



The Criterion

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King's birthday observed in Catholic churches

Father Chester Smith says Martin Luther King Jr. was acting like Jesus when he 'took the church to the 'hood'

By Margaret Nelson

Hundreds of people of different faiths gathered on Jan. 15 at St. John the Evangelist Church in Indianapolis to mark the birthday of Dr. Martin Luther King Jr.

Other services commemorating King were at Holy Angels, St. Andrew and St. Philip Neri. (See story on page 3.)

Archdiocesan Vicar General Father Joseph Schaedel welcomed the assembly to St. John and led a prayer for peace. The pastor, Father Thomas Murphy, introduced the speaker, Divine Word Father Chester Smith from St. Rita Church.

In his talk, "Duty of Remembering," Father Smith defined dignity as "the ability to stand strong and tall in the face of adversity while being able to bow to the elderly and crawl with the children."

"Dignity is taking a stand for your beliefs without closing your mind to another's opinion," he said.

"Never before has there been a greater need for men and women of Martin Luther King's stature, magnetism, passion, purpose, vision and courage," said Father Smith.

"For our situation has not ceased to be desperate. The storm clouds Dr. King saw are still moving our way—the evils of racism, militarism, poverty, and

materialism—still perpetuate in the heartbeat of our nation," he said.

Father Smith asked the people to remember that Dr. King "took the church to the 'hood. . . . For the first time African-American Christians were acting like Jesus."

"Jesus walked in the streets causing trouble, defying the pious, self-righteous, holier-than-thou people who think that they are going to heaven all by themselves," Father Smith said.

"It's your time to remember that you are anointed," he said. "We have the power to regenerate our spirits so we can set people free. That's what Martin Luther King had the courage to do."

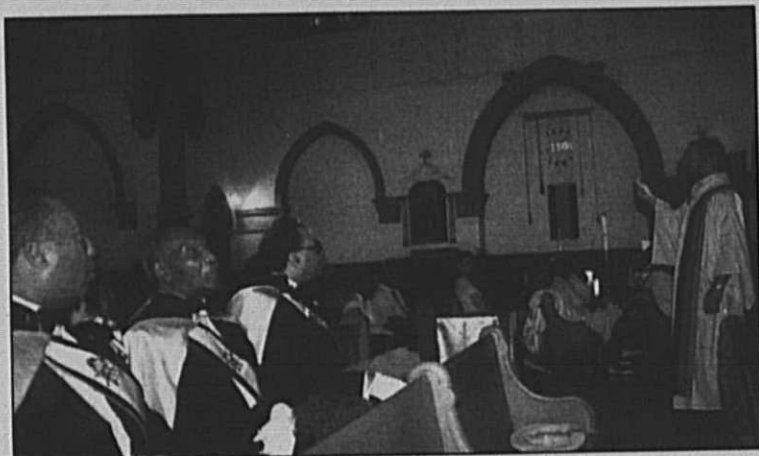
"It is our time to remember and it is our duty to remember to heal the nation of racism, sexism, materialism and commercialism."

"It is our time and duty to remember to have a spiritual anointing of the mind, body, and soul—to say 'yes' to God and the spiritual laws of life and 'no' to drugs, liquor, and violence."

Father Smith said, "It's your time to remember that you are anointed to fight for affordable housing, and health care, to fight against old people dying in the dark and the cold—eating cat and dog food."

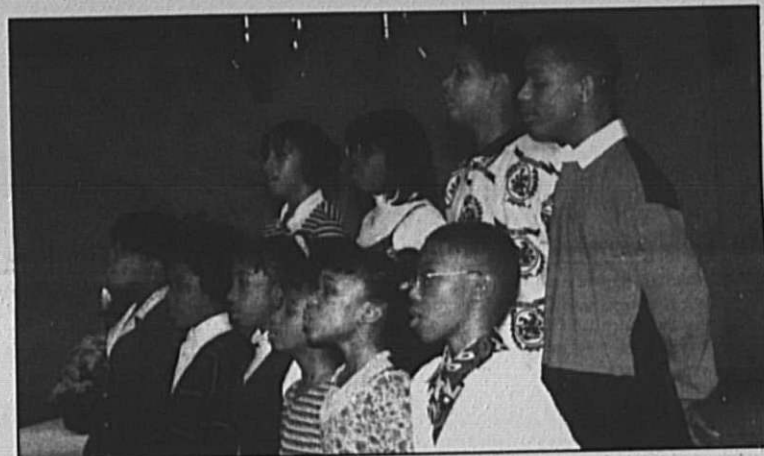
He said there are 45 million people in poverty. "You are charged to shake the

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Photos by Margaret Nelson

Divine Word Father Chester Smith preaches during a Jan. 15 ecumenical celebration marking the birthday of Dr. Martin Luther King Jr. at St. John Church in Indianapolis.



The St. Andrew School Children's Choir sings during the Martin Luther King Jr. Memorial Service of the Devington Ministerial Alliance at St. Andrew Church, Indianapolis.

Poll shows large majority of voters support ban on 'partial-birth' abortions

'Killing a baby who is four-fifths delivered outside of her mother violates every humane instinct Americans possess'

By Catholic News Service

WASHINGTON—A majority of Americans support a ban on so-called partial-birth abortions, according to a poll conducted for the National Conference of Catholic Bishops.

In a nationwide poll, 71 percent of 1,000 registered voters surveyed said they support a bill that would ban the controversial procedure used for late-term abortions. The question was asked in a poll commissioned by the NCCB Secretariat for Pro-Life Activities to survey attitudes toward abortion. The entire poll was to be released Jan. 18, a few days prior to the annual March for

Life on the anniversary of the Supreme Court's *Roe vs. Wade* decision.

"This strong show of support should not surprise anyone on either side of the debate," said a statement from Helen Alvare, director of planning and information for the secretariat. "Killing a baby who is four-fifths delivered outside of her mother violates every humane instinct Americans possess."

In the procedure, an abortion is performed late in the pregnancy. The doctor grabs the fetus by the feet and pulls the body, up to the head, through the birth canal, then kills it by inserting scissors at the base of the brain. The brains are suctioned out, causing the skull to collapse and allowing easier removal of the

head to complete the procedure.

The House and Senate passed separate versions of the bill and the measure was turned over to a conference committee to work out differences. President Clinton has said he would veto the versions that each chamber passed.

In the survey conducted for the NCCB by the Tarrance Group, 71 percent of the respondents said they would support a law to ban the procedure, with 57 percent of that group saying they strongly supported it and 14 percent saying they somewhat supported it. Sixteen percent said they opposed it, with 13 percent of that group strongly opposing it and 3 percent somewhat opposing it. Another 13 percent were unsure.

Of surveyed voters who identified themselves as "pro-choice," 65 percent support the bill.

The Tarrance Group polled the group of registered voters Dec. 14-17 in a sur-

vey that has a margin of error of plus or minus 3 percent.

The pro-life secretariat said the White House also is asking a public opinion question on the subject, which Alvare called "misleading at best and, at worst, deliberately designed to confuse the public regarding what's really at stake."

The secretariat reported the question posed on the White House public comment phone line asks:

"Should the president veto the measure which would criminalize a rarely used abortion procedure even in cases where the woman's health is at stake?"

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Jerusalem Status

In his "state-of-the-world" address, the pope says the Middle East peace process risks derailment if the question of Jerusalem isn't settled.

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Faithful for Life

We present the complete text of the U.S. bishops' statement against abortion and euthanasia, approved at their meeting last June.

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Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



Finding grace in an airport

Many of us will tell stories about the snows of Christmas 1995 and January 1996. It will be a long time before I forget driving home from the funeral of Father Borchertmeyer at Little Flower just before Christmas. Talk about a "white-out!" Nor will I forget being in the Cincinnati airport when it was closed down Sunday evening a week ago. Like thousands of other folks, I was stranded. We stood in lines for hours to get to a telephone to let people who were to meet us at distant airports know that our flights were canceled. Many of us stood in lines for phones to try to find rooms in hotels; the airline had no more provisions. Then we stood in line for four hours to get transportation to a hotel. Luggage was not available for the night. As I stood in line I remembered the remark of a Dominican made to me last summer: "Everything is grace." I kept asking myself, "How is this grace?" I was to give the opening retreat conference to 20 bishops of the southern states at 8 that night. I had left for New Orleans at 10 that morning. I was standing in line for a phone at 8 p.m.

The grace of the moment became apparent quickly and directly. The gracious and concerned manner in which the Cincinnati and northern Kentucky folks tried to assist us in finding accommodations was amazing. I was even more amazed at the good spirit with which people accepted being powerless. It was rare to hear anyone complain, much less lose his or her temper. Everybody was trying to help everybody. Despite all those lines, I didn't see any unkind pushing or shoving. It was impressive to see people especially look out for the elderly and the disabled. While small children generally do not do well in airplanes, I noted that they handle airports very well. They can sleep anywhere and anytime!

Students returning to college may have been in the majority and they were equally impressive. They can also sleep anywhere! Four young men from Jasper had flown in from a ski trip in Colorado. They recognized me and stopped to introduce themselves as I was waiting in line for transportation. About an hour later two of them returned and handed me two burritos from Taco Bell. They said the restaurant was closing and they figured I might be hungry. I was not

only grateful; I was touched by their thoughtfulness!

I was also impressed by a young sailor (on his way to Norfolk and heading for offshore support for the peacekeeping mission in Bosnia) and by a young student from Belgrade, Yugoslavia trying to get back to school in Tampa. They also offered to get me food once we got to a hotel about midnight.

The airport experience renewed my conviction that, given the opportunity, we humans are good-hearted people. I want to believe that it wasn't just the remainder of the "Christmas spirit" that caused folks to be thoughtful and good-spirited. The fact that none of us had control over the weather or the management of an airport in an emergency situation may be significant. Clearly, no one of us was "more equal" than any one else, especially in those circumstances. And so just about everybody was trying to help everybody.

For us Christians that should be an everyday vision. No-one of us is "more equal" in any circumstance of life. Our Christian vocation calls us to see the image of Christ in every human person. It is that God-given dignity which makes all of us equal as human persons, no matter what our circumstances. Our respect for each other should cause us always to be looking out for the needs of those around us, not just in extraordinary circumstances.

These days we note the anniversary of the *Roe vs. Wade* decision that legalized abortion. And we have been celebrating Dr. Martin Luther King who preached non-violence eloquently as he stood for equality. Respect for human life and dignity is the common theme for both of these commemorations. All human life images God our creator, however new or however old, whether white or black or brown, whether strong or vulnerable.

We Christians have the gift of knowing that with the eyes of faith we can see Jesus in every human person: "When you did it for one of these, you did it for me." Ours is the challenge to look for Jesus in ordinary times, not just at Christmas, not just in emergencies. And so, surely, one of the graces of waiting in those long airport lines was to remind me once again to seek the face of Christ in folks even when I don't feel like it.

Editorial Commentary/John E. Fink, Editor, The Criterion

Let's pray this week that Christians may be one

For 88 years now, there has been an observance of a Week of Prayer for Christian Unity from Jan. 18 to 25. It was started in 1908 by Father Paul James Francis Wattson, a former Episcopal priest who became a Franciscan Friar of the Atonement at Graymoor, N.Y. It used to be called the Chair of Unity Octave but is now referred to as the Week of Prayer for Christian Unity and is a time when people of various denominations are encouraged to pray together.

Ecumenism, including Christian unity, is one of the issues that Pope John Paul II feels very strongly about. His best-selling book, "Crossing the Threshold of Hope," has numerous chapters on ecumenism as well as inter-faith relations. Perhaps more important, he issued an encyclical on ecumenism this past May 30 titled "Ut Unam Sint" ("That All May Be One").

The pope seems determined to make greater progress toward Christian unity by the end of this millennium. That's because it was during this millennium that the divisions within Christianity occurred—first the separation of the Eastern Church in 1054 and then the Protestant Reformation in the 16th century.

There has been exceptional progress in ecumenism since the Second Vatican Council, progress that the pope spelled out in his encyclical. Dialogues continue at the highest levels while local churches cooperate with each other to an extent never dreamed of before Vatican II. But actual unity?

There is evidence that the pope believes unity can be achieved with the Orthodox churches, where there is disagreement over two issues—the authority of the pope and the "Filioque"—whether the Holy Spirit proceeds only from the Father or from the Father and the Son. The pope has said that there is room for negotiation on how the authority of the papacy is exercised and the Holy See has said that a form of the Creed without the "Filioque" is possible.

Actual unity with Protestant churches is less likely than with the Orthodox churches because, although we're closer to Protestants culturally, we're farther apart theologically. Disagreements with Protestants that don't exist with the Orthodox include the relationship of Scripture and Tradition, devotion to Mary, the real presence of Christ in the Eucharist, the meaning of ordination, and the authority of the magisterium.

Nevertheless, there has been talk about some type of unity with some Protestant denominations, including the Lutheran, Methodist and Presbyterian churches. It's more difficult with evangelical churches because they tend to place more emphasis on local communities. However, there are plenty of opportunities for the Catholic Church to work cooperatively with evangelical churches, especially on issues such as abortion and family values.

During this week, let's say some special prayers for Christian unity. That is, after all, what Christ prayed for during the Last Supper—"that they may all be one" (Jn 17:21).

Educator to teach first section of catechism to religious leaders

Provost of University of Dayton will discuss the Creed at Feb. 16 program

Marist Father James Heft will discuss "The Creed: Our Profession of Faith" during an educational program for religious leaders on Feb. 16. The meeting will be held at the Ramada Inn in Columbus.

Pastors, parish life coordinators, associate pastors, pastoral associates, parish administrators of religious education, principals, youth ministers, and archdiocesan agency directors are invited to study the first section of "The Catechism of the Catholic Church."

In his overview of this first section, Father Heft will highlight several key ideas, especially those that present potential misunderstanding, current controversy, and important doctrinal emphasis for today.

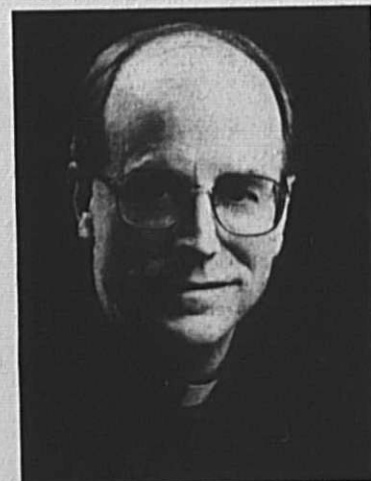
Father Heft is provost of the University of Dayton. He did his doctoral in historical theology and is the author of more than 100 journal articles and a book: "John XXII (1316-1334) and Papal Teaching Authority." Before becoming provost, he served as head of the religious studies department at Dayton.

St. Lawrence Parish to feature two speakers at 'W.O.W.' day

St. Lawrence Parish in the Lawrence suburb of Indianapolis will "W.O.W." its members this Saturday, Jan. 20.

The Words of Wisdom sessions will feature two speakers: Jesuit Father Joseph Folzenlogen, coordinator of the Evangelization Commission; and Father Roger Gaudet, pastor of St. Thomas the Apostle, Fortville.

A Mass will begin at 8:15 a.m. During the morning session, Father Folzenlogen will speak on "A Faith that Makes a Difference."



Father James Heft, SM

The event is sponsored by the archdiocesan Office of Catholic Education. It will begin at 9 a.m. and last until noon. There is no cost.

Registration forms and fee information will be sent to those who inquire of Cathy Matthews at the Office of Catholic Education, P.O. Box 1410, Indianapolis, IN 46206; 317-236-1440.

After lunch, Father Gaudet will discuss, "The Family: Keeping Catholic Kids Catholic." The event lasts until 2:45 p.m.

Babysitting is available for infants through eighth-graders, and lunch for them is free. Adults will pay \$4 for lunch.

Donations for the educational sessions are \$5 for an individual; \$10, for a couple; and \$15, for a family. Those interested should call the religious education office as soon as possible at 317-543-4925.

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Bishop John Ricard named head of CRS

WASHINGTON (CNS)—Auxiliary Bishop John H. Ricard of Baltimore has been named president and chairman of the board of Catholic Relief Services, the U.S. bishops' overseas relief and development agency.

Bishop Anthony M. Pilla of Cleveland, president of the National Conference of Catholic Bishops, made the appointment in a letter dated Dec. 22 and made public Jan. 11.

Bishop Ricard was appointed to a three-year term. He succeeds Bishop James A. Griffin of Columbus, Ohio, president and board chairman since September 1991. The late Archbishop Edward T. O'Meara of Indianapolis was Bishop Griffin's predecessor.

Holy Angels pupils march, pray to mark King's day

Other memorial services are held at St. Andrew and St. Philip Neri

By Margaret Nelson

In honor of the birthday of Dr. Martin Luther King Jr., students at Holy Angels School made their annual march down an Indianapolis street named after the civil rights activist.

The young people carried signs and sang, though the wind chill temperatures hovered near zero Friday morning. With police cars on each end of the procession, they walked in the streets to avoid the snow-banked sidewalks.

Father Clarence Waldon, pastor of Holy Angels Church, started the Mass with the penitential rite: "Many times, we say we have a purpose. But lots of times, we don't act like we have a purpose."

Students sang "Glory, glory hallelujah; Let us sing a song of freedom." And others clearly proclaimed the readings and petitions.

In his homily, Father Waldon said, "Today, we celebrate the birth of a really great man. . . . In everything he did, he united the people—*umojia*."

Using the *kwana* terms that the parish has been observing, Father Waldon said that Dr. King was "*kujichagulia*," he was determined by himself, not somebody else. He was a man of *nia*—of purpose.

"Martin had basically two purposes in his life," said Father Waldon. "The first purpose was to overcome discrimination, hatred, and all the people who refused to allow black people to have their God-given rights."

"The second purpose was to overcome these things in a non-violent way."

"Martin said we are going to win by loving other people. Jesus taught us to love and that's the way to win," he said.

"I would ask you always to remember that: You don't have to fight back; you can love back," said the pastor.

"*Kujichagulia*—determine—to be a lover, not a hater." Then Father Waldon gave examples of things kids do to each other that tempt retaliation. "No matter what you do to me, I'm going to love you," said Father Waldon. "That's what Martin did."

"His purpose was to overcome through love. It was that love that brought about unity," he said.

Father Waldon reminded the students that were talking and marching that day in honor of Dr. King. "But the important thing is what we do about it. We follow his way because he followed Jesus' way. It was Jesus' love that conquered and it was Martin's love that conquered."

"If we will follow Martin's example and don't talk so much—just do—we will love," Father Waldon said.

The communion song was "Through Christ I Can Do All Things."

Kindergarten children recited Dr. King's talk about his dream of a day when children will be judged, "not by the color of their skin, but the content of their character."

Devington Ministerial Alliance

On Sunday, Jan. 14, members of the churches in the Devington Ministerial Alliance gathered at St. Andrew Church on the northeast side of Indianapolis.

The speaker was Mary Maultsby, director of human services, housing and economic development for the Urban League. She was introduced by the Metro Word of Life Church.

Students from St. Andrew formed a choir that provided music, as did members of Forest Manor United Methodist Church.

Members of St. Lawrence Catholic Church gave readings from Romans 12 and Luke 6.

The offering prayer was given by First Trinity Evangelical Lutheran Church and petitions were read by the Northview Church of the Brethren.

The assembly joined in singing: "We Shall Overcome" and "Precious Lord, Take my Hand." An offering was taken to send children in the area to overnight camp this summer.

Those who attended the service joined for refreshments afterwards.

Near Eastside Ministerial Association

A service of worship celebrating the life and ministry of Dr. Martin Luther King Jr. was held at St. Philip Neri Church in Indianapolis, sponsored by the Near Eastside Ministerial Association.

After a welcome by Father Michael O'Mara, pastor of St. Philip, Maureen Killilea of the pastoral council gave a call to worship. Rev. Jennifer Charles, pastor of Brookside United Methodist, gave a prayer of praise and thanksgiving.

Rev. Charles Marks, pastor of Witherspoon Presbyterian Church, preached the sermon. He said that Dr. King was more than a civil rights leader. "I'm glad it is the church of Jesus Christ that is conducting this service."

After giving King's history, Marks said "The world turned upside down for him on Dec. 1, 1955. . . . He realized what a dynamic, life-threatening thing Rosa Parks did" when she started the bus boycott in Montgomery. "In 381 days, they began dismantling a rule that ran the south."

"Dr. King reminds us that there is no greater love than to give your life for others. He reminds us that this love is so, so needed today," said Marks.

He said, "Affirmative action is all but snuffed out in many places."

Rev. Marks said that this is a critical time, but that he is hopeful because of the new leadership in the national offices of the Urban League, the NAACP, and the Southern Christian Leadership Conference.

The minister said that a "Compelling Vision is what we need today. And it begins in church like this."

"I can never be what I ought to be until you can be what you ought to be," said Rev. Marks. "We were made for each other. Let us find a path that can take us there. The defining moment is now in the love we share in this world."

Music was provided by the St. Philip Choir; "Unlimited Lyrics," a children's choir; and the E. 10th Teen Gospel choir.

An anthem was followed by prayers of the community by Rev. Darren Cushman-Wood, pastor of East 10th Methodist. Rev. Joan Huff, pastor of Westminster Presbyterian, made the call of offering, explaining with a smile to the Catholics that it was the collection. The donations will be used for programs

for the youth in the area.

John Hay Jr., director of the John Boner Community Center gave the prayer of dedication. Franciscan Sister Paulette Schroeder, pastoral associate at Holy Cross, led "Moving into a Time of

Blessing," during which the assembly formed a large circle around the church and moved to the music. Father O'Mara gave the benediction.

The group gathered for an informal reception after the worship service.



Photos by Margaret Nelson

Father Clarence Waldon helps a student voice a petition prayer at the Jan. 12 Mass at Holy Angels Church marking the birthday of Dr. Martin Luther King Jr.



Franciscan Sister Paulette Schroeder, pastoral associate at Holy Cross, leads a reflection as the Near Eastside Ministerial Association gathers at St. Philip Neri Church on Jan. 14 to commemorate Dr. King's birthday.

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From the Editor/John E. Fink

Mother Teresa teaches us 'a simple path'



It probably is not surprising that a book by Mother Teresa is on the U.S. best-sellers list. The book, called "A Simple Path," is number three on the list as I'm writing this. Just as Pope John Paul's book,

"Crossing the Threshold of Hope," was a best-seller for a long time last year, so is Mother Teresa's this year. It is evidence of the fact that there is a great spiritual hunger among Americans and those two books help to fill it.

The three members of my editorial staff gave me, as a Christmas present, a gift certificate to buy books. One of the books I bought was Mother Teresa's. I share Archbishop Buechlein's admiration for this woman, who is often referred to as a "living saint." I've had the opportunity to be in her presence some five times, but only twice when we could have a conversation.

One of those times was in Jerusalem, after the group of Catholic journalists I was with had visited one of her order's homes in Amman, Jordan. That's when she told us that God wanted us journalists to "write the truth about what is happening in the Holy Land." It's also when she said, "You cannot do what I do. But I cannot do what you do. What is important is that we all do something beautiful for God."

Her book "A Simple Path" describes the way of life of the Missionaries of Charity, the order she founded to care for the poorest of the poor. But it is a path of life that we can all try to tread, whatever we are called to do. There are six steps on her path: silence, prayer, faith, love, service, and peace.

Here is how it works, according to Mother Teresa:

The fruit of silence is prayer.
The fruit of prayer is faith.
The fruit of faith is love.
The fruit of love is service.
The fruit of service is peace.

It all sounds so simple when Mother Teresa writes about it. Indeed, she does make everything simple, which is why she calls it "a simple path." Life is not at all complicated when all the non-essentials are stripped away. Of course Mother Teresa is an extraordinary woman considering all that she has managed to accomplish, but she has done it by following her simple path.

The congregation of the Missionaries of Charity was

approved by the Catholic Church and instituted in Calcutta, India in 1950, when Mother Teresa was 40 years old. Today the order is giving hope to the hopeless in more than 120 countries. I've had a chance to observe the sisters' work in homes in Jordan, Jamaica and Haiti. Today the order continues to grow at the same time that other religious orders are shrinking.

The order now is composed of eight branches: the active sisters, the contemplative sisters, the active brothers, the contemplative brothers, the missionary fathers, the lay missionaries, the volunteers and the sick and suffering co-workers.

Mother Teresa's book divides the work of the Missionaries of Charity into apostolic work, medical care, educational service, social service and relief service. Besides herself describing the work of the order, other members of the order and volunteers add their observations and information about Mother Teresa's work.

I'll conclude this column with a few quotes from Mother Teresa's book:

"I always begin my prayer in silence, for it is in the silence of the heart that God speaks. God is the friend of silence—we need to listen to God because it's not what we say but what he says to us that matters."

"We are not born bad: everybody has something good inside. Some hide it, some neglect it, but it is there. God created us to love and to be loved, so it is our test from God to choose one path or the other."

"It is not how much you do but how much love you put into the doing and sharing with others that is important. Try not to judge people. If you judge others then you are not giving love."

"Joy is love, joy is prayer, joy is strength. God loves a person who gives joyfully, and if you give joyfully you always give more. Works of love are always works of joy. We don't need to look for happiness; if we have love for others we'll be given it. It is the gift of God."

"Prayer in action is love, and love in action is service. Try to give unconditionally whatever a person needs in the moment. The point is to do something, however small, and show you care through your actions by giving your time."

"Works of love are always works of peace. Whenever you share love with others, you'll notice the peace that comes to you and to them. When there is peace, there is God—that is how God touches our lives and shows his love for us by pouring peace into our hearts."

A View from the Center/Dan Conway

Talking about the problem of sexual abuse

For several years now, the bishops of the United States have been talking about the problem of sexual abuse of children. In fact, in recent years nearly every meeting of the National Conference of Catholic Bishops has included some discussion of the pastoral and/or legal implications of this very serious issue.



I think it's safe to assume that, like most people, bishops do not enjoy talking about child abuse. There are plenty of other issues on their agenda, and surely there are less awkward or embarrassing things the bishops can discuss. And yet, the bishops regularly return to the issue of child abuse—and to the "culture of violence" which allows and, in some cases, encourages adults to hurt children in so many different ways.

National statistics on child abuse are staggering—both because they reveal how widespread sexual abuse of children really is and because they show that this problem manifests itself in every segment of our society (including the church). Indeed, child abuse (like abortion and euthanasia) threatens the very core of who we are as a community of free persons. As the bishops have repeatedly said, a society which is truly free does not allow its most vulnerable members to be neglected or abused. To allow this kind of behavior to continue—or to fail to meet the needs of abused children and their families—is a sure sign of a society's cultural and moral bankruptcy!

And so, in spite of their reluctance, the bishops continue to address this serious social problem. First, by getting (and keeping) their own houses in order through the development of policies and procedures for dealing with cases of child abuse. Secondly, by providing counseling and assistance to abused children and their families. And

third, by continuing to call attention to the problem in ways that will encourage individuals, families and community groups to take appropriate action.

But there is a danger in continuing to focus so much attention on this kind of problem. As Pope John Paul II warned in a letter to the bishops in 1993, sensational treatment of sexual abuse by the media can cause irreparable harm to individuals, families and communities. According to the Holy Father, "There is already sufficient proof that the prevalence of violence and impropriety in the mass media has become a source of scandal. Evil can indeed be sensational, but the sensationalism surrounding it is always dangerous for morality. Therefore, the words of Christ about scandal apply also to all those persons and institutions, often anonymous, that through sensationalism in various ways open the door to evil in the conscience and behavior of vast sectors of society, especially among the young who are particularly vulnerable: *Woe to the world because of scandal.* And woe to societies where scandal becomes an everyday event."

In light of the ever-present danger of scandal, what can a Catholic newspaper like *The Criterion* say about the problem of sexual abuse of children? Certainly we should not follow the lead of talk shows and other secular forms of news or entertainment. (A recent "investigative report" of allegations against a priest of the Lafayette diocese by one of the Indianapolis TV stations graphically illustrated the pope's warning.) But surely there must be some things that we can do to help individuals and groups respond to the serious problem of child abuse.

According to guidelines approved by the National Conference of Catholic Bishops, the following issues need to be addressed in the Catholic press: 1) Better information about the problem of child abuse and its effect on individuals, families and communities; 2)

The Human Side/Fr. Eugene Hemrick

Using E-mail to reach college students

"I just read your note, and I have to admit that it is very true and struck a real chord in me. In high school, if you are one of the smart kids, you can sometimes be seen as a 'nerd' or other terms. . . . However, once you reach college you are respected if you are smart and can apply yourself among the distractions (and believe me there are MANY)!"



That note is an E-mail message Father Tom Schutter of St. Luke's in Carroll Stream, Ill., received from one of his parish's college students. It is a

reply to the weekly Sunday bulletin he E-mails to students away from home.

Father Schutter told me: "In talking with our college students I learned they have on-campus E-mail. . . . We had been sending them a copy of each week's Sunday bulletin by standard mail. The idea struck me that we could just as easily send the Sunday bulletin by E-mail. Doing so would save time, energy, postage and paper."

E-mail saves more than time and postage; it opens new doors to youth.

For example, in the same note above, the student revealed: "There has been something that has been bothering me lately, and you are just the person to talk to about it, seeing you are a priest. Does it make me a bad Catholic because I don't believe in some of the ideas of the church? This has been bugging me lately."

As I heard this, I recalled my nephew sending me an E-mail message in which he asked why we pray to the saints and not to God directly.

These incidents brought to mind a study of youth that found that students who make retreats are more prone to raise personal religious questions. In many ways, E-mail is capable of creating a retreat atmosphere which helps students open up about religious questions that "bug" them.

Unlike a telephone call in which we get off the line and remember something we should have said, E-mail allows us to think through what we want to say and to formulate it so it communicates exactly what is on our mind. It allows us to quietly go inside ourselves in an unrushed and focused way.

Moreover, E-mail combines all the strengths of pen, paper, envelopes, stamps, mailbox and speedy delivery. It is convenience par excellence!

It also gives us immediate, long-range access to others. If you have a son or daughter studying in Germany, for example, E-mail is a quick way of communicating.

E-mail also lends itself to creative possibilities. For example, Father Schutter created a parish computer center for parents of college students who don't have a computer. When stories like this are told, you have to admit that we are truly in a new age of communications—a new age of ministry, as well.

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Communication of diocesan policies and procedures designed to prevent child abuse wherever possible and to respond quickly and decisively when abuse does occur; 3) Awareness of counseling and other pastoral programs that are available to victims of abuse; and 4) Respect for the dignity and privacy of individuals and groups who suffer from the effects of abusive behavior.

Talking about the problem of child abuse is never easy—especially if you want to avoid the further abuses of sensationalism and scandal. But we dare not keep this awful problem a secret. If talking about it can prevent even one child from suffering the pain and indignity of child abuse, then let our voices ring out loudly and clearly—today and every day—until every child is safe and our communities are truly free.

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The Criterion



Viewpoints

Has the world become a bad place in which to live?

"I don't think we're all doing very well in making the world" a better place for the next generation, writes Gregory F. Augustine Pierce, co-publisher of ACTA Publications in Chicago and author of ACTA's "Of Human Hands: A Reader in the Spirituality of Work." We asked Pierce and Robert J. McCarty, coordinator for youth ministry training in the Archdiocese of Baltimore, how they think people should feel about a world that has witnessed the bombing of a federal building in Oklahoma City, the apparent weakening of the family and destructive trends in youth culture. McCarty cautions that had any of us been present at creation, we would have witnessed great chaos. But chaos is never the last word, he writes.

Only if we take a short-term view

By Robert J. McCarty

How we decide whether this is a good world in which to live depends on how large a view of the world we take. The key is to see the big picture, looking beyond the chaos of the here and now.

On April 19, 1995, a powerful bomb exploded in the Murrah Federal Building in Oklahoma City, Okla., killing 169 men, women and children, and rocking the spirit of the American people.

Later that week, two 11-year-old girls held a car wash in Columbia, Md., to raise money for the bombing victims.

• And a young girl called St. Anthony's Hospital and offered to play her violin for the patients.

• And a man drove his Charlie's Barbecue truck 200 miles to Oklahoma City to provide food for the rescue teams.

Looking at the world on any given day brings into focus the wars and famines, the oppression and violence that plague nations. In the United States, just looking at the generation of young people who will provide future leadership might cause us to lose hope, given the surge in youth violence, drug and alcohol use, and promiscuous sexual relationships.

Yes, there is every reason to believe we are witnessing the end of the world as we know it. Yet, I find that hopeful.

Had we been present at creation and taken only the immediate and narrow view, we would have been struck by the chaos or the void, missing the work of the God who fashions creation from this chaos and declares, "It is good." The one who sees the big picture sees the creative impulse at work.

When we look through the eyes of faith, we see creation unfolding. We see the presence of God, who is active in the world. We don't pretend the bombing in Oklahoma City didn't happen or that it was a fluke. But we don't fail to see the multitude of offers of assistance to the people of Oklahoma City. We don't believe the chaos is the final word.

We await creation.

That's just as true globally. We live in a century that has seen the Holocaust and the eradication of polio, the horror of Rwanda and the end to apartheid in South Africa. We have seen unparalleled scientific, technological and medical advancements.

When we take the larger view, we see people coming to the peace table in Northern Ireland and in Mozambique. We support the outbreak of peace in the Middle East, even as we mourn Rabin's assassination.

The United States has more churches than bars on its city and town corners; on any given Sunday more people go to church than to sporting events.

If the current youth generation sometimes is lamented as lost, we must remember that this is the generation that had 2 million young people participate in National Youth Service Day April 25, 1995; had hundreds of thousands worship with Pope John Paul II at World

Youth Day in Denver in August 1993; had 10,000 at the National Catholic Youth Conference in Minneapolis, Minn., in November 1995 discussing violence.

This generation contributed 2.1 billion hours of volunteer service last year. Our young people are a spiritual reservoir.

Acts of chaos are often more dramatic and receive better publicity. Creation is a slow, steady process.

The human spirit continues to be a powerful force for creation. If we look with "new" eyes, we can have hope that God's reign is unfolding.

We're not making the best of it

By Gregory F. Augustine Pierce

When I asked my three children whether the world is a good or a bad place to live, my 8-year-old daughter Abigail was vociferous. "What a silly question, Dad," she laughed. "Of course it's a good place."

"Why is it a good place, Abby?" I asked.

"Daaaad!" she exclaimed in a tone that gives me just a glimpse of what her teen-age years have in store. "Where else could we live? Mars is too cold, and Venus is too hot."

Abby's right, of course. Whether this world is a good or bad place to live is a moot question. It is the only place we have, so we'd better make the best of it.

It is this "making the best of it" that seems to me to be debatable. The history of humankind seems to be one of sometimes making the world a little better, sometimes letting the world get a little worse—and most of the time doing a little of both at once.

As I look at Abby and her brothers, Nate and Zack, I have to say I don't think we're all doing very well in making the world better for them and their generation. Let's look at just four areas that are critically important to the kind of world our children will inherit.

1. Education. It is true that some children today are receiving what might be the finest education ever offered. But it is also true that large numbers are receiving an inferior or barely adequate education. What's worse, those of us who have ensured our own children's quality education seem loathe to worry about (or pay for) the education of others—as if our kids somehow can survive and even prosper in a world of mostly poorly educated people.

2. Work. Some of us have great jobs—interesting, secure, well-paid. But are we creating a world where there will be good work for only a few, while most are condemned to filling low-paying service jobs or performing no productive work at all? Do we think that will be a good world for our children to live in?

3. Family life. Somehow we've gotten the venerable institution of the family, which has served the world so well for so long, in real trouble. What is it—materialism, loss of respect for life, the inability to make and keep commitments, television and popular culture, the loss of community and religious

identity—that has caused the weakening and outright destruction of traditional nuclear and extended families?

4. The environment. Can we continue to poke holes in the ozone layer, destroy rain forests, produce nuclear waste with no safe place to dispose of it, and commit hundreds of other assaults on the environment and still believe we are making the world a better place for those who are to come after us? If we aren't careful, my daughter may ultimately be

proven wrong: Earth might eventually be no better than Mars or Venus at supporting life.

There are many other examples of how we are not doing a very good job of making the world better, but what is needed is not a laundry list of our failures. Instead, we must realize that whether the world is a good place to live or not is up to us, and then act accordingly.

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Point of View/Cardinal Bernard Law

Abortion: Primordial evil of our time

The Catholic Church in the United States has been singular in her consistent voice in support of life—particularly life when it is most fragile—notwithstanding persistent efforts to marginalize the church in the public policy debate.

It has been interesting to note the reception of the recent *Statement on Political Responsibility* issued by the Administrative Board of the United States Catholic Conference. Editorials and op-ed pieces in the nation's leading newspapers have heralded this statement as a major contribution to the current public policy debate, particularly as it relates to welfare reform efforts.

To be sure, much of this praise is without its exceptions. The bishops are praised for their comments on a wide range of issues, but praise is withheld from what we have to say concerning abortion.

It is this failure to link abortion to a broad range of social questions which is the fundamental flaw in our society today. All too many people, and, unfortunately, all too many Catholics, have failed to recognize the essential link between the right to life and other social issues.

In the *Statement on Political Responsibility*, the bishops say: "Human life is a gift from God which all of us are called to protect, nurture and sustain. The right to life, the most basic of all human rights, must be protected by law. Abortion has become the fundamental human rights issue of our day because it is the deliberate

destruction of a human being before birth."

For the first time in decades, public attention has been focused on the grim reality of abortion in the debate concerning partial-birth abortions. The determined effort to introduce the reality of these late-term abortions into the debate was resisted vehemently. Those who champion the right to choose abortion recognize that the truth about abortion is the best argument against abortion.

As I view the tasks before the Pro-Life Activities Committee for the next three years, I know that part of our task will be to present the facts about abortion to the public. There is still great ignorance concerning the awful reality of abortion and the barbaric statistics charting its incidence in the United States.

Abortion is the primordial evil of our time. To fail to understand this is to be condemned to failure in stemming the tide of violence in our society, particularly violence against children, women, the frail elderly, and whoever is most vulnerable.

These are challenging days for the pro-life movement. The church is well positioned to carry the pro-life banner, for our teaching calls us to respect every human being at whatever stage of life's journey, and to respond with a compassionate justice to all who are in need.

(Cardinal Law, Archbishop of Boston, is the newly-elected chairman of the National Conference of Catholic Bishops' Committee for Pro-Life Activities.)

Light One Candle/ Fr. John Catoir, Director, The Christophers

Life of Catherine de Hueck Doherty

Lorene Hanley Duquin's book "They Called Her the Baroness" was published in November 1995 by Alba House, Staten Island, N.Y. and I had the honor of writing the introduction.

In March 1991, this young woman from Williamsville, N.Y., near Buffalo, came to see me. She was a magazine features

writer for publications like *McCall's*, *Redbook*, and *Ladies' Home Journal* and became fascinated by the fact that Catherine de Hueck Doherty, a divorcee with a church annulment, a single parent and a working mother, was being proposed for canonization by the Canadian Catholic Church. She thought the Baroness' story would speak to the women of today. I encouraged her to follow her heart and keep at it. The biography took over six years to complete and the finished product is a magnificent testimony to the grace of God.

Let me tell you a little about Catherine de Hueck Doherty.

She traveled all over Russia, Europe, and Egypt before she was 12 learning five languages in the process. She was an aristocrat who became a pauper for Christ; a pillar of moral strength who suffered from severe bouts of self-doubt and insecurity. She was a woman who could charm an audience, but she always preferred solitude.

The Bolshevik Revolution of 1917 hit Russia like a tornado, and she became "a hunted fugitive" overnight. After being arrested and condemned to death by starvation, she managed to escape and make her way to Canada where she took a job

as a waitress to support her sick husband. A lecture tour agent heard about her forced exile, and hired her as a speaker. This was an age when traveling speakers moving from town to town drew large crowds. Soon she was making good money and could have lived a comfortable life, but she was motivated by a promise she made to God. She pledged to do something worthwhile with her life if she were saved from execution by the communists. Faithful to her word, she started Friendship House in Toronto, a shelter and house of hospitality for the poor.

The Toronto clergy didn't like a lay person, a woman at that, beginning her own private apostolate. Crushed by rejection but undaunted, Catherine followed her heart and moved to New York to open a Friendship House for Afro-American Catholics in Harlem. She was received warmly by Cardinal Spellman and the New York clergy. Later she opened another Friendship House in Chicago at the request of Bishop Bernard Sheil.

After obtaining a church annulment, she married Eddie Doherty, a star newspaper reporter, and moved to Canada where she established Madonna House. Originally this was a rural apostolate devoted to the poor in Combermere, a town in one of Ontario's most economically depressed areas, but through the years Madonna House became headquarters for an international missionary movement.

Catherine de Hueck Doherty lived the Gospel without compromise. I think you will enjoy reading about her life.

(For a free copy of the *Christopher News Note* "Living Joyfully," wrote to The Christophers, 12 E. 48th St., New York, NY 10017.)

Cornucopia/ Cynthia Dewes

Jogging our happy memories

It's amazing how rusty one's Monopoly skills can become over time. What was an



obsession in our house just a few years ago is now a pleasant memory.

We'd almost forgotten the Monopoly marathons lasting several days, with the board set up on a table in the livingroom and fierce "Do Not

Disturb" signs posted everywhere. That is, until "they" arrived and immediately ferreted out the old game.

Taking care of "grands" for a week who share a genetic love for Monopoly should be a breeze, right? "We did it before and we can do it again," just like the old WWII

song. Sure.

It's just that we'd forgotten so much. As with the Monopoly marathons, we needed to remember some important things.

Like sleeping. We'd forgotten that we can't read in bed until 1 a.m., because we'll be awakened before dawn by hopeful little voices near our pillow, whispering, "Are you awake yet?"

And eating. The thrill of choosing breakfast cereals other than bran or some other fibrous crud had long since escaped us. We'd also forgotten the kinds of things we ate for dinner every night when the house was full of kids. Things like macaroni and cheese, tuna fish casserole, and fish sticks. And not just on Fridays!

We suddenly felt the old need to set a good example. So we forced ourselves to move unpopular vegetables around the plate

as though we were truly eating them, and to suppress inappropriate language when we stubbed our toes.

Although we were used to running outdoors to the garage or the mailbox without coat, hat or mittens ourselves, we began to insist that full winter gear be worn by everyone going outside. And of course there were the corollary demands: hanging up wet clothes, putting wet boots on the newspaper provided, etc. etc.

Others of our bad habits bit the dust. Instead of dragging around in our bathrobes drinking coffee until late morning we had to get dressed and comb our hair and start the day, chiefly because we asked the kids to do the same.

We had to abandon impatience, a need for order, and rigid expectations, all faults of character which tend to creep up on people

after their children leave home. Juvenile art works strewed the kitchen table once more, and yesterday's underwear hung on the knobs of dresser drawers. Beds were "made" creatively and the washing machine went night and day.

One important thing we'd forgotten was the fun to be had watching Little Rascals videos for an entire afternoon, laughing like crazy and gnawing on licorice whips. Or playing a game of hearts with all parties cheerfully inspecting each other's cards.

We'd forgotten the pleasures of having a tea party, elegantly dressed in someone's old wedding shoes and a gown whose straps keep slipping down. Or endlessly dragging string across the floor for the cats, or using big hunks of cardboard to go sliding in the snow.

We remembered being happily oblivious to regional wars and international tours by rock stars and space probes because slumber parties and scout meetings and open houses at school were the high points of our existence.

Best of all, we remembered that grandchildren are called that because they are.

Check It Out...

Father George Stahl, who is living at Americana Healthcare Center, asks the help of readers in finding a lost suitcase that is important to him. When he celebrated the funeral of father Robert Borchertmeyer, he lost his brown case, which has a shoulder strap and contains an alb and four stoles. Father Stahl has checked with Little Flower and the staff has looked in the school and church where he was. Anyone having information is asked to call Father at 317-875-9441.

The ninth annual "Jump the Gun" 1.1 mile evening fun run/walk will be held from 10:30 p.m.-1 a.m., Jan. 26, at the St. Francis Hospital South Campus. Other

activities during the event will include door prizes, free health screenings, fitness and training information and free souvenirs. The St. Francis South Campus is located at 8111 S. Emerson Ave. For more information contact Ann Middendorf at 317-782-7992.

A divorced and separated retreat will be offered Jan. 26-28, at Mt. St. Francis Retreat Center in southern Indiana. Themed "Where are You Stuck? Tools for Freedom," the program will speak to the needs of those who have undergone or are undergoing a separation or divorce. The retreat begins with registration Jan. 26 at 7 p.m. and will conclude following dinner

Jan. 28 at 12:30 p.m. The cost is \$85 for resident and \$60 for commuter. The retreat center is located in Floyds Knobs. For more information or to register call 812-923-8817.

St. Simon Church located 8400 Roy Road in Indianapolis will host a parish mission presented by the Redemptorist priests, Jan. 21-25. The hour and fifteen minute presentation will begin each evening at 7 o'clock. Babysitting will be provided. Reservations for babysitting are suggested. Transportation will be arranged for those in need. For more information call 317-898-1707.

Creations of Terre Haute artist Catherine Knight titled "Postmodern-Postmodern-pause-Postprandial," will be on exhibit at the Saint Mary of the Woods College Art Gallery through Feb. 8. Located in Room 132 of Hulman Hall, the gallery is open to the public Mon.-Thurs. from 10 a.m. to 2 p.m. or by appointment by calling Donna Dene Foy at 812-535-5141. Saint Mary of the Woods College is located in Terre Haute.

A voice and piano recital will be held at 2:30 p.m. Jan. 21 in the St. Bede Theater at Saint Meinrad Archabbey. Soprano, Christine Shriner and baritone William Shriner will join pianist Diane Rivera. The performance will feature duets from light operettas and musicals. The public is invited to the free program. For more information call 812-357-6501.

St. Vincent Community Hospice fall volunteer training class will begin Jan. 23 from 9 a.m.-12 p.m. Tuesdays and Thursdays for four weeks. The classes will

be held at 8861 Boehning St., located I-70 and Post Road in Indianapolis. Hospice is a program designed to care for the physical, spiritual and emotional needs of terminally ill patients and their families. Volunteer duties include working with patients and their families functioning as friends or good neighbors. For more information call Trish Southard at 317-338-4011.

For children ages five-12 who have experienced the death of a loved one "Caterpillar Kids," a bereavement support group will meet on Thursdays, Jan. 25-Feb. 29 from 4-5:30 p.m. at the Christ United Methodist Church in Indianapolis. The program is sponsored by the St. Francis Hospital Hospice. To register a child or for more information call 317-865-2092.

The Office of Worship and the Archdiocesan Church Art and Architecture Environment Committee are sponsoring a roundtable workshop titled "Preparing the Worship Environment for Lent," from 9 a.m.-12 noon, Jan. 27 at the Archbishop O'Meara Catholic Center in Indianapolis. Enrollment is limited to 25. For more information call Sherie Berg or Christina Blake at 317-236-1483 or 800-382-9836 ext. 1483.

St. Lawrence Parish in Indianapolis will host its fifth annual Words of Wisdom (W.O.W) weekend from 9:30 a.m.-2:45 p.m. Jesuit Father Joe Folzenlogen will speak on "A Faith that Makes a Difference," and Father Roger Gaudet will discuss "Keeping Catholic Kids Catholic." The fee is \$5 per person or \$15 per family. For more information or to register call 317-543-4925.



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VIPs...



Indianapolis residents (from left) Jo Ellen Flynn and Patty Flynn Hughes are serving as co-chairs for the Alumni Campaign of the 1995-96 Mount Annual Fund for the College of Mount St. Joseph in Cincinnati, Ohio. The Alumni phase of the Annual Fund has a goal to raise

\$320,000 by June 30, 1996. Hughes, a 1970 graduate of the Mount is a director of Music Ministries and Liturgy at St. Pius X Church in Indianapolis. Flynn, a 1977 graduate of the college is a media specialist for Perry Township School District in Indianapolis.

Marriage enrichment retreat scheduled Feb. 9-11

By Mary Ann Wyand

Valentine's Day is only a few weeks away, and archdiocesan Family Life Office associate director Marilyn Hess thinks it's the perfect time for married couples to plan a romantic weekend in scenic Brown County.

The Family Life Office is sponsoring a marriage enrichment seminar and retreat, called "Making Marriage Conscious: Intentionally Choosing to Love, Play and Grow Together," on the weekend of Feb. 9-11 at the Fourwinds

Resort and Marina at Lake Monroe near Bloomington.

Registration is \$175 per couple, Hess said, which includes the cost of the seminar and lodging but not meals. To register, contact the Family Life Office at 317-236-1596 or 800-382-9836, extension 1596.

"Couples need an excuse to make time for themselves, to give themselves a gift," Hess said, "and the marriage enrichment weekend is a wonderful way to celebrate Valentine's Day, a wedding anniversary, or a birthday."

Seminar leaders David and JoAnne

Burkhard from Little Flower Parish in Indianapolis have presented a number of weekend and one-day marriage enrichment seminars in the archdiocese, but said they prefer the three-day format so couples can truly relax, build relationship skills, and experience marriage as a vocation.

The Burkhardts said couples can expect a refreshing and relaxing weekend, concrete skills to enrich married life, prayer experiences, as well as laughter and fun.

Seminar topics include "Unconscious Forces of Attraction," "Healing," "Intimacy," "Male and Female Bonding," and "Communication."

The weekend is well-suited to couples who are comfortable in their marriage, David Burkhard said, as well as couples who feel they need to work on strengthening their relationship.

He has served Little Flower Parish as director of religious education for 10 years and is co-founder of Horizons Counseling Center in Indianapolis. JoAnne Burkhard is studying social work at Indiana University/Purdue University in Indianapolis. They have a blended family of five children ranging in age from 22 to 3.

"We've attempted to integrate relaxation, play, spirituality, and relationship building skills into one weekend," David Burkhard said. "The seminar material is presented in an experiential style."

JoAnne Burkhard described the weekend seminar as "our Valentine present to married couples looking for ways to enrich their lives."

The Burkhardts said they utilize a variety of spirituality resources in their presentations and also discuss personal experiences. Parts of the seminar are



David and JoAnne Burkhard

based on the writings of internationally-known marriage therapist Harville Hendrix, who offers a training institute for marriage counselors called "Getting the Love You Want," as well as authors of popular marriage enrichment books.

Participants will learn tools to strengthen verbal and non-verbal communication skills, he said, plus ways to grow closer as partners and celebrate the beauty of their love.

"Everything is framed in prayer and Scripture," he said. "I think couples need to make time for themselves and take get-away weekends. The seminar includes enrichment tools, exercises, prayer, ritual, and dialogue. Marriage is a vocation and a gift that God has given us. During the weekend, we try to empower couples to renew the vocation to which they have been called in life."

Cathedral High School to build \$2 million student activities center

By Mary Ann Wyand

Cathedral High School in Indianapolis will build a \$2 million student activity center this year named for the late Robert V. Welch, a longtime supporter of the private Catholic high school.

President Julian Peebles said Jan. 16 that Cathedral's board of trustees voted unanimously Jan. 8 to build the 1,250-seat gymnasium and multi-purpose facility which will allow the school's 974 students to congregate in one area for a variety of sports and recreational events.

For the first time in the history of the school at its present East 56th Street location, Cathedral will have a competition gymnasium to call "home." The Irish have played all of their Indiana High School Athletic Association basketball games at other high schools.

Construction of the new student activity center will begin this spring, Peebles said, and should be completed by late fall. The air-conditioned facility will be attached to the existing school building and also will include locker rooms, coaches' offices, and shower facilities.

The Robert V. Welch Student Activity Center will enable the school to play host to many athletic events and extracurricular activities, Peebles said. It will triple the school's current practice space, allow for a limited number of home games for boys' and girls' basketball, accommodate the physical education needs of the student body, and enhance one of the largest alumni basketball leagues in the city.

The construction of a new gymnasium also will open the existing smaller gymnasium for intramural use, provide increased space for the annual "Shamrauction" school fund-raiser, and enable Cathedral to welcome community

groups for meetings or gatherings. The new activity center is named after the late civic leader Robert V. Welch, one of the most prominent figures in Cathedral's history, who died in a plane crash at Greenwood in 1992 while on a community service trip for the City of Indianapolis.

The 1945 Cathedral graduate had rescued the school from financial disarray in 1972 by forming the Cathedral Board of Trustees and transforming the school into one of the first private independent Catholic high schools in the country.

At the time, Cathedral High School was located at 1400 N. Meridian St., now the site of the Archbishop Edward T. O'Meara Catholic Center. When the Holy Cross priests and brothers decided they could no longer operate the former boys' school, Welch and other lay people took over operation of the secondary school.

After assuming operation of Cathedral, the board relocated the school to the site of Ladywood School, a former girls' school operated by the Sisters of Providence, in 1976 and turned Cathedral into a private, coeducational, college-preparatory high school which serves students from Marion County and contiguous counties.

Michael Schaefer is chairman of Cathedral's board of trustees. Welch's widow, Carolyn, serves on the board.

Construction of a larger gymnasium and activity center had been one of Welch's longtime goals, Peebles told student reporters for an article in *The Megaphone*, the school newspaper. "The need for a new facility was realized when Cathedral first moved here in 1976."

It is fitting that the new activity center will bear Robert V. Welch's name, Peebles said, because "without Mr. Welch there would be no Cathedral High School."

Vatican's Theological Commission releases new study on redemption

By Jerry Filteau, Catholic News Service

WASHINGTON—Christianity is "denatured" if its unique teaching on redemption is ignored, says a study paper released by the Vatican's International Theological Commission.

Only Christianity professes faith in the historical, redemptive life, death and resurrection of the Word of God made flesh, the study says.

It says this distinctiveness from other religions must not be undermined in the name of achieving "harmony between different religious conceptions."

It also warns against some New Age and "human potential" movements that ignore original sin and minimize "the pervasive effects of sin and the incapacity of humanity to redeem itself."

"Humanity is not redeemed, nor is God fittingly glorified, except through God's merciful action in Jesus Christ," it says.

The 22,000-word study, titled "Quaestiones Selectae de Deo Redemptore" ("Selected Questions About God the Redeemer") was dated October 1995 and

released in English in January.

The study highlights the ecclesiological dimension of redemption, saying that "we as human beings can come to know who the Redeemer is, but only within the community of the church and through it. Christ cannot be isolated from the church."

It also emphasizes the unique redemptive role of Jesus Christ, God and man, citing St. Anselm: "This debt (of reparation to God for sin) was so great that, while none but man must solve the debt, none but God was able to do it; so that he who does it must be both God and man."

It describes the continuing existence of evil and suffering as challenges to people's belief in redemption today.

"The acuteness of the problem of evil and suffering," it says, "has not lessened with the passage of time, but rather intensified, and the ability of many to believe that it can be adequately dealt with at all has in this century been undermined as a matter of factual record."

It describes redemption sacramentally in terms of the themes of liberation, reconciliation and communion.

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Pope warns the Jerusalem issue risks derailing the Mideast peace process

His annual 'state-of-the-world' talk has strong words for countries that deny religious freedom

By John Thavis, Catholic News Service

VATICAN CITY—Addressing diplomatic representatives from around the globe, Pope John Paul II said the Middle East peace process risked derailment unless the question of Jerusalem is settled.

In his annual "state-of-the-world" speech to more than 160 ambassadors Jan. 13, the pope also called for a ban on nuclear testing and appealed to China and some Muslim nations to end discrimination against Christians. He cautiously praised the long-awaited

peace in Bosnia and urged Catholics and Protestants in Northern Ireland never to return to political violence.

The pope noted that for the first time a Palestinian representative was attending the diplomats' audience, along with Israel's ambassador to the Vatican. The PLO and the Holy See exchanged representatives last year, a step the pope said grew out of hopeful peace developments in the Middle East.

"But allow me to confide that this hope could prove ephemeral if a just and adequate solution is not also found to the particular problem of Jerusalem," he said.

"The religious and universal dimension of the Holy City demands a commitment on the part of the whole international community, in order to ensure that the city preserves its uniqueness and retains its living character," he said.

The pope emphasized that the Vatican's concern goes beyond free access to the holy places by outside visitors. It is also important, he said, that these places be permanently surrounded by active communities of Jews, Christians and Muslims, all enjoying true religious freedom and developing their own religious, educational and social activities.

He did not give a timetable for resolving the Jerusalem question, but said 1996 should see the start of negotiations on the issue.

Vatican officials have said the church

expects to have a voice in the eventual talks. The Vatican's position is that international guarantees are needed to protect the city's special significance to all three religions.

The pope's call for a ban on nuclear testing was not new, but its timing was significant. It came a week before French President Jacques Chirac was to pay a state visit to the Vatican. France has been under fire in many parts of the globe for its recent resumption of nuclear testing in the Pacific.

The pope said the test ban, disarmament and a halt to new weapons development should be accomplished as soon as possible under effective international controls.

The pope's strongest words were reserved for countries that deny religious freedom.

In China and Vietnam, he said, Catholics face "constant obstacles," particularly in maintaining ties to the Vatican. He said that "millions of believers cannot be indefinitely oppressed, held in suspicion or divided among themselves" without negative international and domestic consequences for the state.

"A persecuted believer will always find it difficult to have confidence in a state which presumes to regulate his conscience," he said.

In his comments about Islamic regimes, the pope noted that while some Muslim countries treat all religious groups fairly, others discriminate against Christians and Jews, denying even the basic right to worship. He did not name specific countries, but Persian Gulf states like Saudi Arabia maintain the harshest restrictions on church activity.

"It cannot be said too often: This is an intolerable and unjustifiable violation not only of all the norms of current international law, but of the most fundamental human freedom, that of practicing one's faith openly," he said.

The pope dedicated much of his talk to global peace prospects, defending what he called the concept of "reciprocity"—that every nation must be ready to accept the identity of its neighbor. This is exactly the opposite of the "despotic nationalistic ideologies" that have torn apart Europe and Africa in recent years, he said.

He said the agreement in Bosnia-Herzegovina will endure only if there is a free flow of people and ideas, the unhindered return of refugees, the preparation of democratic elections, and sustained reconstruction efforts.

He called the embattled Bosnian capital of Sarajevo the "Jerusalem of Europe" and urged the continent to make sure its future is one of peace.

He encouraged all parties in the Northern Ireland conflict to consolidate a cease-fire and a permanent peace.

"From now on we are called upon to banish forever two evils which are in no way inevitable: sectarian extremism and political violence. May the Catholics and Protestants of the region respect one another, build peace together and cooperate in everyday life!" he said.

Turning to Latin America, where he will travel in February, the pope said he thought a "new climate" of peace was gradually emerging in places like Nicaragua, El Salvador and Guatemala—even though human rights are not always respected and complete demilitarization is difficult to impose.

He said he was disturbed by the smaller, sometimes forgotten wars that continue to flare up around the globe: in places like Algeria, "where blood is spilled almost daily"; Chechnya, Kashmir and Sri Lanka, where violent civil struggles simmer; and Liberia and Somalia, where "international assistance has not succeeded in bringing peace."

He said the people of East Timor, a

territory claimed by Indonesia, are still waiting to see the realization of their "legitimate aspirations" of special cultural and religious identity.

The pope decried tribal and ethnic violence in Burundi and Rwanda and armed activity in other parts of Africa. He noted that last year he made a special appeal for international assistance for Africa; this year he repeated that call, but added that Africans must take more responsibility for their political woes.

Speaking to the continent's political leaders, he said: "If you do not commit yourselves more resolutely to national democratic dialogue, if you do not more clearly respect human rights, if you do not strictly administer public funds and external credits, if you do not condemn ethnic ideology, the African continent will ever remain on the margin of the community of nations."

In order to be helped, African governments must be politically credible, he said.

KING

continued from page 1

foundations and reshape the priorities."

Father Smith asked his listeners to "celebrate the dream and not the dreamer" by following Dr. King's example of love for all people.

Virginia Wesley, evangelist from the Church of the Living God, read, "Prayer Through Our Ancestors." Father Clarence Waldon, pastor of Holy Angels Church, led the Prayer of the Faithful and its affirmation. Biana Gibson did the Scripture reading.

Dalea Haskin, a student at St. Joan of Arc School, drew loud approval with her dramatic reading of a poem: "The Creation." Regina Scott of the Church of Believers in Christ did a vocal solo. And the St. Rita Gospel Choir provided lively musical selections. The choir leader was Phyllis Walker. Donald Kilmer was organist.

Kimberly Jones, of St. Andrew's youth group, was the liturgical commentator. Michael Sparkman and Aaron Easley lit Kwanzaa candles representing the seven principles of the African-American culture: unity—*umoga*; self-determination—*kujichagulia*; community—*ujima*; cooperation—*ujama*; purpose—*nia*; creativity—*kuumba*; and faith—*imani*.

Many of those who attended the service gathered for refreshments in St. John's Rectory after the service.

ABORTION

continued from page 1

The question asked in the NCCB poll asked:

"Congress is debating a late-term abortion procedure called partial-birth abortion. It involves partially delivering a live fetus in the last months of pregnancy, killing the fetus and then completing the delivery. Would you support a law which would prohibit this procedure, except where it is necessary to save the mother's life?"

According to the secretariat, the survey question was similar to the wording in the House and Senate bills.

"Even the author of the nation's most widely used abortion textbook has denied that partial-birth abortions are ever needed to preserve a mother's health," Alvare said. "But perhaps what is most disturbing about the White House survey question is its deliberate failure to mention or describe the procedure in question."

Opponents of the ban say the procedure is the safest method of ending pregnancies when serious birth defects are discovered late in the term. Only a few physicians in the country have acknowledged using the procedure, but no accurate records are available to indicate how often it is used.

When the poll broke down responses by religious affiliation, 78 percent of Catholics and Baptists said they support the ban.

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Picking the pope's monthly intentions

At least 40 million people pray daily for the pope's intentions. Here's how those intentions are selected

By Cindy Wooden, Catholic News Service

VATICAN CITY—Each month throughout 1996, millions of people around the world will open their prayer books and recite the prayer intentions of Pope John Paul II.

Wars, world events and annual observances inspire the monthly intentions, which have been distributed by the Apostleship of Prayer for more than 150 years.

Since 1927, the Congregation for the Evangelization of Peoples has contributed a "missionary" prayer to accompany the apostleship's "general" prayer intention.

The pope recites the intentions daily, "just as he did as a child in Poland—his mother taught him," said Jesuit Father Henri Grenier, secretary general of the apostleship.

A 1995 survey, which included visits to many of the 94 national apostleship offices, showed that at least 40 million people belong to the prayer movement and another 40 million regularly include the intentions in their prayers, the Jesuit said.

"The 40 million people are the simple, the young, the elderly and the poor—it is their mission, their service to the church," Father Grenier said.

In many cities and villages, apostleship members meet twice a month for Mass and a discussion of the intentions that have been the object of their daily prayer that month.

Discussion questions prepared by the apostleship help members realize that while they offer their prayers for matters of concern to the universal church, similar needs or problems may be present on a smaller scale in their own backyards, and they may have the means to help.

While the prayer list is the result of worldwide consultation, the final choice is made by the pope, Father Grenier said.

The compilation and distribution of the list is entrusted to the Apostleship of Prayer's main office in the Jesuit's Rome headquarters. The Jesuit superior is the director general of the apostleship, founded in 1844 by a Jesuit priest in France.

Just after Easter each year, the apostleship sends a letter to every Vatican congregation and council asking for their ideas, "because they know very well what is happening in the church and the world," Father Grenier said. A similar letter goes to the apostleship's national secretaries.

The thousands of suggestions are grouped into about 150 themes that are boiled down in Rome, then prioritized by the apostleship's European national secretaries.

Three dozen suggestions are offered to the

Jesuit superior general for the 12 monthly spots among the general intentions.

The superior gives about 20 suggestions to the pope in a letter on the feast of Christ the King, and the pope returns the final list of 12 to the superior during the Dec. 31 year-end thanksgiving service he offers at a Jesuit parish in Rome.

The evangelization congregation's method for suggesting the missionary intentions is not quite so formal.

A congregation official said it is not unusual in the fall to see a monsignor popping into offices and asking, "Does anyone have any ideas?"

"We all make suggestions," she said.

Many of the prayer intentions start with a given. For instance, prayers during the Marian month of May are either directed through Mary's intercession or invoke her as an example.

This year—like most years since the international observance of the Week of Prayer for Christian Unity began—one of the January prayers focuses on ecumenism. The other, in the spirit of the Jan. 1 World Peace Day observance, focuses on peace, disarmament and solidarity.

The February prayers often tie in with the Feb. 11 observance of World Day of the Sick and the feast of Our Lady of Lourdes. September prayers often have a "back-to-school" petition for teachers or students. December intentions focus on Christmas and the needs of the world's children.

The list is finalized more than a year in advance to give the apostleship time to publish the intentions with commentaries, reflection questions and suggestions for special Masses.

The 1997 intentions were signed Dec. 31, 1995, by Pope John Paul.

In the year when China regains control of Hong Kong from the British, the April 1997 prayer focuses on Hong Kong Christians, that they "may continue bearing witness to faith and unity, to proclamation and dialogue with the entire Chinese people."

Those involved in the selection try to respond to urgent needs in the world and to avoid repetition from one year to the next. The two criteria mean that for ongoing urgent situations, a new focus or slant is needed, Father Grenier said.

"But they really are the Holy Father's intentions: We start with the people who work for and with him, and we return the suggestions to him," the priest said. "And sometimes he changes them."

Papal Prayer Intentions for 1996

VATICAN CITY—Here is the

Pope wants more dioceses to lend priests for service around the globe

By John Thavis, Catholic News Service

VATICAN CITY—Assessing a Vatican project to better distribute the world's clergy, Pope John Paul II expressed disappointment at the low response by dioceses in making priests available for service around the globe.

He said the church's missionary spirit demands a generosity on the part of all local churches, which must look beyond their own borders. He made the remarks Jan. 11 to members of the Interdicasterial Commission for the Equitable Distribution of Priests.

Despite increasing demand for clergy in many countries, "few dioceses have contacted the Vatican commission to offer a willingness to help," the pope said.

He noted that some local churches already make their clergy available for service in other areas. But he said the percentage of clergy on loan to priest-poor regions is currently less than 1 percent of the total.

"It seems legitimate to believe we can do more, and we can do better," he said.

He said he wanted to appeal to bishops, priests and religious, as well as to each local church community, to cultivate a greater missionary awareness, particularly in the years leading to the next millennium.

There are deep challenges facing the church, he told the commission members. The greatest, he said, is the number of people throughout the world who have yet to learn about Christianity.

The pope set up the Vatican commission in 1991 to help equalize clergy distribution. It sought to respond to the widely varying levels of pastoral workload facing priests around the globe.

For example, in North America there are approximately 1,100 Catholics per priest, in Latin America about 8,000 Catholics per priest and in Africa about 4,400 Catholics per priest.

Apostleship of Prayer's list in English of Pope John Paul II's prayer intentions for 1996. The general intention is listed first and the missionary intention second.

January

That Christians defend peace and disarmament and denounce violence with prophetic gestures of solidarity.

That awareness of their responsibility to announce Christ to the world advance the spirit of ecumenism among Christians.

February

That medical science be true to the high humanitarian mission to which it is called.

That the World Day of the Sick help all who suffer discover that offering their pain to the Lord contributes to missionary activity.

March

That by preparing well for the Jubilee Year 2000 Christians emphasize its importance for human history.

That the Holy Spirit draw non-Christians to dialogue with minds and hearts open to the light of the Gospel.

April

That parents give their children the example of sharing generously material and spiritual goods with others less fortunate.

That the example of Christian families favor priestly and religious missionary vocations.

May

That all parish activities, through Mary's intercession, contribute harmoniously to spiritual renewal.

That Mary's example help Christian women achieve their unique role in the evangelizing mission of the church.

June

That authentic "thinking with the church" be expressed in fidelity to its teaching.

That in African communities there be increased zeal for evangelization as a result of the synod on Africa.

July

That permanent deacons and those close to them be keenly aware of the importance of their service.

That the increase in vocations in Latin America foster the missionary enthusiasm of local churches.

August

For the return of all who have distanced themselves from the church.

That all in the church see the urgency of announcing Christ and his message to the immense populations of Asia.

September

That the church speak the language of the heart to the men and women of every culture.

For international solidarity, that Christian countries especially help alleviate the poverty of less fortunate nations.

October

That justice rooted in charity be at the center of the formation of young people.

That Mission Sunday be the occasion for the generous cooperation of the faithful with missionary enterprises.

November

For teachers and agents of mass media, that they be aware of their obligation to educate to fraternity and universal solidarity.

That among all the baptized, the sense of mission be extended and intensified.

December

For the children orphaned by wars and violence, that they be received into loving homes.

That Christmas bring to children and adults the beauty of the gift of life lived in the fullness of the Christian vision.

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Question Corner/Fr. John Dietzen

Cardinals elect the pope and advise the Holy Father



Q What are the qualifications for becoming a cardinal in the Catholic Church? I'm almost sure I have heard that laymen have been cardinals. Is that still true? How about a married layman? Can a layman be pope? (Missouri)

A The history of cardinals in the church is quite a complicated story, and it is true that during some periods lay people were named to that position.

The title "cardinal" goes way back to the early centuries of Christianity. Most bishops in the first centuries of the church were ordained to spend their lifetime in one place. They were called titular bishops, who had a "title" based on their bond with that city. Generally this bond was considered so permanent that people often referred to a bishop as being married to the people of that area.

As time went on, for one reason or another certain bishops (and priests and deacons) were transferred outside their home base, usually to Rome, where they were to serve as "incardinated" ministers and thus were called cardinals.

The "college," or group, of cardinals as we know them came into existence centuries later. Since then, their number and role gradually evolved into what we know today. According to present church law, cardinals have two

primary functions: to elect the pope and to advise the Holy Father, individually or as a group, in matters relating to the care of the universal church.

Individuals promoted to be cardinals should be at least ordained priests, according to present law (Canon 351).

Thus, by law, laymen cannot now be named cardinals. Of course, any pope can change any of this any time he wishes, as popes have done in the past.

In theory, nothing prevents a layperson from being a cardinal since, as I said, it has been done more than once.

At one point during the 14th century, in a classic illustration of the ecclesiastical oddities of that era, one man was made a cardinal by his uncle, Pope Clement VI, at the age of 18. Some cardinals were named at a much younger age than that, by the way.

Years later, this same cardinal was elected pope, before he was even ordained a priest.

He reigned as Pope Gregory XII from 1370 to 1378, and suffered so much opposition and grief that he probably wished his uncle had given the honor to someone else.

As pope, of course, the Holy Father is bishop of Rome. Therefore, even to this day canon law (355) provides that if a man who is not already a bishop is elected pope, he is to be immediately ordained bishop by the head (dean) of the cardinals of the church.

Thus, to answer your question, a layman can be elected pope. But he won't remain a layman very long.

Q Regarding your recent question and answer concerning "after an abortion," I too was asked to go through these same tests and was told my child would be born with Down syndrome. I had to trust God for whatever the outcome would be, and I had a healthy baby girl.

These tests are not always accurate. We cannot do much about that, but we can put our trust in God, whether the test turns out to be accurate or not.

I am not a Catholic, but I am a Christian who believes we do not have the right to take a life. Only God has that right. I believe you need to do what is in your heart. (Iowa)

A I received an overwhelming response to that column, most of it reflecting the same thoughts and experiences you have. What you say will help many people. Thank you for writing.

(A new free brochure answering questions Catholics ask about activities, worship and sharing sacraments with people of other faiths is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Send questions for this column to the same address.)

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Family Talk/Dr. James and Mary Kenny Parents worry about tattoos, body-piercing

Dear Dr. Kenny: We, as parents, are very conservative and have strong Christian beliefs. If either our son or daughter would do body-piercing or tattoos, we would be very upset. How would you suggest handling this? (Illinois)

Answer: As parents, you certainly have the right and duty to exercise a loving control over the bodies of your children. You must do your best to see that your children do not harm themselves.

You also have the right, as parents, to dictate your family customs and your children's manners. Do not, however, confuse manners with immorality.

Tattoos and body-piercing may be tasteless to you and even ugly. As such, they constitute bad manners or even dumb behavior. But whether they are unchristian is another matter.

They are not satanic or evil or sinful in themselves. They can, however, be dangerous if unsterilized instruments are used. For this reason, it's important that tattooing or piercing be done carefully and professionally, if it is to be done at all.

One could argue that tattoos and body-piercing are decorative, celebrating and enhancing the beauty of the body. As such, like any art form, they can be done well or badly. A sloppy tattoo is an eyesore.

Tattoos are rather permanent. Consequently, as the parent of minor children you may want to forbid them until the child is an adult and old enough to know that he or she will have to live a full life with a tattoo.

The most common form of body-piercing is ear-piercing. This is much more common than tattooing among the young and not so permanent. In fact, if earrings are not worn regularly, the ear lobe will close over and heal itself in a short time.

You make it clear in your letter that you don't want your children having tattoos or any body-piercing. That is certainly your job as parents to set the standards within your family.

How should you handle it? The same way you would handle any other matter of discipline. How do you forbid drinking under age? Or staying out past the curfew you have set? Or speeding?

First, state your position. Make it clear that this is a family rule. You do not want tattoos or any body parts pierced. Then briefly give your reasons. Say why you find tattoos and body-piercing tasteless and offensive.

Don't blame it on the church. I know of no church prohibition. Besides, there are other parents and adults who would disagree with you.

Nevertheless, you have the right within your home to set the house rules and the rules of living. Listen to any objections your children might have. At least give them the opportunity to explain to you what they think and why they want it.

Finally, if your children proceed anyway, against your wishes, deal with it the same way you would deal with any other disobedience within your family.

Tattooing and body-piercing are not in themselves evil. Still, parents have the right to forbid such things. If parents do forbid it, they should treat it routinely and not as a major life issue.

(Address questions on family living and child care to be answered in print to the Kennys, St. Joseph's College, 219 W. Harrison, Rensselaer, Ind. 47978.)

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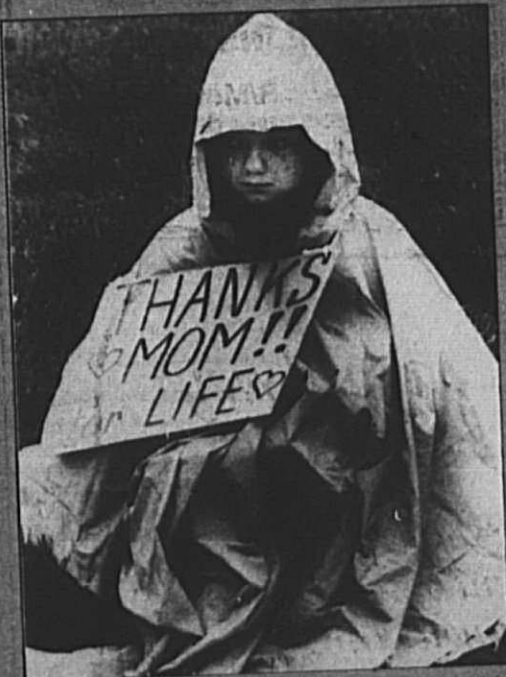
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Faithful for Life

A Moral Reflection



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A STATEMENT FROM THE U.S. BISHOPS



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Faithful for life: a moral reflection

Publication of this statement by the U.S. bishops is made possible through the sponsorship of St. Vincent Hospitals and Health Services and St. Francis Hospital and Health Centers.

A man on his way from Jerusalem to Jericho was beaten, robbed and dumped by the side of the road to die. Three travelers later saw him lying there. The first and the second were his own countrymen, and in fact, one was a priest and the other a Levite. Each one crossed the road to avoid the victim and hurried on his way. The third man was a foreigner, almost as unwelcome as the bandits themselves. He was the only one who stopped, gave the victim first aid, carried him to the nearest inn (where he himself would not have been welcome to stay), and lodged him there at his own expense to convalesce (Lk 10:29-37).

This was the story told by Jesus when asked: "Who is my neighbor?" The Samaritan befriended the Jew in a way that the Jew's countrymen failed to do. Jesus tells us that the Samaritan did his duty, while the first to see the victim did not. To be a neighbor, the victim did not need to be kin or countryman, or someone to whom the rescuer had made a commitment. Anyone lying helpless in that ditch was neighbor.

We are all journeying down from Jerusalem to Jericho, and this story haunts us, for it flatly contradicts the strong persuasion so widely held today that our loyalties and our obligations are owed only to those of our choice. On the contrary, we owe fidelity to those we choose and, beyond them, to others we do not choose. It is we who have been chosen—to go out of our way for them.

The charity of Christ and the unsettling imperatives of his gospel compel us as Catholic bishops to speak on behalf of neighbors whose lives are devalued: the faceless poor, the hungry children, the neglected elderly.

Human lives have stood in jeopardy for various reasons in our country and throughout the world, and our witness over the years has taken many forms and defended many victims. Beginning as early as 1840, the Catholic bishops of the United States have spoken out on myriad subjects that concern our fidelity to one another. Alcohol and drug abuse, racial justice, the welfare of working men and women and persons with disabilities, civil freedoms, capital punishment, adolescent pregnancy, and world peace are just a few of these.

Of particularly grave concern at this time, however, are abortion and euthanasia. We choose now to speak about these concerns because each places human life itself at stake, and each has broad implications for our fidelity to God and to one another.

At the very heart of our respect for human life is a special and persistent advocacy for those who depend on others for survival itself. Those most dependent lie on the opposite extremities of their life's journey, near the start and near the finish. Because they are helpless to provide for themselves, they are utterly at the mercy of those closest to them. Many are welcomed by those to whose care they have been entrusted. Others are not so welcomed.

Since the legal floodgates were opened in 1973 by the U.S. Supreme Court's decision in *Roe vs. Wade*, an abortion mentality has swept across our land and throughout our culture. The language and the mind-set of abortion—presented in terms of unlimited choice, privacy, and autonomy—pervade our entertainment, our news, our public policies and even our private lives. Wrapped so appealingly in the language of self-determination, cloaked so powerfully in the mantle of federal authority, is it any wonder that the logic of *Roe* has been extended to apply beyond the unborn? Is it any wonder that it appears

so explicitly in our public and private conversations about euthanasia?

Over the past year, in the midst of our reflections on the crises of abortion and euthanasia in our country, we were blessed with the papal encyclical, "*Evangelium Vitae*." Speaking to every country, the Holy Father reminded us that the modern phenomena of abortion and euthanasia highlight a crying need to respect, protect, love and serve human life. Here we reflect upon these issues in the context of the alarming trend to advance abortion and euthanasia in the name of freedom. But it is a freedom gone wrong.

As disciples of Christ, as bishops in his church, our first concern for human life has to be for those who are unwanted—with fatal results—by their parents or their children, or by society itself. Such as these fall victim to the ultimate abuse of abortion or euthanasia. As human beings we are outraged at the cruel injustice of these acts of deliberate killing. And our Christian faith gives an even sharper edge to our consciences in this matter, compelling us to call for courage and unconditional love in defense of those who are helpless.

THE FRAYING OF FIDELITY

Faithful to a long tradition, the Second Vatican Council denounced abortion and euthanasia as "disgraceful" and "unspeakable crimes" ("*Gaudium et Spes*," 27, 51). Yet such practices, proved through centuries of experience to be wrong and destructive of human life and human dignity, are in our day expounded upon in schoolrooms, prescribed by physicians, condoned by public figures, protected by courts, subsidized by legislatures, and even advertised in the *Yellow Pages*. How has it come to pass that the elimination of one's child or one's parent, acts of desperation wrought in every age, are now described as sensible and even attractive alternatives? And is it not unthinkable that people who call themselves Christians sometimes fit in so well among a people that tolerates the killing of its unborn children and elders?

It is for good reason that many find the roots of this disdain for life in the breakdown of the family. The family has a special role to play throughout the life of its members, for it is within the family that neighboring begins—or does not. The family is the first haven where those who are dependent—by being too young or too old, too disabled or too sick to care for themselves—find their closest and surest support. For this reason it can be called the "sanctuary of life" ("*Evangelium Vitae*," 11).

At the heart of this sanctuary is fidelity—unwavering loyalty both to those we choose and to those who have been given to us. The unraveling of that fidelity in our time leaves dependents to become lawful victims of their guardians.

This same shift towards the self has altered our society's views on marriage and divorce. Men and women find it increasingly difficult to make permanent commitments to each other. Marriage, even for many who plan to parent, is seen as optional. At the same time, the grounds for divorce, restricted at first to adultery and desertion, have continually expanded in our society to include general incompatibility, finally giving way to groundless or "no fault" divorce. The outcome of groundless divorce has been increasingly more divorce and the disabling of marriage itself as an institution in society.

Christian marriage is the union of a man and a woman bound by the same transforming fidelity which Christ has for his church: for better or for worse. When a people lose confidence in fidelity between husbands and wives, it is an easy leap to imagine that other fidelities—of parents to children, and of adult children to their elder parents—no longer need to be permanent, for-better-or-for-worse obligations.

When a family lives in fidelity it is a place of refuge and dignity, a place where each member is accepted, respected and honored precisely because he or she is a person; and if any member is in greater need, the care which he or she receives is all the more intense and attentive

("Evangelium Vitae," 92). If it becomes each one only for himself or herself, then instead of being the source, school and standard for fidelity to neighbor, the family can become the scene of its harshest violations. The home becomes the place where, when you knock, they no longer have to let you in.

FREEDOM VS. COMMITMENT

This decay of inviolable trust has had pervasive effects. The view of human life as the pursuit of individual satisfaction, not to be curtailed by faithful duty, is a belief powerfully expounded in the United States in the fields of education, entertainment, information and politics. As servants of Christ's gospel, however, we are convinced that such a view of human life is profoundly mistaken ("*Veritatis Splendor*," 84-87).

As the gospel tells us, human beings find fulfillment in pursuing what is authentically good for the human person as created by God. The pursuit of disordered desires masquerading as "interests" easily leads to violence or greed or self-indulgence or loneliness. Our true needs include virtues that human beings sometimes lack: the wisdom or the audacity to desire: steadfast friendship, clear thought, patience, candor, compassion, self-control. These are the sinews and ligaments of love.

It is not good for anyone to be alone (Gn 2:18). We find our fulfillment as committed individuals bound in kinship, friendship and fellowship to our families, our neighbors, and then beyond them to strangers and even to enemies. Without community, we wither.

Many of the critical moments in our lives require that we rise to meet responsibilities given to us, not chosen by us. This is true of our obligation to be stewards of the world's resources. It is equally true of the obligations which bind us in love to our families. We are bound to our children, not because we chose them, but because we were given them; simply because they are our children, our very near neighbors.

Many in our society today seem to live by the belief that human beings find their ultimate sense and fulfillment in

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Photo by Rev. Michael Mannion

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unlimited individual freedom. Unlimited personal choice is celebrated as the prerequisite for every satisfying human experience, even within the family. Yet such an individualistic concept of freedom severs the true meaning of freedom from its moorings and distorts social life. It extols a society in which individuals stand side by side, but have no bonds holding them together. Yet between life itself and freedom there is an inseparable bond, a link. And that link is love or fidelity (*"Evangelium Vitae,"* 20, 76, 96).

To live in fidelity we have to rearrange our lives, yield control, and forfeit some choices. To evade the full burden of putting ourselves at the disposal of those we belong to, to allot them only the slack in our own agendas and not what they require, is to practice desertion by other means.

VIOLATION OF LIFE AND TRUST

Abortion, and now euthanasia, have become socially accepted acts because many have been persuaded that people unfairly lose their freedom when others make claims on them that pose burdens and obligations. In the course of a very few years many people have come to think of an unplanned baby as an unwanted baby, and of an undesired baby as an undesirable one. The prescribed social remedy has been to put an end to the baby's life before he or she can make a claim on yours.

Some even believe that a parent or a spouse who has lost the capacity to fend for herself or himself, or is too old or sick to be a good companion, or for whom the cost of care is hard to bear, should be helped to die. It is cruelly ironic that the thought of eliminating one's child or one's parent could be considered an acceptable, even altruistic, action.

To be sure, no one should be blind to the problems that women may face in regard to pregnancy. A decision to have an abortion is often tragic and painful for the mother. At times it is the father who pressures her to abort their child, or who indirectly encourages her to such a decision by leaving her to face the problems of pregnancy alone. Parents and friends may exert such pressure.

A teenager, pregnant and deserted, may feel that she cannot give up her baby in adoption because she does not feel assured that the child will be well cared for. A mother may be persuaded that her child who is disabled would be "condemned" to live a "defective" life. But none of these circumstances, however serious and tragic,

gives the parent a right to kill his or her child before or after birth (*"Evangelium Vitae,"* 58-9).

The same kinds of seemingly altruistic claims are sometimes made in regard to the very old. The old and the sick can be persuaded that their lives have become too burdensome both to themselves and to their caregivers—that they have lives "not worth living." But those who would remove, through killing, the disability, pain, or depression of the young or the elderly often act with a conflict of interest they do not see—that it is not the lives of those they care for that are unbearably burdened, but their own lives.

The most obvious victims of abortion and euthanasia are, of course, those who die. But desperate acts leave many casualties. Absolute personal autonomy, pushed to its insanely logical limit, has fueled the abortion movement, resulting in the deaths of more than 30 million unborn children since 1973 in the United States of America. It has also harmed tens of millions of women who are relegated to the "tender mercies" of a \$500 million a year abortion industry.

Youngsters who learn that their parents destroyed or were ready to destroy a child for one reason or another—wrong gender, wrong father, wrong time,

wrong health, wrong economy—can and do fear that their own claim on their parents' love and care might go terminally wrong. If a parent destroys one child in the womb, will she or he be able to retain a no-matter-what loyalty towards other

children in the family?

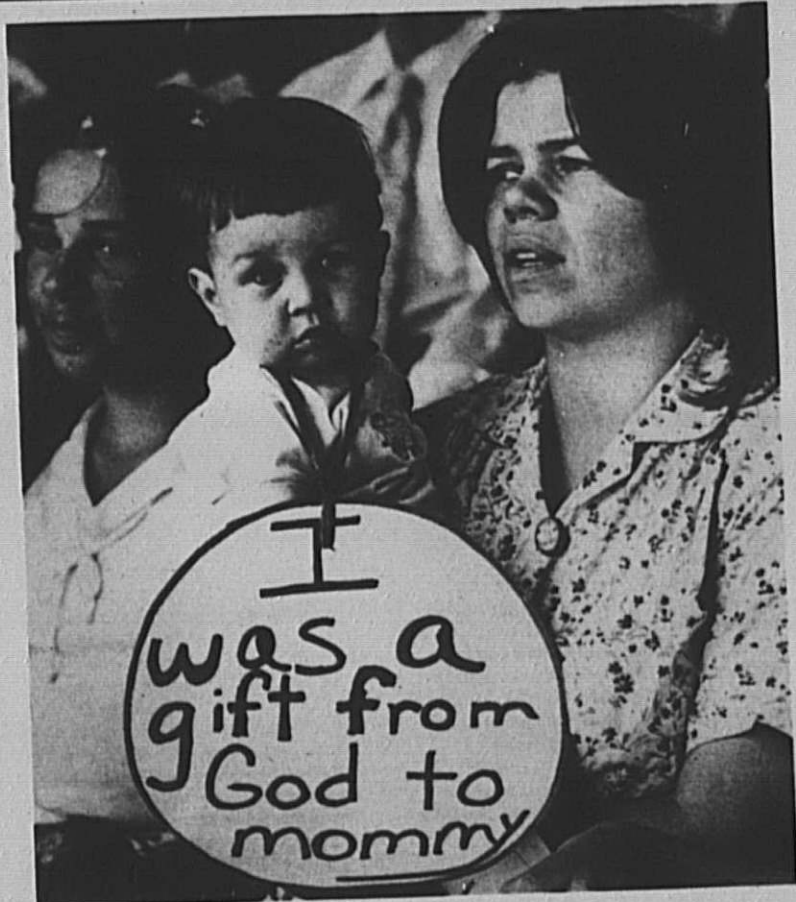
The same can now be asked of adult children and their parents. In a climate in which euthanasia is accepted, will adults be able to provide their infirm parents with the unconditional loyalty they themselves once needed to survive as children?

DISTORTED FIDELITIES

Today, when many people fear being treated as an object without dignity at the end of their lives, doctors and families confronting an imminent death can be tempted in two directions.

They may resort to aggressive but useless procedures as proof of their faithfulness to the dying patient, who may not want or be able to withstand such demanding procedures. This treatment, when used to cure or to sustain, would be benevolent. But when needlessly imposed on someone who is inevitably and imminently dying, it can cause unnecessary hardship on the patient and other burdens on whoever is responsible for his or her care.

Frustrated by the anguish and complexity of such dilemmas, doctors and families may also be tempted to a total denial of fidelity: the violation of life known as euthanasia. For once we have convinced



ourselves that every human ailment simply must have a cure, the undeniable fact of incurable illness tempts many to consider "curing" life itself. And the euthanasia movement has convinced many patients that their only "escape" from the pain and indignities of illness and over-treatment is a medically assisted suicide.

This second and more grave violation, that of "assisting" the vulnerable patient by extinguishing his or her life, wears the garb of caring and compassion. But it knows nothing of the Christian understanding of compassion, of "suffering with" our loved ones and alleviating their fears as they confront the shadows at the end of life. It shies away from the search for real solutions to a patient's problems, choosing instead to convince the patient that he or she is the problem—a problem solved only by his or her extinction. As Pope John Paul II has reminded us, true compassion leads to sharing another's pain; it does not kill the person whose suffering we cannot bear (*"Evangelium Vitae,"* 66).

Efforts to legalize such killing are based not just on an uncritical love of freedom—for the "freedom" to kill oneself is not promoted equally for all who encounter problems in life—but on a lack of regard for the perduring worth and dignity of sick and disabled people. The truth is that our young and able-bodied citizens support euthanasia for their elders far more strongly than do the old and the frail themselves.

That any sick person may be convinced that his or her "assisted suicide" is the responsible, perhaps even expected, solution for a painful illness, is an indictment against a society with too little love for some of its most vulnerable members. The sick and the elderly may be required to defend their lives at the very moment in which they are the weakest.

A genuine respect for life abhors euthanasia and assisted suicide as attacks on life. At the same time, it does not require us to impose the burdens of over-treatment on persons near death. Once the dying process has begun, the services due from care givers must often change. Even though healing is no longer attainable, the physician is still urgently needed to help family members provide their loved one with a peaceful death.

The capacity to manage pain, and to offer a comforting presence to patients we cannot cure, is essential to the health care profession and is among its duties to patients. A love which accepts life as

a gift also accepts the given limits on our lives; it never abandons those who are close to death.

A CHRISTIAN FIDELITY

People of wholesome spirit and genuine fidelity do not easily turn from life-giving to abortion or euthanasia. These are not the wayward gestures of the innocent; they are the forlorn acts of a society which has forgotten or rejected fidelity to its own. They are signs of a need for conversion.

The Spirit once spoke to the ancient church in Laodicea and could speak the same words to us today: "You say to yourself: 'I am rich, I have made a fortune and have everything I want,' never realizing that you are wretchedly and pitifully poor, and blind and naked too. I warn you, buy from me the gold that has been tested in the fire to make you truly rich, and white robes to clothe you and hide your shameful nakedness, and ointment to put on your eyes to enable you to see" (Rv 3:17-18).

When we turn a blind eye and a deaf ear toward those who are so helpless they cannot even appeal for help, we sustain an injury even more grievous than theirs. This is one of the insights that has most helped Christians focus their faith in this often violent world (*"Gaudium et Spes,"* 27). By closing ourselves off to the needs of others we most surely deprive ourselves of life.

The Lord Jesus gave up his life that we may have life, and have it more abundantly (Jn 10:10). The life he forfeited to violence, the mortal life we all share in this world and which each of us will yield up someday, is a temporary life. It is our only pathway to the life that Jesus entered through his death and resurrection. The transformed and eternal life which he makes possible for us—forever, but starting here and now—is the ultimate life.

The Lord did not say: "Love your neighbor and hate your enemy." Our love must be of another kind: "Love one another as I have loved you." His gift was not to love those who are deserving of it, and to withhold love from those who are not. This would be an act of mere justice. No, he gave us his own Spirit, empowering us to love as he loves—regardless of who deserves what. This is fidelity (Jn 13:34-35; 1 Jn 2:7-8; Mt 5:20-48; 1 Jn 4:9-21; Rm 5:6-11; 1 Jn 3:16).

Like many Americans, we Catholics can be tempted to lose our faith in the virtue of fidelity. But we can scarcely live up to our baptismal fidelity unless we are faithfully

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Photo by Al Stephenson/USCC

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committed to persons in need, for better or for worse.

CIVIL PROTEST

Our public statements on abortion and euthanasia have often responded to events in the legislative and social order. This has unfortunately fed a misunderstanding, both within the church and without, that we look only to laws and government to assure society of justice. Quite the contrary. Helping to inform the consciences of our Catholic people is our first priority. To them we say: our obligation in Christ is to speak the truth to your mind, your sensibility, and your moral judgment, no matter what the civil and criminal laws may be. The violations of human life wrought upon the most helpless are not merely illicit; they are, from a Christian perspective, betrayals of trust.

But we are also citizens, and we share the right—indeed, the duty—of all citizens to insist that the laws and policies of the United States be faithful to our Founders' conviction that the foremost "unalienable right" conferred by our Creator on all of us is life itself. When disadvantaged or disenfranchised people have their pursuit of happiness, their liberty, and even their lives threatened by their nearest neighbors, we are bound to stand up for them, and with them.

Years ago in our nation, African Americans were declared "property," and not "a portion of this people" (*Dred Scott vs. Sandford*, 1857). So their servitude, their enslavement, was then elevated to the stature of a constitutional right. More recently, the Nazis classified the mentally ill and physically disabled as "useless eaters," and Jews, Slavs, and Gypsies were called "subhuman." So they were exterminated.

Is it any different today when the law treats unborn children as "non-persons" and those who are senile are seen as possessing insufficient "quality of life" to go on living? How can we not hear in our time echoes of those other times, never to be forgotten, when some were considered less than human and others said to have lives "not worth living"?

As bishops, as Catholics, as citizens, we speak against the injustice of destroying children by abortion and eliminating elderly or impaired people by euthanasia. And we speak against the ultimate disgrace of doing these deeds under the sanction of law.

Christ has charged us with a special care for the widow and the orphan, the refugee and the pauper, the sick and the disabled, the accused and the outcast. Those who serve as public leaders have a special responsibility to make courageous choices in support of life, especially through legislative measures (*"Evangelium Vitae,"* 90)—measures that protect the unborn, the elderly and the enfeebled who are so mortally threatened today.

WHAT THEN SHALL WE DO?

As Christians, we know our true calling is to find Christ's way, not simply to get our way. If we fail to keep faith with one another we fail in our loyalty to the Lord himself.

Sometimes we Catholics are slow to admit that fidelity to the gospel is alien, even hostile, to many selfish understandings prevalent in society today. Many today regard Jesus' call to irrevocable commitment as a hard saying, an "ideal" but not an imperative. Yet this gospel teaching and ancient discipline requires Catholics to take a courageous, even if lonely stand. It also requires that we apply our beliefs to all our ministries with conviction and intensity.

Within our dioceses the Catholic community is served by a wide variety of agencies that influence and pass on our shared understanding of familial fidelity. Each addresses the protection of human life from its own specialized perspective, witnessing always to the ultimate obligations of open-ended fidelity.

When pregnant women and girls don't know where to turn, thousands of committed Catholics in our dioceses—and others to be sure—are there both to sustain and to challenge them. From 10 to 15 million people each year, including many experiencing distressed pregnancies, turn to Catholic Charities for social and emergency services.

Across this nation there are more than 3,000 emergency pregnancy centers that offer assistance for pre-natal care and related needs, as well as numerous programs of reconciliation and healing to help

women and men deal with the emotional and spiritual aftermath of abortion.

When families are caught in a bewildering health crisis, our health care professionals and facilities offer them committed service. Our schools and religious education

programs offer young people authentic education in chastity to provide them with a more generous and responsible perspective than society offers. When terrifying moral questions confront families in life-threatening crises, we seek to offer competent and compassionate counsel to them.

When those who adhere to a belief in the sacredness of life express that belief publicly by their words, public witness and peaceful protest, we bishops are heard among them—as we have been heard on workers' rights, and civil rights, and in the struggle for peace—urging prayerful, non-violent and even exemplary witness that respects every single human life.

We repeat together what we have stated individually: no woman in need with a child, born or unborn, whether she is Catholic or not, should feel herself without help. We pledge the heart and hands of the Church to help mothers and fathers in need to find pregnancy counseling, pre- and post-natal care, housing and material support, and adoption services.

In preaching Christ's gospel, all of us



Photo by Jeffrey High/Image Production

must speak these things aloud. Abortion and euthanasia are crimes and betrayals which, repeatedly and consistently over the ages, the Church has condemned as contrary to Catholic faith. The deliberate decision to deprive an innocent human being of his or her life is always morally wrong; it can never be a licit means to a good end (*"Evangelium Vitae,"* 57).

In speaking about this basic teaching, we must also make known from every pulpit the church's sincere and open welcome to those who seek reconciliation with the Lord and peace with his church. But let us be clear: No person who subverts this teaching privately or publicly speaks in the name of Catholicism. Nor can anyone who seeks to promote the cause of life through hatred or violence have any part with us.

WHO IS THIS NEIGHBOR?

We are called to be neighbors to everyone, and to "show special favor to those who are poorest, most alone and most in need. In helping the hungry, the thirsty, the foreigner, the naked, the sick, the imprisoned—as well as the unborn baby and the old person who is suffering or near death—we have the opportunity to serve Jesus. He himself said: 'As you did it to one of the least of these my brethren, you did it to me'" (*"Evangelium Vitae,"* 87).

When God inquired after the missing Abel, Cain asked, "Am I my brother's keeper?" "Your brother's blood," the Lord rejoined, "is crying out to me from the ground" (Gn 4:9-10). This prompted early Christian writers to list similar deeds that "cried to heaven for vengeance." They included the violation of resident foreigners, the mistreatment of widows and orphans, and cheating laborers of their wages. What gave each of these sins voice before God was not only the exploitation of the vulnerable by the powerful, but the misuse of the helpless by those who should have been their protectors.

Cain's response also makes one think of modern refusals to accept responsibility for our brothers and sisters. We see a lack of solidarity towards our society's weakest members—the old, the sick, immigrants, children—and an indifference toward the world's peoples even when basic values such as survival, freedom and peace are involved (*"Evangelium Vitae,"* 9).

Jesus has shown us that his Father's only desire for sinners is forgiveness and restoration, for those who will accept it. Our cry to heaven over violations of trust must include an appeal for the forgiveness and salvation of any who have failed to be their brother's or sister's keeper. Abortion and euthanasia are betrayals of fidelity for which we Catholics should show a special dismay, while showing a specifically Christian compassion for those involved.

Fellow disciples of Jesus Christ, we are called to be a welcoming community to

all—both those we choose, and those who are sent to us. Abraham offered hospitality to three strangers who emerged from the wilderness. Mary offered life and birth to a Child sent by God, and Joseph offered a home to them both. St. Martin of Tours shared his winter cloak with a shivering beggar, and St. Francis of Assisi kissed the open sores of a leper. They all realized the same thing: It was the Lord!

When we take another into our keeping, it is not just our brother or our sister. When we go out of our way to help, it is not just our neighbor we serve. We serve the Lord of life, and we become truly alive ourselves.

The Samaritan who was making his perilous way from Jerusalem to Jericho had every reason to be preoccupied with his own endangerment and survival. But the sight of a stranger in more urgent need made that stranger a neighbor! It is often when we feel most at a loss that we encounter the Lord who comes in the guise of a stranger. At such times he comes as if his very life depends upon our welcome; but it is our lives, not his, that most depend upon it.

As Pope John Paul II has said in his encyclical letter, *"Evangelium Vitae"*: "A great prayer for life is urgently needed, a prayer which will rise up throughout the world" (*"Evangelium Vitae,"* 100). And so we take his prayer as our own and invite all to pray:

O Mary, bright dawn of the new world, Mother of the living, to you do we entrust the cause of life. Look down, O Mother, upon the vast numbers of babies not allowed to be born, of the poor whose lives are made difficult, of men and women who are victims of brutal violence, of the elderly and the sick killed by indifference or out of misguided mercy. Grant that all who believe in your Son may proclaim the Gospel of life with honesty and love to the people of our time. Obtain for them the grace to accept that Gospel as a gift ever new, the joy of celebrating it with gratitude throughout their lives and the courage to bear witness to it resolutely, in order to build, together with all people of good will, the civilization of truth and love, to the praise and glory of God, the Creator and lover of life. (*"Evangelium Vitae,"* 105)

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Faith Alive!

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Achieving success in life requires the will-power to make the right choices

By Fr. Robert L. Kinast

Nathanael will leave prison soon. While incarcerated, he has worked in a prison industry and is now a certified auto mechanic. He has completed his high school equivalency degree. And he paid his victim restitution, so he'll have no financial debts when he returns to society.

Through a church program, Nathanael will be helped with temporary housing, food, clothing, and transportation while he looks for a job. There is a support group to help him keep free of drugs and alcohol. On the surface, it appears he has everything going for him. But a closer examination reveals a different picture.

Nathanael has to adjust from a system where everything has been regimented to a system where he is expected to exert initiative and make good decisions.

Will Nathanael make it?

Ultimately, it depends on him. He wants to make it, and he has the basic resources to succeed in life.

The biggest question is whether Nathanael can draw upon his inner will-power to face the obstacles, take advantage of what's available, and choose to lead a meaningful life.

In this sense, Nathanael is no different from the rest of us. We all are confronted by competing desires; we have to exercise will-power in making choices about the course of our lives.

What is will-power?

It is the energy, the strength to act on what the will proposes.

The will might be described as our power to seek (and choose or embrace) what is good. It is an integral part of the human makeup, constantly interacting with the intellect (our power to know; human reason) and the senses. How this interaction of intellect and will takes place has been debated by scholars and philosophers for centuries.

Determinists, for example, believe that our power to choose is completely controlled by material desires (food, comfort, pleasure) or by psychological forces (the need to please authority figures or gratify

one's own ego). In their view, Nathanael's past behavior and unmet needs determine his future.

Voluntarists, however, maintain that a person is always completely free and solely responsible for personal decisions. In their view, Nathanael is literally starting over in life as if he had never committed a crime.

Christian tradition takes a third view. God has created the human will to desire what is truly good and to freely embrace it. One might say the human will is "determined" by God's original design but remains free (and responsible) in choosing it. The harmony between knowing what is good and acting on it is not automatic.

In the social world created by human freedom, people can make mistakes about what is truly good. Nathanael thought he could win the respect of his peers (a good thing) only by pulling off more daring burglaries than they did (a big mistake).

Sometimes people know what is good but misuse their will-power in trying to achieve it. Nathanael knew friends are important, but thought the only way to have friends was to impress them with his exploits.

The accumulation of mistakes and the misuse of free will make it difficult for people to follow their "natural" inclination and choose what is truly good in God's eyes.

To help people exercise will-power freely and responsibly, training or formation is necessary.

This training must take into account the whole person because our choices, our actions, are stimulated by the senses and motivated by the judgments of our intellect. All three must work together: will, senses and intellect.

It is not enough to train the intellect. It does not have complete control over the will, and the reasons it supplies are not always as persuasive as the appeal of the senses. For example, a person may know that too much alcohol is not good, but the desire for it can be stronger than this knowledge.

But it also is not enough to train the senses alone. The senses do not take the place of the intellect's ability to provide us with reasons for choosing one thing over another. Nor do they enable us to en-



CNS photo by Cleo Freelance Photo

He knows what he must do to stay out of prison. If he succeeds, it will be because he had the will-power, sustained by a community of supporters, to make the right choices in life.

vision the consequences of our decisions.

Training in the use of will-power is especially urgent in a society that bombards people with so many appeals in such persuasive forms.

It takes will-power to resist values which conflict with Christian living (self-indulgence vs. service; competition vs. cooperation; violence vs. understanding).

Providing this kind of training is among the responsibilities of families, schools and churches. Such communities can offer the support people need in learning to use their will-power. Such communities also

offer the example of people who actually have exercised will-power.

Nathanael knows what he must do to stay out of prison. Once released, he will feel drawn in many directions which will not be conducive to this goal.

If he succeeds, it will be because he had the will-power, sustained by a community of supporters, to make the right choices and achieve what is truly good.

The same can be said for each one of us. (Father Robert Kinast is the director of the Center for Theological Reflection at Indian Rocks Beach, Fla.)

Discussion Point

Will-power helps people attain goals

This Week's Question

Do you think you have strong will-power? How has it served you well?

"My will-power helps me to do my best at work, and in my personal life helps me be the kind of person I want to be." (Bernie Price, Indianapolis, Ind.)

"Yes, I think I do. It helps me make decisions and solve problems in my day-to-day workplace." (Sandy Carlson, Kansas City, Mo.)

"In my own personal and professional life I feel I have a deep determination which is rooted in my values and convictions—a deep down kind of energy that helps me carry on, especially in difficulties. It's not just a stubbornness to accomplish what I want, but to carry out what I feel called to from deep within myself and in collaboration with others." (Marietta Fahey, Pleasant Hill, Calif.)

"I do have a strong will-power. It's kept me from drugs and alcohol and from getting involved with the wrong kind of influences." (Janet Hanson, San Bernardino, Calif.)

"Sometimes. It's helped to keep me healthy. I had a slightly high cholesterol count a few years ago, and I had to change my diet. My will-power helped me with that. And I was able to quit smoking—cold turkey—so I think it's served me well." (Paul Christian, Portland, Maine)

Lend Us Your Voice

An upcoming edition asks: What single element of your values system would you most like to insert into the world around you?

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



CNS photo by Michael Hoyt

Entertainment

Viewing with Arnold/James W. Arnold

'Little Women' was one of the top films of 1995

The movies in 1995 had no act to follow "Forrest Gump" with, and most of the best material arrived early. After "Apollo 13" and "Smoke" in early summer, it was a non-fascinating year.



Of course, this is from a personal and untypical perspective, that of a Catholic guy who loves movies and keeps shuffling through

them looking for style, wit, fun, depth and, yes, those divine footprints. The big box-office hits were (as always) the pre-sold sequels like "Batman Forever," "Diehard With a Vengeance" and "Ace Ventura." You don't really expect footprints there.

There were some surprises. "Apollo 13" drew vast summer crowds. Kids' movies in various forms of animation ("Pocahontas," "Casper," "Toy Story" and "Babe") were huge successes, but "The Little Princess" never found an audience. "Waterworld" was not a big splash, but Michelle Pfeiffer's star-power made a hit of the gritty, downbeat "Dangerous Minds."

"Priest" was the misunderstood religious movie of the year, following in the recent tradition ("Hail Mary," "Last Temptation").

It was imperfect, and probably badly timed, but an interesting, impassioned take on the problems of being God's minister in a sinful human society.

During 1995, 10 or 11 films delighted me, catching the essence of why one goes to the movies. Yet perhaps only one ("Little Women") is an unabashed perennial we'll care much about a dozen (much less 50) years from now. Here are my "best film" choices, more or less in the order I saw them:

- "Little Women" (A-3, PG)—The (so far) definitive version of the Alcott classic, directed by Aussie Gillian Armstrong with Winona Ryder as Jo, is also a celebration of small-town middle class life in the 19th century. The film captures the natural and moral beauty of an ideal.

- "Nobody's Fool" (A-3, R)—A quality film about quirky but likeable characters in a small northeast U.S. town, the story couldn't be described in one sentence. The film offered lovely performances by a superb cast (Paul Newman, Jessica Tandy, Bruce Willis), and was written and directed by the incomparable Robert Benton.

- "Before Sunrise" (A-3, R)—A young American and a French grad student talk their way through 24 hours in Vienna and fall in love. It's the eternal human story in

microcosm and is young writer-director Richard Linklater's best film.

- "The Madness of King George" (A-3, R)—Alan Bennett's witty and oddly satisfying comedy about the grasping, turbulent times of George III, which somehow may remind us of our own political intrigues and hypocrisies, stars Nigel Hawthorne and Helen Mirren, who are irresistible.

- "Rob Roy" (A-3, R)—The industry has created a lot of adventure films in recent years, and this time they got it right: strong characters, superb settings, powerful issues and emotions, terrific ending. The classic Robin Hood underdog story was directed by Michael Caton-Jones.

- "My Family" (A-3, R)—Gregory Nava's stereotype-breaking tribute to the 20th century Mexican immigrants who helped build Los Angeles teems with (perhaps too much) drama, but is softened with humor, insight and the humanity of an important Catholic culture.

- "Braveheart" (A-4, R)—William Wallace, Scotland's great patriot, fights a grinding, doomed underdog war against England and dies a terrible, noble death. The film is grim, violent and long, but is an inspiring, meticulously detailed epic by director-star Mel Gibson.

- "Apollo 13" (A-2, PG)—Ron Howard's upbeat and technologically dazzling, if not quite profound or poetic, re-staging of the near tragic moon mission is lifted by 25 years of perspective and exceptional performances by a fanatic but likeable cast.

- "Smoke" (A-3, R)—A Brooklyn cigar store is the unlikely setting of Paul Auster's marvelously complex story, directed by Wayne Wang, about people who respond to grace and serve as its instrument.

It's a celebration of the idea that life is purposeful and every person matters.

- "Babe" (A-1, G)—This year's unpredictable cinematic gift from Australia is a funny fable about an orphan pig who thinks he's a sheepdog. The film is really clever and fresh, and offers a few scattered lessons about the precarious life of animals and the rigidity of traditions.

- "To Die For" (A-4, R)—A pretty woman's ambition, and TV culture, are taken down by extraordinary writing, acting and directing (Gus Van Sant). You laugh, you weep, you marvel, and you see what you didn't see before, about all a black comedy can hope to achieve.

- Honorable mention: "Bridges of Madison County" (best seen as a moral contemplation on adultery, not an endorsement); "Cobb" (a weird but haunting perspective on sports greatness); "Bullets Over Broadway" (one Woody Allen film a year is required); "Murder in the First" (arty but stirring compassion for doomed and defenseless); and "Casino" (violent but obsessively perfectionist gangster memoir).

Film Classifications

Recently reviewed by the USCC

Bio-Dome	A-III
Delta of Venus	O
Eye for an Eye	A-IV
Wilde Reeds	A-III

A-1 — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

PBS profiles longtime Chicago Mayor Richard Daley

By Henry Herx and Gerri Pare, Catholic News Service

"The American Experience" series takes a look at machine politics Chicago-style in "Daley, the Last Boss," airing Monday, Jan. 22, from 9 p.m. to 11 p.m. on PBS. (Check local listings to verify the program date and time.)

First voted into office as mayor of Chicago in 1955, Richard J. Daley was re-elected five times and was still mayor when he died in 1976 at age 74.

During those two decades, the Windy City prospered economically and Chicago began to be known as "the city that works."

Part of that prosperity came from City Hall, where Daley embarked upon ambitious construction projects which reshaped the look of the city with new superhighways and municipal buildings.

Daley was able to do this because he had a strong political base built on party loyalty, patronage, and precinct captains who took care of the problems of their constituents.

Chicago politics, like that of any big city, have always been a tangled, partisan affair, and the program, produced by Barak Goodman, doesn't have the stomach to dig very deeply into it.

Instead, it concentrates on two issues which Daley couldn't handle and which ultimately caused his downfall. One was the growing dissatisfaction of Chicago's large African-American community living in overcrowded ghettos, with few jobs and inferior schools.

Daley's characteristic response was a massive program of public housing and his boast that "there are no slums in Chicago."

Because of mismanagement and poor maintenance, however, the public housing "solution" did not stop black protests.

The other issue was the Vietnam War, which Daley personally opposed—a fact lost in light of his order to use force to stop anti-war protests during the 1968 Democratic Convention in Chicago.

The bloody result disgraced Daley and Chicago in the eyes of television viewers around the world.

What the program doesn't explain, however, is why Daley, when he ran for a sixth term as mayor, got 70 percent of the vote.

The program is on surer ground in its chronicle of Daley's beginnings in the Irish working-class neighborhood of Bridgeport and his long, slow rise to leadership of Chicago's Democratic machine.

One learns that Daley went to Mass every morning, was a good family man, and was never accused of using his office for personal gain.

He was anything but a polished speaker, and his malapropisms were so notorious it's said an aide once pleaded

with the press to "print what he means, not what he said."

But Daley was a consummate politician. He knew his constituents, he knew the neighborhoods, and he knew how to grease the political machinery to make the city work.

But the big-city political machines were overtaken by changing times and new needs.

It was the end of an era, and Daley was its last representative. The program serves as an introduction to that era and the man who was the last boss of Chicago.

"The Mystery of Machu Picchu"

Journeying high into the Andes, a team of archeologists explores a lost Incan city in "The Mystery of Machu Picchu," airing Wednesday, Jan. 24, from 8 p.m. to 9 p.m. on PBS. (Check local listings to verify the program date and time.)

The program is part of "The New Explorers" series, hosted by Bill Kurtis, who explains why Machu Picchu is "the most famous lost city in the world."

Its location is certainly breathtaking, perched on the top of a mountain and seeming to rise right out of the clouds as the sun burns away the morning mist.

When the Spanish conquistadors conquered the Inca Empire in 1532, the large city of Machu Picchu remained unknown to them and, in fact, was only discovered by an amateur archeologist in 1911.

Historians ever since have been puzzled about why the city was built in such an inaccessible location, what purpose it served, and why it was abandoned.

These are questions the archeological team of three was unable to answer but, as they take Kurtis and the viewer around the city's buildings and plaza, they have some fascinating conjectures.

One of them is the city's use as a place for marking the movements of the sun, moon and stars, which were very important for the ancient Incas.

Along the way, viewers get a lesson in the history of the Inca people and how their 3,000-mile Empire functioned.

Regardless of whether one is interested in such things, the program offers a tour of the silent, ancient ruins that are all that remains of a once flourishing community.

The mystery of that lost city at the top of the Andes remains a secret tantalizing to the imagination and sense of adventure of most armchair travelers.

TV Programs of Note

Sunday, Jan. 21, 7-8 p.m. (A&E cable) "The Miraculous Canals of Venice." An "Ancient Mysteries" program profiles the city's romantic history and details how the great city built on water defies nature and logic.

Sunday, Jan. 21, 7:30-8 p.m. (HBO cable) "Julius Caesar." From the family series "Shakespeare—The

Animated Tales," the program tells the story of Caesar, who was murdered on the brink of becoming emperor in the name of preserving democracy, but whose death brought more turmoil to Rome.

Sunday, Jan. 21, 8-11 p.m. (NBC) "The 53rd Annual Golden Globes." Golden Globe awards are given to those people associated with 24 nominated motion pictures and television programs.

Tuesday, Jan. 23, 4-5 p.m. (CBS) "Crosstown." A "CBS Schoolbreak Special" tells the story of a teen-ager (Kimberly McCullough), who is badly affected by her parents' divorce but learns to adjust to a new, ethnically diverse public school with the help of a caring teacher (Roscoe Lee Browne).

Wednesday, Jan. 24, 8-8:40 p.m. (Cinemax cable) "The Dying Rooms." This documentary indicts China's one-child-per-family population control policy which results in 1 million babies being abandoned each year to heartless state-run orphanages or worse, as female babies are especially scorned and often left to die.

Wednesday, Jan. 24, 9-10:30 p.m. (PBS) "Richard Avedon: Darkness and Light." The work and ideas of a leading American photographer are presented in this documentary, which is part of the "American Masters" series. Written, produced and directed by Helen Whitney, the program treats its subject gingerly, with sparse critical commentary, although Avedon himself has much to say about his theory of art as it applies to photography.

Wednesday, Jan. 24, 9-11 p.m. (USA cable) "The Road to Galveston." A widow who refuses to give up her farm finds an unusual source of income—and inspiration—in this moving drama about Alzheimer's disease patients.

Thursday, Jan. 25, 8-9 p.m. (CBS) "Smithsonian Fantastic Journey." A CBS News special celebrates the 150th anniversary of the Smithsonian Institution. The program takes viewers around the world, from the bottom of the ocean floor to the inside of an erupting Hawaiian volcano, as it introduces Americans to the Smithsonian's worldwide research projects and expeditions.

Thursday, Jan. 25, 10-11 p.m. (A&E cable) "Voyages: Between Life and Death." An investigation into the widespread belief that there is life after death, this program features testimony from people who have experienced near-death episodes.

Saturday, Jan. 27, 8-9 p.m. (ABC) "Tiger: Lord of the Wild." An "ABC World of Discovery" special profiles the magnificent tiger and international efforts to save it from extinction.

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

Third Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Jan. 21, 1996

- Isaiah 8:23 - 9:3
- 1 Corinthians 1:10-13, 17
- Matthew 4:12-23

The first part of the Book of Isaiah provides this weekend's liturgy with its initial reading.



Jacob was one of the ancestors of God's people. He had 12 sons, among them Joseph, who was sold as a slave for Egypt in a plot involving his brothers. Later Joseph reconciled with the brothers, but by that

time he had been freed from slavery and was an Egyptian official.

Descendants of the brothers multiplied. In time, tribes formed. Each took the name of its forebear, one of the sons of Jacob. When altogether these descendants of Jacob arrived in the land God had promised them, roughly the present area of Israel along with Gaza and the West Bank territory, they subdued those already present in the area and geographically divided the territory. Each tribe took a part. The first reading refers to tribal misfortunes in the lands of Zebulun and Naphtali.

In this reading, the prophet makes clear that whatever anguish and peril befell Zebulun and Naphtali, God in the end would be the savior and protector. In the place of anxiety, God would bring peace and reassurance.

The second reading is from St. Paul's First Epistle to the Corinthians.

Corinth, a very important city in the Roman Empire, with a population now estimated to have been 200,000 people, was apparently the cause of considerable worry for Paul. His epistles to Corinth chastise the Christians in the city for their quarreling and their lapses in morality. In this reading, the apostle responds to the fact that unauthorized preachers have seized the attention and evidently the allegiance of some.

Paul attests to his apostolic identity, and insists that the apostles alone are worthy of Christian reverence and obedience.

St. Matthew's Gospel reveals that Jesus

left Nazareth as a place of residence and went to Capernaum, a town at the northern edge of the Sea of Galilee. Capernaum was in the area once occupied by the tribes of Zebulun and Naphtali.

The Gospel repeats the call to reform. In this instance, Jesus calls for personal reformation. The liturgies of Advent repeatedly voiced the same call, although most often in Advent the call came through the words of John the Baptist.

Critical in this reading is the invitation by Jesus to the fishermen Simon and Andrew to join in the Lord's mission in a most special way. The two became the first apostles.

Jesus re-named Simon. He became "Peter." While later verses in Matthew report Peter's problems in grasping the messiah's message and indeed Peter's denial of Jesus, this passage extols Peter's faith and instant perception of Jesus. Summoned to be Apostles, Peter and Andrew lay down their nets and follow the Lord. Then they witness all that transpires.

Reflection

In the weeks following Christmas, the church has presented us with the person of Jesus of Nazareth, Son of God, Redeemer, son of Mary, the human and divine messiah. Obviously Jesus lived in a given period of time, the first third of what we now reckon as the first century *anni domini*, the years of the Lord.

The church this weekend moves beyond introducing us to the historical Jesus to explaining to us that Jesus was not confined just to the first three decades of the first century A.D. Instead, Jesus lives forever. It is a life tangible in the church. The apostles formed the church by their teaching and guidance. They alone possessed the appropriate credentials of leading the Lord's flock, since they alone could point to a personal call from Christ. In the second reading, Paul asserts this dignity.

However, the apostolic character of the church is not a tool to secure subservience. Rather, it is a gift. In the church is truth, grace, and the access to divine life. The church is a source of joy as it is God's gift. Those within the church can rejoice because God brings salvation.

My Journey to God

Greetings from Uganda

Mail from a friend in faraway Arua, Uganda brought warmth to a cold winter day earlier this month.

Longtime St. Roch parishioner Sherry Meyer of Indianapolis, now a member of the International Volunteer Missionary Movement, sent belated holiday greetings and news of her fifth Christmas in Uganda. She formerly worked for the archdiocesan Office of Catholic Education in Indianapolis and also served the church in the Archdiocese of Chicago before becoming a missionary.

Sherry reported that she didn't unpack her Christmas tree lights this year because there is no electricity in Ediofe and the Uganda Electricity Board won't have the generators repaired for quite some time.

"But I won't suffer," she wrote, "because my little apartment is equipped with solar power. My tree is beautifully decorated without lights, and my ebony nativity set graces my living room all the same."

After Christmas, Meyer and other pastoral staff members who serve the Catholic Church in the Diocese of Arua planned to climb a nearby mountain.

"About 16 of us are going on a picnic to Mount Wati," she said. "We'll climb

the mountain, enjoy the view, and then return to the valley for lunch."

In closing, Sherry requested prayers for peace in her adopted corner of the world.

"I ask you to pray particularly for peace in Sudan," she wrote. "Arua Diocese shares its borders with both Zaire and Sudan. The war raging in Sudan for 30 years has in the last six years forced Sudanese refugees to flee to Uganda. At present there are 300,000 refugees from Sudan living in Arua Diocese. The war brings instability and fear to both the Sudanese and the Ugandans."

"When the Sudanese refugees first started to arrive in Uganda," she explained, "most of the Ugandans were just returning (or recently returned) refugees from Zaire and Sudan, where they had fled to escape the civil war in Uganda. So for all the people of Arua Diocese, peace is a very fragile thing and the horrors of war are all too familiar."

Sherry also mentioned "the miracles of the international postal system," and said she appreciates letters and prayers.

By Mary Ann Wyand

(Sherry Meyer's address is P.O. Box 454, Arua, Uganda. Mary Ann Wyand is an assistant editor of The Criterion.)

Daily Readings

Monday, Jan. 22
Vincent, deacon, martyr
2 Samuel 5:1-7, 10
Psalm 89:20-22, 25-26
Mark 3:22-30

Tuesday, Jan. 23
2 Samuel 6:12b-15, 17-19
Psalm 24:7-10
Mark 3:31-35

Wednesday, Jan. 24
Francis de Sales, bishop,
religious founder, doctor
2 Samuel 7:4-17
Psalm 89:4-5, 27-30
Mark 4:1-20

Thursday, Jan. 25
The conversion of Paul, apostle
Acts 22:3-16
or Acts 9:1-22
Psalm 117:1-2
Mark 16:15-18

Friday, Jan. 26
Timothy and Titus, bishops
2 Timothy 1:1-8
or Titus 1:1-5
Psalm 96:1-3, 7-8, 10
Mark 4:26-34

Saturday, Jan. 27
Angela Merici, virgin, religious
foundress, educator
2 Samuel 12:1-7a, 10-17
Psalm 51:12-17
Mark 4:35-41

The Shaping of the Papacy/John F. Fink

Clement V led the papacy into its 'Babylonian captivity' at Avignon

We have seen in this series that popes often had to live someplace other than in Rome, either through their own choice or because they were forced out of Rome by their opponents. None of those times, though, had the apparent permanence of the approximately 70 years during which seven popes lived in Avignon, France. This period was called by Petrarch the "Babylonian captivity of the popes" because the exile of the Jews to Babylon in the Old Testament was also said to be about 70 years.

After Pope Boniface VIII died in 1303, Pope Benedict XI was elected. During a pontificate that lasted less than nine months, he tried to patch things up with King Philip IV of France, with mixed results. After his sudden death, though, the cardinals were deadlocked because they were almost equally divided between those who supported Boniface's policies and those who wanted to placate King Philip.

After 11 months it became clear that none of the cardinals could get a two-thirds vote, and a compromise candidate was finally selected—Archbishop Bertrand de Got of Bordeaux, France. The final vote was exactly two-thirds. He took the name Clement V.

From the beginning of his pontificate, Clement V was under constant pressure from King Philip. He had hoped to be consecrated in Vienne, France but bowed to Philip's wishes and was consecrated in Lyons on Nov. 15, 1305. One of his first acts was to create 10 more cardinals, nine of them from France, including four of his nephews; a fifth nephew was created cardinal later.

After moving around France for several years, Clement finally moved permanently to Avignon in 1309, moving the curia with him. However, it remained for Pope Benedict XII, two popes later, to start building the impressive papal palace at Avignon. Clement lived in the Dominican priory.

Clement then began to obey King Philip. He rehabilitated two cardinals of the Colonna family who had been deposed and excommunicated by Pope Boniface VIII and he annulled all of Boniface's acts that were against France's interests, including the document "Clericis laicos" which forbade the taxing of the clergy. At Philip's bidding, Clement canonized Pope Celestine V, but he resisted naming Celestine a martyr at the hands of Pope Boniface, as Philip wanted.

But the most disgraceful thing Pope Clement V did at the bidding of King Philip IV was to suppress the Knights Templars. They had returned from crusades to the Holy Land and had achieved

great wealth, which Philip coveted. Philip persuaded Clement to undertake an investigation into charges of heresy, idolatry and immorality made against them. Confessions were obtained through torture, and in 1310, after trial at the Provincial Council of Sens, 54 Knights were burned at the stake in Paris.

In 1312, Clement called an ecumenical council, the church's 15th, at Vienne, France, to suppress the Knights. The mood of the bishops there, though, favored the Knights, so Clement, under threats by Philip to reopen the charges he had previously made against Pope Boniface, announced to the council that the Knights were suppressed for the common good. Their property in France came into Philip's possession, as he planned.

Clement V was not always a bad, or weak, pope. When the issue didn't involve France in some way, he was a strong pope. While he was pope the centralization of the church's government was greatly increased and new types of benefices were reserved to papal nomination, including the appointment of bishops. He carried out the wishes of the Council of Vienne in a dispute between the Franciscans and the so-called Spirituals over the nature of evangelical poverty. He founded universities at Orleans and Perugia and, in order to further missionary work, established chairs of Oriental languages at the universities of Paris, Oxford, Bologna and Salamanca.

He was even effective in international relations when they didn't involve France. Thus, in 1305 he released King Edward I of England from his vows to his barons and he suspended Robert of Winchelsea as Archbishop of Canterbury, restoring him in 1308 at King Edward II's request. He settled a 15-year dispute over the crown in Hungary by ruling in favor of Charles I Robert, also known as Carobert.

In Germany, after Albert I was assassinated in 1308, Clement recognized Henry IV of Luxembourg and saw to it that he was crowned emperor by three cardinals in the Lateran in Rome. In this case, though, Henry came into conflict with King Robert of Naples and this involved French interests, so Clement obeyed Philip and demanded an armistice by the emperor.

After Henry died unexpectedly in 1313, Clement issued a document titled "Pastoralis cura" in which he asserted that the papacy was superior to the empire and that the pope had the right to name imperial vicars. He then named Robert of Naples imperial vicar in Italy.

Clement V died April 20, 1314.

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.

January 19

St. Christopher Parish, Indianapolis, Singles and Friends will meet at the Broad Ripple Brew Pub at 7 p.m. For more information, call Brian at 317-291-8011 or Eric 317-475-9926.

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a four week series in natural family planning taught by the Couple to Couple League beginning at 7 p.m. For more information and registration, call David and Jan Caito at 317-862-3848.

The Positively Singles, Indianapolis, will meet for dinner at El

Sol at 7 p.m. followed by Lil' Ditty's at Union Station. For reservations and information, call Don at 317-898-1601.

Marian College Chapel, 3200 Cold Springs Rd., Indianapolis, will host a "Teaching Mass" by Fr. Joe Folzenlogen, the evangelization coordinator for the Archdiocese of Indianapolis. The presentation will be "Healing and Evangelization." Praise and worship will begin at 7 p.m. followed by Mass. For more information, call 317-927-6900.

January 20

Marian College Chapel, Indianapolis, will hold "Exploring Methods of Personal Prayer" a teaching, sharing session and workshop. Registration will begin at 8:30 a.m. For more information, call 317-927-6900.

January 21

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For more information, call 812-246-4555.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Mary Church, Indianapolis, will hold a Mass in Spanish at 1:15 p.m.

St. Patrick Parish, Indianapolis, will hold two Masses in Spanish at 11 a.m. and 6:15 p.m.

As part of its centennial celebration, Mount St. Francis Retreat Center will host a drama by Mark Pedro called "Upper Room Discourse." Program starts at 2 p.m. All are welcome.

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., Indianapolis, at 1 p.m. for ongoing formation classes, Benediction, service and business meeting following. For more information, call 317-888-8833.

St. Augustine's Home and the Little Sisters of the Poor, 2345 W. 86th St., Indianapolis, will hold a holy hour to pray for vocations beginning at 4:15 p.m.

January 22

St. Lawrence Parish, Indianapolis, will host the Archdiocesan Family Life Office six-week series "Divorce and Beyond" every Monday through February 19 from 7-9 p.m. For more information, call 317-236-1586.

Fatima Retreat House, Indianapolis, will hold Reflection Monday "New Age: Beyond the Buzzword." Childcare will be provided. Fee is \$15 per person. For reservations and information, call 317-545-7681.

January 23

St. Susanna Parish, Plainfield, will hold "Together with God" presented by Kevin DePrey of Fatima Retreat House. The program will be held in Zore Hall in the school and is for couples, married or dating, of all ages. Babysitting and refreshments will be provided. For more information, call 317-838-7722.

St. Christopher Parish, Indianapolis, Singles and Friends will hold a series of weekly spiritual reflections and faith sharing hosted by single adults. Peer discussion will begin at 7:30 p.m. at the church. For more information, call Andrew at 317-241-7172.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel to pray the rosary at 7 p.m. All are welcome.

The prayer group of St. Lawrence, 4650 Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

St. Vincent Community Health Network will hold a training session for interested volunteers to assist in the Hospice Program. Sessions will run from 9 a.m.-noon every Tuesday and Thursday for four weeks. For more information, call Trish Southard at 317-338-4040.

January 24

St. Francis Hospital and Health Centers' Hospice Office, Greenwood, will hold a free Bereavement Support Group series for adults who have lost a loved one from 3-4:30 p.m. and from 6:30-8 p.m. every Wednesday through Feb. 14. To register, call 317-865-2092.

Holy Spirit Parish, Indianapolis, Singles and Friends will meet to discuss the Christian Classics in the parish activity center. For time



and information, call Barbara Worrell at 317-356-2201.

January 25

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. until the 5:30 p.m. Mass. Everyone is welcome.

St. Roch Parish, 3600 S. Pennsylvania St., will hold a family Eucharist holy hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

St. Francis Hospital and Health Centers will hold a bereavement support group series for children titled "Caterpillar Kids" from 4-5:30 p.m. To register for program, call 317-865-2092.

January 26

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7

a.m. to the 5:30 p.m. Mass. Everyone is welcome.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a four week series in natural family planning taught by the Couple to Couple League beginning at 7 p.m. For more information and registration, call David and Jan Caito at 317-862-3848.

St. Francis Hospital and Health Center South Campus, Indianapolis, will host "Jump the Gun" a 1.1 mile walk/run event starting at 10:30 a.m. Door prizes, health screenings, fitness and training information will be featured. For more information, call 317-782-7983.

January 26-28

Mount St. Francis Retreat Center will host a divorced and separated retreat starting at 7 p.m. through Sunday at 1 p.m. Cost is \$85 for residents or \$60 for commuters. For more information and to register, call 812-923-8817.

January 27

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker, Indianapolis. Everyone is welcome.

—See ACTIVE LIST, page 19

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Guided Men's Retreat

March 8-10
Saints and Sinners:
The Women Around Jesus
Sr. Norma Rocklage, OSF
Fr. Lawrence Voelker
Guided Women's Retreat

March 22-24
Carpool Mom or CEO:
Women Who Walk with God
Sr. Antoinette Purcell, OSB
Fr. Clement Davis
Guided Women's Retreat

February 20
What Does a Parable
Mean Today?
Br. Joseph Martin, FIC
Reflection Day
Child Care Available

March 1-3
Dead, Buried and Reborn
New Life for Women
Eileen Cantin, PhD
Fr. James Farrell
Guided Women's Retreat

March 14
Unwrap the Gift of
Your Child
Mrs. Julie Brewer
Mrs. Beverly Hansberry
Reflection Day
Child Care Available

March 29-31
Are You Still Listening God?
Prayer in a Confusing Time
Fr. Matthias Neuman, OSB
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Ambassador to Vatican faces scolding for his letter on U.S. poverty debate

Letter published in *The Criterion* arouses the ire of Sen. Jesse Helms

By Cindy Wooden, Catholic News Service

ROME—U.S. Ambassador to the Vatican Raymond Flynn faces a State Department reprimand for a letter he mailed to some 1,000 U.S. Catholic leaders last spring which called the congressional debate on poverty programs "mean-spirited."

(The letter was sent to the editor of *The Criterion* and was published as a "Point of View" in the June 2 issue.)

A State Department investigator has recommended that Flynn be reprimanded by Secretary of State Warren Christopher for "showing signs of partisanship" and

"poor judgment" in failing to follow department clearance procedures before mailing the letter.

Flynn told Catholic News Service Jan. 11 he has not seen the report, nor has he been officially advised of its release. He said a reporter called claiming to have a copy of the document, dated Dec. 19.

The ambassador's letter and an attached statement on the social and political atmosphere Pope John Paul II would see during his visit to the United States last October drew complaints from several politicians and political commentators.

Comparing the 1995 public policy debate on welfare and foreign aid to the

political atmosphere at the time of Pope Paul VI's 1965 U.S. visit, Flynn's statement was titled, "From a War on Poverty to a War on the Poor?"

Labeling the 1995 debate "mean-spirited," Flynn said, "cutting off aid to poor families, poor working mothers and poor children is immoral and wrong."

Several months after the letter was mailed and became the subject of several newspaper and magazine articles, Sen. Jesse Helms, R-N.C., chairman of the Senate Foreign Relations Committee, wrote a letter of complaint to the secretary of state asking for an investigation.

Helms' letter began, "I have serious reservations about U.S. diplomatic recognition of the Holy See and I am unalterably persuaded that if there is to be a U.S. ambassador posted there, the American people have a right to expect nothing but the highest standards of conduct from him or her."

"As we all know, each ambassador is supposed to represent the United States as a professional diplomat," the senator's letter said. "It appears that Ambassador Flynn is making the claim . . . that one political party is better suited than another to the Vatican's teachings on poverty and that the Vatican 'believes in' the actions of that party."

A State Department investigator was sent to Rome in the fall to discuss the letter with Flynn and members of his staff.

"I don't think Sen. Helms' request for an investigation and the recommendation for a reprimand are based on my not following procedures" for State Department clearance, Flynn told CNS.

"Sen. Helms disagreed with the con-

tent," the ambassador said. "He didn't want to hear the message."

"Clearly, Sen. Helms is a very powerful man and is strongly opposed to the existence of the U.S. Embassy to the Holy See. I don't have that kind of influence and clout."

Flynn admitted that unlike earlier letters he had mailed to basically the same group of people discussing current U.S.-Vatican relations and cooperation on relief projects, he did not submit the controversial letter to the State Department for clearance.

"There are procedures the State Department has which everyone must follow. I did not purposefully circumvent them," he said, although he did neglect to follow them when he distributed the statement based on a conversation he had with U.S. graduate students in Rome.

While Flynn accepted the charge of failing to follow procedure, the former Democratic mayor of Boston and Massachusetts legislator disagreed with the accusation of partisanship.

"I did not think it was partisan at all," he said. "I mentioned no personalities. I said the debate was mean-spirited. There were both Democrats and Republicans" voting to cut social spending and foreign development aid.

Flynn said it is his job as ambassador to the Vatican to read and report back to the president and the American people the thinking of Pope John Paul and the concerns of the Vatican.

On the welfare and foreign aid debates, he said, "I'm not saying anything different than what the Catholic bishops in the U.S. are saying" and what the pope said during the October trip.

Flynn, who frequently is rumored to be leaving the Vatican ambassador's post, said his offer to leave Rome to help with President Clinton's re-election campaign is "pretty much on hold."

"I told the president I will be available to do whatever I can in whatever position he thinks is helpful," Flynn said.

The Active List, continued from page 18

The Positively Singles will meet at 6:45 at the entrance of the Broad Ripple Comedy Club. For reservations and information, call Sue Ann at 317-254-1715.

"Preparing the Worship Environment for Lent: A Round Table Discussion" will be held at the Catholic Center from 9 a.m.-noon. For more information, call Christina Blake at 317-236-1483.

January 28

Sacred Heart Parish, 1530 Union

St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For more information, call 812-246-4555.

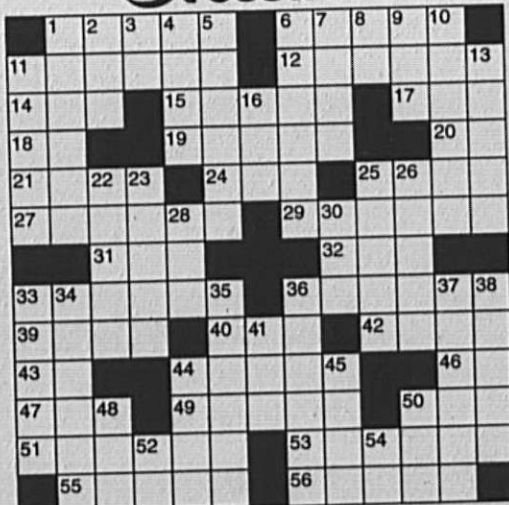
St. Lawrence Church 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Mary Church, Indianapolis, will hold a Mass in Spanish at 1:15 p.m.

St. Patrick Parish, Indianapolis, will hold two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Anthony Parish, Clarks-ville will hold Apostolate for Family Consecration "Be Not Afraid" from 6-7 p.m. The Novena title for this week is: "The Reality of Purgatory."

Catholic Crossword



ACROSS

- 1 Short publicity notice
- 6 Task
- 11 Slobber
- 12 Zenos was one (Tus 3:13)
- 14 Toward a ship's stern
- 15 Bravery
- 17 High priest of Israel (1 Sam 14:3)
- 18 "And —, the angel of the Lord came upon them" (Luke 2:9)
- 19 Pig's nose
- 20 "And — thy right hand offend thee, cut it off" (Mat 5:30)
- 21 "They set a —, they catch men" (Jer 5:26)
- 24 Insensitive person
- 25 Sugar source
- 27 Haman's wife (Esther 6:13)
- 29 Large scissors
- 31 Golf need
- 32 Unit of work
- 33 "In his — hath he hid me" (Isa 49:2)
- 36 Take into custody
- 39 Actress Bancroft
- 40 Malchus lost one (John 18:10)

DOWN

- 1 "And Aaron cast down his rod — Pharaoh" (Ex 7:10)
- 2 "And God said, — there be light" (Gen 1:3)
- 3 "Rise — and walk" (Luke 5:23)
- 4 Races an engine
- 5 "And a — shall grow out of his roots" (Isa 11:1)
- 6 Rain holders
- 7 Animal in Deuteronomy 12:22
- 8 Exclamation of pain
- 9 Type of bread
- 10 More like a slippery fish

- 11 Ballroom dance
- 13 Musical note
- 14 Gives off
- 16 Alcoholic
- 17 Anonymous (Abbr)
- 18 "I — no pleasant bread" (Dan 10:3)
- 19 Eagle nest
- 20 Mr. Onassis, to friends
- 21 "Take heed, — not iniquity" (Job 36:21)
- 22 Ongoing TV program
- 23 Lace mat
- 24 Current style
- 25 "Our Father which — heaven"
- 26 Source of aggravation
- 27 Raring to go
- 28 "And then shall they — the Son of man" (Mark 13:26)
- 29 "And he said unto —, Thy sins are forgiven" (Luke 7:48)
- 30 Persian Gulf country
- 31 — we stand
- 32 "Suddenly shall he be broken with-out —" (Psa 6:15)
- 33 Picasso, for one
- 34 Bangkok residents
- 35 "Behold the fowls of the —" (Mat 6:26)
- 36 Noblemen
- 37 Gled, to David (2 Sam 24:11)
- 38 Self
- 39 Levitical city (Josh 15:32)
- 40 City near Bethel (Neh 7:32)
- 41 Concerning

Answers on page 22.

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Youth News/Views

St. Matthew Boy Scout creates video for parish

By Mary Ann Wyand

St. Matthew Parish in Indianapolis has a professional looking new informational video to promote the North Deanery church and school, and it didn't cost the parish a cent.

The video was planned, scripted and produced by teen-age parishioner Jim Rawlinson as an Eagle Scout project.

The Bishop Chatard High School freshman had already earned the Boy Scout cinematography merit badge, and the project seemed like a good way to utilize his new video skills in order to help his parish. He spent a year organizing and filming the video to qualify for Boy Scout's highest honor.

"The Parish Life Committee told me they needed a video," Jim said. "My plan was to do a project with the St. Matthew Parish

Life Commission and the Parish Life Welcoming Committee on the subject of stewardship in the community."

Jim said he arranged a variety of interviews to promote "the good things happening in the St. Matthew community" and to highlight parish groups, programs and events.

This spring he will find out if his efforts merit an Eagle Scout Award for outstanding leadership and service to the church.

In the meantime, St. Matthew staff members and parishioners are already putting the informational video to good use in a variety of ways.

Father Donald Schmidlin, St. Matthew's pastor, is featured with parish staff members and lay volunteers in the 20-minute video. The priest is shown offering a brief welcome in St. Matthew's Blessed Sacrament Chapel.

"This is a parish which has lots of people in it who have all kinds of talents, abil-



Photo by Mary Ann Wyand

St. Matthew parishioner and Boy Scout Jim Rawlinson of Indianapolis created this video to promote his parish as an Eagle Scout project. He is a freshman at Bishop Chatard High School.

ities, and interests and who have a very strong faith," Father Schmidlin explains. "Some are founding members of the parish, but we also have a lot of families who have young children. This is very evident in the tremendous growth that has taken place recently in our grade school."

Because St. Matthew Parish welcomes a large number of new people each year, Jim said, the parish staff is glad to have a video to help them provide information and hospitality to newcomers.

In the video, Father Schmidlin encourages people to visit the Blessed Sacrament Chapel for quiet prayer.

"Not only is the Eucharist at the very heart of our life as a parish," the priest says, "but also that is what gives us the strength to go out and do all kinds of things as members of this parish, to take on a variety of ministries."

In closing, Father Schmidlin points to a Catholic Scouting pin on his lapel, offers praise for the video, and explains that he is "very proud of the fact that Jim Rawlinson wants to make this video for our parish as his Eagle Scout project."

Jim's father, Tom, who is a faculty member at Fall Creek Valley Middle

School, and Jim's friend, Cathedral High School freshman Matt Driscoll, were among the volunteers who assisted with the Eagle Scout project.

During his years as a member of Boy Scout Troop 443 at St. Matthew, Jim also earned the Altar of God religious medal and received a letter of recognition for helping clean up Lawrence Park. He currently serves as senior patrol leader.

In addition to Scouting, Jim wrestles for the Bishop Chatard Trojans and hopes to help with student video projects at the North Deanery interparochial high school.

"I've gone to media fairs with my dad and made videos with my friends," Jim said. The fairs are sponsored by the Association for Indiana Media Educators. He earned second and third place awards in media fair contests, and also participated in an enrichment summer school course on cinematography.

"I learned how to use video cameras and editing boards and computer animation equipment," he said. "I thought it was really neat that I could create kind of a video time capsule of our church as it is now, and people will look at it for years. I'm glad I had the chance to do this."

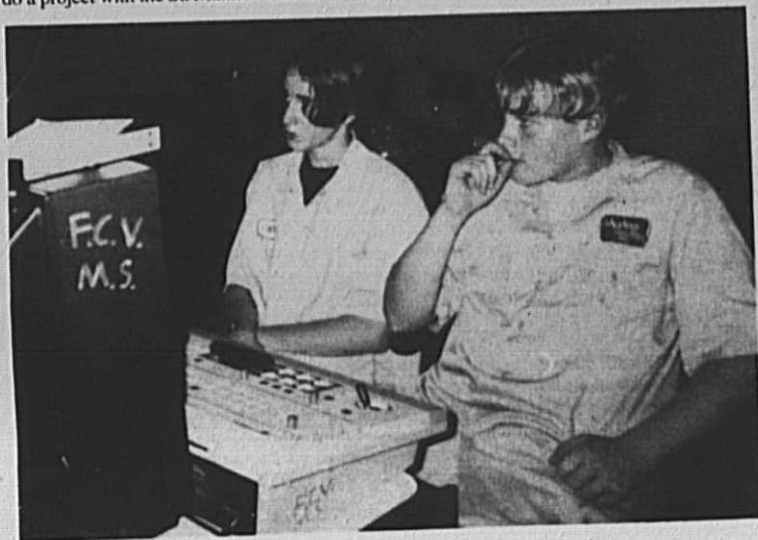


Photo by Tom Rawlinson

St. Matthew parishioner Matt Driscoll (left) helps Jim Rawlinson edit an informational video produced for the Indianapolis North Deanery parish as Jim's Eagle Scout project.

Chastity program involves students, parents and teachers

By Mary Ann Wyand

Second of two parts

Parental involvement is very much a part of the archdiocesan Office of Catholic Education's one-year-old chastity program for early adolescents.

"A Promise to Keep: God's Gift of Human Sexuality" is endorsed by Archbishop Daniel M. Buechlein and praised

by the sixth-graders who have completed the curriculum taught by teen-age peer ministers.

Adolescent growth program coordinator Eve Jackson said nearly 2,000 early adolescents have studied the "A Promise to Keep" curriculum presented by more than 200 teen-age peer ministers who volunteer their time to talk with junior high-age students about the importance of postponing sexual involvement until marriage.

Jackson said the adolescent growth program was introduced to sixth-graders in Indianapolis area grade schools

last year and has received many positive comments from students, peer ministers, teachers, and parents.

"A Promise to Keep" was funded by St. Vincent Hospital and Health Care Centers for three years, she said, so the religion-based chastity curriculum could be made available to adolescents enrolled in schools and religious education classes in all 11 deaneries.

"This chastity curriculum complements parish religious education programming in the archdiocese," Jackson said, and will reach more central and southern Indiana junior high-age youth through parish-based sessions.

A new video made possible by St. Francis Hospital and Health Centers and a parent handbook help the younger students discuss the chastity curriculum with the peer ministers and at home.

"We are tailoring the chastity program to meet the specific needs of different areas of the archdiocese," Jackson said. "We're currently working on a one-day retreat model for religious education students in the Indianapolis North Deanery. We're also working on extending the sixth-grade program to reach seventh and eighth graders in all the deaneries."

Jackson keeps busy these days traveling around the archdiocese to meet with parish directors of religious education, religion teachers, principals, and youth ministry coordinators about "A Promise to Keep."

"We want to promote the message to youth that chastity is a gift you give to yourself every day all year long," Jackson said. "We encourage the students to stay young and be pure. We tell them that chastity is God's plan for unmarried people, and that good things come to those who wait (to become sexually active until marriage)."

Peer ministers work hard to emphasize the positive aspects of chastity to the younger students, Jackson said. "We're simply asking young people to look out for themselves and enrich their lives with common sense and healthy choices which will benefit them physically, spiritually and emotionally. We want them to know that chastity will augment their lives and help them grow and develop as a whole person."



SS. Peter and Paul Cathedral welcomes Grayson Warren Brown

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Grayson Warren Brown is an internationally known liturgical composer, author and recording artist. He has published five collections of liturgical compositions. "Been So Busy" and "Halfway Home" are his latest releases with Oregon Catholic Press. Grayson's twenty years of experience working in a multicultural parish have given him a unique insight into the power that good liturgy can instill in people of all colors and backgrounds. His down-to-earth approach to liturgy and scripture, coupled with his dynamic speaking style have made him one of the most sought after presenters in the United States today.

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Registration deadline is January 31, 1996. Please make checks payable to SS. Peter and Paul Cathedral.

Young Adult Scene

Cardinal Ritter alumnus excels as sportscaster

By Mary Ann Wyand

Mention Cardinal Ritter High School to WNDY-TV sports director Vince Welch, and he will smile and probably tell a few stories about his years at the Indianapolis West Deanery interparochial high school.

Welch and race car driver John Andretti are two of Cardinal Ritter High School's more well-known alumni. The talented sportscaster remembers his years at Ritter with a great deal of fondness.

"I wanted to go to a smaller high school," he said. "I liked the things that parochial schools offered as far as a little more individual attention, a more family-oriented atmosphere, and more opportunities for student achievement. At that time in my life, I wanted that individual attention. I felt then, and I still feel now, that I am a member of the Ritter family and can call Ritter home."

A 1982 graduate, Welch played football, basketball and tennis for the Raiders and enjoyed those opportunities. But if you ask him about special high school memories, he mentions a favorite teacher rather than sports.

"Whenever I think of Ritter," he said, "I think of one particular teacher. It's funny because I interviewed John Andretti during our Brickyard '400' coverage, and we talked a little bit about Ritter and John mentioned her too. Whenever you talk about Ritter, I think the first person who comes to mind is (Franciscan) Sister Rita Vukovic. She teaches English and is kind of the thriving personality at that school. She was always fair and always had your best interests in mind. She made us all work a little bit harder. When you get out of high school and look back on that ex-

perience, you really appreciate what she has done for you. She's a person I have the utmost respect for, and when John and I talked about Ritter her name came up right away. We both remember her because she is a person who really makes a difference in the lives of the students."

Welch said his love for sports led to his career choice. He majored in broadcast journalism at Ball State University.

At WNDY-TV, Channel 23 (pronounced INDY-TV), Welch coordinates in-depth coverage of a variety of sports events which range from the Indianapolis "500" and other professional sports events to telecasts of Indiana High School Athletic Association competitions.

Welch especially likes covering high school sports, and has broadcast a number of parochial school games. Ritter's gridiron contest with Northwest High School last fall was WNDY-TV's "Game of the Week," and the station also covered the IHSAA state football tournament.

"We want young people to identify with us," he said. "We want young people to know that we're going to try to do things for them. We're doing an IHSAA monthly show dedicated to high school athletes."

It's a high-energy job, Welch said, but he thrives on the fast-paced world of sports broadcasting and can't imagine doing anything else.

Central Indiana television viewers recognize Vince Welch from his years as a sports reporter at WISH-TV, Channel 8 in Indianapolis.

Welch said he loved working for the CBS affiliate but jumped at the opportunity to direct WNDY-TV's sports coverage on Channel 23 because the position gives him lots of new career opportunities.



Photo by Mary Ann Wyand

WNDY-TV, Channel 23 sports director Vince Welch talks with Brenda Michael, the station's graphics manager, during a break from editing a videotaped interview. Welch is a 1982 graduate of Cardinal Ritter High School in Indianapolis.

"It's a people business, and it's great to be able to meet new people," he said. "I love it when people come up and talk to me because I like to meet the people who are out there watching."

Welch attributes his career successes to the fact that he has always tried to focus on his gifts and talents in positive ways.

"I think you're better off when you're just being yourself," he said. "I've always tried to do that, and it's worked well for me. I think that's the way people should be. Don't be ashamed of the way you are, because you're talented in ways other people aren't. I've had people say 'I could never be on TV.' I tell them 'I could never be a doctor. I couldn't be an accountant.' I have my talents, and you have your talents, and we can respect each other for those talents. You need to be happy with who and what you are and be the best that you can be."

Acknowledging that he works in a glamorous profession, Welch said the job

also comes with lots of hard work and long hours behind the scenes.

"I wouldn't trade this job for the world," he said. "I'm with a great bunch of people here. I've never been in an employment atmosphere that is so family oriented. I like to focus on how we can be different, how we can bring the story to our viewers differently and in a more in-depth way."

In the hectic world of television and his busy home life as the father of two small children, Welch said prayer helps him cope with daily challenges.

"Prayer helps a lot with just putting me at ease," he said. "It makes you realize that God is taking care of you, and you need to put your life in his hands. It brings you an inner peace. My wife, Trudy, and I have talked about how it's such a wonderful feeling to know that people care about us. I think after you attend church you have a better feeling about yourself because of where you've just been. I don't think that's a coincidence."

Mount St. Francis plans retreat for young adults

For those between the ages of 19 and 40, a young adult retreat titled "The 'R' Word: Relationships with God, Self, Others," will be offered Feb. 2-4 at Mount St. Francis Retreat Center in southern Indiana.

Participants will be given the opportunity to explore various facets of relationship with other young adults in a spiritual environment.

The retreat begins with registration at 7 p.m. on Feb. 2 and concludes after dinner at 12:30 p.m. on Feb. 4. The cost is \$65 for residents and \$40 for commuters.

The retreat center is located in Floyds Knobs on Highway 150. For more information or to register, call 812-923-8817.

The University of California at Los Angeles has accepted a verbal commitment from Cathedral High School senior and volleyball star Tamika Johnson of Indianapolis.

After a visit to UCLA, the four-year starter for the Irish volleyball team said the decision was an easy one.

"UCLA was my first choice," she said, "and I'm very happy everything is going to work out."

Johnson was recruited by more than 100 colleges, including Penn State, Florida and Texas. At Cathedral, she earned recognition as a two-time all-state, all-metro, and all-city athlete.

She also was a member of the 1994 USA Youth National Team.

Cardinal Ritter High School senior and basketball standout Mosi Barnes of Indianapolis will play collegiate basketball for Purdue University.

anapolis will play collegiate basketball for Purdue University.

Seccina Memorial High School senior Donald Winston of Indianapolis, a finalist for state Mr. Football honors and a state champion high-jumper, has made an oral commitment to play football at Purdue University.

Winston will receive a full athletic scholarship to attend the Big 10 school.

The St. Philip Neri School graduate has maintained honors during four years at Seccina while earning 10 varsity letters.

Winston captured the 1995 Indiana High School Athletic Association state high-jump title as a junior by jumping 7' last spring.

He also holds school football records in career scoring, rushing, and the longest interception return for a touchdown at 98 yards. He served as the captain of the Crusaders and was voted Seccina's most valuable player after the gridiron season.

His state and national honors include USA Today's honorable mention all-American in 1994, the 1995 Central Zone Metro Player of the Year, and both all-state and all-city recognition.

The University of Indianapolis has recruited Seccina Memorial High School senior and softball star Kelly Wilson of Indianapolis.

Wilson recently accepted a scholarship to play softball for the Greyhounds.

She earned all-city honors the past three years and was named to the all-state first team in 1995. She is president of Seccina's National Honor Society.

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Rest in peace

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 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.

BRENNAN, Mary Ann, infant, St. Mary, North Vernon, Jan. 4. Daughter of Louis and Kim (Bilbee) Brennan; sister of Katherine Ann King; granddaughter of Laura Bilbee, Gene Bilbee, Therese Brennan, Harold C. Brennan.

BUGHER, Alice Therese (Greene), 64, St. Gabriel, Indianapolis, Jan. 1. Wife of William C. Bugher; mother of Susan, Robert, Daniel, David, Stephen, Thomas Bugher, Mary Valdez, Ellen Miller, Janet Smith; sister of Curt, Robert, Daniel, Jerrold, Edward "Pat" Greene, grandmother of nine; stepdaughter of Virginia Greene.

CLARK, Francis M. Jr., 55, St. Malachy, Brownsburg, Jan. 3. Husband of Annette M. (Smith) Clark; father of Stephen M., Mark F., Kathleen M. Clark, Teresa E. Baltz, Christine A. Lynn; son of Francis M. Clark, Sr.; brother of William H., David W. Clark, Elizabeth Kaye; grandfather of two.

DUVELIUS, Elizabeth M., 84, St. John, Enochburg, Jan. 8. Aunt of several nieces and nephews.

FLYNN, Dorothy A., 81, St. Pius X, Indianapolis, Jan. 7. Wife of Hugh Flynn; mother of Trish, Kate, Hugh J., Timothy, Thomas Flynn, Carolyn Fulmer, Josie Borge, Jane Butorac; sister of Louise Ford, Benedictine Father Michael Keene; grand-

mother of 13; great-grandmother of one.

GAVIN, Modena Louise (Steward), 84, St. Christopher, Indianapolis, Jan. 6. Mother of Mary Hunt, Jane, David Gavin; grandmother of five; great-grandmother of five.

GOODMAN, Edward W., 77, St. Anthony of Padua, Clarks-ville, Jan. 4. Husband of Eileen M. (Koenig) Goodman; father of Albert W., Thomas E., Carl J., John R. Goodman, Mary C. Pickerrell, Annette M. Coxon, Marlene R. Knight; brother of Helen Henderzahn, Catherine Douglas; grandfather of 20.

HANCOCK, Louis H., 61, Our Lady of Perpetual Help, New Albany, Dec. 30. Husband of Virginia "Pat" Hancock; father of Steven, Robert, Louis, Patrick Hancock, Debe Mueller, Kathryn Napier; son of Catherine Hancock; brother of Edward, Nick, Glen Hancock, Joy Sprigler, Madonna Burke, Mary Caulfield; grandfather of 13; great-grandfather of three.

HEID, Ivan R., 76, St. Malachy, Brownsburg, Jan. 4. Husband of Mary K. (Mock) Heid; father of Dennis, James Heid, Judith Cunningham, Denise Barrick; brother of Virginia Larimore, Joy Nelson; grandfather of six.

HIGDON, Lillie M., 87, St. Michael, Bradford, Dec. 24. Mother of James R. Jr., Joseph E., Michael W., Robert, Richard Higdon, Geraldine Winter, Mary E. Barr; sister of Frances Davenport; grandmother of 28; great-grandmother of 51; great-great-grandmother of one.

HOLTHOUSE, Rose Delores, 75, Holy Family, Richmond, Jan. 8.

HOWARD, Robert Lee, 51, Holy Trinity/Holy Angels, Indianapolis, Jan. 2. Husband of Natalie Howard; father of Troy, Royce, Shane, Hope Thomas;

brother of Hack, Lorenzo, Frank Howard, JoAnn Tucker, Lois Tucker; grandfather of six.

HOWARD, Willard E., 63, St. Anthony, Indianapolis, Jan. 5. Husband of Josephine (Lampert) Howard; father of Sherry Gadiant; brother of Gerald Howard, Georgia Perkins; grandfather of one.

HUBERT, Herman, 87, St. Augustine, Leopold, Jan. 7. Husband of Florence Hubert; father of Martha Harpenau, Donald Hubert; brother of Leslie, Edward Hubert; grandfather of eight; great-grandfather of eight.

HUBLAR, Alfred "Teenie" Sr., 84, Our Lady of Perpetual Help, New Albany, Jan. 4. Husband of Pauline Hublar; father of Alfred T. Jr., David M. Hublar, Margaret Sand, Joyce Hatfield; brother of Robert M. Hublar; grandfather of seven; great-grandfather of three.

JONGLEUX, Alfred D., 69, St. Pius X, Indianapolis, Jan. 2. Husband of Helen (Meindl) Jongleux; father of Dave, Bob, Helene, Anne, Dr. Elizabeth Jongleux, Michele Collins, Patty Tillett; brother of Sidney Jongleux; grandfather of eight.

KENNINGER, Anita Renee, 33, St. Malachy, Brownsburg, Jan. 7. Wife of David Kenninger; mother of Nathaniel, Hannah Kenninger; daughter of Richard and Janet Schoentrup; granddaughter of Norbert and Flora Rosenfeld; sister of Stephanie Fuller.

LITTLE, Alexander Dennis, infant, St. Mark, Indianapolis, Jan. 4. Son of Paul and Tina Marie (Brady) Little; brother of Shene Little; grandson of Francis and Hilda Brady, Jack, Jenny, Dee Little; great-grandson of Hannah Brady.

LOOKEBILL, Karen L. (Michael), 44, St. Jude, Indianapolis, Jan. 5. Mother of Angela Baker, Earl Lookebill II; sister of Thomas, Paul, James, Timothy, Joseph, David Michael, Mary Allard, Bridgett Lahrman, Dottie Witty, Denise Batts; grandmother of one.

LUEDEMAN, Mary Catherine, 76, St. Pius X, Indianapolis, Jan. 2. Mother of Stephen, Mary Ann Luedeman, Patricia Jay, Pamela Knott; sister of Dorothy Engle; grandmother of nine.

MATLOCK, Damien P., 15 months, St. Matthew, Indianapolis, Dec. 30. Son of Aaron and Marion (Baukert) Matlock; grandson of Frank and Mary Baukert, Wayne and Hazel

Matlock; great-grandson of Pauline Matlock, Clyde and Irene Dant, Robert and Marion Shannon.

OTTO, Joseph R., 49, St. Martin of Tours, Siberia, Dec. 6. Husband of Carolyn Otto; father of Brenda Knight, Deborah Konerding, Sandra Ficker; son of Clara Otto; grandfather of four.

PICKERING, Evelyn (Mulheeren), 69, St. Gabriel, Connorsville, Jan. 5. Wife of Leslie David Pickering; mother of Denise, Tiffen Pickering; daughter of Flora Mulheeren; sister of Michael, Patrick, Betty Mulheeren, Ann Telker, Patty Services; grandmother of one.

POLVER, Mary Alice (Harrington), 83, St. Mary, Richmond, Jan. 9. Sister of Margaret A. Wright; aunt of several nieces.

ROBBINS, Jane Rose "Jan.", 41, St. Paul, Tell City, Jan. 6. Wife of Raymond R. Robbins; mother of Lance Cpl. Robbie, Vickie, Chris, Carol Robbins; daughter of Leon and Rena Greenwell; sister of William Greenwell, Judy Dieckman, Joyce Hanba, Jean Oelze, Diane Conner, Leona Wade, Lisa Foster.

SCHAFER, C. Henry, 76, Prince of Peace, Madison, Jan. 8. Husband of Elsie (Dierkes) Schaffer; father of Linda Greene, Dick, Bob, Don Schaffer; brother of Frank, Bernard, John Schaffer; grandfather of 17; great-grandfather of 16.

SCHMID, Anna Mary, 98, St. Anthony of Padua, Clarks-ville, Jan. 1. Aunt of Clara Hock.

SCHWERT, Dorothy L. (Chaplin), 82, St. Matthew, Indianapolis, Dec. 20. Mother of Jean Marie Rau, Ano Smith; sister of Marion Butterfield; grandmother of six; great-grandmother of 10; great-great-grandmother of four.

SIMS, Larry M., 40, St. John the Apostle, Bloomington, Jan. 9. Husband of Ellen Sims; father of Amanda, Jennifer Sims; son of Thelma J. Sims; brother of Steve Sims.

SNEDEKER, Danny G., 41, St. Gabriel, Indianapolis, Jan. 2. Son of Donald, Phyllis Snedeker; brother of Sandee Snedeker-Toschlog.

TATE, Thomas William Jr., 34, St. Matthew, Indianapolis, Dec. 14. Husband of Cindy (Parish) Tate; father of Thomas William Tate, III; son of Thomas W. Tate, Betty Jane Higgins; brother of Mike Higgins, Linda Bratcher, Sharon Hoffer, Bonnie Knapp, Diane Dearing, Pat Brandon, Terri Wilson.

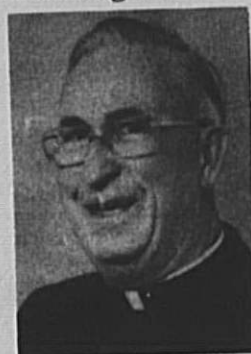
TUZZOLINO, Louise (True), 85, Our Lady of Perpetual Help, New Albany, Jan. 7. Wife of Anthony R. Tuzzolino; mother of JoAnn Cook, Mary Pat Worden; sister of Marian Carroll, Jacqueline Hall; grand-mother of five; great-grand-mother of seven.

WEISENBACH, Paul, 64, St. Matthew, Indianapolis, Jan. 2. Husband of Rose Ann (Litzelman) Weisenbach; father of Thomas D., Robert C. Weisenbach, Paula Ferraro, Rosemary Roach, Eileen Weisenbach-Keller; brother of

James, Providence Sister Elizabeth Rose Weisenbach, Hilda Atkinson, Dorothy Woods; grandfather of 10.

WISMAN, Virginia, 76, St. Mary, Lanesville, Jan. 2. Mother of Ronald, James Wisman, Kathy Daily, Christine Myrick, Vickie Sizemore, Cindy Phelps, Nancy Tomes; sister of Oscar Lillpop, Clara Cotner, Ann Smith; grandmother of 22.

Holy Cross Br. Timothy Hickey dies at age 79



Holy Cross Brother Timothy (Richard) Hickey died in Indianapolis on Dec. 27. He was 79. He was buried from the chapel of the Brothers' Center at the Holy Cross House, Notre Dame.

An Indianapolis native, Brother Timothy entered the Holy Cross novitiate in 1939, made his first profession in 1940 and made perpetual profession in 1943.

Brother Timothy spent part of his religious life serving at the Gibault School for Boys in Terre Haute.

Providence Sister Agnella Hyde, 82, dies at Woods Jan. 2

Providence Sister Agnella Hyde died at St. Mary of the Woods on Jan. 2. She was 82.

A Mass of Christian Burial was celebrated on Jan. 4 in the Church of the Immaculate Conception at St. Mary of the Woods.

Sister Agnella entered the Sisters of Providence as Mary Ellen Hyde in 1929, professed her first vows in 1931 and final vows in 1936.

She taught at St. Bridget, St. James, St. Joan of Arc, St. Rita and Nativity School in the archdiocese, as well as schools in the Evansville Diocese, and in Illinois and Oklahoma dioceses.

Providence Sister Carol Rassenfoss, 72, dies at Woods

Providence Sister Carol Rassenfoss died at St. Mary of the Woods on Jan. 6. She was 72.

A wake service was held on Jan. 8 and a Mass of Christian Burial on Jan. 9 at the Church of the Immaculate Conception at St. Mary of the Woods.

The former Gloria Carolyn Rassenfoss entered the Providence congregation in 1944, professed first vows in 1947, and final vows in 1952.

Sister Carol taught music in St. John Academy and Lady-wood High School in Indianapolis; St. Simon in Washington; and Sacred Heart and Schulte High School in Terre Haute, as well as schools in Illinois.

Sister Carol is survived by three sisters: Arlene Haney, Joan W. Finch, and Mary Ann Liska.

Richard Schoenherr dies; he studied priest shortage

MADISON, Wis. (CNS)—Sociologist Richard A. Schoenherr, author of a definitive demographic study of Catholic priests, died Jan. 9 of a heart attack at his home in Madison. He was two days short of his 61st birthday.

Schoenherr, a former Detroit archdiocesan priest and a professor of sociology at the University of Wisconsin since 1971, had an international reputation as a sociologist of religion. He was best known for his massive study of demographic trends in the U.S. Catholic priesthood for the National Conference of Catholic Bishops in the mid-1980s.

His study was based on complete census registries of priests in 86 U.S. dioceses from 1966 to 1985—a study covering dynamics of all ordinations, departures, retirements, deaths and moves in or out of dioceses of some 36,000 diocesan priests over 19 years.

From the trends that emerged Schoenherr projected that by 2005 there would be 40 percent fewer active U.S. priests than there were in 1966, unless church officials initiated major changes to attract and keep more priests.

With the U.S. Catholic population growing substantially during the same time, "it is highly probable that the layperson-to-priest ratio in the United States will double in size from 1,100 Catholics per active priest in 1975 to 2,200 in 2005. That is a conservative estimate," he reported.

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Positions Available

Director of Religious Education

Saint Anthony Parish, Clarksville, IN, 1,000 families, New Albany Deanery, is seeking a full-time Director of Religious Education; MA in Theology, Religious Studies or Education preferred.

Responsibilities include: catechetical programs for children and youth; sacramental programs; Christian Initiation of Adults and Children and Adult Education.

For additional information contact: Fr. Dismas Veeneman, 812-282-2290. Send resume by Feb. 1 to: DRE Search Committee, Saint Anthony Parish, 316 North Sherwood Avenue, Clarksville, IN 47129.

Director of Youth Development

Bergamo Center for Lifelong Learning seeks Director of Youth Development for planning, marketing and production of youth development programs and services. Involves supervisory responsibilities.

Qualifications: Master's degree in education, religious studies, ministry or related field. Bachelor's degree acceptable if experience extensive. Ministry, education or program design and presentation experience. Knowledge and positive regard for Catholic spirituality, practices and organizations. Ability to work with others and take initiative.

Compensation package commensurate with experience is offered. Send letter of introduction and resume to Executive Director, Bergamo Center, 4400 Shaker Road, Dayton, OH 45430-1075.

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Deadline: April 1. Replies and resumes should be addressed to: Search Committee, Father William Fedders, 720 Washington Ave., Paintsville, KY 41240. 606-789-4455.

Director of Religious Education

SS. Francis and Clare parish, a south suburban Catholic community of 300 families in northern Johnson County, is seeking a full-time Director of Religious Education for their newly-formed, home-based religious education programs. The ideal candidate will have prior experience in ministry as an Administrator or catechetical leader. Elementary or secondary education background a plus. Minimum of bachelor's degree, with master's level preparation preferred in the study of theology, education, and pastoral leadership, and/or religious studies. The DRE will administer pre-school and elementary religious education, sacramental preparation, RCIA, and Adult Catechetical Team. The DRE will serve as a catechetical leader on the Pastoral Team and provide support for high school religious education.

If you enjoy a positive and creative environment in ministry and would like to serve a parish developing their dreams for the future please send your resume to: Bob Meany, Office of Catholic Education, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

Business Manager

St. Barnabas Parish, 8300 South Rahke Road, on the south side of Indianapolis, is seeking a Business Manager to serve as a steward of the human, financial, and physical resources of the parish.

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We offer competitive compensation and excellent benefits, including health insurance and a retirement plan. Please send resume and salary history, in confidence, to: Ed Isakson, Director, Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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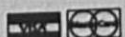
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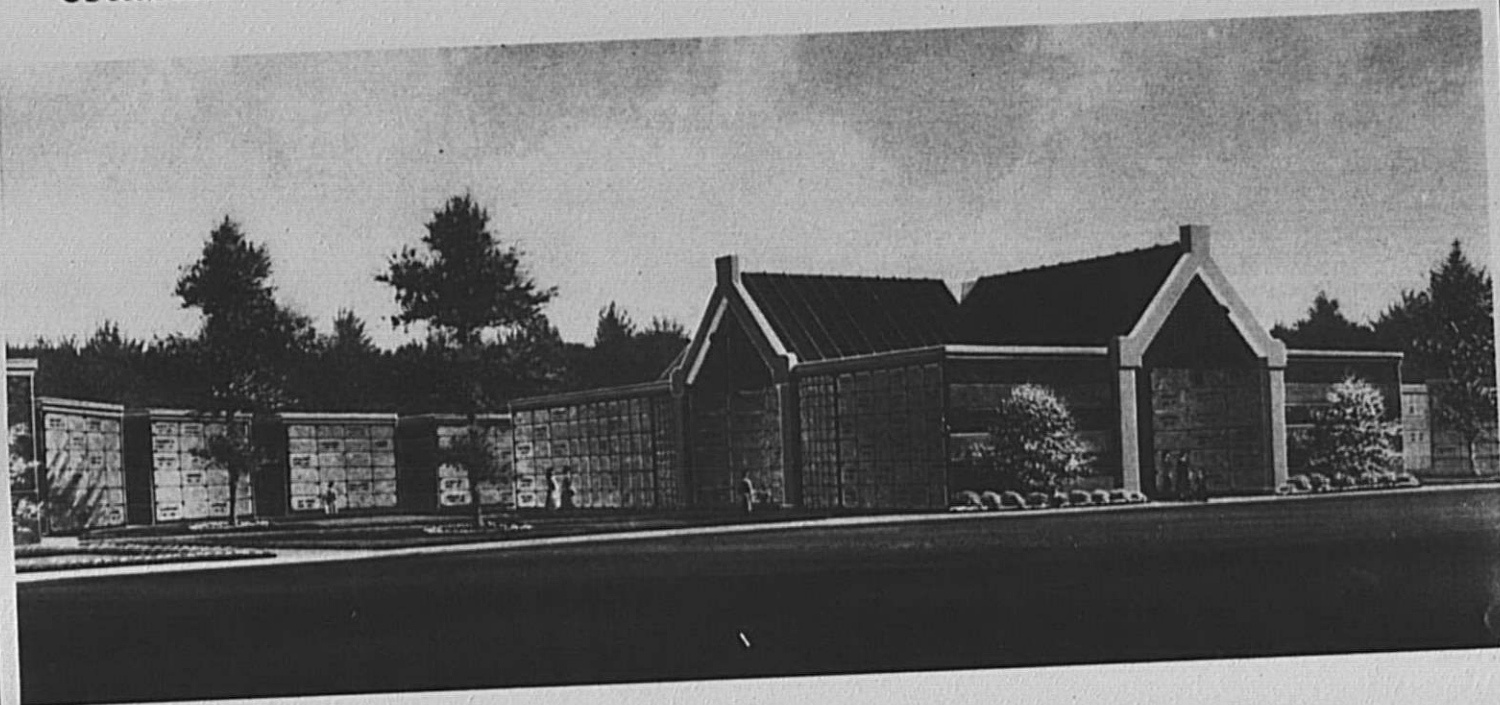
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