various bodies. It's wise to have various options available to him.

Archbishop O'Meara himself was intent on getting the archdiocese ready for the next archbishop. He said often that he did not want the next archbishop to have to "manage by crisis" as he often did.

That's why a year ago he hired an outside consulting firm to make a management audit of the way the archdiocese is operating. That study is focusing on three areas—overall management and administration, total Catholic education, and the urban parishes.

It's vital that this study be continued, recognizing that specific recommendations won't be able to be put into effect immediately.

Likewise, the planning now being done by the Archdiocesan Pastoral Council and the committees of the Council of Priests must be continued.

We could have a new archbishop five to eight months from now. In the meantime, we must get things ready so he will be in a position to make decisions as soon as possible after he arrives.

## Scholarship program at Ritter to memorialize Archbp. O'Meara

Officials at Cardinal Ritter High School in Indianapolis have announced the formation of the Archbishop Edward T. O'Meara Memorial Scholarship Program.

Awards of \$1,200 each (\$100 for each year the archbishop headed the archdiocese) will be awarded to pupils in West Deane elementary schools. The awards will be spread over a four-year period for pupils beginning their freshman year at Ritter, and over a six-year period for pupils beginning their education in Ritter's junior high program.

According to Ritter president, Father

Joseph Schaedel, the scholarship awards were instituted for three main purposes: to honor Archbishop O'Meara, who was ordained to the priesthood by Cardinal Joseph Ritter, for whom the school is named; to promote the late archbishop's goal that all Catholic children in the archdiocese be given the opportunity to attend a Catholic school; and to honor pupils from the Indianapolis West Deane who follow Archbishop O'Meara's example in showing love and compassion for the poor and distressed, as demonstrated by his work with the Society for the Propagation of the Faith and Catholic Relief Services.

Candidates should have shown compassion and helpfulness to peers, school and community, and been active in class mission projects. "Financial need and academic achievement could also be factors in the award," Father Schaedel said, "but the spirit of concern for their peers and the world at large will be the main determination in making the awards."

Elementary school principals are asked to submit candidates' names by Feb. 13, the anniversary date of Archbishop O'Meara's ordination to the episcopacy. Awards will be announced each year on March 3, the date marking the anniversary of O'Meara's last founding of the archdiocesan Pro-Life Office.

Seed money for the scholarship program was donated anonymously to Ritter in honor of the late archbishop. Others wishing to make contributions to the O'Meara Scholarship Fund may do so by contacting the Cardinal Ritter High School development office at 317-924-4333.

## Msgr. Cornelius B. Sweeney, former vicar general, dies at 78

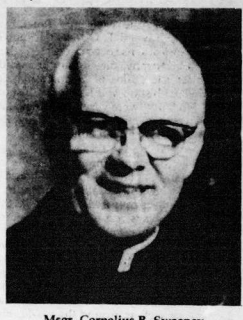
Msgr. Cornelius B. Sweeney, former vicar general and chancellor of the Archdiocese of Indianapolis, died Jan. 20 at St. Augustine Home in Indianapolis. His funeral was Jan. 23 in SS. Peter & Paul Cathedral. Burial was in the priest circle of Calvary Cemetery.

Msgr. Sweeney was born in Indianapolis. He was ordained by then-Bishop Joseph E. Ritter in 1937. Before his retirement in 1983 he had been Pro-Synodal Judge of the Metropolitan Tribunal since 1976.

Msgr. Sweeney founded St. James the Greater Parish in Indianapolis, and was pastor or administrator of St. John, St. Joan of Arc and SS. Peter and Paul Cathedral in Indianapolis.

Msgr. Sweeney was named a Papal Chamberlain in 1958 and a Domestic Prelate in 1963. In 1979 he was in the official committee welcoming Pope John Paul II on a visit to the Bahamas.

During the 1960s, Msgr. Sweeney was influential in convincing Archbishop Paul C. Schulte to allow the capital fundraising campaign for the new St. Augustine's Home to be conducted in archdiocesan parishes. He also served on the boards of the Catholic Information Center, the Indiana Interreligious Commission on



Msgr. Cornelius B. Sweeney

Human Equality, and HOME (Housing Opportunities Multiplied Ecumenically).

Msgr. Sweeney is survived by two brothers, Father Paul V., pastor of St. Mary of the Knobs parish in Floyd Knobs, and William P., a sister, Mary Ellen Haggerty; and nieces and nephews.

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# Archbishop O'Meara is eulogized, remembered

by John F. Fink

Both the Evening Prayer for priests and the Vigil Service the evening prior to Archbishop O'Meara's funeral provided opportunities for eulogies and remembrances by the archbishop's friends.

Tributes and memories ranged from the serious and sentimental to the humorous as those closest to him remembered the archbishop's character and personality.

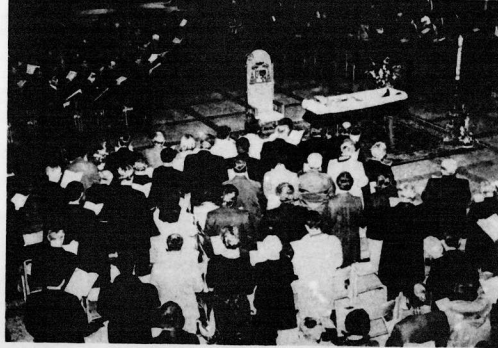
During his remembrance at the end of the Vigil Service, Bishop Gerald Gettelfinger revealed for the first time that Archbishop O'Meara had resigned as Archbishop of Indianapolis last September, the resignation to be effective when a new archbishop was appointed. Bishop Gettelfinger used this, as well as the archbishop's resignation as chairman of Catholic Relief Services, as examples of Archbishop O'Meara's courage.

During the same service, Suzanne Magnant, archdiocesan chancellor, spoke movingly about the archbishop's final days, as he prayed fervently for death. "Release me, Lord," he prayed. Magnant said that the archbishop insisted that no extraordinary means be used to preserve his life.

"At the end, he could do little more than hold my hand and squeeze it, which he did often," Magnant revealed.

On the less serious side, Magnant told how Archbishop O'Meara had tried to make her a baseball fan. Once during the early stages of his days in the hospital, she said, she arrived with work to be done while a baseball game was on television. The archbishop told her to pull up a chair to watch the game. "The game turned out to be 14 innings," she said.

Archbishop O'Meara also watched all



**PRAYER**—The priests and religious are joined by faithful of the archdiocese at the Evening Prayer service at the cathedral Jan. 15. (Photo by Margaret Nelson)

the commercials, Magnant said, and she revealed (after raising her eyes and praying, "Forgive me, Archbishop") that his favorite was the beer commercial with the message, "It never gets any better than this."

"In fact," Magnant said, "his favorite was the Swedish Bikini Team commercial. But he said to me, 'Suzanne, notice what they're wearing on their feet.' I said, 'Archbishop, I'm sure you're the only man in America who has ever noticed what the Swedish Bikini Team is wearing on their feet.'"

In his remarks, Bishop Gettelfinger also

told those at the service that the letter Archbishop O'Meara wrote in the Oct. 4 issue of *The Criterion* was actually his farewell message to the people of the archdiocese. "When I told him that, he said, 'You caught that, huh?'" Bishop Gettelfinger said.

In that letter, Archbishop O'Meara gave details about his health problems and ended it, "It is my privilege now, and has been my privilege for almost 12 years, to be your servant bishop."

Others who offered remembrances during the Vigil Service were Bishop William McCormack, who succeeded Archbishop O'Meara as national director of the Society for the Propagation of the Faith; Lawrence Pezzullo, executive director of Catholic Relief Services; Msgr. Salvatore Polizi, a close friend from St. Louis; and Bob Christie Jr., one of Archbishop O'Meara's nephews.

Priests of the archdiocese who offered eulogies during the Evening Prayer services were Msgr. Francis Tuohy and Fathers David Coates, Paul Koetter and Martin Peter.

Msgr. Polizi succeeded Archbishop O'Meara as pastor of an Italian parish in St. Louis. A frequent traveler with the archbishop, Msgr. Polizi described the love the archbishop showed for his relatives in Ireland, and their love for him. He introduced three of the archbishop's relatives, all women, who traveled from Ireland for the funeral.

Msgr. Polizi also told about the archbishop's enthusiasm for Irish soccer and talked about a particular match between the team from Tipperary, where the

archbishop's relatives live, and a team from Cork. The archbishop cheered, "Go Tip!" while waving Tipperary's colors, the monsignor said.

Bishop McCormack told about the archbishop's love for the missions while he was director of the Society for the Propagation of the Faith. He also quoted from the homily that Archbishop O'Meara gave during the funeral of Archbishop Fulton J. Sheen.

Msgr. Tuohy, during his eulogy at Evening Prayers, also quoted from Archbishop O'Meara's homily at Archbishop Sheen's funeral and showed how everything that Archbishop O'Meara said about Archbishop Sheen also applied to Archbishop O'Meara.

Lawrence Pezzullo told those at the Vigil Service about trips he had taken with Archbishop O'Meara on behalf of Catholic Relief Services. In particular he described a trip in a small single-engine plane. When the seat belt wouldn't fit around the archbishop, Pezzullo reported, the pilot had to get a rope to tie him in. Pezzullo said the archbishop chuckled about the incident throughout the trip.

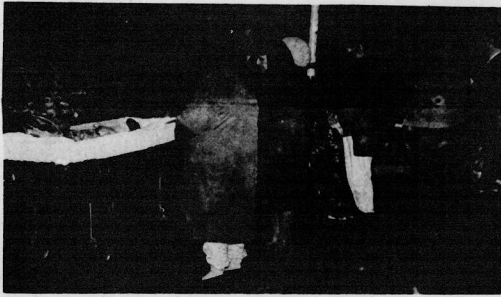
Pezzullo said that the poor in Third World countries held Archbishop O'Meara in great esteem because of the work he performed on behalf of CRS.

In his homily during the Vigil Service, Bishop William Higi of Lafayette noted that he and Archbishop O'Meara were in the same episcopal support group. "It was in the context of that group that I was able to look beyond the wit and charm of Ed O'Meara... to see a man of deep faith whose compulsion was to serve the laity, religious and clergy of the archdiocese to the best of his ability," the bishop said.

Bishop Higi said that, when the good of the church demanded action, Archbishop O'Meara struggled to do what had to be done with firmness but great sensitivity.

"Of late the archbishop declared that he felt very good about the church of Indianapolis," Bishop Higi said. "Things, he felt, had fallen into place. It was not that he saw himself as the best of bishops or that the presbyterate was perfect or the laity the best in the world. Rather it was in working together (archbishop, priests, religious and laity) he discerned the Holy Spirit present here in the archdiocese."

Calling himself "an ecclesiastical son of Edward O'Meara," Bishop Higi described the archbishop as "a great churchman, a generous and sensitive priest, a man of hope, wit and charm, and a true friend whose faith, dedication and sense of service will continue to inspire as we (now deprived of the light he radiated) struggle to serve the church of Jesus Christ here and we love deeply."



**SAYING GOODBYE**—People lined up to pay their last respects to the archbishop last Wednesday and Thursday. (Photo by Margaret Nelson)

## Leaders of other religions recall archbishop's spirit of ecumenism

Speakers at the wake and funeral of Archbishop Edward T. O'Meara acknowledged his great sense of ecumenism. Father Thomas J. Murphy, director and interfaith officer for the Office of Ecumenism said that the archbishop and Methodist Bishop Leroy Hodapp "were very instrumental in the revival of ILCHE (Indiana Interreligious Commission on Human Equality)."

Bishop Hodapp: "Ed O'Meara was a loving, gentle, and committed follower of Jesus Christ. As a faithful son of the church, he served his beloved Catholic community with strength, dignity and joy—while at the same time always respecting the integrity of those with other faith commitments."

"To have known him, and to have been counted as his friend, was to have one's life enriched and strengthened in the faith. His absence will leave a void within the body of Christ in central Indiana, as well as around the world, but the memory of his presence will continue to witness to the power of the Gospel."

"His personal experience forever will testify to the words of the apostle, 'Whether I live, or whether I die, I'm the Lord's.'" Bishop Hodapp wrote.

Bishop Edward W. Jones of the Episcopal Diocese said, "He was a dear friend, one of whose ecumenical spirit I was

always grateful. His personal ecumenism was a model for all of us."

Bishop Jones said, "He genuinely wanted to reach out and share his life."

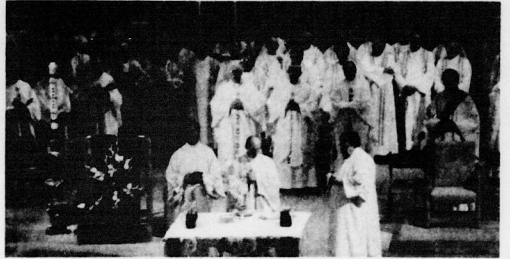
"I am grateful for his friendship and his ministry," Bishop Jones said. "Archbishop O'Meara has left a legacy for all of us—to recognize how important it is to know one another and to work together."

"He has left behind a strong diocese," Bishop Jones said that someone will be fortunate to come to the archdiocese. "There is a good foundation here on which to build."

He said that the Episcopal community celebrated Eucharist at his Cathedral in memory of Archbishop O'Meara.

The archdiocese received this message from Jill M. Hudson, executive presbyter in the Presbyterian Church (U.S.A.):

"On behalf of the 28,000 communicant members of the Presbytery of Whitewater Valley, I wish to express our deepest sympathy at the death of Archbishop Edward T. O'Meara. Archbishop O'Meara was an outstanding leader in the Indianapolis religious community and a friend to many. We join with others in the ecumenical community to honor his memory and mourn his passing. May God's richest blessing and support be with you during this sad time."



**CELEBRANTS**—Cardinals, archbishops, bishops, priests and deacons sing during the funeral Mass. (Photo by Margaret Nelson)

## Archbishop is memorialized

by Ann Wadellon

Archbishop Edward T. O'Meara was memorialized in the Indiana General Assembly on the day of his funeral.

The concurrent resolution read:

"Whereas, Archbishop O'Meara was a man with an enthusiasm for life, his work and the people he served. He will be greatly missed and long be remembered with love and respect by those who knew

him or knew of his priestly service; therefore:

"Be it resolved by the members of the Senate and the House, that:

"We deeply mourn the passing of Archbishop Edward T. O'Meara, who died on Friday, Jan. 10, 1992; and

"That Archbishop O'Meara will long be remembered by those he knew and served with fond hearts and minds."

Senator Jean Leising and Representative John Day sponsored the resolution."



# Commentary

## THE BOTTOM LINE

# Meaning of life must finally embrace death

by Antoinette Bosco

Not long ago when I saw that a television program was going to be aired with the title "The Meaning of Life,"

I got curious. With a title that pretentious, I wondered what the producers were going to come up with. I suspected it would be either heavy-duty sugar and spice or weighty coals and ashes.

Actually, I was pleasantly surprised. When I saw that the program began with George Burns, that



wonderful, venerable star whose sense of humor has been so beautifully mellowed in his 95 years, I got interested. The producers were honest enough to temper the pretentiousness of their title with humor.

I also was surprised by the man-on-the-street approach, which included some celebrities. Those who were interviewed seemed universally optimistic. No one said life hurts. And I recall only one who pulled a blank on the question. He was a teen-ager who maintained that "no one knows the meaning of life."

Almost all those interviewed had opinions that fell into a pattern. The meaning of life, they said, was to do something good for others; to do something in this life that would make the world a better place; to do

something good that would live on after they were gone.

Interestingly, the program made me realize how strongly I believe that God made me, in the words of the catechism, "to know him, to love him in this world so as to be happy with him forever in the next." All that is missing there is the three-letter word "how"? How can we "know, love and serve God"? That's the crucial question.

The television program was fine as far as it went, and yes, the meaning of life does encompass what the people said. But that is not enough. For the meaning of life is ultimately to embrace death, so as to be one with the God who made us. That is a personal and complex challenge.

For days after that program, I meditated on how I would capitalize the meaning of life if I were asked. Finally, I realized someone had answered the question for me centuries ago. He was St. Francis and his prayer is well known:

"Make me, O Lord, an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon me; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O divine master, grant that I may not so much seek to be consoled as to console, to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen."

That is the meaning of life—to be able to



transcend the smallness of self, so as to bring the bigness of God to this earth.

Thinking of the answers given by the people interviewed for that TV program, I recalled that most of them were, in a way, saying the same thing St. Francis said. I felt comforted and optimistic that so many people seemed to be verbalizing that very belief, even if not in those same words. "The Meaning of Life." A pretentious title, but good television because it had you thinking. That's entertainment with a bonus.

## TO TALK OF MANY THINGS

# Catholics have special, unique attachments to their parishes

by Dale Francis

I know something about parishes by experience. Since I came back from the Marianas Islands in the Pacific in January 1946 and returned to civilian life as the Catholic, I'd become while in service, I've been a member of 16 parishes in Ohio, Indiana, North Carolina, Texas and Cuba, in 12 different cities. I've been a member of two parishes just being organized, served on four parish councils. I know parishes.



A parish is like a family. If you are a Catholic, the parish is where you are a Catholic. If you are reared in a parish, never know another parish until you are older, you can get too tied up in a parish. I know a fellow who, when his sister married a fellow from a parish across town, considered his sister to be in a mixed

marriage. I know a couple, reared from childhood in a parish that had the same pastor for 40 years, were surprised when they moved to another city. They said they had thought the church was exactly the way it was in their old monsignor's parish.

These are examples of exaggerated attachment to a parish but, for almost everyone, Catholics have a special feeling for their parishes. We've been in our present parish for longer than we've been in any parish before. There is a special feeling you have for a parish in which you've lived for many years. There are children you remember who now have children of their own. There are old friends who have passed on but you remember where they sat and knelt. When I go to Communion I pass by the place where our son Guy's body rested the day of his funeral and the place where Margaret's mother's body rested at her last Mass and I have a strong sense of their presence.

Every parish has something unique, like the way the people go to Communion, in our parish the line begins with the pews, going back, coming down the

middle aisle. Parishes sing some songs better than others. In your own parish, you have the sense of being home, of being with family. A parish takes on an existence of its own.

I'm not saying this is the way it should be. I've heard theological discussions that take away from the uniqueness of a parish. I'm saying this is the way it is. I've heard those who said a parish does not exist when it does not have a pastor. I'm saying a parish, waiting for appointment of a pastor, has the sense of being the same parish it has always been. We got a new pastor who observed the traffic jam after Mass and worked out a new way of parking that he felt handled the situation better. He announced the new traffic pattern for parking at Mass, put it in the bulletin, explained it carefully. I heard no complaints but next Sunday people parked exactly as they had been parking. He never mentioned his plan again.

I'm talking about parishes as I've observed them, the way it is, and things generally work out well and the people get along well, serve the church well. But I'm

writing this because I think there is something parishes are going to need to think about.

We do have the sense of family in our parishes. It should show itself in caring. It is difficult to know the present extent of economic difficulties or know what the possibilities of more serious difficulties are. But if there are problems, and may be greater problems, the parish family should prepare to take care of those in need. There is a need for parish committees that monitor and provide help for that need.

We should organize our members into special skills for helping find jobs, manage debts. We should ask the people to give to build up a parish emergency fund so that no one will be without help in cold, without medical care in illness, without food when hungry. We should have to provide all needs but we should be organized to direct members of our family to sources of help.

A parish is, in a very real sense, a family. Let us, if economic difficulties come, move together to help each other in our parish families.

## THE HUMAN SIDE

# Could it be that society needs a crash course in the virtue of truth?

by Fr. Eugene Hemrick

How many times have news reports in recent years told us about people in high and not-so-high places who have clouded, twisted, falsified and trampled upon the truth?

One possible result of such reports is that people become mistrustful. Do you find it difficult to believe much that you hear?

Maybe society needs a crash course in the virtue of truth.

Lesson 1: The relations of people to each other, social institutions, government—all that we call civilization, our work and progress—depend on a respect for truth.

Lesson 2: To assure truth in family life or at work, an instinct needs to be developed that truth must be told—that it should become second nature.

No doubt all of us have been in situations where we sensed in someone a real conviction for the truth. Psychologists would say that in such people we are witnessing "oneness," integrity.

When it comes to running a business, honest and truthful management only

makes good sense. For, to destroy a business all that is required is to infest it with unethical people who espouse Machiavellianism—the belief that deceitfulness and duplicity are acceptable means to earning a dollar.

Lesson 3: Truth means we should say



what is so, as we see and understand it, and should express what is in our mind. Our facial expression, gestures and above all our words must be unmasked. In Italian there is a phrase, "siamo d'accordo," which aptly defines truth: "We are in accord."

Lesson 4: Truth has a mysterious side. Some are convinced they are telling the truth, only to admit later that they really didn't know exactly what the truth was in a particular case. They didn't realize how much they didn't know.

Philosophers, of course, tell us that pure truth exists only in heaven.

Lesson 5: There are people who are truthful by nature, but who sometimes do more damage than good in telling the truth. Truth telling must be accompanied by tact and kindness. You can't immediately say what is on your mind in every situation. It must be weighed to learn how it will affect another person. Truth must always be spoken in love. St. Paul would tell us.

Truth possesses a beautiful, mysterious power. When we respect not only truth itself, but those to whom we convey it, bonds of solidarity and trust are formed.

Thus, where the truth is told, you have the foundation for a caring, community-based not on deceit or manipulation, but on conviction and integrity.

THE CRITERION

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# To the Editor

## He said, 'I won't forget you, Karen'

The Most Rev. Edward T. O'Meara, Archbishop of Indianapolis, was a very warm and loving person. He said I was his friend. He told me I loved him. When he gave me Communion he called me by name.

I shall never forget the day we first met. He came to the senior citizens' Mass at Little Flower Church, Indianapolis, on April 8, 1980. I came out of the church after Mass. A priest in a black cassock with a short cape was coming down the rectory steps a short distance away. I looked up at his face and saw that he was no ordinary priest. This was the archbishop!

I said, "Oh my goodness!" and put my hand over my mouth in surprise.

"Would you like to come over here and tell me your name, please?"

I rushed over to him saying, "Oh my goodness! I don't know what to do." I took hold of his extended hand. I bowed my head. "Am I supposed to kiss your hand?"

"Why don't you just look up, smile, and say, 'Good morning!'"

I looked up at his smiling face which was so full of love and happiness. "Good morning."

"And now, I'd really like to know your name, please."

"Karen Alger."

We small-talked briefly. We walked together briefly and stopped. He placed his hand on both my shoulders affectionately.

"Oh my goodness!" I said. I felt so very happy and loved.

"I was so overcome with a powerful love for him and for God that I placed my head over his heart and gave him a holy embrace."

We walked holding hands to the parking lot. He said, "What is your name again, please?"

"Karen Alger." Then I spelled it: "A-L-G-E-R."

He walked away to the big black car

where Msgr. Francis Tuohy was waiting for him. Suddenly, Archbishop O'Meara turned around and said to me, "I won't forget you, Karen."

And he did not forget me. I saw him on several occasions after that incident. He always recognized me and remembered me.

I am sure he has not forgotten me now that he is in heaven.

I feel his loving presence with me.

Karen Alger

Indianapolis

## A very spiritual and pastoral man

It was with great sadness that I learned of the death of Archbishop Edward T. O'Meara. Having been a student at St. Meinrad Seminary from 1989 to 1991, I had a number of opportunities to witness the archbishop preside at various ceremonies. I even had the privilege of sharing a private conversation with the archbishop and a fellow Pittsburgh seminarian.

In all of these situations I saw a very spiritual and pastoral man who has greatly influenced my future life of ministry. I have often shared with family and friends here in Pittsburgh how much the archbishop, with his very gentle manner, reminded me of a grandfather than a bishop. I shall greatly miss such a fine, pastoral man.

I have offered a prayer not only for the archbishop, but also for the Archdiocese of Indianapolis in hope that the new-born Christ welcome the archbishop home and send the Holy Spirit to guide those selecting a successor to choose one who can equal the loving, pastoral qualities of Archbishop Edward T. O'Meara.

James R. Gretz

Pittsburgh, Pa.

## Reactions to some recent *Criteria*s

My purpose in writing is threefold:  
1. The Christmas issue of *The Criterion*

## LIGHT ONE CANDLE

## Interviewing Jane Pauley

by Fr. John Catoir  
Director, *The Christophers*

This is the second in a series of columns I'm doing in honor of the Christophers' 40th anniversary of weekly television broadcasting. We are having one of the longest runs in TV history.

During my 14 years as the host of our program, which is called *Christophers Closeup*, I've enjoyed interviewing many fascinating guests.

Jane Pauley provided one of the more memorable visits. It's always fun putting a professional interviewer in the hot seat, where they have to answer questions instead of asking them.

She explained, when I asked her, how she landed her job on the Today show: "I started in TV right out of college and people didn't take me terribly seriously; I was a nobody from Indianapolis. But eventually I managed to get a job doing on-camera work in Chicago. It was from there that NBC in New York called me to do the Today show."

Fr. C.: "Tell us about the time the Today Show visited the Vatican."

Pauley: "I was a wonderful experience. I remember as we were waiting for the pope to arrive very early in the morning, they showed us the Sistine Chapel. I was a Protestant, my executive producer is Jewish. Willard Scott is a Southern



Baptist, and Bryant Gumble is a Catholic, in fact he was an altar boy. But the diversity we represented vanished when we found ourselves in the presence of a great man like the pope.

"The day before, Bryant had told me he was taking some pictures of his children with him for the pope to bless. Before leaving in the morning, not knowing exactly what the tradition was, I decided to put a picture of my twins in my pocketbook. That morning Pope John Paul II celebrated Mass for us and afterwards he greeted each of us individually. When he comes by he holds your hand and looks into your eyes and for that split second he's totally with you. I'm usually pretty cool, calm and collected. I wasn't even nervous at my own wedding. But that morning, my knees buckled. I just didn't have the courage to show him the picture. It didn't seem to be the right time."

Fr. C.: "Oh, that's too bad."

Pauley: "Luckily we had a second meeting later in the trip. I knew I wouldn't get another chance, so I held the picture of my children in my hand and trembled. At that point, I can tell you I was not Jane Pauley of NBC News and I wasn't aware of a camera anywhere. I was just a nervous mother."

"The pope smiled and blessed the picture of my twins. I was profoundly grateful."

One of the things we try to do on *Christophers Closeup* is reach out to people of all faiths and people of no particular faith. Jane Pauley helped us to achieve that goal.

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

(Dec. 20) was deeply touching. I am grateful to all those who shared their Christmas memories and Christmas stories and to *The Criterion* for printing them. Reading each person's remembrances not only gave me that warm, tingling feeling that is Christmas, but also reinforced my faith that God enters our lives daily, not just as the Christ Child on Christmas.

2. Your New Year's issue (Jan. 3) was equally inspiring and upbeat. As I turned each page, I found myself getting my priorities refocused and resolving to make 1992 count. Father John Catoir's column urged us to claim happiness as our birthright; Cynthia Dewes reminded us of the good life through great expectations; John Fink pointed out the progress toward peace; even James Arnold's movie review was positive. Thank you for spreading the "Good News."

3. Finally, I cannot contain my reaction to Dale Francis' column on the presidential election year (Jan. 3 issue). I found a kindred spirit in Mr. Francis. I do not believe in single issue voting EXCEPT in the case of abortion. Just like Mr. Francis stated, "When the candidate favors abortion, nothing else the candidate may say can influence me." I often write candidates and assure them that they have my vote (or do not have my vote) solely because of their stand on abortion and respect for life. Until every one of us withdraws our support and our votes—one by one—we will not be heard by the politicians. And the babies will continue to die. Make a difference with your votes in 1992.

Patricia A. Annee

New Palestine

## The 'Faker Maker' goes to eternal life

On Jan. 8 Benedictine Brother Columban O'Brien passed through death to eternal life in Jesus Christ.

A Benedictine monk of St. Meinrad

Archabbey in southern Indiana, Brother Columban devoted much of his life to promoting a deeper understanding and affection for the tradition and spirituality of the icon. He encouraged a more central role for the sacred images in the spiritual lives and liturgies of Catholics and all Christians.

He did this through his Icon Shop (where his rock-bottom prices for mounted icon prints earned him the nickname "Faker Maker") and guaranteed that visitors would leave with one or two or three or ...; through his involvement with exhibitions of icons in Evansville and Owensboro; through conservation of old icons (a particularly joyful activity); and through contributions to the *Sacred Art Journal*.

Although his icon activities were not a part of the educational program of the seminary operated by the monks of St. Meinrad, they served an important educational and ecumenical service that complemented the formal training of future Roman Catholic priests. They provided an insight into the spiritual, liturgical, theological, and artistic treasures of Eastern Christianity. Will the archabbey in some way continue the work to which Brother Columban devoted so much love, prayer and work?

For me, he was a friend, spiritual guide, and teacher who inspired my love of icons, Eastern Christianity and St. Meinrad Archabbey; and my optimism (despite current difficulties) for reconciliation between the Catholic and Orthodox churches.

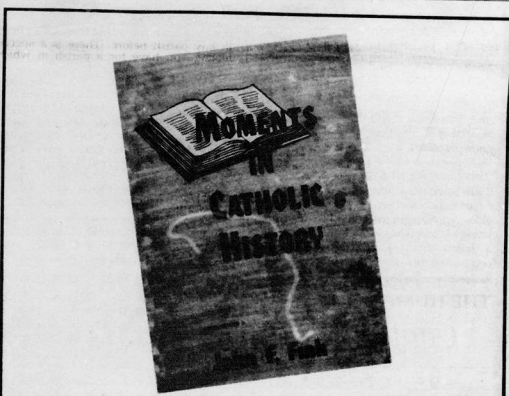
What is the meaning of life? Perhaps, there is no succinct answer; but I shall miss him.

May he be remembered as a good son of St. Benedict, for his good humor, for his efforts to restore the icon to a venerable position in modern Catholic spirituality, and for being the person that got me on track in life and faith.

For Columban and St. Meinrad Archabbey, with love and gratitude.

Michael Perigo

Indianapolis



The popular series of articles in the *Criterion* on the history of the Catholic Church is now available in book form.

From the beginnings of the Catholic Church in the first century through the Vatican Council in the 20th century, *Criterion* Editor John F. Fink tells what Catholics should know about the history of their church. Good popes and bad ones, saints and sinners, Reformations and schisms — they are all present in this book.

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## CORNUCOPIA

# Made any decisions today?

by Cynthia Deves

"Have you made a decision today?" If there isn't a bumper sticker that says that, there certainly ought to be. Remember decision-making? It was something that made Harry Truman a political folk hero. He wasn't always right, but by God, he made decisions!

Decisions are not in fashion these days. After all, they follow commitments, which lead to actions, which lead to consequences, all pretty scary stuff in these waffling times of backside covering.

Think of poor President Carter. He decided to try to free the hostages with a helicopter raid (a noble idea), and when it failed in the desert he looked foolish and incompetent.

On the other hand, the most decisive guys in recent history—Saddam Hussein, Ayatollah Khomeini, Freddy "Nightmare on Elm Street" Krueger—are not exactly the role models we would choose to imitate in order to live a good life.

We used to come out of the womb making decisions: to eat what Mom put in front of us, to do what Sister Agrippa

said, to wash behind our ears without gripping. OR ELSE.

As we grew older, we decided to do our homework or be nice to our snotty baby sister or to write Grandma a note, just because it seemed like the right thing to do. We acted out of conviction and love, not fear.

Because we were committed to certain values, decisions followed. And the commitment continued, sometimes to a bitter end.

It's true that some people got stuck in dead-end careers, or married the "wrong" person. Bad decisions were (are) always a possibility. But commitment often took on a righteousness of its own, giving moral support to uncomfortable situations.

Those were the days of "offering up" our trials, of "bearing our crosses." In a time when instant gratification is a way of life, such ideas seem impossible, if not downright wrong.

Nevertheless, the attitude of trying to do the best thing, hoping for happiness, and sticking it out if things didn't turn out quite the way we wanted, led to a satisfactory conclusion more often than not. People came to the end of their lives and felt comfortable with how they had lived them. There is no way young people can make responsible decisions if they don't believe in anything. To urge them to "just say no" to drugs or promiscuous sex is foolish if they're not convinced that such choices are

right or wrong. Cause and effect simply don't exist without a framework of values.

It's also hard for kids to choose a job or a course of study without feeling committed to certain interests or ambitions. And they won't succeed in either effort without some conviction that hard work or honesty or other related virtues are necessary.

It's even harder for young people to decide on a suitable marriage partner or career unless they are prepared to love, to persevere, and to accept every hardship along with every joy.

It ain't easy to be committed or to make "right" decisions. That's why we call it having the "courage" of our convictions.

## check-it-out...

**St. Matthew Parish**, 4100 E. 56th Street in Indianapolis, will hold its annual **St. Valentine's Dinner-Dance** on Saturday, Feb. 8 following a renewal of marriage vows at 5:30 p.m. Mass. The event will begin with cocktails at 6:30 p.m. followed by dinner catered by **Indy Anna's Restaurant**. Matt Greven will be DJ for the dancing. The cost is \$15 per person. For reservations call 317-257-4297.

**St. Bernadette Parish** in Indianapolis will celebrate its 40th Anniversary at 11 a.m. Mass on Sunday, Feb. 9, the feast of St. Bernadette. A buffet dinner will follow. Former religious, staff members, parishioners and friends are invited to attend, and are asked to call the parish at 317-356-5867 if they plan to come.

Choir members and other singers are invited to join the **Indiana Christian Choral** on an Italian concert tour from June 22 to July 6, 1992. The tour will include concerts in Venice, Rome, Sorrento and Florence, as well as visits to Assisi, Pompeii, the Isle of Capri and other areas. **Charles Gardner** of the archdiocese Office of Worship, will be an assistant director; Robert Schilling is director. For a brochure and more information call 317-236-1463.

**Crisis Pregnancy Center** Counselor Training will be offered from 6:30 p.m. on Mondays and Tuesdays, Feb. 3-4 and 10-11 and Thursdays, Feb. 6 and 13 at Lakeview Christian Center, 47 Deachway Drive. Volunteers are especially needed from 9 a.m. to 1 p.m. or 12 noon to 4 p.m. once a week. Call Patty Williams at 317-257-2832 or Janet Marion at 317-923-1199 for registration or information.

The **Guardian Angel Guild** will sell flowering plants and baskets from Noble Industries Greenhouse this Spring. Ageratum, alysium, begonia, dianthus, impatiens, marigolds, geraniums and many other flowers will be available, to be picked up from 10 a.m. to 3 p.m. on Friday, May 1 at St. Andrew Church (rear basement), 4050 E. 38th Street. For more information or to order, call 317-849-3072 or 317-516-7649 before Feb. 26.

St. Meinrad Seminary will celebrate **Black History Month** with several public events in February. Father William Odum, a graduate of St. Meinrad School of Theology, will celebrate Mass in the college chapel at 11 a.m. on Saturday, Feb. 8. On Thursday, Feb. 13, Benedictine Brother Joseph Hager, director of the Office of Black

Ministry for the Archdiocese of Milwaukee, will speak on "A Holistic Approach to Ministry in the African American Catholic Community" at 8 p.m. in Room 106 of Benet Hall. Benedictine Father Cyprian Davis, professor of church history at St. Meinrad, will speak on four models of spirituality at 6:30 p.m. in the Newman Conference Center on Thursday, Feb. 27.

**IUPUI Newman Center** will co-sponsor a program on **How Humor and Laughter Can Help Control Stress** at 6:30 p.m. on Tuesday, Feb. 11 at the Center, 1309 West Michigan Street. Call 317-632-4378 for more information.

Mary, Queen of Peace Parish in Danville will hold its 3rd Annual **Valentine's Dance** beginning at 7 p.m. on Saturday, Feb. 8. A DJ will play music for dancing at 8 p.m. Subway sandwiches and snacks will be served, and wine coolers, set-ups and games will be available. Admission is \$10 per person, with no reservations taken.

The **Milford Retreat Center** and **Jesus Renewal Center** in Milford, Ohio will offer programs on coping with loss, Scripture, spirituality for gay and lesbian Christians, empowering women's voices and other subjects during coming months. They also offer guided retreats and training programs in spiritual direction and youth ministry. Call 513-831-6010 or 513-831-5151 for more information.

**WFYI Channel 20** television, 1401 North Meridian Street will host a live interactive teleconference for **Central Indiana child-care professionals** from 2 to 4 p.m. on Wednesday, Jan. 29. Fred Rogers, of "Mister Rogers Neighborhood," will be host. The two-hour program will be taped and presented during a second workshop for professionals from 10 a.m. to 12 noon on Saturday, Feb. 8 at the studio. Registration is \$10 per organization. For more information call WFYI Education Services at 317-636-2020.

Terre Haute Deanery Center will sponsor a five-session **Scripture Study Leadership Training Series** beginning on Tuesday, Jan. 28 from 7:30 to 9:30 p.m. The fee is \$10 per person; registration deadline Jan. 24. Call 812-232-8400.

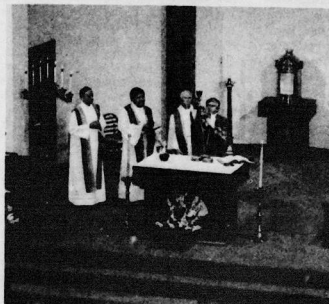
The **Polish Church Club** will sponsor its 5th Annual "Bigos" (Hunters' Stew) Dinner/Dance beginning at 6 p.m. on Saturday, Feb. 1 at the Gun Club, 709 North Illinois Street. Live music will be featured. Reservations are necessary; tickets will be mailed. Call 317-241-4650 or 317-257-0124.

The **Guardian Angel Guild** will sponsor a **Salad Buffet Card Party** from 11:30 a.m. to 3 p.m. on Wednesday, Feb. 12 at the Riviera Club, 5640 North Illinois Street. Tickets are \$10 each. Play-at-home tickets are available for \$4 each or \$16/table. Table prizes will be given to home players. For reservations contact Mary Bittle before Feb. 7. 9209 Clemson, Indianapolis, IN 46268, 317-872-6577.

## vips...

St. Mary of the Woods College near Terre Haute is one of five Catholic colleges and universities featured in a new book entitled "Visions and Values in Catholic Higher Education." Written by Congregation of the Mission Father J. Patrick Murphy, associate dean of DePaul University's College of Liberal Arts and Sciences, the book studies values in Catholic higher education to determine the degree in which these values are shared among faculty, students, staff and alumni.

**REDEDICATION MASS**—St. Lawrence Parish, Lawrenceburg celebrates its Nov. 30, 1991, rededication with then-Vicar General Father David Coats presiding. Concelebrating are Father Stephen Jarrell from left, Office of Worship, Father Carmen Petrone, current pastor of St. Lawrence; and Father Donald Evrard, pastor of St. Lawrence from 1973-78. The newly-renovated Romanesque church, built 150 years ago, survives its floods, the 1880s, 1913 and 1937. (Photo by Krider Studios)



## Seek & Find

\$25 - A PUZZLE FOR PRIZES - \$25

The object of this game is to simply Seek & Find nine of the Criterion advertisers. If you need help, you have a definite "Ad" advantage... the answers can be found in the advertisements as marked in this issue of *The Criterion*.

Below you will find the page numbers of nine Criterion advertisers. Seek & Find, then circle each one. The names will read forward, backward, up, down and diagonally, always in a straight line. The ninth advertising name will be used as a tie breaker (see rule #5 below).

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- 5) In case of a tie, the winner will be picked at random from the winning entries received.

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

# Non-violence stressed in M.L. King memorial

by Margaret Nelson

"If we're really going to have a dream, then we're going to have to love, not fight; give, not take; help, not hurt. We're going to have to be non-violent," said Father Clarence Waldon, of Holy Angels School, celebrated Martin Luther King's birthday on Jan. 15, the actual date of the civil rights leader's birth.

Father Waldon, pastor of Holy Angels Church, told students at the school, "There are a whole lot of things you can say about Martin Luther King. I want to talk to you today about one of those. And that is Dr. King's non-violent approach."

"To everything that he did, for everything that he did, he refused to fight. He refused to do any physical harm to anyone. I don't care what they did to him, he refused to do it back to them," Father Waldon said.

"I want you to think about that, because

of all the things Dr. King was and all the things Dr. King did, it was really the most important thing," he said.

He never fought back if somebody was trying to hurt him. If people threw rocks at him, he did not throw rocks at them. If people hit him, he did not hit them. Even if people spit at him, he did not spit at them."

Father Waldon said he would rather the students would not tell their teacher, "He hit me first," when they are in trouble for hitting someone. "I'd rather you'd say, 'Sister Gerry, I'm not a follower of Dr. Martin Luther King.'"

"That's not easy," Father Waldon said about non-violence. Then most of the hands in the church went up when he asked how many had little brothers and sisters. He acknowledged, "It's really hard not to hit them," when they build things and their brothers or sisters knock them down.

"When your brothers or sisters do

something to you—trip you, knock a book out of your hand, mess up your paper—it's real hard not to go over and hit them, especially if you think they did it on purpose," he said.

The pastor explained that human beings are rational animals. He used rhinoceroses as an example, telling how they would fight over food. "Since we're part animal, that's what we have a tendency to do," Father Waldon said.

"Our first reaction is to get back at those people, to hurt them like they hurt us."

"Martin Luther King said that's not the way to do it. If someone does something to you, give love back. You see, love is the only thing that changes somebody. If you fight back, you go

down to their level. If you love them, there is a good chance that you can bring them up to your level."

Father Waldon said that Martin Luther King could do that "because he trusted in God. He knew that God was with him."

"God will give you the strength to do whatever you want to do that is good," he said. "When you think you've got to fight back, you're really saying, 'I don't trust God. God cannot exalt me when everybody else is trying to insult me.' Jesus did not fight back. Even when he was hanging on the cross, he loved," he said.

"That is what Jesus did. That is what Martin Luther King did. That is what Jesus will help you to do," Father Waldon said.



REMEMBRANCE—Father Clarence Waldon, pastor of Holy Angels, processes into the church during a Jan. 15 Holy Angels School Mass recognizing the contributions of Dr. Martin Luther King Jr. (Photo by Margaret Nelson)

## Indianapolis Right to Life has annual memorial service Jan. 18

by Mary Ann Wyand

Let us never grow weary of repeating it: All human life must be absolutely respected. Abortion and euthanasia are murder.

Pope Paul VI, 1971  
"God has given us the grace to be here," St. Monica parishioner Steve Martin told pro-life supporters during the annual Indianapolis Right to Life memorial ceremony Jan. 18 at the World War Memorial.

"But another year has passed," Martin said, "and another 1.6 million children have died in abortion."

During the solemn pro-life ceremony marking the U.S. Supreme Court's legalization of abortion in 1973, Martin quoted Pope Paul VI and then read a letter from U.S. Senator Dan Coats.

"Nineteen years ago, in the case of Roe vs. Wade, the United States Supreme Court handed down a decision which weakened the protections America places on the value of human life and has resulted in 28 million abortions to date," Sen. Coats wrote. "I share your concern about the tragedy of abortion and believe it is our responsibility to provide compassionate and effective alternatives as that both mother and child may experience the blessings of life. Our battle has often seemed lonely, but I believe that your continued commitment will eventually result in the compassionate protections we seek."

Bill Smith, executive director of the Indiana Family Institute, spoke next, urging pro-life workers to continue working to uphold the sanctity of life from conception until natural death.

"The New Testament is a briefing book for Christian soldiers, not an excuse for Christian cowardice," Smith said. "I'm only going to give you one item of action today. Elect pro-life representatives. As Dr.



PRAYERS—Pro-life workers pray the rosary Jan. 18 at the Clinic for Women in Indianapolis. (Photo by Mary Ann Wyand)

James Dobson has said, 'I do have a litmus test now. If you're not pro-life, you won't get my vote.' That's the point of action in this election year."

Quoting Abraham Lincoln, Smith reminded the assembly that, "Sometimes the battle is discouraging and we become weary, but Lincoln knew that feeling. As America's civil war of values reaches new heights, his words to a torn nation can easily be adapted to this contemporary audience. 'Fondly do we hope, fervently do we pray, that this mighty scourge of death may speedily pass away.'"

Life commands a deep commitment, he said, yet our motivation is simple. "We listen for direction from a small voice and march to the beat of a tiny human heart."

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Hobbies: Woodworking, dominos, reading. Chairman of the Religious Affairs Committee.

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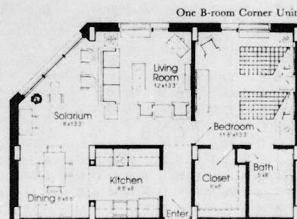
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## HOMILY AT ARCHBISHOP'S FUNERAL

## A standing ovation for Archbishop in heaven

by Bishop Daniel Buechlein  
Bishop of Memphis

Your Eminences Cardinal Bernardin, Cardinal Law, Cardinal O'Connor, and Cardinal Hickey; Archbishop Cacciavillani; and archbishops, brother bishops, Archbishop Timothy, Father Coats and brother priests, religious sisters and brothers; distinguished leaders of other churches, judicatories and religious traditions; administrators of the archdiocese; Governor Bayh and distinguished guests; dear relatives and friends of Archbishop O'Meara; sisters and brothers all:

I hope I got that right. In many ways Archbishop O'Meara was as common as an old shoe, but he was also a stickler for protocol. When I was made bishop he went out of his way to make sure I knew church protocol and, like a father, he told me to make up my mind to get it right.

But first things first. May I express sympathy to all of us for all of us. Indeed we have all lost a very dear friend and father and brother and uncle and cousin. Yet we are relieved that his suffering has ended. He not only showed us how to live, he showed us how to die with the classic dignity that is only born of deep faith.

But first things first. What better expression of the mission of Jesus than that of the Beatitudes proclaimed in the Sermon on the Mount (in the Gospel proclaimed at the funeral). And what better expression of the mission of our church charged to carry on the mission of Jesus until he comes again in glory. The mission of Jesus Christ handed on to the church, his mystical body, is a mission shared by everyone who is a member of this body of Christ. All of us share the awesome responsibility to proclaim in word and in deed the Sermon on the Mount.

It is the particular charge of the leadership in the church to elicit the collaboration of all who are baptized to share in carrying on the mission of Christ. In the first place is the local bishop.

In the rite for the ordination of a bishop, like that of the ordination of a priest or a deacon, there is a suggested homily to be

presented by the principal consecrator. Please indulge a flashback for those of us who year after year attended ordinations with Archbishop O'Meara. Inevitably he would say: "At this point in the liturgy Holy Mother Church gives me the option of either preaching a homily of my own or the homily provided in the ritual. Because I cannot improve on the words of Holy Mother Church, I choose the latter option." Then he would proceed.

In the suggested homily for the ordination of a bishop the archbishop would read: "As a steward of the mysteries of Christ in the church entrusted to you, be a faithful overseer and guardian. Since you are chosen by the Father to rule over his family, always be mindful of the Good Shepherd, who knows his sheep and is known by them and who did not hesitate to lay down his life for them. As a father and a brother, love all those whom God places in your care. Love the priests who share with you the ministry of Christ. Love the poor and infirm, strangers and the homeless. Encourage the faithful to work with you in your apostolic task; listen willingly to what they have to say."

Sisters and brothers, it's important to remember that when Edward T. O'Meara was ordained a bishop, these words would have had a little different ring than for most bishops. Recall that at the time of his ordination his particular ministry was the national directorship of the Propagation of the Faith. In fact he was the successor to Archbishop Fulton J. Sheen. As director of the Propagation of the Faith in the United States, Edward O'Meara must surely have heard greater emphasis on being overseer and guardian, and his family would have been of international proportions. His tenure as national and international steward of the mysteries of Christ in this particular ministry from beginning to end. He had a profound knowledge and unrivaled appreciation of the meaning of mission in our church.

Archbishop O'Meara brought that richness to central and southern Indiana



FINAL TOUCH—Bishop Daniel Buechlein makes final revisions to his homily in the archbishop's conference room before the funeral Mass. (Photo by Mary Ann Wyand)

12 years ago. Many of us were here for his installation on Jan. 10, which now marks the date he went home to God. Quite simply, he has been a father and a brother, a good shepherd. From the very start he warmly encouraged religious and lay faithful as well as clergy to collaborate in his apostolic task. An extraordinary grass roots process of diocesan planning is one testimony of his willingness to consult and to listen. If there was any shortcoming it was that folks here at home could not get enough of his warm, compassionate leadership in ministry and his spirit of joy!

But if we are tempted to think such thoughts, let's listen as the archbishop's episcopal homily continues: "Never forget that in the Catholic Church, made one by the bond of Christian love, you are incorporated into the college of bishops. You should therefore have a constant concern for all the churches and gladly come to the aid and support of churches in need. Attend to the whole flock in which the Holy Spirit appoints you an overseer of the church of God in the name of the Father, whose image you personify in the church, and in the name of his Son, Jesus Christ, whose role of teacher, priest and shepherd you undertake, and in the name of the Holy Spirit, who gives life to the church of Christ and

supports our weakness with his strength."

These words were written for Edward T. O'Meara. Sisters and brothers, I don't know of any bishop in the world short of our Holy Father Pope John Paul II (whom Edward T. O'Meara loved and admired) who personified the universal love and compassion of our church more enthusiastically and more energetically than Archbishop O'Meara. This is his legacy, his lasting witness and challenge to us who bid him farewell. I don't know of a church leader who was better known in the most remote corners of the Third World. How he was loved and admired for his care for the needs of the poor!

He would want me to say thank you, all of you who are the Archdiocese of Indianapolis, for allowing him to continue his unique, international ecclesial mission. His worldwide mission was a gift of this archdiocese, as well as his own, to the universal church.

Last September when he made his goodbye talk to the bishop members of the administrative committee of our national conference, the archbishop's focus was not himself. Rather he made an eloquent *apologia* for the importance of Catholic Relief Services. He spoke of CRS as a unique expression of the universal mission of the Catholic Church. And in our presence he thanked God for the extraordinary personal blessing of being called to that mission for so many years. The standing ovation of bishops lasted a long time. Edward T. O'Meara was a witness of God's beautiful grace alive among us.

Finally, it must be said the archbishop was mischievous too—to choose a German brother to bid him public farewell. In turn, I feel compelled to conclude with an Irish blessing: At home with God now, in the kingdom of all nations, "May the road rise to meet him. May the wind be always at his back. May the sun shine warm upon his face, the rains fall soft upon his fields and until we meet again, may God hold him in the hollow of his hand."

Don't you think there must have been a standing ovation as Edward T. O'Meara made his last journey into the hollow of God's hand? May he rest in peace.

## Messages received from afar

The archdiocese received additional mailgrams and messages of condolence from around the world.

From the president of the Pontifical Council for Social Communications at the Vatican, Archbishop John P. Foley, who wrote: "Please accept my sincere sympathy on the death of Archbishop O'Meara."

"While I will not be able to be present for the funeral, the archbishop and the people of the archdiocese will be in my prayers. He was truly a great person with whom I have worked since his days at the Society for the Propagation of the Faith."

"He loved the people of the archdiocese, and I know he will be missed by them and by all his friends who knew his dedication to our Lord and to the church."

From Vicar General Preston A. Moss, Diocese of Nassau, Bahamas: "On behalf of Bishop Burke and the Diocese of Nassau, I wish to extend to you and the people of the Archdiocese of Indianapolis our deepest sympathy on the death of Archbishop O'Meara. Please be assured of our prayers for the blessed repose of his soul and the consolation of the archdiocese."

From Daughters of Charity Sister Dorothea Huber, provincial superior in Evansville: "Let the hope of the resurrection encourage us for God will bring forth with him those who have fallen asleep believing in him. Let us console one another with these words, '—St. Paul, The Daughters of Charity in East-Central Province join me in offering you and the people of the archdiocese our prayers as you mourn the loss of Archbishop O'Meara. May he rest in peace.'"

Benedictine Archbishop Daniel Kucera, retired Archbishop James J. Byrne and Auxiliary Bishop William Franklin, from the Archdiocese of Dubuque, Iowa: "Heartfelt condolences to you and the people of the Archdiocese on the death of

Archbishop O'Meara. His contributions to the church in Indianapolis and beyond, nationally and internationally, were a great blessing to the church."

Bishop Joseph P. Delaney, Diocese of Fort Worth: "I promise to remember Archbishop O'Meara at Mass on Jan. 16. May God give him eternal rest."

Bishop Donald W. Wuerl, Diocese of Pittsburgh: "Join with you in the sorrow of the death of Archbishop Edward T. O'Meara and in prayers that God grant him eternal rest, light and peace."

Cardinal Anthony Bevilacqua, Archbishop of Philadelphia wrote: "On behalf of the archdiocese of Philadelphia, I extend sincere sympathy to you and all in the Archdiocese of Indianapolis on the death of Archbishop Edward T. O'Meara."

Archbishop O'Meara has been a loyal servant of the Archdiocese of Indianapolis and of the universal church. We pray for him and for the church in Indianapolis at this time of sorrow."

Senator Jean Leising from Oldenburg memorialized Archbishop Edward T. O'Meara in the Senate floor in the Indiana legislature Jan. 16:

"I first met the archbishop in October, 1980, when he was in the process of visiting all of the parishes in the diocese. It was evident that Archbishop O'Meara wanted, not only to become acquainted with the parishes, but he really worked at getting to know the individual parishioners themselves."

"Within two weeks after this initial meeting at St. Anne's in Hamburg, my husband was killed in a farm accident. The archbishop visited my children and me following the funeral, and I will forever be grateful for his kindness."

Archbishop O'Meara's enthusiasm and dedication to the people he served will be greatly missed."

According to the archbishop's office staff, more expressions of condolence continue to arrive daily.

## Archbishop's body is interred

(Continued from page 1)  
archdiocese, and members of Archbishop O'Meara's family.

Protestant and Jewish leaders in attendance included Methodist Bishop Leroy Hodapp, Episcopal Bishop Edward Jones, Rev. Ralph Quellhorst of the Churches of Christ, Rev. James Taylor of the Indiana Religious Commission on Human Equality, Macia Goldstone of the Jewish Community Relations Council,

and Rabbi Dennis Sasso of the Indianapolis Board of Rabbis.

Among the civic dignitaries in attendance were Indiana Governor Evan Bayh and Indianapolis Mayor Stephen Goldsmith.

Following the funeral, a caravan of cars proceeded to Calvary Cemetery. Bishop Gerald Gettelfinger of Evansville presided at the Rite of Committal. The body was interred in the "Bishops Wall" in the mausoleum chapel of the cemetery.



RITE OF COMMITAL—Bishop Gerald A. Gettelfinger of Evansville prays over the coffin before its interment. (Photo by Mary Ann Wyand)

# Faith Alive!

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## Acceptance enables communication with teens

by Father Herb Weber

Many parents and their teen-ager children work daily to get along and understand each other.

Others, however, give up the struggle and hope that those years will pass and a necessary separation of ways will come about.

In either case, entering the minds of teen-agers to find out just what is wanted by them is very hard to do.

We often hear about high-school students who get along well with a particular teacher who praises the work and lauds their friendliness. At the same time, the students behave in an insolent and uncooperative manner at home.

Often parents—and teens as well—feel like they are two different persons between home and school.

The difference sometimes lies in the degree to which the teen-agers are affirmed, supported and allowed to express themselves.

There seems to be a strong hunger among teen-agers to be listened to. What is inconsistent, however, is that they don't always know that they have to return the favor to their parents and families.

A high-school student may storm out of the room saying, "No one ever wants to hear my opinion," when that same young person may be guilty of refusing to listen to others.

Perhaps the key to the teen-ager mind is to discover that what is desired even more than communication is acceptance. It is precisely because of this desire to be known as an individual with feelings and needs that various behaviors emerge.

One pattern that is frequently seen among teen-agers is that of the rebel. I recall a high-school girl who was actually a pretty good student who was rarely in trouble. Yet she consistently chose to startle her parents. Her choices of friends, her style of dressing, even her excessive interest in religion seemed calculated to shock her parents.

The parents were frequently caught off balance by what was happening. But to me, an interested outsider, there appeared to be an almost purposeful plan to challenge her mother and father to accept her for what she was. If they could still love her in her rebellious state, then she knew that she would always be loved.

On the opposite end of the spectrum is the teen-ager who tries to do everything

just right. In my work with college students, I often see young adults who were these "perfect" kids in high school. They excelled in class, participated in extracurricular activities, and often associated with other "good" kids.

More than once, the college-age students have admitted that they spent much of their time trying to win their parents' approval. But behaving so well doesn't always bring love, and so at college some of these youngsters are still trying to find parental acceptance.

Obviously, not all rebels and certainly not all of the well-behaved high-school kids fit into the scheme I've just described.

Virtually all teen-agers, however, desire and desperately need acceptance. Only when that is present can real communication even be considered.

In a setting where there is an unconditional acceptance, the teen-ager can explore his or her dreams and begin to communicate with others.

Todd, an athletic young man, stopped by one day to tell me that he had many dreams of what he wanted to do with his life. His hopes were to work with children, and even more, to write children's literature. Fortunately, he had received some support from his parents. Had he not, the dreams might have died on the vine long before they could ever be nurtured into reality.

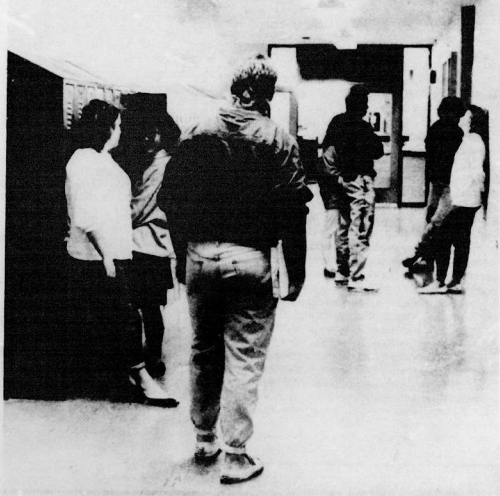
Authentic communication with teen-agers has to go beyond the giving and receiving of information. In fact, that type of com-

versing pales in comparison with the sharing of what makes persons think and behave the way they do.

Questions like "What did you do today?" or "Who did you see at the game?" are easy to ask, but they often come across as unnecessary meddling into the teen-ager's affairs. When parents can share their own hopes and fears and actually listen to those of their children, they are tapping into the greatest resource that the young have—the possibility of dreaming dreams and developing ideals.

There is no question that teen-agers need to communicate at this level. Moreover, there is very little doubt that such communication cannot take place until the parent-teen relationship becomes a safe environment where mutual acceptance reigns.

(Father Weber is pastor of St. Thomas More University Parish in Bowling Green, Ohio.)



ACCEPTANCE—Teen-agers want to be listened to and have a strong hunger for acceptance during adolescence. (CNS photo from Cleo Freelance Photo)

## Fear hampers communication

by David Gibson

When communication breaks down between parents and teens, numerous factors may be involved.

Fear is a factor. Often parents fear teens will make wrong decisions about schoolwork, drugs, sex. Parents fear they can't protect teens from harmful mistakes.

Unfortunately, what can happen is that the fear itself reigns supreme. All that gets communicated is the fear.

The real communication and the agreements needed between parents and teens on these serious matters get blocked.

Lack of truthfulness—past or present—can cloud communication. Of course, if trust has been broken, it can be rebuilt. But

both teens and parents need to realize this will take work—and time.

Misunderstanding can lead to a communication breakdown. Often this occurs when parents and teens don't articulate clearly or don't listen attentively to what actually is said in a conversation.

Confusion, too, is a factor in communication breakdowns—confusion, for example, about "who" one's rapidly changing teen-ager really is.

Frequently parents sense that their teen is "turning out" quite differently than they expected. And that just proves that communication is essential if parents and teens are ever to know each other well.

To communicate effectively, however, a few communication blocks may need to be removed.

(David Gibson is the editor of Faith Alive!)

## DISCUSSION POINT

### Honesty can prevent problems

#### This Week's Question

How is it possible to surmount obstacles in parent-teen relationships?

"The best solution is being honest all the time because that avoids most of the problems. You can't hide from your problems or they just get worse. And most of the problems come from not being honest." (Kelli Meyer, Greensburg, Indiana)

"I let them know I'm their friend. I stress open communication. I let them know I am there to listen to them and give advice, not to criticize or judge them." (Sherry Blair, Scottsdale, Arizona)

"My son is having a hard time with school. It creates tensions between us. I try to pray every day. I try to praise him, even if he just goes from a C to a C+. We don't like to punish, but rather to negotiate." (Aldina Copeland, Denver, Colorado)

"Sometimes there are things in my life that my parents can't relate to—boyfriend, girlfriend problems, for example. The key is my explaining better my point of view and my parents really stopping and listening." (Amy Harrison, Glen Dale, West Virginia)

"Encourage open dialogue as best you can. Teens should not shut their parents out. They should try and share the difficulties and pressures they are dealing with that the parents maybe aren't aware of. Another big help is plugging into Christian education programs in your parish because these issues are coming up all the time." (Scott Chisholm, Richmond, Virginia)

#### Send Us Your Voice

An upcoming edition asks: "What makes the Gospel good news for your actual life or for your world?"

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



# Respect differences to enrich communication

by Linda L. Rome

A door slammed in the face, jawbreaking silence, and a barely concealed sigh of boredom are forms of communication between parents and teen-agers that are overused and too often accepted as the inevitable cost of growing up.

How can teens communicate with their parents? Sometimes the answer to that is summed up in one word: "Carefully."

Teen-agers struggle with their growing needs for privacy, independence and responsibility. Knowing the boundaries of what to keep private, what decisions to make without parental guidance, and how to be self-reliant without shutting their parents out can be daunting.

It's tricky talking to teen-agers, and trickier still getting them to confide in you. But it can be done.

"There is no right way of talking to kids," Ron Taffel, director of family and couples treatment at the Institute for Contemporary Psychotherapy in New York, explained in "The Secret of Getting Kids to Talk" (*McCalls*, December 1991).

He noted that much popular advice for getting kids to open up is based on the therapist-patient model and applied to the family situation.

But he cautioned that except in times of crisis, such "therapy-like communication just doesn't feel real and has a narrow range of effectiveness." Instead, he suggested "the art of parallel conversation and indirect conversation" to open communication between teens and parents.

You know what a parallel conversation is: You and your son or daughter are walking somewhere and you're not talking about anything. Out of the blue

your teen mentions a problem at school or a knotty conflict with a friend.

To keep the conversation going, Taffel suggested three things:

►Don't name the child's feelings. Don't say, "You must feel sad."

►Instead, ask specific, action-oriented questions such as: "Who was there? What happened next?"

►Third, don't hold yourself back. Respond. Give an honest response to the situation. React emotionally if that is how you feel. Kids need to know you care.

"Don't shield kids from your emotions—disappointment, sadness, anger," Taffel said—even if communication has broken down and there is a crisis. Hitting below the belt, however, would include a physical confrontation, name-calling, humiliating the teen in front of friends or family, and threatening never to speak to the child again.

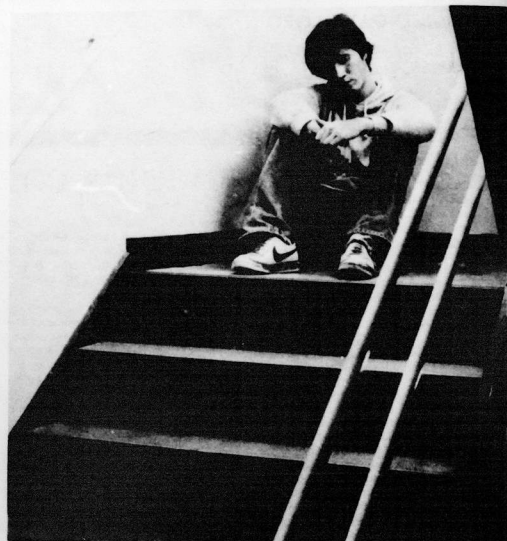
Indirect conversations are another way to communicate. Taffel mentioned letting your teen overhear a conversation with a spouse or friend that imparts information you want the teen to know.

Watching a TV program and discussing it can be a form of indirect conversation. Finally, parents can write a short letter and leave it on the teen's bed without ever mentioning it.

"Ironically," Taffel said, "the sign that a conversation has worked is that life simply goes on."

Another important aspect of communication is listening. It can be difficult when your teen is shouting "You don't care about me." Parents need to stay calm and try to find out what is bothering the teen.

NINELINE, the hotline of Covenant House, whose work among young people



**STRUGGLES**—Getting teen-agers to talk can be tricky because they struggle with growing needs for privacy, independence and responsibility. Learning self-reliance without shutting out parents can be daunting. (CNS photo by Paul Conklin)

is well known, has guidelines that say, "Never imply your teen-ager's feelings don't matter or that they'll change. Teens live in the present. It doesn't help them to know they'll soon feel differently."

Acknowledging a person's feelings can be as simple as a hand on the shoulder or sitting down quietly with that all important listening ear.

In many ways communication between teens and parents is like any good communication: Try not to judge each other, but respect your differences.

Remember the reason you're trying to communicate is because you love each other.

(Linda Rome is a free-lance writer in Mentor, Ohio.)



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## THIRD SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, January 26, 1992

Nehemiah 8:2-4, 5-6, 8-10 — 1 Corinthians 12:12-30 — Luke 1:1-4, 4:14-21

by Fr. Owen F. Campion

The Book of Nehemiah, only rarely appearing in the liturgy, provides this weekend with its first scriptural reading.

The exile of Jewish survivors after the Babylonian invasion of the Holy Land was a major historical event in the history of salvation. Almost as important was the return of the hostages to their homeland, and then their conduct at home upon return.



Nehemiah wrote of the experiences after the Babylonian exile. To be freed from bondage in Babylon was the fondest hope of several generations of God's people. However, returning home did not always live up to their excited expectation. The land was in waste. Jerusalem, the holy city, the city of God, was in ruins. All around was hopelessness, want, and death.

Joy and excitement gave way to depression for many. Nehemiah called the people back to hope, if once again they trusted in the Lord and obeyed God.

The writings of Nehemiah parallel the writings of Ezra, who is mentioned in this weekend's reading. Nehemiah had been a servant in the king's court, and he was a politician. Ezra was a priest. Ezra's appeal was for a spiritual renewal. Nehemiah was very practical, asking the people to re-build the earthly city. However, in those days, even politicians preached a religious message and extolled a religious motive for action.

St. Paul's First Epistle to the Corinthians

is the source of this liturgy's second reading.

Paul must have considered the Christian community of Corinth one of his greatest accomplishments and, at the same time, one of his greatest problems.

Corinth was a major city of the Roman Empire, situated not too far from present-day Athens in Greece. It was a vital sophisticated city. It also was a very sophisticated city, in which every vice and abuse was tolerated. Greed and self-satisfaction ruled the day in Corinth. To find persons willing to abandon personal pleasure and wealth in favor of the Christian Gospel was an achievement for those first to preach the Lord's message in the great city.

However, as Paul's epistles testify, all was not well in the Corinthian Christian community. There were disputes, jealousies, and self-interests. Old ways died hard.

His epistles appealed for harmony, cooperation, and for a spirit of love and compassion.

In this weekend's reading, the apostle reminded the Corinthians, and he reminds us, that individually we may falter. Together we can succeed. We are many parts of one body, the Body of Christ.

St. Luke's Gospel supplies this weekend's Gospel reading. The story recalls the time that Jesus was in the synagogue in Nazareth. Invited to read from the Scriptures, he read a text from Isaiah saying that the Spirit of God was upon him, and that he would bring good news to the poor. He identified himself as the fulfillment of the prophecy.

## Reflection

For several weeks, in several great liturgical feasts, those of Christmas, the

## Daily Readings

Monday, January 27  
Angela Merici, virgin  
2 Samuel 5:1-7, 10  
Psalms 89:20-22, 25-26  
Mark 3:22-30

Tuesday, January 28  
Thomas Aquinas,  
priest and doctor  
2 Samuel 6:12-15, 17-19  
Psalms 6:7-10  
Mark 3:31-35

Wednesday, January 29  
Weekday  
2 Samuel 7:4-17  
Psalms 89:4-5, 27-30  
Mark 4:1-20

Thursday, January 30  
Weekday  
2 Samuel 7:18-19, 24-29  
Psalms 132:1-5, 11-14  
Mark 4:21-25

Friday, January 31  
John Bosco, priest  
2 Samuel 11:1-4, 5-10, 13-17  
Psalms 51:3-7, 10-11  
Mark 4:26-34

Saturday, February 1  
Weekday  
2 Samuel 12:1-7, 10-17  
Psalms 51:12-17  
Mark 4:35-41

Epiphany, and the Baptism of the Lord, the church has introduced us to the person of Jesus of Nazareth, Son of God, messiah. Each feast had its own special message, its own particular view of Jesus.

This weekend, in the Gospel, the church continues that process of introduction and adds another consideration. As promised by the great Isaiah, Jesus is God's anointed standing in the midst of humankind. His task is to bring good news, hope and salvation, to the poor. Who is poor? The very word surely awakened in the minds of those gathered in that Nazareth synagogue images of those who languished and begged in their streets, who suffered beneath the gaudy heel of Roman occupation.

There also was a spiritual poverty, such as that experienced by the exiles returning from Babylon. The great gift of freedom for them must have seemed a trick when they looked at what remained of their homeland. God had toyed with them. There was no hope.

To all who are poor, the Lord speaks the good news of eternal rest with the Father.

It is not altogether a glance far into the future, far from this world. St. Paul's first letter to Corinthians alerts us to our power to do good, if we act collectively with others, in God's name. Such is one great purpose and advantage of activity in and for the church. We can make a difference. Each of us has a special talent or opportunity. Together we can achieve mighty things.

The first reading, from Nehemiah, reminds us that God has consoled us. He is with us. We must change ourselves, and we move ourselves to active concern for others. No one is dragged kicking and screaming into the banquet hall of salvation. We must direct ourselves to its doorway. We must ask to be admitted. With the resolution of the Christian, to follow Jesus, we build within ourselves the heart to serve God, to preach of his mercy to all whom we meet, and to continue the Lord's ministry of reconciliation, healing, and salvation.

## THE POPE TEACHES

## Origin of church was God's plan

by Pope John Paul II

Remarks at audience January 15

The origin of the church is to be found in the eternal plan of God, who "destined us in love to be his sons through Jesus Christ" (Ephesians 1:5).

The church is at once a historical institution founded by Jesus of Nazareth and a mystery of communion in Christ which is called to embrace all mankind.

The source of this communion is above all the "new commandment" of love (cf. John 13:34) which the Lord gave to his disciples at the Last Supper.

The community of Christ's disciples, remaining in his love (cf. John 15:9), makes up the church, the body of Christ. Her members are united with Christ and with each other in a love which is ultimately rooted in the life of the Blessed Trinity.

This mystery of trinitarian and ecclesial communion is reflected in Christ's priestly prayer that all his disciples might be one, even as he is one with the Father (cf. John 17:21).

Through his intimate communion of love with the Father and the Holy Spirit, Jesus himself remains the supreme model of the communion of love which is the church. Thus at the Last Supper he



prayed for all his disciples, asking the Father that "the love with which you have loved me may be in them, and I in them" (John 17:26).

The divine love on which the church is founded and built up as a communion of believers in Christ is also the basis of her saving mission.

The essence of the church's mission is always to bear witness to the love of Christ, so that the world may believe that Christ was sent by the Father (cf. John 17:23). This love is sacramentally expressed in the Eucharist, which continually renews the church as a universal and eternal fellowship of all who are called in God's plan to form one body in Christ.

## MY JOURNEY TO GOD

## Ireland My Home

I still can feel the mornin' mist  
As we walked Killybeg's green  
T'was like my cheek was angel kissed,  
My heart and soul serene.

The breeze was but a whisper, of our kin  
Long laid to rest,  
Telling us this is Our Land, the one we'll  
Love the best.

The hills and glens along the way,  
Said you're coming home at last!  
I knew deep down that this was true  
Like a dream from out my past.

The cozy little cottages were adorned  
In nature's hue,  
The velvet hills of emerald green reaching out  
To the sky of blue.

The quiet ride 'round Kerry's Ring—  
And the sight of Galway Bay,  
The Shannon clear as God's own sky,  
My heart is here to stay.

—by Elizabeth Maire McMahon

(The late Archbishop Edward T. O'Meara loved Ireland. Elizabeth McMahon is a member of St. Lawrence Parish in Indianapolis.)

The Sisters of St. Benedict of Ferdinand, Indiana, address the following resolution to the people of the Archdiocese of Indianapolis:

Whereas, the Sisters of St. Benedict of Ferdinand were part of the Archdiocese of Indianapolis before the creation of the Diocese of Evansville in 1944;

Whereas, Our Lady of Grace Monastery in Beech Grove, Indiana, of the Archdiocese of Indianapolis, was founded by 118 sisters from Ferdinand;

Whereas, many members of the Ferdinand Benedictine community are natives of the Indianapolis archdiocese, have served in the archdiocese in the past or presently serve in the archdiocese;

Whereas, a close bond between the Archdiocese of Indianapolis and the Diocese of Evansville has always existed;

Be it resolved, that we, the Sisters of St. Benedict of Ferdinand, do hereby offer our prayers for Archbishop Edward T. O'Meara, his family and friends, and the people of God of the Archdiocese of Indianapolis.

Be it further resolved, that as the people of Indianapolis and southern Indiana mourn the passing of their shepherd and friend, we, the Sisters of St. Benedict of Ferdinand, do promise our support as we share in your sense of loss.

Sister Kathryn Huber and the  
Sisters of St. Benedict of Ferdinand

# Entertainment

VIEWING WITH ARNOLD

## Year's best films were definitely entertaining

by James W. Arnold

Movies in 1991 may have been down a bit at the box-office, like the rest of the economy. But there was no shortage of good films, especially in the middle range you and I define as "pretty good."

In this category belongs (I think) such enjoyable and skillful stuff as "Robin Hood," "Beauty and the Beast," "Dead Again," "Little Man Tate," "Regarding Henry," and "City Slickers." Add these to the titles you hope to get around to renting at the video store. There were also some expertly crafted movies that failed to move me much, like "Bugsy" and "Cape Fear." Why? That took whole reviews to explain.

Among identifiable trends, there were surely more films last year about social and moral concerns, as well as "redemption" from empty and materialistic ways of life.

Two whimsical nominations: (1) the year's dumbest scene: Robin Hood bathing in the buff, and the squash parade in "Doc Hollywood"; (2) worst sight gag: girls hanging from the rafters at rock concert (in "Bill and Ted's Bogus Journey").

My list of Ten Best (see below) varies only partly from most lists in secular publications. When you're voting on something impressive enough to be in the top 2 percent of films released, the potential winners are limited. There are few sleepers; most are hyped outrageously by



producers, who know quality when they see it.

But I've tried to select films of excellence that have special value for Catholics. The truth and beauty in them isn't always obvious, certainly not to all viewers. But arguably they tell us something we need to know, and may have forgotten, or never really understood. They also "astonish," as only good films can.

These were the best movies I saw during 1991, listed in the order I saw them. Since it's good to give credit where it's due, the director is noted in parenthesis.

"Awakenings" (Penny Marshall): Catatonic patients are restored to life and awareness for a few months, as a medical experiment succeeds, then fails. It's hard to ask more of a movie: you laugh, you're moved, and you're encouraged to think of fundamentals.

"The Silence of the Lambs" (Jonathan Demme): This very scary film (FBI heroine vs. serial killer of women) proves that, when they know what they're doing, filmmakers can deal, artfully and wisely, with the darkest human subjects.

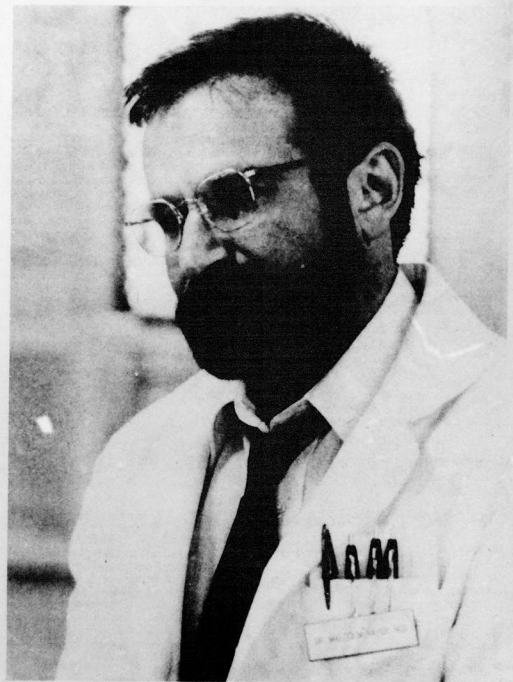
"The Long Walk Home" (Richard Pearce): The simple courage of two women, a black maid and her affluent white employer, during the 1955 Montgomery bus boycott is the basis for an affecting drama about the small heroisms necessary if the world is to be changed.

"Thelma & Louise" (Ridley Scott): This is a truly original and provocative comedy-fable about liberation, in which two women escape their repressed lives into the previously male territory of movie mythology, the limitless West and the open road.

"Everybody's Fine" (Giuseppe Tornatore): A Sicilian pensioner journeys across Italy and discovers, comically and tragically, the post-Christian world and the declining cohesion of the family. It's a witty, brilliantly-imagined Catholic humanist film.

"The Doctor" (Randa Haines): The "story of a man who gets a new heart," this is the best of all the "death movies" (e.g., "Terms of Endearment," "Dying Young") and comes closest to doing some justice to death's complexities. The film is funny, poetic, uplifting.

"Barton Fink" (Ethan & Joel Coen): This



**GREAT YEAR**—Actor Robin Williams had a great year in Hollywood, earning acclaim for diverse roles in three top 1991 films. In "Awakenings," he was cast as Dr. Malcolm Sayer (above), a character based on the life of Dr. Oliver Sacks, a New York neurologist. In "The Fisher King," Williams portrayed a tragically widowed homeless man. But he probably will be best remembered as Peter Pan in Steven Spielberg's delightful film "Hook." (CNS photo from Columbia Pictures)

ultimate film about writer's block demonstrates, in wildly amusing and creative ways, how little some idealistic artists really understand the lives they write about. It's superbly controlled, scary and hilarious.

"The Fisher King" (Terry Gilliam): The skeptic-sinner meets the dreamer-fool on the streets of Manhattan to begin a zany search not only for the Holy Grail but for its meaning. A love story and comedy on many levels, demonstrating that compassion heals the broken spirit.

"Hook" (Steven Spielberg): A grouchy, middle-aged hero goes back to the fantasy world of his childhood to find the values he lost, and the marvelous J.M. Barrie fairytale finds glowing new life. The film is a rare

combination of spectacle, comedy and feeling.

" JFK" (Oliver Stone): This is a passionate re-stirring of sleeping anger and fear about secret cabals within the government and their successful execution of a dangerously liberal young president. Nothing is incredible these days, and the premise makes explosive cinema.

Honorable mention: "Black Robe," "Green Card," "Alice," "Cyrano de Bergerac," "Jungle Fever," "Boyz n the Hood." Admittedly somewhat more mixed as artistic achievements, but not much hyped and definitely worth seeing: "Come See the Paradise," "One Good Cop," "Truly, Madly, Deeply," "The Commitments," "Paradise."

### Recent USCC Film Classifications

Hear My Song ..... A-III  
Juice ..... O  
Kafka ..... A-III  
The Station ..... A-III  
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the \* before the title.

## Sit back and enjoy 'A Day in the Life of Ireland'

by Henry Hery  
Catholic News Service

Photojournalists from around the world try to encapsulate what it means to be Irish in "A Day in the Life of Ireland," airing Monday, Jan. 27, from 8 p.m. to 9 p.m. on PBS. (Check local listings to verify program date and time.)

It's the latest in a series of photographic extravaganzas that began in Australia 10 years ago. The aim of these shoots is to capture the essence of a country through a myriad of lenses during a single 24-hour period.

The result is a composite portrait of Ireland taken on May 17, 1991, by 75 world-class photographers scattered across the island from north to south, from city to countryside. As viewers will see, the people and the scenery prove equally photogenic.

In selecting what to film, one of the photographers says, "You can't miss, really. It's fantastic."

Though the rolling hills and the rugged coasts—with the lowering clouds and the occasional spring drizzle—are all eye-catching, it is the people who make the scenery interesting.

From children preparing for their first Communion to a tough-looking but soft-spoken motorcycle gang, the zesty flavor of the Irish character comes across easily in this mosaic of brief encounters.

Ireland's Catholic culture is seen in home and school as well as in a church wedding, though a Protestant school is visited and the evidence of sectarian violence in the North is inescapable.

The day ends agreeably in a Dublin pub with one of its

patrons explaining "the great Irish thing of quiet observation." This, apparently over a pint or two, enables one to solve the great problems of the world.

Out of 200,000 pictures that were taken that day in May, 200 were selected for inclusion in the book, "A Day in the Life of Ireland," published by Collins Publishers.

Information about how to order the book or the videocassette of the program is given at the end of the show. Those interested should have a pencil handy.

Not surprisingly, one of the underwriters of this program is the "Travels" series is Aer Lingus, the Irish airline. Book early because ticket sales should be brisk after the broadcast.

### TV Programs of Note

Saturday, Jan. 25, 6:30-7 p.m. (PBS) "The Boy in the Oak Tree." Rebroadcast of a "Long Ago & Far Away" animated fantasy of a young boy who lives for years in a nest at the top of a young oak tree to avoid eating his peas.

Monday, Jan. 27, 9:10 p.m. (PBS) "Wild by Law." This documentary in "The American Experience" series chronicles the struggles of three Americans who fought in different ways to save shrinking wilderness areas of the country.

Tuesday, Jan. 27, 10-11 p.m. (PBS) "The Road to Brown." Rebroadcast of a documentary on Charles Houston, the black attorney who led the legal campaign to overturn racial segregation laws which, four years after his death, culminated in the 1954 Supreme Court landmark decision, "Brown vs. Board of Education."

Tuesday, Jan. 28, 8-9 p.m. (PBS) "Saddam's War on Wildlife." This "Nova" episode highlights the efforts made by environmentalist John Walsh to save animals from oil

spills, battle and other man-made dangers during the Persian Gulf War.

Wednesday, Jan. 29, 8-9 p.m. (PBS) "Brooklyn Bridge." Rebroadcast of the 1982 documentary by Ken Burns on the building of the Brooklyn Bridge after the Civil War, an engineering feat for its time and a work of such grace that it continues to inspire artistic awe to this day.

Wednesday, Jan. 29, 9-11 p.m. (PBS) "The Empire of the Air: The Men Who Made Radio." The latest documentary by Ken Burns, producer of "The Civil War," tells the story of the creation of radio and the three men whose genius and determination made it happen—Lee de Forest, Edwin Howard Armstrong, and David Sarnoff.

Thursday, Jan. 30, 10-11:30 p.m. (PBS) "Alfred I. duPont/Columbia Awards in Broadcast Journalism." This year's presenters of awards for the best in radio and TV reporting include Peter Arnett (CNN), Jane Pauley (NBC), Ed Bradley (CBS), and Judy Woodruff (PBS), with Peter Jennings (ABC) serving as host.

Friday, Jan. 31, 10-11 p.m. (PBS) "Getting Older." This episode in "The '90s" series centers on generational issues—young people reacting to getting older, the reality of dealing with kids and parents at the same time, and how some older people feel about getting older.

Saturday, Feb. 1, 6:30-7 p.m. (PBS) "Oh, Mr. Toad." Rebroadcast of an animated story from the "Long Ago & Far Away" family series in which weasels capture Toad Hall and Toad's loyal friends come to his aid to help save the great house.

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

## QUESTION CORNER

## Christian people are 'a holy nation'

by Fr. John Dietzen

**Q** I became a Catholic three years ago through the catechumenate. It was a wonderful experience.

They told us we would continue learning for many years since there was time during those months to discuss only a small part of Catholic beliefs. I am finding this true.

Recently a longtime Catholic gave me a book that speaks of the "priesthood of the laity." We never talked about that, and none of my other books mention it. Can you help? (Ohio)



**A** Yours is an interesting question. The response involves some knowledge of the use of the words "priest" and "priesthood" in the New Testament.

The Greek word for priest, "*hiericus*," is never used in the New Testament to designate an official of the church. It is applied to Jesus himself in the Letter to the Hebrews.

Sometime afterward, probably around the year 200, it

began to be applied to Christian bishops and later to presbyters or elders.

I'm sure you understand that the priests referred to in the Gospels, for example, are priests of the Old Testament, not of the Christian church.

In the latter part of the first century, some decades after our Lord's death and resurrection, the whole Christian people are called by St. Peter "a chosen race, a royal priesthood, a holy nation, a people of his own" (1 Peter 2:9). At a certain period in our century it was not uncommon to find this reality expressed as "the priesthood of the laity."

That is not an accurate phrase, however, since Peter's words apply not to the laity but to all Christians, regardless of their official status or ministry in the church.

The priesthood he speaks of, which is to announce the praises of God, do good works by which God would be glorified and offer spiritual sacrifices acceptable to God through Jesus Christ (1 Peter 2:5, 9, 12) is one shared by all faithful followers of Christ.

The more limited sense of an ordained priesthood identifies a particular role that the ordained fulfill, especially in the eucharistic worship of the Christian community.

**Q** My wife has asked my 10 children to help celebrate my 80th birthday.

However, two of the children are Jehovah Witnesses and said they do not celebrate birthdays because they live their lives closely following the example that Jesus left us and according to the Bible. They say that neither Jesus nor any early Christians celebrated birthdays. It was a pagan tradition and one that Christians would have nothing to do with. It was viewed as a pagan tradition at the time of Christ and is to be viewed the same way today. (Florida)

**A** I know this is hurtful for you, but the difference you give is correct. This is one of numerous differences in belief and practices between Jehovah Witnesses and other Christian denominations.

Consistent with this belief, their members do not even celebrate Christmas, partly because it celebrates the birthday of Jesus and also because the date of Christmas was established, apparently in the fourth century, on the day of the winter solstice (according to the old Julian calendar), which was before then a great pagan feast.

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

## FAMILY TALK

## Single parents tackle variety of challenges

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** I got into an argument, more like a shouting match, with my 13-year-old son. I had asked him to clean his room. He dawdled and delayed, then he objected and said he didn't have to.

I got mad and canceled his camping trip this weekend. He said he had had enough, and that he was going to live with his father.

We were divorced two years ago. I fear his father will not be supportive of my position, but will encourage our son to cause a change in custody will improve his life. I'm scared. (Indiana)

**Answer:** Children are quick to see and seize the opportunities divorce presents in the continuing power struggle with parents known as "growing up."

Children want more freedom. They want their own way. Consciously or unconsciously, they may pit one parent against the other in an attempt to obtain what they perceive to be the best deal.

Obviously, you must do your best to avoid being manipulated. Thirteen-year-olds tend to act on whim. God help the world when they are able to take over families.

This means: Stick to your guns. Don't change the rules to undercut dad in a bidding war for your son's approval. This would be like paying a ransom to terrorists. You only encourage more of the same and postpone the day you will have to draw the line.

You might, however, work to improve your parenting. Learning how to deal with your own stress and anger, how to get a child to clean a room, and how to deal with dawdling are all skills which can be developed.

As children grow into adolescence, punishment works less effectively to obtain results. There are better ways to motivate children, better ways to get the job done.

You might want to borrow or invest in a good book on parenting. My favorite (other than our own books, "WholeLife Parenting" and "The No-Stress Practical Parent Book") is "How to Parent" (New York: Signet, 1971) written by Fitzhugh Dodson.

You say you have been divorced two years. The courts are not likely to change custody at the impulsive request of a 13-year-old who does not want to leave his room. If other factors are going well enough, the courts generally follow the maxim: If it isn't broke, don't fix it.

If your husband does file for custody, you might counter with a request for custody counseling. Most counselors will work toward an arrangement where the parents are supportive of a mutual effort rather than waiting in the wings for the other parent to stumble.

Finally, talk to your son. Let feelings settle a day or two. Then have a snack and a talk.

Ask for his suggestions in improving life with mom. See if you can write out some rules on room clean-up that are acceptable to both. Listen to what he may say about penalties and punishment.

Taking away a camping trip, something probably important in the growth and development of a young boy, may not have been the best choice. If you need a punishment, what about forced labor such as cleaning woodwork and washing windows?

Parenting after divorce is beset by hazards. You have encountered one of them. Don't panic. Stick to your position, but meet with dad and listen to your son. Do what you can to improve your parenting skills. You can work this one out.

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

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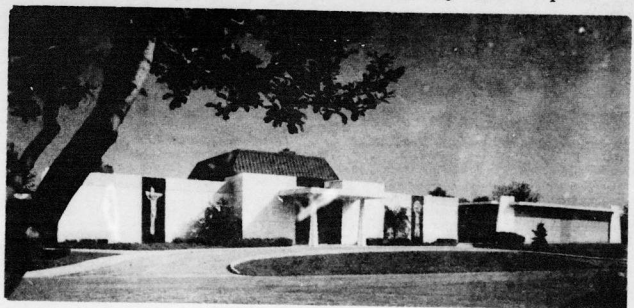
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# The Active List

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

## January 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.

☆☆

A Pre-Can 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.

☆☆

Socinia 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 Show-

er 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 belated "Christmas" party follow.

☆☆

St. Monica Singles will hold a Super Bowl Party at Ann's one hour before kick-off. Bring munchies to share. New members welcome. Call 317-298-9049 for details.

☆☆

A Natural Family Planning class will be held from 1:30-3:30 p.m. at St. Joseph Parish, 312 E. High St., Corydon. Call 812-732-4768 for details.

☆☆

The Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St. New members welcome. Call 317-872-6047.

☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 740 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

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

☆☆

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

## January 27

Father Rick Ginter will present "Jesus and the Early Church Community" at 7:30 p.m. at St. Gabriel Parish, Connersville as part of the Adult Faith Formation Series sponsored by Connersville Deanery Board of Total Catholic Education.

☆☆

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 28

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.

☆☆

Storyteller Don Brocklage will present "Songs and Stories" at 8 p.m. in Room 8106, Benet Hall, St. Meinrad Seminary.

## January 29

The Men's Club of St. Roch Parish, 3600 S. Meridian St. will sponsor a Chili Supper from 5-7:30 p.m. in the school cafeteria.

## January 30

St. Mark Parish, 6047 S. East St. will sponsor a program on "Your Questions and Answers About Your Aging Parents" from 7-9 p.m.

## January 31

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 31-February 2

A Married Couples Retreat will

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be held at Mount St. Francis Retreat Center. Call 812-923-8817.

☆☆

A Men's Retreat on "Healing Our Images of God" will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

☆☆

A Mixed Serenity Retreat for men, women and couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-255-8130.

## February 1

The Young Widowed Group will ice skate at Ellenberger Park skating rink from 7-9 p.m. Pizza afterward. Call 317-236-1596.

☆☆

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 hold a Chili Supper/Card and

Game Party at 6:30 p.m. Call Marilyn 317-254-0703 for details.

☆☆

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

☆☆

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

☆☆

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

☆☆

The Polish Century Club (Hunters, Stew) Dinner/Dance at 6 p.m. at the Gun Club, 709 N. Illinois St. Reservations necessary. Call 317-241-4650 or 317-257-0124.

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# Ecumenical tensions show need for unity week

by Cindy Wooden  
Catholic News Service

VATICAN CITY—Ecumenical tensions and a growing awareness of the need for Christian cooperation, in evangelization show the importance of the Week of Prayer for Christian Unity, said Pope John Paul II and several Vatican officials.

The past year brought some milestone events in ecumenism, but ecumenical tensions—especially in Central and Eastern Europe—showed that relations among Christians had not advanced as far as some had thought, said the Vatican's top ecumenist.

Cardinal Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity, said there is a need "to build up that fundamental dialogue of love that we had presumed to be much more profound than it has proved to be."

Cardinal Cassidy was the homilist at a Jan. 19 service for the Jan. 18-25 prayer week. The service was sponsored by Rome's English-language churches: Catholic, Anglican, Methodist, Presbyterian, Baptist and the International Christian Fellowship.

During his Anglican talk earlier in the day, Pope John Paul said the week of prayer responds "to the desire of Jesus himself" that his followers be one.

"The urgent work of the new evangelization," he said, requires "all believers to be united in the profession of faith in God, one and triune, and in the incarnated Son of God, redeemer of humanity."

"In these days, with perseverance, we raise our unanimous prayer to the Lord Jesus, center of ecclesial communion, begging for the gift of unity," the pope said.

Cardinal Cassidy cited several international ecumenical meetings, prayer services and the participation of Orthodox, Anglican and Protestant representatives in the special Synod of Bishops on Europe, as reasons for rejoicing and "proof of the progress that has been made."

But the cardinal also recalled last year's tensions between

Catholics and Orthodox in several countries of Central and Eastern Europe, tensions that caused five Orthodox churches to decline invitations to the synod.

In the former communist countries, he said, "freedom returned, but not without chains . . . that hold back peoples and nations from being truly free, from enjoying fully that freedom which comes from Christ who has made us free, the chains of memory of past struggles and all too often of destruction and bloodshed."

Several Orthodox churches have expressed concern about the rebirth of Eastern-rite Catholic churches in their countries and have accused the Catholics of proselytizing in traditionally Orthodox territories.

Cardinal Cassidy told Catholic News Service that a date had not yet been set for a meeting between Vatican and Russian Orthodox officials, although plans were well under way. Bishop Pierre Duprey, secretary of the unity council, at another Jan. 19 meeting, said the Vatican-Orthodox discussions, expected in late February, would seek to deal with all outstanding questions.

The bishop said the discussions will begin with a January 1990 Vatican-Orthodox agreement designed to peacefully distribute church buildings to Eastern-rite Catholics and Orthodox in Western Ukraine according to the make-up of the local community.

The agreement was never put into practice, and almost all of the disputed churches have since become Ukrainian Catholic parishes.

Bishop Duprey said that although the restitution of Catholic churches was a matter of justice, the Russian Orthodox hierarchy is now under great pressure from the clergy who lived and worked in those parishes.

He said there are about 1,500 married Orthodox priests

who are jobless and homeless. He called it a "socially catastrophic condition."

Msgr. Kevin McDonald, an official at the Christian unity council, said 1992 will bring the first meeting of Pope John Paul II and Anglican Archbishop George Carey of Canterbury, who became head of the Anglican Communion last spring.

Writing in the Jan. 19 issue of *L'Osservatore Romano*, the Vatican newspaper, Msgr. McDonald said, "personal contacts create the climate in which the possibilities for collaboration and for common witness can emerge."

Msgr. McDonald said the Vatican's response to the report of the first Anglican-Roman Catholic International Commission was disappointing to those who wanted church endorsement of the commission's agreements on Eucharist, ministry and ordination, and authority in the church.

"But it would be a pity if such reactions were allowed to obscure the positive gains to be found in the response," he wrote. The amount of agreement resulting from the ongoing Catholic-Anglican dialogue, he wrote, "is considerable."

## Next world synod, in 1994, to focus on religious life

VATICAN CITY (CNS)—The next World Synod of Bishops will be held in 1994 and will focus on religious life, the Vatican announced.

The Jan. 17 announcement said Pope John Paul II decided the synod would take place in the fall of 1994 to discuss the theme: "The Consecrated Life and Its Role in the Church and in the World."

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## Youth News/Views

### Kids can be kids with pinball or video games

by Mary Ann Wyand

Video games and pinball machines appeal to kids in many countries, and in recent years the game machines have become popular forms of entertainment for adolescents in both America and Europe.

Half a world away, photographer James L. Stanfield captured on film a behind-the-scenes look at Vatican altar boys playing pinball in a room above St. Peter's sacristy. The photograph is included in a new National Geographic Society picture book called "Inside the Vatican."

In this archdiocese, Catholic Youth Organization officials said their free electronic video games at the CYO Youth Center in Indianapolis continue to attract teen-age challengers during breaks from spirituality programs and retreats.

Cardinal Ritter High School seniors participating in a recent retreat at the CYO Youth Center described the games as fun and challenging.

Ritter senior Jim Sulecki said he plays video games for enjoyment and as a way to relieve stress.

"I like the challenge," he said. "It's a fun distraction from school. They're developing more educational games so you can learn stuff. I feel it's not wasting time, but I'm sure other people—parents and teachers—think it's a waste of time. It's a hobby—an expensive hobby—but it's fun."

Retreat volunteer Angie Keers, a Ritter graduate, said she doesn't play video

games because of the cost. "I just never have the opportunity," she said, "and it costs money. I try to scrimp and save as much as I can."

Angie said playing video games is "kind of a guy thing to do."

Ritter senior David Bullock said he plays video games "to pass the time" and because the games are fun.

"It's good recreation," he said. "It keeps you out of trouble. It's just something to do. I play Nintendo at home every day. I probably spend about five hours a week playing video games."

David said the hobby is a nice distraction from his responsibilities at school and at his part-time job.

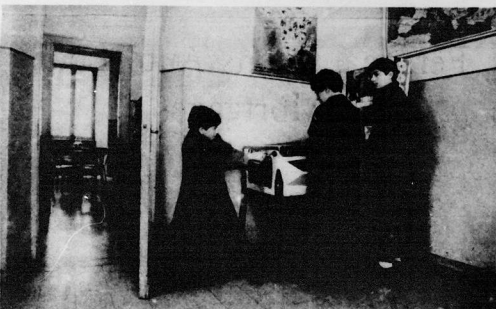
Ritter foreign exchange student Bent Richter said he likes to play video games with his friends in Germany.

"I have a little computer," he said. "The friends I have play video games. It's good entertainment. It's fun to play and it's a kind of challenge. There are a lot of different games."

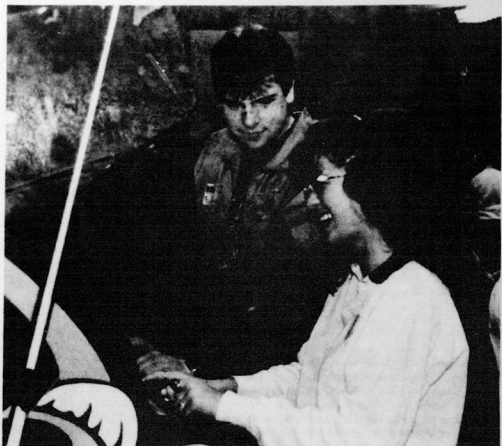
Bent said he likes the flight simulator games, especially the World War aviation games. "I also like the games with the little man jumping around."

Indiana State University sophomore Jeff Sadiowski, a Ritter graduate and retreat volunteer, said most adults probably think video games are a waste of time.

"But you might as well waste time while you're young," he said, "because you don't have time when you get older. I'm finding that out at school and at work."



**PINBALL WIZARDS**—Vatican altar boys take turns at the pinball machine in a room above St. Peter's sacristy in this photograph from "Inside the Vatican," a new National Geographic Society book. The picture book, with text to be published in 10 languages, provides an inside look at the daily life of Vatican residents. (CNS photo by James L. Stanfield, copyright 1991, National Geographic Society)



**VIDEO CHALLENGERS**—Cardinal Ritter High School seniors Jim Sulecki and Joyce Nelson try to beat one of the electronic video games at the Catholic Youth Organization's Youth Center in Indianapolis during a break from senior retreat programming there. (Photo by Mary Ann Wyand)

### Today's teen-agers think they face more pressures

by Cindy Russell

Sometimes parents don't realize the amount of pressure that their teen-agers are undergoing.

Many parents have noticed, however, how much times have changed from way back when they were teen-agers.

At that time, Cardinal Ritter High School junior Milli Bordenkecker said, "People did not have to lock their doors at night, and it was much easier to get into college."

Today's teens are faced with the pressures of harder school work, the difficulty of getting accepted into a good college, and the growing competition in athletics.

They are also faced with a drastic increase in crime rates, prejudice, and parental and peer pressure concerning sex, drugs, alcohol, grades, and jobs.

"College is expected now," Ritter sophomore Barbara Sauer explained. "Everybody who's somebody goes. Plus we have to worry about sports and grades, and still are expected to have a social life. I think we have more pressure than our parents used to have."

How do the parents of today's teens feel about the pressure on their sons and daughters compared to the pressure they used to have as teen-agers?

One parent of a teen-age daughter recalled, "College wasn't a requirement

to get a good job. Grades were not as important. There was definitely not as much drugs or crime, and the word 'sex' was not associated with 'disease.'"

Parental understanding of teen pressure is attributed to experience. All adults had to go through their teen-age years in order to grow up. But teens want to know, "Has the pressure on us changed as much as time has?"

Ritter freshman Amanda Zirnheid said she believes that, "Our parents went through the same things we do. Teen-agers think their parents were never young."

Although everyone holds a different opinion about whether or not the teen-agers of this generation are faced with more pressure, the rising percentages of teen-age pregnancy, teen-age suicide, and teen-age alcohol and drug use are proving that teens definitely lead more stressful lives than their parents lead.

This is a problem that each teen-ager and his or her parents have to deal with together.

A parent of a Ritter student offers a kind and hopeful suggestion.

"Parents can encourage their teens and give them love," the parent explained. "Talk to them and be interested in them. Teach them right from wrong. Teen-agers can say no to some of their pressures if they know they have people behind them."

(Cardinal Ritter High School junior Cindy Russell is a member of St. Michael Parish in Indianapolis.)

### God's grace is often evident in unexpected events

by Christopher Carstens  
Catholic News Service

Have you ever noticed that sometimes things don't work out the way you thought they would?

My son Adrian and I had Sunday evening all planned. We would get a lot of work done and have a jump on Monday morning. We might sneak an hour to watch "Murder She Wrote," but other than that, it was all homework and business. At least that was the plan.

But while Adrian was making dinner, he cut his hand. It wasn't a serious cut but it was a nasty sort of thing that sometimes needs a stitch or two. We wrapped the hand, and he and I headed for the emergency room.

We ended up spending two hours there, what with waiting to check in, then waiting to be called, and finally waiting for the

doctor to come. She gave his hand a quick look, cleaned it and sent him home with a bandage and a tetanus shot. Fortunately, he didn't need any stitches.

It turned out to be a special evening.

Really!

Adrian and I both had been terribly busy, and each had taken on a bit of grumpiness that comes with having too much on your mind.

But while driving down to the emergency room we found ourselves with time to talk. And while we were stuck waiting at the hospital, we joked with the nurses and privately shared our observations about the people there.

A man in his 30s was slowly reading the Sunday comic to his wife. She was really enjoying the jokes. I thought it was odd, but Adrian figured it out. He saw that the wife, in a gentle and loving way, was helping her husband learn to read.

When we got home, it was too late for

real dinner so I threw on some bacon and eggs. After we ate, we both went up to his room and kept talking and listened to old jazz records while we worked on our projects.

Like I said, except for the part about Adrian getting that cut, it was a really great evening. It wasn't what we expected, but it gave us a chance for closeness we hadn't had in a while.

It's natural to make plans. In fact, it's a good idea. If you don't make plans you spend a lot of time floating around aimlessly.

But problems arise when we take our plans too seriously. We decide in advance exactly what should happen, and when it doesn't work out that way we make ourselves miserable.

God is no respecter of human plans. Real life rarely progresses as smoothly as we would like. One of the central keys to human happiness is the ability to change your plans to fit changing reality.

Much of the texture and richness of human life comes in exactly where our plans get all balled up. The lives of great women and men are often defined at points where their carefully drawn plans ran head-on into something entirely unexpected.

Christopher Columbus was looking for a path to the Spice Islands when he stumbled across the New World.

Alexander Graham Bell was working on an amazing device for the deaf when he accidentally created the telephone.

Mother Teresa was working as a teacher for wealthy girls in India when she could no longer turn her eyes from the human struggles surrounding the islands of privilege in Calcutta's sea of poverty.

Sometimes you do what you have planned. But God's grace often moves us—like drive to the hospital on Sunday night.



# CYO offers a variety of retreats for teen-agers

Upcoming, Catholic Youth Organization **retreat programs** at the CYO Youth Center in Indianapolis include the Quest Retreat for freshmen and sophomores on Feb. 14-15, the Christian Awakening Retreat for seniors on Feb. 20-22, and Search Retreats for juniors and seniors on March 5-6 and March 27-29.

Goals, visions and objectives of CYO retreat programs are to help teen-agers experience Jesus as real, vibrant and alive in their everyday life, to experience the paschal mystery, Christ's death and resurrection, through a living church, and to enable youth to journey toward a strong self-identity within the context of a Christian community.

Retreat workshops also provide skills for youth to create stronger bonds of friendship between family and friends as well as opportunities to experience true Christian community through loving, sharing and ministering by being one in mind and heart.

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

There is still time to register for the New Albany Deane's Mid-Winter Youth Rally scheduled Feb. 1-2 at the Quality Inn Lakeview in Clarksville.

The retreat is billed as "an opportunity for young people to gather for a weekend of fun, food and entertainment." Adult youth group leaders are also encouraged to attend the two-day event.

The theme for the weekend is "Keep On Dancing." Workshops will focus on relationships and ways that teen-agers relate to friends, family and the church.

Registrations are due by Jan. 29. A \$40 registration fee per person covers lodging, food and entertainment. For additional information, contact Dan Endris at the Aquinas Center at 812-945-0354.

Eight Brebeuf Preparatory School students from Indianapolis are recipients of **Reader's Digest Endowed Scholarships**.

This year's winners are Courtney Bowman-Padula, Jason Compton, Maisha DeMar, Kathryn Kothe, Judith Kralik, Katherine Kurek, Corrie Martin and Grace Robinson.

Roncalli High School student Ruth Black of Indianapolis was recently selected as an Indiana delegate to the U.S. Senate Youth Program in Washington, D.C.

Ruth will spend Feb. 1-8 in the nation's capital to

study the workings of the federal government with other student leaders from each state. The week features opportunities for a first-hand exploration of the democratic process during workshops marking the 30th anniversary of the youth program.

Funded by the William Randolph Hearst Foundation, the program is designed to acquaint students with the workings of the United States Senate and the federal government.

The award includes a \$2,000 scholarship and an opportunity to work in the offices of Indiana senators Richard Lugar and Dan Coats.

Brebeuf Preparatory School senior Katie Sullivan of Indianapolis earned first-place honors in the Marion County district competition of the **Indiana Conservation Speech Contest**.

Katie will compete in the area competition on Feb. 19 at Danville. The winner of that competition advances to the state finals on April 3 at Franklin College.

Cathedral High School's wrestling team enjoyed celebrating the school's 11th city title in 12 years.

Coach Lance Rhodes surpassed his 250th victory this season, which puts him in fifth-place on the state's all-time win list for wrestling coaches.

Brebeuf Preparatory School in Indianapolis will offer **entrance examinations** on Feb. 8 and March 14.

For additional information, contact the Jesuit college preparatory school at 317-872-7050.

Our Lady of Providence High School students will present **The Mystery of Edwin Drood**, a solve-it-yourself murder mystery, as their spring musical.

Auditions were held Jan. 8, and tickets go on sale in mid-February. The gala opening night performance is April 3, with other performances to be announced at a later date.

For ticket information, telephone the school office at 812-945-2538.

Does Jesus exist in Jeffersonville? Are there any visible signs in the city that remind you of God? Are there places in Jeffersonville that you feel especially close to your creator and/or savior?

These are questions that members of the St. Augustine

Parish senior high **Faith Formation Class** asked themselves during a recent Sunday night session.

Going along with the theme of Epiphany, the senior high youth searched the city for signs of the new-born king, Jesus of Nazareth.

To begin the search, the group divided into two parties and headed different directions with video cameras to record any sightings.

Jennifer Ott took her party to Falls City Electric in order to show the teens that, "The light reminds me of Jesus because he is the light of the world."

Stephen Weber took his group to his own home, where he shared copies of The Bible, other books, and a rosary that reminded him of Jesus and God.

Our Lady of Lourdes parishioner Amanda Kiefer of Indianapolis recently won the Indianapolis Public Schools **Athletic Conference Swim Meet** in the breast-stroke and butterfly events.

She also was named the most valuable member of the Howe High School swim team for the third year in a row.

Nationally-known youth ministry expert Bob McCarty will offer a **youth ministry leadership workshop** on Feb. 15 in the New Albany Deane's.

For registration information, telephone the youth ministries office at the Aquinas Center at 812-945-0354.

Youth group members from St. Augustine Parish in Jeffersonville will host the New Albany Deane's monthly **youth Mass** and dance on Jan. 26. The youth Mass begins at 6 p.m.

Secena Memorial High School students enrolled in Ott Hurdle's senior government classes have debated a variety of **moral issues** this year at the Indianapolis East Deane's interparochial high school.

Topics included censorship, euthanasia, capital punishment, gun control, and school searches.

Magic and comedy will be featured during the Catholic Youth Organization's 35th annual **Archdiocesan Youth Conference** April 11-12 at Roncalli High School in Indianapolis. Telephone the CYO office at 317-632-9311 for registration information.

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# †Rest in Peace

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

† **ADAMS, Aileen Nicole**, 11 days, St. Patrick, Indianapolis, Jan. 7. Daughter of John W. and Angel L. (Davis); sister of Alyson L., granddaughter of Larry and Teresa Davis, John and Theresa; great-granddaughter of Jim and Sylvia Davis, Delta Sadovsky, Betty Britt and Estelle; great-granddaughter of Anna Hall, Mildred Sikow, Ruby Britt and Thelma Hopkins.

† **BAKER, William E.**, 69, St. Patrick, Indianapolis, Dec. 26. Husband of Evelyn M. (Green); father of John L., Gregory A., William E. Jr., Charles D., Walter L., Michael E. and Richard L.; brother of Walter L. and Ida Uhl; grandfather of 15; great-grandfather of three.

† **BATTA, Howard F.**, 69, St. Patrick, Indianapolis, Jan. 11. Husband of Elizabeth M., father of Kevin H., Charlene E., Murel L., Joann M. Dickey and Catherine M.; brother of Richard, Arnold, Bernard Jr., Delores Hoffbauer, Florence Heinrich, Leona Weiler, Dorothy Roell, Viola Westrich and Annabel Sumtiller; grandfather of four; great-grandfather of one.

† **BAURLEY, Myrtle R.**, 74, St. Ambrose, Seymour, Jan. 5. Mother of Dora Blevins and Nancy Bevers; sister of John

Hauersperger, Margaret Beineke, Golda Wilkerson, Esther Rayburn, Elmae Barr, Sarah Tashak and Opal Speck; grandmother of nine; great-grandmother of 13.

† **CALES, Donald R.**, 70, St. Joan of Arc, Indianapolis, Jan. 11. Husband of Rita; father of Donald T., Robert D., Ronald E., Michael J., Richard J. and Debra Ann; brother of Edwin R.; grandfather of two.

† **CLARK, Marie Butler**, 92, St. Patrick, Indianapolis, Jan. 11. Mother of John J. Jr. and Mary Helen; grandmother of three; great-grandmother of four.

† **CORSARO, Julia**, 78, St. Lawrence, Indianapolis, Dec. 28. Mother of Maria Hall and Tina Heugel; grandmother of two; great-grandmother of two.

† **CRONIN, Teresa Nora**, 54, Holy Spirit, Indianapolis, Jan. 6. Wife of James Sr.; mother of Karen Blanchard, Donna Sise, James Jr. and Michael; sister of Joan Whitaker, James and Ri-

chard Gallagher; grandmother of seven.

† **DEARDORF, Rose A.**, 87, Holy Spirit, Indianapolis, Jan. 12. Wife of Eugene J.; mother of Mary J., Kenney, Patricia Grady and John E.; grandmother of 18; great-grandmother of 20.

† **DUNN, Samantha Kristina**, one day, Holy Spirit, Indianapolis, Jan. 9. Daughter of Charles B. and Jean (Adams); sister of Katie Marie and Kenneth Bradley; granddaughter of Charles and Mary, and Robert and Jerry Adams.

† **FIRSICH, Thelma P.**, 83, St. Joseph, Shelbyville, Jan. 8. Mother of Virginia McDowell and Patricia Koby; grandmother of five; great-grandmother of seven.

† **FREUND, John Walter**, 50, St. Christopher, Indianapolis, Jan. 12. Cousin of Louise Faust.

† **GALLAGHER, Clara E.**, 90, Christ the King, Indianapolis, Jan. 9. Mother of Joseph, Ri-

chard, J. Daniel, Kathryn Raichlen, E. Irene Woolen and Mary Lynn; sister of Emma Cord and Mary Kelly; grandmother of 23; great-grandmother of 30.

† **GIOTZBACH, Edith M.**, 71, Holy Family, New Albany, Jan. 10. Wife of Bernard J.; mother of Bernard J., Tom, Larry, Steve, Paul, Rick, David, Janet Zoeller, Cathy Krueger, Mary Wright, Carolyn Olds, Rosalyn Plangman and Judy Grant; sister of Henry Sead; grandmother of 26; great-grandmother of three.

† **HALLETT, Frances E.**, 77, Christ the King, Pap, 83, St. Wife of Torrence; mother of Thomas, and Joanne Hamilton; sister of Henry Fischer; grandmother of five; step-grandmother of three.

† **HITZELBERGER, Louie B.**, Jr., 51, St. Patrick, Indianapolis, Jan. 4. Fiance of Mary Bablone; brother of George, Janie Roberts, Muriel Richards and Rosemary Bleske.

† **JENNINGS, Catherine (Beam)**, 74, St. Anthony of Padua, Clarksville, Jan. 9. Wife of James W.; mother of J. Gregory, Rebecca J., and J. J. Wells and Janice K. Polotner; sister of Thomas Mitchell Beam and Margaret R. Rapier; grandmother of three.

† **JORDAN, Bertha (Greiner)**, 95, Our Lady of Lourdes, Indianapolis, Jan. 14. Mother of Thomas; sister of Ted Greiner; grandmother of 12; great-grandmother of 16.

† **KLENE, Marcella A. Sally**, 59, St. Barnabas, Indianapolis, Jan. 1. Wife of Carl G.; mother of Christine, David G., James E., Thomas W., Stephen P. and Daniel W.; sister of Virginia Enzinger, Alberta Giltz and Deloris Spritsky; grandmother of 10.

† **LAMPERT, Martha B.**, 93, St. Nicholas, Sunman, Jan. 2. Mother of Robert, Alvin, Joseph, and Virginia Melhorn; sister of Robert and Matilda Riehle, Ida Lampert, Clara Keger, Eleanor Meyer and Frances Ketzner; grandmother of 17; great-grandmother of 34.

† **LAMPERT, Robert**, 90, St. Nicholas, Sunman, Jan. 7. Husband of Elizabeth; father of Anthony, Frank, Anna Snyder and Clara Clark; brother of Ida Lampert, Clara Keger, Matilda, Eleanor Meyer and Frances Ketzner; grandfather of two.

† **LEE, James K.**, 69, St. Jude, Indianapolis, Jan. 9. Husband of Fay (Hinds); father of Barbara Jo Opdyke; stepfather of Gill Cary and Dallas Ellis; brother of Joseph Max; grandfather of 11; great-grandfather of two.

† **LOGAN, Margaret E. Bramble**, 76, Little Flower, Indianapolis, Jan. 11. Mother of Daniel J., Michael B., Dennis A., Patricia P. Browne and Kathleen M. Cabell; sister of Phyllis Keeling and Barbara Riddle; grandmother of 15; great-grandmother of five.

† **LUCKETT, Helen (Monroe)**, 89, St. Mary, Madison, Jan. 12. Sister of Mary F. Hopper and Danna C. Winn.

† **MAY, Eugene Edward**, 70, St. Christopher, Indianapolis, Jan. 6. Father of Stephen J., and Jean Stephanoff; grandfather of six.

† **MAZZEI, Joseph**, 47, St. Christopher, Indianapolis, Jan. 12. Husband of Judy (Komar); father of Laura and Brian.

† **MOORE, William B.**, Sr., 78, St. Lawrence, Indianapolis, Dec. 24. Husband of Edyth; father of D. Leon, William J., Margaret, I Sanders, Anna J. Caudill and Carole J. Pollard; brother of Herman, Leonard, Freda Ayers and Margaret Bays; grandfather of 16; great-grandfather of 19.

† **NEENAN, Elizabeth L.**, 85, St. Joseph, St. Meinrad, Jan. 11. Mother of Gertrude A. Jarvis; sister of Pearlita Hitchell; grandmother of three; great-grandmother of five; great-great-grandmother of two.

† **OTTO, Lucas T.**, 80, St. Meinrad, St. Meinrad, Jan. 10. Brother of Robert; half-brother of Leo, Edwin Seaton and Mary Sander.

† **REARDON, Thomas A.**, 83, St. Lawrence, Indianapolis, Dec. 6. Husband of Guyula (Koshy); father of Terry, grand-father of one, great-grandfather of four.

† **RUDOLF, Christina Rosella**, 65, St. Patrick, Indianapolis, Jan. 5. Mother of Vicki R. Moore, Robert G., Ray D. and Leon A.; sister of Roy and Bud Rose, and Lucille Barmister; grandmother of seven; great-grandmother of six.

† **SCHMIDT, James E.**, 68, St. Michael, Madison, Jan. 12. Father of Kay Witt, Rhonda King, Jennifer Semenza, James E. and Bobby; brother of Julius, Donald J., Margaret Ellis, Lillian Ward, Virginia Barnaby, Jean Ferguson, Dorothy Schirmer, Edna Sullivan and Mickey Ellis.

† **SMITH, Marguerite (Livers)**, 89, St. James the Greater, Indianapolis, Jan. 10. Mother of Beverly Moore; sister of Frances Alsip, Benedictine Sister Mary Benedict Livers, Helen Smith and Onedia Livers; grandmother of three; step-grandmother of five; great-grandmother of two.

† **STEIGERWALD, Charles James**, 71, St. Lawrence, Lawrenceburg, Jan. 15. Husband of Mary Ann; father of David, and Robert; brother of Larry; grandfather of four.

† **STEPHANSON, George R.**, 74, St. Michael, Madison, Jan. 11. Brother of Bertha Requet.

† **STEVENS, James G.**, 62, St. Lawrence, Indianapolis, Dec. 30. Husband of Phyllis (Scully); father of Vicki M., Sheri A., Jeffers, James G., II and Thomas L.; brother of William H.; son of Joann Costello; grandfather of four.

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## Fr. Kirkhoff's mother, Rose, dies

Rose M. Kirkhoff, mother of Father Gerald J. Kirkhoff, died in Indianapolis on Jan. 18 at the age of 89. Her funeral Mass was held Jan. 22 in Little Flower Church, of which she was a member.

The former Rose McHugh was a clerk in the Center Township assessor's office for 15 years, retiring in 1975. She had been a Democratic precinct committee woman for 20 years.

Mrs. Kirkhoff was the widow of Edward J. Kirkhoff. In addition to Father Kirkhoff, who is pastor of St. Jude Parish in Indianapolis, she is survived by another son, Robert E., and a daughter, Joan K. Leuchter. She is also survived by a sister, Kathryn Pranger, five grandchildren and one great-grandchild.

## Carl Atkins was father of Fr. Dan

Lafayette Volunteer Fire Department, with 30 years of service.

Carl Atkins is survived by his wife, the former Margaret J. Darnell. Besides Father Dan, two sons, Tom and Rick Atkins, and two daughters, Jacqueline Vetter and Carla Patterson, survive.

Mr. Atkins also leaves five brothers, Raymond, Larry and David Atkins, all living in Floyd's Knobs, and seven grandchildren.

Mr. Atkins was a retired postal clerk and chief of the

# Bishops warn against making feeding withdrawal the norm

by Mark Pattison  
Catholic News Service

WASHINGTON—Pennsylvania's Catholic bishops said the withdrawal of nutrition and hydration to patients should be seen as "exceptions and should not be made into the rule."

In a joint statement, the bishops said, "We find no moral problem in the withdrawing even of nutrition and hydration from the patient if the supplying of them is futile or excessively burdensome."

They added, "It is morally wrong, however, to take these extreme cases and make them the norm for all cases of persistent vegetative state patients. . . . In such cases their removal is tantamount to passive euthanasia—killing by omission."

The 34-page statement, "Nutrition and Hydration: Moral Considerations," was dated Dec. 12 and released Jan. 14 by the Pennsylvania Catholic Conference in Harrisburg, Pa.

The same week, Bishop William H. Bullock of Des Moines, Iowa, issued a pastoral letter on euthanasia in which he said, "The alleged 'right to die' is a fundamental abuse of human freedom."

The Pennsylvania bishops noted that the issue of feeding withdrawal "has not yet been explicitly dealt with by the Holy See. That simple fact, however, does not mean that the faithful are free to act as though there were no guidelines at all."

They focused much of their attention on patients in a persistent vegetative state, commonly referred to as PVS.

PVS patients' brain stems are "still functioning" but not that portion of the brain "which is responsible for those activities that we recognize as specifically human," they said.

"The person in PVS is definitely not dead," the bishops said. "Medical practitioners—who certainly ought to know better"—often use the term "brain dead" to describe PVS patients, they added. "That is simply not the case."

The bishops said, "The PVS patient is alive, but unconscious and, therefore, unable to take nourishment without assistance. It is clearly not a question of deciding to stop treatment because the patient has died."

The statement cautioned against the argument that the feeding procedure itself induces pain sufficient to warrant its discontinuance. "That question," the bishops said, "re-

mains to be answered, although present consensus argues against the existence of such pain, mental or physical."

And while one may feel the pain of seeing a loved one so ill, "the desire to escape from our own burdens cannot become the source of a decision which would end the life of someone else," they said.

Archbishops signing the statement were Cardinal Anthony J. Bevilacqua of Philadelphia and Archbishops Thomas V. Dolan of the Ruthenian Archdiocese of Pittsburgh and Stephen Sulyk of the Byzantine Archdiocese

of Philadelphia. Bishops signing it were Bishops Joseph V. Adamo of Altoona-Johnstown, Anthony G. Bosco of Greensburg, Nicholas C. Dattilo of Harrisburg, James C. Timlin of Scranton, Donald W. Trautman of Erie, Thomas J. Welsh of Allentown and Donald W. Wuerl of Pittsburgh. Also signing were Ruthenian Auxiliary Bishop John M. Bilock of Pittsburgh and Auxiliary Bishops Martin N. Lohmuller and Louis A. Desimone of Philadelphia, John B. McDowell and William J. Winter of Pittsburgh and Francis X. Di Lorenzo of Scranton.

In his pastoral, "Moral Provision Regarding Euthanasia and Medical Assistance to the Dying," Bishop Bullock said, "The harshness of homicide is not softened by changing the word to 'mercy killing.' Nor is the horror of suicide obscured by simply calling it 'death by choice.'"

He said the judgment about patients' quality of life "is a judgment we have no right to make. Hence, it is euthanasia not only to kill them directly, but also to omit appropriate medical or nursing care proportionate to their need."

## Vatican paper says war was defeat for everyone

by John Thavis  
Catholic News Service

VATICAN CITY—On the anniversary of the start of the U.S.-led military offensive, the Persian Gulf War appears "more than ever a defeat" for everyone because the problems that caused it remain, said the Vatican newspaper, *L'Osservatore Romano*.

The newspaper, in a front-page editorial Jan. 19, said the Gulf war had demonstrated once again that military solutions are "primitive" answers that only perpetuate political problems.

The "victors" of the war, it said, have to look back on the disproportion between the military technology employed and the political results obtained.

While the oil wells—the "real motive" for the war—have been returned to their rightful owners, "no one can affirm that in this geo-political area the space for freedom and democracy has grown," it said.

The article noted that the so-called "losers" of the war remain in political control, and that relations between states in the region remain dangerous.

"So it's true: war is always a defeat, today just as yesterday. Once again it failed to resolve even the problems that caused it," it said.

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# Fr. Hesburgh sees optimism, obstacles in Salvador's accord

by Charles Wood  
Catholic News Service

NOTRE DAME, Ind.—Holy Cross Father Theodore Hesburgh, mentor and close friend of the late president of El Salvador and one-time U.S. observer of critical Salvadoran elections, said the newly signed peace accords in El Salvador give good reason for optimism about that country's future.

But they face the same obstacles which President Jose Napoleon Duarte often said plagued his efforts toward peace, the priest added.

Father Hesburgh, president emeritus of the University of Notre Dame, spoke to Catholic News Service Jan. 16, the day on which the Salvadoran government and leftist rebels signed peace accords officially ending 12 years of civil war.

Among the many books and mementos on his office shelves, Father Hesburgh keeps a photograph of Duarte—who died in 1990—and his wife.

"Duarte always told me, 'The problem with this country is we have a culture of violence, and we do not have an independent, respected judiciary that is free of influence from wealth, power and threats against their lives and the lives of their families,'" Father Hesburgh said.

These crucial problems must still be dealt with by El Salvadorans and all concerned people who wish to see the peace pact last in that country, he said.

A member of the U.S. delegation that monitored elections for El Salvador's national assembly in 1982, Father Hesburgh visited the country during a trip to Central America over Christmas time.

He told CNS that during that trip he attended a series of



PEACE ARRIVES—A father and his daughter walk through Civic Plaza in downtown San Salvador Jan. 16 during a celebration marking the arrival of peace in El Salvador. Banners hang from scaffolding at the city's main cathedral. (CNS photo from Reuters)

meetings at which Honduran President Rafael Leonardo Callejas announced a major economic accord among several Central American nations, including El Salvador.

"Today's peace accord can be seen in the context of the prospects rising from that economic agreement because the heart of peace in that region is economic stability within and among the nations of Central America," said Father Hesburgh.

He added that in his ongoing contacts with business and political leaders in the region—some of whom are Notre Dame alumni—he has often told them that "economic union is much easier to achieve than political accord and that, in turn, economic justice and stability lead to political and social stability."

The peace accords "must be seen not just in the context of hopes that the two sides will stop shooting each other—and those caught in the middle—but as a necessary ingredient in a larger process of establishing economic, social and political order in the whole region," he said.

Father Hesburgh praised Callejas for exhibiting "the kind of strong vision and leadership skills required to create peaceful, just societies in Central America."

He was reminded of how difficult a task it will be to overcome self-interest in the status quo at a state dinner during his recent Central American trip when "a very influential businessman from El Salvador told President Callejas he would not support the economic accord because he could not see anything that Salvadoran business would get out of it."

"I spoke up publicly to that man and told him he was dead wrong for taking such a short-sighted stance built on personal interest and that people like him have to get behind the positive vision and leadership of people like President Callejas," Father Hesburgh said.

"Let's hope and pray that such leadership gets a chance in El Salvador so that after more than 10 years of civil war, this new peace holds and builds," he added.

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