



Pope, patriarch have summit meeting

by John Thavis

VATICAN CITY (NC)—Pope John Paul II, in a liturgical celebration attended by the spiritual leader of the world's Orthodox

Christians, defended papal primacy as an essential ministry, but said it was open to some change in the way it is carried out.

Later, in an unprecedented ecumenical gesture, the pope invited Ecumenical Patriarch Dimitrios I of Constantinople to join him in blessing a crowd of some 50,000 people from the central balcony of St. Peter's Basilica.

The Mass and blessing Dec. 6 were the highlights of a five-day visit by the patriarch to the Vatican, and the events illustrated both the progress and limits of 23 years of Catholic-Orthodox dialogue.

See analysis on page 24

High Court to hear bps.' appeal

by Jerry Filleau

WASHINGTON (NC)—The U.S. Supreme Court said Dec. 7 that it will hear an appeal from the nation's Catholic bishops of a federal court order to turn over extensive files on their pro-life activities to Abortion Rights Mobilization or face \$100,000-a-day fines for contempt of court.

The high court decision to hear the appeal marks another major phase in seven years of procedural wrangling over Abortion Rights Mobilization's court efforts to force withdrawal of the tax-exempt status of the Catholic Church in the United States.

In the underlying lawsuit the abortion rights organization accuses the Catholic Church of having violated Internal Revenue Service laws for tax-exempt religious and charitable organizations by politicking for anti-abortion candidates and against pro-abortion candidates.

Msgr. Daniel F. Hoye, general secretary of the National Conference of Catholic Bishops and U.S. Catholic Conference, in a statement released shortly after the Supreme Court announcement, said he hoped acceptance of the case by the high court "signals that a favorable end to this burdensome and intrusive case is in sight."

He said federal courts so far have been "insensitive" to objections raised by the government and the church over whether the courts have jurisdiction to intervene in the case.

He added that he expected the high court to hear oral arguments in the case in the spring. If it does, a decision in the case most likely would be issued before the end of the court's current term next summer.

The court's Dec. 7 action further delayed imposition of the \$100,000-a-day fines, which were first imposed—but then delayed pending appeal—in May 1986 by U.S. District Judge Robert Carter of New York, who has been hearing the underlying case.

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VATICAN EMBRACE—Orthodox Patriarch Dimitrios I of Constantinople and Pope John Paul II embrace during a Vatican meeting. It was only the fifth meeting between a pope and the leader of the Orthodox Church since the great schism of 1054. (NC photo from UPI-Reuter)

church tradition signifies, desires to fully respect this tradition of the church of the East," the pope said.

The Mass contained moments of both communion and separation. The pope and patriarch recited together the Creed, symbolically putting an end to one of the oldest theological disputes between the two churches: the addition (considered unwarranted by the Orthodox) of the "filioque" clause in the Nicene Creed.

The clause states that the Holy Spirit proceeds from the Father "and the Son." The Orthodox formula has the Holy Spirit proceeding only from the Father. The issue was resolved earlier this year, according to a

Vatican ecumenical expert, when both sides agreed that in common prayer, they should go back to the fourth-century form of the Creed—without the "filioque" addition.

The remaining differences between Catholics and Orthodox were symbolized when, as the pope began the liturgy of the Eucharist, Patriarch Dimitrios stood and left the altar. He returned only after Communion had been distributed.

"Despite such witness of communion, we cannot yet drink together from the same chalice. This is for us a source of suffering that embitters the heart," the pope said in his sermon.

In his own homily, Patriarch Dimitrios said Orthodox churches were ready to take "concrete action" to remove all obstacles to full Christian unity.

Afterward, he joined the pope for the joint blessing from the central balcony—a place of honor normally reserved for special papal appearances. A Vatican spokesman said it was the first time a pope had shared the balcony in such a ceremony. The patriarch also gave a brief talk to the crowd, asking their prayers so that complete union between the churches may come "very quickly."

(See POPE MEETS, page 15)

David Gootee is chair of Planning Commission

David P. Gootee has been appointed chairperson of the Pastoral Planning Commission for the Archdiocese of Indianapolis. The appointment was made by Indianapolis Archbishop Edward T. O'Meara.

The commission will oversee and direct the pastoral planning process approved by Archbishop O'Meara in consultation with a group of 85 leaders of the archdiocese on Nov. 6. The full membership of the commission will be announced in late January.

The appointment of the commission is the first step in implementing the planning process.

Gootee is director of corporate financial planning and controller of administrative services for Eli Lilly and Co. in Indianapolis. He is a member of St. Michael Parish, Indianapolis, where he is vice president of the parish pastoral council.

He grew up in Indianapolis as a member of Our Lady of Lourdes Parish, graduated from Secunia Memorial High School, and received both a B.S. degree in engineering sciences and an M.S. degree in industrial administration from Purdue University. He joined the Lilly company in 1968 and has held a number of positions.



David P. Gootee

Gootee is the son of Paul and Nellie Gootee and a nephew of Father Louis Gootee, the founding pastor of Nativity Parish. He and his wife Sandy have six children.

from the editor

The turbulent history of the papacy

by John F. Fink

Last week this column discussed the church's teaching about the authority of the pope, particularly as defined by Vatican Councils I and II. This week let me say something about the problems the papacy has had through the years. I do this because I've found that many Catholics today don't have the background in church history that former generations did, and Catholics should know that history.

It might be difficult to believe, considering some of the dissent in the church today, but the era we are living in is one of the most peaceful so far as the papacy is concerned. Our present pope is widely respected and considered a holy man, something that has not always been true of popes. While there is the possibility of a schism by Archbishop LeFebvre and his followers, it would be nothing compared with some of the schisms of the past.

YOU GET AN IDEA of how turbulent the history of the papacy has been when you consider that there have been 37 antipopes in the history of the church, according to the Vatican's official *Annuario Pontificio*. These were men who sought to seize the power of the papacy against the canonically elected pope. There were antipopes in every century between the third and the 15th centuries except the 13th—a substantial part of the church's history.

The first antipope, Hippolytus, is now honored as a saint. He thought that Pope Callistus, elected in 217, was too lenient with penitents, so he had himself elected pope by his followers. He continued to proclaim himself pope through the reigns of three other popes, until he was banished to the



island of Sardinia in 235. It happened that the real pope at that time, Pontian, was also banished to Sardinia. Pontian resigned as pope so a successor could be elected. While on Sardinia Pontian and Hippolytus were reconciled. They both died there and their bodies were brought back to Rome and buried as martyrs. Today they share the same feast day, Aug. 13.

In some cases, the church has never officially decided who was the true pope and who was the antipope. In 963 Pope John XII was deposed by a Roman council and Leo VIII was elected. Today's *Annuario Pontificio* says that if the deposition was invalid, Leo was an antipope, but if it was valid, Leo was the legitimate pope and Benedict V, who was elected after John XII died, was an antipope. All three are included on the Vatican's list of 362 popes and none of them on the list of antipopes.

THE CASE OF POPE Benedict IX is interesting. He actually reigned as pope three different times. He was forcibly removed in 1044 and Sylvester III was elected. But Benedict regained the chair of Peter in 1045 for less than a month and he was officially removed by a synod in 1046. He then was pope a third time from Nov. 1047 to July 1048, when he resigned. In the meantime two other popes, Gregory VI and Clement II, reigned in 1046 and 1047. All these popes are included in the official list of popes.

But the most confused time had to be during the Western Schism from 1378 to 1417 when, for a period of time, three men claimed the papacy all at once. This happened after the Avignon Papacy, the almost 70 years the pope resided in Avignon, France from 1309 to 1377. Urban VI returned to Rome when he was elected in 1378. But soon the cardinals who elected Urban became dissatisfied with his conduct, declared his election invalid and elected Clement VII. Naturally, Urban didn't accept that decision.

After Urban and Clement died, their followers elected successors, so two popes were claiming the papacy until 1409. Then the Council of Pisa tried to end the division by electing a third claimant, Alexander V. But the others wouldn't agree, so there were three claimants for eight weeks. In 1417 the Council of Constance finally managed to clear things up. It refused to accept Alexander, accepted the abdication of Gregory XII, who was a successor of Urban, and dismissed the claims of a successor of Clement. That paved the way for the legitimate election of Martin V.

THE AUTHORITY of popes has also been a recurring issue. We saw last week that Vatican Council II said that the pope has "supreme, full, and immediate power over the universal church." But that has not been universally accepted. It was the Patriarch of Constantinople's refusal to acknowledge the pope's primacy in 1054 that widened and hardened the East-West schism in the church that began in 1009 and continues today.

The Third Council of Constantinople in 681 censured Pope Honorius I for a theological statement he made (not infallibly) in a letter to Sergius, the bishop of Constantinople. And for five centuries, from the 14th to the 19th, the Conciliar Movement sought to make the pope subordinate to a general council.

The Council of Constance (the same one that ended the Western Schism) passed a decree that asserted the superiority of a council over the pope. This decree was reversed by the next council, in Florence from 1438 to 1445, but Conciliarism continued as a theory until it was finally condemned by the First Vatican Council in 1870.

The history of the papacy indeed has been a turbulent one. The fact that the church has survived all this turbulence is evidence of her divine institution and guidance. A purely human institution could not have survived.

Sisters to learn how to raise funds

The three orders of sisters whose motherhouses are located in the Archdiocese of Indianapolis are included in a grant from the Lilly Endowment to participate in a pilot program on fund raising education.

The orders are the Beech Grove Benedictines, the Oldenburg Franciscans and the Sisters of Providence of St. Mary of the Woods. They are three of 15 orders that will share in a total of \$996,000 in a project that will instruct representatives in the techniques of professional planning, fund raising and communications.

The Leadership Conference of Women Religious in the USA at Silver Spring, Md., will coordinate the program under the direction of Providence Sister Jane Bodine.

The Indiana University Center on Philanthropy at Indianapolis will be a major collaborator in the project. Participants will attend a series of four seminars at the center. Their instruction will include sessions with directors of the Fund Raising School, a part of the center that is a resource for training development officers. In addition, a team of mentors will assist the development officers of each order in strengthening their own fund raising efforts during the grant period.

Of the \$996,000 in the Lilly grant, \$321,000 will underwrite the costs of the two-year training program. In addition, each of the 15 participating orders will receive \$45,000 to

help them institute or improve their own development strategy.

In announcing the grants, Fred Hofheinz, program director for religion at Lilly Endowment, noted the documented success of a similar project launched by the endowment in the late 1970s to help theological schools learn development skills. Hofheinz said, "We hope that this effort will produce similarly positive results for Catholic sisters, and that this pilot will develop a body of knowledge that can be shared by other orders of women religious."

Hofheinz explained that the endowment's program is not intended to be a bandaid for immediate financial problems of religious

orders. Rather, he said, it addresses the long-term vitality of women religious who embrace their future with realistic optimism. He observed, "The endowment realizes the substantial contribution that Catholic sisters have made, not only to their own religion, but to the broader society. This grant recognizes their changing circumstances, and offers them the assistance they seek to create new strategies for a productive future."

The finances of religious communities have attracted national attention. Articles in both the secular and Catholic press have revealed that orders of sisters face not only a declining and aging membership, but also

an unfunded retirement liability amounting to \$2.5 billion. Their financial viability affects many of the church's schools, hospitals, social service agencies and churches, which have relied upon their professional services for the past 200 years.

At their meeting in November, the U.S. Catholic bishops approved a national collection to meet the rising retirement costs for religious orders. The collection will be conducted annually for 10 years "unless the need is met before then."

Besides the three orders of sisters with motherhouses in the archdiocese, other orders based in Indiana that will participate in the pilot project are the Sisters of St. Joseph, Tipton; Poor Handmaids of Jesus Christ, Donaldson; Sisters of St. Joseph of the Third Order of St. Francis, South Bend; Daughters of Charity, Evansville; and the Sisters of St. Benedict, Ferdinand.

Marian Year celebrated in Tell City Deanery

by Peg Hall

Asking church-going Catholics in the Tell City deanery how the Marian Year is affecting them brings responses ranging from "It deepened my faith in Mary" to "I hadn't heard anything about it."

To Jolly, hard-working grandmother Frieda Kleaving of St. Isidore the Farmer parish in Bristol, "The Marian year has caused me to think more about the Blessed Mother and what she went through. It wasn't all a bed of roses for her either. Mary's not a queen you can't touch or reach. She's a mother."

The Kleaving family has lost two small granddaughters to death. "I feel like we know a little bit about it, but what Jesus went through was a lot worse, and Mary was there," Grandma Kleaving said.

You get the feeling that Frieda Kleaving and Franciscan Father Tom Richtigstatter of St. Meinrad School of Theology would get along well together talking about Mary, even though the two look at the Blessed Mother differently and he doesn't see a need for a special year.

Neither of them keeps Mary on a pedestal. But while Kleaving sees Mary best as Jesus' mother, Father Richtigstatter sees Mary as "a model of the church, which is all of us."

Father said, "The best way to participate in the Marian Year is to grow in understanding what baptism means, through the Renewal and RCIA programs." Baptism does away with all the differences, so that after baptism

Mary's virtues are models for all of us, he explained.

Father Richtigstatter disagrees with church officials who would use the encyclical on Mary to send a subtle message to women that their role in the church should be less than men's. "Nonsense," he said.

No matter what we say about Mary, we are all called to follow after her—in maternity, in virginity as an example of single-mindedness, in sinlessness, and in resurrection, the priest said.

Newly-ordained Father Adolph Dwenger is serving in his first parish, associate pastor of St. Paul, Tell City. He doubts that the Marian Year is influencing Catholic faith, including his own, but if it does have an effect it will be to bring a "balance."

At St. Paul, the rosary is recited on Wednesday evenings as a Marian year observance. During Advent, evening devotions using scripture are being held "to recognize Mary as well as prepare for the birth of Jesus," Father Dwenger said. The congregation was informed through homilies and the church bulletin.

Acting dean of the Tell City Deanery Benedictine Father Kilian Kerwin said there is no overall deanery plan for Marian Year observances. His parishioners of St. Meinrad Church at St. Meinrad had easy access to the regular May and October pilgrimages to nearby Monte Cassino chapel, he explained.

As examples of how some parishes of the deanery are observing the Marian year, St. Isidore the Farmer is having Wednes-

day Masses. During October the rosary was scheduled. St. Mark Church at St. Mark's and St. Augustine Church at Leopold intend to have scripturally-based Marian days.

St. Joseph Church in Crawford County hosted a deanery Council of Catholic Women Marian celebration with hymns, outdoor rosary procession, and holy day.

St. Plus in Troy and St. Michael in Canaan hosted a dinner lecture at St. Michael on Dec. 2. Benedictine Father Matthias Neuman spoke on "The Place of Mary in Catholic Faith and Spirituality."

Archbishop O'Meara's Schedule

Week of December 13, 1987

SUNDAY, Dec. 13 — St. Elizabeth's Home Christmas Brunch, Hilton Hotel, Indianapolis, 12:30 p.m.

— Catholic Youth Organization annual Christmas gathering, Lake Castleton Apts. Club House, Indianapolis, 6:30 p.m.

WEDNESDAY, Dec. 16 — Orientation for new pastors, SS. Peter and Paul Cathedral Rectory, Indianapolis, lunch at 12:45 p.m.

FRIDAY, Dec. 18 — Annual visitation at Providence Retirement Home, New Albany, Eucharistic Liturgy at 11 a.m. followed with lunch.



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The family that caters together stays together

by Cynthia Dewes

As Christmas approaches, the Hayes family of St. Catherine of Siena Parish in Indianapolis busies itself with the usual preparations, wrapping gifts, decorating homes, planning special treats. At the same time, wearing their "other hat" as H and H Catering, Inc., the Hayes's are gearing up for the holiday parties they'll be serving professionally.

According to Charlene Hayes, aptly known as "Cookie" and one of the "H's" of H and H, the family business "keeps us all very close." Cookie and her husband Tim (the other "H") and their six children, plus assorted in-laws, girlfriends and grandchildren, work side by side daily, travel to food shows, and otherwise enjoy each other's company. "It's a priority for us to be together," Cookie says.

H and H began 10 years ago almost by chance, when Cookie prepared the food for her sister's wedding. It was a big affair for

550 people, so she received instant on-the-job training. After 15 years at home raising children and doing volunteer work she was ready to shift gears. And being raised as one of 10 children in an Italian-Irish family, she had perfected her cooking skills, especially with lasagna. "My family was the kind that would get up from the breakfast table and ask 'What's for lunch?'" she chuckles.

Tim also was ready for a change. He retired after 24 years as an Indianapolis police detective, weary of stress, and decided to help his wife with her catering business. He jokes that he works harder now than he did when he was with I.P.D. Since Tim is an Irishman, complete with an Irish tenor voice which he sometimes raises for the pleasure of customers, he has lent his heritage to the business in the form of a shamrock logo and green T-shirts for the workers.

"God works in funny ways," Cookie says. For many years she and Tim skimped to put their children, aged nine through 26, through

Catholic schools. Now they feel that God is repaying them for their sacrifices, both in closeness as a family, and in business. Their leap of faith in choosing family-oriented work has paid off in spiritual and emotional satisfaction.

Despite the fact that some of the grown children hold full-time jobs, they all pitch in with their special talents, and all are paid official wages. Daughter Kathleen bakes all the pies; Peggy is a floral designer who does the table arrangements; Patty is the seamstress, bookkeeper, detail person ("perfectionist," her mother says).

Sons Kevin and Denny answer phones, and help with maintenance and serving. Dennis, aged nine, is "our P.R. man" and grandsons Sean, Daniel and Timothy are the ap-

pointed "gofers." Two sons-in-law, both named Marty, and son-in-law-to-be Mark, help with cooking and serving. Dan's girlfriend Emily is salad girl, and Kevin's girlfriend Cathy "does" the books with Patty.

"The Catholic community has been very good to us," Cookie says gratefully, and adds with a laugh, "We cater wakes and weddings." The Hayes family does indeed serve the meals at local priests' wakes, as well as catering private weddings, banquets and dinners. H and H caters all meals at Fatima Retreat House, and serves events for other Catholic agencies and several Indianapolis parishes. "We won't do one person," Cookie smiles, "but any number from there up is OK."



FOOD MINISTRY—Fatima's cook Hilda Copeland (left) and Cookie Hayes, and Tim Hayes.

Holy Angels staff attends Marva Collins workshop

The staff of Holy Angels on Indianapolis' west side attended a special workshop in Chicago in mid-November. The presenter was educator Marva Collins, who is well-known for her innovative teaching methods.

The workshop was Collins' regular teacher training institute. About 100 teachers and parents from all over the U.S. participated. Holy Angels sent all of its kindergarten through eighth grade teachers except two new members of the staff.

Principal St. Joseph Sister Jerry O'Laughlin said that the main message of the workshop was "to expect a great deal from the students." She explained, "What we expect from them, they will do. They can do a lot more. They need to be challenged."

Sister Jerry said that Collins showed how her phonics method works with children. But the most important thing they learned was motivational skills.

"She is a terrific motivator," Sister Jerry explained. "Marva Collins can really get you thinking you are something special. She tells teachers that they can perform 'miracles.'"

The workshop participants spent the entire first day observing the students in Collins' West Side Preparatory School in Chicago. They could watch children learning at all levels, from age three through the equivalent of eighth-grade work. "It is pretty much ungraded. A three-year-old could be learning the same thing as a student who would be in the typical first grade."

Explaining that Collins' techniques don't depend on a certain economic background,

Sister Jerry said that her philosophy is: "What we expect is what the students will give back."

The Holy Angels staff had a very positive reaction to the three-day institute, which was taught by Marva Collins herself. Sister Jerry commented, "I went as a teacher myself a couple of years ago. I always wanted to get back. It was a real 'shot in the arm.'"

Chapter 11 funds were used to finance the educational workshop.

Schools in Madison get anonymous gift

The "Excellence Today and Tomorrow" capital campaign of Friends of Shawe and Pope John Schools, Inc., Madison, has received an anonymous gift of \$100,000. This donation raises the total of Phase I pledges to the foundation to \$160,000. The two-year campaign began on Nov. 14, 1987.

The money raised during this, the first of the two \$500,000 phases of the campaign, will be permanently invested as an endowment for the schools. The interest from the invested funds will earn income that will benefit both schools.

Those interested in further information may contact the campaign office at 201 State Street, Madison, Ind., 47250, 812-273-2150.

Matters Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

Last week I identified the secretariats that are service centers in the archdiocese. They are also cost centers since they, for the most part, generate a relatively small portion of their income. Today we will examine two that are self-contained, that is each has a single purpose.



The Metropolitan Tribunal

We will look first at the Archdiocesan Metropolitan Tribunal. Do not let the formidable title frighten you away. It is very simply the local court of a world-wide church court system. Let us examine each word of the title. Tribunal is the Roman equivalent of court. It should remind us that the church court system is built on the concept of Roman law whereas our civil court system is based on the English concept of law.

Our court is a "metropolitan" court. It serves not only as our local court but also as the appeals court for the Province of Indiana. In other words appeal cases from the other four dioceses in the state of Indiana are heard here at the Indianapolis Tribunal. If there is further appeal, the case goes to Rome.

"Archdiocesan" identifies this tribunal as belonging to the Archdiocese of Indianapolis.

The tribunal is the court system serving the church and its members in a similar fashion as does our civil court system. It deals with all areas of life within the church, not just marriage cases even

though most of its work does involve marriage.

The major cost of operating the church court is salaries for the judges, advocates and secretaries. Other costs include the operation of the offices. Income other than archdiocesan support is collected as legal fees.

The cost of operating the tribunal last year was \$261,926. Income from legal fees amounted to \$59,782. Archdiocesan support was \$202,144.

The Office of Catholic Education

The Office of Catholic Education has one of the larger budgets in the operations of the archdiocese. Note, however, that its responsibility is vast and indeed overwhelming. We look to it for guidance for total Catholic education. It provides professional assistance to those charged with delivering Catholic education in all its forms save two. (It does not relate to college or university level programs including campus ministry and seminary.) It has the burden of serving others as well as challenging all of us to provide sound Catholic education.

In addition to the office of the executive director, there are two major departments, Religious Education and Schools. The office also provides most important support services to boards of Catholic education.

The income for the Office of Catholic Education comes from archdiocesan support, resource center subscription and fees. These latter provide \$73,038 toward the cost of \$524,913.

Next week we will consider Catholic Charities as we continue to explore the costs related to serving the needs of the archdiocese.



ADVENT FESTIVAL—St. Luke Parish, Indianapolis, closed Season I of "Renew" with an Advent festival. Families made Advent wreaths, decorated Christmas cookies, made paper ornaments and shared in old-fashioned fun. The highlight of the festival was a visit from St. Nicholas. The part was very authentically portrayed by Bill Marks, a first-year theology student at St. Meinrad.

COMMENTARY

Everyday Faith Tell your bishops all about your problems

by Lou Jacquet

It may come as a shock to you, but the Jacquets don't have a roof over their heads. Not this week, anyway; the company that has been tearing off an old roof in preparation for putting on a new one got caught with the job half done when a surprise snowstorm interrupted the work. As a result, we're living under a plywood and tar paper roof that won't stand up to any serious weather if winter truly arrives.

Our roofing problems are not major news, but they did occur in the same week that my wife wore the rotator cuff tendon in her



shoulder (the same injury that ruins baseball careers) while lifting a patient in the hospital. That means she will be out of work for three to six weeks, which rearranges my schedule as well and cranks the pressure up a notch or two beyond the normal absurd pace of family life in the Jacquet household.

I thought of these incidents recently while trying to deal with them long-distance from Washington, D.C., where I had gone for a week to cover the annual November meeting of the U.S. bishops. They had gathered to discuss such important topics as Central America and what to do about the relationship between theologians and the church, but nothing on their agenda seemed as imminent as my problems with the roof and Jean's shoulder.

My problems might be small in comparison with the woes of those in Central

America or the pressing problems of the relationship between the church and its theologians, but as I sat through the gavel-to-gavel proceedings of the bishops' meeting, I realized that I heard had much to do with the lives of any Catholics that I know. The world of roofing problems and shoulder ailments that millions of folks like myself inhabit is not the same world that these sincere, energetic and devoted men of God deal with for a week every November.

There are exceptions to that statement, of course. When they spoke out publicly and forcefully about nuclear warfare and economic injustices in our country, their remarks made a genuine impact on the lives of many Catholics. But when they deal with matters like the care and handling of theologians and the quagmire in Central America, they enter a hazy area that few among us deal with on more than an occasional basis.

So here's a suggestion: I'd like to see the bishops hear from a few of the folks in the pews at their next meeting on the subject of living out the faith in the midst of the daily madness of American life. They've heard from plenty of professional Catholics who work in our chanceries and serve on diocesan committees. Now let them hear from the guys who worked on my roof, the young parents at Mass last week who struggled to keep a two-year-old under control, and some of my friends who wonder whether Christianity can be lived by those in upwardly mobile jobs. It's no small worry for those who seek to mix successful careers with Gospel-centered lifestyles.

Maybe it would help if the bishops had to



solve my problems for a week. They'd probably be about as successful as I would be trying to draft an economic pastoral (I think they did a masterful job with that). But at least they would see, in dramatic fashion, why some of their most articulate pronouncements on important subjects get lost out here in the world of half-finished roofs and torn rotator cuffs.

The Bottom Line

The problem is not with the cause, it's with the crusade

by Antoinette Bosco

A relative of mine stopped by the other day and I offered her something to eat. What she found was a barrage of questions and an examination of everything in my refrigerator, freezer and on the shelves of my kitchen cabinets.

It seems she has become the great guardian of the "all natural" movement. Everything she eats now must be free of chemicals, additives and anything else one can think of. It cannot contain an iota of meat, because she also is a vegetarian. Sugar also must be eliminated in favor of honey.

When I suggested that maybe she was being a bit extreme about what constitutes proper, nutritious food, she gave me yet



another lecture about how she respects her body and wants only pure things to enter it.

I capitulated. Obviously, this had become her "cause" and no amount of argument was going to sway her. This is a syndrome all of us have had to contend with: the cause people, who apparently can talk of nothing else but what they happen to believe at the moment is the most important thing in the whole wide world.

I have encountered this mentality for more than 30 years now, ever since I became a journalist. I have learned to back off from trying to give a balanced argument to people who are in love with their cause. I have known anti-communists who belonged to the John Birch Society, good Catholics who were absolutely convinced that the communists were taking over the world tomorrow.

And that was back in the '60s. One of them came to my house one morning and accused me of being "the enemy" because at the time I wrote for the *Long Island*

Catholic, which members of her society then regarded as a "liberal" paper.

There were other cause people who were environmentalists, so concerned about preserving the wetlands that in their presence you didn't dare talk about the need for multiple, and therefore affordable, housing. They didn't hear anyone who offered alternative proposals. Their minds were closed.

There were the guardians of textbooks, so sure of their morality that they believed they had the absolute right to ban the books others could read.

There were the wildlife lovers, so concerned about saving the beavers and the deer that they couldn't deal with the consequences of the fertility of these animals. If you wanted to talk about how the deer were in the roads, hitting cars, or the beavers were building dams that caused the flooding of highways and farms, tough luck!

These people only wanted to promote their cause, not solve a problem.

There are the Nicaragua debaters—some who eat, breathe and sleep Nicaragua; how the *contras* must be stopped, or, on the opposite side, how the *contras* must be supported.

I learned over the years that the problem is not the cause but the crusade. Whether these people are far left, far right or just far out, they are cut from the same cloth. They are extremists, who have somehow never understood that a mark of maturity is to be able to see both sides of an issue and to consider alternatives.

So I will be patient with my relative, maybe only gently pointing out that she eats fish and wears shoes made from the skins of animals. Is this all natural?

But that will only give her more ammunition for arguing, no doubt. Because when a mind is closed, it is closed.

In which case, I recite a prayer I long ago latched on to: "Lord, spare me from the cause people."

1987 by NC News Service

Behind the Headlines

Comparison between St. Francis and Brother Francis

by Dick Dowd

Brother Francis has been a friar so long he told me he doesn't remember why or how he became one. "It just seems natural to me," he said.

There isn't much Kansas left in the voice. And we were both far from the wheat fields when we met. You could hear the Sea of Galilee lapping the shore.

Brother Francis is a Holy Land friar—a particular branch of the Franciscans who serve the Holy Places since the first Brother Francis sent some followers to care for the shrines in Palestine in 1217. Pope Clement VI confirmed them as official guardians of the Holy Places in 1342 after they had been there 100 years.

This year Brother Francis celebrated 50 years as a friar. Next year he celebrates 50 years in the Holy Land. He spent most of them in the Basilica of the Holy Sepulchre until he got mugged one evening as the doors were being closed at sunset.

Each afternoon the friars in the basilica sing a special version of the Stations of the Cross. As they make the stations, they must climb the almost vertical steps to Golgotha—

now marked with altars, candles and icons—before the final prayers at the tomb.

The mugging left Francis with a smashed knee and deaf in one ear. "That ended my career in the Holy Sepulchre," he said with a grin as we sat in the kitchen of the friary in Tiberias. He climbs now only with the greatest difficulty.



There are a hundred reasons for liking—one can easily say loving—this remarkable monk. I felt drawn to his genuine smile and his obviously cheerful nature. I believe he loves all humankind because both God and St. Francis want him to. I felt loved in his presence.

Brother Francis is most famous as a maker of rosaries. Hundreds of thousands of brown beads and crosses (including the one in my left pants' pocket) bearing the sign "Terra Sancta" (Holy Land) have passed through his fingers.

He told me the story of St. Peter's fish—a catfish-like creature which Galilean fishermen like St. Peter still can make a living from. He showed me the friary. Square furniture right out of the '30s. Wooden folding chairs. The two-burner stove and all-important refrigerator where the pastor's yogurt was kept.

As we walked back to the kitchen I spotted one of the constant sights throughout the land (including the finest hotels)—the hungry, foraging cockroach.

"What do you call that?" I asked, expecting he might give me a Hebrew or an Arab word. He reached out his good leg and brought his leather sandal down on the half-dollar sized bug with a crunch.

"I know it's not the spirit," he said softly. "But I don't like cockroaches."

There is no record of St. Francis speci-

fically mentioning those ugly water bugs among his canticles.

But Brother Francis was so much the typical friar that even in the simple act of squashing a disgusting bug he thought of St. Francis and what the saint would have liked for him to do in that situation.

Now, that's a friar St. Francis can be proud of even if they may differ just a bit about bugs.

the criterion

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TO THE EDITOR

Misleading and alarming

I am writing about your column promoting Opus Dei in the Oct. 23 issue of *The Criterion*. I found your advertisement both misleading and alarming.

I found your column misleading because you attempt to portray a group that I have only experienced as right wing fanatics as mainstream Catholicism. These folks opt for a very narrow view of orthodoxy and persecute anyone who disagrees. My personal encounters with these folks leaves me with an impression of people who are rigidly closedminded, vindictive and determined to thwart the reforms of the Second Vatican Council.

I found your column alarming because it demonstrates how far right you have taken a once great paper. I remember the glory days under Father Tom Widner when I looked forward to his challenging editorials and to the thought-provoking articles. The day may already be here when the paper as its editorial policy is now is irrelevant to most Catholics.

It need not be so. If you insist on promoting Opus Dei then in the interest of balance we should also see articles about such organizations as Catholics Speak Out, The American Catholic Lay Network (ACLN), and Women Church. Does not the Indianapolis Catholic deserve the right to make a choice?

From my vantage point I see the choices as between faith and fear, adulthood and childhood, freedom and authority. I do not see the battle as between progressives and conservatives because I consider myself a conservative, one who wants to conserve the best of the Christian tradition. The battle is between those who fear and resist change and those who see change as a challenge.

I see the differences in the two views as differences in basic belief about the nature of the human spirit. I believe that we have been created in God's image. The human spirit will therefore always resist oppression and seek freedom and justice. There are those who believe that the human spirit seeks chaos if left alone without the control of clerics.

The Catholic Church today is corrupt, oppressive and unjust. Its leaders seek to maintain their own power rather than the good of the church and its needs as we move into the 21st century.

I hope the church comes back in from the far right before the only ones left are your Opus Dei folks, however much this pope would like that state of affairs. I pray that before too long the pendulum swings back so once more there is room in the Roman Church for people like me.

Mary Kathleen Batz

Otterbein

Clarifications about Opus Dei

I was very happy to see your article on Opus Dei in the "From the Editor" column of the Oct. 23 issue of *The Criterion*. You succeeded, I believe, in portraying some important aspects of the true nature of Opus Dei in a clear and attractive way. I would like to take the occasion, therefore, to further clarify some points you touched upon.

The statement that Opus Dei's members "are linked to the prelate in Rome... rather than to a geographical jurisdiction, such as a diocese" is only partially true. It is certainly true that a prelate is non-territorial and that this is one of the main ways it differs from a diocese, but it is important to keep in mind that the lay members of a prelate still continue under the jurisdiction of the local bishop wherever they reside, just like the other Catholic faithful there. Their dependence on the Opus Dei prelate relates to the specific and limited purposes of the

prelate as established by the Holy See.

Prelatures are set up by the Holy See to be of service in and to local churches, and since in the case of Opus Dei this service is to foster the call to sanctity of the ordinary lay person—which you so well explained in your article—their status as ordinary faithful in union with their local bishop is not only necessary but is indeed cherished by members of Opus Dei. As you can appreciate, when this aspect is not recognized, misunderstandings and false fears about a non-existent "autonomy" can arise.

As for secrecy, it simply is not true. It is perhaps understandable that some people might misconstrue this very ordinariness of the members of Opus Dei as being secretive: such people are used to organizational fanfare and unprepared for something for the ordinary faithful. Sometimes, I believe, when the word "controversial" is used to describe Opus Dei (along with the expression "right-wing") it often simply means that Opus Dei is not fully understood by some.

William A. Schmitt

Director, Opus Dei

Office of Communications

New York, N.Y.

Perspective on the diaconate

I saw your issue in the Nov. 22 issue concerning the permanent diaconate. Could an "outsider" give some advice?

The series of four articles (about the diaconate) is a great idea, but what concerns me in particular is the fourth article, "against its establishment."

One of the major arguments against the diaconate is that it will be an obstacle to lay ministry. Negative! Deacons, as all clerics, are to enhance lay ministry. If they don't, then that is an individual's fault, not the diaconate.

Another argument is that the deacon, because of his secular occupation, can't make parish "staff meetings." I submit if we look at ministry as only being able to meet meeting times, something is wrong. Doesn't that say something also about "lay ministries"?

The proposal in favor of restoration "because of the shortage of priests" is in grave error. Even if the archdiocese has an oversupply of priests, a permanent diaconate would still be needed because of the sign value, as well as the "completion of orders" within the See.

Also, those who favor its restoration make a mistake, in my opinion, of looking at ministry solely in parish terms. The permanent deacon is able to cross "parish lines" because of his employment and other activities. As is the case with priests, the deacons are linked to their archbishop in an individual way and not through an institutional structure (i.e., priests don't ordain deacons, bishops do). While assignments are usually to parishes, it is my belief that deacons could have a greater range if properly trained. Supervision is needed, though, so the deacon does not become a "Lone Ranger." We in the U.S. have not come to grips with this.

John E. Conick,
Permanent Deacon

Columbia, S.C.

Likes new Directory

I want to compliment you on the best directory (1987-88 Archdiocesan Directory/Yearbook) I have ever seen. It is well put together and the references are easy to find. A real value for the quality and the price.

I've ordered two, one to be sent to me and the other to (an address in Connecticut).

Please continue your good work. I also enjoy *The Criterion* newspaper.

Diane Williams

Cincinnati, Ohio

Troubling thing

After reading the Nov. 20 issue of *The Criterion* from cover to cover, I found many good things, but one troubling thing:

Is it typical of us rich—in spirit or rich in materialism, or both—that we should talk about chairs in church and the like while people are hungry, while we still have "divisions among us," many afflicted people, many other ills that need just plain "working at" to make right and please the Lord?

Maybe some of the things we as Catholics recklessly throw away of other people's religions were things they cherished, too, and could have taken away their piety.

Martha Wennen

New Whiteland

Reform of the papacy

The article (10/30/87) reporting on Msgr. Raymond Bosler's call for "more democracy in the church" and "reform" of the papacy was disturbing. The monsignor's recommendation that bishops be popularly elected ignores the real danger of any further politicization of the episcopal office, a danger

particularly relevant to the American scene. Msgr. Bosler does not indicate how popular elections would produce counter-cultural bishops with courage to resist popular fads and fashions. From his wish to get the laity more involved in "decision making," one gathers that the monsignor is not happy with the principle of hierarchical authority which was reaffirmed by Vatican II.

As for his cry that "the papacy must be reformed," haven't we heard enough of that from the likes of Kung and Curran? I'm afraid that his conception of the "People of God" forgets that the pope and the bishops are also members of the People of God, and especially charged by Christ himself with teaching, sanctifying and ruling all the faithful of God's one and UNIQUE church.

Jerome W. Schneider

Jasper

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. The editor may also edit letters for length, grammar and style.

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✓ Chataud High School Alumni Association is taking nominations for the **Chataud Hall-of-Fame**. Nominees may be parents, faculty, members or friends of Chataud who helped the school during the past 25 years, or alumni who brought recognition to the school through community achievements. Persons wishing to nominate candidates should send the following information: their own name, address and phone number; the name, address and phone number of the person they are nominating and a brief description of why they are nominating him/her to:

Chataud Hall-of-Fame, 5885 N. Crittenden Ave., Indianapolis, Ind. 46220. Nominations must be postmarked on or before Jan. 15, 1988.

✓ The department of religious studies of the University of Dayton in Ohio will repeat its graduate course entitled "Ministry With Disabled People" during the summer session from June 16 to July 5, 1988. Contact: Marilyn Bishop, MORES Ministry with Handicapped People, University of Dayton, Dayton, Ohio 45469, 513-229-4325.



THE LION, THE WITCH AND THE WARDROBE—The classic work of C.S. Lewis has been adapted into a family musical play, "Narnia," now showing at the Repertory Theatre at CTS, 1000 W. 42nd St. in Indianapolis. Here the children, Chad Hudson (left), Ruth Bell, Melanie Canasty and Scott Robinson register surprise at the gifts they have received from Father Christmas (center), played by Melvin Carraway. Performances of "Narnia" will be held on Thursdays through Sundays until Dec. 20. For reservations or information call 317-923-1516.

Penance services for Advent

Parishes throughout the archdiocese have announced communal penance services for Advent. Several confessors will be present at each location. Parishioners are encouraged to make use of the sacrament of reconciliation at a parish and time which is convenient.

Following is a list of services which have been scheduled, according to deanery:

Indianapolis West Deanery

Dec. 13, 2 p.m., Holy Trinity.
Dec. 15, 7:30 p.m., St. Monica.
Dec. 15, 8-11:40 a.m., Ritter High School.
Dec. 17, 7:15 p.m., Mary, Queen of Peace, Danville.
Dec. 20, Assumption/St. Anthony, at St. Anthony.

Indianapolis South Deanery

Dec. 14, 7:30 p.m., St. Jude.
Dec. 15, 7:30 p.m., Nativity.
Dec. 16, 7:30 p.m., St. Barnabas.
Dec. 17, 7:30 p.m., St. Mark.
Dec. 22, 7:30 p.m., St. James the Greater.

Indianapolis East Deanery

Dec. 13, 7 p.m., St. Simon.
Dec. 14, 7:30 p.m., Holy Spirit.
Dec. 15, 7:30 p.m., St. Rita.
Dec. 15, 7:30 p.m., Holy Cross/St. Mary, at Holy Cross.
Dec. 16, 7 p.m., St. Michael, Greenfield.
Dec. 17, 3 p.m., Little Flower.
Dec. 17, 7:30 p.m., Little Flower.
Dec. 18, 7:30 p.m., St. Bernadette.

Batesville Deanery

Dec. 13, 2 p.m., St. Maurice, Decatur Co.
Dec. 13, 4 p.m., Immaculate Conception, Millhouse.
Dec. 13, 7:30 p.m., St. Maurice, Napoleon.
Dec. 14, 7 p.m., St. John, Osgood.
Dec. 14, 7 p.m., St. Louis, Batesville.
Dec. 15, 7 p.m., St. John, Enochsburg.
Dec. 15, 7 p.m., St. John, Dover.

Dec. 16, 7 p.m., St. Mary, Aurora.
Dec. 16, 7:30 p.m., St. Peter, Franklin Co.
Dec. 17, 7 p.m., St. Mary, Greensburg.
Dec. 17, 7 p.m., St. Leon, St. Leon.
Dec. 18, 7 p.m., St. Martin, Yorkville.
Dec. 20, 2 p.m., St. Paul, New Alsace.

Connersville Deanery

Dec. 14, 7:30 p.m., St. Elizabeth, Cambridge City.
Dec. 15, 7:30 p.m., St. Gabriel, Connersville.
Dec. 16, 7:30 p.m., St. Anne, New Castle.
Dec. 16, 7:30 p.m., St. Bridget, Liberty.
Dec. 17, 7 p.m., Holy Family, Richmond.
Dec. 17, 7:30 p.m., St. Mary, Rushville.
Dec. 19, 12:05 p.m., St. Mary, Richmond.
Dec. 21, 7:30 p.m., St. Andrew, Richmond.

New Albany Deanery

Dec. 14, 7:30 p.m., St. Mary of the Knobs.
Dec. 14, 7:30 p.m., Our Lady of Perpetual Help, New Albany.
Dec. 14, 7:30 p.m., St. Anthony, Clarksville.
Dec. 17, 7:30 p.m., St. Mary, Navilleton.
Dec. 17, 7:30 p.m., St. Paul, Sellersburg/St. Joseph Hill/St. Michael, Charlestown, at St. Paul, Sellersburg.
Dec. 18, 7:30 p.m., St. Mary, New Albany.
Dec. 20, 7:30 p.m., St. Augustine/Sacred Heart at Sacred Heart, Jeffersonville.
Dec. 21, 7:30 p.m., St. Mary, Lanesville.

Tell City Deanery

Dec. 13, 2 p.m., St. Joseph, Crawford Co.
Dec. 13, 7 p.m., St. Mark, Perry Co.
Dec. 16, 7 p.m., Holy Cross, St. Croix.
Dec. 17, 7:15 p.m., St. Paul, Tell City.
Dec. 21, 7 p.m., St. Pius, Troy.
Dec. 21, 7:30 p.m., St. Boniface, Fulda.
Dec. 21, 7:30 p.m., St. Meinrad, St. Meinrad.
Dec. 23, 7 p.m., St. Isidore, Bristow.
Dec. 23, 7:30 p.m., St. Martin, Siberia.

Terre Haute Deanery

Dec. 17, 7:30 p.m., St. Joseph, Terre Haute.

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The custom of sharing a special bread or wafer (oplatki) at Christmas dates back to the early Christians, and is still practiced today in many homes during Advent prayers and before the Christmas dinner. The head of the family breaks the first wafer while saying a simple prayer for God's grace and the welfare of the family. He or she passes a piece to each member with a kiss and wishes for this Christmas and the year to come. The family then shares their pieces with one another.

This beautiful custom reaffirms the unity of the family and the bonds of friendship. Sharing Christmas Wafers is a way to bring dear friends and loved ones closer together, to live the faith you hold in common. Start your own tradition this Christmas — make Christmas Wafers a part of your Advent prayers and Christmas dinner.



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Ethiopian rebels to avoid attacking relief trucks

by Bill Pritchard

WASHINGTON (NC)—Ethiopian rebels said they will try to identify famine relief trucks when attacking convoys which include Ethiopian government military vehicles to avoid repeating a late October incident in which 23 food-carrying trucks were destroyed.

They also said that relief agencies should be warned by the warring parties of "possible hazards in the battle zones."

However the rebels, the Eritrean Peoples' Liberation Front, said in a statement dated Nov. 28 and released in Washington that they will continue to urge aid organizations in Ethiopia to supply them with advance information on the times and routes of aid shipments. Front spokesmen have said that will allow relief convoys to travel unharmed, and provide rebel units with a means of monitoring road traffic.

The front, which seeks independence for the northern Ethiopian province of Eritrea, "wants it to be known that it has instructed all its units to try to distinguish between military targets and relief supplies" where military and humanitarian transport is

mixed, the statement said. It also said the guerrilla units are to "take all possible precautions to ensure that relief supplies and relief vehicles are not jeopardized."

The statement also said aid agencies should ensure that humanitarian convoys travel without military escort. It said additionally that relief agencies should use Sudanese ports—which would allow food, medicine and other aid shipments to reach populations in rebel-held territory without crossing government zones.

The policy of distinguishing relief trucks from military targets in the same convoy is a new wrinkle in a tense situation following the destruction of a 34-truck convoy Oct. 23 which included seven Catholic Relief Service and 16 United Nations vehicles. The rebels said three ammunition-carrying trucks were in that convoy and they had no time to sort them out.

The front then demanded advance notice of convoys and said that aid organizations should take the demand "seriously" because of the potential danger.

Also following the attack, the United States had threatened to cut off famine aid going through rebel territory. Some relief



DROUGHT CONTINUES—Using primitive methods, a farmer plows a rocky field in drought-stricken northern Ethiopia. While some aid is getting through to famine victims, Caritas International, the Vatican-based relief organization, says Ethiopia is short at least 1.04 million tons of grain for the estimated 5.2 million affected people in the country. (NC photos from KNA)

organizations, not including CRS, have used the so-called "cross-border" route from Sudan to parts of northern Ethiopia controlled by the front.

CRS has said it prefers to bring its famine supplies into needy areas without military escort. After the Oct. 23 attack, the Ethiopian government insisted on providing guards.

CRS has said it regards that attack as an "isolated incident."

Ethiopia is short at least 1.04 million tons

of grain, according to estimates cited by Caritas Internationalis, the Vatican-based aid organization. At least 5.2 million people are affected.

Aid organizations are seeking to establish decentralized distribution centers "in order to avoid a repetition of the massive migration of famine victims to the main administrative centers" which occurred during previous years' famine relief operations, Caritas said.

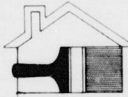
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Getting more out of your life

by Neil Parent

Zorba the Greek, in Nikos Kazantzakis' classic tale, lives life to the hilt. He enthusiastically and energetically welcomes each day. Like a small child, he sees things around him with fresh eyes, observing them as if for the first time.

Whether eating, drinking, working or loving, Zorba gives each action his full attention. "What's happening today, this minute, that's what I care about," he tells his boss.

Zorba shares this philosophy of life one day with a friend while he is working. The world is in the mess it is in today "all because of doing things by halves," Zorba says, "saying things by halves, being good by halves."

"Do things properly by God," Zorba says. "One good knock of each nail and you'll win through. God hates a half-devil 10 times more than an archdevil!"

Does God want us to live life fully, to the hilt, as Zorba suggests?

It seems so. After all, we have the words of Jesus that he came so we might have life and have it to the full (John 10:10).

Isn't the canonization of saints a testimony that people have understood this message of Jesus and have chosen to live life fully. Mary, Benedict, Fran-

cis, Teresa and countless others gave themselves freely to life without counting the cost. They preferred to live life rather than merely to possess it.

We hear a lot today about living fully. But there can be a hollow ring to these messages. Sometimes we are lured to believe that we live more fully by directly acquiring things and compiling certain types of experiences.

For instance, a beer ad says, "You only go around once so go for the gusto." Other commercials advise, "Be all that you can be in the Army" and "Coke is life."

Every day messages beckon us to believe that life will be more happy,

We discover God not in passively gazing on the stream of life but in passionately entering into it.

more meaningful, with certain products.

What makes the offers so tantalizing is that they frequently strike some deep hunger for meaning and happiness in people. We do want to live fully; our very nature seems to cry out for this.

But here the Christian paradox enters. While we seek to live life to the hilt, we cannot do so through the accumulation of things and experiences.

Indeed, it is like having mud in our hands. The harder we grasp, the more it escapes between our fingers.

No, to gain we must let go; to receive we must give; to live we must die.

To live fully we need God. And we discover God not in passively gazing upon the stream of life but in passionately entering into it.

To find God we must be open and alert like a child awaiting a parent's love.

To live fully we must be present to those who share life with us. To be fully present to one's spouse, children, co-workers, friends and neighbors is to begin to see them for who they are—reflections of God.

God frequently comes to us through others. And God comes to others in and through us and what we do.

To live fully we must not give ourselves over without reservation to what we are doing at this moment in such a way that we fully exercise our gifts and talents. In so doing we make our small but important contribution to God's reign.

The closing lines of Robert Frost's poem, "Stopping by Woods on a Snowy Evening," are favorites of mine: "The woods are lovely, dark and deep/ But I have promises to keep/ And miles to go before I sleep."

Christians appreciate the beauty and goodness of life. But they try to keep things in perspective, putting the important things first.

P.T. Barnum's approach to life

by Fr. Herbert Weber

In the musical play "Barnum" there are two songs that suggest a philosophy of life for P.T. Barnum and his wife Chaired. For him it is "The Colors of My Life." For her the song is "Black and White." His song speaks of a style of living that is vivacious and willing to take certain risks.

While not suggesting that every follower of Christ should have the show business drive of this legendary circus founder, Barnum's song about colors may be an apt description of a true Christian life view. Many, however, still think that faith-filled persons must be black and white, or drab and gray.

As Christmas draws so near that one can almost taste it, it is worth taking a few moments to think about the human potential—the possibilities for human living—that are presented by the incarnation, the fact that God's Word became flesh.

One discovery is that human life can be lived fully and with excitement. Moreover, the believer in Christ has a stake in improving the world.

There's more to a life of color than simply feeling good and being expressive. It has several concrete components.

First, it requires that people be willing to develop their talents.

Marie was about 65 when she became more and more concerned about her community. She talked to her neighbors

and realized that others also were concerned about the needs of the elderly, a developing drug problem among the young and numerous abandoned buildings in disrepair.

Although she had never seen herself as a social activist, she started attending council meetings and talking to politicians. Soon she was spending about 50 hours a week as a volunteer organizing and running community campaigns.

When I asked her if she had ever expected the mushroom effect of her concerns, she just laughed and said she hadn't thought that it was possible. For some reason, she always felt that her skills were limited when compared with what was needed.

But when I asked if she would like to go back to being the quiet woman who lived in the house on the corner, she quickly answered that now she was so much more alive than she had ever been before.

Not everyone is able to find in themselves the skills needed for certain challenges, but many people have talents they have not yet tapped. Because the genius of Christian faith is that it is not oriented solely to another world, each attempt a person makes to use God-given skills to improve this world is a way of affirming the choice God made in picking the human race as a dwelling place.

Second, wanting to live life fully as a Christian frequently means taking a

risk. The risk may involve giving up some security and facing the possibility of failure or rejection. A young man named Brad found this out.

Brad volunteered time to work with neglected youths. But he told me he almost quit the first day when a child called him names and spit in his face. Only Brad's deep commitment brought him back a second time.

The third dimension of a life in full color is a willingness to invest energy into creation, replacing the habit of taking from creation. Believing that the effort of fashioning the world continues today, the Christian takes steps to contribute to that effort.

Joe is a retired man who cared lovingly for his wife, an invalid. After her death and despite his age, he felt that he could still contribute to his parish in some way. So he asked the director of religious education if there were some opening that he might fill.

Soon she matched him with a group of preschoolers who needed a teacher. Since then he has become a favorite of the children and their parents because of his desire to give rather than receive.

Marie, Brad and Joe are all examples of people whose lives are in color, not black and white. All three believe that their faith requires them to invest energy in living their lives fully. And they know that Christian living has to take place in the world of the here and now.

There is more to life than success

by Jane Wolford Hughes

When I was young my grandmother came each fall to help my mother can chili sauce. I remember the wonderful odors that filled the warm kitchen, but most impressive was the ritual of stirring and tasting for the just-right flavor. They had practiced their art so many times that they knew just what combination of spices and tomatoes they wanted.

Living a good, full life is a little like making chili sauce. Without a certain amount of practice in living and getting to know ourselves, it is hard to know when we have reached a just-right formula.

Muddling through life is more common than we like to admit.

Jean, in her early 30s, was a top real-estate broker. To concentrate fully on her career, she delayed forming close relationships.

Then three years ago Jean ignored a painful cough until, finally, she came down with pneumonia. While recuperating, an old song ran through her mind, "Is That All There Is?"

"It was a bitter time for me," she said later. "I had to admit that my success was all I had."

Jean began to talk with a caring nurse, venting anger and resentment about "the emptiness and the mess I was making of my life." The nurse

comforted her and finally said, "Let go or you'll never be healed."

Jean realized the nurse wasn't referring to physical healing alone.

The time spent with this nurse "helped me to see a fresh meaning in life," Jean said. "Though we rarely referred to God I felt God in her."

Jean returned to her career but it no longer consumes her. She also returned to her potter's wheel and now teaches minority group members the intricacies of real estate.

And her family, who stood painfully by as they watched her soar, welcomed her back to family celebrations. At Christmas they gloried in Jean's presence, rather than her usual generous presents!

Some people, through some wondrous grace, seem to hear God more easily. Steve, a farmer, is such a person.

"Every spring, when the bean crop starts sprouting, I feel I'm in partnership with God. . . . You might say that the land and I have a love affair."

"Sure a farmer's life is hard," Steve continued, "but it's real and important. I'm third generation on this farm and my kids and grandkids are part of it too. . . . We don't have a lot of money but we can't complain."

A few years ago, around Christmas, his doctor sent Steve to Florida after an operation. "That's when I really nearly died. I just didn't fit in," Steve says. "I

missed the family and all the celebrations we always have. . . . Now I know Joseph's feeling on Christmas Eve. I was a stranger in a strange land."

For years I have relished Steve's harvest and his friendship. Last year, when Steve learned I was organizing a purchase of supplies for an inner-city parish soup kitchen, he loaded my car with his own contributions and added flowers "to feed the soul."

Sadly, some folks don't achieve Steve's harmony. The world's noise drowns out their inner discord. Afraid of missing something, they career through life like drunken bees.

Others more fortunate, however, generate excitement about living. They have a sense of personal worth and responsibility. They know where they fit in the world, and are concerned and curious about people and conditions beyond themselves.

They experience their share of pain and sadness. But knowing their weakness as well as their strength, they turn to God and other people for help.

If you ask what the "good life" is, they dwell on values such as love, peace, beauty, truth, goodness. The formulas vary but these people find the proportions just right for them.



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The Bible and Us

Qoheleth: life is like chasing after wind

by Fr. John Castellet

The men and women of the Bible had various ideas about what made up the good life. Of course, the times were always changing. What made for fullness of life in an agricultural setting seemed boring after the people moved to urban, commercial settings.

Yet the Israelites remained a basically simple people. Their greatest happiness was found in simple joys: not in things but in people; not in having but in living.

In the prophet Micah's vision of an age of peace and contentment, every man would "sit under his own vine or under his own fig tree, undisturbed" (Micah 4:4).

And an appendix to the biblical book of Amos describes the longed-for "day

of the Lord" in terms of superabundant produce: "Yes, days are coming, says the Lord, when the plowman shall overtake the reaper and the vintage him who sows the seed. The juice of grapes shall drip down the mountains and all the hills shall run with it" (Amos 9:13).

People's dreams of heaven tell us a great deal about what they consider the ideal life. Among the early Israelites, these dreams consistently were colored by visions of abundant crops.

However, the Israelites were far from thoroughly materialistic. The more reflective people among them realized that only God could make them truly happy and secure.

A happy old age was an important aspect of a good life, as were children. In an era when little or nothing was known of an afterlife, longevity

was looked upon as a supreme blessing. "The Lord bless you from Zion . . . May you see your children's children" (Psalm 128:5-6).

Again, the psalmist describes the happy person in these terms: "Your wife shall be like a fruitful vine in the recesses of your home; your children like olive plants around your table" (Psalm 128:3).

Naturally there were some who were not content with these heartwarming pleasures. They got greedy and sought fulfillment in the acquisition of things.

The biblical authors warn that this is folly. Amos roundly denounces the selfish luxury of the upper classes: "Lying on beds of ivory, stretched comfortably on their couches, they eat lambs taken from the flock and calves from the

stalls . . . They drink wine from bowls and anoint themselves with the best oils" (6:4,6).

Perhaps the most eloquent treatment of what makes for the "full life" is that of Qoheleth (Ecclesiastes). He had tried everything: wealth, pleasure, empty laughter, even wisdom and found them all wanting, "a chase after wind." Eventually he came back to the simple pleasures which alone guarantee happiness and fulfillment.

"Go, eat your bread with joy and drink your wine with a merry heart, because it is now that God favors your works. At all times let your garments be white and spare not the perfume for your head. Enjoy life with the wife whom you love all the days of the fleeting life that is granted you under the sun" (Ecclesiastes 9:7-9).

Children's Story Hour

Camillus is patron of those who care for sick

by Janaan Manternach

Camillus grew to be a big man. At 6 feet 6 inches he stood a head taller than most men.

When Camillus was a child, his father, an army captain, was away much of the time. His mother had died after giving birth to Camillus in 1850.

Young Camillus wanted to be a soldier. He also loved to play cards and became addicted to gambling as a teen-ager.

His military ambitions were cut short by a painful disease. He developed ulcers on his right leg and foot. The condition was so serious that 21-year-old Camillus was admitted to the hospital for incurables in Rome.

His leg slowly got better but never healed. Camillus helped out at the hospital as a servant. But after nine months he was dismissed for card playing.

In 1874 Camillus lost everything he owned because of his addiction to gambling.

He found a job in a monastery working as a laborer. A monk there urged him to give up gambling and live a better life. Camillus decided to do even better. He asked to become a monk. He was accepted, but soon left because of his disease leg.

Camillus returned to the hospital for more treatment and to work as a servant. He was so good with the patients that in time the hospital administrators appointed Camillus the hospital superintendent.

He felt God was calling him to devote his life to the sick. His friends urged him to become a priest and he was ordained in 1884. With a few friends, Camillus founded a new community called "Ministers of the Sick."

Camillus and his companions cared for the sick, especially the poor, in a large Roman hospital. They rented a house to take in even more of the city's sick.

In 1888 Camillus set up a house in the city of Naples, Italy. Ships often came there carrying plague-stricken people. Those ships were not allowed into the harbor because the plague was so contagious.

The Ministers of the Sick boarded the ships to care for the sick. Two of Camillus' companions died of the plague.

After several years as head of his religious community, Camillus resigned to care more directly for the sick. His own sufferings grew steadily worse as he grew older. After years of pain he died in 1914.

He was canonized in 1746 for his selfless service to the sick. The church honors St. Camillus de Lellis July 14 as patron of the sick, of hospitals, nurses and nursing associations.

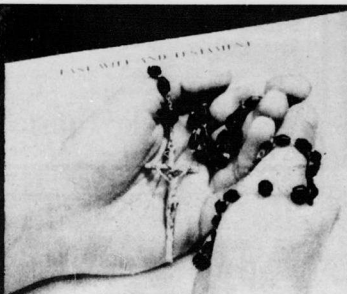
For Group Discussion

(These questions are based on the articles on pp. 9-11)

- What image of "the good life" first springs to mind for you? When you reflect on it, does this image have both strong and weak features? What are they?
- What does it popularly mean to live life to the hilt? What are some images of this?
- Neil Parent suggests that for Christians, living fully requires a passionate involvement with life's events. What does he mean?
- Pope John Paul II insists repeatedly that living a full life means not "having more" but "being more." What does he mean?
- What are some ways that Christians might set out to develop the ability to get the most out of life?

For Further Reading

- In "An Armchair Retreat," Father David Knight gives practical advice for developing a prayer life. A first step is "to make your prayer time a time of day you look forward to, one you feel cheated if you miss it." Try out different locations for praying: lying in bed, drinking coffee, an armchair. Find the most comfortable place, he suggests. The second step is to find an icebreaker, perhaps the Bible, something "that gets you started, keeps you focused and provides enough stimulating input to keep you going." Making decisions is a third key to praying identified by the priest. For instance, making a decision to pray at a certain time each day or week, or to believe "that God really loves you after all." (Our Sunday Visitor Inc., 200 Noll Plaza, Huntington, Ind. 46750. 1987. \$5.95.)
- In "Moss Gown," by William Hooks, one of three daughters loves her father for what he is, unlike her two sisters who love him for what they can get from him. But in a test given the daughters to find out if their love for him is true, the father misunderstands the younger daughter's words. She is turned out of her home, though she eventually will be reunited with her father. This story shows that acting with care and responsibility isn't always rewarded as it might be, but in the long run it can lead to great happiness. (Clarion Books, Ticknor and Fields: A Houghton Mifflin Co., 52 Vanderbilt Ave. New York, N.Y. 10017. 1987. Hardback, \$13.95.)



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Question Corner

A reader's lesson

by Fr. John Dietzen

Long-time readers of this column will know that a recurring concern of many Catholics is the church's prohibition of cremation and the lifting of that ban in 1963.

A European-born reader recently sent me an enlightening background on the subject. Only a few times have I given the majority of this column space to a letter. I believe, however, that most of you will find interesting what he has to say.



Dear Father Dietzen:

As a European I can perhaps say a few words of interest about cremation.

Growing up in Austria I was aware of offices labeled, innocuously enough, "Vienna Society" ("Wiener Verein"), ostensibly a cooperative for burial insurance. That goes back to the early days of the

labor movement when funeral services were an exploitative business, as they still are sometimes in the United States and elsewhere.

Vienna, in keeping with Social Democratic principles, has since established a monopoly on funeral services; no private morticians are allowed within city limits.

That is the economic side. But when it started, the society was known as "Die Flamme"—The Flame. Services explicitly specified cremation. Perhaps that too had an economic side, reducing burial costs for working families. But there was more to it.

Cremation was "rational," the practical thing to do in the age of Malthus, when cities were running out of space to expand and began to swallow up the medieval "God's Acres" around country churches.

More to the point, destroying the body was a symbolic protest against "that superstitious nonsense" of bodily resurrection.

One must appreciate the hatred between the Socialist Labor Movement and the established, politically

conservative, Catholic Church. Even in the 1920s and 1930s, Socialist workers came by the truckload to dis-turb traditional processions on Corpus Christi day, trying to drown hymns and benedictions with atheist slogans. The church, in turn, all but sanctioned the bloody suppression of the workers' movements.

There was a pro-cremation movement that was pointedly atheistic, as you have repeatedly pointed out to your readers. Another motive was that death is not a time of cut-and-dried rationalism; the most economic way of disposing with a body may be inappropriate for dealing with the grief of the bereaved.

The church also had a quite different problem with contemporary rationalism. If I were a Marxist I might be tempted to argue that the church, as a matter of principle, opposed any move to oppose exploitation of working people. The Flame was only one case of many.

To an American, I suspect, all this must sound odd. In short, it seems that the church responded to a local problem with a general solution. That is all in the past, of course, except that the more general issue, that local and specific problems should not be attacked by blanket worldwide sanctions, remains very much alive in the church today.

That is, I guess, my justification for beating at this dead horse, the hope we might learn something for future conflicts in the church.

(Questions for this column should be sent to Father Dietzen at Holy Trinity Church, 708 N. Main St., Bloomington, IL 61701.)

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Family Talk
Teaching teens
mature drinking

by Dr. James and Mary Kenny

In a previous column we suggested that it is wise to teach children to drink in moderation by modeling moderate drinking and by permitting children to have beer or wine with food at home when adults do. In response to this column, two readers of widely different backgrounds and experience shared these thoughts.

Dear Dr. Kenny: I recently read your article about drinking called "Are We Wise to Teach Kids to Drink?" I thought it was a very good article. I got it from my teacher in class. The class took a vote and the number for prohibition was nine and the number for temperance was 45!

I chose temperance myself because in my house I have two healthy parents who drink but don't abuse drink. My family will sit at Sunday dinner and all the kids will have one glass of wine each. There are three kids in my family, ages 13, 10 and 7. I was always taught if you ask you might get it, but if you sneak you will be punished one way or another. I am 13-years-old and I thought I would write to tell you a teen-ager's point of view.—New Jersey

Dear Dr. Jim and Mary Kenny: My mother and father were foreign-born and we lived in Chicago.

My parents always had wine with a squirt of seltzer water or beer at mealtimes. I can't remember them drinking either one at any other time of the day unless we had guests. My sister and I were allowed a small amount of either if we wished it when we were in our teens.

My sister and I were amazed when we turned 18 and went with the girls on a Saturday night to the local pub and saw some of our friends drink like there was no tomorrow. What a time we had getting them home and into the bed without waking their parents. It was always the girls that came from strict homes where alcohol was forbidden. The girls that drank moderately and enjoyed themselves listening to the "oompah" band or accordion player came from homes where alcoholic drinks were used for thirst and pleasure.

When we married and our two sons came along and became teen-agers we let them taste whatever we had in the house. They often remarked they couldn't understand what the big deal was to see who could drink the most.

A few times when I was present in an open discussion on drinking, I raised my opinion. Children should learn at home what alcohol will do when it is consumed, not when they are of legal age away from home. Believe me, I didn't voice my opinion too often. The static I got from the other mothers curbed my hair.

I am 70-years-old and am so happy to have read your article and discovered my way of thinking wasn't completely wrong.—Illinois

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, Box 872, St. Joseph's College; Hensseler, Ind. 47978.)

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Isaiah 61:1-2, 10-11
Luke 1:46-50, 53-54
1 Thess. 5:16-24
John 1:6-8, 19-28

THIRD SUNDAY OF ADVENT

DECEMBER 13, 1987

by Richard Cain

In his book, "The Road Less Traveled," M. Scott Peck put a new twist on the age-old question of why bad things

My Journey to God Prayer for those who live alone

I live alone, dear Lord,
Stay by my side,
In all my daily needs
Be Thou my guide.

Grant me good health,
For that indeed I pray,
To carry on my work
from day to day.

Keep pure my mind,
My thoughts, my every deed;
Let me be kind, unselfish
in my neighbor's need.

Spare me from fire, from flood,
Malicious tongues,
from thieves, from fear,
And evil ones.

If sickness or an accident befall,
then humbly, Lord, I pray,
Hear Thou my call.

And when I'm feeling low,
Or in despair,
Lift up my heart
And help me in my prayer.

I live alone, dear Lord,
Yet have no fear,
Because I feel your presence
Ever near. Amen.

(This prayer was given to Florence Mullen of St. Mark Parish in Indianapolis while she was in the hospital.)

happen to good people. According to Peck, the question is not: "why do so many bad things seem to happen to people?" Rather, the question should be: "Why in the face of so much harm and potential for harm do we survive and overcome as much as we do?"

His point is well taken. I can certainly think of several times in my life in which I should have been badly injured or even killed. But somehow by an amazing stroke of "luck" I was preserved. And at other times, when something bad did happen, I felt an amazing strength and ability to cope with or overcome the setback.

The author of this Sunday's first reading would agree with Peck's idea. If we look closely at our lives—especially the difficult times—that is when we find God's grace most present.

The author wrote during one of the most discouraging periods in Israel's history, the years immediately following the return from exile in Babylon. It was a time of small beginnings. It was true that the exiles were free and back home. But "home" was in ruins and the temple—the center of Israelite worship—was destroyed. In the face of such hopelessness it must have been easy to think that it would have been better not to be free and back home. This is the dark climate in which the author of the first reading let his faith shine out. Everything in his message was carefully chosen to make visible his belief in the presence in this difficult time of God's powerful grace. For example:

► The presence of God's spirit is the biblical way of saying that a great work of God was going to take place.

► The word anointing referred to a great festive occasion. Kings and priests were anointed when they assumed their sacred offices. Partici-

pants in Jewish festivals also anointed themselves to prepare for the joyful occasion.

► Mention of the liberation of captives and prisoners and a year of favor from the Lord recalled the practice of celebrating a Jubilee year every 50 years. This was a special time when slaves were set free and everyone returned to his or her family's ancestral land. The author drew on all these images to express the presence of God's grace in the lives of the people during this difficult time.

The last part of the reading is taken from a song put into the hearts of the people. It was meant to be a source of courage and strength until the "glad tidings" that God had promised through the author were fulfilled. The reference to God as Israel's bridegroom would have been particularly heartening. For before the exile several prophets had compared Israel's unfaithfulness to God with a wife who had turned to prostitu-

tion. They had warned that God would divorce Israel for her wicked deeds. Now this song was reminding Israel that God still felt the loyalty and tenderness toward the people that a husband felt for his wife.

The psalm and second reading express the same attitude that flows out of accepting this kind of encouragement—exultation, rejoicing and gratitude. The second reading in particular is an excellent passage to meditate on. Each morning this week I plan to take one phrase and spend some time finding ways to apply it concretely to my life.

The gospel reading describes the unique role of the great prophet John the Baptist. In order to see my role in a new way, I find it helpful to substitute my own name for "John" and then read the first paragraph of the reading aloud. Now the question is: "at this moment in my life how do I concretely live out the truth of this good news?"

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The Pope Teaches The miracles of Jesus are an invitation to faith

by Pope John Paul II
remarks at his general audience Dec. 2

In today's catechesis we consider the miracles of Jesus as "saving signs" which show his supreme power over all creation and which reveal his divine work for our salvation. "The mighty works and wonders and signs" performed by the Lord and by the apostles and disciples acting "in his name" are an authentic part of the Gospel. They are signs that the kingdom of God has entered into human history. As Jesus says: "If it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you."

The early church saw in the miracles of Christ his supreme lordship over nature and its laws. At the same time the miracles were manifestations of his saving power. For example, when St. John describes the first great "sign" worked by Jesus at Cana, he says that Jesus "manifested his glory; and his disciples believed in him." Since this miracle took place during a wedding feast, it serves to highlight the covenant between God and his people, which is often symbolized by the image of marriage.

We see an even clearer "sign" of Christ's saving work in his miracle of the multiplication of the loaves. On the day following this great "sign," Jesus



tells his listeners: "I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh." By calling himself the living bread, Jesus foretells his own saving death and prepares his disciples for the institution of the Eucharist, which will be the sacrament of eternal life.

The miracles of Jesus and those performed in the power of his name throughout the course of history are an invitation: They invite us to receive the salvation offered to us by God in his only son.

Ed Martin

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ENTERTAINMENT

Viewing with Arnold Courtroom drama with feminist message

by James W. Arnold

"Nuts" is a courtroom drama of revelations. As each witness testifies, not only does the truth slowly emerge, but it turns out to be a "truth" that is directly opposite to most of our original expectations.

This is Barbra Streisand's new film, as star, producer and (background score) composer. The formidable performer and personality tries to stretch father than she has before, playing an oddball character who is also a dramatic representation of woman as victim. She realizes her predicament, fights back and frees herself. It ought to be inspiring, but for several reasons, doesn't make it.

First, consider the setup. A busy New York City courtroom, where (at best) justice is dispensed in a hurry. A disheveled defendant, Claudia Draper, sullen and defiant. She's an expensive hooker accused of slaying a client.

Claudia has rebelled against an affluent background, and her parents have hired a famous lawyer to make it easy on her, to have her quickly and painlessly committed to a mental hospital. She refuses to respond to their words of kindness and love, and caps a loud and bizarre court performance by attacking the elderly lawyer and breaking his nose.

The harassed judge appoints an unfortunate attorney who happens to be around to take over her defense. Surprisingly, out of idealistic concern for the wishes of his client, he decides to fight the insanity commitment. Thus begins a competency hearing that appears to be open-and-shut but even-



tually strips Claudia's family of all its nasty secrets.

One of the movie's difficulties is that since Streisand is Claudia, and Richard Dreyfuss is Levinsky, her underdog attorney, there isn't much doubt who will be the good guys and eventual winners in the hearing. Casting is destiny. Claudia won't be just another American princess who went wrong, but a symbol of abused and tyrannized womanhood. In Tom Topor's original 1980 play, the actors were unknowns, and the outcome undoubtedly much more surprising.

Even worse for suspense, Barbra dominates these proceedings from the start. She's hostile, sarcastic, volatile, superior. The parents (Maureen Stapleton, Karl Malden) are simply chewed up, like fodder for the lionsess. The same is true of the judge (James Whitmore), the foolishly overconfident prosecutor (Robert Webber), and the out-classed prison psychiatrist (Eli Wallach). (In the end, she analyzes him!). There's just never a feeling that Claudia is in any danger of being railroaded into the madhouse.

Topor's basic thesis seems to be that "insanity" is socially defined and a socially convenient label. He suggests the system is crazier or as crazy as any lunatic, and that in any case "insane" behavior may be the normal response of a woman to a male-dominated society that forces her to do terrible things (abort her child) and play stereotyped roles: loving daughter, dutiful wife, prostitute, invalid, victim. (Claudia's description of her abilities as a hooker are lasciviously enthusiastic.)

While this theme underlies the script and undoubtedly attracted Streisand to it, the movie isn't that convincing as a political or feminist statement. But it is a fairly harrowing account of the traumas of one family, told in a mix of deft flashbacks and star-turn bits on the



MOVIE—Barbra Streisand stars as a high-class prostitute charged with manslaughter in "Nuts," a Warner Bros. release. Miss Streisand, who also produced the film, "works hard to gain sympathy for her enraged, much abused character," the USCC says, but because the film frequently is sexually explicit, it is classified A-IV. (NC photo)

witness stand by the experienced cast. (One of the flashbacks is of the murder, in which the evidence for self-defense is so clear one wonders why they're bothering with the trial at all.)

Less happily, the characters seem more like types manipulated to fit into Topor's careful preconceptions. Malden is the overbearing stepfather, Stapleton the weak mother, Wallach the closed-minded shrink with more problems than his patients. They're all dazzling, but never allowed to become real, to escape their little boxes. The exception is Dreyfuss, always competent, hugely versatile, whose character here seems to have just walked in from the county courthouse.

Director Martin Ritt, chosen undoubtedly for his lifetime of marvelous work with actresses ("Sounder," "Norma Rae," "Cross Creek"), does his best to establish a gritty courts-and-jail realism at the outset, but is eventually stuck with a stagey collection of speeches by actors.

Also essentially wasted, except for

artful closeups and endless tracking around the courtroom set, is cinematographer Andrzej Bartkowiak ("Terms of Endearment," "The Verdict," "The Morning After"). It's like asking Michelangelo to paint the bus station.

(Flashy but predictable courtroom dramatics with feminist message; language, some violence, sexual dialogue and situations; OK for adults but not recommended.)

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

Recent USCC Film Classifications

Date with an Angel	A-III
Flowers in the Attic	A-III
Nuts	A-IV
Planes, Trains and Automobiles	A-III
Three Men and a Cradle	A-III
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.	

'Fr. Clements Story' among TV programs of note

Sunday, Dec. 13, 9-11 p.m. (NBC) "The Father Clements Story." Louis Gossett Jr. stars in a fact-based story about the black priest of Chicago's Holy Angels Parish whose plans to adopt a son bring him

into conflict with the local church hierarchy. Television dramatizations rarely get things right, but neither did "Going My Way." Nevertheless, this story of a priest trying to set an example by adopting a

homeless child is well worth the effort of taking a chance.

Tuesday, Dec. 15, 8-9 p.m. (CBS) "Rudolph the Red-Nosed Reindeer." Rebroadcast of a holiday perennial that first aired in 1964, it is based on the song of the same title about the incandescent reindeer who lights Santa's way through a snowstorm. Innocuous, tuneful animated special for the kids.

Wednesday, Dec. 16, 8-9 p.m. (ABC) "A Muppet Family Christmas." Jim Henson holds a Christmas open house for the Muppets and all their friends in this family special.

Wednesday, Dec. 16, 9-10 p.m. (ABC) "Julie Andrews: The Sound of Christmas." Julie Andrews returns to the Austrian hills that resounded with "The Sound of Music" for a Christmas special with Plácido Domingo and John Denver. Likely family fare.

Wednesday, Dec. 16, 9-10 p.m. (PBS) "The Battle for the Bible." The second in journalist Bill Moyers' "God and Politics" series highlights the decade-old schism within the Southern Baptist denomination, whose 15 million members make it the largest Protestant group in the country. Central to the battle is the issue of literal interpretation of the Bible.

Wednesday, Dec. 16, 10-11 p.m. (ABC) "A Christmas Memory." Rebroadcast of Truman Capote's story of his childhood friendship with an unsophisticated country cousin, an older woman whose childlike wonder seemed especially blessed at Christmas. Geraldine Page won the Emmy for her performance in the role of the cousin. The return of this 20-year-old program is a welcome family treat.



PRIEST FATHER—Louis Gossett Jr. (left), stars as Father Clements and Malcolm-Jamal Warner plays the teen-age boy adopted by the Chicago priest in "The Father Clements Story," a Dec. 13 NBC drama based on a true story. Carroll O'Connor (right) plays the late Cardinal John Cody, who voiced his disapproval of the adoption efforts. (NC photos)



Supreme Court nominee Kennedy and abortion

by Julie Asher

WASHINGTON (NC)—Just how U.S. Supreme Court nominee Anthony M. Kennedy would resolve the key issue of abortion as a justice of the high court is not easy to predict.

Kennedy, a Catholic, has not ruled in any abortion-related cases during his 12-year tenure on the 9th U.S. Circuit Court of Appeals.

Any remarks he may have made in speeches or articles on the subject also have not surfaced.

Also not known are his views of school prayer and church-state relations, other issues of concern to Catholics.

Kennedy, described as conservative but balanced and cautious, has written more than 400 legal opinions dealing with issues such as civil rights, the death penalty, prisoners' rights, free speech and free press and equal pay.

Considered his most important ruling is a 1980 decision striking down the "legislative veto" used by the U.S. House and Senate. He ruled that one-house vetoes of administrative decisions were unconstitutional.

The Supreme Court upheld his position in 1983.

His opinions—335 of them were majority opinions—as well as about 20 speech texts provided by the Reagan administration to the Senate Judiciary Committee, will provide the basis for questioning at confirmation hearings scheduled to begin Dec. 14.

Much speculation has arisen about his judicial view of the right to privacy—the underpinning of Roe vs. Wade, the landmark 1973 Supreme Court decision which struck down state abortion laws.

The speculation has focused on his 1980

decision in Beller vs. Middendorf, in which he upheld the Navy's policy of honorably discharging three sailors discovered to be homosexuals.

In the ruling Kennedy refused to extend the right to privacy to protect those sailors discharged from the Navy. At the time he also said he was only ruling on the legality, not the wisdom of the policy.

Reagan's first nominee for the Supreme Court post, Judge Robert E. Bork, was alternately blasted and backed—before his rejection by the Senate—for his view that there is no constitutional basis for the right to privacy and therefore no supportable "constitutional reasoning" underlying Roe vs. Wade.

In his 1980 ruling in the homosexuality case Kennedy recognized the "need for discipline and order" in the military and said the regulation on homosexuality "represents a reasonable effort to accommodate the needs of the government with the interests of the individual."

He stated that upholding the constitutionality of the regulations was based on unique military needs and differed from "what might be constitutionally protected activity in some other contexts."

Kennedy also referred to Roe vs. Wade and decisions that upheld the privacy of marital relations (Griswold vs. Connecticut, 1965) and the right of procreation (Skinner vs. Oklahoma, 1942).

"We recognize, as we must, that there is substantial academic comment which argues that the choice to engage in homosexual activity is a personal decision," he added, but said there was "substantial authority to the contrary."

In a 1986 speech on "unenumerated rights," including the right to sexual privacy,

Kennedy warned against "undue judicial activism" in this area, which he said could undermine representative government and the court's claim of neutrality.

Pro-life reaction to Kennedy's nomination has been mixed.

The president of the American Life League, Jude Brown, expressed apprehension and said Kennedy's passing reference to Roe vs. Wade in the 1980 Navy case was "not qualified and leads us to be suspicious."

However, another pro-life group, the Catholic League for Religious and Civil Rights, gave Kennedy support.

League associate general counsel Walter Weber said Dec. 3 he felt "hopeful" Kennedy

would be confirmed, and said "the only way Roe vs. Wade would stand is if we have activist liberal judges. So, unless Kennedy is of that school, he ought to be opposed to Roe vs. Wade."

Douglas Johnson, legislative director for the National Right to Life Committee, also backed Kennedy and said the 1980 ruling "reveals little one way or the other" about Kennedy's abortion views.

Most observers conclude that Kennedy is a judge who has no agenda, political or social, and as an advocate of judicial restraint whose philosophy resembles the man he would replace, centrist Justice Lewis F. Powell.

Pope meets with patriarch

(Continued from page 1)

On Dec. 7, before the patriarch's departure, the two leaders signed a joint statement that pledged collaboration and continued efforts toward unity. The statement specifically rejected "every form of proselytism" and "every attitude that would be, or could be perceived as, a lack of respect."

The statement said the work of the theological commission has shown that both churches express a common faith on the mystery of the church, and on the link between faith and sacraments. Although "diversity of expression" has also been found, this does not represent an obstacle to communion, the statement said.

The statement also said both churches would cooperate on a wide range of worldwide social issues, including the fight against religious repression, racism and drug traffic. The document was signed at a medieval

residence tower in the Vatican gardens, where Patriarch Dimitrios stayed.

From the moment he arrived Dec. 3, the 73-year-old patriarch was treated as a guest of special honor.

On Dec. 5, he joined the pope for vespers at the Basilica of St. Mary Major in Rome, the oldest church dedicated to the Virgin Mary. After readings in Greek and Latin, both gave brief talks which stressed the role of Mary in the Catholic and Orthodox traditions.

It was the second meeting between Pope John Paul and Patriarch Dimitrios. The pope visited the patriarch in Istanbul, Turkey, modern Constantinople, in 1979.

Previously, Pope Paul VI had met with Ecumenical Patriarch Athenagoras I on three occasions. In 1965, they nullified the mutual Catholic-Orthodox excommunications imposed in 1054.

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Cardinal Ratzinger gives his views on the role of women in the church

by Greg Erlanson

ROME (NC)—The church must not seek "short-term" solutions to the question of women's role in the church, said Cardinal Joseph Ratzinger, head of the Vatican's doctrinal congregation.

"It is not sufficient to assign hurriedly some more functions to women," the cardinal said.

The German-born head of the Vatican's Congregation for the Doctrine of the Faith, Cardinal Ratzinger spoke about the synod—including women's issues—in an interview with the West German Catholic weekly *Rheinischer Merkur*. The interview was translated from German into Italian and published in the December issue of the Rome-based Catholic monthly *30 Giorni* (30 Days).

"A synod does not produce solutions ready for use, but shows rather the entire problem and helps in conscientiously coming to grips with it," he said.

"The synod assigns some tasks and indicates some directions in which to find answers," he added. "But the work begins now."

Among issues that need "mediation" is the difference between "the traditional (theological) discourse on Mary" and the problems of contemporary women, Cardinal Ratzinger said.

The cardinal criticized the "monstrous

degradation" of women, "as one can observe in all those publications where the woman is reduced to an object to acquire."

The church must "confront in a deep way the reasons" for this degradation, he said.

"We need to enter the problems in depth" rather than create "short-term" solutions, he added.

Echoing Proposition 47 of the final synod document, Cardinal Ratzinger called for the further study and ~~examination~~ of the

"anthropological question: What is woman, what is proper for her, how can she really obtain that place which is due her in the church and in society?"

During the synod, individual bishops called for certain non-ordained offices such as acolyte, lector and altar server to be opened to women as well as men. Such appeals were not included in the final series of propositions submitted to Pope John Paul II at the synod's end.

Cardinal Ratzinger said Catholic laity should not be negatively defined as non-clergy any more than a state's citizens would be defined as non-government officials.

What is important for the church to recover is the awareness that it is not one's "ministerialization," but "rather it is the strength of one's faith" which is the measure of being Christian, he said.

"Certainly we need priests, but also (we need) laity who accept in full their condition," he said.

"The great public responsibilities" are not matters for priests but for laity, "those who know their faith and know how to translate it into practical reality," he said.

The cardinal also said all Christians should "pay less attention to our internal questions and to intra-ecclesial disputes and more to the challenges of our time."

1987 mission collections top \$100 million

by Agostino Bono

VATICAN CITY (NC)—Worldwide collections channeled through the Vatican's largest mission aid society topped \$100 million for the first time in 1987, said Msgr. Fernand Franck, general secretary of the Pontifical Mission Aid Society.

Preliminary statistics show that about half of the funds for the Propagation of the Faith Mission Society came from the United States, Msgr. Franck told National Catholic News Service.

A large portion of the Propagation of the Faith budget comes from Mission Sunday collections, held worldwide in October.

Msgr. Franck said final figures for 1987 collections will be made public in 1988.

The funds are sent to more than 900 mission ecclesiastical jurisdictions, mostly for infrastructure programs such as the training and economic support of catechists.

Each year the mission aid society publishes statistics on the amount of money received and how it was distributed.

Funds collected in 1986 totaled \$94.7 million, and in 1985 they totaled \$91.8 million.

The Propagation of the Faith Mission Society is the biggest of three pontifical mission aid societies. The other two are the St. Peter Apostle Mission Society, which supports seminaries and seminarians in mission countries, and the Holy Childhood Mission Society, which supports orphanages and provides health and nutrition services to children through age 14.

St. Peter Apostle and Holy Childhood raise money through special collections and fund-raising projects, but do not share in Mission Sunday collections.

The most current figures for the Holy Childhood Association show that in 1985 they raised \$9 million. St. Peter Apostle raised \$15.7 million for 1985.

The three societies are part of the Vatican's Congregation for the Evangelization of Peoples, which supervises church missionary work.

None of the money collected goes to the Vatican, said Msgr. Franck; it stays in the country where it was collected, earning interest in a bank account. After specific mission projects have been approved, the money is sent directly to mission territories.



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Rev. James D. Barton, Archdiocesan Director

Not hero but servant, bishop says of prison role

by Ana Rodriguez-Soto

MIAMI (NC)—Refusing to be labeled a hero, the bishop who played a key role in ending prison riots in Atlanta and Oakdale, La., described himself as a "servant," perhaps a "prophet."

"A bishop, a priest, is a servant, not a hero," Miami Auxiliary Bishop Agustin A. Roman said at a Miami press conference Dec. 4, just hours after convincing more than 1,000 Cuban detainees at the federal penitentiary in Atlanta to release 89 hostages.

A week earlier, almost 1,000 inmates at the Oakdale detention center had done the same after the Cuban-born bishop gave his seal of approval to a government proposal for ending the siege.

Now that the emergency is over, Bishop Roman said, "I will be the same that I was before. A prophet, if you wish, who will call constantly my brothers and sisters to not forget again the people of Mariel," Cuba.

Bishop Roman's efforts to bring together the government and the Cuban detainees, who were protesting an agreement to send them back to Cuba, had just earned him the title of ABC News' "Person of the Week."

But the humble, prayerful man whom the crisis had thrust into the national spotlight refused to take credit for the peaceful resolution of the crisis.

"We can't have the change from violence to peace without God. It is impossible," he told reporters as he began the press conference with a prayer. It was the same prayer, the Our Father, he had recited with the detainees in Atlanta after they ratified the agreement that ended the siege.

"Without God's help and the prayers of millions of people this would not have been possible," the 59-year-old bishop said.

"We have done nothing more than speak to these people about the Father they had perhaps forgotten. When people discover the Father, they discover their brothers and sisters and they are even able to forgive their brothers and sisters," Bishop Roman said.

He asked the American people "for your forgiveness" of the Cuban inmates' actions and "for your understanding of their situation."

"It is not the American way to take over a prison to make a point," Bishop Roman said. "But neither is it the American way to keep persons in prison without cause or detain them after they have completed their sentences. Nor is it the American way to divide the family and send people back to a community that we condemn for its violation of the most elemental principles of human rights."

"The Mariel detainees have been appealing to us for many years and we just didn't listen," Bishop Roman said.

The bishop has been one of a handful of advocates for about 2,800 Cubans who arrived during the 1980 Mariel boatlift and admitted they committed crimes in Cuba or were arrested after committing crimes in the United States. Their crimes range from minor traffic violations to drug smuggling, assault, robbery and murder.

The Cubans were being detained indefinitely by the federal government until their deportation to Cuba could be arranged. The news of such an agreement Nov. 20 set off riots at Oakdale and Atlanta.

In exchange for releasing their hostages the Cubans agreed to a government offer to temporarily halt deportations and review each detainee's case. The government also agreed not to deport Cubans who already have been approved for release.



ACCORD IN ATLANTA—Linda Morman, wife of freed hostage Leon Morman, smiles at Miami Auxiliary Bishop Agustin A. Roman after 89 hostages were released at the Atlanta Penitentiary. Bishop Roman was on hand to bless an agreement with Cuban inmates that ended the 11-day siege of the prison. (NC photo from UPI)

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Priest who was hostage says heart goes to detainees

by Stephenie Overman

ATLANTA (NC)—As he followed the other 88 former hostages out of the Atlanta federal penitentiary Dec. 4, chaplain Father Raymond G. Dowling said, "I carried my heart out with them."

But at the same time, his heart went "back in to the Cubans" who had held him hostage for nearly 12 days.

Father Dowling, chaplain at the prison since May, was taken hostage with other prison staff members Nov. 23 when Cuban detainees rioted and burned buildings at the prison after they heard of a U.S.-Cuba agreement which could have sent them back.

In a Dec. 5 interview Father Dowling, 57, a priest of the Diocese of Green Bay, Wis., recalled the jumble of emotions he experienced.

"I'm a man who has preached miracles and I finally saw one myself when the Cubans came together" to negotiate, Father Dowling said. He said he was convinced that during the early days of the siege the detainees had no intention of reaching a settlement with the government.

"Faith, we know, moves mountains and this was an example of faith under grace moving a mountain," he said. "I really judge the Cubans came to negotiate under the grace of God. They had no mind to do so" at the beginning.

A high point of the time spent in captivity was the Mass Father Dowling celebrated Sunday Nov. 29 for several hundred Cubans in an outside courtyard "in full view of one tower" where guards watched.

The Cubans "asked me and I said, 'I'll be here,'" the former hostage joked. The Mass was celebrated especially for the young Cuban who was killed the opening day of the insurrection, the only casualty.

And Father Dowling and the Rev. Russell Marby, the Presbyterian chaplain also held hostage, held three ecumenical services on Thanksgiving Day.

The psychological low point, said Father Dowling, was when government helicopters buzzed the prison and the Cubans feared that authorities would storm the facility.

The Cubans asked him to talk with the government officials, Father Dowling said, so he got on the telephone that linked the hostages to the negotiators and asked that the helicopters not be used.

The government "didn't know how it was affecting" the detainees, he said. The helicopter flights were discontinued.

"I'm not brave but I knew not one Cuban there would harm me. They wouldn't have dared lay a hand on me" because the majority would have prevented it, he said.

He was initially bound but "someone came, horrified to see father tied up" and the bonds were loosened.

"Father" was the best protective title, "according to Father Dowling. 'I told Russ, 'when they say Padre turn around and say si.'"

During the siege fellow hostages were able to stop by his office to sit quietly and find a bit of privacy.

Detainees also stopped by Father Dowling's office, to talk about the doubts and pressures they felt. He called them his "Cuban Nicodemuses that came in the night and asked me to pray with them."

When negotiations finally ended the standoff, Rev. Marby and Father Dowling were the last hostages to leave the prison.

"Our progress out was hampered by the handshaking," the priest said. Some of the Cubans were crying "but then, so was I," he said.

When he left the Atlanta prison he carried out the crucifix from his office for the Cubans.

"I said to Bishop Roman, 'This is the last hostage,'" he said, referring to the image of Jesus.

"I blessed the Cubans and said, 'This is the last hostage. When you freed him you began to free yourself.'"

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Send to: The Active List, 1400 N. Meridian St., P.O. Box 177, Indianapolis, IN 46206

December 11

Recent visitors to Medjugorje will share their experiences from 7:30-9:30 p.m. at Ft. Benjamin Harrison chapel activity room. Public invited. Call 317-255-7076 for information.

Celebration of the last day of a novena to Our Lady of Guadalupe will be held at 8 p.m. followed by midnight mananitas to our Blessed Mother at the Marian Center, 311 N. New Jersey St. Call 317-434-5022 for information.

December 11-13

In honor of the Marian Year the Jubilee Players will present "Two From Galilee" at St. Simon Parish, 8400 Roy Rd. For information call Sandra Hartlieb 317-546-1057.

A workshop on "Dreams: The Dynamic Inner Reality" will be conducted by Ursuline Sister Pat Brockman and Beth Hueber at Beech Grove Benedictine Center. Call 317-785-7381 for information.

Benedictine Father Martin Dusseau will present a Retreat for Men and Women in St. Jude Guest House on the grounds of St. Meinrad Archabbey. For information call 812-357-6585.

December 12

Cathedral High School, 5225 E. 56th St. will hold a placement exam for prospective 1988 freshmen at 8:30 p.m. No appointments or fees.

Catholic Widowed Organization (CWO) will attend a Madrigal Dinner at the Allison Mansion of Marian College.

A Day of Inner Healing will be held from 9 a.m.-5 p.m. at Mount St. Francis Retreat Center. Call 812-925-8817 for information.

Providence High School, Clarksville will hold a free required placement test for prospective 1988 freshmen from 8:30

a.m.-11:30 a.m. Call Rene Lippman 812-945-2538 for information.

Madonna Circle, Daughters of Isabella will hold its regular monthly meeting and a Christmas Party at 12 noon in the club room at St. Elizabeth's Home, 2500 Churchman Ave. Bring gift for exchange.

St. Christopher Single Adults will sponsor a free semi-formal Christmas Dance for singles 21 and older at 8 p.m. in the school cafeteria, 18th and Lynhurst. Speedway. For information call Denise 317-247-8311, Chris 317-293-9260 or Connie 317-299-4538.

The Feast of Our Lady of Guadalupe will be celebrated with 7 p.m. Mass and procession followed by pitch-in dinner and Hispanic fiesta at St. Mary Parish, 317 N. New Jersey St. Call 317-434-5022 for information.

December 13

Kevin Barry Division #3, Ancient Order of Hibernians will hold its Annual Irish Christmas Party at 2 p.m. in Msgr. Downey Center of C. 511 E. Thompson Rd. Mary McGonigle "The Voice of Ireland" sings at 3 p.m. \$8 admission. Call 317-783-9441 for information.

Alverna Retreat House, 8140 Spring Mill Rd. will hold its annual Christmas Open House from 1-4 p.m.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rabke Rd.

A Sign Mass for the Deaf is celebrated at noon every Sunday in Holy Spirit Church, 7243 E. 10th St.

Providence Sister Nancy Brosnan will present a program on peace and human rights entitled "Central America As Seen by the Central Americans" at 7 p.m. in Pope John XXIII Elementary School, Madison. Pitch-in dinner at 5:15 p.m. Bring covered dish and table service.

Advent Marian Year Devotions will be held at 2 p.m. in Sacred Heart Parish chapel, 1530 S. Union St. Public invited.

Chataud High School music department will present "Joyous Celebration 1987" at 7:30 p.m. in the school cafeteria. Free admission; public invited. Call 317-251-1451 for more information.

Concerts at St. Paul's will sponsor a free concert of choral and brass music for Advent and the Christmas Season by the Indianapolis Pro Musica with the Indiana Brass Quintet at 7:30 p.m. in St. Joan of Arc Church, 42nd and Central.

December 14

Our Lady of Everyday Circle #1133, Daughters of Isabella will hold its monthly meeting at 6 p.m. featuring a Christmas Party. Pitch-in dinner; meat and drinks provided. \$5 gift exchange. Guest is Father Francis Bryan, chaplain.

The Adult Religious Education Committee of St. Gabriel Parish will conclude its free series on "The Ascending View: New Light on the Gospels" presented by Jim

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"This parrot doesn't talk much, but he is a good listener."

December 16

The Catholic Widowed Organization (CWO) will hold a support meeting at 7 p.m. followed by regular meeting at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Election of officers.

December 17

The Family Life Office will sponsor a Natural Family Planning class at 7:30 p.m. at St. Columba Parish, Columbus. For information call 317-236-1596 days.

New Albany Deaneary Youth Ministry will sponsor a Christmas Party for adults who work with adolescents at 719 E. Market St., New Albany.

Newman Guild of Butler University will hold its regular meeting and a Christmas Party at noon at the Proplacium Club, 1410 N. Delaware St. Reservations necessary. Call 317-849-5840. (See THE ACTIVE LIST, page 19)

December 15

William Bruns will conduct the third session of the archdiocesan Liturgical Ministry Formation Program from 7:30-9:30 p.m. at Sacred Heart Church, Jeffersonville. Cost at door \$4.

The Archdiocesan Board of Education will meet at 7 p.m. at St. Bartholomew Parish, Columbus.

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Two teachers discover family ties

by Margaret Nelson

Principal Fred Schmits hired veteran teacher, Providence Sister Lucille Lechner, to start teaching fifth grade at St. Susanna School in Plainfield this fall. Later, he hired Indiana University graduate Angela Hopf to teach the fourth grade.

As Hopf left the office, Schmits mentioned

that the fifth grade teacher, Sister Lucille, was also from Jasper. When Hopf told her dad about her new job, he said that Sister Lucille was his first cousin.

Hopf laughed. "We really didn't know each other." Besides meeting each other in the building, the two sometimes take their classes on field trips together with the sixth grade. So far this year that has included a

trip to Eagle Creek and another to a horse stable.

The family of one of the students, fifth grader Kasey Kendrick, invited the children to its equestrian farm. There they learned about the physical and mental skills needed by the riders in equestrian sports.

"The children are so good and learn so much by going out like this," Hopf observed. She has eight in her class, which she says has been "good for me during my first year. We get a lot more done with such a small group."

Sister Lucille has done most of her recent teaching in inner city schools. "This is a whole different atmosphere," she stated. "There are different types of problems, but I was ready for a change." Sister said that she has "13 lively students, who challenge one another and do a lot of participating." Though she enjoys the smaller classes, she knows that "it would be nice if we could get the numbers up."

Sister commented, "There is such a value in Catholic education. Here the parents and church present a solid support for the students."

The school is also small enough for one teacher to find out very early if she is related to another.

the active list

(Continued from page 18)

December 18

A 50 and Over Turkey Pitch-In Dinner will begin with Eucharist at 11:30 a.m. at St. Andrew Parish, Richmond.

December 18-20

A Christmas Family Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

December 20

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

A Sign Mass for the Deaf is celebrated at noon every Sunday in Holy Spirit Church, 7243 E. 10th St.

The Church of the Holy Name of Jesus, Beech Grove will present Christmas Concert XXVI at 3 p.m. and at 6:30 p.m. Tickets \$3. Call 317-786-9767.

St. Francis Calix Unit will meet at 8 a.m. in chapel for Mass followed by 8:45 a.m. meeting in cafeteria.

The Women's Club of St. Patrick Parish will sponsor a Eucharist and Bunco Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25.

Socials:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY:

K. of C. Phas X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Roch, 7:11 p.m.; K. of C. Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd., 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Peter Claver Center, 3106 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



TEACHING COUSINS—Angela Hopf (left) and Providence Sister Lucille Lechner

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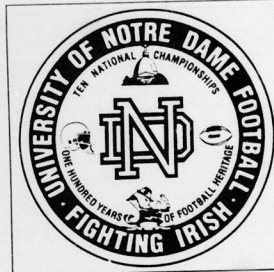
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youth corner

400 celebrate church's new year

by Steve Kostas

They came from places like Bedford, New Albany, Columbus, Terre Haute, Oldenburg, Connersville and Indianapolis to celebrate the church's new year. For the first time the

youth of the archdiocese gathered to celebrate the arrival of the Advent season with a vespers service. More than 400 participated.

The day had two purposes: To develop a sense of togetherness among all youth

in the archdiocese and to celebrate our faith with Archbishop Edward T. O'Meara in the cathedral.

The day began at 10:30 a.m. with an Advent eucharistic liturgy. After this everyone took a tour of Indianapolis and ate lunch and dinner with new friends from all over the state.

Then everyone regrouped to prepare for the vespers service. A vespers service is like the first part of a Mass. It consists of prayer, several readings from Scripture and a homily. These vespers service was planned jointly by youth and adults from the CYO.

Most found the simple service to be rich in tradition and meaning. "I was really impressed by the creativity used in the service," said Jamie Myers, a freshman at Brebeuf Preparatory School in Indianapolis. "It's neat to experience a different, loose type of prayer involving so many youth."

Steve Frank of Conners-

ville agreed. "The way the opening and closing sessions with banners, candles and slides were coordinated and the five lessons read by the youth were real signs of the feelings of the youth for both their Lord and their faith."

Leading the congregation in song were choirs from four Catholic high schools: Cathedral, Chatard and Roncalli in Indianapolis and the Academy of the Immaculate Conception in Oldenburg. They were accompanied by Mary Woodard, a member of Immaculate Heart Parish in Indianapolis.

After the prayer service, the youth walked across the street for a dance at the Catholic Center. Everyone left ready for the Advent season and with many new friends from around the archdiocese.

(Kostas, from St. Luke's in Indianapolis, is a member of the Archdiocesan Youth Council and the representative from our region to the National Youth Council.)

Canal wins Terre Haute honor

Lori Ann Canal, of St. Margaret Mary Parish in Terre Haute, is the winner of the Outstanding Youth Award for December in the Terre

Haute Deanery. Sophomore Canal is currently involved with the confirmation program and youth group at her parish. She has also served as a second grade catechist. Active in her school, she is listed in the "Who's Who Among High School Students."

In addition to her parents, Canal credits St. Margaret Mary Youth Minister Linda Ship with helping her to grow closer to God. "Because of Linda I have developed a closeness with the other members of our youth group," she said. "I have also learned that religion can be and is fun."



Lori Ann Canal

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For more information: call 317-825-2944 for Connersville Deanery events, 317-632-9311 for CYO events, 812-945-0384 for New Albany Deanery events, 812-843-5474 for Tell City Deanery events and 812-232-4400 for Terre Haute Deanery events. Or call your parish youth minister or pastor.

The calendar will appear every other week. Deadline is 10 a.m. Monday of the week the calendar appears. Send information to Youth Calendar, P.O. Box 1717, Indpls., Ind., 46206.

- Dec. 18 Registration deadline for the CYO "I Want to Live" retreat on peace and justice to be held at Jan. 13-17 at the CYO Center in Indpls.
- 19 Registration deadline for Indpls. North Deanery lock-in to be held Dec. 20-21 at St. Pius X (call 317-957-1083).
- 20 Terre Haute Deanery youth Mass and social 7:10 p.m. at St. Benedict parish in Terre Haute.
- 27 New Albany Deanery youth Mass and Christmas celebration 6 p.m. at St. Mary's in Lanesville.
- 28 Registration deadline for CYO Search retreat to be held Jan. 28-31.
- Jan. 23 New Albany Deanery young adult retreat at Mt. St. Francis.
- 9-10 Connersville Deanery sophomore retreat in Brookville.
- 9-10 New Albany Deanery sophomore retreat at Mt. St. Francis.
- 9-10 Tell City Deanery lock-in at St. Paul's in Tell City.
- 15 Registration deadline for CYO Christian Awakening retreat to be held Feb. 17-20.
- 15 Registration deadline for Terre Haute Deanery senior retreat to be held Feb. 17-20.
- 22 Entry deadline for CYO Music Contest to be held Feb. 13.
- 22-24 New Albany Deanery junior retreat at Mt. St. Francis.
- 25 Registration deadline for Mid-Winter Youth Rally to be held Feb. 6-7 in New Albany.

Music and Life

Johnny Cougar:
care for the poor

by Charlie Martin

PAPER IN FIRE

She had a dream/And boy it was a good one/So she chased after her dream/With much desire/But when she got too close/To her expectations/Well the dream burned up/Like paper in fire

Refrain: Paper in fire/Paper in fire/Stinking up the ashtrays/Paper in fire/Smoking up the alleyways/Who's to say the way/A man should spend his days/Do you let them smolder/Like paper in fire

He wanted love/With no involvement/So he chased the wind/That's all his silly life required/And the days of vanity/ went on forever/And he saw his days burn up/Like paper in fire

(Repeat refrain)

There's a good life/Right across the green field/And each generation/Stares at it from afar/But we keep no check on our appetites/So the green fields turn to brown/Like paper in fire

(Repeat refrain)

Recorded and written by John Mellencamp
1987 by Riva Music Inc.

John Mellencamp's new album "Lonesome Jubilee" combines his lively rock style with hard-hitting lyrics about being down and out in America. His songs describe the suffering faced by the poor, unemployed and hungry.

"Paper in Fire" is this album's debut chart single. The song presents several images of failure and disappointment. One person says that "when she gets close to her expectations, they burn up like paper in fire."

Another person wants "love with no involvement." Instead he finds that such love is not love at all.

The song's last verse talks about every generation's desire for the good life and how greed and social irresponsibility turn the "green fields" of plenty into the "brown" of waste and overconsumption.

For the people in the song, life has become empty and a struggle. But life is not meant to be like this. Here are some ways to get more satisfaction in life:

► Set your goals and expectations high, but be sure that they truly reflect your own deep interests. Otherwise, upon reaching your goals, you

may discover that they are not what you really want. They are more like the ashes of another's desires.

► Have no doubt that love means lots of involvement, contrary to the song's image of one who "wanted love with no involvement." In fact, "commitment" is a better term, implying that love is much more about giving than receiving. If you want love in your life, recognize the true needs of others—not simply their superficial wants.

► Start caring about the "green fields" of our world. I'm not just talking about our natural environment, but rather about the overall way people live in our world. Society has an attitude problem: People think of grabbing their share and, sometimes, more than their share. In reality, there's plenty of everything for all, if we work at building a more just and compassionate world.

(Your comments are welcome always. Please address them to: Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.)

More youth news

'Visions of the Future' symposium opens eyes

by Tom O'Gara

Imagine rolling out of bed and stumbling over to the bedroom window. The nearby calendar on the wall displays the year 2015 in bright red numbers. As you peer out the window you are awestruck by the majestic sunrise.

But suddenly a far more colorful object diverts your attention, swirling blue bodies surrounding green land masses. This stunning object captivates you is the planet Earth—as seen from the Moon.

This scenario indicates one of the drastic changes our society will experience as we move into the next century.

On Nov. 9, I "skipped" school to attend the "Visions of the Future" Symposium, sponsored by Indiana Senator Dan Quayle, the Hudson Institute and Indiana Bell. I was one of several hundred students, one from each high school in the state, who was granted an opportunity to become more informed about our present and future world.

As I sat down in the plush conference room of the University Conference Center on the IUPUI campus, I was skeptical about the subject matter and the worth of the program. But by the time the day concluded, the symposium had left me with an abundance of new thoughts to consider.

After a short introduction concerning the work of the Hudson Institute, the students listened to a speech giving an overview of life in the Year 2000. It dealt mainly with the economy and technology. For example, by this time scientists believe they will be able to eliminate all genetic diseases and birth defects. In addition, they also expect to have the ability to let parents choose their child's traits. This projection fueled a debate concerning the ethics of this practice.

Next, Dr. R. Lynn Bondurant, Jr., a guest speaker from NASA, informed the students about the future of space research. Two of NASA's goals

are: establishing a permanent colony on the moon and sending a man to Mars by the year 2015.

As my imagination toyed with the idea of living on the moon, we dined in a ballroom at the adjoining Lincoln Hotel. After lunch, Senator Quayle delivered the keynote address. It focused on the arms treaty and the Reagan-Gorbachev summit. Though pleased about the breakthrough in reducing nuclear arsenals, he was leery about the treaty's value. He stressed the importance of forcing the USSR to stop cheating on previous agreements. The new treaty would be worthless, he said, if the others were not observed.

The afternoon session revolved around the theme of the United States' global interdependence. Three guest speakers vividly described conditions in the Soviet Union, Latin America and the developing countries of Southeast Asia and the ramifications for the U.S. Then the students had a chance to ask questions and discuss the matter in small groups.

I found the symposium one of the most educational and worthwhile experiences of my high school career. One of my friends expressed my own feelings when she said, "All this information makes you think about the future. It really opens your eyes."

(O'Gara is a student at Secina Memorial High School in Indianapolis.)

Brebeuf student goes to Congress

Kevin C. Norwalk, a junior at Brebeuf Preparatory School in Indianapolis, has been selected to serve as a page in the U.S. Congress this spring. The selection was announced by the office of Representative Andy Jacobs, Jr. (D-Ind.). Norwalk was given the honor based on his academic record and an essay he wrote on the subject of congressional reform.

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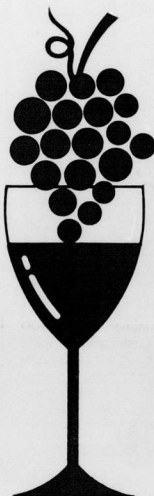
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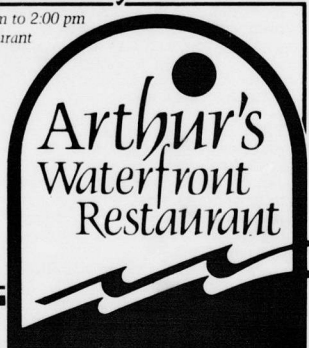
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Book Review

Contemporary parish life studied

The Emerging Parish: The Notre Dame Study of Catholic Life Since Vatican II, by Joseph Gremillion and Jim Castelli. Harper & Row (San Francisco, 1987). 176 pp., \$14.95.

Reviewed by William R. David

"The Emerging Parish: The Notre Dame Study of Catholic Life Since Vatican II" by Joseph Gremillion and Jim Castelli provides a fascinating and richly textured view of parish life in contemporary America.

The book is based on data developed by two Notre Dame bodies—the Institute for Pastoral and Social Ministry and the Center for the Study of Contemporary Society.

The study is notable for its interdisciplinary approach involving sociology, history, liturgy, doctrine and spirituality together with an analysis of organizational structures and decision making as a community, and a survey of parishioners' beliefs, practices and communal faith experience.

The Notre Dame study begins with "A Regional History of American Parish Life." One of the many engaging insights in this chapter concerns the role of the laity in the immigrant church.

Since the laity by and large arrived in this country before the clergy, they ended up electing lay trustees to work with the priest in managing the affairs of the parish. This arrangement created tensions. The bishops eventually resolved the problem by seeing that every new parish was vested in the bishop's name.

Although the vestry system in American Catholic parishes is a thing of the past, it provides some interesting avenues for speculation in a time when the role of the laity is being re-examined and there is a critical shortage of priests.

The focal point of the Notre Dame study is its account of the beliefs and practices of what it calls core Catholics, or parish-connected Catholics. Core Catholics are defined as non-

Hispanic Catholics who are registered members of parishes. Core Catholics tend to be older (49.3 years) than the national average (42.6) for Catholics.

They are more likely to have attended Catholic schools, less likely to be divorced or separated (6 vs. 13 nationally), and have large families (an average of 2.82 children vs. 2.44 children nationally).

One particularly engrossing section of the study deals with the agreement of core Catholics with various church teachings. The authors of the study have developed an "index of support" to measure more precisely the level of agreement, wherein 2.5 indicates agreement, and the higher the average, the higher the level of agreement.

Thus, strong church opposition to abortion received a 3.35; liberalization on divorce a 2.72; encouragement of inter-Communion with non-Catholic Christians a 2.82; married male priests a 2.65; and women priests a 2.13. Core Catholics demonstrated their independence by only giving 2.23 support to the church's continued strong opposition to contraceptives.

There is grist for many mills in the information developed by the study and it would be a great loss if it were dismissed as mere opinion poll data by church authorities, rather than being accepted as the "sensus fidelium" of a group of committed and loyal Catholics. The Notre Dame study is deserving of a wide audience and careful scrutiny.

If there is one criticism to be made of the study, it concerns the short shrift it gives preaching as a feature of parish life. Father Andrew Greeley, the sociologist, in a recent article in *America* listed the "enormous aggravations" confronted by American Catholics. He began his list with "poor preaching," interspersed "poor preaching" throughout, and ended with the same. It is, as he wryly makes clear, a pervasive problem in parish life, and one that needs to be addressed in greater depth.

rest in peace

The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and Religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order presiders and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

* DAILY, Mary Lee, 75, St. Mary of the Knobs, Floyd Knobs, Nov. 2. Sister of Shelton and Thelma Lee.

* FECHTMAN, Marguerite Mailey, 85, St. Joan of Arc, Indianapolis, Nov. 21. Mother of George H. Mailey and Marilyn Ann Goeke; grandmother of eight; great-grandmother of three.

* FREELAND, Norman L., 82, St. Mary, Greensburg, Nov. 20. Husband of Cecilia; father of James H.; grandfather of Michael Edward.

* HARRISON, Stanley, 84, St. Mary, New Albany, Dec. 1. Husband of Ellen; brother of Margaret.

* HENNINGER, Stanley C., 57, St. Jude, Indianapolis, Nov. 24. Husband of Mary Patricia (Tribbey); father of Barbara Collins, Michael and Mark; brother of Robert L. and Charles W.; grandfather of five.

* HOENG, Agnes M., 83, St. Mary, Greensburg, Nov. 27. Mother of Marvin, Sheldon, Maurice, Alfred, Carroll, Jerome, Dornie, Rosalee, Delores Bruns and Marietta Koors; sister of Harold Butz and Mildred Schroeder.

* HOOP, Lena, 87, St. Mary, Rushville, Nov. 27. Mother of Joe, Roman, Edward, Mary Hartzler, Roberta Piper, Alice Neely and Patricia Pike; sister of Robert Wuensch; grandmother of 22; great-grandmother of 24.

* HOWARD, John D., 61, St. Martin of Tours, Martinsville, Oct. 10. Husband of Ellen; father of James and Lucy; grandfather of two.

* MALOY, W. Philip, 75, Holy Trinity, Indianapolis, Nov. 23. Husband of Geneva K. (Webb); father of Carol A. Clark; brother of Herbert and Francis. Brother Joseph; grandfather of two.

* MILLER, Edwin J., 88, St. Augustine, Jeffersonville, Nov. 30. Father of Kenneth L.; grandfather of two; great-grandfather of two.

* NICOLL, Joseph, 86, Annunciation, Brazil, Nov. 29.

* NOLAN, Michael R., 42, St. Jude, Indianapolis, Nov. 27. Husband of Joyce S. (Spears); father of Robin M., Kimberley, Michael J. and

Danny, brother of Mary Jane Mayo, Martha J. Fallon, C. Nuckles, Phyllis E. Quakenbush and Rose M. Frank.

* PEAVY, Carl, 56, St. Mary of the Knobs, Floyd Knobs, Nov. 3. Brother of Joseph, John, Charles, Elvin, Eleanor, Rosenberger and Mary.

* PENDLETON, Robert C., 54, St. Christopher, Speedway, Nov. 21. Husband of Ruth Ann (Nickol); father of Ann Erdely, Carol, Michael, Kenneth, William and Mark; son of Evelyn; brother of Gilda Crisp; grandfather of four; stepgrandfather of six.

* SCHREINER, Lutz, 77, St. Lawrence, Lawrenceburg, Dec. 1. Husband of Clotilde (Tillie); father of Lutz, Jr., Jenaeane Schnobel, Clare Daugherty and Melionne Wright; brother of Andrew, Sr.

* SCHWAB, James R., 34, St. Martin of Tours, Martinsville, Nov. 18. Husband of Cindy; father of Adam and Amber; son of Bill and Helen.

* SMITH, Earl, 68, St. Michael, Cannelton, Nov. 23. Husband of Anna B.; father of Shelley Lawal, Wayne and Mark; brother of Leona Brockman, Leona Arnold and Mary Levitt; grandfather of four.

* SULLIVAN, Daniel Joseph, 28, St. Jude, Indianapolis, Nov. 24. Husband of Angeline (Carter); father of Daniel Joseph, Jr.; son of Donald J. and Marjorie; brother of Terrance Michael, David, Patrick, Enoch, Trotter, Nancy Vohr and Susan Simpson; grandson of James and Louise, and Ellen Fowler.

* TULLY, Joseph F., 30, St. Mary, New Albany, Nov. 26. Father of Norman C.; grandfather of two; great-grandfather of four.

* VOGELANG, Helen, 91, St. Martin, Yorkville, Nov. 19. Mother of John (Jack), Doris Stutz and Jean Miller.

* VOLK, Ambrose J., 73, St. John, Ellettsburg, Dec. 2. Father of Maurice, Albert, Bernice Diekhoff, Eleanor Yager, Clara Meyer, Mildred Stein, Ann Milligan and Donna Hoover; brother of Vincent, Emma Wessling and Gladys Heichelbech.

* WILSON, Steven M., 40, St. Jude, Indianapolis, Nov. 22. Husband of Katherine (Schakel); father of Stephanie, Joshua, Nancy, Christopher; son of Patricia; brother of Bruce, Michael, Patricia, and Linda Foster.

* ZELEN, Elizabeth A., 91, St. Joan of Arc, Indianapolis, Nov. 18. Aunt of Clarence Holman, Margaret O'Donnell, Mildred Griel and Helen Lyons.



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someone on duty around the clock, plus many other nice amenities and services. All of this plus a lifestyle that's filled with activities and wonderful new friends!

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Why Ratzinger quotes rocked relations with Jews

by Agostino Bono

VATICAN CITY (NC)—Since the first century, Catholics have believed that Jesus Christ is the promised messiah who came to fulfill Jewish prophecies and lead the human race to its salvation.

Yet a restatement of this belief 2,000 years later by Catholicism's official theologian has caused widespread protests among Jewish leaders well-acquainted with Catholic thought.

Why the protest? The answer is simple, yet complex. What was said by Cardinal Joseph Ratzinger was set in the context of contemporary Catholic-Jewish dialogue, which is predicated on mutual respect for faith convictions.

For many Jewish leaders the cardinal's comments smacked of transforming the dialogue into a program to convert Jews and had the odor of a denigrating attitude in which Judaism is regarded as a dead religion no longer having an ongoing, independent relationship with God.

The situation also spotlighted the highly sensitive and delicate relations which exist between two religions worshipping the same God and springing from the same spiritual heritage. A misused word or an omitted nuance can threaten years of painstaking bridgebuilding.

The current controversy started in October when an Italian Catholic magazine published an interview with Cardinal Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

The interview quoted the cardinal as saying that the "theological direction" of Pope John Paul II in the dialogue is that Judaism finds its fulfillment in Christianity.

The response of Rome's chief rabbi Elio Toaff, who 18 months earlier had warmly welcomed Pope John Paul as the first pope to visit a synagogue since biblical times, was rapid and acid.

"In that interview with the most prestigious Vatican representative of Catholic theology, Judaism has been heavily offended and treated as a fossil which will remain as such until the conversion of the Jews. Dialogue has no meaning unless it is destined to that end," he said.

Cardinal Ratzinger later clarified his statement to emphasize that he was restating Catholic doctrine. But this was not enough.

The New York based Anti-Defamation League of B'nai B'rith said that Cardinal Ratzinger takes Catholic-Jewish

relations "back to the Middle Ages." It asked for "a public clarification" by Vatican officials of "the position of the Catholic Church toward on Judaism and the Jewish people."

The request for a public clarification shows how deeply the interview disrupted Catholic-Jewish relations.

For many, the firm foundations for contemporary dialogue were laid by the Second Vatican Council. It outlined a clear, positive relationship with Judaism without abandoning Catholic faith in Christ.

The council's declaration on non-Christian religions, "Nostra Aetate," encouraged dialogue "by way of biblical and theological enquiry and through friendly discussion." While restating that Christ is the fulfillment of the Old Testament, it also emphasized that Christ has not abandoned Judaism because many of Christ's Jewish contemporaries did not accept him as messiah.

"Jews remain very dear to God—since God does not take back the gifts he bestowed or the choice he made," says the declaration.

It also described an ongoing, living relationship between Catholicism and Judaism.

The church "draws nourishment from that good olive tree

onto which the wild olive branches of the Gentiles have been grafted," says the declaration, approved in 1965.

The Vatican followed this in 1974 with guidelines for religious dialogue with Jews.

"Dialogue demands respect for the other as he is, above all, respect for his faith and his religious convictions," say the guidelines. They also grapple with the touchy situation of balancing belief in Christ with respect for Judaism.

"Let the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread the Christian faith while maintaining the strictest respect for religious liberty," the guidelines say.

Catholics "will likewise strive to understand the difficulties which arise for the Jewish soul—rightly imbued with an extremely high, pure notion of the divine transcendence—when faced with the mystery of the incarnate word," they say.

Pope John Paul gave a practical example of how to apply these guidelines when he visited Rome's main synagogue in April 1986. The pope called Jews "our elder brothers" and said both religions should promote their common ethic "marked by the Ten Commandments" in a society "lost in agnosticism and individualism."

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How will Catholic, Orthodox churches fit together?

by John Thavis

ROME (NC)—When Pope John Paul II greeted Ecumenical Patriarch Dimitrios I at the Vatican in early December, it was the latest in a series of symbolic gestures that have helped build a climate of communion between Catholic and Orthodox churches since the Second Vatican Council.

But to some observers, the patriarch's visit also underscored a paradox of Catholic-Orthodox dialogue: even as the churches draw slowly closer, there is no clear notion of how they will eventually fit together.

Another question touches on politics—how would the Soviet Union react to Catholic unity with the Russian Orthodox?

The final form of "unity" remains elusive because it implies not only the sharing of faith and sacraments, but also possible changes in how both churches are structured and how they administer authority.

In that respect, the meeting between Pope John Paul and Patriarch Dimitrios of Constantinople, spiritual leader of the world's 150 million Orthodox Christians, came at a crucial moment in the advance toward full communion. Next summer, theological experts from both churches will begin tackling what is considered their keenest point of divergence: the role of the papacy.

"We've reached one of the nerve centers, so to speak," said Father John Long, a U.S. Jesuit in Rome and a longtime participant in the dialogue.

The issue's centrality was illustrated two years ago by Cardinal Joseph Ratzinger, head of the Vatican's doctrinal congregation. He said in a book, "The Ratzinger Report," that he "did not see how there could be complete union" between Catholics and Orthodox in the foreseeable future, given the Orthodox position on papal primacy.

An Orthodox leader recently spoke from a different perspective. "We're going to encounter bigger obstacles when we confront papal primacy and infallibility," but if a solution is found, then "the current difficulties over (sacramental) practice will lose importance and be resolved, too," said Metropolitan Anthony Plamadeala of Romania.

The Catholic Church holds as an article of faith that the pope has a specific authoritative role in the church. The Orthodox recognize a primacy of honor for the pope but

reject papal jurisdictional control. Nor do the Orthodox accept infallibility as defined by the First Vatican Council. The dispute over papal authority was a major cause of the 11th-century split between the two churches.

How can these sharply differing viewpoints be reconciled? According to Father Long, the dialogue is attempting to "delegalize" the issue by approaching it through the sacrament of orders.

"We're trying to take it out of the strictly canonical and juridical aspect, and take a new look from the point of view of ministry in the church," he said. For the Catholic Church, he said, that may eventually mean some "hard decisions" on the way papal authority is exercised—as opposed to concessions on principles of faith.

The pope, while defending primacy, appeared to indicate openness on that issue Dec. 6 when he said in a homily that both churches should together seek "forms under which this (papal) ministry can be a service of love, recognized by one another."

In 1979, the International Catholic-Orthodox Theological Commission began its work by focusing on the sacraments, where the two churches are in substantial agreement. But the discussions on baptism, confirmation and the Eucharist have not settled all the differences, as some had hoped. Instead, the approach has been to nail down the common basis of faith while recognizing legitimate variety in expression.

When that view is taken, longstanding differences can quickly become secondary. For example, while Catholics and Orthodox may differ over the precise moment that the Eucharist becomes Christ's body, or whether or not leavened bread may be used, both share the central belief in the Eucharist as the body of Christ.

"The question is, are the differences so great that we cannot have eucharistic communion? In the area of these three sacraments, it's appearing more and more that they are not," said Father Long.

He said Catholic-Orthodox dialogue is tying in nicely with opposite trends in the two churches. "We (Catholics) are moving more toward pluralistic expression in the church, while they're slowly moving more toward unity," he said. He cited preparations for a pan-Orthodox council and the fact that Patriarch Dimitrios had just consulted with

the heads of major Orthodox churches, which are self-governing, before arriving in Rome.

If both churches formally recognize that they are expressing the same faith under acceptably different forms, then unity could quickly become a reality. That frightens some people on both sides, Father Long said.

"It leaves you with a practical question—what do you do with the structures?" at the level of diocese and the central church, he asked. He cited Vatican II's teaching that in working toward unity, both sides must consider the relationship that existed between the Holy See and Eastern churches during the first 1,000 years of Christianity—before the Catholic-Orthodox schism of 1054.

"If we have to do that, we are certainly not going to have the Roman Curia of today," he said. On the other hand, he added, Catholics would not doubt insist on some sort of central administration, and a structure that recognizes the particular role of the bishop of Rome in guaranteeing unity and fidelity to the faith.

"We don't have any concrete model right now," he said. One thing that appears certain, he said, is that unity will be worked out with the Orthodox community, not on a piecemeal basis with individual Orthodox churches.

There are other potential obstacles that

may loom larger as unity comes closer: One is that in the Soviet Union, Catholic-Orthodox communion might not be politically pleasing to the government. The Russian Orthodox church, with an estimated 50 million members, is the largest single Orthodox group in the world. It belongs to the Catholic-Orthodox dialogue commission, but its representatives did not attend this year's session.

Another point is that while nearly all the 14 major Orthodox churches are represented on the joint theological commission, at least as many smaller Orthodox churches are not. The Orthodox Church in America, whose status is considered irregular by Constantinople, also does not take part in the dialogue. In addition, the Catholic Church has conducted separate dialogue with five separate Orthodox churches established before the 11th century, and whose faithful today number more than 30 million.

The pope has insisted that the sharing of the Eucharist be reserved for the arrival of full unity in faith. But he has also made clear his "impatience" for Christian unity, particularly with the Orthodox. The extensive ceremonial welcome for the visiting ecumenical patriarch may have symbolized this, Father Long said.

"I think both the pope and the patriarch want to give a strong signal, to keep the dialogue moving," he said.

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