

# THE CRITERION

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## Firefighters' funerals are in cathedral

by Margaret Nelson

SS. Peter and Paul Cathedral was the location of two crowded funeral services on Saturday, Feb. 8. Both Ellwood Gelenius and John Lorenzono were members of the Indianapolis Fire Department who were killed during the Feb. 5 fire at the Indianapolis Athletic Club.

Hundreds of fellow firefighters stood in the full church during the 11 a.m. Mass for Lorenzono, a member of the department since 1988. Father Clem Davis presided.

In his homily, Father Davis said that Lorenzono's wife and family share the burden of grief "across many shoulders."

"We really meet here as several families," said the priest who was Lorenzono's freshman teacher at Cathedral High School. He mentioned the Lorenzono and Talbott families; the family of the church, including the couple's parish of St. Bernadette; the Cathedral High School family; and John's family of firefighters as "part of that network of love."

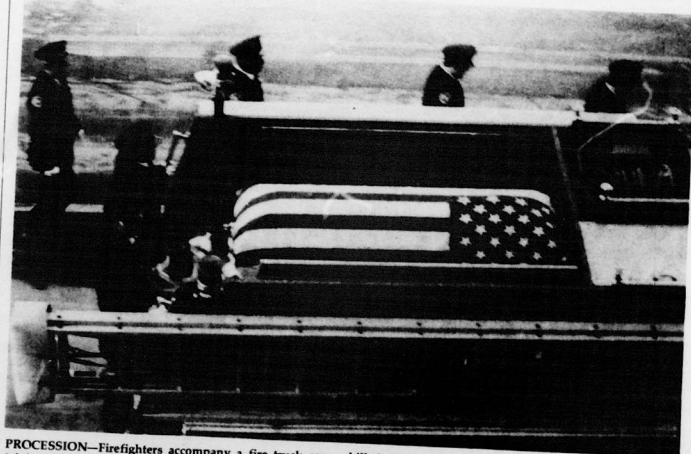
Father Davis spoke of the pain of letting go, but that during difficult times, "God is on our side and gives us the benefit of his grace."

He talked about how the 29-year-old Lorenzono took part of his spare time to serve as a drug and alcohol counselor at St. Francis Hospital. "That kind of love does not come to an end," Father Davis said.

"John is somehow part of us," he said. "He is leaving it for us to continue to run the race. . . . John died doing what he loved doing. He was open to the possibility of death every time he donned his equipment. That same courage is displayed by all those uniformed servants, who never get enough sense of recognition."

"One thing we all remember is that smile," said Father Davis. "If it is our blessing to respond as well as he did, to be as generous in sharing those gifts with others, then we'll wind up in the right place. And we'll really know it's the right place when we see that big Lorenzono smile. In the meantime there is much for us to do."

Lorenzono is survived by his wife Barbara Talbott Lorenzono, daughter, Anne Maria Lorenzono; parents,



**PROCESSION**—Firefighters accompany a fire truck containing the flag-draped casket of John Lorenzono for the funeral Mass at SS. Peter and Paul Cathedral Saturday. Lorenzono and Ellwood Gelenius were the two firemen

Anthony and Maria Sergi Lorenzono; brothers Anthony Jr., Mark, Michael, Vincent and Victor Lorenzono; and sisters, Angela Kiplinger and Nancy Obergfell.

The service for Gelenius, a Methodist, was held at the

killed in a blaze at the Indianapolis Athletic Club Wednesday, Feb. 5. Thousands of firemen made the eight-block walk up Meridian Street prior to the liturgy. (Photo by Margaret Nelson)

cathedral at 3:30 p.m. Saturday. Both rites were preceded by eight-block processions on Meridian St. that included thousands of firefighters, both locally and from distant states.

## Evansville bishop among first at C-130 crash

by Mary Ann Hughes and Paul Leingang  
Catholic News Service

EVANSVILLE—When a military transport plane crashed into a motel and restaurant in Evansville Feb. 6, killing 16 people, Bishop Gerald A. Gettelfinger of Evansville was among the first to arrive and comfort the survivors.

More than 200 people attended a noon Mass he celebrated for the victims the next day.

Other priests and ministers were called to a community center set up as a family gathering area for people awaiting word of who was injured or dead.

The plane, a Lockheed C-130 Hercules of the Kentucky Air National Guard, crashed moments after takeoff, slamming

into the side of a Drury Inn motel and the back of the adjacent Jojo's Restaurant.

The plane's five crew members, two people in the restaurant and nine in the motel were killed. At least 17 others were treated for burns, smoke inhalation or other injuries at area hospitals.

Bishop Gettelfinger was working at the Catholic Center, half a mile from the motel and restaurant, when the crash occurred just before 10 a.m.

He heard the engines' sudden change in pitch and then the crash. He got in his car, and within minutes he was at the crash site and talking with the husband of one of the victims.

Evansville authorities set up the C.K.

Newsome Center as a gathering area for relatives. Father Francis Schroering, pastor of SS. Peter and Paul Parish in nearby Haubstadt, said he spent several hours with Brenda and John Bergwitz as they awaited news of their youngest son, Charles.

"Brenda is a nurse. She spent a lot of time trying to help other people even though she herself needed help," Father Schroering said.

Charles Bergwitz was among the employees of Plumbing and Industrial Supply of Evansville who were attending a three-day seminar at the Drury Inn. He was one of the nine seminar participants killed in a conference suite hit by the

plane. The family received confirmation of his death that night.

"Brenda has a very deep faith," Father Schroering said. "I'm sure it will see her through. But that can't make it any easier."

Shortly after the crash Bishop Gettelfinger announced that he would celebrate the noon Mass at Most Holy Trinity Pro-Cathedral the next day for the crash victims.

During the Mass he read the names of each of the victims and prayed, "Grant them peace forever."

He opened his homily with the question, "How dare we after a terrible tragedy, celebrate? In the Christian faith, we have the answer: Death is not the end, death is a passageway, an entryway into eternal life."

"Yes, we ache, we wonder, we suffer," he said. But because of God's love for us, he added, "we can be consoled."



**EVANSVILLE TRAGEDY**—Wreckage of a Kentucky Air National Guard C-130 transport plane lies strewn across the parking lot and buildings of a hotel and restaurant it hit in Evansville Feb. 6. The crash occurred about a half-mile from the offices of the Evansville Catholic diocese and Bishop Gerald A. Gettelfinger was one of the first people to reach the crash site. (ICNS photo from Reuter)

### Looking Inside

- From the Editor:** Debate over Communion outside of Mass. Pg. 2.
- Editorial:** How you can help children suffering from hunger. Pg. 2.
- Windfall:** Parishes benefit from change in billing method. Pg. 3.
- Commentary:** The press ignores the work world. Pg. 4.
- Fr. Ken Roberts:** In newsletter, he claims he was mistreated in Indianapolis. Pg. 8.
- Catholic history:** Vatican II brought church into modern world. Pg. 10.
- Faith Alive!** Strong families develop strengths by hard work and lots of dedication. Pg. 11.
- Movies:** Ratings of films in theaters and on video cassettes. Pg. 23.

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

# Debate over Communion outside of Mass

by John F. Fink

Most people are unaware of it, but there's some debate within the church about the advisability of having Communion services with the distribution of previously consecrated hosts. Liturgists fear that Catholics could come to view Communion services as equivalent to the Mass and, perhaps, even come to prefer them.



One of those who questions the distribution of Communion outside of Mass is Gabe Huck, director of Liturgy Training Publications in Chicago. The Mass is a necessity for Catholic life, he stresses, because it involves the total congregation in a eucharistic offering up of themselves in sacrificial action affecting their total existence. That cannot be replaced, he said, "with passive reception of bread consecrated somewhere else." He made his remarks recently during a teleconference sponsored by the National Pastoral Life Center in New York. Also on that teleconference were Bishops Ricardo Ramirez of Las Cruces, N.M., and Michael J. Sheehan of Lubbock, Tex., both dioceses where the priest shortage has made lay-led Communion services common.

**BISHOP SHEEHAN** was chairman of a bishops' committee that prepared "Gathered in Steadfast Faith," a statement about Communion services without a priest, and "Sunday Celebrations in the Absence of a Priest: Leader's Edition," a ritual book in English and Spanish to be published soon. He said his committee found 51 dioceses had parishes where Sunday celebrations were held without priests, and the practice is growing.

Bishop Ramirez defended Communion services. A former missionary in Mexico, he said that such services

had long been common in Latin America, and he also found the practice in the Philippines when he studied there. He said that Catholic life has been sustained in areas of priest shortages such as Latin America when lay liturgies were preserved. On the other hand, he said, whole sectors of a population have been lost altogether when no form of Catholic worship was available.

One of the first people to call attention to the danger of Communion outside of Mass was Archbishop Rembert Weakland of Milwaukee. He said that some people might lose their appreciation for the Eucharist, confusing it with Communion. The reception of Communion should not be considered a substitute for the sacrifice of the Mass, he believes.

The bishops on the teleconference, though, said they did not think Catholics confuse the two. "I haven't noticed any great confusion on the part of the people," said Bishop Sheehan. He said that Communion services are "clearly a substitute, not the norm, an exception." He said he has found the people wanting the alternative of receiving Communion when they could not have a Mass. Refusing that, he said, would mean "a double deprivation."

**COMMUNION OUTSIDE OF** Mass, though, isn't a recent phenomenon. Prior to Vatican II it was encouraged. I was reminded of that in Thomas Stritch's new book "My Notre Dame: Memories and Reflections of Sixty Years." Tom Stritch was my professor and head of the Journalism Department at Notre Dame when I was there.

Stritch devotes part of his book to Father John F. O'Hara, who became president of Notre Dame in 1934. He later became Archbishop of Philadelphia and was named a cardinal. Before he was named president of Notre Dame he was prefect of religion for 17 years. During that time he never stopped encouraging Notre Dame students to receive Communion daily.

Cardinal O'Hara was a native of Indianapolis, a son of the cathedral parish. Stritch wrote in his book: "O'Hara's

crusade was for daily Holy Communion, or at least frequent reception of the Blessed Sacrament. This devotion was instilled in him when, as a young man looking for a job in Indianapolis, he fell under the mentorship of Bishop Joseph Chastant, rector of the cathedral, hearing confessions and distributing Holy Communion. His main target was the young men working in downtown Indianapolis. He openly and firmly did not believe Holy Communion should be only a part of Mass. Nor did he believe that Communion outside of Mass should be exceptional. O'Hara absorbed all this."

At Notre Dame, then, Father O'Hara's aim was, Stritch wrote: "Join with me in making Notre Dame the 'City of the Blessed Sacrament' and you will be better men, better students and better athletes." His main tool for this was the *Religious Bulletin*, which everybody at the university read. Daily Communion was the most common theme for Father O'Hara's daily exhortations.

**PERHAPS THERE IS** some danger of people becoming so accustomed to Communion outside of Mass that they lose their appreciation for the Mass itself, but certainly Cardinal O'Hara and Bishop Chartrand didn't think so. Many of our parishes today have daily Communion Eucharist, and this is a practice, I think, that should be encouraged. Certainly most Catholics understand the difference between Communion services and a Mass, and if some people don't they should be taught the difference.

The best solution, of course, would be to allow more people to become priests so that more Masses can be celebrated. But in those cases where priests are not available, it seems far better to have lay-led Communion services than just the Liturgy of the Word. One of the most important things that distinguishes the Catholic Church from others is that ours has the real presence of Christ in Holy Communion.

EDITORIAL COMMENTARY

## How you can help children suffering from hunger

by John F. Fink

Perhaps no one reading this has a child who lives in chronic hunger, but the fact is that one child in five in the United States is poor. Children are the largest and fastest growing group of poor people in the United States today—12.6 million of them. Worse yet, childhood poverty has increased 21 percent just in the past decade.

Last November the U.S. bishops approved a statement titled "Putting Children and Families First" that was meant to be a "call to action" for Catholics and others "to use our values, voices and votes to hold our public officials accountable and shape a society that puts our children first."

It really is a serious situation. Consider these facts:

\*Children account for 15 percent of all homeless people and are the fastest growing segment of the homeless.

\*Three out of every four persons who request emergency food assistance at soup kitchens are either children or their parents.

\*The United States ranks 22nd among developed countries in infant mortality, with 40,000 children dying before their first birthdays.

It's fine to lament these statistics, but we as individuals can do more. Bread for the World, the anti-hunger lobby in Washington, D.C. is asking citizens to urge their

lawmakers to increase funding for three programs which, it says, are effective in reducing hunger and poverty: the Special Supplemental Food Program for Women, Infants and Children (known as WIC), Head Start and Job Corps.

Since 1976 Bread for the World has sponsored an annual "offering of letters" through many Catholic and Protestant churches. In this campaign, the churches invite their members to write letters to their senators and representatives and drop them

in the collection basket during Mass. They are then "offered to God as a gift of citizenship" before being mailed to Congress.

In past years, Bread for the World's campaigns have been for those suffering from famines in other parts of the world. Last year's drive was in support of the Horn of Africa Recovery and Food Security Act, which passed Congress. But this year, with the situation so bad in this country, the campaign is for the three programs mentioned above.

## CHD grant deadline March 31

March 31 is the deadline for submitting proposals to the Archdiocesan Campaign for Human Development (CHD) Office, for funding of local action and social justice education grants.

These funds are made available through an annual November collection throughout the country. Of the total, 75 percent is sent to the national CHD office. Twenty-five percent "remains in each diocese. Funds from the national office and the local dioceses are used for grants, education and operating expenses.

The local action grants are given to projects that are similar to those submitted to the national CHD office—those that help poor and low-income people to empower themselves economically and politically.

The two major criteria for funding are: 1) at least 51 percent of those benefiting from the project must be from the low-income community; and 2) at least 50 percent of those who plan, implement and determine policy of a project should be persons who are involuntarily poor.

High priority action is given to those projects that: 1) have a greater likelihood of involvement by members of Catholic parishes; and 2) address the basic causes of poverty and powerlessness and effect empowerment of an individual or groups of individuals.

The average amount of funding given to local action projects is \$2,500. Local grants are especially helpful to groups that are in the beginning phases of their development. The funds can be utilized for board development, and training in organizing skills and leadership, as well as a percentage of the operating expenses.

The social justice education grants are \$500 maximum. The proposed program must educate people to the issues of powerlessness and poverty; and/or the

effects of injustice. The definition of poverty is restricted to economics.

Priority is given to: 1) innovative and creative approaches to educate people about the need for institutional change; 2) projects of churches that perform cooperatively with another group; and 3) projects that center on local, community issues.

Among projects not meeting funding criteria are research projects, direct service projects, surveys, planning and feasibility studies.

Those wishing application forms should contact the CHD Office at the Catholic Center, 317-226-1150.

These three programs are not just "give away" programs; they are cost effective. Studies have shown that \$4.21 is returned to the economy for every dollar invested in the prenatal aspect of WIC. \$4.75 for each dollar spent on the Head Start program, and \$1.46 for every dollar invested in Job Corps.

But those programs are even more valuable when measured in human, instead of financial, terms. Other studies have shown that pregnant women on Medicaid and receiving WIC benefits are two to three times more likely to receive adequate prenatal care than those on just Medicaid; that children in programs such as Head Start are twice as likely to graduate from high school and be employed than those in similar circumstances who do not participate; and that nearly seven out of 10 Job Corps graduates are placed in jobs.

John Carr, executive secretary of the U.S. Catholic Conference's Social Development and World Peace Office, said that "Bread for the World's offering of letters gives parishioners a concrete means to act on childhood hunger. I encourage Catholics to get involved in this effort."

If your church would like to get involved in this project, write to Bread for the World, Attn: Katherine Smith, 802 Rhode Island Ave. N.E., Washington, D.C. 20018, or call (202) 269-0200. The offering of letters kit costs \$5 plus \$3 postage and handling.

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1111 **CRITERION**

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**ALL-DEANERY CELEBRATION**—Fathers Larry Moran (from left), St. Patrick, Terre Haute pastor; Bernard Head, dean of the Terre Haute Deanery; Martin Day, assistant pastor of St. Joseph, Terre Haute; and Father Ken Gerin, hospital chaplain, celebrate at the annual Catholic Schools Week Mass at Sacred Heart Church. Pastor Anthony Volz was unable to attend because of the death of his mother. (Photo by John Fuller)

# Priest says directives must be 'life-protective'

by Mary Ann Wyand

Advance medical directives and living wills must protect the sanctity, dignity and treasure of life, Dominican Father Robert Barry told state legislators and pro-life supporters at the Indiana Citizens for Life legislative banquet Feb. 5 at the Westin Hotel in Indianapolis.

Because of a recently enacted federal law, Father Barry explained, it is now necessary for individuals seeking medical care from a health care facility receiving federal funds to present a signed advance directive concerning their treatment and medical care.

"While there are some benefits to be derived from this new law," he said, "there are some harmful consequences that can and will come from this new legislation. We need to start considering

how to counter these harmful consequences.

Father Barry studied moral theology at Catholic University and earned a doctoral degree from Harvard before joining the faculty of the University of Illinois.

He said he spoke to Hoosier legislators last week out of concern for the rights of terminally ill patients, especially those who are incompetent.

"The issue of developing advance medical directives and the issue of placing medical decision-making power in the hands of others—guardians, surrogates or health care providers—must be done in a way that is protective of life and advances the cause of the protection of life," he said. "I think current medical ethics, the current culture in which we are now living, is strongly biased in favor of withdrawal of treatment. My concern is that many

patients will be denied legitimate beneficial medical care against their wishes."

More than 20 years ago, Father Barry noted, Jesuit moralist Richard McCormick criticized living wills as dangerous because of their vagueness and ambiguity.

Those criticisms apply in many situations today, Father Barry said, and also can be applied to durable power of attorney acts which give broad, unregulated, and ambiguous power to others.

"McCormick argued that the stipulations of living wills were already accepted elements of medical ethics and medical care and that there was no reason to put those stipulations into law," he said. "There are serious deficiencies in the common living wills that many people are now signing or will be signing."

Father Barry says these deficiencies prompted him to suggest guidelines for preparing life-protective advance directives.

"There is a moral obligation to take non-risky, inexpensive and non-painful measures to sustain a person's life irrespective of one's physical condition," he said. "Failure to do this, I would assert, is euthanasia by omission. It is killing one's self, or killing another, by denying medical treatments that are required out of respect for the sanctity and the treasure of our lives. This requirement would reject the idea that medical treatments and life-sustaining measures can be withheld because of 'so-called low quality of life.'"

He said the initial living wills were created by the Euthanasia Education Council as a means to promote passive euthanasia or euthanasia by omission. During the 1980s, living wills were transformed into measures which purportedly gave patients greater control over their treatment.

"The most common form of the living will that we now see is one which stipulates that when a patient becomes incompetent and terminally ill that all medical treatments are to be withdrawn," Father Barry explained. "There are a number of basic problems with this very general living will. There are serious problems of definition. What exactly do we mean by a terminal condition? It is a very difficult term to define and understand."

As a result of this ambiguity, he said, living wills can be interpreted in a wide variety of ways. A second problem arises because the living will is supposed to give the patient greater power over medical

decisions, but in many cases the patient does not define or determine when terminal illness sets in and it is the attending physicians who decide when the person's condition is terminal.

Father Barry said a third problem with living wills is that the document does not always guarantee that the appropriate level of care and treatment will be given to a patient.

"It seems to me that what most patients want when they are terminally ill and incompetent is not necessarily that all life-sustaining measures be withdrawn," he said. "What they want is that relative to their condition, relative to their prognosis, that they receive the appropriate level of treatment. Most living wills do not require that. The living will is too blunt—too crude—an instrument as it stands now to authorize this very precise and difficult level of care."

Like living wills, he said, there is a serious problem with durable power of attorney acts because they do not guarantee that the individual provided with durable powers will be acting in accord with the wishes of the patient and in the best interests of the patient.

"As a consequence, the individual given durable power of attorney has a wide degree of latitude and a great deal of freedom to authorize treatment or withhold it," Father Barry said. "A further problem is that it is not entirely clear if individuals given durable power of attorney are really answerable to anyone, and that in some circumstances they can compromise the role of health care providers in making medical decisions."

At present, he said, the majority of people have not written advance medical directives and with the new federal regulation in effect this also creates problems with provision of health care services.

"This new federal law has changed the way that medicine is being practiced and is going to be practiced in the future," Father Barry said. "To be responsible to the weak, the needy and the vulnerable in our community, I think it's valuable, fair and worthwhile to give serious thought to promoting legislation that will enable life-protective stipulations to be included in advance directives. I think it's of value to consider these stipulations as ways of protecting the vulnerable, the weak, and the voiceless from abuse and neglect."

## CATHOLIC SOCIAL SERVICES

### Family counselors tell how their work changed through the years

by Sr. Sheila Shine, OSF

Counselors who work with clients periodically take time to evaluate what has changed during the time they have worked together. The Family Counseling Unit of Indianapolis Catholic Social Services (CSS) recently requested that counselors themselves evaluate the most significant changes in the work they have been doing for the archdiocese over the past 15 years.

The overwhelming response from all counselors was that the number of cases they see that involve the dissolution of marriages has increased. Terri Brassard, intake worker for the unit, estimates that at least half of the 416 applications taken for counseling in 1991 had divorce adjustment as the presenting problem. Counselors say that the percentage is actually higher because many clients present different symptoms initially but eventually it is the loss of relationship that is at the heart of the problem.

Among the 10 therapists on the staff, four have worked in the program for at least 15 years. They joined CSS in the mid-'70s and have maintained constant service during this period of tremendous sociological change.

One of these senior workers is Linda Lokeide Clarke, who joined CSS in 1976. Clarke has long been interested in women's issues and has served on the Domestic Violence Coalition. Although her caseload has always had a high percentage of women, she says her biggest surprise is the tremendous surge of women willing to admit and deal with childhood sexual abuse.

"No doubt," says Clarke, "the media's response to this problem has contributed to the increase in reports." Coupled with this permission to tell their story, Clarke feels that it takes time for a person to trust a counselor enough to reveal this form of victimization. "I have some cases where years of seeing someone have passed before the courage and trust outweighs the force of years of shameful feelings," she said.

The combination of client need and Clarke's longstanding interest in this area has led to a service that 15 years ago would have been unheard of in a Catholic agency—the formation of a group called "Survivors of Childhood Sexual Abuse." Clarke and a co-therapist run this weekly group for 14 sessions at a time. A person can repeat as many series as she needs until healing is accomplished.

Says Clarke, "I would never have believed 15 years ago that the need would be this great. I know now the problem has been successfully repressed by our society. This group is the most exciting experience of my career."

Millie Brady, who has practiced at CSS for 17 years, is most struck by the increase in compulsive behaviors which so many clients now present. Brady has advanced training in treating co-dependency. She says she is seeing more clients ready to admit that they grew up adapting to either a parent or grandparent in addition, around whom their family was designed.

By definition these adult children have repressed personal needs and desires to keep the original dysfunctional system going. A primary way to effect this repression is by adopting a compulsive behavior of their own.

"These patterns don't go away when the person becomes an adult," states Brady. "Therefore, we are seeing an alarming number of people struggling with eating disorders and addiction to sex, gambling, spending and work. But underneath all of this is the co-dependency learned in childhood."

"In a way," concludes Brady, "my work makes much more sense to me and my clients than it did 17 years ago. I attribute this to the recovery movement. People are increasingly aware of what they need from the therapy because many of them are involved in Twelve-Step groups. As therapists we are now able to integrate the explosion of research and knowledge in this field into our practice."

Another phenomenon of interest among staff is the increasing frequency of men who make the call for marriage counseling and sometimes come alone. This change has been keenly noted by one of CSS's male therapists, James McCaslin, who has specialized in marital problems since 1977. He observes that in the late '70s and early '80s, if one of the partners resisted coming, "it was usually the husband. However, I would say at this point it is about even—a real change."

McCaslin agrees that women perceive themselves as having more choice now and one of those choices is "not to automatically take responsibility for initiating the counseling process." Therapists usually agree that, if things are so bad that the man is reaching out for help, it is likely that the wife is over the threshold of change. McCaslin concludes, "If only one is present, we do what we can in working with that problem."

As supervisor of the program, I have noticed a significant shift in the organizational culture of CSS to which the Family Counseling Unit must respond. When I came to the agency in 1977 we operated primarily out of a sense of mission. Although that mindset is still there, practices from the corporate model have ever more rapidly been adopted. The impact of this more business-like approach is evidenced in how we deliver our service. Even choosing the words "delivers our services" instead of "helps people" reveals this shift.

Funding sources are more strained and pass on an escalating demand for accountability. Therefore, the staff spends much more time doing required paperwork. Another example of the impact of the business world is the time now spent in the unit in meeting the standards of clients' insurance companies. They increasingly are becoming the gatekeeper to therapy through managed care.

As the Family Counseling Unit heads toward the 21st century, workers keep dealing with the changing complexion of human services.

## Workshops for parents scheduled

A series of workshops for parents of 10- to 15-year-old students will be held on Thursday evenings at Indianapolis urban schools.

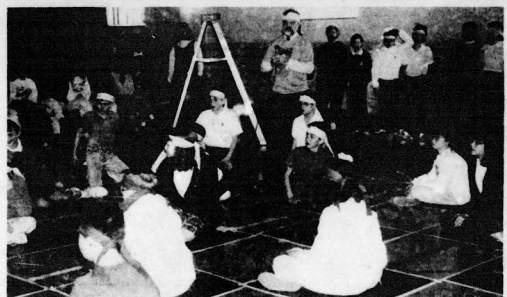
The series is planned to give participants the basic facts about normal, healthy adolescent development, with an emphasis on understanding early adolescent behavior. They will have an opportunity to meet other parents with similar experiences and concerns.

The series is sponsored by Mentoring in the City, a program from Marian College. The leaders recognize that most of the parents are just reaching mid-life as their children enter adolescence. Because of the

impact on family interactions, the program helps parents recognize this fact and enables them to deal with it in a positive, effective manner.

Notification of the first event was too late to be published. The second is "Communication," at St. Philip Neri School, March 5; the third, "Risk-Taking Behavior," Holy Cross School, March 19; the fourth, "Sexuality," St. Rita School, April 9.

The workshops are free, but preregistration is required. The time for each program is 7 to 9 p.m. Transportation and babysitting are available.



HUMAN CHES—Holy Spirit principal Kent Schwartz ponders where to move one of his students during a game in the school gymnasium against St. Simon's principal Robert Rash and his students. The competition between the East Deaneary schools was part of the Catholic Schools Week celebration. (Photo by Margaret Nelson)

# Commentary

## THE BOTTOM LINE

### Could 1990s become decade of listening?

by Antoinette Bosco

My daughter was telling me about an incident with her brother-in-law, who was her house guest. It wasn't a momentous thing, she acknowledged, but the matter got her thinking.

It seems he kept filling the teakettle with water from her kitchen faucet. Since this water is heavy with minerals, it could quickly ruin her kettle. So she told him, please, to use only distilled bottled water that she had bought.

But every time she turned around, he forgot and filled the kettle with water from



the faucet. "Doesn't anyone ever listen to anybody?" she asked me later, smiling, but only somewhat hiding her exasperation.

That, I think, is the ever-present question. From my experience, I conclude that few people are other-centered enough to care to listen. Most would prefer to do the talking and the expounding.

When anyone talks to them, they are already busy formulating what they want to say next. So how can they listen?

I saw a good example of this recently on a television program in which Democratic presidential hopeful Jerry Brown was being interviewed by Neil Cavuto.

Cavuto kept asking questions that were more like speeches. He would interrupt Brown, never letting him finish a thought. Finally, at the end of the program, Brown—still trying to answer a question—said, as I best recall it, "Mr. Cavuto, you

have done more talking on this program than I have. I felt like applauding.

Only a few weeks earlier I had been in a similar situation. I was asked to be the guest on a one-hour viewer call-in program at a local cable television station. I was to talk about my role as executive editor of a newspaper.

The interviewer hardly let me get a word in edgewise. The questions were designed, I think, to show that he was clever. Then a caller asked him to keep quiet so that I could answer the questions. It was confusing to know that somebody out there was trying to listen.

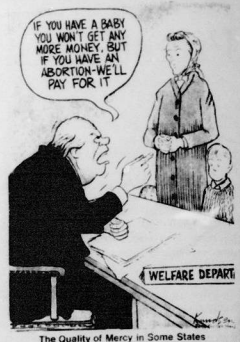
I think our inability to listen is symptomatic of a serious problem, a spiritual one, actually. It may mean we're so self-centered that we don't even recognize how we shut off the communication and learning that are so necessary for us to be fully human.

The mystics were emphatic about this. They probed that it is essential for each of us to "empty" ourselves and find a moment of silence so that we can hear what God has to tell us.

The social scientists currently are talking and writing a lot about how the 1990s will be the decade of austerity as people offset the extravagances of the 1980s. Some interpret this as a new spirituality. From what I can interpret, however, this stinginess is on the other side of the self-centered coin.

Whether stingy or extravagant, it's still all centered in me, me.

Wouldn't it be refreshing if, instead, there were signs that the '90s would be the decade where we learned to listen. It's listening that is essential for offsetting self-centeredness, the condition that



The Quality of Mercy in Some States

makes it impossible to really care for others and thus is always at the root of human problems.

Listening is the way we can begin to empty ourselves enough to hear the voices around us. Those voices include the messages of the powerful and the pleas of the poor, of the dispossessed and the powerless—and the Word from our God.

Wouldn't it be nice if the '90s became the decade of listening, casting off our preoccupation with ourselves to become other-centered and intensely human? anybody listening?

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## THE YARDSTICK

### Press, absorbed with celebrities, ignores work world

by Msgr. George G. Higgins

The National Football League's recent Super Bowl game was one of the most highly commercialized and ridiculously overhyped sporting events in living memory.

Several days before the game, more than 1,000 reporters descended upon Minneapolis' Metrodome to cover the circus down to its last trivial detail. In Washington, D.C., home of the conquering Redskins, their background reports pre-empted the morning and evening television news for at least a week before the game.

One had the feeling that even an atomic war would have gone unreported on the tube until all the coaches and



players on the two teams had been interviewed for the umpteenth time. Add to this the fact that TV commercials during the four-hour game cost close to \$30,000 a second, and you can see that the whole thing has gotten out of hand.

At the risk of appearing a humorless curmudgeon or elitist snob, I cannot resist contrasting the media's saturation coverage of the Super Bowl with their woefully inadequate coverage of news about religion and labor.

Although "more" Americans attend church or synagogue each week of the year than attend sports events in the entire year... the ratio of news space given to religion and sports is almost precisely the reverse." Father Richard John Neuhaus observes in the February issue of his monthly journal, *First Things*.

Citing statistics gathered by George Cornell, a veteran religion writer for the Associated Press, Father Neuhaus points out that if a mythical man from Mars read

American newspapers or watched network news for a year he "would think Americans are obsessed with sports and politics with a small minority interested in matters religious" even though they invest 13 times more of their hours and 51 times more of their money in religion than in sports.

The *Washington Post*, one of the nation's most influential dailies, exemplifies what Father Neuhaus calls the media's "willful indifference" to religion. It regularly consigns its routine coverage of religious news to one page every Saturday morning. That's better than nothing, of course, the trouble is that the reader has to search diligently for the religion page, for it seems to appear at the back of a different section each week.

Media coverage of labor news also has hit an all-time low, Mary Ann Glendon, a Harvard law professor, says in her new book, "Rights Talk: The Impoverishment of Political Discourse."

She points out that "a press more preoccupied with celebrities than with the

world of work and more often disposed to entertain than to inform inevitably loses touch with the daily lives of most Americans. A striking instance of this trend is the virtual disappearance of the once respected 'meat beat' from American newspapers and the scanty coverage accorded by the media generally to workers' issues."

Professor Glendon's criticism is right on target.

The conservative press, it should be noted, covers labor no better than the liberal media. For some stragglers remain, despite the heavy emphasis conservative and nonconservative commentators rightly place on the importance of mediatic institutions in society—family, church, private schools, labor unions, etc.—they tend to be thunderously silent about day-to-day problems of organized labor in the United States.

I have my own theory about why this is so—but that's a subject for another column.

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## EVERYDAY FAITH

### Mass in French brings family history, experience of faith to life

by Lou Jacquet

As I pulled up to the church on a snowy winter evening, I was pleased at the dozens of cars in the parking lot.

Each, I was certain, had driven through the wintry landscape to participate in the same event that had brought me to the location: a Mass celebrated in French.

As it turned out, I should have known better. No parish attracts a couple of thousand people on a weeknight for anything but bingo. The adjacent parish hall was jammed.

But some 50 hardy souls had braved the elements to hear the Mass celebrated in French. This particular Mass happened to be celebrated in a Maronite Catholic Church. As the celebrant reminded us during introductory remarks, the Maronite is one of 18 rites in Catholicism that most Roman Catholics have little knowledge of. Too often, we in the west forget that unity in diversity is the hallmark of Catholicism.

So the evening helped to erase some parochial barriers. It also left me thought-



ful. I knew that I was hearing a slightly different Mass than what Latin Rite Catholics celebrate each Sunday, but many familiar phrases rose. I realized, too, that this Mass was being celebrated in a language which serves as the vernacular for millions of French Catholics around the

world. It helps now and then to recall that English is only one of hundreds of languages in which the Mass is celebrated.

As the homily went on and on—Maronite Rite homilies, I discovered, can be every bit as windy as their Latin Rite counterparts—my mind drifted back to the 1840s, when my father's ancestors came to this country as poor immigrants from rural France. Much of our family's link with the old country and its language has unfortunately been lost since then.

But the bond was reformed for an hour as I read along in the missalette with the prayers of the Mass in the ancient rhythms of that beautiful language of diplomacy. I realized that these were many of the same words that my great-great grandparents had used to articulate their experience of faith in the old country. Hearing the priest intone "I believe in one God, the Father Almighty, creator of heaven and earth" in French—"Je crois en un seul Dieu, le Père tout-puissant, créateur du ciel et de la terre"—left me suddenly misty-eyed.

These were not, I knew, the words that my ancestors had heard at Mass. In those days, the Mass in France was celebrated in Latin. But hearing the words of prayers that my great-great grandparents would have learned by heart touched a deep chord. My mind conjured up images of



Is There an Oscar for Overacting?

what their experience of the faith must have been like in that simpler but harsher time, scant decades after the Chicago Catholicism often meant death at the hands of anti-royalist mobs.

For an American whose French vocabulary doesn't stretch much past *mercier beaucoup*, hearing the Mass in French reminded me that blood, like faith, runs deep. For that, *mon Dieu, merci*.

**THE CRITERION**

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# To the Editor

## Withdrawal bill was a poor bill

House Bill 1001 (which would have let Hoosiers include in a living will the rejection of artificial nutrition and hydration to prolong their lives) was defeated because it was a poor bill, imprecisely written and giving too much leeway in the matter of removing hydration and nutrition from terminal patients.

The bill removed all reference to a "short" time in describing a terminal condition and thus anyone with a potentially incurable disease such as cancer, severe heart disease, advanced diabetes, etc., could have had their fluids and food taken away. Admittedly, this would not usually happen, but it would have been legal had this piece of legislation been voted into law.

If, indeed, any legislation is needed, and I have grave doubts that it is, it should be drafted by a task force representing the clergy, legal experts, physicians and lay public and it should conform to the natural law as was so clearly expressed by the Catholic bishops of Pennsylvania when they drew up their recent 34-page treatise on the permissibility of withdrawing artificial hydration and nutrition from those in imminent danger of death (*The Criterion*, Jan. 24 issue).

The *Indianapolis Star* on Friday, Jan. 31, had an editorial which called the bill, at

best, "vague" and "imprecise" and applauded its demise.

Indianapolis

(As we reported, the *Indiana Catholic Conference* did not take a position on House Bill 1001 because of the wording of the bill.)

## Archbishop's niece extends gratitude

My family would like to extend our gratitude to the clergy and members of the Archdiocese of Indianapolis for all that was done for the funeral of our uncle, Archbishop O'Meara. The outpouring of love and sympathy that was evident in the eulogies and visits was very comforting. The liturgy and music at the funeral Mass was beautiful and it was very fitting that it was in SS. Peter & Paul Cathedral, of which he was so proud.

Our uncle truly loved Indianapolis and all the surrounding communities. When we would see him, he would tell us of his latest graduation, confirmation, ordination or dedication and the places he went and the people he met. From all our visits to Indiana, we also hold fond memories of all the wonderful people we met.

We have lost a wonderful uncle, brother-in-law and friend. We know you share our loss and our prayers are with you, too.

St. Louis, Mo.

Mary Sinnott

## LIGHT ONE CANDLE

# Abe Lincoln and just war theory

by John Cator

Director, *The Christophers*

Abraham Lincoln was a courageous visionary. His principles were rooted in the belief that human dignity must be upheld at all costs, and he was ready to fight for his principles.

In his annual message to Congress on Dec. 1, 1862, Lincoln revealed his greatest fear—that he would fail in his duty: "Fellow citizens, we cannot escape history. . . . The fiery trial through which we pass, will light us down in honor or dishonor, to the latest generation." The slavery issue was dividing America. He envisioned a future where people of all races would live as equals under the law. Many people called him a fool for thinking as he did.

The word "visionary," according to Webster, has two different meanings. It can refer to a person who is inspired; one having the power to see prophetically into the future. Or, it can imply a weakness in character, describing someone who relies on visions or impractical ideas. In this latter sense, a visionary is a fanciful utopian. Many people of his time thought Lincoln to be an impractical dreamer.

Though he would never have called himself a prophet, Lincoln did assume a prophetic role. He had the wisdom to see that life is consequential. He knew that what we do today will have a profound effect on future generations. He was determined that "this nation, conceived in liberty and dedicated to the proposition that all men (and women) are created



equal (would) never perish from the earth. Because of Lincoln we have remained one nation under God, and slavery is a thing of the past.

In my years of doctoral study at Catholic University in Washington, D.C., I often went downtown to stand in reverent silence before that majestic national shrine, the Lincoln Memorial. I believe Lincoln is one of the great men of all times.

Every country reveres their national heroes, but few can boast of a man like Lincoln. His courage validated the ideals contained in the Bill of Rights. The foundation of the Constitution of the United States was at stake in the conflict we now call the Civil War, and Lincoln prevailed in his determination to save the union.

Now having said all of the above, permit me to raise some uncomfortable questions. In light of our contemporary debate on the just war theory, and considering the horrible devastation of the Civil War, the slaughter of hundreds of thousands of soldiers, the destruction of cities and vast areas of the South, was Lincoln right to press on for a military victory? Should the North have capitulated and allowed the South to continue its support of slavery? Was it a just war? Most Americans would say yes.

In the abstract we can say, "War never again," and mean it. After all, we are a peace-loving people. But if the Civil War had not been fought we would probably still have the institution of slavery.

In my opinion Lincoln was not a war-monger. He was a genuine hero who gave up his life so that America could begin the long, difficult process of living up to its ideals.

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

# Point of View

## When the personal got political

by Helen M. Alzare

Recently, in the secular press, a spate of articles has appeared denouncing feminist efforts to alter the permanent feelings of toward their husbands and children. According to quite a number of up-till-now proponents of feminism, that movement has overstepped its bounds by trying to dictate how women should live their private lives.

Specifically, feminism has sought to undo the natural bonds that tie husband and wife and parent to child and vice-versa, and to replace them with contractual relations.

As Charlotte Allen observed in *February's Commentary*: "[O]ne might see feminism's roots in the Enlightenment idea of the social contract: people would be better off if their ties to others and to institutions were strictly voluntary, a matter of rational choice directed by mutual self-interest. . . . Having first stripped the family of its tribal, multigenerational character, social-contract theory then went to work on marriage itself—hence, easy divorce, the sexual revolution, the women's movement."

According to columnist Sally Quinn, feminism has failed because: "[T]hey tried to regulate people's behavior in their personal lives. . . . [Women] feel betrayed and lied to because trying to live a politically correct personal life doesn't always work, as Steinem, Fonda, Streisand, Kelly and others have demonstrated."

I suspect many women will recognize their own misgivings in these descriptions of "politically correct" feminism. For this is unfortunately, still, simultaneous with these published insights into feminism are news reports on abortion which fail to acknowledge them.

For example, as soon as the Supreme Court publicly announced its decision to accept a Pennsylvania abortion case, the entire abortion lobby staged a public temper tantrum. The National Abortion Rights Action League claimed that the

United States is becoming like Romania under Ceausescu. Television advertisements indicate that the "freedom" our military is really protecting overseas is the freedom to abort, and that the Pennsylvania law threatens this freedom.

Just what is the law creating such havoc? It's a law embodying the will not only of a majority of Americans, but the majority of women. A recent Gallup poll showed approval ratings of 75 percent, 86 percent, 70 percent, and 73 percent, respectively, for Pennsylvania's 24-hour waiting period, informed consent, parental consent, and spousal notification provisions.

Furthermore, while these provisions of Pennsylvania's law are wonderful steps in the direction of achieving justice for women and children, they do not render illegal any single abortion. They merely condition the circumstances under which abortion may be performed.

To any observer, the requirements of the Pennsylvania law should appear not only rational, but obvious: giving a woman time for reflection (a mere 24 hours) before she undergoes the most destructive and traumatic operation she may ever experience; allowing a spouse—who is nonviolent, the father of the child, and easily located—to merely know that his child is going to be aborted; and ensuring that parents are not cut out of their child's decisions regarding abortion.

Unfortunately, after so recently claiming to know what women really want, and how politically correct feminism fails to embody it, the great majority of reporters are undertaking a crusade against the Pennsylvania law. They decry feminism's assault on family ties, and at the same time denounce a law providing a husband mere knowledge that his child is scheduled for abortion.

They scold feminism for trying to manage women's personal lives and, at the same time, oppose a law wholeheartedly supported by women given time for reflection and guaranteed factual information before they undergo an abortion.

If ever there was a time for pro-women pro-life men and women to speak out, it is surely now.

(Alzare is director of planning and information for the U.S. bishops' Secretariat for Pro-Life Activities.)




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CORNUCOPIA

Sending the very best love

by Cynthia Dewes

Little Fritz examined, finkered thoughtfully, and reprinted the penny valentine one final time before sneaking it into the class mailbox.



His face was flushed with the divine effort of creation, and his hands were filthy with school paste and eraser shavings.

When Mary received the valentine, which she recognized as hers by the crude approximation of her name staggering down the envelope, she peeked at Fritz. She was delighted. The valentine read:

Roses are red, violets are blue, Give me a kiss, or else I will sue.

The problem was, Mary already had a thrilling valentine from Billy, which she thought even better:

You are so ugly, I think I will spit, But I'll love you always, I just can't quit.

What a dilemma. Which only goes to prove: One person's sentiment is another's joke.

When granddaughter Kristen proudly announced that she was ordering a valentine "candygram" for granny and grandpa, an irrelevant memory leaped to mind: the candygrams delivered by the Landshark on the old "Saturday Night Live" programs.

Mushy valentine cards with lace and ribbons and sugary declarations of love bring tears to the eyes of many: tears of emotion to beloveds who respond to that kind of message, and tears of laughter to the more depraved among us.

Some mothers are offended if their valentines don't turn up pink or white or lavender, written in romantic script, or requiring double postage because of their heft. Others would think their children no longer loved them if the valentines they received were not comic or cynical.

Husbands, especially new ones, sometimes read their wives wrong by sending a funny valentine when a sentimental one is expected. Clever dating patter must often be replaced by sweet assurances of fidelity, at least during the tender years of marriage.

Teachers are a mixed breed. Some of them are happy to settle for a valentine from the dimestore Garfield and Ninja Turtle assortments, while others secretly

lust after a unique and distinctive Hallmark.

School kids usually hope for candy remembrances from Teacher, and to heck with prose. Hugs don't hurt, either.

Despite all this, the form which declared affection takes is not the really important thing on Valentine's Day. Valentine greetings are nice. Candy is dandy (as Ogden Nash reminded us). Even kisses, flowers or gifts are pleasant to receive.

But the main purpose of Valentine's Day is simply to LOVE: Letting others know that we love them, and allowing them to love us.

However we present Love, let's send the very best.

vips...



Mr. and Mrs. Joseph F. Schaedel Sr. of Holy Name Parish, Beech Grove, will celebrate their Golden Wedding Anniversary with a Mass at 5 p.m. on Saturday, Feb. 15 in Assumption Church, where they were married in 1942.

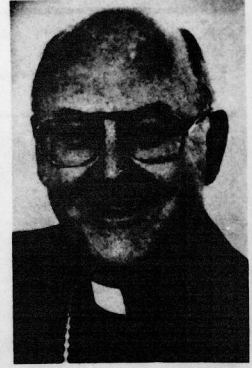
The James R. Leffler Christian Teacher Spirit Award for 1991 was presented on Jan. 17 to Alice Mattingly, vice-principal and third-grade teacher at St. Pius X School in Indianapolis.

Providence Sister, Dr. Barbara Doherty, president of St. Mary of the Woods College, has been named Chair of the Indiana Conference of Higher Education.

Benedictine Father Robert D. McLaney of Newark, N.J., has been named executive director of St. Maur Hospital Center in Indianapolis.

check-it-out...

The Vision Interfaith Satellite Network (VISN) will present a Women's Voices program on "Sister Thea: Her Own Story" during the week of March 2.



Bishop John J. Nevins of the Diocese of Venice, Fla. will be guest speaker on Sunday, March 15 at the 122nd annual St. Patrick's Day celebration sponsored by Kevin Barry Division, Ancient Order of Hibernians.

The eighth annual Friday Concert will be held at 8 p.m. on Friday and Saturday, March 6-7 in the Murat Theatre in Indianapolis.

A Men's Prayer Group meets each Friday evening at the home of Gerry Randall, a parishioner of St. Joseph Parish in Terre Haute.

St. Lawrence Parish, Lawrenceburg will host a variety show entitled "A Tribute to Love" at 7:30 p.m. on Saturday, Feb. 15 in the school gym.



MUSICAL "COMPANY"—SS. Peter and Paul Cathedral parishioner Jeanne Fowler-paul portrays the part of Joanne, a married friend of the play's anti-hero.

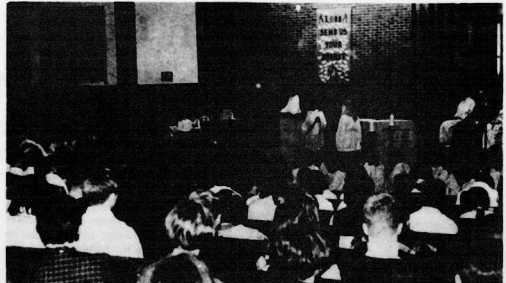
Seek & Find puzzle advertisement with grid and instructions. Includes a list of numbers for finding words and a section for mail entries.

**SOUTH DEANERY**—Priests from south Indianapolis parishes bow during the procession for the Feb. 5 school Mass. In attendance were several classes from Roncalli High School and representative students and teachers from the elementary schools in the deanery who gathered in this celebration of Catholic Schools Week. (Photo by Margaret Nelson)

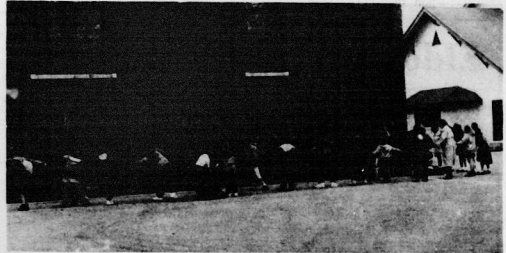


# Catholic Schools Week

**SUPER**—The finale for Little Flower School in Indianapolis is the all-school Mass. Here children sing, "What Makes Love Grow?"



**IT'S THE GOSPEL**—Christ the King students portray the Gospel during a North Deanery Catholic Schools Week Mass to which Chatard and Cathedral high schools and all Catholic elementary schools were invited.



**PRAYER LINK**—Students at St. Joan of Arc School in Indianapolis form a chain to close Catholic Schools Week on Friday Feb. 7 by reciting the Our Father.

## Fr. Ginther discusses early church community in series

by Kathleen Rhodes

"Jesus and the Early Church Community" was the theme Father Richard Ginther presented to Connersville Deanery parishioners as part of the Adult Faith Formation series sponsored by the deanery board of total Catholic education.

"We assume that the early church communities always understood Jesus," said Father Ginther, pastor of St. Mary Parish, Richmond. "The early church community always had the truth of who Jesus was and is, but the Spirit led the early Christians to grow in wisdom and understanding."

He continued by explaining how the four Gospels developed during the time the early church tried to answer when Jesus became the Son of God.

In the Gospel of Mark, the people had a very early understanding of when Jesus became the Son of God, Father Ginther said. In Mark 15:39, as Jesus died on the cross, the centurion said, "Truly this man was the Son of God."

"The death and resurrection was the first part of Jesus' story to be told. This is the first understanding of Jesus as the Son of God," Father Ginther said. "Then the beginning of Mark was added when early Christians began to recognize Jesus as the Son of God at his baptism. In Mark 1:11, God declares Jesus as 'My Son.'"

Father Ginther said that Matthew was written for the Jewish community. Its tradition was strong in family ties, as shown in the genealogy that begins the Gospel. Matthew proclaims Jesus as Son of God from his birth.

This Gospel is rich in images showing Jesus as the fulfillment of prophecy, he said. Just as Moses was the covenant figure of the old law and morality, Jesus is seen as the covenant of the new law and understanding of morality.

Writing for the Gentile community, Luke asked the people to respond to whether they will accept or reject Jesus. Jesus was seen as the servant of the poor and a man who spent a lot of time in prayer with God. As in Matthew, Luke portrays Jesus as Son of God from birth.

Father Ginther continued that John, written in about 90 A.D., was the last Gospel to be written. The church at that time had a greater understanding of who Jesus was than did the earlier community. As seen in John's prologue, Jesus has been the son of God from the beginning of creation.

Even Paul's writings reflect a greater wisdom of Jesus. In his letter to the Thessalonians, which was written about 52 A.D., Paul wrote with an urgency that Jesus was coming back soon.

Ten years later, when Paul wrote to

the people of Philippi, he didn't say that Jesus was coming back soon, but that his followers needed to be more like Jesus. Even in Corinthians, people are seen as starting to lose the sense of urgency so that Paul needs to remind them that Jesus will come.

"The early church communities were rather small and known by the city names," explained Father Ginther. "However, cities were connected by Roman roads which were built for military purposes. These roads helped to keep communications between churches open. Therefore, these Christian communities continued to grow in wisdom and understanding through the Holy Spirit."

Even though the church was being led by the Spirit, human notions began to creep into some of the early teachings, Father Ginther said. And these heresies had to be dealt with. The truth was becoming distorted.

"No one individual and no one church community had the total understanding of the truth; the answers took the whole church to bring it all together," he said.

In the second century the church communities realized that they had to come together in a common statement of understanding and said they were Christians and what they believed.

The Apostles' Creed came about in the struggle for the church to understand who Jesus was. The creed is a simple statement of Christian belief based on Scripture, Father Ginther said.

At the council of Nicea, 125 years later, discussion centered on the fact that God is one and he came to us in three expressions—God, Son, and Spirit. The Nicene Creed developed and stated that Jesus has always been God, even before creation and always will be God, even after the faithful come into his kingdom.

Father Ginther concluded, "Your journey of faith, wherever it is, is the same journey as the church—a journey of understanding, a journey of knowledge, a journey of assimilating that and making it real for yourself."

"That is what the church has been doing since the very beginning. You are not alone. You have a lot of ancestors in faith who have done the same thing. You can urge your children and their children to do the same thing," he said.

"None of us knows the absolute perfect answer. If your children or grandchildren have questions, explore with them to find the answers. Questions are to be answered. This is where learning takes place—to come to a better understanding of who this Jesus was and is," Father Ginther said.

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Rev. James D. Barton, Archdiocesan Director

# Chicago Marian Center newsletter claims Fr. Roberts was mistreated

by Mary Ann Wyand

A recent issue of the Chicago Marian Center newsletter raises controversial allegations about the reputation that Father Ken Roberts, a nationally-known television evangelist, received during his visit to the Archdiocese of Indianapolis last November.

Entitled "The Lost Sheep," the article claims that Father Roberts was ridiculed and ignored by archdiocesan priests during a dinner, that his fire and brimstone speeches at the Hoosier Dome and during

a three-day mission at Our Lady of the Greenwood Church were rebuked, that Pope John Paul II was slandered by local priests, and that area Catholics are denying the teachings of the church.

The article quotes Father Roberts as stating that he "never had an experience such as this in his 25 years of priesthood" and that, before leaving Indianapolis, he said, "I shake the dust from my feet," a reference to a biblical passage in Matthew 10, "If anyone does not receive you or listen to what you have to say, leave that house or town, and once outside it shake its dust from your feet."

Further, the article reports, Father Roberts told the Chicago Marian Center staff member that, "For the last 25 years I have tried to be a bridge between liberals and conservatives but I cannot be a bridge between truth and heresy and I certainly do not want to be united with the ungodly, Indianapolis is a turning point in my priesthood. I am now determined to fight and defend the true teachings of the church wherever they are attacked."

Archdiocesan church representatives questioned about the unsigned article described the report as inaccurate and inflammatory and gave other versions of the allegations.

During his visit, Father Roberts addressed about 6,500 teenagers at a youth rally in the Hoosier Dome on Nov. 13 and conducted a three-day mission Nov. 13-15 at Our Lady of the Greenwood Church.

As a result of repeated "rudeness" allegedly shown to the TV evangelist, the Marian Center article states that "some of the more influential offices in the diocese went to the chancery office and said they would withdraw their contributions to the church—no dogma, no dollars."

Joseph Homett, chief financial officer for the archdiocese, told *The Criterion* "that hasn't happened."

Father Joseph Riedman, pastor of Our Lady of the Greenwood Church, and other pastoral staff members there said they did not notice or were not aware of some of the charges reported in "The Lost Sheep."

The article states that during a dinner on the last night of the mission "the atmosphere was tense and Father Roberts was obviously ignored."

But Father Riedman said he was sitting "a couple places from Father Roberts at the dinner and didn't notice that he was being ignored."

Commenting on allegations that some archdiocesan priests were rude to Father Roberts, the Greenwood pastor said, "I can't say I heard that myself. I heard other people talking about it. People say a lot of things. Father Roberts did challenge us, and I can't say that we're in agreement with everything he said. Whenever you have a mission you expect to challenge people. When you have a mission you're here to get people thinking about their lives and how they can be changed for the better. Let's just hope the challenge had good effects in people's lives."

The three-day mission "certainly got people thinking and challenged us," Father Riedman said. "For some people that's favorable and for others it isn't."

The Marian Center article also claims that Father Roberts was "visibly shaken" by "the way the priests were slandering the pope" and that he was "furious" when Father Riedman removed the monstrance from the altar before a penance service at Our Lady of the Greenwood Church.

The pastor said that he removed the monstrance from the altar because the Blessed Sacrament is not supposed to be displayed during a penance service.

Father Bernard Cox, associate pastor at Greenwood, told *The Criterion*, "It's unfortunate that people speak from their own bias and do not try to even understand or comprehend all aspects of an issue. When we're speaking of one issue, we must be able to understand all sides. It's unfortunate that when you speak only from an ultra-conservative or an ultra-liberal position that you're unable to even comprehend what the other side might be saying."

The associate pastor also said he believes "the role of the priest today is to be both teacher and healer, and that in order to adequately do this the priest must be right in the middle. This is what seminary prepared me for. It's what I try to do in my ministry—to understand both extremes. It's unfortunate when things we do or say are taken the wrong way by either side."

Cathy Fleming, principal of Our Lady of the Greenwood School, said the Marian Center article was "very sad" and was "extremely distorted" in its allegations.

"I hate to see prayerful-thinking people being so critical of one another," Fleming said. "I think the article was extremely distorted. I think there are many good people involved in both groups, and the facts just weren't right. People were quoted in this article who wouldn't talk that way."

Fleming said Father Roberts "did not speak as harshly to our parishioners here at Our Lady as he had done to the youth at the Hoosier Dome."

The principal said Mother Gertrude Clark, mother general of the Sisters of Providence during the 1950s, defined a saint as "a person who is hard on themselves and gentle on others."

Fleming said she believes "people who are really saintly are gentle on one another" and that, as Christians, "we're called to be transformers of the world for a good cause."

The article also states that, during the youth rally, "one Jesuit priest got up and left with his students."

But Jesuit Father James Stoeger, principal of Brebeuf Preparatory School, told *The Criterion* there were no Jesuit priests or brothers present at the rally.

"No Jesuits were present," Father Stoeger said. "We had been assured that it was an ecumenical event" and the religion teacher, a woman, left with the students because the school bus was waiting and the students had to return to classes.

Brebeuf's principal said the religion teacher told him rally organizers were passing out scapulars and enrolling children, and she thought that would be embarrassing for non-Catholic students so she was trying to be sensitive to their feelings.

In a telephone interview with *The Criterion* after the youth rally, Father Roberts said he wanted to inspire young people to practice their faith more fervently but he was surprised when some students objected to his tough talk about sin.

After the rally, Father Roberts said a group of Roncalli High School students asked to talk with him again so he met with about 100 students at the Indianapolis South Deaneary high school the next day.

"They didn't like hearing what I said about sin," he said about students at the rally. "Some of them were upset because they thought I was giving them a guilt trip when I talked about sin and choosing heaven or hell. My topic for the rally was 'Faith and Morality in the 90s.' You tell me how I can talk about morality without talking about sin or the consequences of sin. You choose heaven or you choose hell. God doesn't choose it. You do."

The television evangelist also told *The Criterion* that his speech included a lot of tough talk about sin because the rally was being videotaped for later broadcast on Mother Angelica's Eternal Word Television Network (EWTN).

But, he emphasized, "All I did was quote Jesus Christ."

Father Roberts also said there is a hunger for religion among young people and faith shouldn't be watered down.

"Everybody is making up their own religion these days," he said. "To be a Catholic means you accept the teachings of the church. But how can kids accept the teachings of the church if they don't know what those teachings are?"

Many young people just want to hear about a kind and loving God, Father Roberts said. They want to hear all of the things Jesus said that were kind and loving. It's like a smorgasbord religion. Today kids ask, "Now do I have to believe that to be Catholic? Faith is not just saying you believe in God. Faith is living those beliefs. Everybody is trying to change the church to fit their lives, instead of trying to change their lives to fit the church."

The Marian Center article also states that, at Roncalli, "teachers became abusive" and "began shouting at Father Ken and said he was putting the young people on a guilt trip by telling them there was a hell."

But Roncalli principal Joe Hollowell told *The Criterion* that the after-school gathering was "a very amicable meeting" and said Father Roberts was "very complimentary" of our students. It was a very positive meeting. He was very glad that he had been invited back to speak more about what he had said the day before.

Hollowell also said "most of the stories I've heard about that meeting" have not been accurate.

The principal said Roncalli staff members "didn't necessarily agree with everything Father Roberts was saying, but we felt it was healthy for our students to hear his message. I think it's good that we see that there are other faces of the Roman Catholic Church that we're not always exposed to, and I think we need to pursue opportunities to show kids a more complete picture of the church. It's very important for students to see our church as an institution that is truly worldwide and diverse."

## Eldon's Choice

Age: 84 Years Young

Former Occupation: Pres. of McRoberts Insurance Agency in Danville, Indiana for more than 30 years.

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

Home: A beautiful one-bedroom solarium apartment at Westside Village, 8616 West Tenth Street, Indianapolis, Indiana.

Why Westside Village: The facilities at my disposal are tremendous—I especially enjoy the complete woodworking shop. Most importantly, the people here are one big family, looking out for each other and willing to support their neighbors in a time of need.



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# Papal trips to remind world of duty to poor

by Cindy Wooden  
Catholic News Service

VATICAN CITY—Pope John Paul II has two trips to Africa planned for 1992, hoping that the pilgrimages will remind the world's richest nations of their obligation to the globe's poor.

Visiting three West African countries in February and returning to the continent in June, the pope will stress how the campaign for universal freedom and human rights is threatened by poverty in the developing world.

As a pastor in Senegal, Gambia and Guinea Feb. 19-26, the pope will encourage the tiny Catholic communities in their faith and ordain some of their new priests. And as a teacher he will explain Catholic social doctrine and its ethical implications for international and internal political and economic order.

"The world, above all Europe and North America, seems fascinated by the changes in Central and Eastern Europe," said Joaquin Navarro-Valls, Vatican spokesman. They are right to be interested, "but we cannot forget the situation in many parts of the Third World where, because of anger, hunger, poor health and a lack of jobs, freedom is still hampered."

"The pope, with an enormous amount of stubbornness, continues to travel to bring the attention of the world" to developing nations, he said.

The pope will spend much of his time in the three mostly Muslim countries focusing on building a more peaceful society: from promoting interreligious dialogue to urging a peaceful settlement of demands for independence in the Casamance region of southern Senegal.

At a time when Algeria is being rocked by the demands of fundamentalist Muslims for control of national life and Sudan is involved in a civil war pitting Muslims against Christians and animists, Catholic-Muslim relations in Senegal, Gambia and Guinea are marked mostly by tolerance.

In Senegal, Muslims make up about 92 percent of the population and Catholics about 5.1 percent. In Gambia, about 90 percent of the people are Muslim and 2 percent Catholic. Guinea's Catholics also make up about 2 percent of the population, while Muslims are 85 percent.

The large number of marriages between Muslims and Christians—including that of Senegal's president and first lady—is often cited as a contributing factor to friendly relations. Another is the familiarity with Catholics many Muslims develop after attending Catholic schools.

Conversions to Christianity from Islam are rare; adult converts generally have been followers of traditional African religions.

Pope John Paul plans to encourage more formal dialogues and increased cooperation in social projects to guarantee mutual respect between Catholics and Muslims and full participation by members of both communities in national life.

Pope John Paul's usual delight in encountering young people around the globe will take on added importance in the three West African nations, where those under age 20 make up some 60 percent of the population.

The economies of the three countries are mostly agricultural, but as family farms are repeatedly divided, many young feel forced to the cities. Most finish their formal education by the time they are 14 years old, and vocational training is hard to come by.

The church in Senegal, Gambia and Guinea is young, too. Although Catholic

missionaries visited the area more than 500 years ago, the first permanent missions to that part of Africa began in the early 1800s. Islam had already taken root. Yellow fever, malaria and other diseases did not help. According to a history of the church in Gambia, until 1902 the average life expectancy for a missionary arriving on Africa's west coast was 2 years, 10 months.

As it has throughout the continent, the Catholic Church in the three countries has flourished during Pope John Paul's pontificate.

At the end of 1978, the year he was elected, Gambia had 12,000 Catholics and no diocesan priests—the standard indicator of the maturity of a local church. Although the number of Catholics has not grown at the same percentage as the general population, Gambian Catholics now number 17,000 and they are served by five diocesan priests.

The percentage of increase in the number of Catholics in Senegal and Guinea has exceeded that of the general population growth. And from 1978 to 1990, the number of Catholics in Guinea grew by 150 percent, according to Vatican statistics.

The six dioceses of Senegal, which had a combined total of 42 diocesan priests at the end of 1978, had 37 by the end of 1990. In the same 12 years, the number of diocesan priests in Guinea increased from 18 to 42.

In Senegal and Gambia, the number of religious-order priests, mainly missionaries, has decreased. While the drop is due in part to fewer available religious in Europe, it is also a sign that the local churches are moving toward self-sufficiency.

When Pope John Paul began his papal ministry, a Marxist government was in power in Guinea, all the foreign missionaries had been expelled and Archbishop Raymond-Marie Tchikombo of Conakry, a native Guinean, had been imprisoned for eight years.

Guinea's current president, Gen. Lasana Conte, came to power in a 1984 coup. Relations with the local church have greatly improved, and foreign missionaries have been allowed to return.

Conte has promised to establish a civilian democratic government and has made some moves in that direction, but progress has been slow.

The delicate situation does not rule out political statements by the pope, Navarro-Valls said.

"Politics is inseparable from the teaching of the Holy Father on human dignity, which requires freedom and human rights," he said.

Papal trips always include at least one Mass or meeting focusing on the family, and the February trip will be no different. Islam, Christianity and the traditional religions all stress the value of the family, yet out-of-wedlock births are common among teen-agers, and polygamy persists even in the cities.

One missionary told Catholic News Service that it is not uncommon for a man to accept Christianity, but put off baptism until late in life so as to avoid having to turn away all but one of his wives.

Local church and government officials along with Vatican advisers design the papal trip itineraries; the February trip includes a ceremony to be presided by the pope, with implications for some North and South Americans.

He has asked to go to Goree, an 88-acre island off the coast of Senegal. The government-restored Slave House, which the pope will visit, is a reminder that some 60,000 West Africans were held on the island while slave traders waited to collect a full cargo for shipping to the Americas.

## Catholic-Jewish panel to meet

VATICAN CITY (CNS)—The International Catholic-Jewish Liaison Committee will meet May 4-7 in Baltimore to discuss anti-Semitism and the Holocaust, the Vatican said.

The committee is the official organization for Catholic-Jewish theological dialogue.

The committee also will discuss Catholic-Jewish cooperation in such matters as educational activities and civic affairs, said a Feb. 7 statement issued by

Bishop Pierre Duprey, vice president of the Vatican Commission for Religious Relations with the Jews.

The previous committee meeting was held in September 1990 in Prague, Czechoslovakia, and stressed the need to fight anti-Semitism in Eastern and Central Europe. It asked that Catholic documents opposing anti-Semitism and promoting respect for Jews be taught in seminaries "in order to eliminate all remnants of the teaching of contempt."

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# Vatican Council II brings church into modern world

by John F. Fink  
Editor, The Criterion

Twenty-fifth and last in a series of articles

Cardinal Angelo Giuseppe Roncalli was a month short of his 77th birthday when he was elected pope in October of 1958. Because of his age he was considered to be an "interim" pope, a caretaker pope; he would not reign for almost 20 years as his predecessor, Pope Pius XII, had done.

But Pope John XXIII apparently didn't think of himself as a caretaker pope. It's true that his reign would be short—less than five years—but his decisions were to change the Catholic Church in ways that were never envisioned by his electors.

Only two days after his election, he remarked that he thought the church needed a council that would bring the church into the 20th century. Less than three months later, on Jan. 22, 1959, he announced publicly that he intended to call a council and he invited bishops to submit suggestions. The council would be the Second Vatican Council.

When John XXIII became pope, the church was not quite as closed and opposed to modernism as it was during the days of Pope Pius X, but it wasn't far from it. There was still a deep antagonism between the Catholic Church and Protestantism, for example, and the church was generally known for its conservatism.

But Pius XII had made some reforms during his pontificate. He had, for example, revised the rites for Holy Week, made several modifications in the Eucharistic fast (anyone going to Communion had to fast from food and water from midnight until Pius moderated the fast),

and permitted Mass to be said in the evening (previously it had to be said in the morning).

The Catholic Church had grown considerably since the First Vatican Council in 1869-70. When Pope Pius IX called that council there were 739 bishops. When Pope John XXIII called Vatican II there were 2,594 bishops and, with new bishops being appointed all the time, 2,860 eventually participated in council proceedings.

After the initial shock of the calling of the council wore off, John XXIII had another: He invited observers from Protestant and Eastern Orthodox churches to attend because he wanted the council to have a truly ecumenical flavor. Indeed, ecumenism and church unity were to be important themes of the council.

Vatican II was held in four sessions in St. Peter's Basilica, each session during the autumn months of 1962 to 1965. When John XXIII opened the first session Oct. 11, 1962, nobody foresaw the momentous changes the council would bring to the church. Many thought it would be nothing more than a ceremonial show.

Certainly the documents prepared by 10 commissions prior to the council gave no indication of what was to come. Since the commissions were dominated by curial cardinals, the first drafts of the documents were basic summaries of then-current theology. They certainly weren't what John XXIII had in mind when he called the council.

But in his opening address, he made it clear what he did have in mind. He said that "authentic doctrine has to be studied and expounded in the light of the research methods and the language of modern thought. For the substance of the ancient deposit of faith is one thing, and the way

is presented is another." This was pure modernism exactly what Pope Pius XI had condemned in 1907!

He showed that the church meant to enter a new age in other ways, too: "Today the Spouse of Christ prefers to use the medicine of mercy rather than severity. She considers that she meets the needs of the present age by showing the validity of her teaching rather than condemnations."

## History series to be in book form

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

Therefore, he indicated, he did not want the council to issue formal decrees condemning errors. In this, Vatican II was different from all previous councils.

Having called the council and laid out the ground rules, John XXIII was then content to let the council proceed without his constant intervention. He was convinced that the Holy Spirit would guide the participants. He was undoubtedly right because, although most of the bishops had been appointed by Pius XII, it turned out that the "progressives" outnumbered those who came to be called the "intransigents."

At times it was a battle between the members of the pope's curia and the other bishops. The curia was dominated by intransigents who immediately tried to gain control of the 10 commissions that would draft documents for the council to consider by selecting the commissions' chairmen. They failed in that when Cardinal Achille Liénart of France suggested that the bishops be allowed to elect the chairmen. Those elected represented the bishops from various parts of the world.

The bishops soon discovered that most of the first draft papers prepared prior to the council did not say what they wanted them to say and had to be completely rewritten. The first document to be rejected was on divine revelation. Since it dealt with fundamental theological ideas, its rejection indicated better than anything else that the bishops intended to make a real break with the theological traditions of the Council of Trent.

When the first session ended on Dec. 8, 1962, no documents had been approved. But it was clear in what direction the council was headed. Pope John XXIII told the bishops that he was sure the Holy Spirit would continue to guide the council.

Unfortunately, John XXIII did not live to see the rest of the council. He died on June 3, 1963. He was succeeded by Cardinal Giovanni Battista Montini, whose election was widely expected. He was known to be John XXIII's choice to be his successor (he was the first one John had made a cardinal). He took the name Pope Paul VI.

Pope Paul was determined not only to continue John XXIII's council but to make it even more open to the active participation of laymen as advisers and even some women were invited as "listeners." And he laid down the law to the members of his curia, telling them to cooperate with the bishops instead of being obstructionists.

The first two council documents to be approved were *Constitution on the Sacred Liturgy* and *Inter Mirifica* (Decree on the Instruments of Communication), on Dec. 4, 1963. The former completely reformed the liturgy, giving special emphasis to saying Mass in the vernacular instead of in Latin and stressing the need for active participation by the entire congregation. Of all the council documents, this one probably had the most effect on the most Catholics.

*Inter Mirifica* encouraged Catholics to use the media and was particularly strong in its espousal of freedom of the press and opposition to any forms of censorship. This was a complete reversal of some of the writings of Pope Pius IX.

Three important documents were ap-

proved at the end of the third session, Nov. 21, 1964—*Lumen Gentium* (Dogmatic Constitution on the Church), *Unitatis Redintegratio* (Decree on Ecumenism), and *Orientalium Ecclesiarum* (Decree on Eastern Catholic Churches).

*Lumen Gentium* provoked another debate between the conservatives and the progressives, especially over the relationship between the pope and bishops. The progressives argued in favor of sharing in the authority of the pope while the conservatives were determined to maintain the monarchical style. Once again, the progressives won.

Another bone of contention was the old system of ranking members of the church as laity, clergy and hierarchy. After much debate, the council defined the church as "the People of God."

The Decree on Ecumenism emphasized one of the main purposes of the council—church unity. This was spelled out in the first sentence: "It was recognized in the first place that unity among all Christians is one of the principal concerns of the Second Vatican Council. Christ the Lord founded one church and one church only."

For a church that had been combating Protestantism as vigorously as the Catholic Church had, it was remarkable that the council's opening could call for dialogue and urge Catholics "to acquire a more adequate understanding of the respective doctrines of our separated brethren, their history, their spiritual and liturgical life, their religious psychology and customs... It was remarkable that of that day was the statement that 'men who believe in Christ and have been properly baptized are put in some, though imperfect, communion with the Catholic Church... All who have been justified by faith in Christ are incorporated in the Church... they therefore have a right to be called Christians, and with good reason are accepted as brothers by the children of the Catholic Church.'

One document that was not passed at the third session was *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World). This document, which turned out to be the longest issued by the council and which called for the church to engage in dialogue with the modern world, was discussed but was put off until the final session.

During debate on this document some cardinals asked for reconsideration of the official church prohibition of artificial birth control. However, Pope Paul intervened to remove that item from the agenda, saying that he would appoint a commission to study this issue after the council. He did so, but then rejected the recommendations of the commission and reaffirmed the church's position in his 1968 encyclical *Humanae Vitae*.

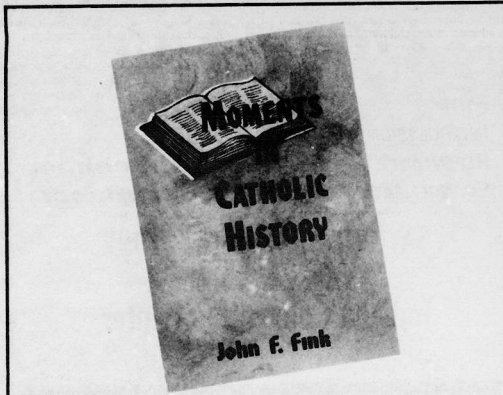
Another document that was delayed was *Dignitatis Humanae* (Declaration on Religious Freedom). Largely the work of American Jesuit Father John Courtney Murray, this document said that no one has the right to coerce anyone else on matters of religion and it admitted that the church had not always followed this principle. It was delayed through the efforts of conservative bishops led by Cardinal Eugene Tisserant. It was, though, approved overwhelmingly at the beginning of the fourth session.

The fourth and final session of the council, Sept. 14-26, 1965, was a very productive one. No less than 11 documents were approved. Besides *Gaudium et Spes*, which really brought the church into the modern world, another major document was *Dei Verbum* (Dogmatic Constitution on Divine Revelation). This was the document the bishops had rejected the first time around because it read like something from the Council of Trent. The document as passed called for study and interpretation of the Bible using modern methods.

An important document was *Nostra Aetate* (Declaration on the Relationship of the Church to Non-Christian Religions) because of its attempt to put an end to anti-Semitism. "Since Christians and Jews have a common spiritual heritage, this sacred council wishes to encourage and further mutual understanding and appreciation," it said. It also called for an end to quarrels between Christians and Muslims.

Other council documents were on the apostolate of the laity, the pastoral office of bishops, the renewal of religious life, the formation of priests, the church's missionary activity, and on Christian education.

Vatican II brought the Catholic Church into the modern world.



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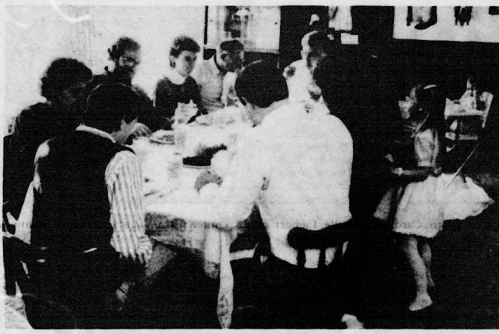
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# Faith Alive!

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**AGRARIAN**—In the last century, most Americans lived on farms. Families had to educate their children, nurse the sick, control the wayward, provide work and income, and, at the end, bury their dead. Now there are institutions to do all these things. (CNS photos by The Crosiers/Gene Plaisted and Robert L. Miller)



## Family needs rituals, togetherness

by David Gibson

People usually don't like to miss an important family event like a wedding, a birthday or baptismal celebration.

The food tends to be good and plentiful at these times—but that is not really the main attraction. What matters most is the sense of being together with those one really "belongs" to.

On these occasions—they could be called family rituals—the message is clearly conveyed in non-verbal ways that this particular family has an identity, a history and a purpose.

Rituals are an important characteristic of strong families. So is the togetherness these rituals and other occasions offer.

To provide a needed balance, however,

strong families also allow space and a measure of privacy for family members. Because no family member can become a carbon copy of another, all need some time to themselves.

Strong families help their members address problems and support efforts to heal negative qualities. But the positive attention strong families offer each person's strengths is their greater virtue.

The term "strong family" could be misleading if it suggests that some families out there are perfect. Most families probably would say they are pursuing strength but have not yet achieved it on the level they wish.

Families, you might say, are "in this together."

(David Gibson is the editor of Faith Alive!)

## Strong family develops strengths by hard work and lots of dedication

by Fr. David K. O'Rourke, OP

Several years ago the American bishops' commission on marriage and family life decided to make a major statement in support of families.

Several meetings produced a preliminary sketch, many notes, and a lot of good ideas on what the statement should say, along with the conclusion that it was time for a writer to pull it all together. That's where I came in.

All these papers ended up on my desk: "Turn this into a text we can circulate for comments, rewriting and final action."

So I spent the summer at my computer thinking and writing about families and what makes them work. It was enjoyable, for as I worked I was able to ask questions and get answers from bright people in the area of family studies.

For me the summer was a crash course in why some families prosper and others do not.

The American family has been studied, analyzed and measured from just about every point of view in the years since World War II. It is possible to describe what it is that makes families work.

Back in the last century when most Americans lived on the farm, families made it because they had to. Families had to educate their children, nurse the sick, control the wayward, provide work and income and, at the end, bury their dead.

Now institutions do all this. Schools care for kids from the earliest years on, even from the earliest hours of the day as both parents go off to work.

Hospitals nurse the sick, the police control the unruly, and nearly everyone works outside the home.

The roles our society now reserves to the family are very limited. We can think of family roles in leisure time and recreation, or coordinating the services others provide.

So the need for families to survive in order to assure the survival of society has diminished to a lower point than ever before.

I mention this because what we are looking at here is strong families, especially what it is that makes families strong.

The first characteristic of the strong family, put simply, is that the family members do not buy into our American system of treating the family almost as a convenience. Families develop their strengths because they choose to do so and work at it.

What does this mean? Let me give an example.

During the past Christmas holidays I visited with friends who made the celebration of Christmas both a major

event and a family event. Like many families, they gathered to open presents, attend Mass and then, later on, share a big family dinner.

In my friends' case it is not easy for all the youngsters, some with fiancées, to make it home for Christmas. But everyone makes the effort to be there. An elderly neighbor couple was invited to dinner as a way of making kindness concrete. And with the large number of people in the house, it was not easy to turn the day into a memorable family celebration, but everyone pitched in to make it festive.

In their city there are an almost unlimited number of diversions on the holidays, but they all stayed together for the day. The message was clear to everyone: In all our eyes, this family counts.

So the first characteristic of a strong family is that it takes its own sense of family seriously, much more seriously than our society needs or expects.

A second characteristic of the strong family, connected to the first, is that it sees the family as more than the sum of its parts.

My friends make the effort they do because they see family life as a good in itself. Their Catholic faith has two concrete points of focus: their family and their parish. In some way, each of these is a place where the entire church touches down.

The third characteristic of the strong family is its willingness to take back some of the delegation of its roles to other institutions that marks our generation.

Earlier I mentioned how we have turned over what were once family functions, like education and care of the sick, to specialized institutions. I am not suggesting that we turn the clock back—schools and hospitals are great inventions. But I am saying that the use a family makes of these institutions should be decided by the family.

For example, there may well be a time when a family decides that what a hospitalized relative needs most now is to come home and be taken care of in familiar surroundings.

Or parents may decide that a child needs a different teacher or perhaps a different school. For they do have the right to oversee their children's education.

The point here is that families should be the masters in their own households. They are not mere passive partners in society.

The strong family plays an active role in determining the shape and the style of its own life.

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

### DISCUSSION POINT

## Healthy family communicates well

### This Week's Question

Identify two characteristics that can be found in a healthy family.

"The family has to be close—both religiously and just in terms of knowing each other. A healthy family spends a lot of time together doing fun things—things the whole family can do together." (Jula Bedina, Huttonsville, West Virginia)

"Communication is everything. When you communicate, you stay together and work out your problems together. It is also important to have faith in each other and to keep trying to work things out." (Jim Ratterman, Louisville, Kentucky)

"We try to honor each other and honor God. We try to

pick each other up and bear each other's burdens." (John Fritsch, Vermillion, South Dakota)

"Love and understanding of each other. We talk to each other and respect each other's views. We listen carefully to each other. The parents also have to care enough to spend time with and discipline respectfully their children." (Millie Wenner, Elmhurst, Illinois)

### Lend Us Your Voice

An upcoming edition asks: When a problem seems beyond your control and you ask God to take over, are you freed of further responsibility? Why or why not?

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



# Take time to reflect on family gifts, strengths

by David M. Thomas

For more than a century a powerful conspiracy convinced most of us that we are flawed human beings.

I'm not claiming that this negative approach toward ourselves was intentionally created. But it expressed for the most part the opinion of those psychological theorists and therapists who kept reminding us of our lack of perfection.

The result of this focus on weaknesses and liabilities was that we became more prone to "negative thinking" about ourselves.

Most of us rattle off a whole litany of shortcomings before we begin to name our strengths—if we ever get that far.

What's particularly bothersome about this approach is that we may develop an anemic personal self-esteem. Further, we can begin to feel disempowered to deal with life's challenges. Most national surveys underscore this lack of personal power felt by many citizens.

While I am not blaming the professional psychological establishment for this situation, particularly because many professionals in the field attempt to create exactly the opposite effect, I am more and more convinced that we have been misled.

Turning to family life, we confront a similar situation. When families are asked to name their gifts or good qualities, they often respond in silence. Yet every family, even the so-called dysfunctional one, carries with it through life a bag of strengths and survival skills.

This was the conclusion of a massive and pioneering study carried out at the University of Nebraska. The results of the study have been brought to the public's

attention by a series of conferences and training programs which are known under the title "Building Family Strengths."

The importance of this emphasis on the positive is that we deal with everyday challenges from our strengths. Our strengths alone are able to assist us.

Good therapists bring personal and family strengths to the surface so that they can use them effectively in dealing with whatever problem there might be.

Strengths are the rock foundation for building the home, the life of the family.

So how do you know what your family strengths are? Here are some key questions and strategies to get you going on composing your list.

Think about a recent family problem. How did you solve it?

Did you talk it over? Maybe one of your strengths is the ability to communicate.

Did you work it out together? Maybe a strength of your family is collaboration.

Did you laugh about it? Humor can be a wonderful strength.

Ask a friend to tell you about your family. Sometimes we are the last to know of our good points and it is often our friends who give us the good word.

In fact, don't stop with one friend. Ask many because everyone has his or her own little piece of the puzzle.

Identify good qualities of your family of origin. These are often passed on from family to family. Go back as many generations as you can.

Name those families you admire. Often we see qualities in others that we also possess, and that's why we're attracted to them.

Try to observe your family from the outside. Look at family pictures and calmly



**STRENGTHS**—Every family, even the so-called dysfunctional ones, carries with it through life a bag of strengths and survival skills. Strengths are the rock foundation for building the home and the life of the family. In the photo above, an Hispanic father repairs a window with help from his children. At right, a Cambodian refugee who fled his war-torn country hugs his young daughter at a tent camp in Thailand. They were among 40,000 homeless Cambodian refugees living in temporary housing at the camp. (CNS photos)



reflect on what you see as good in that family—which happens to be your own.

Finally, raise this issue within your own family and talk about it.

I often am surprised by the wisdom of our own children. Maybe you will be surprised by the wisdom of your children too.

And is that also a strength?

I suspect it is.  
(Dr. David Thomas is director of the Graduate Center for Community Leadership at Regis University in Denver, Colo.)

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SIXTH SUNDAY IN ORDINARY TIME

# The Sunday Readings

Sunday, February 16, 1992

Jeremiah 17:5-8 — 1 Corinthians 15:12, 16-20 — Luke 6:17, 20-26

by Fr. Owen F. Campion

The ancient prophecy of Jeremiah is the source of this weekend's first scriptural reading. Jeremiah always is reckoned among the greatest of the Hebrew prophets. Born in a village not too far from Jerusalem, he was the son of a priest, a Levite. Often he encountered hostility, not uncommonly in official circles, and from the throne itself, as he spoke unyieldingly against what he regarded to be sinfulness in his day. It often had a collective dimension, his prophecy was a national scolding. That did not win him friends in high places.



Typically, his words read this weekend are blunt, plain-spoken, and to the point. Those who build their hopes and seek rewards in earthly terms, grasping for earthly things, without exception will be disappointed gravely. The Lord, and the Lord's will, are the only two sure foundation blocks upon which to construct a life.

Jeremiah calls upon his readers, and those who hear his writings, to trust in the Lord. It certainly was advice learned from personal experience. The rebuke of so many all around him, even of the king who reigned as God's own representative, surely troubled Jeremiah. He must have led a life all too often accompanied by worry and sadness. He trusted in God, and he urges us also to trust in God. St. Paul's First Epistle to the Corinthians provides this weekend's Liturgy of the Word with its second reading. As was the

case with the reading from Jeremiah, the great Apostle asked his Corinthian friends to rely upon God, and to set for their goal the spiritual. He makes his point by insisting upon the Christian belief in the Resurrection of Jesus. The Resurrection was a sign of a new order. Believers associate themselves with that new order by their commitment to Jesus and by their own sinlessness. In Jesus, with Jesus, the sinless achieve immortality, life beyond this earth.

In no other place at that time would Paul's words to Christians have been more apropos. Corinth celebrated greed and human satisfaction. The very temple atop its acropolis divinized human helplessness before lust, infidelity, and physical pleasure, and in the process delighted in reducing humanity to the level of the animal. There must have been strong enticements for Christian Corinthians to forsake their faithfulness to the Lord, to convince themselves that they too were helpless before sin. Paul encouraged them and challenged them.

St. Luke's Gospel supplies this weekend's Gospel reading. It is a familiar and beautiful passage. The Lord meets many people, gathered at the foot of the mountain. He reminds them that the poor are blessed, and that the abused will be comforted. It was a word unheard of those times, and as such unheard in these times in which we live.

The text immediately follows a passage in which Jesus, on the hilltop, has spent much time in prayer, and in which he has selected twelve to be his apostles, his special followers. His mission on earth was taking shape. The group at the foot of the mountain, coming from all parts, represent yearning humanity, eager for hope and life. To that group, the Lord spoke the basics. It was a call to spirituality.

## Daily Readings

Monday, February 17  
Seasonal weekday  
James 1:1-11  
Psalms 119:67-68, 71-72, 75-76  
Mark 8:11-13

Tuesday, February 18  
Seasonal weekday  
James 1:12-18  
Psalms 142:15, 18-19  
Mark 8:14-21

Wednesday, February 19  
Seasonal weekday  
James 1:19-27  
Psalms 15:2-5  
Mark 8:22-26

Thursday, February 20  
Seasonal weekday  
James 2:1-9  
Psalms 34:2-7  
Mark 8:27-33

Friday, February 21  
Peter Damian,  
bishop and doctor  
James 2:14-24, 26  
Psalms 112:1-6  
Mark 8:34-9:1

Saturday, February 22  
Chair of Peter, apostle  
1 Peter 5:1-4  
Psalms 23:1-6  
Matthew 16:13-19

### Reflection

At Christmas, and in the weeks after Christmas, the church skillfully has introduced us to the fascinating, appealing person of Jesus of Nazareth, the Son of God, the son of Mary. More recently, after introducing us to different glimpses of the reality that is Jesus, the church now asks us to consider our response. How would we introduce ourselves? Would we say that we are willing to sacrifice all, even our lives, for God, as Jesus was willing to sacrifice? Would we say that we lived for others, as Jesus indicated that he lived in the revelation of the Epiphany? Would we commit ourselves absolutely to God as Jesus was committed by Mary and Joseph in the story of the Presentation? Or, if we were frank, would we have to say something else about ourselves by way of introduction.

The church in this Liturgy of the Word cautions us not to answer too hurriedly. It reminds us that all that this world has to offer is transitory, and much of it is heartbreak, confusion and pain.

The true treasure of life is in communion with God spiritually. That proceeds from a

realization that nothing in this life matters, or can ever fully satisfy us, our needs, or our hopes and dreams.

St. Luke's Gospel was wise in reminding us that the poor are blessed. Why? Because they might live in misery. The Christian church from its beginnings has worked to overcome and relieve human misery. Rather, the poor are blessed because through their very poverty they can see what is important and what is not. All, even the comfortable, should seek such poverty of vision, and sharpness of perception.

Genuinely to be a disciple of Jesus means to see the things of this world as they are. It also means considerable resolve. That resolve must confront the longings all have for security, comfort, and acceptance. Being Christian means putting those things in perspective. That requires effort and determination, but as Paul insisted to the Corinthians, it is a step not impossible, a goal not beyond them. In their effort to follow the Lord, in our own, there is the strength that flows everlastingly and abundantly from the Risen Christ.

### THE POPE TEACHES

## Those who believe are of one heart and soul

by Pope John Paul II

Remarks at audience February 5

From the beginning, the church was present as a communion in the small group of disciples who, after the Ascension, returned to Jerusalem at the Lord's command in order to await the coming of the Holy Spirit.

After Pentecost, this communion was strengthened and made manifest in the life of the community as its members "devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:42). As St. Luke tells us, "the company of those who believed were of one heart and soul" (Acts 4:32).

The heart of this communion was prayer, both in the Temple and in the Eucharist which the first Christians celebrated together in their homes (cf. Acts 2:46).

The sense of fellowship in the early church was so strong that the believers held everything in common and thus provided for the needs of the poor (cf. Acts 4:32-34).

At the center of the life of the community was Christ himself, to whom the apostles bore witness by their preaching, teaching and example.

Communion with Christ in the mystery of his passion, death and resurrection gives rise in every age to the communion of believers in the body of Christ which is the church. The sharing of spiritual and material goods remains the sign of this fellowship and, by the working of the Holy Spirit, contributes to its further growth.

From Christ, through Christ and in Christ, by the power of the Spirit of Life, the church is built up as a body through the proper functioning of each of its members (cf. Ephesians 4:16).

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breathe life from the father  
touching with gentle hands  
the son walks thru our lands  
when eyes catch sparkling eyes  
in joy the spirit thrives  
trust,  
vital bonds increase  
God settles in,  
there's peace

—by A. J. Weidekamp

(Weidekamp is a member of St. Thomas Aquinas Parish in Indianapolis.)



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# Entertainment

VIEWING WITH ARNOLD

## 'Father of the Bride' is an out-of-touch remake

by James W. Arnold

You really want to get involved in "Father of the Bride" since it tries to be a warm comedy about families and weddings and loving father-daughter relationships. But its Los Angeles creators are so thoroughly out-of-touch with most aspects of real life that it seems more like a color "Twilight Zone" episode.

Here is a guy (Steve Martin) who owns a sneaker factory and lives in a posh L.A. suburb in a huge white colonial house whose current value is probably \$2 million. His gorgeous daughter (newcomer Kimberly Williams) comes home from Rome (that's Italy) where she's been working on her M.A. in architecture (no bimbo).

She tells Dad and Mom (Diane Keaton) that she's engaged to some guy she met in Rome. Is he some gold-digging Italian tennis pro? a defrocked minister? a drug smuggler? a rock star with earnings? Golly, a movie critic? No, he's a nice American boy. (George Newbern) with short hair who wears suits and is employed as an international computer consultant. When Dad goes into a funk, is his mind living on another planet?

This movie is the remake of the famous 1950 "Father" in which Spencer Tracy did a long slow burn as daughter Liz Taylor got engaged and the expenses for the wedding and reception mounted toward the national debt. (Tracy was an attorney, the future in-laws were wealthy, and the motive was



"keeping up with the Joneses"). While also somewhat unreal, the old movie was good enough to be nominated for an Oscar as best film. It also spawned a sequel with the original cast and surfaced briefly as a 1961-62 TV series (with Leon Ames).

It's not totally a case of the new movie not being up to the old one. Martin may not be Spencer Tracy, but he's funny enough on his own, especially with horrified facial expressions and physical gags, like trying in vain to elude some hostile Dobermans, or mambo-ing before an attic mirror as he tries to squeeze into his old tuxedo. Eventually, you bet, it rips. The supporting cast is arguably better, with Keaton as the calm, generally beaming wife and Martin Short and B.D. Wong camping it broadly as professional "wedding coordinators" for whom the word "excess" means routine.

Maybe it's the recession, but overspending isn't as funny as it was in the aftermath of the war. The mystique of weddings and the mingling of families aren't the same. Women tend to marry at an older age, usually long after they've left the nest and had apartments of their own. Because fewer women consider the wedding day as the apogee of their lives, their approach to it is more practical.

In the old films, suburban or small town white exclusivity was the expected norm. Forty years later, it makes you uncomfortable. Religion was always kind of implied in 1950s movies. In the new movie, its absence hurts more. The secular setting, even if the ceremony is held in a "church," adds to the general trivializing of a sacrament that's an endangered species. Fewer marriages begin without a prior sexual relationship, and of course, fewer last forever.



TREKKING INTO THE '90s—Leonard Nimoy (left) as Mr. Spock and William Shatner (right) as Captain James T. Kirk are confronted by Azebur, the daughter of Klingon Chancellor Gorkon, in "Star Trek VI: The Undiscovered Country." Although "Star Trek V" was billed as "The Final Voyage," box office receipts prompted the producers to film yet another space adventure. The U.S. Catholic Conference classification is A-II for adults and adolescents. (CNS photo from Paramount Pictures)

The new "Father"—created for Disney by the team of Charles Shyer and Nancy Meyers ("Baby Boom")—seems time-warped and sensitive to only the most superficial of these social changes. A ludicrous example: father and daughter have a long-standing driveway basketball competition, and the producers insist they play like superstars, with long slow-mo takes and even the trick shots draining the net.

It's arguable that the whole project was upstaged by Alan Alda's 1990 film, "Betsy's Wedding." While it did tend to get lost in its Mafia subplot, "Betsy" seemed more relevant. It successfully made comedy of ethnic differences and changing religious and cultural values, and because the strain of the father's finances was more credible and painful, it was hit by a thunderstorm: in "Father," it's snow.

Let's concede that the Martin film has plenty of easily crafted warm family moments, especially on the tender subject of fathers and daughters. It also makes the social point that wedding expenses and

surrounding frivolities have gone over the edge, and that for the happiest event of one's life, survival often means agreeing on which old friend or relative to eliminate from the reception list.

(Old story doesn't quite adapt to contemporary feelings; some cute lines and sight gags, but mostly familiar territory; okay for adolescents and adults, but not recommended.)

USCC classification: A-II, adults and adolescents.

### Recent USCC Film Classifications

Final Analysis	A-III
Hard Promises	A-II
Love Crimes	O
Mississippi Masala	A-III

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

## 'This Old House' fans learn home improvements

by Mary Ann Wyand and Henry Herz

Home improvement guru Bob Vila, former host of "This Old House," visited actor Tim Allen on ABC's "Home Improvement" comedy last Tuesday as part of the network's February ratings sweeps campaign.

On Friday, current "This Old House" host Steve Thomas

visits the WFYI Channel 20 studio in Indianapolis to meet fans of the how-to series broadcast on public television.

Thomas has been hosting the popular PBS series for the past three years. He recently finished his first book, "This Old House Kitchens," which takes the reader step-by-step through the process of designing a kitchen.

"As both a central gathering place and daily workspace, the kitchen can be the most complex and expensive room to renovate or build," Thomas noted. "Yet with proper planning and some creative thinking, you can have a kitchen that is both expressive and functional."

Fans of "This Old House" are invited to meet Thomas at a free reception on Feb. 14 from 6:30 p.m. to 8 p.m. in the WFYI TV 20 studios at 1401 N. Meridian St.

"This Old House" airs on Saturdays at 10 a.m. and Sundays at 5 p.m. on WFYI Channel 20.

Hopefully, fans of "This Old House" learn to successfully complete home remodeling projects without experiencing some of the amusing mishaps that "Home Improvement" star Tim Allen suffers through each week.

The show is based on the premise that misfortune is funny when it happens to someone in a TV sit-com. However, many viewers can no doubt recall similar ill-fated repairs in their own homes when they see Allen accidentally knock a hole in the wall or inadvertently cause the dishwasher to explode in mid-cycle.

One of the best "Home Improvement" sagas to grace the airwaves last fall was the episode when Allen decided to turn his riding lawnmower into a more efficient vehicle by installing a motorcycle engine for greater speed. The souped-up mower—you guessed it—got away from him and crash-landed against the neighbor's fence.

But Allen remains philosophical, even in the midst of the disasters he creates with the best of intentions. The show is a funny reminder that sometimes life is like that.

### TV Programs of Note

Sunday, Feb. 16, 8-9 p.m. (PBS) "A Celebration of Birds with Roger Tory Peterson." The 81-year-old Peterson is known to millions as the author of field guides to the world and the "Nature" program tells the story of his part in the battle to save America's birds and their habitats.

Sunday, Feb. 16, 10-11 p.m. (PBS) "Pioneer of Color: A Conversation with Mal Goode." Newswoman Doris McMillon talks with Goode about his career in journalism, which began in Pittsburgh in 1948 and includes the

distinction of having been the first black reporter hired by ABC News.

Monday, Feb. 17, 8-9 p.m. (PBS) "The Grand Tour." Filmmaker Les Blank follows a group of Americans on a package tour of Europe as they discover the wonders of the Old World in this scenic "Travels" documentary.

Monday, Feb. 17, 9-10 p.m. (PBS) "In the White Man's Image." Looking back to the time when the basic philosophy of Indian schools across America was "kill the Indian and save the man," this program in "The American Experience" series tells the somber story of a humanist experiment gone bad.

Monday, Feb. 17, 10-11 p.m. (PBS) "The Secret Files: Washington, Israel and the Gulf." Documentary reconstructs the original U.S. commitments to Saudi Arabia and Israel—made more than 40 years ago—that lay behind America's involvement in the recent Persian Gulf War.

Tuesday, Feb. 18, 8-9 p.m. (PBS) "Can You Believe TV Ratings?" Though estimating the number of viewers of a particular TV show is a classic problem in statistical analysis, this "Nova" program finds that ratings are becoming more accurate but are still far from scientific.

Wednesday, Feb. 19, 8-10 p.m. (NBC) "Unsolved Mysteries." Marking the 100th episode of the series is this two-hour special in which host Robert Stack reports on the FBI hunt for two bank robbers, a reporter's search for a serial killer, and a wave of bizarre UFO sightings in Virginia.

Wednesday, Feb. 19, 8:30-9:30 p.m. (PBS) "Songs of Freedom." Special "Evening at Pops" presentation featuring the music of the Civil War and the civil rights movement with guests including actor Roscoe Lee Brown, folk singer Odette, soprano Shirley Verrett and the Boys Choir of Harlem.

Thursday, Feb. 20, 10-11 p.m. (PBS) "Ethics in American Business." Rebroadcast of a program examining ethical dilemmas in the work place through case studies of employee monitoring, insider trading and the concept of guaranteed jobs.

Friday, Feb. 22, 6:30-7 p.m. (PBS) "The Pied Piper of Hamelin." Rebroadcast of a "Long Ago & Far Away" animated program from Great Britain telling Robert Browning's tale of a stranger who saves a town from a plague of rats but when they refuse to pay him, he takes what is more precious to them than money.

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



'HOME IMPROVEMENT' FAMILY—Actor Tim Allen (rear) is Tim Taylor, the host of a cable TV home-improvement show who finds he is not always in control in his own home, in the ABC comedy series "Home Improvement." The program airs at 8:30 p.m. on Tuesdays. Also appearing on the show are Patricia Richardson as his wife and (from left) Jonathan Taylor Thomas, Taran Smith, and Zachery Ty Bryan as their sons. (CNS photo from ABC)

QUESTION CORNER

# Life demands reverence

by Fr. John Dietzen

**Q** Would you please explain the church's stand on *in vitro* fertilization? (Pennsylvania)

**A** It is important first to be clear on what we're talking about. *In vitro* fertilization is one of the methods now technologically possible for conceiving a child without sexual relations between a man and woman.



In this case the gametes (woman's ovum and the male sperm) are united and conception occurs in a test tube in which also the first stages of growth of the new human life take place.

Soon this new pre-embryo is transferred to another environment, usually the mother's (or another woman's) womb for continuing development.

Such fertilization is called heterologous if the gametes come from people who are not married to each other.

Homologous fertilization means that the reproductive cells come from a husband and wife married to each other.

*In vitro*, literally "in glass," fertilization is considered

entirely morally unacceptable by the church, basically for at least three reasons.

First, from the time the ovum is fertilized a new separate human life has begun which has its own growth and dignity. Commercial, scientific and other procedures often performed on lives begun *in vitro* violate the respect and physical and spiritual reverence owed to these lives.

Second, *in vitro* fertilizing usually means that a number of zygotes (fertilized ova) are produced, all but one of which are simply allowed to die and be discarded. This also is an immoral deliberate destruction of new human life.

And third, this process for initiating human life is seen as a subversion of the dignity and unity of marriage, and of the integrity of natural and necessary parental relationships with children as they come into the world.

This aspect of the moral character of *in vitro* fertilization may seem less tangible, but it is an important and profound one. In the tradition and teaching of the church, sexual relations in the context of married love is the only setting worthy of bringing into existence a new human life.

Heterologous fertilization, of course, brings in the additional questions of marriage fidelity and parental identity and responsibility.

But even if the fertilization is homologous (husband and wife providing the cells for the new life of their child) it

deprives human procreation of the dignity which is proper and natural to it.

The fullest and most current explanation of the church's teaching on these matters is the March 1987 "Instruction on Respect for Human Life in Its Origin and on the Dignity of Procreation," issued by the Congregation for the Doctrine of the Faith.

It says of this procedure, "In conformity with the traditional doctrine relating to the goods of marriage and the dignity of the person, the church remains opposed from the moral point of view to homologous *in vitro* fertilization.

Such fertilization is in itself illicit and in opposition to the dignity of procreation and of the conjugal union" (II,5).

Perhaps it needs to be clearly said that when *in vitro* or any other kind of artificial human fertilization does happen, the resulting life is no less human and no less to be accepted and cared for with love.

This of course underlies the first and second points I made above.

For those of us who were raised when there was only one way for a baby to be conceived and carried to term in the womb of its own mother, it comes as a surprise to know that today there are at least 30 different combinations of methods all this can happen.

And each has its own array of religious and human—and therefore moral—questions.

It is a continuing and monumental challenge for the church, or anyone else, to address these technological developments honestly and at the same time remain faithful to those values we hold so sacred about human life and relationships.

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

FAMILY TALK

## Wife should try to put love into her marriage

by Dr. James and Mary Kenny

**Dear Mary:** My husband and I have been married close to seven years. We have one child.

We were teen-age lovers and married very young. We share a lot, but we really do not share the love necessary for a healthy, happy, loving marriage.

When we married I didn't know God or the teachings of Jesus concerning marriage, but now I do. Marriage has an entirely different meaning to me now, and our marriage does not have what is necessary.

If we were to divorce, would I be cast out of the Catholic Church? I love God and my church a lot; I just don't love my husband. The thought of spending my life in a relationship where there is no love is sad.

What are we to do? (Washington)

**Answer:** Your letter mystifies me. While I understand you are dissatisfied with your marriage, I find it difficult to figure out what you want out of your marriage.

Perhaps your marriage lacks romance or intimacy. Perhaps it is just boring. Perhaps you are both suffering the seven-year itch. Perhaps your expectations of marriage do not match reality.

Marriage is built on shared values, shared interests, physical attraction, mutual understanding, shared experiences and intimacy. As experiences are added over the years, married love grows and changes.

Generally, early love is more carefree and romantic. Later, with the arrival of children, responsibility grows but so does commitment.

Generally the deepest joys and hurts occur within the family. As spouses share the joys and console each other over the hurts, they become closer friends and better lovers.

You say that learning about the teachings of Jesus has convinced you that your marriage does not have what is needed. Yet, the single thing Jesus asks of us is not to look for love in our lives but to put love into our lives.

The prayer of St. Francis echoes this teaching when it says "where there is hatred, let me put love."

Since I am not an authority on the legalities of your status within the church, I cannot tell you what would happen should you divorce.

However, I am more interested in how you might begin to live the loving, giving, joy-filled life Jesus calls you to live. How can you become a better lover to your husband, child, other relatives, co-workers, friends and neighbors?

First, you need to sincerely believe that you are capable of giving love. Then you must want to take this direction. For a marriage to grow, both husband and wife must want to grow.

The church you love can help. Find out if there are retreats or renewal weekends in your area especially for married couples.

Join a study group or prayer group to help you reflect on what you might bring to your marriage.

You say you share a lot together. Build on that. Plan to spend some time alone together every week.

Make your love grow by sharing it.

Can you provide a home for a foster child? Can you volunteer at a nursing home, a child-care center, a center for pregnancy counseling? Find out the needs in your community, and do what you do best to help.

If you truly want to make your marriage grow, you need to discover and deal with the things that bother you. Even more important, you need to recognize the strengths on which you can build. A marriage counselor might be able to help. (Address questions on family living or child care to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

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Parish Number	Parish Population	Propagation of the Faith Dues	Mission Sunday Collection	Visiting Missionary Collection	Mass Stipends	Holy Childhood	Other Gifts
81	Greenwood	4,900	3,040.48	3,922.36	6,383.98	160.00	78.90
82	Hamburg	217	379.00	162.00	177.45		
83	Henryville	192	107.00		253.24		
JEFFERSONVILLE							
84	Sacred Heart	2,398	1,397.00	1,104.00	1,948.42		570.40
85	St. Augustine	2,235	1,148.62	1,178.49	1,180.00	425.00	243.15
86	Knightsdown	225	203.00		124.00		
87	Lanesville	1,199	875.00	2,037.88	3,361.54	145.00	
88	Lawrenceburg	2,100	870.34	1,429.29	1,339.32		62.91
89	Leopold	600	147.36	366.50	364.80		
90	Liberty	365	705.00	650.00	610.00	155.00	175.00
CATHOLIC PARISHES OF JEFFERSON COUNTY							
				1,577.00			
MADISON							
91	St. Mary and St. Michael	1,716	986.00				
92							
93	St. Patrick	268	143.00				
95	Martinsville	1,123	912.00	1,400.00	2,344.00		
96	Milan	370	184.00	225.00	546.00		
97	Millhouse	454	776.50	860.00	752.00	910.00	81.25
99	Mitchell	340	170.00	170.00	869.00		60.00
100	Montezuma	30	45.00	10.00	201.39		
102	Morris	559	559.25	619.00	575.32	235.00	
103	Napoleon	179	326.00	251.00	414.78		
104	Nashville	715	353.94		2,412.27		48.74
105	Naxleton	970	550.00	738.00	1,439.00	700.00	
NEW ALBANY							
106	Holy Family	2,328	1,095.00	1,963.00	3,529.60	600.00	
107	Our Lady of Perpetual Help	1,849	1,183.20	1,475.25	1,385.68		
108	St. Mary	1,711	1,714.00	1,938.00	2,841.79	5.00	5.00
109	New Alsace	674	337.00	294.50	416.50		3.34
110	New Castle	802	657.50	363.00	1,183.95		93.28
111	New Marion	82	45.00	154.40	121.25		
112	New Middletown	192		68.00	108.00		
113	North Vernon	1,433	1,410.00	1,066.00	2,566.00	1,605.00	267.50
114	Oak Forest	69			182.00		
115	Oldenburg	1,392	1,640.00	1,456.00	1,455.00		
116	Osgood	720	283.00	779.00	422.06	1,425.00	
117	Paoli	160	72.50	104.30	154.03		
118	Plainfield	1,450	670.00	549.00	4,194.38		191.30
RICHMOND							
119	Holy Family	975	1,184.00	1,347.00	2,021.00		
120	St. Andrew	1,335	2,002.88	1,248.34	1,527.83	716.00	
121	St. Mary	1,500	1,360.00	181.00	2,236.41		
122	Rockville	345	120.00	49.00	464.99		
123	Rushville	1,344	975.00	1,207.00	2,178.00	360.00	
124	St. Anne (Jennings Co.)	200	230.00	178.00	216.00		
125	St. Croix	206	58.00	193.00			
126	St. Dennis	70	175.51	209.00	113.50		
127	St. Isidore (Perry Co.)	258	148.00	64.50	117.00		
128	St. Joseph (Crawford Co.)	141		140.00	186.00		
129	St. Joseph Hill	994	131.50	570.20	808.50		
130	St. Joseph (Jennings Co.)	326	410.00	1,626.00	472.91	310.00	
131	St. Leon	720	839.00	923.30	829.00		
132	St. Mark (Perry Co.)	387	175.00	311.00	297.00		
133	St. Mary of the Knobs	2,535	2,146.00		4,434.80	200.00	
134	St. Mary-of-the-Rock	286	188.50	106.55	242.00		
135	St. Mary-of-the-Woods	452	335.00	289.00	384.00		
136	St. Maurice	459	363.20	210.75	187.49	50.00	
137	St. Meinrad	1,055	493.50	196.50	496.00		
138	St. Nicholas (Ripley Co.)	725	619.00	642.50	490.21	181.00	14.00
139	St. Paul (Decatur Co.)	13					
140	St. Peter (Franklin Co.)	541	551.40		329.00		
141	St. Peter (Harrison Co.)	207		137.00	242.00		
142	St. Plus (Ripley Co.)	174	38.00	49.00	125.00		
143	St. Vincent (Shelby Co.)	756	690.00	1,082.00	1,505.30	270.00	
144	Salem	360	133.35	217.00	222.52		10.00
145	Scottsburg	417	584.15	525.00	500.00		46.00
146	Seelyville	138	290.00	270.75	203.75		
147	Sellersburg	895	620.77	602.90	1,428.49		64.33
148	Seymour	1,066	2,069.00	2,666.00	3,438.72	4,290.00	
149	Shelbyville	4,200	1,114.00	1,579.10	2,674.94	773.53	200.00
150	Siberia	223	238.00	330.30	93.00		
151	Spencer	281	120.24	242.50	380.00		
152	Starlight	695	591.75	567.00	559.00		
153	Tell City	3,159	1,136.00	1,305.25	2,706.75	630.00	154.75
2.00							
TERRE HAUTE							
154	Sacred Heart of Jesus	1,059	350.93	361.00	1,162.68		
155	St. Ann	260	182.00	71.00	671.06		
156	St. Benedict	1,274	554.00	478.00	1,003.00		
157	St. Joseph	1,392	209.00	891.03	2,127.13		
158	St. Margaret Mary	756	531.50		862.51		
159	St. Patrick	1,295	2,866.00	3,700.00	3,617.00		
160	Troy	358	177.00	203.46	382.97		
161	Universal	193	140.00	117.00	205.00		
162	Vevas	229	132.00	144.00	346.16		
163	West Terre Haute	161	229.00	272.50	430.50		
164	Yorkville	379	422.00	427.00	603.50	160.00	
Sisters of Providence							
				500.00			
Sisters of St. Francis — Oldenburg							
				75.66			
				205.00			

## Mother Teresa visits pope and resumes travels



HIGH-LEVEL WELCOME—Pope John Paul II greets Mother Teresa of Calcutta during an audience at the Vatican Feb. 5. Their meeting took place after Mother Teresa recovered from a heart ailment and pneumonia in California. (CNS photo from Reuters)

by Agostino Bonio  
Catholic News Service

VATICAN CITY—Less than two months after emergency heart treatment, 81-year-old Mother Teresa of Calcutta resumed her globe-trotting on behalf of the poor by traveling to Rome for a private meeting with Pope John Paul II.

The 1979 Nobel Peace Prize winner arrived Feb. 4 and was received by the pope the following day.

The Vatican announced the meeting but did not say what was discussed. Mother Teresa stopped in Rome before continuing to her headquarters in Calcutta, India.

In an interview appearing in the Feb. 5 Italian daily, *Il Mattino*, the world-renowned nun said she does not fear dying. "I do not fear death because dying signifies going home to God," she said.

"I see death every day in the poor. We have our house for the dying in Calcutta. You know that 25,000 people have died in there," she said.

The interview was conducted during Mother Teresa's New York-to-Rome flight.

Mother Teresa said she finds happiness in her "dialogue with God and with the poor."

Last Dec. 26 Mother Teresa was admitted to a hospital in La Jolla, Calif., and received an angioplasty, a procedure designed to open clogged arteries. She was also treated for bacterial pneumonia.

Mother Teresa was released from the hospital Jan. 15 and got a clean bill of health after a follow-up examination Jan. 30.

## Senate committee votes to overturn ban on use of fetal tissue

by Catholic News Service

WASHINGTON—A Senate committee voted Feb. 5 to overturn an administration ban on the use of fetal tissue from abortions for medical research.

In a 13-4 vote, the Labor and Human Resources Committee, chaired by Sen. Edward Kennedy, D-Mass., approved the provision as part of a \$4 billion funding bill for the National Institutes of Health.

The Health and Human Services Department imposed the ban in 1989 in response to the contention by pro-life groups that such research might encourage abortions. Fetal tissue from miscarriages and abortions to save the mother's life is still allowed to be used in research on diabetes, Parkinson's and Alzheimer's diseases and other ailments.

The Senate bill would prohibit the sale of fetal tissue and require that any tissue used in research be donated without restrictions.

The House voted in July to overturn the ban, but the 274-144 margin would be five votes short of the two-thirds needed to override a probable presidential veto.

# The Active List

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

### February 14

St. Philip Neri Parish, 550 N. Rural Ave., will sponsor a Sweet-heart Dance from 8 p.m.-midnight. Call 317-262-8450.

☆☆☆

The Adult Catechetical Team of St. Andrew Church, 3922 E. 38th St., will present "Marriage: Taking a Closer Look at Who We Are Becoming" by Marilyn Hess at 6:30 p.m. in the social hall. A candlelight buffet will be followed by a workshop.

### February 14-16

A Tobit Weekend for couples

preparing for marriage will be presented by the Tobit Retreat Team at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆☆

Catholic Alumni Club (CAC) will attend Mass at St. Christopher Church, 5301 W. 16th St., at 5:30 p.m., then dine at Papa Joe's Restaurant, 2441 Lafayette Rd. Call Mary at 317-255-841 late evenings.

☆☆☆

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

☆☆☆

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

### February 15

The second of two Enneagram Basics workshops by Bob Leonard will be held from 8:30 a.m.-5 p.m. at the Aquinas Center, Clarksville. Call 812-945-0554 for information.

☆☆☆

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

### February 15-16

St. Meinrad School of Theology is hosting a live-in weekend for men who are finishing college or already have a college degree and are thinking about the priesthood. Call 1-800-752-9384.

☆☆☆

The National Players of Catholic University of America will present "Twelfth Night" at 8 p.m. on Sat. and "Miracle Worker" at 2 p.m. on Sun. at St. Bede Theatre. Call 812-357-6522 for information.

☆☆☆

Petitions will be available to sign at St. Joan of Arc Parish, 42nd and Central, for bringing Eternal Word Television Network (EWTN) to the Indianapolis area.

### February 16

A program on "Whatever Happened to the Sacrament of Confession?" will be held at 9:40 a.m. at St. Joan of Arc Parish, 42nd and Central.

☆☆☆

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

☆☆☆

A Lithuanian Independence Day Commemoration will be held at 2 p.m. at 38th Street Junction restaurant. Call 317-299-7948 for reservations or information.

### February 17

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.

☆☆☆

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

☆☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for program by Christian counselor David Stombach on "Am I Co-dependent?"

☆☆☆

The Young Widowed Group will meet at 7 p.m. at St. Matthew Parish, 4100 E. 56th St. Ken Czillinger video on grief.

☆☆☆

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

### February 18

Catholic Alumni Club (CAC) will hold a Newletter Meeting at 7 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

☆☆☆

An hour of prayer and devotion to Jesus and Our Blessed Mother



© 1992 CNS Graphics

is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7317.

Babysitting available. Call 317-545-2814.

☆☆☆

The Monthly Cemetery Mass will be celebrated at 2 p.m. in Calvary Chapel.

☆☆☆

Father Al Jamnie will present an Over 50 Day "Changing Prayer for Changing Times" at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

☆☆☆

A Deanery Mass of the Holy Spirit will be celebrated at 7:30 p.m. in St. Joseph Church, Terre Haute. Refreshments afterward.

### February 20

An hour of prayer before the (Continued on page 19)

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### Lent Activities

#### Centering Prayer Introductory Workshop

March 4, 1992

Registration: 12:30 p.m. — Workshop: 1:00 p.m. to 8:00 p.m.

Registration deadline: February 20, 1992.

Fee: \$25.00 per person includes dinner.

#### Lent Evenings of Recollection

7:00 to 8:30 p.m.

Thursdays, March 5, 12, 19, 26 and April 2, 9, 1992.

Registration due line: One week prior to session or at the door.

Fee: \$5.00 per evening or \$25.00 for the series.

#### Lent Retreat Day

April 11, 1992 — 10:00 a.m. to 3:00 p.m.

Theme: Conversion: From the False Toward the True Self!

Presenter: Rev. Pat Collins., Fee: \$28.00 per person includes lunch.

Registration deadline: March 16, 1992.

#### Holy Week Directed Retreat

April 12-19, 1992

Coordinator: Patricia Benson, O.P., Ph.D.

Begins at 7:00 p.m. on April 12 and concludes Easter Morning.

Fee: \$250.00 per person.

#### Easter Triduum Retreat

April 16-19, 1992

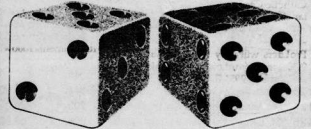
Or Retreat days available according to your schedule.

Call: Patricia Benson, O.P., Ph.D., Fee: \$45.00 per person per day.

Registration deadline: April 1, 1992.

FOR MORE INFORMATION OR REGISTRATION  
CALL THE BEECH GROVE BENEDICTINE CENTER AT: **317-788-7581**

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- Second Spree given on "Leap Year Day"
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SATURDAY

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SUNDAY

\$7~~9~~ \$17

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# Alexander says school choice good for country

by Sr. Mary Ann Walsh  
Catholic News Service

WASHINGTON—Helping low- and middle-income families have choice in education is good for the country, the nation's top educator said Feb. 5.

"We don't think it's a good policy to have a national policy that basically says only rich people have choices of schools but people without money do not," said Lamar Alexander, U.S. secretary of education, in a brief interview with Catholic News Service.

Alexander's comments promoted the Bush administration goal of offering choice in education by letting families receive

government aid to educate their children in whatever schools they wish, public or non-public. It's comparable to college student-aid programs, such as the post-World War II GI Bill and the current Pell grants, he said.

"We're not proposing aid to parochial schools," the Cabinet member said. "We're proposing that aid go to families for elementary and secondary (education) in exactly the same way it goes to... families who use it at colleges and universities today."

"Nobody told the veterans they couldn't spend the GI Bill (funds) at Notre Dame or Baylor University or Southern Methodist or Brigham Young," he said,

citing colleges with religious affiliations. "And nobody today tells college students that they can't spend their Pell grants or government loans at Presbyterian colleges or seminaries."

"We believe that it makes just as much sense to give families 'Pell grants,' if you will, to spend at elementary and secondary schools as a way of introducing change into the system and helping moderate- and low-income families have more choices."

After heated debate Jan. 23, the Senate voted down an amendment from Sen. Orrin Hatch, R-Utah, which would have let private and parochial schools take part in an experiment to study the effects of giving poor parents more educational choice for their children.

However, said Alexander, the senators are "going to see President Bush coming back time and time again urging that middle- and low-income people have more of the same choices of all schools, that people with money have."

"We would assume that most of that money would go to the public schools," he added, "but if a family wants to spend it at a parochial school or at an independent school we think they ought to be able to do that."

Alexander spoke with CNS after he addressed the National Summit of Independent Higher Education, on the first day of its two-day meeting in Washington. The summit, the first of its kind, attracted more than 1,000 presidents and trustees of private colleges and universities.

In his talk, Alexander said the nation could "apply to elementary and secondary education many of the same principles which have helped build such a strong system of higher education in America."

"We have permitted and encouraged the development of a strong independent private sector over the years, and the government policy and government money has been permitted to flow through families to private and independent institutions as well as public institutions," Alexander said. "We would propose the same sort of support for elementary and secondary education because it has worked so well in colleges and universities."

Alexander also cited a changing mood in the country.

"What is going on today in America is more than a recession," he said. "What is really going on is a more fundamental reassessment of our values, of our country, of what is important."

## The Active List

(Continued from page 18)

Blessed Sacrament will begin at 7 p.m. in St. Francis Hospital Chapel, Beech Grove. Everyone welcome.

### February 21

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics age 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

☆☆☆

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.

### 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.

ProLifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 36th.

☆☆☆

A Reverse Raffle will be held at St. Catherine Parish. Call 317-786-2924 for details.

### February 23

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

☆☆☆

The 5th Annual Swim-Thon will be held at Beech Grove Benedictine Center. Call Cindy Newmire 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.

☆☆☆

The Secular Franciscans will meet at 2 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.

☆☆☆

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.

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## Youth News/Views

# Chatard students learn helpful Health Fair tips

by Mary Ann Wyand

"Let's talk about health" was the message at Bishop Chatard High School's second annual Health Fair on Feb. 5 as faculty members and community health representatives worked with junior high and high school students to increase youth awareness about a variety of wellness topics.

As part of Catholic Schools Week, Chatard students and junior high guests from Indianapolis North Deaneary grade schools viewed a number of health-related exhibits set up in the gymnasium.

Chatard drama students who were dressed in a variety of costumes complemented the colorful posters drawn by art students and added a fun atmosphere to the Health Fair, but exhibits featured serious medical information.

Exhibitors included representatives of the Bellflower Clinic, with an educational display on acquired immune deficiency syndrome, as well as medical and dental education staff members from the Marion County Health Department.

At the Bellflower booth, students could get informative health literature on HIV and AIDS. Nearby, they could read about tooth decay and select a toothbrush to improve their dental hygiene during a visit to the county health department booth.

And at another health department display, students could talk with a nurse about the warning signs of high blood pressure and learn their own blood pressure readings.

In addition to blood pressure testing, students could find out their blood type and line up for a test to determine their composition of body fat, also provided by health department representatives. The fat calculation exam proved to be fun for some students and embarrassing for others.

Booths set up by Students Against Drunk Driving and Project I-Star warned teen-agers about the dangers of drinking and driving and the many hazards of substance abuse.

Adjacent displays featured information on nutrition, eating disorders, cancer, lung problems and physical fitness. Representatives of the Midwest Medical Center, Methodist Hospital Sports Medicine facility, American Lung Association, and Young American Bowling Association staffed those booths.

Other exhibits addressed the topics of sexually transmitted diseases, suicide prevention, teen pregnancy, and seatbelt usage.

"Chatard coordinated the Health Fair in conjunction with the Indianapolis Alliance for Health Promotion and cooperating state and county health providers and protectors for students of the North Deaneary," Nancy Clapp, school activities director, explained. "Booths were manned by professionals in their field and assisted by our volunteer adults. When and wherever possible, students were given 'hands on' experiences and activities."

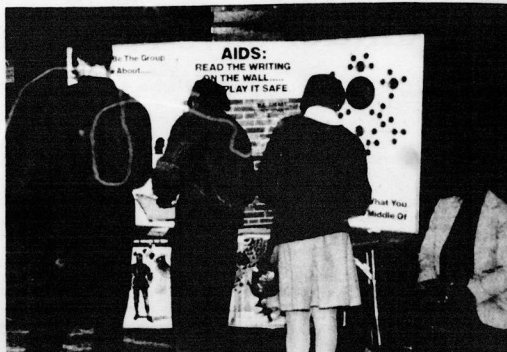
Most students collected brochures on a variety of wellness topics during Chatard's Health Fair. Among the brochures which generated student interest were pamphlets called "Deciding About Sex: The Choice to Abstain" and "A Brief Guide to the AIDS Antibody Test."

In the first brochure, students were reminded that "Your sexuality is yours. Remember, you're the one in control of your sexuality and your life. Make decisions you will feel good about tomorrow and in a month and in a year."

HIV health specialist Elнора Holland-Browne from the Bellflower Clinic said she distributed a large number of brochures about preventing acquired immune deficiency syndrome.

Clapp said Chatard officials tried to collect an outstanding and comprehensive health education package to benefit junior high and high school students.

"We feel that in today's world of educating the whole person," she said, "it is important to take care of ourselves and to understand good personal health habits."



**AIDS UPDATE**—Bishop Chatard High School students look at educational literature on acquired immune deficiency syndrome while Elнора Holland-Browne (right), HIV health specialist for the Bellflower Clinic in Indianapolis, waits to talk with them about risks associated with sexual promiscuity. (Photo by Mary Ann Wyand)

## Rally urges 'Keep on Dancing'

by Ray Lucas

Challenging young people to "Keep On Dancing" was the goal of the New Albany Deaneary's Mid-Winter Youth Rally in early February.

Over 300 youth and adults participated in the eighth annual rally sponsored by the deaneary youth ministries office. It was held Feb. 1-2 at Lakeview Hotel in Clarksville.

"The focus of the weekend was on the relationships in the lives of teens," Dan Endris, rally chairperson, explained. "The rally challenged teens to nurture their relationships with their families, friends, themselves, and their God. We wanted to encourage them not to give up, but to 'Keep On Dancing.'"

Using a creative approach of live dance, music, film footage, and skits portraying characters from the "Beverly Hills 90210" television program, rally presenters challenged the teen-agers to look at their own relationships and to talk to other young people at the rally about how they can grow in these relationships.

Also included in the rally were opportunities for teens to meet new friends through games, activities, meals, dance and liturgy.

"It was such a great weekend," Carrie Vogel, a senior at Our Lady of Providence

High School and a member of St. Paul Parish in Sellersburg, explained. "The rally was a great way to look at the relationships that I have in my life, and to meet new friends from all over the archdiocese."

St. Mary Parish youth group member David Caffee of New Albany, said he had never attended a youth rally and really enjoyed the weekend.

"I've never been to anything like this," David, a New Albany High School sophomore, explained. "I liked it that so many teens came together for the weekend. There was so much to do. The large group sessions, games and activities, the dance, liturgy were all great."

One of the highlights of the rally was the closing liturgy on Sunday, which was planned to bring the entire weekend together for participants.

"It was a great liturgy with lots of creative dance, music, and elements that get teen-agers involved," Adam Schneider, a senior at Providence High School and youth group member of St. Mary Parish, Loveland, commented. "The Mass reviewed around lots of youth themes and had a lot of energy. It just seemed to lift everyone up and make us feel like a community. At the end when everyone stood up and danced during the closing song, you could tell that this was a true celebration."

# Roncalli hosts academic 'Quest for Excellence'

by Elaine Jerrrell

Nearly 200 Indianapolis South Deaneary seventh and eighth graders converged on Roncalli High School on Feb. 2 for a special competition which was academic rather than athletic.

For the seventh consecutive year, Roncalli has sponsored its "Quest for Excellence," an afternoon of scholastic contests designed to appeal to the varied and special interests of junior high students.

School awards went to students from St. Jude School, the first-place winners, fol-

lowed by students from St. Barnabas School in second place and Holy Name School in third place.

First-place winners in the Quest for Excellence competitions included Greg Goss, St. Barnabas, art; Joseph Roller, Holy Name, essay; Chris Perkins, Nativity, American history; Matt Hess, Joe Huser and Justin Koehler, St. Jude, current events; and Eric Augenstein, Laura Berlier and Anthony Shelburn, St. Jude, the science challenge.

First-place winners in the drama competition were Tim West and Andy Hubbs, Holy Name, best duo, and Marie Tebbe, St.

Barnabas, best monologue. In the music competition, Jerry Kocher from St. Roch earned top honors.

Other first-place winners were Stephani Rizzo, Holy Name, speech; Lisa Kemmerer, St. Mark, spelling bee; Nathan Finn, St. Jude, theology; Jeff Frank, St. Barnabas, mathematics; Kris McMillan, Holy Name, physical fitness, girls; and Chris Tinder, St. Jude, physical fitness, boys.

Super Quiz team winners were St. Jude students Eric Augenstein, Joe Huser, Dan Black, and Sean Griffin.

The contest, which is the brainchild of former Roncalli principal Patricia Cox, began as a way to encourage and reward students for academic excellence.

Roncalli faculty members developed the rules and criteria for the contests, keeping in mind that they wanted to appeal to as many students as possible.

Over the history of the competition, specific events have been refined and improved to attract students of all ability levels. The current program includes contests in art, essay, and music, as well as a spelling bee, science challenge, a current events competition, and physical fitness skills tests. Students also compete in mathematics, theology, American history, drama and speech.

The Super Quiz, one of the most unusual and popular parts of the annual competition, concludes the event. Students gather in the gymnasium, where competitors from each school answer questions about the special theme for the championship competition.

After the junior high students write the

answers to questions projected on a screen, Roncalli students correct their answers and keep score for each team on individual scoring charts.

The audience of parents, teachers and students watches the teams compete and cheers its own school representatives for every correct answer.

The day culminates with an awards ceremony when medals are awarded to the top three winners in each contest. Medal winners accrue points for their school totals, and trophies are provided for the three schools with the highest point totals.

This year's theme was "The Age of Discovery" to tie in with the 500th anniversary of the voyages of Columbus and the beginning of Catholic Schools Week observances in the archdiocese.

The art, essay, speech and Super Quiz contests focus on the annual theme. In the past, themes have recognized "Hoosier Heritage," "The Frontier of Space," and "The Legacy of Our Forefathers."

The competition is a schoolwide project for faculty, students and parents under the guidance of Elaine Jerrrell, Roncalli's academic coach and government teacher. Faculty members write the criteria for the contests as well as the tests. Members of the National Honor Society help grade tests and act as officiators. Students receive certificates, schedule individual competitors, and serve refreshments.

And Indianapolis South Deaneary junior high students get an opportunity to enjoy a fun afternoon at Roncalli High School.



**QUEST SEEKERS**—Indianapolis South Deaneary seventh and eighth graders compete in the social studies segment of Roncalli High School's annual academic "Quest for Excellence" competition on Feb. 2.

# Youth workers earn state 'investment awards'

by Mary Ann Wyand

Eight Catholic youth workers from the Archdiocese of Indianapolis are among 50 outstanding people honored on January 21 with Indiana Youth Investment Awards from the Indiana Youth Institute.

John Mutz, president of Lilly Endowment, congratulated award recipients for their dedicated service to young people during an awards ceremony last month at the Hyatt Regency in Indianapolis.

Archdiocesan recipients of the state service award included Judge Clementine Barthold of Jeffersonville, who presides over juvenile delinquency cases in Clark Superior Court No. 1; Carolyn Dean of Mount St. Francis, director of Our Place Drug and Alcohol Education Services there; and Jerry Finn of Starlight, deanery director of youth ministry for the New Albany Deanery.

Also recognized with investment awards were Janet Roth, coordinator of youth ministry for St. Benedict, St. Ann and Sacred Heart parishes in Terre Haute; Bob Schultz, youth ministry coordinator at St. Luke Parish in Indianapolis; and Mary Ann "Dede" Stomoff, who coordinates youth ministry for St. Monica Parish in Indianapolis.

Other recipients were Dorothy Wodras-

ka, a St. Luke parishioner who serves as curriculum and training facilitator for Project I-STAR in Indianapolis, and Benedictine postulant Kathleen Yeardon, who just resigned as director of Neighborhood Youth Outreach at St. Joan of Arc Parish in Indianapolis to begin her religious instruction at Our Lady of Grace Monastery in Beech Grove.

This was the first year for the new state-wide award program. Each recipient receives a \$1,000 scholarship to use for professional training in youth-related work. The awards are funded by a grant from the Lilly Foundation.

Lianne Sommerville, director of youth services at the Indiana Youth Institute, said it was hard to choose only 50 youth workers to receive the new award.

"They are all winners, every single one of them," she said. "It's very rewarding to know that we have so many wonderful, dedicated people investing in our youth and in the future of Indiana."

Unfortunately, she said, those who work outside of school settings often fail to receive the recognition they deserve.

Sommerville said the Indiana Youth Investment Award "puts the spotlight on those who have shaped our youth outside of classrooms, such as Boys and Girls Clubs, church youth programs, 4-H, and Scouts."



**YOUTH AWARD WINNERS**—John Mutz, president of Lilly Endowment, (standing, center) congratulates some of the 1991 Indiana Youth Investment Award winners honored recently. Catholic recipients of the youth service award include (seated, from left) Carolyn Dean, Dede Stomoff, Dorothy Wodraska, and Judge Clementine Barthold; and (standing, left to right) Bob Schultz, Janet Roth, Kathleen Yeardon, and Jerry Finn.

## Trust and love build strength in families

by Linda L. Rome  
Catholic News Service

What is trust? What does it mean in our everyday living together?

In a family, trust is more than a two-way street. It can be a five-day or 15-day interaction. The more people the more the complications. But the more family members can trust each other to be there for each other, the healthier and happier that family will be.

Teens often shout "You don't trust me!" at parents who won't let them stay out past curfew or go to an unchaperoned party. Somehow a teen knows that questioning a parent's trust cuts to the quick.

Why? Because trust is more than an unspoken promise to be good or sensible. It is someone's belief in you as a certain kind of person.

In families, we extend trust to each other in many ways. For example, we believe that each family member makes decisions or gives advice with our best interest at heart.

Parents may deny something a teen wants because they know about inherent dangers and are mature enough to circumvent certain problems. On the other side, though, parents will often trust teens to make healthy choices about choosing friends, avoiding drugs and driving carefully, to name a few instances.

Family members expect each other to be honest. You don't accuse someone in your family of stealing the \$20 you earned mowing lawns, only to discover later you used that \$20 bill as a bookmark in your physics book. And you shouldn't be surprised that no one in your family took it. You should simply be glad you found it.

We expect the truth from each other—even if it's embarrassing or a little painful. Only a parent, sister or brother cares enough to tell you there's celery caught between your teeth. Sister may be told her skirt is so short her underwear shows when she bends over. Brother may be advised that his girlfriend will not be impressed if he buys her a monkey wrench instead of flowers.

Of course, we trust family members to be tactful as well as supportive. One of your parents may delight in your musical ability. You know you're not good enough for Carnegie Hall but you like to think you're talented enough for recitals at home.

But what happens when family members don't help each other and break basic trusts?

First, pain. Always disillusionment. And finally, estrangement. Which means you no longer feel at home together. You feel alone, cut off, unloved. And because of the dual nature of trust, you need to extend yourself to earn that trust.

Test your trust quotient with the following statements:

- ▶ I return what I borrow in the same shape I borrowed it.
  - ▶ I tell my parents about changes in my plans.
  - ▶ I don't lend out something that belongs to someone in my family unless I ask permission.
  - ▶ I believe my sibling when he or she apologizes.
  - ▶ I believe my parents want what's best for me even when we disagree.
  - ▶ I try to respect my parents as individuals.
  - ▶ I believe my parents try to respect me as an individual.
  - ▶ I can trust my parents with a secret.
- Did you score 100 percent? If not, then add a little more trust to your family environment and see what dividends can be yours.

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BOOK REVIEW

# 'Bishops in American politics'

**CATHOLIC BISHOPS IN AMERICAN POLITICS.** By Timothy A. Byrnes. Princeton University Press (Princeton, N.J., 1991). 177 pp., \$29.95.

Reviewed by Jesuit Father Thomas J. Reese

"Catholic Bishops in American Politics" by Professor Timothy A. Byrnes is an excellent examination of the role of the U.S. bishops in American presidential elections since 1976.

Byrnes notes that in the early days of the republic bishops were apologists for Catholic patriotism and defenders of Catholic interests, especially the interests of poor Catholic immigrants.

With the decline of anti-Catholicism and the movement of Catholics into the middle class, the bishops were able to expand their political agenda and become more critical of American society. At the same time, the focus moved from local to national politics reflecting the growing role of the federal government in American society. This move was made possible by the theology and episcopal conference structures that came out of Vatican II.

Byrnes accurately points to a division within the bishops' conference through those bishops for whom abortion is the critical issue in each election, and those who believe that many issues must be considered. He believes the conference's Pastoral Plan for Pro-Life Activities, with its pro-life lobby groups in congressional districts, is not

politically compatible with the conference's election-year statements on political responsibility, which speak of a number of issues being important in determining how a person votes.

Byrnes looks in detail at the involvement of the bishops in the presidential elections since 1976 when Archbishop Joseph L. Bernardin of Cincinnati—now cardinal in Chicago—said he was "disappointed" with Jimmy Carter's position on abortion and "encouraged" with President Ford's.

"In 1976 the bishops agreed with the Republican party on abortion, and with the Democratic party on virtually everything else," writes Byrnes. Likewise in 1984, "to call abortion the 'critical' issue of a campaign in which the Republican candidate pointedly opposes abortion and the Democratic candidate just as pointedly supports it, is to indirectly suggest a preference for that Republican candidate." Byrnes also describes how the political environment made the peace pastoral politically significant in the 1984 election while the pastoral on the U.S. economy was irrelevant in 1988 when the issues were patriotism and Willie Horton.

At the same time that the bishops are attempting to influence elections, politicians are trying to manipulate them. Thus in 1984 Democrats tried to exploit the peace pastoral while the Republicans stressed abortion.

One can quibble with details in the book, and certainly some of the bishops will disagree with his interpretations.

But this is a sincere attempt by a political scientist to bring an objective and systematic analysis to the involvement of bishops in American elections.

This book should be read by every bishop because it will certainly be read by political operatives who want to manipulate the bishops for their own partisan purposes.

(Father Reese, fellow at the Woodstock Theological Center at Georgetown University, is author of "Archbishop Inside the Power Structure of the American Catholic Church.")

(At your bookstore or order prepaid (from Princeton University Press, 41 William St., Princeton, NJ 08540. Add \$2 for shipping and handling.)

## † Rest in Peace

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

† **BOYLE, Stanley Charles**, 88, Christ the King, Indianapolis, Jan. 29. Father of Charlene Wooden and Marilyn Clark; grandfather of six.

† **EDDLEMAN, Katherine Huber**, 76, St. Christopher, Indianapolis, Jan. 30. Wife of Orlando J.; mother of Judy K. Hicks, Jill A. Griffin and David J.; sister of Vivian Sweeney; grandmother of four.

† **GAMIL, Eli A.**, 61, Christ the King, Indianapolis, Feb. 2. Uncle of Vicky and Shirley Tisdal.

† **HELMCHEN, Arthur William**, 85, St. Christopher, Indianapolis, Jan. 30. Husband of Adeline M. McGinnis and Michael, Jr.; brother of Frances Ragle, Rose McCracken, James and Salvatore; grandfather of seven.

† **SMOTHERMAN, James Patrick Sr.**, 72, St. Mark, Indianapolis, Jan. 23. Husband of Naomi A. (Pitner), father of Elizabeth A. McGinnis and Michael, Jr.; brother of Frances Ragle, Rose McCracken, James and Salvatore; grandfather of seven.

† **HIGGINS, Daniel Michael**, 76, St. Pius X, Indianapolis, Jan. 23. Husband of Marie (Fogarty); father of Marianne, and Jane Messenger; step-grandfather of two.

† **KUEHR, Donald W.**, 61, St. Pius X, Indianapolis (buried from Sacred Heart, Indianapolis), Feb. 1. Husband of Josephine M.; father of Donald W., Mary Jo Meyer, Kathleen M., and Michelle Alger; brother of Robert, Norman, Richard, Mary Anne Carson and Carol Tucker; grandfather of four.

† **MARION, James J.**, 74, Little Flower, Indianapolis, Jan. 27. Husband of Margaret West; father of Vickie Neriwerk; grandfather of one.

† **MORMICK, Esther Verna (Brubach)**, 72, St. Matthew, Indianapolis, Feb. 5. Mother of Dr. Charles O. III, Patrick J., Michael G., Elizabeth, and Kathleen Zagopa; sister of Gene Brubach; grandmother of seven.

† **MILLER, Joseph A.**, 64, St. Mary, Richmond, Jan. 30. Father of Peggy Brown, Nancy Fessler, Becky Tegeler, Jenny Allen, Anna Stubeck, Rachel, and Mary Beth Skinner; brother of Elmer A., Mary Lahmann and Dorothy Freeland; grandfather of 11.

† **MCGLAUGHLIN, James**, 78, St. Catherine of Siena, Indianapolis, Jan. 31. Husband of Donna; father of Herbert, John, Geraldine Bailey, Ida Marie Butler and Sandra Bowling; step-father of James Griffin, Janice Coleman, Jo Ellen Paddock and Mary Walker.

† **OESTERLING, John B. Jr.**, 32, Holy Family, Oldenburg, Jan. 28. Son of John B. Sr.; stepson of Karen; brother of Chris, Don, Blanken, Teresa Hornberger, Cathy Blanken, Micki Sitterding, Amy Grinne and Ingrid; step-brother of Troy and Amy Ilderton; grandson of Leota.

† **O'LAUGHLIN, Robert**, 70, St. Lawrence, Lawrenceburg, Jan. 27. Husband of Margaret; father of Michael, Stephen, John, Robert, and Barbara Turner; grandfather of eight.

† **RIHLE, Robert**, 90, St. Nicholas, Summit, Jan. 7. Husband of Elizabeth; father of Anthony, Frank, Anna Snyder and Clara Clark; brother of Ida Lampert, Clara Kreger, Matilda, Eleanor Meyer and Frances Retzner; grandfather of two.

† **ROACH, Anna F.**, 86, St. Anthony, Indianapolis, Feb. 6. Mother of John G., Joanne Meyer and Mary C. Hall; sister of John M., Myrl and Leo Quinlan; grandmother of 19; great-grandmother of 36.

† **SCHILLING, Sara K. Sally**, 76, formerly of Holy Spirit, Indianapolis, Jan. 28. Wife of Charles W.; mother of Dr. Charles, and Diane McFarland; grandmother of Elizabeth Ann Greiner and Michael David McGinnis.

† **SENG, Leo William**, 58, St. Mary of the Knobs, Floyds Knobs, Jan. 18. Father of Reid, Yvonne, and Kelly S. McMahon; son of Loretta and Anthony; brother of Gene and Paul.

† **SGROI, Michael Anthony Sr.**, 72, St. Mark, Indianapolis, Jan. 23. Husband of Naomi A. (Pitner), father of Elizabeth A. McGinnis and Michael, Jr.; brother of Frances Ragle, Rose McCracken, James and Salvatore; grandfather of seven.

† **SMOTHERMAN, James Patrick Sr.**, 72, St. Anthony, Indianapolis, Feb. 6. Father of James Patrick Jr., Thomas Alan, William Theodre, Jay Anthony, Dawn Marie, Ashley James and Kelly Ann; son of Marilyn Hagan; stepson of Raymond Neville and Evelyn; brother of Anthony, Jay, Thomas, Daniel, Susan Marie, Schell and Linda Lee; stepbrother of William, Steve and Debbie Roberts, Dicki O'Key and Kim Newland; grandson of James and Ina DeLaven; companion of Laura Williams.

† **WILSON, Loretta May**, 74, Little Flower, Indianapolis, Jan. 29. Mother of Robert E., Suzanne Mosshammer, Mary E. Horn and Margaret E. Horton; grandmother of four.

† **WORLAND, James R.**, 76, St. Mark, Indianapolis, Feb. 6. Husband of Rose (Schaad); father of Robert, and Terry McVicker; brother of Florence Wilson, Mary Cochran and Alfredo Kaiser; half-brother of John and Susie; grandfather of three.

### Viola Volz, mother of Father Anthony Volz dies Feb. 5

Viola F. Volz, mother of Father Anthony R. Volz, died on Feb. 5. Her funeral liturgy was celebrated on Feb. 8 in Christ the King Church. She was a member of Immaculate Heart of Mary Parish in Indianapolis.

Mrs. Volz is survived by her husband, Raymond F. In addition to Father Volz, who is pastor of Sacred Heart and St. Ann parishes in Terre Haute, she is survived by another son, Thomas L.

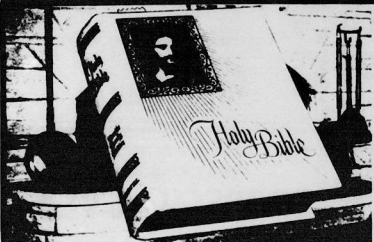
Other survivors include brothers, John and Jay Westerb; sisters, Dorothy DeToy, Caroline Henriksen, Virginia Hood, Louise Johnson and Hannah Christenson; and one grandchild.

Memorial contributions may be made to the Archbishop O'Meara Education Memorial Fund.

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# Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

- A-I—general patronage;
- A-II—adults and adolescents;
- A-III—adults;
- A-IV—adults, with reservations;
- O—morally offensive.

Some films receive high recommendations by the USCC. These are indicated by the \* before the title.

- Addams Family, The A-II
- An American Tail: Fievel Goes West A-I
- Antonia & Jane A-III

- At Play in the Fields of the Lord A-IV
- At the Max A-II
- Beauty and the Beast A-I
- Black Robe A-III
- Bugsy A-III
- Butcher's Wife, The A-III
- Cape Fear O
- Curly Sue A-III
- Dead Again A-III
- Deceived A-II
- Double Life of Veronique, The A-III
- Europa Europa A-III
- Father of the Bride A-III
- Final Analysis A-III
- Fisher King, The A-III
- For the Boys A-III
- Frankie and Johnny A-III
- Freerjack A-II
- Fried Green Tomatoes A-III
- Grand Canyon O
- Hand that Rocks the Cradle, The O

- Hard Promises A-II
- Hear My Song A-III
- Hearts of Darkness: A Film-maker's Apocalypse A-III
- Highlander 2: The Final Nightmarer O
- High Heels A-III
- Hook A-II
- House Party 2 A-IV
- Inner Circle, The A-III

- JFK A-III
- Juice O
- Kafka A-III
- Kuffs O
- Last Boy Scout, The O
- Let Him Have It A-III
- Life Is Sweet A-III
- Little Man Tate A-III
- Love Crimes O

- Madame Bovary A-III
- Meeting Venus A-III
- Mississippi Masala A-III
- My Father's Glory A-I
- My Girl A-II
- My Mother's Castle A-II
- My Own Private Idaho O
- Naked Lunch O
- Necessary Roughness A-III
- Overseas A-III
- Prince of Tides, The A-IV
- Rambling Rose A-IV
- Rapture, The O
- Rhapsody in August A-II
- Rush A-IV

- Secret Friends A-III
- Shining Through A-III
- Star Trek VI: The Undiscovered Country A-II
- Station, The A-III
- Until the End of the World A-III
- \*For a listing of current release motion pictures showing in and around Marion County, call DIAL-A-MOVIE, 634-3800. This free 24-hour-a-day service is made possible by your contributions to the United Catholic Appeal.

# Classifications of recent video cassettes

Here is a list of recent video-cassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC classification. The classifications for videos is the

- Another You A-III
- Awakenings A-II
- Backdraft A-III
- Bill & Ted's Bogus Journey A-II
- Cadence A-II

- Class Action A-III
- Dances With Wolves A-III
- Defending Your Life A-III
- Delirious A-II
- Doc Hollywood A-IV
- Drop Dead Fred A-III
- Dutch A-III
- Dying Young A-III
- F/X 2: The Deadly Art of Illusion A-III
- Guilt by Suspicion A-II
- Hard Way, The A-III
- Home Alone A-II
- Hudson Hawk A-III
- Jungle Fever A-III
- Kiss Before Dying, A A-III
- Madonna: Truth or Dare A-III
- Marrying Man, The A-III
- Misery A-III
- Mortal Thoughts A-III
- Naked Gun 2 1/2: The Smell of Fear A-III
- Nothing but Trouble A-II
- One Good Cop A-IV
- Only the Lonely A-III

- Oscar A-III
- Out for Justice O
- Point Break O
- Problem Child 2 A-III
- Rage in Harlem, A O
- Robin Hood: Prince of Thieves A-II
- Silence of the Lambs, The A-IV
- Sleeping With the Enemy A-III
- Soapdish A-III
- Stone Cold O
- Switch O
- Terminator II: Judgment Day O
- Thelma and Louise O
- Toy Soldiers A-III
- V.I. Warshawski A-III
- What About Bob? A-II
- Wild Hearts Can't Be Broken A-I

# Orthodox accuse pope of deceitful tactics

VATICAN CITY (CNS)—The Vatican dismissed as baseless charges by the Greek Orthodox Church that the pope was using "deceitful tactics" to increase his influence in Eastern Europe.

The synod of the Orthodox Church of Greece asked the Greek government to break diplomatic relations with the Vatican to protest what the synod said were Catholic attempts to expand papal influence in traditionally Orthodox areas throughout the world.

The synod issued a statement on relations with the Roman Catholic Church Feb. 4 during a meeting in Athens. The Vatican responded Feb. 5 by saying the synod's accusations were "without foundation" and did "not take into account the facts, the documents of the Holy See, nor above all the commitment and the words of the Holy Father" on relations with the Orthodox.

*Le Repubblica*, the Rome-based daily, quoted a Greek government spokesman as saying Athens would not break the diplomatic relations with the Vatican.

"The time has come to condemn the deceitful tactics of

Rome which are aimed at reinforcing and consolidating the position of the pope in international affairs," the Greek synod said.

The synod accused the Vatican of supporting the Eastern-rite Catholic churches in order to expand its influence in Ukraine, Romania and Yugoslavia and of ignoring Catholic violence against the Orthodox in those areas.

"The role of the pope has not shown itself to be either sincere or fraternal" in dealings with the Orthodox churches, the synod said. Rather, the Vatican has been "underhanded and self-interested."

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# Church officials denounce the repatriation of Haitian refugees

by Catholic News Service

WASHINGTON—U.S. bishops and other church officials quickly denounced the Bush administration decision in early February to begin repatriation of thousands of U.S.-bound Haitian boat people intercepted at sea by the U.S. Coast Guard.

"I say and the Catholic Church says to the U.S. government: Give us these people. Don't force them back. . . . Don't send people where they may die," said Jesuit Father Richard Ryscavage, executive director of the U.S. bishops' Migration and Refugee Services, in a Feb. 5 statement.

Working with the Archdiocese of Miami, MRS recently established an office in Miami to provide resettlement services to Haitians arriving in the United States. The office is partially funded by the Justice Department's Community Relations Service.

The first 150 of thousands being returned home by the U.S. government arrived in Haiti Feb. 3.

The repatriation began less than a month after release of a new report by Amnesty International documenting human rights violations in Haiti since a military coup in September toppled Haiti's president, Father Jean-Bertrand Aristide. Fleeing Haitians have claimed they face political persecution in Haiti while the Bush administration argues that the majority fled for economic reasons.

Meanwhile the U.S. State Department is investigating allegations that the Haitian military has beaten and killed boat people who were returned to Haiti last November after U.S. officials rejected their claims for asylum.

Father Ryscavage, in an interview with Catholic News Service, said the Jan. 31 Supreme Court decision that allowed U.S. repatriation of Haitians was based on "hysteria" and what he believed to be a questionable

report that some 20,000 U.S.-bound Haitians were poised to exit their homeland.

He said the report and what he called "exaggerated" claims that an unusually high percentage of U.S.-bound Haitian boat people had tested positive for the AIDS virus "fed an alarmist feeling in Washington."

"We have no independent confirmation" of the 20,000 figure, said Father Ryscavage.

The priest said his office was urging members of Congress to "put on the fast track" a bill to halt the repatriation. Such a bill, if approved, could face a veto by President Bush.

Cardinal Bernard F. Law of Boston said that while the repatriation is "legally justifiable" it is "morally questionable."

The cardinal, who is chairman of the U.S. bishop's Committee on Migration, asked how anyone could doubt that the Haitian boat people "are refugees worthy of reception into our country."

Cardinal Law made the comments in a statement issued by the Archdiocese of Boston Feb. 3. An edited version of the statement appeared in the Feb. 4 issue of the Boston Globe.

Cardinal Anthony J. Bevilacqua of Philadelphia, a member of the Committee on Migration, in a Feb. 10 letter to President Bush urged him to halt the repatriation, saying "these patriots are fleeing an illegal military dictatorship that uses violence in place of reason and threatens their lives and the lives of their families."

Bishop Thomas V. Daily of Brooklyn, N.Y., in a Feb 3 statement, said the Haitians left "not for frivolous reasons" but "in desperation because of intolerable violence and oppression."

Father Thomas Wenski, director of the Pierre Toussaint Haitian Catholic Center in Miami, denounced the repatriation, saying "we're sending people back to a nation that's very unstable and violent with no assurances that they will not be persecuted as they fear they will be."

The U.S. Supreme Court's Jan. 31 decision lifted a ban that had prevented the government from sending Haitians back, ending months of legal wrangling that left more than 10,000 Haitians in a state of limbo at Guantanamo Bay naval base in Cuba.

The court's 603 ruling came on an emergency petition by the Bush administration, which argued that as many as 20,000 Haitians were preparing to leave their country and that the naval base at Guantanamo Bay was filled.

More than 15,000 Haitian boat people have been intercepted at sea since the Haitian military coup in September.

Judge C. Clyde Atkins, 77, the U.S. district judge who succeeded temporarily in blocking U.S. attempts to return Haitian boat people, told an audience Feb. 2 at the Cathedral of St. Ignatius Loyola in Palm Beach Gardens, Fla., that his aim was to allow those fleeing Haiti the chance to show "they did not leave for economic reasons."

Atkins, an active Catholic in Miami, was the Florida judge whose rulings three times blocked federal government attempts to forcibly repatriate Haitian boat people intercepted by the U.S. Coast Guard.

Church agencies have rallied to assist the relatively small number of Haitian boat people that U.S. immigration officials have allowed into the country.

Unaccompanied Haitian minors sent from the U.S. naval base at Guantanamo Bay stay at two shelters operated by the Archdiocese of Miami in a residential neighborhood in south Miami until they can be placed in more permanent homes.

In late January there were 23 Haitian children under the care of Father Bob Twonaki, director of the archdiocese unaccompanied minor resettlement effort which is funded in part by the U.S. Department of Justice.

In Newark, N.J., two Haitian men who immigration officials allowed into the United States told of their fear of government persecution in Haiti and expressed gratitude for U.S. hospitality.

## Catholic official says Bush's health plan is inadequate

ST. LOUIS (CNS)—President Bush's proposal for health care reform "is fundamentally flawed, sidesteps major problems and is, therefore, inadequate," according to the head of the Catholic Health Association.

John E. Curley Jr., president and chief executive officer of the St. Louis-based association, said the plan outlined by Bush in Cleveland Feb. 6 and in other appearances around the country will not solve the nation's health care crisis.

"Unfortunately, the president's health care plan doesn't begin to address the real problems facing the 90 million Americans who have no health insurance or who have difficulty paying for it," Curley said.

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