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Summit reviews report on education

Archdiocesan leaders study critical issues and challenges in lifelong faith formation

by John F. Fink

About 250 people from throughout the Archdiocese of Indianapolis participated in an unprecedented and intense two-day "Catholic Education Summit" last Friday and Saturday, Jan. 31 and Feb. 1, at the University Place Conference Center on the IUPUI campus in Indianapolis. Participants were invited by the late Archbishop Edward T. O'Meara last fall.

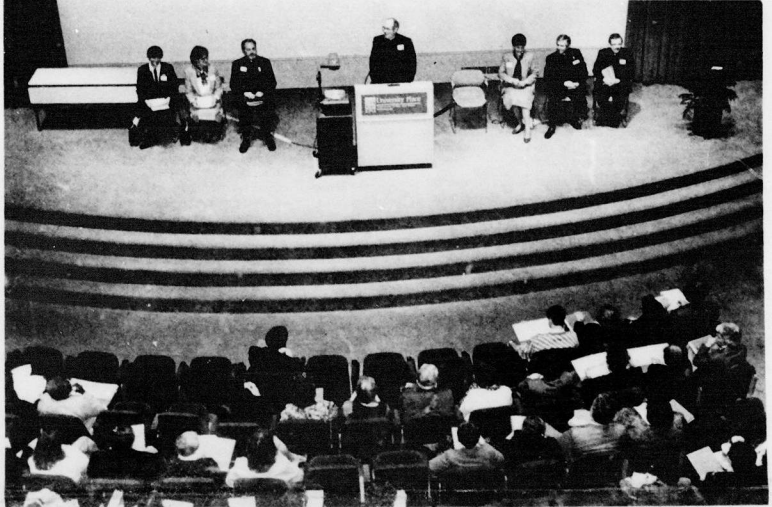
The theme of the conference was "Toward Realizing the Vision of Lifelong Faith Formation and Education." Father Joseph Schaedel, president of Ritter High School, chaired the meeting.

Participants discussed a report on Catholic education in the archdiocese submitted to Archbishop O'Meara in December by The Conservation Co., a consulting company. The report was prepared after an inquiry by the consultants last summer. It was sent to the summit participants prior to the meeting.

The summit was part of a three-prong study being made by The Conservation Co., the others being urban ministry and overall management and administration of the archdiocese. The study is being funded by The Lilly Endowment.

The comments and suggestions made at the summit meeting will be used by The Conservation Co. to formulate specific recommendations. Implementation of any major changes as a result of the recommendations will be determined by the next archbishop.

In his remarks at the beginning of the meeting, Father David Coats, administrator of the archdiocese, called the summit "a watershed moment in the history of the (See SUMMIT, page 3)



EDUCATION SUMMIT—Father Joseph Schaedel, president of Ritter High School, opens the "Catholic Education Summit" last Friday at University Place Conference Center on the IUPUI campus. Waiting to speak at the top of the picture are, left to right, Patricia Owens and Anne Wenzel, consultants; Father Clem Davis, president of the Archdiocesan Board of Education; Suzanne Magnant, chancellor of the archdiocese, who gave the opening prayer; Father David Coats, archdiocesan administrator; and Father Jeffrey Godecker, assistant chancellor for project implementation. (Photo by Margaret Nelson)

Despite Senate defeat, Bush still backs choice

by Sr. Mary Ann Walsh
Catholic News Service

WASHINGTON—A rallying cry for Catholic schools to be part of government-aided choice in education programs was sent up Jan. 26-Feb. 1, the annual national celebration of Catholic Schools Week.

The call came from both government and church leaders after the Senate struck a serious blow against non-public schools Jan. 23 when it defeated an amendment from Sen. Orrin Hatch, R-Utah, which would have allowed non-public schools to be part of a program giving poor parents more educational choice for their children.

Despite the defeat, however, both

President Bush and Vice President Dan Quayle insisted the White House still backed educational choice to include non-public schools, including Catholic schools.

Bush, at a Jan. 27 meeting of religious broadcasters in Washington, said including non-public schools is not unconstitutional and compared it to "school kids" having "the same choice that I got under the GI Bill or that college kids now get under the Pell Grant." Both programs aid post-high school students whether they attend public or non-public schools.

Quayle later reiterated Bush's stand and denied the issue got short shrift in the State of the Union address.

"I think that the president is strongly committed to choice and anybody who doesn't believe that he's strongly committed to choice doesn't know the president like I do," Quayle said to Catholic News Service after he met with Catholic schools representatives in his office Jan. 31.

Choice, he added, "would obviously include Catholic schools and private schools."

Bishop John J. Leibrich of Springfield-Cape Girardeau, Mo., chairman of the U.S. Catholic Conference Committee on Education, criticized the Senate vote in a letter to senators who opposed the Hatch amendment. Debate on the choice proposal was marked, he said, by "negative, hostile and factually distorted views on non-public schools."

He wrote the Jan. 28 letter after the debate, which included implications that aiding non-public schools would lead to elitism, racism and a disregard for the disadvantaged.

Sen. Howard Metzenbaum, D-Ohio, for example, said there was a danger that "choice programs will actually contribute

to the further segregation of our society along racial, economic and religious lines."

Sen. John H. Chafee, R-R.I., said public schools and private schools don't compete on a level playing field because, he said, "private schools can refuse to accept the child with disabilities, refuse to accept the child who poses disciplinary problems."

Church leaders and educators urged political action for choice throughout Catholic Schools Week celebrations which included special Masses, dinners and other events.

In a talk in Washington Jan. 26, Archbishop James P. Lyke of Atlanta called Catholics "weaklings" in "using the political process to seek government assistance for parents of Catholic school children."

But, "we have the power to change that," he said.

The African-American prelate added that "inferior educational opportunity is one of the most deplorable outcomes of historical racism and discrimination in this country."

Catholics "must collaborate in re-empowering the social order that allows our people to be caught in webs of poverty, inadequate educational programs, slum housing and underemployment," he said. "The best way to do this is through education."

In Milwaukee, Jesuit Father Albert DiUlio, president of Marquette University, said at a Jan. 29 dinner that research shows that "students make greater progress academically and socially in Catholic schools than their counterparts in other systems."

"Attempts to attribute this success to the notion that Catholic school parents are more committed to education have come up empty," the Jesuit said.

"Public and Catholic school students have been compared in terms of initial

achievement regardless whether they have been read to by their parents, and regardless of the level of their parents' education; the size of their families; or their parents' occupations. When Catholic and public school students with all these variables have been examined, Catholic school students still came out on top," he said.

Political scientist John Chubb of the Brookings Institute, co-author of the book "Politics, Markets, and America's Schools," hailed non-public schools for not having too many bureaucrats, during a statewide meeting of the Missouri Council for Private Education in Jefferson City.

"The private system is de-centralized, (See CHURCH LEADERS, page 20)

Looking Inside

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Archbishop O'Meara and this newspaper

by John F. Fink

February is Catholic Press Month and I've made it a practice to devote the first column of February to something about the Catholic Press, and *The Criterion* in particular. This year's column comes very near the death of Archbishop O'Meara, so let me use the column to say something about his relationship with this newspaper.

Before he offered me the job of editor of *The Criterion* in 1984, the archbishop and I knew each other only by reputation, although we had met casually a few times. He had read some of the papers I had written about the role of the Catholic press while I was president of the Catholic Press Association and the International Federation of Catholic Press Associations. He knew that I was publisher of the national newspaper *Our Sunday Visitor*. When I was trying to decide if I wanted to come here and he was trying to decide if he wanted me, we talked in his office about what a Catholic newspaper should be. We discovered that we thought alike about a great many things, and not just journalism.

ONE OF THE THINGS we agreed on was the mission of *The Criterion* as I first expressed it: to give the Catholics of the Archdiocese of Indianapolis all the information they need to live their lives fully as Catholics and to make the prudential judgments needed to fulfill their Christian responsibilities. That's not exactly the way *The Criterion's* board of directors said it in 1986 when it drew up the paper's mission statement (which is five paragraphs long), but it's not far off.

Archbishop O'Meara spoke often at board meetings about the importance of *The Criterion*. He pointed out that



it's the only regular contact most Catholics have with the church outside their parishes, and that no one can claim to be an informed Catholic if all he or she knows about the church is what he or she reads in the parish bulletin or hears in a homily once a week.

At one board meeting in 1986 he told about a visit he had made to Vevey in Switzerland County where Catholics are only one-and-a-half percent of the population. A man there told the archbishop how much he appreciated *The Criterion* because, he said, it was the only way he could keep up with what is happening in the church. That's why the archbishop was insistent that parishes should make sure all parishioners receive the paper.

THE ARCHBISHOP AND I really did not discuss the content of *The Criterion* very often. I don't remember his ever complaining to me about anything I wrote, but he might have done so to others. I'm sure he wasn't always pleased with everything we published.

He was well aware of the need for the Catholic press to publish bad news as well as good news, and also to publish a diversity of opinions even if he (and I) didn't agree with them. In this we were following the post-Vatican II document on social communication, "*Communio et Progressio*," which said that the Catholic press "will encourage a free expression of opinion and a wide variety of points of view. It will do this because it will satisfy the different interests and concerns of readers, and because it contributes to the formation of public opinion in the church and the world."

What undoubtedly bothered the archbishop more than anything else were some of the letters to the editor that we published. He certainly agreed with "*Communio et Progressio*" that the Catholic press "will be a forum, a meeting place or the exchange of ideas"; he approved the paragraph in the mission statement that says, "*The Criterion* enkindles a sense of identity and unity within the local church by providing a forum in which the members of the local

church can communicate with each other. It facilitates the exchange of opinions, serves as a vehicle of constructive criticism, and challenges each reader to deeper reflection"; but some of the opinions expressed in letters, he thought, didn't deserve to be published.

He asked a committee of the board to study the policies of other Catholic newspapers regarding letters to the editor, and to revise our policy. So in 1987 the board approved the policy that we publish from time to time on the letters page (see page 5 of this issue). Archbishop O'Meara was satisfied.

I suppose I should admit that on August 3, 1984, in the second column I published in this paper, I wrote: "A good newspaper should provide space for dissenting opinions and expressions of viewpoints from all legitimate voices within the church, as long as those voices are sincere, well-expressed, temperate in tone, and within the newspaper's space limitations. As editor, though, I will resist efforts by readers who demand that something be published. That is an infringement on the freedom of the editor to control the editorial contents of the publication."

WITH THE EMPHASIS I've given in this column to opinions, perhaps I should also stress that the archbishop and I agreed that a Catholic periodical must always remain within the bounds of Catholic teaching and tradition. We agreed that *The Criterion* should support the statements and positions of the U.S. bishops on all doctrinal, moral and social justice issues. We have tried to avoid the extremes of progressivism and conservatism and hold to a middle course.

Archbishop O'Meara always gave great support to Catholic education, and he saw *The Criterion* as a tool for adult religious education. In this he was echoing the words of Pope John Paul II who has several times reminded the Catholic press of its mission "to form as well as to inform." That's why we publish the features found in the middle of each issue.

EDITORIAL COMMENTARY

Who should pay for our schools? Who benefits?

by John F. Fink

Parishes that have schools spend a very large percentage of their operating budgets on them. One reason why many Protestant churches can afford to pay their pastors more than Catholics pay theirs is because most of the Protestant churches don't have schools.

Because money has become such a problem in our parishes, it's not surprising that a large part of last weekend's Catholic Education Summit was devoted to finances. (See article that begins on page 1.) During one of the sessions, Anne Wenzel and Pat Owens from The Conservation Co. tried to get participants to focus on two questions: *Who benefits from Catholic schools? Therefore, who should pay for them?*

To show that those are not simple questions to answer, they presented five possible models. The first was that of a private school that assumed that the benefit of the school was exclusively to those who attend it. In that case, the full cost of the school should be borne by tuition. If some cannot afford the full tuition, scholarships could be available on the basis of need. Money for the scholarships would come from various sources.

The second model would be used if it is determined that the parish as a whole benefits from the school as well as those who attend it. If so, then the parish should

help pay for it with a subsidy. It has to be determined how much value the parish places on its school.

Do nearby parishes also benefit in some cases? If so, the third model showed that the schools should be paid for by tuition, a subsidy from the host parish and a subsidy from nearby parishes.

The fourth model assumed that the entire Catholic community benefits from Catholic schools. If so, then all Catholics should help pay for them.

Do some Catholic schools benefit not only Catholics but also the greater com-

munity? Do they, for example, provide value-based education as an alternative to a public-school education, or do they provide a superior education in the inner city thus giving parents a choice? If so, then the greater community should also help pay for the schools. That was the fifth model presented at the summit meeting.

These were the questions the participants at the meeting were asked to consider, but they are also the questions we should all consider, especially when it comes time to contribute to the support of our parishes that support the schools.

Wenzel and Owens also addressed the question of financing schools if those who benefit cannot pay for them. They said that a balance must be achieved between efficiency and equity, efficiency being the buying of a service that one wants and can pay for and equity being providing the service even if the person cannot pay for it.

When we pay for it, the fact remains that additional income is going to be needed to make Catholic schools prosper in the future. Unless you really believe that only those who attend the schools benefit from them (model one), you could help by increasing your contribution to your parish. If all parishioners were tithing, the schools wouldn't have a financial problem.

Holy Angels woman 'falls through the cracks'

by Margaret Nelson

An independent 84-year-old woman who literally "fell through the cracks" was buried last Thursday from Holy Angels Church in Indianapolis.

Sight-impaired and infirm, the woman is believed to have fallen when walking down the broken inside steps from her second-floor apartment to her mailbox. Her body was found on Jan. 19.

Holy Angels parishioner Doris Campbell knew the woman from church and began taking Communion to her home after she broke her hip in 1984. Campbell hopes the woman's story will caution older people to make arrangements with individuals they trust.

Readers of *The Criterion* were introduced to her as "Ann" in February, 1987, when her story was told in the "Who are the poor?" series. Campbell told Ann's story at that time.

Even then, the steps in the house were "in pretty bad shape and the supports for the railing are gone. There is no light in the hall and the windows are insulated with yellowed newspapers. Boxes of junk, belonging to the owner, line the hall." In her rooms, the wallpaper was hanging down from the ceiling.

Her own belongings were kept neat and clean. Ann would not take food from a food pantry, because someone else "might really need it." She never applied for welfare or received heating assistance.

A Catholic all her life, Ann believed that the problems of the world would be solved if everyone lived by the Gospels. She lived a simple life. She believed God would take care of her "basic needs" and she

contributed regularly to the parish collection. She prayed and tried to read the Bible with a glass.

During her adult life, Ann worked at least 40 hours a week doing domestic work. At one time, she was a dietitian at St. Vincent Hospital. Some of her household employers contributed to her Social Security account, others did not. It took most of her monthly check to pay the rent for the two upstairs rooms in the ramshackle frame house where she died.

Efforts by Campbell and others to get Ann's landlord to upgrade her housing conditions were unsuccessful. In fact, the owner told church people that he entered her rooms for the first time in 19 years after she died.

Ann herself resisted efforts to move. Several times, Campbell, Daughters of Charity Sister Margaret Marie Clifford, and others tried to arrange different housing for her. Ann hesitated to move.

But someone from the Central Indiana Council on Aging visited her recently. Ann finally agreed to move into a new nursing home after the snow cleared. Campbell was to take her there the day after they found her.

Campbell said that her Bible study class came to the funeral. "We were her family. I don't know what I would have done without their help."

She said that Ann was "a very devout Catholic. She was baptized in New Orleans as a baby. She was registered in an Indianapolis parish in 1928. She was a nice, little lady. She always had a smile on her face and never did have anything bad to say about anyone."

"She had a nice going home," said Campbell. "Father (Clarence) Waldon

(pastor of Holy Angels) had a beautiful homily. We had pallbearers and ushers. It was a nice funeral. Sister Mary made prayers for Ann." Ann was buried in Calvary Cemetery on Jan. 30.

Campbell said that the landlord broke the coroner's seal to remove Ann's bankbook and other financial papers. Then he placed a padlock on the door.

Campbell and Providence Sister Mary Quinn, Holy Angels pastoral associate, then went downtown to have the body released so they could bury her. Campbell was named administrator.

Because of her experience with Ann's landlord, Campbell suggested that people without relatives find someone they can trust to discuss the final arrangements they wish.

"I want to warn people to have a last will and testament," she said. "Or they should let somebody they trust or their church know where their papers are."

Campbell said that Halbert Kunz, a lawyer who volunteers at the Shepherd Center, gave her invaluable assistance with the legal and financial details. She hopes that he will give a seminar at the senior citizens' center.

"I think our churches should do this, too," said Campbell.

Print by Fr. Eric

Benedictine Father Eric Lies designed the "Christ is the reason for the school" poster seen in the Catholic Schools Week supplement of *The Criterion*. Prints of it were sent to each archdiocesan school for display.



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Summit focuses on lifelong faith formation

(Continued from page 1)

archdiocese." He said the meeting was a precedent, that "next time before has such an august group of archdiocesan leaders been assembled for something like this."

He continued, "The diverse points of view and experience in both Catholic and public education, and the wisdom assembled here, will almost certainly produce a rich harvest."

He said that Archbishop O'Meara "is very much with us. He so much wanted this summit to produce the fruits that will come out of it."

Father Coats said that Archbishop O'Meara was strongly committed to Catholic education. "He believed that the top priority should be that our faith should be passed on intact to future generations, that our principles will be handed on."

He said that the next archbishop "will be a lucky man because he will have the valuable insights from this summit waiting for him." He said the new archbishop should be in a position to move rapidly on the recommendations.

The work of the summit included both plenary sessions of all 250 participants and discussions in 13 small-group meetings. The small-group meetings seemed to have varying degrees of success, some participants stating they thought their groups worked very well while others said that participants were disappointed and, in some cases, frustrated. The results of the small-group discussions were given to the consultants for their consideration in making recommendations.

In the opening plenary session before the small-group meetings, Anne Wenzel and Patricia Owens, consultants with The Conservation Co., gave a synopsis of the report the participants received. Although the report itself covered six broad areas, their synopsis, and the discussions of the entire conference, touched on mission, finances, and governance. The other three areas in the report were leadership, staffing, and organizational issues.

Regarding mission, Wenzel said that the consultants saw a strong commitment to lifelong faith formation including Catholic schools and non-school education for children and adults. However, she said, the phrase "total Catholic education"

doesn't do justice to lifelong faith formation because many people think only of schools when they hear it.

She said that there appear to be two separate and distinct missions for Catholic schools in the archdiocese: passing on the values and faith of the Roman Catholic Church to Catholic children; and providing quality, value-based education for economically disadvantaged (not necessarily Catholic) children. She said that there seems to be less universal support for the second mission than for the first.

Among problems identified by the report were that more than half of Catholic children are not in Catholic schools and there was a steep decline in school enrollment through the year 1990. Also, Wenzel said, tensions exist between those primarily committed to schools and those primarily committed to religious education.

Owens said that \$21 million is now being spent each year for schools in the archdiocese, not counting the cost for religious education outside schools for children and adults. She said that there is a growing reliance on the use of investment funds to meet operating expenses and that reserves are dwindling.

There is no archdiocese-wide tuition policy, she said, regarding either the setting of tuition or its collection. This brings up the question, she said, "Who benefits and who should pay for a Catholic school education?" (See editorial commentary on page 2 for more on this topic.)

Owens said that the deaneries have varying degrees of ability to support themselves. Some deaneries, she said, have ample resources while others do not. Yet in the current system, she said, all deaneries are expected to support their own programs.

Owens also discussed marketing and development efforts, calling them fragmentary and with a lack of coordination and sophistication.

She identified three challenges in school finances: find new and creative ways to finance schools; improve financial administration of parishes and schools; and strengthen and coordinate marketing and development efforts.

On the issue of governance, Wenzel noted that the archdiocese has led the

nation in developing a three-tier system of boards of education: parish, deanery and archdiocese. However, she said, there is often confusion over roles and responsibilities. Some boards, she said, work almost exclusively on school matters.

The archdiocese has a decentralized model of operations that allows for flexibility, Wenzel said. The Office of Catholic Education (OCE) operates as a service center for the local schools, but there is no centralized authority.

The Indianapolis Deanery Coordinating Committee is the first attempt to develop a system of common practices and coordinated administrative functions, she said, but it is in only four of the 11 deaneries and it is technically independent of the OCE and other Catholic Center departments.

Others who spoke at the opening plenary session included Fathers Jeff Godecker and Clem Davis. Father Godecker, assistant chancellor for project implementation, noted that the archdiocese has many participants but is only one body. He said that it will be his mission to make the parts work together for common goals. He said that some parts of the archdiocese have built walls and he hoped that his office could find doors in the walls.

Father Davis, president of the Archdiocesan Board of Education, told the participants that there were two ways to unleash the power of the Holy Spirit. Together we can discover the vision of how we can improve Catholic education throughout the archdiocese.

James J. DeBoy Jr., director of religious education for the Archdiocese of Baltimore, spoke at Friday's opening plenary session. He said that the most critical question that must be asked is, "Why do we have programs for faith formation?"

This, in turn, he said, begs another question: "What is the mission of the church today?" He responded that Christ commissioned the apostles to "make disciples of all nations... teaching them to observe all that I have commanded you." And he commanded that we love one another "as I love you," he said.

This love, DeBoy continued, is demonstrated by feeding the hungry, clothing the naked, visiting the sick and imprisoned, etc. Those who do not do these things, he said, "go off to eternal punishment," according to the Gospels.

DeBoy's conclusion was that the purpose of the church is "to make loving disciples who will transform the world." This, therefore, he said, must be the reason we are educating people in the faith.

DeBoy said that we must foster the growth of faith by receiving the message and expressing it in the community, through worship, and in service. He noted that the agents for teaching the faith are the family, the parish community, and intentional faith formation. There can be either Catholic schools or religious education programs, he said.

During a Saturday morning plenary session Christian Brother James Finnegan, associate superintendent of schools for the Archdiocese of Newark, spoke about a new three-year program in his archdiocese called co-sponsoring schools. He based, he said, on the obligation of the whole church to support Catholic schools. He said that Catholic schools are integral to the mission of all parishes, a resource to the church, not just a burden.

In essence, Newark's plan consists of two or more parishes co-sponsoring schools. During the first two years of the program, Brother Finnegan said, there were 19 co-sponsored schools involving 51 parishes. (There are 248 parishes in the Archdiocese of Newark.) He said that the program is estimated to have saved \$1 million each of the two years.

It soon became apparent to the summit's participants, though, that conditions in Newark are much different from those in the Archdiocese of Indianapolis. In answer to questions, Brother Finnegan said that the schools are all within two to three miles of the parishes co-sponsoring them. He also spoke about boards of pastors making decisions, prompting an observation that there seems to be little lay involvement in Newark. And when asked what happens in parishes where there is no resident pastor, Brother Finnegan replied that Newark doesn't have such situations.

The discussion prompted Father



James DeBoy (Photo by Chuck Chisala)

Schaedel, who was chairing the session, to comment that "perhaps we should be glad we don't live in Newark and go on from there." He also observed, though, that the Indianapolis archdiocese already has consolidated schools (all the high schools and some elementary schools) that work under the same principles as co-sponsorship.

Governance was the topic of the plenary session on Saturday afternoon as four panelists discussed methods to strengthen lay participation and leadership.

Mercy Sister Lourdes Sheehan, secretary for education for the U.S. Catholic Conference in Washington, listed five keys to success for boards of education: clarify mission, authority and structure; develop a common vision; spend sufficient time in planning; distinguish between policy and administration; the role of the board and that of the administrator; and prepare carefully for meetings.

Sister Lourdes, whose book "Building Better Boards" is a manual for education board members, said that the development of boards is relatively new in the church—since the Second Vatican Council. The first phase was to use the public school model, she said, but that proved less than satisfactory. Therefore, she said, the second phase was clarification of governance models that work. The third phase, she said, is putting them into practice.

She said there are two types of boards possible in our church—boards with limited jurisdiction and consultation boards. Boards must know what authority they have, she said.

Sister Lourdes noted that religious education often takes a back seat to Catholic schools in boards of education and suggested that perhaps they should be separated.

Barbara Renn, past president of the New Albany Deanery board and a member of the Archdiocesan Board of Education, described the present structure of the New Albany Deanery board. She described how the board had taken hold of a bad situation at Providence High School and turned it around.

The third speaker on the panel, Joseph Hornett, chief financial officer for the archdiocese, confirmed what Renn had said about the Providence High School situation. He said that a similar thing had happened at Secunia High School in Indianapolis.

Hornett said that the current board system has both strengths and weaknesses. "We need to have the right people in the right place with the right gifts at the right time," he said. When boards supplement their work with people with the right expertise, as New Albany and Secunia did, there are good results, he said.

Hornett also suggested the need for greater collaboration among schools. "It's hard to find doctors, lawyers, CPAs, etc. in the inner city" to sit on boards of education in inner-city parishes, he said. We should find some way for those parishes to collaborate with other parishes that do have those talents, he said.

Jan Herpel, the Batesville Deanery resource and program administrator, explained why it made sense in her deanery to drop the deanery board of education and to form an education committee as part of the Batesville Deanery Pastoral Council. She said that the one unit has the support of pastors and religious education people and has resulted in better communications and an end to "turf wars."

St. Rita's parish, Indianapolis celebrates Black History Sunday

by Margaret Nelson

St. Rita Church in Indianapolis celebrated Black History Sunday on Feb. 2, with Divine Word Father Jerome Robinson coming from Mobile to speak during the homily.

Father Robinson asked, "How many of us would be willing to see salvation as the fullness of our dreams?" He said that people define dreams in terms of homes, cars, jobs, education. "You hear a whole list that has nothing to do with God. If God wanted to help them out with those plans that's cool, too."

"Sometimes we confuse daydreams with visions of God," said Father Robinson. "It's not the same. Dreams for us as

people have to do with those long-held principles and values. So that no matter what you do, you can't have my dreams. You can know my dreams, but you sure can't mess with my God."

Father Robinson said, "Every so often we need someone to slap us back to reality. The only reason we come here clothed and in our right minds is because God made it possible. To believe we can do all of this ourselves is dangerous."

And he said that people need others to help. "In looking over one another, we are overlooking who someone is in the eyes of God... We're going to get there together or we ain't going to get there at all. We need to show mercy and compassion to one another as God has already given to us."

Father Robinson said that people need to "get rid of the stuff that keeps them from hope. If they do all they can do with what they have to do with God, will do the rest," he said. "I know the dream of my life is doing the will of my God."

Divine Word Father Ponciano Ramos, pastor of St. Rita, began by telling the assembly to remember that the rich history and achievements of African Americans came because they were black, but also "they were great because they came from God."

He asked them to "make our children aware that they not only came from Mother Africa, but they came from God." Father Ramos asked them to engender hope in the young people "because they have lost values—values that go back to Almighty God."

Father Ramos noted, "All our songs go back to dependence on Almighty God... We are here to strengthen our love for one another and to recognize each others' giftedness."



Divine Word Father Jerome Robinson

Commentary

THE BOTTOM LINE

Acting out of the deep belief in value of life

by Antoinette Bosco

Every so often a story comes across my desk that stays with me because it makes me angry or sad or amused or thoughtful. A recent story told by the American Medical Association in its *American Medical News* touched me deeply.

The story concerned a surgeon who had treated severely wounded soldiers in Vietnam and had been haunted by the memory of one of these men for 22 years.

In 1968, Dr. Kenneth Swan had treated severely wounded Army Spec. 4 Kenneth



McCarthy. McCarthy's helicopter had been hit by a North Vietnamese rocket grenade during a brutal firefight near the Cambodian border. The soldier had massive wounds to his lower body, broken arms and severe head injuries.

Swan, then 33, with one month of duty in Vietnam, decided to try to save the soldier's life. The doctor and his medical crew kept McCarthy alive but the soldier's recovery was tortuous. "Many of Dr. Swan's colleagues openly questioned his decision to save the soldier," the story said.

In the years that followed, Swan lectured a great deal about his experiences in Vietnam, but never spoke of this case that so affected him. "I thought if he was alive his life was probably a nightmare," Swan said.

But more than 20 years later the "ghost"

of the McCarthy case began to rise to the surface of his memory. Then in 1989, at an Army-sponsored trauma symposium, the surgeon spoke publicly of McCarthy for the first time. "I got choked up about it," he revealed, adding that afterward he felt compelled to track down the former soldier and see what had become of his life.

Then last September, 23 years and a day after their first encounter, they saw each other again, this time at McCarthy's home in Columbus, Ga.

The wounded veteran, now 43 and in a wheelchair, shook the doctor's hand firmly. McCarthy's wife of 20 years, Theresa, was there with him. Pictures of their two daughters adorned the walls.

"McCarthy told Dr. Swan that for several years after returning from Vietnam he underwent a seemingly endless chain of operations," the story said. "There was a lot of physical pain. But he had a constant need to prove people wrong when they said he couldn't do something. He even learned to scuba dive."

What particularly struck me was Theresa's response to the criticism Swan received years earlier for saving the wounded soldier's life. Consoling her husband who appeared anxious at meeting the doctor again, she asked, "Do you realize that if it wasn't for this man I wouldn't have you or these two beautiful children?"

What a beautiful declaration of the importance of life. I think what struck me so much in this story is its affirmation that life is something given to us to revere and preserve so as to keep it going—to give it to others.

When Swan made his decision to save the soldier's life, he was really acting out of



a deep belief in the value of life because life is a gift from the creator, whether the doctor knew this or not.

People like McCarthy, who live in spite of such great pain, are an inspiration to us. Their courage shows us vividly that life is a value in itself and that it is worth all the trouble and pain required to keep it going.

Swan's final comment was, "I didn't realize how much additional agony he was going to have to go through. But I still have this overwhelming sense of gratitude that I did the right thing." I think all people who love and cherish life would agree.

TO TALK OF MANY THINGS

TV Mass for shut-ins should draw our thanks

by Dale Francis

It was in 1956 that Chicago's WGN-TV began telecasting "Mass for Shut-Ins" on Sunday mornings. After 36 years, WGN-TV ended the telecasting of Mass—and programs for Protestant and Jewish viewers that, like "Mass for Shut-Ins," had been telecast for viewers by the station without cost.

What needs to be said, first of all, is that WGN-TV deserves praise for the many years its Sunday television programs were offered to the people. I would think the station has received far more letters from those who are upset the programs are ending than it received from those who have expressed appreciation the last few years. A program received for 36 years becomes expected. The sun that rises in the



morning is appreciated but seldom thanked for rising. I had a friend who learned his terminal illness would soon take his life and he told me that for the first time in his life, he was thanking God for the sun in the morning. "Mass for Shut-Ins" had come like the sunshine so many years that it was expected.

The station executives could, however, check the interest in the program. The systems that check viewers said there were about 47,000 homes in the Chicago area that turned to "Mass for Shut-Ins" and because WGN-TV is carried over cable systems, 120,000 homes in other cities.

Those figures may seem small compared to the number of people who watch other programs. But I suspect they may have a meaning greater than some other statistics. I would guess that almost all of those viewers who have turned to "Mass for Shut-Ins" all these years did so intentionally because it had a special meaning for them. There are Catholics unable to go to Mass whose Sundays would seem incomplete without Mass.

I wrote a television column 40 years ago and I've been writing columns about being Catholic longer than that. So I've touched on the Mass on television for a long, long time. I've always thought it was nice, but I have only lately understood it is necessary.

Until lately, I've been well. For the first time, I came to Sundays and could not go to Mass. The televised Mass where we live became my Sunday Mass.

We have Mass in our diocese (Fort Wayne-South Bend) because our bishop understood the value of Mass for those kept away by illness. Unlike the people of Chicago, a television station did not offer time for Mass as a gift. It was available as time that could be purchased. Our diocese has been purchasing time for Mass, just as various religious groups purchase time for telecasting their programs.

A sincere Catholic journalist (Lou Jacquet) wrote a column expressing dissatisfaction with the Mass on time purchased by the diocese. He pointed out that some of the other religious programming was more professional, more

dramatic, more compelling than the simple telecast of the Mass. He said surely we could prepare telecasts that would win converts.

I know what he was talking about. A televised Mass, each week by a different priest, each week the people from a different parish, seems pale compared to a religious telecast with trained choirs and dramatic effects. But then the Mass is meant to be the Mass.

When I've had Mass on television at the hospital, I am almost overwhelmed by the joy of it. I experience the Mass in a new way and I appreciate Mass even more than I have before.

If you have Mass for shut-ins in your area and you don't join it because you go to Mass at church, give thanks for it when you will need it or for those who do need it and receive it. Tell the station how much you appreciate it. Mass on television is a joy.

(In Indianapolis, commercial television stations have donated time for the Mass for shut-ins since 1976. WXIN, Channel 59, has broadcast the Mass for the past nine years. It is at 6:30 a.m. each Sunday.)

THE HUMAN SIDE

People can create inspiring atmospheres, routines

by Fr. Eugene Hemrick

On my first birthday, I visited the National Museum of Air and Space. I received much inspiration there when I first moved to Washington.

How I marveled at the technology that helped propel us into outer space. I pledged to myself that I would utilize technology to infuse similar creative spirit into the research we conduct within the church.

If bland reports, artless graphics and clumsy computers once were characteristic of church research, our operations today are state of the art. High-tech methods are utilized in more sophisticated ways with each new study.

It is amazing how much one inspiration can produce.

If we reflect on the best accomplishments of our life, we discover that they resulted from someone or something that inspired us. An inspiration may last for moments, yet its impact can redirect our life.



Inspiration may come from personal contact with another human being, from a book or a moment of silence in which suddenly something clicks for us. As with supernatural grace, we don't earn inspiration; it is a gift. Like love, inspiration can move mountains.

Inspiration, aspiration, respiration and spirit have the common Latin root *spirare*, to draw breath. To be inspired is to be touched with exciting possibilities and to be stimulated anew, much as one who breathes in the cool fresh air feels invigorated.

Some people undergo a born-again experience in which a deadening existence is brought back to life. For some people, hidden talents they didn't know they had were brought to the surface by an inspiration.

When we wake up in the morning, the news frequently is very uninspiring. Many people go to work unenthusiastically because their work presents them with no creative challenge. On the way to work, traffic jams, pollution and parking difficulties may dampen the spirit, reducing us to half-breathing persons. Clut-

tered and broken streets destroy any sense of beauty.

Back home again, we often sit down to an evening of mind-numbing TV programs. Unless we make a special effort, we are prone to live in a vicious cycle of non-inspiration.

Which leads me to ask when the last time was that any of us consciously put ourselves into a situation that had the potential to inspire us. I say consciously, because with so much around us to block inspiration, a conscious effort seems to be needed.

Let's formulate a few questions centered on homelife to help bring into focus what I mean. Can we stop to weigh which TV programs should be watched for inspiration and to evaluate what exactly their inspiration might be? Do we ever evaluate the level of conversation at the dinner table to learn whether it could be raised a notch in order to become more inspiring?

How much literature found around the house possesses any potential for inspiration? Are our daily routines ever assessed to see if they could become more invigorating? What do we do to bring beauty into the home—the kind of beauty that might inspire yet more beauty?

The atmosphere and the routines of homelife make a difference. If we live according to deadening patterns at home, we cannot truly expect to become inspired there. Maybe, however, we can do something about that.

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To the Editor

Compliments for funeral liturgy

Only God knows how much time Father Steve Jarrell and sister Sandra Schweitzer and their committee spent preparing the cathedral and the liturgy for Archbishop O'Meara's funeral.

The various services were beautifully and meaningfully executed. In a special way I would like to say thanks to them and to all for giving my good friend the archbishop such an "awesome send-off."

Rev. Msgr. Sal E. Polizzi

St. Louis

More praise for Brother Columban

I would like to add a few words to Mr. Perigo's letter about Brother Columban O'Brien (Jan. 24 issue).

Ours was a 25-year friendship which I will always remember. Through him I was encouraged to paint icons, which I still do. He let me sell them in his shop. And each visit was a joy. He always had a joke or two. But he was very sure about his love of icons, no jokes about it.

May all who remember him offer a little prayer for Brother Columban. And also a prayer for reconciliation between Catholics and our Orthodox brothers and sisters.

Barry Richards

Tell City

Renewed Catholic and the catechism

After reading all the recent letters to the editor about the Baltimore Catechism, I had to write this letter. I'm neither pro nor con about the catechism, but there does seem to be something missing here.

I am a "renewed Catholic," was out of the church for nearly 25 years, so I am speaking from the backside of the coin. I still held to my belief in the Catholic faith, but something held me back from being able to practice it. And when my husband talked of becoming a Catholic I quickly realized that what I had was not enough. So when he went through RCIA, I went

with him. I learned so much more from that experience than all my years of a Catholic education had ever taught me. I experienced a warmth of spirit, not just in words, but an actual feeling of being touched by the Spirit of God.

It was so important to me for my husband and me to be one in our faith that I waited for him to be able to receive the Host before I did again. While to some this may seem a lack of faith, it seemed to strengthen mine. There was a strong anticipation as the time drew nearer for my husband's baptism. I yearned to receive the Host with as much desire as he had. There was so much more meaning for both of us.

But back to the Baltimore Catechism vs. RCIA. I found as I went through this journey of faith that I was learning more of the same things I had learned as a child. But what a difference! It was only mechanical input then, like learning to spell. It only touched the tip of the iceberg and left you there. It was nothing without the spiritual connection that we received from RCIA.

While Jerome Schneider's remark that "no one can love the Catholic faith if he or she has no knowledge of the truth of that faith" may well be true, the opposite may also be true. Knowledge alone does not make one love one's faith, the spirit is also needed. I think that RCIA helped to provide that spirit for me. Mr. Schneider's remark seem to imply that RCIA does not provide that faith truth. I, as an ex-student of both processes, do not agree with that implication. I would venture to say that RCIA has been responsible for a renewed love of one's faith, and of an awareness of what communion with God really means.

I, for one, am thrilled with the removal of the barriers (man-made laws that interfered with our growth) that we as Catholics had experienced in the years past. I feel those barriers were probably the cause of the alienation of hundreds of Catholics. I did not leave the church because of a lack of "faith truth." I was alienated by a lack of community. I had no feeling of being connected as I do now. I did not feel like a participant, although I did participate. I felt more like a theatre goer watching a magnificent performance.

The Catholic church that I belong to now is a true community of Christ. It is a caring and spirit-filled church. I felt the warmth from the moment I walked

through the doors. My church, St. Andrew, is my home with Christ on this earth. If I could have found this spirit in my earlier years I would not have lost so many precious years of community with my brothers and sisters in Christ.

I challenge more "stagnated" Catholics (forgive the description, but it is fairly accurate) to go the journey of renewal to fully appreciate what Our Lord has given us. It could well be the most important thing you have ever done. I speak from experience, for as a renewed Catholic, I have found the pot of treasure at the end of the rainbow. The longing you receive with Christ is more valuable and more precious to your soul than all the gold and silver in the world.

Elizabeth Jones

Indianapolis

Catholic schools teach life lessons

The tradition of Catholic education has been very important to my family through the years. Back in 1921, my mother traveled from her Minnesota farm to Chicago and the city with relatives so she could attend a Catholic high school. Both my sisters taught at Catholic schools, as did my sister-in-law, and now, one of my nieces.

Catholic schools actually helped to form the fabric of the person I am today. And I feel grateful.

And I am grateful that my own children attend a Catholic school. I find myself wondering what they will remember about their Catholic education 30 or 40 years from now. It won't be the automatic "JM!" on the top of their papers. Nor will it be those mysterious women in black robes. I may miss it, mourn it, or moan about it, but this is a different church than the one I grew up in.

And yet I feel so confident that the lessons being learned at St. Charles are lessons for a lifetime—lessons that go way beyond the basics which can be learned anywhere. There is just something different about Catholic schools. Or should I say *some* different, for Jesus and his message are very much at the core of the curriculum.

I suspect my children will remember the many times that their classes prepared and participated in the Friday children's liturgy, helping to bring the word of God to their schoolmates through song, drama, posters, skits and petitions.

LIGHT ONE CANDLE

by Fr. John Catolir
Director, The Christophers

Some people become angry with me when I write about God's unconditional love. One letter went like this: "Why don't you priests talk about hell anymore? You make it seem like everyone is going to heaven!"

I can't speak for priests in general, but I don't think everyone is going to heaven. There are malicious people in the world. Jesus spoke of the punishment of God and the prospect of hell about 90 times in the Gospels. Even though he died to bring salvation to all his children, it is at least probable that some will resist his love. I hope I'm wrong.

Jesus rebuked the scribes and Pharisees because by their strict interpretations of the Torah they placed heavy burdens on the people. He rarely scolded the lay people. When he kicked over the tables of the money changers in the Temple, it was to express his exasperation with those in authority who allowed this preoccupation with money to flourish. "My father's house is a house of prayer," he said. "You have made it a den of thieves."

Jesus treated the common folk more gently, and he always tried to encourage the outcast. For instance, in Jesus' day, lepers were thought to be under God's curse. They weren't even allowed to come to the temple to be purified; anyone who

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

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

All letters become the property of *The Criterion*. The editor may, at his/her discretion, share letters received for a reaction, clarification or verification.

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I think they will remember the sense of community they felt in the younger grades when they had a special friend from the upper grades to read to them, to listen as they began their first hesitant reading, and to hold their hands crossing the parking lot on the way to church. And later, they had younger children to befriend.

I'm sure they will remember the prayer services with (principal) Ginny Suttner every week, and the big box outside her office where they placed their Lenten resolutions.

And they won't forget the many opportunities they had to serve the church and the school (at the Third and High Festival, for example), the Bloomington community (collecting food for the hungry, toys for tots, gifts for hospital patients), and the world (at large individual Lenten savings and prayers for those whose tragedies they read about or watched on television).

Learning the message of Jesus, forming a community with one another, reaching out in service. Isn't this what we want of a Catholic education?

The questions seem harder these days and the answers are definitely not the black and white ones I learned. But I feel that my children will leave St. Charles with a solid foundation which will help them work through the gray areas of life and make Christ-centered decisions.

The approach is different, but how much have things really changed? For my children also have the opportunity to learn that every day should begin "in the name of the Father, and of the Son, and of the Holy Spirit."

Katy Ratcliff

Bloomington

Should we give them hell?

talked to them was considered defiled. Jesus ignored the law in reaching out to them. He wanted to tell them not to believe the teachers of Israel. "You are not cursed. No, you are blessed. Blessed are the poor in spirit. Blessed are those who hunger and thirst after justice."

The reactionaries of his time were, of course, furious with Jesus for being so lenient with the lepers and all the others who were thought to be morally unfit. When the woman committed adultery, Jesus treated her with kindness. Without even asking her to repent, Jesus was ready to risk his own safety to protect her from the mob. He said, "Let the one who is without sin cast the first stone." When they walked away, he turned to her and asked, "Has no one condemned you? Then neither do I condemn you."

Why don't the priests talk about hell the way the priests did years ago? I wonder. Maybe it's because they don't want to scare people into believing that God is a legalistic monster.

Perhaps we should be more aggressive, and go after some church leaders the way Jesus went after the scribes and Pharisees of his day, especially those who show little compassion for their people. Maybe we should preach fire and brimstone to the criminal element; if only they would come to church and listen. The only people who come to church are those who are trying to be good, and I'd rather offer them encouragement and hope; the way Jesus did in his day.

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

Point of View

Looking in the wrong place

by Tony Staley

A recent photograph from Colorado shows people shielding their eyes from the sun while looking in the sky for a sign from Mary. They're looking in the wrong place for the wrong thing.

As Luke tells us in Acts, Jesus commissioned the apostles to be his witnesses to the ends of the earth. "No sooner had he said this than he was lifted up before their eyes in a cloud which took him from their sight. They were still gazing up into the heavens when two men dressed in white stood before them. 'Men of Galilee,' they said, 'why do you stand here looking up at the skies?' " (Acts 1:9-11)

The message was clear: it's time to get on with life and to spread the kingdom here on earth.

During his earthly ministry Jesus gave more than enough to do and the church has clarified that message even more over the centuries. The last thing anyone needs to do is to look for more work from dubious Marian apparitions.

That's not to say that we can't learn from Mary. We can. We can learn how to

act. Luke's Gospel portrays Mary as the model disciple who hears the word of God and acts accordingly. Mary began giving this example when she agreed to be the mother of God (Lk 1:38). She continued at the birth of Jesus (Lk 2:19) and the finding of Jesus in the temple (Lk 2:51).

At another time, she came to see Jesus, but couldn't get near because of the crowd. When told that there were, Jesus pointed to his mother as a model for discipleship saying, "My mother and my brothers are those who listen to the word of God and act upon it." (Lk 8:21)

Discipleship, Luke tells us, means hearing the word of God and putting it into practice through a radical change in our lives that will cause the seed to yield a hundredfold (P. Rensler, "The Perfect Disciple," *Theological Studies* 41, 1980).

Luke's Gospel tells us that Jesus instructed his followers to live and work for social justice. The church, particularly for the last 100 years in the documents of the popes, bishops and theologians, has called on Catholics to live out this charge.

In working to bring the Kingdom of God to fruition, not in looking to the sky, we succeed in meeting our baptismal call as disciples. That's how Mary lived and how she wants us to live.

(Staley is editor of the newspaper for the Diocese of Green Bay, Wis.)



CORNUCOPIA

Are we listening to others?

by Cynthia Deues

Baby Barbella stands beside the sand-box, sucking her thumb and sizing up cousin Bertie as he toddles past. After just enough excruciatingly wordless reflection, she will snatch the shovel from his hand, or knock down his sandcastle, just to see what happens.

Parents of teenagers often report the following conversation as typical of the kind of sharing that goes on at home:

"Where did you go?"

"Out."

"What did you do?"

"Nothing."

Wives of husbands whose behavior they are attempting to change often complain to the marriage counselor, "He never talks to me anymore." The husbands shrug.

On the movie screen, Gary Cooper and Clint Eastwood shrug and grunt, but only when absolutely necessary. The strong, silent tradition in America goes all the way back to Rudolph Valentino, if not to Tom Mix or his horse Tony.



No wonder communication is languishing around here. There isn't any.

People who don't talk much are intimidating to the rest of us. While we are jabbering each and every feeble idea that pops into our heads, they just stand there, cool, alert, listening.

At first we think we must be terribly amusing or scintillatingly clever, to be fascinating our listeners in this way. But as their silence grows so does our unease, and we begin to believe that we are being set up for ridicule.

Like the cobra swaying before the snake charmer, they fix us with this steady gaze of slightly amused superiority. We blather on, reduced to mouse meat by the increasing inanity of our own remarks, yet powerless to stop.

As time crawls on, we feel the word "fool" must be coming visible in the cold sweat gathering upon our brow. Finally, our voices trail off and we hope desperately that some other sound will fill the void.

Now, quiet people will deny this. They claim that by remaining silent they are a) being polite or b) letting us complete our thoughts and run the full gamut of our arguments.

Certain spousal types who will remain nameless have even said they were never given a chance to interrupt. Not only denied the chance to interject approval or

suggestions, mind you, but even to react at all.

Obviously this alumnus is an attempt to shift guilt. Not wishing to be criticized for their intimidation by silence, these zip-lips want to make it our fault!

The fact is, some of us practice the cloistered style of relating information and feelings, while others are voluble. But, whether we're kids trying to share with other kids, or parents trying to co-exist with teen-agers, our communication level seems to average pretty low, while our aggravation level is off the top of the chart.

There must be a middle ground somewhere. There must be a way for people to relate to each other without guilt, acrimony, or a complete breakdown of communication. Maybe some of us should talk more, and some of us should listen harder.

We know which ones we are.

vips...



Nelson and Arlene Locke will celebrate their 50th Wedding Anniversary with a Mass of Thanksgiving at 1:30 p.m. on Saturday, Feb. 15 in St. Gabriel Church, 5318 Sunwood Drive, Indianapolis. They were married on Feb. 14, 1942 in Chicago, Ill. The Lockes are the parents of nine children, including: Arlene Frantz, Marianne Pollack, Francine Bray, Susan Charlesworth, Nelson Jr., Victor M., Edwin J., Gerard M., and Benjamin D. They also have 17 grandchildren.

Mr. and Mrs. John William Hoffmire will be honored on their 50th Wedding Anniversary at a reception hosted by their children and grandchildren from 1 to 4 p.m. on Sunday, Feb. 16 at the Knights of Columbus hall in Seymour. John Hoffmire and the former Ruth H. Slinger were married on Feb. 14, 1942 in St. Ambrose Church, Seymour. They have six children: William L., James H., Helen Faulk, Linda Jackson, Michael, and Theresa Anderson. They also have 11 grandchildren and one great-grandchild.

James McCaughy has been honored by Kevin Barry Division #3, Ancient Order of Hibernians, with their 1991 Hibernian of the Year Award. The recognition is given to an active member who has contributed much of his time and talents to the growth and stability of the division. McCaughy is a member of St. Simon Parish in Indianapolis.

Benedictine Sister Joan Chittister, former prioress of the Benedictine Sisters of Erie, Penn., will present "New World, New Church: Political, Pastoral, or Prophetic?" at 8 p.m. on Feb. 14 at Madonna Hall at the Monastery of Immaculate Conception in Ferdinand. Her talk is part of the "Images of Wisdom: The Mother Clarissa Riehl Lecture Series," which commemorates the Benedictine sisters' 125th anniversary. The series is designed to emphasize how firm religious convictions, a well-rounded education, and a positive attitude can combine to form the foundation of a stable, happy life. The presentation is free and open to the public. For information, call 812-367-1411.

Charlestown Mayor Bob Brasswell recently honored St. Michael School for "providing excellence in education and in the promotion of moral and religious values." The mayor's proclamation, which commended and supported the school faculty and staff, was issued in recognition of National Catholic Schools Week.

Because of the upcoming holiday on which no mail delivery is made, material for Active List, Check It Out, VIPs and other news items for the Friday, Feb. 21 issue should be in the Criterion office by Friday, Feb. 14. Send to: The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

check-it-out...

The National Players of Catholic University of America will present "Twelfth Night" by William Shakespeare at 8 p.m. on Feb. 15 and "The Miracle Worker" by William Gibson at 2 p.m. on Feb. 16 at St. Bede Theatre on the campus of St. Meinrad Seminary. Both plays are free and open to the public. After 42 consecutive seasons of touring, the National Players has earned a unique name and place in American theater. The 14-member company has given over 600,000 performances. Call 812-357-6501 for additional information.

Fatima Retreat House, 5353 E. 56th St., will present five Lenten retreats in February, March and April. "Together," a weekend retreat for married couples scheduled Feb. 28-March 1, is designed to enhance and enrich loving relationships. Three retreats scheduled for women are "Journey" on March 6-8, "Mystery of Being Ordinary" on March 20-22, and "Journeying with Jesus to Easter" on April 3-5. "Journey into Compassion" is the theme for a mixed retreat scheduled April 10-12. Call 317-545-7681 for information.

A Beginning Encounter Weekend for persons grieving after the loss of a spouse through separation, divorce or death is scheduled March 6 at Bradford Woods near Martinsville. Call the archdiocesan Family Life Office at 317-236-1596 for registration information.

New Albany Deaneary Catechetical Center will begin its Spring Religious Studies Programs in March. "Creation Spirituality" will be presented at the Aquinas Center in Clarksville from 7:30 to 9 p.m. on Tuesdays, March 3, 10 and 24. The fee is \$10/person. "Catholic Basic Teachings" will be offered from 7 to 9:30 p.m. on Tuesdays, March 3, 20, 24, 31 and April 7 at St. Michael's Parish, Bradford. The fee is \$15 per person. Pre-registration is required; deadline Feb. 28. Call 812-945-0354.

A Marriage Encounter Weekend for married couples is scheduled Feb. 28-March 1 at the Sisters of St. Francis Retreat House in Oldenburg. The weekend provides an opportunity for renewed growth and closeness in marriage. For reservation information, call Dave and Mary Timmerman at 317-897-2052 or Charlie and Franny Vogeler at 317-542-7094.

Family Service Association of Indianapolis will offer training for persons willing to volunteer as aides to parents who need special support. Training gives volunteers information on how to be helpful to parents experiencing difficulties in caring for their children and managing their lives. Trainees will be taught to listen to parents, refer to community resources, and become an understanding friend. After training, volunteers will be matched with parents for 24 hours of service a week for a minimum of six months. Training begins Feb. 13 at 6 p.m. at the Family Service Association, 615 N. Alabama St. Participants must be at least 21 years of age. There is no charge. For information, call 317-634-6341.

The Medjugorje Network will feature a talk by Rita Klaus, who claims she was miraculously healed of multiple sclerosis, at 1:30 p.m. on Feb. 15 at St. Louis de Montfort Church, 11441 Hague Road, Fishers. Her talk is free and open to the public.

Works by Brazilian artist Ana Baladão will be exhibited in the Marian College Library, 3200 Cold Spring Road, until Feb. 23. Baladão's paintings capture many different aspects of the Afro-Brazilian culture, especially the African gods. The artist is a member of Partners of the Americas and the Fine Arts Commission of Rio Grande do Sul in Brazil.

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 Martha Cherry
 Regina Kunkel
 Irvin Spith
 David Schane
 Margaret Jones
 Susan Spielmann
 Barbara Smiley
 Jeff Sloan
 Robert Hume
 Margie Weigel

— ANSWERS TO "SEEK & FIND" —
 PAGE 7 — Westdale Retirement Village
 PAGE 10 — WB Banking Centers
 PAGE 13 — Catholic Cemeteries
 PAGE 14 — Stewart Tours
 PAGE 17 — Philip Stewart
 PAGE 17 — Memorial Park Cemetery
 PAGE 18 — Becker Roofing
 PAGE 19 — Carpet Care USA
 PAGE 20 — Krigel Bros

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week...

Bill Cooney, St. Christopher, Speedway
 — Your \$25 Check is in the Mail —

- 1) Anyone can enter "Seek & Find" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Thursday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the answers.
- 4) In case of a tie, the winner will be picked at random from the winning entries received.

Look for "Seek & Find" in Next Week's Criterion!

Daughters of Charity celebrate anniversaries



SERVICE ANNIVERSARIES—Daughters of Charity Sisters Nancy Crowder (from left), Sister Carlos McDonnell, Sister Mary Clare Mulloy, and Sister Louise Busby serve the church in health care, education, and social ministry in Indianapolis.

During the past year, three Daughters of Charity living at the St. Vincent Residence in Indianapolis celebrated 135 years of service and another sister pronounced first vows with the women's religious order.

Sister Carlos McDonnell celebrated 60 years of service, Sister Mary Clare Mulloy celebrated 50 years of service, and Sister Nancy Crowder marked 25 years of service to the order last year.

Daughter of Charity Sister Louise Busby pronounced first vows.

Sister Carlos is associated with St. Vincent Hospital and Health Care Center, while Sister Mary Clare and Sister Louise are working at St. Rita School in Indianapolis. Sister Nancy is director of the Holy Family Shelter for the homeless adjacent to Sacred Heart Church.

"Their anniversary celebrations spanned a period from Nov. 16, 1990, through Dec. 8, 1991," Daughter of Charity Sister Mary Elizabeth Cullen, sister servant for St. Vincent Residence, explained. "As we celebrated each event, we were all mindful of the many graces of these years and especially grateful to the Lord for giving this time in his service."

The Daughters of Charity first came to Indianapolis on April 28, 1881, at the invitation of Bishop Silas Chatard to establish a hospital and provide care to the sick. They have continued this work until the present day.

Three and one-half years ago, the

Daughters of Charity expanded into service in the fields of education and social ministry when sisters began work at St. Rita School and the Holy Family Shelter.

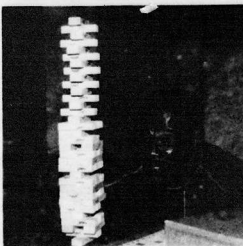
The provincial headquarters for the Daughters of Charity are located in Evansville, and their motherhouse is in Paris, France.



OPEN HOUSE—Students and prospective students check out the computers at St. Andrew School during the Feb. 2 event. (Photo by Margaret Nelson)



NORTHSIDE IN-BETWEENERS—Some of the members of Northside In-Betweeners (above) tackle a variety of board games Jan. 18 at St. Matthew Church in Indianapolis. St. Matthew parishioner Frank Obok (right) tries his luck with a balancing game at another table. The new organization for Catholics over age 30 who are single, separated, or divorced began with a group of St. Pius X parishioners and now includes Catholics from throughout the city. Upcoming events include a Leap Year Sock Hop at St. Pius Parish on Feb. 29, a St. Patrick's Day party in March, and an evening of bowling on March 28. Telephone Kris at 317-571-9730 for program information. (Photos by Mary Ann Wyandt)



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Chapel in new rehabilitation hospital dedicated

by Mary Ann Wyand

An increasing number of patients in need of rehabilitation therapy has prompted officials of St. Vincent Hospital and Health Care Center and Methodist Hospital of Indiana to enter into a unique joint health care ministry in Indianapolis.

The result is the new state-of-the-art Rehabilitation Hospital of Indiana on the west side of Indianapolis off I-465 on Shore Drive.

Officials from both health care facilities gathered with patients and guests on Jan. 29 to dedicate the chapel at the newly-opened hospital north of West 38th Street.

It was an ecumenical dedication ceremony, with Father Joseph Rautenberg, staff ethicist at St. Vincent Hospital, blessing the altar following readings by Jewish Rabbi Lew Weiss and Rev. Edgar Filbey, Methodist Hospital chaplain. Patients and hospital employees also took part in the chapel dedication.

"God has already been at work in this place," Father Rautenberg told the gathering. "We dedicate this chapel in the knowledge that not only will holy things happen here, but that God has already

been at work in our presence. This is a day of rejoicing, for we have come together to offer this new chapel to God."

Kim Eicher, chief executive officer of the new hospital, said the first patients were admitted on Jan. 7.

"This whole project was built upon the fact that there is a large number of rehabilitation patients who will benefit from this new facility," Eicher said. "Through the vision of St. Vincent's and Methodist's administrative and medical staffs, the wheels were put in motion and here we are today. Our obligation will be to fulfill those visions and dreams and provide the best care we can for patients here."

Eicher said technological advancements in the medical and rehabilitation areas now enable health care providers to offer disabled patients more services that will adapt to their special needs and allow them to be more independent.

Daughter of Charity Sister Mary Elizabeth Cullen, vice president for mission effectiveness for St. Vincent, said the Rehabilitation Hospital of Indiana will help disabled patients heal in wholistic ways.

"Both Methodist and St. Vincent believe that, as religiously sponsored institutions,



CHAPEL DEDICATION—Father Joseph Rautenberg, ethicist for St. Vincent Hospital and Health Care Center, (left) and Rabbi Lew Weiss, a Jewish chaplain on the staff of Methodist Hospital of Indiana, offer readings Jan. 29 during dedication of the chapel at the new Rehabilitation Hospital of Indiana in Indianapolis. The facility is a joint venture by St. Vincent and Methodist hospitals. (Photo by Mary Ann Wyand)

we cannot heal one part of the body without involving the whole person—the body, the mind and the spirit," Sister Mary Elizabeth said. "As we worked with the development of the Rehabilitation Hospital, this has become a part of it. We consider the chapel as a focal part of the institution that supports not only the patients but the families and the staff as a spiritual component."

She said St. Vincent and Methodist have jointly arranged for chaplaincy services and that as the patient load grows an additional chaplain will be vested with this ministry.

"The fact that we have the Blessed Sacrament reserved here is a very special thing," Sister Mary Elizabeth said, "because for a Catholic and a Methodist hospital to have this is very special. Methodist Hospital set the precedent earlier by having the Blessed Sacrament and tabernacle in a religiously sponsored hospital of another faith dimension, and the fact that has been brought forth in this entity is something to be excited about. Archbishop O'Meara, prior to his death, was involved in ratifying this decision. It's ecumenism in action in the health care setting."

New administrator Kim Eicher has been "very concerned that the spiritual presence here is for people of all faiths," she said. "We had other faiths represented today, and we hope that they will feel equally comfortable in this chapel."

Ken Reed, vice president for church relations at Methodist Hospital, said the jointly-operated Rehabilitation Hospital is in keeping with the mission of both Methodist and St. Vincent hospitals.

"The diocese has been very supportive of our ministry at Methodist for many years," Reed said. "We've had a priest on our staff for close to 20 years, and we worked very closely with the diocese to make this possible. They've been very helpful to us. It's a very exciting co-venture between the two institutions, for two faith groups to collaborate together to bring a unique facility and ministry to the community for persons with a lot of special needs."

Reed said medical research today underscores the mind and body connection in such a way that feelings of hope and faith have a corollary with the physical.

"This is one of the reasons for the importance of trying to combine a very wholistic approach to health care," he said, "and this is symbolized in the chapel we have dedicated today. It symbolizes a religious dimension that is inherent in the whole institution."

Reed said plans for the hospital originated when a group of neurologists and neurosurgeons in the community called attention to the increasing need for specialized services for rehabilitation patients.

"It has evolved gradually as the hospitals, their boards, administrators, neurosurgeons and neurologists collaborated together, talked together, and dreamed together," he said. "It took final shape about three or four years ago. The spinal cord unit we have had at Methodist for a number of years was transferred here as part of the opening early in January."

Rabbi Weiss said he is "impressed with the hospital as a physical facility and how well it is designed in terms of being appropriate for people with disabilities to help them become all they can. I think that's the spirit of the interfaith ecumenical dedication of the chapel. We're all dedicated to God's presence here and God's healing and strength and the faith that built this place and makes it work."

He said the new rehabilitation hospital is "dedicated to wholeness and healing and people living up to the potential that God places in their midst, in their spirit, in being created in the image of God. I know the Jewish community will want to be a part of this. Just looking in the chapel and seeing a Jewish star there along with the crosses shows that we're all involved in worship here. This is a place where God is present and in a sense there is a ladder between heaven and earth to bring God's healing spirit here. I hope the people here dream dreams of what they can become."



PLANNERS—A 4 p.m. March 1 concert featuring a combined chorus of 60 voices, adult and youth choirs, and an instrumental ensemble, all from deanery churches, will be held at St. Patrick Church in Terre Haute. Planners are (from left) Diane Carver, director of the Terre Haute Deanery Religious Education Center, sponsor of the event; St. Joseph of Carondelet Sister Carol Brouillette, St. Benedict, Terre Haute; Charlotte Norris, St. Patrick, Terre Haute; Betsy Keady, Sacred Heart, Clinton; Susan Conner, St. Ann, Terre Haute; and Brenda McCain, St. Joseph, Rockville. Not pictured are Donna Howard, St. Margaret Mary, Terre Haute; and Marie Enstice, Holy Rosary, Seelyville. (Photo by Kevin Moore)

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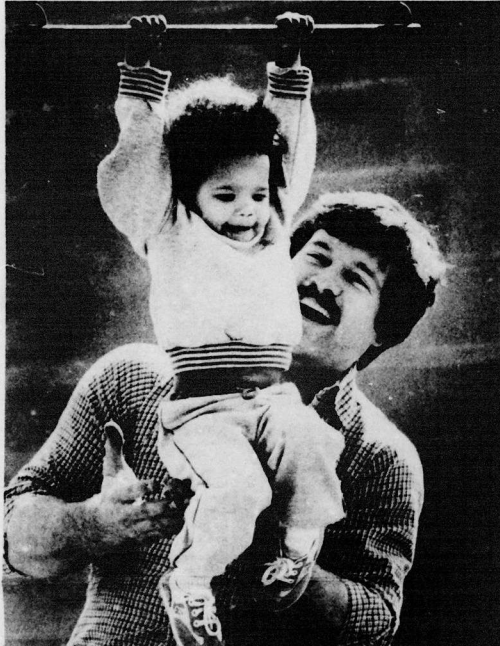
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Faith Alive!

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Father's best gifts to children are love and time



TOGETHERNESS—Fathers need to give children lots of attention and affection because that is what they need most from their mothers and fathers. (CNS photo)

by Neil A. Parent

There we were, two grown men sitting on the floor stacking building blocks with 4-year-olds.

We were taking our turn as teachers' aides in our children's cooperative preschool.

Later that morning while we were supervising the children on the playground, I asked my partner what he does in "the real world."

He said he is a lawyer. But without a trace of sarcasm, he added that for him the morning's experience at his child's preschool was the real world.

"My work can be pretty unreal at times," he said, "but I find working with these kids to be very satisfying."

How many men would have said that 20 or 25 years ago?

For that matter, how many fathers would have taken leave from work to spend a morning assisting at their child's preschool?

Fathering has changed a lot in recent times. Years ago there seemed to be a sharper distinction between mothering and fathering.

Generally, that meant that when it came to taking care of the kids, mothers did most of the work.

Fathers saw themselves more as providers, heads of household, ultimate authorities.

But change diapers? Wipe runny noses? Put the kids to bed? Cook? Shop?

Today, many men desire a more active role in their children's upbringing. Some recognize this as a responsibility that is legitimately theirs.

Others want the many pleasures that go with involved parenting. Still others want to give their children more love and attention than they feel they received from their own fathers.

If the roles of fathers are changing, so are the challenges. So much about child rearing today seems less clear and more demanding. For example, children's attitudes toward authority, and especially parental authority, are dramatically different.

While many a father might consider talking back by children impudent and disrespectful, today's kids don't see it that way. They view talking back as their basic right, a means of expressing legitimate feelings.

At the same time, there is a refreshing openness with today's children that often didn't exist years ago.

One evening our 15-year-old daughter and two of her friends were in the kitchen with my wife and me.

Glancing through a teen magazine, the girls began to discuss an article on sex. Showing no inhibitions in our presence and, quite the contrary, easily including us in their conversation, they spoke in turn of

premature sex, AIDS, condoms and pregnancy out of wedlock.

Media are, of course, partly at issue here. Whether found in magazines, television, movies or radio, the content is often highly explicit.

Like it or not, for good or for ill, kids today are being influenced in hundreds of ways that extend beyond our guidance as parents.

As a result, parents face the perplexing challenge of nurturing and guiding our children towards greater human and spiritual maturity in a world that in many ways is pulling them in other directions.

In asking my own children what makes for a good father, Elena, the eldest, said: "A good father supports his children and cares for them. He will still love them even if they do something wrong. And he will help them learn from their mistakes."

Denise, 12, put it this way: "A good father wants to spend time with his children and cares about where they are and what they are doing. He trusts them enough to let them do things they can handle."

Then she added, "Fathers should try to understand their kids' feelings. Kids' feelings are still immature; but that's what they feel, and fathers should try to understand them."

Diana, who is only 6, said, "You know what a good daddy is. You're a daddy."

Diana thinks I know what a good father is, but she is only partially right. I know intellectually what I should be doing—which is basically what my two other girls call for me to do.

But the truth is that I often fail miserably and struggle with feelings of both inadequacy and guilt. I think many fathers feel the same way.

In many respects, we are trying to do what we think needs to be done in a world vastly different from the one in which we grew up.

As parents, we are experimenting as we go along, and sometimes the journey is painful and frightening. We wonder from time to time if we are doing more harm than good.

Still, we must give what we have. What we have that is best, I'm convinced, is our time, our presence, ourselves.

We need to give children lots of attention and affection because that is what they need most from us.

They simply want to know that we love them, that we are in there trying, and that we will stand by them.

Ultimately, we give our children the stuff that went into changing us from boys into men.

Some of it was pretty bad, but a lot of it was rich and good and wonderfully life-giving. And so it can be for them as well.

(Neil Parent is the executive director of the National Conference of Diocesan Directors of Religious Education in Washington, D.C.)

Parenthood is a complex vocation

by David Gibson

One mind-boggling reality parents contend with is the fact that each child is different from every other child—not just different from other people's children, but different in important ways from one's other children.

It sounds wonderful, all this uniqueness. And of course it is a wonderful result of God's creation. But it also helps to reveal why there is no completely satisfactory map of the highways and byways of parenthood.

This is a key reason why parenthood is a complicated vocation. The commitment

to love and accept each child is not conditioned on his or her growing up just like another child in the family, on his or her fitting into a mold.

All of which suggests that a parent is unlikely to succeed in the vocation of guiding children and fostering positive goals within them unless some real communication takes place with each one over a period of time.

Each child needs to be listened to—understood as an individual with unique, God-given gifts, and guided within the context of that uniqueness.

I think this is a major responsibility of parenthood. But I don't think it is easy.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Dads must 'be there' for children

This Week's Question

What is the greatest challenge in being a father today?

"It's the same as always. It's being compassionate and forgiving—wiping the slate clean of grudges and hurts at the beginning of each day." (Ron Norczyk, Clearwater, Florida)

"The biggest challenge is getting them to be 18 because there is so much out there in the world that is really dangerous. The children don't know how to protect themselves. They run headlong into things. I try to do a lot of talking with my children, especially about drugs and alcohol." (Frank Lavinder, Toston, Montana)

"Gaining the respect of your children. In previous generations, that came more easily than it does now. Today there are so many more things for parents to do that

they don't have the time to follow up with their children." (Joe Beranek, Elmhurst, Illinois)

"Assuming responsibility. With so many problems—drugs, gangs, alcohol—fathers really have to be there for their children." (Francis Harry Chin, Rapid City, South Dakota)

"Putting aside enough time to be there for the children. Being able to slow down and pay attention to the little things your children need." (Ben Mokry, Jackson, Mississippi)

Lend Us Your Voice

An upcoming edition asks: How has God aided an important decision you made? What form did God's support take?

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



Dads need affirmation

by Leif Kehrwald

I'm lucky. Over the years, my family has said things that encourage me in my fathering role.

It's a good thing I have this bank of encouragement to draw from, because fathering today is no small job.

Not taking anything away from motherhood, today's fathers are also greatly challenged. As a Christian father, I feel three specific challenges.

First, I am challenged to make my family a priority.

The workplace atmosphere says all too loudly and clearly that everything but work should be secondary. Career must be "Numero uno" in your life.

And as family finances tighten, it is all the easier for fathers to get sucked into this message.

Yet we know that for their sakes and our own, family members must occupy the No. 1 slot.

This challenge calls for many little choices each day, for example, remembering to call home, making it to the school program during lunch.

And it occasionally calls for a major choice, perhaps forgoing a job promotion to avoid relocation or choosing Catholic schools over a health-club membership.

Second, as a Christian dad I am challenged to be a believer as well as a believer.

Over the generations, many of us have opted out of the religious practice of the family. We've said, "Oh, I believe in God, but going to church just isn't for me. My faith is different, perhaps even deeper. I need to find God in my own way."

With this approach, our children can't wait to grow up and "search" for God the way daddy does.

Someone once said, "You may not get to heaven based on the stuff you do, but

you might make it based on who you hang out with."

Our faith calls all of us, even dads, to hang out with other believers.

Finally, I feel challenged to make the faith formation of my children a priority equal with their athletic and recreation formation.

Our children love to play soccer and other sports, and thanks to their loving, talented and generous father, they have learned how to kick, catch, bat and throw.

Yet, is it only the mom's job to worry about faith and religion for the children?

If I take time to share my athletic prowess with my offspring, what about giving them something of my spiritual well-being? (Of course, this presumes I occasionally visit my own spirituality.)

If I volunteer as soccer coach this season, what about considering the role of catechist next year?

If I'm committed to delivering a child to every practice and every game, how committed am I to each confirmation class?

I'm lucky because I have a few father-friends trying to respond to the same challenges.

We may not share as deeply as a group of mothers would about their issues, but there is a "knowing" between us and we draw strength from that.

One friend sees his children only on weekends. Staying connected is doubly hard for him, but he is determined to succeed. It's worth the effort to get to know some other Christian dads.

I'm lucky because my wife and children support me in these challenges.

They also convict me when I'm falling short, with reminders like, "Didn't you promise not to travel overnight more than once a month?"

And they affirm me for my efforts, however feeble.

A little affirmation goes a long way. Try it with the father in your life.

(Leif Kehrwald is director of Family Life for the Archdiocese of Portland, Ore.)



PRIORITIES—A Christian father makes his family a priority, practices his faith, and helps his children become believers and believers. (CNS photo by Mimi Forsyth)

Indianapolis Campaign for Healthy Babies

ASK THE DOCTOR

by Dr. Pat Keener

Q Why do little babies cry so much?

A Babies cry for lots of reasons. Some of the most obvious reasons is that they can't talk. Babies have very few ways that can communicate with the world around them. Crying is one of the few methods that a baby has to get help for hunger, a wet or dirty diaper, or relief from pain. Babies may also cry to release tension. Some babies cry to shut out the noise or confusion in the area around them. Since they can't physically walk away, they "walk away in their minds."

Q Do all babies cry?

A Yes. Babies—especially healthy babies—come into this world crying. Now, here's the bad news! That first cry is just the beginning. Each day for the first six weeks of life, babies actually increase the amount of time spent crying. A normal baby can be expected to cry an average of a little more than two hours daily. By the time the sixth week comes, the baby may cry almost three hours of every day with a good deal of that crying occurring during the evening hours between 5:00 p.m. and midnight. But, hang in there. Here's the good news! When the six weeks are over, you can expect that your baby will decrease time spent crying. By then your baby will have other ways to communicate or relieve tension.

Q How can I tell why my baby is crying?

A As you get to know your own baby in the first weeks, you will begin to recognize your baby's specific cries which signal hunger, pain or a need to have "time out." Different cries do have different characteristics. The most distinctive cry is the sudden, loud, high-pitched shriek of the baby in pain. This long shriek is usually followed by a flat wail. The hunger cry is short and low-pitched and rises and falls. The hunger cry can change to the much louder, more insistent cry of anger if the food seems to be slow in coming.

Q What are some things I can do to comfort my baby?

INFANT crying can be the cause of a parent becoming very angry. An angry, out-of-control parent is a threat to the health and life of a baby.

A All parents know to try the obvious ways to relieve the baby's distress, such as feeding or changing a dirty diaper. If these measures fail, you might try one of the following:

- swaddling your baby by wrapping the baby snugly in a receiving blanket with the baby's arms and legs folded up close to the baby's body
- rocking in a rocking chair or by swaying from side to side as you hold the baby
- gently patting the baby's back or stroking the baby's head
- making soft noises like singing, talking or playing soft music
- walking while carrying your baby in a front carrier, or with your baby in a stroller or carriage
- holding your baby face down on your lap with your hand under the baby's tummy and rocking your legs slowly back and forth
- placing your baby in a wind-up swing or bed that will rock gently

Q How can I tell if my baby is crying because he is sick?

A That can be very hard, but taking the baby's temperature is certainly one way. If the baby's temperature is over 100 degrees, the baby could be crying because of an illness, such as an ear infection. The persistent cry of pain should prompt you to look for an obvious cause such as an open diaper pin or a strand of hair caught around a finger or toe. The latter problem happens fairly frequently and is especially painful because the hair acts like a tourniquet. When the hair is tightly wrapped around the toe or finger, you may have to have a doctor's help in removing it.

Q Will I spoil my baby if I always go right to him when he cries?

A No. Going right to your baby is the BEST thing to do when the baby cries in the first few months. In fact, comforting your baby and answering his calls for help will result in less crying overall.

Q What can I do if my baby cries and I can't make him stop?

A If your baby is fed, dry, warm and in a comfortable position, and, if you have tried the comfort measures

listed above for 15 to 20 minutes, then place the baby back in the crib, and leave the baby alone for a while—15 to 20 minutes. Your baby may need time out or may be crying to try to get to sleep. Your baby may cry for a few minutes and then fall asleep. If the baby cries for longer than 20 minutes, then go back to square one and repeat the steps above until your baby falls asleep.

Q What can I do if I can't cope with baby's crying?

A This can certainly happen. Crying can cause an increase in tension in the people caring for your baby. Unfortunately, babies are sensitive to tension and may react to it by increased crying. Don't lose your temper or give in to frustration. Get help from a friend or another family member. Let someone else calm the baby while you calm yourself. Babies don't cry because they are bad, and they don't cry because you are a bad parent. Don't take their cries personally. If you don't have anyone you can turn to, call the Family Support Center Hotline (636-2255) for help.

Q What can I do to help myself cope?

A Remember you are most likely to be able to take good care of your baby if you take good care of yourself. Take advantage of the time when your baby is sleeping to rest yourself. Keep in touch with friends and family who can support you and help you keep things in perspective. This is a problem that will get better as the baby gets older. Don't get discouraged.

— NOTE TO DADS —

Crying is a normal activity for babies. A baby cries a lot may be hard on your relationship with the baby's mother. Don't blame each other for the crying. Be patient and stay calm. Make sure that both of you have a chance to get out and have some relief. Helping each other through a difficult time in parenting is a real investment in your baby's future.

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

FIFTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, February 9, 1992

Isaiah 6:1-2, 3-8 — 1 Corinthians 15:1-11 — Luke 5:1-11

by Fr. Owen F. Campion

The Book of Isaiah provides this weekend's Liturgy of the Word with its first reading. Actually the Book of Isaiah is a collection of books.

This weekend's reading is from the first section, composed by the great prophet Isaiah himself. Apparently of noble birth, and education, but also certainly a person of extraordinary faith and intelligence, Isaiah's writings gave the Holy Scriptures many of their most profound ideas.

Important to a reading of First Isaiah is the context in which the prophet lived. The Jewish homeland was not intact, but more disturbingly foreign alliances and internal corruption presented serious threats to the future of God's people. Isaiah saw at the root of the problem an unwillingness to obey God's law or an indifference to God. He fully was aware of the need for a spokesman to call the people back to faithfulness.

These verses describe the call of such a spokesman. The call is from no less an authority than God himself. However, the person summoned to speak of God and his justice realizes his own inadequacies and limitations. In that realization, he protests. God also protests. God forgives the sins of the one whom he has touched. Past offenses no longer will have effect. God's

strength flows into the vacuum that was the result of sin and selfishness.

Renewed, healed, the inviolate, called, then says, "Here I am. Send me."

St. Paul's First Epistle to the Corinthians is the source of this weekend's second liturgical reading.

In ministering to the communities he befriended as part of the apostolic church, Paul met two difficulties. In the first, he had to reassure people in their Christian commitment despite powerful obstacles all around, in the culture, in the political system, in the way most then thought, even in the closeness of relationships between spouses and in families. It was not easy to be a Christian in those days.

Paul's other challenge was to assert his own credentials as an apostle and as a spokesman for the Lord. Often in his writings, Paul insists that indeed he is an apostle, called by Jesus himself in a stunning event on the highway to Damascus, empowered to speak with all the authority Christ conferred upon the Twelve.

In this reading, he calls to mind his vocation, that it stands upon his faith. He recalls the fact that Cephas (Peter) and the Twelve accepted him and his conversion. (Apostolic action, and importantly that of Peter, is mentioned in the New Testament to say that an event, or attitude, has the approval of the Lord if it has the approval of Peter and the apostles. It is a concept with important traces in today's theology of the church and of the papal office.)

Paul underscores the call that his remarkable conversion, his call to the Lord's service as an apostle, was not earned but rather was God's gift to him.

THE POPE TEACHES

Prayer is essential part of church

by Pope John Paul II

Remarks at audience January 29

The first community of the church, as described in the Acts of the Apostles, was the small group of Christ's disciples that gathered in the upper room after the Ascension.

Jesus himself, after his resurrection, had told his followers to remain in Jerusalem (cf. Luke 24:49) and there to await the coming of the Holy Spirit (cf. Acts 1:4).

The disciples thus came together in obedience to the Lord's command, and their fellowship in the upper room was an image of the church's communion in Christ, a communion which is sacramentally expressed in the Eucharist.

The church first appears as a community devoted to prayer (Acts 1:14). Prayer, especially in the liturgy, is an essential part of the church's life in every age.

Like the first disciples in the upper room, the church must be devoted to

constant prayer, coming together regularly as a community in order to express and deepen the spiritual unity of her members.

Prayer produces the spiritual union that enables believers to act "with one accord" and to overcome all divisions and differences.

From the beginning, the church's communion was also marked by the prayerful presence of many of the women who had been close to Jesus throughout his public ministry. Among those present in the upper room, Luke makes special mention of "Mary, the Mother of Jesus."

Mary, who gave birth to the Son of God, was present in prayer, in silence, in communion, and in hope-filled expectation as Christ's church was revealed to the world. As the mother of the church, she remains ever united to her Son, interceding with him that all mankind "may be happily gathered together in peace and harmony into one people of God to the glory of the most holy and undivided Trinity" ("Lumen Gentium," 69).

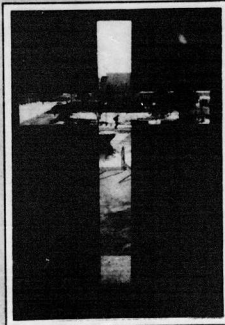
MY JOURNEY TO GOD

The Open Door

When you are lonely and depressed,
And cannot seem to smile,
Life's pattern doesn't seem to fit,
It's way, way out of style,
And as you knock upon a door
It slams hard in your face,
You think the world's against you,
And that you're so far from grace—
Stop letting these things get you down,
Just keep on trying hard—
The greatest door will open,
It's the doorway of our Lord—
He says to knock, and ask him,
Be in earnest when you say,
"Dear Lord, I'm trying—oh, so hard,
Won't you show me the way?"
He'll take you by the hand, so
Let him in your heart abide.
He's there, awaiting for your knock—
His door to open wide!

by Jean Cox

(Jean Cox is a member of St. Rose of Lima Parish in Franklin.)



Daily Readings

Monday, February 10

Scholastica, virgin

1 Kings 8:1-7, 9-13

Psalms 132:6-10

Mark 6:53-56

Tuesday, February 11

Our Lady of Lourdes

1 Kings 8:22-23, 27-30

Psalms 84:3-5, 10-11

Mark 7:1-13

Wednesday, February 12

Seasonal weekday

1 Kings 10:1-10

Psalms 37:5-6, 30-31, 39-40

Mark 7:14-23

Thursday, February 13

Seasonal weekday

1 Kings 11:4-13

Psalms 106:3-4, 35-37, 40

Mark 7:24-30

Friday, February 14

Cyril, monk, and

Methodius, bishop

1 Kings 11:29-32; 12:19

Psalms 81:10-15

Mark 7:31-37

Saturday, February 15

Blessed Virgin Mary

1 Kings 12:26-32; 13:33-34

Psalms 106:6-7, 19-22

Mark 8:1-10

This weekend's third reading, its Gospel reading, from St. Luke's Gospel, is familiar and moving. Jesus sees the boats on the Sea of Galilee. He boards Simon's (Peter's) boat, and it moves into the water. In great disappointment, the fishermen confess that after much and long effort, they have caught no fish. Then, with the Lord aboard Simon's boat, the nets swell with fish, almost too much to carry.

Seeing the Lord in his power leads Simon, or Peter, to acknowledge his own sinfulness, telling the Lord to leave him. Peter sees his own unworthiness even to be in the presence of Jesus. Jesus does not leave. He accepts the fishermen as they are, and he tells them that they will search for souls. They became his apostles.

Important in this reading, in addition to the words of Jesus, are the Lord's decision to board the boat owned by Simon, Simon's faith, and the call of all, even the sinful, humbled in the sight of the Lord's power. The stress upon Simon, or Peter,

emphasizes once again the church and the petrine office of the papacy.

Reflection

The church for some weeks has presented us with the most appealing picture of Jesus. In a series of feasts, and by scriptural readings, at Bethlehem, by the side of the Jordan, at Cana, in the Temple, we have come to know Jesus the Lord.

This weekend the church moves forward. It has established in the readings the fact of our needs, our sins, our vulnerability to death and despair. It has offered Jesus as the answer to those needs. What now must we do?

Simply it calls us to follow the Lord. It is an invitation plain-spoken and unqualified. "Vocation" usually is used in Catholic conversation to mean the calling of bishops, priests, or religious to ordained or vowed walks through life. But, in reality, vocation is an experience of, a demand upon, every Christian. It is a call to give ourselves to God.



John F. Fink

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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Entertainment

VIEWING WITH ARNOLD

'Grand Canyon' relates stories about miracles

by James W. Arnold

Lawrence Kasdan's "Grand Canyon" is about three life-saving "miracles" that happen to people in contemporary Los Angeles, and what they do or don't do in response to them.

In the first, the affluent lawyer-hero, Mack (Kevin Kline), is driving home at night from a Lakers game. When his expensive car breaks down in Inglewood, he's hassled by armed black youths. He's about to be robbed (or worse) when a tow-



truck driver (Danny Glover) arrives and takes them peacefully out of the situation. Other "miracles" happen to Mack's client, Davis (Steve Martin), a hotshot producer of schlock-violent movies, and Mack's longtime spouse, Claire (Mary McDonnell).

In an ugly incident, the egotistical Davis is mugged and the nervous Landt wounds him badly in the leg (there are fears of amputation). But he recovers.

While Claire is jogging, she hears a baby crying, and stops to investigate. She takes the abandoned infant home. Later, jogging again, she decides not to fear a homeless man, and a mysterious voice seems to tell her to keep the child.

In the Catholic lexicon, such events are moments of grace, happenings that suggest Providence and something of a design in life. At the very least, they are moments of opportunity for change.

They've been happening often in movies lately—the lawyer who's brain damaged after a mugging ("Regarding Henry"), the doctor with cancer ("The Doctor"), the

women almost raped ("Thelma and Louise"), the disc jockey at a wedding: death by a street person ("The Fisher King").

In some sense, all these traumas lead to spiritual rebirth. It's literal in most cases, though more metaphorical in "Thelma and Louise."

In "Grand Canyon" (he uses the vast natural wonder as a symbol, not of God precisely, but of what Catholic critics often call "the eternal perspective"), writer-producer-director Kasdan puts more emphasis on free will and how we co-operate with grace.

Kasdan has a fondness for relevance ("The Big Chill" and "Accidental Tourist"). Here he seems to be stressing the role of brave individual choices in coping with today's epidemic social and personal problems. With the Grand Canyon image, he also clearly argues for hope: there is something extraordinary that will survive all our mistakes and pain.

Kline's Mack is basically a good husband and father facing 40s anxieties. Mack and Claire's only child, Roberto, 15, will soon leave the nest. Mack has doubts about his career, he's tempted to pursue an affair with his young secretary, and like many others, he has a restless fear that American society is falling apart.

He decides to breach all the obvious social barriers and get to know his rescuer, Simon, an industrious, likable guy supporting a daughter at a college for the deaf and a sister raising two kids in the ghetto war zone. Simon is a philosopher who has found comfort in looking at the canyon. The rocks are laughing at me and my worries."

When the friendship seems to click, Mack decides to risk meddling in Simon's life. With his connections, he helps move the family to a better neighborhood (it doesn't solve all the problems). He also takes a chance and sets up a date for



'GRAND CANYON'—Actor Kevin Kline (left) plays a Los Angeles resident rescued from a pack of thugs by a tow-truck driver portrayed by actor Danny Glover in "Grand Canyon," a film about big-city dwellers grappling with the harsh realities of contemporary urban life. The U.S. Catholic Conference says the movie is a "thoughtful look at hope and despair in troubled times." The USCC classifies the film as A-III for adults. (CNS photo from Twentieth Century Fox)

Simon (with Alfre Woodard, so it works splendidly).

Note that the black characters are also taking a chance. The pay-off may be due to luck, or something more. In any case, Kasdan, in allowing whites and blacks to connect, and to actually help each other, is both optimistic and bravely "politically incorrect."

Meanwhile, Claire, convinced she found the child "for a reason," wants to adopt her. "What if these are miracles?" she asks. "We have no experience of them, so we don't recognize them."

Davis, played by Martin for satire, claims his experience was an epiphany: he resolves to make only movies that serve "the life force." A few days later, he recants, citing the need for violent films to express social rage. Whether Kasdan believes this is doubtful, but he lets Davis pay homage to "Sullivan's Travels," Preston Sturges' classic 1941 defense of making entertaining instead of socially conscious movies.

Women get more attention than this summary may suggest, chiefly through Dee (Mary-Louise Parker), the immature but lonely secretary who feels Mack has used her. (A final possible miracle is arranged for her.) Others: Davis's beauti-

ful live-in girlfriend who is without hope of marriage or children, and the embattled black single mom.

Diehard realist viewers may dislike "Canyon." After all it's about the role a human affairs of luck or fate or Providence. It also shows people taking risks and succeeding. Despite being a writer's movie, it teems with images. E.g., the low-level cops patrolling the L.A. skies, a woman scrubbing the blood from a ghe to sidewalk, the eternal canyon itself.

(Provocative, intensely moral drama; language, some nudity; satisfactory or mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Europa Europa	A-III
High Heels	A-III
Shining Through	A-III
Until the End of the World	A-III
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, a few reservations; O—morally offensive. A high recommendation from the USCC is indicated by the letter before the title.	

Public television provides 'safe haven' for children

by Mary Ann Wyand and Henry Herz

Public television is a safe haven for children. WFYI Channel 20 president and general manager Lloyd Wright emphasized in a recent press release, and parents can depend on PBS programming to feature both educational and appropriate viewing for youngsters.

"For more than 20 years parents have depended on public television to provide a safe viewing environment for their children," Wright noted. "Programs like 'Sesame Street,' 'Mister Roger's Neighborhood,' 'Shining Time Station,' and 'Reading Rainbow' are trusted companions that help stimulate preschoolers to learn more about their world and themselves. This season public television continues the tradition of putting children first with two new interactive series for preschoolers."

"Lamb Chop's Play-Along" and "Barney & Friends" are new series offered on Channel 20 and other PBS stations beginning this year. "Lamb Chop" airs Monday through Friday on Channel 20 in the 9 a.m. time slot, while "Barney & Friends" will debut later in the spring.

The beloved puppet Lamb Chop returns to the television screen with his creator, Shari Lewis, for the first time in over 20 years with play-along activities designed to enhance development of young viewers' observational, number and pre-reading skills, including phonics.

Programming also encourages manual and physical dexterity with opportunities for children to participate in songs, stories and games.

Parents no doubt remember the cheerful Lewis, whose puppets were the popular stars of early children's television programs when today's young adults were youngsters.

By creating an environment which actually encourages children to get up and play-along, sing-along, rhyme-along, and participate in so many different ways," Lewis explained, "we're hoping to overcome passive television viewing and replace it with fun and interactive viewing."

The big purple dinosaur Barney, who has already captured the hearts of kids on home video, will join the PBS children's program schedule in a few months.

The singing, 6-foot-tall star of the award-winning home video series "Barney & the Backyard Gang" will invite preschoolers to interact with the characters, sing-along with music, and learn while having fun.

Barney's adventures take place in a day-care playground and classroom setting, and each episode is built around a specific theme which incorporates early learning skills in language arts, fine arts, science, math, physical education and social studies.

Wright said other popular and educational PBS programs for children airing on Channel 20 and other public television stations include "Where in the World is Carmen Sandiego?" (geography), "Square One TV" (math), "Reading Rainbow" (reading), and "3-2-1 Contact" (science).

TV Programs of Note

Sunday, Feb. 9, 9-10 p.m. (PBS) "Tittmus Regained." In this three-part "Masterpiece Theater" sequel to last year's "Paradise Postponed," the satire continues as the ruthlessly

ambitious politician Leslie Tittmus joins the British Cabinet and sets his sights on a beautiful young widow.

Monday, Feb. 10, 8-9 p.m. (PBS) "Madagascar: Isle of the Ancestors." In this "Travels" program, writer Helen Drysdale journeys to the island of Madagascar to trace the steps of her 19th-century ancestors who were among the first British traders to venture to that remote land before it was colonized by the French.

Monday, Feb. 10, 9-10 p.m. (PBS) "Barnum's Big Top." This episode in "The American Experience" series chronicles Phineas T. Barnum's transformation of the circus from a crude, horse-drawn show into a traveling technological spectacle, presenting along the way a documentary portrait of America at the turn of the century.

Monday, Feb. 10, 10-11 p.m. (PBS) "The Dancing Man." Tap dance legend Clayton "Peg Leg" Bates at 84 looks back at a life crowded with triumphs and setbacks on his way to becoming a jazz dance great and pioneering African-American entrepreneur.

Tuesday, Feb. 11, 8-9 p.m. (PBS) "What Spells?" Moving through a world of mysterious auras and the hidden messages they convey is this "Nova" science program on the human nose and what it knows.

Wednesday, Feb. 12, 10-11 p.m. (PBS) "Dance in America: Bill T. Jones/Arnie Zane and Company." Choreographer Jones is both host and performer in this "Great Performances" special that centers on his modern dance piece, "The Last Supper at Uncle Tom's Cabin/The Promised Land."

Thursday, Feb. 13, 10-11 p.m. (PBS) "Black American Conservatism: An Exploration of Ideas." Pulitzer Prize-winning columnist Clarence Page looks at an age-old debate within the black community: Should black Americans rely on outside help to improve their conditions or should they try to develop their own resources?

Friday, Feb. 14, 9-10 p.m. (PBS) "Garrison Keillor's Hello Love." The creator of the radio variety show, "A Prairie Home Companion," offers viewers a Valentine's Day special with his Minnesota monologues and songs by Emmylou Harris and her Angel Band.

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

Videos

1992 CNS Graphics

Recent top rentals

1. Thelma and Louise O (R)
2. Terminator 2: Judgment Day O (R)
3. Point Break O (R)
4. City Slickers A-III (PG-13)
5. The Naked Gun 2½: The Smell of Fear A-III (PG-13)
6. Dying Young A-III (R)
7. Bill & Ted's Bogus Journey A-III (PG)
8. Doc Hollywood A-III (PG)
9. Backdraft A-III (R)
10. Jungle Fever A-IV (R)

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Top 10

For video reviews

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QUESTION CORNER

Catholicism is universal

by Fr. John Dietzen

Q Is there a difference between a Catholic and a Roman Catholic? What is the meaning of the adjective "Roman"? (Missouri)

A The word "catholic" means "universal." It was first applied to the Christians by St. Ignatius of Antioch around the year 100. We Roman Catholics often tend to consider ourselves "the" Catholic Church of the world.

While we are the largest in numbers, however, there are numerous other Catholic churches, united with the bishop of Rome but distinct churches in themselves.

There are the Melkite, for example, the Armenian, Maronite and Ukrainian Catholic churches, and many more.

These churches, including the church of Rome, have their roots in the varying styles of liturgy and expressions of faith that developed in different centers of Christianity during its early centuries.

These churches are not branches of the Roman Catholic Church. They are of equal dignity and rank with the Roman church and with each other. (See, for example, the Vatican II Decree on Eastern Churches, No. 3.)

In this context, the designation Roman Catholic simply distinguishes our part of the universal church from other Catholic churches.



Q I was surprised to read in our Catholic paper your response concerning parishioners and their parishes.

I don't know any Catholic who attends the same church for all liturgical functions and other events. You can't expect a parish priest to be "all things to all men (and women)."

Some are very gifted with youth and the running of a school, some to the elderly, others to family life and so to singles. Each one's spirituality directs a different need. The priest of today, even if very holy and directed in his prayer, may not reach all these elements in our society.

As a matter of fact, my local church is very involved in charismatic prayer groups, among other things, whereas a church close by offers 24-hour eucharistic devotion before the monstrance (which, you must admit, is quite rare!).

Some parishes, too few I believe, fail to focus on the international church picture and know little of what the church is involved with in our world.

I think one must search for the blend that nurtures one's spiritual growth, and should we have to travel to attain this, then I say amen to that!

No church can serve the needs of all. (New York)

A Your letter is typical of the ones I received in response to that column.

It seems to me you perhaps identify the parish too much with the priest, though what is done in any parish and who does it, obviously, will depend enormously on the temperament, vision and theological development of the pastor.

Whatever the theories or the technicalities, I believe many, if not most Catholics, will recognize themselves in your words.

(A free brochure answering questions Catholics ask about cremation and other funeral regulations and customs is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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FAMILY TALK

Set a monthly budget for teen-ager to follow

by Dr. James and Mary Kenny

Dear Mary: We have one son in high school. Every month we seem to spend more and more just meeting his daily expenses. He already gets an allowance for his spending money, but the expenses connected with extracurricular events and the car expenses to get him around really add up.

I want my son to be active and take part in school events, but this is taxing our budget. What's a parent to do? (lowa)

Answer: You are not the first parents to realize that little things can break a budget every bit as much as major purchases. Like most parents you do not want your son to miss out on worthwhile activities for lack of funds.

Getting a job is the obvious solution for a teen-ager who needs more spending money. In some cases this may not be possible. If your child is under 16, child labor laws limit the jobs he can hold.

School activities such as sports, band or choral music seem to demand more and more practice time each year. A child who attends school, does homework, and engages in a sport or music puts in a full day every day. A few hours on the weekend may be the only time free for holding a job, and such limited employment may not be available.

However, jobs depend on the state of the economy. In some areas part-time jobs for high school students may be almost non-existent.

Since you know the problem, planning and budgeting ahead may be your best option. Your son already gets an allowance. Without telling your son how to spend his allowance, specify clearly what that allowance must cover.

You might try to set up an allowance sufficient to cover school expenses, clothing and entertainment. In this case you pay only room, board and medical. Many teens are excited by this proposal. Often they anticipate getting a generous allowance before they realize that they are responsible for all other expenses. A system in which the teen handles his own expenses can be an important learning experience. While your outlay may seem sizable at first, you know how much you must spend each month and can budget better than when you are doing out money constantly during the month. Pay the allowance weekly or bi-monthly. Few adults can live longer than two weeks on a paycheck. Don't expect more restraint from teens who are just learning about money.

A second option is to provide an emergency fund for high school expenses. The emergency fund might be created from small regular contributions by you the parents, from savings, or by your son's earnings from a summer job. The emergency fund would cover major expenses such as equipment or special trips connected with sports or band. Finally, schools sometimes offer financial help in meeting extracurricular expenses or scholarships to camps. Ask about them. By engaging in extra activities your son is contributing to the school and the community. If he is entitled to financial aid, use it.

By planning ahead, by involving your son in the planning and the solutions, and by exploring all sources of funds, you should be able to ease the financial burden of raising a teen-ager today. Good luck.

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

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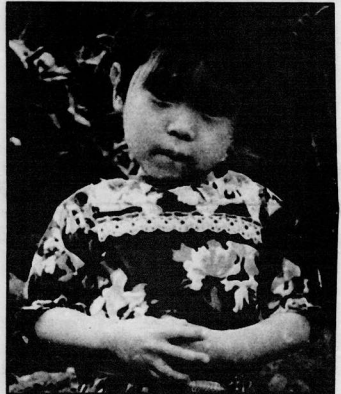
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Let the little children come unto me.

- Mark 10:14



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The Active List

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

February 7

Catholic Charismatic Renewal will gather at Holy Rosary Church, 520 Stevens St., for an 8 p.m. Mass celebrated by Father Rick Tucker. Teaching at 6:30 p.m. Praise and worship at 7:30 p.m.

☆☆

Catholic Alumni Club (CAC) will meet at 7 p.m. at Paramount Music Palace, E. Washington at 1465. Call Mary at 317-255-3841 late evenings for details.

☆☆

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

☆☆

St. Christopher Respect Life Committee will offer a Pro-life Prayer Service and Vigil at 7 p.m. at the church, 5301 W. 16th St.

February 7-9

Benedictine Father Louis Mukahy will conduct a retreat on "The Gospel of Compassion" at St. Jude Guest House, St. Meinrad Archabbey. Call 812-357-6437.

February 8

St. Francis Hospital Center and Holy Name Parish, Beech Grove, will sponsor a Chili Supper at Hartman Hall for the St. Francis Hospice Program. Call 317-784-5454.

☆☆

Catholic Alumni Club (CAC) will play volleyball at St. Lawrence gym, 46th and Shadeland, at 7:30 p.m. Call Jan at 317-786-4509.

☆☆

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

☆☆

Secunia Memorial High School will offer Placement Tests for incoming freshmen at 8:30 a.m. Lunch is served after the test. Students are asked to bring \$30. The test fee is \$5 and the remainder is applied to tuition for the freshman year. Father Tom Schlarships are awarded on the basis of this test. Call 317-356-6377 for details.

☆☆

St. Matthew Parish, 4100 E. 56th St., will hold its annual St. Valentine's Dinner/Dance at 6:30 p.m. in the gym, \$15/person. Call 317-257-4297 for reservations.

☆☆

Cardinal Ritter High School will offer a free Placement Test at 8:30 a.m. in room 201. Call 317-924-4333 to register.

☆☆

Mary, Queen of Peace Parish, Danville, will hold its third annual Valentine's Dance at 7 p.m. Admission \$10/person. No reservations.

☆☆

A Reverse Raffle will begin with 6:30 p.m. dinner at Holy Trinity Parish, 2618 W. St. Clair. Tickets \$15.

☆☆

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Little Flower PTO, 1400 N. Bosart, will sponsor a Mid-Winter Blues Dance from 8 p.m. until midnight in the Parish Social Hall. Admission is \$3 a person or \$5 a couple.

☆☆

The first of two Enneagram Basics workshops by Bob Leonard will be held from 8:30 a.m.-5 p.m. at the Aquinas Center, Clarksville. Call 812-945-0354.

☆☆

Separated, Divorced, Remarried Catholics will meet at Shapiro's on W. 86th St. at 7 p.m.

February 8-9

St. Luke Parish, 7575 Holiday Dr. E., will hold its second annual Stewardship Ministry Fair showcasing parish opportunities for fellowship and service after all Masses. Over 50 parish ministries and activities will be represented. St. Luke School will sponsor an open house after the 9 a.m., 11 a.m. and 12:30 p.m. Masses on Sunday.

February 9

St. Bernadette Parish will celebrate 40 years of ministry and service at an 11 a.m. Mass followed by a parish dinner in Father Herold Hall. Everything provided.

☆☆

St. Nicholas Parish, Sunman, will hold a Valentine Bingo/Card Party at 1 p.m. Admission \$2.

☆☆

The Adult Catechetical Team of Christ the King Parish will sponsor a program on "Praying Your Style" by Franciscan Sister Sue Bradshaw from 7:30-9 p.m. in the chapel, 1827 Kessler Blvd. E. Dr.

☆☆

A Pre-Cana Conference for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

☆☆

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

☆☆

The Adult Catechetical Team of

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12



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WMMND

Christ the King Parish will present a program on "Decisions/Discernment, Jesuit-style" by Jesuit Father Paul O'Brien at 10 a.m. in the parish resource center, 5888 Crittenden Ave.

☆☆

St. Paul X Parish Knights of Columbus will offer a Valentine Brunch from 9:30 a.m. until 1 p.m. at 7200 Sarto Dr.

☆☆

St. Joan of Arc Parish, 42nd and Central, will present "Whatever Happened to the Sacrament of Confession?" at 9 a.m. in the parish center.

February 10

Separated, Divorced, Remarried Catholics will hear budget and credit advice from Debra Walcott at 7:30 p.m. in the Catholic Center, 1400 N. Meridian.

☆☆

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

February 11

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

February 12

Fatima Retreat House, 5353 E. 56th St., will offer a Leisure Day program called "Can You Imagine?" on ways to use imagination to keep faith alive presented by Mary Pat Farnand, archdiocesan director of lay ministry personnel. \$12.50/person. Call 317-545-7681 to register.

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Guardian Angel Guild will sponsor a Valentine Card Party with salad buffet luncheon from 11:30 a.m.-3 p.m. at the Riviera Club, 5640 N. Illinois. \$10/person. Play-at-home tickets available for \$4/ticket or \$16/table. Call 317-872-6577 by Feb. 7 to register.

☆☆☆
The LUPUI Newman Center, 1309 W. Michigan St., will offer a program on "The Magic of Laughter" at 6:30 p.m. Call 317-632-4378.

☆☆☆
The Indianapolis Archdiocesan Council of Catholic Women will hold its third Quarterly Board Meeting at 10 a.m. in Room 206 of the Catholic Center, 1400 N. Meridian.

February 13

The Terre Haute Donnelly Center will offer a Seder Supper Workshop at 7 p.m. \$10/person. Call 812-232-8400 to register.

☆☆☆

St. Bernadette Parish will sponsor a bus trip to the Centerville Antique Mall from 9 a.m.-4 p.m. \$10/person. Call 317-356-8572 to reserve a place.

February 14

St. Joseph Parish, Terre Haute, will sponsor a Valentine Luncheon from 11 a.m.-2 p.m. in the Gregorian Room of the parish center. \$4.50/person. Call 812-232-7011 for reservation information.

☆☆☆

St. Vincent Hospital Guild will sponsor a Valentine Card Party and Luncheon at 11:30 a.m. at the Meridian Hills Country Club, 7099 Spring Mill Rd. \$15/person. Call 317-875-6066 for reservation information.

☆☆☆

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

☆☆☆

St. Philip Neri Parish, 550 N. Rural Ave., will sponsor a Sweetheart Dance from 8 p.m.-midnight. Refreshments. \$25/couple. Photo optional. Call 317-262-8450.

☆☆☆

The Adult Catechetical Team of St. Andrew Church, 3022 E. 30th St., will present "Marriage: Taking a Closer Look at Who We Are Becoming" by Marilyn Hess, associate director of the archdiocesan Family Life Office, at 6:30 p.m. in the social hall. A candlelight buffet will be followed by a workshop designed to enrich marital relationships.

February 14-16

A Tobit Weekend for couples preparing for marriage will be presented by the Tobit Retreat Team at Fatima Retreat House, 5363 E. 56th St. Call 317-545-7681 for details.

February 15

The second of two Enneagram Basics workshops by Bob Leonard will be held from 8:30 a.m.-5 p.m. at the Aquinas Center, Clarksville. Call 812-945-0354 for registration information.

☆☆☆

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

☆☆☆

Catholic Alumni Club (CAC) will attend Mass at St. Christopher Church, 3301 W. 16th St., at 5:30 p.m., then dine at Papa Joe's Restaurant, 2441 Lafayette Rd. Call Mary at 317-255-3641 late evenings.

☆☆☆

St. Monica Church, 6131 N. Michigan Rd., will sponsor a live auction and car raffle at 7:30 p.m. Wine and cheese tasting, door prizes. Call 317-299-8151 for information.

☆☆☆

"Tools for Preparing Liturgies for Each Season" will be presented from 10 a.m.-3 p.m. at the Stokely Mansion at Marian College by Yvonne Cassa and Joanne Sanders. The program is Part II of the Training Sessions for Liturgical Leaders sponsored by the archdiocesan Office of Worship. Call 317-236-1483 for information.

☆☆☆

Separated, Divorced, Remarried Catholics will meet at Shapiro's on W. 86th St. at 7 p.m.

February 15-16

St. Meinrad School of Theology is hosting a live-in weekend for men who are finishing college or already have a college degree and are thinking about the priesthood. The program begins at 10 a.m. Sat. and concludes at noon on Sun. To register, call the St. Meinrad Enrollment Office at 1-800-752-9384.

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Cardinal requests new hearing for Doherty

by Tracy Early
Catholic News Service

NEW YORK—Cardinal John J. O'Connor of New York has asked President Bush to order a new hearing for Joseph Doherty, the Irish Republican Army member who is seeking political asylum to avoid extradition to Great Britain and imprisonment there for a murder conviction.

The U.S. Supreme Court Jan. 15 ruled, 5-3, to uphold the government's 1989 decision overruling the Board of Immigration Appeals and denying Doherty a hearing.

"Consigning any individual to return, without a hearing, to a country where persecutors may be waiting is antithetical to the principles that we as citizens of the United States revere," the cardinal said in a letter dated Jan. 28.

"Denying him the opportunity to a hearing... will work an injustice that extends far beyond him as a single individual," he added.

Doherty, along with three other IRA

members, was charged with killing a British army captain in a 1979 ambush in Belfast, Northern Ireland.

However, he escaped from a Belfast jail in 1981 before the trial ended, and was found guilty and sentenced in absentia. He came to the United States illegally, and was arrested in 1983 while working in a Manhattan bar. Efforts to deport him have been held up by a series of court actions, but he has remained in federal custody.

Cardinal O'Connor has written and spoken in support of Doherty several times, and took up the case again in his Jan. 30 column in *Catholic New York* newspaper. He concluded the column by saying he would be just as concerned about Doherty if his name were "Pulaski or Gonzalez, Hindenburgh or Jones," and if he were "Haitian, Croatian or British. He happens to be an Irishman," the cardinal said. "I happen to be an American."

Doherty, now 37, said in a telephone interview with Reuters Jan. 16, "I'm apprehensive of what's ahead. My life is at risk if I'm sent back to British jurisdiction."

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February 28-March 1, (Fri.-Sun.) — Couples' Retreat
"Together" "Together" is a weekend retreat for married couples designed to enhance and enrich your loving relationship. **Presenter:** William Steele, Ph.D., Marriage and Family Therapist; Diane Jamison, OSF, Fatima Spiritual Development Coordinator. Cost: \$225.00 per couple. A non-refundable deposit of \$25.00 is required for registration.

March 6-8, (Fri.-Sun.) — Women's Retreat "Journey"
Jesus, the suffering and risen Savior, calls us to walk with joy, bringing us together as a family. **Presenter:** Father Al Ajamie, Pastor, St. Thomas Parish, Fortville, Indiana.

March 20-22 (Fri.-Sun.) — Women's Retreat "Mystery of Being Ordinary"
We reflect on the ordinary elements of earth, air, fire, and water; we will come to know that all of life is holy. **Presenters:** Father John Doctor, OFM, Director of novices, Franciscan House Friary, Diane Jamison, OSF, Fatima Spiritual Development Coordinator.

March 27-29 (Fri.-Sun.) — Women's Retreat (Marian Theme) "Mary, Model for Contemporary Woman"
A time for private and group reflection on Mary as the model for contemporary women. **Presenter:** Sue Bradshaw, OSF, Saint Joan of Arc/Marian College, Indianapolis, Indiana. **Presenter:** Father Leopold Keffler, OFM (Conventual).

April 3-5, (Fri.-Sun.) — Women's Retreat "Journeying with Jesus to Easter"
Let this mind be in you which was also in Christ Jesus... "Philippians 2:5. We will discover how we meet the Risen Christ and already share in His victory in the commonplace aspects of our lives. **Presenters:** Sister Norma Rockledge, OSF, Vice-President Marian College, Father Fred Link, OFM, Campus Minister, Marian College.

April 10-12, (Fri.-Sun.) — Mixed Retreat "Journey into Compassion"
This retreat will explore both the inner and outer journey into compassion, solidarity, and openness with God, the earth, people close to us, the poor, and the whole human community. **Presenter:** Jim McGinnis, Ph.D., Author. Cost: \$95.00 per person or \$150.00 per married couple.

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Youth News/Views

'I Want to Live' course focuses on necessity for peace and justice

by Lisa Weidekamp

Violence, human rights, and world hunger were just a few of the topics discussed by approximately 65 Indiana teen-agers during the "I Want to Live" Peace and Justice Experience Jan. 17-19 at the Catholic Youth Organization Youth Center in Indianapolis.

"I Want to Live" was a chance for teen-agers to talk about what can be done about peace and justice issues and where the church stands on many different world problems.

Violence is a problem teen-agers are forced to deal with on a daily basis. "I Want to Live" participants talked about the fact that no matter how much they may dislike someone or feel anger at someone, they must remember that each person is an individual who has feelings and is affected by words.

Death is another form of violence that teen-agers must face, and the death of a peer is especially difficult. Teens learned that by concentrating on the good that person brought into others' lives while they were alive, friends and relatives could ease each other's pain.

Participants also talked about what they think are basic human rights that people should have no matter who they are or where they live. Some of those rights include enough food, a decent home, health care, education, freedom of speech, and the right to publicly protest one's government.

World hunger also worries teen-agers,

and "I Want to Live" participants learned that they can help fight hunger by writing to Congress, donating to canned food drives, and volunteering at a food shelter.

Teens participated in a global dinner on Saturday night to experience the unfairness of hunger. Tables were numbered and participants had to draw numbers from a box to determine seating arrangements.

When teens seated at each table were served, they began to realize that these tables with more people had a lesser quality of food.

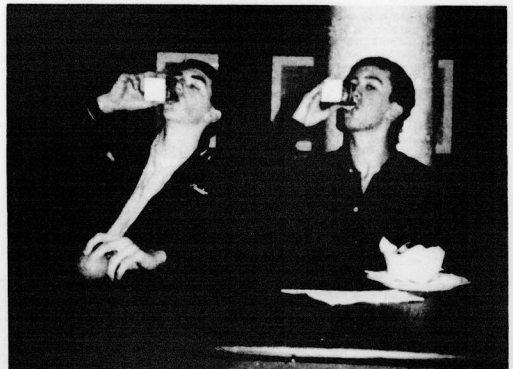
Teens at one table were served stale crackers and broth, while those at another table had bread and soup. Menus for each of the other tables featured a gradual increase in the quality and quantity of food. Only two people were seated at the sixth table, and they were entertained while waiters served a four-course meal and soft drinks.

The global dinner left teens feeling guilty for what they did have, because even though many left the meal hungry they knew they would be well-fed at the next meal.

The weekend peace and justice experience gave teens a chance to express their views and gain a new perspective of where the church stands on world issues.

Participants learned how they can make a difference in other people's lives, and they had opportunities to meet people with whom they can build lasting friendships.


(Lisa Weidekamp is a sophomore at North Central High School and is a member of the youth group at St. Thomas Aquinas Parish in Indianapolis.)



HEALTH KICK—"I Want to Live" Peace and Justice Experience participants Joe Casler (left) and Scott Young of Indianapolis show other teen-agers how "milk does a body good" during a break from retreat programming at the Catholic Youth Organization Youth Center. A global dinner as part of the peace and justice retreat helped the teens increase their awareness about world hunger. (Photos by Lisa Weidekamp)




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Chatard senior wins Prelude Award for dance

by Mary Ann Wyand

Bishop Chatard High School senior Sarah Michelle Weber of Indianapolis danced her way to a Prelude Award on Jan. 31 with her talented interpretation of a modern variation to the music "Last Emperor" by David Byrne.

Sarah competed with five other dance finalists in that division of the annual performing arts competition co-sponsored by The Children's Museum, The Children's Museum Guild, and the Penrod Society.

Her Prelude Award includes a \$2,000 scholarship for post-secondary education and a \$500 fine arts grant for her high school. Winners were announced at a Feb. 1 banquet.

Prelude Awards are annually given to top Marion County high school students for excellence in visual arts, vocal and instrumental music, dance, theater and literature.

The daughter of Stephen and Mary Weber of St. Thomas Aquinas Parish, Sarah has been dancing since she was a preschooler and came to love dance so much that she chose the art form for her vocation.

"It's extremely disciplined," she said. "I think it's more real than any other art form. In dance you just use yourself. That's all you have to rely on. You can't hide anything. I decided in the sixth grade to pursue dance, to be serious about it. I would love to be able to perform, but it's such an unstable career. If I'm injured, then I'm through."

Sarah said she will continue her instruction in ballet, jazz, tap and modern dance, then will probably teach dance after completing her education. Right now she pursues a rigorous schedule of attending high school during the day and spending her evenings in lessons and rehearsals.

"I go to school in the day and come home and go straight to dance class or rehearsal," she said. "I get home at 9:30 p.m. and start my homework. Now I'm in the Indianapolis Dance Company. It's my second season, and I have to rehearse every day. We rehearse every Friday night, and sometimes that's hard."

Her preparation for the Prelude Awards competition began at Thanksgiving, Sarah said, and she rehearsed her

performance for an hour each day during the final weeks before the preliminary competition at Butler University.

"This is my fourth year for the Prelude competition," she said. "It's always hard—especially this year, because there were so many good dancers. I thought of the Prelude judging not as a competition but as a performance."

Sarah praised her choreographer, David Hochoy, who she said "played the biggest part" in her Prelude Award.

"He drilled me," she said. "The first day we rehearsed for two and a half hours straight. He had an audience come in the first day. He always had someone watch me perform."

Jennifer Ladner is Sarah's primary dance instructor at the Jordan College Academy of Dance. She also works with Hochoy and other professional choreographers to improve her techniques in ballet, jazz and modern dance.

"I love to perform," she said. "It's just incredible. I especially like modern dance. It's much more free than ballet. In ballet you have set steps and can do different combinations, but it's not anything new. With modern dance, you create the movements yourself to suit them to your own body and what you want to say. It's much more expressive than ballet. Ballets are stories or abstracts, while modern dance addresses a lot of issues through the movement."

Sarah has performed with the Indianapolis Dance Company, the Indianapolis Opera Company, the Indianapolis Symphony Orchestra, the Jordan College Academy of Dance, Dance Kaleidoscope, the Indianapolis Civic Theater, the Butler University School of Dance, and the Indianapolis Ballet Theatre. She also danced in the opening ceremony for the Pan American Games held in Indianapolis in June 1988.

On the academic "stage," Sarah was named a Congressional Scholar and was recognized in "Who's Who Among American High School Students." She is secretary of Chatard's chapter of the National Honor Society and also serves her school as president of the French Club, as a yearbook staff member, and as a member of Success Without Drugs, a student-to-student substance abuse prevention program. And at her parish, Sarah finds time to participate in youth group activities with friends.



PRELUDE WINNER—Bishop Chatard High School senior Sarah Weber poses for a picture Jan. 31 at The Children's Museum's Lilly Theater before performing in the Prelude Awards dance competition. (Photo by Mary Ann Wyand)



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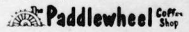


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BOOK REVIEW

Choosing hope in this crisis

A CRISIS OF HOPE IN THE MODERN WORLD. By Edward Wojcicki. Thomas More Press (Chicago, 1991). 220 pp., \$12.95.

Reviewed by Msgr. Charles Dollen

Despair, cynicism and discouragement are paramount in our world today. If the world isn't going to hell in a handbasket soon, it does seem inevitable.

Ed Wojcicki, a veteran journalist, has witnessed more than his share of world and local events—developments in church and state—that demonstrate all too well that commonly held thesis. But far from giving in to despair,

Wojcicki's "A Crisis of Hope in the Modern World" examines all the possibilities that face us and he tells us we can choose hope.

Hope is the choice between the possible and the dream, the probable and the ideal. A realist can make these choices, and each choice for hope makes the next one easier.

Wojcicki examines in some detail the causes for despair in our world. They run the gamut from fear and anger to burnout, guilt and just plain "bad luck." He does it with journalistic accuracy and a twinkle in his eye.

Then he turns to the heart of the book with the section, "Reasons to Hope." He does this primarily by discussing

the characteristics of the hopeful person since it must be possible to develop these characteristics.

Then in three concise and direct chapters, he gives us reasons to hope in God, in the (institutional) church and in the world around us. His approach to the church as it exists in contemporary society is refreshing, realistic and hard-hitting. That chapter would be worth the price of the book all by itself.

Not only is this book easy to read, its message shines like a beacon in a world that is rapidly sinking in its own dark night. That Wojcicki's thesis is firmly founded in belief in God suggests that faith and charity are the logical companions of hope and the three have the best—if not the only—common denominator that will see us through the decade of the '90s.

(Msgr. Dollen is book review editor of *The Priest* magazine and a pastor in Southern California.)

(At your bookstore or order prepaid from Thomas More Press, 205 W. Monroe St., Chicago, Ill. 60606. Add \$2 for shipping and handling.)

† 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 re-

ligious 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.)
† ALLEN, Clara M. Bauer, 74, St. Jude, Indianapolis, Jan. 14.

Mother of Jack and Frank Allen and Donna Dufek; sister of Edward Bauer, Patricia Derr and Helen Schachte; grandmother of seven; great-grandmother of four.
† BANACK, Lucille Kelly, 21, St. Mary, New Albany, Jan. 22. Sister of Virginia Lee Boden.

† DECKENBRUGGE, Maria, 87, St. Columba, Columbus, Jan. 21. Mother of Alexander, Steve, and Laszlo de Carday, Yolanda and Elsie de Carday.
† DIXON, Oscar L., 65, St. Michael, Cannelton, Jan. 22. Husband of Opal; father of Larry, Ralph and Carolyn Dixon and Jan Smith; brother of Edward, David and Marion Dixon and Marjorie Zellers; grandfather of three.

† SCHNEIDER, Richard P., 37, Sacred Heart, Jeffersonville, Jan. 14. Father of Cassandra J. and Amanda J. Schneider; he was the son of Edwin F. and Margaret Schneider; brother of Edwin Jr. and Cary L. Schneider and Sharon Shofner.

† SMITH, Ellen C., 64, St. Andrew, Richmond, Jan. 21. Wife of Aaron, mother of Robert and Daryl Smith, Linda Cool, Cathy Johnson and Sharon Brill; sister of Robert and Jane Scheibler, Helen Harrison, Pauline Culbertson and Rosella Murphy; grandmother of 11.

† SMITH, Robert C. "Bob," 29, St. Lawrence, Lawrence, Jan. 14. Son of Alfred T. and Carolyn H. Rath; brother of Kimberly S. Holtgrave; grandson of Alan and Kay Munn Green and Mary T. Carroll Steelman.

† VILLA, Alysine H., 52, St. Bartholomew, Columbus, Jan. 20. Mother of Anna C., Damian, Lydia and Norma Villa and Lorie Stewart; daughter of George and Elizabeth Harvey.

† ZAKRZEWSKI, Martha, 85, St. Bartholomew, Columbus, Jan. 22. Mother of Germaine Schettlin; sister of Constance Rakowski; grandmother of six.

Providence Sister Gertrude Smith, 93, dies Jan. 31

ST. MARY OF THE WOODS—On Jan. 31, Providence Sister Gertrude (Mary C.) Smith died at Karcher Hall at the age of 93.

The Mass of Christian Burial was held on Feb. 4 at the Church of the Immaculate Conception here. Burial was in the Sisters of Providence Cemetery.

Sister Gertrude entered the congregation in 1920, professed first vows in 1922 and took her final vows on Aug. 15, 1927.

Sister Gertrude spent her teaching career in Immaculata Seminary in Washington, DC, and at St. Mary of the Woods College, where she taught for more than 40 years.

Sister Geraldine Marie Mudd, 79, dies at Woods

ST. MARY OF THE WOODS—Providence Sister Geraldine Marie (Pauline Ruth) Mudd, 79, died in Karcher Hall on Jan. 27.

Mass of Christian Burial for Sister Geraldine Marie was at the Church of the Immaculate Conception on Jan. 29, Father Bernard Head presiding. Burial was in the cemetery for the Sisters of Providence.

Sister Geraldine Marie entered the congregation in 1928, professed first vows in 1931, and final vows on Aug. 15, 1936.

She taught St. Anthony, St. Joseph, St. Jude and St. Philip Neri schools in Indianapolis and at St. Ann in Terre Haute.

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Turning nuclear warheads into plowshares

by Laurie Hansen
Catholic News Service

WASHINGTON—The transformation of nuclear warheads into modern-day plowshares has become more likely than many dared to dream nine years ago when the U.S. bishops penned their pastoral letter on war and peace.

But while deep nuclear weaponry cuts announced by President Bush in his State of the Union address show significant progress, the picture is not entirely rosy, contends Jesuit Father Drew Christiansen, pointing to a recent proposal by a Pentagon advisory group that remaining nuclear weapons be deployed against "every reasonable adversary." Father Christiansen is director of the U.S. bishops' Office on International Justice and Peace.

That proposal aside, U.S. strategic goals have changed "quickly and radically," since the U.S. bishops published their controversial pastoral letter urging the U.S. public to reject nuclear war, said Gerard F. Powers, U.S. bishops' policy adviser on East-West issues.

In 1983 it was still unclear "in which direction" the nation would move: toward greater proliferation or toward a reduction in nuclear arms, said Powers in a Jan. 31 interview with Catholic News Service.

"Now the questions are 'how much?' and 'how fast?'" commented Powers.

Thanks to the Cold War thaw, the collapse of the Soviet Union and growing pressure to address serious domestic problems at home, today the nation's direction is clear. A nuclear weapons downward spiral is in place.

Bush, in his Jan. 28 State of the Union message, offered the nation his vision of a new, post-Cold War military, which included an end to production of the B-2 bomber, the Seawolf submarine and the nation's most powerful nuclear warhead.

He proposed a \$286 billion defense budget for fiscal 1993, which would represent a \$10 billion cut in actual spending from fiscal 1992, about a 3 percent decline.

"By the grace of God, America won the Cold War," Bush said in his address to a joint session of Congress. "Now we can look toward even more," he said.

Not to be outdone, Russian President Boris Yeltsin called for even greater cuts in the nuclear arsenal with the goal of eventual elimination of nuclear weapons.

If a U.S.-Russian accord were based on the U.S. proposal, the two countries could end up slashing their current long-range nuclear forces by 50 percent or more in addition to the thousands of weapons already facing cuts under the Strategic Arms Reduction Treaty, known as START, that was signed last summer. In the Russian proposal wins, arms reductions would be greater still.

Father Christiansen, in the interview, noted that a high-ranking Pentagon advisory group has recommended cutting the U.S. arsenal but targeting remaining weapons against a

wide range of threats, including against non-nuclear Third World adversaries despite a 1979 pledge to the contrary.

The priest said the bishops believe the Bush administration ought to reaffirm the 1979 pledge and go one step further and develop a "no-first-use" policy with regard to use of nuclear arms in conflicts.

Powers said the bishops agree with Yeltsin's call for the United States to join Russia in ceasing all underground nuclear weapons testing, a step the Bush administration has said it is not prepared to take. "Our position has been to seek a mutually verifiable comprehensive test ban," he said.

Powers hopes the cuts announced by Bush are the first step in a process of "moving toward" a minimal deterrent. He said proposals abound as to what the minimum should be, with some advocating 1,000 or 2,000 warheads.

The current U.S. proposal would leave 4,456 strategic warheads in Russia, just slightly fewer than the estimated 4,600 to 5,000 warheads that would be held by Washington. That U.S. level would be about 36 percent of the warheads held by Washington in 1990.

Jesuit Father John Langan, a just war expert at the

Kennedy Institute for Ethics at Georgetown University, told CNS Jan. 30 that the United States must begin to "look more toward multilateral means of resolving crises," such as the Persian Gulf War.

Complicating the issue, however, he noted, are "longstanding security agreements the United States has with nations that are currently unstable, such as Israel." He noted that the neighbor nations of militarily powerful Japan and Germany undoubtedly are pleased that "the United States is not moving toward abolition of its defense establishment."

At this crucial juncture in world history, Father Christiansen said it is time for U.S. leaders to support practices for stemming conflicts between peoples and nations established by the United Nations.

He warned against the tendency to turn "isolationist"—a trend that he says has received a boost by the end of the Cold War and internal economic recession. "Certainly we need to pay attention to our own country, to the homeless and the unemployed," but the "global common good" also must be top priority, maintains Father Christiansen.

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What can we believe about the abortion opinion surveys?

by Patricia Zapor
Catholic News Service

WASHINGTON—Pick a poll on abortion, any poll. The different conclusions that various public opinion surveys draw might make them all seem about as scientific as a card trick.

The results of three opinion polls on abortion with seemingly contradictory conclusions were released the week of Jan. 22, the 19th anniversary of the Roe vs. Wade decision legalizing abortion.

►A survey by Hickman-Brown Public Opinion Research for the National Abortion Rights Action League says 63 percent of Americans believe the government should not interfere in the right to have an abortion.

►A poll conducted for the National Right to Life Committee by the Wirthlin Group says 53 percent of those surveyed oppose the overwhelming majority of abortions.

►And a Gallup Poll concludes that 31 percent of Americans favor unlimited access to abortion in all cases, while 53 percent believe it should be legal only in certain circumstances and 14 percent favor an outright ban on abortions.

So who's right?

Assuming the polling techniques are comparable, they all could be accurate reflections of national opinion, depending upon how the questions were asked, according to Frank M. Newport, editor in chief for the Gallup Poll.

"Polling literature is full of examples of how wording can affect the outcome of a survey," Newport said. Of the thousands of opinion polls conducted around the country every day, those on abortion are among the most easily manipulated, he said.

For instance, someone who answers "yes" to the question, "Do you personally oppose abortion?" might also respond "yes" to the question, "Should abortion be legal?" Depending upon who commissioned the poll, the first

answer might be construed as supporting a ban on abortion while the second response could be interpreted as backing an unrestricted right to abortion.

After nearly 20 years of intense battling over the issue, overall public opinion about the basic legality of abortion has actually changed very little.

Since 1975, responses to Gallup's annual survey have shown that no less than 49 percent and no more than 58 percent of Americans thought abortion should be legal in certain circumstances. The percentage who think abortion should always be legal—now 31 percent—has ranged from 33 to 21 percent since 1975. The percentage saying it should always be illegal—now 14 percent—has ranged from 12 to 22 percent.

Further questioning shows most Americans also personally oppose abortion and support restrictions such as parental consent for minors and a mandated discussion with a physician about alternatives to abortion, Newport said.

The "very fuzzy middle group," which doesn't believe in abortion themselves but want it to remain available, is where advocates use carefully phrased questions to draw conclusions supportive of their positions, according to Newport.

Besides interpreting the same types of data differently, opposing groups also may affect surveys with their choices of terminology—what the National Right to Life Committee characterized as "hot buttons" in a poll-vs.-poll discussion at a Jan. 22 press conference.

"Notice how Hickman manages to pepper his question with 'hot button' words to lead the respondent to the

pro-abortion answer: 'keeping it legal,' 'choose,' 'decide,' 'need,'" said a press release from the pro-life group.

One Hickman-Brown question reads: "Would you say you generally favor keeping it legal for women to be able to choose to have abortions when they decide they need to have one, or do you generally oppose keeping it legal for women to be able to choose to have abortions when they decide they need to have one?"

The comparable question in Wirthlin's poll asks: "Which one of the following statements most closely describes your personal position on the issue of abortion: Abortions should be prohibited in all circumstances; abortions should be legal only to save the life of the mother; abortions should be legal only to save the life of the mother or in the case of rape or incest; abortions should be legal for any reason, but not after the first three months of pregnancy; or abortions should be legal at any time during a woman's pregnancy and for any reason."

Newport said phrasing is particularly sensitive in surveys on abortion, the death penalty and gun control, areas in which seemingly minor differences in terminology may be seen as skewing results.

For example, the term "child in the womb" would likely draw a more sympathetic response to a question than the word "fetus," he said.

"People have become kind of cynical because they see the surveys bandied about a lot," Newport said. "In fact a lot of surveys are misused."

He advises a cautious approach to accepting the results of surveys, particularly those sponsored by any organization with a vested interest in the results.

Newport also believes the best information comes when several surveys—either repeated by one polling group or conducted by various agencies on the same subject—show the same general results.

"If we only had one poll saying George Bush is in trouble politically, it wouldn't mean much," Newport said. "But now we've had several polls by reputable groups saying about the same thing, it seems to be safe to accept."

Church leaders defend choice in schools

(Continued from page 1)

there is more hands-on involvement of teachers and parents in the school" and there is much less bureaucracy in the private system, said Chubb, who said students achieve more in non-public schools.

During the week, Mercy Sister Lourdes Sheehan, the U.S. Catholic Conference secretary for education, said Catholic schools serve minorities and save government "almost \$15 billion a year in various tax revenues."

She said Catholic elementary and secondary schools serve some 2.6 million students in some 8,500 schools where minority enrollment is about 25 percent, "a similar proportion to that found in the public schools," and Hispanic enrollment in Catholic schools "is higher than in public schools."

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