

# THE CRITERION

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## Religious leaders oppose Gulf war

by Jerry Filleau  
Catholic News Service

WASHINGTON—A Persian Gulf war could be the first U.S. military engagement in this century authorized beforehand by Congress but strongly opposed by much of the nation's religious leadership.

As the final days of deadlocked diplomacy wound down and Congress passed a resolution approving use of military force if necessary to drive Iraq out of Kuwait, a chorus of religious voices rose at home and abroad urging the president to wait for international sanctions to work.

Across the country prayer vigils for peace were held in the days before the Jan. 15 deadline for Iraqi withdrawal from Kuwait. Most of the parishes in the Archdiocese of Indianapolis had special prayer services for peace last weekend.

Pope John Paul II called Jan. 13 for an international "peace conference contributing to the resolution of all the problems of living peacefully in the Middle East."

"Save humanity the tragic experience of a new war," he urged at his Sunday Angelus talk in St. Peter's Square.

"A war would not resolve the problems, only aggravate them," he said. "How many civilians, how many babies, how many women, how many elderly people would be innocent victims?"

Christian leaders of the Holy Land issued a plea Jan. 13 to President Bush and U.N. General Secretary Javier Perez de Cuellar urging them "to avoid war, to save human lives, to promote a just solution to all the causes of conflict in the Middle East."

In a letter sent Jan. 7 and made public Jan. 11, the day before the congressional resolution approving warfare if needed, Archbishop John R. Roach of St. Paul-Minneapolis warned each member of Congress that "a resort to offensive military action... could well violate traditional moral criteria" that must be met for a just war.

Archbishop Roach is chairman of the U.S. Bishops' Committee on International Policy, the lead agency on war, peace and other international issues in the U.S.

### WAR WHEN IS IT JUSTIFIED?

Catholic moral tradition spells out the criteria for a "just war." In the use of armed force the U.S. bishops have stressed that all the criteria, not just some, must be met simultaneously before war can be considered morally justified.

These are the just war criteria:

- **Just cause:** War must be necessary to deter or repel unjust aggression.
- **Competent authority:** The appropriate lawful authorities must authorize the use of force.
- **Right intention:** Some intentions, such as punishing an aggressor or recovering material possessions, are not considered sufficient justification for the violence of war. Others, such as protection of human rights and defense against real or threatened injury, may justify war.
- **Last resort:** Military action is justified only when all peaceful alternatives to deter or reverse aggression have been exhausted.
- **Probability of success:** There must be a sufficiently clear prospect of success to justify the human and other costs of engaging in war.
- **Proportionality of goals:** The human and other costs of war must be measured against the values at stake and the anticipated outcome.
- **Proportionality of means:** In the conduct of the war, the military means used must be commensurate with the evil that one is seeking to overcome.
- **Discrimination:** The principle of non-combatant immunity must be preserved. Civilian populations cannot be targeted.

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Catholic Conference, the bishops' national public policy arm.

"The fundamental moral challenge," Archbishop Roach wrote, is "to mobilize effectively the political will, diplomatic skill and economic strength to resist and reverse Iraq's aggression by peaceful but determined means."

Religious leaders of many denominations in the United States, Europe and elsewhere also declared Jan. 13 a special day of prayer for peace.

The call to U.S. Catholics for such a day came from Archbishop Daniel E. Pitarczyk of Cincinnati, president of the National Conference of Catholic Bishops.

Some U.S. Catholic bishops carefully withheld moral judgment on whether a U.S.-led military offensive could be justified, but some said bluntly that the criteria for a just war have not yet been met.

Other religious leaders also joined in the chorus of warnings against war.

In an ad in *The New York Times*, heads

of the National Council of Churches and several major U.S. religious bodies, including the Episcopal Church, Presbyterian Church (U.S.A.) and Evangelical Lutheran Church in America, said that "resort to massive violence to resolve the Gulf crisis would be politically and morally indefensible."

The Jesuit Conference, representing superiors of 4,700 U.S. Jesuits, wrote to Bush that "more time, much more time" is needed for the economic sanctions to work before the "last resort" of war can be justified.

Pax Christi U.S.A., the U.S. branch of the international Catholic peace organization, issued a four-page ad in the *National Catholic Reporter* Jan. 11 condemning U.S. military intervention in the Gulf. The ad, signed by more than 1,700 individuals and 250 religious communities and other groups, called for non-violent resistance to war and urged Catholic support for "military personnel who declare themselves selective conscientious objectors" to a war against Iraq.

Pax Christi also announced that 78 Catholic leaders, including a number of bishops, had pledged to demonstrate against war at the White House "on the first Tuesday following any U.S. military action."

Bishop Walter F. Sullivan of Richmond, Va., a Pax Christi leader, said in several interviews that a war in the Gulf would be immoral, posing serious questions of conscience that each Catholic in military service must answer personally.

On Jan. 10 chief executives of many of America's Protestant and Orthodox churches endorsed a letter to Congress declaring "our opposition to U.S. offensive military action" and urging the lawmakers to give sanctions "ample opportunity to take effect" before crossing the line to war.

The executives met by phone, through an emergency conference call initiated by the National Council of Churches president, Father Leonid Kishkovsky of the Orthodox Church in America.

The letter they endorsed was written by Father Kishkovsky and James A. Hamilton, NCC general secretary. It reiterated NCC statements of recent months which condemned the Iraqi invasion but rejected warfare as a solution. The NCC has called

(see MOST RELIGIOUS, page 20)

## Haitian leader depllores attacks on churchmen

by Catholic News Service

WASHINGTON—Haiti's president-elect, Father Jean-Bertrand Aristide, said he was saddened by the destruction of church property and the wounding of a Vatican diplomat by rioting crowds angered at a coup attempt by Duvalierists.

### Looking Inside

From the Editor: Understanding the Arabs and Muslims. Pg. 2.

Priest assignments: How they are made in this archdiocese. Pg. 3.

General Assembly: Family Leave Bill would help families cope with jobs and family. Pg. 3.

Commentary: Young people seen returning to religion. Pg. 4.

Point of View: Two writers oppose war against Iraq. Pg. 5.

Faith Alive!: Faith helps people maintain a sense of balance. Pg. 9.

Ordain married men: Archbishop suggests doing it to meet eucharistic needs. Pg. 19.

Medjugorje: Bishops' statement walked a fine line. Pg. 20.

"It was a hideous spectacle," the former Salesian said in a taped message from his hiding place.

Father Aristide has been in hiding since Jan. 6 when a former interior minister, Roger Lafontant, tried to take the reins of government by force. Lafontant had reportedly sent a military unit to hunt the priest down.

The coup, which lasted 12 hours, was crushed by the army on Jan. 7 and Lafontant was imprisoned. But angry crowds destroyed Catholic Church buildings in Haiti's capital, humiliated the papal nuncio, reportedly seriously wounded his aide and sent the country's top churchman scurrying into hiding.

Father Aristide said in his message, broadcast on Haitian radio, that he felt "great sadness" over the incidents.

A Haitian human rights activist said that the attacks on church property and persons were directed against Archbishop Francois-Wolff Ligonde of Port-au-Prince, who is seen by many Haitians as a collaborator of the Duvalier family dictatorship.

The violence "has to do with Ligonde personally," Fritz Longchamp of the Washington Office on Haiti said Jan. 9. The attacks were not aimed at the Catholic Church in general.

Longchamp said he believes the Vatican must remove Archbishop Ligonde from

his see if it is to have "a standing in Haiti." Longchamp added that only one of Haiti's bishops, Bishop Willy Romelus of Jeremie, has any credibility among average Haitians as a supporter of democracy.

In a series of attacks Jan. 7, Haitian crowds:

- Burned the Vatican nunciature.
- Forced the papal nuncio, Archbishop Giuseppe Leanza, into the street and stripped him to his undershorts.
- Reportedly wounded Archbishop Leanza's secretary, Father Leon Badikebele Kalenga.
- Burned down the Haitian bishops' conference headquarters, Archbishop Ligonde's residence and a 387-year-old cathedral—said to be the Caribbean's oldest.

Archbishop Leanza was said to be in hiding along with his secretary, Father Leon Badikebele Kalenga.

At the Vatican Jan. 10, spokesman Joaquin Navarro-Valls said the Holy See "firmly deplored" the incidents and had intended to send a strong protest to the Haitian government. But he said the government had sent letters making "every kind of apology" for them.

Navarro-Valls blamed the attacks on "very radical" elements and said the incidents did not reflect the government's attitude toward the church.

Longchamp said his sources in Haiti

told him the crowds had attacked the nunciature believing Archbishop Ligonde was hiding there.

Archbishop Ligonde had incensed followers of Father Aristide, who was expelled from the Salesian order for his political activity, by attacking him in a New Year's Day homily.

(see CHURCH IN HAITI, page 15)

THE CRITERION  
Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## Understanding the Arabs and Muslims

by John F. Fink

Tuesday was the deadline for Iraq to get out of Kuwait or, the U.S. threatened, we would start a war. This column (indeed, the whole newspaper) was written before, and appears after, Tuesday. I can only pray that something has happened to prevent hostilities.

As I think about the situation in the Persian Gulf, I can't help but be concerned by the lack of understanding about the Arabs and Muslims that the leaders of our country seem to have. I think some points have to be made clearly. Such as:

Not all Arabs are Muslims. Many are Christians, including Catholics, or belong to other sects. Iraq's Foreign Minister Tariq Aziz is a Catholic.

Arabs are a minority of the world's Muslims. Most Muslims in today's world now live east of Pakistan, in India, Malaysia, in the Soviet Union. Six of the Soviet republics, one-fifth of the Soviet population, are Muslim. Muslims are also, of course, in Turkey, Iran, and many other non-Arab countries.

**ISLAM, THE RELIGION OF THE Muslims,** is the fastest-growing religion in the world today. Even in the United States there are now 4.6 million Muslims, making Islam the fifth largest religious denomination. It is expected that it will be the second largest by the year 2000, surpassing all other religions except Catholicism.

Islam should be a very peaceful religion. Devout Muslims recite their declaration of faith daily, pray five times each day, fast from dawn to sunset during Ramadan, contribute to the poor and needy, and try to make a pilgrimage to the Ka'bah in Mecca. They believe in the prophets of the Old Testament, accept the Gospels of the

New Testament (but don't consider Jesus to be divine), and have devotion to Mary.

Arabs are probably the most courteous and hospitable people in the world. You have to be careful about complimenting an Arab about one of his possessions if you don't want the object, because he will usually give it to you. When a group of us Catholic journalists met with members of the PLO in Jordan in 1982 they had many Arab delicacies for us to eat. And one of the finest dinners I've been to was hosted by a wealthy Palestinian Arab Christian in Jerusalem in January of 1989; his guests included Jews as well as Christians and Muslims.

The Palestinians and other Arabs don't understand why Americans are hostile toward them. When we Catholic journalists visited a Palestinian refugee camp in Jordan, we were always surrounded by happy children anxious to have their pictures taken, but some of the teen-agers said, "We want to be friends with the Americans. Why won't you be friends with us?"

**IT'S UNFORTUNATE,** BUT true, that Muslims and Christians have fought ever since Islam began to expand from Arabia in the seventh century. Within a hundred years Islam pushed its way through Persia, Palestine, Syria and Egypt, and all across northern Africa and into Spain. Charles Martel finally stopped the Muslims' advance west when he defeated them at Poitiers in 732, but the Moorish influence in Spain was to last until 1492. The magnificent Alhambra fortress was built in 1238 and was finally conquered by Ferdinand and Isabella in 1492.

The Crusades pitted Christians against Muslims on and off from 1097 to 1265, although to the Muslims these excursions were minor irritants. The First Crusade was successful in liberating Jerusalem in 1099 and establishing a Latin Kingdom, but Saladin recaptured the city in 1187. The Christians and Muslims were to continue to fight in the Holy Land and many Christian shrines were destroyed.

In the 16th century, the Turkish Ottoman Empire under

Suleiman the Magnificent extended from Persia (modern Iran) almost to Vienna. In the 17th century the Turks tried to move west again and were besieging Vienna before King Jan Sobieski of Poland was able to defeat them in 1683 and thus save Western Europe for Christianity.

The Ottoman Empire wasn't broken up until after World War I, during which it sided with Germany. That is when many of the modern Arab states, such as Kuwait, were created as England and France carved up the former empire. As a result, the people of the Middle East don't have much sentiment toward countries like Kuwait. They don't care much if Kuwait ceases to exist by becoming part of another Arab country.

**BUT WHAT ABOUT Saddam Hussein?** Dr. Isham Bagby, director of the Islamic Teaching Center in Plainfield, says that Muslims consider him to be "a bum" and resent the fact that he and other Arab rulers have "used" Islam and have not followed Islamic principles. A recent editorial in *America* magazine said much the same thing—that "Saddam Hussein is a thug. He is no more typical of the Islamic world than Al Capone was typical of Americans." He represents the Ba'ath or Arab Resurrection Party, which is a secular movement.

If we do go to war against Iraq, we should not expect active help from Arab countries. Egypt would help defend Saudi Arabia but would not attack Iraq. If Turkey and Syria would attack Iraq from the north, it would be helpful militarily, but I don't think they will. If Iraq attacks Israel, some of the Arab countries will join Iraq.

Most of the Arabs in the Gulf area see U.S. troops in Saudi Arabia as a bigger problem than Iraq's taking over Kuwait. For 1,400 years there has been only one religion in Arabia and there is growing anger among Muslims that an army of infidels has been permitted to be there.

The next *Hajj*, the Muslim pilgrimage to Mecca, will be in June. If our troops are still there then, there could be even more serious problems than we have now.

## St. Joan of Arc parishioners set four broad parish goals

by Margaret Nelson

About 75 St. Joan of Arc Parish members met Saturday to approve the broad long-term planning goals presented by their pastoral planning committee and amended by the parish council.

Goals for 1990 through 1995 are: 1) to recognize cultural diversity and to establish ways of celebrating it within our community and 2) to nurture spiritual growth of the St. Joan of Arc community, including the unchurched and inactive persons.

3) to enable all within our community to fully understand and take ownership in the mission of our school through more effective use of our public relation resources, as well as those not currently used, and 4) to provide financial support to enhance and maintain the mission and operation of the parish.

A committee was established for further development of each of these goals, according to Louis Stennock, a member of the long-term planning committee since it began in February, 1989. These committees may employ sub-groups to implement their goals.

Jim Brady is chairperson for the St. Joan of Arc planning committee and Jack Kondrath and Kathryn McGill are also members.

Sharon Spittler, chairman of the school

committee, said the group plans to "increase visibility and promote a positive image of St. Joan of Arc School through news in the bulletin and *The Criterion*; work on programs—such as Student of the Week and bulletin boards in the school—to make the children proud of the school; and coordinate speakers for the Home School Association dinners to promote cultural awareness and the advantages of a Catholic education."

At Saturday's meeting Gary Riedorf, a staff member on the planning committee, represented Daisy Lloyd, who heads the committee on cultural diversity. Bill Morris spoke to the group as chairman of the committee on spiritual growth. And Kevin McGauley discussed financial support.

McGauley presented some of his group's ideas for raising income. But he said, "Evangelization comes first," explaining that when members are committed to the parish they are committed to its needs. And he said that needs and ways money are spent should be dis-



**SATURDAY SOUL-SEARCH**—Members of St. Joan of Arc Parish listen to a presentation on a goal, during a long-range parish planning meeting on Sat. Jan. 12. The group committed itself to action on four major goals. (Photo by Margaret Nelson)

played or presented so that the average person can understand them.

Providence Sister Marie Kevin Tighe, director of the Office for Pastoral Councils, told the parish leaders to set up objectives for each goal, name groups or persons who will be accountable for developing them, and to make budgets, timelines and evaluations for each. She suggested the goals be examined at each parish council meeting.

Sister Marie Kevin asked participants to

consider, "What would St. Joan of Arc Parish be like if we had realized these goals?"

Answers were: "truly a church of mission," "truly a family following the Gospel message," and "a community of Jesus on earth." One parishioner said the question should be, "What will the parish be like when we have achieved these goals?"

Sister suggested that the parish develop these thoughts into a mission statement and bring it to the larger parish community.

Charlotte Leavell, president of St. Joan of Arc pastoral council, thanked the participants for being involved in putting the hopes of the parish into action.

In closing the meeting, Father Thomas Murphy, the pastor, called his ministry in the parish "a most joyful experience and challenge to me as we help each other." He said, "I doubt if all these goals are going to be reached. Goals are not challenging enough if they are all reached."

The pastor expressed his thanks to all those who joined him in "our own pilgrimage as church."



**CHECK FOR COMPUTERS**—St. Mark School, Indianapolis receives a check for \$1,000 for saving Kroger grocery receipts. The school will use the contribution and other donations to enhance its computer lab. Pictured are (from left): Ann Berkmeier, school development representative; Bob Clayborn, school computer specialist; Jeff Davis, Parent-Teacher Group president; Joanne Cauchi, school principal; Mike Swift, Kroger manager at Edgewood and Madison; and Linda Bass, human resource administrator at Kroger. (Photo by Eric Treulich)



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### Archbishop O'Meara's Schedule Week of Jan. 20

**SUNDAY, Jan. 20**—Installation of Fr. Wilfred Day as Pastor at St. Malachy, Brownsburg, 11:30 a.m., with brunch following.

**WEDNESDAY, Jan. 23**—Parish Leaders Orientation Meeting for 1991 United Catholic Appeal, Holiday Inn, Columbus, 6 p.m.

# How do priests get assigned to parishes here?

by Margaret Nelson

Suppose a parish needs a pastor. How is the new pastor assigned? Does Archbishop Edward I. O'Meara just select a priest and notify him to report to the parish on a certain date?

"It has been quite different from that for a long time," said Father Martin Peter, chairman of the Priests' Personnel Board. But he added, "An awful lot of people are left with the notion that it is a unilateral kind of decision."

"For close to 20 years, assignments have been made after a lot of discussion and consultation with the priest and the personnel board," said Father Peter. That board includes seven diocesan priests who are elected by their fellow priests. The archbishop meets with this board.

But he explained that since Jan. 1, 1990, there has been an even newer process to fill any pastorate that comes open due to retirement, reassignment or when the post is open for any reason.

"The way the process works now, the chairman assigns two personnel board members to go to the parish," said Father Peter. "They interview the parish council, the staff of the parish, and the outgoing pastor, if that is possible."

"From that they draw up a description of the type of person needed as pastor there. And everybody wants Jesus," he said, smiling. "They are looking for the ideal person."

"We send out a notice to all diocesan priests, telling them the parish is seeking a pastor," said Father Peter. "Then any priest who thinks he might be interested, or is even interested in looking into the possibility of being pastor there, contacts the Office of Priests' Personnel to get a copy of the ministry profile."

The candidate for the pastorate is then given a profile of the parish, showing the strengths and weaknesses of the parish as seen by its lay leaders and professional staff. Holy Names Sister Louise Bond, director of the ministry development office,



Father Martin Peter

recently updated the data so that each parish in the archdiocese has a picture of its size, the number of weddings, baptisms, staff size, average contribution, budget, etc.

That gives the priest "a whole lot of information about the parish," said Father Peter. If the priest is interested, he fills out a pastor application form. The first item is: "List the gifts that you possess that will enable you to serve in capacity of pastor" of the parish.

"Then the personnel board meets to look at the applications to see who has applied," said Father Peter. He said that the archbishop attends all personnel board meetings and is present for the discussion of applicants. "He enters into these discussions in a very helpful way, especially when he sees the path we are heading down is not a wise one."

There are several scenarios, Father Peter said. "There might be a number of applicants. The board looks at them and discusses each, then recommends the one they think matches best. There might be a number of applicants, but the personnel

board does not believe that the gifts of the applicants are appropriate. Or there could be no applicants."

Since Jan. 1, 1990, the latter two possibilities have not occurred. But if such cases occurred, "The board would talk about the possible people, contact them and encourage them to apply," Father Peter said.

The newest assignment process resulted from discussions in 1988. Twenty priests were selected by the Council of Priests and the Priests' Personnel Board to interview every diocesan priest and find out what his concerns were, Father Peter said.

"As a result of that listening to each of the priests, proposals were drawn up. All the priests of the diocese met in Columbus, Ind.," said Father Peter. There was further discussion and the proposals were approved by the two groups representing the priests. The final procedure was presented to and approved by the archbishop.

The new system applies to openings for diocesan pastors, not associates, Father Peter said. Except for first assignments, associates are also consulted about moves.

"Twenty-five years ago, you got a letter in the mail telling you to move," he said. Today, associates may notify the board or the archbishop that they would like to make a move. The board responds to that and makes a recommendation after consulting with the associate.

"One thing that is different is that almost all of the assignments happened at one time of the year," said Father Peter. "With the new system, changes with the position of pastor can occur anytime of the year."

"For example, St. Michael Parish in Charleston, is open-listed due to the death of Father (Carl) Ream," he said. "When that position is filled, that will possibly create an opening where that man came from. That will happen until we get to the point where a person is not going to be replaced or where an associate becomes a pastor. This continues throughout the year."

Father Peter said that summer assign-

ments will still be more plentiful than other times of the year, but "those moves will center around assignments of those newly ordained and replacing those who have retired. In the previous system, we probably found temporary solutions and made adjustments in July."

"There is a great difference," he said. "A lot more of the initiative is up to the individual priest. In the system before, the priest was reactive to the appointment." It was a matter of obedience. "If you didn't want to go, you did have a right to say 'no,' but the reasons had to be convincing to the board and the archbishop."

"The new system allows the priest to take the initiative. It also allows him to do that with some good knowledge of the parish and the needs of the parish," Father Peter said. "As a result, as a person moves, he goes in with a much more energetic and positive frame of mind."

Under this procedure, Father Peter applied for the pastorate at St. Pius X. "I looked at it, studied it, prayed about it. After all that, I decided to apply."

Another provision of the Jan. 1, 1990 system is that pastors appointed after that time are appointed for a six-year period, with an option to apply for another six years at the end of the period. But there will be an evaluation and discernment process before that is approved.

In what he referred to as the "grand-father clause," Father Peter said that pastors who were in a parish on that date will not be subject to the time limitations.

He explained that it was the judgment and recommendation of the board to assign St. James parishes last year rather than a priest. The archbishop installed St. Joseph of Carondelet Sister Carolyn Strack in that leadership position on Sept. 30, 1990.

Other members of the Priests' Personnel Board are Fathers James Barton, Richard Ginther, Jeffrey Godecker, Richard Lawler, Lawrence Richards, and Joseph McNally, who serves as vice-chairman.

## CATHOLIC CHARITIES MESSAGE

# Leadership of Catholic Charities is recognized

by Robert Riegel  
Director of Catholic Charities

As Catholic Charities of the Archdiocese of Indianapolis starts a new year, it occurs to me that this is a good time to recognize the quality of leadership, both volunteer and staff, that is needed to maintain our programs and services throughout the archdiocese.

This is especially true during a year in which limited resources and growing demand for services have placed considerable stress on board and staff, and when volunteer boards have had to rethink their level of commitment and have responded with new energy.

Senior in service among our agency directors is John Etling, director of Terre Haute Catholic Charities, who has, in the past 13 years, developed a former part-time

position into an agency clearly recognized in the Wabash Valley area as a leader in concern for the poor.

Barbara Williams of New Albany Catholic Charities completed five years of service in 1990. The rest of the directors are fairly new. Dr. Patricia Welch moved from a staff position at Catholic Social Services to director of St. Mary's Child Center and Mike Cesnik, now heading Bloomington Catholic Social Services, has worked for the Indianapolis agency.

Mary Rose Nevitt, with many years of experience in child welfare, was promoted from casework director to director of St. Elizabeth's, succeeding long-time director Tony Logan, who retired in 1989.

Our newest director, Tom Gaybrick, took over the reins of Indianapolis Catholic Social Services early in 1990 after working in Catholic Charities agencies in Michigan.

Mary Ann Holliden, Catholic Charities'

first director in Tell City, was forced to leave for health reasons this year. She was instrumental, first as a board member and then as staff, in initiating a presence in that area.

Each of these directors has the assistance of staff, especially various program directors, to help with their work.

Each of the seven agencies that comprise Catholic Charities has its own board of directors and many of these changed board members on Jan. 1.

At Catholic Social Services of Indianapolis Charles Williams handed over the gavel to David Dreyer, while at St. Elizabeth Mike Moriarty is the new president, succeeding Dorothy Soller. At St. Mary's Child Center Gary Smith has followed Bill Carson in the number one role, while in New Albany Terry Cody has finished his term and has been succeeded by Kathy Lentz. In Bloomington Peggy

Gudal has moved from acting president to president. Continuing their roles as board members are Pat Haney in Tell City and Pat Junker in Terre Haute.

In addition to these local boards, there is also an active archdiocesan board consisting of representatives from each of the 11 deaneries, appointed by the dean, and representatives from various agency boards, who do double duty on both boards.

Current officers on the archdiocesan board are Dick McKaig, president; Mary Ann Dolan, vice president; Claude Decker, treasurer; and Lillian Stevenson, secretary.

As I use *The Criterion* to acknowledge and thank these leaders, I would also like to offer readers the opportunity to contact any of those mentioned if you have concerns, ideas or suggestions about how we are responding to our mission of service to those in need.

## IN THE INDIANA GENERAL ASSEMBLY

# Family Leave Bill would help families cope with job and family

by Ann Wadellton

Among the nearly 3,000 bills expected to be introduced in this session of the Indiana General Assembly, there is one which would help many young families cope with their dual responsibilities to family and job.

It's House Bill 1208, the Family Leave Bill, which would allow parents to take unpaid leave for the birth or adoption of a child, or to care for a seriously ill child, their parents or spouse.

The bill has been introduced by Rep. John Day (D-Indianapolis) and was heard in his committee (Family and Children) Jan. 16. Floor vote in the House is expected by late January. The bill has the strong support of the Indiana Catholic Conference (ICC). A similar bill, supported by the U.S. Catholic Conference, was approved by

federal legislators last year but was vetoed by President Bush.

"Despite the dramatic changes in the work force in recent years," says Dr. M. Demond Ryan, ICC executive director, "we continue to operate as though mothers stay at home to care for the children and fathers' wages are sufficient to support the family."

In fact, only 14 percent of American families follow that traditional mode. Women make up almost half of the total work force. More than 80 percent of them are in the childbearing years of 15 to 44. And nearly 50 percent of all mothers with children under the age of one are working.

Indiana, along with most other states, makes no allowance for these changes. Most workers risk losing their jobs, along with their health benefits, if they take time

off to meet family responsibilities. Sixty percent of working women have no form of maternity leave.

Furthermore, caring for children is not the only responsibility of today's parents, Ryan says. According to the U.S. Department of Labor studies, working women are also the primary caregivers for elderly family members. In fact, today's women can expect to spend more years caring for an aging parent (an average of 18 years) than for a dependent child (17 years).

Day's bill calls for a state policy to allow 10 weeks of unpaid leave, with a continuation of health benefits, to men and women in companies with more than 20 employees. The bill would also assure the employee of the same or a similar position once the unpaid leave is completed.

Strong opposition is expected from the business sector, which was instrumental in

defeating a similar bill in 1988 despite a study by the U.S. General Accounting Office (GAO) that found the cost to business minimal, amounting mainly to the cost of maintaining health insurance.

The GAO study showed that employers replace fewer than one in three absent workers and that the cost of the temporary replacements is similar to, or less than, the cost of the workers replaced. Businesses benefit by increasing their ability to recruit and retain good workers, said the GAO.

Surveys show strong support from the general public. In 1987, Opinion Research Corporation asked, "All things considered, how strongly do you favor or oppose parental leave legislation?" Seventy-six percent of respondents said they either "strongly favored" or "favored" parental leave. A poll of voters in Boston found 62 percent in favor of parental leave.



# Commentary

## THE HUMAN SIDE

### Young people seen returning to religion

by Fr. Eugene Henrick

When I read in *Newsweek* that young Americans are becoming more interested in religion I smiled. The fact is, a growing body of research over the past few years has proven this is true.

In a book titled "Future of Catholic Leadership," researcher Dean Hoge found that almost two-thirds of Catholic college students would like to provide some type of church-affiliated service.

In conversations with The Catholic University of America's Pallotti Center for Apostolic Development, dedicated to lay volunteerism, I learned also that in the last few years a huge number of young people



have inquired about serving one or two years in the home or foreign missions.

And campus ministers tell us that today's youth are very conscious of religion's importance in their life. Why is this consciousness becoming more acute at this time? History might help us answer that question.

In 1973 we witnessed a dramatic change in attitudes among young people—a movement away from an "anything goes" approach to life. Campus ministers felt one factor behind this was the oil crisis, which awakened many young people to the fact that times were tight. Students had better appreciate the high-priced education they were receiving, for it might be swept right out from under them, just as the oil crisis had struck overnight.

Other factors had a sobering effect on youth, which caused many to look into their souls. There was weariness over the

war in Vietnam and the protests surrounding it. There was the Watergate crisis and other disillusionments.

Disillusionment and earth-shaking events get young people to look closely at life and to seek its deeper meaning. When this happens, religion is likely to enter the picture.

Once youth turn in the direction of religion, one sure thing is that a nation will notice. Why? Because as Aristotle once observed, "Youth have exalted notions," not having yet been humbled by life or discovered its limitations.

A hopeful disposition on the part of young people, Aristotle continued, causes them to think they are "equal to great things."

They would always rather do noble deeds than useful ones; their lives are regulated more by moral feelings than by reasoning—all their mistakes are in one direction of doing things excessively and vehemently. The overall everything—they love too much; hate too much; and the same with everything else.

Youth, by their nature, go all out.

We are once again witnessing an economy that is shaky. The possibility of war is on the horizon and daily the communications media inpose call of yet another dishonest political leader. Youth feel these things deeply because their lives are regulated by moral feelings.

This is the first time around for young people, causing everything they experience to make a heavy impact on them. They have no basis for comparison.

Emotions, which are fired with almost unlimited energy, run high.

Social analysts, right along with the Old Testament prophets, point out that what



may look like bad times economically and politically often provide people with the best times of their lives. Why?

Because when all is going smoothly we tend to ride along the surface. When there is disruption we feel the need to go below the surface, to search for deeper meanings, to find religion.

It is good to see so many young people looking for religion in their lives. It might be even better if we understood more fully the reasons why they are doing so. Maybe then, when times get better, religion won't be abandoned.

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## THE YARDSTICK

### Social mission, down-to-earth imitation of Mary

by Msgr. George G. Higgins

On Jan. 1, the church celebrated the feast of Mary the Mother of God. Herewith are some random reflections on the social justice implications of this important liturgical feast.

Even in the not-too-distant past, devotion to Mary was thought of almost exclusively by the average Catholic in terms of individual piety, with little or no reference to its social implications.

We were simply not accustomed to relating our Marian devotions in a conscious and meaningful way to the social mission of the church.

Even when we invoked the assistance of Mary, Queen of Apostles, in the recitation of her litany, we were thinking mainly about the apostolate of priests and religious in the "field afar" and only indirectly, if at all, about the everyday social mission of the laity.



Starting in the middle 1950s, Marian devotion began to take a turn for the better. Popes Pius XII and Paul VI, in their respective encyclicals, "Mary the Mother of God" and "Mary the Mother of the Church," explicitly addressed the social aspects of Marian devotion.

Pope Paul's apostolic exhortation titled "Marian Devotion" was particularly noteworthy. The entire 7,000-word document

*'Pope Paul wanted us... to imitate her life...'*

spoke meaningfully to the people of today in today's language.

A key passage states that "the picture of the Blessed Virgin presented in certain types of devotional literature cannot be easily reconciled with today's lifestyle, especially with the way women live today."

Noting with approval the gains that women have made in achieving equality

and co-responsibility not only in the family but in social, economic, cultural and political life as well, the pope called upon bishops, pastors, and the faithful to examine this discrepancy with due care.

The Holy Father said that the aforementioned gains which women have made have not lessened Mary's exemplary role in the life of the church.

He pointed out that Mary is an example because she "fully and responsibly accepted the will of God... and acted on it and because charity and a spirit of service were the driving force of her actions."

In developing this theme, Pope Paul stressed the fact that Mary was not "a timid submissive woman or a whose piety was repellent to others," but was "a woman who did not hesitate to proclaim that God vindicates the humble and the oppressed and removes the powerful people of this world from their privileged positions."

Pope Paul might well have taken his lead from something that St. Therese of Lisieux said about true and false devotion to the Blessed Mother.

St. Therese was born and raised during a period in French ecclesiastical history

characterized by a sugary and rather sentimental kind of Marian devotion. It is all the more surprising, then, to see how original and fresh her own conception of Mary was.

"All the sermons I have heard on Mary have left me unmoved," she said at the end of her life. "How I wish I had been a priest, to be able to preach the Blessed Virgin! ..."

"For a sermon on the Blessed Virgin to bear fruit, it would have to show her real life... in Nazareth and later, (which) must have been very ordinary. ..."

"We know well enough that the Blessed Mother is queen of heaven and earth. But she is more mother than queen, and no one should try to persuade people, as I have often heard, that because of her virtues she outshines, and as it were, extinguishes the glory of all the saints as the rising sun makes the stars disappear."

"Good God, how strange that would be!"

Like St. Therese, Pope Paul wanted us not to gasp with amazement at the virtues of Mary, but to imitate her life of faith, hope and charity in terms of today's problems, challenges and aspirations.

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## THE BOTTOM LINE

### Getting closer to God also gift for new grandparent

by Antoinette Bosco

Recently I spent four days helping my daughter Mary after she gave birth to her first child, Sophia. Celeste Antoinette-named for "heavenly wisdom" and, of course, her grandmother, me!

Sophia is not my first grandchild. In fact, she's my 12th. But the joy of seeing another person who, somehow, is rooted in you never lessens. Sophia has given me a happiness equal to the others and, like the others, that happiness is intensely special because of the uniqueness of her life.

I have held her for hours in these days, staring at her, marveling at how completely a little one like this, helpless and dependent, can quickly make you somehow dependent on her! For from this time on,



my happiness will depend on Sophia's development.

If she suffers anything, I will be affected. When she achieves and when she fails, my emotions will be altered to fit the plus or the minus she is experiencing.

Obviously, I am not talking about entering into her life in any way that would be intrusive. Sophia will have to learn independence—through good times and hard times—as my children have and as my other grandchildren have begun to learn.

The bond that ties me to her because she came from the daughter I love so much cannot be denied. I know what is ahead for Mary, namely the exquisite joy that comes from being a mother and watching her child who was created from love—the love of Mary and her husband—grow. But I also know how Mary will agonize for her daughter as Sophia experiences the growing pains of life.

As her grandmother, I will suffer twice—for my own daughter when she suffers for her child and for my grandchild, who must grapple to understand and

discern, as we all must, what makes life worth living.

I stare at that baby, marveling at the perfection of the face and the little body, and I am overwhelmed again at the miracle of creation. Never is there a time when God is so present as when a newborn is in your arms.

I can hold Sophia for endless chunks of time, feel a peace that the world cannot give and I know how intimately I am communicating with God.

The extraordinary Cardinal John Henry Newman wrote once, "I am a link in a chain, a bond of connection between persons." This is the universal system set up by the Creator to ensure that we who originated from him would remain his cohesive "family," held together by love.

To help us understand this system, the Creator gave us the miniature model—our own family—so we could see directly that each of us is a bond of connection between persons, with the chain forged by love.

Sophia is the newest link and, remarkably, her arrival has moved me higher on

the chain, bringing me closer to God. This is for me the great, great gift of being a grandparent.

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# Point of View

## Arab Christians are against war

by George Emile Irani

Amidst the rumors of war and increasing psychological warfare between Baghdad and Washington, the fate and opinion of Christians living in Iraq and the Middle East in general have been completely ignored. Once again, Arab Christians today find themselves at a dangerous crossroads. In Iraq, Kuwait, Lebanon, and the West Bank and the Gaza Strip, Christian communities are bracing for what may be an important reshaping of the whole map in the Middle East.

Since the beginning of the current crisis in the Arabian/Persian Gulf, Christians living in the occupied Emirate of Kuwait have had to protect themselves from the cruel onslaught of the invading Iraqi army. Initial reports mentioned damages to local churches and many Christians went into hiding. Monsignor Micallef, the Maltese prelate in charge of the Catholic community in Kuwait City, could not even attend a meeting last November in Rome between Pope John Paul II and the bishops of the Catholic churches in the Arab Middle East.

In Iraq itself, where Chaldean Catholics constitute three percent of the total population, the fear of war has again accentuated the fragile status of this Christian presence that has a long historical root in the country. Christians in Iraq have enjoyed a certain freedom in worshipping, but they had to pay a heavy price as a result of the total secularization of the country under the guidance of the Iraqi Baath (Resurrection) Party.

For instance, in the early 1960s, a very important Catholic educational institution, Al-Hikma University (under Jesuit supervision), was nationalized by the government and the Jesuits had to leave Iraq.

Another important detail is that the current foreign minister of Iraq, Tariq Aziz, is a Chaldean Catholic himself. In fact, his real Christian name is Mikhail Yuhanna which in Arabic means Michael John. He had to change his name to make it more palatable to the predominantly Muslim population of Iraq.

Finally, like other Christian communities in the Middle East, Iraq's Chaldean Catholics have also found their way into exile. Large Chaldean communities can be found today in Detroit and Los Angeles.

The head of the Chaldean Rite of the Catholic Church is Patriarch Bidawid. In recent interviews and statements Bidawid has expressed his support and appreciation to Saddam Hussein. Whatever the real stand, it is clear that Christians in Iraq and Kuwait today are in a condition similar to that which existed in the Soviet Union before the advent of *glasnost* and freedom of worship. Bidawid is aware that if he wants his church to survive in Iraq he will have to bow to the powers that be. However, it is not to be excluded that the Chaldean patriarch expresses real and sincere feelings about the leadership of his country. Christians in Iraq are Iraqis first.

In Lebanon and the West Bank, Christians face also daunting challenges at the beginning of 1991. Since the beginning of the crisis in the Arabian/Persian Gulf, Pope John Paul II has criticized both the United States and Iraq for violating their commitments to the Charter of the United Nations—Iraq for invading a sovereign and independent country and the U.S. for a hastened military response undercutting any possibility for a peaceful resolution. Further, the pope called for a linkage between the invasion of Kuwait and the occupied Palestinian territories, and the Israeli Syrian occupations of Lebanon.

A resolution to the festering conflicts in the Middle East is, according to the sovereign pontiff, long overdue. In the occupied Palestinian territories (the West Bank and Gaza) Christians have suffered and are still suffering from a multitude of challenges: economic hardship, migration, and combined pressures from Islamic and Jewish extremist groups. Three years after the beginning of the *intifadah* (shaking off) the Palestinians are nowhere near achieving their goal of statehood. Further, it is their frustration with the failure of diplomacy that led Palestinians to support Saddam Hussein.

As an Arab-American Catholic I am against the recourse to force to resolve the current crisis in the Gulf. As an Arab, I believe that President Bush, by sending more than 400,000 American troops, is signaling to the Arabs and their leaders that they are incapable of solving their disputes, which might be true, and that Pax Americana is the best medicine for "tribes with flags." In this context, I believe that Bush should have allowed more time for the United Nations' sanctions to take effect—after all, it took years for inter-

national sanctions to work against the South African government.

As an American citizen I feel offended by the fact that my country has this maniacal urge to use raw military force to resolve conflicts that are quite complex and historical in nature. Did we forget that in 1983 the United States was dragged into the Lebanese quagmire by our Israeli "allies," thus making us another faction in the country? Did we forget that late in that year we lost more than 264 American servicemen in Lebanon when they were blown out of their barracks by a Shiite bomb? Isn't that enough blood?

Finally, if there is a war in the Gulf, American lives and properties will be up for grabs in the entire Arab Middle East. Why should we undermine more than a century of friendship with the Arab world to dislodge a dictator from Kuwait and assert our primacy in the region?

Finally, as a Catholic I firmly stand behind the statement issued by the Catholic bishops in the United States and that issued by the National Council of churches calling for a non-violent, peaceful resolution of the Gulf crisis. Adopting a different stand is playing with the hands of those who would like to toss ethics into the trash heap of history.

The crisis in the Arabian/Persian Gulf is a challenge to humanity and especially to Christians and Catholics. Once again we are called upon to remind our leaders and the world at large that loving your neighbor and turning your other cheek are at the very core of the Christian faith, not hollow words to be mouthed only in Sunday sermons.

(George Irani, assistant professor of political science at Franklin College in Franklin, Ind., is a Lebanese-born American Catholic. He is the author of "The Tapes and the Middle East" and a new manuscript on the Pontifical Mission for Palestine.)

## The real motive of this war is greed

by Fr. Jeff Godecker

Any ethical reflection on the possibility of a U.S. attack on Iraq must begin with the leader we follow, the man-God Jesus who was, for the most part, peaceful. Jesus deliberately rejected the majority opinion of his time that the Messiah would come as a warrior God who would battle for freedom from the Romans. Jesus lived the Sermon on the Mount that he left as a challenge for his disciples.

So the very least we can say is that, for the Christian, the presumption is always

against war. Even if war is morally permitted it is only and always the very last resort. A war with Iraq should only take place if absolutely every other means has been exhausted.

If the world and the U.S. did not want Saddam Hussein to become the Hitler they seem to think he is, they should not have sold him the weapons in the first place. We do not seem to have the moral capability to admit that it is this weapon-selling that is the chief contribution to the war-like atmosphere of the Middle East. I find it morally reprehensible for us and others to engage in massive amounts of weapon selling, and then for us to turn around and fight a war to rid them of the same weapons. The real motive of this war is greed.

It strikes me that Saddam Hussein is an ethical infant that the world must confront and contain. But it also strikes me that most of our statements about the impending war are the statements of an ethical adolescent.

We threaten a quick and limited war to suggest to the American people that there won't be much consequence to us, we won't lose many American lives and whatever lives are lost on the other side—well, it was their own fault. If we bomb quickly and forcefully using the heavy and large weapons we say we will use, we will kill civilians—mothers and children whose deaths won't even be noticed by us. In Catholic teaching about war, the killing of any civilian is immoral and the killing of lots of civilians in an indiscriminate manner is a crime against God himself.

It is ethically adolescent to exchange even one American life in order to maintain our style of life or a price of \$1.20 per gallon of unleaded gas. Our lifestyle seems often to be immorally lived at the expense of others. We are six percent of the world's population and yet we use 25 percent of the world's petroleum.

We fight a war at the expense of young men and women, a disproportionate number of whom are in the lower economic rungs of society as well as a disproportionate number of people of color. These are men and women who were seeking simply to better their own lives when they entered the service. How can we ask them to pay the price of their lives so that we can pay less for gas? Cheap oil and large cars and a selfish unwillingness to face our own lifestyles are not enough reason to justify this war. In fact, this war meets none of the traditional criteria for a just war.

War is not the answer. Let us make peace, now war.

(Father Godecker is pastor of St. Andrew Church, Indianapolis.)

## LIGHT ONE CANDLE

### My sister almost died

by Fr. John Catour  
Director, The Christophers

My sister Cathy came so close to death this past summer even the doctors were amazed she pulled through. Thanks to a wonderful physician in New York City named Dr. Jesus Cheda.

Cathy's painful ordeal, involving three major operations, dragged on for months, and we were back and forth from the hospital nearly every day.

I had everyone I knew praying for her: friends, relatives, convents, monasteries, and whole parishes. Needless to say it was an agonizing time for Cathy, her husband Cris, and for our whole family. We thank God that she is now back on her feet.

The whole experience taught me how vulnerable we all are, how precious our health is, and how much we need one another. The world is a place of interdependence where each of us has to count on others for all kinds of reasons.

Most of the world's great thinkers realized this and taught it to others.

Albert Schweitzer once said, "You don't live in the world alone. Your brothers and sisters are here too to help and support you."

Pope John Paul II put it more poignantly: "A human being lives, works, suffers, fights, loves, hates, doubts, falls and recovers in fellowship with others."

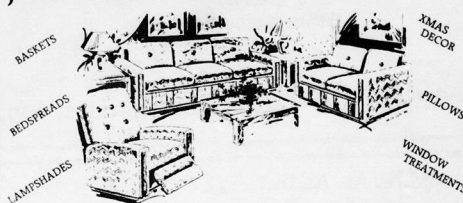
And our Lord Jesus Christ said, "Love one another as I have loved you." He taught us to pray in a way that would remind us of our solidarity: "Our Father who art in heaven... Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. Do not let us be tempted beyond our strength, but deliver us from evil." The strength but deliver us from evil.

The human race is one large family under the fatherhood of God. No one should ever suffer alone in fear. The Father wants us to reach out to one another in times of trouble. If you see someone alone and in need, especially a family member, do what you can to help. Jesus comes to your rescue every day of your life. Let him be your strength and your joy.

(For a free copy of the *Christopher News Notes*, "Be Not Afraid," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

(Father Catour's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH Channel 8 in Indianapolis.)

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## CORNUCOPIA

# Civilization at childish level

by Cynthia Deves

Baby Irving and his cousin Beretta are playing side-by-side in the sandbox. Beretta, being older, sees an advantage and takes it. When Baby looks away, she scrapes his sand pile into her corner of the box and proceeds to shape a magnificent castle.

After a surprised droll or two, little Irving frowns and dlobbers Beretta with his toy shovel. Violence erupts, screams ring out, there is bawling to Mama, separation, scolding. Finally, peace, which in this case means an absence of war, returns.

This is childish behavior. As we mature as individuals we are supposed to experience socialization, or going beyond ourselves and our own interests to a concern for the larger community. When little Irving reaches first grade, he should be ready to think about himself as part of his family and part of his school class

(although there is still no guarantee that he won't bop another kid who tries to swipe his sand).

Not only that, but exhibiting concern for others is supposed to spread to entire families, countries and so on up the line. It is a major definition of what we call being civilized.

On a civilization scale of one to ten, countries of our world continue to rate anywhere from medium to low, despite all the centuries we've been at this. Some countries are still feudal, if not tribal in nature, while others are somewhat more enlightened (at least they're sophisticated enough to say they are).

To be sure, countries on the lower end of the civilization scale at the moment say "we" rather than "I." We Muslims, we Jews, we democratic republicans. But their motives are just like Beretta's: "We" want something and we don't care whom we wallop to get it.

The more civilized countries, on the other hand, claim moral superiority by telling the less civilized what to do... most of the time. And by trying to force them to do as they say... every generation or so.

Thus we come to the present world situation in which a barely civilized, semi-feudal country is swiping sand from another and making many other countries furious in the process. Unfortunately, this is only one more in a long history of such happenings.

Furthermore, all countries are ready to bop each other over the head. Irving's toy shovel has been replaced by nuclear weapons and poison gas, but that's progress for you.

Historians and people with longer memories remember Neville Chamberlain and "peace in our time" in the late 1930s. There are times when direct action is not childish, but necessary. The dilemma is: Is this one of them?

Other people think about the Christian imperative to "turn the other cheek," or the righteous anger Christ let loose on the moneychangers. Still others find no precedents, either in human or spiritual history, to support their opinions.

Are we surprised that the world is again on the brink of destroying itself? We shouldn't be.

## vips...

Father Rick Ginther, pastor of St. Mary Parish in Richmond, was elected last fall to the archdiocesan Priests' Personnel Board, for which he serves as secretary. Re-elected as chairperson of the board was Father Marty Peter, pastor of St. Pius X Parish in Indianapolis. Father Joe McNally, pastor of St. Barnabas Parish, Indianapolis, was elected vice-chairperson. Board officers serve one-year terms.

A Memorial Mass for Msgr. John F. Meyer, formerly of Indianapolis, will be celebrated at 11 a.m. on Saturday, Jan. 19 in Little Flower Church, 13th and Bosart. Msgr. Meyer, 76, died Dec. 30 in Wyoming, where he spent the 51 years of his priesthood. He was ordained in 1939 at St. Meinrad Seminary. One sister, Marjorie Johnson, survives Msgr. Meyer. He is also survived by two cousins, three nephews and four nieces.

Former St. Philip Neri parishioner Anna Borman recently celebrated her 100th Birthday with a party at Americana Healthcare Center, where she resides. She was born in Indianapolis, the oldest of nine children. In the late 1920s and early '30s she worked as a reporter for an eastside newspaper. Later she wrote poems and short stories for other papers, and published a book for handicapped children. Her interests also included parish work and the "Put Christ Back Into Christmas" movement. Many family members, including her sister, Providence Sister Cecilia Grutrud, attended Borman's party.

## check-it-out...

A weekend retreat on "Coping with Loss" will be led by Father Ken Czillinger February 6-8 at the Jesuit Renewal Center in Milford, Ohio. The weekend is designed for those who are coping with significant loss due to death, separation, divorce or

other reasons. The fee is \$90 per person. Call 513-831-6010 for more information about this, and other programs at the Center.

The Archdiocesan Council of Catholic Women will sponsor the annual **Birthing Baby Shower** on Saturday and Sunday, Jan. 26-27 in many parishes. Boxes will be available for donations of new or like-new baby clothes, including sleepers with feet, sweaters, hats, nightgowns, undershirts and plastic pants. Also welcome are crib and receiving blankets, cloth diapers/pins, crib sheets, and money or checks made out to "ACCW/Birthing." For pick-up in the Indianapolis area, call 317-236-1550.

Franciscan Sister Sandra Schweitzer will speak on "The Visual Arts and Worship" as part of the Liturgical Ministry Formation Program at 7 p.m. on Tuesday, Jan. 22 at the Catholic Center, 1400 N. Meridian St. Sister Sandra is director of liturgical art for the archdiocesan Office of Worship.

The Polish Church Club will present its fourth annual **Polish "Bigos" Dinner and Dance** beginning at 6 p.m. on Saturday, Feb. 2 at the Gatling Gun Club Building, 709 N. Illinois Street. Bigos, or hunter's stew, will be served from 6:30-7:30 p.m. with dancing from 7 to 11 p.m. Tickets are \$6.50 per person. Call Ed Zebrowski at 317-241-4650 or (evenings) 317-257-0124.

The **Annual Mass for Life** celebrated by Cardinal John O'Connor will be telecast live at 8 p.m. EST on Monday, Jan. 21 on the Eternal Word Television Network. The Mass for Life is part of an annual all-night vigil for life which takes place at the Basilica of the National Shrine in Washington, D.C. to commemorate the anniversary of the U.S. Supreme Court decision on abortion.

**Providence Pro Musica**, the early music ensemble of the Wabash Valley, seeks new members who play the recorder, keyboards, strings and other appropriate instruments. Rehearsals are held weekly and a concert is planned for Sunday, April 14. Interested musicians may call Providence Sister Carol Nolan at 812-535-5230 or 812-535-4589 for details.

The **Spring Continuing Education Program** at St. Mary of the Woods College near Terre Haute has begun with a 15-week course in acting. Other programs will include: lectures on Lent by Providence Sister Barbara Doherty on Wednesdays, Feb. 13, 20 and 27; March lectures on Scriptures, Lent and discipleship by Providence Sister Alexa Suelzer; cooking courses in Feb. and March; and weekend quilting classes in March. Registration deadlines vary. Call the Office of Continuing Education at 812-535-5148.

**Central Catholic Elementary School** is participating in the Children's Education Fund, sponsored by Jif Peanut Butter and Duncan Hines. The school will receive 25 cents for each Jif or Duncan Hines purchase displayed on a cash register receipt from any store, plus \$25 just for participating, through May 15. Central Catholic hopes to raise funds for its art and industrial arts department and to purchase new library books. Send receipts to the school at 1115 E. Tabor St., Indianapolis, IN 46203.

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SILVER JUBILARIANS—Providence Sisters celebrating their 60th anniversaries in the community are (seated, from left): Sisters Mary Celestine McCormick, Rose Loretto Wagner and Alice Creed; (standing) Sisters Mary Teresita Lettelier, Marie Freeder, Marie William Hoerner, Helen Marie Siegrist and Jane Elizabeth Buche.

# Ecumenical group plans disaster assistance

by Mary Ann Wyand

Crisis intervention in the wake of recent flooding in Indiana and preparedness for future crises are the goals of a new state affiliate of Voluntary Organizations Active in Disasters (VOAD).

Robert H. Riegel, secretary of Catholic Charities, joined representatives of the Federal Emergency Management Agency, U.S. Weather Service, American Red Cross, Salvation Army, and Indiana Council of Churches for an organizational meeting of the new Indiana VOAD Jan. 10 at the Catholic Center.

Primarily, Riegel said, VOAD membership is comprised of religious organizations that assist the American Red Cross.

Members of other denominations present for the planning session included the Seventh Day Adventist, Baptist, Mennonite, Methodist, Presbyterian, and Church of the Brethren faith communities.

"From our point of view, I'm looking forward to people in our organizations and parishes becoming involved in preparing for and responding to disasters," Riegel said. "From an ecumenical point of view, I'm looking forward to working together as a larger community."

Catholic Charities was designated to work with VOAD on the state level, he said, because the National Conference of Catholic Bishops delegated Catholic Char-

ities USA as their representative on the national VOAD board.

"For the most part, the disaster coordinators in most dioceses are going to be the Catholic Charities directors," Riegel said. "The St. Vincent de Paul Society is the other Catholic member of the national VOAD. I will be in touch with the St. Vincent de Paul disaster staff."

In central and southern Indiana, he said, disaster planners and volunteers will work with Federal Emergency Management Agency officials to develop a diocesan disaster coordination plan. Church groups can share information and resources to improve their services for people in need via disaster assistance centers and other forms of help.

Crisis intervention provided by federal agencies tends to be organized as immediate response to situations, he said, rather than ongoing assistance programs. State VOAD plans call for extended help for disaster victims who request it.

"I'd like to see more of our churches have formal contracts with the Red Cross to serve as mass shelters in the event of disasters," Riegel said. "As far as our archdiocese is concerned, within Catholic Charities we will develop a counseling staff to be available for longer-term emotional reactions to disasters."

Catholic participation in VOAD benefits the church in several ways, he said, "not only how we help others but also concern

for ourselves. By law, all of our parochial schools now have a disaster plan. They have to submit that every year."

In the wake of recent flooding in Indiana, Riegel said the Federal Emergency Management Agency has set up 13 disaster

assistance centers so people can apply for federal help. And thanks to the combined efforts of the new Indiana affiliate of Voluntary Organizations Active in Disasters, people in need will find even more support in their times of crisis.



STATE VOAD PLANNERS—Members of the new Indiana affiliate of Voluntary Organizations Active in Disasters include (from left) Nick Block, Friends Disaster Service; Rev. Herb Edwards, United Methodist Church; George Lengacker, Mennonite Disaster Service; Dan Solis, Seventh Day Adventist Community Services; Rita Carpenter, American Red Cross and president of INVOAD; Fred Reed, Church World Service; Catholic Charities secretary Robert Riegel; and John Curran, chief meteorologist with the U.S. Weather Service at Indianapolis. (Photo by Mary Ann Wyand)

## Jeffersonville parishes use bench ads to attract attention

by Tim Grove

Catchy slogans on three sidewalk benches are attracting attention to two Catholic parishes in Jeffersonville.

"Working to Beat Hell," "Where the Sun Shines In," and "Come to Church and Renew God's Blessings" are the three slogans that St. Augustine and Sacred Heart parishes use in an advertising campaign that began last July.

The two parishes started the effort to increase awareness of the Catholic community in the minds of area residents. The messages appear on benches that are located near three heavily-traveled intersections in the southern Indiana community of 21,200.

All three messages contain the names of the two parishes and the branching tree that is the international Renew symbol. Both parishes began the two-and-one-half year spiritual renewal process last fall.

Ann Northam, coordinator of religious education at St. Augustine, thought of the idea while walking around town with her husband. She pitched the idea to the St. Augustine pastoral council and, later, to Sacred Heart's council. Both groups liked the concept.

The three slogans were generated through a contest that ran in the Sunday bulletins of the two churches. Parishioners were invited to submit catchy phrases of 12 words or less. A \$25 cash prize for each winning entry was offered by George Neumeister, owner of Eye Level Advertising, the company that prepared the ads.

"The ads are a different way of putting an invitation out to the community to join

us in faith and worship," said Susan Wheatley, a pastoral council member at Sacred Heart.

"We are active ecumenically and I have heard other pastors talk about them (the benches)," Northam said. "I have friends outside the Catholic church and they have said, 'Hey, I saw a bench with your church's name on it.'"

"People I talked with saw them as something fun," Wheatley said. "The ads presented us as a people with a sense of humor. I think that's important."

Two of the three winning entries were submitted by Father Harold Kneuev, pastor of St. Augustine. He said he borrowed the "Working to Beat Hell" slogan from Father Glenn O'Connor, pastor of St. Philip Neri Parish in Indianapolis.

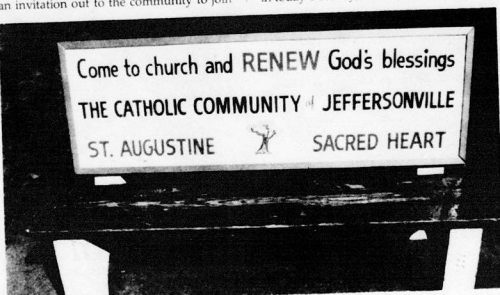
"It was a saying that Father Glenn had on his calling card," Father Kneuev said. "People thought it was clever."

Others have considered the slogan controversial, said Father Kneuev, who now uses the phrase on his own card. "People respond to it differently because the notion of hell is controversial," he said.

"Hell is a negation. It is the absence of God, the absence of happiness. If you're working against hell, you're working for the presence of God and happiness," he said.

Northam said her dream is for a billboard along Interstate 65 on the Indiana side of the Ohio River. The billboard would welcome all travelers to the Catholic community of southern Indiana.

"I want the church to be right up front in today's society," Northam said.



BENCH 'PRESS'—St. Augustine and Sacred Heart parishes in Jeffersonville use slogans on sidewalk benches for evangelization. (Photo by Tim Grove)



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# Old Franciscan friary hosts modern ministries

by Margaret Nelson

The Franciscan Friary has been at Sacred Heart in Indianapolis since 1875. But three young men who are brothers there now have very modern ministries.

Brother Sherman Smith came from Cincinnati to minister as a caseworker at the Concord Center. Brother Alfredo Hernandez, who was born in Del Rio, Texas, works with the Hispanic people at Holy Cross, St. Mary and the Holy Cross Central School.

Brother Rob Carroll originally came from Cedar Rapids, Iowa. After studying at Eastman School of Music in Rochester and playing as a clarinetist in the Rochester Philharmonic Orchestra, he joined the Franciscans. In Indianapolis, he serves as director of music at St. Andrew.

The three friars, now in a year of temporary profession, are part of the community of 10 Franciscan priests and brothers who live at the friary on the south side of the city.

Though they can make their choices of ministries, the selection is approved by the formation director.

Brother Sherman said that his work at the social services center "mostly involves trying to put clients in contact with the resources they need." The staff helps people find food and clothing. And they listen. He said that is one of the most important things he can do.

"Sometimes we can't do anything," he said. "But I hope they can experience God's presence in me. Hopefully, that's what I'm sharing along with a positive attitude and a willingness to listen."

"I work a little bit with pre-school children," said Brother Sherman. "And I have the privilege of working with seniors. Part of the fun of it is that things change all the time. The staff is really people-oriented. If you like lots of structure, that is not the place to be. There is a lot of variety. I enjoy that."

Though the friar does not introduce himself to his Concord clients as a Franciscan brother, he does not hide the fact. He said his ministry "is the best way



FRIARS—Franciscan Brothers Rob Carroll (front), Alfredo Hernandez and Sherman Smith pause during community night at the Sacred Heart Friary. (Photo by Margaret Nelson)

I've experienced of letting people know that somebody really does care."

In Brother Alfredo's ministry at Holy Cross, he celebrates with the Hispanic people and tries to attend to their needs and wants. He has started a group for the high school-age youth in the parish. At the elementary school, he helps the children to participate in the Liturgy of the Word. And he tutors the Hispanic children in Spanish and math. His work with kindergarten children "who hardly know any English" is "a very nice challenge."

Brother Alfredo also works with Delia Diaz at St. Mary Church in her ministry with Hispanic families. He said the Holy Cross people celebrated the Christmas prayers with St. Mary parishioners, then they went to our *las posadas*.

For two years, Brother Alfredo has served as a barber for his fellow Franciscans. Brother Rob said, "I was his first victim." The two friars laughed about the effort, which left the musician's hair shorter than intended and a "bald" spot behind his right ear. His efforts have become much more professional since.

At St. Andrew, Brother Rob "keeps pretty busy just with the music." But, as part of the staff, he also does "a lot of fun pastoral things," such as home and hospital visits and helping at the Simeon House (a facility in the former convent for able senior citizens).

As part of his pastoral ministry, Brother Rob participates in whatever is happening at the parish, taking part in the Christmas and other programs involving music for the parish, the school and kindergarten. He has been a member of the Gospel Choir.

Noting that he's been called a jack of all trades, he observed, "I guess diversity is a good thing to have." He writes music for Franciscan prayer periods and also composed a special song for St. Andrew Parish at Christmas.

Brother Rob said, "I was attracted by the spirit of the community of the Franciscans. They really strive to live out and have a Gospel life. And they really try to balance the spiritual and community with a very active life, too. It speaks to my spirit."

"What really attracted me was the community life when I visited some of the friars," said Brother Alfredo. "The spirit of the community is so down-to-earth. They are very human people who want to celebrate life as who they are—as friars becoming brothers."

Brother Sherman said, "I was also attracted by the community life. But it's the way the Franciscans live the community. It's different than the Benedictines and the Jesuits. Most friars and Franciscan sisters, too, are really happy about being Franciscans—really excited about it. When you meet people who are excited, you want to find out why they are like that."

"One of the nice things about the Franciscans is that there is not one particular ministry. There are a lot of possibilities," said Brother Sherman.

One of the other Indianapolis friars attends culinary school and another works at the Hispano-American Center. Some of the priests are staffing parishes. Brother Rob said that the only limit was, "It cannot be something that takes away from community life."

At the end of this year of discernment, the three friars will either renew their simple vows (made last year) or leave the community.

"For me, this year has been a wonderful time to be able to experience a sense of community outside of my own religious community," Brother Rob said. "That fits with what I want to do. It fits my whole idea of ministry. Being a presence, bringing my own talents and bringing Franciscanism into a community like that (St. Andrew) is something I really enjoy."

Brother Alfredo said, "For me, this year has been a wonderful time to experience, and at the same time, celebrate the balance between the community, ministry and personal prayer."

"What I've learned at the Concord Center is to really try to be open-minded," said Brother Sherman. "To be growthful for me is to be flexible. The way things happen there, we are always changing gears. I feel it is helping me to accept change in community life. It is amazing to me how God works. My ministry is helping me to live my community life, but there is a different sense of community at Concord."

"The near south side is a real eye-opener," said Brother Sherman. Referring to his white, middle-class, suburban background, he said, "These people have a different sense of values and respect that people don't understand. A lot of people in need are barely surviving." He said that the poor people he has met have developed a different way of making judgments.

He said, "Another thing is shocking. These people don't fit the image. Because of difficult circumstances, one family was there that was younger than my parents. They needed help 'right now.' It made me realize that someone like my family could be right in their place just like that."

These three young men who live in a Franciscan friary that is older than the century-old Sacred Heart Church next door are deeply involved in the social ministries of the Catholic church of 1991.

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DOORS TO DEVOTION—The newly-built Mary, Queen of Peace Church in Danville displays stained glass doors in its unique round Blessed Sacrament Chapel. The chapel, which adjoins an outdoor Meditation Garden, will be open for private devotion 24 hours a day. It was included in the dedication of the new church complex on Dec. 16 last year. (Photo by Bert Thralls)

# Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1991 by Catholic News Service.

## Faith helps people maintain a sense of balance



**BALANCE**—At any age, keeping priorities in order is essential for developing a sense of balance in life. Children must learn to accept school responsibilities, while employment and family life challenge adults. (CNS photo from Cleo Freelance Photo)

by Jane Wolford Hughes  
Catholic News Service

Ann and Jay are a married couple who were close to walking away from each other.

Both were in their early 30s, ambitious, high achievers. Their days were stacked with separate activities.

When they were together, they often were preoccupied, tense and sometimes critical of what the other did or did not do to maintain their small, elegant condominium.

Ann told me that one evening last summer Jay confronted her. "I asked you to get a six-pack today," he said. "It's your turn to shop. We don't have anything cold to drink!"

Ann excused herself. "Sorry, I didn't have time," she said. "I'll go now."

Jay retorted with, "You never have time for anything—not even me! I'm going to a bar where I can get what I want."

Ann was shaken. She wandered from room to room, not knowing what to do.

Then, in a grace-filled moment, she brought back the memory of her grandmother, who survived the loss of her husband and two sons in the Pennsylvania coal mines.

Ann recalled her grandmother's advice that, "When life becomes too much, talk to God and put your hands to work: bake, clean, dig in the garden. Don't sit and mope. Do something. It will clear your mind."

Ann looked in the refrigerator. She thought, "Whose turn was it to clean? Oh, what does it matter! The salad bin was soggy with wilted lettuce and scallions. The cheese tray had moldy chunks of some undefined masses. I decided to take everything out, wash and discard. My mind was busy, but somehow I was calm."

She told me, "I thought this refrigerator had been neglected just like my marriage. It's true I haven't had time for anything. My job and getting my MBA have scheduled all my time and energy."

Ann was emptying the trash bag of the discards when Jay came in.

"I didn't go to a bar," he said. "I walked in the park and watched dads pushing their kids on the swings and thought about us. I'd like to talk."

They talked into the night. The next day they took some rarely used personal time off and examined the cause of their strain.

"We both could see we were trying to do too much in too little time," Ann said.

Jay volunteered to limit the time he was giving to some organizations simply for the purpose of establishing business contacts.

Ann decided to take fewer classes, pushing her MBA farther into the future.

Ann glowed as she said, "We have begun to live by a calendar rather than a ticking clock. Our life is much more

relaxed. We have time for each other. It's wonderful—and Jay is looking forward to joining the dads at the park."

Now Jay and Ann are expecting a baby.

There are many approaches to maintaining a sense of balance in life. They center on a recognition of our dependence on God, a clear idea of who we are and what we value, what we expect from others, a sense of humor, and the humbling, basic realization that the world was not designed as our personal place to play.

One woman offered this insight: "Some people seem to have lost their sense of proportion. Every frustration sets off the fireworks of Mt. Helena."

She asked me, "Do you think those meditation tapes and breathing exercises relieve stress?"

I replied, "I guess they work. I know people who use them, but in some cases it is applying a Band-Aid when surgery is needed."

We are all subject to worry and stress. How we handle them has a lot to do with our view of life, ourselves and others.

A man named Art provides insight on what a balanced life is all about. A second-generation owner and manager of a quality restaurant, he handles endless details and problems like a ship gliding through calm waters.

Asked how he achieved this, he replied: "I have seen people who thought they were their restaurant and let it consume them. They glowed brightly at first, but in the end they burned out. I love this place, but I have learned to delegate. I've also learned to listen to my body. If I feel good, I can deal with almost any crisis. I get plenty of sleep, work out at the gym three days a week, eat a healthy diet, relax with my family and look at videos of oldtime comedies."

Keeping priorities in order is essential for developing a sense of balance in life. I always thought my own mother was particularly clear about her priorities.

She met trying situations head on and cut them down to size, invented alternatives, or philosophically accepted the unchangeable. She lived through very trying times.

People would say, "Your mother is so strong." Really, she was just as vulnerable as anyone. But she had the ability to stand back and look at the world with clear and loving eyes.

Being her own person, she was an independent thinker for her time. The opinions of others didn't rattle her.

Her strength was a reliance on God and her security in knowing who she was.

(Jane Wolford Hughes has worked in the field of adult religious education and is a free-lance writer.)

## Under stress, people fear that any order in their lives will break down

by David Gibson  
Catholic News Service

At times of great personal stress, people fear that chaos will be the end result of the pressures upon them, undoing the fragile order of their lives.

We mere mortals must struggle to develop the sense of order that gives each important aspect of life its due.

Family, homelife, work, prayer, friendships, education, parish and civic commitments, leisure activities, and the exercise of hospitality all figure in life's delicate balance. Frequently they exercise competing claims on people.

Under stress, people fear that any order

they have arranged for all those claims will break down.

And this fear may be justified. For under stress people rush and do many things at once. Impulses of self-sufficiency emerge and people don't seek help from others or from God. Clear communication suffers, and people short-change needed exercise and rest.

I think the human person possesses two useful powers for maintaining a sense of balance, though each may suffer under stress. They are the powers of memory and foresight—the powers to remember who we are and what we care about most, and to envision how best to pursue our finest goals.

(David Gibson is editor of Faith Alive!)

### DISCUSSION POINT

## Perspective eases daily pressures

### This Week's Question

In the face of pressure from work and other responsibilities, what principle helps you maintain perspective and balance?

"Having lived as long as I have, I say, 'This too shall pass away.' I have lived through worse times. Under stress, I try to remain as calm as possible. Being calm helps you to think clearer. Keep hope, and keep in mind all this happens for a reason. Try to find a workable solution. You don't always succeed in things, but this too leads to something else." (Lillian Smith, Baltimore, Maryland)

"My family, my friends, my faith help me to focus on what is truly important. They help me to realize that anything stressful is really only going to be temporary." (Catherine Haven, Harper Woods, Michigan)

"Two principles of a well-balanced life are respect for your fellow human being and to love yourself so that you

may love others." (Dorothy May Gilbert Demuth, Indianapolis, Indiana)

"I think you should have a faith in God or higher power and a faith in ourselves, because without those two things we really can't accomplish much." (Mary Dehl, San Diego, California)

"Two characteristics of a well-balanced life consist of being content with where we are and who we are, but always being open to God's will for changes in our lives." (Deborah Romero, Beaumont, Texas)

### Lead Us Your Voice

An upcoming edition asks: "What, in your own words, is the purpose or the value of the Bible?"

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



## Demands of adult life require tough balancing act sometimes

by Fr. David K. O'Rourke  
Catholic News Service

Our town is on a neck of land at the north end of San Francisco Bay. Wildlife is abundant, and the sunsets on the water are spectacular.

That very water, however, is our location's trouble. For, if you work in or near the city, as most of our people do, you must begin the day by lining up to cross one of the two bottlenecked bridges at either end of town. Commuting time easily can run an hour and a half each way.

Most of our parishioners live with a tough balancing act. Time is the first factor in the balance: time at home, with the family, at work, time for rest and leisure.

A young, skilled electronics repairman named Scott told me: "When you're sitting in traffic once again because of another wreck on the bridge, you have to figure out why you're doing it. No one sits there long without coming up with some pretty good answers why."

What are Scott's answers?

"I really love my wife," he said. "She is my best friend, and my boys are the delight of my life. I work for them. I want them to have a good life here in a friendly, small town. I also have to work, and there's not enough of my kind of work in this town. So I commute, which is hard."

Scott said he tries to make his work productive because, "You put a lot of your life into time at work, and if it's not good time you can be in trouble. My family, my work, these are the foundations."

I asked Scott how his faith enters the balance.

"I'm very concrete," he said. "My religion ties in with people and work. Taking care of the family and spending time with them, and then being honest and

responsible with my customers, that's what gets balanced. Crazy as it might seem, the most religious thing I think I do is making sure I don't take on more work than I can handle, which means less money. But then I can spend good time with the family and do an honest job, and not get run down myself."

Lynn, a young woman getting married next year, told me what a balanced life means for her. She works as a computer programmer for a telephone company.

What Lynn tries to balance are the different views she needs for survival in the world and for making sense of her Christian faith.

First, as she sees it, she is always paying out for everything she does and needs. "I can't make a move getting to work, at work, or all day long without paying out."

On the other hand is her belief that God takes care of her and everyone freely. Using her imagination, she symbolized these worlds for me.

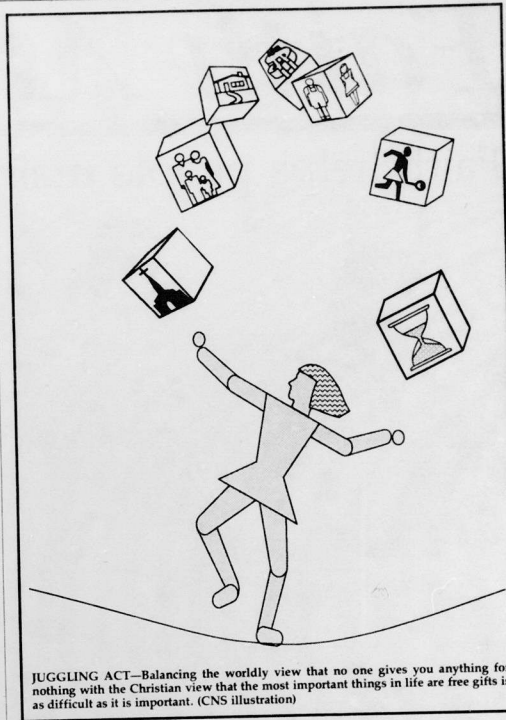
"I see two worlds, and the symbols are the toll-taker at the bridge and the Communion ministers at Mass," she said. "The last thing I do at night before getting home is to pay the toll-taker. At Mass it's different. I line up to receive Communion, just like at the toll booth, but it's free."

Starting to laugh, she added, "And there are coffee and doughnuts afterward, which I don't pay for either."

She laughs at the awkwardness of applying her toll-booth image to Mass. But her perception is accurate.

Balancing the worldly view that no one gives you anything for nothing, with the Christian view that the most important things in life are free gifts, is as difficult as it is important.

(Father O'Rourke serves as a pastor in a parish near San Francisco, Calif.)



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## SECOND SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, January 20, 1991

1 Samuel 3:3-10, 19 — 1 Corinthians 6:13-15, 17-20 — John 1:35-42

by Fr. Owen F. Campion

Along with their books of inspiration and prayer, such as the psalms and the prophets, the Scriptures also contain historical books. One of the more ancient of those books, the First Book of Samuel, is the source of this week-end's first reading.

Modern abilities to communicate and to keep records have left us with preconceptions about writing history. We expect exactness in every detail. Such expectations would have been foolhardy in ancient times. Records were scarce. Communication usually was only by word of mouth. In those times, more general treatment of historical events and personalities pertained, but there was a decided message to be conveyed. The ancient historians had no difficulty in seeing the events reported as they were in context.

In the case of First Samuel, the idea was that God and his people were in a holy relationship. That relationship was neither static nor removed from events that occurred in life. To the extent God's people were faithful to the relationship by observing his law, they prospered.

This reading recalls an early moment in

the socio-religious development of God's people. Before the kings of Israel, before the mighty prophets, there were the judges and the spokesmen for God. Such was Samuel.

In this reading, Samuel is at first perplexed. Who is speaking to him? Is it God? At last he offers himself to God. He refers to himself as servant and asks the Lord to speak to him.

The second reading is from the First Epistle to the Corinthians. The theme of this reading is upon the appropriate use of the physical body. It is understandable that early Christian teachers, such as the author of this epistle, St. Paul, would have concerned themselves with such a theme in writing Corinthians. Corinth was the very symbol of lust and depravity. Aphrodite, the goddess of love, was the city's patroness. Her temple overlooked Corinth. In the ritual adoring her, there were sexual excesses and obscenities. Such was the atmosphere of life in Corinth. It presented a considerable challenge to the pursuit of the Gospel.

The reading today has its message in encouraging chastity. But beyond that it reminds us all that we are not alone. We belong to God. We have responsibilities to others, and those responsibilities present themselves realistically, with demands upon our thoughts and our bodies.

St. John's Gospel supplies this weekend with its Gospel reading. Disciples of John the Baptist encounter Jesus. John himself

salutes Jesus as the "lamb of God," a title directly proceeding from the sacrificial character of the Lord's work on earth. Lambs were the customary victims of sacrifice in the temple. The disciples acknowledge John's greeting. One of them, Andrew, hurries to bring his brother, Simon, to Jesus. Jesus receives them both. They become his apostles, and the Lord re-names Simon. Simon becomes Cephas, or Peter.

An interesting word in this reading is that of the title used for the Lord, "Rabbi." It was not yet popular among Jews of that time. It is frequently used in John's Gospel. Always it involves an effort on the part of the person beholding Jesus. That person must correct misperceptions, refine attitudes, and sharpen commitments. Then, all that having been accomplished, the person truly approaches Jesus as "Rabbi."

## Reflection

For weeks, since Christmas in fact, the church has introduced us to the Son of God, Jesus of Nazareth, in the readings it has provided for the Liturgies of the Word. The great feasts of Christmas, Epiphany, and the Baptism of the Lord were the splendid settings for those readings, and from those readings they drew their lessons.

Through the works of John the Baptist, the church repeats that introduction this weekend. Jesus is the "lamb of God," the

innocent victim who died for our sins, whose unequalled love redeemed us. In Jesus, the Lord still speaks to us, as once he spoke to Samuel.

However, the church now begins to remind us that we must adapt ourselves to hear God. God never dominates us, nor overcomes all else with the boisterousness of his voice. He is gentle, at times, perhaps often, almost silent in his communication. We must still our hearts and rid ourselves of all other voices if we wish to hear him.

Such will not be a simple nor easy process. Human nature, our instincts, and even what appears to be better judgment may stand in the way. It will be easier to respond to different voices as we move through life. For that reason, when we turn to God, it will be as radical a step often as that by which Simon accepted the Lord's call to apostleship. It changed his identity. He received a new name.

In these weeks, the church has placed before us the appealing figure of Jesus. How good and loving he appears! However, lest we overlook the reality involved in discipleship, the church summons us to be firm in our convictions, to remember our responsibilities to God, just as ancient Israel had responsibilities to God, and to pierce through our human limitations and ambitions to recognize the Lord, the Lamb of God, truly as "Rabbi," as teacher beyond all other teachers.

## THE POPE TEACHES

## Spirit leads church to Christ's truth

by Pope John Paul II  
Remarks at audience January 9

In our reflections on the Creed, we are now speaking about the Holy Spirit as the principle and source of the church's apostolicity.

The church is apostolic inasmuch as she is "built upon the foundation of the apostles" (Ephesians 2:20) and their teaching.

Our Lord promised his apostles that the Spirit would teach them all things and remind them of all that he had said to them (John 14:26). In every time and place, the Spirit leads the church to experience that communion in Christ's truth which was first experienced by the apostles.

The Spirit ensures that the church's faith is handed down in its integrity and assists the bishops, the successors of the apostles, in fulfilling their ministry.

Jesus says: "As the Father has sent me, even so I send you" (John 20:21). "You shall be my witnesses in Jerusalem and in all

Judea and Samaria and to the end of the earth" (Acts 1:8).

St. Paul exhorts the elders of the church in Ephesus (cf. Acts 20:28ff) to keep watch over all the flock for whom the Holy Spirit has made them "oversheers." He is confident that the Spirit will help them to be alert lest false teachers succeed in drawing people away from the truth taught by the apostles.

The apostles knew that in fulfilling this mandate they were cooperating with the Holy Spirit. And down the centuries the church has always recognized that, despite human weakness, she is kept from error by the Spirit in matters concerning her witness to Christ and his teaching.

This infallibility belongs to the entire College of Bishops and in particular to the Bishop of Rome. The Holy Spirit, who is the vital principle of apostolicity, enables the successors of the apostles to persevere in the truth. The Spirit also unites the church and endorses in the hearts of all the faithful a missionary impulse to preach the Gospel until the end of time.

## MY JOURNEY TO GOD

My Prayer for Peace  
"A Miracle of Life"

Let us forever be aware  
that thou art with us through each prayer;  
Lord, let thy loveliness lead the way  
From dawn until the end of day.

Our prayers shall be for love and peace  
Till worldly wars and hatreds cease.  
To stem the flow of mankind's blood  
Let every heart look up to God.

And every tongue thy praises sing  
Until the bells of freedom ring.  
Thou art the Lord of love and peace;  
To thee our prayers shall never cease.

For in thy love and charity  
True peace is found only in thee!  
Until it hurts, let's serve and give  
Till in thy peace mankind may live  
In love and peace and charity.  
A miracle of life in thee!

—by Alta DeJohn DeGiovanni

(Alta DeGiovanni is a member of St. Anthony Church in Indianapolis.)



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Rev. James D. Barton, Archdiocesan Director

# Entertainment

VIEWING WITH ARNOLD

## 'The Godfather' trilogy concludes violent saga

by James W. Arnold

Will Michael Corleone save his soul? Will Francis Coppola and Mario Puzo save theirs?

These are really the central questions in "The Godfather Part III," presumably the concluding episode in the Mafia saga that has drawn Coppola and Puzo back (for reasons of economic urgency) after 16 years.

Oddly, the answer is probably "yes" to both questions, and that's a very difficult offer for any Catholic to refuse.

When we'd last seen Michael (Al Pacino), his personal life was in shambles but he was alone on top of his criminal empire, largely because he had ruthlessly committed nearly all conceivable moral violations, including the murder of his own brother. But there was a clear suggestion that his "success" had not brought him happiness.

"Part III" is about Michael's effort, in late middle age, to reform and rebuild his life. Since he's a Catholic, that in some way will also mean reconciliation with the church and with God. None of these terms are actually used, but all of it is clearly happening in the film.

One key issue, already nailed by some critics, is whether Michael's reform, even as his health fails and he senses his own mortality, is not too much of an unex-

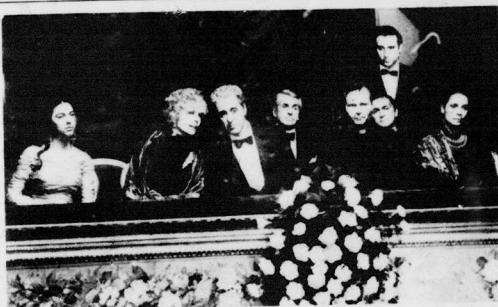
plained miracle. The basic answer is that Catholicism is a faith of miracles. From the very first (Dismas, Paul), grace has been extended to improbable sinners. It's never too late for anyone to steal paradise.

Coppola and Puzo know this because they've grown up with it, and they're now old enough to be living it. Of course, they also know the religious answer isn't the artistic answer: God can work miracles, but moviemakers have to make them reasonable and convincing. Viewers will have to decide that on their own, but they should remember that as a young man, Michael went into the "family business" against his will.

Somewhat perversely, writer and director have Michael loading money into the church at a time of "Borgia"-like financial corruption at the Vatican bank. This part of the tale is fictionalized but based on actual recent scandals, including the mysterious events surrounding the 34-day 1978 reign of a sympathetically portrayed Pope John Paul I. What happens in Rome is never very clear; it isn't here, either.

In any case, Michael softens first by giving his own son, Anthony, the freedom to follow his wish to become an opera singer. Eventually, that will allow him to reconcile with his estranged wife, Kay (Diane Keaton), of whom he asks forgiveness after a touching personal tour of Sicily. "I'm not the man you think I am," he tells her, in his deep, gruff voice, and indeed, he isn't.

In a sense, Anthony is replaced as heir to the "business" by Vincent (Andy Garcia), the volatile, illegitimate son of Sonny Corleone (James Caan, bumped off spectacularly in the first film).



GODFATHER III—Corleone family members and friends attend Palermo's Teatro Massimo in "The Godfather Part III." Actors in the scene are (from left) Sofia Coppola, Diane Keaton, Al Pacino, George Hamilton, John Savage, Don Novello, Andy Garcia and Tella Shire. The U.S. Catholic Conference classifies the film A-IV for adults but with reservations. (CNS photo from Paramount)

Vincent moves in as Michael moves out, with his blessing. "You are what you are," Michael tells him with some regret. "It's your nature." The arrival of Vincent helps juice up the movie for gangster fans (as always, there are spectacular violent set-pieces), and allows Michael his exit. Vincent is the main man in the ensuing battles for control, first with obvious rebel Joey Zasa (Joe Mantegna), then with the treacherous patriarch Don Altobello (Eli Wallach).

But Vincent is neither glorified nor seen as a hero. In fact, he's clearly limited as a human being, since one condition of his rise to power is giving up his love for Michael's beloved daughter Mary (played well enough by Sofia Coppola, the director's daughter, after Winona Ryder had to drop out of the film).

The finale is a typical "Godfather" coda, with Anthony's triumph in "Cavallera Rusticana" brilliantly intercut with killings and would-be assassinations. This time they're climaxed by a surprise that is crucial to the deeper story of Michael's redemption.

Earlier, in a beautifully staged scene, Michael meets the future John Paul I (played by veteran Raf Vallone). The gentle cardinal suggests he make his confession (a

moment of grace, if ever there was one). But Michael protests that his guilt is too huge and he's beyond saving. Of course, the confession happens, movingly. "These are terrible sins," the priest says, "and it's just that you suffer." He absolves him but knows he will not change or truly repent.

Ultimately, both the will to change and repentance, with great anguish, do occur. The Godfather does edge into paradise.

(The Mafia trilogy, elegantly stylish, and predictable violent, ends on several high notes; satisfactory for mature audiences.)

USCC classification: A-IV, adults, with reservations.

### Recent USCC Film Classifications

Cadence .....	A-III
Lionheart .....	A-O
Men of Respect .....	A-IV
The Third .....	A-III
Animation Celebration .....	A-II

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

## 'A Season for Justice' chronicles white supremacy

by Henry Herz  
Catholic News Service

Calling attention to the hate and violence spawned by white supremacists today is "A Season for Justice: The Morris Dees Story," airing Monday, Jan. 21, from 9 to 11 p.m. on NBC. (Check local listings to verify the program date and time.)

The fact-based drama begins in 1981. Dees, played by Corbin Bernsen, is a white lawyer in Montgomery, Ala. who heads the Southern Poverty Law Center that specializes in civil rights cases.

When Dees learns that Vietnamese refugees in Texas are being threatened by the Ku Klux Klan, he goes to the scene with a court order against the Klan. Soon after, the law center in Montgomery is burned to the ground by arsonists, and Dees resolves to bring the KKK to justice.

While investigating the Klan, he and his colleagues uncover a network of white supremacy groups actively conspiring to overthrow the U.S. government or, as they call it, ZOG (the Zionist Occupation Government).

When the FBI professes to be uninterested in his evidence of an anti-government plot, Dees takes on the Klan directly when two of its members are convicted of the lynching murder of a black youth.

Representing the victim's mother (Ann Weldon), Dees sues the United Klans of America, maintaining it's liable for the murder because it systematically encourages members to lynch blacks.

An all-white jury finds in the plaintiff's favor, and the mother is awarded \$7 million, an amount which effectively bankrupts the Klan.

After this court victory, the FBI asks Dees to turn over all the information he has gathered linking the KKK to neo-Nazis and other racist groups plotting to take over America.

The program's conclusion informs viewers that the FBI arrested those implicated in the conspiracy but that a jury subsequently acquitted them of all sedition charges.

The final images show a youngster raising his arm in a Nazi salute, implying that a new generation is being raised to carry on the race war advocated by their fathers.

It's sobering stuff, yet only fitfully convincing in an ambitious dramatization that tries to do too much.

The essential problem is that the script by James G. Hirsch and Charles Rosin never quite integrates the plot's three main elements.

It would have been quite enough to have simply focused on the Klan without complicating matters by periodically

dropping in on the shadowy doings of the anti-ZOG conspiracy.

With too much narrative to cover, the third element—the personal story of Dees—gets lost in the shuffle. That's unfortunate, because he seems such an interesting person that one would like to know more about him than the bits provided here.

However, in the capable hands of director John Korty ("The Autobiography of Miss Jane Pittman"), the drama plays well enough on the screen and certainly holds one's attention.

And the message that racism is still festering in dark, hidden recesses of U.S. society comes across clearly.

It's a message that's important for young people especially to understand. Because of sporadic racist language and tense scenes of violence, the drama is certainly not for children.

### TV Programs of Note

Sunday, Jan. 20, 7-8 p.m. (ABC) "Red Express." This "ABC's World of Discovery" special traces the length of the Soviet Union on the Trans-Siberian railway.

Sunday, Jan. 20, 7:30-8 p.m. (PBS) "A Twentieth Century Medicine Man." The premiere of "The New Explorer," a 13-part series on science, nature and the environment, journeys into the Amazon rain forests where Dr. Marc Plotkin is studying unknown plant species used by the local natives to treat their medical ills.

Sunday, Jan. 20, 9-10 p.m. (PBS) "20th Anniversary Favorites: The Flame Trees of Thika." Tonight's selection from the past two decades of "Masterpiece Theater" presentations is the third episode of a seven-part dramatization based on Elspeth Huxley's memoir of her own childhood in pre-World War I Africa.

Sunday, Jan. 20, 9-11 p.m. (CBS) "Lonesome Dove." Rebroadcast of 1989's award-winning four-part miniseries about the adventures of a pair of old Texas Rangers (Robert Duvall and Tommy Lee Jones) as they drive a herd of cattle from Texas to the undeveloped ranges of the Montana territories at the Civil War. The series continues Tuesday, Wednesday and Thursday, Jan. 22-24, from 9-11 p.m. each night.

Sunday, Jan. 20, 10-11 p.m. (PBS) "Primary Colors: The Story of Corita." Profile of artist and former nun Corita Kent, who used color, words and consumer culture to create an art that spoke to the generation of the '60s in such forms as the "Love" postage stamp.

Monday, Jan. 21, 8-9 p.m. (PBS) "The Sacred Way: Michael Wood's Greece." In this edition of "Travels," historian Michael Wood traces an ancient pilgrimage made

each September in honor of the Earth goddess Demeter on a 14-mile walk from Athens to Eleusis in quest of the lost secret of the Eleusinian mysteries.

Monday, Jan. 21, 9-11 p.m. (PBS) "Seeds of the Sixties" and "We Can Change the World." The first two programs of a six-part "Making Sense of the Sixties" series begins with an examination of the values of post-World War II parents and shows in the second episode how President Kennedy's leadership motivated students to embrace the idealism of the early '60s.

Tuesday, Jan. 22, 9-11 p.m. (PBS) "Breaking Boundaries, Testing Limits" and "In a Dark Time." The third part of the series "Making Sense of the Sixties" traces the evolution of the youth counterculture, while the fourth segment focuses on the Vietnam War and why America's youth turned so cynical in the late '60s.

Wednesday, Jan. 23, 8-9 p.m. (PBS) "Gender: The Enduring Paradox." This "Smithsonian World" program journeys into U.S. culture to explore the ever-changing role of gender in society, from the formation of gender roles in early childhood to the socially constructed gender roles experienced as adults, interviewing along the way poets, scientists, children, and other experts.

Wednesday, Jan. 23, 9-11 p.m. (PBS) "Picking Up the Pieces" and "Legacies." The series "Making Sense of the Sixties" concludes with an episode devoted to the emergence of a more confrontational political activism during the Nixon years, while the final segment examines how the upheavals of the '60s are reflected in our society today.

Thursday, Jan. 24, 4-5 p.m. (PBS) "The Less Than Perfect Daughter." To escape her mother's "interference" in her personal life, a teen-age girl drops out of high school and runs away from home, moves in with a girlfriend who turns out to be a drug dealer, and finally returns to school to seek the help of a guidance counselor. The cautionary tale is a presentation of the "ABC AfterSchool Specials" series for young people.

Thursday, Jan. 24, 10-11 p.m. (PBS) "Roots of a War." The first episode in a rebroadcast of the 1983 series, "Vietnam: A Television History," examines how French and British hostility to the Vietnamese revolution paved the way for a new war, despite cordial relations between U.S. officers and Communist leader Ho Chi Minh in the closing months of World War II.

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

## QUESTION CORNER

# Church treats indulgences with care

by Fr. John Dietzen

**Q**I read your answer to the question about indulgences and I'm in limbo.

You said one reduction the church no longer determines days or years for partial indulgences is that these designations often caused confusion. Contrary to what many Catholics believed, you said, an indulgence of one year, for example, did not mean one year off of purgatory. If it didn't mean that, just what did it mean, in plain English? (Kansas)



**A**The history of indulgences in the church is long and complicated. But explained in English, as plain as possible, a one-year indulgence meant that indulged prayer or action would be for the individual the equivalent

of one year of penance—such as one year of Lenten fast or recitation of a certain number of Our Fathers or Hail Marys.

Some understanding may come from realizing that penances in the sacrament of confession were at one time enormous. In the early Middle Ages, Irish monks pretty much introduced private confession into Europe. They drew up a list of "tariffs" or penances for each possible sin.

The result was that some people could die before they had an opportunity to finish all the fasting or other penance that might result from even one confession.

The church in different regions began to deal with this and similar problems in a variety of manners. What we older Catholics grew up calling indulgences was one of those ways that developed over the centuries. Theoretically, the intention was that more difficult, or more important, actions would be granted larger indulgences.

As we know, this didn't always work out in practice, and sometimes led to rather bizarre spiritual activities. For example, many Catholics, including myself, will remember how one could on certain days go in and out of church a

number of times in half an hour, re-entering each time to recite prayers that were indulgenced for each separate "visit" to a church.

This all explains why the church, without denying the theology behind indulgences, speaks of them now with great care, to avoid falling into the old traps.

As indicated in the column to which you refer, "partial indulgences" are still granted, but simply in those words. No days or years are designated. The meaning is still the same.

Incidentally, at least in his official teachings, the church does not know enough about purgatory (whether, for example, it involves time in our sense at all) to know what "one year off purgatory" would even mean.

A free brochure explaining "Infant Baptism: Catholic Practice Today" is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.

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## FAMILY TALK

## Make discipline fun and children respond better

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** I have two boys, 10 and 8, who won't pick up after themselves. They leave a trail of discarded clothes and school worksheets behind them wherever they go in the house. The yard is littered with their toys and bikes. And their room is the worst of all. The rooms look like 5,000-year-old garbage dumps, something that might delight an archaeologist, but not their mother.

I've begged, pleaded and threatened until I sound like an old nag, but to no avail. In fact, I think they're getting worse. What can I do? (Iowa)

**Answer:** Discipline does not have to be threatening or punitive, nor does it have to be painful. It just has to work. Obviously, what you are doing now is not working.

Nagging is usually ineffective. What parent has not complained, "The more I get after him, the worse he gets." He's just doing it to get attention.

Of course he is. We all like attention and will instinctively do what it takes to be noticed, even when the notice is negative.

Discipline does not mean punishment. Literally, it means education or learning. In fact, it is all the things parents do to mold and shape and motivate their child.

Motivation may be the key. Threats of punishment are not good motivators. If they were, advertisers would use them on television and in the newspapers to motivate us to buy their products. When did you ever see or hear a threatening advertisement?

Discipline can be a game. The wise parent will use whatever works best with his or her child. Here are two suggestions that may help.

"Beat the Song" works like "B at the Clock" on TV. Mom puts on a tape of the child's favorite song, then the child has three minutes (until the song is over) to pick up the room. No nagging.

Mom must be careful to specify what "pick up" means. Motels take three months to train a maid. We are not born with genes that tell us automatically how to clean a room.

For example, Mom might list the following tasks, all of which must be accomplished for the job to be done satisfactorily:

- Pick up floor.
- Clear the table.
- Put clothes and worksheets where they belong.

If their own rooms are the objective, Mom might make a similar list.

- Pick up floor.
- Make bed.
- Pick up under bed.
- Clean off dresser top.

If they finish their jobs before the song is over, Mom will celebrate with them by providing a small treat, perhaps a graham cracker with peanut butter.

If they fail to complete the job in the allotted time, Mom will help them finish. There is no nagging, but no treat.

"Yardsong" is a similar but somewhat longer version of "Beat the Song." Mom puts on a 20- to 30-minute cassette tape with songs the children like.

Play it in the backyard on a "boom box." The kids have 20 to 30 minutes to clean up their yard. This means to pick up the following and put them where they belong:

- All toys, especially small cars and trucks.
- All small twigs and branches.
- All bikes and wagons and other riding toys.
- All pails and shovels and rakes.

Again, if they finish in time, Mom will provide a small treat right then. If not, help them get the job done, but no reward. A time-limited song may make discipline more fun for all three of you. More importantly, it may work.

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

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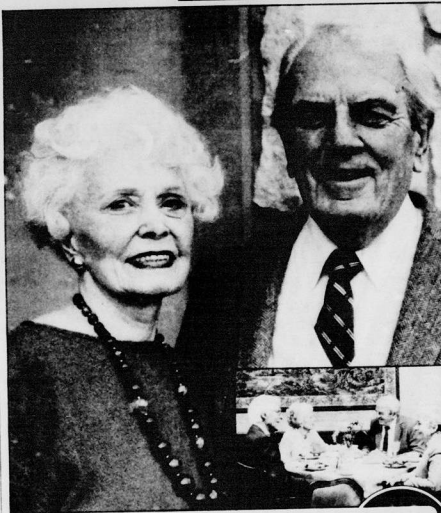
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# The Active List

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

## January 18

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym, 46th and Illinois Sts. Social afterward at nearby pub.

## January 18-20

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5383 E. 56th St. Call 317-545-7681 for details.

## January 19

Catholic Adults Reaching Out (CARO) will attend the American Cabaret Theatre, 401 E. Michigan St. at 10:30 p.m. Tickets \$6-8. Call Patrick 317-637-4226 for details.

Kevin Barry Division #3, Ancient Order of Hibernians will hold its Installation of Officers Dinner at 7 p.m. in Anchor Inn, 1616 N. Arlington Ave. Call 317-351-9817 for details.

Catholic Alumni Club (CAC) will hold a Chili Supper/Card and Game Night at 7 p.m. at 6160 N. Burlington. Bring crackers, salad, dessert or drinks for free meal, or pay \$2. Call 317-254-0703 for details.

The Booster Club of Sacred Heart

Parish, Terre Haute will sponsor a Chili Supper from 4:30-8 p.m. in the school gym. Adults \$3, kids \$1.50. Food donations accepted.

St. Monica Parish School, 6131 N. Michigan Rd. will sponsor an Auction and Car Raffle at 7 p.m. Proceeds benefit the school.

A Little Vegas Fun Night will be held from 6 p.m.-12 midnight at Holy Cross Parish, 125 N. Oriental St. Free admission, no minors allowed. Oriental food, games.

The Rosary and Altar Society of Assumption Parish, 1117 S. Blaine Ave. will sponsor a Chili Supper from 4-7 p.m. followed by Bingo Social 7-9 p.m. Supper \$2. Public invited.

## January 20

The South Deaneery will sponsor a Pro-Life Prayer Service at 3 p.m. at St. Mark Church, 6017 S. East St. Rosary, Exposition of the Blessed Sacrament, refreshments, pro-life booths. Babysitting provided.

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas,

Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7245 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

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

A Calix meeting will be held at 8 a.m. in St. James Church, 1155 E. Cameron St. Mass 9 a.m. Call Vitus Kern, 317-787-9138 for details.

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

The free 25th Anniversary of Vatican II series sponsored by St. Barnabas Parish, 8300 Rahke Rd. continues from 7-8:30 p.m. with "Rediscovery of Sacred Scripture."

A Pro-Life Prayer Service to commemorate the Roe vs. Wade abortion decision will be held at 7 p.m. in St. Christopher Church, Speedway.

The Respect Life Committee of St. Joseph Parish, 1375 S. Mackey Ave. will sponsor a Memorial Prayer Service for Roe vs. Wade.

## January 21

The Adult Catechetical Team of Our Lady of Perpetual Help Parish, New Albany continues its Theology Night Out series at 6 p.m. with "Social Justice." Social, dinner, presentation, \$6.50 person. Call 812-948-0185 for reservations.

The Inquiry Class at St. Lawrence Parish, 4650 N. Shadeland Ave. continues with "Baptism, Confirmation, Sacraments of Initiation." Call 317-543-4925 for more information.

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

The free Adult Faith Formation series sponsored by Connerville Deaneery Board of Total Catholic Education continues with "The Changing, American Family" Parish, Connerville. Call 317-825-2161 to register.

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9:30 p.m. at St. Francis Hospital education center, 7216 S. Madison Ave. Call Judy Fuhr 317-783-8554 for details.

Systematic Training for Effective Parenting (STEP) classes begin from 7-9:30 p.m. in Room 217 at the Catholic Center, 1400 N. Meridian St. Call 317-236-1500.

The Zig Ziglar film series on Raising Positive Kids in a Negative World continues at 7:30 p.m. at St. Lawrence Parish, 4650 N. Shadeland Ave. Call 317-543-4925.

Our Lady of Everyday Circle #1133, Daughters of Isabella will hold its monthly meeting at 7:30 p.m. at St. Elizabeth's Home, 2500 Churchman Ave.

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## January 22

The Liturgical Ministry Formation Program Session IV on "Environment and Art in Catholic Worship" will be presented by Franciscan Sister Sandra Schweitzer from 7-9:30 p.m. at the Catholic Center Assembly Hall, 1400 N. Meridian St. \$8 cost. Call 236-1483.

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

Systematic Training for Effective Parenting of Teens (STEP/Teen) continues from 7:30-9:30 p.m. at St. Lawrence School library, 6950 E. 46th St.

The Great Christian Women series continues from 7:30-9 p.m. at Beech Grove Benedictine Center, 55 session. Call 317-788-7581.

Catholic Alumni Club (CAC) will attend a Gourmet Evening at the INB Teiler's Cages at 7 p.m. Call

Anna Marie 317-784-3313 by Jan. 20 for reservations.

## January 23

The Divorce and Beyond recovery program continues at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

## January 24

Dr. Michael Carson will present the Caedmon Series talk on "Robert Penn Warren: Poetry of the Spirit" at 8 p.m. in Room 106 of Benet Hall, St. Meinrad Seminary.

The Spiritual Book series continues from 9:30-11 a.m. at Beech Grove Benedictine Center. Call 317-788-7581 for details.

A Retreat Reunion for college students who attended the Fall Retreat will be held from 7-9 p.m. at Marian College. For details call the IUJLI Newman Center 317-632-4378.

## January 25

Catholic Alumni Club (CAC) will attend a Gourmet Evening at the INB Teiler's Cages at 7 p.m. Call



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DATE: February 6th, 1991 COST: \$8.00 per couple TIME: 7-9 p.m.  
Presenters: Norm and Judy Hipskind

## Spiritual Companionship

DATE: February 14th, 1991 COST: \$10.00 per person TIME: 7-10 p.m.  
The art of spiritual companionship, what it is and some of the way 3 people are called to companion each other, will be explored. Presenter: Gwen Goss, M.A.

## Christian Feminism

DATE: February 14th, 1991 COST: \$10.00 per person TIME: 7-10 p.m.  
This presentation of Christian feminism, rooted in the gospel, will include a consideration of contemporary issues and major supporting documents about Jesus and his treatment of all persons with equal respect regardless of gender or status. Presenter: Rosalie Kelly, M.S.

## Myers-Briggs and Couples

DATE: February 20th, 1991 COST: \$8.00 per couple TIME: 7-9 p.m.  
Participants need to take MBTI test prior to presentation. Presenter: — Valerie Dillon

## Stewardship of the Earth

DATE: February 21st, 1991 COST: \$10.00 per person TIME: 7-10 p.m.  
An examination of our stewardship which will challenge us to consciously change our way of living. Presenter: Sister Jane Bodine, S.P., M.S.

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Catholic High School Class of 1999 meets for noon lunch from 11 a.m. to 2 p.m. at K of C 4437 1305 N. Delaware St. Call 317-299-4800.

☆☆☆

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

☆☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m. to 5:30 p.m. Mass in St. Lawrence Church, 4600 N. Shadeland Ave.

### January 25-27

A Marriage Encounter Weekend will be held at Fatima Retreat House, 5353 E. 50th St. Call Dave and Mary Timmerman 317-897-2052 for reservations.

### January 26

The Office of Worship will sponsor a Music in Catholic Worship Seminar from 9:30 a.m. to 3 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1483.

☆☆☆

Catholic Adults Reaching Out (CARO) will hold its 3rd Annual Bash for professional singles from 8 p.m. to 1 a.m. at Holy Spirit Parish, 7243 E. 10th St. \$3 admission. DJ, dancing, snacks.

☆☆☆

A Discipleship in the '90s program will be held from 5:30 a.m. to 3 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1489.

☆☆☆

Madonna Circle of Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany will hold its Annual Spaghetti Supper from 4:30 to 7:30 p.m. Large orders \$4, small orders \$3. carry-out.

☆☆☆

A Fiesta Filipina for the benefit of St. Monica Church building fund will be held at St. Luke Parish

gym, 7575 Holiday Dr. E. Call 317-291-1800 for details.

☆☆☆

The Catholic Widowed Organization (CWO) will sponsor a tug's chicken dinner and card board games at 6 p.m. at the Catholic Center, 1400 N. Meridian St. Cost \$6.50, deadline Jan. 22. Call 317-336-4726 for details.

### January 27

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

☆☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rakke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆☆

The Zig Zagger film series on Raising Positive Kids in a Negative World continues at 10:30 a.m. at St. Lawrence Parish, 4600 N. Shadeland Ave.

☆☆☆

Catholic Alumni Club (CAC) will hold a Super Bowl Party one hour before kickoff time. Bring snacks. Call Anna Marie 317-784-3313.

☆☆☆

**Bingos:**  
MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 7:30 p.m. **TUESDAY:** Roncalli High School, 5:15 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, 695 Pashville Rd., Johnson City, 7 p.m.; food served 6 p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 8 p.m. **THURSDAY:** St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. **FRIDAY:** St. Christopher parish hall, 6:30 p.m.; 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. **SATURDAY:** Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. **SUNDAY:** Ritter High School, 9 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3:45 p.m.

# Church in Haiti divided

(continued from page 1)

In that homily in the capital's new cathedral, packed with government officials and the diplomatic corps, the archbishop called Father Aristide a "socio-Bolshevik."

Longchamp said Archbishop Ligonde's homily "matches word for word a statement put out by Roger Lafontant the night before."

He charged that the archbishop was "leading the charge" against Father Aristide and making anti-Aristide "propaganda" prior to the coup attempt.

Less than a week after the controversial homily, Lafontant, who was also the reputed head of the Duvalier family's paramilitary thugs, the Tonton Macoutes, attempted to short-circuit Father Aristide's election with a coup.

A diplomat in Port-au-Prince said the army feared if it didn't act to crush the coup, the Haitian people would turn on the soldiers.

An estimated 50 people were killed in the violence following Lafontant's would-be takeover. Most were suspected Tonton Macoutes who supported Lafontant. Many of those killed were stoned or hacked to death and later buried in the streets.

"Aristide visited the National Penitentiary last week and said Lafontant should be there," Gerard Pierre-Charles, an economist close to the priest, said Jan. 8. "Today he is—and this reinforces Aristide's image as a prophet."

Although it praised the army's overall defense of civilian rule, Haiti's Electoral Council voiced fears Jan. 7 that some segments of the military might have helped Lafontant, who had at least two tanks and easily kidnapped interim President Ertha Pascal-Trouillot at her home on the night of Jan. 6. "Fourteen men could not have done it," said one political activist, referring to Lafontant and the number of men arrested with him.

The elections council, a quasi-legislative government body, demanded a full investigation into any military role.

"An immediate public inquiry (must) be carried out to shed light on the circumstances and complexity that enabled this mis-en-scene (set-up) to go on," the council said.

Quoting unidentified military sources, television station Tele-Haiti reported that the army was searching for four officers suspected of being involved in the coup plot.

Aside from the violence in Port-au-Prince, radio stations also reported one military and four civilian deaths in two days in Cap-Haitien, the nation's second city. The reports said that an anti-Aristide army unit had opened fire.

Occasional gunfire was heard in the capital and three or four more charred and mutilated bodies were seen on the streets of the capital.

Many barricades and roadblocks in the capital came down but at certain intersections crowds of young men stopped vehicles, searching for associates of Lafontant.

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**Feb. 11 (M) — Over 50 Day. "Lent Is Here Already"** Fr. Tom Stepanski, ST, Pastoral Care Staff, St. Francis Hospital. Cost: \$10; non-refundable deposit, \$5.

**Feb. 15-17 — Men's Weekend Retreat.** "The Shadow: Ninety Percent Gold." Directed by: Fr. Fred Link, OFM, Campus Minister, Marian College. Cost: \$85; non-refundable deposit, \$25.

**Feb. 20 (W) — Leisure Day. "Prayer In Our Families."** Marty Fair and Susan Rolfsen. Child care provided. Cost: Adults, \$10; children, \$3. Non-refundable deposit: \$5.

**Feb. 22-24 — Women's Weekend Retreat. "Journey."** Directed by: Fr. Albert Ajamie, St. Thomas Parish, Fortville, Indiana. Cost: \$85; non-refundable deposit, \$25.

**March 1-3 — Women's Weekend Retreat. "Calm Amidst the Storm."** Directed by: Fr. John Maung, Pastor, St. Joseph Parish, Shelbyville, Indiana. Waiting list only.

**March 6 (W) — Over 50 Day. "Up the Down Staircase."** The day will enable participants to work with hurt, pain and loss in a faith perspective, with some emphasis on the hurts and losses that don't go away. Part of the focus will be learning how to "hallow" the pain. Presenter: Fr. Jeff Godecker, Pastor, St. Andrew Parish, Indianapolis.

**March 8-10 — Women's Weekend Retreat. "In Our Busy Lives, Where Is God?"** Directed by: Fr. Tom Stepanski, ST, Pastoral Care Staff, St. Francis Hospital, Beech Grove, Indiana.

**March 15-17 — Women's Weekend Retreat. "Praying the Seasons of My Life."** This will be a creative experience of reflecting on the rhythm of autumn, winter, spring and summer, and discovering God's movement within this mystery. Directed by: Sr. Diane Jamison, OSF, Fatima Spiritual Development Coordinator and Fr. John Doctor, OFM, Director of Novices, Franciscan House Friary, Franklin, Ind.

**March 17 (SU) — Scripture Evening "Convenant: Key Concept of the Bible"** Presenter: Fr. Conrad Louis, OSB, Marian Heights Academy, Ferdinand, Indiana.

**March 19 (T) — Leisure Day "Men: Self Esteem, Intimacy and Love. What Women Need To Know"** Presenter: Dr. William Steele, Marriage and Family Therapist.

Pre-registration and deposit required. Call: 317-545-7681 or write:

5353 East 56th Street, Indianapolis, Indiana 46226



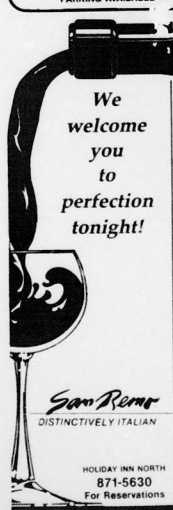
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# Youth News/Views

## New Albany Deanery's adults invest in youth

"Youth have so much to offer the church!" Tyson Schroeder, a 16-year-old Catholic from the New Albany Deanery, told participants at a recent Community Leaders' Dinner.

"We bring new life and ideas," he said. "While we can't contribute material wealth, the spiritual wealth that we possess is amazing!"

Tyson was among the speakers who discussed the importance of youth to the church during this recent fund-raising dinner to benefit youth ministries in the New Albany Deanery.

The Community Leaders' Dinner attended by 250 people was part of a comprehensive new annual fund drive known as the Cornerstone Campaign and coordinated by professional golfer Fuzzy Zoeller and his wife Diane. The dinner was held at Joe Huber's Barnyard Bash Room. Meals were donated by Huber and his family.

The Cornerstone Campaign provides an opportunity for people from Clark, Harrison and Floyd counties to invest in youth

and youth ministry in the New Albany Deanery.

Responses to the Cornerstone Campaign have resulted in over \$61,000 in donations for the New Albany Deanery Youth Ministries Office. That total exceeded the deanery's goal of \$50,000 for the first year of what will be an annual campaign.

"Our youth are so important," Diane Zoeller, campaign co-chairperson, emphasized. "I think this campaign has helped people realize the importance of youth ministry on the lives of our kids. Fuzzy and I were so pleased at how giving people were. Everyone has been so positive about the campaign and the role of youth ministry in this area."

The Community Leaders' Dinner was only part of the entire Cornerstone Campaign. Other fund raisers included a campaign mailing and a Founders' Dinner held at the Zoellers' home.

"This campaign will provide the cornerstone of a foundation on which is being



CORNERSTONE CAMPAIGN—Professional golfer Fuzzy Zoeller (right) and his wife, Diane, accept a gift of appreciation for coordinating the New Albany Deanery's Cornerstone Campaign from deanery staff members Ray Lucas (left) and Jerry Finn.

built a solid, holistic ministry to young people in our deanery," Jerry Finn, New Albany Deanery director of youth ministries, explained.

"This campaign provides the opportunity for us to focus on areas of needs in the lives of youth, as well as developing a broad-based ministry to young people without our parishes having to bear the burden of fiscal support," Finn added.

Money raised through the campaign will be used to help expand the services provided by the Deanery Youth Ministries

Office, especially in the area of early adolescent ministry. Funds for additional staff will enable the expansion of programming for young people in that age group.

"I think our success is a good indicator of the importance that people in the New Albany Deanery place on our youth and on our church," Ray Lucas, deanery coordinator of development and early adolescent ministry, explained. "The generosity of those who made contributions will have a direct impact on the lives of young people throughout southern Indiana."

## Teens to discuss peace and justice at CYO retreat

Archdiocesan teen-agers participating in the Catholic Youth Organization's annual "I Want to Live" peace and justice workshop Jan. 18-20 at the CYO Youth Center will discuss the crisis in the Persian Gulf and other violence in the world today.

"A big emphasis of the retreat is the violence aspect," Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, explained. "We'll be discussing violence to ourselves and to others, not only in a global manner but in the everyday violence we do to each other."

Workshop programming will be "done in an experiential

way, not just theoretical," Sister Joan Marie said. "We'll be looking at how violence affects ~~the~~ life, not just their intellectual, cognitive life. It has ~~to~~ <sup>to</sup> our emotional life because we don't do anything ~~about~~ <sup>unless</sup> it hurts us."

Every day, Sister Joan said, people do violent things to others when they gossip about them or shun them.

Peace and justice topics "take what is present in the world and in their everyday lives, then we look at it as the church," she said. "We are the church, and as the church what are we doing about it? What are we going to do about it personally? How are we going to help someone or resolve a problem?"

Workshops provide an awareness experience, she said, by focusing on consumerism, poverty, local and global hunger, apartheid, foreign aid, other Third World problems, and the effects of media and advertising.

"We also study the encyclicals," Sister Joan explained. "I want them to see the whole picture, to say 'I am the church. Am I doing anything?' The whole weekend has an element of hope in it. We'll have prayer experiences, and Father Adolph Dwenger, pastor of St. Bridget Church, will celebrate the Mass. And we'll have a candlelighting ceremony with the light of Christ, and bring out what we've felt and what can we do about it."

Cardinal Ritter High School's girls' basketball team is sponsoring Grade School Night during its Jan. 24 game with Speedway. Any grade-school girls are invited to attend free of charge. The junior varsity game begins at 7 p.m. and the varsity game starts at 8 p.m.

It will also be the team's Senior Night, with special recognition for graduating seniors Angie Dean, Amy McClain, Amy Ternet and Christy Cottingham.

Other special events include refreshments during half-time of the junior varsity game and gifts for grade-school basketball players in attendance, according to Alan Mac Donald, coach of the Lady Raiders.

Boosted by final-week sales exceeding \$7,000, the Cathedral High School student body broke the all-time Irish magazine sales record this year. The 1990-91 drive were \$70,005, according to Cathedral president Julian Peebles.

Cathedral has used student magazine sales as a scholarship and financial aid fund raiser since 1985, when a total of \$19,000 was raised by students.

"It is exhilarating to see our students rally for the benefit of their peers and our future students," Peebles noted. "The kids eclipsed last year's record total by 8 percent."

Data provided by Catholic Digest shows that Cathedral's dollar total places it first among Catholic high schools in the midwestern region and in the top ten high schools nationwide in magazine fund raising.

There's still time to register for the Catholic Youth Organization's 1991 CYO Bowling Tournament scheduled Jan. 26 at 2 p.m. at Sport Bowl in Indianapolis.

Contact the CYO office at 317-632-9311 for registration information before Jan. 24.

Cathedral High School junior Michelle Evans was recently named a semi-finalist in McDonald's "Black History Makers of Tomorrow" competition. She received a certificate and 10 shares of McDonald's stock.

Math scholar Steve Pfanstel, a Cathedral High School senior, recently achieved a perfect score on the Indiana Math League test. Only two other Cathedral students have achieved that honor.

High school juniors and seniors are invited to participate in the Catholic Youth Organization's Search Retreat Jan. 25-27 at the CYO Youth Center in Indianapolis.

The retreat begins at 7 p.m. that Friday and concludes at noon that Sunday. Telephone the CYO office at 317-632-9311 for registration information.



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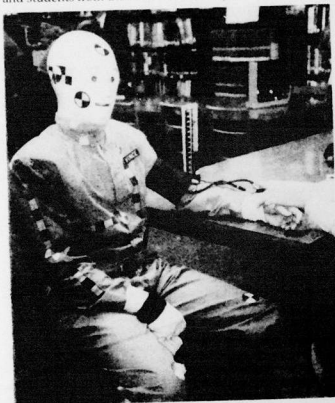
# Chatard's new 'Health Fair' educates students

Bishop Chatard High School students learned about the importance of maintaining good health during a new "Health Fair" Jan. 7 at the Indianapolis school.

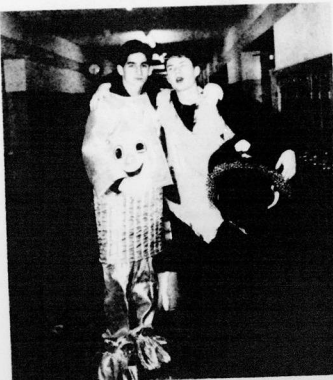
Representatives of the School Health Task Force, Indianapolis Alliance for Health Promotion, Marion County Health Department, and community health agencies worked with school officials and students to present the comprehensive health fair last week.

Chatard instructor Nancy Clapp said exhibits and events addressed a variety of teen-age health topics, including nutrition, wellness screening, auto safety, drinking and driving, drugs, suicide, AIDS, sexually transmitted diseases, and teen-age pregnancy.

Staff members of the American Lung Association, Action Center, Bellflower Clinic, Hoosiers for Safety Belts, Marion County Purdue Extension Agency, Suicide and Crisis Center, and I-Star presented a variety of health-related exhibits with assistance from Chatard juniors and seniors and students from the drama and art departments.



**RIGHT STUFF**—Teen-agers need to do the "right stuff" when it comes to maintaining good health, such as blood pressure testing and use of seat belts. Chatard junior Andy Wright (above) poses as "Vince." (Photo by Janine Mullin)



**HEALTHY**—Costumed Chatard juniors Tommy Bowman (at left, top left) and T. J. Ranft take a break from promoting the Chatard Health Fair. Seniors Melissa Lyons (at left, top right) and Romina Mella test their knowledge with a Project I-Star quiz while a Bart Simpson appears to be confused by the exam. Chatard junior Hans Lutgring (left), also dressed in a costume, watches as a laboratory technician completes a blood cholesterol test at a Health Fair display. Students at Christ the King School also participated in some events. (Photos by Janine Mullin, top left and left, and by Shannon O'Connor, top right)

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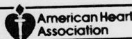
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## BOOK REVIEW

## 'Making of a Nuclear Peace'

THE MAKING OF A NUCLEAR PEACE, by Sister Marcia W. Sichel, SHCJ. Georgetown University Press (Washington, D.C., 1990). 219 pp., \$24.95 cloth, \$14.95 paper.

Reviewed by Jesuit Father Denis Dirschel

The subtitle of this terse volume is "The Task of Today's Just War Theorists."

In "The Making of a Nuclear Peace," what the author actually does, in the main, is to compare and contrast the just war theories of three American writers: Michael Walzer, Paul Ramsey, and William V. O'Brien, representing Jewish, Protestant, and Catholic traditions respectively.

Also included in Sister Marcia W. Sichel's book is a sprinkling of earlier Catholic writers who provided a basis for contemporary just war positions.

All the common particulars of the problem of war are marshalled to the forefront: the role of noncombatants and how blurred their plight and roles have become; to whom immunity is to be granted; the morality of possessing nuclear arms and the use of them; the morality or justification of counter-force targeting and use as well as counter-value targeting or attack; the principles of proportionality; the morality of first use or retaliation.

Sister Sichel notes changes over the years in the three writers' theories and their sometimes apparent contradictions.

This text of 184 pages may be tough sledding for anyone except those familiar and interested in the topic of the just war tradition, a tradition that is still unfolding.

Nevertheless the world certainly needs some basic moral standard or code regarding armed conflict that is universally recognized, especially as its peoples grow closer together and become more and more interdependent.

Rationality and responsibility have to become more of today's watchwords. And just as the world was relieved by the breakdown of international communism (and the fear—more than the actuality—of nuclear war) the current problem in the Mideast once again tweaks the world for some common sense agreement, some decency in conducting world affairs. This exposition could be a step in the right direction.

(Father Dirschel, a former Air Force chaplain, is a long time student of Russian/Soviet affairs.)

(At your bookstore or order prepaid from Georgetown University Press, Georgetown University, Washington, D.C. 20057. Add \$2 for shipping and handling.)

## † Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters

serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† BACON, Bernard "Tony," 49, Holy Family, New Albany, Jan.

2. Husband of Marilyn; father of Matthew and Annette; son of Margaret Brubeck; brother of Donald and Phyllis Richert.

† BERRY, Martha Jean, 65, St. Lawrence, Indianapolis, Dec. 10. Mother of Janice Leach; sister of Mary Lou Satterfield; grandmother of two.

† BRACK, Robert R., 49, St. Michael, Brookville, Dec. 31. Husband of Meredith; father of

Robert C., Timothy R. and Melinda A.; son of Russell and Hazel; brother of Ronald, and Vickie Strothman.

† BROOKS, Mary J. (Sprigler), 83, St. Paul, Sellersburg, Dec. 26. Mother of June Singer and Nancy Diaz; sister of Arthur Sprigler, Mary Lou, Andrew, Allen, Helen, Helen and Lorena Bedell; grandmother of two; great-grandmother of one.

† BURCH, David, 38, St. Ga-

briel, Connersville, Jan. 8. Father of Richard and James; son of Virginia (Smullen) brother of Steve, Jeff, John H. II, Joseph, and Dianna Tucker.

† FLODDER, John B., 83, Holy Family, Oldenburg, Jan. 2. Father of Joyce Carpenter, Ross B. Mark A., and brother of Wilbur "Doc," and Leona Walerman; grandfather of eight.

† FULTZ, Phyllis A., 45, immaculate Conception, Mill-houses, Jan. 11. Mother of Dale and Harold David Haley; sister of Floyd, Kenneth and Marvin Redelman and Cathylene Adkins.

† HOLTEL, Jean, 62, St. Christopher, Indianapolis, Jan. 6. Wife of Jerome H.; mother of Michael W. and David; sister of John, Howard, Don and Edward Truax, Lillian Egglez, Mildred Good, Mary J. Brown and Barbara Moore.

† HUBER, Anthony J., 33, St. Mary, Greensburg, Jan. 10. Father of NaTasha and Craig; son of Rosemary Koors; step-son of Dale Koors and Carolyn Huber; brother of Robert, Cheryl Wulf and Cynthia Lake; grandson of Mr. and Mrs. Lawrence Koors and Mr. and Mrs. William Crothers.

† JENKINS, Lois M., 65, St. Mary, Richmond, Jan. 6. Wife of Estlin; mother of Judy Higley, Melissa Brim, Tom Austerman and Kirk; daughter of Gladys Jennings; sister of Paul, David and James Jennings and Rosemary Jones; grandmother of 11; great-grandmother of three.

† KELLEY, Robert L., 44, St. Mary, Richmond, Jan. 3. Son of John and Jeanne; brother of John, James, William, Barbara Yevak and Mary Purcell.

† KOLBE, Edythe Jo, 70, St. Ambrose, Seymour, Dec. 24. Wife of Norman; mother of Norma Jo Bifano, Jean Morgan and Julianne Sethe; sister of Adelaine Slocum, Jeanette Tigler, Dorothy Kuehn and Betty Schmidt; grandmother of six; great-grandmother of one.

† KRAMER, Andrew, 82, St. Lawrence, Lawrenceburg, Jan. 5. Father of Marlene Miller, Shirley Schriener and Jenn Boyer; grandfather of seven; great-grandfather of nine.

† KUNTZ, Norbert Sr., 85, St. Michael, Brookville, Dec. 9. Father of Norbert W. Jr., brother of Helen, and Dorothy Carter; grandfather of six; great-grandfather of two.

† LAFOLLETTE, Chester J., 82, St. Augustine, Jeffersonville, Jan. 5. Husband of Regina D.; brother of Joseph B. and Margaret Mercille; grandfather of one; great-grandfather of two.

† LUPO, Esther M. (Geraci), 75, Holy Spirit, Indianapolis, Jan. 5. Mother of JoAnn Albright and Kenneth G.; sister of Rosemarie Davis, Mary Schwan, Anna Martinelli, and Anthony, Michael and Joseph Geraci; grandmother of two.

† MAGERS, Patricia Ann (Postma), 58, St. Rose of Lima, Franklin, Jan. 3. Wife of Robert E.; mother of Mike, Mike, and Debbie Buennagel; daughter of Edward and Ann Postma; sister of Robert E. Postma; grandmother of five.

† MANAWAT, Alvin L., 20, St. Joan of Arc, Indianapolis, Jan. 3. Son of Rulo and Flora; brother of

Federico, Rulo Jr., Paulito, Melchor, Veronica Person, Julietta Rosas, Maria Tresser, Arsenia Holbert, Amor, Fe Nesses, Emma Lambert, Olivia Sanders and Violeta Watt.

† MELEGA, Anna, 90, St. Mary, Diamond, Dec. 1. Sister of Aloysius and Henry; sister-in-law of Virginia; aunt of Karen Enzinger and Paul.

† MEYER, Mary, 66, St. Nicholas, Sunman, Jan. 1. Sister of Aloysius and Henry; sister-in-law of Virginia; aunt of Karen Enzinger and Paul.

† NEMECSEK, Shirley A., 62, St. Joan of Arc, Indianapolis, Jan. 3. Wife of John A.; mother of Thomas J., David J., Michael J., Jeffrey J., Andrew J., Anna Marie and Barbara Ann; sister of Joseph Wenskus and Arlene Branske; grandmother of eight; great-grandmother of five; step-grandmother of one.

† O'NEAL, Shaun, 17, St. Christopher, Indianapolis, Jan. 2. Son of James "Bill" and Burma (Rooker); brother of Nicole, Stacy, and Tina Tucker; grandson of Robert and Kenneth and Thelma Rooker.

† POWERS, Pauline, 86, St. Mary, Aurora, Jan. 1. Mother of Naomi McWerthy and James; sister of Frank Smeraldi, Pauline and Phyllis Bentie.

† PRINZ, Virginia R., 67, St. Anthony of Padua, Clarksville, Jan. 8. Wife of Thomas C.; mother of Thomas W., Ronald C., Karen R. Bruus and Sandra K.; sister of Ernest H. Kestler; grandmother of eight.

† RIFBERGER, Wilbur C., 83, St. Elizabeth, Cambridge City, Jan. 7. Husband of Rose; father of Geraldine Mitchell, Helen Drake and Betty; brother of Florence Volk; grandfather of 16; great-grandfather of 13.

† RODGER, Janet P., 74, St. Pius X, Indianapolis, Dec. 31. Mother of Al Rodger Jr.; grandmother of three.

† STITES, Francis Charles, 77, Little Flower, Indianapolis, Jan. 1. Husband of Grace T.; father of Francis N., Andrew J., Timothy J., Joseph A., Mary Ann Renforth and Kathleen Hein; brother of Mary D., and Grace Lundy; grandfather of 15.

† SULLIVAN, James, 78, Our Lady of the Greenwood, Greenwood, Dec. 6. Husband of Louise; father of Maureen Gold-son, Lois Harmon, Jack, Michael, Don and James Jr.; grandfather of 22; great-grandfather of 17.

† TAYLOR, Helen, 82, St. Lawrence (formerly Holy Trinity), Indianapolis, Dec. 28. Mother of Alice Price; grandmother of Donovan Price.

† VAAL, Balbina E., 84, St. Meinrad, St. Meinrad, Jan. 5.

† ZAFFE, Helen Marie, 76, St. Bartholomew, Columbus, Jan. 7. Mother of Albert, John, Frances Handt and Carl; sister of Ethel Singer.

† ZELLER, Carolyn, 59, St. Columba, Columbus, Jan. 4. Wife of William C.; mother of Steven, Richard, Timothy, William C. Jr. and Randall; sister of John Keach Sr., Kathie Caplinger and Rosemary Hutchinson.

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# Archbishop suggests ordaining married men to save Eucharist

by Ethel Gintoff  
Catholic News Service

MILWAUKEE—In a draft pastoral sent to his priests, Archbishop Rembert G. Weakland of Milwaukee said that to meet eucharistic needs of Catholics in priest-short areas he would be willing "to consider ordaining a married man."

He stressed that he would seek papal clearance and would consider the possibility only for a priestless community of proven faith.

"I see at this moment no other way out of this very difficult situation. . . . I see no other solution," the archbishop wrote.

He sent the 24-page draft document, titled "Facing the Future with Hope," to all priests of the archdiocese Jan. 7.

In a cover letter he asked them to submit their comments to the Archdiocesan Council of Priests.

Lay people are being consulted on the proposed pastoral through the Archdiocesan Pastoral Council.

In the draft statement, Archbishop Weakland proposed that if a priestless Catholic community met certain conditions of faith and vitality, "I would be willing to help the community surface a qualified candidate for ordained priesthood—even if a married man."

"Without raising false expectations or unfounded hopes for him or the community," he added, he would "present such a candidate" to the pope for "light and guidance."

"In such a case we would have done all possible at the local level and could feel that we had been responsible stewards of God's goods and graces," he wrote.

Although his proposal to consider seriously the possibility of ordaining married men was only one point near the end of a document dealing with comprehensive planning for the changing needs of the Milwaukee Archdiocese in coming years, it was almost certain to draw the most attention and discussion.

Last fall Pope John Paul II strongly reaffirmed mandatory celibacy for priests of the Latin rite and said the issue was not open to debate at the world Synod of Bishops, which met last October to discuss priestly formation.

In the past 20 years, while the U.S. Catholic population has grown from 48 million to more than 57 million, the number of priests has dropped from about 59,000 to 53,000.

If only active diocesan priests are counted, the ratio of U.S. Catholic parishioners to priests has risen from 750:1 in the mid-1960s to 2,000:1 today, and it is expected to reach more than 3,000:1 by the year 2005.

Archbishop Weakland said that as the priest shortage grows "we are worried about two things: the vitality of our faith communities and the health of those priests who will have to serve larger numbers of faithful with fewer hands. . . . There are essential elements of our life that cannot be present without the presence of the priesthood."

He said the present practice in U.S. parishes where a priest is not available for Sunday Mass—a community assembly with a Liturgy of the Word presided over by a deacon or layperson—"is not traditional in the Catholic Church."

"If it were to last for many years—even a generation—I do not see how the Catholic identity could be maintained," he wrote. "We would become a different kind of church that would not be based on gathering around the eucharistic sacrifice."

"We are a eucharistic church. . . . We are a sacramental church," he said. "We are not true to our Catholic identity if we minimize the importance of word and sacrament, celebrated in common."

He set stringent criteria for considering the possibility of ordaining a married lay leader of a priestless community. Such a parish, he said, would be one that:

►Remains faithful in assembling each Sunday for the Liturgy of the Word despite its lack of a priest and a regular eucharistic liturgy.

►Retains "worship and a sacramental perspective that is a part of their theology and practice whenever possible, education at all levels, and outreach to the needy."

## Draft counseling center is booming

BOSTON (CNS)—Business is booming for Gordon Zahn, Zahn, national director of the Center for Conscience and War in Boston, said calls for draft counseling advice have soared since Iraq's invasion of Kuwait in August.

"Before August," Zahn told the *Catholic Free Press*, newspaper of the Diocese of Worcester, Mass., "we had stopped getting visitors. We had very few calls, and maybe four or five letters a week." Now calls come in at the rate of eight or nine a day.

►Has "an active vocation program for the celibate priesthood."

►Is likely to remain priestless "for many years, perhaps into the next decade."

Archbishop Weakland said that despite the difficulties and challenges confronting the archdiocese, "we face the future with hope, because we know that we are loved by God no less than previous generations and that the church is under the guidance of the Holy Spirit."

He stressed the need to plan and act "in union with the whole church and its universal pastor, Pope John Paul II."

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# Medjugorje statement walked fine line, church sources say

by John Thavis  
Catholic News Service

ROME—The recent statement by Yugoslavian bishops on reported Marian apparitions at Medjugorje walked a narrow line between official caution and pastoral understanding, church sources said.

The bishops' hope, the sources said, was to take advantage of the good that has come out of Medjugorje, but at the same time control more closely what people are told and taught there.

The bishops said that based on evidence studied so far, "it cannot be confirmed that supernatural apparitions and revelations are occurring" at Medjugorje, a small village in western Yugoslavia.

But they also said that the continual arrival of pilgrims to the site "requires the pastoral attention and care of the bishops."

They suggested that the bishops' conference help organize programs for visitors, so that "a proper liturgical and sacramental life may be promoted, and so that manifestations and contents that are not in accord with the spirit of the church may be prevented."

The statement was drawn up at a meeting of the bishops in Zagreb, Yugoslavia, Nov. 27-28. It has not been published by the bishops, but a copy was made available to Catholic News Service in Rome.

Most observers said they thought the statement sought to do two things: first, underline that, at least for now, there is no conclusive evidence that Mary is really appearing to young visionaries in Medjugorje; second, bridge the pastoral gap that has developed between the local bishop and the tens of thousands of Catholics who come to the site. Auxiliary Bishop Djuro Koska of Zagreb, who is closely following the Medjugorje case, said in an interview Jan. 9 that the statement does not mean that all pilgrimages to the site are now legitimate. The bishops had previously asked an end to church-sponsored pilgrimages to Medjugorje.

However, "the bishops recognize that there are certain

positive things (at Medjugorje)—for example, confessions, prayer and doing penance. The bishops don't want to be deaf and dumb about this," Bishop Koska said.

Individual Catholics around the world should feel free to come to Medjugorje, he said, but they should realize that Medjugorje is not like Lourdes in France or Fatima in Portugal where Marian apparitions were declared credible.

He said there is no clear indication yet how the bishops' conference will exert closer control over the pastoral programs at Medjugorje.

"There are many ideas. The future is unknown, and so far no decision has been taken yet," he said.

Since 1981, when the alleged apparitions began, Franciscans at the Medjugorje parish have guided the visionaries and the visitors—over the objections of Bishop Pavao Zanic of Mostar-Duvno, the diocese that includes Medjugorje.

Bishop Zanic has said he does not believe the apparitions are authentic. He has said he believes the credibility of the entire church could be seriously damaged at Medjugorje.

Bishop Koska said that while the Yugoslavian bishops are concerned about the Medjugorje pilgrims, they also feel that "they must show solidarity with the man on the spot"—the local bishop.

Well-informed Rome sources said one idea discussed by the bishops was to establish a commission to set up and guide the pastoral activities at Medjugorje. The commission

members would be drawn equally from the Mostar-Duvno diocesan clergy, the local Franciscan province and the Yugoslavian church commission that has investigated the reported apparitions.

The bishops made their recent statement after hearing a report from the investigating commission. Bishop Koska said that the investigating commission had not officially been dissolved and probably would continue to review evidence. Other sources said the bishops were eagerly awaiting a response from the Vatican's doctrinal congregation, which is reviewing material from the bishops' meeting in November.

The bishops took their action now, according to one church source, because they were especially concerned not to cut off or "abandon" the many foreign Catholics who have visited Medjugorje over the last 10 years. There was even fear that "they were going to lose Medjugorje to the sects," especially if a negative statement about the authenticity of the apparitions were issued, he said.

The bishops' statement caused a stir in Italy, a source of many of the pilgrims. While most newspapers reported it as a blow to the credibility of Medjugorje, defenders quickly gave it another interpretation.

Father Rene Laurentin, a Mariologist who has defended the visionaries as authentic, said the bishops could not have made a definitive judgment—pro or con—as long as the apparitions are said to be still continuing.

Retired Archbishop Franjo Franjo, a longtime defender of Medjugorje, said in a telephone interview Jan. 9 he thought the bishops' statement "did not confirm but did not reject" a supernatural basis for the alleged apparitions.

"It seems to me the statement means that pilgrimages are practically unhindered now—but that now the bishops have to watch carefully over the pilgrimages so that any fanaticism or other deviations can be avoided," Bishop Franjo said.

## Most religious leaders oppose war in Gulf

(continued from page 1)

instead for continued use of the international sanctions and for diplomacy within a United Nations framework to resolve the "longstanding issues" behind conflict in the Middle East.

A similar message came from the Canadian Council of Churches, representing 16 Catholic, Protestant and Orthodox church bodies in Canada.

In December the council urged that the crisis be resolved by a peaceful, negotiated solution. On Jan. 10 its members of the churches, joined by 27 Protestant denominations of the Evangelical Fellowship of Canada, urged all Canadian Christians to "devote Sunday Jan. 13 as a day of prayer for peace in the Middle East."

One of the few religious voices positively urging a military response was that of the Rev. Pat Robertson, Virginia-based televangelist and former Republican presidential contender.

In response to anti-war comments by Bishop Sullivan,

Mr. Robertson said he, too, opposes "military action if it can be avoided," but in the current situation he believes "that the time has come for speedy action" to prevent greater suffering later on.

A common element in responses of all religious leaders to the threat of war was a plea for prayer.

The U.S. Catholic Archdiocese for the Military Services launched a "Rosary Crusade for Peace," asking "all Catholics in the military and throughout the United States" to pray the rosary daily and "storm heaven with their prayers" for peace.

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