

# 1992 financial report shows a deficit

by John F. Fink

The financial report for the Archdiocese of Indianapolis for the fiscal year that ended last June 30 shows a deficit of \$746,000. However, it also shows an increase in assets of \$4,726,000 from funds deposited in the Archdiocesan Deposit and Loan Fund and the Catholic Community

Foundation (\$2.5 million) and an increase in accounts receivable (\$2.2 million). The report is included in the middle four pages of this issue.

The main reason for the deficit was the failure of the United Catholic Appeal to meet its goal of \$3.2 million. A total of \$2.7 million was contributed.

In a letter included with the report, Archbishop Daniel M. Buechlein says that he is gratified by the growth of the

Catholic Community Foundation but disappointed with the results of the United Catholic Appeal. However, he said, he is grateful that 1992 contributions equaled the 1991 level of giving at a time when charitable giving on a national basis declined by 20 percent.

The report shows total revenues of \$24,904,000 in unrestricted funds and total expenses of \$25,140,000. Restricted funds had revenue of \$1,871,000 with no expenses.

## THE CRITERION

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## 'Ministry Day' is called historic event

by John F. Fink

The first archdiocesan-wide "Ministry Day" in the history of the Archdiocese of Indianapolis was held Thursday, Jan. 28, in Columbus.

It was a gathering of about 350 people who are involved in various ministries. Participants included priests, parish life coordinators, pastoral associates, pastors, ministers, parish administrators of religious education, principals, youth ministers, those involved in retreat work, counselors, various people who work for archdiocesan agencies located in the Archdiocese of Indianapolis, the Archdiocesan Office, and secretaries and support staff at parishes.

The day was suggested by the Archdiocesan Council of Priests and was chaired by Father Paul Koetter, president of the council and acting director of the Ministry Personnel Office. The theme for the day was "Modeling Christian Community as Ministers."

Archbishop Daniel M. Buechlein gave an opening address and Carol M. Holden, co-director of the national Parish Evaluation Project, based in Chicago, guided the participants through a study of spirituality.

In his remarks, Archbishop Buechlein called the day "historic" because it was the first gathering of "so many of us who share responsibility for service to the people and mission of our archdiocese." He focused his reflections on the foundation for shared responsibility and his particular hopes for collaborative ministry.

Taking his cue from the Letter of Paul to the Romans, the archbishop emphasized that we are all one body of Christ, each with his or her own gifts. "Because we are different and because we have different roles does not mean one member is better or less good than another," he said.

Archbishop Buechlein said that it is important to note that "we are not just another human organization that provides praiseworthy social service."

"The church is the body of Christ," he said. "And we, as members of the church, are the members of the body of Christ. We are all Christ. Yet, as the sacrament of Christ, and different members of his body



MINISTERS—Archbishop Daniel M. Buechlein addresses a meeting of about 350 people who serve in many different areas of church ministry. It was the first such gathering in the history of the archdiocese. (Photo by Charles Schisla)

we do different things for the sake of the whole body."

He said that priests are no better or more important than other members of the body, any more than the heart is better or more important than the head of a body. "The role of you who are the lay members of the body of Christ is equally distinctive and absolutely crucial," he said.

Archbishop Buechlein spelled out four specific hopes for collaboration between clergy, religious and lay in carrying out the mission of the archdiocese:

1. "It is crucial that all of us, lay and religious and ordained members of our archdiocesan church take on pro-active responsibility for the recruitment of vocations to priesthood and the religious life."

He stressed that he is committed to the development of lay leadership in the church, but "if we want lay church leadership to be effective and collaborative for the long run, we'd better invest significant energy in the development of the identity of the ministerial priesthood and the value of religious vocations in a positive and straightforward manner now."

2. "We need to give new and clear emphasis to the teaching ministry of the church."

3. "We need a new emphasis on the spiritual formation for all of us." He said that programs must be focused to serve families and nurture marriage, take into consideration our multi-racial and multi-cultural spiritual heritage, and "search for more effective ways to walk with our youth and young adults through spiritually and morally challenging times."

The archbishop said that prayer and personal spirituality must form "the universal joint" which holds together all parts of Christian life. He said we need to recover "an almost lost tradition of devotion in the church" and noted that, "if nothing else, the enormous response to the Medjugorje phenomenon speaks of a hunger for devotional prayer in the church."

4. "My fourth hope," that more and more lay members of our community assume responsibility for social outreach

in our community." He mentioned in particular "cross-cultural ministry" and ministry to the poor, and support for a school system "which makes an unbelievably large contribution in charity to the poor among us."

Carol Holden, introduced by archdiocesan Director of Lay Ministry Mary Pat Farnand, led the participants in a consideration of spirituality at the personal, relational and societal levels. Holden is co-author of the book "Leadership in a Successful Parish" and teaches a course in parish leadership at both Loyola University in Chicago and at St. Thomas College in St. Paul, Minn.

As each topic was discussed, Holden presented the results of a survey of 25,000 Catholics across the country. The data collected, she said, showed that most Catholics who go to church do so only for the weekend liturgy.

The survey revealed that a full 28 percent of Catholics are not members of a parish. Of the 72 percent left, 17 percent don't go to Mass. Of the remaining 55 percent, 27 percent don't belong to any

parish group or participate in any parish activity other than Mass. Of the 28 percent who do belong, only 14 percent participate in an activity at least monthly and only 9 percent attend an activity more than once a month.

Holden said that 40 percent attend Mass on weekends because of obligation, 30 percent for community, and only 11 percent because of the meaning to them of the Mass and Communion. (The remaining 19 percent were indefinite.)

She described characteristics of modern (See SURVEY SHOWS, page 3)

### New column on saints

A new column titled "Saint of the Week," by Editor John F. Fink, begins this week on page 17. It will appear weekly on the page with "The Sunday Readings," "Daily Readings," "The Pope Teaches," and "Journey to God."

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Carol Holden

THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

# When promiscuous people are role models

by Archbishop Daniel M. Buechlein, OSB

Several weeks ago I mentioned a high school visit in which students asked me some challenging questions. There was a really difficult question and it stumped me. "Outside of the church and religion, who are your heroes?" I said, "I'm going to have to think about that one. My two real heroes are Pope John Paul II and Mother Teresa, but they are religious figures. Most anyone else would be people of faith. Gandhi is deceased."



I mentioned that I admired some features of some people, but don't approve of others. For example, I admired Martin Luther King's non-violent approach to civil rights, but if allegations about his private life are true, I don't approve. I admire the good-heartedness of Magic Johnson, but not his promiscuity.

When I think of respect for life and I look at people who are held up as role models for our youth, I get really concerned. Once before I mentioned my frustration about the impact of Magic Johnson's tragedy. It is not easy for me to take an even-handed approach when I comment about "the Magic" phenomenon. I am at once saddened, alarmed, infuriated and frustrated.

I am saddened because of the tragedy Mr. Johnson suffers along with so many other people. I am alarmed because of the approach to a solution to AIDS which seems to have common currency. I am infuriated because I see lots of exploitation of the Magic Johnson appeal. I am frustrated because approaches to real solutions to the AIDS crisis are not pursued seriously.

Magic's "even me" posture is revealing. Surely Magic Johnson did not believe that he was somehow exempt from human disease under unhealthy circumstances. And so "even me" must mean that he was denying the reality of what happens physically if one lives a promiscuous life. More to the point, for whatever reason, a seemingly intelligent and good-hearted Magic must not have been aware of the larger destructive character of viewing sex merely as recreation. That makes me sad.

Magic Johnson is a victim of a society that has become increasingly promiscuous, hence less respectful of life. So are millions of our youth for whom promiscuous people are role models. I am sad because the concern for Magic Johnson seems to stop at the fact that he became a victim of his promiscuity, as if he is a victim of bad luck. I have seen very little concern about the fundamental problem that afflicts us: promiscuity. I see no outrage about the fact that the prevailing materialistic view of sexual activity makes sex a matter of expected recreation. I see no alarm at the fact that this prevailing "consumer" view of sex says in a deep kind of way that we humans are objects to be used for fun.

I am alarmed at the dramatic response to the Magic Johnson tragedy which channels fervent concern into programs of "safe sex." Protection from AIDS and venereal disease is only one reason for authentically safe sex. Abstinence. Promiscuity does far more than harm the body. The "nearest need we humans have is to love and be loved. Learning how to do that in life is a challenge for anyone, especially youth.

The wonderful intimacy of sexual activity is powerful but it does not make love where love does not exist. Sexual union is a beautiful, pleasurable expression of an emotional union and a very powerful one. When sexual union occurs without the depth of love between two persons it is untruthful, it is a powerful lie. Powerful lies destroy people. Sex for fun suffices a chance for true deep love.

What is the test of the depth of human love? It is the willingness to commit oneself to the loved one for life and to live with the beautiful and the challenging consequences of such love. A crucial part of that life-long commitment is an openness to the fruit of that love, namely children. No one does this perfectly because no one is perfect. And so we make marriage promises and ask that such life-long promises be blessed by the church asking for God's lifelong help. This is a difficult teaching for our youth because it goes against everything else they hear about sex. If we do not teach this kind of authentic safe sex we are betraying our youth. When we do not teach and witness chastity we are betraying our youth. They deserve to hear and see the truth.

## EDITORIAL COMMENTARY

# We must stop 'ethnic cleansing' in Yugoslavia

by John F. Fink  
Editor, The Criterion

We in the United States should be grateful that we do not experience the bitter hatred among peoples that exists in so many other countries. Certainly problems between races and nationalities erupt from time to time and we are not really the melting pot that some people like to think we are (we're more of a mosaic of cultures).

but our problems are mild compared to conditions in some countries.

At present the most serious cases of ethnic warfare are taking place in what used to be Yugoslavia, where the Serbians are engaging in what they call "ethnic cleansing." That means that they want to get rid of those who aren't Serbs.

The conflict is often described in terms of religion because most of the people in Croatia are Catholics, those in Serbia are Orthodox and those in Bosnia-Herzegovina

are mostly Muslims. But this is not a religious dispute. People are not being killed because of their religious beliefs, but for their ethnicity. It just happens that their religion is an important part of their cultural identity.

We have had calls from people asking whose side the church is on, intimating that we should be on the side of the Serbs because they're Christians who are fighting Muslims. Of course, in conflicts between the Croats and the Serbs, it's assumed that we should be on the side of the Croats and the same is true in the battles between the Croats and the Muslims in Bosnia.

The church is on the side of peace and justice. At the present time, under the dubious leadership of Slobodan Milosevic, it is the Serbs who are the aggressors who are disturbing the peace and are perpetrating the atrocities. The Muslims and the Catholics are the victims.

In saying "the Serbs," though, we don't mean to refer to all the innocent people of Serbia who have heard only about the atrocities committed against their people by the Croats. These people have been convinced that they are the victims.

They haven't been told (unless they are listening to the "Voice of America") that Milosevic's troops have killed about 200,000 Muslims and, according to the spiritual leader of the Muslims in Bosnia, systematically raped more than 35,000 Muslim women.

Pope John Paul II is doing all he can to stop the ethnic warfare. He organized the interfaith meeting in Assisi. At that Catholics, other Christians and Muslims prayed for peace. (Unfortunately, the Orthodox Church of Serbia was not represented.) The pope said then that ethnic wars have pushed Europe to the edge of an abyss of destruction and that the survival of European civilization depended on ending the war in the Balkans.

The pope has very strongly emphasized the obligation of other nations to "disarm the aggressor," referring to Serbia. In his annual speech to the diplomats who represent their countries at the Vatican, he said that nations do not have the "right to indifference" when unjust attacks continue.

That indifference on the part of other nations is exactly what permitted Adolf Hitler to try his own brand of ethnic cleansing when he tried to wipe out the Jews in Germany 50-some years ago. Today, the Nazi party in Austria and in Germany have reappeared in the former Yugoslavia.

This doesn't mean that the United States should send in the Marines like it did in Iraq and Somalia. It doesn't even mean that Europe should start fighting against the Serbs because of the danger that the war could escalate into World War III. But it should at least mean stricter enforcement of the existing embargo against Serbia and giving the Muslims the means to defend themselves.

Above all, we must not be indifferent.

## Catholic charities to get funds

United Way of Central Indiana (UWCI) will direct \$1,003,447 from its recent campaign to four Catholic charities: Catholic Social Services, Catholic Youth Organization, St. Elizabeth's Home and St. Mary's Child Center, Inc., all UWCI member agencies.

The funding will support programs that address community problems and needs, such as pregnant teens, care for dependent adults, and programs for family, youth, and individual stress.

Catholic Social Services will receive more than \$600,000. The agency provides counseling to families, children and individuals; parenting classes; an emergency shelter; a family negotiation center; and a program for children of divorce. The agency's senior programs include adult day care for the frail elderly, senior companions, and volunteer recruitment, placement and training.

Catholic Youth Organization will receive \$89,218 for fund youth development programs.

St. Elizabeth's Home will receive almost

\$154,000. It provides residential and outpatient maternity services, licensed child placement, adoption services, and outreach counseling for new mothers.

St. Mary's Child Center will receive nearly \$160,000. A preschool program for three- to five-year-old children with or at risk of developmental delays; a diagnostic clinic for children with learning or behavioral problems; and a summer school tutoring program.

## We are all called to take part in the mission of Jesus Christ

Dear Beloved in Christ:

Once again you have the opportunity to join with missionaries in sharing the love of Christ with all the world. In the spirit of prayer and sacrifice, you can become a member or renew your membership in the Society for the Propagation of the Faith this Sunday.

Through baptism, we are all called to take part in the mission of Jesus. Today's mission is here at home in poverty areas, in circles where the message of Jesus has not been heard, possibly in our own neighborhoods or even in our own homes. Also, we need to continue to broadcast the Good News of Jesus in Somalia, in Bosnia, throughout South America and Africa, and in the Orient—in a word, to the ends of the earth. Just think of the millions who do not yet know Jesus as we do! As a member of the Propagation of the Faith, each of us can be a part in fulfilling the command of Jesus to enable all peoples to become one in him.

How can you share in real partnership with your brothers and sisters? Simply by praying for the missionary work of the church and then by offering your personal sacrifice. We need to give. God has given us many blessings. In fact, he has given us all we have, and eventually it all goes back to him. He gives us daily opportunities to share. Giving is an act of faith and trust, especially if we are giving as a sacrifice.

Give of yourself and what you possess, be it the widow's mite or the young man's riches, and give in partnership with your needy brothers and sisters through the Propagation of the Faith. Thus, you will deepen your own faith and receive a share in more than 15,000 Masses each year celebrated by mission priests for members living and deceased.

You may enroll yourself or another person, your family or another family. Forty percent of the offering for an individual one-year membership remains in the United States for missionary work at home.

Keep your membership alive in the Propagation of the Faith, for you are, and must always be, a missionary.

Sincerely yours in Christ,

+ Daniel M. Buechlein

Most Rev. Daniel M. Buechlein, O.S.B.  
Archbishop of Indianapolis

## The CRITERION

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# Priests speak out in campaign to stop FOCA

by Mary Ann Wyand

Speaking out against "the evil of abortion" during Mass on Jan. 30, Father Jonathan Stewart told St. Lawrence parishioners in Indianapolis to "trust in the saving power of God" in order to find hope in the world.

"More than 4,000 babies are murdered every day of every week of every month of every year," the associate pastor said in his homily. "This is a horror in our society that we cannot stand for."

But this weekend, he said, a pro-life postcard campaign at St. Lawrence and other archdiocesan parishes enables

Catholics to voice their opposition to abortion and the proposed Freedom of Choice Act (FOCA) expected to be introduced in Congress later this year.

The scene at St. Lawrence was repeated in parishes throughout the archdiocese last weekend and in parishes throughout the rest of the United States the previous weekend. The campaign in the Archdiocese of Indianapolis was a week later than those in other dioceses because of the "Called by Name" program to identify possible religious vocations conducted the weekend of Jan. 23-24.

"God loves each and every one of us," Father Stewart said. "God is filled with love, he is filled with mercy and compas-

sion, and he always listens to us, especially when we call out to him in prayer and in need. However, our God is very angry and our God has a reason to be angry."

Mary reminds us that "we have to return to her son," he said, "and she tells us that our world will experience much in terms of chastisement if we do not make a change in our world and a change in the practices of our lives. There is much that goes on in our world that is not good. All that we have to do is open the newspaper and listen to the news in the evening."

All of these things give us pause to think, Father Stewart said, for "they are sources of discomfort for us as well as sources of discomfort for God. For God is indeed affected by what we say, by what we do, by how we act, and by how we treat one another."

God loves us, the priest said, but God is angry about the sinful things that go on in our world.

"We must pay attention to the evils in our society," he said, "and we must be aware that we must be educated so that we can help bring about the kingdom. On this Sunday, the church asks us to

contemplate the horror of abortion. We are also asked to take a responsible action on behalf of that. We know that with the election of our new president we need to pray for him very, very hard, for he has made decisions which have essentially meant that the pro-life movement has been set back to square one. He needs to have a change of heart, and the only way for that to happen is through prayer."

This weekend, Father Stewart said, "we are called to sign cards that will be sent to Washington to inform our senators and representatives of our disapproval of what is going on in our world... (and) various laws that are now coming before the Congress. We have a responsibility by our faith to respect, to promote, and to defend life."

St. Lawrence parishioners responded to Father Stewart's call to action by signing nearly 2,000 pro-life postcards addressed to members of Congress. Their cards are among an estimated 5 million FOCA protest cards signed by pro-life supporters from throughout the United States which are expected to be mailed to Washington during January and February.

## High school alumni play again for Leffler Scholarship Fund

by Mary Ann Wyand

It was *deja vu* time at Secenia Memorial High School's gymnasium on Jan. 30 as alumni from the Indianapolis East Deaneary high school challenged alumni from Roncalli High School and the former Sacred Heart Chartrand Kennedy high schools of the Indianapolis South Deaneary.

Proceeds from the schools' first annual alumni men's and women's basketball games and dance last Saturday night will benefit Secenia's Kenneth Leffler Memorial Scholarship Fund. Leffler was a longtime Secenia faculty member and coach.

By the end of the evening, coaches from all the teams agreed it was a toss-up. Roncalli's women beat Secenia's team, then Secenia's men triumphed 67-49 over Roncalli.

"We were about 18 points short," Roncalli coach John Wirtz said after the men's game. "We were a little cold, and they got hot in the third quarter. There was a lot of blood out there tonight."

Wirtz jokingly attributed Roncalli's loss to the fact that Secenia had the home-court advantage and selected the referees. He also said the men really didn't want to win because they didn't want to shave their heads like members of the Rebels varsity basketball team did after winning the city title in January.

But Wirtz also acknowledged Secenia's hot shooting from three-point range, which he called "lucky shots," and said his own team always turn over the ball.

"I haven't seen that many turn-overs since I was coaching high school basketball," he admitted. "My teams always turn the ball over like this, but nobody has more fun than our teams. We're going to win downstairs at the after-game party. Our guys are better dancers. They just didn't shoot too well tonight. We just wanted to play and have fun, and we sure had a good time."

Roncalli wants a rematch next year, the longtime Catholic Youth Organization and high school coach said, and "it will be different next year because we don't lose too many games on our home court."

Game announcer Jimmy "Mad Dog" Mattis, a Roncalli alum who now works for WBQ-FM as a disc jockey, said that until this game he hadn't seen that many turn-overs outside his grandmother's kitchen.

"That was without question a factor in the game," he said, "but the key was Secenia's three-pointers. Those guys were unbelievable!"

Secenia coach Tom Moorman, who coaches two sports at the East Deaneary school, said the Crusader men's alumni team won the game on the strength of their outside shooting.

"It seems like we got pretty lucky outside the circle," Moorman said. "Of course, we had the home-court advantage and we had the referees. I'm sure Wirtz is going to do the same thing next year down at Roncalli."

Moorman, who also coaches Secenia's reserve basketball team and has coached Catholic Youth Organization teams, said both the Rebels reserve and varsity teams gave the Crusaders a "pretty good licking" last week in Indiana High School Athletic Association competition. Then, when the Roncalli women's alumni team beat the Lady Crusaders, it was time for the men to even the score a little bit.

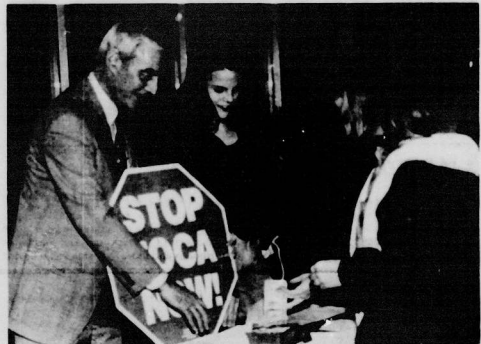
"All I heard (from Roncalli at the IHSAA games) was, 'We'll sweep this week,'" Moorman said. "Sorry, Wirtz, but it's not a sweep."

For many of the Crusader and Rebel fans in attendance, the half-time show featuring former Secenia band members, pom-pom girls, and baton twirlers was a highlight of the evening.

Without question, some alumni fans said, the Secenia twirlers' skillful performance with fire batons topped some of the Crusaders' three-point shots which nearly burned the hoops.

"It was very hot and kind of scary," Secenia twirler Ginny Allen admitted.

"But it was fun. We figured it we just kept the fire batons moving we'd be OK and nobody would know if we made a mistake!"



PRO-LIFE CAMPAIGN—St. Lawrence parishioners Tom Pottratz and Bridget McCarthy of Indianapolis thank a parishioner for her postage donation during a Jan. 30 postcard campaign protesting the proposed Freedom of Choice Act (FOCA). Bridget is a freshman at Cathedral High School. (Photo by Mary Ann Wyand)

## Survey shows most Catholics go to church only for weekend Mass

(Continued from page 1)

parishes: fewer and older priests and a graying congregation ("Where are the young people?"), fewer sisters, more Catholics, more Hispanics, more trained lay people, more ministries and larger staffs, more small groups and fewer Eucharists because of fewer priests. Our dioceses, she said, are seeing clustered parishes, fewer schools, and greater sharing of services and resources.

The surveys on spirituality asked questions of Catholics in general and of those in leadership roles. In a survey on religious experience and practice, Holden said, 52 percent of all Catholics and 84 percent of leaders discuss religious issues with another person at least once a month; 58 percent of all Catholics and 76 percent of leaders say prayers or grace before meals at least once a month; 29 percent of Catholics and 65 percent of leaders read the Bible at least once a month; 16 percent of Catholics and 32 percent of leaders pray or have devotions with their families at least once a month; and 59 percent of Catholics and 82 percent of leaders said that they have had a personal experience of the presence of God.

Holden listed and discussed five things that get in the way of a person's personal spiritual life: time pressures, cultural pressures, lack of traditions, personal addictions and lack of support systems.

Holden's survey on relational spirituality revealed the following: 44 percent of Catholics and 68 percent of leaders said that priests are interested in

them personally; 64 percent of Catholics and 76 percent of leaders have a favorable attitude toward personal growth groups; 69 percent of Catholics and 89 percent of leaders are favorable to the greeting of peace at Mass; and 44 percent of Catholics and 61 percent of leaders said that they received assistance from their parish in time of need. However, 21 percent of Catholics and 14 percent of leaders said they have never needed such help.

The final survey results concerned societal spirituality, which Holden said meant concern beyond our neighborhoods and beyond our country. Twenty-one percent of Catholics and 36 percent of leaders said that the parish should take stands on social issues; 31 percent of Catholics and 60 percent of leaders said the church (as differentiated from the parish) should take stands on social issues; 32 percent of Catholics and 54 percent of leaders said that the parish should form discussion groups on public policy issues; 40 percent of Catholics and 71 percent of leaders said that all races and classes should be welcomed in the parish; and 85 percent of Catholics and 95 percent of leaders said that bishops should publish statements on public issues.

Besides presentations by Holden, the participants met in small groups to discuss spirituality. Part of the afternoon was also devoted to discussion of the characteristics of various types of groups.

The meeting began and ended with prayer services.



STILL TWIRLING—Secenia Memorial High School alumna Ginny Allen of Indianapolis expertly twirls a baton during the half-time show of the first annual Secenia vs. Sacred Heart Chartrand Kennedy Roncalli alumni basketball game on Jan. 30 at Secenia's gymnasium. Roncalli won the women's game and Secenia won the men's game. Proceeds benefit Secenia's Kenneth Leffler Memorial Scholarship Fund. Allen, a 1988 Secenia graduate, organized the half-time show. (Photo by Mary Ann Wyand)



## FROM THE EDITOR

## Purpose and mission of the Catholic press

by John F. Fink

February has traditionally been observed as Catholic Press Month. Therefore, I've made it my tradition to use one of the columns this month to discuss some aspect of the Catholic press.

Every three years there is a large international congress of the Catholic press. This past September it was in Brazil and about 600 Catholic journalists from 85 countries attended. It was the first time we had an editor of a Catholic newspaper from Russia at one of the meetings.

I've been involved with the international Catholic press since 1965, 28 years ago. During that time I served the International Federation of Catholic Press Associations as vice president for six years and then as president for six years. So over the years I've had a chance to get to know great Catholic journalists from all over the world.



THERE WERE MANY excellent talks at the congress, including one by Cardinal Angelo Sodano, Vatican secretary of state. I thought one of the best was by Chung Dae-yong, editor of *Hanokuk*, a daily newspaper in Seoul, South Korea with a circulation of 1.5 million. Chung is a Catholic in a country with 2.6 million Catholics, which is only 6 percent of the population. He talked about freedom of the press in South Korea since 1987, when freedom of the press was first declared.

I particularly liked this passage from Chung's talk: "Generally speaking, it is the mass media's function to inform, discuss, entertain, and educate people. However, the most basic function of the media is sharing common sense among people. The purpose of sending information

is to share information with the senders and receivers, while discussion leads people to integrate ideas and thoughts. Thus, the basic reason for the press existing in a society is to extend and maintain the area of common concerns among people in a society."

DURING THE 12 years I was an officer in international press organizations, one of my priorities was to develop a charter for the Catholic press that could be agreed upon by editors in many countries. I did this in conjunction with Ferdinand Oertel of Germany, who was president of the federation while I was vice president, and with Jim Doyle, executive director of the Catholic Press Association of the United States and Canada and secretary of the international federation. Later the task was taken up with Father Kevin Donlon of Ireland, vice president when I was president and my successor as president of the federation.

It was slow going and the principles were discussed and debated often through the years, but finally 10 "Principles of the Catholic Church Press" were adopted by the members of the International Federation of Catholic Press Associations at the World Congress of the Catholic press in Germany in 1990. Some of them might sound familiar since I've expressed similar ideas in past Catholic Press Month columns:

1. The Pastoral Instruction "Communio et Progressio" (the Vatican's main document on communications) says: "At one and the same time the church press will be a mirror which reflects the world, and a light to show it the way." Consequently, the basic purpose of the Catholic church press is to help Catholics to understand the world and to fulfill their role in it. Therefore, all periodicals linked with the church, whether in a judicial or pastoral relationship, take part in spreading the Good News, each in its own way.

2. The mission of the Catholic church press, proceeding from the mission of Christ, must be fulfilled in a professional way, not just a devotional way. Therefore, it

must be furnished with as much of the necessary personnel and material means as the church supplies to her other activities in the pastoral and educational fields.

3. The Catholic church press must report fully, truly, accurately and openly events as they relate to Christians. In doing so, it meets the right of every believer to inform himself or herself about everything which an active participation in the life of the church demands.

4. The Catholic church press helps in the spreading of the faith according to the teaching of the church. It helps to fulfill the pope's and bishops' obligation to teach the people of God and to bear them in return.

5. The Catholic church press provides a forum for dialogue within the church and reflects, in this way also, the diversity and unity in the church and in the world.

6. The Catholic church press reflects the events of the world in the light of the faith and helps readers to form their own opinions for responsible decisions according to Christian values.

7. THE CATHOLIC CHURCH press strives to convey the Christian meaning of human events to all segments of society, especially the values of human dignity and human rights.

8. The Catholic church press helps to solve problems in the church and society by informing people about the basic human values which help build harmony in local, national and worldwide communities.

9. For the fulfillment of this mission, the role of the church proprietors, editors, publishers and editorial staff must be clearly defined, with the aim of establishing mutual trust and individual responsibility.

10. For the church, the Catholic press is an irreplaceable means of basic communication. Within the context of a pluralistic world, a world of the media, the Catholic church press has the task of supplementing, deepening and explaining the pastoral mission of the church itself to the benefit of all humankind.

## THE YARDSTICK

## Trying to find a viable solution to a health care system in crisis

by Msgr. George G. Higgins

E.J. Dionne Jr. is one of the most thoughtful of today's ranking political reporters. Come to think of it, neither the word "political" nor "reporter" does justice to the range of his interests and the depth of his writing. Though he covers the national political beat for *The Washington Post*, he is best described as a social philosopher or political pundit.

Dionne is preoccupied with what he sees as the urgent need for "a democratic public life built on a sensible theory of public engagement."

He is allergic to the tired old liberal-conservative and capitalist-socialist dichotomies which figured so prominently in American political discourse during the Cold War years.

In his brilliant 1991 book, "Why

Americans Hate Politics" (Simon and Schuster, New York), he even-handedly analyzes the respective flaws of both conservatives and liberals, and calls for creative political thinking.

The current political dialogue, he says, "fails us and leads us to hate politics" because of its yes-no, either-or approaches "that ignore the elements that must come together to create a successful and democratic civic culture."

Dionne returned to his theme in a January column. With the collapse of communism in the East, he wrote, we are faced with new challenges to pure capitalism.

He wrote that we are increasingly preoccupied with matters that markets don't resolve. "How do we create something called 'community'?" How can society and government promote both personal and social responsibility? "... How can we build cooperation into a fundamentally competitive society?"

Tom Johnson, a prominent New York banker and serious student of Catholic social teaching, raised this same set of issues in the immediate aftermath of the

collapse of communism in the former Soviet Union and Eastern Europe.

"This historic turn of events," he wrote, "provides us with an opportunity to take a fresh look at capitalism. This time we can do so unencumbered by the baggage of the past."

"In short," Johnson continued, "with one debate seemingly resolved, we can now focus our energy and our attention on eliminating the significant faults and inadequacies of capitalism that we know to exist, while at the same time preserving those special properties that imbue the markets with their special genius."

In a more recent article, Dionne expressed guarded optimism about our ability to undertake this non-ideological, pragmatic re-examination of the U.S. economic system. With fingers crossed, I share his optimism—at least on the crucial issue of health care.

Until a few years ago, debate about health care in the United States was a fruitless exercise in simplistic ideological rhetoric. Any program, no matter how modest, aimed at giving the government

a role in the restructuring of the health care system was labeled "socialized medicine."

Year after year it was the same old irrelevant debate about free-market capitalism vs. socialism, and all the while the health care system kept going from bad to worse. Now the system is so flawed it only can be described as a crisis.

Astronomical increases in the cost of health care now have convinced the majority of corporate executives and health care professionals that something must be done without delay. At a minimum, they see an important role for the government in restructuring the system although, understandably, they do not want the government to run the entire system.

Moreover, an increasing number of corporate executives are now prepared to cooperate with organized labor and other parties in hammering out the details of a viable national solution to a problem which is now completely out of hand.

That is revolutionary and, in my view, cause for rejoicing.

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## EVERYDAY FAITH

## Dear Margie: Couples in real life do share a prayer life

by Lou Jacquet

Recently I was interviewing teens in a Catholic high school junior religion class about an article in *YOU!* magazine. It featured an interview with TV stars Kirk Cameron and his wife, Chelsea Noble, in which the couple told *YOU!* editor Paul Langer that prayer was an important part of their marriage.

A teen-age girl I'll call Margie responded vehemently to that thought. "That article drove me crazy," she said. "Kirk Cameron is so wholesome, such a Goody Two-Shoes. I don't know anyone like that in real life. In real life, married couples don't pray together."

Ah, Margie, but they do. Some of the most joyous marriages in many marriages come in the midst of shared prayer. Not as romantic as walking along the beach at

sunset or kissing in the "Laff in the Dark" at the amusement park, perhaps, but special moments in real life.

Understand, Margie, that I do not think less of you for thinking as you do. At 17, your entire life has been spent in a culture that portrays anything religious as trivial, pointless, or a fundamentalist plot. You can hardly be blamed for absorbing that point of view from the air you breathe.

Are you picturing these couples I speak of as dowdy, dull, or hopelessly out of touch with the good life? You would be surprised to meet some of the folks I have shared with in prayer groups through the years—truck drivers, doctors, teachers, factory workers, firefighters, auto mechanics, used car sales personnel, nurses, principals, even reporters.

Some of these folks would give Julia Roberts or your current male movie heartthrob solid competition in the good looks department. Besides, these people are vitally alive.

What's more, Margie, thousands upon thousands of couples have spent entire

weekends praying together in programs such as Marriage Encounter. Many engaged and even dating couples pray together, right here in the United States—some of them in your community, some even in your school.

In fact, among the very teen-agers sitting around you, trying to project an image of cool aloofness as you speak, there are at least a couple of students who have prayed with their boyfriend or girlfriend on more than one occasion. And I mean outside of attending Sunday Mass together. Believe it!

How far we have come from the days when men and women who lived their faith publicly were considered great heroes rather than cultural aberrations. I would love to introduce you, Margie, to a young woman named Joan of Arc or a young man named Francis of Assisi. Both were counter-cultural, renegades: vibrant, heroic, tough as nails, and totally committed to living the Gospel in the real world. Though not married, both found shared prayer to be a profoundly beautiful experience.

I thank Kirk Cameron for speaking up

about shared prayer. It's no public relations play, Margie: real couples do pray together. Someday, I hope you will find this out for yourself.



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# Point of View

## FOCA: What kind of people are we?

by George Weigel

There are two defining questions currently before the American public: What kind of a people are we? What kind of a nation shall we be?

No issue brings those questions into sharper focus than the issue of legal protection for unborn children.

And nothing forces us to answer the question of how we will treat the next generation more definitively than the pending so-called "Freedom of Choice Act" (FOCA). FOCA is a chilling piece of legislation. It has no parallel in any other developed country.

FOCA would not only legislatively mandate, in all 50 states, abortion on demand, for any reason, throughout all nine months of a pregnancy. FOCA could also forbid parental consent regulations in the case of a teen-ager seeking an abortion. FOCA would ban informed consent laws. FOCA would prevent any serious regulation of the \$500-million-a-year abortion industry by state health authorities.

FOCA would, in other words, legislatively declare abortion to be an absolute "right" unlike any in our national history. In a country governed by a law like FOCA, abortion would, officially, have less moral consequence than a tonsillectomy.

This is not the kind of people we are. This is not the kind of country we want to be.

But that is what FOCA supporters in Congress are pledged to require of us: consent to the most permissive abortion regime in modern history. They have vowed to pass FOCA. And President Clinton has pledged to sign the bill into law.

Americans who care about the kind of people we are must be committed to a vibrant vision of America. We believe in an America that continues to cherish children and families. We believe in a hospitable society, one that opens its arms to welcome new life. We believe in a compassionate society, in which the government, the churches, women's or-

ganizations, and our great national network of voluntary agencies work together to help care for women caught in the dilemma of an unwanted pregnancy. We believe in an America which chooses to eliminate human problems, not human beings.

We believe that freedom is not simply doing what you want, we believe that freedom is having the right to do what we ought.

Rights and laws are important. But people who think, instinctively, in terms of "rights and laws" rather than in terms of "rights and wrongs" have given us FOCA, a genuinely radical legislative proposal that is utterly out of step with the beliefs of the American people.

The people do not support abortion on demand. The American people do not consider abortion a matter of birth control. But the proponents of FOCA do. They will tell you that they are not "pro-abortion," but rather "pro-choice." That's a distinction without any real political or legal difference. Nothing demonstrates this better than their commitment to this bill which is designed to engrave in federal legislation abortion on demand, at any stage of pregnancy, for any reason, and, eventually, they hope, funded by your tax dollars.

And that is why those of us committed to women and the defense of human life must reject FOCA, and reject the agenda of those who have made the enactment of this terrible legislation the centerpiece of their domestic social policy.

(Weigel is president of the Ethics and Public Policy Center in Washington.)

## Traditional Catholic family values

by Msgr. M. Francis Mannion

I can hardly conceive of an American (apart from anarchists and separatist feminists) who is not in favor of family values. However, there is no such thing as family values in general. There are Catholic family values and Mormon family values, Mexican family values and Polish family

values, liberal middle-class family values and conservative blue-collar family values. Only when qualified in one way or another does the concept of "family values" have any real content.

Here is my list of family values (I argue that they are also traditional Catholic family values):

►Children are raised with a strong sense of responsibility and commitment to parents, brothers and sisters, grandparents, aunts and uncles and with a willingness to make sacrifices for them, especially in times of old age, sickness and need.

►Children are raised to know who their forebears were and to know the achievements and stories of previous generations. Ancestors are spoken about often and children are given a sense that they will meet them in God's kingdom.

►The teaching of etiquette, good manners and social skills is a priority. Children are taught how to deal with the different levels of social relationships. They are taught the protocols of living successfully in a complex world.

►Children are taught how to take care of the household and to value domestic skill as dignified and humanizing. They are taught how to cook and clean house, avoid waste and serve each other's domestic needs.

►While "alternative family" lifestyles are spoken about with tolerance and understanding, they are not held up as acceptable and unproblematic. Children are led to understand that the institution of the family normatively includes two parents—a father and a mother—and that without one or other, family life suffers and becomes more difficult.

►Divorce is understood as a tragedy for family life. Parents practice an outlook that makes clear that marriage is for life and that divorce yields a destructive power over children and very often does not yield up the happiness expected.

►Sexual relationships before and outside marriage are understood as deeply flawed. Parents teach that "living together" before marriage does not serve the integrity of marriage and does not create an authentic marital attitude.

►Values such as toleration, acceptance and honesty are set in proper relation to the family's own strongly-held values. An ability to discriminate between acceptable and unacceptable behaviors and lifestyle is inculcated. Respect and tolerance need not mean approval.

## LIGHT ONE CANDLE

### God's dream for you

by Fr. John Catoir  
Director, The Christophers

Have you ever dreamed great dreams for those you loved, perhaps your own children? Have you dreamed about their future and the things you'd like to see them attain in their lifetime?

If you have, then you will be able to understand that God, in creating you, is a dreamer too.

Imagine if you will, God dreaming about you before you were even born. Explore with me for a moment the mind of God while he was in the process of creating you. What do you suppose were his hopes for you? It's very mysterious exercise. I admit, but long before the dawn of history you existed as a dream in the mind of God. He created you to help him bring harmony out of dissonance. He had a plan for you.

God called each person to a special task in this life, an assignment or mission that belongs to no one else. Each of us is called to become an instrument of God's peace and healing. We see "through a glass darkly," as St. Paul put it. It's a staggering idea, but oh, so beautiful.

God also dreams about liberating us from the cocoon of our own selfishness. He wants us to live in harmony with ourselves and with all people. He led, always challenging us to heal relationships. He wants families and people of different nations to overcome divisions. Harmony is an essential part of God's dream for us, whereas the lack of harmony is discordant and antagonistic to his plan.

God invites us to share our stories of brokenness and restoration with one

another. He dreams of the day when we will help and support one another, the strongest reaching out to the weakest. God dreams of a kingdom of love, but he cannot create it without our cooperation. The Word of God teaches us wonderful ideas about our destiny: "Do not be overcome by evil, but overcome evil with good" (Romans 12:21). Evil will be widespread, but we are overcoming it little by little. Life can be overpowering at times, but we are not left alone as poor helpless creatures. There is always grace.

We are changing the world day by day. Granted, no one can change the world all at once, but each of us can change the world for the better by first changing ourselves. The promised kingdom will be a place of peace, unity and love, a place where the power of evil is chained and transformed.

In the liturgy we celebrate God's wonderful dream for us. We discover our dignity in his universal plan of redemption. We recognize the gifts we have been given, and we celebrate those gifts. In the Liturgy of the Word we share the Good News with one another. As the *Creed* of the Mass we unite as one Body in Christ and give ourselves to the Father in humble obedience. During the Consecration the bread and wine is transformed into the Body and Blood of Christ, and Jesus comes to empower us with his love. We become carriers of his Spirit.

The ancient Greeks once said of the Christian converts among them, "See how they love one another." They had seen God's dream in action. God's dream will be fully realized one day, but you and I have to pray for the grace to become instruments of his peace and love.

(For a free copy of the *Christopher News Note*, "Let's Celebrate," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, NY, 10017.)

# To the Editor

## Homosexuals in the armed forces

Cartoons—for example, that of Bill Clinton in the Nov. 27 *Criterion*—speak to some, offend others. How does "Catholic" journalism choose? Or should it? I see no visual proof in this cartoon that the issues of abortion and gays in the military have been equated, but merely illustrated as typical dilemmas we face with the new president. Cartoonist Krusden might better now draw an octopus bearing six more burdensome bags, e.g., "Haitian Refugees," "Private Schools," "Attorney General," "Deficit Reduction," "Health Care," "Tax Issues," etc.

The issue of homosexual orientation will no doubt be debated, with intense heat, endlessly and fruitlessly. However, if any *Criterion* readers are sincerely interested in reading an article filled with all light and no heat about homosexuals in the military, I recommend a remarkable piece in editor Father Richard Neuhaus' magazine *First Things*. A lengthy *Journal of Religion and Public Life* (Feb. 1993, No. 31): "Homosexuality in Uniform: Is It Time?" by Commander Eugene T. Gomulka, deputy chaplain of the U. S. Marine Corp. Washington, D.C., a priest who bears not an iota of bigotry, who deals pastorally with homosexuals in the military, and prays for their happiness, health and full life. Father Gomulka is a man who knows military life from firsthand experience

(something which Bill Clinton and, apparently, not many of the contributors of *The Criterion* do), and he addresses aspects of the issue which few participants in the debate include:

1) the distinction between sexual orientation and sexual conduct; and

2) the rights not only of homosexuals, but those of heterosexuals as well, confined in cramped military quarters.

Father Clem Davis (Dec. 11 letter) is obviously aware of the aspect of homosexual conduct in the military, but seems to place full confidence in rules routinely enforced, and judges bigotry to be a greater evil than "any real sin committed by gays in military service." Questioning how routinely rules have been enforced on behalf of women sexually harassed and mistreated in the military, I am not so confident. I should also rather God judge of the comparative evils of bigotry and homosexual acts.

Father Gomulka faces head-on and unblinkingly the serious consequences of such conduct in the military, yet never once deals with it as sin. His article is substantiated thoroughly with scholarly research, government and other statistics, and his own personal experience in pastoral counseling as a military chaplain.

It would be well worth \$3.75 for readers to obtain a copy of the magazine from the Institute on Religion and Public Life, 156 Fifth Ave., Suite 400, New York, NY, 10010, or search for it in one of our libraries.

Martha Blocker

Indianapolis

## CORNUCOPIA

## Seniors are not ninnies!

by Alice Dailey

One prominent "ethicist," who shall be nameless, resents the large, over-the-hill population and believes they should just fold their tents and disappear. Scram, beat it. In the same camp are numbers who would be more than happy to "assist" in such departures.

Are the offending subjects taking all this lying down? Absolutely not. They've banded together in clubs designed to help make old age not only a fun time but a learning one too. Speakers to promote such goals turn up at meetings offering such cheery subjects as Choosing Your Nursing Home, How to foil Incontinence (samples of Attends protective undergarments available on request), Pre-planning Your Own Funeral.

Are we seniors really perceived as ninnies who haven't learned from watching contemporaries dropping like apples? Of course we've pre-planned our funerals, from writing glowing obituaries



down to reminding the mortician, "Colorize the hair."

Some clubs promise mystery tours. That word, "tours" sends blood coursing excitedly through the veins, with visions of the Orient. Never mind that the actual tour is a short boat trip down the Ohio River with a callopie blasting out "Silver Threads Among the Gold." A nutritionist, one whose sole job is to ruin healthy appetites, often comes along.

In soothing tones reserved for nursery schoolers or those rowing with only one oar, she will chide, "Now, now, we really don't want that pile of mashed potatoes and cream gravy, do we?" Isn't the fact that we're still alive and kicking proof that we must be doing something right?

Other lively tours take us "back in time" to settlements like Midwestern Acres where candle and soap-making are big deals. Forget all that. We've had years of making things from scratch.

Periodically, Over 55's are urged to take refresher driver courses, citing the high accident rate among the elder and the teen-age drivers. Good idea, but with one glaring omission. The failure to include the in-betweeners, the "safe driver" group. Just one day's observances of their driving habits could be an eye opener.

Some, not all, but some, tear into mail lots, arrogantly parking in fire lanes or handicap places. Some straddle two parking spaces or speed through pedestrian traffic. This same group so adept at pressing buttons, can't seem to press turn signals on their cars. For them, S.T.O.P. means swoop out and try to beat oncoming traffic. I've seen 55 indeed!

We seniors really need to project a better image than the stereotyped one of greedy old coots, rocking and humming, "Hail, hail, old age is here. What the heck do we care: send the bills to Medicare."

Many elders have paid into Social Security more than a half century and will reclaim only a fraction of it. Many others have never sought nor accepted handouts, preferring to paddle their own canoes through troubled waters.

Encouragingly, concern for the elderly may be on the rise. One recent magazine article asked, "Is Grandpa malnourished?" Several publications feature "elderly abuse" and how to stop it.

Why are so many of us still around? Could it be that even though we're wrinkled we may still be needed by society? Just remember, prunes are wrinkled, too.

## check-it-out...

A Day of Reflection for Annulment Petitioners, co-sponsored by the Family Life Office and the Metropolitan Tribunal, will be held from 8:30 a.m. to 5 p.m. Feb. 27 at the Archbishop O'Meara Catholic Center. The day is designed to offer pastoral assistance to persons in the process of completing the required documentation. The focus includes questionnaire topics, the annulment process, and opportunities for prayer and counseling. The \$20 fee and

registration must be received prior to February 20th. For additional information and a registration form, contact Marilyn Hess, Family Life Office, 317-236-1586, or Jean Galanti, Metropolitan Tribunal, 317-236-1460.

Jesuit Father Bill Thompson will present a workshop "Witness and Mission in an Uncertain Time," on Feb. 11 from 9:30 a.m. to 3:30 p.m. at the Beech Grove Benedictine Center, 1402 Southern Ave. The day will help participants contact the grace of faith needed to get through a time of transition. For registration information, call 317-236-1497 by Feb. 8.

On Thursday, Feb. 11, at 7:30 p.m., St. Thomas Aquinas 46th and Illinois, will celebrate **National Hall Solidarity Week** with an ecumenical prayer service. The event is sponsored by the St. Thomas Hall Committee. For more information, call 317-253-1461.

The Beech Grove Benedictine Center will present **Rev. Patrick Collins** on Feb. 13 from 9:30 a.m. to 3 p.m. speaking on "Faith in the Workplace." It will be a day-long program exploring how faith and understanding of Gospel values interrelate with the world of work. For more information, call 317-788-7581.

**St. Vincent Stress Center** will present a free four-part community education series on "Growing Up Healthier." On Feb. 9 at 7:30 p.m. center staff will present the second of the series, "Adult Survivors of Childhood Trauma," ranging from verbal and sexual trauma, physical abuse, emotional and physical neglect, and divorce. Participants will learn about the types of survival skills used and how they can affect relationships with others.

St. Martin of Tours Parish in Siberia and Anderson Woods, Inc., will jointly host a new food pantry that will serve northern Perry County, northeast Spencer County, southeast Dubois County and southwest Crawford County. The pantry, named **Martin's Cloak Food Pantry**, is funded and staffed by volunteers from religious communities from a wide area. The pantry will serve long and short term needs and will base eligibility on the U.S. Government income scale for such services. The pantry will be open each Saturday morning from 9 a.m. to noon. The grand opening is Feb. 6.

St. Matthew Parish in Indianapolis will hold a **Valentine's Dinner** on Saturday, Feb. 13, beginning at 5:30 p.m. with a Mass and renewal of marriage vows. Cocktails, dinner and dance will follow. For more information, call 317-542-1481 or 317-545-4867.

**St. Paul Episcopal Church**, 61st and Meridian St., will feature **Carla Edwards** of DePauw University in their concert series on Feb. 9 at 8 p.m. Edwards is university organist and an assistant professor of organ, harpsichord and theory at DePauw. She has performed extensively in the United States and in England. She will perform works by J.S. Bach, Felix Mendelssohn, Max Regier and Louis Vierne at the St. Paul concert. Admission is free.

The **St. Olaf Choir** will perform a program of sacred contemporary and classical music at 8 p.m. on Feb. 12 in Tilton Auditorium, Tilly Hall, at Indiana State University. The 70-member choir from St. Olaf College in Northfield,

Minn., has made annual tours since it was founded by F. Melius Christiansen in 1912. The choir's East Coast tour in 1920 set a standard of choral singing and put the choir in the forefront of choral ensemble performance. Christiansen and the choir are credited with establishing the *a cappella* style of singing as a significant force in American choral music. Tickets are available at Hulman Center Ticket Office, 812-237-3737. Prices are \$8 for general admission, \$5 for senior citizens. Tickets are free to ISU students.

The School of Liberal Arts and the POLIS Research Center at Indiana University-Purdue University at Indianapolis will present the **Joseph Taylor Symposium** on Feb. 8 from 9 a.m. to 4 p.m. This year, the symposium will feature **Rev. Dr. Robert Franklin**, director of the program for black church studies at Emory University, on "Liberating Visions: The Public Mission of Black Churches." For registration information, call 317-274-2458.

## vips...



**Daughter of Charity Sister Mary Joseph Clarke** celebrated her Golden Jubilee in Mobile, Ala., on Jan. 11. Archbishop Oscar Lipscomb officiated at the liturgy of the Eucharist in her honor. Sister Mary Joseph was born and raised in Indianapolis. She attended St. Catherine School. Sister Mary Joseph has served the sick and poor in hospitals and social agencies throughout her ministry. She is currently working with volunteers at Providence Hospital in Alabama. Sister Mary Joseph is the sister of Pat DeVault, Evelyn Price, William Clarke, Paul Clarke and Frances Clarke, all of Indianapolis; Msgr. Thomas J. Clarke of Evansville; and Daughter of Charity Sister Marillac Clarke of Mobile, Ala. A celebration is planned this spring in Indianapolis for relatives and friends.


**Karen Brosius McCullough, ACSW**, has been appointed director of Catholic Social Services of South Central Indiana and will begin her new duties on Feb. 1. McCullough has worked with regional mental health centers, social service agencies and on social service boards, most recently with Indiana Advocates for Children. She was raised in St. Joan of Arc Parish and attended Bishop Chatard High School. She has an extensive history of work with children and their families, and a background in home-based counseling services and clinical social work in a mental health center.

**Providence Sister Barbara Doherty**, President of St. Mary of the Woods College, has been chosen as one of the presenters for the general session of the 1993 Great Lakes Pastoral Ministry Gathering to be held March 12-14 in Chicago. The theme for the 17th annual conference is "Nurturing the Spirit: Renewing the People of God." The goals are to recognize world dimensions affecting spirituality; to identify blocks affecting both personal and communal spirituality; to acknowledge the value of diversity in our spiritual journey; and to provide inspiration and hope to survive and flourish in ministry today. Over 25 different seminar sessions will also be presented on a variety of topics including redefining spirituality for a new generation, prayer, growing through transitions, journaling, and men and women collaborating in ministry. Joining Sister Barbara in presenting the general sessions will be Franciscan Sister Fran Ferder, Legionary of Christ John Heagle and Bishop Kenneth Untener of the Diocese of Saginaw, Mich.

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# Sowing the seeds for a new U.S. farm policy

by Mark Pattison  
Catholic News Service

WASHINGTON—As far as documents in Washington go, it's pretty short at 28 pages. And out of concern for the environment, it's printed on both sides of the paper.

Compiled by the Sustainable Agriculture Working Group—of which the National Catholic Rural Life Conference is a member—its title gets right to the point: "Recommendations to the Clinton Administration."

The 30-organizing working group is among those eager to have the new occupant of the White House hit the ground running when it comes to agriculture policy.

But while Clinton transition team members appeared interested in the report, according to those who helped compile the document, they're viewed as stumbling for not yet having in place a series of assistant secretaries, undersecretaries and deputy secretary for new Agriculture Secretary Mike Espy.

The recommendations are as important to the country's metropolitan-dwelling majority as to rural residents, said Joseph K. Fitzgerald, executive director of the National Catholic Rural Life Conference.

"For Joe and Susie Suburb, food quality is important, from the Alar scare to one poisoned Chilean grape to bovine growth hormones to genetically engineered produce," he said. "It gets to the heart of how America eats its food and fiber."

The recommendations take in beginning farmer programs, minority farmer issues, land-grant university research, genetic engineering, the impact of the North American Free Trade Agreement on farmers, a host of environmental issues, and the always-important budget questions.

In short, they center on "the dignity of the human person," said Bishop William S. Skylstad of Spokane, Wash., the U.S. bishops' liaison to the rural life conference and the son of an apple grower.

"It underlines all that we do and all that we should be as a society," said Bishop Skylstad, who with Fitzgerald addressed the U.S. Catholic Conference's Food and Agriculture Subcommittee in a series of meetings at the end of January.

Stewardship and "access to the goods of the earth" are two other principles enumerated in the recommendations, he added.

"We live in rapidly evolving times," Bishop Skylstad said. "In living in solidarity with one another, to be able to go through change with one another, rather than letting (farmers) dangle and twist in the wind," is the way to go, he added.

It will require sacrifice, but "it has to be done in a collaborative way that is done across the board," Bishop Skylstad said.

"There's a sacrifice already taking place," Fitzgerald said. "The biases of current farm policy ask sacrifices of (farming) individuals. It asks tremendous sacrifice of the earth... sacrifice waged upon the natural resources."

Fitzgerald and others who prepared the document said it was prepared with the idea of producing the most change as soon as possible with the least cost.

"Implementation of existing law can be done right away," Fitzgerald said. "And it won't cost anything. In many cases, it's a matter of policy. Much of what could be implemented right away has to do with ignored provisions of the 1990 farm bill."

Still, nothing comes cost-free, and the ultimate price tag

for reordering U.S. farm policy would cost an extra \$73.8 million, according to the document.

Redirecting federal subsidies away from the very large farms and forging a cut that is planned next year for medium-sized family farms is a must, according to Chuck Hassebrook of the Center for Rural Affairs located in Walthill, Neb.

Otherwise, he said, there will be "a landed aristocracy growing up within agriculture."

Margaret Mellon, director of the National Wildlife Federation's biotechnology policy center, said the group's recommendation for streamlined yet mandatory pre-testing for genetically engineered agriculture products will benefit both producers and consumers.

That recommendation includes consumer advisories on food packages that the item contains genetically altered ingredients. "They give us 18 choices of Kleenex, with you a choice on the kind of food that we eat?" Ms. Mellon asked.

Ferd Hoefner, who drafted much of the document, noted that for the first time in most farmers' lives, there will be new heads of both the House and Senate agriculture appropriations subcommittees.

In the House, Jamie L. Whitten, D-Miss., was forced out of the post he had held since 1949, as well as the House Agriculture Committee chairmanship. He's been

replaced by Richard J. Durbin, D-Ill. In the Senate, Quentin N. Burdick, D-N.D., who died last year, was succeeded by Dale Bumpers, D-Ark.

Seeing as how President Clinton comes from Arkansas, might the Bumpers-Arkansas connection be helpful? "I think it certainly could (be)," Hoefner said.

Hassebrook said Vice President Al Gore's stand on environmental issues could help push through farm-related legislation, such as the "circle of poison" bill that would ban the import of produce treated with chemicals banned in the United States.

"It remains to be seen whether (Gore) takes in interest" in the rural agenda, Hassebrook said, but "yes, I think it's a good sign. Espy, he added, "has shown a sensitivity to the concerns of rural poverty."

Ron Jackson, USCC adviser on hunger, poverty and rural issues, said the poison bill is "probably going to be one of our top priorities," as well as assistance to smaller family farms.

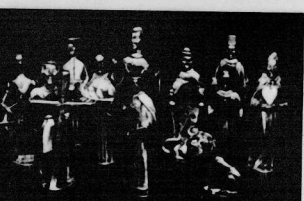
Bishop Skylstad said the recommendations must become policy. "One bad season could sink a farmer today," he said.

Might the recommendations be the basis for the 1995 farm bill? Replied Fitzgerald, "If we're worth our salt, they will be."

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## Sisters in Jasper are celebrating 100 years

The Little Company of Mary (LCM), the order of sisters that owns and operates Memorial Hospital and Health Care Center in Jasper, is commemorating 100 years of service in the United States.

Founded by Venerable Mary Potter in Hyson Green, England, in 1877, the Little Company of Mary is dedicated to caring for the sick and dying. The sisters share a special devotion to Mary. The congregation's name derives from the small support group of women, a "little company," who stood with Mary at the foot of the cross when Jesus was dying.

Mary Potter's order spread to the United States in 1893 when Charles Mair invited the sisters to Chicago. His wife had been nursed by the LCM sisters during her last illness in Rome. Mair donated the sisters' first convent in America. The sisters traveled to the homes of the sick, providing prayer and nursing care, for 37 years. Their first hospital opened on Jan. 19, 1930 in Evergreen Park, Ill.

Memorial Hospital and Health Care Center opened in Jasper in 1951 and the sisters also have a hospital in Torrance, Calif. They also founded a long-term care facility in San Pierre, Ind., and are currently involved in parish ministry in Laguna Hills, Calif. and spiritual education retreat work in Weston, Mass.

The LCM sisters in Jasper are planning several events during 1993, with the theme "A Journey of Unconditional Love," to celebrate the anniversary. Banners depicting the theme have been placed around Memorial Hospital and the hospital's float entry in the 1993 Strassentest Parade will reflect the centennial anniversary.

In June a special celebration will be held in Evergreen Park, Ill., with representatives from each American facility gathering at the site of the first hospital.



# Pope lauds dead pregnant woman who refused anti-cancer treatment

by Agostino Bono  
Catholic News Service

VATICAN CITY—Pope John Paul II led Vatican praise for a 28-year-old Italian woman who died after refusing anti-cancer treatment that would have destroyed her unborn child.

The decision, made with her husband, was a "moving act of love so that access to life for a new human being would not be blocked," the pope said at a meeting of the Pontifical Council for the Family.

The pope spoke Jan. 30, days before Cardinal Alfonso Lopez Trujillo, president of the pontifical council, and L'Osservatore Romano, the Vatican newspaper, supported the decision as an example for the pro-life cause.

Although her doctor said chances were slim that she would survive even if she took the treatment, the case also stirred controversy in Italy because it came at a time when Parliament was considering measures to restrict Italy's liberal abortion law.

Abortion law supporters said the case should not be used as part of a pro-life crusade and only showed that courageous women need a choice when it comes to childbirth matters.

The woman, Carla Levati Ardenghi, was diagnosed as having a cancerous skin

tumor on her back while she was four months pregnant. Three years earlier she had a malignant skin tumor removed.

Doctors prescribed anti-cancer drugs for the rapidly advancing disease, but at the risk of destroying the fetus.

Taking the drugs would not have significantly increased her chances of long-term survival, said Dr. Renato Guzzetti, her physician.

"Only in a few cases can the probability of survival for several years be increased," said Guzzetti.

Mrs. Ardenghi, supported by her husband, Valerio, a carpenter, decided to continue the pregnancy in the hopes of giving birth to the couple's second child. They already had a 10-year-old son.

Mrs. Ardenghi died Jan. 25, during her sixth month of pregnancy, eight hours after a Caesarean section to deliver the baby boy from her extremely weakened body.

The baby, Stefano, weighed about one pound, eight ounces and was immediately put in an incubator. He was still alive several days afterward, but doctors gave him a 10-15 percent chance of survival.

"Sacrificing her own life, a young mother has given meaning to the life of her son and to the lives of all of us," said the page one L'Osservatore Romano article, written by the newspaper's editorial director, Angelo Sclzo.

Mrs. Ardenghi chose with "the intelligence of the heart," wrote Sclzo.

Abortion, even as a dramatic choice, remains naturally outside the gate for people like the Ardenghi family, he wrote.

Cardinal Lopez Trujillo said Mrs. Ardenghi's decision was a great lesson at a time when "people speak so much about abortion and states are always passing more permissive laws."

The decision is an example of "the road to saintliness" and a reminder that "the first task of a woman is to be aware of her special vocation of wife and mother," the cardinal said.

At Mrs. Ardenghi's funeral Mass on Jan. 28 in her hometown of Albano Sant'Andrea, in northern Italy, Auxiliary Bishop

Angelo Paravisi of Bergamo said her decision was "an act that proclaims in a loud voice our commitment for life."

Abortion supporters disagreed.

The case should not be used to reopen discussion of legalized abortion because the aim of the Italian law is "the free and responsible choice of women," said Livia Turco, member of Parliament of the former Communist Party.

The pro-life crusade is misguided, said an editorial in *Lavor Repubblicana*, newspaper of Italy's Republican Party.

"Let's put ourselves in the shoes of those ill with cancer who read in the press the praise of death rather than the exhortation to be cured," it said.

Alessandra Mussolini, member of Parliament of the Italian Socialist Movement, said that wanting "to have a child at all cost is an act of extreme egotism."

Italy's law allows virtual abortion on demand during the first three months of pregnancy. After those months, a woman can have an abortion only when a doctor certifies that there is a clear risk to the woman's mental and physical health.

## Pope says human life should be 'rediscovered with amazement'

by Cindy Wooden  
Catholic News Service

VATICAN CITY—The church must help modern families realize that human life must always be accepted and nurtured, Pope John Paul II said.

"Human life is an indivisible good. It is a wonder to be rediscovered with an always renewed amazement, a sacred and inviolable gift of God to be accepted with gratitude," the pope said Jan. 31 during his midday Angelus address.

The pope said it is surprising how easily people seem to accept "an obvious contradiction" in their behavior toward human life.

On one hand, he said, the most advanced technology is used to care for people and save lives.

But then, in "public opinion and the laws of many nations, the right to life of the human being just conceived is not recognized," the pope said.

He said recognition of the dignity of every human life should become the starting point for building a world marked by solidarity and peace.

The connection between defending human life and ministering to families was also part of Pope John Paul II's Jan. 30 talk to members of the Pontifical Council for the Family.

He said the church would prepare for and celebrate the 1994 International Year of the Family with the hope that new attention and new assistance would be given to the family, "the sanctuary of life."

The pope said the family should be the subject of the church's new evangelization efforts, with programs designed to educate every family member. It should rely on families to spread the faith to others, he said.

"The family must be at the center of concern of every diocesan community, of every parish community and of every pastoral structure sensitive to the requirements of our times," he said.

Cardinal Alfonso Lopez Trujillo, president of the council, told Vatican Radio that the council members discussed the possibility of forming a committee to coordinate and encourage Catholic activities in conjunction with the U.N.-declared Year of the Family.

The cardinal said he hoped the celebrations would lead to the establishment of an annual world day for life and the family.

Council members, he said, also discussed ways to encourage the establishment of national or diocesan institutes of formation for those who would carry out the church's ministry to families. The council is preparing a description of various models such institutes could adopt and will be sending that to the world's bishops' conferences.

## Religion students are 'tested'

by Margaret Nelson

Students in archdiocesan schools and religious education programs are being tested on their knowledge of religion. Actually, they are assessing themselves.

It's known as Assessment of Catholic Religious Education (ACRE) and it's given at three levels: grade five, grades eight and nine, and grades 11 and 12.

"It's an assessment of how well children perform, as well as their religious beliefs and attitudes," said Annette "Mickey" Lentz, coordinator of support services for the Office of Catholic Education (OCE).

At its November, 1991 meeting, the Archdiocesan Board of Education passed a policy to include the assessment of student outcomes in religious education programs.

The ACRE, entitled "Information for Growth," is distributed by the National Catholic Educational Association (NCEA) in Washington and includes 130 items covering religious knowledge and attitudes.

At each level, subject matter includes religious knowledge, beliefs and attitudes, personal practices and perceptions of the catechist, the content of catechesis and the process of catechesis.

Each assessment contains a set of seven graphic summaries, addressing one of the primary themes: Catholic identity, morality, images of God, relationship with Jesus, relationships with others, student's concerns, and perception about the school or religious education program.

The individual reports go to the

NCEA and answers are confidential. Only the group report will be returned to the school or parish office. The report from the NCEA summarizes group results of at least eight catechists.

"Now that it is required, it can take on a new meaning and we can personalize it," said Lentz.

"We think it will enhance Catholic identity. We know we do well in math. This is a way to measure what we're about—our Catholicity," she said.

"We're preparing for the 21st Century. Are we preparing to educate Catholics for the 21st century? We need to look at that direction."

"We may have to make curriculum changes. The assessment results will give a new, exciting focus. It is outcome-based," said Lentz.

"We need to think, 'When I have finished 12 years of Catholic education, what should I look like?' The program gives direction, not only to the school and parish religious education programs, but to family and individuals (older students)," she said.

Individual catechists will receive confidential reports at home, describing their performance on all sections.

"It would be neat to track where a student was in the eighth grade, then in the 12th grade and as an adult. It would be exciting to look into that," said Lentz.

It is a good beginning focus for the archdiocese, both for school and non-school. The result will be to provide instruction for the next year," said Mickey Lentz.

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# Tony Avellana walks the talk and the song

by Mary Sue Best

If you've attended Mass or a Catholic wedding in the Indianapolis area recently, there's a good chance that you have heard the music of Tony Avellana. Tony has sung at some 200 Masses and 400 weddings, and has given another 150 performances using song, voice and instrument. Through his music—singing, playing, composing—he has touched many lives.

The profession of this Philippine-born American and Purdue University graduate is that of a systems analyst for Eli Lilly and Company. Tony designs and develops computer systems, using information technology to improve business functions and processes. By interacting with clients, he helps bridge the gap between business and technology.

But Tony sees his calling more on the spiritual side of life, demonstrating to his peers and to youth in many parishes this theme: "It's all right to be Christian and

to love God." He "walks the talk and the song."

Tony realizes he has a role in evangelizing his environment in a subtle Christian way. You won't hear a raft of pious platitudes from Tony. And you won't get handed tracts and treatises. For he's found unique outlets to strengthen his faith and share his call to discipleship in the modern world.

One is the Cursillo movement, a four-day weekend which brings together both the spiritually hungry, and the spiritually empowered to further their own faith by piety, study and action and to encourage and promote spiritual growth in others. During this weekend, participants look deep inside themselves to find or re-affirm God's purpose for their lives. Leaders create an excitement about God as they bring others closer to him.

Tony has been the music leader at some of these weekends and, through this ministry, has helped to solidify the messages and themes. His input comes

through his music, a vehicle for his enthusiasm and praise.

Tony has also served as a music minister for Teens Encounter Christ and Christ Renew His Parish. He has sung at Masses at St. Luke, St. Matthew and St. Monica in Indianapolis. Our Lady of Mount Carmel in Carmel, St. Thomas Aquinas in West Lafayette, St. Mary in Lafayette, and on the campuses of Purdue, Butler and Marian. He has helped with youth rallies at Our Lady of Mount Carmel, Our Lady of Grace, Roncalli High School and at archdiocesan conferences. He has also musically choreographed spiritual events.

Currently he is working on Christ Renew His Parish, a two-day renewal that focuses on one's role as an active parishioner, challenging one's self to affirm his or her faith, and making a conscious effort to strengthen the parish community through spiritual guidance.

Discipleship, Tony believes, must be present in all people, especially youth who are the future of the church. It is paramount to lay a strong foundation of values and spirituality so the church can grow and flourish.

Tony has involved himself with youth and youth ministry primarily at St. Luke Church in Indianapolis. Through interaction with Bob Schultz, parish youth minister, he has created an excitement in the form of spirit Masses, with youth involved as greeters, readers, ushers, and choir, and in other special services such as the Passion Play, Christmas Eve Mass, and confirmation.

Through other activities that Tony participates in, youth begin to grow and realize God's calling. "Youth are always interested in music," he said. "The songs I pick are easy to sing and are up-beat. They support the underlying theme and help break the ice. Youth can relate to God's message better. They need to know that the church will always be there for them, no matter what choices they make. We hope that with a solid foundation, the choices they make will bring them closer to Jesus."

When Tony first played the piano, it was through structured lessons. Then he



Tony Avellana

learned the violin and taught himself how to play the guitar. By high school he had started writing music. Now he plays by ear and uses his digital synthesizer, acoustic guitar, electric guitar, bass guitar, and computer to compose and arrange music in his home studio. He has composed more than 250 songs, including "The Jesus Connection," "If Only Tomorrow," and "Lord of Lords."

Tony has the support of his wife, Julie, who understands his need for time to create, compose and minister. They have two sons, Jacob, 19 months, and Peter, 3 months.

"Because I view my music as a ministry, I focus on the people—God's people," Tony said. "It's not a show, nor an act, but an expression of the way I feel. I want them to know from the way I sing, play, interpret songs, that Jesus lives in me. Through my enthusiasm, I invite them to join in the 'dance.' The only way I know how is to sing and play from the heart, showing my emotions by echoing Jesus' praise, sharing a piece of myself, so that they may accept the message and respond to God's call."

That, Tony feels, is the way God has used him.

## New program offers assistance to students with drug problems

by Elizabeth Bruns

There is something new in our parochial elementary and middle schools to assist children with problems concerning drug or alcohol addictions.

Why would elementary school-aged children need assistance in dealing with a chemical dependency problem? Because, like it or not, today's children have many pressures to deal with while growing up. The Student Assistance Program (SAP) will help them.

Unlike I-STAR (Indiana Students Taught Awareness and Resistance), which is a drug prevention program, SAP deals primarily in intervention. This is the first year that it has been offered to the elementary and middle schools.

Mickey Lentz, Coordinator of Support Services for the archdiocesan Office of Catholic Education, said, "Originally, the Student Assistance Program began in the

high schools, but we have found that not only prevention, but also intervention is needed in the elementary and middle schools, too."

The program also assists those in need of support and other counseling services. There are three target groups of students that SAP aims to assist:

►Students who are chemically dependent: the five percent of adolescents who are the most seriously affected by their alcohol/drug use.

►Students who abuse alcohol or other drugs: the 15 percent or more of adolescents whose alcohol/drug use is causing them problems in their daily lives.

►Students who are affected by others: the 25 percent of youth who are concerned about or affected by someone else's alcohol/drug abuse.

►Recovering students: those who are returning to the school setting from an alcohol/drug treatment program, or who are attending school and primary treatment concurrently.

►Non-using and non-abusing students: the majority of students who need help in avoiding alcohol/drug abuse or who need support for their decision to remain chemically free.

►Students with other, non-alcohol or drug addiction related problems: separation and divorce, death and loss, suicide, sexuality issues, child abuse and neglect.

When a school initiates a Student Assistance Program, people tend to think that there is a chronic drug problem at the school," Lentz said. "A school that initiates SAP, is doing so to benefit the children. It is not an outward sign that they have a drug problem."

Not only does SAP benefit the children, it does so through federal funds so it is not a financial strain on each school. "It would be foolish not to take advantage of any federally funded program that offers support to our children," Lentz said.

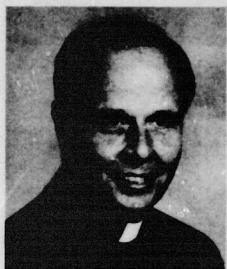
Lentz said that six of the schools in the archdiocese were trained last fall. She hopes that they will be running strong by this fall. "Right now, they are still in the planning stages," she said. "They need to get their core teams in place and then they will be ready to implement the program."

The core team consists of a Catholic Social Service worker, a counselor, the principal or assistant principal, and possibly an interested teacher, all of whom have been trained.

"If I had my way we would have a support service program in every one of our Catholic schools," said Lentz. "I know that the demands on schools are great but if I didn't firmly believe in the Student Assistance Program, I wouldn't recommend it so highly."

Lentz said, "The problem will not go away by itself and it's not going to change. Our best bet is to be aware, be prepared and allow our children the support they need to be the leaders of tomorrow."

## ND theologian to lead concert at St. Pius X



Father Patrick Collins

Father Patrick Collins, a research theologian at the University of Notre Dame, will lead a spiritual concert on "The Meaning of Love" at St. Pius X Church on Feb. 5 at 7:30 p.m.

The public is invited to attend the evening of song and inspiration that is part of the St. Pius Adult Education Program.

"The Road Less Traveled" will be the focus of Father Collins' concert. His specialized study has included spirituality, liturgy, and the performing arts. He has written three books and many articles. His videos will be available on the evening of the concert.

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# Faith Alive!

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## Dealing with loneliness is part of faith journey

by Br. Cyprian L. Rowe, FMS

"It's not so much that I don't believe. It's like it doesn't make any difference if I don't feel it."

Sank added after a pause, "It's like being colorblind at a stoplight. You move because you know where the red and the green and the yellow are, and not because you really see them."

Then he asked, "Does that make sense?" Sank had been in psychotherapy with me for a couple of years at that time, struggling and progressing in the way he dealt with his own feelings.

"I never thought I could get to feeling so bad that believing in something would be . . ."

He was struggling for the word and so I offered, "Irrelevant?"

It was a question he pondered a good while. Then he said:

"We started working together because nothing was right. Maybe not nothing, but it felt like nothing was going right. And I felt like I would never sleep again."

"It had been months that I had hidden out in my room. And I did not believe in home and not in family and not in my mother, my father. Let me throw in God and myself."

"And then?" I asked when the silence had ripened.

"And then," looking at the poster of an escaped slave on my wall, "I guess I began to believe more."

"What are you telling me? Are you saying that belief can make us feel different. Better?"

He shook his head a slow "yes."

"But even after that, when we think faith will never fade again, it does," he said. "And not because of anything, really. We just wake up one day feeling alone."

"And God is sort of a notion we can talk about, but it's not much different from talking about a vacation we never take. Sometimes it makes me feel worse."

"Do you believe less?" I asked.

"I don't know," he replied. "I'm not sure."

"You're not sure? Are you sure of anything?"

"It seems to me that what we've found out is that what's in me is what there is. It's what's been put there."

Sank was beginning to sound like he was closing in on his own deep truth.

"Put there for what?"

"To be made whole. To be brought to wherever I can take it."

"Alone?" I asked.

He chose the words carefully, but after these years of thinking things through the clarity and the strength had sharpened.

"We're always alone and we're never

alone. We're what there is. The mind. The heart. The possibilities."

"You know, I've been reading a lot about African religions recently. Even our ancestors—so directed toward community and so connected to the spirit world—understood that at some deep level there was a loneliness in seeking the divine."

Sank said that through this he was discovering that what he is feeling now or at any time is part of his journey in life.

"It is right if I use it for growth," he said. "But I can't and shouldn't want to run away from what I feel. I should try to find out what it is saying to me."

Sank was drawing from deep. He said, "I guess what I've learned here mostly is to accept that our humanity and everything about it is a message from the divine, that it's part of the universe, constantly pulling us to the divine . . ."

"It's sort of like Jesus in the agony in the garden when he certainly wasn't feeling good. Or on the cross when he felt abandoned. You can't avoid destiny even when feeling bad is part of it. Or feeling good or maybe even feeling nothing."

I asked, "So are you saying that feeling and belief are connected but faith must never be dependent upon feeling—instead that faith must connect feeling with something higher or something deeper?"

"I guess that's what I'm saying," Sank responded. "I know, though, that whenever all doesn't feel well over long periods of time, you and I will have the same conversation."

"Maybe so," I answered.

We sat silently for a few minutes while we both looked inside. I thought about him and how far he had come in his work, in our work together.

It had been a long journey, and like all long journeys even when they are done together they are done alone.

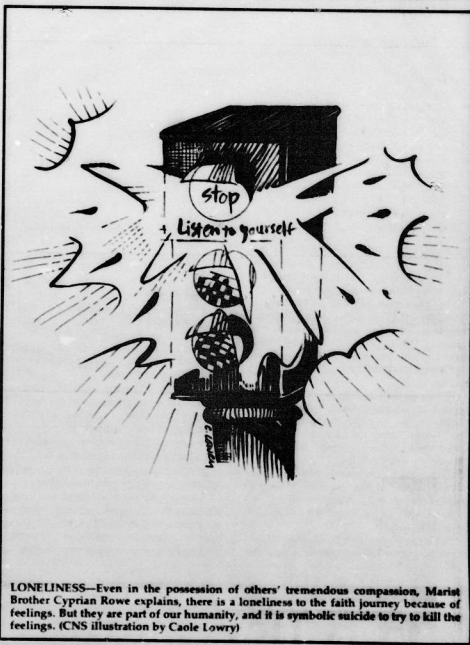
Even in the possession of others' tremendous compassion, there is a loneliness to the faith journey because of feelings. But they are part of our humanity and it is symbolic suicide to try to kill the feelings.

"Finally," he whispered, "I want to understand how it works together even in pain—the feelings down here (he grabbed his stomach), and the so-called seat of wisdom up here (pointing to his head). They're really all the same, aren't they?"

"You're telling me," I wanted him to answer his own question.

"I guess God knows what God does," he concluded.

(Marist Brother Cyprian Rowe is a research associate in the Department of Psychiatry at Johns Hopkins University School of Medicine in Baltimore and a faculty member of the Graduate School of Social Work at the University of Maryland in Baltimore.)



**LONELINESS**—Even in the possession of others' tremendous compassion, Marist Brother Cyprian Rowe explains, there is a loneliness to the faith journey because of feelings. But they are part of our humanity, and it is symbolic suicide to try to kill the feelings. (CNS illustration by Caole Lowry)

## Blend feelings, thoughts and great things happen

by David Gibson

Human feelings are so powerful, pushing and pulling at us and crying out within us, that they tend to get held accountable for every bad thing that happens.

It appears that feelings can wreak havoc.

But is that all there is to feelings? Shouldn't they get credited with many good things that happen as well, since they so powerfully motivate us either in one direction or the other?

When it comes to motivating people, feelings play such a large role that it is difficult to believe God would dismiss them as a proper place for grace to work.

Feelings—emotions—are essential to human nature. And grace builds on nature.

People are motivated not solely by their feelings, however. The ability to think clearly (usually in consultation with others) and to "see" what is possible for us also plays a vital role in the decisions people make.

When the feelings are coupled with clear thinking, great things can happen.

It pays, therefore, to "think clearly" about the ways God might be present to us in our happiness or sadness, in our pleasures, anger or distress.

What is God trying to tell us? (David Gibson edits Faith Alive!)

### DISCUSSION POINT

## People of faith live for others

### This Week's Question

How would you describe someone whose faith is alive?

"It would be evident in the way they treat others and in their attitude toward life . . . They would see more value in suffering than the world tends to see in it." (Donna Hayden, Frankfort, Indiana)

"That person would have hope . . . would be a person of compassion, and have a sensitivity to needs and a willingness to live for others." (Patrick Sherry, Shoreview, Minnesota)

"A person whose faith is really alive is really loving." (Dottie Delella, Naugatuck, Connecticut)

"People of faith are people with a certain courage that comes from truthfulness because they don't think their ideas are better than what reality is . . . From that comes a peace because they don't have to fight reality." (Teresa O'Connor, Billings, Montana)

"Someone who's active—who practices what they preach. They live out the Gospel, not just preach it. People who have a lot of care for the sick, who visit the nursing homes and hospitals." (Dore Heckman, Kokomo, Indiana)

"One who has an inner joy and peace . . . It's a combination both of what's inside and what comes out of it. It's like with Jeremiah, something they can't keep inside and is expressed joyfully." (Ross Vigil, Pueblo, Colorado)

### Lead Us Your Voice

An upcoming edition asks: How would you express forgiveness to someone who hurt you?

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



# Turn attention to God for peace, happiness

by Steve Hegmans

In "Surprised by Joy," C.S. Lewis describes his early life as an ongoing search for something to satisfy an inner emptiness.

For what, exactly, he wasn't sure. But his need to satisfy that emptiness took him in many directions, all of which indulged his inner, emotional life.

Lewis wrote that it was only when he was able to go beyond his fixation with his inner life that he was able to find that jewel of emotions—joy—which came to him unexpectedly.

Like most adolescents, Lewis had an active inner life. His imaginative and emotional life was nourished through literature and play. This play involved inventing whole imaginary worlds, such as his "Animal Land," from which came the inspiration for his Narnia chronicles.

He described himself as having a "spiritual lust," a desire to indulge and wallow in his inner world of passion and emotion. This led him to "flounder in the mazes" of spiritualism, Norseman mythology, pantheism, magic, theosophy and the occult.

He wrote that indulging in the occult created an attitude which "spread deliciously to the stern truths of the creed. The whole thing became a matter of speculation: 'I was soon, altering 'I believe' to 'one does feel'."

Eventually he realized that the excessive inward focus of his journey ironically stunted his emotional and spiritual self.

In the end, Lewis found the joy he had been searching for.

But it came only after he abandoned the assumption that he could obtain happiness

by going after happiness directly. Happiness, or joy as he described it, came to him when he turned outward and attended to something outside himself.

That object of attention was God; in turning attention to God, he discovered a joy more profound, more satisfying than all the various forms of spiritualism combined. At the end of the book, he succinctly defines joy as the byproduct of attending to God—the Christian God who is a being other than ourself.

True joy and happiness will not come when we pursue them as goods in and of themselves. In attending to God, Lewis' inner psychological/spiritual world was put in perspective.

Lewis' view of things may seem odd in a world which bestows upon the emotions an autonomous status. Emotions have become sacrosanct. But for Lewis, emotions can and should be shaped by religious convictions.

Though now considered obsolete, I think the notion of "religious affections" still has much to teach us. The notion of religious affections does not pit "feeling" against "believing," but emphasizes their complementary nature.

Whereas emotions refer to feelings, moods, sensations and other states of being, "affections" describe a person's basic way of being and acting.

►Affections are feelings in sync with our ultimate goals and vision of life.

►Affections are dispositions which reflect our basic attitude toward life.

Like joy, for example, hope is a kind of emotion. But the word "emotion" does not do justice to the depth of what is meant when we describe someone as "hopeful."

Hope is the appropriate feeling or



**FLESH-AND-BLOOD EXISTENCE**—To be human is to feel. Our call to faith is not a call to be unfeeling or insensitive. Jesus shared our flesh-and-blood existence, so vibrant with deep feelings of all sorts. Faith enables us to smile through our tears, but it does not stop us from crying. As author C. S. Lewis discovered, when we turn our attention to God it is then that we find joy. (CNS photo)

response of one who knows God will return in glory. And hopefulness is a disposition that can be engendered in us through parents and environment.

As Lewis points out in his book, joy is perhaps one of the greatest emotions. But it is more than an emotion. It can become a part of us. In fact, by participating in God's

life, we participate in a joyfulness that compels us to become joyful persons.

And what better witness to God's kingdom than the presence of a joyful community?

(Steve Hegmans is director of campus ministry at St. John's University in Collegeville, Minn.)

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# Archdiocesan Financial Summary

## For the Year 1992



### Archdiocese of Indianapolis

POST OFFICE BOX 1410 / INDIANAPOLIS, IN 46206-1410 / 317-236-1410

OFFICE OF THE ARCHBISHOP

Dear Brothers and Sisters in Christ,

In this my first report of accountability as your Chief Pastor, I want to emphasize that the Archdiocese of Indianapolis is not me, it is not the Catholic Center, it is not the clergy, religious or the laity, and it is not just parishes or schools. Rather, the Archdiocese of Indianapolis is "us" — each and every one of us in Central and Southern Indiana who are linked by a common faith through the Church Universal of Our Lord Jesus Christ. As such, the financial summary detailed in the following pages is *our* annual report, and it is a report in which we can all take pride.

Perhaps the most gratifying story behind these numbers is the growth of the Catholic Community Foundation. Within the past twelve months the number of endowments has risen from 38 to 56 while dollars invested grew from \$3.5 million to \$5.8 million. This growth quite literally is insurance for the future — providing renewable annual income for parishes, schools and programs of the Archdiocese. For those of you with the foresight that established endowments, I offer my congratulations, and for those of you who have yet to endow a ministry of the Church, I offer my encouragement and ask your prayerful consideration of this cornerstone for future growth.

The year of 1992 was not without disappointment, particularly the performance of the United Catholic Appeal. The goal for the 1992 Appeal was \$3.2 million and a level of \$2.7 million was actually raised. This one-half million dollar shortfall largely explains the deficit experienced in the unrestricted funds of the Archdiocese. While expressing disappointment with the 1992 appeal results, I also want to quickly add a word of heartfelt thanks. Because in a recession-wracked economy that saw charitable giving decline by 20% on a national basis, the faithful of the Archdiocese equaled their 1991 giving level. For this generosity which makes Christ's message real for so many who seek Him, I thank you.

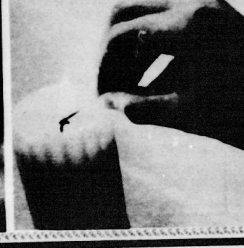
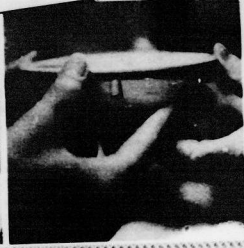
Finally, I want to acknowledge the many gifts bestowed on our Archdiocesan family by my predecessor, mentor and friend — the late Archbishop Edward T. O'Meara. Perhaps his greatest legacy is the gift of unity which he brought to this Archdiocese. There can be no doubt that we are closer now than ever before to the one Body ideal described in Scripture because of Archbishop O'Meara's episcopal leadership.

In closing, I am happy and proud to be back home again in Indiana. And I ask for a special place in your prayers, as I assure you that you are in mine. Asking God's blessing on each and every one of you, I remain

Devotedly yours in Our Lord,

*† Daniel M. Buechlein*

Most Rev. Daniel M. Buechlein, O.S.B.  
Archbishop of Indianapolis





# SUMMARY OF FINANCIAL STATUS

This summary of the financial status reflects activity of the Chancery and the Archdiocesan Agencies (see the listing of "Archdiocesan Secretariats") and funds as of and for the year ended June 30, 1992. The summary does not include the activities of the parishes, deaneries or schools within the Archdiocese. The information has been condensed from the audited financial statements. Should you have questions concerning the annual report or a desire for more detailed information, feel free to contact Joseph B. Hornett, Chief Financial Officer for the Archdiocese.

## Condensed Balance Sheet As of June 30 (000 omitted)

	1992	1991
<b>ASSETS</b>		
Cash	\$ 1,270	\$ 2,078
Investments	22,065	18,731
Receivables	11,482	9,331
Inventories and Prepaid Expenses	517	612
Land, Buildings and Equipment, Net	5,853	5,709
	<u>\$41,187</u>	<u>\$36,461</u>
<b>LIABILITIES AND FUND BALANCES</b>		
<b>Liabilities:</b>		
Accounts Payable and Accrued Expenses	\$ 3,959	\$ 3,201
Deposits Held for Parishes	13,654	11,207
Restricted Contributions/Miscellaneous	2,433	2,037
	<u>21,141</u>	<u>20,016</u>
<b>Fund Balances</b>	<u>\$41,187</u>	<u>\$36,461</u>

Assets of the Archdiocese increased \$4.7 million over the previous year. Specifically, cash and investments increased by \$2.5 million as a result of funds flowing into the Archdiocesan Deposit and Loan Fund (ADLF) and the Catholic Community Foundation. Accounts receivable also increased significantly rising \$2.2 million over the previous year.

Fluctuations in liabilities/fund balances are essentially explained by the same two factors: increased deposits and growth of the Catholic Community Foundation.

## Archdiocese of Indianapolis (Chancery and Certain Agencies) Condensed Statement of Revenues, Expenses and Changes in Fund Balances For the Year Ended June 30, 1992 (000 omitted)

	Unrestricted	Restricted	Combined Total
<b>REVENUES:</b>			
Assessments & Fees:			
Assessments	\$ 1,201	\$ 0	\$ 1,201
Services Fees	8,787	0	8,787
	<u>9,988</u>		<u>9,988</u>
Catholic Community Support:			
Contributions	3,090	0	3,090
Bequests	231	0	231
United Catholic Appeal (net of rebates)	1,899	0	1,899
	<u>5,210</u>	<u>0</u>	<u>5,210</u>
Support for Catholic Missions	64	0	64
Public Support:			
Grants, Primarily Government	954	0	954
United Way	1,225	0	1,225
	<u>2,179</u>	<u>0</u>	<u>2,179</u>
Services:			
Sales of Equipment/Supplies	1,257	0	1,257
Criterion	1,113	0	1,113
Cemeteries	882	0	882
Maternity/Adoption Services	410	0	410
Youth Program Fees	462	0	462
Retreat House	496	0	496
Other	373	0	373
	<u>4,993</u>	<u>0</u>	<u>4,993</u>
Investment Income	1,280	6	1,286
Miscellaneous Revenues	680	0	680
Restricted Funds Income	0	1,865	1,865
<b>TOTAL REVENUES</b>	<u>24,394</u>	<u>1,871</u>	<u>26,265</u>
<b>EXPENSES:</b>			
Personnel	15,106	0	15,106
Cost of Equipment/Supplies Sold	1,940	0	1,940
Administrative	943	0	943
Property Insurance	327	0	327
Depreciation	449	0	449
Repairs and Maintenance	260	0	260
Occupancy Costs	894	0	894
Maintenance	721	0	721
Bad Debts (Recoveries)	(325)	0	(325)
Professional Services	1,218	0	1,218
Contributions/Services	2,302	0	2,302
Other	1,305	0	1,305
<b>TOTAL EXPENSES</b>	<u>25,140</u>	<u>0</u>	<u>25,140</u>
Excess (deficiency) of Revenues Over Expenses for the Year	(746)	1,871	\$ 1,125
Fund Balances, Beginning of Year	15,920	4,096	20,016
Fund Balances, End of Year	<u>\$15,174</u>	<u>\$ 5,967</u>	<u>\$21,141</u>

(The accompanying notes are an integral part of the combined financial statements.)

Total revenues for the Archdiocese on a consolidated basis increased \$0.7 million over the previous year while expenses increased \$1.9 million. For fiscal year 1992 the excess of revenues over expenses on a consolidated basis totals \$1.1 million — the result of a \$1.9 million surplus in the restricted funds of the Archdiocese (funds flowing into the Catholic Community Foundation establishing endowments) and a \$0.8 million deficiency in unrestricted funds. This deficiency in unrestricted funds is largely the product of two factors: the Archdiocese anticipated net proceeds of \$2.5 million from the United Catholic Appeal while only \$1.9 million was realized; and, interest paid on parish deposits by the Archdiocese versus interest received on parish loans by the Archdiocese produced a shortfall of \$0.3 million.

ARCHDIOCESE OF INDIANAPOLIS

(CHANCERY AND CERTAIN AGENCIES)

COMBINED STATEMENT OF CASH FLOWS

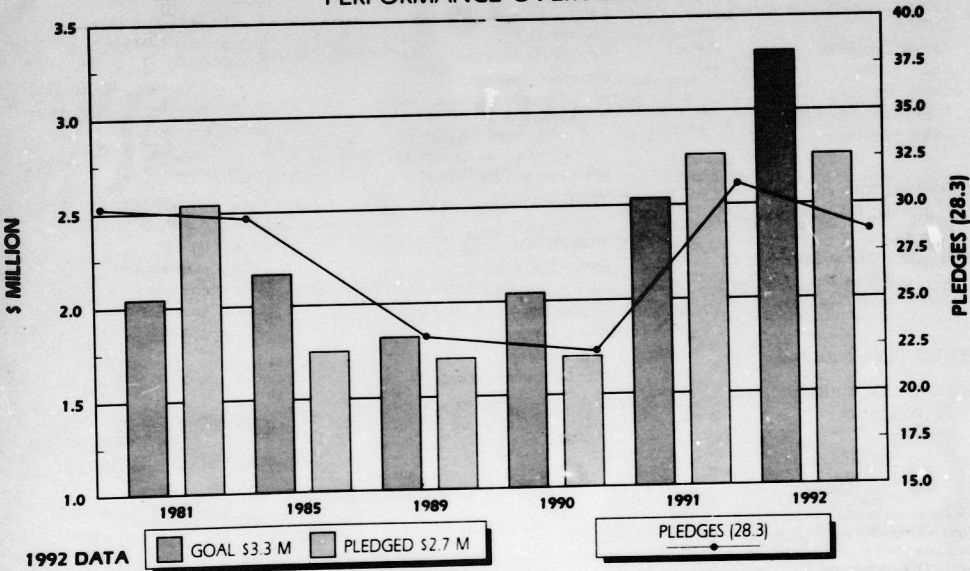
for the year ended June 30, 1992

	Unrestricted	Restricted	Combined Total
Cash Flows from Operating Activities:			
Excess (deficiency) of Revenues Over Expenses	\$ (745,930)	\$ 1,871,119	\$ 1,125,189
Adjustments to Reconcile to Net Cash Provided by (used in) Operating Activities:			
Depreciation	448,560	0	448,560
Realized Gain On Sale of Investments	336,577	0	336,577
Changes in:			
Other Receivables	0	1,032,759	1,032,759
Accrued Investment Income	16,628	0	16,628
Receivables of Fees for Services	(20,183)	0	(20,183)
Receivables for United Catholic Appeal	573,474	0	573,474
Allowance for Doubtful Accounts	(504,205)	0	(504,205)
Accounts Payable Accrued Expenses	180,573	0	180,573
Other	85,263	0	85,263
Net Cash Provided By Operating Activities	370,757	2,903,878	3,274,635
Cash Flows from Investment Activities:			
Purchases of Investments	(15,171,012)	(2,905,878)	(18,076,890)
Proceeds of Investments Sold or Matured	13,378,133	2,000	13,380,133
Capital Expenditures	(704,911)	0	(704,911)
Proceeds of Land, Buildings, and Equipment Sold	113,914	0	113,914
Net Cash Used By Investing Activities	(2,383,876)	(2,903,878)	(5,287,754)
Cash from Financing Activities:			
Changes in Deposit and Loan Funds Payable, Net	2,446,403	0	2,446,403
Deposit and Loan Fund Receivables	1,162,362	0	1,162,362
Receivables from Parishes and Other Entities	(3,376,533)	0	(3,376,533)
Amounts Payable to Deaneries for Payroll	577,372	0	577,372
Deferred Contributions	395,707	0	395,707
Net Cash Provided By Financing Activities	1,205,311	0	1,205,311
Net Decrease in Cash and Short-Term Investments	(807,808)	0	(807,808)
Cash and Short-Term Investments, Beginning of Year	2,078,001	0	2,078,001
Cash and Short-Term Investments, End of Year	\$ 1,270,193	\$ 0	\$ 1,270,193

ARCHDIOCESAN ANNUAL APPEAL (AAA)

UNITED CATHOLIC APPEAL (UCA)

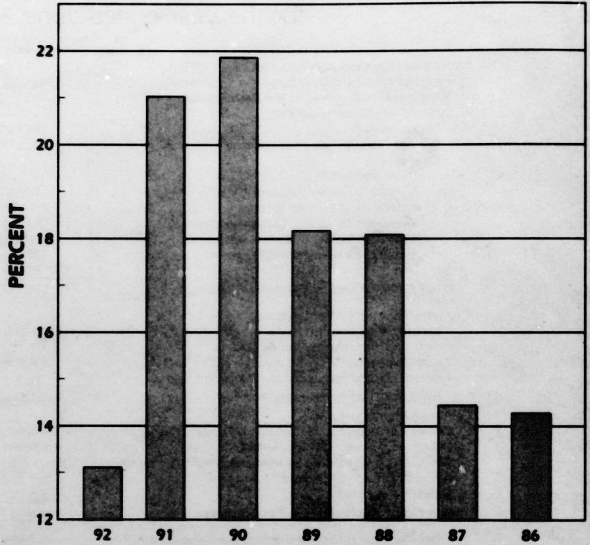
PERFORMANCE OVERVIEW



In a year when charitable contributions declined by more than 20% nationally over prior year levels, Catholics in the Archdiocese of Indianapolis displayed exemplary generosity as dollars pledged to the United Catholic Appeal remained at a level of \$2.7 million. While the number of donors declined by nearly 3,000 the average gift to the appeal increased \$7.55 to a level of nearly \$95.

# ARCHDIOCESE OF INDIANAPOLIS

ALLOWANCE FOR  
DOUBTFUL ACCOUNTS  
AS A PERCENT  
OF TOTAL RECEIVABLES (Less UCA)  
AS OF JUNE 30, 19XX



After several years of alarming increases in the allowance for doubtful accounts a level of normalcy returned in 1992. The reversal of this trend is the result of better management of financial resources at the parish / school level coupled with improved internal control at the Archdiocesan level. While significant improvement was achieved during fiscal 1992, much work remains to be done as the Archdiocese works toward a long-term goal whereby the allowance would be no greater than 5% of receivables.

## ARCHDIOCESAN SECRETARIATS

### Secretariat for Operations:

- Catholic Communications Center
- Criterion
- Catholic Cemeteries
- Chancery Office
- Urban Parish Cooperative
- Propagation of the Faith
- Fatima Retreat House

### Secretariat for

- Catholic Education
- Schools Office
- Religious Education Office
- Office of Youth & Young Adult Ministries
- Catholic Youth Organization

### Metropolitan Tribunal

- Catholic Community Foundation

### Secretariat for Temporalities:

- Office of Accounting Services
- CFO Office
- Office of Development
- Management Services:
  - Office of Management Services
- Archdiocesan Purchasing Department
- Catholic Center Operations
- Information Services
- Human Resources

### Secretariat for

- Religious Ministry:
  - Office of Worship
  - Vocation Office
  - Ministry to Priests
  - Clergy Personnel
  - Office for Pastoral Councils

### Secretariat for

#### Catholic Charities:

- Catholic Social Services
- St. Mary's Child Center
- St. Elizabeth's Home — Indianapolis
- St. Elizabeth's Home — New Albany
- Catholic Charities of Terre Haute

### Secretariat for

#### Pastoral Services:

- Office of Family Life
- Office of Pro-Life
- Office of Evangelization
- Office of Ecumenism
- Hispanic Apostolate



## FIFTH SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, February 7, 1993

Isaiah 58:7-10 — 1 Corinthians 2:1-5 — Matthew 5:13-16

by Fr. Owen F. Campion

The Book of Isaiah is the source for the first scriptural reading this weekend.

To understand these readings week after week, it is necessary to have some idea of the historical milieu in which they were written. This particular section of Isaiah was composed after the Jewish hostages had been taken to Babylon after Babylonian armies had overwhelmed the Holy Land. Defeat in battle was a dreadful development, but even worse, many of the survivors were captured and taken by force to the imperial capital, Babylon. (Babylon was located in what is today Iraq. It has not been an important city for many centuries.)

Life in Babylon for the exiles, and then for their children and grandchildren, was anything but a delight. They were at the mercy of the victorious Babylonian kings and their forces. They were scorned and insulted, being definitely outside the Babylonian race and culture. They suffered and grieved.

At last, when Babylonian itself was overcome by foreigners, in this case by the stronger army of the Persians under Cyrus the Great, the hostages at last could return home. The Book of Isaiah in one section sings of their excitement and joy. In fact, the book is so expressive that the very emotions of the freed hostages seem to spring from the page in anticipation and ecstasy. However, returning to what had been the homeland of their ancestry, they met not plenty but want.

In the reading proclaimed this weekend, the prophet calls the people to be of strong heart. He asks them to share their bread with the hungry, and to shelter the mistreated and the homeless. In these good works, he insists, their presence in the land will shine as the sun shines at dawn, after a dark and cold night. Most importantly, in their good works the Lord will come to his people. In the end, gloom and shadows will pass away. Life will be as bright as midday.

St. Paul's First Epistle to the Corinthians supplies this Liturgy of the Word with its second reading.

Corinth was a very cosmopolitan city in the Roman Empire. In fact, it was one of the empire's greatest cities after Rome itself. As such, it knew well the conventional wisdom of the day. It was a center of Roman culture, and of Roman thought that at the time so venerated the logic of the Greek philosophers.

The Corinthian Christians must have faced very often the scorn of those who asked how the Christians could claim to be intelligent all the while they lived according to standards so opposite the prevailing

norms of society. The Christians were chaste; society laughed at chastity. They were kind to the unfortunate; society abused anyone unable to protect himself or herself.

Paul reminded his congregation at Corinth that wisdom in the human sense is faulty. Christians should not rely upon "wisdom," but upon God. Gloriously, the Apostle said, God and the Holy Spirit abides with those who love him, prompting them to do good.

St. Matthew's Gospel furnishes this weekend with its third reading. It presents two distinct statements or "sayings," of the Lord. In the first, Jesus tells his followers that they are the salt of the earth. Salt was once very special, very valuable. It was needed to preserve food, among other things. Roman soldiers, among others, were paid in salt. Hence, there is the phrase still today, "He is not worth his salt" or "She is not worth her salt."

However, salt was subject to problems. It could flow through a torn bag. It could be diluted by rain, or sand, or dust. In other words, it could lose its tang.

The second group of sayings compare the faithful with a light. The Lord tells his followers that they must shine, as a lamp shines on a stand, as a brightly lighted city gleams against the night sky.

## Reflection

As Jesus says these sayings, there is no doubt that many of his listeners would have been reminded of this weekend's first reading. Jesus called upon people to be a light to the world. Long ago, in writings so dear and well-known in the time of Jesus, the prophecy of Isaiah had compared good works with a shining light.

For a few weeks, the church has spoken to us about discipleship. Each of us has heard the call of God. Each of us is positively responding to God, at least in some way, by the mere fact that we are joining the assembly that to many worships him this weekend.

However, enlistment or presence within a group is not the issue in the church's understanding of discipleship. These readings, the theme of this weekend's liturgy, stress the idea that care for others, mercy to the poorly afflicted, and generosity identify those who love the Lord.

These readings, of course, are challenging, and they form the church's advice to us: Be aware of needs elsewhere, care for those in need, and in that, love the Lord as the Lord loved us.

However, these readings define for us the discipleship to which we have been called, the discipleship we at least intend to embrace. The readings tell us what we are selecting for ourselves. Being kind, generous, and caring is not always within the ideals of our culture. It is not always easy. Even so, as Paul assured the Corinthians, God is with us in our mercy and care, and so we can depend upon him for strength and security.

## Daily Readings

Monday, February 8  
Jerome Emiliani, priest  
Genesis 1:1-19  
Psalms 104:1-2, 5-6,  
10, 12, 24, 35  
Mark 6:53-56

Tuesday, February 9  
Seasonal weekday  
Genesis 1:20-24  
Psalms 8:4-8  
Mark 7:1-13

Wednesday, February 10  
Scholastica, virgin  
Genesis 2:5-9, 15-17  
Psalms 104:1-2, 27-30  
Mark 7:14-23

Thursday, February 11  
Our Lady of Lourdes  
Genesis 2:18-25  
Psalms 128:1-5  
Mark 7:24-30

Friday, February 12  
Seasonal weekday  
Genesis 3:1-8  
Psalms 32:1-2, 5-7  
Mark 7:31-37

Saturday, February 13  
Blessed Virgin Mary  
Genesis 3:9-24  
Psalms 90:2-6, 12-13  
Mark 8:1-10

## THE POPE TEACHES

## Petrine succession is key part of hierarchy

by Pope John Paul II

Remarks at audience Jan. 27

In our catechesis on the ministry of Peter, we now consider the continuation of the Petrine office in the church.

It was Christ's will that there should be successors of the apostles in order to carry out the church's mission until the end of time. It was also his will that there should be successors of Peter in order to continue Peter's mission as the visible principle of the church's unity in faith. By divine institution, this Petrine succession is an essential element of the church's hierarchical structure.

The primacy of Peter is exercised by his successors in the See of Rome. Rome

became the primal seat above all because Peter came to Rome and suffered martyrdom here. As history shows, the popes have always exercised their authority as successors of St. Peter.

As early as the first half of the second century, Ignatius of Antioch spoke of the Roman church as presiding in charity over the other churches and enjoying a particular doctrinal authority. Later in the same century, Irenaeus of Lyons would present the church of Rome as the criterion and rule of the apostolic tradition preserved in all the other churches. Communion with the See of Peter was thus recognized as the principle of the communion of all the local churches within the unity of Christ's church.

## SAINT OF THE WEEK

## Paul Miki was Japanese martyr

by John F. Fink

Japan, like most of the areas in the Far East, has very few Christians. Those that it has, though, have been particularly fervent, and some of their devotion goes back to the days of Paul Miki at the end of the 16th century. His feast will be observed tomorrow, Feb. 6.

Paul Miki was crucified for his Catholic faith in 1597 on a hill, now known as the Holy Mountain, overlooking Nagasaki. Nagasaki, of course, is known to most Americans as the city where the second atomic bomb was dropped at the end of World War II.

Paul Miki was a Jesuit priest and that fact alone shows how quickly the Society of Jesus (Jesuits) spread through the world, because he was crucified only 63 years after St. Ignatius Loyola (feast day July 31) founded the religious community.

Early missionary work in Japan was done by another Jesuit, St. Francis Xavier (feast day Dec. 3), who happens to be the patron of the Archdiocese of Indianapolis. Francis Xavier served as a missionary in several countries of the Far East, including Japan, from 1542 until his death in 1552 while trying to reach China.

The Miki family, then, was influenced and converted by the early missionaries. When Paul grew up, he himself became a Jesuit, one of the few native priests in Japan. Many of the early priests in Japan came from the Philippines.

The rulers of Japan at the time, though, wanted nothing to do with this new religion. They intended to stamp it out in any way possible. Like many others in history who had tried to do the same thing, they resorted to torture and execution. And, again as others had done in the past, the method of execution was crucifixion.

Paul Miki was the leader of the Christians of Nagasaki, but he was not alone. Twenty-five others, mainly priests

from the Philippines, were also crucified. The feast we celebrate, therefore, is that of St. Paul Miki and his companions.

After he had been crucified and while hanging on the cross, Paul Miki is said to have preached his last sermon to those gathered around. This is what he is reported to have said:

"The sentence of judgment says these men came to Japan from the Philippines, but I did not come from any other country. I am a true Japanese. The only reason for my being killed is that I have taught the doctrine of Christ. I certainly did teach the doctrine of Christ. I thank God it is for this reason I die."

"I believe that I am telling only the truth before I die," he continued. "I know you believe me and I want to say to you all once again: Ask Christ to help you to become happy. I obey Christ. After Christ's example I forgive my persecutors. I do not hate them. I ask God to have pity on all, and I hope my blood will fall on my fellow men as a fruitful rain."

After the crucifixions of Paul Miki and his companions, it was thought that Catholicism was extinguished in Japan because its leaders had been executed. Missionaries did not try to return until the 1860s, more than 260 years after Miki's death. At first they could find no traces of Christianity. However, after they were established, they found that there were thousands of Catholics living around Nagasaki. From the roots that had been set down by the Jesuits, and from the martyrdom of Paul Miki and his companions, the Japanese had been able to preserve the faith for two-and-a-half centuries.

Paul Miki and his companions were beatified in 1627, only 30 years after their deaths. However, they weren't canonized until 1862.

(Some of the information for this article was taken from the book "Saint of the Day," published at \$19.95 by St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210.)

## MY JOURNEY TO GOD

## My Prayer for Yugoslavia

Oh gracious and universal God,  
A humble servant calls on your name.

News of a foreign land will not be silent in my heart.

Only your peace will quench the fires of hatred which rage out of control in Yugoslavia.

My voice is not so strong and  
the factions there pay me no heed.

But you, Lord, are the Alpha and the Omega. Send forth your justice and let the people once again hear the quiet and peacefulness of your voice.

I pray this in Jesus' name,  
Amen.

—by J. R. Williams

(John R. Williams is a member of Little Flower Parish in Indianapolis.)



GRAVESIDE PRAYER — A Muslim boy prays at the grave of his father, who was killed by a mortar bomb on his way to work in Sarajevo, Bosnia-Herzegovina. (CNS photo from Reuters)

# Entertainment

VIEWING WITH ARNOLD

## 'Toys' tackles age-old problem of war, peace

by James W. Arnold

"Toys" is a wonderfully crazy idea for a movie. It seems to have been dreamed up by somebody who'd had a disastrous day at Toys R Us, stumbling through tanks, ray guns, F-116s and other high-tech weaponry in search of the Fisher-Price section.

The location is a toy factory out somewhere in the middle of a rolling, wheatfield. There (led by gentle clown Robin Williams) the good guys who make traditional toys like teddy bears and wind-up football hallibucks are struggling for control of the business with the war toy guys who prefer nuclear warships, flashing Uzis and Rambo ammunition belts for kiddie recreation.

Ironically, the good guys have to fight a battle to win, but the melee is something to see. Since it's only teddies and ducks fighting toy tanks and GI Joes—only things, not people, are destroyed—it's an improvement on real war, though not without its poignant moments.

As far as audiences go, "Toys" probably does come down hard on the fault line separating hard-nosed realists from admir-



ers of fantasy and magic, the "Lethal Weapon" fans from those who love "Edward Scissorhands." Gritty vs. imaginative, tough vs. sweet.

Politically, it also separates hawks and doves, so it seems a bit dated. The antagonists—the military and those who distrust them—have been at each other since the 1960s. The military once had the upper hand, but let's face it, these are hard times for the military, both in reality and in the movies.

The script for "Toys," by longtime collaborators Barry Levinson and Valerie Curtin, has been cooking for about 14 years. Director Levinson's last movie with Williams, "Good Morning, Vietnam," was really about the same conflict and was a huge hit.

"Toys" creates a special world that is only marginally "real." Williams plays Leslie Zevo, the kookie son of a lovable toy company entrepreneur (a cameo by veteran Donald O'Connor). The factory looks like a dream from a Judy Garland movie, isolated in space, filled with happy workers and protected from all the evil modern influences.

The Zevo lives in a fold-down dollhouse mansion. When the owner dies, his darker brother, the General (Michael Gambon, of "The Cook, the Thief...") takes over. Leslie isn't mature enough. He and his sister, Alsatia (Joan Cusack) are innocents. They drive to the funeral in a scooter. When the General tells Leslie, "You're a bigger fool than your father ever was," he replies, "Thank you."

The General is already infuriated because his "glory days are over." (He's a Pentagon cartoon come to life, e.g., playing a video war game, he constantly loses points wildly shooting at U.N. trucks instead of the enemy because they're always stopping the war.)

This guy is not only going to convert the factory to making war toys, he's also got a perverted idea about making miniature toy-sized weapons and having them operated by kids who are whizzes at computer games. Just your typical mad movie general. He is, you could say, literally "downsizing" the arms budget.



**WHIMSICAL TOYMAKER**—Actor and comedian Robin Williams stars in "Toys" as a whimsical toymaker who must save his father's factory from the clutches of his uncle, who begins manufacturing deadly weapons disguised as toys. The U.S. Catholic Conference says the movie, despite its name, "is not kids' stuff." The USCC classifies the film A-III for adults. (CNS photo from Twentieth Century Fox)

Some of the fun in "Toys" comes from the satire as the nutty general and his paramilitary son (ironically, actor-rapper LL Cool J) secretly convert the factory and build to the confrontation with the Zevos, a magnificently edited Waterloo between the good and bad toys that is both funny and heartbreaking.

But creativity is everywhere here, from the sets (Alsatia sleeps in a dollhouse between halves of a huge duck) and technology (the military men plotting, seen through an X-ray security monitor, appear as skeletons) to the lines (when Leslie first sees the full sweep of military toys, he shouts, "By heaven, it's A.O. Schwartzkopf!").

A typical scene has Leslie and several aides in white gowns standing around a table examining samples of rubber (toy) vomit, critiquing the suitability of the content. The black and white tiled walls

slowly begin to move in on them, in sections, because the General is expanding his secret lab. Leslie quips, "It's like getting attacked by a crossword puzzle."

Leslie—hilarious, kind, humane—is another sparkling fit for Williams, who (among others) has marvelous bits with a smoky smoking jacket, a Mother Teresa hand puppet, and an ingeniously executed speech to the toys (before winding them up into battle). He and Cusack also do a clever spoof of an MTV music video.

The critics have largely trashed "Toys," because it's a sitting (mechanical) duck for their cynicism. You better see it, because another one like it won't be along for awhile.

(Creative, strange and marvelous satirical comedy with music; adult themes and content in places make it most suitable for ages 13 and up.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

Angus Thorne	A-III
Head	O
Mission	A-III
National Lampoon's	A-III
Loaded Weapon 1	A-III
Rain Without Thunder	O
Sniper	O
Legend: A-I—general purpose; A-II—adults and adolescents; A-III—adults; A-IV—adults, with restriction; O—morally offensive. A high recommendation from the USCC is indicated by the R before the title.	

## 'Skylark' continues story of 'Sarah, Plain and Tall'

by Henry Herz  
Catholic News Service

A turning-of-the-century farm family grows closer while toughening out a drought in "Skylark," a "Hallmark Hall of Fame" presentation airing Sunday, Feb. 7, from 9 p.m. to 11 p.m. on CBS. (Check local listings to verify program date and time.)

The sequel to "Sarah, Plain and Tall" brings back Glenn Close as Sarah and Christopher Walken as Jacob, the couple united by the Kansas widower's ad seeking a mother for his two young children. This show picks up the story two years later, with the couple's marriage prospering but their farm languishing for lack of rain.

As the drought worsens, their neighbors begin abandoning their farms. But Jacob refuses to budge from the land where he was born and which is all he knows.

Seeing Sarah's spirit wilt and then begin to break under the strain, Jacob insists that she take the children to Maine and stay with her relatives until the drought's end.

When the rains finally come, Jacob makes the journey to Maine to bring his family home and learn that he will soon be a new father.

Scripted by Patricia MacLachlan, the author of "Sarah, Plain and Tall," the sequel is as good as the original, but in different ways.

Sober-sided Jacob is as taciturn as ever but he has found peace in his love for Sarah, something he expresses more eloquently by his thoughtful, caring actions than his halting words.

If Jacob's character has mellowed that of Sarah's has deepened, becoming rooted in her new family and her home on the prairie.

Veteran director Joseph Sargent makes even city

dwellers appreciate what a drought means to farmers as the land turns to dust and begins blowing away in the wind.

But with this able cast, Sargent does even better with the story's emotional terrain than its praise setting. The love between Kansas farmer and transplanted Easterner fairly blooms as the crops wither and the well runs dry.

Though the drought causes much hardship and anxiety, the story's real drama is that of a family in a time of crisis and how the bond of love holds them together.

It's a celebration of family life with the joys of birth, growth and renewal more than balancing the inevitable woes and setbacks along the way.

"Skylark," another fine presentation in the "Hallmark Hall of Fame" series, is recommended for family viewing.

### TV Programs of Note

Sunday, Feb. 7, 9-11 p.m. (NBC) "Rowan & Martin's Laugh-In 25th Anniversary." This nostalgic special selects highlights of campy comedy and political satire from the weekly "Laugh-In" series that ran from 1968 to 1973 and made stars of Goldie Hawn, Lily Tomlin, Flip Wilson and Arte Johnson.

Monday, Feb. 8, 9-10 p.m. (PBS) "Rachel Carson's Silent Spring." From "The American Experience" series, the program examines one woman's crusade against the unregulated use of DDT and other pesticides and herbicides along with how her warning sparked a new ecological consciousness and changes in environmental policies.

Monday, Feb. 8, 10-11 p.m. (PBS) "The Prince." The third program in the five-part "Renaissance" series explores Machiavelli's pragmatic teachings which influenced the acquisition and exercise of political power in the West.

Monday, Feb. 8, 9-10 p.m. (ABC) "American Detective." This episode looks at crime and law enforcement in the new Russia as officers on the street struggle to deal with a wave of crime on the heels of newly found freedoms.

Tuesday, Feb. 9, 9-10-11 p.m. (HBO cable) "Mo' Funny: Black Comedy in America." This special narrated by Charles S. Dutton charts the evolution of black comedy since the turn of the century and features prominent comedians who used humor to overcome racism and ignorance.

Tuesday, Feb. 9, 9-9:30 p.m. (PBS) "In the Path of a Killer Volcano." This "Nova" program examines the aftermath of the eruption of Mount Pinatubo in the Philippines and the current state of scientifically predicting when volcanoes will become active.

Tuesday, Feb. 9, 9-11 p.m. (CBS) "I Can Make You Love Me: The Stalking of Laura Bako." This is a fact-based story of a man (Richard Thomas) who is so obsessed with a co-worker (Brooke Shields) that he turns violent when presented with a legal restraining order.

Wednesday, Feb. 10, 8-9 p.m. (CBS) "The Andy Griffith Show Reunion." Griffith recalls eight seasons, beginning in 1960, as the unarmed sheriff of sleepy Mayberry. Cast members Don Knotts, Ron Howard and Jim Nabors join Griffith.

Friday, Feb. 12, 9-10 p.m. (PBS) "Nelson & Jeanette: America's Sweethearts." This special traces the careers of Hollywood's Depression-era musical stars, the team of Jeanette MacDonald and Nelson Eddy.

Friday, Feb. 12, 9-11 p.m. (NBC) "Fallen Champ: The Untold Story of Mike Tyson." The rise and self-destruction of the heavyweight boxing champion is documented in this story of Tyson's troubled life from his Brooklyn youth to time in reform school, his rehabilitation through training as a boxer, on to Olympic glory, and then a prizefighting career that ended in 1992 in Indianapolis following a much publicized trial and a six-year sentence for raping a Miss Black Expo contestant.

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

## QUESTION CORNER

# Canon law no longer requires banns

by Fr. John Dietzen

**Q** I am in my chancery office and write concerning your column indicating that the universal church law concerning publishing of marriage banns is no longer in effect, and that if conferences of bishops wish to reinstitute such laws they may do so. It is not my impression that the obligation of announcing the banns has been abrogated, since that would require a specific action of the bishops' conference, which I have not seen. (New Jersey)



**A** The 1983 Code of Canon Law (Canon 6) says that all provisions of the previous code and all laws contrary to the prescriptions of the new code are no longer in effect.

Therefore, no special action of a national conference of bishops seems needed to nullify a previous law such as the requirement for banns.

Since such a regulation is not provided in the new code it simply does not exist, unless the conference of bishops decides to reinstitute it.

The American bishops have, in general, decided to carry out the canonical "necessary inquiries" (Canon 1067) before marriage in other ways than publishing banns.

As a pastor, this makes enormous sense to me. So many young people planning marriage today have lived in half a dozen or more cities.

Thus, requiring banns in the towns of their parents or their present residence to uncover possible reasons they should not marry simply wouldn't prove very much.

Obtaining testimonies from their parents or other older family members, as we now do, is far more practical.

Perhaps our conference of bishops will one day reinstitute marriage banns. Until then, according to all canonical advice I receive, publication of banns as a requirement before marriage has no legal status in the United States.

**Q** Last summer a relative, who is Catholic, married a Lutheran woman. The wedding was performed by a

Lutheran minister in an outdoor ceremony. Is this marriage recognized by the church? Could he have been given permission by his pastor to be married this way? (New York)

**A** A Catholic could be validly married this way if a dispensation were given by the bishop of the diocese. Called a dispensation from the form of marriage, it allows a Catholic to be married before an official or minister other than a priest.

Such a dispensation is obtained through the priest or other minister who is preparing the couple for marriage, in conjunction with the usual marriage preparation programs required in your diocese.

There is no way to determine from the ceremony, of course, if this sort of dispensation has been granted. You would need to ask the groom or perhaps a member of his family.

(A free brochure outlining Catholic prayers, beliefs and practice is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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## FAMILY TALK

## Single woman inquires about adopting a child

by Dr. James and Mary Kenny

**Dear Mary:** Some family members, friends and even coworkers encouraged me to look into adoption even though I am single and have never been married.

I thought they were being too optimistic. Imagine my surprise when I contacted Catholic Charities and the idea was acceptable. I am now awaiting a package of information about adoption options.

I will be 49 next month. If I were fortunate enough to get an infant today, the child would be about 12-15 when I retire.

Frankly, I don't see myself really retiring and have been entertaining the idea of teaching when I retire. I have a degree in chemistry.

I wonder whether a child would have undue pressure in relating when the peer group would have much younger parents. (New Jersey)

**Answer:** As regular readers of our column know, we think adoption is an exciting and special way to become a parent.

You have many points in your favor. You seem to be an active, healthy person, a desirable condition for any parent. You are well educated and seem to have the means to support a child.

You have relatives and friends, and you share with them and rely on them for advice and support. Finally, you are positive about life and ready to start an adventure.

You also have points which will work against you. Most obvious is the competitive condition of adoption today and the simple law of supply and demand.

There are few infants available for adoption today, and there are many persons seeking them. While the positive points above will be considered in your evaluation, you must realize you will be competing with many two-parent families in their 20s and 30s.

You may have to wait a long time for an infant, and each year you grow older.

What alternatives do you have? Choosing an older child might improve your chances.

Older children are often less in demand than infants. Your age would be less a drawback if you were to adopt a child of 8 or 10.

Discuss your ideas with a caseworker. Good caseworkers are as interested as prospective parents in placing the right child in the right home. They should be able to tell you what your chances are in various situations.

Try to get acquainted with children in the age range you might adopt. Perhaps you could become a Big Sister to a child, spending time with him/her regularly.

Becoming a foster-parent would involve you even more with a child and would help clarify your thinking about adoption. You can specify the age range and sex of the child you would foster.

The goal of foster parenting is usually to restore the child to the family of origin. Nevertheless, it happens that when such a goal becomes impossible, the rights of the biological parents are terminated, and the foster child is available for adoption.

Whatever you decide, you need two things: experience with children and support from others.

Many single parents are successful parents, but no single parent has it easy. No one can perform a job 24 hours a day, seven days a week, and be successful.

That's why you need the support of others. You need people to talk to, people to take the child and give you time out, people to step in because you will be flustered.

If you want to adopt, persevere. Sometimes you must look long and hard and exercise patience. There are children in need of a loving home. I hope one of them can be yours.

(Address questions on family living or child care to be answered in print to the Kennys, 219 W. Harrison St., Suite 4, Bensenville, Ind. 47078.)

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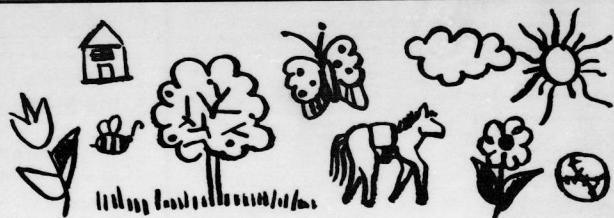
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Humana Women's Hospital - Indianapolis



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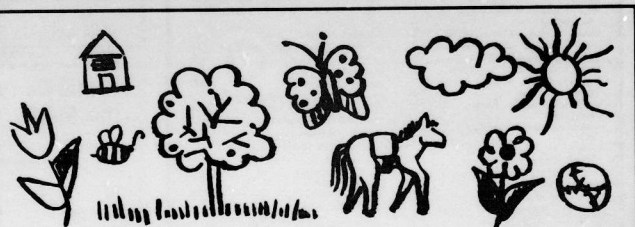
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# The Active List

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

## February 5

St. Pius X, 7200 Santo Dr., Adult Formation series, will feature a evening of inspiration and music with Father Pat Collins from 5:30 p.m. in the church. Call 317-255-4534 for more information.

## February 5-7

Mt. St. Francis Retreat Center will hold a young adult retreat exploring the basic issues around the call as a Christians. Call 812-923-8817 for registration information.

St. Patrick's, 5353 East 56th St., will hold a Couples' Retreat "Together" to enrich

relationships. Call 317-545-7682 for more information.

## February 6

St. Gabriel, 6000 W. 34th St., will host a four part series for married and engaged couples who wish to learn Natural Family Planning. The sessions are from 7:30-9:30 p.m. Call 317-293-9239 for registration information.

The Catholic Alumni Club of Indianapolis will celebrate Mass together at 5:30 p.m. at St. Christopher, 5301 W. 16th St. After Mass, plan to have dinner at Red Lobster, 5520 W. 38th St. For more information call 317-255-3641.

## February 7

St. Monica School, 6131 N. Michigan Road, will hold an open house from 9 a.m. to 2 p.m. Call 317-255-7153 for more information.

The Interfaith Alliance of Indianapolis will present the Mid-Winter Festival of Arts downtown in Union Station from 1:5 p.m. featuring music, drama, art and book sale. The event is free and open to the public.

The Catholic Alumni Club will gather at Woodland Bowl, 96th and Keystone, to bowl. Meet inside the west entrance at 2 p.m. Call 317-842-0855 for more information.

St. Richard Parish Teacher Organization will sponsor a American Crafts Valentine tea at the Maroon, 2625 N. Meridian St., from 1:30-3:30 p.m. Call 317-843-0847 for reservations.

St. Andrew Parish, 4050 East 38th St., will hold a Treasure Auction in the social hall at 2 p.m. A few of the items to be auctioned are a three-day trip to New Orleans, a fur stole, and gift certificates. Admission is free. Call 317-546-1571 for more information.

## February 8

Separated Divorced Remarried Catholics (SDRC) will gather for a discussion on how to live your budget. Call the Family Life

Office at 317-236-1586 for more information.

The Senior Citizens of St. Gabriel, 8000 W. 34th St., will view a slide presentation given by Laura Riley at 1:30 p.m. She will speak about her recent trip to the Costa Rican Rainforests. Everyone is welcome. For more information, call 317-293-9239.

Bishop Chaturd High School, 5885 N. Centenden Ave., Parent to Parent organization invites all interested parents to hear Judge Payne speak on Parental Rights and Responsibilities within the Juvenile System at 7:30 p.m. at the school. For more information, call 317-236-1585.

Fatima Retreat House, 5353 E. 56th St., will offer a Leisure Day concerning the Myers-Briggs personality test. For more information, call 317-545-7681.

Providence High School, Clarksville, is about to pre-register upper classmen for the 1993-94 school year. Anyone interested in enrolling a student in grade ten, 11 or 12, should contact the school office at 812-945-2308.

## February 9

Beech Grove Benedictine Center, Centering Prayer Support Group will meet from 6:30-8:30 p.m. Call 317-788-7581 for more information.

The Office of Worship will hold the fourth session in the Introduction to Liturgy workshops, "Liturgy Time: Celebrating Sunday and the Seasons" with Benedictine Father Jimmy King, at Sacred Heart Church, Jeffersonville, from 7:30-9:30 p.m. For more information, call 317-236-1483.

## February 10

The Indianapolis Archdiocese Council of Catholic Women will hold their third quarterly board meeting at 10:30 a.m. in room 206 of the Archbishop O'Meara



Catholic Center, 1400 N. Meridian St. Call 812-623-2270 for reservations by Feb. 6.

## February 11

St. Francis Hospital and Health Centers will hold a workshop on humor and stress management at 7 p.m. in the Hamachock Center at St. Francis, 1600 Albany St., Beech Grove. For more information, call 317-783-8300.

Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, will hold a seminar on spiritual companionship with Gwen Goss from 7:10 p.m. at 11:30 a.m. For ticket information call 317-293-9344.

St. Vincent Hospital Guild will hold a card party luncheon raffle at McFadden Hills Country Club at 11:30 a.m. For ticket information call 317-293-9344.

## February 12

Our Lady of Fatima K of C, 1040 North Post Rd., will gather to play poker from 6 p.m. to 1 a.m. Tables will be filled on a first come basis. Call 317-897-1577 for more information.

St. Joseph's Altar Society will hold a Valentine Day Luncheon from 11 a.m. to 4 p.m. in the Parish Center in Terre Haute. Cost \$4.50. Call 812-232-7011 for information.

Oldenburg Academy will hold their 4th annual Reserve Raffle at the Sherman House today. Call 812-944-4400.

## February 12-14

Kordes Enrichment Center, Ferdinand, will present a winter retreat on spiritual healing with Benedictine Sister Joan Scheller and Benedictine Sister Kristine A. Harpenu. Call 812-367-2777.

Fatima Retreat House, 5353 E. 56th St., will hold a Tobit Workshop for engaged couples. Call Fatima for details and availability at 317-545-7681.

Mt. St. Francis Retreat Center will hold a Men, Women and Couples Retreat, "Storytelling and Faith." For registration information, call 812-923-8817.

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February 12-14

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Retreat for Married Couples

February 26-28

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

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Rosary-15 Decades-8 Songs-Litany	3.00
Rosary-5 Joyful Mysteries-Songs-Litany	3.00
Rosary-5 Sorrowful Mysteries-Songs-Litany	3.00
Rosary-5 Glorious Mysteries-Songs-Litany	3.00
Rosary-Songs-15 Decades-Spanish	3.00
Meditations & Poems #1-Musical Background	1.00
Meditations & Poems #2-Musical Background	1.00
St. Bridget Prayers-15	3.00
Prayers-Songs-Poems	3.00
Religious Hymns #1	4.00
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Fatima Choir-Traditional & Latin Hymns #2	8.00
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The Woman I Love-Bishop Sheen	3.00
Our Father-Bishop Sheen	3.00
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Holy Spirit Our Greatest Friend	1.50
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OTHER PILGRIMAGES INCLUDE:

May 24, 1993 to Medjugorje, June 21, 1993 to Rome and Medjugorje, August 15, 1993 to Fatima, Lourdes and Rome.

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## February 13

The Beech Grove Benedictine Center, 1402 Southern Ave. Beech Grove, welcomes Rev. Pat Collins, Ph.D. to speak on Faith and the Workplace, from 9:30 a.m. to 3 p.m. at the Center. Call 317-788-7541 for registration information by Feb. 8.

☆☆☆  
Secena Memorial High School will hold its second placement test for incoming freshman at Secena at 8:30 a.m. For more information, call 317-356-6377.

## February 14

St. John, 126 W. Georgia St., will celebrate a revised Latin liturgy at

11 a.m. Call 317-635-2021 for more information.

☆☆☆

St. Monica, 6131 N. Michigan Rd., invites everyone to "Celebrate New Beginnings," during their mission week. The evening will consist of music, scripture and community, directed by Franciscan Father Fred Link.

from 7:30-9 p.m. For more information, call 317-253-2193.

## February 14-17

Our Lady of Perpetual Help, New Albany, will sponsor a parish retreat-mission, "Eucharist, the Heart of It All," beginning at 7:30 p.m. each evening. Franciscan Sister Diane

Jamison will facilitate. For more information, call 812-944-1184.

## Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Mula-chy, Brownsburg, 6:30 p.m.; Msgr. Shendan K of C Council #138 Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30

p.m. K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 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 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Newmar, 4 p.m.; Ritter High School, 6 p.m.

## PRIESTLESS SUNDAYS...

CNS Photo By Sam Lucero, Catholic Herald, Superior, Courtesy New World



## ... WHAT WILL THE CHURCH DO?

The priest shortage is getting worse. As the number of priests continues to drop, sisters and lay persons are doing what used to be the exclusive role of a priest.

In a recent survey in Northern Michigan, people were asked how they felt about this. Some didn't seem upset at all.

"The Sister who took Father's place has been in my house. She knows my name, my husband's name and even my dog's name."

What if the situation changed? What if more priests were brought in from other countries? Or what if the priests who left were allowed to be active again? Or even if the church would begin to ordain women and married men?

No matter how we solve the priest shortage, what we'll always want and need are **good ministers**. "Good" as in "holy" and "good" as in "competent."

Holy and able - how do you get people like that to perform the ministries of the Church?

One way is to make sure we have strong institutions to prepare new recruits. **Catholic Theological Union at Chicago (CTU)** is just such a place.

CTU is not lacking in numbers. We have 32 religious orders and mission

groups sending their men here. But almost 30% of our students are lay. Another big percent are religious sisters. Men and women dedicating their lives and studying to become the "new breed" of ministers. Working alongside the priests.

But if our parishes are staffed by sisters and lay people, they have to command the same respect as priests.

**... She knows my name, my husband's name, and even my dog's name...**

There is a problem, however. The sisters these days can't afford expensive retraining for their nuns. The lay students need help too. They can't draw big salaries working for the Church. So they can't afford to take out big loans to pay tuition.

CTU deserves your support. Catholics have always contributed to the education of priests. CTU is the largest Catholic graduate school of ministry in the country. But, as a school run by religious orders, it gets no help from the diocesan collections taken up for seminaries.

So we're seeking partners interested in investing in **good priests** and **good lay ministers**.

Tuition at CTU is \$205 per credit hour. But a gift as little as \$20.50 can be most encouraging. Pray for our students and send a contribution to help with their education. Show them you believe in what they're doing with their lives.

☐ No, I don't believe in your solution to the priest shortage. My solution is: \_\_\_\_\_

☐ Yes, I think you're on the right track. I want to invest in a solution that includes good priests and good sisters and good lay ministers. Here's a sign of my encouragement:

☐ \$20.50 for one week's tuition

☐ \$205 (10-week tuition for one credit)

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City, State Zip \_\_\_\_\_

☐ My prayer intentions: \_\_\_\_\_



# Youth News/Views

## Isiah Thomas promotes faith, family and values

by Tom Ehart  
You! Magazine

What do you get when you add 15,000-plus points over the last 10 years, 16 points in 94 seconds in the fourth quarter of the final and decisive game of the 1994 National Basketball Association playoffs, Most Valuable Player in the 1990 NBA finals, third on the NBA's all-time career assists list, 10 straight years on the NBA All-Star team, as well as two-time All-Star MVP and a set of awesome stats that never seems to end?

A mighty long list? No. One incredible basketball player.

Since high school, Isiah Thomas has mesmerized crowds throughout the country with his on-the-court prowess and finesse as well as his off-the-court gentlemanliness.

One of nine children, life was far from easy. But through the tireless efforts of Isiah's mom, Mary, the family stuck together. They worked hard, prayed hard, and accepted the social and physical hardships that were part of their inner-city life as God's plan. They never gave up.

Isiah's perseverance has paid off. One of the all-time greats in the NBA, Isiah continues to dazzle fans from coast to coast with his impeccable B-ball playing.

But Isiah is also committed to helping those who are in the same spot he once was. He's made a 12-minute film entitled "Just Say No," encouraging kids to stay off drugs. He's done benefits for the homeless, and he works closely with the public school system in Detroit to help young people get a solid education. He's also a family man in his own right, with a wife and two children. He even missed his team's plane one time and got fined because he felt it was better to spend Christmas Day with his family. This is a man of faith and fortitude.

Drum roll please. Ladies and gentlemen: Meet Isiah Thomas, God's Mighty Piston!

**Youth Beat:** Is the Isiah Thomas we see on the court the same Isiah at home, in his car, on vacation . . . ?

**Isiah:** No, I'm a little bit more intense on the court. The way I play the sport is not necessarily the way I live my life. I'm more easy-going off the court than I am on the court. I don't think you can judge a person by the way he plays a sport and decide what type of person he is.

**Youth Beat:** Did your experience in high school influence who you are today?

**Isiah:** It influenced me tremendously because I was able to live with and communicate with people from all different

backgrounds of life and different ethnic groups. I was able to get a good mix of black, white and interracial people in our school and that influenced me the most. And also, the education I received at St. Joseph's prepared me tremendously for college.

**Youth Beat:** You grew up in a pretty tough neighborhood on Chicago's West Side. How do you think inner-city kids can break out of what really seem like war zones nowadays?

**Isiah:** I think the fact that there has to be a strong political and government concern for what's happening in the inner city, not only lip service but financial commitments to the inner city's educational systems and the churches. The three things that really control society are religion, government and family, and school is encompassed in these. There has to be a stronger commitment to inner-city education. And once you have that commitment, you won't have as big of a problem.

**Youth Beat:** Are you working to give the young people there a better chance at success?

**Isiah:** I work closely with the school system in Detroit. I'm an advisor, you might say, to the public school system. I also have a financial commitment to the Detroit public schools. We also have shop talk, where I sit down and talk with kids.

**Youth Beat:** What was the toughest thing that you ever faced as a teen-ager?

**Isiah:** The toughest thing as a teen-ager was a combination of things. Do you take drugs or do you not? Do you steal or don't you? Probably the same things that every other teen-ager faces. On days when things aren't going good, do you just say, "Forget it," and give up? Or do you keep pushing?

**Youth Beat:** How about in your career?

**Isiah:** The toughest part of my basketball career has been playing at the professional level; being the size that I am, and overcoming the obstacles I have to overcome every day.

**Youth Beat:** Looking back on your teen years, is there anything you regret doing?

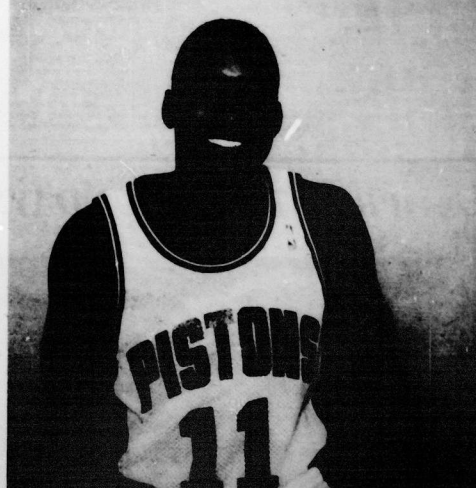
**Isiah:** Oh, yeah, but it's not anything you can print.

**Youth Beat:** You can say them in French; we won't translate it!

**Isiah:** No, they're not for print. Let's just say I'm still saying *Hail Marys!* (Laughs.)

**Youth Beat:** What encouragement do you give kids who are facing the same kinds of obstacles?

**Isiah:** I just relay to kids that the obstacles they're facing aren't any different than the obstacles that I've overcome. You've got to let the kid know that he or she is not alone. Hey, drugs were around



**GOD'S MIGHTY PISTON**—Detroit Pistons point guard Isiah Thomas often prays the *Hail Mary* and the *Our Father* while playing in NBA games. The graduate of St. Joseph School in Chicago grew up following his mother's advice. "You make one step and the Lord will make two," she said. "He'll work the wonder for you." (Photo by Allen Einstein reprinted with permission from *You! Magazine*)

when I was a kid growing up. Suicide and all those other things don't just pop up when you're born. These things have been going on in our society since it started. There are different choices that you can take. I just try to let kids know that they have choices—everything isn't mapped out for them. Every day in life there is a choice to make and you have to choose: do you do the right thing or do you do the wrong thing?

**Youth Beat:** What kind of response do you get when you tell them those kinds of things? Do they make faces and say things like, "Aw, c'mon, where do you get off trying to tell us what to do?"

**Isiah:** Yeah, I get that sometimes. But I remind them, "Hey, I've only been in the pro 10 years, so for 20 years I was living a hard life. I just started living this good life five, six, seven years ago. I ain't been living this way all my life."

**Youth Beat:** Where did you get your strong faith life from?

**Isiah:** My mom's faith has definitely influenced mine. She's always been my strongest supporter and has always preached the Lord and preached believing in God. Whenever I'm down, always, always her favorite saying is, "You make one step and the Lord will make two. He'll work the wonder for you." It always reminds me that I've got to get up, get off the spot, quit feeling sorry for myself, and move on. Everything else will work itself out.

**Youth Beat:** You once said that you pray a lot of *Hail Marys* on the court. Why the *Hail Marys*?

**Isiah:** I don't know why. I always say the *Hail Mary* and the *Our Father*, but mostly I say the *Hail Mary*. I don't know why that one gives me the most confidence.

**Youth Beat:** What do you think of Mary?

**Isiah:** What do I think of her? My mother Mary or the Virgin? (Laughs.) I always thought of her in the spiritual sense. I never thought of her as a human being or a person. You know, it's just one of those things like Christmas. You know, the 25th, the day Christ was born. It comes. That's how it goes.

**Youth Beat:** Do you read the Bible?

**Isiah:** I don't read it every day now. But at certain times in my life when there are crisis points, I find comfort in the Scriptures. I'm sure it's had an impact on my life, especially in the discipline that I have and the principles and the values. You know, the most important thing is just do unto others as you would have them do unto you. That's the thing that you always fall back on. That's the thing that keeps this society as stable as it is.

**Youth Beat:** Getting back to your game, what do you think your game would be like if God didn't exist?

**Isiah:** It would be off! The saying in my house is, "To be true to the game, the game will be true to you. But you've gotta believe." And I remember asking my fourth-grade teacher, "How do you know it's God?" Her name was Mrs. Hall, and I remember her saying to me, "You gotta believe. If you believe there's a God, there's a God."

**Youth Beat:** What if you don't?

**Isiah:** (Laughs.) If you don't, then you probably go to hell. (Laughs.) If it's a choice between heaven and hell, and you've got to believe in God, then I think I'm gonna take that route.

**Youth Beat:** What do you think your life would be like without your faith?

**Isiah:** I'd probably be easily swayed, twisted, and I wouldn't be as strong in my convictions as I am. My faith is the thing that gives substance to the shaping and molding that my mother gave. It's the support.

**Youth Beat:** How do you define happiness?

**Isiah:** Happiness. If you're happy, you're successful.

**Youth Beat:** What's happiness for you? **Isiah:** Being able to eat good, laugh with my friends, watch football, kiss my wife when I want to kiss her, and hug my kids when I want to hug 'em.

*Interview and photograph reprinted with permission from You! Catholic Youth Magazine, 29800 Agoura Rd., Suite 102, Agoura Hills, Calif. 91301.*



**REBELS REJOICE**—Members of the Roncalli Rebels and their coaches celebrate the school's first city title in boys' basketball with newly shaved heads. Roncalli beat the Broad Ripple High School Rockets 67-63 on Jan. 23 for the title, then the Rebels shaved their heads at a pep rally following the game. (Photo by Mary Ann Wyand)

## Two Catholic school students vie for Prelude Awards

Two Catholic high school student artists will compete in the 1993 Prelude Awards competition at 6 p.m. on Feb. 5 in the Calvert Mills Auditorium at Shortridge Junior High School in Indianapolis.

Roncalli High School sophomore Danielle Lynne is a finalist in the literature division and Brebeuf Preparatory School freshman Jennifer Hardy is a finalist in the dance competition.

The event is free and open to the public. Division winners will be an-

nounced on Feb. 6 during the Prelude Awards banquet at the Westin Hotel.

☼☼☼

Cathedral High School in Indianapolis will present "A Night of One Acts" on Feb. 7 at 4 p.m. and 7 p.m. Call 317-542-1481 for ticket and dinner information.

☼☼☼

Secunia Memorial High School will offer a placement test for incoming freshman on Feb. 13 at 8:30 a.m. Call 317-356-6377.

# Campus Corner

## Martin University offers inmates college degrees

by Elizabeth Bruns

Martin University has always been an institution of diversity. It was founded as Martin Center College in 1977 in response to research that indicated that minorities, adults, and low-income persons were not being adequately served by higher education.

Most of the students at Martin University are non-traditional. However, the students at the Lady Elizabeth campus are different. They are prisoners at the Indiana Women's State Prison.

Martin University is currently in its fifth year of offering undergraduate classes at the women's prison. The program averages from 25-40 students a semester. "Lady Elizabeth" is the name chosen by Benedictine Father Boniface Hardin, the founder and president of Martin University. "Lady" refers to "Our Lady," or Mary, the mother of Jesus. "Elizabeth" is the name of Father Hardin's mother.

Jennifer Wallace, dean of the Lady Elizabeth campus, describes herself as being originally an "unwilling participant" in correctional education when she became dean almost two years ago. She now has "a great passion" for her work in the areas of prison reform and inmate advocacy.

"I have much respect and admiration for our prison students," Wallace said.

While other institutions offer similar programs in correctional institutions around the state, she added, "Martin University's program is different because we have learned that there has to be a personal relationship developed with each student if we are to succeed in providing quality education to our incarcerated students."

Dan Garland, an adjunct instructor at the Lady Elizabeth campus, said, "I have met some exceptional women through the prison program who have given me a great deal of insight. There are many brilliant women in the program."

Garland teaches EN 210L, Black Women Authors, as well as other courses at the Lady Elizabeth campus. "The women here are taking advantage of a great opportunity by getting a better education, leading to a degree. The best thing about teaching the women (at the Lady Elizabeth campus) is that I am teaching people as adults should be taught."

The program is set up like any other college program. The inmates pay for their education, usually through the federal Pell grant and state monies or financial aid.

The women are able to receive Bachelor of Arts or Bachelor of Science degrees. They have core classes such as English, computer literacy, public speaking, math and science. The general course load is heavy in humanities.

They are required to complete 138 credit hours, which usually takes them four years. Since the program began in 1988, the Lady Elizabeth campus has graduated 11 students. One student, Karen Dickinson, will graduate in May with honors.

Dickinson says, "Education is the key to not coming back (to prison). She also focuses on the opportunity that she has been given. She says that she has taken the situation and is trying to make the best of it."

Dickinson is the first to admit that education is a fundamental aspect of bettering herself. She is very grateful for the care and concern that she has gotten from the instructors and for the basic opportunity of an education.

"It is not enough to teach our academic discipline," said Wallace. "If we are to have a positive impact on our students' lives, we must teach social skills as well."

The women in the program show an intense zest for learning. This was evident within the first five minutes of observing Garland and the students in the Black Women Authors class.

Not only are the women intelligent, they can be comedians in their own right.

can talk humorously about the situation they are in, compare what is different about being on "the inside" or "the outside" of the fence, and talk seriously about their children. They are very "real" people.

"There is a drive and a dedication from these women that is incomparable to any other setting I have taught in," said Garland. "The traditional college student may sleep during class or go out around. These women are serious and committed to their studies."

"They realize that they can make themselves better through education and that they do have the potential and the intelligence to make something of their lives," explains Garland.

One inmate explains, "When I was on the outside (of the prison), I never knew the potential that I have because I wasn't encouraged or allowed to show it. I didn't realize what was in me. I don't think I really knew myself." She said, "I do now."

"You can only be told that you are no good and worthless so many times before you start believing it. I believed it and now I sit here in prison," said the inmate. "I'm doing something to better myself for my children when I get out (of prison). Education is helping me now to get through, and it will help me support my family when I leave here (prison)."

Garland said, "For one reason or another many of the women never had the opportunity to find themselves. My best and most dedicated students are the ones at the Lady Elizabeth campus."

"They realize the opportunity and want to make a better life for themselves and their families when they get out of prison," said Garland. "Some will never get out." The Indiana Women's State Prison is a maximum security institution.

One inmate said, "There is no reason to be anyone but who you are in this place (prison). Most of us will be here for at least ten years. It would be hard to play games for that long. The program gives us a goal to reach. I'm sure I can speak for all of us in the program when I say that we are all very grateful to Martin University and the instructors for offering the education to us. It means everything."

The Lady Elizabeth campus was established as a result of a class-action suit brought by the incarcerated women against the state of Indiana because post-secondary programs did not exist for incarcerated women, although they had been offered to male prisoners for years.

"I have no regrets about being here (in prison). I made a mistake and it's costing me, but it has also helped me to straighten myself out and see who I am," said the inmate. "I will not be coming back here again. I'm too smart for that."

A central theme of the women in the Martin University Prison program: Education makes 100 percent of a difference. It is also the key to not ending up back in prison.

## Toll-free line gives college aid advice

Parents and prospective college students seeking information on financial aid can call a toll-free telephone line from Feb. 1-14. The service, which will be available from 11 a.m. to 7 p.m., will offer callers options for managing college costs. It will be sponsored by the Indiana State Financial Aid Administrators. The number is 1-800-902-2076.

The program also includes College Goal Sunday on Feb. 7. College financial aid counselors will volunteer to help students and their parents fill out applications for state and federal aid. College Goal Sunday will run from 2 p.m. to 4 p.m. at 25 locations in 17 cities. For more information, call Suzanne Weed, publications and program training specialist at the Indiana Student Assistance Commission, at 317-232-2350.



**BUTLER VOLUNTEER**—Butler University student Joe Sochacki (right) of Indianapolis talks with members of the St. Thomas Aquinas Tigers seventh-grade CYO basketball team during a tournament game on Jan. 27 at Our Lady of Lourdes gymnasium in the Indianapolis East Deane. In addition to his college studies, Sochacki works part-time and volunteers as a coach for the Catholic Youth Organization. He is among a growing number of college students who make time for community service.

## Catholic college mourns star basketball player

by Paul Miller

Catholic News Service

About 500 still-shocked faculty and students of Marymount University in Arlington, Virginia attended a memorial Mass Jan. 28 for Pablo Coto, their star basketball player who died Jan. 25 shortly after collapsing during a game.

Classes were cancelled from noon to 2 p.m. for the Mass. Because the campus chapel was too small, the service was held in the Butler Hall gymnasium, where the 6-foot-5-inch, 21-year-old senior from Oviedo, Spain, had suffered a fatal heart attack three days earlier.

Several of Coto's teammates spoke, including Mark Garnett, a fellow senior and team co-captain with Coto.

Garnett said the team has dedicated the rest of the season to Coto, and "the next time they take the floor it won't be five on five, but six on five because Pablo's spirit will be with them."

Coto's parents, Jose Antonio and Pilar Coto, and a sister, Coto, flew in from Spain to attend the service and bring his body back to Spain for burial.

Another sister, Carmen, is a student at Bishop O'Connell High School in Arlington, from which Pablo Coto had graduated as a foreign exchange student before enrolling at Marymount. She was at the game and saw her brother collapse.

In a statement released Jan. 27, the Coto family said, "Pablo died doing the thing he loved most — playing basketball. He was very happy on the court, with his teammates with whom he shared many memorable moments and in a country which he admired and loved."

They asked the team to "keep playing, keep competing, keep winning, if you

can, but most importantly always maintain the spirit of the team, which Pablo so appreciated."

Coto, who was majoring in business and on the dean's list academically, had been honored only a few days before his death for becoming the second Marymount Saints player to score 1,000 career points.

He collapsed during the first half of a Saints home game against Goucher College and was pronounced dead at Arlington Hospital a short time later.

The game was canceled moments after Coto's collapse. Some students went to the main chapel of the campus for a prayer service as they awaited word on his condition.

After news came back that he had died, at 10:30 that night about 250 people including his teammates and many fellow students gathered at the chapel and Father William P. Saunders, university chaplain, led a memorial service.

"It's very sad," said Marymount Coach Webb Hatch. "I've never dealt with anything like this. Neither have my players. It's something that will be hard for them to get through."

Alward V. Burch, principal at Bishop O'Connell High, called Coto "an outstanding young man," an excellent athlete and excellent student who "was well liked by everybody in the school."

"Some of the faculty had to take time out when they heard the news, he was that popular with them," Burch added.

"There's nothing you can say about him," said Ed Iacobucci, O'Connell boys' basketball coach, who had coached Coto in his senior year in high school. "He's just a great kid."

period dress (1899). St. Mary River Boat, Louisiana) as a way to "step back in time."

Tickets will be available to the public on Feb. 9 can be obtained by calling the Office of Continuing Education at 812-535-5148.

In the Jan. 29 supplement issue of *The Criterion*, on page 21, it has been brought to our attention that Youth As Resources solely finances Project VIDA. Project VIDA is not part of the mentoring program designed by Marian College; however, there are students from Marian College who volunteer in the program as mentors in collaboration with the Hispanic Education Center.

St. Mary of the Woods College and UnderCover productions has brought another murder to The Woods. An original musical murder mystery, "Blood on the Levee" will be performed on March 12-13 in the O'Shaughnessy Dining Room at 7:30 p.m. Guests are encouraged to wear

## Opportunities to Serve

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### POSITION OPENING SECONDARY SCHOOL PRINCIPAL

Marian Heights Academy, a private Catholic boarding/day school  
for girls, located in a rural setting of southern Indiana, with an en-  
rollment of 145 students in grades 9-12 is seeking a principal to assume  
responsibilities July 1, 1993. The search committee is seeking a  
practicing Catholic who is innovative and committed to creative cur-  
riculum development. The candidate should be an experienced  
educator who is qualified for certification in the state of Indiana and  
is strongly committed to the single-sex education of girls.

Interested candidates should submit a letter of application, current  
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professional references to:

Search Committee  
Marian Heights Academy  
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Indianapolis Center City parish has an opening for a full  
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AN EQUAL OPPORTUNITY EMPLOYER



# Military archbishop protests changes on gays

by Catholic News Service

SILVER SPRING, Md.—The archbishop who heads the Catholic military archdiocese in the United States has warned President Clinton that accepting homosexuality in the military services will have "disastrous consequences for all concerned."

Archbishop Joseph T. Dimino, head of the Archdiocese for the Military Services U.S.A., took that stand in a Jan. 27 letter to Clinton. The archdiocese is based in the Washington suburb of Silver Spring.

In a separate letter, also dated Jan. 27, he expressed

concern about Clinton's executive order permitting abortions in military hospitals, saying it would pose a "moral and ethical dilemma" for Catholic health care providers in the armed forces.

Two days after Archbishop Dimino's letters, Clinton announced that an executive order to lift the 50-year ban on homosexuals in the military would be drafted by July 15. He also ordered military recruiters to stop questioning applicants about their sexual orientation and said any pending court cases or dismissals would be suspended until the executive order took effect.

The Clinton plan was a compromise worked out with the

Joint Chiefs of Staff, who had initially opposed any move to permit homosexuals in the military, and Senate leaders.

"As the archbishop responsible for the religious welfare of all Catholic men, women and children associated with the armed forces, and as a former military chaplain familiar with the realities of military life, I urge you to heed the advice of the Joint Chiefs of Staff to maintain the traditional Defense Department policy concerning homosexuality," he wrote.

"The acceptance of homosexuality as an appropriate alternate lifestyle for the military will in my judgment have disastrous consequences for all concerned," the archbishop added.

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## BOOK REVIEWS

## 'Works of Mercy' is majestic

**WORKS OF MERCY.** by Fritz Eichenberg, edited by Robert Ellsberg. Orbis Books (Maryknoll, N.Y. 1992). 109 pp., \$24.95.

Reviewed by Nancy L. Roberts  
Catholic News Service

"Works of Mercy," a collection of more than 50 drawings and engravings, reveals master wood engraver Fritz Eichenberg's profound spiritual vision. Born in Cologne in

1901, Eichenberg emigrated from Hitler's Germany and became a Quaker on the eve of World War II. In 1949 he met Dorothy Day, who recruited him as volunteer artist for her *Catholic Worker* newspaper, the monthly organ of the Catholic Worker Movement she co-founded in New York City.

"Works of Mercy" includes many of Eichenberg's most beloved and emblematic *Catholic Worker* illustrations from this 40-year collaboration, such as "The Christ of the Breadlines," in which Christ is portrayed as one of the homeless. Six richly detailed engravings evoke scenes from the Old Testament such as Creation and the lamentations of Jeremiah, while 19 illustrate the life of Christ. Among the "Saints and Witnesses" depicted are St. Francis, St. Joan of Arc, Dorothy Day, Mohandas Gandhi, and Count Leo Tolstoy. Several masterful evocations of "The Peaceable Kingdom" are also included.

Common to all are moving themes of compassion and peace. And while wood engravings can often seem somber, Eichenberg sometimes lightens his with a welcome touch of humor. "Total Disarmament" represents sharp-toothed beasts looming over the conference table's beleaguered chairman, a lamb.

"Works of Mercy" is edited by Robert Ellsberg, a former *Catholic Worker* editor. Another former editor, Jim Forest, offers a sound introduction to the artist's life and work. The book includes essays and meditations by writers such as Miss Day, Thomas Merton, and the artist himself. Eichenberg's "Art as Witness" is an inspiring statement of how art can be used to change minds and move hearts in the quest for justice and peace. "I am pleading for art with a conscience, for art as a witness, for using the

gifts we have received by a higher dispensation for humanity's benefit."

Elsewhere the artist remarks: "It is my hope that in a small way I have been able to contribute to peace through compassion and also to the recognition, as George Fox has said three centuries ago, 'that there is that of God in everyone'—a conception of the sanctity of human life which precludes all wars and violence."

Long renowned for his illustrations of "The Brothers Karamazov," "Crime and Punishment," "Jane Eyre," and numerous other classics, Eichenberg, trained at the Academy of Graphic Arts in Leipzig, starting in 1947 he taught for many years at the Pratt Institute and the University of Rhode Island. He died in 1990.

"Works of Mercy" is a majestic tribute to Fritz Eichenberg's life and art, handsomely designed by his widow, Toni. Most of all, it is a powerful example of art's ability to inspire our spiritual quest.

(Nancy Roberts is an associate professor in the School of Journalism and Mass Communication at the University of Minnesota. She interviewed Fritz Eichenberg for her book "Dorothy Day and the Catholic Worker," published by State University of New York Press in 1984.)

(At your bookstore or order prepaid from Orbis Books, Walsh Building, Maryknoll, NY 10545. Add \$2 for shipping and handling.)

## Capsules of books

The following books will interest Catholic readers.

"Spanish Roots of America," by Bishop David Arias. Our Sunday Visitor, \$9.95, 352pp. Highlights this nation's Spanish heritage and describes the pioneering efforts of unique people who struggled to bring Western European knowledge, culture and faith to America.

"Thomas Merton: Spiritual Master," edited and with an introduction by Lawrence S. Cunningham. Paulist Press, \$14.95, 437 pp. For newcomers to the famed monk of Gethsemani, a collection of his essential writings and essays about him by experts.

"Catholic Customs and Traditions," by Greg Dues. Twenty-Third Publications, \$9.95, 210 pp. Revised and expanded edition of a well-received guide to Candelmas, the Easter candle, the laying on of hands, and many more traditions and practices of the church.

## † Rest in Peace

(The Criterion requests death notices from parishes and individuals who obtain them in other way. Please submit 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 religious 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.)

† **BETZLER, Delbert C.**, 76. Our Lady of the Greenwood, Greenwald, Jan. 17. Father of Jane A. Miller, Susan Haznedi and James K. Betzler, brother of Robert Betzler, Leona Kennedy and Margaret Brown; grandfather of eight.

† **DAVIS, Gertrude C.**, 89. Our Lady of the Greenwood, Greenwald, Jan. 15. Aunt of Virginia Osborne.

† **GEHBAUER, Sandra J.**, 51. St. Patrick, Indianapolis, Jan. 22. Wife of Lawrence F. Gehbauer, Jr., mother of John F. and Jim L.; sister of John P. Miller, Timothy L. Miller and Martha A. Etter, grandfather of three.

† **GLITHERO, Shirley M. Paker**, 38. St. Christopher, Indianapolis, Jan. 26. Wife of Tom, daughter of Harold and Frances Paker, mother of Kristina Marie and Amanda Nicole; sister of Ken Paker and Linda Roberts.

† **HORLANDER, Earl Francis**, 76. St. Anthony of Padua, Clarksville, Jan. 23. Father of Herman Willenberg and Larry Willenberg, brother of Mary Hutt and Martha Russ, grandfather of three; great-grandfather of four.

† **KILPATRICK, Anna Keloch**, 88. St. Bartholomew, Columbus, Jan. 16. Mother of Donald, Roland, Gerald James, sister of Paul Hemmer, Dorothy Schottel, Bernadette Vouder and Mildred Burch; grandmother of seven.

† **MACKIE, Mildred**, 92. St. Ambrose, Seymour, Jan. 21. Mother of Cletus, grandmother of three; great-grandmother of three.

† **MCDERMOTT, William Russell**, 87. St. Joan of Arc, Indianapolis, Jan. 23. Husband of Cecelia Clune; father of Martin, Russell, Kenneth and William; grandfather of 15; great-grandfather of eight.

† **NORDENBROCK, Theresa Marie**, 20. St. Anne, Jennings Co., Dec. 15. Daughter of Marie Kreutzjans, step-daughter of Al Kreutzjans, sister of Monica Phillips, Julie Peters, Margaret Kreutzjans, Matthew Nordenbrock and Nathaniel Nordenbrock.

† **OILIGER, Elmer L.**, 75. St. Patrick, Indianapolis, Jan. 21. Father of Steven, Christina, Jean, Beverly, John, Rita, McClellan, Mary Snyder and

Terese Hollenbach; brother of Joseph Walter, Sister Marie, Sister Juet, Sister Leanna Newcomer and Marie Schuck; grandfather of 13; great-grandfather of five.

† **FRERY, William Michael**, Jr., 48. St. Barnabas, Indianapolis, Jan. 23. Step-son of Kathleen F. Ruffin Perry; brother of Bernard, Edith, Charles, Edward, Michael, Theresa Henry, Mary Swanson, Kathleen Huser and Julia Thelan.

† **POPP, Elizabeth**, 79. St. Michael, Carmel, Jan. 21. Sister of George Popp.

† **RENNIE, Roland**, 84. St. Augustine, Leopold, Jan. 21. Husband of Elsie; father of Anne Mullins, Carolyn Harpenau, Joseph, Robert, Dennis and Randall; brother of Jack; grandfather of 17; great-grandfather of two.

† **SIMMERMEYER, Joseph W.**, 88. St. Mary of the Rock, Batesville, Jan. 19. Husband of Elizabeth C.; father of Ethel Schomer, Agatha Glaub, Ruth Ann Rudolf, Kathryn Fichtner, Zola Ernest, Arthur, Dennis, Raymond and Carl; brother of Edward Simmermeyer and Clara Schaefer; grandfather of 26; great-grandfather of 16.

† **STILLER, Earl G.**, 72. St. Mary of the Knobs, Floyd Knobs, Jan. 27. Brother of Helen Stillier and Lucille Gooney.

† **WEBSTER, Marie D.**, 75. St. Augustine, Jeffersonville, Jan. 21. Wife of Charles Webster.

† **WOLF, Charles "Chaz"**, 77. Wolf Family, New Albany, Jan. 17. Father of Charles A. Wolf, Jr. and Marilyn Rose; grandfather of nine; great-grandmother of one.

## Franciscan Sister A. Schwetschenau dies at age 91

A Memorial Mass was celebrated on Jan. 28 at the Motherhouse in Oldenburg, for Franciscan Sister Anthony Marie Schwetschenau. Sister Anthony Marie died Jan. 25. She was 91 years old.

Born in St. Bernard, Ohio, Sister Anthony Marie entered the Oldenburg Franciscan Community in 1921 and professed her final vows in 1927.

Sister Anthony Marie was a primary teacher and an organist for most of her life. She taught at St. Louis, Batesville, St. Christopher, Speedway, and St. Mary, Aurora. Sister also taught in schools in Ohio, Illinois and Texas. She retired to the Motherhouse in 1976.

Sister Anthony Marie is survived by her sister-in-law, Bernadette Schwetschenau, and nieces.

Memorial contributions may be made to the Sisters of St. Francis, Oldenburg, Ind. 47336.

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# Court ruling on death penalty seen based on circumstances

by Patricia Zapor  
Catholic News Service

WASHINGTON—A Supreme Court ruling that evidence of innocence may not necessarily save a convicted killer from execution left a little room for optimism among some opponents of capital punishment.

In a 6-3 decision Jan. 25, the court said the innocent are protected by the power governors wield to commute death sentences and are not entitled to a new trial if they were convicted fairly.

But the decision to reject Leonel Herrera's plea for a second chance to prove his innocence seems to have been based on his particular circumstances and may not necessarily limit another convict's chances, said the organizer of one group opposed to the death penalty.

"Actually, I expected worse," said Frank McNetney, director of Catholics Against Capital Punishment. "I'm sort of gratified that they left a door open so a really powerful claim of innocence might have a chance."

But Leigh Dingerson, executive director of the National Coalition to Abolish the Death Penalty, said she fears the door the court left open is "an Alice in Wonderland door that nobody can find a way through."

Dingerson said she was discouraged most by the indication of how the majority of the court feels about capital punishment. She expected a ruling that rejected Herrera's specific case but clearly affirmed constitutional protection for people with stronger claims of innocence.

Writing the opinion for the majority of the court, Chief Justice William Rehnquist rejected the argument that Herrera should not be executed without at least a federal court hearing to review new evidence that he may be innocent.

Herrera was convicted and sentenced to die by a Texas court for killing a police officer near Los Fresnos, Texas, in 1981. He confessed to having killed a second police officer that same night.

Nearly 10 years later, Herrera contended his brother, Raul, who is now dead, actually committed the murders. He produced an affidavit from the brother's son, who said he watched his father kill the officers. Raul Herrera's lawyer and others also swore he admitted to the murders.

A federal judge granted Herrera a new hearing but the 5th U.S. Circuit Court of Appeals reversed the decision, saying he received a fair trial and had missed Texas' deadline for claiming new evidence.

Texas requires that requests for new trials based on new evidence be made within 60 days of judgment.

Herrera's attorney told the Supreme Court at oral arguments in October that he was less interested in overturning the conviction than in giving his client a

chance at a reduced sentence on the basis that he was actually innocent of the crime.

But Rehnquist said "a claim of 'actual innocence' is not itself a constitutional claim."

Justice Sandra Day O'Connor, in a separate concurrence, said Herrera "is not innocent, in any sense of the word" because he was convicted in a fair trial.

Justice Harry Blackmun was joined in most of his strong dissent by Justices John Paul Stevens and David Souter. Voting with Rehnquist and O'Connor were justices Antonin

Scalia, Anthony Kennedy and Clarence Thomas. Justice Byron White had a separate concurring opinion.

Dingerson said despite Rehnquist's implication that Herrera's life could still be saved by the governor, Texas has never in recent history granted clemency. Under Texas law, clemency is a two-step process in which both the Board of Pardons and the governor must agree.

Blackmun repeated his "disappointment over this court's obvious eagerness to do away with any restriction on the states' power to execute whenever and however they please."

Blackmun voiced doubts about whether "in the absence of such restrictions, capital punishment remains constitutional at all."

"Of one thing, however, I am certain," continued Blackmun. "Just as an execution without adequate safeguards is unacceptable, so too is an execution when the condemned prisoner can prove that he is innocent. The execution of a person who can show that he is innocent comes perilously close to simple murder."

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# Vatican seeks guarantees of Jerusalem's religious pluralism

by John Thavis  
Catholic News Service

VATICAN CITY—The Vatican still wants "international guarantees" to protect religious plurality in Jerusalem, but sees this as clearly distinct from the issue of the city's administrative status or sovereignty, the ranking Vatican official in Jerusalem said.

Archbishop Andrea Cordero Lanza di Montezemolo, the Vatican's apostolic delegate to Jerusalem and Palestine, said the Vatican's current talks with Israel cover some of these long sought-after guarantees. Meanwhile, he said, the sovereignty issue has been left largely to Arab and Israeli negotiators.

The archbishop made the remarks in an interview Jan. 27. He emphasized that the Vatican's position on Jerusalem has not changed, even though the evolving situation there has brought a change in methods and perhaps terminology.

The Vatican's policy on Jerusalem has drawn attention recently because the status of the holy city was not on the agenda of a Vatican-Israeli working commission established last year. Some interpreted that as a sign of diminished Vatican concern over the fate of Jerusalem.

Archbishop Cordero Lanza di Montezemolo, a member of the joint commission, said such an interpretation was "mistaken."

"The Holy See has always joined with the position of the international community—in pressing for either the internationalization of Jerusalem, or a *corpus separatum* (separate body), or a special statute with guarantees," he said.

"The position of the Holy See has not changed," he said. But the issue has been divided into that of "sovereignty" and religious "guarantees," he said.

At present, the question of sovereignty is being taken up by "those directly interested"—the Israeli and Arab negotiators—who must resolve the issue themselves, the archbishop said.

"We on the outside cannot take their place. We support them from the outside," he said. The Arab-Israeli talks, which began in Jerusalem in 1991, include Palestinian representatives.

But the issue of Jerusalem's status has always included the element of religious rights, too, and on this the Vatican remains directly involved, the archbishop said.

"We are saying: 'Whoever, by right or de facto, today or in the future, exercises sovereignty (in Jerusalem) must provide international guarantees'" for such rights, he said.

"International" means that an eventual agreement would have to be more than a policy set by the present Israeli government and therefore subject to change by a future government, he said.

As envisioned, the guarantees would protect the character of Jerusalem as a sacred heritage shared by the three monotheistic religions; religious freedom in all its aspects; rights acquired by religious communities over holy places and shrines; and the educational and social activities of religious communities.

Archbishop Cordero Lanza di Montezemolo noted that the current bilateral talks between the Vatican and Israel may end up touching on many of these issues. The agenda is still "flexible," he said.

But he added that the talks are limited in the sense that they focus only on the Catholic Church in Israel and Israeli-occupied territories. In attempting to spell out more clearly the rights of Catholics, the Vatican is not speaking for other Christian churches, he said.

"The Holy See cannot speak in their name, unless they

authorize us to do so," he said. In any case, he added, the Vatican-Israeli talks "should not in any way impede or provoke difficulties for other Christians, but on the contrary may help them."

The archbishop said the talks should be clearly understood as between two states that seek to normalize relations.

"Notice that I did not say, 'Normalize diplomatic relations.' I said normalize relations," he said.

Last fall, some Israeli officials predicted that the talks could lead quickly to full diplomatic relations between the Vatican and Israel.

But sources familiar with the talks said in January that a longer timetable is now envisioned. The sources said the first phase of the talks is aimed at reaching agreement on basic principles regarding church rights. The second, more difficult phase, would deal with concrete applications of those principles in Israel and the territories—including the thorny problems of taxation, church schools and the legal status of religious organizations.

The sources predicted that after the first agreement of principles is reached, perhaps this spring, the Vatican and Israel may exchange diplomatic representatives—a limited first step.

But top Vatican officials have underlined recently that full diplomatic relations would await settlement of larger issues that are not necessarily on the agenda of the Vatican-Israeli commission.

Cardinal Angelo Sodano, Vatican secretary of state, said in an interview in December that diplomatic relations had not yet been established because Israel had not offered "satisfactory solutions" to some serious problems, including the status of Jerusalem and the future of the Palestinian people.

Cardinal Sodano's assistant, Archbishop Jean-Louis Tauran, made a similar point in an interview around the same time. He said the Vatican hoped that "the Palestinian problem receives at least the start of a solution, that the situation in the region becomes more peaceful, and that it be accepted to at least consider the question of Jerusalem and the holy places."

But he said diplomatic relations between the Vatican and Israel could be improved gradually and suggested that the exchange of permanent representatives was one such intermediate step.

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