

# THE CRITERION

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## Vatican debates Somalia intervention

by Agostino Bono  
Catholic News Service

VATICAN CITY—As U.S. troops in Somalia began guarding relief supplies for millions of starving people, Vatican officials started work on the moral criteria for deploying foreign military forces for humanitarian purposes.

The term used to describe this activity is "humanitarian intervention."

It involves morally and politically thorny questions of: ▶When does feeding starving masses become unwarranted interference in the domestic affairs of another nation?

▶Who is the competent international authority to justify such intervention?

▶Will the intervention create more problems than it solves?

Is the intervention accompanied by a long-term program to solve core economic, production and political problems?

Pope John Paul II has been leading the call for world leaders to take strong measures so that food and basic necessities reach people put in desperate conditions by war.

"The conscience of humanity... asks that humanitarian intervention be obligatory where the survival of populations and entire ethnic groups is seriously compromised," the pope said in opening a U.N.-sponsored international nutrition conference in Rome.

"War between nations or internal conflicts must not condemn defenseless civilians to death by hunger," said the pope.

International leaders cannot hide behind the objection that this constitutes "interference in the internal affairs of a country," he added.

The pope spoke Dec. 5. He did not mention the U.S.-led initiative to send tens of thousands of multinational troops to Somalia.

The aim is to protect relief supplies from the clan warfare that has plagued the East African country since the bloody ouster in 1991 of dictator Mohamed Siad Barre left Somalia without a central government.



TROOPS PRAY—U.S. Marines aboard the helicopter carrier USS Tripoli pray Dec. 8 before embarking on Operation Restore Hope to aid starving people in Somalia. (CNS photo from Reuters)

But the papal speech came as the United States, with U.N. backing, was preparing to send troops. Several Vatican officials quickly supported the action.

Somalia's situation justifies "humanitarian intervention," said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

"Somalia is an example of involvement not to end lives, but to help lives," he said.

The church should develop a moral criteria to guide actions on this newly emerging type of military intervention, he said at a Dec. 9 Vatican news conference on the new universal catechism.

Also praising the intervention in Somalia were Vatican representatives to U.N. organizations.

"This is a real social and charitable work that the Americans are doing," said Archbishop Alois Wagner, Vatican delegate to the U.N. Food and Agriculture (See VATICAN DEBATES, page 14)

### Despite danger, CRS is getting food to Somalia

by Jerry Filteau  
Catholic News Service

WASHINGTON—Violence and danger have forced Catholic Relief Services to cut back on some of its aid to Somalia, but it continues to airlift about 30 to 50 tons of food a day from Kenya to Baidoa, one of Somalia's major inland population centers, a spokesman said Dec. 14.

Michael D'Adamo, desk officer for Somalia at CRS headquarters in Baltimore, told Catholic News Service that tension has been high in Baidoa since shortly before the arrival of U.S. forces in Somalia, but CRS shipments have not been affected.

Since it began its emergency operations in September, D'Adamo said, CRS has sent about 3,800 metric tons of food into Somalia—about 1,800 by cross-border trucking and about 2,000 by air.

But he warned that long-term prospects are not good for relief work unless the U.S. forces change their policy and begin to disarm the armed bands of Somalis who have reduced the country to a state of anarchy.

"If the military isn't clear about this issue of disarmament, we're going to get stuck," he said.

(See CRS FEEDS, page 15)

## 'We are a people who care,' archbishop says

by John F. Fink

"We are a people of God who care," Archbishop Daniel M. Buechlein said during a luncheon of the Miter Society Dec. 9.

"The church cares and the church in southern and central Indiana is all of us. And that caring must take a practical bent," he said.

Members of the Miter Society are those who have contributed \$1,000 or more to the United Catholic Appeal, the archdiocese's annual fund drive that helps meet its responsibilities in the areas of spiritual growth, family development, social justice and Catholic education.

Archbishop Buechlein celebrated Mass for members of the Miter Society at

University Place Conference Center on the IUPUI campus in Indianapolis. The luncheon followed the Mass.

There are 251 members of the Miter Society, broken down by deanery as follows: Indianapolis North, 109; Indianapolis South, 27; Indianapolis West, 23; Indianapolis East, 15; Batesville, 10; Bloomington, 9; Connersville, 7; New Albany, 27; Seymour, 14; Tell City, 1; and Terre Haute, 9.

In his brief talk to members of the society, Archbishop Buechlein said that he intends to be the spiritual leader of the archdiocese but also one who has his feet on the ground. He said he intends to be the leader of planning for the archdiocese and to draw together studies already made in an organized fashion.

He said the strategic plan that is now

being developed will provide the framework that, a year from now, he will use to give a "state of the archdiocese" message. He said that, after the plan is prepared, he expected to be held accountable for its implementation.

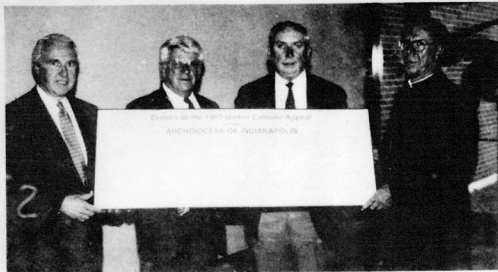
Father David Coats, archdiocesan vicar general who was archdiocesan administrator during last year's United Catholic Appeal, served as master of ceremonies. He reminded the Miter Society members that the campaign last year was dedicated to the memory of Archbishop Edward T. O'Meara. He said he was sure the archbishop was looking down from above and "I'm sure he is grateful to you."

Father Coats introduced Lawrence T. Kennedy, general chairman of last year's Appeal, noting that Kennedy was able to

make the campaign a success despite the fact that he had been "saddled with difficulties normally not the case."

In thanking the Miter Society members for their generosity, Kennedy said that he also wanted to pay tribute to the many people in the archdiocese who could not afford to contribute \$1,000 or more but who nevertheless gave willingly what they could afford.

Also speaking briefly at the luncheon were Robert J. Cook, the United Catholic Appeal's Major Gifts Division chairman last year, and Charles J. Schisla, chairman of the Family Division composed of employees of the archdiocese. Cook said that an examination of parish lists indicates that more people could be making major gifts. Schisla noted



LARGE CHECK—Leaders of last year's United Catholic Appeal present an oversized check for \$2,663,082 to Archbishop Daniel M. Buechlein, right. The check represents the amount raised by the Appeal in 1992. Presenting the check are Lawrence Kennedy, general chairman; Charles Schisla, chairman of the Family Division; and Robert Cook, chairman of the Major Gifts Division. (Photo by John F. Fink)

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THE CRITERION

Serving the Archdiocese of Indianapolis

## SEEKING THE FACE OF THE LORD

## Every one of you is being prayed for daily

by Archbishop Daniel M. Buechlein, OSB

Last week I had a touching experience. I would call it a down-to-earth Advent experience of hope. On the feast of the Immaculate Conception I celebrated Mass with Bishop Gelfingier at the Monastery of the Immaculate Conception in Ferdinand where the Benedictine Sisters are concluding the celebration for their 125th anniversary. Before the Mass the prioress, Sister Kathryn, took us to visit the senior sisters in the infirmary. It was a delightful visit.

When I came to the end of the circle of Sisters, I was invited to take a chair. It happened to be Sister Modesta's 93rd birthday (1) and she had a story to tell me. She reminded me that within weeks of my ordination as a priest in May of 1964 I was assigned to Saint Mary's parish in Huntingburg for weekend ministry. She recalled that, for whatever reason, the chaplain at St. Joseph Hospital did not appear for early morning Mass and the distribution of Communion to the sick. She called Saint Mary's and I happened to answer. After distributing Communion to the patients I asked Sister if she wanted me to celebrate Mass. She replied that everyone had already left. I asked her if she wanted to attend Mass. She did, and I celebrated with her.



She told me that she was so touched by the gesture that she has prayed for me every day since! I haven't the slightest doubt that it is because of prayers like hers that I have been able to do what God calls me to do. Imagine the power of 38 years of daily prayer! After Sister Modesta told me her story, Sister Pauline (who is also in her 90s!) called me over and said, "Sister Modesta's prayers aren't just ordinary prayers. She's a contemplative."

One of the wonders of our church goes unseen, unheard and unsung. Contemplative and active religious women and men, like Sister Modesta, pray for and with the church (that's all of us) every single day. One of the promises made at the ordination to diaconate is the promise to pray the Liturgy of the Hours for and with the church. I often suggest to deacons and priests that the ministry of prayer is our most powerful ministry.

During this season of Advent the prayer of the church offers a lot of poetic readings from the Book of Isaiah the prophet for our reflection. The message is inevitably one of hope, hope in the Lord. Much of Isaiah's writing was done to inspire a very discouraged people of Israel. They were devastated by the destruction of Jerusalem and they were feeling defeated in terrible exile.

There is not much hope for us humans when parents and children are separated, when wife and husband are separated as happened in the days of exile. There is little joy in life when one wonders where the next meal will come from or when one is emotionally or spiritually or

physically burdened in some other way. All of us have our own experiences of "exile." These experiences often become even more poignant during the holiday season.

The message of Isaiah is timely. In the Masses and prayers of the church these days we are reminded that now is the time to find new hope, new hope in the Lord. This is a good time to ask ourselves, where do we place our hope? Do we put our hope in the Lord? What preoccupies our minds and hearts and our energy the most? It's a good time to remember that if we place our greatest hope in things (like success) or in anyone other than the Lord, we will be sorely disappointed. This is a season when God offers us the opportunity to come home to him in the community of the church.

As a community of faith, we have good reason to be people of hope and if we live what we believe then other people can place their hope in the Lord because they can trust us. I dare say that we don't live what we believe and we don't offer hope to others if we do not make use of the sacraments of the church and if we do not pray, regularly. Maybe it's time for a good confession and penance and forgiveness. The hope of a lot of people depends on us!

Every one of you is prayed for daily by myself and the priests and deacons of our archdiocese. We can't include everyone by name and maybe we aren't great contemplatives like Sister Modesta (and many other religious), but God makes something wonderful of our prayer. Our hope is in the Lord!

## EDITORIAL COMMENTARY

## We had an obligation to intervene in Somalia

by John F. Fink  
Editor, The Criterion

It's hard to believe that people actually said that the United States shouldn't have become involved in Somalia because it doesn't benefit the United States in any way. How selfish can you get?

The United States had a moral obligation to do what it could to help the starving people of Somalia. President Bush should be highly praised for doing so, especially so close to the time when he will be leaving office. He could have just dumped the problem in the next president's lap, but to have waited for the Clinton administration to take over and made a similar decision would have meant thousands more deaths from starvation. It was probably Bush's finest hour.

The best thing about his decision to send in the Marines is precisely that it was done despite the fact that the United States had nothing to gain from it. It was purely a humanitarian act, unlike the decision to send troops to fight Iraq. It's great that the Marines' mission is to save lives instead of to take them.

Pope John Paul II has made it quite clear that the United States has a moral obligation to help the poor nations. All people who are blessed with material goods have an obligation to share them with those not so fortunate, and that applies to nations as well as to individuals.

Some people who objected to sending in the Marines said they supported sending food but not troops. They don't seem to understand that we had already sent food but it couldn't get to those who needed it because of the thugs who were looting it.

The pope said the international community should make certain humanitarian aid reaches suffering populations. While not specifically endorsing military operations, the pope said relief must get through—even if it means intervening in the internal affairs of a country.

"War between nations or internal conflicts must not condemn defenseless civilians to death by hunger," the pope said Dec. 5 at the opening of a weeklong U.N. conference on nutrition in Rome.

Commentators have said that it was the first time any country intervened in another for strictly humanitarian reasons without the request of the country's government. That's an exaggeration. In fact, the present administration did exactly that in April 1991 when, after Secretary of

State James Baker visited the area, we sent troops into northern Iraq because of the plight of more than a million Kurds who were fleeing Saddam Hussein's repression. Then, too, we supplied essential needs to people in a crisis without being invited to do so by the country's government. Our troops left after three months.

There is fear that our troops might have to be in Somalia longer than we now expect. It is hoped that the Marines can achieve their mission of ensuring that the people can get the food that Catholic Relief Services and other relief agencies are trying to provide, and then turn the task of maintaining the peace over to United Nations forces.

But even if we have to keep some troops there after that, it would be well worth the

effort. We have troops in many other parts of the world—in South Korea, for example, or in Turkey, or Germany, or many other parts of the world where we have interests. In this case, our interest is to save lives.

Our criticism of the operation is that it was too slow in getting food to Baidoa and other areas that needed it most. Our troops moved much faster during the Persian Gulf war. Perhaps we needed General Schwarzkopf commanding our forces; he would have gotten the job done quicker.

We thought, too, that part of the operation was entirely too melodramatic. Why was it necessary for troops to land in full camouflage in the dark of night instead of simply coming ashore during the daytime? Surely the military knew that the only ones who were going to be there to greet them were members of the press—who themselves managed to get into Somalia without landing in the dark.

## Hospital sponsors annual Living Nativity scene

by Mary Ann Wyand

In lieu of the Star of Bethlehem, St. Vincent Carmel Hospital officials arranged for a giant high-beam searchlight to beckon Christians from the Archdiocese of Indianapolis and the Diocese of Lafayette to the Daughters of Charity hospital's 10th annual Living Nativity presentations on Dec. 12.

St. Vincent Carmel Hospital administrator Michael Chittenden said organizers opted for the high-tech light promotion which lit up the night sky for miles last Saturday to call the faithful to this outdoor

re-enactment of the 2,000-year-old story of the birth of Jesus.

"It is St. Vincent's gift to the community," he said. "We'll probably have well over 2,000 people at the three performances. We direct it very specifically at families. The animals are a big hit with the children."

Donations of canned goods were requested for distribution to the needy by the St. Vincent de Paul Food Pantry, and pine trees used as part of the backdrop were to be given to poor families.

Members of the Our Lady of Mt. Carmel Ladies Ensemble Choir sang Christmas carols before the Scripture readings.

St. Vincent associate Carl Allen, who portrayed Joseph, said the Living Nativity "makes you realize what the times of Christ were like, the hardships and not having a place to stay and things of that nature."

Hospital associate Joanne McKean, who said she served as a shepherd a few years ago, portrayed Mary in the 10th anniversary production this year.

"I was quite honored," she said. "I think this promotes the Christmas spirit." Before and after the three performances, excited children gathered around the manger to pet the donkey and sheep and talk with "Mary and Joseph."



AWE AND WONDER—Mary, portrayed by St. Vincent Carmel Hospital associate Joanne McKean, gazes on the newborn Christ child with awe and wonder during a scene from the Daughters of Charity hospital's 10th annual Living Nativity on Dec. 12. About 2,000 Christians attended three performances. (Photo by Mary Ann Wyand)

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# Hundreds celebrate Lady of Guadalupe feast

by Margaret Nelson

Natives of Argentina, Chile, Cuba, Ecuador, Mexico, Nicaragua, Panama, Puerto Rico, United States and Venezuela formed the procession as St. Mary Church in Indianapolis celebrated the feast of Our Lady of Guadalupe on Sunday afternoon.

St. Philip Neri and Holy Spirit were two other Indianapolis churches celebrating "La Misa en honor de Nuestra Señora de Guadalupe" last weekend. And a *los manantitas* (morning prayer) was offered at Holy Cross on Saturday morning, followed by music and refreshments.

A group gathered later on Saturday morning for the Mass at "la parroquia del Espíritu Santo," with Father Peter Gallagher presiding. Many of the songs and prayers were in Spanish.

On Saturday night, a capacity crowd filled St. Philip Church, where administrator Father Michael O'Mara offered the Mass and his homily in Spanish. He said that the role of the teen-aged Juan Diego, in the miracle at Guadalupe, shows that each person is important to the church.

In the program, he wrote, "May the hope and faith that Our Lady of Guadalupe has brought to people for generations bring each of us a little closer to God tonight."

A fiesta followed the St. Philip Mass. Hispanic business people of the Indianapolis community provided a meal for the hundreds who attended. Spanish dances and music added to the festivities.

Father Mauro Rodas, director of the Hispanic Apostolate and pastor, presided at the Mass at St. Mary. In his homily, he said that the message of the third Sunday of Advent and the message of Mary at Guadalupe are similar.

He noted that, in the time of the miracle at Guadalupe, all the countries chose strong men to carry the mail. They had to be physically fit to be runners. In a similar way, "If we are chosen to be messengers, we have to take care of our spiritual welfare. Just as those messengers were chosen to run three or four days, we are chosen to carry the Good News 24, 30, 40, 50 years or more."

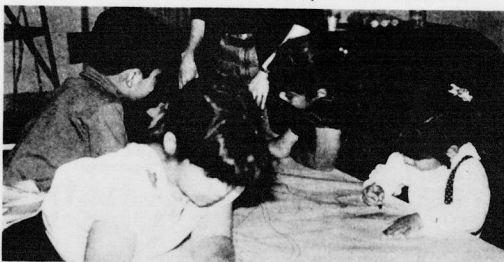
After the homily, the representatives of south and central American countries read petitions with concerns of their native lands. At the end of Mass, the assembly joined a procession, with the image of Our Lady of Guadalupe, around the church and

to the Marian Center. A fiesta followed, featuring authentic Hispanic foods.

Father Rodas later expressed hope that the four feast day events could be combined in the future, so that all Hispanic people, their families and friends could celebrate together. Archbishop Daniel Buechlein has indicated that

he would like to celebrate the Mass next year, which will fall on Sunday.

Father Rodas said he is extremely happy that three young priests have learned Spanish and have taken such an interest in the Hispanic people of the archdiocese. He hopes they will be able to take part in the 1993 celebration.



MANANTITAS—Jose Garcia (from left), Monica Garcia, Deyanira Zepeda and Gladys Zepeda color a drawing of Our Lady of Guadalupe after the morning prayer at Holy Cross. At right, Father Peter Gallagher begins a bilingual Mass for the feast.



SEÑORITAS—Sokaia (from left) and Saira Delgadillo, Paloma Woodburn and Laura Delgadillo take front row seats and participate in the processional at St. Philip Neri for the Saturday Mass. At right, Jorge Arrendondo wears a cloak reminiscent of Juan Diego's during the Sunday afternoon Spanish Mass. (Photos by Margaret Nelson)

"What the other priests are doing is great," he said. "I want to have a Hispanic ministry in every parish."

At the two later events, people came from various sites in southern Indiana to celebrate. One couple, natives of Father Rodas' homeland, Ecuador, came to St. Mary's from Sacred Heart in Jeffersonville.



## Three parishes combine for special holiday service

by Mary Ann Wyand

Like Mom and apple pie, sending the holidays with family members is a traditional part of American life.

Today many American Catholics are expanding that holiday tradition to include their faith family, and they also are gathering to worship with members of other parishes in larger community celebrations of the Eucharistic liturgy.

Members of St. Anne Parish in Hamburg, St. John Parish at Enochsburg, and St. Maurice Parish in Decatur County are getting to know each other better as a result of their second annual tri-parish

Thanksgiving Day liturgy at St. Maurice Church.

Plans call for more combined Masses, according to Franciscan Sister Shirley Gerth, parish life coordinator for the three faith communities in southern Indiana.

Shared liturgies foster "the sense of unity, of oneness, and a sense of 'We're all in this together,'" Sister Shirley said. There is "a spirit of welcome and hospitality. The joint bulletin also has helped greatly in bringing this about."

Father John Geis, former director of priest personnel for the Archdiocese of Indianapolis and eucharistic minister for the three parishes, said he enjoyed the combined Thanksgiving Day liturgy be-

cause of "the excitement of the people" and the fact that "they could all come together to see each other and celebrate together."

He said the appointment of Sister Shirley as parish life coordinator for St. Anne, St. John and St. Maurice parishes in 1991 has worked very well because the parishioners support her ministry as well as the concept of shared staffing.

"This is something new and different" for members of these parishes, Father Geis said about the tri-parish staffing arrangement. "What I see happening is that their prayerfulness and spirituality are shining through what they're doing together, and they're even doing it with a spark of joy."

Recently Father Geis accepted a new ministry as pastor of St. Mary of the Knobs Parish at Floyds Knobs. He will retain his current assignment as priest moderator to other parishes.

"I think shared staffing is working," he said. "I give credit to people like (parish life coordinators) Sister Shirley and Sister (of Charity) Carol (Leveque) and of course (pastoral associate and Franciscan) Sister Yvonne (Conrad) at St. Maurice because it takes a great deal of skill and talent and expertise to focus on three different faith communities and pull them together and make them one. I see people in the parishes saying, 'Yes, this is working' and that 'It's something that is good for us.'"

Acknowledging that shared ministry is "kind of a pioneering experience," Father Geis said there may be some people who "would not be happy with the situation."

However, the priest said, he believes

"most of the people are saying they want to continue to keep this going."

Support for shared ministry is important and necessary, he said, "in order to help the faith grow and build and continue to nurture people."

St. John parishioner Mary Bedel said she enjoys having the three faith communities come together for worship.

"I think we should get together again during Holy Week," she said. "I really enjoyed this, and I think it's working fine. With the shortage of priests, I think that's what we need, and I think Sister (Shirley) is doing a really fine job."

St. Maurice parishioner Dr. Paul Hurt said he thinks shared parish staffing is "working pretty good here" and that "this is the way it's going to have to be in the future because of the shortage of priests."

St. Anne parishioner Wilbur Meyer said he was impressed by "all three parishes getting together and celebrating."

Meyer said he thinks sharing staff members and combining liturgies "is working out real well" and that sharing parish resources could be expanded to include festivals and other social events.

"I think we're all getting along real well," he said. "Things are working out real good. Sister is doing a good job. I'm satisfied with the way it is, and I think we've got to compliment the sisters. They do a wonderful job."

And that, people agreed after the combined Thanksgiving Day Mass, is something that all of the parishioners can be very thankful for.



TRI-PARISH MASS—Young people present the gifts during a tri-parish Thanksgiving Day Mass for members of St. Anne Parish, Hamburg; St. John Parish, Enochsburg; and St. Maurice Parish, Decatur County.



## FROM THE EDITOR

## The American Catholic and premarital sex

by John F. Fink

Why has the attitude of American Catholics toward premarital sex changed so drastically in recent years and how can the Catholic Church get its teachings about sexuality across to its people?

The teaching of the Catholic Church is very clear: Sex is a sacred gift from God that is meant to be enjoyed only within the sacrament of matrimony. Any sexual activities outside marriage—alone, with a partner of the opposite sex, or with a partner of the same sex—is objectively a serious sin. Further, sexual pleasure within marriage may be enjoyed only with an openness to the possibility of the procreation of children. That's the church's teaching, but it seems to be widely rejected by most American Catholics.

For this column, we're concerned only with sex among single people—those who are not married. Perhaps another time we'll discuss birth control within marriage.

**WHAT BRINGS UP** this subject at the present time is an article by priest-sociologist Andrew M. Greeley in the Nov. 7 issue of *America*, the Jesuit magazine published in New York. His report on the sexual attitudes of single Catholics is based on the General Social Survey that has been conducted by the National Opinion Research Center (NORC) every year since 1972. All questions were answered on a "secret ballot" card that was placed in an envelope and then sealed.

To the question "About how often did you have sex during the past 12 months?" only a little over a third of single Catholics replied that they had had no sex and 37 percent of those who were not chaste reported sex once a week or more.



To the question "If a man and a woman have sex relations before marriage, do you think it is always wrong, almost always wrong, wrong only sometimes or not wrong at all?" only 17 percent of all Catholics (married or single) replied that it is always wrong. (Thirty-three percent of non-Catholics think that premarital sex is always wrong.)

When did attitudes about sex among single people change? NORC's statistics show that it happened mainly between 1962 and 1972. In 1962, figures showed, almost 75 percent of Catholics believed that premarital sex was always wrong. During the following 10 years that fell dramatically to about 33 percent. Then, during the next 20 years, it continued to drop to its present 17 percent.

Non-Catholic attitudes toward premarital sex have also changed, but not as drastically as Catholic attitudes. In 1962 about 62 percent of non-Catholics believed that premarital sex is always wrong. Ten years later that fell to 33 percent—the same percentage as for Catholics. But for non-Catholics it leveled off at about that same percentage during the next 20 years.

**PRIESTS WHO HEAR** confessions can vouch for the fact that single people no longer consider sex to be sinful, despite what the church teaches. (Of course, the sacrament of penance itself has gone into decline.) Single people seldom confess sins of sexual activity as those of previous generations did. Yet, according to Father Greeley, single Catholics who are sexually active are as likely to attend church services, and receive Communion, as are single Catholics who are chaste.

Not long ago I was in a discussion with a young single man and the topic of sex with girls came up. His attitude was, "We're both single; we're not committing adultery." When I said that fornication is also wrong, he rejected the idea. It seems common among young men and women to consider sex between single men and women to be the normal thing.

I've long been convinced that television and movies are

responsible for much of this attitude. When sex between characters who are single is so often part of the story line, it has an effect on impressionable young people.

Father Greeley blames much of the change in attitude on the birth control pill, which was the starter for the "sexual revolution" of the 1960s. Up till that time, the thinking is, women refrained from sexual intercourse because they were afraid of pregnancy rather than for any moral reasons. The pill "liberated" them. Today, women are having children out of wedlock at an all-time record, which shows the failure of the contraception mentality.

It seems to me that another reason that single people seem to be engaging in sexual activities more is that the age of marriage has increased so much. This seems to be borne out by the NORC statistics that show that 70 percent of single Americans who are sexually active report that they had only one sexual partner during the past year, and four out of five describe this one partner as a "regular" sexual partner.

This indicates some kind of commitment rather than total promiscuity. It would seem to indicate that couples have established some kind of bond but doesn't feel ready yet for marriage, perhaps because of financial considerations. Meanwhile, they are at or near the peak of their sex drives. I suspect that this is what people have in mind when they say that premarital sex is wrong most of the time or wrong only sometimes. Nevertheless, it is not what the Catholic Church teaches.

**HOW, THEN, CAN THE church** get people to accept its consistent teachings about sex? I'm afraid I don't have the answer to that question. In this society with its permissive attitude toward sex and so much propaganda in favor of single sex, it's very difficult.

However, there is no doubt that society would be better off if the church's teachings were followed. We could eliminate many social ills if sexual activities were confined to marriage.

## LIGHT ONE CANDLE

## If you've been away from the church, come home for Christmas

by Fr. John Catoir  
Director, The Christophers

If you've been away from the church, away from the Eucharist for a long time, please come home for Christmas. We miss you and we want you back.

"I long to accomplish a great and noble task, but it is my chief duty to accomplish humble tasks as though they were great and noble. The world is moved along, not only by the mighty shoves of its heroes but also by the aggregate of tiny pushes of each honest worker."—Helen Keller



Everyone wants to make a difference in this world but it isn't easy. It isn't easy trying to go it alone. We all need one another, not only in parish communities, but even in small spiritual support groups.

Human beings are like snowflakes. Each one is unique and beautiful, but alone we are vulnerable. One day, tiny snowflakes began to fall steadily. The flakes drifted into heaps and gradually began to cover the railroad tracks. As a huge train came roaring down the tracks it began to run into snow drifts so deep and unending that the powerful engine began to over-heat. Gradually the train was forced to come to a grinding halt. The triumph of the snowflake is the triumph of solidarity.

If you have been spiritually isolated in recent years, away from the church, please consider coming home for Christmas. We want you back. The Holy Spirit is behind

this request. Everything that is born of the Spirit involves a personal gift, a baptism, a confirmation, an outpouring of grace. By opening yourself to the grace of God, wonderful things begin to happen.

—On the day Mary accepted the Holy Spirit she became the Mother of Jesus.

—On the bank of the Jordan, heaven opened up and the Spirit descended on Jesus so filling him with the Spirit that Jesus was called "The Christ" meaning "He who has received the anointing of the Spirit."

—On the morning of Pentecost the powerful wind of the Spirit blew on that Upper Room where the 12 righteous apostles had gathered to pray with Mary. The apostles experienced a spiritual force that blew away all their fears, flooding their hearts with a wellspring of joy and praise beyond description. Christ was born again in their hearts.

We all need a new beginning. We all need our fears blown away. This experience of Christ's coming into the world, into your heart, is renewable at all times. Let it happen to you again this Christmas.

Catholics all over the world will soon celebrate the great event of Christ's birth. United in a community of faith we will all experience God's love in a new way. If you have been away from the church and feel the need for fresh spiritual vigor in your life, come home for Christmas.

If you know someone who has been away from the church and you care about them, please send them this column.

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

## THE YARDSTICK

## New book on labor movement in steel industry has blemishes

by Msgr. George Higgins

One of the most disastrous labor-management disputes in American history, the famous Homestead, Pa., steel strike, took place 100 years ago. Seven workers and three guards died in a 12-hour pitched battle between Pinkerton guards and embattled steelworkers, five days later the militia quelled the uprising. Of more than 2,000 workers involved, only 400 were eventually rehired.

Several decades thereafter U.S. Steel was the dominant power not only in Homestead but throughout the steel industry. Workers were powerless until John L. Lewis, charismatic leader of the United Mine Workers and first president of the Congress of Industrial Organizations, organized what is now known as the United Steelworkers Union in 1937.

Time marches on: U.S. Steel no longer exists, the USW has fallen upon hard times and Homestead is a ghost town.

William Serrin, a former *New York Times* labor reporter, has told the dramatic story of the Homestead strike and of the collapse

of U.S. Steel, the USW and Homestead in a gripping detail in a new book, "Homestead: The Glory and Tragedy of an American Steel Town" (Times Books).

Serrin's book is a work of high-class journalism. His popular study is unique in relating Homestead's decline to the parallel growth and decline of both company and union. As one reviewer observed, the story symbolizes what has happened across the board to the U.S. manufacturing base.

In one respect, I found the book disappointing. Serrin seldom if ever has a good word to say about any of the union leaders. I knew these leaders personally, and some of them—notably Philip Murray, first president of USW and second president of the CIO—were bigger and better men than Serrin makes them out to be.

"Today," he says, "Murray is described as saintly. . . . It was Murray's special quality," the journalist Murray Kempton said, "to touch the love and not the fear of men." But Murray was a limited man, under the influence of Lewis for years and of the Roman Catholic Church all his life. He was not well read, and . . . displayed no keen thinking. . . . He had no social vision beyond believing that workers should have better lives. . . . He was no less than Lewis, and perhaps more, an ardent Red-baiter."

Let me say just a word about Serrin's reference to Murray as a Red-baiter.

Serrin's treatment of the communist issue is inconsistent. He leaves the impression that communists in the labor movement were simply "leftists"—i.e., "fiercely dedicated" national activists wholly dedicated to the cause of the workers—as opposed presumably to "conservatives" like Murray.

Yet, in the same context, he admits the communists could be "exasperatingly self-righteous," dominating union meetings "so that often no official business could be transacted." Their agenda was that of the Soviet Communist Party, and thus their positions could change abruptly.

That last thought, which might have been written by Murray himself, is a devastating indictment of the communists. I suppose one could argue it might have been a mistake to expel the communists from the USW and the CIO. Surely, however, Serrin's indictment of the communists might have prompted him to make the other side of the argument. Unfortunately he blithely begs the question by dismissing Murray as a Red-baiter.

In addition, Serrin leaves the impression that Murray's anti-Communism had something to do with his Catholicism. Perhaps. But so what?

If Murray's Catholicism influenced his

opinion, how are we to account for the fierce anti-communism of many of his peers in the labor movement of the 1930s and 1940s? No faith at all? Their name is legion.

Serrin's treatment of the communist issue and his unrelieved cynicism about labor leaders are serious blemishes in an otherwise excellent book.

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# To the Editor

## Pray for peace in Yugoslavia

Multitudes have journeyed to Medjugorje, witnessed signs and wonders after prayers and returned home with great enthusiasm. We challenge these people to come forward and tell the rest of the world to pray that peace will come to that nation. If sincere prayer, not merely a gesture of prayer, is offered, we will see a sudden halt to the destruction and death occurring there. Pray with sincerity and encourage others to pray.

The Virgin Mary pleads with all of us to consider this request, and we pray that you will respond.

Confirm what you believe. Offer meaningful prayers from within the depths of your hearts. The world will then see the effect of prayer and peace will come, not only to Yugoslavia but throughout the earth, for the good of all mankind.

Joseph & Kathleen Vaculin

Mesa, Ariz.

## Accepting gays in the military

"Was Christ a homosexual?" It is a question that many would dismiss as blasphemous, at best a bad joke. But why? When we kneel before Christ in the Eucharist, we hear the priest say that Jesus was like us in all things but sin. He entered fully into our humanity, into our weakness. Why then is it inappropriate to suggest Christ was like gays?

Did he not come to save homosexuals as well as heterosexuals? Wasn't he also like gays in all things but sin? The Catholic Church does not condemn the gay orientation itself, so why should we condemn anyone who would suggest Christ walked in the shoes of gays and lesbians as well as "straight" people, that he knew what it was like to be attracted to his own sex?

Perhaps a partial explanation can be found in Patrick Adams' letter of Nov. 27. He complained that Marines should not be "forced to accept homosexuals into their ranks," that he and others would have to share bathrooms and showers with them. He implied that the Marines deserve freedom from gays, and that they all fit an immoral stereotype: "For over 217 years, the Marines have fought and some have died protecting this great country of ours. Before we force them to accept this disgusting and immoral minority, let us carefully consider the consequences."

Unfortunately, Mr. Adams is very ignorant about gays and needs little help from me to prove it. There have always been gays in the military. Mr. Adams has already shared bathrooms and showers with gays, and yet is convinced—so he suggests—that these men he so closely lived with are all "disgusting and immoral." Many of the Marines who have died the last 20 years were gay. It's strange that he never mentions the defense of our country, only the great inconvenience of tolerating a gay presence.

Mr. Adams reveals the real problem: it isn't gays entering the military that might be a security threat, it is the homophobia that enlisted men and women bring with them. It was called "gay bashing" when gays were being integrated into the Service: only the language has changed. One way to help overcome homophobia is through integration, not only in the military but in the church as well.

When gays and lesbians are given the gay Christ that rightly belongs to them, when church leaders are courageous enough—not to condone gay sexual activity, but respect gays as the image of God endowed with the basic rights heterosexuals so taken for granted—the homophobia will decline.

This means supporting Clinton's decision to allow gays in the military, supporting any bill that protects gays from discrimination. To support such measures

is not to condone homosexual activity, only to protect what is essentially human and Christ-like in homosexuals. Just as it is illegal to discriminate against a person who is handicapped or disordered for whatever reason, it should be no less unlawful to discriminate against gays. To do otherwise is to persecute Christ himself.

Today many gays are attempting to enter Jerusalem on the back of a donkey. Church members raise palms to greet them. But once in the city of the church, will they shout, "Crucify him!"?

Jason Mendel

Washington, D.C.

## Those workshops on homophobia

After reading the article by *Criterion* staff member Elizabeth Bruns on the "Homophobia Workshop" Nov. 4 at Franciscan Father Justin Bell's Hermitage in the Nov. 20th issue, we felt compelled to write and question the need for such a "workshop" and for the need to publicize these sessions.

During the past seven months the Archdiocese of Indianapolis has been subjected to and indoctrinated with three "pro-homosexual" workshops featuring New Ways Ministries (with favorable press April 10th and Nov. 20th) underlining official church teaching. All three workshops were held on church-related property: April 1 at the Sisters of Providence grounds at St. Mary of the Woods, April 6 at the Beech Grove Benedictine Center, and Nov. 4 at the Hermitage in Indianapolis.

Why? Why must our archdiocese be infiltrated with these workshops sponsored by New Ways Ministry that has been expelled from other archdioceses by Washington, D.C. by Cardinal James Hickey, and by Archbishop Theodore McCarrick of Newark, N.J.?

We are afraid that the *Criterion* editor and staff are not aware of the subtle and deceptive teachings of New Ways Ministries. This letter is to inform not only the *Criterion* staff, but those who may have been subtly indoctrinated by this deception.

Official church teaching is very clear and concise in these matters. The October 1986 "Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons," by Cardinal Joseph Ratzinger, promulgated by the Congregation for the Doctrine of the Faith with the approval of Pope John Paul II, directs the bishops to refuse permission to homosexual groups (New Ways Ministries is very openly pro-homosexual) to hold meetings or religious services on church property "including the facilities of Catholic schools and colleges." This practice, it states, is "misleading and often scandalous" (section 17).

Section 7 states: "The church, obedient to the Lord who founded her and gave her the sacrament of life, celebrates the divine plan of the loving and life-giving union of men and women in the sacrament of marriage. It is only in the marital relationship that the use of the sexual faculty can be morally good. A person engaging in homosexual behavior therefore acts immorally."

A member of Defenders of the Faith attended the homophobia workshop at the Beech Grove Benedictine Center on April 6 and wrote the following:

Sister Jeannine Gramick, a School Sister of Notre Dame, and Father Robert Nugent, a Salvadorian priest, co-founders of New Ways Ministries, presented their very pro-homosexual "Homophobia" workshop at this session and also by the Sisters of Providence at St. Mary of the Woods on April 1st. Their program is aimed at sympathy for homosexuals who have suffered from acts of prejudice and hate. While anyone should sympathize with this kind of malice, it does not follow that because you sympathize with uncharitable behavior, you condone the act of homosexuality, but for this team, that is exactly what they want.

Sister Jeannine spoke in terms of, if you



are "politically correct" you cannot believe such outdated thinking as what the Bible has to say about acts of homosexuality being a sin.

One of the gravest dangers is that invitations to these pro-homosexual workshops are aimed at people who have influence over others—youth ministers, directors of religious education, pastoral associates, priests, nuns, etc. Once indoctrinated with their views, Sister Jeannine and Father Nugent believe that this is a way to change Catholic views on the sin of acts of homosexuality. Several nuns, priests, youth ministers and DREs were in attendance. Unfortunately, there are many who seek to create confusion regarding the church's position, and then to use the confusion to their own advantage.

The whole day at the Benedictine Center was devoted to promoting the homosexualist rationalization for sin. The priest leader, Father Nugent, said, "I don't want to speak about what Scripture has to say about homosexuality. Forget all those stories about Sodom and Gomorrah."

Sister Jeannine shocked our reporter when she sweetly stated, "Oral sex and anal sex are no different from heterosexual acts and this misconception must be taught in the world." She added that the church should marry homosexuals.

The smiling nun (Sister Jeannine) advised us that sins against charity are far worse than sexual sins. "Sexual sins pale in comparison," she added.

What is to be done? Never was it suggested that we pray to know God's will. Instead, we were urged to work to make modifications in the legal, medical and religious positions of social institutions. And the place to start is in the parish by teaching about "homophobia" in the grade school and in the high schools. Children should learn that "homosexual activity is not a truncated sexuality." "A parish-based gay ministry is the ideal," we were assured.

What was presented at this workshop is diametrically opposed to the official teaching of the church as the document of October 1986 from the Congregation for the Doctrine of the Faith makes evident.

Sadly, this was a show about subtle indoctrination—indoctrination of our youth and the subsequent indoctrination of our church. Those who reject this "new religion" of the "gay and lesbian gospel" are judged to be sick with a disease called "homophobia."

One note of hope is that you are in good company with others who are sick. Pope John Paul II, Mother Teresa, most bishops, the saints and countless others.

All of the literature distributed at this session was very much pro-homosexual—one copy of "Bondings" featured a lesbian nun, Sister of St. Joseph Judith Whitacre, and a gay Capuchin priest, Father Richard Cardarelli. New Ways Ministries boasts of having conducted homophobia workshops in two-thirds of the dioceses in this country. Let us hope and pray that the Archdiocese of Indianapolis has seen the last of the "homophobia dog and pony show" put on by Sister Jeannine and Father Nugent and New Ways Ministry.

For anyone wanting to read more about the shady background of New Ways Ministry, Sister Jeannine and Father Nugent, you can use these sources: "Shadow in the Land," by Congressman William Danneberg, Ignatius Press; "The Homosexual Network," by Father Enrique T. Rueda, Old Greenwich, Conn.; "Ungodly Rage," by Donna Steichen, Ignatius Press.

We hope we have opened the eyes of those who have been taken in by these "sweet talking" dissenters of official church teaching. Church teaching is clear on this subject. Please don't follow like sheep and pray for the conversion of those who are blinded by pink triangles.

Kathy Denney  
Mary Anne Barothy

Indianapolis

(It is inaccurate to say that the workshops received "favorable press." The workshops were reported (not "publicized") in *The Criterion* because it was news that they took place. The editors should not be expected to agree with the content of all the events that are reported.

(The *Criterion* did not have a reporter at the workshop at the Benedictine Center mentioned in this letter, or the one at St. Mary of the Woods. It did have one at the workshop at the Hermitage. At that workshop Sister Jeannine did not say the things quoted in this letter or we would have reported it.)

(In its teaching about homosexuality, the church is careful to distinguish between homosexual orientation and homosexual acts. The latter are sinful while the former is not.—Editor)

☆☆☆

The article of Nov. 20 titled "Homophobia is Topic of Hermitage Seminar" is just another step on the homosexual agenda to label anyone who opposes them as ignorant and without compassion. This same deception has been used in every newspaper in this country.

I really do believe we are ignorant about homosexuals and lesbians and we should all educate ourselves on their activities. We should know about their unhealthy lifestyles they live and the enormous health threat they are to our society.

We should all be aware that homosexuals are the number one carriers of sexually transmitted diseases. While they represent only about two percent of the American population, they are the source of 80 percent of all sexually transmitted diseases.

Public health statistics reveal, beyond question, that diseases like gonorrhea, syphilis, hepatitis A and B, amoebic bowel diseases and herpes, are far more prevalent in the homosexual population than in the general public.

Male homosexuals are 14 times as likely to have syphilis as are heterosexuals. They are eight times more likely to have hepatitis A or B, and hundreds of times more likely to have oral infections by sexually transmitted diseases. Homosexuals are thousands of times more likely to have AIDS than are heterosexuals.

On the average, homosexuals have more sex partners in one year than 99 percent of heterosexuals have in a lifetime.

The homosexuals are always painting themselves as victims and those who oppose them as bigots. In reality, the homosexuals are the aggressors in pushing their perverted lifestyle on the uninformed public. They are now going into the schools to present an "alternative lifestyle" to our children. The truth about homosexual activities could never be told in newspapers and magazines because the content would be offensive to all who would read it.

Homosexuals also want everyone to believe they were "born that way" so it isn't their fault. There has never been, to this day, a single scientific experiment or study that proved that homosexuals are biologically different from heterosexuals. That is another lie that has been forced on an uninformed public by the liberal news media. If you tell a lie often enough and for a long period of time, many people will accept it as truth.

The day the church affirms the homosexual lifestyle as acceptable is the day there will be a mass exodus by true Christians. The individual who comes to church to worship God and find his peace and joy in him doesn't need a homosexual movement to make his life better. Christians find all their needs in Jesus, not in homosexuality or in heterosexuality. They take up their crosses and follow Jesus as their Lord and Savior. They have all they need to make them whole in Jesus.

I pray every day for homosexuals and heterosexuals, who are living in the flesh, to turn from the promiscuous lifestyle and find Christ who can transform them into new creations.

There have been thousands of people who have loved the homosexual life through the power of Jesus in spite of what the homosexuals want the public to believe.

Ronald S. Robb

New Albany

## CORNUCOPIA

# Christmas is the answer!

by Cynthia Dewes

It's countdown-to-Christmas time. Little Henry and Drusilla are having a food fight with the figgy pudding behind Mom's back and the dog is chewing on an errant shepherd from the creche set. Dad is struggling to fashion a decorated tree from the founding tree he bought from the Rotarians at their lot down the street. God is loudly resting ye merry gentlemen on the stereo, and Grandpa had established his annual beachhead in front of the television.

Despite everything, here we are in the midst of a so-called quality time of the year. It's The Holidays, when families gather,



strangers are taken in and a mysterious star lights up the East at all times of the day or night. It's also the annual hook upon which the dysfunctional may hang victory or failure. At this time of year, we're told, the numbers of suicides and family murders increase. People experiencing loneliness, pain, grief, or whatever problem, sometimes go over the line between coping and finding themselves in even more trouble. But hey, this is nothing new.

Take those old Dickensian favorites from "A Christmas Carol." Scrooge, Tiny Tim and their pals, for example. Now here was not a wholesome bunch! We had a mean old miser who couldn't relate to his fellows, and a precocious handicapped youngster who was doomed by an uncaring society to an early death. We were also presented with a socially downscale family in the dirt-poor Cratchits, plus alternately lusty and scary elements of the supernatural.

Translated to the current scene, this

story would certainly wind up as a TV miniseries starring Victoria Principal and Harry Hamlin as the Cratchits, with Christopher Lloyd playing Scrooge and Macaulay Culkin as Tiny Tim. It would be a modern tale of capitalist greed, homelessness, the abrogation of civil rights, and the verities of channeling, crystal reading and out-of-body experience. It would draw big ratings, and prove once again that not much about human beings has changed in the last century.

Christmas is also the backdrop for the sad story of Rudolph the reindeer, who suffers from a depleted self image because of his electric red nose. Despite snubs from the snooty reindeer with more romantic names who are employed by Santa Claus, Rudolph eventually

triumphs. He is thrilled to discover that his special "disability" makes him the only reindeer capable of leading Santa through the Christmas Eve darkness.

Here we have a tale of downright fashionable dysfunction, well-suited to the modern pop-psychic taste: Someone paralyzed by self doubt regains confidence when his uniqueness is correctly perceived as a gift, an asset, and not a liability. Through kind encouragement, Santa-the-Guru affirms Rudolph to his true and noble destiny. Music up.

Think about it. All our favorite Christmas characters—The Little Match Girl, the Drummer Boy, and even Our Lady's jiggler—they all had some kind of problem, some flaw, real or imagined. We'd say they were likely candidates for counseling. Now does that sound modern, or what?

So, next time we're depressed over the same ol', same ol' problems and Christmas aggravations let's remember Scrooge and Rudolph and all those others who went before. Christmas is not the problem, it's the solution. That's why they call it Merry.

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## vips...



Helen Bauer Schachte and James Schachte will celebrate their **50th Wedding Anniversary** on Dec. 26, 1992. They were married at St. Patrick Church, Indianapolis, on Dec. 26, 1942. They will renew their vows on Dec. 26 during the 5:30 p.m. Mass at Holy Trinity Church, Indianapolis, where they are parishioners.

The Sisters of St. Francis, Oldenburg,



**SPEECH WINNERS**—Members of the St. Louis, Batesville speech team display the trophy they won at the Nov. 21 Batesville Deanery speech contest. Suzanne Konnersman, trophy for humorous subject; Jon Weigel, first for serious subject; Rachel Little, trophy, duets; Jessica Meyer, first for serious; Laura Homer, speech coach; trophy for serious; Michael Amrhein, principal; Jessica Faust, second, duets; Traci Taylor, first, duets; Sarah Saner, trophy, humor; Dee Ann Shane, first, duets; and Andrea Mattucci, second, humor. (Photo by)

## Advent penance schedule

Parishes throughout the archdiocese have announced communal penance services for Advent. Several confessors will be present at each location.

Following is a list of the remaining services which have been reported to *The Criterion*.

### Indianapolis North Deanery

Dec. 20, 3 p.m., St. Joan of Arc.  
Dec. 21, 7:30 p.m., St. Lawrence.

### Indianapolis East Deanery

Dec. 21, 7 p.m., St. Philip Neri.  
Dec. 21, 7:30 p.m., St. Thomas, Fortville.

### Indianapolis South Deanery

Dec. 21, 7:30 p.m., Holy Name.  
Dec. 22, 7:30 p.m., St. Mark.

### Indianapolis West Deanery

Dec. 20, 2 p.m., St. Anthony.  
Dec. 21, 7:30 p.m., St. Michael.  
Dec. 21, all morning, Ritter High School.

### Connorsville Deanery

Dec. 18, 7 p.m., Holy Guardian Angels, Cedar Grove.  
Dec. 19, 12:05 p.m., St. Mary, Richmond.  
Dec. 21, 7 p.m., St. Andrew, Richmond.

### Seymour Deanery

Dec. 18, 7 p.m., St. Vincent, Shelby County.

# Tell City meeting faces divorce, remarriage

by Peg Hall

Father James Farrell drew on his 15 years' experience as chaplain of the archdiocesan Separated, Divorced and Remarried Catholics (SDRC) at a workshop on Nov. 12 at St. Paul Church in Tell City.

People of all ages came from Perry, Spencer, Dubois and Vanderburgh counties in Indiana and Daviess County in Kentucky to learn about their own situations or to help friends or family members.

Father Farrell described the experience of divorce as the death of the marriage. It is undertaken by as many as 450,000 Catholics in the U.S. each year.

He said that the break up of a marriage brings the same five stages of grief as any other experience of dying—denial, anger, attempts to bargain, depression and acceptance.

But each spouse begins the process at different times in marriage. For example, by the time the husband says, "I want out," he has already gone through several stages of grief alone, and may be almost at the stage of acceptance, Father Farrell said. His wife could have her world come apart "in an instant," and wonder why she is not doing as well.

Divorced Catholics seek an annulment through the church tribunal so that they can marry a second time, or be married in the church after being married according to state law.

He explained the difference between the church annulment and a civil one. "A civil annulment says that the marriage never existed legally and the children are not legitimate," he said. Declarations of nullity in the church do not carry with them the legitimacy of the children.

After giving a brief history of church annulments Father said, "In the 1970s, a considerable amount of our understanding of marriage and its evolution, as well as an understanding of psychology, began to play into our work in the marriage tribunal, so that we began to see that there could be a number of reasons that a decree of nullity could be granted."

Father Farrell said that each person petitioning the archdiocesan tribunal for a formal case is given an advocate who helps the person analyze his or her situation to see if a case of nullity of marriage might be presented and how to present a petition.

First, the petitioner completes a basic data sheet, then a detailed questionnaire. The advocate goes over these documents and meets with the petitioner. If a petition seems warranted, it is presented to the tribunal. If accepted, the ecclesiastical judge (a priest) begins the investigation by informing the former spouse of the case and inviting him or her to give input.

The judge will arrange for the taking of testimony which almost always involves the sending out of questionnaires to the former spouse and to witnesses. The validity of the marriage in these cases is argued by the Defender of the Bond.

The cost to the person seeking an annulment is \$450, which includes the fee of any psychiatrist or psychologist consultant. Father Farrell said that inability to pay is not an obstacle.

The average length of time for a case is between 12 and 18 months, if the case in the end is favorable to the petitioner.

If this way of returning to the sacraments fails, Father Farrell suggested using one's own judgment. "The internal forum is a private experience between you, your

new fiancé or spouse, and the priest. It deals with the area of conscience. The priest is trying to help you understand where you stand before God."

Father Farrell said, "He is not there to tell you what to do. He is there to help you

work to get to the point where you understand why it's all right or not all right for you to go to Communion."

He said that the internal forum cannot, however, allow the priest to give the church's blessing to the second marriage.



WORKSHOP—James Braunecker talks with Father James Farrell after a session on Separated, Divorced and Remarried Catholics at St. Paul, Tell City. (Photo by Peg Hall)



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## St. Lawrence has annual 'Special Night Out' for the handicapped

by Cynthia Dexes

"I want to live here because the girls are prettier and the food is better," said a guest who attended the Dec. 5 Special Night Out sponsored by St. Lawrence Parish in Indianapolis. His remark was one of many responses to the popular party which is held annually for handicapped adults in the Indianapolis area.

The entire parish participates in preparing for the party, said Mary Lynn Cavanaugh, St. Lawrence's administrator of religious education, who attended the event dressed as a clown. This year, Joe Jones and other parishioners decorated the rooms in a carnival theme, and the evening included music for listening and dancing, food, entertainment and lots of opportunity to visit.

Confirmation students helped bake cookies and other goodies and served as "buddies" for the guests. A six-piece band composed of high school parishioners played lively music to which everyone danced, including guests in wheelchairs. Pizza Hut provided pizzas.

Cavanaugh said, even through their contact with one another is limited to this one night, guests and parishioners have become friends in the five or six years the party has been held. One young man could hardly wait this year to tell everyone that he had gotten a job.

"I like to see the parishioners grow,"



SPECIAL FRIENDS—Monica Fish, a confirmation candidate at St. Lawrence Parish, Indianapolis, enjoys the evening with her special guest George. The two were part of St. Lawrence's annual "Special Night Out." (photo by Mary Lynn Cavanaugh)

said Cavanaugh. "Special guests give us such a good outlook. It's a boost for the parish community to give their gifts back (to the guests)."

Plans are already in the works for next year's Special Night Out, which will be held on Saturday, Nov. 13. All handicapped adults in Central Indiana are invited to attend the free event. Call 317-543-4925.

## Starlight delays school action

On Dec. 7 at Starlight, the St. John Parish considered re-opening its elementary school. But action was delayed for further study by the board of education. This would have been the first time the parish operated the school since the late 1960s.

The consideration followed a survey of St. John and three surrounding parishes: St. Mary, Navilleton; St. Mary of the Knobs, Floyds Knobs; and St. Joseph Hill, Sellersburg. An interest questionnaire was also mailed to local households and businesses. Some parishioners were contacted by phone, as well.

Overall, the poll was "pretty positive," said Gene Renn. There were about 200 responses, with parents of 60 children showing definite interest.

He said that two professionals have expressed an interest in teaching at the school.

The building was a Catholic school from 1862 until the late 1960s, when it was closed and used by the West Clark (County) School System as a public school. That operation ceased in 1990.

In September of this year, St. John opened a preschool.

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# Children take to seniors at Greenfield school

by Margaret Nelson

Five senior citizens who visit the kindergartners at St. Michael School in Greenfield have 16 new friends this Christmas.

It started as an idea. Judy Bodkin, the teacher at the kindergarten, approached the Greenfield Senior Citizen Center last summer about the possibility of members visiting the kindergarten.

The director was open to the idea and published a letter from Bodkin in the monthly center's newsletter.

John Atwood, Frances Eagleston, Lurline Gordon, Joanna Hayes, and Wilma Wilson agreed. Since October, they have visited the kindergarten twice a month.

"I have the activities planned," said Bodkin. "They come in and work with the children. We have had a very positive response. The kids love it. They look forward to it. And the director at the senior center said that those who participate love it."

Joanna Hayes affirmed the statement: "I'm a retired teacher. This is the bright spot of my day." She said that they come every other Friday for 45 to 60 minutes. But they are not watching the clock.

Bodkin said, "From the first time they came, it was like they were old buddies. They (the seniors) are so kind and caring

and gentle. It is cute. When they get out of their cars, my kindergartners jump out of their seats. I think both groups are happy about it.

"I think I'm getting as much out of it as these guys," said Bodkin. "The neatest thing is just to watch them—the interaction."

Bodkin explained that this is the third year for the kindergarten, which is offered in the remodeled former convent. Besides the room with classroom tables, the facility contains rooms for language and stories, music and exercise, and a kitchen.

There is also a learning center, where the children spend 30 minutes each day doing special tasks assigned by the teacher. "It's just like home away from home," said Bodkin.

"When I learned that the people from the center were going to come, I told the children that they could have friends in all age groups and that they should respect people of all ages," said Bodkin. "I thought that they would be quiet. But, they began talking immediately. I think they have become friends already."

In fact, when the group helped the children on Dec. 4, they went home with gifts of the Christmas trees they had decorated together. But most amazing of all to Bodkin: The children kept the gift idea a secret while they worked!



NEW FRIENDS—Wilma Wilson and John Atwood (background) work on Christmas tree decorations with students at St. Michael kindergarten in Greenfield. Five members of Greenfield Senior Citizens Center work with the children two days a month as volunteers. (Photo by Margaret Nelson)

—St. Vincent de Paul Society—



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# Faith Alive!

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## Longings of the heart may require reflection

by Br. Cyprrian L. Rowe, FMS

When you need to know if your longings are from God or not, you must talk to people who have the wisdom and the holiness of age and pain. Cleo did.

"You always seem so sure about everything,"

Cleopatra wasn't mad at Pearl, but every now and then she got so annoyed with her composure. Pearl understood.

"What do you mean, so sure about everything, girl?"

"You know what I mean. Ask you about this and you've got an answer. Ask about that and you've got an answer."

"But why're you fussing at me now?"

"Cause I'm jealous," Cleo admitted. "You've got it all together while the rest of us struggle!"

They both laughed and were quiet. They were good friends and felt blessed by that.

They worked in a sewing shop with many sewing tables, and most of the women were young and middle-aged and struggling with needs of growing families and underpaid husbands.

"I'm leaving Racer," Cleo blurted out. Only when Pearl didn't answer did she stop the foot pedal of the machine and repeat, "I'm leaving Racer."

Pearl said softly, "I heard you." Pearl also heard the pain.

Cleo stared at her for a long moment.

"Pearl, how is it you're always so certain? I love my husband; he loves me and the kids. But somehow something doesn't seem to happen. We don't talk—I'm tired, he's tired, the kids are hungry and restless and loud. It's just flattened out. I want more. I long for so many things."

Her voice was almost a cry when she said this. "Didn't you and Louis ever have this happen?"

"Yes," Pearl shook her head. "But you're still together."

"Yes, we are." And as she said this Pearl sort of smiled and looked off into a distance that was mostly inside. She looked into Cleo's confusion.

"You think what you want is around the corner if you let Racer go, don't you? It's not that you don't love him. It's just that you're feelin' that the time is short. I guess I felt that way too, once. We left the South and came North to the Promised Land. I just knew that in a matter of weeks, maybe, at most months, Louis and I would have all those things. But the work was just as hard and Louis couldn't really do better. And our kids came, and it felt like the same old same old."

She looked up at Cleo, who was staring at her, waiting.

"I began to blame Louis. Those few nights when he came home late or I thought his breath smelled of something, I wouldn't say anything but I blamed him for us not having a Frigidaire or big radio—yeah, I'm that old. And, yes, it got quiet between us, too. One day, I was coming up the street crying. An old woman, Ms. Crider, who used to sit out on her stoop, called me to herself."

"Child, help me into the house," she said. I took her arm and helped her in. "Sit down a minute," she told me. And I'm a Southern child; I don't disobey elders like Ms. Crider."

"I got some lace doilies," she said, "and I want them washed and pressed. I can't do it anymore. And you seem like such a nice young lady. I'll give you a dime for each one."

"That was almost a fortune then," Pearl remembered. "We did this for about six months, and she never said anything unless she added, 'The Lord will provide, if I am faithful.' One day she said I was lucky to have a nice husband. Now, I was feeling I was ready to get away 'cause I was making a lot of money. Ms. Crider talked to a lot of people, and I was doing the doilies of people from three, four blocks away. So I didn't like her talkin' about him being nice."

"But she said one day, 'Girl, I'm going home soon, and I know what you're thinking. You're thinking that you might do better without that husband.' My mouth fell open. I guess she knew a lot without my saying it. So I just said 'Yes, ma'am.' She took my hand."

And with this, Pearl took Cleo's hand.

"Ms. Crider said, 'When you're gonna decide anything big or small, do three things: Read the Good Book, pray and talk to a friend who will tell you exactly what she feels even if that means she tells you you're wrong-headed, selfish, just anything. Then pray again. Look at what Jesus did. Pray over it and get an honest woman or man of God to stare you in the eye and tell you the truth.'"

"Are you tellin' me this?" Cleo asked.

"Is God good?" Pearl answered, and she held one of Cleo's hands as Cleo wiped a tear with the other.

(Marist Brother Cyprrian Rowe is a research associate in the department of Psychiatry at Johns Hopkins School of Medicine in Baltimore. He also serves on the faculty of the Graduate School of Social Work at the University of Maryland in Baltimore.)

Read the Good Book, pray and talk to a friend.



LONGINGS OF THE HEART—When you need to know if your longings of the heart are from God or not, talk to people who have the wisdom and the holiness of age and pain who will tell you the truth. (CNS Illustration by Robert F. McGovern)

## Sometimes people are tempted to be too hard on themselves

by David Gibson

Are you hard on yourself?

We members of the human family realize pretty clearly that even when we try to be "giving" people, others wouldn't mind if we could manage to be still more giving. Others might actually benefit from this.

So we are tempted to be hard on ourselves, to grow dissatisfied that the human condition makes us imperfect.

No, we're not wrong to think we could do better by others. We're right to try to do so and to make calm reflection on this a matter for prayer.

Self-satisfaction won't work well in human relationships.

The problem is, however, that people who are hard on themselves don't recognize the good they do accomplish. They may grow increasingly dissatisfied with the human condition.

Slowly, what they begin to say without saying it is that God isn't able to accomplish anything good in my here-and-now.

Yes, dissatisfaction with the way things go is normal for humans. Yes, movement toward doing better always is asked. But no, the desire to do better doesn't mean your best right now isn't actually any good. So don't be too hard on yourself!

(David Gibson edits Faith Alive!)

### DISCUSSION POINT

## During Advent, ponder resolutions

### This Week's Question

Have you ever kept a New Year's resolution that was significant for your life? What was it?

"Our religion teacher, a nun, gave each of us a small pocket New Testament . . . I made a resolution to carry my New Testament with me and read a little every day while waiting for the school bus. That was in 1952. In the early 1960s, my Protestant neighbors were surprised to meet a 'Bible-toting' Catholic! It gave us common ground." (Margot Cain, Grammer, Indiana)

"This year, my resolution was to find some place to volunteer. I didn't have a lot of money to donate . . . I've been working at a soup kitchen in our town. Last year, my resolution was to learn how to recycle, to make it part of my lifestyle. I've been able to keep at it." (Katherine Jordan, Wheeling, West Virginia)

"To not use charge cards. I saw them as a lack of faith, of being fearful of not having enough to meet my needs now . . . I ended up having to break . . . the resolution,

but the habit (of not using the cards) has stayed with me. I've still had some bad periods, but the way I look at it is different." (Monique Dinon, Washington, D.C.)

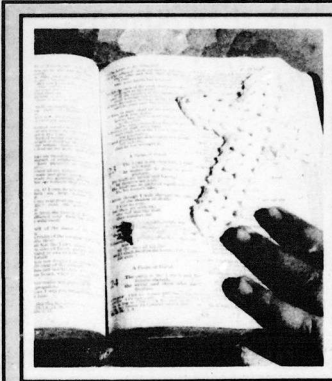
"After eating my way from Thanksgiving to Christmas one year, I resolved to lose weight. I don't know how profound that is, but I think that a New Year's resolution has to be really concrete, something that you can reasonably attain." (Richard Pollack, Wheeling, West Virginia)

"I usually don't set them (resolutions) because I'm afraid I won't keep them. I just listen to everybody else's and see how many of them really make it . . . I take each day as it comes." (Sue Stuppy, Bloomsdale, Missouri)

### Lend Us Your Voice

An upcoming edition asks: Tell of a time you strongly believe God was present in your homelife.

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



# It's a matter of attitude

by Fr. Eugene LaVerdiere, SSS

Dissatisfactions, disappointments and uncertainties are a matter of being human, enjoying a dignity above all other creatures, but vulnerable nonetheless.

It is easy to recognize and accept human vulnerability in infants, little children, and the very elderly. But it is hard to see it in ourselves when we are strong and healthy.

When we are busy running the world, it can be quite tempting to think of ourselves as little gods. But by doing so, we come up with a formula guaranteed to ensure the greatest dissatisfactions and deepest disappointments of all.

Only God, all-knowing and all-powerful, is free of dissatisfactions, disappointments and uncertainties. We are not God.

St. Paul recognized our human vulnerability when he described himself and us as fragile vessels of clay that hold the treasures of Christ's Gospel. It takes so little to shatter the vessel we are.

Everything depends on our attitudes toward ourselves, toward the people around us, God and the meaning of human life. Some people seem to cope well. They never talk about how dissatisfied or disappointed they are.

Paul did not find being a fragile vessel a liability. This way, everyone can see that the power of the Gospel comes not from us but from God.

Examples of human vulnerability and uncertainty lie all around us. So do examples of people who not only cope but thrive in the midst of them.

Not long ago I went to Beaumont, Texas, to present a workshop on the New Testament. On arriving, I was told that Bishop Bernard Ganter had just come home from the hospital after surgery for a malignant brain tumor. We could stop at his home for a visit. He was expecting us.

We had a wonderful conversation. What struck me was his attitude.

Here was someone who could have complained about the unfairness of life with its disappointments and uncertainties, someone looking human and vulnerable.

Yet, here was someone perfectly at peace. After saying that it had been impossible to remove the entire tumor, Bishop Ganter observed how good God was to him.

"It's wonderful," he said, "how at times like this so many things that seemed absolutely important do not appear very important after all. And other things which did not have much urgency before have the greatest importance of all."

Bishop Ganter left it to us to ponder what those things might be.

Just recently in New York at the national office of the Society for the Propagation of the Faith, Joe Sullivan, the production manager, told me about his new grandson.

Joe's daughter, Ann Marie, had given birth to a son. She and her husband were ecstatic. Little Gregory Edward was their first child.

Four years ago, Ann Marie received a heart transplant. At the time, doctors thought having a child would be too risky. For Ann Marie, having a child was a risk worth taking.

She and her husband knew the uncertainties surrounding their decision. But their own life had been given to them! Why would they not be generous in giving life to someone else?

They could have spent the rest of their lives disappointed that they could not have a child. Instead, everybody is hearing about their joy.

Dissatisfactions, disappointments and uncertainties? It really is all a matter of attitude.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of *Emmanuel* magazine.)



**VULNERABILITY**—It is easy to accept human vulnerability in infants, little children and the very elderly. But often it is hard for adults who are strong and healthy to see it in their own lives. (CNS photo by Mimi Forsyth)



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and a happy, peaceful New Year.

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## FOURTH SUNDAY OF ADVENT

## The Sunday Readings

Sunday, December 20, 1992

Isaiah 7:10-14 — Romans 1:1-7 — Matthew 1:18-24

by Fr. Owen F. Campion

The Book of Isaiah is the source of this weekend's first reading.

It is impossible to know very much about some of the prophets. Such is not the case with Isaiah, the author of the first of the three sections of the Book of Isaiah. It is obvious from the writing itself that Isaiah was well-educated. He was a sophisticated man for his time and for the place in which he lived, and he had access to the royal court.



This last aspect of Isaiah's personality is suggested in this weekend's first reading, in the prophet's familiarity with King Ahaz. Ahaz was of David's dynasty. With these credentials, he was regarded by Isaiah as well as by others as having been especially chosen by God for kingship and therefore entitled to God's special protection.

However, even though they reigned with divine approbation, the kings of ancient Judah, such as Ahaz, were free human beings. They could, and indeed did, make mistakes. They sinned. God's protection did not repay instantly even effects of their sinfulness and folly.

So prophets such as Isaiah thought that the only way to assure security and prosperity for the kingdom was for the kings to be true to their religious beliefs. Their compromise with their religion

invited disaster. Thus, as the northern kingdom and Assyria menaced Judah, the shortcomings of Ahaz immediately entered the prophetic mind as the cause of all the peril.

However, God always promised another day. In this reading, God provides for another day, a better day, in the fact that a woman is expecting the child and heir of Ahaz. The event, in the mind of Isaiah, is God's work. The new heir to the throne one day will succeed to the crown, and in the new monarch's piety and faithfulness to God, all order and peace will be restored.

Older translations of the Bible translated the word used here by Isaiah to describe the mother-to-be as "virgin." That is an imprecise translation. The translation should be "maiden" or "young woman." Nevertheless, the older translations were well-known in Christian circles, and generations of Christians saw the mother of this prince as a prefigurement of Mary, the prince a prefigurement of Jesus himself.

The second reading this weekend is from the Epistle to the Romans. The epistle identifies Jesus as being descended from David. This identification would have been supremely important to a Jew such as St. Paul, as well as to Jewish audiences. David and his heirs were kings anointed by God to rule God's own people. From the line of David, the messiah would come. Establishing Jesus as a person descending from David situated him exactly in his messianic role.

St. Matthew's Gospel supplies this Liturgy of the Word with its Gospel reading. The Gospel tells the story of the Virgin Birth, that Mary bore and gave birth to Jesus without a male partner. She was

## Daily Readings

Monday, December 21  
Peter Canisius, priest and doctor  
Song of Songs 2:8-14  
or Zephaniah 3:14-18  
Psalms 33:2-3, 11-12, 20-21  
Luke 1:39-45

Tuesday, December 22  
Advent weekday  
1 Samuel 1:24-28  
(Psalms) 1 Samuel 2:1, 4-8  
Luke 1:46-56

Wednesday, December 23  
John of Kanty, priest  
Malachi 3:1-4, 23-24  
Psalms 25:4-5, 8-10, 14  
Luke 1:57-66

Thursday, December 24  
Advent weekday  
2 Samuel 7:1-5, 8b-11, 16  
Psalms 89:2-5, 27, 29  
Luke 1:67-79  
Vigil of Christmas  
Isaiah 62:1-5  
Psalms 89:4-5, 16-17, 27, 29  
Acts 13:16-17, 22-25

Matthew 1:1-25  
or Matthew 1:18-25

Friday, December 25  
Christmas  
At midnight  
Isaiah 9:1-6  
Psalms 96:1-3, 11-13  
Titus 2:11-14  
Luke 2:1-14  
At dawn  
Isaiah 62:11-12  
Psalms 97:1, 6, 11-12  
Titus 3:4-7  
Luke 2:15-20  
During the day  
Isaiah 52:7-10  
Psalms 98:1-6  
Hebrew 1:1-6  
John 1:1-18  
or John 1:1-5, 9-14

Saturday, December 26  
Stephen, first martyr  
Acts 6:8-10, 7:54-59  
Psalms 31:3-4, 6-8, 17-21  
Matthew 10:17-22

recognized by Christians as the Lord's virgin mother in the very first days of Christianity, a recognition contained in no less a document than a Gospel. This reading proceeds to tell the story of the Lord's birth, and it says that the Lord will be named "Emmanuel." It is the same name Isaiah promised for the child who would be the son of the king and whose arrival would bring salvation to his people.

## Reflection

The church leads us this weekend to the very thresholds of Christmas. We stand in the darkness of the night, but only steps away from the warmth and light of the stable wherein lies the infant Lord.

Looking back far into history, to the book of Isaiah, and then to the Epistle to the Romans and St. Matthew's Gospel with all their antiquity, the church reminds us in these readings that as we await the Lord, our yearnings have been experienced, and satisfied, in the meetings between God and

his faithful, through Jesus, through all the many centuries.

Thus the coming of Jesus can be approached as a event in time, in human history, indeed the most important event ever to occur in the long progress of time. However, another aspect can be seen in these readings, an aspect well-presented by all three readings. It is that throughout all the many years, throughout all time, human yearnings and longings have been stubbornly present. They have included the need to feel truly situated in reality, with a genuine identity, with a future, safe amid all the perils. Jesus alone, in all history, among all human accomplishments and devices, offers the answer to that need.

If we possess Jesus in our hearts, we lack nothing. The church joyfully tells us that, and it further tells us that if we prepare ourselves humbly and sincerely, we shall possess the Lord. He will come to us as he came to Bethlehem.

## THE POPE TEACHES

## Peter affirmed his love for Christ

by Pope John Paul II  
Remarks at audience Dec. 9

In our catechesis so far on the Petrine office in the church, we have seen that Jesus declared that Peter was the rock on which he would build his church (cf. Matthew 16:18-22).

Peter's apostolic primacy, which includes the task of confirming his brethren in faith (cf. Luke 22:32), was given to him directly by the Lord and is to be exercised in Christ's name for the building up of the church.

After the resurrection, the Lord entrusted to Peter the mandate to feed his sheep (cf. John 21:15ff.) and made him the universal shepherd of the flock.

Before conferring this mission on Peter,

Jesus asked him three times: "Simon, son of John, do you love me?" (John 21:15-17). After Peter had affirmed his personal love for Christ, he received the mandate to feed the Lord's sheep.

In this way, by a decision of Christ himself, Peter was given a particular ministry of service in the church, distinct from that of the other apostles, together with the power needed for its exercise.

This pastoral mission is ultimately one of sacrificial service both to Christ the Good Shepherd who "lays down his life for the sheep" (John 10:12) and to all those who have been redeemed in his blood. In fact, Peter's ministry as "servant of the servants of God" would, as Jesus himself foretold (cf. John 21:18), one day be crowned by his sharing as a martyr in the sacrifice of the cross.

## MY JOURNEY TO GOD

## 'From Here to Eternity'

Amidst all the clutter of the antique show and the bustle of shoppers browsing through tables piled high with Americana at its finest, I stood transfixed beside one vendor's display which was no doubt accidental but nevertheless providential.

There on a cloth-covered table was a beautiful portrait of Mary holding the infant Jesus. It was encased in an antique wooden picture frame. Someone had propped the portrait against a stack of old books, and other used volumes were randomly scattered around it. But directly on top of the haphazard pile of books — lying just in front of the picture — was a worn copy of James Jones' novel "From Here to Eternity."

It seemed a fitting Advent scene. In "The Order of Prayer in the Liturgy of the Hours and Celebration of the Eucharist," or "The Ordo" as it is sometimes called, Advent is described as "a season to prepare for Christmas when Christ's first coming to us is remembered" and "a season when that remembrance directs our mind and heart to await Christ's Second Coming at the end of time."

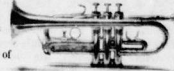
—by Mary Ann Wyand



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# Entertainment

VIEWING WITH ARNOLD

## 'Malcolm X' stirs juices in powerful biography

by James W. Arnold

Times change. Two generations ago, audiences in American movie theaters were racially segregated. Black faces rarely appeared, even as servants, clowns or entertainers.

One generation ago, civil rights activism was making much by symbolic gains. Malcolm X was a media villain, in the midst of a scary decade (the 1960s), when the country seemed eggshell-fragile and the Rev. Martin Luther King Jr. worked for integration, justice and non-violence. Malcolm stood out among a group of black leaders who seemed to be encouraging separatism and rage.

The temptation was to call him more "radical," but in many ways he was a conventional revolutionary: smarter than most (with a cutting sense of irony) but angry, preaching violence if that proved the only way to win freedom. King, following Christ via Gandhi, was the true "radical," hoping to bring change with no weapon but conscience.

Now comes Spike Lee's powerful biography, "Malcolm X," based on the late Alex Haley's now-classic book. It's financed with \$35 million of nervous corporate money. Malcolm is center-stage, and about as complex and abrasive as he was in reality. Getting more emphasis than it ever did in 1960s media is his religiously motivated move toward tolerance and moderation in the final year of his life.

The movie is also an "inside" view of black American culture (always a Lee specialty) from 1940 to 1965, covering Joe Louis, hair straightening traumas, Billie



Holiday, etc. Some whites are in it, but few you'd want to know. Audiences of all races are seeing it together, perhaps with emotional pain, but peacefully enough. That suggests some positive change.

Writer-producer-director (and supporting actor) Lee is, of course, not objective. (His many public statements that only a black could make this movie can be taken as hype.) He wanted this chance badly. Malcolm has become one of his heroes, and he hopes to restore him as a viable leader for African-Americans, an alternate to the already appointed King.

Nothing wrong with that. Movies are seldom about the whole truth. (E.g., Oliver Stone's "JFK.") They're about making myths and heroes. Spike knows that and has done it consciously. While you can anguish about some parts of the package, the Malcolm of this movie is likely to be a force for good.

The actor who plays Malcolm, the gifted, charismatic Denzel Washington, absorbs and radiates Malcolm's personality. He describes the character as a man who "can evolve even when the worst happens, even if you've been taught to hate." He is a role model for manhood, for defiance of oppression, for intellect. Above all, he's a man of faith. He responds to grace, he changes and grows. Eventually, he gives witness with his life.

Malcolm was the son of a Baptist minister, and the film story follows the classic structure of the biography of the religious prophet. Deprived, cruel childhood, a victim of the persecution (racism); he will rise to challenge. Wasted, sinful youth. His spirit broken in prison, he undergoes a conversion to the Nation of Islam (the Black Muslims), purifies soul and body, becomes Elijah Muhammad's devoted "first" lieutenant and most eloquent spokesman.

Then comes disillusionment (over the father figure's personal morals) and a healing pilgrimage to Mecca, where Mal-



'MALCOLM X'—Actor Denzel Washington as Malcolm speaks to a Harlem audience outside the legendary Apollo Theatre in "Malcolm X," a screen biography of the charismatic African-American leader. The U.S. Catholic Conference says Washington gives a "riveting performance in the title role." It classifies the film A-III for adults. (CNS photo from Warner Bros.)

colm listens to God. He recounts his rancor against all whites and beholds "a vision of one God and one humanity." He says, "It was the only time in my life I prayed before the Creator of all and felt like a complete human being." The change angers some, and then it's "time for martyrs."

You could complain that Lee spends too much time in this epic, 201-minute movie on the downside—the early womanizing, hustling, drug abuse and smalltime crime. A good chunk will unsettle many non-Muslims as well, as it covers Malcolm's relentless preaching of the brotherhood's separatist, black supremacy philosophy and puritanical moral code. Also his thinly disguised scorn for "Uncle Tom" black leaders, and his memorable, "chickens coming home to roost" comment after the JFK assassination.

But these were the real proportions of Malcolm's life: a long journey, and a brief epiphany. Undoubtedly, Lee also admires much of the fiery Malcolm: his insistence on fighting back, on black pride and heritage, on the "Afro-American" identity, on exposing white refusal to right, or even admit, 400 years of oppression.

This huge movie encompasses mistakes (a long Russian roulette sequence that may incite imitation) and charming irrelevancies (Lee and Washington juggling at Roseland in 1940s root suits), as well as virtuoso passages (The climactic assassination, the stirring trip to the Middle East).

Among several deft and difficult acting jobs: Al Freeman Jr. as Elijah Muhammad; Albert Hall as the Muslim who recruits, then betrays Malcolm; Christopher Plummer as a priest who tries to prove to him in prison that (of course) God is white.

Inspiration is the point here: Lee even borrows that great moment from "Spartacus," by excluding in a final coda (just before Nelson Mandela) kids, one after another, standing up and proclaiming, joyfully, "I am Malcolm X!"

Let's face it, quibble all you want about details, grumble about philosophical points, this is a movie made with skill, energy and passion. It will stir juices more than be stingy. And a vision that later or (preferably) sooner must be accommodated.

(Recommended for mature viewers.)

USCC classification: A-III, adults.

**Recent USCC**

**Film Classifications**

A Few Good Men ..... A-III  
 The Muppet Christmas Carol ..... A-1  
 Used People ..... A-III

Legend: A-1—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 "R" before the title.

## Holiday programs include pope's Christmas message

by Henry Hertz  
Catholic News Service

Upcoming holiday programming includes special documentaries, traditional and seasonal shows and cartoons, televised Masses, and the pope's annual Christmas message to the world.

"How the venerable hymn 'Amazing Grace' came to be written and what it means to those who sing it is the subject of 'Amazing Grace with Bill Moyers,' to be rebroadcast on Wednesday, Dec. 23, from 10 p.m. until 11:30 p.m. on PBS. (Check local listings.)

For John Newton, the 18th-century Methodist minister who wrote the hymn, the words referred to his own experience of God's redeeming grace.

Newton had been the captain of a British slave ship before his conversion during a storm at sea. Afterward he became an abolitionist and a preacher of "the faith he had long labored to destroy."

Though today a popular favorite in Catholic as well as Protestant churches, the Christmas hymn is just as likely to be heard in a concert hall or in a street demonstration.

Singer Judy Collins describes how "Amazing Grace" was used to bring people together during the 1964 voter registration drive in Mississippi.

For Collins, singing the song is in itself a "spiritual experience" that in concert establishes a "mystical connection between the singer and the people."

Opera singer Jessye Norman appreciates the song's sense of hope and country singer Johnny Cash finds it a liberating experience.

"When I sing that song, I could be in a dungeon or I could have chains all over me, but I'd be free as a breeze," Cash said.

Walter Turnbull, director of the Boys Choir of Harlem, cites the irony that the song's "very deep and important words" were written by a former slave trader.

Summing it up is singer Marianne Williams, who says simply, "Amazing Grace" was not written for money. It was written for the soul."

Produced and directed by Elena Mannes, the documen-

tary conveys the universal appeal of the song from one part of the nation to another.

Sung in family gatherings, church meetings, concert halls and even at the close of a rock concert, whatever the tempo of the music or the inflection of the words, the transcendent nature of the simple hymn written by Newton over 200 years ago is apparent to all.

The historical section on Newton is extremely well done, with British poet Jeremy Irons reading from the extensive journals kept by Newton throughout his life.

The program is as enjoyable as it is informative and is a dandy one to share with the whole family.

Actor George C. Scott portrays Ebenezer Scrooge in a spirited production of Charles Dickens' "A Christmas Carol," to be rebroadcast on Thursday, Dec. 24, from 9 p.m. until 11 p.m. on CBS.

Rather than turning out yet another caricature of Scrooge as misanthropic miser, Scott invests the role with some dignity and not a little sympathy. By playing Scrooge as less than a total monster, Scott makes him somewhat redeemable and his transformation in the end becomes all the more credible and touching.

Scott's performance is but one of the reasons for the success of this British production. Backing him up is a fine supporting cast, including such veterans as David Warner (Bob Cratchit), Susanannah York (Mrs. Cratchit), Frank Finlay (Marley's ghost), Nigel Davenport (Silas Scrooge) and Edward Woodward (the angel of Christmas present).

Roger O. Hinson's script is faithful to the spirit of Dickens' tale, and Clive Donner directs the production with careful attention to blending moodily fantasy and vibrant realism.

This adaptation succeeds better than most in conveying Dickens' concern for the poor and the importance of sharing with them. That's the central message of "A Christmas Carol" and the reason it has become a perennial part of the season.

### TV Programs of Note

Sunday, Dec. 20, 11-11:30 a.m. (CBS) "Partners in Hope: A Religious Response to Hurricane Andrew." This special

focuses on the strategic role being played by the faith communities in Dade County, Fla., in assisting the long recovery of storm-devastated victims with health clinics, food, home repair aid and legal services. The special is a production of CBS in consultation with the Interfaith Broadcasting Commission, which is comprised of the U.S. Catholic Conference, the New York Board of Rabbis and the National Council of Churches.

Thursday, Dec. 24, 6-8 p.m. (EWTN cable) "Midnight Mass from St. Peter's Basilica." Live coverage. That same evening the Mass will be broadcast on a tape delay on NBC from midnight until 1:30 a.m.

Thursday, Dec. 24, 8-8:30 p.m. (CBS) "Twas the Night Before Christmas." Holiday rebroadcast of the animated musical special is narrated by Joel Grey and based on the famed Christmas poem by Clement Moore.

Thursday, Dec. 24, 8:30-9 p.m. (CBS) "A Wish for Wings that Work." Rebroadcast of a recent animated Christmas special stars the whimsical comic-strip characters Opus the penguin and Bill the crazy cat.

Thursday, Dec. 24, 10:30 p.m.-midnight (EWTN cable) "Solemn Mass of Christmas Eve." Live coverage from the Basilica of the National Shrine of the Immaculate Conception in Washington, U.S. apostolic pro-nuncio Archbishop Agostino Caccavillan will be the celebrant and homilist. Friday, Dec. 25, 1992, 2:30-3:30 a.m. (EWTN cable) "Spanish Christmas Eve Mass." From the Cathedral of San Fernando in San Antonio, Mass is in Spanish and English.

Friday, Dec. 25, 9-10 a.m. (EWTN cable) "The Pope's Christmas Message." Pope John Paul II's annual "urbis et orbis" message will be rebroadcast at 1-2 p.m. on the VHSN cable channel and again at 5-6 p.m. on EWTN.

Friday, Dec. 25, noon-2 p.m. (EWTN cable) "Solemn Mass of Christmas Day." From the Basilica of the National Shrine of the Immaculate Conception in Washington, Cardinal James A. Hickey of Washington will be the celebrant and homilist. It will be rebroadcast at 7:30 p.m. on EWTN.

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

## QUESTION CORNER

# Talk with priest about reconciliation

by Fr. John Dietzen

**Q** I see your answers in a paper from another state and I hope you can help me.

After a very unhappy home life, I moved away from home and from church. To make matters worse, I married someone outside the church, who six months later left me penniless and pregnant.

Since this was 1973 and abortion was legal, I had one, not knowing I would be excommunicated.

A year later, I remarried. He is not Catholic, but he is a good man. I now have three beautiful children and am trying to raise them Catholic.

The oldest will soon make his first Communion. Now, when I take him to church, he wonders why I don't receive Excommunication myself.

I don't know where else to turn. I don't want to risk being excommunicated again. I think God has forgiven me, and nothing would make me happier than to walk up to Communion the day my son has his first.

Is there any help you can give me? (Illinois)



**A** First let's clear up the excommunication bit. Abortion is a serious wrong, but for probably more than one

reason, which we cannot discuss here, you were not excommunicated when you had yours.

Nor is excommunication involved in any action you might contemplate now about getting back to the sacraments. So let's talk about that.

It really is unfortunate that you have been away from Communion for so long, since from what you told me nothing is holding you back.

All you need do is go to a priest in your area (there are lots of them, but your parish priest would be best if you can handle that), explain your situation, and ask him to lead you through step-by-step.

Your marriage to your second husband will need to be validated in the Catholic Church. If he was not married before he married you, preparation for that will be quite simple and brief.

If he was married before, some marriage process will be required. Your priest will explain what that might be after you inform him of a few details.

Other than that, all you need do is receive the sacrament of penance and start going to Communion.

I hope you will do this very soon. You have been away from the Eucharist long enough.

Let's letters like yours, by the way, that are my great reward for continuing this column. Good luck!

**Q** The priest at our church washes his hands at the altar after Communion. Why don't our Communion ministers do the same? (Pennsylvania)

**A** There is no general rule that requires priests, or any other ministers, to wash their hands after Communion.

Some priests do it regularly more as a matter of some sort of personal devotion, but it is not in the prescribed rubrics for the Mass.

Such a washing is only indicated when the priest is aware that a particle of the host is sticking to his hands after breaking the host or giving Communion and washing is necessary to remove the particle (General Instruction of the Roman Missal n. 237).

Nothing is said specifically in this regard about other ministers of the Eucharist. All of them, however, if they are properly prepared, are trained to cleanse their fingers into the ciborium if they become aware that a particle of the host remains on their hands.

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

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## FAMILY TALK

## Christmas is a day to show love for others

by Dr. James and Mary Kenny

Dear Dr. Kenny: Don't you think that Christmas is getting too commercial? I'm getting eight catalogues a day, all trying to get my money, to get me to buy gifts.

I think something is wrong when people try to make a profit out of love and charity.

How can we get the Christmas spirit back? (New Jersey)

**Answer:** Christmas is a love feast. The spirit of Christmas is the spirit of generosity, the joy felt in giving. You don't sound very joyous.

One reason for your unhappiness is the pressure you feel to buy, the hard sell, even the attempt to make you feel guilty if you do not buy this or that gift. No one likes to feel forced or bombarded, and certainly not by the greed of others.

Obviously you need to ignore the pressure. One way might be to make out your Christmas gift lists before you even open the catalogue or go to the store.

Don't shop for ideas. Have your gift ideas before you start looking, so that the catalogues become a delightful resource rather than a high-pressure salesperson.

The gift of gifts, the original Christmas present, was from God to us. In a comfortable eternity filled with himself, he gave us his time, 33 years to teach us to love our neighbor.

From a safe eternity, he gave us his inviolability, becoming vulnerable to pain and uncertainty so that he might fully understand our finiteness.

His gift to us was opened on the first Christmas Day, when Mary gave birth amid animals in a barn. "I give you myself," was the message.

The best Christmas gifts are given in this model. Look into the heart and soul of the people you love. What do they need? What do they want? Feel, if you can, their desire.

Then give of your time, your talents, and your money. Time is a forgotten gift. Some people, even parents, give expensive gifts because they feel guilty at not spending enough of their valuable time with their children. These parents need to rethink what it means to give of themselves to loved ones.

If you dislike shopping for Christmas presents, why not give handmade gifts to family members and friends? Sharing your personal talents usually results in keepsake items.

Others of us become like Scrooge, hoarding our money because we feel unsafe without it, too attached to the things it can provide for us.

Christmas is a time and a reminder to give generously to those we love and to those in dire need. We must give what they need, not merely what we can afford.

We need to give, regardless of the commerciality that surrounds us, ignoring any pressure to spend money on glitter.

By giving meaningful gifts, we are truly helping others. Perhaps a special book or a craft item will bring pleasure.

The joy comes from seeing the happy look in the eyes of the other, from knowing that you have understood their needs and desires, and have in some way met them.

That's why loving is fun, why we like ourselves so much in the act of giving to and loving another. Our self is expanded. The "I" becomes "we." The good of the other is enjoyed as truly our own.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47878.)

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**Happy  
New Year**



# The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our 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.

## December 18

The Aquinas Center, Clarksville, will hold a holiday open house from 3-7:30 p.m. sponsored by the New Albany catechetical and youth ministries. Call 812-945-0384 for more information.

## December 19

The Northside In-Betweeners will be caroling at various hospitals today. Plan to go out on the town afterwards. For details, call Mark at 317-545-9157.

St. James, 1155 East Cameron, will be "hanging the greens" for the holiday season at 9 a.m. Decoration for the church will begin on Dec. 20 at 1 p.m.

The North Deane Christmas Dance for Junior high students will be held at Chatham High School from 7-10 p.m. Cost is \$3.

## December 20

The Women's Club of St. Patrick, 936 Prospect St., will sponsor their monthly card party in the parish hall at 2 p.m. Admission \$1.25.

St. Catherine, 2245 Shelby St., will be decorating the church and "hanging the greens" for

the holiday season after the 11 a.m. Mass. ☆☆☆

The Northside In-Betweeners will gather for brunch at 12 p.m. Meet at St. Pius X side door in the church lobby. Call Jim at 317-259-1271 for further information.

## December 21

The Young Widowed Group meet on the third Monday of each month at St. Matthew's parish, 4100 E. 56th St. The meetings begin with a social time at 7 p.m. and the meeting at 7:30 p.m. For more information, call 317-236-1596.

St. Bernadette, 4826 Fletcher Ave., will hold their annual "Father's Night Out" at 7 p.m. Meet people to help put together those all-night toys. Even if you don't have anything to assemble, you may be able to help someone who can't quite get their toys together! For more information, call 317-357-7329.

## December 24

St. Paul's Episcopal Church, 10 West 64th St., will present "A Festival of Lessons and Carols." Beginning at 4:30 p.m. with Christmas music for harp at 4:30 p.m. with Wendy Muston, harp-

ist. For more information, call Frank at 317-253-1277.

## December 27

The Medjugorje prayer group of St. Charles Borromeo parish, Bloomington, will meet at 3 p.m. in the chapel. Call 812-824-8893 for information.

The Secular Franciscans will meet at Sacred Heart parish chapel, 1530 Union St. at 3 p.m. for a business meeting.

## Vatican debates intervention in Somalia

(Continued from page 1)

Organization. FAO sponsored the Rome conference opened by the pope.

When humanitarian programs are blocked, the international community should take action, Archbishop Wagner told Catholic News Service Dec. 10.

"We understand that for the Americans it's not easy—but it is necessary," he said, to help restore justice.

Archbishop Renato R. Martino, head of the Vatican delegation at U.N. headquarters in New York, told Catholic News Service Dec. 10 that the intervention in Somalia is a precedent that should be repeated elsewhere.

"The international community cannot just watch the faces of starving children on television and do nothing," said Archbishop Martino. Bosnia-Herzegovina in the former territory of Yugoslavia and other places in Africa than Somalia "could be helped by an intervention like that," he said.

Other church officials, however, were wary about applying the Somalia situation to other world trouble spots. Cardinal Jean-Marie Lustiger of Paris, in a Dec. 7 radio interview in France, supported "humanitarian intervention" in Somalia. But in Bosnia "an intervention could be onerous, bloody and cruel," the cardinal said.

The Northside In-Betweeners will gather for brunch at 12 p.m. Meet at St. Pius X side door in the church lobby. Call Jim at 317-259-1271 for further information.

## Bingos:

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

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"The armed hand of humanity" is sometimes needed, but this cannot replace negotiations and diplomacy, said Cardinal Echevarry.

"Do not fix only on the right to intervention," he said. "More important, more difficult and more necessary is how to prevent these things from happening."

Both officials said more study is required of the complex moral and political reasons that might justify "humanitarian intervention."

A line has to be drawn to prevent such intervention from turning into a war or becoming part of an existing war, said the cardinal.

Bishop Mejia said, "If it is necessary to kill to feed Somalia, this is not good."

Bishop Mejia added that practical questions have to be raised as to whether the United Nations, as it is now, is the proper international body to authorize such intervention.

The United Nations "is not a group of equal states"; real power is concentrated in the small membership of the Security Council, he said.

"This always tilts toward decisions by the more powerful," said the bishop.

In the case of Somalia, the United States is "too much in the spotlight," he said.

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# CRS feeds Somalians

(Continued from page 1)

He said the military is saying it's there only to protect the relief workers, not to disarm the warring factions and roving gangs. But if those groups are not disarmed, he said, when the U.S. forces leave "we'll be back to square one."

When the airlifted CRS food arrives at Baidoa's airport, it is trucked directly to the Qansadheere District, about 70 miles away, for distribution to about 110,000 people throughout that region, he said.

Some other relief agencies have reported armed attacks on their storage facilities in Baidoa. But D'Adamo said, "We've been lucky. We never opened any warehouses in Baidoa."

CRS avoided that by transporting food directly from the airport, he said.

Until recently CRS also trucked food in from the Kenyan border towns of Mandera and El Wak to feed about 70,000 Somalis along the border, he said.

But when the United States decided to send U.S. forces to Somalia under U.N. auspices, Kenya and Ethiopia closed their borders to Somalia out of concern that violence and waves of refugees might spill over into their countries.

As a result CRS had to suspend its cross-border trucking operation.

D'Adamo, who was CRS field director in Angola before he returned to the United

States and took over the Somali desk in October, said, "It's amazing that the food is still getting through."

He said the airlift from Nairobi to Baidoa is operated by the Lutheran World Federation, and agencies with food to send chip in to help pay the shipping costs. CRS has been able to get up to three or even four plane loads a day in, at an average of about 17 metric tons per flight, he said.

CRS has an office and residential compound in Baidoa for up to 12 relief workers, he said, but because of the tension in the city it had reduced its staff there to two or three—the minimum "essential to maintain a physical presence."

He said that at the moment CRS had three people in Baidoa: Dan Smith, Bill Berquist and a Moroccan health worker named Loufi who was just flown in from the CRS Morocco staff.

Nanci Martin of the media relations office said CRS has received \$2 million for Somalia from Americans since it opened its special Somalia fund in July. Since it had no standing Somalia project before that, "that's pretty good," she said.

Donations for CRS assistance in Somalia can be sent to: Catholic Relief Services Somali Fund, P.O. Box 10709, Baltimore, MD 21298-9664.

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Return to: Director of Admissions, Altenheim Community  
3525 E. Hanna Ave., Indpls., IN 46237

CR 12/92

# Youth News/Views

## Youth ministry includes families, schools, media

by Catholic News Service

HOUSTON—Editor and author Tom Zanig, urged Catholic youth ministers to work with families, schools and the media to improve their service to young people.

"The systems model recognizes that all kids are involved in other systems—the family, school, media, work, etc.—and effective youth ministry seeks ways to collaborate with and influence these systems," Zanig said in a talk to the National Federation for Catholic Youth Ministry on Dec. 2.

About 800 people participated in the federation's Dec. 2-5 meeting in Houston.

Zanig said two-thirds of Catholic youth "are not being effectively ministered to by anybody." But, he added, "the quality of what is being offered to the one-third has improved dramatically."

Zanig is author of "Sharing the Christian Message," a popular parish program for high school students in this country.

Ten years ago, Zanig was the keynote speaker at the National Conference on Catholic Youth Ministry in New Orleans. Since then, he has identified major issues confronting youth, professional youth ministers, and the field of youth ministry.

Zanig reflected on the progress of the last decade and identified issues that have emerged during that time—the apparent failure of the educational system, the development of personal spirituality, and the challenges of multiculturalism.

Another speaker, Rosa Guerrero, told conference participants that "the days of the Alamo are gone. History is made by the peaceful conviviality of people, not by fighting or destroying."

Guerrero, a teacher and performing artist from El Paso, Texas, said serious challenges facing Hispanic youth today include "the adverse conditions in urban centers in which most Hispanics live" as well as their "lack of access to education and to economic opportunities" and also the continuing problem of discrimination.

She cited drug abuse, AIDS, abortion, extreme individualism, and materialism as only some of the negative forces that undermine family life and the future of Hispanic youth.

"Yet the special strengths of Hispanics reside in the strong family orientation and in the vitality of youthful Hispanic communities," Guerrero said. "It is precisely in these areas that Hispanics will make their greatest contribution to U.S. culture."

The conference, which was based on the theme "Catholic Youth Ministry: Same Journey, New Paths," drew youth ministers from campus, parish and diocesan settings from 153 U.S. dioceses, as well as Australia, the Bahamas, Belize and Canada.

More than four dozen special workshops addressed such themes as Girl Scout/Campfire Girls, adolescent catechesis, rural youth ministry, and Hispanic youth ministry.



**ANNIVERSARY BANQUET**—Joining about 30 other youth ministry representatives of the Archdiocese of Indianapolis at a banquet in Houston commemorating the 10th anniversary of the National Federation of Catholic Youth Ministry are (from left) Kevin Smith from St. Malachy Parish in Brownsburg, Janet Roth from St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute, Julie Szolek-Van Valkenburgh, archdiocesan director of Youth and Young Adult Ministries, and Maureen Entrikin from St. Luke Parish in Indianapolis. (Photo by Virlee Weaver)

## Youth ministry must focus on families, evangelization

by Mary Ann Wyand

"There's a real need for youth ministry to include a family perspective," Julie Szolek-Van Valkenburgh, archdiocesan director of Youth and Young Adult Ministries, explained following her participation in a national conference earlier this month.

As part of the 24th annual National Conference on Catholic Youth Ministry held Dec. 2-5 in Houston, Szolek-Van Valkenburgh and other diocesan youth ministry coordinators discussed "The Changing Face of Youth Ministry" with presenter John Roberto, director of the Center for Youth Ministry Development.

"Whatever ways we go about ministering to our youth and with our youth, it can't be ways that are pulling our youth away from their families," she said. "We need to be supporting our families, whether that means including them in programs or scheduling events at convenient times. We have to think about the family."

Evangelization and the multicultural perspective in youth ministry were other key conference topics, she said. "There's a big emphasis on outreach. We need to bring Christ to youth that way."

Szolek-Van Valkenburgh also said the diocesan youth ministry staff members were told they need to provide centers of learning to help people become better

informed about their faith and the Catholic tradition.

"Ministry to youth hasn't changed, but the way we go about doing things has changed," she said. "Most diocesan youth ministry offices are still very programmatic. The tendency has been to offer a program rather than asking, 'What is it that you have a need for?' Before we have been a giver of services. Now we're more of a manager of services. That would mean being able to connect folks with colleges or retreat centers that offer spiritual programs or other resources in the community rather than the youth ministry office doing it all."

The Archdiocese of Indianapolis was well represented at the 24th annual National Conference on Catholic Youth Ministry, she said, which also marked the 10th anniversary of the National Federation of Catholic Youth Ministry. About 35 people involved in youth ministry in the archdiocese journeyed to Texas for the conference.

"The great thing for me to see was that these adults were taking responsibility for furthering their education in youth ministry, taking time out to pray with other folks in the field, celebrating in liturgy together, and having some fun," she said. "It was nice to see such a variety of folks—full-time parish youth ministry coordinators, deanery youth ministry coordinators, a few priests, a couple teachers, and a few volunteers—who feel that youth ministry is important."



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# Campus Corner

## Friends don't let friends drive drunk on holidays

by Teresa Humphrey

Governor Evan Bayh and the Chairman of the Governor's Council on Impaired and Dangerous Driving, Marion County Prosecutor Jeff Modisett announced plans for Indiana's participation in National Drunk and Drugged Driving (3D month) Prevention Month.

The "Friends Don't Let Friends Drive Drunk" campaign was kicked-off with Governor Bayh proclaiming the month of December, Drunk and Drugged Driving Prevention Month in Indiana.

"Creating public awareness and providing education are imperative to an effective drunk and drugged driving prevention program. The comprehensive efforts of the Council, public and private organizations, volunteers, the media, the National Commission Against Drunk Driving, and the National Highway Traffic Safety Administration can be credited with the prevention of 14,705 injuries and deaths over the past ten years in Indiana," the Governor said.

"While Indiana can truly be proud of these efforts, the fight is not over," said Governor Bayh. "Last year, 325 Hoosiers died and 7,540 were injured in alcohol related crashes. The council's campaign efforts will focus on the consequences of impaired driving and call to action ways to significantly reduce the number of innocent lives lost as the result of alcohol-related crashes."

Jeff Modisett added, "This campaign promotes recognition of alcohol impairment at any level of blood alcohol concentration (BAC) and encourages the social expectation that the driver doesn't drink any alcohol."

At a news conference in early December, the Council released to all Indiana television stations a new "Friends Don't Let Friends Drive Drunk" public service announcement.

This strong message on the importance of the designated driver will be delivered with the help of \$20,000 in TV media time donated by St. Vincent Stress Center. That amount is a part of the \$160,000 in TV media time the hospital has donated over the past seven years.

As a result of this continued support, St. Vincent Stress Center was commended for its outstanding efforts to reduce drunk and drugged driving in Indiana.

Lawrence Ulrich, administrator of the stress center accepted the commendation and expressed his support of the Council's efforts. "At St. Vincent Stress Center we continue to believe that heightened public awareness makes many drinkers more responsible about drinking and driving," Ulrich stated.

Governor Bayh also announced that the state of Indiana has received a 1992 Certificate of Commendation from the State Award category from the National Commission Against Drunk Driving.

Indiana was commended for its efforts to establish comprehensive impaired



## Friends Don't Let Friends Drive Drunk

BE A FRIEND—The Governor's Council on Impaired and Dangerous Driving presents the new logo for the "Friends Don't Let Friends Drive Drunk" campaign. December is National Drunk and Drugged Driving Prevention (3D) month in Indiana.

driving programs and for its ability to promote self-sustaining efforts at a local level. The combination of enforcement, public education and awareness have helped the State to greatly reduce the incidence of impaired driving.

In addition to the holiday campaign, the Council is also focusing on its legislative agenda which will include an open-con-

tainer law, reduction of the BAC from 10 percent to .08 percent and zero tolerance for minors. Modisett, said, "The Council legislation is critical to reduce alcohol involved accidents and to stop drinking and driving."

(Teresa Humphrey is the marketing and communications manager of the Governor's Council on Impaired and Dangerous Driving.)

## Indianapolis Campaign for Healthy Babies

### ASK THE DOCTOR

by Dr. Pat Keener



As the New Year begins, the Indianapolis Campaign for Healthy Babies begins its transformation from a freestanding, three-year initiative to a permanent part of the public health efforts establishment. In essence, Indianapolis is institutionalizing its commitment to mothers and babies. In this final "Ask The Doctor" column, I will answer the questions most commonly asked about what the Campaign accomplished and what we can expect in the future.

**Q** Is the Campaign ending because it has run out of funds?

**A** No. When the Campaign was formed in 1989, it was given a three-year life-span to accomplish a set of goals and objectives directed toward infant mortality reduction. All aspects of the Campaign, from program implementation to budget, were driven by this three-year timetable. It should be no surprise that the Campaign, as it presently exists, will close its doors on December 31, 1992.

**Q** What happens to the infant mortality initiative now?

**A** In essence, Indianapolis is institutionalizing its commitment to mothers and babies. The key functions of the Campaign—the leadership and advocacy functions—are being transferred to the Health and Hospital Corporation. Since the Health and Hospital Corporation is the municipal body charged with the responsibility for protecting the health of the citizens of Indianapolis, it is the appropriate recipient of the Campaign's mission.

To emphasize the continuity of the infant mortality efforts begun by the Campaign, the name of Healthy Babies will be maintained by the infant mortality initiative that is created within Health and Hospital. The new medical coordinators are individuals who are familiar with the Campaign and have participated in present Campaign initiatives. Dr. Virginia Caine, Acting Director, Division of Public Health, and Dr. Haywood Brown, Associate Professor, Maternal / Fetal Medicine, serve in the medical co-chair positions.

**Q** What makes the task of infant mortality reduction so difficult?

"Ask the Doctor" is supported by a community education grant to the Indianapolis Campaign for Healthy Babies, Inc. from the Lilly Endowment, Inc.

THE BATTLE AGAINST infant mortality is an ongoing battle that will not be won until Indianapolis earns the title of the healthiest city in the country for mothers and babies. We all share the responsibility for making this happen.

**A** The work of reducing infant mortality is similar to pushing a huge rock up a steep hill. It's slow and energy consuming work, and failure is more likely than success. Even when you commit to the task, you have to deal with the unknown obstacles you may encounter, the tremendous amount of energy it takes to make any headway, and backsliding if you decrease your energy output for one second. Obstacles to infant mortality reduction include problems like poverty, domestic violence and substance abuse. These are societal problems that are unlikely to be dealt with effectively by a local infant mortality initiative. There are also political and behavioral issues that have to be addressed, such as family planning, the role of the schools in health and sexuality issues, and the role of the workplace in supporting families with babies and/or pregnant women.

**Q** What has the Campaign accomplished?

**A** The Campaign has had many successes. A few of the most important ones are listed below:

- The Campaign has focused on removing the barriers to prenatal care by addressing affordability, availability, accessibility and awareness issues.
- We have established new coalitions and partnerships among providers resulting in the creation of an infant health care infrastructure to deal with present and future health problems.
- We have helped to establish a neighborhood-based model of comprehensive, primary care for under/unserved patients which will remain as a health care safety net for our city.
- We have raised awareness of the importance of early immunizations and of ongoing well child care for young children, and in the process we have immunized 1500 children with over 2000 immunizations.
- We have facilitated the development and funded implementation of 28 new educational programs delivering infant mortality reduction messages.
- We have conducted program and system evaluations that will aid our city in planning future infant mortality reduction strategies.

• We have built a constituency of advocates who are concerned about and willing to work to reduce infant mortality.

**Q** What needs to happen next?

**A** We need a new strategic plan to broaden the scope of our current activities and to take advantage of the lessons that we learned. Just as it is easier for a group of people to push the rock up the hill than for one or two to accomplish the task, so it is easier for a group of dedicated individuals to create a sound plan for infant mortality reduction than for any small group. Participation in the planning process needs to be extensive and needs to include individuals who will be served by the programs that are created. The tremendous amount of information that has been learned through the Campaign's evaluation process needs to be analyzed, then utilized in the refinement of existing programs and the creation of new programs. The present Campaign has created a strong foundation for future efforts.

**Q** How can I learn more about the Campaign's accomplishments and the status of infant mortality in our community?

**A** The Campaign has prepared two important resources which you may want to look at. The Report to the Community discusses the Campaign's accomplishments and lists the remaining challenges. The Infant Mortality Report Card presents the data that our community needs to follow to track the progress of our present and future infant mortality reduction efforts. If you would like a copy of the Campaign's final Report to the Community or the Infant Mortality Report Card, write to me at Wishard Memorial Hospital, 1001 West 10th Street, Indianapolis, Indiana 46202.

As Medical Director of the Indianapolis Campaign for Healthy Babies, I have been proud to represent our babies' interests and to work with the many fine individuals in this community who want Indianapolis to be THE city for healthy babies. I hope Indianapolis will continue to demand progress on the infant mortality problem and will support Health and Hospital's efforts to that end.

I wish all of you a pleasant New Year!

# † May their souls rest in peace †

(The Criterion requests death notices from parishes and individuals; we obtain them no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† **ADAMS, Marion Cathryn** Pomares, 80, St. Christopher, Speedway, Dec. 3. Grandmother of two; great-grandmother of three.

† **BOTT, Ludwig**, 85, St. Mary, North Vernon, Dec. 8. Father of Paul A., Joseph, Robert, John and Leo; brother of Pete; grandfather of 14; step-grandfather of two; great-grandfather of 17.

† **BRISCOE, Herman C.**, 84, St. Bernard, Frenchtown, Dec. 1. Husband of Elizabeth V. Sing; father of James E., Michael A., Donald, Marvin, Rita Harrell, Priscilla Gettelfinger, Hellen Ward and Nancy; brother of Maurice, Frances Crosby, Eleanor Harmon and Mildred Hawkins; grandfather of 30; great-grandfather of 23.

† **BUCHANAN, Raymond**, 90, St. Anthony, Indiana, Dec. 7. Father of Lucille Adams and Paul Buchanan; brother of William; grandfather of five; great-grandfather of two.

† **DAHLEN, Marie Ann** Roessing, 81, Our Lady Queen of Martyrs, Florida, Nov. 18. Mother of Robert Dahlen; sister of Carl J. Roessing; grandfather of four.

† **FISCHER, Henry J.**, 83, St. Christopher, Speedway, Dec. 2. Husband of Mary English;

father of Martha Ann Woodward; brother of George, Bernard, Margaret Buchanan, Mary Nix and Rosemary Rowe; grandmother of seven; great-grandmother of eight.

† **FLASPOHLER, St. Helen**, O.L.V.M., 75, Nov. 23. Sister of Edna Enneking and Viola Combs.

† **GARRETT, William**, 84, St. Bridget, Indianapolis, Dec. 8. Husband of Mary; father of James, Anthony, Gloria, Walter O'Daniel, Clara Smith, Marjorie Collins, Beatrice Rivers and Agnes Teeters; brother of Roy, James, Alma, Marjorie Lewis and Ruth Bennett; grandfather of 19; great-grandfather of 21.

† **GATES, Kenneth G.**, 80, St. Vincent, Bedford, Dec. 4. Father of Kenneth Jr., John, Frank, and Sandra A. Lytton; brother of Catherine Reeves and Margaret Waldon; grand-

mother of nine; great-grandmother of four.

† **GEIS, Robert Louis**, 28, St. Vincent, Waldron, Dec. 9. Husband of Karen M. Goeld; father of Michelle and Brian; son of Shirley Heger; step-son of Robert Heger; brother of Joe, John, Susan Exner, Mary Ann Fullenkamp, Debra Heger, Karen Lomax and Donna Carziz.

† **GRAF, Andreas "Bud" J.**, 84, St. Paul, Sellersburg, Nov. 8. Husband of Jane Bottorff; brother of Clarence Graf, Ferdinand Graf, Providence Sister Marie Stephanie Graf and Anna Moore.

† **HERBERTZ, Donald Lee**, 55, Holy Name of Jesus, Beech Grove, Nov. 23. Husband of Sharlene; father of Darryl J., Dean L., Lisa Shanly, Karen Shively and Heidi Bradbury; brother of Al, Joseph, Michael,

Suzanne Click, Carol Reynolds and Linda Livingston; grandfather of 13.

† **HOUFF, Harry P.**, 83, Christ the King, Indianapolis, Dec. 1. Husband of Dorothy Jaycock; Janet Stamber and John A.; grandfather of four.

† **JONES, Charles L.**, 35, St. Bridget, Indianapolis, Nov. 26. Father of Damon and Christopher; son of Beatrice; brother of Leroy Jr., William, Michael, Grace Scisney, Velva Brewer, Agnes, Norma Meredith, Jacqueline Woods Yolanda Hardin, Dennis, Helen and Mary Jones.

† **KAUFER, Thelma May**, 83, Holy Family, New Albany, Nov. 29. Wife of George H.; step-mother of John L. Spain; sister of Maurice, Ronald, Leonard and Norma Owens; grandmother of one; great-grandmother of three.

† **KELLER, Helen L.**, 78, Holy Name of Jesus, Chicago, Nov. 22. Mother of Charles L., Robert D. and Joseph K.; sister of George Leinenweber, Margaret Farrell and Mary Weber; grandmother of eight.

† **MACKLES, Johanna**, 91, St. Patrick, Madison, Dec. 3. Sister of Eugene Adam.

† **MCKINZIE, William N.** "Bud", 75, SS. Peter & Paul Cathedral, Indianapolis, Nov. 19. Husband of Mary Esby; step-son of Ruth McKinzie; brother of Seymour, Betty Bricker and June Day.

† **NADERMAN, Clara M.**, 84, Immaculate Conception, Milbourn, Dec. 2. Mother of George C., Albert F., Justin F., John A., Rose Baur, Ann Cardinal, Joseph Hessler, Mary Swenger, Jane Reed Eisher.

**Providence Sister M. Albertine, 31, dies at The Woods**

Providence Sister Mary Albertine Coppersmith died here on Dec. 9 at the age of 81. The Mass of Christian Burial was celebrated for her on Dec. 12 in the Church of the Immaculate Conception.

The former Veronica Coppersmith was born in Clyde, Missouri. She entered the Congregation of the Sisters of Providence in 1928 and professed her final vows in 1936.

Sister Mary Albertine taught in schools staffed by the Sisters of Providence in Indiana, Illinois, North Carolina and Oklahoma. Sister ministered in the business office for 12 years at St. Mary of the Woods in Indiana, her assignments were at Assumption, Evansville; and St. Joseph, Jasper.

One sister, Sister of Providence Mary Anselm Coppersmith died on Dec. 12 at the Motherhouse in Oldenburg, Indiana, and one brother, Benedictine Right Reverend Anselm Coppersmith of Conception Abbey in Missouri, survive Sister Mary Albertine.

**Providence Sister M. McCann dies at 95**

Providence Sister Margarita McCann died here on Dec. 11 at the age of 95. The Mass of Christian Burial was celebrated Dec. 14 in the Church of the Immaculate Conception.

The former Margaret Marie McCann was born in Chicago, Illinois. She entered the Congregation of the Sisters of Providence in 1914 and professed her final vows in 1924.

Sister Margarita taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts, Maryland and North Carolina. In the Archdiocese of Indianapolis, her assignments were in Indianapolis at St. Catherine, St. Jude, and in Vincennes at St. Rose.

Rhuel, Gertrude Koors, and Sister Margaret Mary Hessler.

† **NURFIO, Rocco M.**, 72, St. Mary, Richmond, Nov. 25. Husband of Marie; father of Ronald, Daniel, Mary Henson, Janet Stamber and Lisa Deboy; brother of Rosie Stella, Mary Spadafora and Theresa Theresia; grandfather of 11.

† **ODONNELL, Margaret Koesters**, 77, Christ the King, Nov. 30. Wife of John; mother of Joni Wilson and John O'Donnell; sister of Helen Lyons; grandmother of five.

† **SCHOTTER, J. Leo**, 82, St. Joseph, Crawford County, Dec. 5. Father of J. Leo Jr., Kenneth E., Alan, Gary L. and Michael; grandfather of 12; great-grandfather of two.

† **SCOTT, Margaret Anne** Maroney, 74, St. Jude, Indianapolis, Dec. 5. Wife of James N.; Mother of Sharon L., Kathleen A., Tichenor, Jacquelyn M., Clements and Charles R. Scott; grandmother of 12.

† **SHORT, Roberta Herbert**, 64, St. Mary, Rushville, Dec. 3. Mother of Steve and Mark; sister of Leo, Delbert, Ralph and Robert Herbert, Luella Gates, Freda Johnning and Rita Horanday; grandmother of five.

† **SWITZER, Luther**, 82, Holy Trinity, Indianapolis, Dec. 6. Husband of Margaret; father of Norma Stefancio; brother of Roy, John, and Ethel Falcic; grandfather of two.

† **TREMAIN, Catherine**, 80, St. Philip Neri, Indianapolis, Dec. 5. Mother of Tom; sister of Margaret Heede.

† **WILLIAMS, Lucille M.**, 82, St. Joseph Hill, Sellersburg, Dec. 3. Mother of Paul V., Charles E., John V. and Carol Ann Williams; sister of Mary Frances Sherlock; grandmother of seven.

† **WINGATE, James R.**, 57, St. Mary, Greensburg, Dec. 4. Husband of Ruth G.; son of John R.; father of J.P.

† **YEARWOOD, Gordon**, 72, St. Malachy, Brownsburg, Dec. 2. Husband of Mary; father of five sons.

† **YETTER, Gladys**, 86, Holy Name of Jesus, Beech Grove, Nov. 19. Mother of Alice F. Driver, Delbert R. Yetter and Thomas L. Self; grandmother of 12; great-grandmother of 19; great-great-grandmother of one.

**Franciscan Sister Agnes Cecile Schroeder was 76**

A Memorial Mass was celebrated on Dec. 12 at the Motherhouse in Oldenburg, for Franciscan Sister Agnes Cecile Schroeder. Sister Agnes Cecile died Dec. 10. She was 76 years old. Born in Greensburg, Indiana, Sister Agnes Cecile entered the Oldenburg Franciscan Community in 1934 and professed her final vows in 1940.

Sister Agnes Cecile taught primary grades at St. Andrew Richmond, St. Mark, St. Michael and Little Flower in Indianapolis; Holy Family in Oldenburg. At Marian College, Sister was the teacher and coordinator of kindergarten classes in conjunction with education classes. At Ritter Convent, Indianapolis, she worked in retirement ministry. In St. Louis, Sister work with special education classes and tutored adults on a federally funded program for 15 years. Sister also taught in Cincinnati.

In 1990 Sister Agnes Cecile worked in pastoral care at St. Francis Hall at Oldenburg. She is survived by her sister, Franciscan Sister Marie Schroeder.

Memorials may be made to Sisters of St. Francis, Oldenburg, Indiana 47036.

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# Pope says priestly celibacy is the 'proper road for the future'

by John Thavis  
Catholic News Service

VATICAN CITY—When it comes to letting the world know his stand on priestly celibacy, Pope John Paul II is determined to bang the drum loudly.

Twenty-five years after Pope Paul VI reconfirmed the celibacy rule for Latin-rite priests, this pope is back pounding away with the same arguments, trying to keep the whole church marching to his beat.

In strongly worded speeches in November, the pope described the issue as a test of church determination in the face of worldly pressure for change. He said priestly celibacy was more than a tradition in the Western church; it is the "proper road for the future."

Meeting with nine German bishops, the pope said difficulty in accepting priestly celibacy reflects a general lessening of the faith. The church, he remarked pointedly, cannot adjust its rules to match the "different set of values" in today's society.

Why the focus on this issue, with this particular group of bishops?

One clue: sitting next to the pontiff was Berlin Cardinal Georg Sterzinsky, who a year earlier created a stir with his remarks on celibacy. The cardinal said the requirement made sense but was not absolutely necessary, and noted that the church had an early history of married clergy.

The pope would agree that celibacy is a "discipline"—not a dogma—for Latin-rite churches; after all, Eastern-rite Catholic churches continue to have married priests, and the pope has even granted a few exceptions to the rule in the Western church.

But evidently he does not want bishops raising the slightest expectation for a change in policy.

The pope returned to the theme two weeks later. Addressing the heads of European bishops' conferences, his defense of celibacy became an almost anguished plea.

"Let us not fall into doubt and let us not spread doubt in others, let us not—may God protect us—become supporters of different choices and a different spirituality for priestly life and ministry," he said.

Over the summer, the Vatican received a petition signed by 62,000 European Catholics asking for the repeal of the celibacy rule. The petition argued that the church was in a "pastoral state of emergency" because of the shortage of priests in many parts of the world.

That argument has never convinced Pope John Paul. In his recent talk to the bishops of Europe—where the number of priests has dropped nearly 10 percent during his pontificate—the pope emphasized the bright side of the vocations picture. On a global level, he said, most recent statistics show an increase in the total number of priests.

It is characteristic of the pope that he is not afraid to throw the full weight of his papacy on one side of a tricky theological and pastoral question. It may be one of the more unpopular church positions inherited by his pontificate, but he does not shy from defending celibacy as a valuable gift for the church.

On foreign trips, even in priest-poor mission territories, he frequently emphasizes the celibacy requirement for

priesthood candidates. He has raised the issue in his annual letter to priests, saying that to change the rule would be to give in to human weakness.

Historically, priestly celibacy is an age-old controversy. In the early church, some priests were married and others chose celibacy; the married clergy was retained in the East. But it was abolished in the Latin church in the 1100s.

The rule has remained, but the debate has continued through the centuries. In our age, the Second Vatican Council confirmed obligatory celibacy as the law for the Western church, but made clear this was not universally "demanded" of the priesthood.

Pope Paul's 1967 encyclical "Sacerdotalis Caelibatus" ("On Priestly Celibacy") disappointed those who were expecting a change, including many priests. Citing the spiritual and pastoral advantages of priestly celibacy, it said the Western church—home to the vast majority of

the world's priests—"cannot weaken her faithful observance" of the tradition.

In the 25 years since then, the ratio of priests per Catholic has dropped more than 35 percent and the number of priestless parishes has increased dramatically.

That's the main reason why voices are raised from time to time, suggesting that the celibacy rule be relaxed. At the 1990 synod on the priesthood, a few bishops questioned the church position while others rushed to defend it. The pope had the last word at that event, and as usual it was not equivocal. He said calls for ordaining married men were "systematic propaganda hostile to priestly celibacy."

A year later he issued his post-synodal exhortation "Pastores Dabo Vobis" ("I Will Give You Shepherds"), which said the law on celibacy reflects "the will of the church." Celibacy, the pope said, expresses a priest's undivided love for Christ and his full availability for pastoral ministry. The rule should be presented in seminary programs "without any ambiguities," he added.

The most recent sign that the pope has no intention of bending on priestly celibacy came with publication of the new universal catechism—a text reviewed word-for-word by the pope himself. It says celibacy remains the norm for Latin-rite priests, who are thus able to give their "undivided hearts" to the Lord. From the pope's point of view, priestly celibacy is here to stay.

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# Cardinal, archbishop disagree in print about role of women

by Catholic News Service

NEW YORK—Cardinal John J. O'Connor of New York has disputed several statements made by Archbishop Rembert G. Weakland in an op-ed article in the Dec. 6 issue of *The New York Times*.

Archbishop Weakland had said, among other things, that the church through most of its history has assumed women to be inferior and that if the church does not discuss the ordination of women, then many men and women will leave the church, those who remain will redefine ordination, and the priesthood will erode.

"I disagree with him without malice," Cardinal O'Connor said of Archbishop Weakland in a column published in the Dec. 10 issue of *Catholic New York*, archdiocesan newspaper. But, he said, he had to be "forthrightly confrontational" about some of the archbishop's points.

Archbishop Weakland, in the op-ed piece, said that "for much of its history" the Catholic Church "has assumed that women are inferior to men. This attitude will not disappear by itself, nor can church leaders make it go away just by saying that it no longer exists." The stance is reinforced by exclusion of women from the priesthood, he said.

Lack of progress on this issue, in his view, "undermines the church's credibility and jeopardizes its ability to attract the next generation of worshippers."

He said the church is left with two options:

► To close the doors to all discussion on the women's ordination issue.

► To allow debate of the question and "continue the important, even if painful, dialogue between the church's tradition and modern insights."

Archbishop Weakland said the first option would mean "preparing to live in a church of reduced size, for many women and men would say goodbye to a church they feel is out of touch with the world."

The church, he said, would have to refrain from lecturing society to treat women with greater respect and to appreciate their abilities. Such advice, he said, "would be seen as hypocritical."

Archbishop Weakland said following the second option would mean dialogue that "involves listening to all voices, especially the wisdom of the laity, and with prayer and reflection, seeing what God wants of the church today."

Along with this discussion, he said, the church must set an example by changing church structures so they are accessible to women.

He said the idea that "jurisdiction and power in church law must be tied into priestly ordination has to be altered so that women can take an active role at all levels."

Tensions stemming from the limited role of women in the church may be felt more in the United States than elsewhere because Catholic women in this country are so well-educated, he said.

In his response, Cardinal O'Connor said that Catholic teaching must not change just for the sake of numbers. "Numbers have never been the measure of 'success' of the church and her mission. The church does what it believes is in accordance with the teaching of Christ himself," the cardinal said.

"Can we seriously believe that ordaining women would keep people in the church?" he asked. "Will ordaining women really strengthen the Church of England, or cause division and departures?"

Cardinal O'Connor said he knows of no "single responsible study" to prove that the church considers women inferior. "Some churchmen, some theologians" have considered women the "weaker sex" and "maltreated" them, he acknowledged. But exclusion from the priesthood, the cardinal added, does not imply that women are inferior.

"They are excluded from the priesthood because they are women, not because they are inferior," he said.

Cardinal O'Connor said, "The more we support the huge number of Catholic women who, I personally believe, want nothing more than to be respected as women, neither as sex symbols nor as frustrated would-be priests, the

happier such women will be with us, as bishops, with the church, with themselves."

He added, "I fear that continuing emphasis on the ordination of women in preparing for the day that women people will 'see things differently' is simply to create a revolution of rising—and unfulfillable—expectations."

Cardinal O'Connor also took issue with Archbishop Weakland's call that the Vatican place women in the Roman Curia and the diplomatic corps.

Archbishop Weakland had said: "It is not enough to say women should be members of local parish and diocesan councils, as recent Vatican documents suggest. Women must be integrated at the Vatican itself." "Noting that the top three positions in 21 Vatican offices—positions of prefect, secretary and undersecretary—are filled by cardinals, archbishops and monsignors, the Milwaukee archbishop said 'women must be given places in those ranks.'"

While currently Vatican diplomats, also known as papal nuncios, are archbishops and their aides, monsignors, "there is no reason why women could not serve in these capacities," said Archbishop Weakland, formerly head of the Benedictine order worldwide.

In his response, Cardinal O'Connor said that the situation as it exists does so because "the church is unapologetically a hierarchical organization, hierarchical because (it is) apostolic."

The church's hierarchical structure, which is "at work in nunciatures and delegations as it is in the Roman Curia," Cardinal O'Connor said, "is not to be treated as an evolutionary accident."

If curial cardinals and archbishops were to be replaced by women, "would the perception not be created that the church is abandoning its hierarchical structure, not only in Rome, but throughout the world?" he asked.

"Would that not create unfulfillable expectations? Would it not be speculated that if a woman could head the Congregation for Bishops, or the Congregation for the Doctrine of the Faith, that a woman could be pope?"

"None of these questions might be important, if we were not an apostolic church, and there's the rub!" Cardinal O'Connor wrote.

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