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Council sets five archdiocesan goals 'A leg up' for the next archbishop

by John F. Fink

The Archdiocesan Pastoral Council last Saturday recommended five goals for the archdiocese in the areas of spirituality, evangelization, personnel, finance and communications. Father David Coats, archdiocesan administrator, immediately accepted the goals.

Those five areas had earlier been identified by the council as areas of priority. A sixth area of priority, Catholic education, has yet to be discussed by the council, but a goal will be set for that area too, according to Ron Dossse, council chairperson. A committee chaired by Father Clem Davis, president of the Archdiocesan Board of Education, was named to begin work leading to a goal in that area.

The council met Friday evening and until 4 p.m. Saturday in Columbus.

In his remarks to the council at the beginning of the meeting, Father Coats noted that the council had, according to Canon Law, gone out of existence when Archbishop Edward T. O'Meara died on Jan. 10. As duly-elected administrator, though, Father Coats said that he had appointed the council as an advisory group to him until a new archbishop is appointed.

Father Coats said he wanted the council to continue its work so that its recommen-

dations will be ready for the new archbishop. "This will give the new archbishop a leg up when he arrives," he said. He also said that there could be no guarantees that the new archbishop would accept the council's recommendations.

The five goals approved by the council are these:

► **Spirituality:** To enliven and enrich all the members of the Roman Catholic Archdiocese in realizing an affirming, active and charitable Christian faith in their personal daily lives as well as in their communal participation in the work and worship of both the local and universal church.

► **Evangelization:** To develop the evangelizing mission of the church in helping Catholics to share their faith freely by daily witnessing their beliefs, by cooperating with others in working towards a just and peaceful society, by ecumenical and inter-religious dialogue, and by offering appropriate invitations to join us in the fullness of the Catholic faith.

► **Personnel:** To steward our human resources respectfully by assuring adequate numbers of well-trained faith-filled clergy, religious and laity, by fostering a collaborative model of ministry allowing each person to use his or her gifts for the maximum benefit of the community, and by requiring accountability for continual professional and personal growth.

► **Finance:** To develop a comprehensive fiscal policy, based upon responsible stewardship, which will address the corporal and spiritual needs of the entire archdiocese.

► **Communication:** To establish and maintain timely, effective and efficient methods of communication in and among all agencies, offices and pastoral units of the archdiocese and to take a proactive

Fr. Coats discusses a period of transition

Dear Brothers and Sisters in Christ:

Archbishop O'Meara's death was a tremendous loss to the Archdiocese and brought about a time of mourning and an outpouring of prayers and condolences from all over the world. On behalf of the archdiocese, the archbishop's family, the staff of the archdiocese and all who mourn his loss, I want to thank each of you for all your prayers and support for the archbishop prior to his death and now for his eternal rest. He felt very deeply the support of your prayers and drew great strength from them during his illness. Please continue to keep his intentions in your prayers.

On Jan. 14 the archdiocesan Board of Consultants elected me to be the administrator of the archdiocese until a new archbishop is appointed. The selection of a new archbishop is expected to take several months. I want to assure you that I appreciate all your good wishes, support and prayers and that I need and feel your support as much as Archbishop O'Meara did.

During this time of transition I will do my best to further the good work of the archdiocese and to continue to support all the efforts to improve the services of the archdiocese which began under Archbishop O'Meara. All projects currently in process will continue as planned. Those decisions which are specifically reserved to the archbishop will be postponed until such time as the new archbishop is appointed.

Father Paul Koetter and Jeff Godecker, along with the deans of the deaneries outside Indianapolis, will assist me with the confirmation schedule and ordination will proceed with the assistance of neighboring bishops.

In this time of mourning, anxiety and hope I pray that all of us will support each other in being church together. May we all pray together for the guidance of the Holy Spirit in the selection of the new archbishop and for each other in this difficult but hope-filled time.

Sincerely, yours in Christ,

Rev. David E. Coats
Archdiocesan Administrator

**Special section
on weddings
starts on page 11**

New look at the archdiocese's priest shortage

by Fr. Jeff Godecker

Assistant Chancellor, Project Implementation

Concerns about the decline in the numbers of priests have been discussed for more than 20 years. Many of the people of the archdiocese know by now that it is an understatement to say that we have been talking about this too long. And yet there still need to be some clarifications and communication about

the nature of the multiple issues involved and where we are headed.

Discussions by the Priests' Senate, the Priests' Personnel Board, and the Council of Priests have been too numerous to count. Archbishop George Biskup made a direct response to the number-of-priests issue through the upgrading of the Vocation Office, assigning three priests in the mid-1970s. The Providence, Benedictine and Franciscan Sisters conducted discussions deanery by deanery in the late 1970s.

Father David Coats, while he was director of the Priests' Personnel Office, did a study projecting our clergy losses through the year 2000. His study made major recommendations for clustering of parishes which the archbishop approved but did not implement. Father Wilfred Day, while he was director of the Priests' Personnel Office, did another study in 1989.

The Priests' Personnel Board, convinced that the risk to the strength of the archdiocese was growing by not having a

strategic plan for the future, charged yet another committee to study the problem and make recommendations about how to staff parishes with fewer priests.

Is there still a problem?

The two graphs with this article clearly indicate that there is. Not only have the numbers of priests declined by more than 30 percent since 1970, but the decline in (See PRIEST SHORTAGE, page 8)

Looking Inside

From the Editor: Trying to clarify finances of the Holy See. Pg. 2.

Editorial: We must be more tolerant of other Catholics. Pg. 2.

Money: New billing method brings windfall to parishes. Pg. 3.

Commentary: A more realistic image of the mother of Jesus. Pg. 4.

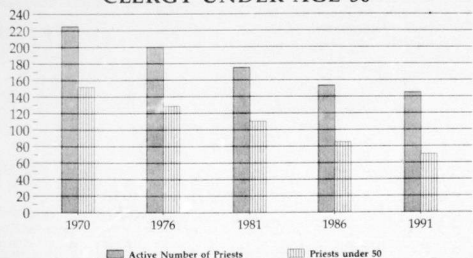
View situation first-hand: Dr. Stafford and Clara Pile tour parts of El Salvador. Pg. 7.

Faith Alive! Family faith-sharing includes Bible discussions. Pg. 9.

Material success: Downward mobility and the American dream. Pg. 27.

Medically-assisted suicide: It is assailed at the Vatican, tested in Michigan. Pg. 28.

TOTAL ACTIVE CLERGY CLERGY UNDER AGE 50



THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Trying to clarify finances of the Holy See

by John F. Fink

The finances of the church are a great mystery to many people. Sometimes they hear about the church's great wealth and, in the next breath, about operating deficits. They might not be confused about finances of their parish, but they are when it comes to the Vatican and dioceses.

Vatican finances are as difficult to understand as are those of any other big business. Let me see if I can clarify them just a bit.

First, a little about organizational structure as it pertains to the Holy See. After Vatican II, Pope Paul VI established the Prefecture for the Economic Affairs of the Holy See. Today the prefecture is Cardinal Edmund Szoka, former Archbishop of Detroit. The prefecture cooperates with the Council of Fifteen Cardinals which Pope John Paul II appointed in 1981 to study the organizational and economic problems of the Holy See. Cardinals John O'Connor of New York and Roger Mahony of Los Angeles are among the 15 cardinals.

THERE ARE THREE components under the prefecture: Administrations of the Holy See, Vatican City State, and Autonomous Administrations. The government of Vatican City State makes a profit from the sale of stamps and postcards, entrance fees for the Vatican Museum, and numerous other services. Half of the profit from these things has lately been used to help make up the deficit in the Administrations of the Holy See.

The Autonomous Administrations are composed of 17 entities that are linked to the Holy See but are not part of the Holy See as such. They are such things as the basilicas of St. Peter, St. Paul and St. Mary Major, the Pontifical



University of the Lateran; the Pontifical Roman Academy of Archaeology; and so on. Most of these autonomous entities do not have a deficit.

There is one Vatican entity that does not come under the Prefecture for Economic Affairs. That's the Institute for Works of Religion, the so-called Vatican Bank. Although it is situated in Vatican City, it is not part of the Holy See and is not dependent on the Holy See. It has its own board of directors and a lay director. Religious orders and various other Catholic organizations invest their money through this institute and the money belongs to those that are making the investments.

UNDER THE ADMINISTRATIONS of the Holy See are three more components: the Administration of the Patrimony of the Holy See, the Sacred Congregation for the Evangelization of Peoples, and the Camera Apostolica. The Camera Apostolica functions only during the vacancy of the papacy and the Congregation for the Evangelization of Peoples is another autonomous office.

In the Administration of the Patrimony of the Holy See are two sections: ordinary and extraordinary. The extraordinary section handles the Holy See's investments in stocks, bonds, currencies and real estate.

The ordinary section provides the financial administration for all the congregations, councils, commissions, committees, prefectures, etc., that make up the Holy See. Each of these has its own budget but its finances are under one administration so that there is a central payroll, centralized control of purchases, payments, etc.

Also part of the Administrations of the Holy See are Vatican Radio, the Vatican newspaper *L'Osservatore Romano*, the Vatican Publishing House and Book Store, and the Vatican Press.

All these groups under Administrations of the Holy See are directly associated with the pope. It is this part of the organization of the Holy See for which the Vatican publishes a consolidated financial statement. Since the

Vatican's fiscal year is the calendar year, the most recent statement available is for the year 1990.

THE HOLY SEE'S assets on Dec. 31, 1990 were \$720 million (using the exchange rate from Italian lire then in effect). Of this, about \$320 million were in real estate and \$400 million in liquid assets and investments. There is an accrued liability for pensions of about \$300 million, leaving about \$100 million in reserves.

The real estate value does not include properties that serve the institutional needs of the Holy See. Nor are holdings of artistic and historical value included. Income-producing buildings in Rome are rented to employees at rental rates in accord with Italian laws.

During 1990 the Holy See's total revenues were \$127 million, which included sales of real estate of \$22 million. Total expenses were \$213 million, leaving a deficit of \$86 million. The largest expenses were for personnel (\$61.6 million for 3,234 employees, an average of \$19,048 per employee), administration (\$10 million), and paper embassies (\$10.5 million). Vatican Radio had a loss of \$22 million while *L'Osservatore Romano* lost \$6 million.

The deficit has been growing nearly every year since 1982 when it was \$29 million. The reasons given by the Vatican for this are "inflation, the limited revenues from the patrimony; the increase in operating expenses, including more collegial participation; the updating of offices with more modern equipment; and adjustment of salaries in accord with the principles of social justice."

Until recently the deficit could be covered by using some of the money from the Peter's Pence collection. Now, however, the entire Peter's Pence collection is being used, plus half the profits from the operation of Vatican City, plus, in 1990, more than \$8 million of capital reserves. The Peter's Pence collection was originally set up to allow the pope to make special donations. Now, when, for example, he would like to help the church in Eastern Europe, he doesn't have the funds to do so.

EDITORIAL COMMENTARY

We must be more tolerant of other Catholics

by John F. Fink

Imagine this scenario:

A well-known priest who is an author of best-selling books and is known to be a good speaker is invited to speak in Indianapolis. His talk is considered controversial by many people who disagree with the priest's ideas. Those opposed to his ideas wish that he had not been invited and even consider the invitation scandalous.

That has happened twice recently. One of the talks has already been given and the other is still to come. Father Ken Roberts was here to speak to youth and at a mission at Our Lady of the Greenwood and Father Richard McBrien is scheduled to speak at St. Matthew's parish.

Both of these men are priests in good standing in the Catholic Church. Both of them have many admirers, good Catholics whose beliefs and attitudes mirror those of one or the other of the priests. Both of them also have many detractors, those who believe that one or the other of the priests' beliefs and attitudes are dangerous to the faith of Catholics.

There is room in the Catholic Church for both Father Roberts and Father McBrien. Good Catholics do not have to believe what either one is saying, but good Catholics should respect the right of other good Catholics to follow these men if they want to.

Since I decided to write this editorial, I

have been told by a supporter of Father McBrien that comparing these two priests is like comparing apples and oranges because Father McBrien has much better credentials than does Father Roberts. Father McBrien is a top theologian (former head of the Department of Theology at the University of Notre Dame) and his two-volume work "Catholicism" has received awards for its explanation of what the Catholic Church teaches. This is true.

I've also been told by a supporter of Father Roberts that Father Roberts isn't afraid to preach unpleasant truths that the Catholic Church teaches about morality, sin and hell, and that he supports the pope and the magisterium. This is also true. I should also admit that I published Father Roberts' first book, "Playboy to Priest," as well as several others, while I was president of Our Sunday Visitor.

But I don't need to compare the two priests as much as I want to make the point that the Catholic Church is big enough to contain the beliefs of both men. Some Catholics certainly are "turned off" by Father Roberts and completely disagree with his type of preaching, while others feel exactly the same way about Father McBrien.

The tendency on both sides is to say, "Well, my attitude is the true Catholic one. What Father (fill in the name) says is true Catholic teaching while what Father (the other one) says is dangerous to the faith." But both priests teach well within the boundaries of the Catholic faith, even if some of their teaching strikes the edges a bit, one at the extreme right and the other at the extreme left.

Some things about Father Roberts' appearance in Indianapolis, for example, were disturbing, including almost forcing students to attend the rally at which he spoke. It was also poor judgment to have a wholesale distribution of scapulars without proper instruction about them. Those who wear them are supposed to receive them in a ceremony of investiture and to understand that they are a sign of association with a religious order and are an adaptation of monastic scapulars.

Some scapulars also contain a promise (superior instruction about them. Those who wear them are supposed to receive them in a ceremony of investiture and to understand that they are a sign of association with a religious order and are an adaptation of monastic scapulars.) Some scapulars also contain a promise (superior instruction about them. Those who wear them are supposed to receive them in a ceremony of investiture and to understand that they are a sign of association with a religious order and are an adaptation of monastic scapulars.)

the church and those who wear a scapular should be made aware of that.

As for Father McBrien, while it is not true that he supports abortion (as some of his opponents claim), he does disagree with church leaders about tactics in opposing abortion. He has also severely criticized Pope John Paul II. He is definitely among the most liberal theologians in the church.

Rooney to speak at St. Philip

"Celebrate with us. St. Philip Neri School is alive and well." This is the theme for an open house from 1 to 3 p.m. on Sunday, March 1.

The open house is an opportunity for those who have shown an interest in the welfare of St. Philip Neri to see the impact the school is making on the lives of the 180 neighborhood children it serves.

Speaking at 1:30 p.m. will be J. Patrick Rooney, board chairman for Golden Rule Insurance, sponsor of the Choice Charitable Trust. This program provides partial tuition assistance so that families with low incomes can send their children to private schools.

Classrooms will be open that afternoon, with student academic and art work displayed. Demonstrations will be offered in the computer lab by St. Philip students. Teachers and staff members will be available to provide information and answer questions.

Those who are interested may watch a video about Catholic education. Refreshments will be offered in the library.

It's OK to be followers of either one of these two priests, although the beliefs of most Catholics undoubtedly fall somewhere between the two. We must rid ourselves of the attitude that only our viewpoints are the correct ones, that only our brand of Catholicism is acceptable. We must be tolerant of the beliefs of other Catholics. If we personally don't agree with what someone says, we don't have to listen to him or her. But we also shouldn't criticize those who do want to listen.

We must end the divisiveness. We don't need to in this archdiocese.



ST. PHILIP—Students Danielle Tracy (front row, from left), Randy Ruschaupt, Sherry Dominguez, Nic Smith (back), Sarah Luckett, and Paul Proctor represent Linda Bloomer's first-grade class. Third-grade students will be among those invited to the March 1 open house. (Photo by Margaret Nelson)

Council sets archdiocesan goals

(Continued from page 1)

vice chairperson, Rosemary Coraggio is secretary, and Bill Armstrong is at-large officer. The constitution provides that officers may serve no more than two consecutive terms in one office.

The council also approved an addition to its constitution concerning appointments to the council in case of unexpected vacancies. There are currently several vacancies caused by resignations because of moving out of the archdiocese, ill health, and the pressure of other work.

The council also discussed what to do

about the members whose terms are due to expire in May. The selection committee will contact those who recommend council members to see if they wish to reappoint them or nominate others.

The council, when at full strength, is composed of two representatives from each of the 11 deaneries, two priests from the Council of Priests, two male and two female religious, the vicar general and the president of the Archdiocesan Board of Education, and appointees of the archbishop. At the present time there are five vacancies, including the archbishop.

02/21/92

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New billing method brings windfall to parishes

by Margaret Nelson
and Erin McNulty

Crazy as they may have seemed, those January parish payroll statements from the archdiocese accounting office were correct!

Most parishes, schools and agencies on the central payroll billing system experienced a one-time financial windfall last month because of a change in billing procedures in the office.

"All we've done is adjust billing expenses for these payroll accounts to the actual amount they owe for the prior month," said Marjorie Prosser, director of accounting services for the archdiocese. The result is an adjustment in cash flow for these accounts.

"The only thing we did was change the timing," said Joseph Hornett, chief financial officer of the archdiocese. "In essence, what we had been doing was exactly like the budget plans the utilities offer. Then they have a true-up month."

"But I don't know if we ever would have true-up," said Prosser. "One of the reasons was that we didn't have the details to do it."

Previously, the payroll expenses had been estimated and spread over 12 months. The problem was that some teachers had 10-month contracts and others, 12. In the future, all contracts will be on a 12-month basis. Former billings required monthly adjustments, because they included estimated costs of anticipated wage increases, new employees, and terminations.

Since the new procedure bills accounts for actual expenses for the prior month, more support can now be included regarding the salary and FICA (Federal Insurance Contribution Act) line items on the billing. The salary summary will include information such as lists of employees, their gross salaries for the month, employer FICA, hours worked and social security numbers.

"People who work in finances, who understand the importance of documentation, really appreciate this," Prosser said. This information will benefit the archdiocese accounting office, as well as the parish or school. Because teachers and principals are contracted at the local level, schools and parishes have this information available. And Prosser does not think any parish finance council should have to calculate these figures.

Individualized letters were enclosed with the Jan. 10 central payroll account bills to explain that the statements covered actual payments the office made in their behalf for the 1991-92 fiscal year. Prosser said that some parish accountants were surprised when they received their bills. "There was some disbelief."

She said, "Our office experienced a negative cash flow. The normal monthly billing we send out is \$2.5 million for the entire archdiocese (including central payroll). In January, our total billing was a minus \$5 million. Really, it's a \$3 million swing in cash."

Prosser said, "A year ago, we took most



SERVICE—Erin McNulty (left) and Tonya Crenshaw look at some "green bar" sheets with Marjorie Prosser, the director of accounting services. The agency introduced an actual central payroll billing system in January. (Photo by Margaret Nelson)

of the central payroll accounts out of the Catholic Center. Now Automatic Data Processing (ADP) processes the payroll. We have the capability to do direct electronic deposits no matter where you are in the diocese."

Another reason for using ADP was that the office needed to make central payroll more accurate mechanically, she said. "Now we don't have to worry about proper withholding, and they stay on top of tax laws. Because of their (ADP) size, they are capable of providing better service

at a better rate. And it can be delivered twice a month."

"Once we got better records, we realized that there were too many reconciling items in our information," Prosser said. The external auditors suggested billing the actual payroll a month in arrears.

"The archdiocese is, in effect, giving any parish on central payroll four to six weeks of cash flow," said Prosser. "For the Feb. 10 billing (sent last week), we sent the salary support for the January 15 and Jan. 31 payrolls."

"What's reassuring to me is the fact that many parishes and schools recognize that this is a matter of timing. They are sending money to the archdiocese deposit and loan fund (ADLF). In the past few weeks, we probably received \$1 million," she said.

"They are smart," said Hornett. "At this point, ADLF is currently paying interest two percent above what is available outside in the 'real world.'"

"But people who didn't understand were scared, saying, 'What does this mean?'" Prosser said. "That's really hard. Those are the ones we try to reach out to, to try to explain what it means. I'd like to think we are sensitive to those who may not be acquainted with accounting concepts. We don't want them to be overwhelmed."

The benefits of central payroll are not available to all employees of the archdiocese now, because their schools or parishes have to be on the system, Prosser explained. "Central payroll could be opened up to the entire diocese at a minimum cost to the local level." At present, the central payroll system is primarily used for the Indianapolis deanery and Madison schools.

"Now we should begin to tie together the efforts of ADP, information services, and our external auditors," she said.

Of the January change Prosser said, "I have to believe the people recognized that, number one, this is timing; and number two, it could be a windfall to them if they control their revenue and expenses. It's just another way that your friendly finance office is trying to serve you," she said with a smile.

INDIANA GENERAL ASSEMBLY

Family leave legislation killed as session ends

by Ann Wadelton

Family leave legislation was killed in conference committee on the 29th day of the 30-day session of the Indiana General Assembly. Despite overwhelming support from the public, Senate discussion of family leave has consistently been blocked by the Republican leadership.

This year the blocking of the family leave legislation came at the expense of the Senate bill, SB 175, to which family leave had been amended in the House. That action followed the refusal of the Senate to consider the bill through the regular legislative process. SB 175 affected a variety of human service agencies as well as extended the life of the White River Park Commission.

Ironically, Sen. Virginia Blankenbaker (R-Indianapolis), chair of the conference committee, cited the lack of Senate discussion as one reason for stripping family leave from SB 175. But two of the four conferees refused to sign a conference report which did not include family

leave. Rep. William Bailey (D-Seymour) said that philosophically he supported family leave and felt that it was as important in principle as other parts of the bill. Further, he pointed out, the senators would have their chance to discuss the issue if Sen. Blankenbaker retained it in SB 175. Conference committee reports must be returned to each chamber for discussion and vote.

Sen. Douglas Hunt (D-South Bend), speaking in support of family leave, pointed to a recent article in *The Wall Street Journal* in which executives at General Electric said their pilot family leave policy had proven to have a "bottom line advantage" because of improvement in employee retention and morale. GE, the article said, plans to implement a family leave policy throughout its organization.

Although disappointed by the defeat of the bill, Dr. M. Desmond Ryan, lobbyist for the Indiana Catholic Conference, praised Rep. Bailey and Sen. Hunt for voting their convictions under pressure. Family leave has been a top priority

for the ICC as well as the U.S. Catholic Conference for several years.

Ryan also had praise for the bill's sponsors and some other legislators who voted their convictions on this family bill despite intense pressure from the Chamber of Commerce, which regularly opposes any bills which "mandate." Among those were Rep. Claire Leuck (D-Fowler) who publicly supported the bill at a Chamber meeting, saying, "I don't want to vote support because 'this bill would allow fathers and mothers to take time off from work when their children need them.'"

Rep. Richard Bodiker (D-Richmond) also reported receiving pressure from the Chamber but voted the feelings of his constituents who said, via a poll, that they overwhelmingly supported family leave (77 percent support).

Family leave was sponsored in the House by Rep. Thomas Kromkowski (D-South Bend), Rep. Brad Fox (R-Rome City), Rep. John Day (D-Indianapolis), and Rep. Robert Hayes (D-Columbus).

At a press conference called by the coalition which supported family leave on the day before its defeat, James Trulock, lobbyist for the United Auto Workers, called on Sen. Blankenbaker to let all of the senators vote on the issue by retaining it in SB 175. "To those who say that, because business is having a difficult time, family leave should not be approved," Trulock said, "we say that it's a difficult time also for the single mom with two kids who may lose her job if she takes time off for a family emergency."

Dr. Linda Haas, sociology professor at IUPUI, cited studies showing that family leave has minimal effect on business. "Workers need help in managing family responsibilities," she said. Refuting the claim that family leave is a "Yuppie bill," Haas said, "Yuppies often have those jobs which are nearly irreplaceable, hence employers will make special efforts to retain them." Those most in need of family leave are the low-income workers who can be replaced easily," she said.

Indiana pays \$2.4 million annually, said Haas, to workers who have lost their jobs because of absence to tend to family responsibilities. That state money goes into unemployment benefits, food stamps and general public assistance, including Aid For Dependent Children.

Holy Family Shelter to benefit from Socks Appeal

by Margaret Nelson

Children who live at Holy Family Shelter and their parents will benefit from the month-long Circle City Socks Appeal that collects new footwear and cash for the homeless. The largest donations are expected during the sold-out Indianapolis Pacers/Boston Celtics game at Market Square Arena on Feb. 23.

Daughters of Charity Sister Nancy Crowder, director of the facility said, "People say, 'Why socks?' When they think of giving to the homeless, a lot of people don't think of their need for clean socks and underwear. Foot care is one of the basic problems among the homeless—especially among homeless men. The physicians have to treat a lot of disease of the foot."

Sister Nancy said, "We've agreed that all the socks they collect will be brought to and divided between the shelters. Then Light House Mission will pick them up and help distribute them."

Holy Family Shelter is one of 13 facilities in the Indianapolis Homeless Network that house approximately 700 men, women and children on a daily basis.

More than 20,000 pairs of socks are expected to be donated during this, the second year that INB National Bank and the Pacers have sponsored the collection.

The theme for the event is "Cold Feet Need Your Warm Heart." Joining the original sponsors are WFQQ radio station, American Trans Air and Foot Locker. The radio station has held contests to award game tickets. For every 500 pairs of socks donated, Foot Locker will donate a pair of shoes for the homeless.

Sister Nancy said that people may donate socks at the INB banks throughout Marion County and at other February Pacers games if they are unable to attend the Feb. 23 game. Any cash donations will be used to purchase additional socks. Entry forms to win American Trans Air tickets to Florida and other prizes to be awarded during half-time are available at the Socks Appeal displays.



SOCKS APPEALS—Toddlers who live at the Holy Family Shelter look at a box of donated socks with daughters of Charity Sister Nancy Crowder, director of the facility. (Photo by Margaret Nelson)

Commentary

THE BOTTOM LINE

A more realistic image of the Mother of Jesus

by Antoinette Bosco

I visited my 83-year-old mother recently. She said it was important that I look over the books she had piled up over the years. I had given her most of these books, and she thought I should see if I wanted to take any of them back.

My mother is a religious woman who has gone to daily Mass for the past 40 years. Most of the books I had given her were spiritual in nature.

This visit to my mother was like a nostalgia trip. I began to read again from



Thomas a Kempis, Bishop Fulton J. Sheen and lesser known writers like Father Anthony Paone who wrote a little gem called "The Bread of Life."

But the book that really brought a glow to my eyes was one I gave my mother in 1954. It was a 64-page book titled "Mary, God's Masterpiece," published by the Redemptorist Fathers to celebrate the first centenary of the definition of the dogma of the Immaculate Conception.

Every page of "Mary, God's Masterpiece" is a treat, showing reproductions of paintings of the madonna by the greatest artists of the centuries. The Redemptorists chose to dedicate the book to Mary under what they called "her chosen title," Our Lady of Perpetual Help.

I always have felt I could turn to Mary

for help, for perpetual help, and I have good reason to feel this way. I believe if anyone can understand our pain and our trials of faith it has to be Mary.

Some of us tend to think of Mary as having had an easy life, that she had a hotline to the Holy Spirit and experienced constant visions of eternal life. I've heard people speak of her as though she weren't real, only a materialized being from heaven who could rest in comfort knowing she was the mother of God.

But I have never seen Mary that way. I see her as a teen-age girl, frightened by a maternity she didn't ask for or expect, as a young mother with a son who was different and hard to understand; and then as an older mother with a son who roamed the countryside with a message that some considered inflammatory.

I often wonder how much fear she felt in having a son who didn't fit the role expected of Jewish sons, who risked being beaten and imprisoned. Was she terrified that his preaching could get him killed?

Imagine the kind of faith she must have had to believe that Jesus knew what he was doing. But she also must have had fears for his life. And then her fears become realities as she watched her son die.

Only a mother who has been in that crucible can know what Mary was going through. So who better than Mary, who suffered with her dying son, can help the rest of us accept our pain?

As I looked at the depictions of those glorious paintings in "Mary, God's Masterpiece," I was struck by how most of them were of the mother and Christchild.



Perhaps it is easier to think of Mary in her happier hours of motherhood than in her years of pain.

But the real devotion to Mary comes to me when I think of the reality of her life. That's when her motherhood becomes, at least for me, a soul connection. She best understands the darkness I sometimes feel around me, the searing pain of my losses, and my desperate need for comfort.

Mary has been through these sufferings. That is why I always ask for her help.

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THE HUMAN SIDE

Priests don't merit this popular people-bashing

by Fr. Eugene Henrick

It is no exaggeration to say that we live in an age of people bashing. The Japanese bash Americans. Americans bash the Japanese. The president bashes Congress. Congress bashes the president. Each long-distance phone company bashes all the others.

The church is no exception in being bashed, especially when it comes to the priesthood, which finds itself portrayed as listless and uninspired. A recent study of priests ordained five to nine years, however, tells us that most priests do not fit this profile.

In fact, in the midst of a society and a church in transition, priests know who they are and what the life of the church should be. Most priests disagree with the following



statement: "I used to think I knew what a priest was supposed to do, but I really don't know anymore."

When further asked what is the greatest challenge facing the church, priests cited: 1) the need for a stronger evangelization; 2) the priest shortage; and 3) working closer with the laity.

Priests want greater clarity and boldness about what we teach: a Catholic cutting edge. They see the need to redefine priesthood and the church so that they will speak better to our technological age.

Priests are very concerned that the new wave of immigrants from a number of cultures not be totally assimilated into the American culture, rather that their cultures be respected and that they help to restore values American culture is losing sight of.

Priests are far from being demoralized over their decreased numbers. Many enthusiastically look forward to an age in which the priesthood and laity will collaborate better.

Almost all priests report that taking all things altogether, "they are very happy to pretty happy." They would definitely become priests all over again, and they feel their talents are being utilized.

Priests tell us that the best means for coping with an increasingly complicated society is to better develop critical thinking skills. Priests see a need for philosophy, which teaches a person to get to the bottom of the truth, to analyze, synthesize and evaluate.

When I recently reread the study titled "A Survey of Priests Ordained Five to Nine Years," I saw a priesthood that is much like a football team that appears to be getting soundly beaten in a game. When you look closer, you notice that none of the players shows frustration or fatigue. Nor has the coach lost his composure. Rather, one senses an intelligence—a group of mind-readers, analyzing mistakes and, most of all, focused.

Many priests tell us that they are in support groups of priests which keep

their spirituality fresh. That in turn keeps morale high.

Many more priests than in the past are going back to school to keep up with the times. The magazines and books to which priests subscribe are full of discussions one wouldn't have heard much about in the past: how to go after the unchurched, how to respond to AIDS victims, how to reach out to the homeless, to inspire better liturgies, to make communal penance services more meaningful and the like.

I feel people bashing will increase because we live in frustrating times. Bashing releases frustration. Many people-bashers are searching for immediate changes to restore balance or improve deteriorating situations.

However, research on priests tells us they are not deteriorating, far from it. Their intelligence is focused and in control, working vigilantly to help the church meet its challenges.

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TO TALK OF MANY THINGS

Both sides of the issue on pastors' length of stay

by Dale Francis

A decade ago or so there was considerable discussion by some in the church in this country about whether or not pastors should be moved to new parishes in a relatively brief time and not allowed to stay long in any particular parish.

It became a really emotional debate. There were a great many parishes where the people loved their venerable pastors very much and were sad to think they might no longer be their pastors.

In my own Ohio hometown, the pastor had been sent to fill in as pastor in an emergency. His temporary assignment lasted more than 50 years. There were generations in which only one priest was known. Fortunately he was in every way such an outstanding human being and priest that the people benefited from his long pastorate.

I've known other parishes in different parts of the country where a pastor has



served for decades to the benefit of the church and the people.

But we have had another experience in the parish in which I live now. In relatively recent years, we have had three different pastors. There has been no dissatisfaction with any of these pastors, quite the contrary, but the bishop reached a decision, based on needs in the diocese, to transfer our pastor and bring in another.

What has happened in our parish is that the people have appreciated the new pastors. They have been three men with very different personalities and the people have benefited in different ways from each of them. I think that had there not been pastoral changes, the people would have been quite pleased had any one of the three stayed as pastor for the same long period in which there have been three pastors.

Traditionally in communities, it was the Methodist minister who was most likely to move. John Wesley, founder of that Christian denomination, deliberately chose to have pastors move often. It was his contention that each of the ministers of his Methodists had special gifts of understanding the Gospel message and that after a couple of years, a pastor will have thoroughly expressed his gifts of

understanding and the people were ready for another paragon who would bring in his own gifts of understanding. This would provide the congregations a rounding out of the gifts passed on to them by their pastors.

I don't know if those who wanted more frequent changes among pastors in the Catholic Church had in mind the same reasons for change as John Wesley but these seem to be a logic and an advantage in frequent changes.

During the flurry of call for frequent changes among pastors in the Catholic Church, there was at the same time a suggestion that parishes should be allowed to make their own changes, popular choice elections of pastors. That is something quite different. One of the best arguments for frequent changes is that it will provide a well-rounded presentation of the teachings of the church. The election of pastors would have an opposite effect, making certain a narrowing of emphasis.

Our three consecutive new pastors have provided us with growth. Each time a pastor left for a new assignment, there was regret expressed by the people. Each time the new pastor was an entirely different kind of man. But all were men of spirituality and the people came to accept, admire and love all three.

We worry in the church about the lack of vocations, and we should, but my own observation is that we are being blessed in a special way by the priests we have. Our situation may be our blessing.

I do not mean God chose we should have too few priests but that God always provides a way for difficulties to become blessings.

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To the Editor

Editorial was a confusing piece

John Fink's editorial commentary "Accepting Death, Rejecting Artificial Nutrition" (Jan. 31 issue) was a confusing piece at best.

He lumps Archbishop O'Meara's acceptance of death with Indiana House Bill 1001 which proposed certain living will law changes.

Then John goes on to illogically deduce by implication that removal of food and water from persons terminally ill (by HB 1001's amended definition of terminally ill) is a generally good practice.

Then he states that opponents of the bill "tried, erroneously but successfully, to label it as euthanasia or assisted suicide." John does not detail why opponents would imply that euthanasia or assisted suicide is involved. That is a critical omission. Because of this serious omission his "erroneously" comment loses any authority based in fact.

There are three major sincere and honest objections to the bill:

1) HB 1001 sets nutrition and hydration as medical treatment for the first time under Indiana law. This makes it easier to term feeding tubes as burdensome means of treatment.

2) The bill defines persistent vegetative state (PVS) as "terminally ill." This is an arbitrary and widely disputed assignment of PVS to terminally ill status.

3) The bill removed "within a short period of time" from the definition of terminal illness.

It does not take a great deal of imagination to see how these changes can facilitate acts of euthanasia or assisted suicide; in fact, these sins could be justified under the law, much as abortion is justified under the law. Thus *The Criterion's* editor does an essential disservice by not informing readers of this important information.

In addition, the article's quote of the Vatican's Declaration on Euthanasia is only a partial quote and leaves out the positive teachings protecting life while applying the quote to situations where the patient's condition is not demonstrably terminal.

Since "life" is the basis of the law, it would seem a more thorough presentation about Bill 1001's contents related to the opponents should have been made.

Robert Rust

Indianapolis

Time for Catholics to hit the streets

With all the public unrest and dissatisfaction with today's abortion laws, I would like to know one thing: Where are the Catholic people?

You hear daily reports of pro-life protests and marches in big cities like Washington and New York but very rarely do you hear any such demonstrative action in Indiana. The time has come for us Catholics to come out of our churches and hit the streets.

It is time for social action, the type of social action in which the pro-lifers of Indiana can stand up and be counted. We must all individually answer this one question: Will we allow our government to permit the murder of one of God's precious creatures?

If the answer is a resounding "no," then we must do more than just hold prayer services and vigils at our local parishes. We must let the government and the lawmakers of society know how we feel.

Don't get me wrong. Prayer is a miraculous thing and our action would be futile without a prayerful accompaniment of God, but the time for social action has come. The young and the old must join together to fight for the life of God's unborn children. We must defend the defenseless.

Rest assured our words will not fall on deaf ears. The lawmakers of today are watching and considering the demands of the public. Let us, as Roman Catholics,

be the deciding voice. Now is the time to spread God's message of life and love through the rights of free speech and free action we have attained through our forefathers.

Be silent no longer. It is only proper that we use these inalienable constitutional rights to further such a noble and worthy cause.

Kara Cissell

Indianapolis

The catechism and the RCIA

With regard to "Renewed Catholic and the Catechism" by fellow St. Andrew Parish member Elizabeth Jones (Feb. 7 issue): I was baptized a Catholic when I was 2 months old. All my 14 years of education were in Catholic schools.

My parents thoroughly checked my report card, noting most the "A's" in catechism. I really studied that book and could really memorize every word. That was our way to achieve the almighty "A."

Then, as a CCD coordinator, the RCIA program gave me an entirely different perception of what "Jesus Among Us" meant.

The Baltimore Catechism (I still have mine alongside my "Catholic Girls' Guide") had its place in my life with fond memories of Sister Mary Camilla, our religion teacher. We must never forget those dear nuns who taught us, nor the old, much-tattered catechism.

However, we must let go and, in retrospect, pray; go sit in a quiet room and just talk to our Blessed Lord, letting him know what we accept and thanking him for giving us the gifts and graces he knows we need.

The catechism did not help me feel this way; the RCIA did. I used to attend Mass because I was obligated to go; now I want to go.

Thank you, Elizabeth Jones.
Mary Etta Abernathy

Indianapolis

Protests speech by Father McBrien

Why is Father Richard McBrien coming to Indianapolis?

Father McBrien, the former head of the Theology Department at the University of Notre Dame, and noted for his opposition to the pope and the magisterium, will speak at St. Matthew's Church in late April, so I'm told. He is being sponsored by the North Deanery.

I cannot comprehend why priests, entrusted with the salvation of souls, would want to bring someone of Father McBrien's ilk to their city.

Would they place a piece of candy laced with poison in a bowl that children were eating from? Would they place a rotten apple in a basket of good apples? And, if they did, would they expect to still have a basket of good apples? If not, why would they want to expose their parishioners to the poison of false teaching and dissent?

If this appearance by Father McBrien takes place, it can only weaken the faith of the uninformed, and supply fodder for the enemies of the Catholic Church.

Do not these priests still believe that the pope is the true successor of St. Peter, the one who Jesus promised would be guided by the Holy Spirit?

There are others like Father McBrien who teach modernism and liberalism. How can they call themselves Catholic? To be truly Catholic, one must believe the truths that the church teaches.

Why don't those who do not believe these truths, then, be as honorable as Martin Luther and openly admit that they no longer want to be called "Catholic" and leave the rest of us alone on our journey to God?

Winford E. (Bud) Moody
Indianapolis

Reply to article about Fr. Roberts

I am responding to an article by Mary Ann Wyand titled "Chicago Marian Center Newsletter Claims Fr. Roberts Was Mistreated" (Feb. 14 issue). I am responding because I was directly involved and also was present during most of Father Roberts' stay in Greenwood. Because *The Criterion's* report makes it appear that Father Roberts was either experiencing delirium or was lying about the events in the Marian newsletter, I felt a responsibility to write.

I would like to say that I find the need to base the rest of my letter on two teachings of Vatican II:

1. On the "Pastoral Constitution on the Role of the Church in the Modern World," paragraph 45: Christ: Alpha and Omega. "Whether it aids the world or whether it benefits from it, the church has but one sole purpose—that the Kingdom of God may come and the salvation of the human race may be accomplished."

2. "Dogmatic Constitution on Dei Verbum," chapter 5. The New Testament: Paragraph 19: "Holy Mother Church has firmly and with absolute constancy maintained and continues to maintain that the four Gospels just named, whose historicity she unhesitatingly affirms, faithfully hand on what Jesus, the Son of God, while he lived among men, really did and taught for their eternal salvation, until the day he was taken up (cf. Acts 1:1-2)."

Father Ken Roberts' "crime" while in Indianapolis was to preach the Gospel. It was for this that he was persecuted and for this reason, I believe, that some priests on the last evening of his mission ridiculed the Holy Father in his presence. It was for the same "crime" that he was derided by some teachers at Roncalli, before about 100 children. At this point I need to add that the principal was not present and was not aware of the teachers' actions at this after-school encounter.

It certainly seemed that there was no room for the Good News of the Gospel of Salvation preached by Father Ken during his stay in Indianapolis.

I spoke to three priests who all told me that Jesus would not have spoken to the youth about hell; he would have spoken about love. It seems impossible for them to comprehend that, in fact, Jesus' love shows through clearly in his showing us the way to heaven. However, all we have to do is read the Gospels to see what Jesus did in

fact teach, unless, of course, we do not believe that the Gospels are true.

I would like to respond to a statement that was included in the report of *The Criterion* that, "As Christians we are called to be transformers of the world for a good cause." This statement is in direct conflict with Vatican II's teaching that "whether it aids the world or whether it benefits from it, the church (we) has but one solid purpose: that the Kingdom of God may come and the salvation of the human race may be accomplished." If we were only called to transform the world for a good cause, many martyrs would not have shed their blood and Jesus would not have been crucified, but Our Lord asks much more, yes, to preach salvation, no matter what cost.

Another reported statement causes me much confusion: that a priest should say "right in the middle" between ultra-conservatives and ultra-liberals. Yet a Catholic priest has accepted the responsibility to stay "right in line" with the teachings of the church and to teach Catholic doctrine no matter the cost. Truth is not a compromise between two extremes. Truth is the revelation of God, and as a priest he must pass it on in as pure a form as possible. Truth must not be compromised even to be "understanding," for truth does not depend on agreement. While compromise can be admirable in personal disputes, you cannot split the difference on matters of salvation.

Finally, I would like to say a few things about Father Kenneth Roberts. He is a fine person, a good holy priest and a lover of his church. He respects and is obedient to the Holy Father and the teachings of the Roman Catholic Church. He is sought after in his ministry with youth. He is a papal knight and will be presented with an award for preaching that has not been won by an American since Bishop Sheen won it. He is known for his television ministry and as an author of many books.

My point is that he is well respected and therefore must not be a person who is "imagined" the reported events, nor is he an "ultra-conservative." However, in a diocese where creation spirituality is used and taught at a Benedictine Retreat Center and Father Richard McBrien is welcomed and studied, it would not be surprising that a Father Kenneth Roberts would be unwelcome.

Kathy Denney

Indianapolis

LIGHT ONE CANDLE

When priests go on retreat

by Fr. John Catoir
The Christophers

I'm always a little nervous when I give a retreat to my brother priests. The butterflies usually fly away as soon as I begin the first talk but not before I've had some anxious thoughts. Laughter helps to break the ice so I try to include humor in the beginning, and each step along the way. Priests enjoy a good story, even if they've heard it before. By contrast, the more serious moments are that much more effective.

On a retreat of all of us are involved in a mysterious process which really depends on our faith in the Holy Spirit. In some sense a retreat is a return to one's own spiritual center. It's a way of listening to the voice of God within. God doesn't necessarily intervene in our lives, but he does interact with us as often as we come to him. My concept of a retreat isn't particularly original. People need to get away from the constant bombardment of their daily routine, and since priests are people too, they too need rest, affirmation, and forgiveness. I try to help them laugh at themselves a little more. Taking oneself too seriously is a sure way to advance burn-out.

Because there are fewer and fewer priests these days, with more and more people to serve, they are usually exasperated by the time for their annual retreat. This can lead to tension. Some are afraid of drowning in a sea of

never-ending demands. I try to affirm them by helping them to accept their limitations and affirm themselves. The Lord certainly affirms them; he is always there with his love. In moments of distress all of us need to enter the Lord's calm and draw from his strength.

I give one retreat a year, sometimes two. I use the same basic material for each group, but somehow I never seem to give the same retreat twice. Each group is unique and every audience has a personality all its own. Very often I base my third and fourth talks on the feedback I begin to pick up after the opening day. The needs of each group are different.

Every retreat master tries to create a prayerful climate for the retreatants. Since true prayer is in the will, I don't put any emphasis on pious feelings, but silence does help to create the right atmosphere for reflection. I try to help them renew their life commitment in a spirit of self-giving. Sleep and humor will play an important part in the relaxation process. Also, the talks last about a half-hour. Like the laity, priests appreciate it when they know how long you're going to be. A half-hour talk is long enough to make your point.

Interestingly enough, I have found that priests, like the rest of the human family, tend to put themselves down. They measure themselves against a standard of the ideal priest, which is fine, as long as you remember that the Lord calls ordinary men to an extraordinary vocation. Pray for priests. They need your love and support.

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



CORNUCOPIA

It's lucky it is God we trust

by Cynthia DeVos

What we need around here is a good old-fashioned king or queen. Life in a democracy can be downright boring.

Americans have no King Arthur or Queen Victoria to admire, so they've tried to make do with presidents. Presidents' Day is the nearest thing we have to the Queen's Official Birthday, and we keep it on the calendar despite the occasional faults we find in our substitute royals.

The worst thing George Washington could be criticized for was probably those wooden false teeth. They seem so tacky compared to his virtues, his noble demeanor and his eighteenth-century elegance.

But George's anguished efforts to keep from dropping his teeth into Lady Mungatroyd's soup were probably nothing compared to the embarrassment James Madison must've suffered, thanks to the antics of his wife, Dolley. That earthy lady alternately charmed and intimidated Washington society, taking no lip from the British, highly-placed wives, other politicians, or anyone else.

Abraham Lincoln's wife was no footnote to history, either. Her mental illness, not regarded kindly at the time, drove her

to nutty public displays which must've been the cause of what made Abe Old. Even the Civil War didn't make him as unpopulous with some of his countrymen.

William McKinley's wife was epileptic, but her occasional seizures during state dinners didn't embarrass him. Heck, no. He just threw a dinner napkin over her face and went right on with his conversation. He may not have seemed very sympathetic, but he sure was a quick thinker.

Wives were not always the problem. William Howard Taft weighed well over 300 pounds, a fact which would make him persona non grata today. And Teddy Roosevelt, among other things, let his kids ride their ponies through the corridors of the White House.

Grover Cleveland waited until he was nearly 50 to marry a 22-year-old woman in the first wedding ever held in the White House. At least he married her. Some other presidents' pre- or extra-marital affairs, not to mention "love children," were more interesting than their statesmanship, and certainly more widely publicized.

Woodrow Wilson (who really wasn't aware, following a serious stroke) let his never-elected wife run the country for several months until his term ended. Warren G. Harding, who was a better judge of cards than he was of people, let his poker pals cheat the country right down to the destruction of his political career.

You couldn't pin much on Calvin Coolidge because he was so silent, but even that was sometimes frowned upon. Her-

bert Hoover, in the wrong place at the wrong time, was blamed by some for the entire Great Depression.

Franklin D. Roosevelt supposedly "gave away" Eastern Europe at Yalta, Harry Truman dropped atomic bombs on Japan, and LBJ escalated the Vietnam War.

Well, nobody's perfect. Considering the human failings of American presidents, it's a good thing our national motto is "In God we trust."

vips...

The late Charles E. Stimming Sr., a prominent Catholic layman, will be inducted into the Central Indiana Business Hall of Fame on March 25. Stimming was founder and former chairman of France Stone Company in Greencastle. The hall of fame is sponsored by Junior Achievement of Central Indiana.

Second-year theology student Edward Aken, of St. Mary/St. Michael parishes in Madison, received the Ministry of Acolyte on Feb. 10 at St. Meinrad Seminary, along with nine others. Timothy Burke of St. Barnabas Parish, Indianapolis, was one of 20 first-year theology students who received the Ministry of Lector on the same day at St. Meinrad. Acolytes help the deacon and aid the priest primarily in the celebration of Mass. Lectors prepare and proclaim readings from Sacred Scripture at Mass and during other liturgical celebrations.

Michele Stegman, a Spanish teacher for grades five through eight at St. Lawrence School in Lawrenceburg, has published an historical romance. The novel, "Fortune's Mistress," will appear in bookstores in March.

The work of Benedictine monk/artisans at St. Meinrad Archabbey and Seminary was described in the January, 1992 issue of "Arts Indiana." Writer Mary Frances Baugh featured liturgical weaver Brother Kim Malloy, calligrapher Father Eric Lies, woodworker Brother Lawrence Shidler and mosaic artist Father Donald Walpole in her article entitled "Ora et Labora" (prayer and work).

check-it-out...

The Sisters of St. Francis of Oldenburg will sponsor a **Lenten Day of Prayer** from 9 a.m. to 4 p.m. on Saturday, March 7 in Olivia Hall. Franciscan Sister Suzanne Campbell will present the theme of "Walking with Jesus through the Suffering Servant Readings of Isaiah." The \$10 cost includes lunch. For information or registration call Franciscan Sister Maureen Irvin at 812-934-2475.

Habitat for Humanity will hold four informational meetings for anyone interested in applying for a Habitat home. Eligibility and requirements will be discussed, and prospective applicants are asked to bring copies of their W-2 statements, their last pay statement and current utility bills. Meetings are scheduled for: Thursday, Feb. 27, 6:30 p.m., Little Flower Parish, 4720 E. 13th Street; Saturday, Feb. 29, 10 a.m., Mary Riggs Center, 917 Morris Street; Thursday, March 5, 6:30 p.m., Holy Trinity Parish, 2618 W. St. Clair Street; and Saturday, March 7, 10 a.m., Metro Life Church, 5815 E. 42nd Street.

Holy Family Parish, Oldenburg, will sponsor a free Scripture Study on "The Ascending View—A Contemporary Look at the Scriptures" at 7:30 p.m. on Tuesdays, March 3, 10 and 17 in the Father Rudolf Room. Jim Welters will conduct the study on the following topics: "A Journey Through the Old Testament," Mar. 3; "Searching for the Real Jesus," Mar. 10; and "Behold the Kingdom," Mar. 17. For more information call 812-934-3339 or 812-934-4582.

Spring sessions of Mature Living Seminars on "A Medley of Topics" will be held from 10 a.m. to 2 p.m. on Tuesdays, March 17-April 28 in Room 251 of Marian Hall at Marian College, 3200

Cold Spring Road, Indianapolis. Topics include grandparents, overcoming health problems, New Guinea, film, bees, Marian dogma and the Spanish language. Pre-registration is not required. A \$10 donation for the series is suggested, or \$2 per program. Call 317-929-0123 for more information.

"Catechesis in the '90s" will be the theme of Robert Sugrue's presentation from 7:30 to 9:30 p.m. on Thursday, Feb. 27 at St. Gabriel Parish School, Connersville. The free program is the fourth in a series of Adult Faith Formation Programs sponsored by Connersville Deaneary Board of Total Catholic Education. To register contact Connersville Deaneary Resource Center at 220 West Ninth Street, Connersville, IN 47331, 317-825-2161.

A **Lenten Revival** on "Close Encounters with Jesus" will be held at 7 p.m. each evening on Monday, March 9 through Wednesday, March 11 at Our Lady of Perpetual Help Parish, New Albany. Father John T. Jude of St. Augustine Church in Louisville, Ky., will be homilist, with music provided by area choirs. For more information call Tom Yost at 812-948-0185.

Health Ministries Association will sponsor an informational session on "Health Ministries in YOUR Congregation: a National Perspective" at 7:30 p.m. on Monday, March 9 in the Lilly Room of St. Paul Episcopal Church 61st and Meridian Streets. There is no charge for the program, but pre-registration is appreciated. Call 317-253-1277 for March 5.

A celebration supporting the **Pastors for Peace** caravan to El Salvador will be held from 5:30 to 7:30 p.m. on Sunday, March 1 in Alverno Hall, Marian College. The event will feature a chili supper, caravan speakers, music, discussion and slides. Admission is free but the donation of a hand tool (hammer, screw driver, etc.) is requested. Call 317-929-0231 for more information.

The Choir of SS. Peter and Paul Cathedral will present a **Concert of Sacred Music** at 3 p.m. on Sunday, March 1 in the cathedral, 14th and Meridian Streets. The free concert will feature anthems by Bach, Beethoven, Handel, Mozart, Mendelssohn, and several contemporary British and American composers.

Black History Program #92



Holy Trinity Community Day Care Center and Kindergarten, 902 North Holmes Ave., will hold a **Black History Celebration** on Thursday, Feb. 27. The event will begin at 11 a.m. with a children's program in which each youngster, dressed as a famous American, explains his or her character. A Soul Luncheon featuring "mystery guests" will be held at 12 noon. Reservations are required for lunch only. Call 317-638-9509. (Artists for the above program are Angela Winn and Jessica Karn.)

Correction

An article about advance directives in the Feb. 14 issue of *The Criterion* quoted Dominican Father Robert Barry as stating that individuals seeking medical care from a health care facility receiving federal funds are required to present a signed advance directive concerning the treatment and medical care. Actually, the law only requires the health care facility to ask patients if they have one. The patients can reply that they do or do not have one.

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St. Pius parishioners tour parts of El Salvador

by Mary Ann Wyand

After 12 years of civil war and horrifying military brutality, Salvadoran peasants are returning to repopulated areas to rebuild villages with courage and hope for the future, according to two St. Pius X parishioners who recently visited El Salvador.

Dr. Stafford Pile and his wife, Clara, said they joined a group of Americans on an accompaniment tour of the war-torn Central American country because their daughter, Cindy, assists the Northern Californian Ecumenical Council's Interfaith Office of Accompaniment and travels to El Salvador to help the poor.

As a staff member of the Oakland Catholic Worker, Cindy Pile works with Salvadoran refugees in the United States and with Salvadoran peasants repatriated to their beleaguered nation.

Because of the dangerous political climate and continuing violence in El Salvador, the Piles said they decided to visit the Third World Country with their daughters to investigate the situation there firsthand.

"We had a few concerns," Dr. Pile told *The Criterion*. "Cindy went down during the time of the elections last March and was involved in helping monitor the elections. She went out into the villages and did have some contact with the Army, which was interfering with the people voting. There was even a shot fired. We had quite a few concerns about her safety at the time. We wanted to see what type of work she was doing and what problems might be involved in that."

The Piles will discuss their trip during the Pastors for Peace Track Caravan stop at Marian College on March 2 and at a March 3 meeting of the Indiana Folks Concerned About Central America.

While touring part of the impoverished country in late December and early January, the Indianapolis couple said they gained new awareness about the critical needs of the Salvadoran people. They also had scares about their own safety.

During one late-night unauthorized journey from the village of Las Vueltas—which is part of the conflicted zone with restricted access—their van was stopped by armed sentries at a military checkpoint along a road that had formerly been mined.

"We were advised (by their Salvadoran driver) to pretend we were sleeping," Dr. Pile explained. "Any time we came to a checkpoint we were to lie down and cover up. We were there when the (United Nations) peace talks were making progress and things were not as bad as they had been, so the sentries probably were not as vigilant as they had been in the past. But at the sentry post outside Chalatenango City, we saw an armed guard right outside the window. He had our driver step out of the van, detained us there, and questioned our driver for about 10 minutes."

Dr. Pile said the Americans were told before their trip into the restricted area that they were not to talk to sentries.

"We were told to depend entirely on the Salvadorans who were accompanying us," he said. "We put our faith in them that they would guide us in the proper manner and conduct themselves accordingly since they had done this many times. A nun with us prayed the entire rosary while we waited.

The sentry made the comment in Spanish that we looked like a bunch of journalists. That day some journalists' cars had been bombed in San Salvador, so it was a little unnerving."

Despite the disconcerting military presence and concerns about their safety, the Piles said they were glad they visited El Salvador at the war's end because they were able to meet many remarkable campesinos, the poor, who live off the land.

"We were very well cared for by the peasants during our time in Las Vueltas," Clara Pile explained. "It's amazing to see how organized these people are. The peasants realize that the only way they are going to survive is to band together and come back to their villages in an organized way of life. Everyone has a job, and they're so proud and so highly motivated. They seemed to be a very industrious people, and you know they're going to make this (repatriation) work."

In 125 repopulated villages, she said, there is hope among the people and "definite attempts to change the life of the peasant as it has been for centuries."

However, she said, Salvadorans have yet to address their grief following the loss of loved ones in the bloody war which has killed 75,000 adults and children.

With the coming of peace, she said, "these people are going to have to confront their grief. Much of that is what is still motivating them. It's sad to listen to their stories. But Catholic organizations working in the refugee camps in Honduras—Caritas and Catholic Relief Services—are teaching the people crafts, education, and a democratic way of life. They are learning to read. The literacy rate went up in the camps from 15 percent to 85 percent. They realize that education is the key to their being able to better themselves. The people know that they have to make a better future for themselves and that the war has not been for nothing."

As a result of warfare, Dr. Pile said, 1.5 million Salvadorans were forced out of their country and 500,000 refugees ended up in the United States. Of the 300 families living in Las Vueltas and neighboring areas, 1,500 people were killed in conflicts between Farabundo Martí National Liberation Front (FMLN) rebels and the military.

"Because of their faith, the people realize that they should be able to have a life of their own in their country," Mrs. Pile said. "I guess they feel by now they have nothing to lose because they have already lost so much of their families."

The Piles said the peasants are grateful for worldwide attention focused on their plight and recognize that much of this is due to the work of church-related groups.

"The theory of accompaniment is that by your presence you are making a statement," Dr. Pile said. "These people were appreciative of the fact that we would go to trouble and expense to come down and spend time with them. They are making a definite commitment to improve themselves, and appreciate anything that can be done to help provide material needs."

He said it's important to continue to provide humanitarian assistance for Salvadorans over the next two to four years.

"Hopefully," he said, "this peace process will develop and they will hold free elections again."



INTERNATIONAL FRIENDSHIP—Dr. Stafford Pile (seated second from right) and Clara Pile (standing, at right, behind her husband), St. Pius X parishioners, join their daughters, Stephanie and Cindy, and a religious woman for a photograph with Salvadoran peasants during a recent accompaniment program visit to El Salvador.



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COMMUNAL KITCHEN—A Salvadoran woman prepares food in an outdoor communal kitchen in the village of Las Vueltas, El Salvador.

Priest shortage in the archdiocese

(Continued from page 1)

the under-50 age group has been 50 percent. Of the 140 active clergy we now have, approximately 80 will retire by the year 2010.

During the last five years, taking into consideration ordinations, an additional priest from another diocese, deaths of active priests, retirements, resignations, and sick leave, there was a net loss of 10 active priests. If we followed that trend we would have 102 active priests in 2010.

If we considered the trend of the years 1981-91, the picture is even more troublesome. The net loss was 44. Projecting that trend out over the next 19 years results in a total number of active clergy of 65.

The study made by Father Coats indicated that the archdiocese would have available 88% priests for parish assignments by 2010. This study also took into account that priests would need to be assigned to other areas besides parishes. Father Day, in his study, indicated a similar

figure, taking into account both priests in parish work and in specialized ministries.

The numbers 88-90 were adopted by the Future Staffing Committee. The five- and 10-year trends would seem to indicate that, if we are optimistic, those 88-90 numbers will hold. If we are less than optimistic, the numbers will be unrealistic.

Some very important things need to be taken into account when considering the projections: 1) Efforts have been made to increase vocations. 2) The decline in numbers trend is now over a 20-year period. 3) While resignations have decreased, the ages of the priests have increased. During the last 11 years 20 priests resigned and that is slowing. But during that same 11 years 21 active (that is, non-retired) priests died in accidents or through heart disease, kidney disease and cancer.

What is the problem? What are the opportunities?

We often focus on the numbers and there are many practicalities that have to do

with quantity. And, perhaps, it is quantity that is troubling us. But there are many other serious considerations.

We are not talking just numbers. We also have to talk about the quality of our sacramental life. This quality has to do with planning, integration of sacrament with community life, the number of liturgies in a weekend, quality of homilies, and the numbers of people in the church for each Mass.

Sacramental life is the most important part of any faith community within the Roman Catholic Church. How we structure our parishes, how many parishes a priest has, and what the administrative workload is, are all impacted by our need for a quality of life within parishes, especially the sacramental life.

We are not talking just numbers. We also have to talk about the capabilities and talents of the 141 priests we now have and the 88-90 priests we project we will have. Not all priests are gifted in the same way. Priests do not come out of one mould. Each is different. Each has something different to give. Each has limits.

Although parishes are the priority of the Priests Personnel Board, assignments for priests are not limited to parishes. Priests are also needed to staff archdiocesan positions. Minimally this includes the Office of Vicar General, the Metropolitan Tribunal, and the Vocation Office. Other offices may also be filled by priests.

There are chaplaincies to be filled as well. These may include the six deanery high schools, colleges, Newman Centers, hospitals, prisons, police and fire departments, and convents. We need to acknowledge those priests who are better suited to specialized ministry rather than just assume that everybody is equally committed and suited to parish ministry.

We are not talking just numbers of priests. At the same time there have been shifts of population, shifts of economics, broad declines in every-Sunday church attendance, the aging of buildings, new and differing views of church, and a variety of other societal and ecclesial changes. The numbers-of-priests problem must be integrated with problems and issues brought on by these other changes.

Most positively, we are not talking just fewer numbers of priests. We are talking also about a wonderful explosion of the spirit in the development of lay ministry. We believe as a church that ministry may be accomplished by a wide variety of well-trained persons. Other than the sacramental area and a few areas involving delegation, lay persons may do the work that any pastor is called to do. In our archdiocese we are fortunate to have hundreds of men and women who are both competent and pastoral.

Future staffing is not just about priests no matter how much the initial drive was created by the shortage. It is about how we best staff our parishes in light of both a decline of the ordained and a serious development of lay ministry.

And finally, we are not talking numbers alone because the shortage of priests must ultimately be put in the context of much larger issues. To name just a few: how we can pray better together, how we hand on the tradition to the next generation effectively, the role of women in the church, how the church reaches out particularly to the poor, and how we find

some new models of parish that are more pastoral and less administrative. All of this must be a part of the restructuring.

Why not use other options for addressing the shortage of priests?

A. It has been suggested that we solve the issue of clergy numbers through the ordination of women and married persons as well as using resigned priests. Many priests and laity in our archdiocese have expressed their desire to see this happen.

While there is much that is positive in this desire, our planning cannot be based on what is unlikely to happen by the year 2010. Our lives in the Catholic Archdiocese of Indianapolis are tied to the Bishop of Rome and we take that seriously even when there is disagreement. If, someday, we come to a point where something is changed, then we can change the plan.

I would also note that, in terms of all the issues faced by the archdiocese at this point, a change in regard to the ordination question would not solve all of our problems anyway. There are too many other changes and dynamics such as population shifts, aging, declining, and a sensitivity to how we best resource our mission that also require some change.

B. There is a suggestion that we import priests from other countries. North America has the lowest ratio of Catholics per priest of any continent in the world: 921 Catholics per priest. The ratio in Europe is around 1,200 per priest. In Africa the ratio is 4,023 per priest. In South America the ratio is 6,935 per priest. In Central America it is 7,745 per priest. And even if the ratio were better in other countries, it is somewhat immoral to be thinking that the First World can raid the Third World.

C. There is a suggestion that we consider the permanent diaconate. This has been discussed twice in the archdiocese. The last time there was a very wide consultation. After deliberation by the Council of Priests, Archbishop O'Meara made the decision that the archdiocese would not have a permanent diacon program. The decision was made, partially, in light of our commitment to develop lay ministry. In addition, this particular solution would not solve all of our problems either, for the same reasons as listed in A above.

D. There is a suggestion that we have not been doing enough about vocations. Perhaps that is true. However, a wide variety of programs has been developed by our Vocation Office. St. Meinrad now does recruiting. A number of our priests actively recruit individuals. We have been doing more programs and better recruitment for more than 15 years. Serious time and resources have been given to the care and nourishment of our seminarians. And, in fact, the numbers of ordinations between the years 1990 and 1994 project a slight upward trend.

The issues about numbers are much more complex, however. They are felt everywhere in the American church. Until we can actually see a trend that takes us the other way, we must plan based on the present trend.

Much more could be, and probably will be, said as the archdiocese continues to seek ways to build a renewed church that must be staffed with creative and graced people. Sometimes the planning for this seems messy and much less than ideal. But I believe that it is the work of the Spirit in some way. I also believe that somehow things will work out.

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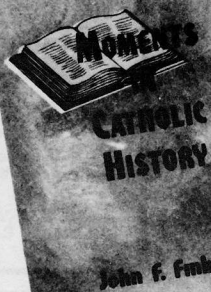
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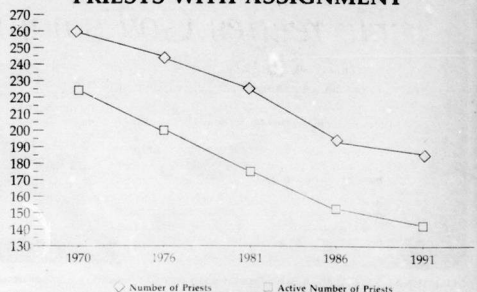
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Family faith-sharing includes Bible discussions

by Fr. Eugene LaVerdiere

It seemed like an impossible assignment!

Father LaVerdiere, what are some concrete suggestions for families to use the Bible at home? Please be specific.

The only concrete images I could surface were of 19th-century rural America, with women and young girls dressed in long-sleeve drab dresses that went right down to the floor and men in black suits with high-water pants, just in from putting up a fence.

I pictured them stiffly seated around the kitchen table, with the well-disciplined children staring blankly while mother or father read a dull passage with names which were impossible to pronounce from the book of Ezra.

It seemed so unreal. How could I possibly be specific?

Then, wandering over to the faculty snack room, I ran into Sister Veronica Mendez and shared my frustration.

Sister Veronica is responsible for the Hispanic ministry program at Chicago's Mundelein Seminary.

She told me of a talk she once heard by a woman who explained how she used to tell Bible stories to her children as they grew up.

Once the woman was telling the story of Jacob and Esau—how the hungry Esau had sold his birthright in exchange for a bowl of lentil stew.

One of her children, a little boy, asked, "What are lentils?"

A teen-age son, who had given no indication he was listening, shot back, "Lentils are beans."

Immediately I thought of my teen-age nephew, and it hit me. The assignment seemed impossible because I was thinking of a family that did not exist. It is hard to come up with concrete suggestions for families that do not exist!

Thus, with a real family in mind—that of my youngest brother Peter and his wife Cheryl—I make the following concrete suggestions for using the Bible at home.

Remember that the Bible is for real people.

Before thinking about the Bible and the passages you are going to use, give some thought to your family. The Bible is for real, not imagined people.

What kind of family do you have?

For example, do your children know their grandparents? Do they live far away? Grandparents are sometimes great at telling Bible stories.

Consider the age of your children and how personalities, even among the very young, differ. All do not relate to Bible stories in the same way.

Develop a Bible project with your family circumstances in mind.

Instead of trying to do something entirely different from what you ordinarily do, adapt existing practices for

your Bible project. That way, it will be much easier to sustain.

Use your "family time" for telling or reading a story from the Bible.

Do you regularly set aside times when your family gathers to talk and do things without turning on television? If you have little children, this would be a good time to read from their "children's Bible."

You might even retell the story in your own words and answer your children's questions. Remember that it is all right to say so when you do not know the answer.

Pick interesting stories to read.

The Bible is the word of God and great literature. All of it can be interesting, but some stories are far more interesting to your children than others. For this, you might let your children be the guide.

Sit on a couch with the children alongside you and ask, "What would you like me to read?" It is all right if they want to hear the same stories over and over again.

Bible stories have the same fascination for children as other stories. The familiarity gained with them in childhood will be invaluable for adult reflection later on.

Make good use of the children's quiet time.

Do you and your children provide for personal "quiet time" during the day? Quiet time is for children to develop a sense of personal space. It is a few minutes set aside when each child can attend to something special or just quietly think. During this time a child can also do a bit of reading or drawing.

You might give your children a Bible project for their quiet time. The project could be connected with the story you have read during family time.

For example, if you have read the story of the prodigal son, ask your children to put themselves into the story and do some of it over again. They might begin, "If I were the older brother in the story, I would..."

You could do the same for the story of Mary visiting her relative Elizabeth: "If I were Mary and went to visit Elizabeth, I would say to her... or I would try to..."

The children could then read what they have written or discuss their drawings during the next family time.

Is there any adult who would not listen to children's contributions?

This Bible project sounds exciting. It sure would be nice to hear how you made out with it.

I have this year's Lenten season in mind as I write this, hoping the ideas proposed here will prove particularly useful to you then.

Nonetheless, these are ideas to try anytime—ideas for making the Bible part of a real family's life!

(Blessed Sacrament Father Eugene LaVerdiere is senior editor of *Emmanuel* magazine.)



REAL-LIFE CIRCUMSTANCES—The Bible is for real, not imagined, people. Family Bible projects can incorporate real-life circumstances in order to make these faith-sharing experiences more relevant to individual needs and experiences. By telling or reading stories from the Bible before family discussions, parents and children can learn how to apply the Scriptures to daily living. (CNS illustration by Jean Denton)

Christians will grow in faith when they apply Scriptures to daily life

by David Gibson

When people find a Bible discussion group stimulating, frequently it is because the group discussion relates directly to their own lives.

The group does not approach the Bible as a set of books from the remote past.

If St. Paul exhorts Christians to courage (2 Corinthians 5:6-8), the group's participants frankly explore what courage might look like in their lives.

If the Beatitudes extol mercy or peace making (Matthew 5:3-10), participants ask what it takes to forgive or to become a true peace maker when strong pressures divide people.

All of which provides a clue to making the Bible work in family settings. It may not

work if the Bible is approached as something apart from life.

Is your family grieving?

Is a family member struggling over a failure?

Does someone in your family want to gain perspective before making a major decision?

Are you or a family member dealing with uncertainty or fear?

How would your family benefit by reaching out to others?

What does a family member's recent accomplishment mean?

These are just some of the kinds of questions people ask when attempting to relate Scripture passages to their own lives. They ask how it relates to them.

(David Gibson is the editor of *Faith Alive!*)

DISCUSSION POINT

Bible relates God's abundant love

This Week's Question

What topic of faith led to a stimulating discussion in your home?

"The history of the Bible. How do we know what really happened and how it got passed down through the generations. Another interesting topic was God's abundant love—especially for people who are hard to love." (Mark Ratterman, St. Charles, Missouri)

"How you discover the will of God through prayer and how you know whether the message you're getting is from God. I read a lot about that, but I haven't figured it out yet." (Christine Puzaslas, Tempe, Arizona)

"Sex and what the church teaches.... There was a girl in my (eighth-grade) class who was pregnant.... That's what sparked the discussion with my parents." (Javier Campos, Springerville, Arizona)

"I'm dealing with a few agnostics in the family—whether God exists at all in a world like this and how we feel God's presence if we are believers. Holidays always bring this out when we're together." (Patricia Broadbridge, Winnetka, Illinois)

"Contraception. I married a non-Catholic, so it was a non-issue with him. When I asked him to attend a natural-family planning class with me, he was so moved by what he heard that he ended up becoming a Catholic!" (Michelle Hill, Woodstock, Maryland)

Lend Us Your Voice

An upcoming edition asks: When you think of Jesus, what two features of his personality first spring to mind?

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



Learn to use the Bible as a basis for family's lifelong faith formation

by Fr. Robert L. Kinast

Many Catholics would like to make the Bible the basis of a family spirituality, but don't know where to start or what to do.

Selecting readings for the family to use is only half the challenge. What to do with them is the other half.

One method is to follow the four "P's":

►Prepare. Select a Scripture passage and read it ahead of time. Older children can help smaller ones prepare by reading or paraphrasing the Scripture section to them. One family member can be prepared to tell where the passage occurs in the Bible, what comes before and after it, and what the author had in mind.

►Proclaim. The proclamation of a Scripture passage should be striking. Some families have different members take different parts in the reading (as parish congregations do in reading the Passion).

Families with children can have them act out the story, especially if it involves children—for example, Jesus feeding the multitude with bread and fish a child brought in John 6:9. "There is a boy here who has five barley loaves and two fish."

►Probe. To enter into the passage's meaning, each member should identify with one character or select one image and explain why it was striking.

One family meditated on Jesus' washing of the disciples' feet. The teenage son identified with Peter's embarrassment and mentioned times he felt embarrassed; the grandmother, who finds it hard to move easily, identified with Jesus bending over so many times.

The mother, who said she sees herself as an instrument of God's work, identified with the towel's symbolism as an instrument for Jesus. The more symbolic these connections, the more easily they lead into the last phase.

►Pray. This combines quiet time and talk. Everyone is asked to focus on just one

thing that was new or surprising. Then each person is invited to say what that was and to offer it in a prayer.

The husband in the previous example prayed that he and the entire family would recall his wife's thought about being Jesus' instrument the next time they used a household towel.

What about the Lenten season this year? Would it be a good starting point for using the Bible at home?

Among practices the Second Vatican Council recommended for Lent were to "hear God's word more frequently and devote more time to prayer" (Constitution on the Liturgy, No. 109).

One place families can start is with the season's Sunday and weekday Mass readings. They emphasize the main Lenten themes: human repentance and divine forgiveness in baptism.

When using the Bible, many people find Gospel stories easier to relate to than sayings of the prophets or other Old Testament excerpts, especially if children are present.

Another approach is to read just one book in the Bible over the course of several weeks, for example Mark's Gospel or Paul's letter to the Ephesians. Families might also concentrate on one aspect of the Bible: Jesus' parables, perhaps, or Gospel stories about women.

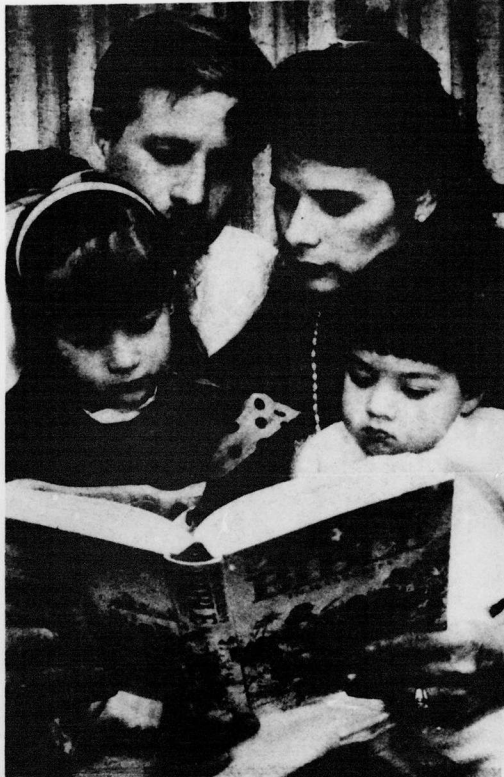
Often it is most meaningful to select readings that correspond to current events and concerns in one's life.

►Are family members concerned about the environment? Try reading the creation accounts or psalms that use nature to praise God.

►Do you have teen-agers thinking about their vocation in life? Try reading the book of Tobias or the story of Jonah.

Talk over what you read. You'll be surprised how much it relates to your own life.

(Father Robert Kinast is a Florida-based pastoral theologian and writer.)



FAMILY TIME—When using the Bible, many people find that the Gospel stories are easier to relate to than the sayings of the prophets or other Old Testament excerpts. An illustrated children's Bible with special age-appropriate text helps parents share scriptural stories with their youngsters. (CNS photo by Les Fethko)

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LOVE NEVER ENDS—In the First Letter of Paul to the Corinthians, Christians are reminded that, "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice

at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends. So faith, hope and love abide, these three, but the greatest of these is love. Make love your aim."

Preparation for marriage involves family, friends, church community

by David J. Bethuram
Archdiocesan Family Life Director

Clothed yourselves with heartfelt mercy, with kindness, humility, meekness, and patience . . . Forgive as the Lord has forgiven you; . . . Over all these virtues put on love, which binds the rest together and makes them perfect.

(Colossians 3:12-14)

All of us hope and pray that we carry the above virtues with us as we enter into various relationships that make up our daily lives. But it is especially true as we enter into a marital relationship.

One of the greatest challenges of pastoral ministry in the church today is to

discern and effectively respond to the needs of those who are entering the sacrament of marriage. Why is this challenge so great? Let us look at some issues that may affect our outlook towards marriage in our contemporary culture.

If the divorce rate continues as it has in the past 20 years, then at least one out of three first marriages entered this year will end in divorce. If remarriages (which are now failing at a slightly higher rate than first marriages) are included, one out of two marriages begun this year will end in divorce. The rates are higher among teen-age marriages and even higher for teenage marriages with a premarital pregnancy.

In addition, the rise of family violence, the changes in the economy, and other societal pressures have painted a rather dark picture of marriage and family life.

This is why couples entering marriage today should recognize the need for support and encouragement from their families and friends, their church and society, and from all who are married. It is important for them to address their expectations, and the best way for them to do so is in a supportive and prayerful environment.

This is where the ministry of marriage that is currently being done in the Catholic Church plays such a vital role in assisting engaged couples in the skills and values necessary to see their marriage as a sacrament.

This was true for Dawn and Drew Rice, who were married in December 1989 at Our Lady of the Greenwood Church. "Even though we had dated for two years," Dawn said, "the preparation we had opened up some issues we never really discussed before."

Drew said that it helped him overcome some fears about conflict. "I feel better about bringing up difficult issues," he said. "I don't feel so uncomfortable about it any more."

They both agree that the time they gave toward "preparing for marriage" has been extremely beneficial. "I believe our preparation with our sponsor-couple gave us a good start," Dawn said.

In his apostolic exhortation on the family, "Familiaris Consortio," Pope John Paul II used the biblical imagery to describe the married couple's relationship as a reflection of God's faithful love for his people and of Christ's sacrificial love for the church.

Canon 1055 of the revised Code of Canon Law defines marriage as "a covenant by which a man and woman establish between themselves a partnership of their whole life . . . ordered to the well-being of the spouses and to the procreation and upbringing of children."

Canon 1063 obligates pastors to ensure that their own church community assists in the preparation of those wishing to marry in the church. Further, Canon 1064 places ultimate responsibility for marriage preparation on the local ordinary, suggesting that he "consult with men and women of proven experience and expertise" in this process.

Pope John Paul II echoes this theme in "Familiaris Consortio": "The Christian family and the whole of the ecclesial community should feel involved in the different phases of the preparation of marriage." He states that married couples have a "unique place" in assisting engaged couples, giving witness to the holiness of the married vocation, and sharing their wisdom and experience both before and after the engaged couple's wedding day.

In response to the obligation that the Code of Canon Law enunciates, the church offers engaged couples preparation for marriage that models the skills, strategies, values, ethics, goals, ideas and motivations which will enable the couples to take these tools and use them, not only for their marriage preparation, but for their renewal and enrichment in the years to come.

Marriage preparation today does not give answers to the engaged, but rather it enables them to find answers for themselves, rooted in faith and love.

David M. Thomas, director of graduate studies at the Center for Adult Studies and Services at Regis College, Denver, and author of the book "Christian Marriage: A Journey Together," states that there is a critical need to prepare couples for sacramental marriage and this preparation ought to include two basic areas of learning.

The first is an intensification of one's knowledge of the person one intends to marry. Thomas states, "Love is rooted in knowledge, and for love to be genuine, healthy, and realistic, it must be founded on the totally open-eyed awareness of the beloved."

The second area of learning that Thomas believes needs to be included in marriage preparation is "processes which ready one for the full reception of God within marriage." That is, the more an individual deepens his or her relationship

with God, the more enriched his or her interpersonal relationships become.

Therefore, effective marriage preparation will raise such interpersonal issues between an engaged couple as vulnerability, availability, maturity, commitment, growth, fidelity, honesty, mutual respect and sensitivity, while enabling them to recognize the presence and revelation of God in their everyday lives.

Mike and Ann Kreicker model what Thomas sees as essential in marriage preparation. The Kreickers have been working with engaged couples for nine years in three different parishes, St. Ann and St. Christopher parishes in Indianapolis and Our Lady of the Greenwood in Greenwood.

"We provide a place in our home for engaged couples to come and share their expectations of marriage," Ann said. "We try to make the engaged couple feel welcomed and provide an atmosphere that makes them feel comfortable," Mike added.

Mike and Ann believe that their work with engaged couples is a ministry, their "call from God." They feel it is important for the couples who are assigned to them to know that what is shared in their sessions will stay confidential and will not be judged by them. "Our goal is to open up the doors for them to dialogue with one another on important issues," Ann said.

It is in this spirit that the Marriage Preparation Policy of the Archdiocese of Indianapolis was established in 1985. This policy is not intended as a legalistic document but as a helpful and normative guide to priests, parish communities and couples who are preparing for marriage and who seek to live Christian lives amid the challenges and complexities of today's world.

The following is a brief description of the four minimal norms for marriage preparation in the Archdiocese of Indianapolis:

First, all couples desiring to marry in the archdiocese will notify the priest as soon as they become engaged or at least six months before the desired wedding date. This period of time is not designed to be a "waiting period," but rather it gives an engaged couple an adequate amount of time to learn more deeply about marriage as a sacrament and about their relationship.

Second, couples will be prepared by the parish community, with both their priest and a trained married couple taking part. This personal approach helps the couple discuss a more effective way to deal with the issues of marriage life. This also provides the couple with a stronger bonding and sense of belonging to the parish community. The trained married couple offers their friendship and total confidentiality in exploring whatever areas of concern an engaged couple may have. They may discuss the agreement, children, getting along with in-laws, developing sexual intimacy and resolving conflicts.

Third, a couple-relationship inventory will be used for purposes of dialogue and discernment. Each couple is given an inventory to fill out individually. The purpose of this inventory is to discover the attitudes and beliefs that each person has and will bring to their marriage. It is designed to assist the couple in their preparation. It is NOT a test, nor does it predict the chance of success for their marriage. Most importantly, it enables a couple to discover their strengths as well as their conflicts, which is a beginning point for honest discussion of potential problems.

Lastly, the engaged couple and priest will plan the wedding ceremony according to the liturgical guidelines from the archdiocesan Office of Worship. Ideally, a couple's wedding day should reflect both their uniqueness as a couple and their unique sign (sacrament) of God's faithful love for his people.

It is the desire of the archdiocese to help our engaged couples experience church by giving them the kind of support that will invite them to continue to grow in rapport and trust toward their parish community. This will strengthen the couple's readiness and motivation as well as their ability to weather the early stages and adjustments of marriage.

Mike Kreicker stated it this way: "We enjoy each other, we live a life together," and he wants all couples who are contemplating marriage to understand that "the more you put into your relationship, the more you'll get out of it, and the more you'll find God in your midst."



COMMUNITY SUPPORT—Couples entering marriage today should recognize the need for support and encouragement from their families and friends, their church and society, and from all who are married. (CNS photo by Frank Methe)

Index to Your Memories



Advertiser
by Classification

Located
on Page

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Bonds

Bargersville Federal 17

Bridal Shops

Bridal Boutique of Carmel 18
Bridal Outlet 18
Country Charmers 17
Special Occasions 14

Fashion Shops

Consignor Clothes 18

Florists

Robbins Flower Supply 13

Furniture

Curtis Brothers Furniture 17

Gifts

Cock's Glass & Mirror Co. 17
N. Theobald's 18

Home Improvement

James Babcock & Sons 17
Electric Contractors 13
Brune-Gutzwiler 13
California Closets 13
Continental Lumber 17
Ralph C. Davis II 18
Painting Contractor 18
Lebanon Oak Flooring Co. 15
Lee Supply Corporation 15
Gary D. Smith Construction 13
William Teal Woodcrafters 18

Insurance

Martin Insurance Agency 18

Jewelers

Barrington Jewelers 14
Evard & Daughter 15

Advertiser
by Classification

Located
on Page

Marriage Preparation

Fatima Retreat House 15

Miscellaneous

Farris Mailing, Inc. 14
Kline's Quality Water Co., Inc. 16
F.H. Langenkamp Co. 17
Marsh Garage 13
Medicine Shoppe 16
Shimp Optical 15
T & H Upholstery 15
Unique Bath Boutique 15
Yellow Fringe Cartriage 15

Music

Flip Miller Band 14
Indy Express 14
Music For Your Wedding 14

Photographers

Hawthorne Photo 14
Laurence Seidman Photography 13

Real Estate

ReiMax Realty 14

Reception Facilities/Catering

All Occasions 15
Eastside Party Supply 13
Gordon Food Service 16
Governor Noble's Eating Place 17
Indy Anna's Catering 17
K of C St. Joseph 14
Sahn's Catering 18
Yen Ching Restaurant 17

Reception Supplies

Greenfield Beverage 18
Nachand Beverage Co. 18
Piazza Produce 15

Wedding Cakes

Cake Palace 15

Wedding Supplies

Pratt Printing Co., Inc. 13

Scripture readings should voice couple's faith

by Julie Sly

The readings of the wedding liturgy, just as the prayers, the processions, and the giving and receiving of rings, are an expression of faith in God and in each other for the couple being married, liturgy experts say.

The readings, along with all the other gestures and rites of the wedding ceremony, "help to establish a spirit of prayer and celebration and to strengthen the expression of faith," said Carmen Vinella, director of the worship office for the Diocese of Oakland, Calif.

That's why readings should strike a particular chord of meaning for the couple and their future life together, the liturgist noted.

Prior to the Second Vatican Council, there were, practically speaking, no alternative texts for the wedding liturgy. The priest employed the same biblical reading for every wedding Mass and followed an identical rite for each marriage, according to "Planning Your Wedding Ceremony," a May 1990 publication of the National Conference of Catholic Bishops' Committee on Pastoral Research and Practices.

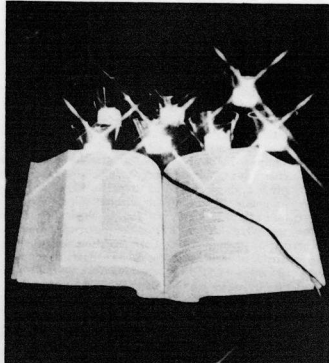
Given that long tradition, some judged that neither the clergy nor the couple about to marry would take advantage of the variety of optional readings, prayers and blessings in the 1969 revised rite of marriage.

Nearly two decades of experience has shown that judgment to be in error, according to the NCCB publication.

Most of the engaged couples are anxious to select the readings that best fit their present situations and future hopes, and most of the clergy are both willing to provide them with a resource booklet of available texts and open to using those texts selected.

According to the NCCB publication, the couple may choose scriptural passages other than the ones listed in the marriage ritual, provided they appear in an approved lectionary. However, most couples, it seems, confine themselves to those provided by the rite.

With the help of the priest who will preside at the wedding or of another person from the parish, the engaged couple selects one or two readings from the Old and/or New Testament and a passage from the Gospels. Non-scriptural passages are never used in the Liturgy of the Word.



READINGS WITH MEANING—The readings chosen for the wedding liturgy should strike a particular chord of meaning for the couple and their future life together. (CNS photo by Father Gene Plaisted)

Readings from the Old Testament might include, for example, those about the creation of man and woman (Gn 1:26-28, 31); the marriage of Tobias and Sarah (Tb 7:9-10, 11-17); or the "new covenant" (Jer 31:31-32, 33-34).

Readings from the New Testament might be those about the love of Christ (Rom 8:31-35, 37-39); the greatest commandment being love (1 Cor 12:31-13:8); the mystery of marriage (Eph 5:2, 21-33); living in love and thanksgiving (Col 3:12-17); peace and harmony in the family (1 Pt 3:1-9); God being love (1 Jn 4:7-12); or marriage of the lamb (Rv 19:1, 5-9).

Gospel readings might include those about the Beatitudes (Mt 5:1-12); the salt of the earth (Mt 5:13-16); what God has united (Mt 19:3-6); love, the greatest commandment (Mt 22:35-40); two becoming one body (Mk 10:6-9); the marriage feast of Cana (Jn 2:1-11); or loving one another (Jn 15:12-16).

The "musical moments" in the Liturgy of the Word are the responsorial psalm and Gospel acclamation, and both are fundamental moments for congregational song. Several psalms given in the lectionary for the marriage liturgy are also a good source of texts that might be sung at other parts of the Mass, for example, as gathering music or at the Communion rite. Those readings that will not be proclaimed at the wedding liturgy might also be cues for the musical prayer of the day.

In the wedding ceremony, the Liturgy of the Word should be especially stressed because it shows the importance of Christian marriage in the history of salvation and the duties and responsibility of the couple, said Kim Ingraham, director of worship ministries at St. Francis Parish in Sacramento, Calif.

"The person preparing the couple for marriage should emphasize the importance of choosing the readings," said Ingraham, who previously served for 12 years as director of worship at St. Philomene Parish in Sacramento, and has served on several diocesan liturgical committees.

Ingraham noted that in the case of a Catholic marrying a non-Catholic, "Scripture becomes even more important as the basis for the wedding liturgy. Someone from a Protestant tradition will be comfortable with this emphasis and it should be taken into consideration."

Ingraham suggests that the couple may wish to invite friends or family members to serve as lectors. "The importance of Scripture is something Catholics share in common with all Christian faiths and this is an opportunity for the married couple to involve others they care about," he said.

He also said the couple may want to prepare a liturgy booklet or worship folder. "The booklet, simply by being there, stresses the importance of the wedding liturgy," Ingraham said. "It makes it easier for everyone to participate and helps anyone unfamiliar with Catholic liturgy to understand its structure. Everything should be done to make it possible for people to come together and celebrate as a community."

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Photos keep memories alive

by Patricia Zapor

Long after the bride's dress has been stored, the wedding cake calories dieted away and the mom-told-me-to-smile grin on the ring-bearer's face forgotten, photographs will remain to bring it all back.

Nationwide, marrying couples spend an average of \$908 on their photographs and videos, a drop in the bucket compared to the costs of the gown, reception hall, food and the honeymoon. In fact, a 1990 survey by *Bride's* magazine showed couples and their families spent an average of \$16,144 on the wedding and reception alone. Honeymoons counted for another \$2,535.

But while there's an entire culture built up around planning to say "I do," few prospective brides and grooms know what to look for when arranging to have the whole thing memorialized for the scrapbook or VCR.

The first advice from professional wedding photographers is simple: Make sure you get a photographer who knows what he or she is doing. You may not necessarily have to go to the expense of hiring a professional, but the wedding is not the time to let cousin Irma try out the camera she got for Christmas, even if she calls it "your wedding present."

Unless Irma learned at someone else's wedding all the niceties of posing groups of 25 celebration-minded relatives who refuse to keep on their ties, mislaid their bouquets and aren't speaking to half their cousins, the safest response is: "Oh, we'd love to have you take some pictures, but we wouldn't dream of imposing on you for

something so demanding when you should be enjoying the wedding yourself."

No matter how breathtaking Irma's landscapes of the Grand Tetons, no matter how lovely her portrait of your grandmother, the type of expertise needed to make wedding photography work is simply different from other types of camera work. All the skill with lighting and filters in the world won't make up for someone who has to take three hours out of the evening to pose all the group shots to studio standards.

Once that's settled, shop around for the right photographer. (There's no reason this couldn't also be a relative or friend, but don't assume because your brother-in-law has shot weddings before that he'd rather take your pictures than join the celebrating for a change.) Prices are likely to vary substantially depending upon what's included. Small cost differences may be less important to you than how you think your photographer will get along with your wedding party and how comfortable you are that she knows what you want. Among the things to look for when shopping:

• Is the price based upon a fixed number of photos? Some photographers stick to the basics and don't go out of their way to shoot anything but the standard posed groups. Others charge the bride and groom a fairly low price and hope to make extra sales by taking lots of pictures of guests and attendants' families. Often newlyweds will be offered incentives, such as keeping the proofs, to encourage orders from relatives and friends.

• Who keeps the proofs and negatives? Usually copies of photos requested after the initial order cost substantially more. Few professional studios will part with the negatives, but it may be worth inquiring.

• If you hire a professional, what rules, if any, are there about other people taking pictures at the same time? Some pros don't mind if Uncle Ted snaps a couple frames of the shots they set up, but most object to being shadowed all day by guests with their own cameras. Not only does it interfere with their work, it adds to the general feeling that the wedding party is spending the whole day posing for pictures.

• Just about anyone can come up with a few spectacular photos to put on display, but how will your photographer



WEDDING PHOTOS—Long after the bride's dress has been stored, pictures, if they are taken by a photographer who knows what he or she is doing, will bring back happy memories to the couple. (CNS photo by Frank Methe)

do at capturing cute shots of your niece dancing one minute then being at the cake table for the toast 30 seconds later? Ask to see a sample set of proofs to get an idea what is included in a normal package of pictures.

After you settle on who'll take the pictures, make a list of special people or groups you don't want to miss in photos (the three friends who've been buddies since first grade, the couple who introduced you, your favorite Uncle Elmo from Ottumwa). Also, while it may seem like you're airing the family laundry, life will be much simpler if someone warns the photographer about divorced parents or siblings who do or do not belong together in photos. Alert him to any cultural or family customs you'd like photographed.

One final suggestion: Designate a close friend or relative to point out important people the day of the wedding. Not only will it be a relief for the photographer, it will save bride and groom from one more thing to worry about. And by that point, nothing else is more important than having fewer things to watch—until the video comes back, anyway.

(Patricia Zapor put herself through journalism school while working as a wedding photographer. After 300 trips down the aisle with a camera, she now prefers to dispense advice on the subject of weddings.)

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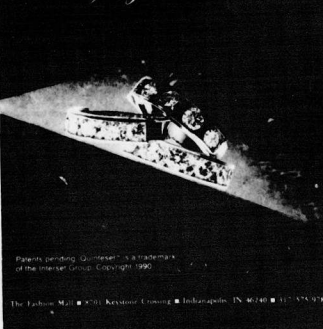
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Married couples must learn how to disagree

by Mark Pattison

The honeymoon always comes to an end. And we're not talking about that post-nuptial week in the Poconos. Couples who dated and went through their engagement in a state of ignorant bliss begin to differ. Then disagree. Then maybe argue. Then maybe fight.

What's wrong with this picture?

Couples don't get married so they have someone to bicker with till death do them part. And marriage counselors say marriages don't have to take a turn for the worse. Since people don't always agree on everything, the key is in knowing how to disagree.

Fighting fair means being in control of one's anger," said Rev. Louis Morgan Jr., a Baptist minister who is a counselor at the Washington Pastoral Counseling Service in Silver Spring, Md., a Washington suburb.

"If there is love in that relationship," Morgan said, "there is a way for a couple to heal the unhealed childhood wounds that everybody brings to a marriage relationship."

Lessons learned for better or worse in childhood, he said, often carry over into adulthood and marriage.

Morgan said that adults who as children learned by observing their family's dynamics that "the only way to win a fight is to be unfair," will use those same tactics now that they're grown up.

Those wounds, Morgan said, "recur in slightly different ways." In fighting, he added, partners often "open old wounds rather than create new wounds."

One of the best ways partners can keep from wounding each other, he said, is to declare a truce before they get "very hot-tempered and very vulnerable."

Joann Walsh, a licensed clinical social worker for Catholic Charities of the Diocese of Arlington, Va., said the worst way to wage a fight is by "trying to win. Winning is losing. ... When you win in a relationship, you lose, you diminish the other partner."

Couples have to expect that fights will happen, Morgan said. Avoiding fights will not help, he added, because spouses that do will only repress that anger until it gets released in more destructive forms.

But before getting into fights, Walsh said, engaged couples should work on three things:

► "Know thyself." "They're not there to make you happy," said Walsh of marital partners. "It's your job to make you happy." Spouses, she said, are "the icing on the cake."

► "Give yourself time to know the other person." A six-month courtship, Walsh said, "is not enough."

► "Don't get married expecting that your beloved will change or that you can 'love the problem away.'"

"Whatever problems are there just get progressively worse in a marriage," she said.



LEARNING TO COMMUNICATE—How couples communicate and handle conflict is important to marital success. Avoiding fights won't help but knowing how to disagree while still respecting the other partner will. (CNS photo by Cleo Freeland)

Walsh said couples should be aware of potential trouble spots. "Some of it has to do with expectations," she said, citing a common misstatement: "If you love me, then you'd know what I want and what I think and what I feel and what I want."

"It's sort of like expecting your partner to be a mindreader," she said.

Another stumbling block, Walsh said, is when couples relate to each other "parent-child rather than relate adult-adult. The 'parent' knows what's right for the relationship and tries to impose that will. The spouse who takes the child's role will often take the rebellious stance in a relationship."

Communicating with your spouse cannot be emphasized enough, said Walsh, who leads a four-week "Art of Marriage" workshop for engaged couples and divorced persons considering remarriage.

Knowing when to use "I" and not "you"—which is all of the time—is essential. "When you use a 'you' statement, the other person will feel attacked," Walsh said.

Knowing how to negotiate and being willing to compromise can mean the difference between marriage and divorce, she added.

"Couples who are genuinely interested in working on their marriage ... can turn it around," she said. Other couples will make half-hearted attempts for a couple of weeks, "throw their hands up in the air and say, 'I tried.'"

Morgan says a work ethic helps couples. The typical sentiments of those who don't highly value marriage is "if it doesn't work, you move on," he said. "The only way a marriage can work as a lifetime commitment is by intentional work. We know there are going to be conflicts. We'll find a way to get through those."

And, like any physical illness, the sooner a problem in a marriage is detected and identified, the less likely it is to mushroom into something terminal. "The sooner somebody gets treatment for something, the easier it is to get well," Walsh said.

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Hints for newlyweds on rearing children

by Gerard Roberts

We have a large family.

I'm not sure that means the same thing as it did when my wife was growing up as number seven in a brood of nine. What it means right now is that we have four kids, ranging in age from 3 to 10, and one on the way.

Even as members of a Catholic parish we get surprisingly frequent comments on having more than the average of two or three kids. Other mothers tend to frame their comments in such ways as "I don't see how you keep up!" or "I have enough trouble with just little Hugo!"

Menfolk tend to wink, squeeze me on the arm and say things like, "Don't you know what causes that yet?" or similar remarks implying a lack of restraint or rudimentary biological knowledge on my part.

The facts of the matter are that 1) we use natural family planning, and 2) all our pregnancies were planned. We have found our family to be a source of great joy, and there are really only a couple of times during a typical week when we

wonder if God really wanted us to be relatively, er, profligate.

In the interest of educating Catholic newlyweds, we offer a few helpful hints on child rearing in the post-Vatican II community. Perhaps reflection on these experiences will provide some advance insight.

1. Motor Vehicle Procedures and Etiquette

Yes, I'm afraid it's true. Unless you have the wherewithal to buy a van, one of the kids must ride in the front seat with you and your spouse. This is not a choice that should be made in a cavalier, logical, or even equitable manner. If you wish to avoid A) embarrassing facts being brought to light at inopportune times, and B) bruises to the midsection from elbows and knees, you must choose carefully.

If a car trip of moderate or longer duration is anticipated, sleep deprivation for at least one of your children is generally the best method. With any luck at all the wee wane will be snoozing within minutes and the others will occupy themselves in the back seat (generally by antagonizing each other).

This will leave you and your spouse relatively free to hold guarded, surreptitious conferences regarding finances, an obnoxious relative, or a child rearing disagreement. Code words are, however, strongly recommended. One would not like for a child to feign sleep and blurt out at a family reunion, "Daddy bought a check yesterday!" Trust me on this.

2. Managing Backyard Sporting Events

It is mathematically impossible to form even sports teams from any one family. The best you can hope for is rough parity (more akin to, say, the Boer War than the National Football League). Soccer games, for example, are best divided by putting all the older kids on one team and Mom and Dad on the other. A cautionary note: Dads, do not spike the ball after scoring on your 7-year-old. As gratifying as it may be, try to have a little dignity.

It is also inadvisable to coerce Mom into playing while you take pictures, particularly in the later stages of pregnancy. This can, and often does, result in unforeseen mishaps requiring rather untoward explanations to medical professionals.

3. Bathtime

Bathtime opens a veritable Pandora's

Box of pitfalls, especially in those families where all of the children are not of the same gender.

Child segregation and emplacement are the keys, much as the seating arrangement for a formal dinner. Just as you would not seat your old, profane Uncle Hugo next to your cousin, Sister Michael Francis, so you would not bathe a boy playing with G.I. Joe with his sister and her Barbie dolls. The possible questions and observations resulting from such a situation are perhaps best left to a more edifying forum, but you get the idea.

Relative Filth Levels (or RFLs for short) are another important consideration. You should not expect a boy fresh from playing in the mulch pile and a child taking a scheduled ablution to both come out clean. Rather, the Law of Averages controls here and both will emerge looking like characters from "Our Gang."

Although there are other circumstances from which trouble may arise, they differ from family to family. Experience is the most reliable guide, and remember that St. Jude is with you. Always keep in mind that if God wanted families limited to two kids there wouldn't be nearly as many saints.

Wedding plans include the bride's lifelong pastor, mentor and boss

by Mary Ann Wyand

When Christ the King parishioners Maureen Geis and Ken Karaba of Indianapolis exchange wedding vows on June 20, they will share this happy occasion with their families, friends, and a very special priest.

Father James Barton, archdiocesan director of the Society for the Propagation of the Faith and Missions, will celebrate the wedding Mass for a bride he baptized 26 years ago.

As the longtime pastor of St. Bridget Parish in Liberty which the Geis family attended for many years, Father Barton also celebrated the First Communion Mass for young Maureen and encouraged her lifelong faith formation.

And three years ago the priest hired Geis as mission educator when Sister Demetria Smith, a Missionary Sister of Our Lady of Africa, left her position with the archdiocesan Society for the Propagation of the Faith to pursue similar mission education work in the Archdiocese of Washington, D.C.

"I see the hand of God being present in all this," Father Barton told *The Criterion*. "I'm looking forward to their wedding. It's very special."

During the ceremony, the priest said, "I plan to ask Maureen, 'Do you take this man to be your lawfully wedded husband and also pledge to remain with the Society for the Propagation of the Faith?'"

Geis laughed and said she plans to say "I do" to both questions.

Her fiancé has "gotten to know Father Barton very well," she said. "There was never any question about which priest would officiate at the wedding. We knew it would be Father Barton."

Catholic Center employees are pleased about news of the couple's wedding plans, Geis said, and both Father Barton and Providence Sister Marian Kinney, associate director, are especially excited for them.

"When Maureen announced their wedding date," Father Barton explained, "we began discussing it and discussing it and discussing it, and we're still discussing it!"

Geis said she just laughs at Father Barton's wedding jokes, because she knows how pleased he is about her plans.

"Father Barton and Sis-

ter Marian have taught me so much about the missions," Geis said. "I can't thank them enough. My work is more than a job. It's a ministry, and it's become a part of me."

St. Bridget Parish doesn't have a school, the Propagation of the Faith director said, and he is pleased that her commitment to serving the church resulted from family encouragement and parish-based religious education.

"Maureen is a product of our CCD classes (at St. Bridget)," he said. "I'm very proud of Maureen and her mother, Peggy, who was head of the Board of Education for the Connersville Deanery for many years, and the way that they are living their faith."

During speaking engagements at archdiocesan schools, Geis said she is often mistakenly introduced as "Sister Maureen Geis" by principals.

"Many people think missionaries are always priests and sisters," she said. "Even people involved in Propagation of the Faith work in other dioceses are surprised because I'm young, yet I'm interested in doing this kind of work."

Next fall, school principals will be able to introduce her as "Mrs. Karaba."



FRIENDS—Father James Barton, archdiocesan director of the Society for the Propagation of the Faith, will officiate at the wedding of Maureen Geis, mission educator for the society, and Ken Karaba on June 20. Father Barton is her longtime pastor and also her boss.

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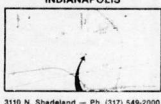
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FOOD STAMPS ALWAYS WELCOME

One plus one makes eight with this family

by Julie Wier

When Chuck and Mary Lou Luggie married they gave new meaning to the Scripture verse, "Two shall be one." For them, marriage meant that "two shall become eight."

Chuck brought Amy, Tricia, John and Richard—Chuck's live-in father—to the relationship. Mary Lou, who had been divorced for five years, entered with daughters Dana and Allyson.

Both knew pain in their first marriages—for different reasons. Chuck was happily married to Barb for 12 years when she became ill with a rare blood disorder and learned the disease was degenerative.

"A few years earlier the roles had been reversed," Chuck said. "I was diagnosed with skin cancer and Barb and I had talked about what we would do if (the skin cancer) developed into something more serious."

"I remember in particular Barb saying (if something were to happen to either one of us) 'Even with three (children), there's somebody out there.' We had a lot of time to do the 'what if's,'" he said.

Mary Lou's story was different. "I was divorced in 1984," she said. "I had dated, but when you're in your middle 30s, a lot of people have a lot of baggage. I was beginning to wonder if there was ever going to be someone in my life. I had decided to become a lot more relaxed about it. I just wanted to be able to spend time with my life. I also started pouring myself into my work."

Through her boss Mary Lou met Chuck. The boss's wife taught with Chuck at a local school.

"They were both encouraging each of us to meet the other," said Mary Lou.

Chuck was nervous when he called her. "It had been 12 years since I had dated. It was hard. When I went to pick her up, I drove around the block about three times before I went up to the door."

They hit it off immediately.



BIENDEED FAMILY—The Luggie family relaxes at home. On the couch are (from left) 8-year-old Allyson, parents Mary Lou and Chuck, and 14-year-old Dana. Seated on the floor are (from left): 10-year-old Amy, 7-year-old Tricia, 2-year-old John and Grandpa Richard Luggie. (CNS photo from Julie Wier)

"She was so patient," Chuck said. "I had been through a lot and she was willing to listen."

For Mary Lou, the evening went so well that she began to think about pursuing the annulment process she had begun two years before meeting him. "It was probably love at first sight," she admitted. "We had so much in common."

For Chuck, Mary Lou was the answer to a prayer. "I wanted to get married again because it was the most wonderful part of my life," he said.

They both laugh when they tell about the first time they got all the kids together. They went out for pizza.

"It was like a circus," Mary Lou said.

It became apparent that if and when they were to marry, they would suddenly become parents of a large family. "I found that three kids by myself was overwhelming, but I would have tackled 10 with two parents," Chuck said.

Two months after Mary Lou received her annulment, Chuck and Lou exchanged vows in a church ceremony.

The blending of the two families has not been an experience for the faint-of-heart, according to Chuck.

"I wouldn't recommend this for everyone," he said. "When we were just dating, the kids got along too well."

That all changed once everyone was under the same roof. "I remember that I bought this striped sweater," Mary Lou said. "We began to call it my referee sweater. I spent the first month just refereeing."

As is true of many blending families—today 60 percent of remarried couples bring children with them to their new family—there was a reshuffling of titles. Eight-year-old Allyson, who had been the youngest, became number two of five. Ten-year-old Amy, who had been the oldest and who took her "big sister" role very seriously after her mother died, took the No. 2 spot.

Fourteen-year-old Dana still has her own room and said that the best thing about being in a blended family is the family togetherness.

The worst is "all the people running around," she said.

For Tricia and Allyson, having a new sister has meant having a new friend. "The two of them get along really well," said Chuck.

The Luggies feel Barb is a presence in their lives. "I couldn't believe that Barb is anywhere but in heaven," Chuck said.

And although Mary Lou never met Barb, she has seen videos of her. "I have seen her demeanor and I feel I know her personally," Mary Lou said. "I feel like she's a friend."

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Vows stress respect and love

by Peter Feuerherd

When it comes to marriage vows, references to mutual respect and enduring love set the tone.

Couples marrying in the United States who want the blessing of the church on their nuptials can choose between two options of the wedding vows which express these sentiments, said Father John C. Tosi, director of liturgy for the Diocese of Brooklyn, N.Y.

Both options present a clear statement of intentions by both parties, mutual consent and the formal reception of that consent.

In one form, the bride states "I, (name), take you, (name), to be my husband. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life."

The other form, used only in United States, is as follows: "I, (name), take you, (name), for my lawful husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part."

"Each vow formula also can be designed as questions the priest asks and to which bride and groom answer separately," noted Msgr. Alan F. Detscher, associate director of the U.S. bishops' Committee on Liturgy.

The priest also noted that although the word "obey" often comes up in discussions on how weddings have changed over the years, the Catholic marriage rite "never had the bride promising to obey."

"Obey" came from the Anglican Church's Book of Common Prayer, he said.

American society has had many trends in wedding vows in recent years with couples writing their own marriage promises, but there are not a lot of options when it comes to wedding vows in the Catholic ceremony, Msgr. Detscher said.

"We have no provision for couples making up their own vows," he said.

Whatever the form a couple chooses, however, the

purpose is the same, Father Tosi said. The church, in its formulation of marriage vows, presents "a concern for mutual respect and love. That respect is for both parties and involves 100 percent giving by both parties."

Marriage vows may be offered as part of a Mass or as part of a separate service, Father Tosi said.

In an interfaith or ecumenical marriage in the Catholic Church, the Catholic vow formula must be included for the church to recognize a marriage, he said.

When couples ask the priest or deacon who will preside at their wedding if they can write their own vows, clergy might let them down with a gentle negative, Father Tosi said.

"We try to explain that marriage is part of the church's life and is not just private," he said.

Any annoyance this might cause is usually soothed by the options in readings and music which the church offers couples, he said.

"They get a real sense that they are part of the rite, and that it's reflective of them," said Father Tosi.

Trendiness aside, many couples prefer the traditional formulations for their weddings.

Lisa DiCerto, a New Yorker planning her wedding, said she wanted to use traditional vows.

"I like the thought that people have been saying them for hundreds of years. I feel as if we're another link in the chain," she said.

Mike Healey, another New Yorker planning his wedding, said that he and his fiancée, Michelle Powers, selected the option which calls upon them "to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health," because it's focused.

"It leaves no room for doubt," said Healey. "It gets right to the point. It seems direct."

Discussions about the vows and other parts of the wedding service help a couple come to terms with their lives as Christians together, Father Tosi said.

By going over the plan for the wedding and which set of vows they prefer, couples "should come to know each other and the church better."



WITH THIS RING—Couples who want the blessing of the church on their nuptials can choose between two options of the wedding vows, both of which stress respect and lasting love. (CNS photo by Cleo Freelance)

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SEVENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, February 23, 1992

1 Samuel 26: 2, 7-9, 12-13, 22-23 — 1 Corinthians 15:45-49 — Luke 6:27-38

by Fr. Owen F. Campion

The First Book of Samuel is the source of this weekend's first liturgical reading. Used only occasionally in the liturgy, First Samuel is a book of religious history. Its author is unknown. It looks far back into the history of salvation, when God's people were struggling to find their identity and to establish themselves in the land God had provided.



This weekend's reading is from the latter part of First Samuel. The passage speaks of David, who was to succeed Saul as king of Israel. David was surrounded by a particular mystique in Hebrew understanding. He was a very successful ruler, generally speaking. But his credentials were far more sublime than merely political or military achievement. He was God's special representative among the people. It is interesting that the shadow of God on earth would be regarded to rest in the king, rather than in the high priest, or in a prophet, for instance, but the ancient Jews saw David, and his successors, as special figures indeed. They spoke for God, ruled in God's name, and protected the nation in God's behalf.

Thus, it is not just that a prominent figure in the community spoke and acted, or even that a king destined for greatness spoke and acted, but rather that God's representative in the midst of God's own people spoke and acted. The message is that God's representative was merciful and forgiving, even to his enemies.

St. Paul's first letter to the Christian Corinthians supplies this weekend with its second reading.

The reading is a story of redemption.

Adam, in biblical tradition the first male human, is the example. Paul says that he was a living soul, a human being. He was formed of earth, from dust. Jesus, however, was a life-giving spirit. He came from heaven, and he is in heaven with God. The example compares humanity with Adam, and redeemed humanity with the Lord.

Paul constantly faced reluctance and surely fearfulness among his converts. That hardly is difficult to understand. Christians very much indeed were swimming against the flow of Roman culture. They spoke of love; everything else glorified greed. They worshipped the one, merciful God of revelation to the conquered Jews. The Romans adorned many gods and goddesses, most of whom were personifications of human failure or mere instinct. It was a threatening situation for Christians. They confronted not the simple indifference of the society, or even its hostility, but death itself as the political authority turned on Christianity.

The apostle then had to encourage his people, reminding them that in their commitment to the Lord they had access to strength, the grace of God, that gave them superior vision and the ability to withstand all assaults.

St. Luke's Gospel provides this weekend with its Gospel proclamation. Few passages in the Scriptures are as assertive, but also as consoling and moving, as this. The admonition of Jesus is forthright and clear. It is that Christians, followers of Jesus, should love each other, and actually should love all people. The words of the Lord recorded here summon believers to love as God loves. It is a mighty demand to put upon humans, so easily hurt, often so unwilling or unable to forgive, even to his enemies.

Reflection

For weeks the church set before us the person and the mission of Jesus of

Daily Readings

Monday, February 24
Seasonal weekday
James 3:13-18
Psalms 19:8-10, 15
Mark 9:14-29

Tuesday, February 25
Seasonal weekday
James 4:1-10
Psalms 55:7-11, 23
Mark 9:30-37

Wednesday, February 26
Seasonal weekday
James 4:13-17
Psalms 49:2-3, 6-11
Mark 9:38-40

Thursday, February 27
Seasonal weekday
James 5:1-6
Psalms 49:14-20
Mark 9:41-50

Friday, February 28
Seasonal weekday
James 5:9-12
Psalms 103:1-4, 8-9, 11-12
Mark 10:1-12

Saturday, February 29
Seasonal weekday
James 5:13-20
Psalms 141:1-3, 8
Mark 10:13-16

Nazareth, the Son of God, the son of Mary, the redeemer. We were told that his is the answer in every respect to our deepest yearnings. Then, several weeks ago, the church, through these readings in the Liturgies of the Word, began to detail for us what we must do to follow the Lord, to bring him into our lives.

This weekend's liturgy and its readings are within that process. The Gospel reading sets the state. It calls upon us to love and to forgive others when they mistreat us, when they hurt us. It is a call to strong commitment. It asks us to overlook what has happened, perhaps, or to expose ourselves to hurt or harm. It is not an appeal to the faint-hearted.

Is it possible for myself? To live and act as these readings require? To be fearless in the face of hurt or harm?

It is possible for the Christians; these readings would insist. We are in possession of a power greater than that given humans. We have God's own strength and guidance at our disposal. We have within us the power of love, if we love others because we know that God loves us.

Such was David's strength. He knew God. That knowledge fortified him, and it filled him with mercy.

In God's love, in our ability to extend that love, we have a great warehouse of strength, opportunity, and insight.

One of the great tragedies of this era of human history is that men and women so often feel themselves helpless before themselves, before the circumstances around them. In fact, they may control many things. Scientific advancement has furnished them with many devices even to subdue nature, disease, or hardship. But still they find themselves inadequate.

What these readings say is that no one is helpless. Each has the ability to accomplish extraordinary objectives if God's love is the help and the motive. Heroes and heroines learned that lesson long ago and proved it to be true. Each of us can be heroic if we love others lavishly, forgive others unquestioningly. In the process, we will feel enormous freedom and joy.

THE POPE TEACHES

God calls his people to holiness

by Pope John Paul II

Remarks at audience February 12

The call to holiness was an essential part of God's covenant with his chosen people in the Old Testament. God called Israel to be "a kingdom of priests and a holy nation" (Exodus 19:6).

This call to communion in God's own holiness and the priestly character of God's people are definitively revealed in the New Covenant, in which those who believe in Jesus Christ become worshippers of God "in spirit and truth" (John 4:24).

In this context it can be said that the church is a "communion of saints," a fellowship of those who, through baptism, receive a share in God's holiness from the Holy Spirit, by virtue of Christ's redemptive sacrifice on the cross.

In the New Testament, St. Peter calls upon Christians to be a "holy priesthood" to imitate the example of Christ by offering "spiritual sacrifices acceptable to God" (1 Peter 2:5). St. Paul reflects this same teaching, encouraging the early Christians to offer their bodies as "a living sacrifice, holy and acceptable to God" (Romans 12:1) and assuring them that they are God's temple, in which the Holy Spirit dwells (cf. 1 Corinthians 3:16-17).

The Book of Revelation presents the church in an eschatological perspective as the heavenly assembly of all those whom Christ has redeemed by his blood and made a kingdom and priests for God his father (cf. Revelation 1:6). The task of the church on earth is to strive constantly to preserve her communion in holiness; in heaven, her holiness will be transfigured by the glory of the risen Christ.

MY JOURNEY TO GOD

Into My Emptiness



In this tapestry that is my life there are wasted spaces so many filaments of time, once bright, turned dull and twisted. I would despair, fear the pattern, but for One who loves the work enough to pull the threads into an image undreamed of, burnishing, smoothing, leaving shimmering upon the loom my life as He imagines it. He takes it all into Himself, weaving, weaving, into my emptiness the stuff of Paradise.

—by Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)

Detail from the hand of God (before cleaning and restoration) in one of Michelangelo's ceiling frescoes at the Sistine Chapel in the Vatican. (CNS photo from NTV-Tokyo)

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Entertainment

VIEWING WITH ARNOLD

Feminist film serves 'Fried Green Tomatoes'

by James W. Arnold

As its title might suggest, movies don't come much more different from the mainstream than "Fried Green Tomatoes," which describes some down-home delicacy served at a whistlestop cafe in rural Alabama. (Be patient with me: I'm from Brooklyn.)

Actually, the movie is another salvo from the feminist side in the current media battle between the sexes, set in the south and falling somewhere in the film territory staked out earlier by "Steel Magnolias," "The Color Purple" and "Thelma and Louise."

The important characters are all female, and as the marquee "co-stars," recent Oscar winners Kathy Bates, 43, and Jessica Tandy, 82, are even more unlikely than the memorable 1962 match of megastars Bette Davis and Joan Crawford.

Based on the 1987 novel by Alabama-born actress-comedian Fannie Flagg, "Tomatoes" tells two female buddy stories. More than that, they intend to be positive stories about women who stand up and take charge of their own lives without men, and sometimes despite men's hostility.

The contemporary story, mainly comedy, involves Tandy and Bates, who meet in the lounge of a rural hospital. Ninny (Tandy) is a lively senior citizen from the local area staying with a sick friend. Chubby, suburban, candy-munching, unliberated Evelyn (Bates) is accompanying Ed, her even chubbier, spoiled good-ole-boy husband to visit a grouchy relative. The women hit it off, and Ninny tells Evelyn a

long family story that spins out over several months of visits.

This tale, set mainly in the 1920s, we observe in intermittent flashbacks. While brimming with the usual family tragedies, race and violence associated with southern stories, it centers on the strong friendship of the two young women who once ran the small country cafe.

Ildie (Mary Stuart Masterson) is an attractively feisty, non-conforming tomboy and classic feminist icon. The super-nice Ruth (Mary-Louise Parker) seems about to marry Ildie's super-nice older brother. His tragic death bonds them, and eventually they unite when Ildie helps Ruth and her baby son escape from an abusive husband.

This dramatic second story is full of love and inspiration, since Ildie and Ruth expand their kindness to include their customers, the homeless and the drifters who pass through, and the blacks who work for them (raising eyebrows of local racists). A point is made early that Ildie is negative about religion, the church and preachy sort, but a woman who practices genuine charity in her life.

They also have fun, including a lot of poker playing and a messy food fight in the cafe that the late John Belushi might have admired. The only threat to this bliss is Frank, the ex-husband who is meaner than a rattlesnake. What happens to Frank is the mystery centerpiece of the film's last hour.

If Ildie and Ruth's story uplifts and mystically touches the audience—it's inevitable that Ruth will have a death scene, and that it will be beautifully and subtly staged by director Jon Avnet—it also lights a comic fire under Evelyn.

At first, her attempts to change either herself or Ed (veteran actor Gailard Sartain) are just funny. She goes to weed



'FRIED GREEN TOMATOES'—Actress Jessica Tandy (left) portrays a nursing home resident who enralls a frustrated housewife, played by actress Kathy Bates, with stories of her family and friends in Whistle Stop, Alabama, in the film "Fried Green Tomatoes." The U.S. Catholic Conference describes the movie as "intelligent, poignant and life-affirming at its core." The USCC classifies the film as A-II for adults and adolescents. (CNS photo from Universal)

self-help group meetings, imagines greeting Ed at the door wearing only cellophane, actually invites him on an impromptu trip to Florida, etc. But Ed still ignores her and heads straight for the TV. She also endures getting pushed around in the Winn Dixie parking lot until she finally revolts in a car-crunching scene that will give older viewers some vicious pleasure.

Ultimately, Evelyn is a thoroughly modern woman, dieting and bouncing on the trampoline while offering Ed a low cholesterol supper. She also follows Ninny's advice, gets a job and "takes hormones." Does all this bring happiness? Well, in the movies, anyway. It also brings flowers and apologies from Ed.

The Flagg and Carol Sobieski script sort of winks through all this, but it surely does extol the treasure of friendship, "the best thing in life," and a truth men as well as women have always known. Chief complaints: for 1992 audiences, the issue of Ildie's sexuality is too casually ignored. Also, too many tragedies seem to occur arbitrarily. Audience emotions often seem manipulated.

"Tomatoes" merits approval just for its ability to tell a couple of good stories. But first-time director Avnet (previously he's

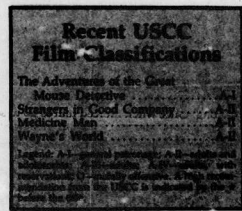
been a producer and sometime TV director) makes it surprisingly artful as well.

The exteriors, shot on location, are beautiful and nostalgic, and the cafe set is also a delight to behold.

Among several stunning scenes is a light-filled picnic where Ildie goes to a beehive and extracts a jar of honey. That could be taken as a better symbol of the film than those sour green tomatoes.

(Offbeat, effective if over-manipulative comedy-drama about some southern women; satisfactory for mature youth and adults.)

USCC classification: A-II, adults and adolescents.



Priest helps tell the story of Iowa air crash heroes

by Joanne Fox and Henry Herx
Catholic News Service

SIoux CITY, Iowa—A priest who rushed to the scene of the 1989 airliner crash in Sioux City plays himself in a television movie about the aftermath of the crash.

He and some other residents of Sioux City help portray what film producer Joe Maurer calls the "everyday people

confronting a horrible crisis"—the crash of United Airlines flight 232 at the Sioux Gateway Airport that killed 112 people and injured 186 passengers and crew members.

"Crash Landing: The Rescue of Flight 232" is to air on Feb. 24 from 9 p.m. to 11 p.m. on ABC.

Father Raymond P. Wieling, former pastor of St. Joseph Parish in Salix, the first priest to arrive at the crash scene, depicts his administering last rites to the victims.

Marian Health Center and St. Luke's Regional Medical Center in Sioux City, where survivors were treated, also are used in the film.

Charlton Heston portrays Capt. Al Haynes, pilot of the United DC-10, who received national acclaim for his skill and courage in crash-landing his flaming plane.

Maurer, who was reared a Catholic in Buffalo, N.Y., said two biblical allusions struck him about the response of the Sioux City community to the crash.

"One was that it's a Good Samaritan story," he said, "in the sense that there were strangers, instead of lying on the side of the road, literally falling out of the sky into the arms of local residents" and how those people responded in such an absolutely heroic way."

His other allusion was the preparedness of Noah and the Ark. "Here is a group of people who, a couple of years before the crash, said, 'We really are not equipped to face a major disaster,' and they were able to get the different forces in the community to work well together," Maurer told The Globe, newspaper of the Diocese of Sioux City.

In the interview, which took place before final editing of the TV movie, Maurer said he and fellow producer Brad Wigor chose a "pivotal moment" in re-creating the work done after the crash by people associated with Sioux City's Briar Cliff College.

In the scenes, Franciscan Sister Margaret Wick, president of Briar Cliff, replayed the phone call in which she learned of the need for accommodations for the survivors and their families. The film crew remade a hospital room at Marian to double as her office at the college.

"I think this is one of the few times we completed a scene on time," director Lamont Johnson said.

"They were so gracious and told me I was so natural," Sister Margaret said. "But I thought, 'I'm playing myself.'"

Despite everyone's best efforts, however, the scenes

with Sister Margaret and all mention of Briar Cliff College ended up on the cutting room floor.

TV Program of Note

Monday, Feb. 24, 8-11 p.m. (PBS) "Pavarotti Plus!" Tenor Luciano Pavarotti is joined in a "Live from Lincoln Center" concert of operatic arias, duets and ensembles by equally talented singers who include Kallen Espersen, Florence Quivar, Sherrill Milnes and Ferruccio Furlanetto.

Tuesday, Feb. 25, 8-9 p.m. (PBS) "Who Shot President Kennedy?" In this rebroadcast of a "Nova" program which first aired in 1988 to mark the 25th anniversary of the assassination, all the scientific evidence connected with the Dallas shooting is painstakingly analyzed.

Tuesday, Feb. 25, 8-11 p.m. (CBS) "The 34th Annual Grammy Awards." The winners in 78 music categories as selected by the National Academy of Recording Arts and Sciences will receive their awards in a ceremony presented live from Radio City Music Hall in New York City.

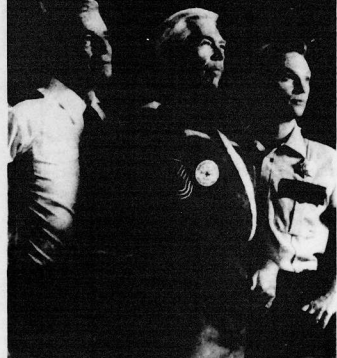
Wednesday, Feb. 26, 8-9 p.m. (PBS) "The Mexicans: Through Their Eyes." While showing the country's rich heritage and rugged beauty, this "National Geographic Specials" documentary celebrates the spirit and vitality of the Mexican people and helps shatter misconceptions.

Saturday, Feb. 29, 6-7:30 p.m. (PBS) "The Reluctant Dragon." Rebroadcast of the "Long Ago & Far Away" family presentation animating the Kenneth Grahame story about an amiable dragon, the frightened villagers who want it slain, and a little boy who finds a way all can live in peace.

TV Film Fare

Sunday, Feb. 23, 8-11 p.m. (ABC) "Rain Man." In this award-winning 1988 film directed by Barry Levinson, a shady Los Angeles car dealer (Tom Cruise) loses the family inheritance to an older brother (Dustin Hoffman), who suffers from irreversible autistic savant syndrome and has been institutionalized most of his life. On a cross-country automobile trip, the younger brother drops his plans for a custody battle when he learns to love his brother despite his disability. Due to profanity and a fleeting off-camera sex scene, the U.S. Catholic Conference classifies the film A-III, adults.

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



AIR CRASH HEROES—Actors Charlton Heston (from left), James Coburn and Richard Thomas star in "Crash Landing: The Rescue of Flight 232," a TV movie about the aftermath of a 1989 airliner crash in Sioux City, Iowa. A nun and a priest who appear in the production recreate their actual roles in the rescue effort. The movie airs Feb. 24 from 9 p.m. to 11 p.m. on ABC. (CNS photo from ABC)

QUESTION CORNER

Divorce isn't labeled sin

by Fr. John Dietzen

Q I am a high school CCD teacher and have a question based on our text.

In the teacher's guide on the Sixth Commandment it lists divorce and unreasonable denial of marital rights among the main sins against this commandment.

I don't understand this. I thought divorced people sinned only if they engage in sexual activity with other people or remarry. We would appreciate your clarification. (New York)



A I've received several letters along this same line recently, and I share your concern.

First, the basic moral questions to be asked in contemplating a divorce are: What are the real reasons? Is there a genuinely honest cause for what I'm doing?

Sincerely responding to these questions is a long way from "I'm just not interested any more. I simply want to get out."

If you want more detail and depth about what this involves, think about the following.

It needs to be said clearly once again: The church does not consider getting a divorce automatically a sin of any kind. We'll discuss this more in a moment.

Contrary to what numerous people, Catholic and

otherwise, still believe, divorced people are not excommunicated from the Catholic Church. They are not separated from the sacraments, including penance and the Eucharist, and they are not dismissed to the fringes of the church.

However, since the church takes very seriously the sacred obligations of fidelity and permanence that are promised in marriage, we need to address more directly your question about divorce being a sin against the Sixth Commandment.

Every priest with even a few years of parish experience is only too familiar with the thoroughly inadequate manner in which many couples, some Catholics included, prepare themselves for marriage.

For this and other reasons, everyone, priests included, is aware today that numerous marriages have over the years become radically dysfunctional. They manifest serious physical or emotional abuse, totally impossible expectations on the part of one or both partners, and other evidences of a badly diseased relationship.

Of course, this type of condition may exist from the very beginning of a marriage, which is where annulments come into the picture.

In these violent circumstances a legal divorce may not

only be allowed. It sometimes becomes an outright obligation on the part of the innocent party in order to protect the emotional, spiritual and even physical health of one or both partners and perhaps also of the children.

Pursuing a divorce in this kind of situation, which is not nearly as rare as most couples in more stable marriages suppose, is understandably not sinful.

This is not to say, of course, that some grave sinfulness, at least objective sinfulness, is not almost always involved in what leads up to the divorce.

That sinfulness may have little to do with the Sixth Commandment or sex. The tragic destructiveness I mention above has much more to do with charity, personal respect and trust, fidelity to promises and plain caring.

It is violation of these virtues by one or both spouses, not the legal action at the courthouse, that constitutes the major part of any "sin" involved in divorce.

In Catholic doctrine and law, marriage is a personal covenant commitment between a man and a woman, establishing between them a partnership, a community of the whole of life.

Those are awesome words. We need to consider them seriously when we speak of these matters, and not reduce them, and possible sins involving them, only to external omissions.

Insofar as they relate to Christian marriage, this applies to the Ten Commandments as well.

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

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FAMILY TALK

Child's illnesses affect his school attendance

by Dr. James and Mary Kenny

Dear Dr. Kenny: How do I know if my 9-year-old is really sick, or exaggerating or lying to get out of going to school? He has already missed too much school. He complains of headaches, sore throats, stomach pain or just "feeling sick." He tells me I can't make him go to school if he's sick.

He has been to the doctor, and the doctor found nothing wrong. Once when I forced him to go to school, I got a call an hour later from the school nurse saying he was ill. What can I do? (Ohio)

Answer: As you imply, the behavior of your son looks suspiciously like a ploy to get out of going to school. You suggest that either he's sick, exaggerating or lying. The pain he feels is probably very real at the time, even though your doctor cannot find a physical cause. Your challenge is to eliminate whatever is causing the pain.

Has your child suffered from allergies in the past? Review his diet carefully, looking for a link between the times he eats certain foods and reports headaches or stomachaches.

Does he take any medicine, including over-the-counter medications, which might be the culprit? You can monitor his diet and medicines better than anyone.

Has your family situation changed? Have you taken or given up a job recently which caused you to change the hours you are at home? Is job insecurity for you or your husband causing money worries? Children can pick up anxieties of their parents even when problems have not been shared. Your son might have some such worry.

Has someone else been claiming a lot of your attention? Is a new person living in your household? Is your parent or relative ill? Has a brother or sister begun a new activity which claims your attention? Your son may be asking you to pay attention to him.

Most likely some event occurred at school, perhaps something so small that adults were unaware of it, which possibly upset your son. Ask your son's teacher about this possibility.

Consider not only his schoolwork, but his social situation. Are bullies teasing younger children? Was he asked to perform some task he could not do? Was he referred for special testing or remedial work that has made him anxious?

Since your son has said nothing about school problems, he may not want to talk about them. Ask the teacher to observe your son without questioning him directly.

Whatever the cause, you need to create a situation in which going to school is more attractive than missing school.

► Pay attention when he feels good rather than when he complains. Plan an activity with your son for after school or early evening, such as a trip to the ice cream store for dessert as a treat when he is feeling well.

► Be sure to notice his schoolwork, pointing out all the things he does well.

► Give lots of hugs. Try reading aloud with your arm around him before bedtime. Touch provides comfort and reassurance at any age.

Your son seems to be facing some distress at school which he would rather avoid. Try not to be irritated with him. Learning to face difficult situations is part of growing up. With your encouragement and support he can discover that attending school is better than missing out.

(Address questions to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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The Active List

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

February 22

A Day of Reflection for Annulment Petitioners will be held from 8:30 a.m.-5 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration necessary. Call 317-236-1586 or 317-236-1596.

☆☆

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

☆☆

A Reverse Raffle will begin with catered dinner at 7 p.m. at St. Catherine Parish, 2245 Shelby St., Doors open 5:30 p.m. For tickets call 317-786-2924 or 317-787-7316.

February 23

Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St. New members welcome. Call 317-872-0407.

☆☆

The 5th Annual Swim-A-thon will be held at Beech Grove Benedictine Center, Call Cindy Newman at 317-788-7581 for entry forms.

☆☆

A Natural Family Planning class will be held from 1:30-3:30 p.m. at St. Joseph Parish, Corydon.

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

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A program on "What is the Eucharist All About?" will be presented at 9:40 a.m. at St. Joan of Arc Parish, 42nd and Central.

☆☆

Catholic Alumni Club (CAC) will meet at 7 p.m. at Oliver's Eatery, 3951 S. Meridian St. Call 317-784-3313 by Feb. 23 for reservations.

☆☆

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

☆☆

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

☆☆

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

February 23-27

Parishes of St. John the Baptist, Osmond and St. Magdalen, New Marion will hold a Parish Renewal at 7 p.m. each evening.

February 24

Separated, Divorced and Re-married Catholics (SDRC) will hold a "Spanish Eyes are Upon Us" pitch-in dinner at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Social and desserts follow.

☆☆

Dr. Thomas Walters will present a program at St Meinrad Seminary on "What are the Theologians Saying?" about Catholic religious education. Call 812-357-6599/6611 for information.

☆☆

St. Lawrence Parish Boy Scout Troop #645, Lawrenceburg will hold its annual Novelty Bingo at 7 p.m. in the gym. Refreshments served.

☆☆

The Divorce and Beyond recovery program continues at 6:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

☆☆

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

February 25

The Spiritual Book Series continues from 7:30-9 p.m. with Monika Helwig's "Jesus: The Compassion of God" at Beech Grove Benedictine Center. \$5 fee. Call 317-788-7581 to register.

☆☆

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer

and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-788-7317.

☆☆

Mother Theodore Circle #56, Daughters of Isabella will meet at 12 noon for lunch, meeting and social hour in the St. Elizabeth Home conference room, 2500 Churchman Ave. Note change of date.

☆☆

A free adult ed workshop on Preparing for the Season of Lent will be presented by Joe McDowell at 10:30 a.m. and again at 7 p.m. at Sacred Heart Parish, Terre Haute.

February 26

Dr. Howard Bracco will present a free Stress Management Seminar from 6:30-8 p.m. at St. Augustine Parish hall, 315 E. Chestnut St., Jeffersonville. Refreshments, babysitting provided.

☆☆

The Adult Catechetical Team of Our Lady of the Greenwood Parish, Greenwood will sponsor an Adult Education Fair from 6-9 p.m. in the school. Hot dogs, babysitting available.

February 27

Connersville Deaneary Board of Total Catholic Education continues its free Adult Faith Formation Series with Catechesis in the "90s" from 9:15-10 a.m. at St. Gabriel Parish, Connersville. Call 317-825-2161.

☆☆

The Second Annual African Heritage Workshop continues with "Egypt" slide presentation from 7:30-9 p.m. at Holy Angels School, 28th and Dr. Martin Luther King Jr. St.

February 27-March 1

"Once Upon a Mattress" will be performed at Marian College Auditorium at 8 p.m. weekends. Adults \$5; seniors, students \$4. Call 317-293-0622 for reservations.



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February 28

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

☆☆

Catholic Alumni Club (CAC) will attend a movie at the Irving Theatre, 5507 E. Washington St. at 6:30 p.m. Call Dan 317-842-0855.

☆☆

Boy Scouts/Girl Scouts of St. Luke Parish, 7650 N. Illinois St. will hold a free Square Dance with their parents at 6:45 p.m. in the school gym. Admission: personal hygiene items (toothpaste, shampoo etc.) for benefit of Holy Family Shelter.

February 28-March 1

St. Mary of the Woods Theater Area, Terre Haute will present "The Boyfriend" on Fri. and Sat. at 7:30 p.m. and at 2 p.m. Sun. in Cecilian Auditorium. Tickets \$5 and \$3.50.

☆☆

An "Embodied Centering: Fastening and Prayer" retreat will be conducted at Mount St. Francis Retreat Center. Call 812-923-8817.

☆☆

A Marriage Encounter Weekend will be held at Fatima Retreat House, 5393 E. 56th St. Mary Timmerman 317-897-2052.

☆☆

A "Together" retreat for couples will be held at Fatima Retreat House, 5393 E. 56th St. Call 317-545-7681 for information.

February 29

Catholic Alumni Club (CAC) and Separated, Divorced and Re-married Catholics (SDRC) will attend the Northern In "B" Tweeners' "50s-style Leap Year Sock Hop" at 7:30 p.m. at St. Paul X Parish, 7200 Sarfo Dr. Tickets \$5. RSVP by Feb. 23 to Scott 317-357-6437 or Lisa 317-257-3329.

☆☆

The 2nd Annual Athletic Booster Club Reverse Raffle will be held at 7 p.m. at Roncalli High School. Jug-a-catered dinner. Call 317-783-5388 for tickets.

☆☆

Secunia Booster Club Reverse Raffle will be held at 6:30 p.m. \$25 cost includes dinner, drinks and chance on \$1,000. Call 317-897-3844.

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Pro-Lifers will pray the rosary at



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Part II — April 28, 1992 — 7:00-9:00 p.m.

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Secretary's Day — Keynote Address:

"Magic of Laughter"

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April 8, 1992 — 8:30 a.m.-3:00 p.m.

Fee: \$25.00 per person which includes

program, snacks, lunch and materials.

Retreat Day — Conversion: from

False Toward True Self

with Rev. Pat Collins, Ph.D.

April 11, 1992 — 10:00 a.m.-3:00 p.m.

Fee: \$26.00 per person which includes

Registration Deadline: March 18, 1992

"Faith and Work: Integration vs. Conflict"

with Rev. Pat Collins, Ph.D.

April 30, 1992 — 7:00-9:30 p.m.

Fee: \$15.00 per person

Registration Deadline: April 9, 1992

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The Altar Society of St. James Parish, 1355 E. Cameron St. will hold a Spaghetti and Meatball Dinner following 4:30 p.m. Mass, to benefit scholarships at Roncalli High School.

☆☆

A Mardi Gras will be held from 5-11 p.m. at St. Michael School, 3354 W. 30th St. Chili supper and Ice Cream Social 5-9 p.m. Games, raffle.

☆☆

Northside In-Betweeners (30+ Catholic single, divorced and widowed) will hold a "90s-style Leap Year Sock Hop at 7:30 p.m. at St. Pius X Parish. Tickets \$5.

March 1

Catholic Widowed Organization (CWO) will attend "Nurses" at 2 p.m. at Civic Theatre. Call 317-787-7870 for information.

☆☆

A program on "What is the Eucharist All About? Part II" will be presented at 9:40 a.m. at St. Jean of Arc Parish, 42nd and Central.

☆☆

A support group for central city families which have a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St. Call Doris Peck 317-545-9907.

☆☆

St. Philip Neri School will host an Open House from 1-3 p.m. J.

Patrick Rooney of Golden Rule Insurance will speak at 1:30 p.m.

☆☆

Terre Haute Deaconry Center will sponsor a Concert at 4 p.m. in St. Patrick Church, Terre Haute. Music by adult and youth choirs from area parishes and an instrumental ensemble.

☆☆

Oldenburg Academy girls' preparatory high school will hold a Spring Open House from 1-3 p.m. Tours, meeting with faculty. Call 812-934-4495 for details.

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The Choir of St. Peter and Paul Cathedral, 14th and Meridian Sts. will present a free Concert of Sacred Music at 3 p.m. Music of classical and contemporary composers.

Bingos:

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

Kennedy bill 'victimized' poor, says education support group

by St. Mary Ann Walsh
Catholic News Service

WASHINGTON—An education bill sponsored by Sen. Edward M. Kennedy, D-Mass., "victimized" poor parents and their children by banning them from receiving aid to use in non-public schools, the head of an educational advocacy group said.

The bill discriminates against poor parents and their children, said Mae Duggan, president of Citizens for Educational Freedom, in a Feb. 8 statement. "Kennedy's action is particularly odious," she said, "because it marks the first time that students in non-government schools have been totally excluded from benefits of federal education dollars."

A Kennedy spokesman said Feb. 14 that Kennedy "has but a bipartisan majority of the Senate was right to reject the Bush administration's proposal to subsidize them with tax dollars that would be diverted from public schools."

The Citizens for Educational Freedom statement urged demand that they support President Bush's original proposal that is crucial to educational freedom and parental rights. The statement followed a Jan. 23 defeat of a Bush-backed amendment to Kennedy's Neighborhood Schools Improvement Act. The amendment, which was proposed by Sen. Orrin Hatch, R-Utah, would have let private and parochial schools take part in a three-year, \$30 million program establishing six experimental demonstration projects to give poor parents more educational choice for their children.

A House version of the education legislation would allow private schools to receive such federal funds in those areas where it is allowed by state law and approved by the local school district. It was approved last year by the House

Education and Labor Committee but has not yet come to a vote on the House floor.

Duggan, in urging people to lobby congressional representatives, noted that a conference committee will eventually have to work out differences between the Senate and House bills and said "there is still time to stop the rip-off if parents act promptly."

The Hatch amendment was fiercely opposed by Kennedy and Sen. Howard Metzenbaum, D-Ohio.

"These two phony self-professed civil rights champions," Duggan said, cut out the parents' choice provision "that would have allowed poor children to escape from the crime- and drug-infested classrooms of the public schools into safe and successful private and religious schools."

The statement cited previous times the United States has permitted government aid to non-public schools.

"Since the First Congress of the United States and the Northwest Ordinance, which provided federal funds for the children in Indian mission schools, federal policy for educational assistance has mandated equal benefits for both public and private school children," it said. "The 'disadvantaged' children specifically stated that there must be equal aid for children in public or private schools, including church-operated schools."

In the debate on the amendment, Metzenbaum said there was a danger that "choice programs will actually contribute to the further segregation of our society along racial, economic and religious lines."

He said there was no compelling evidence that private schools actually do a better job despite "their selective admissions policies and other advantages."

Kennedy suggested the amendment would create a "Preparatory School Relief Act" and suggested it could benefit schools for the wealthy such as "Andover, Exeter, St. Mark's or some other private school."

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Youth Views/Views

Kevin Wanzer advises kids to 'Just Say Ha!'

by Mary Ann Wyand
First of two parts

"Don't snort Doritos," nationally known comedian C. Kevin Wanzer of Indianapolis advises young people. Oh yeah, and stay away from nasty mind-altering stuff like alcohol and illegal drugs and that dangerous carcinogen called tobacco too.

The St. Pius X parishioner will bring his unique brand of humor and straight talk about the dangers of drug use to the Catholic Youth Organization's 35th annual Archdiocesan Youth Conference April 11-12 at Roncalli High School in Indianapolis.

For registration information about "Image '92: The Magic of Youth," contact the CYO Youth Center at 317-632-9311 before March 9.

An honors graduate of Butler University, Wanzer worked on "Late Night With David Letterman" and "The Original Max Headroom Show" before turning to full-time speaking engagements with entertaining anti-drug messages like "Just Say Ha!"

Now he travels throughout the United States as well as to Canada and Europe to deliver anti-drug messages to youth. His talks have helped over 500,000 students make positive choices in their lives.

The North Central High School graduate began doing student assemblies during his sophomore year there after helping start the "Just Say No" program with former First Lady Nancy Reagan. Since that time, he has been described as one of the most effective and entertaining speakers for young people today. Wanzer also hosts the WTTV Channel 4 "Kid's Club."

"Kevin started speaking as a teenager," Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry for CYO, explained. "It's so exciting to see how he has developed into an international speaker. He's an entertainer with a challenging message, and he's proven that if you put your mind to something you can be a champion."

Rather than get high on drugs, Wanzer told *The Criterion*, young people can get high on the magic and wonder of life and have a great time while maintaining a safe and healthy lifestyle.

"Drugs are no laughing matter," he said. "I tell kids, 'Don't even start. Nobody ever intends to become addicted to a drug. If you can't be yourself, then who are you going to be? But no one wants to be lectured to, especially about drugs because they hear it all the time. So I just take the attitude that hopefully they'll have a good time (during his talk), and I just talk about how crazy you can be and yet still be drug-free. At the same time, I throw a lot of solid facts in there.'"

When people laugh, Wanzer said, that's one of the few times when they are really being their true selves.

"For kids to look around and see that everyone is enjoying this message is powerful," he said. "Kids want three things. They want to have fun, they want to have friends, and they want to do the right thing. But having friends and having fun kind of outweigh doing the right thing sometimes. Not that it's any less important. It's just that a lot of times they take priority. So basically I'm just showing them it can still be fun to do the right thing."

Wanzer said he doesn't accept requests



SEIZE THE DAY—Nationally-known comedian C. Kevin Wanzer of St. Pius X Parish in Indianapolis will bring his humorous anti-drug message to the Archdiocesan Youth Conference April 11-12 at Roncalli High School. An honors graduate of Butler University, Kevin formerly worked on "Late Night With David Letterman" as well as "The Original Max Headroom Show." (Photo by Mary Ann Wyand)

to do school assemblies unless the school offers a follow-up program because he thinks that's what makes the difference.

"Speakers are great," he said, "but they become just a memory. A SADD group (Students Against Drunk Driving) or program like PUSH (Prevention Using Student Help), something they can belong to afterward, makes more of a difference."

When he talks to students about the dangers of drugs, Wanzer said he also discusses ways they can resist peer pressure.

"It's a process, an attitude," he explained. "That's what drug-free is. It's an attitude. When I do assemblies, I reinforce to the kids 'Don't use,' and I help the kids who do use drugs to take a step back and ask themselves if that's what they want. With elementary kids, attitudes are still being set so I let them hear they can't wait until the situation arises. They have to decide now that they're going to say no. And therefore it's going to be a lot easier when the situation comes because they've already made that decision for themselves."

People know that drugs aren't good for their bodies, Wanzer said. They under-

stand the health complications. But some people still try them anyway.

"A few weeks ago I went bungee cord jumping for the first time," he said. "I jumped out of a balloon, kind of a dare type of thing. A friend and I dared each other to do it. I didn't even realize this is a perfect analogy (to trying drugs) until afterward. So here we are, and we can't decide which of us is going to go first. So we flipped a coin to see who jumps first."

At an altitude of about 300 feet, Wanzer recalled, the balloonist attached "a huge rubber band" to his waist.

"Then the guy said, 'OK, jump,'" the comedian said. "There's a 'yanking' I do down there, and my brain is like, 'This is not a smart thing to do. People know that jumping out of balloons isn't a smart thing to do. People know that doing drugs isn't a smart thing to do. But for some reason people jump out of balloons and people start doing drugs, and in both cases you start to fall. Sometimes you're lucky enough to bounce back. Some people can bounce back from drugs. Some people can't. But you never know. You always have the risk that you'll just keep falling.'"

Kiwanians honor disabled students with awards

Four Catholic high school students were honored by members of the Kiwanis Club of Indianapolis recently with **Abe Lincoln Certificates of Valor** for perseverance in school and life in spite of physical disabilities.

Cathedral High School seniors Bryon Aaron Cook and David Lawrence Weillhammer, Roncalli High School senior Louie Kopernak, and Brebeuf Preparatory School senior Bart Joseph McCormick received certificates of valor for their exceptional efforts in overcoming handicaps and challenges. The awards were presented during a Kiwanis program on Feb. 14 at the Murat Shrine in Indianapolis.

At Cathedral, Bryon Cook is ranked seventh in his class in spite of difficulties caused by visual impairment. In 1990, he earned north-central, state and Canadian wrestling championships for blind wrestlers.

Cathedral senior David Weillhammer, who has cerebral palsy, ranks fifth in his class and was a Congressional Scholar in 1991. He plans to study business at the University of Notre Dame.

Roncalli senior Louie Kopernak suffers from hydrocephalus, which is excessive fluid around the brain, but challenges himself to make the best use of his God-given gifts and talents. He recently earned top honors in the Catholic Youth Organization's 1992 Bowling Tournament with the best score in the boys' high series competition in the junior-senior division.

Brebeuf senior Bart McCormick, who was diagnosed with cancer during his sophomore year, earned a perfect 4.0 grade point average at the Jesuit college preparatory school. He also received another Kiwanis award in recognition of his performance as an outstanding student.

Members of the St. Roch Parish "B" team won the Catholic Youth Organization's 1992 Volleyball Tournament on Feb. 8 with a victory over St. Jude's "B" team.

Twenty teams representing 13 parishes competed in the annual tournament at the Youth Center gymnasium, according to Jerry Ross, CYO assistant director.

Scecina Memorial High School students Carl Roemblie and Amy Montgomery of Indianapolis recently served as **Senate** pages for the Indiana State Senate.

Cari is a junior at Scecina, and Amy is a sophomore at the Indianapolis East Deastery interparochial high school.

Indianapolis recently earned first place honors in the 1992 **Indiana State School Music Association Contest** in Vocal Division II competition.

In addition to school activities, Denise is a lector at St. Rita Parish, volunteers in the parish food pantry, and is active in the Junior Daughters Knights & Ladies of Peter Claver. She is listed in the 1991-92 edition of "Who's Who Among American High School Students."

Cardinal Ritter High School will celebrate **Senior Night** on Feb. 21 with special halftime activities during the Ritter and Heritage Christian basketball game.

Ceremonies will honor senior boys' basketball players, senior cheerleaders, and senior band members as part of Ritter's annual Spirit Game. The junior varsity game begins at 6:30 p.m., followed by the varsity game at 8 p.m.

New Albany Deastery **retreat programs** for young people include the deastery's third senior retreat scheduled March 5-8, the junior retreat on Feb. 21-23, sophomore retreats on the weekends of Feb. 29 to March 1 and March 28-29, and the second freshman retreat on April 11-12.

Retreats are held at Mount St. Francis Retreat Center. For registration information, contact the Youth Ministries Office at the Aquinas Center at 812-945-0354.

Top winners in the Catholic Youth Organization's 1992 **Bowling Tournament** on Jan. 25 in Indianapolis, listed by category, are:

Freshman-Sophomore Division—Bryan Crook, St. Luke, boys' high game; Walker Alte, St. Roch, boys' high series; Sally Frank, St. Jude, girls' high game; and Erin Cox, St. Jude, girls' high series.

Junior-Senior Division—Rob Funke, St. Roch, boys' high game; Louie Kopernak, St. Jude, boys' high series; Dina Scholl, St. Jude, girls' high game; and Amy Beringer, St. Roch, girls' high series.

Freshman Scores—St. Jude, freshman-sophomore team high game; St. Jude, freshman-sophomore team high series; St. Jude, junior-senior team high game; and St. Roch, junior-senior team high scores.

Adult Division—Jeff Ludlow, St. Catherine, men's high game; Eric Heavrin, St. Catherine, men's high series; Karen Kiefer, St. Roch, women's high game; Leanna Ray, St. Catherine, women's high series.

Cardinal Ritter High School senior Katie Murphy of

Indianapolis was recently named to the **State Top 100 Player List** for girls' basketball.

Katie also became just the second Ritter player to pass the 1,000 mark during her high school basketball career. She finished four seasons with 1,204 points.

St. Augustine Parish in Jeffersonville will host an **Early Adolescence Dance** from 7 p.m. until 10 p.m. on Feb. 28. Admission is \$3 per person.

Cathedral High School's **Lady Irish** junior varsity basketball team recently ended its season with a perfect 20-0 season under Coach Joe Molony.

The Lady Irish varsity team completed its season with a 19-3 record and honors as 1992 city champions and 1992 sectional champions under the guidance of Coach Linda Allen.

St. Mary of the Knobs Parish will host the **New Albany Deastery Youth Mass** at 6 p.m. on Feb. 23. After Mass, teenagers are invited to a Mardi Gras party.

Project V.I.D.A. in Indianapolis will benefit from a \$3,163 grant from Youth As Resources for Hispanic Holistic Education Center programming and Marian College student mentors for Hispanic high school and junior high school students.

Grants are awarded by Youth As Resources to youth group projects which empower young people to meet real community needs and help them develop a healthier sense of community and of responsibility to others.

Youth As Resources contributors include Lilly Endowment, the National Crime Prevention Council, the Indianapolis Campaign for Healthy Babies, the Moore Foundation, Associated Group, Inland Container Foundation, and GTE North Foundation.

St. Francis Hospital Center, the Indianapolis Regional Heart Center, *Teen Talk*, the American Heart Association, and WXIN-TV Fox 59 are sponsoring a video storyboard competition for high school students on the topic: "**Healthy Habits Today Mean Healthy Habits Tomorrow**."

One local high school student will win \$1,000 for submitting the top script and storyboard entry, which will be used for a 30-second public service announcement. Entries are due Feb. 29. Call 317-783-8300 for contest information.

Bishop Chatard High School senior Denise Morrow of

Taize plans international young adult gathering

by Jerry Fiteau
Catholic News Service

Wanted: Several thousand young adults, ages 18-30.

Purpose: To explore their spirituality and share with others.

Where and when: Dayton, Ohio, May 21-25, 1992.

Equipment needed: Seasonal clothes and a Bible.

Since 1978 the ecumenical monastic community of Taize, France, has called a yearly international pilgrimage of young adult Christians in Europe.

It's not unusual there for 60,000 to 80,000 people from a dozen or more nations to answer that call. Groups of that size have gathered for several days in Rome, Barcelona, London, Paris, Prague and several other European cities to pray and reflect together.

Now, for the first time, the Taize Community is trying to bring that same experience to young adult Catholics and Protestants of North America.

For five days this May the community is inviting thousands of them to gather on the campus of the University of Dayton. They will be housed at the university, run by the Marianist priests and brothers, or in the homes of volunteer families throughout Dayton.

"A Pilgrimage of Trust on Earth" is the theme of the gathering. Most of the participants will be from the United States, but contingents are expected from Canada, Mexico and other parts of the world, including some from Eastern Europe.

Preliminary planning began more than two years ago, when the U.S. bishops' Committee on the Laity invited the Taize Community to organize a U.S. gathering, said Brother Emile, a 36-year-old Canadian-born Taize monk.

Other local and national religious organizations joined in supporting the effort, such as the Ohio Council of Churches, the Young Adult Office of the National Council of Churches, and the Theology and Worship Ministry Unit of the Presbyterian Church (USA).

Auxiliary Bishop Robert F. Morneau of Green Bay, Wis., chairman of the Catholic bishops' laity committee, described the meeting as a "unique opportunity" for young adults to experience Christian community and "share our faith and hope in God's creative Spirit."

Brother Emile—"We don't use last names," he said when he was asked—was interviewed in Washington while visiting the United States in February and March to bring the upcoming meeting to the attention of the media.

He said that in the past few months several Taize brothers and lay volunteers have begun to work around the country—in Catholic parishes and non-Catholic congregations and through campus ministry groups—to help young adults prepare for the pilgrimage.

"They are meeting with people (in parishes) and praying with them," he said. "This is not just a four-day thing. The preparation is as important as the pilgrimage."

He said young adults who plan to come

are being asked to read, pray, reflect and discuss with others how they can build trust and reconciliation in their own lives.

The pilgrimages are an outgrowth of the weeks of prayer, meditation and sharing that have attracted hundreds of thousands of Christians to Taize, a small village in the Burgundy region of eastern France, in the past third of a century.

The Taize Community was founded during World War II by Brother Roger, a young Swiss theologian, as what he called a "parable of community"—a vowed monastic community of Christians of different faiths witnessing reconciliation by their life in common, despite their divisions.

Brother Emile said that Brother Roger, who is now 76, was initially hesitant in 1958 when outsiders began to seek out the monastery as a place of spiritual nourishment, but by 1960 he recognized this as part of their call and opened the doors to visitors.

By the 1970s the monastery was welcoming hundreds of visitors a week, and in the 1980s the weekly numbers were frequently reaching into the thousands, Brother Emile said.

The days at Dayton will be much like those a visitor would have at Taize, he said, with prayer and the Bible at the heart of the activities.

Asked how young adults can register or prepare for the Dayton gathering if they are not in a parish or college that has been contacted personally by a Taize monk or volunteer, Brother Emile said individuals or groups could write or phone the Taize office at the University of Dayton, the Taize

Community in New York, or the National Conference of Catholic Bishops' Secretariat for Family, Laity, Women and Youth in Washington.

He acknowledged that so far there had been virtually no publicity about the Dayton gathering outside of places such as Milwaukee, Chicago and Miami, where monks or volunteers have been working with parish or campus groups.

"That's why I'm here now," he said. "How many young adults do they expect to show up?"

Brother Emile hazarded a guess of about 15,000.

"We'll start to know the numbers in April," he said, as the April 30 registration deadline approaches.

Do they expect the same kind of success in the United States, where national religious organizations of young adults are weak to non-existent, as in Europe, where such movements are strong?

"We don't work so much through the movements in Europe as through the parishes and campus ministry, as we're doing here," he said. "Taize is known for sending people back to their parishes" rather than starting a new organization or movement. "That's one of the strengths of Taize."

(For additional information about the Dayton gathering, contact Taize in New York City at 413 West 48th St., New York, N.Y. 10036 (telephone 212-246-0029); Taize in Ohio at 305 Stonemill Rd., Dayton, Ohio 45409 (telephone 513-461-6860); or the National Council of Catholic Bishops' Secretariat for Family, Laity, Women and Youth at 3211 Fourth St. N.E., Washington, D.C. 20017 (telephone 202-541-3040).

IUPUI Newman Center will help homeless kids

Ten members of the Indiana University/Purdue University Newman Center in Indianapolis will head for Fort Lauderdale on March 14 for a different kind of spring break in Florida.

They will be putting their faith into action by volunteering at Covenant House Florida in Fort Lauderdale, IUPUI Newman Center staff member Karin Cramer said, helping members of the Covenant House faith community minister to the estimated tens of thousands of homeless kids on the streets who are hungry, scared and in need of help.

For information about the trip, telephone the Newman Center at 317-632-4378.

Covenant House crisis shelters in Fort Lauderdale and other cities provide food, clothing and shelter for homeless youth under the age of 21. Volunteers go into the hearts of these American cities, reaching out to runaways with offers of safety, food, clothing, shelter, counseling and support.

For a week, Cramer said, the Newman Center volunteers will work and live with the Covenant House faith community, which is comprised of full-time volunteers who give 13 months of their lives to God via their commitment to this ministry for homeless youth.

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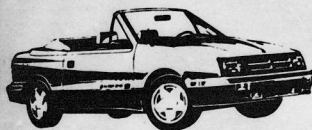
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BOOK REVIEW

Catholic readers' book interests

by Richard Philbrick

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers.

"Fulfillment in Christ," by Germain Grisez and Russell Shaw, University of Notre Dame Press, \$29.95 cloth, \$17.95 paper, 416 pp. Radical rethinking of fundamental moral principles in the light of the teachings of Vatican II. The subtitle is "a summary of Christian moral principles."

"An Introduction to Moral Theology," by William E. May, Our Sunday Visitor, \$7.85, 239 pp. Considers the moral life as an effort to discover who we are and how we can become the complete beings God wants us to be. Highly suitable for adult education programs.

"Praying by Hand," by Brother M. Basil Pennington, Harper, San Francisco, \$14.95, 129 pp. Explains how the use of the rosary as a meditative technique developed within

the Christian community over the course of centuries and emphasizes its value today.

"The Making of Saints," by Father Michael Frezza, Our Sunday Visitor, \$8.95, 239 pp. Examines the lives of the saints, considers their value as role models and intercessors for the faithful, and tells of the meaning of saints and sanctity for the universal church today.

"The Nonviolent Coming of God," by James W. Douglas, Orbis, no price given, 236 pp. Explores the parallels between the situation of Jesus and those which exist today and contends that the possibility for a different future depends on a different kind of humanity renewed and transformed by the non-violent cross of Christ.

"Toward a Liberation Spirituality," by Jesuit Father Nestor Jaen, Loyola University Press, no price given, 123 pp. Organizes the numerous questions arising around liberation and spirituality and offers a clear, simple response.

"The Hidden Tradition," edited by Lavinia Byrne, Crossroad, \$14.95, 198 pp. Anthology of writings by women which reveals the depth and richness of women's relationship with God.

"Orthodox," by G.K. Chesterton, Image Books, \$7.95, 160 pp. Paperback edition of a classic work written in 1908.

"Simplicity," by Richard Rohr, Crossroad, \$16.95, 180 pp. A call to Christians to return to their church's spiritual roots. The subtitle is "the art of living."

"Prophet of Love," by William J. Dooley, Paulist Press, \$8.95, 138 pp. An analysis of the Book of Hosea which makes the Old Testament segment understandable and quite relevant in today's society.

"The Way of Perfection," by Teresa of Avila, Image Books, \$8.95, 280 pp. This edition of the saint's agless work on the practice of prayer was translated and edited by E. Allison Peers, a widely-known authority on Teresa's writings.

"Healing As A Parish Ministry," by Dominican Father Leo Thomas and Jan Alkire, Ave Maria Press, \$7.95, 176 pp. Authors show how healing of the sick is rooted in the church's spiritual and sacramental tradition. They emphasize an atmosphere of hospitality, sensitivity and worship.

+ Rest in Peace

(The Criterion requests death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication. Always state the date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed else-

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

+ BICKEL, Kenneth J., 52, St. Joseph Hill, Sellersburg, Feb. 7. Husband of Rosella M.; father of Gregory A., Darren J., Kelly J., Carlton, Karen M., and Son-

dra K. Hagedorn; son of Adolph J.; brother of Brenda Wilkerson and Carol Popp; grandfather of three.

+ BOARINI, Frank, 64, St. Joseph, Indianapolis, Feb. 4. Son of Joseph and Mary; husband of Mary Alice; father of Mary Anne Noble, Julia Conaghan and Joseph F.; brother of James, John, Edelle Baranski and Mary Kisten; grandfather of six.

+ BOWERS, Uldine, 59, Little Flower, Indianapolis, Feb. 4. Wife of William J.; mother of

Patricia Y. Moss, Pamela A. Turner and Glenn M. Anderson; sister of Barbara Delvecchi; grandfather of 11.

+ CARTER, A.J., Jr., 55, Holy Spirit, Indianapolis, Feb. 4. Son of A.J. Sr.; stepson of Alice; brother of Charlotte, Barbara Mickler, and Charles A.; uncle of five.

+ COOK, Gertrude "Trudy," 66, St. Lawrence, Indianapolis, Feb. 4. Mother of Mark, Brian T., and Alanna K. Crawford; sister of

Patricia McGuin and Helen Barnett; grandmother of six.

+ GOFFINET, Hilarion, 71, St. Isidore the Farmer, Bristol, Feb. 1. Husband of Ruth (Schau); father of Pamela L. Schwartz; brother of Preston, Rita Michel, Jean King, Loreta Kujak, Betty Holman, Rose Parker and Anne Marie Owens; grandson of Lora L. Hubert and Mathew Schwartz.

+ HALLETT, Dr. Torrence W., 78, Christ the King, Paoli, Feb. 5. Sister of Thomas, and Joanne Hamilton; grandfather of five; step-grandfather of three.

+ HART, Margaret R., 78, Our Lady of Lourdes, Indianapolis, Feb. 5. Sister of James E.

+ HELMER, David Sylvester, infant, Most Sorrowful Mother of God, Vevay, Jan. 29. Son of David and Elizabeth (Busken); brother of Benjamin, Adam, Daniel, Emily and Christine; grandson of Paul and Patricia, and Sylvester and Sylvia Busken.

+ HENCKEL, Rose M., 96, St. Mary, New Albany, Feb. 10. Sister of Marie H. Sandbach; aunt of Janet A. Dobbins and Gertrude Schmelz.

+ HERTZ, Olive J., 80, Holy Name of Jesus, Beech Grove, Feb. 4. Sister of Elmer Blubaugh.

+ KENDALL, Anna Mae, 76, St. Philip Neri, Indianapolis, Feb. 7. Wife of Elmer; mother of Mary.

+ KENNINGTON, Anthony "Tony," 85, Little Flower, Indianapolis, Feb. 2. Father of Mary A. Hershman; brother of Winifred Roekner and Joanna Hazlett; grandfather of two.

+ KNUD, Edward James, 14, St. Lawrence, Lawrenceburg, Feb. 10. Son of Michael and Connie; brother of Gregory, Melinda Sue and James Michael; grandson of Virginia.

+ LAKER, Douglas, 32, St. Nicholas, Sunman, Feb. 5. Father of Cassie; son of Harry and Alma; brother of Gregory, Gerald, Anita Schuman, Carla Ensigner and Ann Sarringhaus; grandson of Edward Riehl and Martha.

+ MARIEN, Robert E., 83, Holy Spirit, Indianapolis, Feb. 7. Husband of Ruth C. (Perris); father of Ron E.; brother of Maurice J.; grandfather of Michelle.

+ MASCARI, Pauline A., 81, St. Jude, Indianapolis, Feb. 11. Sister of Irene Beyers and Edna Steinbaugh.

+ MOORE, David Carroll, 36, Feb. 8. Husband of Jennifer (Richt); father of Christina, Aaron and Travis; son of William and Anita; brother of Larry, Jon, Mary Marlow, Sally Young, Caryn Stillman and Lara.

+ MURPHY, John J. W., 77, St. Andrew the Apostle, Indianapolis, Feb. 5. Father of Joseph W., John M., and Kathleen M. Shawhan; brother of Mary, and Dorothy Leary.

+ O'BRIEN, Martha (Rathz), Koon, 86, St. James the Greater,

Indianapolis, Feb. 10. Sister of Charles W. Rathz and Celestine Glassmeyer.

+ O'NEIL, Richard C., 83, Holy Spirit, Indianapolis, Feb. 5. Father of Michael, Patrick and Providence Sister Jody; brother of John H. Norma Diven, Mildred Keim and Geraldine Murray; grandfather of two.

+ FIELDS, Rosemary Mildred Albert, 68, St. Christopher, Indianapolis, Feb. 8. Mother of Donald R. Cox, Christal E. Steele, Valerie D., and Charnise Y.

+ SCHACKERT, Dick W., 58, St. Mary, New Albany, Feb. 10. Husband of Jean; father of Gregory and Geoffrey T.; stepfather of Robert A. and Kenneth Tingle; brother of Marilyn E. Raymer; grandfather of three.

+ SMITH, Donald J., 56, St. Philip Neri, Indianapolis, Jan. 23. Husband of Rita L.; father of Christopher B., Donald G., and Anita L. Bryant.

+ VOLL, Dorothy E., 76, Holy Family, New Albany, Feb. 7. Mother of James, Susan Ems, Elizabeth Krueger, Mary Andrea Smith and Martha; grandmother of nine.

+ WAGNER, Alverta (Miller), 89, St. John the Baptist, Ossage, Feb. 10. Aunt of Jack Miller and Betty Skelton.

+ ZORN, Rose M., 85, St. John, Indianapolis (buried from St. Philip Neri, Indianapolis), Jan. 28. Mother of Alexander Elmer and Adeline P. Basso.

William Mahan, father of Fr. Dan, dies February 10

William E. Mahan, the father of Father Daniel Mahan, associate pastor of St. Barnabas Parish in Indianapolis, died Feb. 10. The funeral liturgy was celebrated for him on Feb. 11 in St. Matthew Church, of which he was a member.

Mahan was 76. For 32 years he was a shorthand reporter and, during the 1970s, headed Mahan Reporting Service. He retired in 1977.

During World War II Mahan was secretary to General Omar Bradley, commander of the U.S. Army in the European theater. He served as stenographer in the celebrated desertion case of Pvt. Eddie Slovic. He received a Bronze Star during his military service.

Mahan was a member of Fatima Council, Knights of Columbus and Fatima Silvertons. He was an Oblate of St. Benedict and belonged to the St. Vincent de Paul Society.

In addition to Father Mahan, survivors include Mahan's wife, Betty (Corrigan), and five other children: William E., Patrick J., James B., Mary Jo Johnson and Jean Tripp. He also leaves nine grandchildren.

Memorial contributions may be made to the St. Vincent de Paul Society or Our Lady of Grace Monastery.

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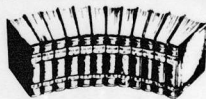
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Downward mobility and the American dream

by Laurie Hansen
Catholic News Service

WASHINGTON—"I've been rich and I've been poor and rich is better," goes an old maxim that could be the plaintive cry of coming decades.

U.S. economists say today's young people may never achieve the material successes that their parents did. They say elements that made up the "American dream" of their parents' generation—a big home, perhaps, good colleges for the children and family vacations—may be no more than a wish list for many of today's younger generation.

Even Federal Reserve Chairman Alan Greenspan, speaking to Congress in December, acknowledged that today's bleak economic picture has many in this country worrying "whether the current generation will live as well as previous ones."

Inmaculate Heart of Mary Sister Amata Miller, an economist, told Catholic News Service Feb. 13 that complicating the situation is that "in the '80s just like in the 1920s we developed a society that worshiped conspicuous consumption and designer labels."

Young people today, she said, "not only have to face a bleak economic picture, but they have to do so at a time when material success has been seen as the primary measure of social status."

"They're not only going to have to work harder and find it more difficult to find jobs, they're going to have to re-program themselves as to what is the measure of their own value. Otherwise, they're doomed to be unhappy," said Sister Amata.

Universal catechism is in pope's hands

by John Thavis
Catholic News Service

VATICAN CITY—A commission of cardinals and bishops unanimously approved the final version of the proposed universal catechism and forwarded the text to Pope John Paul II, the Vatican said.

The pope was expected to approve the catechism soon, Vatican sources said. But the work of translation and publication will still require several months, said a Vatican statement Feb. 17.

"In this phase, too, the cooperation of local episcopates appears indispensable," the statement said. The catechism will be published in English, French, Italian, Portuguese, Spanish and Latin.

The catechism was first proposed in 1985 as a reference work to aid in the preparation of local and national catechisms. Vatican officials have stressed that the catechism, about 400 pages long, is meant for religious educators rather than individuals taking religious instruction.

She predicts a "very slow anemic recovery" from the current recession. Federal government unemployment statistics, which put the unemployment rate at about 7 percent, "show about half of what the distress really is," said Sister Amata. They fail to account for the "underemployed" and the "discouraged who are no longer looking for work," which she said total about 10 million.

She said more and more companies are "downsizing" in the current recession by replacing full-time workers with part-time and temporary employees.

Sister Amata said the median family income of families headed by persons age 25-34 was \$32,457 in 1979. In 1988, it was \$30,915.

And according to a recent study by Congress' Joint Economic Committee, 80 percent of two-parent U.S. families worked longer hours in 1989 than they had in 1979 without enjoying appreciably better living standards.

U.S. Census Bureau statistics show that homeownership rates among young adults have declined for nearly two decades. In 1990, 51.5 percent of 30- to 34-year-olds owned a home, down from 60.2 percent in 1973.

According to a study by the Washington-based Population Reference Bureau, young people living at home with their parents longer than they did in the past. And couples are relying on two incomes to gain the same standard of living their parents achieved with one, it found.

While some blame the young for not saving like their parents once did, Sister Amata says part of the reason they don't save is their lower incomes.

In addition, "in the era of their parents and grandparents, the ethos was to save until you could buy yourself a home. Today the ethos of society is toward debt rather than saving. The whole nation is in hock—businesses, households and government," she said.

Lacking, she said, are national leaders willing to "say the hard words that need to be said" and guide the country through difficult times. Lacking, too, are voters willing to elect the few that attempt such a task, she said.

Laurie Bassi, economics professor at Washington's Georgetown University, sees an especially bleak future for those who don't make it beyond high school.

"I'm not so worried" about Georgetown graduates, she told CNS. Job hunting may be difficult, but "they'll be at the top of the heap... Only 20 percent of us (in the nation) graduate from college. It's the rest that worries me."

She attributes the decline in wages for persons without a high school degree or with only a high school degree to economic trends "away from manufacturing and toward service jobs that are not as high paying, a decline in unionism and geographical shifts in jobs."

Jesuit Father John Francis Kavanaugh, author of "Following Christ in a Consumer Society: The Spirituality of Cultural Resistance," says that young people are now working longer hours to be able to buy the luxury items they feel they need.

"Designer clothes, microwave ovens, video cassette recorders, dishwashers—these are wonderful things, but the problem is we feel driven to have them. For many students, \$100 shoes have become a necessity," said the priest who teaches at St. Louis University.

"With more hours spent at work 'we cut down on what used to be thought of as the best things in life, which are free—love, relationships with family, nature, solitude. Then we find we are losing these skills,'" he said.

Sister Amata sees evidence the nation is entering a new era just as happened after the materialistic 1920s "when Americans turned their minds to quality of life."

"Reports from the political campaign show a dramatic increase in participation of young people," she said. Law students at a number of colleges are demanding that their professors include pro bono work as part of their curriculum, she said.

In addition, she said, there exists a growing environmental awareness that "the planet will not sustain the wasteful living to which we've become accustomed."

"All these are signs of hope for me," said Sister Amata.

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Assisted suicide is assailed at Vatican, tested in Michigan

by Catholic News Service

VATICAN CITY—Medically assisted suicide was assailed at the Vatican in mid-February and tested in a courtroom in Michigan, where a retired pathologist faces murder charges for helping two women kill themselves last year.

Meanwhile, in Quebec, "Nancy B.," the 25-year-old, paralyzed woman who fought and won a battle for the legal right to end her life, died Feb. 13 after being disconnected from a respirator seven minutes earlier.

Her death came a week after the end of a mandatory 30-day appeal period.

Nancy B. had asked the court to order her doctor and a Catholic hospital to unplug the respirator to end her life, which she said consisted of watching TV and thinking. She was paralyzed from the neck down with an extremely rare case of Guillain-Barre syndrome, a neurological disorder.

Canadian theologians had disagreed on whether it was morally correct to allow the young woman her wish.

At the Vatican, New York Cardinal John J. O'Connor, speaking at a Feb. 11 closed-door meeting of the Pontifical Council for Pastoral Assistance to Health Care Workers, said euthanasia and medically assisted suicides were gradually becoming a big business in the United States.

At the same meeting, Pope John Paul II said Catholic health care workers and institutions hold a special place in the church's evangelization efforts, bringing hope and healing to the sick.

Across the Atlantic, in a courtroom in Rochester Hills, Mich., the attorney for Jack Kevorkian, a retired Michigan pathologist, took what legal experts viewed as a major step toward winning an acquittal for his client on murder charges by casting doubt on who was responsible for two women's deaths last year.

During a heated cross-examination of Oakland County

medical examiner L.J. Dragovic, Geoffrey Fieger, the attorney, repeatedly asked how Dragovic determined the deaths of Sherry Miller, 43, and Marjorie Wentz, 58, were homicides. Both women were painfully but not terminally ill.

Dragovic said he based his decision on the fact the women were connected to devices made by Kevorkian which they could not have made by themselves.

The issue of doctor-assisted suicide has drawn national attention since Kevorkian first used his suicide machine to help an Oregon woman kill herself in 1990.

Miller died by carbon monoxide poisoning after opening a valve on a canister of gas and Wentz died as a result of receiving a deadly dose of chemicals after pulling a string to start the flow of chemicals.

The trial is to determine whether Kevorkian, 63, should be handed over for trial on two counts of murder and one count of delivering a controlled substance. If found guilty of all three charges, he could spend the rest of his life in prison.

Fieger has said the women merely received help from Kevorkian in committing suicide. Michigan has no law against assisting in a suicide.

Cardinal O'Connor, at the Vatican meeting, said that

in the United States "the threat of euthanasia is on the verge of becoming as serious as that of abortion." He said many doctors "now make fortunes on death through abortion."

Such practices are a "perversion of the medical profession" and evidence that "we are indeed developing a consistent ethic of death," he added.

There are 30 million to 40 million abortions a year worldwide, he said.

Although euthanasia figures are unclear, "I predict that we will meet the same phenomenon of rapidly increasing numbers of human persons killed by some act or omission because of age, handicap or societal burden," he said.

The increase in abortion and euthanasia "shows a breakdown in the ethical responsibility of physicians" and reflects a growing public opinion that does not consider these as killings, he said.

Cardinal O'Connor's speech was a summary of the pro-life situation since last April's meeting of the College of Cardinals on modern threats to life. The cardinal is a member of the health care council.

The Vatican meeting opened Feb. 10 with an announcement by Cardinal Fiorenzo Angelini, council president, that by the end of the year his office would publish a code of professional conduct for Catholic health care workers.

Pope John Paul, at the meeting, praised the idea as well as council efforts to start an international federation of Catholic health care institutions.

He supported discussion by the council of "social integration of the disabled and those with handicaps" as well as "help for the reconstruction of the countries of Eastern Europe, where health problems are urgent."

Food for the Poor sending food to Haiti

by Brian Schutt

DEERFIELD BEACH, Fla.—Food for the Poor, an international relief agency based here, has acquired and is shipping one million pounds of food to Port-au-Prince for distribution to the poor of Haiti.

The agency, which has supplied essential goods to Haiti for nearly 10 years, will be distributing most of the food through a network of church-based feeding programs already established in the country.

"Social ministries and feeding programs have relied on Food for the Poor's help since the early 1980s, and we've continued that assistance despite five different changes in government leadership," said Ferdinand Mahfood, founder of Food for the Poor. "The most recent coup in Haiti has made things unusually difficult because of the U.S.-supported embargo placed on commercial cargo. We found that, although the embargo did not restrict humanitarian aid, it became virtually impossible for us to get goods into the country because the shipping lines stopped scheduling trips to Haiti."

Mahfood said that medical shipments could be airlifted,

but bulk food shipments were too heavy to be moved by anything but ships.

"Fortunately, we found a solution to our transportation problem," he said. "We monitored shipping lines until we found companies that were sending ships to Haiti to pick up their empty cargo containers. By placing our food on those ships, we were able to get it in."

Among the items Food for the Poor acquired for shipment to Haiti were 400,000 pounds of rice, 160,000 pounds of beans, 80,000 pounds of oats, 80,000 pounds of cornmeal, and 80,000 pounds of flour.

"The staff at Food for the Poor's Haiti warehouse was thrilled to hear about the shipment of food. They had given away every scrap of food they had by the end of December," Mahfood said.

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