

# THE CRITERION

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## Core Planning Committee appointed

by John F. Fink

The development of a strategic plan for the Archdiocese of Indianapolis advanced a step further with the appointment by Archbishop Daniel M. Buechlein of a core planning committee. Fourteen people have been appointed to the committee, according to a news release from Father Jeffrey Godecker, assistant chancellor, who will serve as staff to the committee and local coordinator of the process.

According to the process originally announced by Archbishop Buechlein (see articles in *The Criterion* Nov. 27 and Dec. 4), the core planning committee will draft the strategic plan from a situation analysis being prepared by Dan Conway, director of planning and communications for the Archdiocese of Louisville. Conway will facilitate the planning process.

Archbishop Buechlein will lead the core planning committee. The other members, in alphabetical order, will be:

►Father David Coats, archdiocesan vicar general;  
►Ronald K. Duxsee, a businessman

from North Vernon who is chairman of the Archdiocesan Pastoral Council;

►Father Frederick C. Easton, vicar judicial of the Metropolitan Tribunal;

►Daniel Eisner, executive director of the archdiocesan Office of Catholic Education;

►Mary Pat Farrand, director of the archdiocesan Department of Lay Ministry Personnel;

►Thomas Gaybrick, director of archdiocesan Catholic Charities;

►David Hodde, director of the archdiocesan Office of Management Services;

►Joseph B. Hornett, archdiocesan chief financial officer;

►Father Paul Koetter, archdiocesan director of priests personnel;

►Suzanne Magnan, archdiocesan chancellor;

►Father Joseph Schaedel, archdiocesan director of vocations;

►Franciscan Sister Catherine Schneider, archdiocesan director of the Office for Pastoral Councils;

►Amanda Strong, vice chairperson of the Archdiocesan Pastoral Council; and

►Msgr. Francis Tushy, pastor of St.

Luke Parish, Indianapolis, former vicar general and archdiocesan administrator.

The archbishop has also appointed three observers to be present at committee meetings: Charles Gardner, director of liturgical music in the Office of Worship; Richard M. Valdesern, archdiocesan director of development; and Charles Schisla, archdiocesan director of communications.

Father Godecker said that, in preparing

the situation analysis from which the core planning committee will draft the strategic plan, Conway has interviewed some staff members of the Catholic Center, has provided a questionnaire to all Catholic Center employees, and has mailed the questionnaire to more than 700 pastoral ministers in the archdiocese.

Conway is expected to have an initial (See STRATEGIC page 2)



WELCOME RELIEF—U.S. Marine Staff Sgt. Marwan Binni holds a Somali child after escorting a food relief convoy to an orphanage near Baidoa, Somalia. U.S. prelates back from Somalia say that recovery in that country is beginning, thanks to the Marines, Catholic Relief Services and other relief agencies. (CNS photo from Reuters)

## Bishops see first signs of recovery in Somalia

by Jerry Filleau  
Catholic News Service

WASHINGTON—Starving Somalis are being fed and the U.S. Marine presence has dramatically cut down the internal violence, said two U.S. bishops who visited Somalia in the last days of December.

The care-givers are extremely splendid, heroic, impressive people. They're doing extraordinary work," Cardinal Roger M. Mahony of Los Angeles said Dec. 31.

But the needs in Somalia are still extreme, basic social structures are gone and careful planning will be needed to avoid turning the country into a permanent welfare state, he said.

Catholic News Service interviewed Cardinal Mahony by telephone just hours after he returned to the Vatican Embassy in Nairobi from a three-day visit to review conditions and relief work in Somalia. He had been to Baidoa and to villages south of there that are receiving relief aid from Catholic Relief Services, the U.S. bishops' overseas aid and development agency.

Baltimore Auxiliary Bishop John H. Ricard, a CRS board member, spent Christmas week in Somalia.

"What is amazing is how the people can get by on so little," Bishop Ricard told *The Catholic Register*, Baltimore archdiocesan newspaper, on his return.

Bishop Ricard celebrated an open-air Mass Christmas Eve for the U.S. soldiers in Baidoa; then celebrated a special Mass for the CRS staffers who coordinate relief work there.

He visited other villages served by CRS and helped distribute food at the feeding stations.

"It was tough for everyone because there was no sense of Christmas," he said.

He told the troops at Mass that even if they did not have the trappings of Christmas, the sacrifice they were making to help out brothers and sisters in need

halfway around the world "represents the true meaning of Christmas."

Cardinal Mahony said that on a visit to an orphanage, "I was in shock at how the children look. They are extremely malnourished. . . . I met a 17-year-old boy, I would have said he was only 6 or maybe 7, he was so small and thin."

Bishop Ricard took a three-hour trip in a food convoy to the village of Haval. There, he said, "some 5,000 people, many who had walked for miles, lined up in the hot, blazing sun to wait patiently for food. Everyone was polite, even when the food ran out."

Cardinal Mahony, who spent all day Dec. 30 accompanying a CRS delivery to the villages of Bulu Fur and Kurtum, said: "CRS is really doing a first-class, first-rate job. They've done things with the villages that the other care-givers haven't."

CRS, he said, has focused on several (See TWO BISHOPS, page 8)

## Virginia Witchger chairs United Catholic Appeal

by John F. Fink

The 1993 United Catholic Appeal has started with the announcement by Archbishop Daniel M. Buechlein that Virginia Witchger will head this year's campaign.

She will chair the overall drive as well as the General Appeal Division.

James W. Magee, chief executive officer of Education Financial Services in Indianapolis, will chair the Major Gifts Division and Charles Schisla, archdiocesan director of communications, will chair the Family Gifts Division which solicits archdiocesan employees.

The United Catholic Appeal provides the financial resources that make it possible for the archdiocese to meet its responsibilities in the areas of spiritual growth, family development, social justice and Catholic education.

Witchger is well known for her philanthropic work for numerous organizations including the Archdiocese of Indianapolis, St. Meinrad Seminary, Brebeuf Preparatory School, St. Vincent's Hospital, and the University of Notre Dame.

Witchger chaired a meeting of the United Catholic Appeal Steering Committee last month at which plans for this year's campaign were approved.



Virginia Witchger

The goal for this year is \$3 million. Last year's campaign raised \$2,663,082.

The Family Division will be the first to start solicitation. All archdiocesan employees will be solicited on a face-to-face basis. The division will kick off the drive next Monday, Dec. 11.

The Major Gifts Division consists of donors who are believed to be capable of giving a gift of \$500 or more. Its campaign is scheduled to begin Jan. 17 and conclude by March 31.

The General Appeal Division will solicit gifts at the parish level with special emphasis on three Solicitation Sundays in May. Parish leadership teams will be recruited late this month with training seminars scheduled for March.

The campaign will be concluded in May with a final report submitted to Archbishop Buechlein in June.

This year the Major Gifts Division has been divided into five regions. Regional coordinators who will assist division chairman Magee are as follows: Region I (Indianapolis North and East and Connersville Deaneries): L.H. Bayley, Region II (Indianapolis South and West Deaneries): Steve Yeager, Region III (Batesville, Bloomington and Seymour Deaneries): Rick Belser, Region IV (New Albany and Tell City Deaneries): Richard Stegemeier, and Region V (Terre Haute Deanery): J. Blaine Akers.

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THE CRITERION

Serving the Archdiocese of Indianapolis

## SEEKING THE FACE OF THE LORD

# Make resolutions that have eternal value

by Archbishop Daniel M. Buechlein, OSB

The Sunday after Christmas, I celebrated the feast of the Holy Family in my home parish of the Holy Family at Jasper in southern Indiana. In the name of the Diocese of Evansville, Bishop Gettelinger graciously hosted a reception for this native son, now received as the new metropolitan archbishop of Indianapolis. I had offered my first Mass of Thanksgiving as a priest at Holy Family in May of 1964. Returning home as an archbishop was another unbelievable experience!



You won't be surprised to hear that my mind was flooded with many memories and many thoughts about my vocation as I drove down to Jasper. I recalled an experience at Memphis Catholic High School about a year ago. I visited one of the junior morality classes and the students' questions surprised me. The first question, a very sensitive one, went something like this: "Do you ever want to quit being a bishop because it's too hard?" My answer was, "No, quite the contrary. I have never regretted one day of my life as a priest. It is a wonderful way of life and it gets better and better. I can't imagine another way of life in which I could work at the heart of life and reality, where I feel I can really make a difference."

I also remember saying to the young man, "If you are asking, do I ever get frustrated or discouraged, once in a while, yes." I remember giving as an example that (at that time) I was discouraged and frustrated at the way people want to react to Magic Johnson's tragedy. I said that I believe our church has the serious answer to the problem of promiscuity, but it is hard to get a fair hearing. I still feel that way.

A similar question followed from a young woman: "Do you ever doubt your vocation?" I said, "No, not for a moment. During seminary is when I had to deal with my doubts. I remember how much I worried and wondered if I could ever speak in public. I wondered if I was a good enough person to be a priest. I pondered about whether or not I wanted to live a celibate life. With the help of God and a lot of good people, I made the right decision and now I don't doubt my calling to be a priest. And it gets better every year."

To say the least, a year ago I didn't exactly have in mind what 1992 had in store! 1992 will always mark the year I became an archbishop (like 1987 marked the year I became a bishop and 1971 marked the year I became a seminary rector and 1964 marked the year I became a priest and 1958 marked the year I became a monk). The priestly responsibilities of my life have increased dramatically, yet I can still say every year gets better. And so I face 1993 with confidence and a positive spirit!

I can face 1993 with confidence because of the gift of my faith which I received because of the faith of my

parents. Their strong faith led me to the sacraments of the church and to good religious education, both of which have nurtured my faith. Strong faith in the family home is still the seed bed for vocations in the church, vocations to priesthood and religious life, and yes, also vocations to strong lay participation in the mission of the church. Religious life and religious education either begin in the home or they do not. That's a serious responsibility for parents.

Our children, our youth, and yes, we adults, need to see each other pray. Children and youth, especially young adults, need to see their parents pray. Faithful prayer and taking advantage of the sacraments of the church are the best help available for reasonably happy family life and love and they help family trials and difficulties of every kind.

Prayer and the sacraments of the church help families remember that family love is more important than family wealth, an important point for our times. Prayer and the sacraments help us nurture the virtue of generosity at home and outside the home. Religious and priestly vocations are born of generous hearts and in an environment of faithful prayer and consistent generosity.

We face a new year. We have the opportunity to declare new beginnings. We are given to resolutions for the New Year. Why not make resolutions that will have an eternal value? Why not make resolutions that will make a difference not only for us, but for our families and our church as well?

## EDITORIAL COMMENTARY

## START II has made the world a safer place

by John F. Fink  
Editor, The Criterion

What a wonderful way to start the new year—an agreement with the Russians to slash nuclear arsenals by more than two-thirds during the next 10 years! Last Sunday President Bush and Russian President Boris Yeltsin signed the second Strategic Arms Reduction Treaty (START II), which Bush called "the most significant arms reduction treaty ever."

Our last editorial commentary, in the Dec. 25th issue, lamented the fact that peace is so elusive in our world. While this is true in many parts of the world, we should recognize the great strides toward peace made during recent years. There can be no doubt that we have a much greater sense of security today than during those years when the United States and the Soviet Union were enemies. During the Cuban Missile Crisis, for example, it seemed quite possible that a nuclear war was about to end our entire civilization.

The fact that most Americans seem to have taken the news of this treaty with a ho-hum attitude simply demonstrates how far we have progressed in our peaceful relations with Russia. On the other hand, of course, it has only been the improvement in our relations with Russia that has made the treaty possible.

It was only a few years ago that there was a great campaign for a nuclear freeze, to keep our nuclear weapons at the level they were then, which seemed the best we could hope for. At that time it wasn't even considered that either side in the Cold War would actually agree to reduce nuclear weapons. Now we have

agreed to cut them by two-thirds. No wonder Yeltsin called the agreement "the document of the century."

The treaty calls for both countries to reduce their warheads from about 10,000 each to 3,000-3,500 by the year 2003. It also calls for Russia to scrap all of its SS-18 rockets, the most powerful nuclear weapons ever deployed and the weapons most feared by the Pentagon.

That doesn't mean, of course, that it's going to be easy to get the agreement ratified, particularly in Russia and Ukraine. We have an agreement with the Russian president, but not with the leaders of other former Soviet republics

where nuclear weapons are located—Ukraine, Kazakhstan and Belarus. Those countries are supposed to give up all of their nuclear weapons, but it remains to be seen whether they will or not. The opposition in both Russia and Ukraine is already voicing its disagreement with the terms of the agreement.

So far only Russia and Kazakhstan have ratified START I, which called for a reduction of warheads from 8,500 for the United States and 6,500 for Russia.

There is also the problem of cost. It will be expensive to destroy the missiles that it took both sides so long to build up, and Russia and the three other former

## Strategic plan's core planning committee appointed

(Continued from page 1)

report by next month. Father Godecker said. From this report, he said, as well as a variety of studies and work already done by the Archdiocese Pastoral Council and others, the core planning committee will develop a set of priorities and missions for the archdiocese which will result in a series of goals and objectives to be developed by task forces.

After the mission and priorities have been determined, Archbishop Buechlein will consult with leadership groups in the archdiocese, Father Godecker said. Then, after a refinement of the goals and objectives, there will be deaconry forums to discuss the major directions of the plan. Further refinements will then follow. The final approved plan is scheduled to be ready for presentation and implementation by September.

Father Godecker said that the core planning committee will meet four times. Between meetings task forces will be responsible for the development of goals and objectives. Each task force will be chaired by one of the members of the committee and will include six to 10 other people appointed by the archbishop because of their expertise in the particular area being addressed.

"The planning process is not only designed to build on past planning efforts," Father Godecker said, "but it also is intended to take these many planning efforts and put them together so that there is coordinated planning with specific accountability."



**THE WINNER IS—**On Dec. 22, Steve Beck, new president of the board, Father David Coats, vicar general of the archdiocese, and Gary Wagner, director of development, officiate at the drawing of the St. Elizabeth's second annual Mercedes Raffle. The winner was K.A. Zabriskie. An employee, Praxie Culver, won the second prize—a trip for two to Disney World. (Photo by Margaret Nelson)

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## Campus Corner

### The Woods to add new communications major

**CELEBRATING INTERNATIONALLY**—Marian College held "Celebrating Internationally" recently showcasing its international students and their varied holiday celebrations. (photo provided by Marian College)

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# St. Monica's new church is dedicated Dec. 20

by Cynthia Dewes

The new 750-seat St. Monica Church was filled to capacity on Sunday, Dec. 20 when Archbishop Daniel Buechlein dedicated the building. The pastor, Father Clement Davis, and assistant pastor, Father Joseph Schaedel, concelebrated the dedicatory Mass.

Former pastor Father Albert Ajamie and former assistant pastors Fathers John Luerman and Kenneth Taylor joined an assembly of former and present parishioners, staff members, priests, religious and archdiocesan officials to mark the dedication of the church.

After the introductory rite, Archbishop Buechlein and Father Davis processed around the church, sprinkling the walls, altar and assembly with holy water, as a symbol of baptism.

The Litany of the Saints was sung following the day's readings and then the archbishop dedicated the altar by anointing it with holy oil. The four corners of the church were anointed with chrism to symbolize the spreading of the Gospel to the whole world.

At the conclusion of the Liturgy of the Eucharist, Archbishop Buechlein blessed the new Blessed Sacrament Chapel.

The involvement of St. Monica members in the church building project was represented by the many past and present parishioners who took part in the Mass as eucharistic ministers, lectors, musicians, ushers, greeters, and bearers of gifts, incense, and candles.

At the end of the Mass, Father Davis gave a brief history of the building project and thanked some of the key people involved, including architects Kalevi Hootilainen and Kevin F. Huse of Woolfen, Molzan and Partners, the builders; the parish pastoral council, chaired by Jerry Beer; building and planning co-chairmen Dave Johnston and Linwood Watkins; and design committee chairman Reed Nelson.

St. Monica Parish was founded by Father Paul J. Utz in 1956 and has grown from 222 to 1,400 families during its history. The carved wooden crucifix, which charter members donated to the original sanctuary, is above the main entrance to the sanctuary of the new church.



**CHURCH DEDICATED**—Archbishop Daniel M. Buechlein burns incense on the altar of the new St. Monica's Church as part of the dedication ceremony in the church on Dec. 20. (Photo by Cynthia Dewes)

## ARCHDIOCESAN CATHOLIC CHARITIES

### Pregnancy PLUS Line director thinks abortion is 'boomer' issue

by Cynthia Schultz

The girls that June Kochert counsels are getting younger and younger.

As director of Pregnancy PLUS Line, a pro-life program of the New Albany Deanery Catholic Charities, she knows that teen-age pregnancy is increasing across the country. But Kochert is impressed with the attitudes that early to middle teen-agers have on abortion.

"They'll come in and look at the abortion pamphlets on our shelves and

say, 'I don't see how people can do that,'" Kochert said. After 19 years of service to the program, she has a theory about it.

"Maybe abortion is a 'baby boomer' issue," she said. "Maybe the younger generation is more pro-life. They are more educated on the dignity of life and know when it begins. Society accepts unwed pregnancy more than it used to, there's not as much stigma attached. These girls know they don't have to terminate a baby's life."

Pregnancy PLUS (Please Let Us Serve) Line began work in the southern Indiana

communities in 1974 shortly after the Supreme Court decided to legalize abortion on demand. Catholic Charities included the program in its program in 1988. It offers clients maternity clothing, free pregnancy testing, furniture and counseling.

In the past year, Kochert's office has received approximately 600 phone calls from women in crisis situations, a slight increase from the previous year. Of those, 450 followed up with pregnancy tests and 160 tested positive.

Several of Kochert's clients—some with positive and others with negative test results—have had to make repeat visits to her office. She blames it on their low self-esteem.

In an effort to help them deal with the stresses of motherhood, Pregnancy PLUS recently began offering a positive aid.

"Pregnancy PLUS is involved in the Mentor Mother program," Kochert said. "We work with pregnant teens to give them a support system that they may not have and help them with their parenting skills." Teen mothers are matched with older and experienced mothers.

Mentor Mothers began as a 4th project in Indianapolis about five years ago. It has since blossomed in several counties across the state.

"We have been very successful with the

matching that we've made," Kochert said. "It's a program for the moms—not the babies—to give them more positive parenting experiences."

What would Kochert like to see in the future?

"I'd like to see more interaction in the community—networking with social agencies, grass-roots types of organizations, churches and pro-life groups," she said. "We should try to support the girl—her choice to carry the baby—not her behavior. Then we should get the community involved in the solution."

Kochert shares the story of one of her volunteers—an unmarried 20-year-old who found herself faced with pregnancy. The young woman is continuing her dedication to Pregnancy PLUS because:

"There is someone to talk to."

Perhaps that sums up why Pregnancy PLUS is important to women who need support during a critical time in their lives.

Those wishing further information about the program should write: Pregnancy PLUS Line, 702 E. Market St., New Albany, IN 47150, or call 812-948-0904.

Pregnancy PLUS Line and New Albany Deanery Catholic Charities are supported in part through contributions to the archdiocesan United Catholic Appeal.

## Catholic Charities' Helping Hand

Some 12.3 million individuals received social and emergency services from Catholic Charities agencies across the United States in 1991, compared to 3.4 million who needed help 10 years ago.

12.3 MILLION

3.9 MILLION  
SOCIAL SERVICES

8.4 MILLION  
EMERGENCY SERVICES

3.4 MILLION

ALL SERVICES

1981

1991



Source: Catholic Charities USA Diocesan Survey

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**DEMONSTRATION**—Natalie Frost (from left), Jamar Crawford and Zachary Avery are among students at St. Patrick in Terre Haute who collected gifts for Terre Haute Birthright, which helps teen-age mothers in crisis pregnancies. (Photo by John Fuller)



FROM THE EDITOR

# Four of the church's saints were 'great'

John F. Fink

Through the centuries the church has honored a great many holy people by declaring them saints. Some were popes, some martyrs, some holy women, some founders of religious orders, and some were scholars. Reading the lives of these great friends of God can be of inspirational as well as fascinating.

As great as all of the saints were, only four of them have been given the designation of "great"—St. Basil the Great, St. Leo the Great, St. Gregory the Great, and St. Albert the Great.

This doesn't mean that the church has declared them "greater" than some other saints. But I thought I would write a bit about these four men who have in common the same appellation.



**ST. BASIL THE GREAT**, whose feast day was last Saturday, Jan. 2, lived in the fourth century (329-379). He is known as the Father of Monasticism in the East because he founded what was probably the first monastery in Asia Minor and wrote the first rules for monastic life. The rules he laid down continue to influence Eastern monasticism today. (St. Benedict is the Father of Monasticism in the West.)

Basil lived in Caesarea in what is now southeastern Turkey. After assisting the archbishop there for a number of years, he himself was named Archbishop of Caesarea in 370. He was described as tireless in pastoral care. It is said that he preached twice a day to huge crowds, that he built a hospital and fought the white slave market.

But Basil is best known for his defense of the faith against Arianism, the most persistent heresy in the history of the church. Arianism denied the divinity of Christ. It was condemned by the Council of Nicea in 325, but it

continued to be strong for long after that. After the death in 373 of St. Athanasius, who had been the strongest opponent of the heresy, Basil assumed that role.

He wrote three books against Arianism (as well as a treatise on the Holy Spirit), and he is considered one of the great teachers of the church. That's why the Council of Chalcedon in 451 proclaimed him to be "the great Basil, minister of grace who has expounded the truth to the whole earth."

**ST. LEO THE GREAT** was pope during the Council of Chalcedon. His papacy lasted 21 years, from 440 to 461, and he is known as one of the best administrators of the ancient church. He was one of the first popes to assert the conviction that supreme and universal authority in the church, bestowed originally by Christ on Peter, had been transmitted to each subsequent bishop of Rome as the apostle's heir.

Leo the Great is also known for facing down some of the barbarians who were attacking Italy at that time. In 452 he personally met with Attila the Hun and persuaded him to withdraw. In 455 he met with Gaiseric the Vandal outside the walls of Rome and, although he couldn't prevent the looting of Rome, he did induce Gaiseric not to burn the city and massacre the people.

Leo too defended the church against heresy. The Council of Chalcedon condemned Monophysitism, which denied the humanity of Christ. Leo wrote a classic letter called "Tome of Leo," which explained the church's understanding of the two natures, and one person of Christ. Other letters were against the errors of Manichaeism and Pelagianism, two other heresies condemned by church councils.

**ST. GREGORY THE GREAT** was pope from 590 to 604. He set the form and style of the papacy which prevailed throughout the Middle Ages, exerted great influence on doctrine and liturgy (Gregorian Chant was named after him), and strongly supported monastic discipline.

Gregory was prefect of Rome before he was 30. After five years in office, he resigned, founded six monasteries on his Sicilian estate, and became a Benedictine monk in his own home in Rome.

Gregory was the first monk to be elected pope, and his letters reveal his unhappiness at being dragged from the contemplative life to the burden of the papacy. He made use of monks for missionary purposes, most notably in 596 when he sent Augustine, prior of Gregory's Roman monastery, and 40 other monks to Christianize England. He was also involved in temporal affairs, eventually becoming virtually the civil ruler of Italy. He negotiated with the Lombards and, when they attacked Rome, rallied troops and saved the city.

He also defended the primacy of the pope against the claims of the Patriarch of Constantinople.

For his voluminous writings, Gregory has been declared both a father and doctor of the church and has been given a place with Augustine, Ambrose and Jerome as one of the four key doctors of the Western church.

**ST. ALBERT THE GREAT** was a great scholar of the 13th century (1206-1280). The teacher of St. Thomas Aquinas, Albert is the one who attempted to understand Aristotle's philosophy and to influence the church's stance toward it. This enabled his pupil Aquinas to develop his synthesis of Greek wisdom and Christian theology which, in turn, influenced theology to the present century.

Albert's great work was a compendium of all knowledge: natural science, logic, rhetoric, mathematics, astronomy, ethics, economics, politics, metaphysics, Scripture and theology. It took him 20 years to complete while he served as an educator in Paris and Cologne, as Dominican provincial and then Bishop of Regensburg.

Albert is a doctor of the church and the patron saint of natural scientists.

## EVERYDAY FAITH

### Gems discovered while cleaning my desk for the new year

by Lou Jacquet

As usual, I waded fearlessly into the new year tilting at windmills and trying to find my desk. It remains buried under a stack of press releases. Post-it Notes with critically important information ("Get clocks at cleaners Aug. 4"), and a few scraps of paper with column ideas. For example:



There is something wonderful about the unintentional high hilarity of a clerk at Wendy's asking if a burger, fries and shake are "for the dining room, sir?"

I read recently that an eighth grader won a major physics prize from a

multinational corporation. Laudable, and yet . . . in eighth grade I was concerned about getting the right kind of bubble sunglasses, busy counting the stars in the Big Dipper, and delighted with finally being allowed to cross Lee Road and explore the woods beyond. Today's kids sometimes grow up way too fast, missing the joys of childhood.

Americans are fascinated with photographs, yet millions here and abroad are born, live and die without ever having had their image captured on film. Take your family's pictures away before it's too late.

My Mom was probably the gentlest soul I ever knew, yet her favorite saying in moments of anger when I had done something especially vexing as a child was, "Young man, I'm going to half-kil you!" What wisdom from your parents remains with you?

It fascinates me how sad many people

look at the Academy Awards. Despite all the glitz and high fashion, the faces belie an emptiness. Inner peace is elusive.

They are running another park a couple of miles from where I live to build another shopping center. This, in a city with 25 percent unemployment and large numbers of both abandoned storefronts and empty stores in the shopping centers that already exist. What a monument to our shortsightedness.

Doesn't it often seem that life brings good and bad news together? The morning mail brought the good news that prayer had helped reconcile a mother and son, the next letter told about a miscarriage suffered by a young wife who yearned for a child for years.

Although I understand the economic rationale behind building churches as multi-purpose buildings with low ceilings for more efficient heating and seating, I can't help it: I'll always love the old

churches with the high vaulted ceilings, the murky lights, and the palpable sense of the sacred. They are an irreplaceable treasure and, too often, parish art and environment committees across our land have turned our churches into buildings that have all the majesty of a television repair factory.

There are many things I love about the post-Vatican II church, but one aspect that I could do without: the way we have de-emphasized Sundays with our Saturday night Masses. Whatever the rationale, we have mostly succeeded in turning Sunday into simply one more day to go to the mall.

A modestly good joke to start the new year.

Q: "How do you get an elephant out of the theater?"

A: "You can't. It's in his blood!"

There . . . I can see my desk already. May 1993 bring you everything you wish for and more.

## THE YARDSTICK

### What the church says about treating labor as a commodity

by Msgr. George G. Higgins

Some weeks ago I criticized the views expressed by Paulist Father Robert Sirico in an essay about Pope John XXIII's encyclical "Mater et Magistra."

In an article that appeared in the *Michigan Catholic*, Detroit's archdiocesan weekly, Father Sirico responded to my criticism, saying I had quoted him out of context.

Having carefully re-examined his essay, I must respectfully plead not guilty. I must also plead not guilty to Father Sirico's implied charge that I am trying to limit his freedom to express interpretations of papal letters that differ from my own.

Father Sirico's essay faulted "Mater et Magistra" for saying human labor should not be thought of as a "mere commodity." He wrote that in a free market "treating labor as a commodity, far from dehumanizing the worker, actually empowers him by freeing him from forces outside his control. Instead the worker becomes a player who can offer his talent, labor and product to the

highest bidder, just like any other entrepreneur. The ability to work, then, makes each laborer a sort of capitalist in his own right, and hence offers him protection by providing him with economic alternatives."

I did not challenge Father Sirico's interpretation of the encyclical—although I find his critique excessively negative. What I challenged was his reading of the facts: how the free enterprise works in practice, not theory.

I think it is false to state as a fact that in a free market, treating labor as a commodity empowers workers. Again, I cite the sad plight of millions of unprotected farm workers in the United States and of the additional millions of workers living in poverty despite having full-time jobs and two breadwinners in a family. To describe them as "entrepreneurs" or "capitalists" makes a mockery of free-market economics.

Father Sirico cites in his own support a section of Pope John Paul II's 1991 encyclical "Centesimus Annus," which says: "A person who produces something other than for his own use generally does so in order that others might use it after they have paid a just price mutually agreed upon through free bargaining" (Paragraph 32).

This brings us to the nub of the argument.

If workers agree upon a "just price" for their labor through "free bargaining," that's well and good. But the overwhelming majority of farm workers and indeed the majority of all workers in the United States do not belong to unions and thus have no realistic way of engaging in "free bargaining."

Father Sirico has quoted selectively from "Centesimus Annus." He might have cited one of my references to the need for effective unions, such as Paragraph 19:

"A solid system of social security and professional training, the freedom to join trade unions and effective action of unions, the assistance provided in cases of unemployment, the opportunities for democratic participation in the life of society—all these are meant to deliver work from the mere condition of a 'commodity' and to guarantee its dignity."

Father Sirico expressed surprise that my original column made assertions regarding minimum-wage laws, collective bargaining, unemployment insurance and workers' compensation even though he had not raised these topics. In doing so, I believe I was faithfully reflecting the teaching of "Centesimus Annus," not to

mention "Mater et Magistra" and all its predecessors.

I am bewildered that many nonconservative free marketeers do not draw the church's teaching on the central importance of protective labor legislation and effective unionization and collective bargaining. Their silence has been thunderous.

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# To the Editor

## Sexual sins and eternal punishment

Mr. Fink, in your column on Catholics and sex outside of marriage (Dec. 18 issue), you state that, according to a recent poll, only 17 percent of American Catholics now believe this is wrong. You stated that television and movies are responsible for much of this attitude. I agree. In 1962, 75 percent believed premarital sex was wrong. You ask how the church can get people to accept its consistent teaching that any sex outside of marriage is wrong.

I feel that you failed to mention one very important factor in this change of attitude regarding this issue. During this period of 1962-92 while television and movies were showing more and more programs treating sex outside of marriage, a critical change was occurring within the church. Less and less was heard in the classrooms and pulpits about sin and its eternal consequences. Many teachers and leaders focused on the message that God is love. The clear biblical and church teaching that God is also a God of justice who will some day judge us on whether we obey his word—this was no longer emphasized.

I really believe that sexually active unmarried Catholics as well as teachers in our schools and pulpits need to wake up and see a grave danger here. What does the Bible and the church have to say about this question?

Quite simply that sex outside of marriage (fornication, adultery) is a mortal sin and will if unrepented lead to eternal punishment—hell. No fornicator will ever receive a share in the kingdom of Christ and God (Ephesians 5:5, Galatians 5:19-21). These two Scripture passages are crystal clear on this. We don't ever hear much mention of hell any more, yet Jesus talked about it. And in Revelation 21:8, God said, "As for cowards, the unfaithful, the depraved, murderers, the unchaste, sorcerers, idol-worshippers, and deceivers of every sort, their lot is in the burning pool of fire and sulfur, which is the second death."

Of course God is a God of love and this should be emphasized. But to leave out the clear biblical and church teaching on sin and judgment and the possibility of eternal punishment in hell is to put young people in peril. We read in the Bible that the fear of the Lord is the beginning of wisdom. It's because young people no longer have that healthy fear of the Lord that they no longer are concerned about breaking his laws in sexual matters.

Regarding people in the church who have the obligation to teach young people of these real dangers to their salvation and fail to do so, I'm reminded of what Jesus had to say about scandalizing one of these little ones and millions.

Jim Armstrong

Indianapolis

## Implication of a homosexual Christ

To imply a homosexual Christ, as the person did in the letter Dec. 18 ("Accepting Gays in the Military") comes too close to validating homosexuality. True, Jesus shared in our human weaknesses, including being tempted. Not all people are inclined to the same temptations. Some are more inclined to pride or vanity, others more to greed, while still others to sexual perversions, and so on. Nowhere do I see in Scripture or tradition, a homosexual temptation of Christ.

Jesus was tempted by Satan, St. Peter and others to solve world hunger, poverty and disease instead of solving the cause of those problems, sin. He was likewise tempted to be our judge and ruler, to settle our disputes for us rather than removing the cause of our disputes, sin. Finally, he was tempted to come down from the cross, proving that he was God, instead of using our faith to draw us to himself. Just as he shared in our

weakness he also shared in our uniqueness, including unique temptations.

The answer to homophobia isn't a homosexual Christ for homosexuals are more than a greedy Christ for materialists is an answer to poverty. I believe the answer to homophobia, poverty or any other evil is the grace of God that imparts love, compassion and understanding to human hearts.

Sandra Dudley

Sumner

## How did letter get through uncut?

Why did you print that letter that Christ might be a homosexual? I quote: "Why it is inappropriate to suggest Christ was like gays?"

Then when we read more, it's about the gays in the military.

Again the letter brings up the gay Christ. I quote: "When gays and lesbians are given the gay Christ that rightfully belongs to them... Rightfully belongs to them! When they have turned against him with bombings of churches, sacrilegiously taking the host and destroying it?"

I'll let the military decide about the gays. But to bring Christ into this discussion is very inappropriate.

One thing you did leave out something in a letter I wrote, so I can't understand how this letter got through uncut.

Florine Voll

Terre Haute

*In these discussions about the rights of gays and lesbians, why can't we differentiate between homosexual orientation and homosexual activity? People with a homosexual orientation should be entitled to the same rights as anyone else. This does not mean homosexual acts, which, the church teaches, is just as wrong as sexual activity between heterosexuals who are not married. It also does not condone the tactics and sacrilegious demonstrations of some gay activists.—Editor*

## Fr. Davis's letter on gays in military

I would like to comment on Father Clem Davis's letter to the editor about gays in the military (Dec. 11 issue). I'm sure the last of it has yet to be heard. Before too many people write off his comments with unfavorable, knee-jerk reactions, I hope they give the matter the same kind of thought he has.

I trust his parishioners and friends will see his letter for what it is: a thoughtful, balanced, reasoned, pastoral response to an issue that must not be reduced to the mindless, pot-shot level of the cartoon he critiqued.

I have known Father Davis for 18 years and have come to regard him as much family as friend. I have had many occasions to be proud of him; never more so than now.

Wm. S. Ankenbrook

New York, N.Y.

## Thanks to Mary for her gift to us

Reading and rereading your column of Dec. 11 ("Our Lady's Gift to Us: Her Own Portrait") brought back pleasant memories of attending, Our Lady of Guadalupe Parish in Dallas, Tex., and the Holy Sacrifice of the Mass there. It was the convention of our National Council of Catholic Women when 2,000 women met for meetings and exchange of ideas.

Over the altar at the church is a huge needlepoint of Our Lady, the side altar has needlepoints coinciding with the Lady of Guadalupe. The Mexican art is breathtaking. Our American heritage should give thanks to Our Lady for her gift to us and all the Americas.

Dorothy Demuth

Indianapolis



Continued

## Bishops must act like leaders now

The election of "Sticky Wally" Clinton to the presidency of the United States has taken the abortion reality away from the politicians and placed it squarely on the shoulders of the American bishops, where it has always belonged.

The politicians, except for a few stalwart Catholics like Henry Hyde, have done nothing but play politics with the lives of the unborn, aided and abetted by a hierarchy unwilling to assume its own responsibility for the teaching of the church and for the protection of the

unborn—for the thinly veiled motives that we are all aware of.

The Republicans have, for a while, made a feeble attempt at being "pro-life." It is quite evident now, that even that wavering reed of honor has gone the way of the rest of the corruption in this country.

Thus the bishops will now have to start to act like shepherds and leaders in this struggle. If they don't accept their responsibilities, the present rate of 1.5 million innocent lives being snuffed out every year in this wretched society will soar through the uppermost layers of the ozone.

Clinton's signing of the so-called FOCA bill, sponsored by that renegade and scandalous Ted Kennedy, along with his cronies, will allow abortion for such trivial reasons as pregnancy causing larger freckles on the abdomen!

The most tragic result of this cave-in, however, will be reserved for the potential mothers living in the ghetto who will provide fetal parts for the wealthy clients of suburbia serviced by the gruesome ghoulies of the American Medical Association who have chosen the golden call above the Golden Rule.

This whole bloody scenario can be traced back to the beginning of the "sexual revolution" in the early 1960s when our spiritual leaders put down their crucifixes and opted for politically correct social issues. Even worse, they allowed birth control to come to the fore with practically no resistance!

The proof is to be found in their sins of omission—e.g., when was the last time you heard a sermon on the evils of contraception?

That is the sad truth.  
Leon H. Bourke, Ph.D.  
Indianapolis

# Point of View

## March for Life on January 22

by Amy T. Miller

The First Amendment to the U.S. Constitution guarantees "the right of the people peaceably to assemble." This is a fabulous privilege so entrenched in our daily lives that it is often taken for granted.

Soon we will have a wonderful opportunity to peaceably assemble in our nation's capital to register our opposition to the current availability of abortion on demand in this country. Jan. 22 marks the 20th anniversary of the infamous Supreme Court decisions, *Roe v. Wade* and *Doe vs. Bolton*, which legalized abortion through all nine months of pregnancy and caused our national abortion rates to skyrocket.

The annual March for Life, held in Washington, D.C. every Jan. 22, is an opportunity literally to stand up and be counted. Nothing sends a clearer message to the leaders of our government than thousands of citizens peaceably assembled outside the White House gates. Nothing catches the attention of federal legislators more effectively than hundreds of voters streaming through the halls of Congress to lobby their representatives.

Now perhaps you're thinking: "This all sounds good, but it's just not for me." Maybe you don't consider yourself to be the "activist" type. Or maybe you're concerned about participating in something so apparently controversial. Permit me to suggest that you rethink your position.

I have been attending the March for Life for the past 19 years and my experience has always been positive. Vanity compels me to point out that I was 12 when I first participated. And in all that time I can't remember one instance where the media accurately recounted what actually went on.

The March is a peaceful event attended by hundreds of thousands of people whom you would be pleased to call your next door neighbor. It is a gathering of grassroots America—not of frightening extremists as the news accounts would have you believe. Rational, caring people from all walks of life travel to Washington, many at great expense or inconvenience,

for the privilege of standing in the cold for a couple of hours—for the privilege of casting their voices to cry out for the most defenseless members of our society, the unborn.

You don't have to be a member of a special group or have any particular political savvy to participate in the March for Life. All you need is the understanding that abortion has reached tragic proportions in our country and that you can make a difference by publicly expressing your dissatisfaction with the status quo. You simply have to be willing to take a stand against the tide of complacency that threatens to submerge our nation. And it's not so very hard to take a stand when you're surrounded by several thousand like-minded souls. In fact, it can be exhilarating.

And the significance of each and every person's participation in the March has never been greater. The ominous Freedom of Choice Act (FOCA) will rear its ugly head again early in the new congressional session. If enacted, FOCA will mandate abortion in every community in all 50 states. It is an extreme bill which rides roughshod over the wishes of the American people, who favor such reasonable restrictions on abortion as parental consent for minor girls, or informed consent considerations for women facing the surgical procedure.

This January you can take the opportunity to visit your senators and representative to let them know in person that you will not tolerate a vote in favor of this legislative madness. As you decide whether or not to participate, you might remember the old saying: "All that is necessary for the triumph of evil is for good people to do nothing."

As long as you're in town for the March, I hope you'll also come to the Basilica of the National Shrine of the Immaculate Conception for the National Prayer Vigil for Life the evening before the March. Cardinal Roger Mahony, chairman of the bishops' Committee for Pro-Life Activities, will be the principal celebrant and homilist at the solemn Mass which begins the vigil at 8 p.m. on Jan. 21.

(Readers can obtain more information about the March by contacting: National March for Life, P.O. Box 90300, Washington, DC 20090, tel.: (202) LIFE-377, fax: (202) 543-8202.)

## CORNUCOPIA

# Keeping your resolutions?

by Elizabeth Bruns

Resolutions. New beginnings. A fresh start. A clean slate. We tend to hear clichés like these a great deal at this time of the year. It's good to hear these expressions, but will the turning over of a calendar sheet really make such a big impact on our attitudes, habits, and general life-styles?

Society encourages us to improve ourselves by starting the new year off right. Television advertisements encourage us to sign up for one weight-loss program or another, trying to win our votes for weight-loss to be this year's resolution. Other advertisements will urge us to stop smoking, start exercising, lessen stress, increase fiber in our diets, lower our cholesterol.

I'm not sure if the rest of you have noticed or not, but the folks behind the ads are trying to manipulate us into doing what they think is "best" for us. Have you ever noticed that the busiest time of the year at a health club is right after Jan. 1? The clubs will offer bargain basement prices and reel you in, hooked by your guilt.

I don't mean to sound like the Grinch or the evil magician who tried to melt Frosty

the Snowman (especially after such a festive holiday season), but we should feel free to make decisions when we are prepared, not when others have decided that we are prepared.

Have you ever heard one of your friends tell you after you've been through a messy break-up of a relationship, "Since the new year is here, you can finally wash your hands of that bad experience and start brand new."

When I hear that I want to scream! Mind you, Jan. 1 is a holiday with a great deal of tradition and celebration, but can a date on the calendar magically release me from any sadness I might have experienced during 1992?

It would be really neat if you could wipe the slate clean each year. For example, if you did some really bad things in 1992, you may not get anything but coal from Santa, but your personal scorecard of life will be erased as of Jan. 1, 1993.

Hate to be the one to burst your bubble, but it's not like that. Society and the news media seem to portray it that way. That's why there is so much talk about changing, making resolutions, and the like.

Why do we have to have a designated time to quit bad habits, start fitness programs, lose weight, stop biting our nails, or stop excessive drinking? Why can't we quit on any week of the year?

Let's make resolutions when we are ready.

Don't get me wrong, I'm no better than the next person when it comes to keeping resolutions. After a year of change, I quip to my friends that 1993 can't possibly be any worse than 1992, so it seems inevitable that I'll have a good year.

Does life start getting better on Jan. 1? Do all the people in the world that we have ever offended suddenly become likable people because we have made resolutions to be nice to them?

Let's talk about those resolutions. Multitudes start with good intentions, but only a few really keep to their commitments. Most of us know we will break them by Jan. 12.

There is a time and a place for everything. Only when we are physically, mentally and spiritually prepared to make changes will that change stick.

Therein lies the key to making commitments and resolutions. It just so happens that some of us are prepared to make the change on Jan. 1, others are not.

If you are fully prepared to resolve something in your life, do it. If not, try to be at peace with yourself until you can get to a place where you are comfortable to make the change.

By the way, you don't have to wait until Jan. 1, 1994.

## check-it-out...

Fathers Al Lauer and Carmen Petrone will hold a Mass and Healing Service at St. Lawrence Church in Lawrenceburg on Monday, Jan. 11, at 7 p.m. After the healing service, they will administer the sacrament of reconciliation for those who wish to participate.

Sacred Heart Parish welcomes anyone who attended kindergarten and/or grade school at Sacred Heart to an Open House Reunion on Jan. 10 between 1-4 p.m. The grade school building, built in 1895, was used to educate many southsiders until the 1970's. The open house will be held in the basement of the school building located at 1530 Union St. Refreshments will be served and some souvenirs will be available.

St. Meinrad Archabbey Library will feature an exhibit of Indian artifacts from Jan. 8 to Jan. 28, 1993. The collection belongs to Joseph E. Lift of Lafayette. He has been a member of the Indian Archaeological Society since 1975 serving as its president from 1988-91.

On Monday, Jan. 11, from 5:30-7:30 p.m., nine Private-Independent Schools of Indianapolis, two of which are Brebeuf Preparatory School and Cathedral High School, have joined together in an effort to further awareness of the educational alternatives in our city. The schools have planned an Open House and are inviting the community to discover some of the educational choices available to them. The Open House will be held at The Children's Museum with representatives from each of the schools on hand to discuss and answer questions.

The Indiana Eye Clinic will conduct free vision screenings for seniors at various locations throughout the month

of January. During these screenings, the Indiana Eye Clinic will provide information to help seniors learn about the aging eye and to check their eyes for glaucoma, cataracts and vision problems because many can be corrected or controlled if detected early. Call 317-887-4000 for additional information.

St. Vincent Hospital is looking for volunteers to help with their Hospice Program. The program is designed to care for the physical, spiritual and emotional needs of terminally ill patients and their families. Individuals are selected based on their willingness to share themselves, their empathy and their commitment to people. No specific educational background is required, however, volunteers must go through a 24-hour training program. Day and evening classes will be offered beginning in February, once a week, for eight weeks. Call Mary Jo Gallagher for information at 317-338-4011.

## vips...

Ray Lucas has been appointed the new director of Catholic Youth ministries in the New Albany Diocese. He succeeds long-time director Jerry Finn. Prior to being appointed,

Lucas was the coordinator of early adolescent ministry and development for the organization. Lucas has a history of working with young people. While at Indiana University South-east, he coordinated the programming for at-risk youth through a Floyd county agency, served as coordinator of youth ministry for a local church, and became a member of the deanery staff. Lucas will oversee the deanery youth ministry staff as well as assisting the parishes in Clark, Floyd and Harrison counties to establish and maintain youth ministry on a local level.

Indianapolis sports journalist Robert J. Collins will be the subject of a celebrity roast at the Cathedral High School gymnasium on Sunday, Jan. 17, from 5:30 to 8:30 p.m. Collins, whose 43-year journalism career has included writing daily columns for *The Indianapolis Star* and a weekly column for *The Indianapolis Business Journal*, has made his reputation as a colorful and often controversial journalist. The Bob Collins Roast is a charity event, benefiting the Callins Scholarship Fund at Cathedral. Collins graduated from Cathedral in 1945. For information or tickets, call 317-543-4940.

The eighth graders at St. Michael School in Brookville surpassed all expectations in their annual endeavor to raise funds for the missions. The students held a Mission Day on the last day of school at the closing of the Advent season. The eighth graders were in total charge of the school-wide afternoon festivities. The total proceeds were \$795.00.

The Indiana Repertory Theatre (IRT) has named Marge Blair as director of audience development. This is a newly created position supported by a special grant from the Lila Wallace-Reader's Digest Fund. The position will focus on building a broad and diverse audience through involving the IRT in community-based activities and one-to-one outreach.

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"CHARACTERS"—St. Matthew students and teachers dress as their favorite storybook characters to celebrate National Young Reader Week at the Indianapolis school. Each child researched a favorite character and played the part during the day. Third-grade teacher Michelle Hutson is "Miss Viola Swamp." (Photo by Chris Dossman)



# Young Widowed Group helps grieving adults

by Mary Ann Wyand

Beginning a new year is especially challenging for those who must face 1993 alone after losing a spouse due to an illness or accidental death.

However, members of the Young Widowed Group—an organization sponsored by the archdiocesan Family Life Office—are learning to cope with their grief during meetings at 7 p.m. every third Monday at St. Matthew Parish in Indianapolis. They also enjoy social activities at a variety of city locations. Those wishing

information about the ecumenical support group may telephone the Family Life Office at 317-236-1596.

"Just visiting with people who have been through it and hearing what they did made me confident that I could handle it too," St. Catherine parishioner Jerry Swinehart of Indianapolis explained. "My wife, Marlene, died in June of 1991, and I joined this group a few months later. People can benefit from associating with other persons who have lost a spouse."

Family and friends are important, he said, but widows and widowers can best understand the pain of losing a loved one.

The holidays probably never will be as pleasant, as much fun, again because part of my joy in life was sharing with one special person," Swinehart said. "We had many Christmases together, and the pain of loss will always be there. But association with this group, speaking with people, telling them my story and hearing theirs, knowing that they have all been through it before, knowing that they survived it, is a big help."

Nativity parishioner Karen Burns of Indianapolis said she helps with programs and activities because she wants to give something back to the support group as thanks for the healing she has experienced as a member.

"We've got a great group of people," she said. "Some of the new people have said they just don't know how they can go on, but I think by seeing someone else who has been there helps them a lot. We have found that it is extremely important that we share our stories. By seeing the progression others have made, those who are newly widowed know that things will get better."

Burns said after her husband, Bill, died in July of 1989 she struggled to cope with her grief alone for eight months.

"I was just beside myself and couldn't figure out what was going on," she said. "I was very fortunate that I had a friend who recommended I go to a bereavement support group at St. Vincent Carmel Hospital. It was just what I needed. I found

out that what I was experiencing was just the normal grief process, that it was something I had to go through, and that I was going to be OK."

After participating in that six-week program, Burns said she joined the Young Widowed Group for extended support.

"I think the holidays are especially difficult," she said. "You have to give yourself permission to feel and do whatever feels right for you and your family at that time. But because of the loss and the cycle of grief a person goes through, I feel like it's an occasion for tremendous personal growth. It's a period of time when you find out a lot about yourself. But it takes time for a person to realize, 'Hey, I'm alone and I've got to depend on my own decisions and go forward.' In a support group, you find out that you're not alone and you don't have to go through this alone."

St. Vincent de Paul parishioner Don Dodds of Bedford lost his wife, Ann, in September of 1990 following a lingering illness. He said he drives to Indianapolis for Young Widowed Group activities because he has "made some good friendships 'getting to know other people who are in the same situation.'"

Holy Name parishioner Carolyn Iaria of Beech Grove joined the group after her husband, Pete, died four years ago.

"In reaching out to someone else," she said, "that's when healing really begins."

## St. Lawrence, Indianapolis plans WOW Weekend for Jan. 23-24

by Cynthia Deves

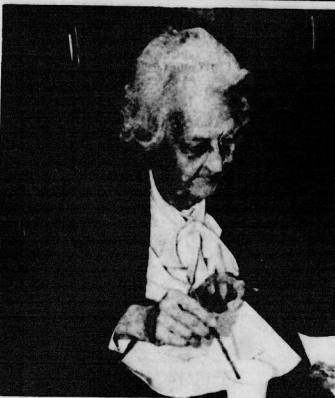
A WOW (Words of Wisdom) Weekend on the theme of "Personal Faith Growth" will be presented by the Adult Learning Committee of St. Lawrence Parish, 4650 North Shadeland Avenue on Saturday and Sunday, Jan. 23-24. Last year 97 people attended the first WOW Weekend, which will become an annual event at the northeast-side Indianapolis parish, and higher attendance is anticipated this year.

Described by Mary Lynn Cavanaugh, St. Lawrence administrator of religious education, as a "mini-series in spiritual formation," the weekend will feature speakers on four topics. From 10 to 11:30 a.m. on Saturday, Father Mark Svarczkop, pastor of St. Lawrence Parish, will speak on "The Mass in Our Everyday Lives." Father

Clarence Waldon, pastor of Holy Angels Parish in Indianapolis and director of the archdiocesan Office of Evangelization, will present "Our Personal Life in Christ" from 12:30 to 2 p.m.

David J. Bethuram, director of the archdiocesan Office of Family Life, will discuss "Peace in Our Hearts and Homes" from 1:30 to 3 p.m. on Sunday. The final session, conducted by Trentman Father Ernest Hill, will address "Our Call to Holiness."

There will be signing for the hearing-impaired. Babysitting will be available, and activities for younger children are planned during the sessions, which are geared to adults and teens. Lunch will be served on Saturday only at \$3.50 per person by reservation. Registration at the door will be \$6 per person, \$12 per couple or \$18 per family. For more information or to make lunch reservations call 317-543-4925.



**CRAFTS TIME**—Ernestine Rose of Indianapolis paints a star during arts and crafts time at A Caring Place, one of two adult day care sites operated by Catholic Social Services. She is 92. Donations to the United Catholic Appeal benefit this program and other Catholic Social Services programs in the archdiocese. (Photo by Mary Ann Wyand)



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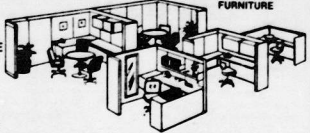
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# Fr. Waldon receives Baptist clergy award for community service

by Margaret Nelson

Father Clarence Waldon, pastor of Holy Angels Church, started 1993 by receiving the "Drum Major for Justice" award from the Baptist Minister's Alliance of Indianapolis and the Interdenominational Minister's Alliance at a Jan. 1 service at Christ Missionary Baptist Church.

The tribute is named in honor of the late Dr. Mozell Sanders, a Baptist minister widely known for his service to the needy in the community.

Father Waldon called the honor a "humbling experience" for two reasons. "Any minister knows that what he is and what he becomes comes from his congregation," he said that he accepted the award in the name of Holy Angels.

He also said that he was humbled "because it comes from my peers. I know the great people who decided to give it to me and especially the great person for whom it is named." He said that he

"walked" with Mozell Sanders from the time he became pastor of Holy Angels.

"I just hope and pray that I may walk in some way as he walked," Father Waldon said. He thanked the ministerial alliance for the award, "knowing that all power comes from the God who made us."

At the 49th annual Emancipation Proclamation service, four other people received the "drum major" awards: Julia Carson, center township trustee; James Toler, Indianapolis chief of police; Bishop Waldo White, Indiana United Episcopal Methodist Church; and Dr. Joe Bannister, president of Butler University.

Special memorial awards were presented to widows of the Indianapolis civil leaders killed in the September plane crash: Linda Carroll for Michael Carroll, Joyce Weliever for John Weliever, Carolyn Welch for Robert Welch, and Marianne McKinney for Frank E. McKinney Jr.

Community awards were given to Hazel Stewart, Indianapolis School Board com-



**HONORED—**Dr. Stacey Shields (left) watches as Dr. Stephen Clay presents the Dr. Mozell Sanders "Drum Major for Justice" award to Fr. Clarence Waldon, pastor of Holy Angels Church, during Emancipation Proclamation services sponsored by the Baptist Minister's Alliance. (Photo by Margaret Nelson)

missioner, and Limon Battles, Indianapolis Police Department.

The Emancipation Proclamation was read on the 130th anniversary of the date slaves were to be freed.

Dr. Henry J. Lyons, vice president of the National Baptist Convention, USA, preached the sermon.

The Holy Angels Choir performed several songs during the service, which lasted four hours.

Just two months before, on Nov. 1, 1992, Father Waldon received the Civil Rights Contributions Award from the National Association for the Advancement of Colored People.



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## Two bishops view first signs of recovery in Somali people

(Continued from page 1)

aspects important not only for short-term aid but for the people's development and self-help in the long run.

"CRS goes in first and does a census," he said. "Every family gets a card (that says how many are in the family), and when they come for food they use it, so every family gets exactly what they need."

"And CRS hires and trains local village people to do the process," he added. "That way they create a sense of ownership, and boy, does it pay off."

Most CRS food aid is in sorghum, the main local crop people eat, he said.

Because "women have no rights" in Somali culture, he said, CRS set up two lines—one of men and one of women—and distributed the food simultaneously along both lines. Otherwise, he said, the men would simply have moved ahead of the women and all the women would have had to wait until last.

At Kurium, he said, he visited a CRS feeding and health monitoring center for malnourished children.

In standard food distribution, he explained, relief workers tend to see only the adults, not sick and weak children who are left at home. So the four CRS workers at the center measure and weigh children and establish programs of long-term care for those who, by U.N. health standards, are under 85 percent of normal growth for their age.

Bishop Ricard, who also visited hospitals and orphanages during his visit, said an estimated 90 percent of the children in Somalia are undernourished.

"It is one thing to read about these children or see pictures of them on television but another thing to actually look into their haunting eyes and worn faces to sense their real suffering," he said.

But Bishop Ricard said it is better now than it was a few months ago.

"Once on the brink of death, they were now laughing and playing," he said.

He said sanitation, medical care and disease prevention are major problems that still have to be confronted.

"The war has caused massive destruction," the bishop said. "There is no infrastructure, and no one is in charge of anything."

Cardinal Mahony, who also celebrated Mass for the U.S. troops in Baidoa, said:

came to do, provide security. They've put the technicals (armed groups serving warlords) and thugs out of business—or at least out of sight."

The evidence of two years of lawlessness and social collapse could be seen everywhere in Baidoa, he said. Anything that could be moved and sold had been stripped from the streets and houses—including street lights, all the electrical wires and the roofs of the houses. "It was like an old ghost town that was just discovered."

The international community faces some difficult long-range issues in its efforts to get Somalia back on its feet, Cardinal Mahony said.

During his visit there, he said, "I started to wonder, Will this country ever work again? Or is it destroyed so badly that it can't be put back together? What about the attitude of the people? They've had nothing for two years—no jobs, no schools, no sense of justice. ... The whole structure of society, the values that hold them have been undermined."

"This is where the international community has to be very, very careful," he said.

"For example, we've flooded the market with free sorghum," he said. He asked what impact this will have on farmers now harvesting their own crop of sorghum—whether they will be able to market it and have the incentive to plant their fields again.

CRS, he said, "has a big team in there" working on the problem of developing "the right balance of supply and incentives" so that the food aid will not end up creating new, more insoluble problems.

"We have to be careful because we could create a permanent welfare country without knowing what we're doing," he said.

Cardinal Mahony said he was also struck with an awareness that "contemporary society brought the problems" to the Somali people.

It was the massive infusion of weapons by the United States and the Soviet Union that disrupted what had been a basic, simple, agrarian society, he said.

It is the international arms trade that is really evil," he said. "That is sin. It's what has done these people in. We have a heavy responsibility for this. ... I thought, My God, what have we done to these people."

# Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1993 by Catholic News Service.

## The sacred and the secular merge in daily life

by Fr. Robert L. Kinast

When I was a seminarian and for the first few years after I was ordained, people would ask what religious order I belonged to.

I customarily answered by saying, "I'm not a religious priest. I'm secular."

Then I would watch people puzzle over my answer until they realized it was a play on words.

Of course I was religious (at least, I hoped so), but I was not part of a religious order. I was part of a diocese and in the Catholic idiom of the time that made me a secular priest.

As a secular priest, I celebrated the sacred liturgy, preached on sacred Scripture, and fulfilled a sacred ministry.

My playful response caught people off guard because words like "sacred" and "secular" seemed to point in opposite directions. The sacred was positive and worthwhile whereas the secular was negative and worthless. This dichotomy was unfortunate and unnecessary.

Literally, the word "secular" means pertaining to time, timebound or created. In this sense, what is secular is distinguished from what is eternal, timeless.

Nonetheless, Christianity, along with most world religions, believes the sacred and the secular are not opposed but related.

Creation. Relying on the tradition of the Jews, Christians believe God created the world (in Latin, the *saeculum*). There is something of God's image and likeness in all creation. The secular world has a sacred dimension.

Incarnation. Christians believe the Word of God through whom all things (the whole secular order) were made became flesh. The Word truly became human and shares in the secular existence of all creation. In Jesus of Nazareth the sacred and the secular are united in one person.

Transformation. Christians believe that the secular order will one day reach its intended fulfillment and be transformed into a new creation. The resurrection of the dead and the life of the world to come are expressions of this belief.

Given these central beliefs, the problem is not blurring the lines between the secular and the sacred. They already are blurred. The challenge is to relate them properly.

Vatican Council II gave an excellent example of this with its description of the relationship between the church and the world, and its insistence that religion does not block involvement in secular life and is no excuse for avoiding secular life's challenges (Chapter 4 of the Pastoral Constitution on the Church in the Modern World).

Since the council, there has been a growing desire among Catholics to find the sacred within the secular. This desire has been stimulated by some remarkable recent developments.

It has been said that change is the only constant in the modern world. Even if that's an exaggeration, it is true that every field of human endeavor is now marked by frequent change.

Not every change is an improvement, but it is a sign of creativity. And creativity reflects the image of God, the original creator.

When scientists unlock the workings of micro-organisms or map the galaxies, when inventors develop new machines and products, when researchers discover a cure for disease, when business leaders find more efficient methods of management, when artists create new works, when farmers get more yield from their land, these are all secular accomplishments. Yet they share in and display the timeless creativity of God.

In the last few decades movements for equality and unity have reshaped social life. The most publicized is the struggle for equality between women and men.

Similar efforts and energy are spent harmonizing racial, cultural and ethnic diversity, balancing power between rich and poor nations, establishing international agreements to promote trade, science, technology, art and to restrain tyrants, forming new alliances like OPEC, the European Community, and the Pacific Rim.

The motives behind these movements vary and their results must be evaluated carefully, but the phenomenon itself points toward the goal of the incarnation—to unite heaven and earth—the sacred and the secular—in a common life.

As the next millennium approaches, there is increased talk of a new world order—even though the world order it replaces is barely a century old. The major change is the collapse of the Soviet Union and with it the removal of military domination from the top of the world's agenda.

Economic aid and information sharing are the new levers of influence. Nations that casually classified each other as enemies are now becoming acquainted—even friendly.

Ethnic cleansing in the former Yugoslavia, apartheid in South Africa, terrorism in the British Isles and Middle East, political starvation in Somalia and the Sudan testify that the new world order has not yet arrived.

But enough radical changes have occurred to give a glimpse of how the world might be transformed, not with a blinding flash from heaven but with conversion on earth.

Several years ago, by the way, I stopped using my play on words when I realized people no longer were surprised at the merging of the secular and the sacred. It's one punch line I'm glad to give up.

*(Father Robert Kinast is director of the Center for Theological Reflection at Madonna Beach, Fla.)*



**CREATIVITY OF GOD**—There is something very sacred about our secular world. When business leaders find more efficient means of management, when farmers get more yield for their land, these are secular accomplishments. Yet they share in and display the timeless creativity of God. (CNS photo by Paul Degruccio)

## Learn to be on 'lookout' for God

by David Gibson

The world is such a mess! Is that what you think, at least sometimes?

It is no wonder people mentally confine God to some "place" outside the mess of real life. Wouldn't it debase the divine to propose that God's footprints actually are in our midst—considering what kind of "midst" it is?

We say God always is present. But do we believe it? Or do we imagine that God just couldn't—just wouldn't—always be present here?

Was God anywhere around when you struggled to get your teen-ager to go to

school this morning? Was God there when your well-planned day fell apart at the seams yesterday?

The answer is yes, but it is indeed "food for thought."

Christians can learn to be on the lookout for God. In 1993, "Faith Alive!" will return again and again to the search for God in the world of the here-and-now. How is this search conducted by someone like me or someone like you?

Begin by asking whether you are undetermined in the furthest reaches of your mind by a sneaking suspicion that God is just too good for you and is therefore ordinarily inaccessible.

*(David Gibson edits Faith Alive!)*

### DISCUSSION POINT

## Life offers signs of the sacred

### This Week's Question

Tell where you look in life for signs of the sacred.

"I look into the eyes of my wife and daughter and my neighbors. I look at the daily occurrences in my life. I look within me, too." (Jim O'Neil, Muncie, Indiana)

"In the people around me . . . How parents discipline their children with love. When people take time to really listen to somebody." (Donna Cook, Fresno, California)

"In the silence of my heart. . . about that, life just becomes a hectic running from one activity to another." (Duane Schaefer, Spokane, Washington)

"In everything—in nature and in people, the 'good guys' and the 'bad guys' . . . The 'bad guys' help me to see that regardless of what we do, God never abandons us." (Lucille Mendelson, Stockton, California)

"In other people and in answered prayer." (Cathy Wendowski, Columbus, Ohio)

"In the charity I see in people working to save babies. In the large families that adopt another kid." (Kathleen Lawler, DePere, Wisconsin)

"Even my illness is a sign of the sacred because through suffering you learn how to depend on God and how much life is a gift." (Patty Burkhardt, Washington, D.C.)

### Lend Us Your Voice

An upcoming edition asks: Is faith a source of happiness for you? Why?

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





# Seek God in daily life

by Fr. Lawrence E. Mick

"Nothing is profane for those who know how to see," said the Jesuit paleontologist, Father Pierre Teilhard de Chardin.

I would say it like this: God is loose in our world.

I was conducting a day of reflection for liturgical ministers in a local parish recently, focusing on the various modes of Christ's presence in the Eucharist.

I reminded the group of the teaching of Vatican Council II that Christ is present in the assembly, in the priest, in the word proclaimed, and in the bread and wine shared in communion.

Then I asked them to reflect on their own experiences of Christ's presence. After time for quiet reflection, I invited them to share those experiences with others in small groups.

When the group reassembled, I asked for reports on what kind of experiences they recalled. Almost all were experiences outside of worship: experiences of Christ's presence in difficult situations, experiences of Christ felt in the care of a friend, experiences of wonder at nature's beauty and experiences of joy that revealed Christ's love.

For a moment, I wondered if their reports indicated that our worship is sadly lacking a sense of Christ's presence. But it quickly occurred to me that their experience is just what faith teaches: that the infinite God is found in and through finite creation.

One basic doctrine is the incarnation, the belief that the Son of God took on human flesh and the whole human condition.

Moreover, Christians believe Christ forever has linked the divine and the human, and that Christ continues to be present through the human persons who now form his body.

Our worship itself continually reminds

us that God is to be found not in the distant skies, but right in our midst. We use bread and wine, oil and water, simple elements of creation that become the means of Christ's special presence in the sacraments.

We hear God's word proclaimed through friends' and neighbors' voices. We share the love and the presence of Christ in a special way in communion with one another at the eucharistic meal.

We are made temples of God at baptism, and we call ourselves the church, the body of Christ. At the end of every Mass, we are sent forth to make Christ present in the world and to serve others in Christ's name.

I hope our worship times are often experiences of Christ's presence, but our worship also should sensitize us so that we more readily recognize God's presence beyond worship.

In years past, we may have focused too exclusively on God's presence in the church building and in the sacraments. It seemed there was a clear distinction between the realm of the sacred and the realm of the secular, the holy church and the profane world.

But God cannot be limited that way. The message of the incarnation is that God is not distant from us and may be found under the surface of all our experiences.

Rather than escaping the human and the created to find God, people can learn to recognize the God who is present throughout their lives.

Often we miss God's presence because we live too much on the surface; our awareness may be too superficial. That's why we need times of worship and prayer, times for reflection and for probing the depth and meaning of our lives so that we will recognize the myriad ways the divine presence constantly is being revealed to us. God may be met most anywhere.

*(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)*



**GOD'S PRESENCE**—In years past, Catholics may have focused too exclusively on God's presence in the church building and in the sacraments. But God cannot be limited that way. (CNS photo by Lynn Johnson)

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## FEAST OF THE BAPTISM OF THE LORD

## The Sunday Readings

Sunday, January 10, 1993

Isaiah 42:1-4, 6-7 — Acts of the Apostles 10:34-38 — Matthew 3:13-17

by Fr. Owen F. Campion

The Book of Isaiah is the source of the first scriptural reading in the liturgy of this important feast.

Actually, the Book of Isaiah, as it appears in the Bible, is a collection of three books written at different times by different authors. The first section was composed by Isaiah himself. The other two sections were written by authors inspired by Isaiah, his admirers who wished to apply and extend his religious insight.

This feast's reading is from the second section of Isaiah, called by Scripture scholars Second Isaiah, or more often Deutero-Isaiah, to use the Greek term. Deutero-Isaiah was composed when the Jewish hostages in Babylon at long last were set free. It was a great day, but it also was an uncertain day. After all, the exiles were being sent back to a land they had never seen. Their parents and grandparents had been kidnapped and brought to Babylon.

Deutero-Isaiah encouraged the exiles as they made their way home to the Holy Land. He insisted that the turn of events was the work of God, evidence of God's mercy and goodness. Most of all, it was a sign of God's forgiveness. The captivity in Babylon had come upon the Jews in the first place, the prophet maintained, because of the people's sin. God, in his great love, forgave the sin. In that forgiveness, all obstacles to freedom and peace fell away.

On four occasions in his writings,

Deutero-Isaiah presents readers with a poem about a devoted, stalwart, but abused servant of God. Actually each poem is a song. Together they are called the "Songs of the Suffering Servant." No one knows exactly whom the prophet had in mind when he wrote the poems originally. Perhaps he saw himself as the Suffering Servant. Perhaps it was a collective figure for all the people. In any event, traditionally Christians have seen in the Servant Songs a prefigurement of Jesus, loyal to God and to his mission despite all the obstacles and all the difficulties.

The Acts of the Apostles provides this feast with its second reading. This reading links Jesus with John the Baptist. Apparently, John was a well-known figure among the contemporaries of Jesus. Not only was he well-known but he was well-regarded among the earnest and the religiously faithful.

His message, mentioned in the Gospels, was straightforward and demanding. He told the people that the misery in which they found themselves was a product of their own sinfulness. So he called upon them to repent. Many of course resented what he said, but even many of his enemies feared that he indeed represented God, that he was a prophet.

In this reading, the Acts of the Apostles insists that Jesus is the messiah whom John promised.

St. Matthew's Gospel is the source of the Gospel proclamation for this feast. It tells the story of the Lord's baptism by John in the Jordan. Several words are highly symbolic in this reading.

For example, the Jordan River had an almost mystical quality in religious minds of the day. The river was, and is, the barrier between the Promised Land and foreign

## Daily Readings

Monday, January 11  
Seasonal weekday  
Hebrews 1:1-6  
Psalms 97:1-2, 6-7, 9  
Mark 1:14-20

Tuesday, January 12  
Seasonal weekday  
Hebrews 2:5-12  
Psalms 8:2, 5-9  
Mark 1:21-28

Wednesday, January 13  
Hilary, bishop and doctor  
Hebrews 2:14-18  
Psalms 105:1-4, 6-9  
Mark 1:29-39

Thursday, January 14  
Seasonal weekday  
Hebrews 3:7-14  
Psalms 95:6-11  
Mark 1:40-45

Friday, January 15  
Seasonal weekday  
Hebrews 4:1-5, 11  
Psalms 78:3-4, 6-8  
Mark 2:1-12

Saturday, January 16  
Blessed Virgin Mary  
Hebrews 4:12-16  
Psalms 19:8-10, 15  
Mark 2:13-17

territory. Long ago, upon God's command, Joshua had led the People of God across the river into the land.

In this story, Jesus comes as the new leader. As Joshua led God's people to the land literally, Jesus would lead God's people to the spiritual land of heaven.

Another key image is that opening of the sky of which the Gospel speaks. Often in the Old Testament God appears to earthly eyes after a parting of the clouds. It was as if a sunbeam had broken through the clouds and shone upon earth. By the same token, a dove, symbolic of the pure and undefiled, worthy of being an offering in the temple, had strong references to God and to holiness.

Finally, John the Baptist himself, the prophet, testified to the special identity of Jesus as messiah.

## Reflection

For weeks, the church has been presenting before us in its liturgies the person of Jesus the Lord. Each presentation has had its message.

At Christmas, in the church, we met Jesus,

the son of Mary and as such a human being as we are. Then also we came to recognize that Jesus also was the Son of God.

When we celebrated the Epiphany, we saw the newborn Lord in a further revelation of his person and of his mission. He came as God's special presence for all people, not just for those ethnically or religiously within his surroundings.

The magi represented the world and all its different experiences and traditions. The magi responded to the Lord, despite their own backgrounds that were quite different from those of the Chosen People.

All people need God. That was the message. Indeed, all can reach him.

Today, in the third lesson of the series, the church presents to us the image of Jesus, tormented in the hopes of all the prophets, recognized by the premier prophet of his time, and at last marvelously affirmed by God himself. Jesus assumes upon himself our sins. He is our advocate, our champion. He leads us to the Promised Land. He is Lord and Savior, most of all for those who have sinned but who humbly wish to repair their separation from God.

## THE POPE TEACHES

## Look to Mary for guidance

by Pope John Paul II  
Remarks at audience Dec. 30

The Second Vatican Council, which began 30 years ago, exhorted the faithful to pour forth "insistent prayers to the Mother of God and Mother of the human race, that she who stood by the early church with her prayers, now also, exalted in heaven above all the blessed and the angels, in communion with all the saints, may intercede with her Son so that all the families of peoples, both Christian and those who do not yet know their Savior, may be happily gathered together in peace and harmony into the one people of God to the glory of the most holy and undivided Trinity" ("Lumen Gentium," 69).

Dear brothers and sisters, it is from such a profound spiritual richness that



devotion to Mary and apostolic commitment spring.

Always look to Our Lady as a sure star to lead you on the journey of your Christian lives.

## MY JOURNEY TO GOD

## Winter Psalm, 1991



Stripped of the beauty of its foliage  
Barren landscape spreading before me,  
I can see the glory of the Lord more  
clearly now.  
Gray-white and barren canvas  
You no longer hide the brilliance of  
His beauty beneath your leaves.

O God of winter  
My heart is full of your knowing!  
Only the white-silver dazle of sunlight  
Reveals your glory to me now.  
Giving hope in bleak and barren hollows,  
O Spirit of Brightness come!

—by Milly Cassidy Kopecsky

(Milly Kopecsky is a member of St. Jude Parish in Indianapolis.)

## Cemetery Mass Schedule — 1993

Jan. 20	Calvary Chapel	2:00 p.m.
Feb. 17	Calvary Chapel	2:00 p.m.
Mar. 17	Calvary Chapel	2:00 p.m.
April 21	Calvary Chapel	2:00 p.m.
May 19	Calvary Chapel	2:00 p.m.
May 31	Calvary Chapel	12:00 noon
<i>(Memorial Day)</i>		
June 16	Calvary Chapel	2:00 p.m.
July 21	Calvary Chapel	2:00 p.m.
Aug. 18	Calvary Chapel	2:00 p.m.
Sept. 15	Calvary Chapel	2:00 p.m.
Oct. 20	Calvary Chapel	2:00 p.m.
Nov. 2	Calvary Chapel	12:00 noon
<i>(All Souls Day)</i>		
Nov. 17	Calvary Chapel	2:00 p.m.

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# Entertainment

VIEWING WITH ARNOLD

## Military comes under fire in 'Few Good Men'

by James W. Arnold

The moral code of the military comes under fire again in "A Few Good Men." It may not be terribly timely, but it's a prime example of the ancient Hollywood art of mixing a little message with a lot of hokum and entertainment.

Since the Cold War is history, nobody is worrying much right now about the kind of fierce, anti-humane absolutes that turn a soldier into an unquestioning fighting machine. But it's always relevant to contemplate the complicated ethics of giving and taking orders.

That's at the center of this courtroom drama, adapted by Aaron Sorkin from his own 1989 hit play, which takes us back into territory heavily tropped in recent decades in almost every movie about war or military school. ("Men" especially



owes a debt to "The Caine Mutiny" and "A Soldier's Story.")

The questions: Does a good soldier ever dare obey his conscience rather than a direct order? Are there any limits in preparing men to fight to defend their country? What do we owe the warriors who (to use Sorkin's persistent metaphor) stand on the walls to protect us from whatever enemy is out there in the dark?

On the more immediate gut level, "Men" is much simpler. It's the underdog, novice young attorney with the quick wit and the room-lighting smile (Tom Cruise) against an obscene, mad, supremely arrogant Marine colonel with all the right power connections. This villain is played by Jack Nicholson with such scary face, scowls and glowers from those hooded eyes as to make his gallery of maniacs from "Shogun" ("Batman") seem like candidates for beatification.

The case is the familiar hazing prank that turns tragic. At the U.S. base at Guantanamo, Cuba, a pair of gung ho enlisted Marines attack an incompetent platoon mate in the middle of the night, and he dies. The ritual is "Code Red," in which fellow Marines make life miserable for a recruit who is goofing off or performing below par. (See "Full Metal Jacket" for another view.) The victim here was also writing to Washington, leap-frogging the sacred "chain of command."

It's soon clear that the young men charged with murder, Cpl. Dawson and Pfc. Downey, are super-straight, "yes sir" Marines ready to storm the halls of Montezuma. Also that the hazing was ordered, quipped, against regulations by the CO, Col. Jessup (Nicholson), through the platoon chief, Lt. Kendrick (Kiefer Sutherland). So, the brainwashed kids will be taking the fall for the system and the martinet officers who run it.

The against-all-odds Navy defense is run by Cruise as Lt. Dan Kaffee, a fresh out



**COURTROOM DRAMA**—Actor Tom Cruise stars as a Navy lawyer in "A Few Good Men," a courtroom drama about a military trial that will decide the fate of two Marines accused of murdering a fellow recruit. The U.S. Catholic Conference classification of the film is A-III for adults. (CNS photo from Columbia Pictures)

of law school smart-aleck who also happens to be the son of the late U.S. attorney general. (Freud runs rampant here, since Dan is haunted by the need to measure up to his "good father," as he battles Jessup, the obvious "bad father" figure.)

Dan is a fun-loving guy who carries on most of his non-courtroom conversations while hitting a baseball or eating stuff like jelly rolls. His fatherly resolve is constantly spurred by co-counsel Lt. Cdr. Jo Galloway (Demi Moore), who admires his legal star potential (That's all she admires: Jo and Dan enjoy a combative, emotionally up-and-down but entirely platonic comradeship.)

A third member of the team, Kevin Pollak as Lt. Sam Weinberg, another short-term, non-military legal whiz, seems to be on board mostly to provide nuances of other circumstances in which bad guys "followed orders" and terrorized the weak.

This movie is almost totally talk, but it's the exciting talk we always connect with murder inquiries, coverups and showdown clashes before a jury. All the actors shine in these exchanges. Cruise and Nicholson mainly, but also Kevin Bacon as the sharp and sympathetic prosecutor and newcomer

Wolfgang Bodison as Dawson, a character who grows to impressive moral stature.

Still, there is a certain desperation to make the visuals more than just talking heads. A visit to the hilly Guantanamo enclave helps for a while, and there are constant symbolic cuts to D.C. sites, especially the icon of Marine tradition, the flag-raising on two limes.

Director Rob Reiner and writer Sorkin are excellent with the humor and banter inherent in this conflict of lifestyles and values. They also get in their licks at the military mind, but give Nicholson as Jessup plenty of time to counterattack. Trouble is, he's less a spokesman for a rational point-of-view than an attack dog, a monster created by war and fear of war. He's a pure hate object, a character sacrificed to theatrical impact.

Sutherland's Kendrick is another. He's supposedly a religious and military fanatic (he has two leaders, the colonel and the King James Bible). But since he point-blank lies on the stand, he apparently hasn't read that part about giving false witness.

(Enjoyable but talky judicial thriller; limited violence; rough G language; satisfactory for mature viewers.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

Chaplin	A-III
Leap of Faith	A-III
Faust	A-III
Scents of a Woman	A-III
Desire	O
Triage	O
The Crying Game	A-IV
Loveless's Oil	A-IV
Best of Friends	A-III
Legend: A—general passage; A-III—adults and adolescents; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the <b>+</b> before the title.	

## 'The Kennedys' chronicles an American success story

by Henry Herz  
Catholic News Service

The sins of the father are once again visited upon the sons in "The Kennedys," a two-part documentary in "The American Experience" series, to be rebroadcast on two Fridays, Jan. 15 and 22, from 9 p.m. until 11 p.m. each night on PBS. (Check local listings to verify program dates and times.)

The documentary follows the familiar scenario of the Kennedy family's rise to wealth and power, becoming a self-sufficient, tight-knit clan whose glamour and style was tempered by recurring family tragedy.

But the documentary's revisionist account sees none of this as an American success story. Instead, the Kennedys are perceived as a dangerously ambitious dynasty craving political power.

The sinister villain of the piece is Joseph P. Kennedy, the Catholic upstart who wanted to prove that he was as good as, if not better than, the Brahmins of Boston society. Having made his fortune in banking, movies, Wall Street and—repeatedly—bootlegging, Joe Kennedy then turned politics as a Roosevelt supporter.

Eventually named U.S. ambassador to Great Britain in the late 1930s, Kennedy advised neutrality when World War II broke out.

Dismissed from his post after a newspaper reported his views as pro-fascist and anti-Semitic, Kennedy's own political ambitions were dashed but he had his sons to carry on.

Thereafter the Kennedy patriarch devoted himself to insuring that one of his sons be the first Catholic elected president of the United States.

That may be high ambition but there's nothing very sinister about it, given the traditional anti-Catholic bias that was strong in many parts of the country.

The documentary's four hours has no time to examine the formidable religious issues that would have to be faced by any Catholic presidential candidate.

It does not even mention Al Smith, the first Catholic to

run for president, and the hateful religious bigotry that erupted during his unsuccessful 1928 campaign.

In fact, the Catholic issue in Kennedy's candidacy is raised only once, and that in the West Virginia primary where it is given no particular significance.

The documentary is more concerned with justifying its scenario of a political dynasty whose unscrupulous founding father groomed his sons to fulfill his ambitions for political power.

In following out its revisionist mission of demolishing the so-called Camelot legend of the Kennedys, the documentary goes to the opposite extreme by creating its own mythology of dark innuendoes about Mafia connections, bought elections and "risky womanizing."

A co-production of WGBH/Boston and London's Thames Television, the result smacks more of gossip tabloid journalism than of the serious historical works viewers have grown accustomed to seeing in "The American Experience" series.

### TV Programs of Note

Sunday, Jan. 10, 9-11 p.m. (CBS) "The Carol Burnett Show: A Reunion." This nostalgic look at the popular TV comedy series that ended its run 15 years ago offers highlights from the funny business provided by 11 seasons of rib-tickers, leg-pulls, and assorted merriment undimmed by the years. Still hilarious are the movie spoofs, including the classic "Went With the Wind" feature on Scarlett O'Hara's curtain-draw dress. The show also includes a reprise of the question-and-answer session Burnett would have with the audience, as well as a montage of popular singers Liza Minnelli, Jim Nabors and others who appeared on the series. Perhaps best-remembered are excerpts from the show's recurring comedy sketches "Ed and Eerie" and "Mr. Tudball and Mrs. Wiggins." The nostalgia comes from reminiscences about the series as recalled by Carol Burnett and comex Vicki Lawrence, Harvey Korman, Tim Conway and Lyle Waggoner, who made the series ensemble comedy at its best.

Sunday, Jan. 10, 10-11 p.m. (PBS) "In the Midst of

Winter." This unique documentary focuses on Seattle-area AIDS patients and their complex emotions and relationships as they confront their own mortality.

Monday, Jan. 11, 8-9 p.m. (PBS) "The Africa Passion." Host John Heminway visits the Nairobi home of writer Karen Blixen (the subject of the movie "Out of Africa") and travels to a wildlife preserve and to the Serengeti in this nostalgic look at Africa.

Monday, Jan. 11, 9-11 p.m. (PBS) "The Prize: The Epic Quest for Oil, Money and Power." This eight-hour series, which begins at 9 p.m. on Jan. 11 and continues in the same time slot Jan. 12-14, shows how the oil industry has shaped modern life and influenced world history. Based on Daniel Yergin's Pulitzer Prize-winning book of the same name, the series goes from the oil fortunes made by robber barons of the 19th century to the Persian Gulf War and growing concerns about oil's impact on the environment. The first hour is devoted to the beginnings of the oil industry in Titusville, Pa., where the first oil well was drilled in 1859. When it was discovered that oil, which had only been used as a patent medicine, could be refined into kerosene, a new product providing an inexpensive source of illumination for the candlelit 19th century, the oil boom was on. Period photographs and newsreel footage make compelling viewing.

Tuesday, Jan. 12, 8-9 p.m. (PBS) "The Hunt for Saddam's Secret Weapons." This "Nova" program was filmed during travels deep into Iraq with the United Nations Inspection Team to locate, monitor and destroy remaining Iraqi weapon systems—biological, chemical or nuclear.

Thursday, Jan. 14, 8-9 p.m. (PBS) "The Changing of the Guard: A Pre-Inaugural Special." Paul Duke and Judy Woodruff host this look at the style and symbolism of inaugurations past and present—with a focus on issues that lie ahead for the Clinton administration and featuring interviews with key members of the new administration.

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



## QUESTION CORNER

# Father's convictions strain family life

by Fr. John Dietzen

Q My situation is similar to the one you wrote about a few weeks ago. My older daughter married a divorced non-Catholic in a Christian church.

I refused to give her away because I felt she was entering into an invalid, adulterous relationship.

I felt it was wrong and that I should not show that I approved. I consulted my pastor and other priests who agreed that I could not participate.

When my second daughter was married, also out of the church, I was not invited because of the prior situation. For all intents and purposes she has cut me out of her life. I see the older daughter occasionally but the meetings are awkward.

Was I wrong? What else could I have done and been true to my beliefs? (California)

A As I have indicated in the past, my conviction is that once one's position of faith has been made clear to everyone necessary, much more good is accomplished by preserving the ties of love and family friendship as much as possible.

You cannot approve or agree with them, but you still love them and they need to know that.

## FAMILY TALK

## Wife anguishes about 'womanizing' husband

by Dr. James and Mary Kenny

Dear Mary: My husband and I have been married 12 years, second marriage for both. We are both 48. My husband is a "womanizer." He has never denied that he loves to carry on "flirtations" (pursuing that sex "never" occurs), and he says he needs them as an ego booster.

He told me he doesn't understand why these little affairs bother me because he would never leave me.

Well, they do bother me. I've spent three years off and on in counseling. When the phone rings, I fear it will be a female wanting to speak to my husband. I remember finding love letters and a shirt one woman gave him, which he had concealed in his truck. I still compare myself to other women and come out "on the short end of the stick." I am threatened by all of them.

My husband would never be so understanding if I were involved in the same activity; he already begrudges me an activity which takes me away from home.

My husband is good in many respects and is liked by many people. He is a good father, and I hate to break up our family unit. I am overwhelmed. I pray and pray for answers. I can't spend the rest of my life in counseling, and my husband has no plans as far as I can tell to change. (Inc.: ana)

Answer: Your description of your problem is honest and vivid. Several of your points are typical in such situations: your husband swears he will never break up his marriage; he "needs" these flirtations; he severely restricts your activities; and he is not likely to change.

You do not want to leave your marriage. What actions can you take? What changes can you make? Do not dwell on the "shoulds." You think he should change, and most people would agree. He thinks you should overlook these flirtations. Neither of these seems possible at present.

Give straight messages about how you feel. You did a wonderful job explaining your feelings in your letter. Use the same straight direct message with your husband.

You are torn up, you're "shouldn't" feel this way, but he cannot argue with your honest expression of your feelings.

Look for outlets which will bring you enrichment and greater peace. You need to find women you can regard as friends instead of enemies. A church group for Scripture study would help your prayer life and also introduce you to sympathetic women friends. A women's support group might help you learn how other women are identifying their place in the world. Avoid male bashing. Look for women who are trying to enrich their lives.

At this point in your life you have time to pursue activities outside the home. Volunteer work or a job might give you a worthwhile outlet and put you in contact with other people and community events.

If your husband begrudges you activities away from home, use the same approach you use for telling him your feelings. Tell him why you need these activities and why they are good for all concerned. Then do them.

You say you do not want to leave your marriage, but you realize your husband's not likely to change. Continue, as you do now, to recognize the good things about your husband. Then find friends and activities that will give you greater purpose, inspiration and peace.

(Address questions on family living and child care to the Kennys, 219 W. Harrison St., Renaissance, Ind. 47978.)



That being said, I cannot judge what you should or should not have done. The point of my answer was simply that each mother and father must act in such situations according to what they see as the most loving, compassionate way to respond to their child's decision.

(You don't mention your wife in all this, by the way. What does she have to say about it?)

If I had to offer a single suggestion, I believe it would be that there is absolutely no "perfect" or "right" way to handle these things.

One must always return to the first Christian rule of love of God and neighbor. This means asking, "In my situation, with my own strengths and weaknesses, with these children, in these circumstances and with this background, what is the best way I can show genuine love for my child and for God, and preserve a spirit of faith, hope and love toward everyone involved?"

As I said, there is no black-and-white answer applicable to everyone. In fact, to insist that there is only one way to stand for the truth in these complicated circumstances can reveal either a form of pride or a deep need for moral decisions which are absolutely certain and with no tinges of risk.

Such an attitude opens the way, at very least, to rash judgment.

Even the church recognizes in her official laws that the

child's conscience before God may be quite different from that of the father or mother.

If your son or daughter, for example, leaves the Catholic Church "by a formal act" (Canon 1117, the exact meaning of such a formal act is yet to be clarified), that person is not bound by church regulations for a valid Catholic marriage.

That is, the usual requirement for marriage before a priest does not apply.

Having a firm faith and conscience is essential to one's spiritual life. Making our own personal happiness and spiritual peace depend on what someone else does, however, is something else entirely.

Attempting to be God's surrogate in judging the souls of others can be a quick road to pride and arrogance, not to mention a nervous breakdown.

The late famous Jesuit retreat master, Father Tony de Mello, remarked in one of his retreats, "The first step toward peace of heart is resigning as general manager of the universe."

Most of us would be far happier if we could remember that: And we do not need to downplay or ignore our principles in doing so.

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

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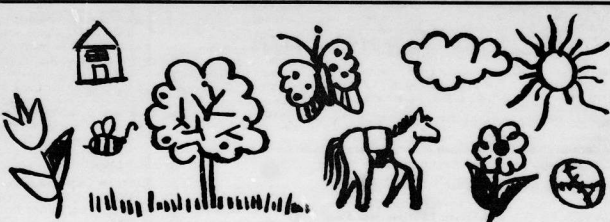
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# The Active List

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

## January 9

Bishop Chatard High School, 5885 N. Crittenden Ave., will host a placement test from 8:30-11:30 a.m. for the 1993-94 academic year. There is a \$10 testing fee. For information, call the school at 317-251-1451.

☆☆☆

The Catholic Alumni Club of Indianapolis will meet at St. Lawrence Gym, 46th and Shadeland at 7:30 p.m. to play volleyball. Call 317-786-4509 for information.

☆☆☆

St. Simon Parish Athletic Booster Club, 1400 Roy Road, will present Las Vegas Night from 8 p.m. to 2 p.m. Adults only, admission \$1.

☆☆☆

The Little Red Door Cancer Agency is sponsoring a free oral cancer screening clinic at 9 a.m. at Indiana University Dental Clinic, 1121 W. Michigan St. Call 317-925-5595 for appointments.

## January 10

St. John's, 128 W. Georgia St., will celebrate Translucence Mass at 11 a.m. for the Baptism of the Lord.

☆☆☆

Northside In-Betweeners (30+ Catholic, single, widowed, divorced) brunch. Meet at St. Monica, 633 N. Michigan Rd., in the hallway between the church and the school at 12 noon. For details, call 317-293-8647.

☆☆☆

Christ the King, 1827 Kessler Blvd., E. Drive, will sponsor the Dennis and More series, featuring Kevin Delaney, director of Fatima Retreat House. Program on spirituality and leadership will begin after the 9 a.m. Mass in the Parish Resource Center.

☆☆☆

## January 13

The Rev. Bernice King, daughter of Dr. Martin Luther King Jr., will speak at 7 p.m. at North United Methodist Church, 38th and Meridian St.

Topic will be her message to President-elect Clinton on cultural diversity. The event is free and open to the public.

## January 15

The Catholic Alumni Club of Indianapolis will join together to watch the Indianapolis 500 race. Meet at the front doors of the Coliseum at 7 p.m. Tickets are either \$7 or \$10. Call 317-842-0855 for details.

## January 15-17

Mount St. Francis Retreat Center will hold a retreat "The Pearl of Great Price: Dreams and the Spiritual Journey" presented by Franciscan Sister Gabriele Uhlain. Call 812-923-8817 for registration and details.

## January 16

St. Mary of the Woods College will host "The Sword in the Stone," presented by ArtReach Touring Theatre at 2 p.m. in Cecilia Auditorium. For further information, call 812-935-5212.

☆☆☆

The Young Widowed Group is planning to go bowling at North Eastwood Bowl, 909 E. 36th Street at Post Road. For details, call 317-862-3433.

☆☆☆

St. Catherine of Siena, 2245 South Shelby Street, will hold a Monte Carlo from 7 p.m. to 1 a.m. Adults only, \$3.

## January 17

St. Pius X, 7200 Sarto Drive, will present "Holy Angels" in concert at 7:30 p.m. For more information, call 317-255-4534.

☆☆☆

The Medjugorje Prayer Group of St. Charles Borromeo Parish, Bloomington, will gather from 2:30 to 5:30 p.m. at Wade's Farm, a new location for the group. For information or directions, call 812-424-8893.

## Washington Park



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Crypts - Graves - Memorials

St. Michael's Church, Greenfield, will present Carey Landry in concert at 7 p.m. For details, call 317-462-4240.

## Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Magr. Sheridan K of C Council #138, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council #37, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council #37, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.



## Pope skis during the holidays

VATICAN CITY (CNS)—Pope John Paul II, back in full form following intestinal surgery last July, spent a day on the Italian ski slopes during the Christmas holidays.

A Vatican official confirmed that the 72-year-old pontiff skied for two hours during a six-hour excursion Dec. 29 to Campo Felice, about 50 miles east of Rome in the central Apennines. The pope hiked, did some cross-country skiing and took on a number of intermediate-level downhill runs, passing several times to rest and pray, the official said. He ate a sack lunch and remained on the slopes until shortly after dark.

"It was an invigorating and relaxing trip, and it made clear that the pope is in good health," the Vatican official said.

Italian newspapers quoted the camp's ski instructor, Gennaro di Stefano, as saying the pope handled most of the ski runs well, but showed less flair when he tried a hill rated "very difficult."

"Considering his age, however, he got down it very well," di Stefano said.

Accompanied by two aides and a few security guards, the pope mingled with the estimated 2,000 skiers on the slopes but apparently went unrecognized. He was dressed in a ski jacket, a white hat and sunglasses. The weather was sunny but cold, with temperatures well below freezing on the mountainside.

It was the fourth time the pope has skied at Campo Felice and his first ski outing since 1990.

Vatican officials have described the pope's health as excellent in recent weeks, and he has appeared energetic at public ceremonies.

Doctors in July removed a large tumor from the pope's colon but said they caught it before it turned cancerous. At the same time they removed the pope's gallbladder.

The pope resumed his duties slowly and for several weeks appeared thin and tired. By December, Vatican sources said he had put on weight and had returned to his old form.

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Journey presented by Sr. Gabriele Uhlain, OSF

January 15 - 17 Retreat for Young Adults

Lord, Teach Us to Pray:

Retreat on prayer for men and women

January 29 - 31

Retreat for Young Adults

February 5 - 7

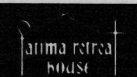
FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS:

CALL: (812) 923-8817 OR WRITE: Director of Retreats;

Mount Saint Francis Retreat Center

101 St. Anthony Drive, Mount Saint Francis, Indiana 47146

Mount Saint Francis Retreat Center is an apostolate of the Conventual Franciscans



## A Time for Rest, Reflection and Renewal

### Lenten Retreats at Fatima Retreat House

#### Couple's - Together

Weekend - Feb. 5-7

Dr. Wm. Steele, Ph.D. & Diane Jamison, OSF

#### Men's Retreat

Feb. 19-21

Rev. Fred Link

#### Women's Retreat

Feb. 26-28

Sr. Mary Catherine Keene, S.P. & Rev. Larry Voelker

#### Women's Retreat

March 5-7

Rev. Tom Stepanski

#### Women's Retreat

March 19-21

Sr. Diane Jamison & Rev. John Doctor

#### Women's Retreat

March 26-28

Mary Pat Farnand & Rev. John Gies

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## St. Simon Parish Athletic Booster Club presents



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# 20 years after Roe, abortion wars show no sign of waning

by Patricia Zapor  
Catholic News Service

WASHINGTON—One lengthy war was gearing up just as another was winding down.

On Jan. 22, 1973, the U.S. Supreme Court opened the door to unrestricted access to abortion, escalating a battle between supporters and opponents of abortion that 20 years later shows little sign of waning.

That same week in 1973, the United States signed peace accords with Vietnam, ending the military draft. And President Richard M. Nixon began a second term in office that would end with his resignation 19 months later.

Today the Vietnam War and Nixon's travails seem as far removed as snapshots from another lifetime.

But the national angst over abortion thrives amid continuing court challenges, legislative maneuvering and in Bill Clinton, the inauguration of a new president who promises to change federal abortion policy.

In its twin 1973 rulings—*Roe vs. Wade* and *Doe vs. Bolton*—the Supreme Court declared the abortion statutes of Texas and Georgia unconstitutional, effectively throwing out similar laws of 44 other states in the process.

The *Roe* and *Doe* decisions caught both supporters and opponents of legal abortion off guard, reaching far beyond what either side had expected, giving constitutional protection to an act that was discussed only in whispers by much of American society.

"Our immediate reaction was that these were world-shaking cases," recalled Bishop James T. McHugh of Camden, N.J., who in 1973 was director of the U.S. Catholic Conference's Family Life Division, as it was called. "They radically altered the whole judicial picture."

Twenty years ago the then-Mr. McHugh called the rulings "a terrifying use of judicial power." He said the court's opinion "is a violation of the moral and ethical convictions of millions of Americans and it cannot be harmonized with a demonstration of human life." He also predicted accurately the effect the rulings would have on opponents of abortion. "I strongly believe the court action will energize the pro-life movement rather than destroy it," he wrote.

Supporters of legal abortion were also surprised at the reach of the *Roe* and *Doe* rulings.

The Rev. Spencer Parsons, a retired American Baptist minister, counseled and directed Chicago women to places to have abortions from 1966 to 1973.

"We didn't expect the decision to become quite as broad as it was," Rev. Parsons remembered. "At the time he thought the ruling confirmed what he believed all along, that the right to decide about whether to have an abortion was the woman's alone."

Public opinion was far from supportive of the ruling, which marked the first high court decision about the legality of abortion. Polls then as now showed Americans generally opposed abortion under most circumstances, and even many legal scholars thought *Roe* was a poor judicial precedent.

The rulings rarely quickly heightened public perception about abortion. Until *Roe*, "nobody much thought about it," Rev. Parsons said.

"I assumed that once the decision came down and was accepted by the medical community, people would gradually come to accept it," Rev. Parsons said. But Carl Quinn, head of the Secretariat for Pro-Life Activities at the National Conference of Catholic Bishops, remembers that shortly before *Roe*, "things seemed to be moving our way," with the public generally opposed to abortion and more states imposing restrictions. In 1973, she was administrative assistant in the USCCB's Family Life Division, precursor of the office she currently leads.

*Roe* "didn't settle well with most people," she said. In fact, she thought the rulings were a bit of a fluke in the judicial flow. "We knew it was very serious, but I thought it was an aberration."

Initially, the effects of *Roe* were slow to spread. A year after the decision, abortions were not readily obtainable in many states. For instance, only one doctor in Louisiana performed them and the cities of Milwaukee and Minneapolis had only one abortion clinic each.

Women from Idaho still flew to Seattle, where abortion

had been fairly unrestricted for several years, because it was cheaper. In Utah, most hospitals were run by churches and refused to allow abortions. Independent clinics where abortions were performed gradually became more common, displacing hospitals as the main source of abortions.

But during that first year, the pro-life movement took an aggressive approach, expecting the worst as lower courts used *Roe* and *Doe* as a basis for overturning other laws.

The bishops immediately responded, saying the two decisions signaled a radical departure from the past and opened a whole new era," Bishop McHugh said. At their general meeting the following November, the U.S. bishops decided the time was right to begin pushing for a constitutional amendment guaranteeing the right to life even before birth.

Although the Catholic Church had long been involved in legislative work against abortion, *Roe* and *Doe* instigated a full-scale effort.

"The bishops also saw it as part of our religious imperative," Bishop McHugh said. "It might be that we would become a religious body that found itself on the periphery of society, like the Amish, but we had to adhere to our beliefs."

By expecting the worst, the bishops seemed to have positioned themselves for the long-term actual effects of *Roe*, which Bishop McHugh believes have been rulings more open to abortion than even its initial interpretation seemed to predict.

Meanwhile, in the years since *Roe* the focus of support for legal abortion has shifted from its role in controlling population growth in a supposedly overpopulated world to its place as a woman's right to control her own body and life.

Rev. Parsons believes that while advocates of legal abortion have done "an increasingly good job politically," he also believes his movement has "not done its homework in terms of the moral ground on which it stands."

By overemphasizing abortion as an individual's right to rule her own life, the movement gave up what he believes was the "sounder ground" of having a moral obligation to control overpopulation and provide the best environment for members of the existing family.

"The pro-choice movement became so individualistic they were on pretty thin moral ice at times," he believes.

Abortion opponents have focused throughout on the rights of the developing fetus as a human being, but even those within the movement acknowledge flaws in their campaign.

Recent efforts to unify various groups have eliminated some confusion and competition, said Bishop McHugh.

"Because of the volatility and the strength of the personalities involved there always was too much competition among various pro-life groups," he said. Now it's settled down and I see a much greater unity, though we're not all doing the same thing."

The Catholic Church still could focus its efforts more on public education and the doctrinal philosophy behind its opposition to abortion, Bishop McHugh said.

"We've been preoccupied with legal and legislative maneuvering and it's distracted us from the moral teaching," he said.

Quinn said the pro-life movement learned late the value of good public relations, a skill the supporters of legal abortion practiced early on.

Words and phrases like "pro-choice," "freedom of choice" and "right to choose" are powerful tools in supporting abortion, Quinn acknowledges. And opponents of abortion lost ground in the battle for public image when terms like that slipped into common use, she said.

Few considered in 1973 how complex the effects of *Roe* would be.

Quinn said few people thought of abortion as a constitutional right prior to *Roe*, including those who believed it should be legal.

Even today, while a majority of Americans believe abortion should be legal in a few limited circumstances, a greater majority also believe there should be restrictions on its availability and that it should not be used as a primary means of birth control.

Public opinion about the specifics of abortion may not have changed, but Rev. Parsons said *Roe* clearly changed the nation's moral sensitivity about it. "More people accept it as a fundamental option," he said.

"It's just like civil rights legislation," Rev. Parsons said. "People scream about it at first but eventually they come to realize it's for the best."

Quinn sees a different historical link, however, comparing *Roe* vs. *Wade* to the 1857 *Dred Scott* decision upholding the constitutionality of slavery.

"It took 40 years to overturn that ruling," Quinn noted. "It's going to take time, but I've no doubt it will come to a point where *Roe* is turned back."

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## Italian-language catechism is a best seller, official says

by Catholic News Service

VATICAN CITY (CNS) — The Vatican publishing house has a best seller on its hands.

Salesian Father Nicolo Sufi, director of the Libreria Editrice Vaticana, said 110,000 copies of the Italian translation of the universal catechism were sold in Italy within three weeks of publication.

"Another 100,000 copies have been reserved," Father Sufi told Vatican Radio Dec. 31. "No other book has gone as quickly as this one."

The Italian edition went on sale Dec. 7.

The English-language translation is not yet finished.



# Youth News/Views

## 'Full House' star enjoys bringing joy to others

by Paul Lauer  
Editor, *You! Magazine*

These days, actor John Stamos is Jesse on the hit comedy series "Full House." But the best part John has ever landed is the one he plays in real life. His Catholic upbringing has rooted him with a deep love of God and solid values, and it shows.

**Youth Beat:** What's the hardest thing to handle in your line of work?

**John Stamos:** Taking criticism. But you usually look back and see that you were wrong and they were right.

**Youth Beat:** Has your spirituality helped you deal with the challenges in your life?

**John:** I think my faith is what has always gotten me through. It's kept me from getting too involved in the scene and being around drugs. I've had my faith since my childhood, and it's always been a base. I set up a relationship with God, and it has been with me ever since. To this day, before any show or concert or anything else, I always say a prayer.

**Youth Beat:** What do you say?

**John:** First I thank the Lord and say, "Thank you for letting me do this. Let me

do it for the right reasons, not because I want to be a star, but because I want to use the gifts you gave me and use my popularity to do good in the world." Then I ask him to be with me through it.

**Youth Beat:** What do you get out of going to church?

**John:** I had been slipping away from my religion. Then I started going back to church, and little by little things started to straighten out. My family really helped pull me through. Church reminds you every week to love God, to love your family, to love others. The more you go, the more it helps you to be good and think good and want to help others.

**Youth Beat:** Do you ever bring your friends to church?

**John:** I've brought a few. One of my best friends who had never gone to church started going with me every Sunday. Sometimes I think I'm not involved enough, though. I know what I should do, and I don't think I'm doing it all. I remember going to church with my mom and I wouldn't understand a whole lot, but now I understand a lot more—I'm more interested in it.

**Youth Beat:** You're involved with charities and visiting handicapped children. Why do you do it?



**COMMITTED TO PRAYER—**"Full House" star John Stamos said he always prays before a performance. The talented actor and musician said he thanks the Lord for gifts and blessings received and asks God to help guide him in life. (Photo courtesy of ABC-TV and reprinted with permission of *You! Magazine*)

**John:** First of all, because I know it makes them happy, and that makes me happy. And then, it's payback for all the beautiful things I've received. I know part of God's plan for me is to help others. And I want to do more of that now. Besides, if

you give, invariably you're going to get something back—it always happens.

(Interview and photograph reprinted with permission from *You! Catholic Youth Magazine*, 2800 Agoura Road, Suite 102, Agoura Hills, Calif. 91301.)

## Chatard students spend holiday time with elderly

by Irene Naghdi

Two separate groups of Bishop Chatard High School students brightened their holidays by spending time with residents of the St. Augustine Home for the Aged in Indianapolis.

Members of Chatard's Pro-Life Chapter baked cookies for residents, then delivered them to the home operated by the Little Sisters of the Poor two days before Christmas.

It was a tender and touching experience to see the residents' faces radiate with happiness as we sang our way through the hallways.

One lady, who is about as young as the century, held her rosary firmly while we sang "Silent Night." When it was time to leave her room, she begged us to sing more songs.

Student caroler Missy Hoop, a Chatard sophomore, said, "Being able to share such a wonderful experience with the pro-life

group made me realize how it truly feels to share happiness with my elders."

Three days before Christmas, the Little Sisters of the Poor sponsored a formal dance for the residents.

At the suggestion of Chatard religion teacher Nancy Clapp, students helped the residents get ready for the festive event by straightening bow ties, fastening jewelry clasps, and assisting with makeup. The men looked dashing in their finest clothes, and the ladies were beautifully dressed in gowns featuring a rainbow of colors.

Members of a dance band played waltzes, fox trots, polkas and even the chicken dance while residents and guests danced in the seasonally decorated room.

I asked one lady who has impaired vision if she would care to dance, but she said she thought it would be too risky so

we held hands and swayed our arms to the beat of the music.

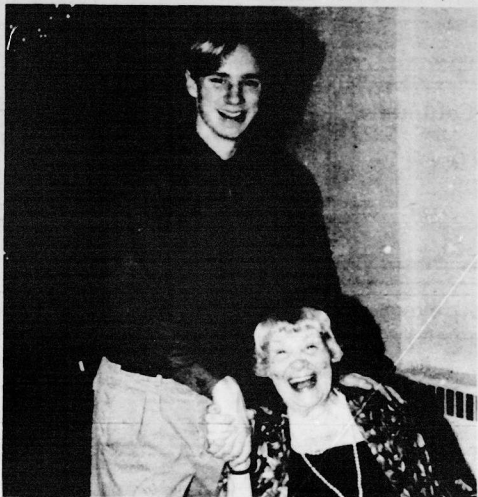
Another lady, who has seen 96 summers, was asked to dance by a tall and handsome high school student. They both "cut loose" on the dance floor.

"I'm so thankful to be living at St. Augustine's," another woman told a student during the dance.

Her remark is a reflection of the feelings I have heard voiced throughout the year when I work part-time at the home.

I have found that happiness is the knowledge of being loved by so many. And I believe that God's presence truly flows from the loving care of the Little Sisters of the Poor.

(Irene Naghdi is a senior at Bishop Chatard High School and a member of St. Joan of Arc Parish in Indianapolis.)



**FRIENDS—**Bishop Chatard High School senior Andrew Schroeder of Indianapolis and St. Augustine Home resident Mary Murphy share jokes during a holiday party on Dec. 29 at the home for the aged which is operated by the Little Sisters of the Poor. Students helped residents get ready for the party. (Photo by Mary Ann Wyand)

## Seccina students help needy families during the holidays

This past holiday season, Seccina Memorial High School students, faculty and staff members assisted a number of needy families who reside on the eastside of Indianapolis.

The school's annual program, "Thousands of Dollars—Thousands of Cans," continued a Seccina holiday tradition of helping the needy. Students, faculty and staff collected 20,000 cans of food and donations totaling \$1,428 in addition to gifts of toys and clothing.

Under the direction of Father Karl Miltz and Coach Ott Hurrle, members of the junior and senior classes gathered at Seccina on the first day of Christmas vacation to organize and distribute food baskets and other donated goods to families.

Of the money collected, \$1,100 was given to Providence Sister Margaret Irene Miles at St. Rita Parish to assist her efforts in helping other needy families. The remainder was spent on a day of shopping with a family for coats, clothes and toys.

"I Want to Be . . . I Want to Live" is a line from a John Denver song as well as the theme for the "I Want to Live" Peace and Justice Weekend scheduled Jan. 15-17 at the Catholic Youth Organization Youth Center in Indianapolis.

Workshops will address peace and justice issues ranging from abortion to racism to hunger to the environment.

Registration is \$60 a person. To register, call the CYO office at 317-632-9311.

"Together We Are the Future" is the theme of the New Albany Deanery's 1993 Mid-Winter Youth Rally scheduled Feb. 6-7 at the Lakeview Hotel in Clarksville.

Sponsored by New Albany Deanery Catholic Youth Ministries, the two-day retreat will explore how people affect each other's lives. Hundreds of teenagers and adults are expected to attend the rally.

Registration costs \$40 a person before Jan. 19. For information, telephone the New Albany Deanery Youth Ministry Office at 812-945-0354.

# Campus Corner

## The Woods to add new communications major

The St. Mary of the Woods College department of communications arts will add an **intercultural studies major** to its list of educational disciplines.

The idea of an intercultural studies major came up after some Woods students directly expressed an interest in intercultural studies to communication arts chairperson Janice Dukes. Once an interest was shown, a program to meet those desires was developed.

The core of the program will consist of geography, world civilizations, world religions, intercultural communications, sociology, advanced language, and a cultural immersion experience.

Dukes believes this kind of major can offer a wide spectrum of educational and career oriented opportunities. "There is

such a variety of application in this major. It can be used in improving human relations, social service activities, corporate or industrial fields, and a variety of educational fields," said Dukes. The intercultural studies major will go into effect in the fall of 1993.

☆☆☆

Mount St. Francis Retreat Center, Mount St. Francis, Indiana, will hold a **Retreat for Young Adults** on Jan. 15-17. The theme for the retreat is "Christian Vocation." Cost is \$50. This includes the program, meals and a room at the center. The retreat and sign-in registration will begin at 7:30 p.m. on Friday, with closing after lunch on Sunday. For information call 812-923-8817.



**CELEBRATING INTERNATIONALLY**—Marian College held "Celebrating Internationally" recently showcasing its international students and their varied holiday celebrations. (photo provided by Marian College)

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(The Criterion requests death notices from parsons and/or individuals; we obtain them in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and/or siblings sisters serving 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.)

† **APPELGATE, Donald F.**, 67, St. Anthony of Padua, Clarksville, Dec. 15. Husband of Garnett; father of Jeff Applegate, Jack Cunningham, Dennis Cunningham and Lana Grammer; brother of Lawrence Applegate and Lucille King; grandfather of eight; great-grandfather of two.

† **ASHTON, Curtis E.**, 62, Sacred Heart, Jeffersonville,

Nov. 23. Husband of Arletta J., father of Rebecca J., Cynthia R. and Dana L. Steiner; brother of James L. Ashton Sr. and Martha A. Shirley; grandfather of one.

† **BAILES, Michael A.**, 42, St. Pius X, Indianapolis, Dec. 6. Husband of Nancy A. Bales; father of Andrew Peter Bales; son of Clifford Jr. and Mary Armstrong Bales; brother of Clifford Bales III, Melissa Fowler and Betsy Hickman; grandfather of one.

† **BALL, Margaret Helen**, 73, St. Anthony of Padua, Clarksville, Dec. 14. Mother of Robert E. Garner, Jean E. Jackson, Debbie L. Brown and James Bauer; grandmother of nine.

† **BEASON, Pauline C.**, 67, St. Lawrence, Indianapolis, Nov. 14. Wife of Elmer L.; mother of Julie and Michael A.; sister of Ray Hinz.

† **BIRKLE, James William**, 88,

Little Flower, Indianapolis, Dec. 19. Father of Kenneth J.; grandfather of four; great-grandfather of three.

† **BODENHAMMER, Catherine Louise Moore**, 73, St. Anthony, Indianapolis, Dec. 11. Mother of Gladys M. McCollum, Sandra K. Johnson and Cecilia Diane Carter; sister of Clifford, Charles and John Moore; Velma Brady, Mary Anderson, Rosemary Sheiton and Margaret Plesky; grandmother of ten; great-grandmother of 13.

† **BONOWSKI, John L.**, 84, Our Lady of Lourdes, Indianapolis, Dec. 12. Husband of Ocala Patrick; father of Stephen, Martin and William; brother of Agnes Mueller; grandfather of two; great-grandfather of three.

† **BREWER, Lucille**, 80, St. Roch, Indianapolis, Dec. 12. Mother of Rosalie Tetrack, Susan Laker and Kent Bauman; sister of Mildred Apple, Maxine Hammer and Roseanne Adams; grandmother of six; great-grandmother of one.

† **BRYAN, Emory B.**, 72, Little Flower, Indianapolis, Dec. 11. Husband of Joanne Norton; son of Dorothy L. Climer; brother of Donald H.

† **CARPENTER, George E.**, 85, St. Jude, Indianapolis, Dec. 14. Father of Tess Baker, Steven E. and Casey G.; brother of Charles, Lucille Carmichael and Mary Hicks; grandfather of six; great-grandfather of four.

† **DAVIS, Vito Nick Joseph**, 7 days, Our Lady of the Greenwood, Greenwood, Nov. 20. Son of Peter and Laura; twin brother of Laura Elizabeth Nichols Davis.

† **DENNING, Linus J.**, 77, St. Meinrad Parish, St. Meinrad,

Dec. 14. Husband of Theresa Vola; father of Charles, Edward, Ruth, Margaret Angerer and Mary Kay Berger; brother of Theodora, Henry and Esther; grandfather of five.

† **DILLON, Harry B.**, 71, Sacred Heart, Jeffersonville, Dec. 20. Husband of Mary Leoni; father of J. Duffy Dillon and D. Eric Dumbler; grandfather of five.

† **DOLL, Charles**, 33, St. Anthony of Padua, Morris, Dec. 22. Son of Alois and Doris; brother of Deborah Higham, Karen, Jerome Randall, Daniel David, Timothy Kurt, Alan and Eric; grandson of Alma Doll.

† **DORNEY, Juanita E.**, 59, Assumption, Indianapolis, Dec. 28. Wife of Bobby L.; mother of Mary Lawson, Theresa Davis, Belinda, Chde E. and Douglas; sister of Shirley Piper; grandmother of four.

† **DRESSEL, Maxine**, 83, St. Jude, Indianapolis, Dec. 21.

† **FELTMAN, Arthur J.**, 81, St. Ignace, Indianapolis, Dec. 23. Husband of Roberta M. Reed; father of Robert J., Francis A. "Fritz," Carlo M. Toscano and Sandra K. Koehl; grandfather of 24; great-grandfather of 12.

† **FINLEY, Edward Patrick**, 84, St. Patrick, Indianapolis, Dec. 9. Brother of Helen Murelio and Rose Mary Finley.

† **GOOD, Virginia M.**, 57, St. Mary, Madison, Dec. 26. Wife of Thomas F.; father of Elizabeth R. and George M.; daughter of Martha Healy; sister of Martha E. Metford.

† **HAHN, Gwendolyn Faye Tomson**, 75, Assumption, Indianapolis, Dec. 17. Wife of John C.; mother of Mary Ann Lang and John C. Jr.; sister of Juanita Menough; grandmother of five.

† **HARPE, Robert A.**, 40, Sacred Heart, Jeffersonville, Dec. 9. Husband of Emmy Lou Herring; father of Michael E. and David P. Harpe.

† **HEIMLICH, Harriette Ann**, 78, St. Andrew the Apostle, Indianapolis, Dec. 20. Wife of J. L.; sister of Richard E. White and Ellen White.

† **HELMICH, Luella M. Meyer**, 92, St. Mary's, Greensburg, Dec. 13. Mother of John James, William, Carl, Mary Lou Buckley and Ann Hall; sister of Leonella Lauderdale; grandmother of 20; great-grandmother of 27.

† **HILL, Cecilia Marie**, 79, St. Mary, Madison, Dec. 20. Aunt of nine.

† **HOFFMAN, Lorenz**, 88, St. Michael, Madison, Dec. 12. Wife of Clarence; mother of John, Marceline Long, Mary Haines and Irene Anger; grandmother of 18; great-grandmother of 29.

† **HOWARD, Laura Leigh**, 25, Sacred Heart, Jeffersonville, Dec. 3. Mother of Meghan E. Howard; daughter of Joe and Jennifer Rothrock; granddaughter of Elsie M. Lowe.

† **HUGHES, Alvin J.**, 87, St. Philip Neri, Indianapolis, Dec. 22. Husband of Pauline; brother of Ray, Tom, Bridgett Kearby, Helen Phipps and Ruth Fitzgerald.

† **KOCH, Mary Imelda**, 91, Holy Family, New Albany, Dec. 9. Sister of Kathryn L. Seim.

† **LAMB, Albert**, 78, St. Mary of the Knobs, St. Mary of the Knobs, Dec. 17. Grandfather of Betty and Larry Lamb.

† **LIPPERT, Marie Theresa**, 83, St. Roch, Indianapolis, Dec. 29. Mother of Thomas A. J., John A., Suzanne Wickliffe and Joanne Ranta; sister of Freda Kunz; grandmother of ten; great-grandmother of one.

† **MADDOX, John Sullivan**, 22, Holy Spirit, Indianapolis, Dec. 23. Son of James and Margaret; brother of Theresa Hulse, Mary Maddox, Julie Maddox and Michelle Sullivan; great-grandson of Mr. and Mrs. Linley Lincberry.

† **MADDOX, Clara A.**, 88, Holy Family, Richmond, Dec. 24. Mother of Rowley Lakue and Charles J. Maddox; sister of Herman Kutter, Agnes Pardeck,

Pauline Witte and Gertrude Rhinwald; grandmother of 32; great-grandmother of 18.

† **MAYER, Stephen J.**, 39, formerly of St. Roch, Indianapolis, Dec. 24. Son of Raymond and Patricia; father of Margaret and Mary; brother of Richard, Paul, Alan, Margaret, Mary, Patty Adelstein and Kathryn Delpha.

† **OWENS, Mary Adele**, 79, Sacred Heart, Jeffersonville, Dec. 5. Mother of F. Sonny, Alan C. and Ann Owens; sister of Dennis F. Constantine, John W. Constantine, James R. Constantine and Dorothy Reynolds; grandmother of two.

† **PELTRAITS, Mildred "Louise"**, 82, St. Malachy, Brownsburg, Dec. 23. Wife of Charles; mother of John, Shirley Ann, Cordey Robert P. and Michael C.; sister of Martha Neal; grandmother of 11; great-grandmother of one.

† **PRESTON, Michael P.**, 69, St. Patrick, Madison, Dec. 10. Husband of Betty; father of Thomas M. and Terry P.; brother of James Preston, Esther Benetuse and Elizabeth Balabus; grandfather of two.

† **RILEY, Mildred**, 83, St. Pius X, Indianapolis, Dec. 21. Mother of Marjorie L. Chiff, Diana Recker, Carol Glenney, Robert Terrence and Stephen; grandmother of four; great-grandmother of two.

† **SCHAGER, Frances Menick**, 78, St. Pius X, Indianapolis, Dec. 15. Mother of Mary Ann Schager.

† **SCHNABEL, Marjorie C.**, 73, St. Lawrence, Indianapolis, Dec. 10. Wife of Larry; mother of Brad, Bruce, Brent and Beverly Schnabel; sister of Marie Garvie and Margaret Kewer; grandmother of four.

† **SPRIGLER, Charles**, 61, St. Mary of the Knobs, Floyd's Knobs, Dec. 19. Father of Margaret Kewen, Patricia Smotherman, Steven and Kathleen; brother of Joe Robert, Welford, Louis, Minnie Larson and Ann Eckert; grandfather of five.

† **SWANK, Helen**, 68, Sacred Heart, Jeffersonville, Dec. 5. Sister of Diane, Paul, Mark, Teresa K. Brady, Swank Fischer and Barbara Swank Gallegos; sister of Walter Popp, Martha Wynnemeyer, Loreeta Osborne, Aime Smith, Carolyn Makowsky and Patricia Millman; grandmother of 11.

† **TYLER, William F.**, 65, St. Mary, Aurora, Dec. 10. Husband of Betty; father of Rindy, Carol, Janie, Lisa, Kim, Lori, Randy, Tim, Brad, and Chad; brother of Sandy Borrows and Don Tyler Jr.; grandfather of 14.

† **WARD, Johnny**, 85, St. Augustine, Leopold, Dec. 5. Husband of Dora; father of Mary Lois Blair, Harold, Jennings, Porter and Ellsworth Taylor; grandfather of 12; great-grandfather of 13.

## Providence Sister Irma Therese Lyon dies at age 93

Providence Sister Irma Therese Lyon died at St. Mary of the Woods on Dec. 18 at the age of 93. The Mass of Christian Burial was celebrated for her on Dec. 21 in the Church of the Immaculate Conception.

The former Mary Elizabeth Lyon was born in Chicago, Illinois on Dec. 15, 1899. She entered the Congregation of the Sisters of Providence in 1919 and professed her final vows in 1926.

Sister Irma Therese taught in schools staffed by the Sisters of Providence in the states of Indiana, Massachusetts and Illinois. In the Archdiocese of Indianapolis her assignments were at St. Margaret Mary, Terre Haute and St. Charles, Bloomington.

Sister Irma Therese was Elementary School Supervisor for the Sisters of Providence from 1960-1969.

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# Key Vatican official says force could be legitimate in Bosnia

by Catholic News Service

TURIN, Italy—Vatican Secretary of State Cardinal Angelo Sodano said the level of human rights violations in Bosnia-Herzegovina could legitimize armed intervention—unlike the situation in the Persian Gulf two years ago.

Cardinal Sodano explained the Vatican's different positions on the two crises in a wide-ranging interview published Dec. 28 by the Turin daily, *la Stampa*.

The cardinal was asked whether recent Vatican statements suggesting the use of force in Bosnia contradicted its strong criticism of the U.S.-led military intervention against Iraq in 1991.

"There is no change in principles, but a different judgment," he said.

In the Gulf, there did not seem to be the conditions legitimizing a war because, first of all, the possibilities of negotiation did not appear to be exhausted," he said. In addition, the "devastating effects of that war" appeared greater than the evil that was to be eliminated.

In Bosnia-Herzegovina, he said, repeated attempts at negotiation have led nowhere. Meanwhile "there is an aggression against a people who are asking to be defended," he said.

Cardinal Sodano said the situation of Bosnians differed from that of Kuwaitis, who suffered invasion from Iraq.

In Bosnia, "all the international observers have spoken of Serbian aggression" and there have been consistent reports of "concentration camps and atrocious violations of basic human rights," he said.

Bosnia represents a "desperate and grave situation in which it becomes a right and a duty to disarm the aggressor if all the other means have proved ineffective," he said.

The cardinal suggested that the international community still had tools short of full-scale military intervention, including stricter enforcement of an existing embargo and setting up "no-fly" zones in the region.

Cardinal Sodano said the violent break-up of Yugoslavia had disappointed church leaders, including Pope John Paul II, who were hoping for a united Europe after the fall of communism.

He voiced concern about the re-emergence of nationalistic ideologies, saying they were contrary to the Gospel. "The love of country is Christian. Idolatry of one's country is anti-Christian," he said.

On a related topic, the cardinal said those perpetrating recent racist and anti-Semitic attacks in Europe should be punished. But he added that he did not see this as a "grave danger" for the continent, because most Europeans are clearly opposed to such behavior.

Cardinal Sodano said the fall of communism in Europe had not eliminated other "errors and evils" in the West, particularly those related to capitalism. He said that "not as an economic system, but as a vision of the world, capitalism is no less dangerous (than communism) because of its basic materialism and the unbridled consumerism and selfishness it encourages."

Commenting on renewed tension in the Middle East,

the cardinal said Israel's deportation of 420 Palestinians was to be deplored because it violated juridical norms and elemental human rights. He said Palestinian violence that

led to the expulsions was also deplorable, but that Israel had overreacted.

Asked about a possible papal visit to Russia, Cardinal Sodano was not optimistic. "It will depend on the evolution of the political situation in Russia and also on overcoming self-interests and the sensitivity of the Orthodox brothers. For now we are forced to wait," he said.

Relations between Orthodox and Catholic churches in the former Soviet Union have suffered in the post-communist years, with new tensions emerging over church property, legal rights and evangelizing methods.



SARAJEVO MOURNER—A Muslim woman cries over the grave of her husband, a civilian killed recently by a grenade in downtown Sarajevo, Bosnia-Herzegovina. Vatican

Secretary of State Cardinal Angelo Sodano says that armed intervention in the former Yugoslav republic could be legitimate. (CNS photo from Reuters)

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# Atlanta Archbishop Lyke mourned at funeral

by Gretchen Keiser  
Catholic News Service

ATLANTA—Restraint characterized the Dec. 31 funeral Mass of Archbishop James P. Lyke of Atlanta because he wanted it that way, said his administrative assistant, Gerard O'Connor. Archbishop Lyke, who died of cancer Dec. 27 at age 53, wanted the focus to be on the Resurrection and not on emotion.

Cardinal James A. Hickey of Washington, who celebrated the funeral Mass at Atlanta's Cathedral of Christ the King, recalled how in 1979 he, as bishop of Cleveland, ordained Archbishop Lyke into the episcopate as an auxiliary bishop of Cleveland.

"He became my spiritual son. I loved him and I shall continue to love him," Cardinal Hickey said.

Concelebrants at the funeral Mass included Cardinal Joseph L. Bernardin of Chicago, Cardinal John J. O'Connor of New York, Archbishop Agostino Cacciavillani, apostolic pro-nuncio to the United States, and more than 30 archbishops and bishops.

About 200 priests, including many black priests from across the country, also joined in the celebration, which was attended by an estimated 1,000 people.

Music for the Mass was drawn from "Lead Me, Guide Me," the African-American Catholic hymnal which Archbishop Lyke had helped shepherd into production in the 1980s.

His brother Andrew and sisters Doris Fields and Rayetta Holman were joined by rows of Atlanta dignitaries. Atlanta Mayor Maynard Jackson and U.S. Sen. Paul Coverdell, R-Ga., were among those representing the city and state.

Los Angeles Auxiliary Bishop Carl A. Fisher, himself battling cancer, said Archbishop Lyke "became a great inspiration to me in accepting his suffering. A true disciple always utters 'not my will, but thine be done,' and that is what he did."

Benedictine Father Cyprian Davis of St. Meinrad

Archabbey, a black Catholic historian, said Archbishop Lyke instigated many significant projects as a black priest and bishop from the time he became president of the National Black Catholic Clergy Caucus in the 1970s.

He cited his role in the writing of the pastoral letter "What We Have Seen and Heard" by the black U.S. bishops, his responsibility for "Lead Me, Guide Me" and innovative work in black Catholic liturgy both at the parish level and nationally.

"He was a man of tremendous vision," Father Davis said, "and he had the ability to get other people to do the work. He recognized talent. He supported it. He enabled it to come to fruition."

Father Davis added, "I think the Catholic Church

owes him a tremendous debt of gratitude. He was a seed planter, a starter."

Archbishop Lyke came to Atlanta amid the scandal that caused his predecessor, Archbishop Eugene A. Marino, to resign after his affair with an Atlanta woman was revealed.

He was a bright light who came at a dark time and he burned himself out for the sake of Atlanta," said Claud Shirley, a member of Archbishop Lyke's staff. "Whether he knew it or not, he came here to give everything he had to the church of Atlanta."

"He was sent here for a specific purpose and he achieved it," said Father Don Kenny, archdiocesan chancellor. "The purpose was to restore morale, to heal and to bring leadership and I think he did all three."

## Drive seeks to stop Freedom of Choice Act

by Catholic News Service

WASHINGTON—In an effort to stop the Freedom of Choice Act, the U.S. bishops' Secretariat for Pro-Life Activities and the National Committee for a Human Life Amendment have launched "National Project Life Sunday."

They hope thousands of Catholics across the country will write their members of Congress the weekend of Jan. 23-24, asking them to oppose the proposed federal legislation that would outlaw state regulations on abortion.

President Bush has opposed the Freedom of Choice Act, but President-elect Clinton said he would sign it if Congress approves it.

The bill, as introduced in Congress in 1992, said that "a state may not restrict the right of a woman to choose to terminate a pregnancy—1) before fetal viability; or 2) at any time, if such termination is necessary to protect the life or health of the woman." Its only qualification was that states may "impose requirements medically necessary to protect the life or health of women."

Facing a promised presidential veto, the bill did not reach a floor vote in either the House or the Senate in 1992, but backers were expected to reintroduce it after the new Congress convenes in January.

Supporters argue that the bill would only codify legislatively the abortion rights declared by the U.S. Supreme Court in 1973. Opponents argue that it would invalidate many popular state laws that have been enacted since 1973 and found constitutional by the Supreme Court, such as informed consent, a waiting period and parental notification when a minor seeks an abortion.

Some opponents have also criticized it for a lack of provisions to protect the rights of conscience of medical providers who oppose abortion.

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