



Religious' salaries to be equivalent to lay

by John F. Fink

Compensation for non-ordained religious serving in the Archdiocese of Indianapolis will be equivalent to that of lay employees beginning with the 1990 fiscal year that starts July 1, 1989.

This was Archbishop Edward T. O'Meara's positive response to the request made by the women religious in September, 1986. He told the sisters of his decision at a meeting last Friday with representatives of the Sisters of Providence, the Beech Grove Benedictines and the Oldenburg Franciscans, the three communities of women religious that have motherhouses in the archdiocese.

Present at the meeting were Benedictine Sister Mary Margaret Funk, prioress of Our Lady of Grace Monastery, Beech Grove; Franciscan Sister Annata Holohan, congregational minister for the Oldenburg Franciscans; and Providence Sister Marsha Speth, provincial counselor of the Sisters of Providence.

The present method of compensation is a stipend, that is, each non-ordained religious employee receives exactly the same regardless of education, training, or experience. That stipend is presently \$820 per month or \$9,840 per year. Because the religious take a vow of poverty, the stipend they earn is forwarded to the community to which each belongs.

The stipend system will be discontinued July 1, 1989 and the religious will receive compensation equivalent to what a lay employee receives for the same service rendered for the archdiocese: professional salaries for professional positions and hourly wages for hourly positions. The compensa-

tion will continue to be forwarded to the religious communities.

The gross salaries for the religious will be reduced by an amount equivalent to the federal income tax normally withheld for lay people. Those who take a vow of poverty are not subject to income taxes because all

salaries are paid directly to the religious orders.

The religious will also receive the same benefits as lay counterparts for identical or comparable positions.

As part of the decision, the archbishop said, all archdiocesan units that employ non-ordained religious will increase their retirement compensation from \$800 per year for each religious employee to \$2,000 beginning in fiscal year 1989 (July 1, 1988). This amount is to be forwarded to the appropriate motherhouses no later than Sept. 30, 1988.

When the Providence, Benedictine and Franciscan sisters made their request, they said that the method of implementation would be for the archbishop to refine, but they suggested that salaries be increased one-third in fiscal year 1988, one-third in fiscal year 1989, and one-third in fiscal year 1990. Archbishop O'Meara has decided to refrain from the entire increase in fiscal year 1990, except for the increase in retirement benefits beginning in fiscal year 1989.

After receiving the request of the sisters last September, Archbishop O'Meara asked Msgr. Gerald S. Gettelfinger, chancellor, to set up a consultation process in order to elicit the opinions of Catholics throughout the archdiocese. Eleven hearings were held in the deaneries of the archdiocese to learn the impact of a decision to grant the request. Parishes, schools and other units for which

(See RELIGIOUS, page 3)



MEETING—Archbishop Edward T. O'Meara tells representatives of communities with motherhouses in the archdiocese of his decision regarding salaries of religious. With him are (from left) Benedictine Sister Mary Margaret Funk, prioress of the Beech Grove Monastery; Franciscan Sister Annata Holohan, congregational minister for the Oldenburg Franciscans; and Providence Sister Marsha Speth, provincial counselor of the Sisters of Providence.

Bishops issue major new statement on AIDS

by Julie Asher

WASHINGTON (NC)—The U.S. Catholic bishops, in a major new statement on AIDS, said the only "morally correct and medically sure ways" to prevent spread of the disease are sexual abstinence outside of marriage and fidelity within it as well as avoidance of intravenous drug abuse.

The statement opposed promotion of "safe sex" as a prevention, but supported inclusion of factual information on condoms in AIDS education programs if such programs are grounded in a "broader moral vision."

The statement, called "The Many Faces of AIDS: A Gospel Response," was released Dec. 11 and was the work of a bishops' task force on AIDS formed last March.

It is a wide-ranging, 7,700-word statement that was approved in November by the National Conference of Catholic Bishops' Administrative Committee, a governing panel of 50 bishops. Indianapolis Archbishop Edward T. O'Meara is a member of the committee.

AIDS—acquired immune deficiency

syndrome—is transmitted by intimate sexual contact, by transfusions of infected blood, and by shared intravenous drug needles.

In the statement the bishops addressed facts about AIDS, prevention of the disease, and the appropriate medical and pastoral care and Catholic response to AIDS victims, their loved ones, and those with related viruses, as well as high-risk groups.

The bishops also emphasized that to combat the disease society must address the social and economic problems that lead people to high-risk behaviors, namely drug abuse and "short-term physical intimacy."

The bishops did not review in detail medical facts about AIDS but noted that currently the disease is incurable, cuts across "all racial and ethnic lines," affects children as well as adults and cannot be contracted through ordinary casual contact.

About prevention, the bishops called all people to "live in accord with the authentic meaning of love and sexuality" that is a permanent commitment and "openness to new life."

"Human sexuality as we understand this gift from God is to be genitally expressed

only in a monogamous heterosexual relationship of lasting fidelity in marriage," they said.

The bishops said they opposed the "safe sex" approach to AIDS because it promotes promiscuity and noted that studies have shown such an approach is not "absolutely safe."

The bishops said they would support government education programs that provide accurate information on the disease but also said they have a responsibility as religious leaders to focus on the moral dimensions of public policy.

Because of possible church-state conflicts over using value-based instruction in public programs, they said they would be willing to participate in discussions on how to incorporate "a fuller understanding of human sexuality" in public schools.

The bishops also supported inclusion of factual information on "prophylactic devices" in education programs if those programs are based on moral values.

They said they recognized that in U.S. pluralistic society not all people agree with the bishops' view of human sexuality and

acknowledged that some people do not always "act as they can and should" or refrain from high-risk behaviors associated with AIDS.

"In such situations educational efforts, if grounded in the broader moral vision outlined above, could include accurate information about prophylactic devices or other practices proposed by some medical experts as potential means of preventing AIDS," they said.

Some bishops disagree. See page 19.

"We are not promoting the use of prophylactics, but merely providing information that is part of the factual picture," they added.

"Such a factual presentation should indicate that abstinence outside of marriage and fidelity within marriage as well as the avoidance of intravenous drug abuse are the only morally correct and medically sure ways to prevent the spread of AIDS," the statement said.

The bishops said they would commit the

(See BISHOPS, page 19)

Looking Inside

From the Editor: The Reagan-Gorbachev summit meeting. Pg. 2.

Matters Temporal: The Secretariat for Catholic Charities. Pg. 3.

Catholic Charities: Adult Day Care meets needs and opportunities. Pg. 3.

Ind. General Assembly: Indiana Catholic Conference sets 1988 legislative priorities. Pg. 3.

Commentary: The bishops' statement on Central America. Pg. 4.

Mary in Our Faith: Making friends with Mary. Pg. 8.

Today's devotions: Lay people are praying the Liturgy of the Hours. Pg. 10.

Cardinal Krol: His retirement ends era of Vatican II leaders. Pg. 24.

Documents show details of Vatican's financial woe

by Agostino Bono

VATICAN CITY (NC)—The Vatican, far from being fabulously wealthy, has a budget half that of some U.N. agencies and is not generating enough income to meet its annual expenses, confidential documents show.

Furthermore, the documents show the Vatican is steadily depleting its assets by dipping into investment capital to make up the difference between income and expenses—a practice contrary to sound financial management—which could lead to future financial difficulties.

The documents, which include budget

summaries for 1985 and other financial information, show the Vatican at the end of 1985 had assets of \$485 million and liabilities

(See DOCUMENTS, page 20)

No issue Jan. 1

In accordance with our usual practice, *The Criterion* will not be published the Friday after Christmas, which is Jan. 1 this year.

There will be an issue next week and it will contain our annual Christmas supplement.

from the editor

The Reagan-Gorbachev summit meeting

by John F. Fink

The world is a safer place to live in because of last week's meeting between President Reagan and Soviet Leader Mikhail Gorbachev. Not only did they sign the Intermediate-Range Nuclear Forces (INF) treaty last Tuesday, agreeing to eliminate a whole class of nuclear weapons, but they made at least a little progress toward a pact that will cut long-range strategic nuclear weapons by half.

Perhaps even more significant, though, is the fact that the U.S. and the Soviet Union continue to have friendlier relations. This is not only important, it is vital because, even if we do eventually end up with an agreement to cut strategic nuclear weapons by half, both sides will still have enough of those weapons to turn the other country into rubble. Neither country has given up the concept of nuclear deterrence.



THE BISHOPS' PASTORAL on war and peace, "The Challenge of Peace," had a great deal to say about nuclear deterrence. It said that it "should be used as a step on the way toward progressive disarmament" and recommended "support for negotiated bilateral deep cuts in the arsenals of both superpowers."

In fact, in paragraph 191 (2), the bishops' pastoral specifically mentioned "U.S. proposals like those for START (Strategic Arms Reduction Talks) and INF (Intermediate-Range Nuclear Forces), designed to achieve deep cuts; our hope is that they will be pursued in a manner which will realize these goals."

Now that the INF treaty has been signed, we must all pray for successful negotiations on strategic arms. But the

main point for now is that the arms race has ended—at least for now. Instead of increasing nuclear weapons we're actually going to destroy some. Instead of striving for superiority, both parties are apparently willing to settle for sufficiency. And this, too, is in line with the bishops' evaluation: "If nuclear deterrence is our goal, 'sufficiency' to deter is an adequate strategy; the quest for nuclear superiority must be rejected."

MORE THAN ONE commentator has noted that it is remarkable that Ronald Reagan should be the one to lead us toward disarmament. He, of course, has said that he hasn't changed, that he has always wanted these steps toward peace, but on his terms. If he is determined to go into the history books as a champion of peace, more power to him.

However, we now have the strange anomaly of a conservative president being lambasted by the ultra-conservatives and defended by the liberals. Four of the Republican presidential candidates now oppose the president on the INF treaty and one is lukewarm toward it, while the Democratic candidates are on his side.

It's encouraging to see that, despite the position of some of the Republican candidates, Americans in general overwhelmingly support the treaty, including 62 percent of Republicans nationally, and as high as 77 percent in Iowa and 74 percent in New Hampshire.

Some people, however, are convinced that we should not make any kind of agreement with the Russians, pointing out that they haven't lived up to past agreements, that the Soviets still persecute religion, that they refuse to let their citizens emigrate, that they are still in Afghanistan, and numerous other reasons. These things are true. But there is also an awful lot of evidence that Gorbachev is doing a great deal to change Soviet society.

Americans have now learned the Russian word *glasnost*

(openness) and *perestroika* (restructuring) because Gorbachev is determined to apply those concepts in the Soviet Union. No one should underestimate how drastic these changes will be in the Soviet Union; Gorbachev has tremendous obstacles to overcome in the vast bureaucracy of his country. He can't accomplish it overnight, but he is convinced that his society must change for the good of his country, just as he is convinced that the arms race between the Soviet Union and the U.S. must be stopped so that the resources now being devoted to arms can be used to pull up his country economically.

HE SEEMS TO HAVE convinced most people in the world that he is sincere. Polls show that people in this country give him a 2-to-1 approval rating, and those in European countries rate him much more favorably than they do President Reagan. Yet many people also still think he is nothing but a smooth-talking snake-oil salesman bent on Soviet domination.

Some of these people are the same ones who have been preaching the praying of the rosary for world peace and the fulfillment of Our Lady's promises at Fatima and other places. Can't they believe that possibly, just possibly, their prayers are beginning to be answered? Is it completely beyond the realm of possibility that it is God's will that Gorbachev be the instrument he will use to change Russia?

In his interview with Tom Brokaw before the summit meeting, Gorbachev pointed out that the U.S. and the Soviet Union once were allies and asked why we can't be again. That's an excellent question. Why indeed can't our two countries be allies instead of adversaries? That doesn't mean that we should be blind to the Soviet Union's faults; it does mean that we should be doing everything we can to help the man who is showing a willingness to do something about those faults.

71 more people respond to 'Called by Name' invitations

by John F. Fink

Seventy-one people, in addition to the 75 who attended information evenings, responded to invitations as a result of the recent "Called by Name" program sponsored by the archdiocesan Vocation Office and the Indianapolis Serra Club. *The Criterion* reported on the information evenings in its Nov. 20 issue.)

In a letter to pastors, Father Paul Koetter,

archdiocesan vocation director, said that the invitations gave the option of going to an information evening, being put on a mailing list, or meeting individually with a member of the vocation staff. Fifty-eight asked to be put on the mailing list and 13 asked to meet with a staff member.

More than 1,000 invitations were sent to people identified by parishioners as possible candidates for the priesthood or religious life during the "Called by Name" program.

At the end of the information evenings, held in three locations in the archdiocese during November, participants were asked to fill out an evaluation sheet, Father Koetter said. The sheet included three options for follow-up to the meeting: talking with a Vocation Office staff member, being part of a support group, or taking part in a discernment retreat. Forty-five asked for contact with a vocation person, 36 said they wanted to be part of a support group, and 42 said they

would participate in a discernment retreat.

Father Koetter said that he and Franciscan Sister Rita Hermann, assistant vocation director, will be organizing a monthly support group meeting and a discernment retreat. They will do this in cooperation with the vocation committee of the Association of Religious in the Indianapolis Archdiocese (ARIA). They will also set up individual appointments with as many people as possible, he said.

Hispanics celebrate the feast of Our Lady of Guadalupe

by Linda Cain

"Viva la Virgen Morena—Viva!" shouted the crowd. "Viva la Virgen Ranchera—Viva!" And again: "Viva la Virgen Guadalupe—Viva!" The congregation then began to clap enthusiastically.

These Catholics were expressing their devotion in Spanish to Our Lady of Guadalupe. The excitement marked the culmination of nine days of celebrating the feast of Mary's apparition to an Indian, Juan Diego, in Mexico in 1531.

Over 200 people, many dressed in typical Mexican outfits, attended the feast day Mass Dec. 12 at St. Mary Church and the fiesta dinner held afterwards at the Marian Center

next door. This is the first year that such a series of events was held in Indianapolis in honor of the feast.

During the novena, a Rosary was prayed each night in a different home in preparation for the feast. The copy of the image of Our Lady of Guadalupe, which miraculously appeared on Juan Diego's tunic, was also present. The original tunic and image are still visible four-and-a-half centuries later at the shrine in Mexico City.

The feast day itself began with a midnight Rosary. Fifty people then serenaded Our Lady with the popular Mexican love song,

"Mananitas." That evening, the celebration continued with a procession and a Mass celebrated by Father Mauro Rodas, pastor of St. Mary Church.

During the offertory, an eight-year-old boy, Carlos Higuera, reenacted a dramatic scene from the original apparition. Dressed as Juan Diego, he walked up to the altar near the image of Our Lady and let red roses fall out of his cloak. Then he turned and revealed the image of Our Lady of Guadalupe on his cloak. Father Rodas then held the child with the image aloft for all to see. The crowd clapped with joy.

Later during the fiesta, people celebrated with typical Mexican food and dances including the Mexican Hat Dance, the Mexican Polka and the Mexican Shufly.

Several present commented on how special the celebration was for them. Mariela Navarro, a native of Colombia, expressed her gratitude to Our Lady of Guadalupe for a special answer to prayer. When her two-year-old son had a bone infection with a 96 percent chance of being crippled, Mariela Navarro turned to Our Lady for help. "I really prayed to Our Lady of Guadalupe," she said. "Now he is fine." She pointed to her son now 15 years old standing and watching the dancing.

Others noted the power of the feast to bring Americans of all ethnic backgrounds together. This is only fitting as Our Lady of Guadalupe has been designated as the patron saint of the Americas.



PROCESSION—Hispanic members (from left) Oscar Morales, Manuel Espinoza, and Ramiro Navarro (and Jesse Quiroz) of St. Mary Church carry the statue of Our Lady of Guadalupe.

Archbishop O'Meara's Schedule

Week of December 21, 1987

MONDAY, Dec. 21 — Annual visitation at St. Paul R. Mritage, Beech Grove, Eucharistic Liturgy at 10 a.m. followed by lunch.

— Christmas party for Seminarians of the Archdiocese of Indianapolis, Fatima Retreat House, Indianapolis, 6 p.m.

THURSDAY, Dec. 24 — Christmas Midnight Mass, SS. Peter and Paul Cathedral, Indianapolis, 12 Midnight. (Vigil Service of Lessons and Carols, 11:30 p.m.)



MOVING?

We'll be there waiting if you give us 2 weeks Advance Notice

Name _____
New Address _____
City _____
State _____ Zip _____
New Parish _____
Effective Date _____
NOTE: If you are receiving duplicate copies please send both labels.

THE CRITERION

P.O. BOX 1717
INDIANAPOLIS, IN 46206



Archdiocesan Catholic Charities

Adult Day Care meets needs, opportunities

by Luann Osborne
Activity Assistant

We will call her Nancy. She is 68 years old, frail, and confined to a wheel chair because of a stroke that left her paralyzed from the waist down. She lives with her daughter's family now. She often confides to her friends at the day care center that she feels "in the way" living with her daughter.

Of course, Nancy could not manage to live alone. And her daughter does not want to put her in a nursing home. Her daily participation in the Adult Day Care (ADC) setting alleviates apparent depression.

Nancy is one of the many elderly who benefits from participation in the two adult day care centers under the auspices of Catholic Social Services. Even clients with Alzheimer's disease, sightlessness, psychiatric disorders, severe diabetes, and many other disabilities, are able to function productively in this supervised, structured environment. They receive personalized care from a professionally competent staff.

Holy Trinity ADC at 907 N. Holmes Ave., on the Indianapolis near-westside, continues to minister to 25 to 30 people each day. In

May of this year, the Eastside Day Care Center was relocated to 2630 N. Arlington. It also serves 25 to 30 clients daily.

Day care is a unique community-based service because it can be individualized through therapeutic recreation and socialization. Mentally stimulating activities enable clients like Nancy to center on the talents they are able to use, thereby increasing self-esteem and dignity. On a daily basis, the clients are also involved in physically stimulating activities, including morning exercise programs, tailored for each participant. Activities are planned according to pre-established goals enabling a therapeutic objective.

The social contact the day care program offers these isolated individuals is one of its greatest assets. Many clients strike up new and rewarding friendships while learning new arts and crafts skills, such as crocheting, decoupage, metalcrafts, and quilting. Other activities enjoyed at the centers are movies, bingo, and group sing-alongs.

The centers' monthly newsletters highlight past activities, creative writing by clients of the centers, the next month's activity calendar and the menu plans.

The ADC centers also provide respite for the caregiver family. In the case of Nancy's daughter, the care of her mother is in addition to the responsibility she has for her own children.

Both ADC sites operate from 7 a.m. to 5:30 p.m. Monday through Friday. The Central Indiana Council on Aging (CICA) provides a nutritious mid-day meal daily. Both locations are handicap-accessible. Minimal

fees based on a sliding scale supplement funding through CICA from an Indiana Department of Human Services grant, United Way, church donations, and other contributions.

Those wishing further information regarding the day care centers and those wishing volunteer opportunities may call Gwen Weber, 317-638-8322, or Crimmetta Taylor, 545-4833.

Religious' salaries decision

(Continued from page 1)

the sisters work prepared financial impact statements and these were consolidated by the chancery.

The results were then given to the Council of Priests and the Archdiocesan Board of Education for their study and recommendations to Archbishop O'Meara. The archbishop made his decision after receiving those recommendations.

In announcing the decision, Archbishop O'Meara said: "In coming to my decision the counsel given by responsible leadership has been invaluable even though it has been mixed. The signs of the times both at the local and national level clearly indicate that past methods of compensation for members of religious communities are not adequate to meet the needs of today."

He emphasized that his decision had nothing to do with the problem so much in the news recently—the difficulty religious communities are having caring for their retired members. This decision addresses the issue of the present active sisters' living expenses and future retirement, he said. The U.S. bishops recently approved an annual collection for the needs of retired religious, he noted.

In responding to the archbishop's deci-

sion, Sister Mary Margaret noted that the Archdiocese of Indianapolis has a long history of being concerned that this decision represents another chapter in being fair to those who serve it. She said that the decision "is sure to promote a healthier relationship with those with whom we work."

Sister Annata said that the decision "is a wonderful Christmas present." She said that she appreciates the openness, efforts and collaboration of all the parts of the archdiocese with which the Franciscan Sisters work.

Sister Marsha said that the sisters have something very solid in their collaboration with the archdiocese, and she appreciates the cooperation of the archbishop.

Archbishop O'Meara emphasized that the decision "in no way impinges on the sisters' vow of poverty since payments will be made to their communities." He said that he is "continually impressed to see our religious really living what they say they're living—the evangelical counsels. They really live their vows of poverty," he said.

At the present time 192 sisters are serving in parishes and institutions owned and operated by the archdiocese. This does not include institutions operated by the sisters themselves.

Health care is among ICC legislative priorities for 1988

by Ann Wadeltin

Health care for pregnant women, children and the elderly is among the political/moral issues which the Catholic Church in Indiana will actively support during the coming session of the Indiana General Assembly. That support will be demonstrated through the Indiana Catholic Conference (ICC), which has represented the church at the Statehouse for 17 years. Dr. M. Desmond Ryan is ICC executive director/lobbyist.

ICC priorities were set during a Dec. 4 & 5 meeting in Indianapolis when the state's six bishops and about 25 lay men and women—members of the ICC advisory council and board of directors—met to discuss the many political/moral issues facing the state. ICC representatives from the Indianapolis Archdiocese include Archbishop Edward T. O'Meara; James Loughery, Loughery-Kniesly & Associates Insurance

firm; Immaculate Heart of Mary Sister Mary Kinney, director of the Indianapolis Urban Parish Cooperative; Phyllis Carr, Center Township advisory board trustee office; Charles Williams, engineer, Indiana Bell Telephone Co.; and Steve Zigan, engineer, Versailles.

In addition to health care, priority issues include opposition to legalizing surrogate motherhood, justice in the area of worker's compensation, opposition to the withholding of nutrition and hydration from terminal patients, parental leave for the birth or serious illness of a child, and a mediation program for financially troubled farmers.

Compassion for AIDS victims and their families was expressed by the ICC leaders.

The ICC leaders called Indiana's lack of medical care for the poor a serious moral problem. In many areas of the state, there is no prenatal care for those unable to pay and no health care for poor children.

Clown ministry adds 46



CLOWN MINISTRY—Forty-six clowns were commissioned at a para-liturgical at St. Christopher Church Sunday bringing those in the Indianapolis area to about 200. (Photo by John F. Fink)

by John F. Fink

Forty-six clowns were formally commissioned in the Indianapolis clown ministry during a special para-liturgical at St. Christopher Church, Indianapolis, last Sunday.

The ceremony, conducted by Donald E. Berkoski, moderator of the St. Christopher Chapter of Smiles Unlimited, brought the total number of clowns in the ministry in Indianapolis to about 200.

The commissioning ended 30 hours of training for the clowns. Berkoski conducts

the training for three hours during 10 Sunday afternoons at St. Christopher.

The clowns perform for nursing homes, hospitals, prisons, and other such places. Berkoski said that they gave more than 150 shows during this past year.

The clown ministry is one "of lifting up the spirits of others," Berkoski said. "To be a clown is to be a life-giver."

The next class of clowns will start training on Sunday, Jan. 17. Berkoski can be reached at 4149 Golden Eagle Dr., Indianapolis 46234, 317-299-2816.

Matters Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

In exploring the Secretariat for Catholic Charities, we encounter a dual complexity—one from a funding standpoint, the second in annual reporting.

Firstly, in this secretariat, significant portions of revenue for all three agencies come from public sources: either governmental grants or United Way of Central Indiana and Terre Haute. The complexity comes from the fact that funds are not always available from such sources.

Secondly, those receiving funds from United Way must report on a calendar year whereas our fiscal year is from July 1 to June 30. For this reason, in reading the report one must make mental note of the six months difference in reporting periods. Technical adjustments have been made to meet accounting requirements.

For our purposes here, we will use figures as they are reported in the annual report.

Catholic Social Services

Catholic Social Services is an agency that serves the metropolitan area of Indianapolis. It addresses social concerns by providing counseling for troubled spouses or families, crisis assistance for those in need of food and clothing, emergency shelter for families, housing for elderly couples, and many other outreach programs. Its income was \$1,676,786 which came primarily from governmental grants and United Way support. (Please note that Catholic support of United Way is support of Catholic outreach.) The operational cost of Catholic Social Services for the reporting period was \$1,917,220.

Archdiocesan support for the same period was \$251,650.

St. Mary's Child Center

St. Mary's Child Center is like Social Services in its service area. This year it was blessed with a brand new building made possible by private contributions. The estimated fair market value of this new facility was set at \$650,000 for reporting purposes. For this reason, its revenue will reflect this major contribution. Income for the reporting period was \$874,674 against expenses of \$253,434. Archdiocesan support was \$40,500 for the same period.

St. Elizabeth's Home

Although St. Elizabeth's Home provides assistance to unwed mothers and adoption services for the archdiocese, it is located in Indianapolis. As a United Way agency, the reporting period is identical to the aforementioned. Revenue from all sources was \$814,601. Expenses for the period were \$822,971. Archdiocesan support was \$74,000. Fees charged for maternity care and adoption services comprise the single largest source of revenue for St. Elizabeth's Home.

Catholic Charities, Terre Haute

Catholic Charities of Terre Haute serves that area. It provides social services to the community of Terre Haute as Catholic Social Services does in Indianapolis. Of its total income of \$363,754, the archdiocese assists in the amount of \$69,550. Expenses for the reporting period were \$354,928.

In summary, through our agencies \$3,222,600 was spent in social services. This was made possible through both your direct support of the Archdiocesan Annual Appeal, and through your indirect support of United Way and governments that provide grants.



COMMENTARY

The bishops' views on Central America issues

by Dale Francis

It was the statement on Central America that brought the biggest headlines of all that was done at the fall meeting of the U.S. bishops in Washington. That was to be expected. It was a carefully prepared 3,000 word review of the situation in Central America, but within it was a relatively brief discussion of U.S. support for the forces opposing the Sandinista government in Nicaragua and the statement said this U.S. policy was morally flawed.

This made the headlines. Lost was the content of the statement. What the statement



said was, "We do believe the policy of support for the *contras* to be morally flawed, however sincere the intentions of the persons who have crafted and implemented it."

It was the "morally flawed" that made the headlines and, indeed, was almost all that the news media reported. They didn't go on to say why the bishops considered the policy "morally flawed."

The statement went on to explain its judgment: "Our Catholic teaching demands that several stringent criteria be met before one can discard the overriding 'presumption in favor of peace and against war.'"

"Some would argue that the condition of sufficient cause was well met. As troubled as we have been by aspects of today's Nicaragua, it seems to us far from clear that Sandinista abuses could merit such lethal response. Still less the criteria of likelihood

of success, proportionality, and even proper authority seem to have been met. Without formally judging any of these criteria, we do hold that the criterion of last resort has truly been disregarded and it is on this matter that we consider the U.S. *contra* policy to be most seriously in error."

When you read the statement in which the words "morally flawed" appeared, you understand what they were saying and why they were saying it. They were saying the policy did not meet the criteria for a just war, that it disregarded the criterion that use of force should be a last resort.

It was not a statement in support of the Sandinista government. To the contrary, the statement strongly indicted that government, especially in its relations with the Catholic Church in Nicaragua.

But the news media seized on the words "morally flawed," made it an indictment in itself, ignored the bishops' analysis that it is flawed because it does not, in their opinion, meet the criteria for a just war.

Bishop Joseph M. Sullivan, auxiliary of Brooklyn, who chaired the preparation of the statement, said he thought the statement was "balanced and even-handed." He is right. This is a careful document that studies the breadth and depth of the problems of Central America, that emphasizes the economic inequities that are the foundation of the crisis that is faced. For those who will carefully read it, it is the balanced and even-handed statement it was intended to be.

But in the real world, bishops' statements aren't read. Instead, catch lines are grabbed



by the news media to be used for their own purposes. In the context of the political situation today, the bishops' statement may well be used by the Sandinistas they criticize for political propaganda, and it can be used against Nicaraguans who believe they should keep their nation from Marxist rule.

There were bishops who opposed the statement, precisely because they thought it would be used as it was. Catholics should understand their bishops, in making their statement, had no intention of supporting Marxists or plans for Soviet conquest of the American continent. They spoke for peace and justice. Too bad their words were stripped from their context.

The Yardstick

What makes a church popular in the United States?

by Msgr. George G. Higgins

Thoroughly accurate statistics on church memberships in the United States are notoriously difficult to come by.

Nevertheless, certain membership trends can be charted with reasonable accuracy. One such trend was analyzed in considerable detail by the Rev. Dean M. Kelley of the National Council of Churches in a 1973 book titled "Why Conservative Churches Are Growing."

Mr. Kelley's overall thesis was that the more liberal mainline churches were on the decline, statistically speaking, whereas conservative fundamentalist groups were growing rapidly.

Although Mr. Kelley's book was published almost 15 years ago, it is still frequently cited, sometimes rather polemically, as "proof" that the mainline churches, including the Roman Catholic Church, ought to get



out of the business of ecumenism and social reform and concentrate instead on "spiritual" matters.

It is time to take another look at Mr. Kelley's book in light of this continuing controversy.

Mr. Kelley argues that the so-called liberal mainline churches are declining because they have diluted the principle product religion has to offer: providing a clear sense of life's purpose.

The churches that are gaining membership, Mr. Kelley concludes, are those which have shunned contact with other churches or with secular causes and have held firmly to the belief that they alone have the truth. They are "high-demand" churches, possibly "unreasonable" and marked by "absolutism, conformity and fanaticism."

He says the low-demand churches that are losing membership are those that have opted for diversity, relevance, ecumenical dialogue and social commitment.

There is undoubtedly something to be said for Mr. Kelley's basic thesis. After all, who needs a church that isn't serious about

religion and thinks of itself as just another social agency?

Nevertheless, there is a danger, as the Rev. Martin Marty, a Protestant historian, pointed out, that Mr. Kelley's provocative study would be "a much misused book, a manual of arms by would-be rescuers of drifting Christian organizations."

In my files I came across a laudatory 1973 review of the book by Jesuit Father Kenneth Baker, then as now editor of *Homiletic and Pastoral Review*, which suggests that this is a real danger indeed, and not simply a figment of Professor Marty's critical imagination. Father Baker, paraphrasing Mr. Kelley, made a number of valid points. His concern for theological orthodoxy and his emphasis on the legitimate role of ecclesiastical authority are unexceptionable. On balance, however, his review of Mr. Kelley's book strikes me as a polemical call to arms against some quite legitimate, indeed indispensable, movements in the Roman Catholic community.

Father Reher's argument seems to be

that those Catholic "experts" who are promoting social action and the ecumenical movement are barking up the wrong tree. "What has happened," he says, "has been just the opposite of the expectation of the 'experts.' Instead of strengthening the appeal of the Catholic Church, it has turned people away."

On the face of it, that might sound plausible. But wait a minute. The Second Vatican Council irrevocably committed the church to ecumenism and laid heavy emphasis on the importance of the church's social ministry. If I have understood them correctly, Mr. Kelley and Father Baker would be compelled by their own logic to conclude that implementing the council's directives on these two issues is a recipe for failure.

I don't agree. But even if I were forced to admit, for the sake of argument, that God wants his church to "fail" (in the short run) as the price of implementing the letter and the spirit of Vatican II, I would not be even slightly disturbed. I would simply say: So be it.

© 1987 by NC News Service

The Human Side

Unraveling the mystery behind the decline in vocations

by Fr. Eugene Hemrick

The growing shortage of priests in the United States "is an institutional problem, not a spiritual problem," according to a new book by Dr. Dean R. Hoge of The Catholic University of America.

His book, "The Future of Catholic Leadership: Responses to the Priest Shortage," was published by Sheed and Ward and is the product of three years of research on U.S. Catholic priests, seminarians, vocation trends and attitudes of adult and college-age Catholics. Hoge says the institutional options that might be employed to curve the crisis fall into several categories: Ordain married men; restore some resigned priests to active ministry; institute a limited term priesthood; ordain women; drop the celibacy requirement.

Hoge contends that angry mothers or a decline in the faith of our youth are not responsible for the priest shortage. This latter contention has caused a heated debate between sociologists and church officials.

In 1981 Pope John Paul II argued that the



vocations shortage is "part of the spiritual crisis which exists in the whole of modern civilization."

Instead of asking which argument is correct, we might want to ask some further questions. For it is a fact that there is a priest shortage and the number of seminarians is dropping.



If as Hoge states, youth have a strong desire to serve the church, why aren't they identifying with the priesthood? What is unattractive to them? Why aren't more youth dreaming of a life dedicated to the service of the altar?

If, as the pope argues, there is a spiritual crisis, what is the reason for it? Why aren't more people identifying with the spiritual life of the church? Where has the attractiveness weakened? What are the blocks?

On the flip side, what distracts people from the spiritual and from the priesthood?

The church is a Spirit-endowed society; ultimately the Holy Spirit is running everything. This being true, what is the Spirit telling us by allowing a shortage of priests?

Were we too top-heavy with priests? Is the Spirit creating a better balance in the church? Do the priesthood statistics need to bottom out in order to rebound to new heights? Or should the priesthood remain weak so that through weakness God can better accomplish his work?

These questions are not intended to confuse the priest shortage issue further, but to make the point that we are dealing ultimately with a mystery.

Does anyone really know what causes a person to identify with one thing and not

another? Why a person is attracted or not attracted to something and how the Holy Spirit works?

When we admit we are dealing with mystery we become more humble. Perhaps if all concerned parties were more humble and not so sure they really knew the answers, more people might come forward and help us solve the problem of the priest shortage.

the criterion

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570
Price: \$12.00 per year
30¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0374-4350

Most Rev. Edward T. O'Meara
publisher

John F. Fink
editor-in-chief

Dennis R. Jones
general manager

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1717, Indianapolis, IN 46206



TO THE EDITOR

Another view on Latin Mass

I wish to offer a completely different perception of the Latin Mass than that presented by Lon Jacquet in his column "How Far Has the Church Come in the Last 25 Years?" (*The Criterion*, Nov. 27).

I was startled by his comment, "I'd forgotten how shockingly true it was that the folks in the pews were spectators, not participants." This is completely untrue. When, as a teenager, I was attracted to the Catholic Church, I was overwhelmed by the reverence which permeated the church. The people were totally immersed in the Mass.

There was no whispering, no giggling, no gesturing toward friends, no distraction from the holy purpose of being there at that time: the worship of God. When, later, I entered the church, I felt that I was participating totally in the Mass. It is an absurdity that Catholics in the '30s and '40s did not know what the priest was saying. Every worshiper had a prayerbook or missal with the Latin on one side and the English on the other.

If a worshiper came in late, he needed only a quick glance at the priest and his position at the altar, perhaps his next words (quite audible to persons in the pews) to know exactly what was "going on." I found the universal language an indication of the universality of the church.

Sermons were always preached in the vernacular. It is quite possible to learn enough Latin to follow a High Mass in that language. I used to go to the High Mass at the cathedral and follow it in the Latin. My feeling was of complete and intense participation with the priest when he elevated the host. Instead of folksy "togetherness," the emphasis was on the majesty of God, the burning desire of his children to adore him without distraction.

POINT OF VIEW

Make Christmas more meaningful

by Cynthia Schultz

While most of us are scurrying around preparing for the holidays—decorating the house and the tree and thinking up gift ideas for loved ones—I wonder about the message of materialism we are passing along to our children.

Don't get me wrong. I'm not Mrs. Scrooge. I enjoy the fanfare as much as the next person. But while Christmas is a joyful season, it also strikes a sad chord within me. It seems to be a greedy, self-centered time of year. Couldn't we make it more meaningful? Why can't we invite the widow down the street to dinner over the holidays? Or why not make a trip to a nursing home with a few small gifts to spread some cheer? Or give our children less and let them see the glow on the faces of some children in an orphanage when they open a gift: children who will never know the love of a family?

Couldn't we give more of ourselves and our time to others to celebrate the birth of our Savior?

Our family has been establishing some new ways to celebrate Christmas for the past few years. I'm not looking for accolades, but hope others can discover creative ways to reach out and share the spirit.

For example, we get the name of a struggling family from a local agency that works with the needy, and try to make their Christmas a little brighter. I'll never forget

Pathetic little of the reverence, humility, and holy silence of the days of the Latin Mass remain in Catholic churches today. My "unchanging church" has changed.

People laugh and gossip in whispers. A priest at a local church assured the congregation it was "perfectly all right to talk in church." A priest led the congregation in noisy applause at the close of a First Holy Communion ("Didn't they do well? Let's give them a big hand!"). Surely equating one of the holiest spiritual experiences these children would ever have with a skit or performance for the entertainment of the adult congregation bordered on sacrilege.

Only slightly less inappropriate is clapping at a baptism. It used to be recognized that suitable behavior differed between the talent show and the church, the sports arena and the cathedral. No more. Behavior once suited to a rousing basketball game is being encouraged at holy ceremonies, to the appalling detriment of meditation, reverence, and the dignity once accorded a church rite.

If you choose to print a portion of my letter, please withhold my name. I have no desire to enter into debate with anyone.

Name withheld

Indianapolis

Praise for Holy Cross Brothers

First, I wish to thank you for publishing my letter in the Nov. 27 issue of *The Criterion*.

Second, I must admit I was disappointed that the last paragraph was completely eliminated (for space reasons). I was particularly interested in giving the Brothers of the Holy Cross some recognition for their many years of teaching at Cathedral High School.

In all the publicity of recognizing our religious teachers, they have been completely

ignored. Even the paid ads for Cathedral High School's 70th anniversary, praising its reputation, did not once give any recognition to the many religious men of the Holy Cross Congregation who staffed it for more than 50 years. One ad boasted of the number of graduates who went on to become priests and religious. Another, in the form of a testimonial, was by a graduate who went on to achieve the Nobel Peace Prize.

Although the Holy Cross Brothers are no longer teachers in the archdiocese, they do deserve some recognition and support for the part they played in building up our Catholic lay, religious and professional supporters of our church today.

The addresses are: Provincial, Brothers of the Holy Cross, P.O. Box 460, Notre Dame, Ind. 46556, or Holy Cross Junior College, Notre Dame, Ind. 46556.

Nancy Lavelle

Indianapolis

Prayer by Henri Nouwen

I am the Patricia that Ann Greenwell mentioned in her "Night Prayer" that appeared in your paper on Dec. 6 ("My Journey to God" column). I am thankful to have the prayer support of my loving mother through so many years of my life. She includes me in her rosary each day and it is

wonderful to be in the sight of both mothers.

As I study psychology and encounter both theologians and psychologists, I have discovered a number of inspiring prayers—and pray-ers. Father Henri J. M. Nouwen is one of these and the following is from his book "A Cry for Mercy" (© 1983 by Image Books, Doubleday, Garden City, N.Y.).

"Dear Lord, I will remain restless, tense, and dissatisfied until I can be totally at peace in your house."

"But I am still on the road, still journeying, still tired and weary, and still wondering if I will ever make it to the city on the hill."

"With Vincent van Gogh, I keep asking your angel, whom I meet on the road, 'Does the road go uphill then all the way?' And the answer is, 'Yes, to the very end.' And I ask again: 'And will the journey take all day long?' And the answer is: 'From morning till night, my friend.'"

"So I go on, Lord, tired, often frustrated, irritated, but always hopeful to reach one day the eternal city far away, resplendent in the evening sun."

"There is no certainty that my life will be any easier in the years ahead, or that my heart will be any calmer. But there is the certainty that you are waiting for me and will welcome me home when I have persevered in my long journey to your house."

"O Lord, give me courage, hope and confidence. Amen."

Patricia Greenwell Hammond
Cambridge, Mass.



Grinstein Funeral Home, Inc.

SAM H. PRESTON — F. EDWARD GIBSON

The oldest Funeral Establishment in Indianapolis — Founded in 1854

"Centrally Located to Serve You"

1601 E. NEW YORK STREET INDIANAPOLIS, IN 46201 (317) 632-5374

Open Year Round For All Your Plant Needs.

HEIDENREICH GREENHOUSES

Growing For You For 4 Generations

502 E. NATIONAL AVENUE
(1 BLOCK NORTH OF HANNA BETWEEN US 31 & 421)

786-1528

CATHEDRAL



OF SAINTS

14th and Meridian Streets

"Help Us To Help Others"

Your Contributions Of Useable Clothing And Household Items To Catholic Salvage Make It Possible For Many Inner City Children To Enjoy CYO Summer Camp Program

Call Us For Pick-Up At Your Home

CATHOLIC SALVAGE
632-3155

The Cathedral of SS. Peter & Paul

14th and Meridian Streets

Masses

Saturday Anticipation 5:00 p.m.
Sunday Morning 10:30 a.m.
Monday thru Saturday 8:00 a.m.
Monday thru Friday 12:00 noon
Holy Days 8:00 a.m.
12:00 noon
5:00 p.m.

FREE parking behind the cathedral and in Catholic Center lot.

Christmas Celebrations

On the Eve on Christmas, December 24, the vigil of anticipation will be celebrated at 5:00 p.m. Then, at MIDNIGHT, Archbishop Edward T. O'Meara will preside; the cathedral choir will sing starting at 11:30 p.m. On CHRISTMAS MORNING, there will be 10:30 Liturgy.

New Year's Liturgies

The January 1 celebration of Mary, the Mother of God, begins with a Liturgy on New Year's Eve at 5:00 p.m. The next morning the Mass is at 10:30.

the Christmas Eve our family, along with a neighbor girl, braved 11 degree temperatures to deliver toys and clothes to a single mother and her three sons. The girl's mother wanted to be a part of our project and packed along warm sweaters and hats for the little boys.

While my family has erratically given blood to the American Red Cross through the years, this will be the first year parents and older daughters will donate as a Christmas project. The Red Cross is constantly reminding us of its shortage of blood, so what better gift could we give to our community?

We make it a habit when passing a Salvation Army bell ringer, or a roadblock for a needy cause, to drop a dollar into the bucket. Sometimes we pass more than one in a day and several in a week. It's not much, but every little bit helps.

Some years, instead of giving a gift to our parents, who seem to have everything at their ages, we buy for a family who has needs. The parents receive a card explaining what we did in their names, and they always seem pleased.

There are so many things we can do to make Christmas special. In our community, a restaurant owner is always looking for volunteers each year to help him cook and serve free meals to the hungry for a month. And in an adjoining county, volunteers pick up discarded toys from children, repair them and pass them out to others who might not otherwise receive any.

My family could do much more, but we've got a start on developing some new traditions. I wish we all could have the spirit all year instead of once a year. Then we could identify with the lyrics in a Sam Cooke song: "What a wonderful world it would be."

(Mrs. Schultz writes from New Albany.)

cornucopia

Holiday visitors cometh

by Cynthia Dews

Once upon a time there were a grandma, a grandpa, an old doggie and a mean kitty all living together in a neat, quiet house in the forest. They listened to soothing music on the radio and watched their favorite TV programs and read their mail every day. It was peaceful at night when they went to bed.

Then one day Goldilocks came to visit, along with her sisters, their mom and dad, and a couple of large dogs. They arrived in two cars stuffed with suitcases, toys, baby bottles, enormous boxes of paper diapers, and dog biscuits. They ate a lot of porridge and sat in all the chairs and slept in all the beds.

Everyone was excited and happy about the visit. Everyone except the mean cat, who hissed a lot and lurked in closets until the sounds of food being dropped into his dish drew him out of hiding. His eyes were enormous most of the time, and were constantly shifting in all directions. His demeanor ranged from cautious to frenzied.



The dogs were fed at the same time every day, and all three were given dog biscuits when the old doggie took her medicine. It was a celebration of sympathetic illness, with the guest dogs commiserating with their hostess about her health problems over tea (in this case dog) biscuits.

After awhile, the neat, quiet house began to change. The windows were frosted with cold weather, hot breath, and fingerprints. Shades and curtains hung askew and doors stood ajar. The garage door went up and down like a yo-yo and the mailbox lid hung open like a tired gray tongue. Candy papers and half-eaten fruit and tiny parts from plastic toys appeared here and there, within and without the house.

The grandpa and grandma were sore from smiling so much. They missed their favorite TV programs and even fell asleep watching the six o'clock news. Their friends didn't care to "talk to Goldilocks" on the phone anymore when they called, "but thanks anyway." The people at church reminded them that there was a nursery for small children during services.

Bill collectors began to call because the mail had not been opened within anyone's memory. Magazines and newspapers yellowed. It took the grandpapas a few

minutes to remember the name of the president of the U.S., and if World War III had suddenly been declared they would have been the last to know.

The grandma and grandpa had forgotten how pleasant it could be when life was unadorned and had meaning only in the present. They were reminded that discovering Baby's new tooth is infinitely more satisfying than analyzing Central American politics, and that the adventures of Winnie the Pooh and Toad and Curious George can generate more honest interest than summit meetings and trade gaps.

Finally one day, when all the porridge was eaten and all the chairs were broken and all the beds were mussed, Goldilocks and her sisters, her parents and the dogs piled into their two cars and drove away. They blew kisses and waved.

Once again the house in the forest was quiet. Once again the grandma and grandpa remembered what it was to "change and become like little children." Now they were ready for Christmas.

check-it-out...

Several Christmas television specials suitable for viewing by the entire family will be telecast in the Indianapolis area on WTHR-TV, Channel 13 next week. "The Joyful Mysteries of the Rosary," narrated by Loretta Young and depicting the early days of Jesus' life on earth, will be shown at 4:30 p.m. on Thursday, Dec. 24. "The Annunciation," a celebration of motherhood and the motherhood of Mary in particular, will be hosted by Helen Hayes at 4:30 p.m. on Friday, Dec. 25. Both specials are the work of Holy Cross Father Patrick Peyton's Family Theater Productions, whose motto is, "The family that prays together stays together." Mother Basilica Films will present "The Golden Lifelines of Sinai" at 4 p.m. on Thursday, Dec. 24 and "Jesus, Beloved Child" at 9 a.m. on Friday, Dec. 25. The traditional Midnight Mass celebrated by the pope in Rome will be telecast by satellite on Christmas Eve.

The Indiana Association of the Deaf will offer Sign Language Classes in a ten-week session this winter. Fees include: \$26 for a single registration, \$42 for a family (limit of three), and an additional charge for the textbook. Registration will be held from 7 to 8 p.m. on Monday, Tuesday and Wednesday, Jan. 4-6 in suite 817, 445 N. Pennsylvania St. For more information call Jacki Davis at 317-636-DEAF.

St. Francis Hospital will offer CPR (Cardiopulmonary Resuscitation) for Heart-

savers from 6 to 10 p.m. on Tuesday, Jan. 19. The class is designed to save heart attack victims. Another class to help infants and children, CPR for Totsavers will be held from 6 to 10 p.m. on Thursday, Jan. 21 at the hospital. Registration fee for each class is \$10 per person; both classes: \$15 per person. A Standard First Aid Course in two sessions will be held from 6 to 10 p.m. on Tuesday and Thursday, Jan. 12 and 14. The fee for attending both sessions is \$15 per person. Those wishing further information may call 317-783-8151.

A Spiritual Enrichment Series will be held at Beech Grove Benedictine Center from 7 to 10 p.m. on Thursdays, Jan. 14 through March 10. Topics include Spirituality of Community, Compassion of Jesus, Stewardship of the Earth, Economics, Reconciliation, Sacramental Life, Christian Unity, Eucharist and Cost of Discipleship. \$7.50 per session. Water, Gym and Yoga Programs in a Winter/Spring Fitness '88 series will be held from Jan. 4 through May 21. Call 317-788-7581 for information and reservations.

Benedictine Father Matthias Neuman will start a retreat for men and women on the theme "Virtue, Sin and Reconciliation in Christian Living" on the weekend of January 15-17 at St. Jude Guest House on the grounds of St. Meinrad Archabbey. The retreat will focus on building spiritual strengths and habits, the reality of sin in our modern world, and the need for sacramental reconciliation in the practice of faith. For reservations and information call 812-357-6585.

West/Indy Parent Support Group Using Toughlove meets from 7 to 9 p.m. every Monday evening at 2302 W. Morris St. The January 25, 1988 meeting will feature a program by Don Meyer on "All You Ever Wanted to Know About Drugs, But Were Afraid to Ask." For more information on the group call 317-243-3742.

vips...

Father Boniface Hardin, president of Martin Center College in Indianapolis, was named in a recent poll as a prominent religious leader in the black community. The poll was conducted by The Indianapolis Recorder to find out who speaks for the black community in Indianapolis. Father Hardin was named second among black religious leaders after the Rev. T. Garrett Benjamin, pastor of Light of the World Christian Church. Father Hardin is a member of the St. Meinrad Benedictine community and has been involved in pastoral and social justice work for many years in the Indianapolis area. He founded Martin Center College in 1977.



JOYOUS CELEBRATION 1987—Accompagnia! Andrea Bueening and Director Tammy Anderson are seen with the Chatham High School Choir during a concert for choirs and bands on Sunday, Dec. 13. Included from the Chatham High School Music Department were the Beginning Band, the Choir, the Chorus, the Concert Band, Sound on Stage, and the Jazz Band in a repertoire of new and traditional selections. The combined choirs presented a finale. (Photo by Margaret Nelson)

The Ad Game

—\$25 A PUZZLE FOR PRIZES—\$25

Most of the answers to recently unscrambled last week's puzzle:

- | | | |
|---|---|--|
| Mike McGee, St. Lawrence, Lawrence
Susan Haynes, St. Mary, Ravenna
Judy Meyer, Holy Spirit, Ind.
Nancy Adams, Holy Cross, Ind.
Don Harris, Holy Name, Beach Grove
Shalee Ransom, St. Rose, Knightstown
Joanne Kierke, O. Lourdes, Ind.
Pat Walsh, Little Flower, Ind.
Joe H. Nelson, St. Mary, Beach Grove
Florence Mullins, St. Mary, Ravenna
Louise Vogel, St. Joseph, North Vernon
Gene Reinhardt, St. Jude, Ind.
Margaret Johnson, St. Mary, New Albany
Margaret Oeding, St. Benedict, Ind.
Edith Lachner, St. John, Ellettsburg
Anthony A. Brite, Little Flower, Ind.
Mary First Officer, St. Mark, Ind.
Lillian K. Kinner, St. John, Ellettsburg
Leona Kott, St. Gabriel, Connersville
Donna Ruff, St. Michael, Brookville
Mrs. Marion M. Baker, St. Anne, New Castle
Gertrude Beagrie, St. Catherine, Ind.
Gene Schwandt, St. Martin, St. Michael
Edwin Sogge, St. Martin, St. Michael
Dorothy Hines, St. Elizabeth, Cambridge City
Mabel Trane, St. Gabriel, Connersville
Sharon A. Williams, St. Anne, New Castle
Mary Nelson, St. John, Ellettsburg
Rita Schmitt, O. Perpetual Help, New Albany
Margaret McKenna, Little Flower, Ind.
Rose Marie Kahon, St. Joseph, Shelbyville
Margaret Huttner, Holy Name, Beach Grove
Audrey Doud, St. Matthew, Ind.
Terry Collins, O. Greenwood, Greenwood
Margaret Duncan, Little Flower, Ind.
Marilyn Riente, St. Nicholas, Sursum
Mary E. Troutman, O. Lourdes, Ind.
Anna Zimmer, U. Greenwood, Greenwood
Rita Davies, St. Joseph, Shelbyville | Jeanette Huff, St. Paul, Bloomington
Judy Hicks, O. Greenwood, Greenwood
Margaret Ann Sowers, St. Andrew, Richmond
Marie Ziegler, St. Paul, New Albany
T. N. Harms, Sacred Heart, Ind.
Catherine Volpert, St. Patrick, Terre Haute
Margie Kries, St. Benedict, Terre Haute
Lucille Douch, St. Benedict, Terre Haute
Helen K. Vile, St. Patrick, Terre Haute
Betty R. Martin, Sacred Heart, Terre Haute
Marie Fehring, St. Louis, Shelbyville
Rosemary Lown, St. Jude, Spencer
Marlene Busch, St. Joseph, St. Leon
Marlene Maslin, St. Maurice, Greensburg
Mary Anne Achigil, St. Patrick, Ind.
Aileen L. Burch, Holy Trinity, Ind.
Pat Riley, St. Paul, Greencastle
Betty Jennings, St. Paul, Ind.
Lawrence Whitell, Little Flower, Ind.
Mary Kienke, Holy Trinity, Ind.
Mary Kienke, Holy Trinity, Ind.
Mary Oatis, Holy Trinity, Ind.
L. L. Sands, O. Perpetual Help, New Albany
Janet Garter, St. Andrew, Richmond
Bernice Bar, St. Mary, Fayetteville
Lucy Gaffey, St. Augustine, Jeffersonville
Ruth Ann Canalis, St. Mary, New Albany
Edna Taylor, St. Augustine, Leland
Margaret Hays, O. Perpetual Help, New Albany
Rita Schmitt, O. Lourdes, Ind.
Helma Brader, St. Christopher, Ind.
Maryellen Orman, St. Vincent de Paul, Bedford
Chas. M. Doolan, Annunciation, Brazil
Bernice Wehrman, St. Boniface, Fuku
Dorothy Kipper, St. Mary, North Vernon
Tom Burger, St. Joseph, Shelbyville
Ann Meyer, O. Greenwood, Greenwood
Ann Winkler, St. Roch, Ind. | Shirley Montgomery, St. Malachi, Brownsburg
Mary Cherry, St. Mary, Greensburg
Mary Henley, St. Denis, Westport
Lorena Blankens, St. Mary, Greensburg
Mary Nease, Holy Trinity, Ind.
George E. Augustine, Christ the King, Ind.
Betty Richardson, St. Michael, Greensburg
Christine Meyer, St. Christopher, Ind.
Joan Wirt, St. Jude, Ind.
P. Newman, Holy Spirit, Ind.
Robert E. Enright, Little Flower, Ind.
Maynard Mann, Christ the King, Ind.
Maureen Inga, St. Simon, Ind.
Bernice S. Bismar, Holy Name, Beach Grove
Suzanne S. Bismar, St. Malachi, Brownsburg
Chas. L. Kunt, Nashville, Ind.
Barbara Krieger, St. Jude, Ind.
Margaret Sanders, St. Catherine, Ind.
Robert Williams, St. Thomas Moore, Martinsville
John Brandenburg, St. Mary, Richmond
Dorothy M. Mear, Little Flower, Ind.
Conner McCrilly, Little Flower, Ind.
Emeline Davis, St. Michael, Greensburg
Mary K. Oatis, St. John of St. Ind.
Chas. Dornan, Little Flower, Ind.
Mary Jane Foster, Holy Name, Beach Grove
Margaret M. Logan, Holy Spirit, Ind.
Rose Kienke, St. Joseph, Ind.
William Hays, O. Greenwood, Greenwood
Maryellen Orman, St. Nicholas, Sursum
Ann Bismar, St. Mary, Ind.
Anne Bishop, St. Catherine, Ind.
Rose Mary Biers, St. Andrew, Richmond
Dave Vignale, St. Louis, Shelbyville
Phyllis Mahony, Holy Spirit, Ind.
St. Dorothy, Day Annunciation, Brazil
Susan Smith, Holy Spirit, Ind.
Kathy Muschko, St. Joseph, North Vernon |
|---|---|--|

- PPTABESBSHIFVOYG
 ABBEY PRESS GIFT SHOP
 BUNARHOMAROR
 HARBOUR MANOR
 CARATESINAIROMEONASCHAT
 AMERICAN HEART ASSOCIATION
 PLATVONETHRIL
 HILLTOP TAVERN
 WYNASE
 SWEANY
 (TIE-BREAKER) THIRMCAPVACROY
 VICTOR PHARMACY

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week:

Ernestine Dillon, St. Michael, Greenfield

— Your \$25 Check is in the Mail —

- 1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Tuesday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the answers.
- 4) In case of a tie, the winner will be picked at random from the winning entries received.

Due to the holiday scheduling the next "Ad Game" will appear in the January 8th issue of *The Criterion*. Watch for it!

Hortense Rowlett, 83, still working for St. Rita's

by Margaret Nelson

Hortense Rowlett has probably been an active member of St. Rita Church, Indianapolis, longer than anyone else. She's 83 and has been a member since 1929.

Glowing as she talked, Hortense said, "Most of the people I knew are dead and gone. I wonder what I'm staying around for." But physically and mentally, she shows no signs of slowing down from her active life. And the sparkle in her eyes reveals a liveliness usually found in those decades younger.

Hortense still grows the flowers that decorate St. Rita's altar all summer. She provided the plants for the booth at the annual parish Christmas Bazaar last Sunday.

A Eucharistic minister and lector, Hortense also helps pastoral assistant Providence Sister Margaret Irene to prepare for weekly home Masses. And she can be seen at the church on Saturdays, helping clean it up for the weekend Masses.

Hortense still works one day a week. In fact, it was her employer who provided her with her most memorable experience—a visit to Rome almost 50 years ago.

"The place would take your breath away!" she observed. She described the historic sites and works of art as if she had seen them yesterday. She marveled at Michelangelo's "Creation" on the ceiling of the Sistine Chapel, calling it "gorgeous," and the blocks that make up the Vatican Way.

One of her favorite sights was Michelangelo's David in Florence. "I don't see how a man took a chisel and made that, even those curls on his head!" she reflected.

But Hortense said Rome makes her think: "God is trying to show man who's boss. All those buildings, like the Colosseum, could have been torn all the way down. But they are there as a reminder of what happened." She reflected on what is going on in our country today. "Rome destroyed itself

from within. It seems like we're going to do the same thing."

When Hortense went to Rome, she saw Pope Pius XI. She is not motivated just to travel to see the Pope John Paul II, commenting, "I think he is the kind of man who would rather have you do what he tells you than have you come to see him." She compares this with naming streets and holidays after Martin Luther King, Jr., but ignoring what he taught about civil rights.

Hortense heard some women commenting: "What we need is for the Blessed Virgin to come again." She told them, "Why should she? We didn't pay any attention to what she said when she came to Fatima."

A woman who had not seen a doctor for more than 50 years until she fell about a year ago, Hortense flew to Kansas City to spend the recent Thanksgiving week with a nephew. She enjoys being able to get around. But she likes to remember the early days of St. Rita Church, too.

Hortense especially likes to remember all the things Father Bernard Strange did to build up the parish community. When he first came in 1930, St. Rita's consisted of a two-room church and two rooms for school. "It was just a wilderness out there," she remembered. She told some of the things the priest did to make the parish so prominent in the neighborhood and in the community.

Especially significant was the fight Father Strange and Bishop Ritter waged for black children to be admitted to the Catholic and public high schools, according to the St. Rita veteran. She heard Father Strange say, "What do you think I'm sending them to grade school for if they can't get into high school?" She remembers him "working like a dog down there."

Hortense is amused when she remembers how the priest scraped to get such nice things for St. Rita's. "When he built the school, he built a tunnel to the church. He never showed the archbishop that."

Father Strange used all kinds of money-making ideas so that the people in the area would have a nice school and church. And he found building materials in Europe, she said.

"We were all kind of mad when they named the street after Rev. Brown when Father Strange did so much more to build it up," Hortense confessed. "But Father Strange didn't want any recognition. That man really could pull off—near anything!"

Raised in Kansas City, Hortense lost her mother to death when she was in her teens. She raised her six younger brothers and sisters, seeing that they all received an education before she went out on her own.

Hortense recalls her husband, who died in 1949. "Sam was a good man. He had studied for the priesthood for four years. That's one thing I didn't like about him," she said with a grin. "I have had no desire to marry again. I figure, don't push your luck."

Hortense Rowlett would like to do one thing while she's still able to get around comfortably. She still likes to return to Rome. "But the only way I could do that would be if I won the lottery," she laughed.

"But first I'd fix St. Rita so they wouldn't have to worry about money anymore."



Hortense Rowlett

G. H. Herrmann Funeral Homes

1505 South East Street

5141 Madison Avenue

632-8488

(INDIANAPOLIS, INDIANA)

787-7211



Advent penance services are still available in deaneries

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. 20, 2 p.m., Assumption/St. Anthony, St. Anthony.

Indianapolis South Deanery

Dec. 22, 7:30 p.m., St. James the Greater.

Indianapolis East Deanery

Dec. 18, 7:30 p.m., St. Bernadette.

Batesville Deanery

Dec. 18, 7 p.m., St. Martin, Yorkville.

Dec. 20, 2 p.m., St. Paul, New Alsace.

Connersville Deanery

Dec. 19, 12:05 p.m., St. Mary, Richmond.

Dec. 21, 7:30 p.m., St. Andrew, Richmond.

New Albany Deanery

Dec. 18, 7:30 p.m., St. Mary, New Albany.

Dec. 20, 7:30 p.m., St. Augustine, Secor.

Heart at Sacred Heart, Jeffersville.

Dec. 21, 7:30 p.m., St. Mary, Lanesville.

Tell City Deanery

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, Bristol.

Dec. 23, 7:30 p.m., St. Martin, Siberia.

St. Susanna corresponds with sister school in Austria

by Margaret Nelson

St. Susanna School in Plainfield, Indiana, and St. Susanna School in Plainfield, Austria, are sister schools.

But the relationship goes beyond knowing of the existence of the other school. Students at the two schools exchange letters about three times a year. And at Christmas time, the Austrian school sends a special treat—a recording of its special Christmas songs and greetings, done in English just for the near-west side Indianapolis school. Twice the school has received phone calls from its overseas sister school.

Participants at both schools are in similar age ranges. At the local St. Susanna, the

eight, nine and ten-year-olds participate in the exchange project with the Austrian school.

Principal Fred Schmitz explained that the students at the Austrian school have English classes about 30 minutes a week to help them translate the messages into individual letters to their American "pen pals." But the Indiana school does not have the luxury of language classes. Several times, a German-born woman has worked with the students on a volunteer basis, helping them translate their letters.

Schmitz explained that the correspondence helps "broaden the scope of the students' understanding of their world and how far their caring and sharing can reach."

EXPLORES 400
ALL-SEASON STEEL-BELTED RADIAL

\$35.95
P155-BR13

- Isolated, full-depth shoulder grooves for a lifetime of all-season performance.
- Aggressive all-season tread pulls you through any weather through any weather.
- Two tough steel belts for strength and stability.
- Outline black serrated sidewall lettering.

VOYAGER 1000
PREMIUM ALL-SEASON RADIAL

\$57.92
P195-TS14

- Long wearing tread design.
- Stronger than steel Kevlar belts for strength, smooth ride.
- Smooth riding polyester cord body.
- Unique shoulder elements reduce fuel noise.

Safari RVR
ALL-POSITION STEEL-BELTED RADIAL

\$53.19
P195-75R14

- Aggressive full-depth isolated element tread pattern for excellent traction and uniform wear.
- Tough polyester cord body piles with two steel belts under the tread.

PETRO'S TIRE SERVICE
2120 S. HARDING
INDIANAPOLIS, INDIANA
(317) 635-8467

24-HR — 7 DAYS A WEEK
ROAD SERVICE AVAILABLE
COMPUTER SPIN BALANCE
"INVITE US TO YOUR NEXT BLOWOUT!"

A good deal on a great tire. **KELLY TIRES**

Mary in Our Faith

Making friends with Jesus' mother

by Richard Cain
Fourteenth in a series

When asked to explain jazz, the great trumpet player Louis Armstrong replied, "if you have to ask, you'll never understand."

Like jazz, devotion to Mary can be explained at best only imperfectly. "I breathe her," said Sharon Kraabel, a member of St. Luke Parish in Indianapolis. "It's not like a fancy, like I invent her presence. I assume it. I just believe that no matter what I do, she is there."

That is the way those who are close to Mary understand their devotion. It is not merely a method or practice such as making a novena or saying a rosary. Instead, it is a relationship with a real person—or rather, two, for a true relationship with Mary always involves discovering and deepening a relationship with her son, Jesus.

Relationship with Mary can come in many forms: Mary as friend, as mother, as sister, as queen, as heroine and model. More often, the relationship is a mixture uniquely suited to the experiences and needs of the individual.

For example, Kraabel discovered Mary through her own need as a child for a mother to whom she could feel close. She remembers finding Mary as a mother in a painting by Raphael called "The Madonna of the Chair." "(In the painting) she's a very earthy, warm, Roman peasant," Kraabel recalled. "There was nothing stand-offish about her. She was always drawing me into her lap and toward Jesus."

The value of devotion to Mary—as in any devotion—is in its ability to lead one to give oneself more completely to Jesus and to God. That is why Pope John Paul II likes to speak of Mary as a "presence" in our midst.

But this does not mean that Mary stands between Jesus and us. Rather she is a mutual friend in the background, ready to help us get to know Jesus better—if we choose to accept her offer of help. She does this primarily by making Jesus more human and real to us. Another distortion of devotion to Mary is the idea that she is a merciful mother who must convince her son not to judge us sinners too harshly. But her son can judge us being more merciful than Mercy itself? Whatever role Mary plays—in heaven as in

earth—is given to her by God through the inspiration of the Holy Spirit. Mary cannot outdo God in anything, for apart from God she is nothing.

That is why the Catholic Church in its Marian liturgies uses a form of prayer called "comprecation." In this form, we pray to God asking that Mary's prayers for us may be answered. For example, in the alternative opening prayer for the Vigil Mass of the Assumption the priest begins:

Let us pray with Mary to the Father, in whose presence she now dwells:

Almighty Father of our Lord Jesus Christ, who have revealed the beauty of your power by exalting the lowly Virgin of Nazareth and making her the Mother of our Savior. May the prayers of this woman clothed with the sun bring Jesus to the waiting world and fill the void of incompletion with the presence of her child.

The beauty of this form of prayer is the solidarity it builds with Mary. For we pray not to Mary but with her to God.

This practice moves us toward the Christ-centered approach to Mary emphasized by Vatican II. For according to the council's teaching, any devotion to Mary should flow out of and into the worship life of the people of God, the liturgy of the church:

(Popular and private) devotions should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some way derived from it, and lead the people to it, since in fact the liturgy by its very nature is far superior to any of them.

The liturgy is the highest form of devotion because through it we share in the worship of the great High Priest, Jesus Christ, as he offers himself to God.

Since devotion to Mary is so personal, what follows are three snapshots of individual relationships with Mary. The first is an excerpt from a retreat talk Sharon Kraabel gave to a group of Lutheran women on prayer. The second is a letter from David Dwyer, a specialist in internal medicine and also a member of St. Luke Parish. The third is by a contemplative Carmelite nun from the Monastery of St. Joseph in Terre Haute.

'Tidy Bowl' tasks

I speak something to you of Mary—not in any majestic images of dogmatic Mother Church, but rather in homespun holiness, tending to the "tidy-bowl" tasks of her day, for it is in this woman that is rooted the rare regard which Jesus had for the inferiorly-rated female sex. All these centuries later, we owe much to this lady. Shall we then look—and see?

Mary—moving about a plain Nazareth place made more radiant by her inner glow of Spirit-gift . . .

Mary—weaving cloth even as she spun stories for the toddling son tagging at her skirt-hem . . .

Mary—slipping into Joseph's workshop at peak of day's heat with a brimful picher and basket of bounty—cooling draughts then clay-cupped in her graceful hands. Her caress and eye's greeting far sweeter service to lighten Joseph's labor than other refreshment of water and succulent fruit! . . .

There are so many images which emerge of Mary "meanly" manifesting Abba's love as she persevered in the tasks of time, of earthly life—tasks plodding, peaceful, always prayerful in the succession of soon-solitary trials which pierced her heart to perpetual perfection. (Are not our hearts, too, being continually consecrated to Christ's sacred core, his very heart?) Jesus' bread-first beginning, his mother's presence always close in a healthy childhood, changing some sort of diapers, bathing his skin, softening it against the harshness of that desert sun with olive oil.

Whether a Bethlehem babe, a toddler in Egypt or growing boy in Nazareth, the most special security was constantly near in the love of his mother and her husband, Joseph. They loved him and each other. What GOOD was literally fed into Jesus from his mother's hands in the form of hearty-baked barley bread, goat milk, fruit from orchards and fields of his parents' friends. Where did the Psalms initially sink into his soul but from her heart-sung repetition?

She calms my fear

Dear Blessed Mother:

It hasn't been very long that I have given you a real place in my life. For most of my life I ignored you entirely. Only when I learned of your recent apparitions did my mind begin to open to your presence in the world. Even then, I didn't understand what it meant when you said we are all your children. I never dreamed this was also to include me.

As I searched for you, gradually you transformed my rosaries into conversations. Soon your presence began to affect me many time throughout the day.

Often I can almost feel your gentle hand reaching out and leading me like a small child being led to the lap of your fearfully wonderful Son. Sometimes because of my fear and shame my feet won't move. I can't even look up toward his face. But your hand leads me.

Truly, you are the most perfect of God's creatures. You have been given the power and the duty to guide your children as our mother.

How strange it is that no matter how I try to tighten my grip to you, it is only your son's gentle grip that I feel. For you are the doorway to his presence.

First she was sister

Most of us think of Mary as our mother. This is natural and almost spontaneous. It is the fruit of the legacy of Jesus himself from the cross—his last gift to the world he came to redeem.

We in Carmel also revere Mary and love her tenderly as mother—and as mother of Carmel. We look to her as the pondering one, the contemplative *par excellence*, the one who kept all things in her heart. Her entire life was a "yes." Her fidelity was constant from the beginning of the Incarnation until her own death.

Yet there is a further relationship with the Mother of God which is ours by right of the title of our life. We are called "The Brothers and Sisters of Our Lady of Mt. Carmel." Mary is a real sister in our lives, one whom we cherish, admire, imitate and look to for inspiration, guidance and instruction.

There are sisterly bonds which sometimes make it easier for a person to confide more readily in a sister than in a mother. And we cannot forget that before Mary became mother, she was first of all sister—universal sister with the fullness of humanity.

Perhaps no author expresses this greater depth of human insight that Father John Lynch in his lyrical spiritual classic, "A Woman Wrapped in Silence":

Our generation finds it hard to think of her as one with us . . .

Not true to think her tears were not as salt as tears may be. And not as real. This voice could laugh and sob and sing and cry . . .

Except for gentleness and modesty. The grace she held in fullness, was as grace/We hold, a silent gift . . .

This is the way we see her in the little village of Nazareth, an example of what a human being perfectly surrendered to God can become.

Her journey in utter faith was a life's journey as ours is. Like us, she did not know what the future held for her. She, too, sensed absence and aloneness, darkness, uncertainty and loss. How simply we can relate to her in this role—as one of us—who lived the dauntless of little things in joy, comforting and supporting those around her.

Hers was a little world. But because she responded to it with total selflessness, it became in a mysterious way the whole wide sorrowing world to which she brought its Promised One.

We can go to her because she opens her heart as sister. We can pray with her. Together our voices can "laugh and sob, sing and cry!"

Because Mary is our sister in every real sense, we too can hope and believe that the Mighty One can also do great things in us.

Sharing on all these levels, feeling so at home with her, we can learn from Mary her own way of prayer, of stillness, of compassion. She can show us how to move out to others, carrying Christ with us.

THE AEROBICS LEADER



Jacki Sorensen's
Aerobic Dancing

Jacki Sorensen's
Aerobic Workout

Register Now!

Drop-in Anytime.

Pay As You Go

Winter Classes Begin January 4th.
Call For More Information.
— 1-800-233-2623 —

First Class Free with this Ad.
(New students only)

©1987 Aerobic Dancing Inc.

Jacki Sorensen's
aerobic programs

PRE-CHRISTMAS SALE
All Christmas Items

10%
to
40%
OFF

- Cards • Snow Domes • Music Boxes
- Nativity Sets • Ornaments
- Calendars • Gift Wrap

THE VILLAGE DOVE

SERVING THE CHRISTIAN FAMILY
RELIGIOUS GOODS AND BOOKS

BETH KUCZKOWSKI & CATHY PAPESH
Proprietors
726 E. 65th • Indianapolis, IN 46220
(One block east of College)
(317) 253-9552

HOURS:
Mon., Tues., Wed., — 10:00 AM-5:30 PM
Thurs., Fri., — 10:00 AM-6:30 PM
Sat., — 10:00 AM-5:00 PM
— PLENTY OF FREE PARKING —

Today's Faith

A supplement to Catholic newspapers published with grant assistance from Catholic Church Extension Society by the National Catholic News Service, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. All contents copyright 1987 by NC News Service.

Finding the Lord in everyday life

by Fr. Herbert Weber

During a recent visit with my father in a nursing home, he and I prayed a decade of the rosary together. Because of a stroke he suffered last year, he was unable to pray more. But that single decade of the sorrowful mysteries was filled with all the suffering and hope that he and my family have gone through during the last 15 months. It reflected our human experience.

It was not the first time that Dad and I have prayed the rosary. Growing up in the 1950s our family was among many that gathered for a daily rosary. I recall eagerly waiting to be old enough to lead some of the prayer.

Years have passed since then. Church devotions and family prayer styles have changed. Yet devotions still have their place when they provide a bridge between one's life experiences and the message of the faith that is celebrated by the church.

A devotion is a form of personalized prayer in which one or several people participate. Devotions can be developed and adapted by anyone. Most frequently, devotions are at their best when celebrated in conjunction with the church's liturgical cycle.

Families have told me that they regularly involve members in home expressions of the church's seasons:

- Advent wreaths are used with a short Scripture passage as the candle for each Sunday of the season is lit.

- The home Nativity scene is completed with children adding the figures of the Magi on the feast of the Epiphany and singing "We Three Kings."

- A Lenten calendar is followed, and certain prayers and sacrifices become family projects.

- Images of new life—butterflies, eggs, flowers—are collected around Easter and brought into a family prayer session.

To these family celebrations of the church's liturgy, people can add their personal faith remembrances. For example, on the anniversary of someone's baptism, that person's candle, first lit at the baptismal ceremony, can be used together with a reading of an account of Jesus sending his disciples out on mission.

What remains important is to keep in mind that devotions do not replace the Mass. Instead, devotions are a

weekday way of keeping in touch with what the liturgy is saying on Sunday.

Furthermore, because devotions can refer specifically to the worries, fears and hopes an individual or family is facing on any given day, they can help people bring that experience to the communal gathering on Sunday.

At the time of the recent revolution in the Philippines, I observed a small group of university students from the Philippines praying the Stations of the

Cross together. I did not disturb them, but I am sure that the devotion had special meaning because of the cross of fear and uncertainty that they were bearing.

Even devotion to a saint still can hold much meaning for people. But it may be necessary to spend some time searching for those whose lives reflect what one is experiencing.

Perhaps that is the genius of the patron saint concept. Persons of virtually any occupation can look to someone who has shared their experiences. I once saw a group of chimney sweeps—dressed as though right out of a Dickens novel—at Holy Name Cathedral in Chicago celebrating their patron saint's feast.

The way to make sense of devotions today is neither to try to recreate what was going on 30 years ago nor to disregard the past. Devotions remain a vehicle of prayer for those who try to keep in touch with their faith. But devotions have to be timely and appropriate.

People have to keep one ear to the sound of whatever is going on in their lives and the other ear to the thrust of the church calendar and the liturgical message.

This was summed up when a woman told me she used to light blessed candles whenever there was a storm. She asked if that was still acceptable. I, in turn, asked what the candle meant to her and what it was about storms that led her to seek some protection.

Soon our discussion changed to the use of the Easter candle lit in the darkness of Holy Saturday night. She decided she would continue to light a candle during storms, but it would not be a near-magic ritual of warding off evil.

Instead, it would be a prayer of thankfulness that Christ is a light in the dark.

For her, a new meaning had been resurrected from an old devotion.



Ways to pray in spite of life's hectic pace

by Fr. David O'Rourke, OP

Forty years ago when I was a little boy, our pastor always ended his Sunday sermon with the week's announcements. And the announcements always had the same content. We knew he was about to leave the pulpit when he said, "Novena to the Sacred Heart Friday after Mass and devotions to Our Lady of Perpetual Help Monday night at 7:30."

I used to wonder what these devotions were. But since our family's church attendance never varied

from the second pew at the 11 a.m. Mass I never found out.

Today interest in religious devotions that complement the church's regular worship is growing. Attendance at Mass still forms the solid core of Catholic worship and is clearly the principal form of piety for most Catholics. But other kinds of piety, more individual and personal, also maintain their appeal.

Mark is a lawyer, a young man with big responsibilities in a major California law firm. He works long hours on high pressure cases. As a result moments for quiet and reflection are a luxury.

Near his office is a church which regularly has religious devotions at lunch time. There are novenas to saints on the occasion of their annual feasts, special devotions during Advent and Lent and periodic exposition of the Blessed Sacrament. Mark drops into the church at lunch time, at least for a few minutes, several times a week.

"I have to admit that my reasons are as much tied to peace and quiet as to devotion," Mark told me. "But in my work the pressure is so constant you have to make an effort to give spiritual matters some quality time."

Mark added another quality he values. "They're also dependable. All I have to do is show up and I know that a prayerful rite will be scheduled. And when you're practically commuting between your client's office and the superior court that means so much."

Another friend who is semiretired takes an active part in a Bible-centered prayer group. Marilyn tells me that her group does not gather to study the Scripture, although group members do that on their own. "We just read the passages from the Sunday liturgy and then pray about whatever the readings bring to mind or whatever seems important."

Devotions traditionally differ from the church's official public worship. Theologians point out that the church's public liturgy is grounded in the creature's duty to honor the Creator and in the community's need to foster its human and religious well-being. Because of its public nature, the liturgy has a communal and a formal quality.

Religious devotions can be tied more greatly to individual needs, to local practices or cultural traditions. Marilyn's active role and regular participation in her group are very different from Mark's pressured attempt to catch whatever devotional moments he can. But their devotions have notes in common.

They come in response to personal needs. They are added to public worship, not substituted for it.

The breadth of spiritual needs created by our society, which moves so fast, is great. So we witness people trying to find ways to bring spiritual meaning into their lives.

For many, the rediscovery of traditional religious devotions and the development of new ones is proving a means to that spiritual renewal.

This Week in Focus

Devotions can be a bridge between one's life experiences and the church's celebration of faith, our writers say this week. Devotions provide a way to awaken prayer and respond to the many individual spiritual needs created by the stresses of our complex society. One effective and increasingly popular form of devotion today involves meditating on passages in Scripture alone and in groups.

Liturgy of the Hours

by Fr. Lawrence Mick

The church's Liturgy of the Hours is making its way into the lives of more and more lay people.

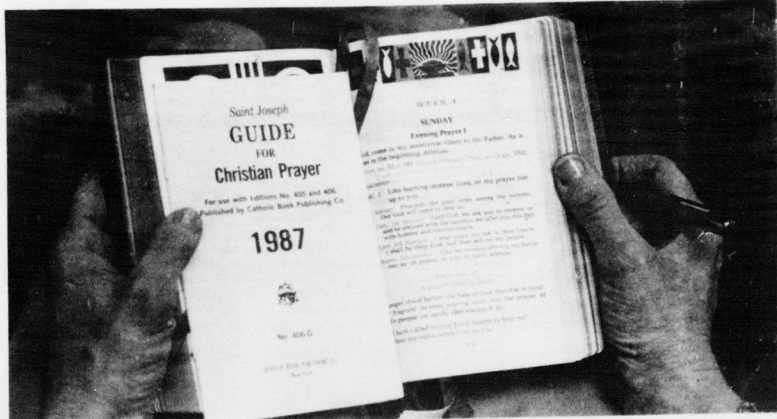
Many parishes are beginning to meet people's need to pray together in settings beyond official worship by celebrating some form of the Liturgy of the Hours or Divine Office. Following the church's ancient tradition, groups of Catholics have begun to gather for morning or evening prayer, using adaptations of the Liturgy of the Hours that priests and deacons are expected to pray daily.

In one suburban parish I once served, we celebrated Vespers or Evening every Wednesday evening in church. Parishioners were encouraged to gather for this prayer before they went to the parish meetings scheduled that night. Other parishioners came just for the chance to be supported by others in their prayer.

We began with the lighting of the Easter Candle and an evening hymn. During the singing of Psalm 141 ("My prayers rise like incense"), a minister incensed the candle and the congregation. This standard evening psalm was followed by one or two psalms recited by the assembly in alternating verses.

Each psalm was followed by a pause for silent prayer and a collect, a short prayer.

A reading from the Bible, or occa-



sionally from another spiritual writer, was followed either by silent reflection or a brief homily. Then we sang the Magnificat, Mary's hymn of praise. A series of petitions for the needs of the community and of the world was followed by the Lord's Prayer. A blessing and final hymn concluded the service.

This Vespers service proved very popular with a significant number of parishioners. It seemed to meet a felt need for common prayer, the same need some other devotions met in earlier times. Like those devotions, it was relatively unchanging in structure, it contained music that became very familiar, it included ritual actions (lighting of the candle, use of incense,

blessing) and it fostered a sense of community among those who gathered to pray together.

This Vespers service was closely connected to the official liturgy of the church, especially the Sunday Eucharist. Its tone and mood changed with the liturgical seasons, and the readings and psalms we chose were often linked to the previous Sunday's Mass. In that way, the celebration of Vespers extended the Sunday celebration into the week and led us back to the Eucharist the following Sunday. That is exactly what the council said good popular devotions should do.

The Second Vatican Council asked that popular devotions "be so drawn up

that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it and lead the people to it, since the liturgy by its very nature far surpasses any of them" (Constitution on the Sacred Liturgy, 13).

We may see more and more parishes celebrating morning or evening prayer in the years ahead. Some parishes have scheduled it in place of daily Mass on some days, especially when a priest is not available.

These communal prayers may provide an ideal way to celebrate the spirit of the liturgy throughout the week and meet the needs of many people for prayer in common.

preston safeway



Holiday Food Gifts

This year let Preston Safeway's GIFT SERVICE make your Holiday shopping just a little less hectic...Help is just a phone call away!

You can choose gifts like fine Holiday Hams, Turkeys, Festive Fruit Baskets or Gift Certificates redeemable for a world of fine food gifts at any Preston Safeway Food Store in your area. We can even help with your Holiday Party plans.

Call

Donna Povinelli, our Preston Safeway Gift Service co-ordinator at (317) 359-6373. She'll be happy to help you with your gift giving.



HOLIDAY FRUIT BASKETS



FREE GIFT AND PARTY GUIDE

HOLIDAY GIFT CERTIFICATES

This holiday season, please everyone on your holiday gift list in just one step. Send them all a Preston Safeway Gift Certificate. Friends, folks at the office, relatives, even the hardest to please, can use their Gift Certificates at any Preston Safeway Food Store, to purchase holiday turkeys and hams, flowers, gourmet cheeses, in fact almost anything we sell.

These beautiful baskets are perfect for remembering someone in a unique and personal way. We have several different varieties ready to go. To make yours extra special, you may want to add wine, nuts, candy, cheese or even a delicious boneless ham. Our produce personnel will be happy to assist you with any special needs.

Preston Safeway Gift Service makes it easy for you to select and give the traditional gift of fine food for the Holiday with confidence. This year let us help give you those extra hours to enjoy more of the Spirit of the Joyous Season ahead. Pick up your Free copy of the Preston Safeway "Good Things for Good Times" at your neighborhood food store.

COME SEE US AT EASTGATE CONSUMER MALL, NOV. 11-DEC. 30

AN ABSOLUTELY BETTER SUPERMARKET, ABSOLUTELY CLOSE TO HOME

FROST UPHOLSTERERS

Fabrics at Discount Prices
On In-Shop Work or Do-It-Yourself

We Do Quilting

Fabrics Shown in Our Showroom at Your Home
Monday thru Friday—7:30 to 5:30, Saturday—7:30 to 2:00
Estimates—6 Days a Week

26 Years Experience

4024 E. Michigan Street • Indianapolis • 353-1217

DOLLARS \$\$\$\$ SAVED

LAKE NOBLESVILLE ARMS APARTMENTS

NOT ONLY DO WE HAVE THE LOWEST RENTS AROUND, YOU ALSO HEAT FOR LESS
2 BEDROOM, 2 BATH
JANUARY-FEBRUARY

\$37.00 PER MONTH GAS HEAT

START SAVING TODAY WITH REASONABLE RENTS, QUALITY BUILDINGS & SERVICES PLUS LOW HEATING COST
— AN ALL ADULT COMMUNITY —

NORTH ON SR. 37
ONE STREET NORTH OF JUNCTION 38 & 32

CALL 773-6999

HOURS: MONDAY-FRIDAY 9:00-6:00
SATURDAY 10:00-5:00, SUNDAY 12:00-5:00

NELSON BUILDING CORP.

BUILT, OWNED & MANAGED

SERVICES WITH YOU IN MIND

Let our professionals move you: within a 50-mi. radius and we'll handle the cost.

STOP IN — THE COFFEE POT'S ON

The Bible and Us

Scripture can energize personal prayer

by Fr John Castellet

I never could understand why my mother was so interested in the obligatory column of the daily paper. Now that I have reached a certain (or uncertain) age, I understand. One's friends and acquaintances turn up here much more frequently than on the front page.

One interesting development is the frequency of the notice: "Scripture service at 7 p.m." Frequently this seems to replace the former notice: "Rosary at 7 p.m."

It is not that the rosary is non-scriptural. After all, the Our Father, and the first part of the Hail Mary come directly from the Gospels. But the Scripture service offers variety and answers a need people feel to seek strength by listening to the word of God.

There are so many marvelous pas-

sages to speak to the hearts of men and women encountering once again the mystery of death in their lives.

This is only one sign of a growing realization of the tremendous potential of Scripture as a source of personal devotion.

The revised Liturgy of the Word in the Mass, with its introduction of three readings every Sunday in a three-year cycle, also draws attention to the magnificent variety and inexhaustible riches of the sacred books.

With curiosity and interest aroused by Sunday readings, more and more people have formed Bible study groups. They meet informally to read and reflect together on Scripture, to share insights and to respond in a practical way to what God is saying to them in this way.

Imperceptibly study leads to prayer. Soon the discussion group has become a

prayer group, characterized by sincere dialogue with God and with each other.

A happy byproduct of this is a heightened sense of belonging, of sharing. This can be hard for people to come by in a huge parish of a thousand or more families.

Realistically aware of their own lack of background in biblical studies, these study groups often avail themselves of one of the many excellent aids now available.

Experience has taught me that "Share the Word," published by Paulist National Catholic Evangelization Association, is a popular and reliable aid to Bible study.

Of course, this is only one of many such aids which have appeared in recent times.

Occasionally, after a lecture on the Bible in a parish, someone will approach me to confide that a passage

I was discussing is one of his or her favorites. One thing leads to another and I soon learn that people like this regularly use Scripture as a source of personal devotion.

Such people personalize what they read, realizing that the text is speaking to them. They answer from their hearts, entering into a dialogue with Jesus or Paul or Isaiah and ultimately with God. This is what prayer is about.

In the process, people are getting to know Jesus. More and more he becomes a real person to them, a dialogue partner. It shows in their lives.

They find for themselves, with the help of God's grace, the answer to Paul's impassioned cry: "I want to know Christ!" (Philippians 3:10).

"Share the Word" can be ordered by writing: "Share the Word," 3031 Fourth St., N.E., Washington, D.C. 20017. The cost is \$5. Make checks payable to P.N.C.E.A.

Children's Story Hour

Bernadette: journey from peasant girl to saint

by Janaan Manternach

Her real name was Marie Bernarde Soubirous, but everyone called her Bernadette—maybe because she was so small.

Bernadette was sickly from the time she was born in the village of Lourdes, France, in 1844. She suffered from asthma, making it hard for her to breathe. Her illness and her family's poverty kept her from going to school.

But Bernadette had a strong spirit. She needed it. By the time Bernadette was 10 her father lost his job and was unemployed. The Soubirous family was forced out of its simple home. The only place they could afford to live was a dark basement.

Bernadette did what she could to help her parents. One thing she could do was collect firewood. On Feb. 11, 1858, she and several girls were searching for firewood along the shore of the Gave River near Lourdes. Suddenly Bernadette noticed a beautiful girl in a white dress standing in the cave above the river. A rosary hung from the girl's arm.

Bernadette's girlfriends did not believe her when she told them about the girl in white. Bernadette's mother told her to stop making up stories.

But Bernadette saw the girl the next day in the same spot. In fact she saw her each day for two weeks. But no one else did.

Her parents were puzzled. Neighbors and relatives thought Bernadette was mentally ill.

One day the lovely girl, whom Bernadette called "the lady," told her to dig a hole in the ground with her hands. The next day a spring began to flow there.

Almost a month later the lovely lady asked Bernadette to tell her pastor she wanted him to build a chapel there. The skeptical pastor told Bernadette to ask the lady her name. The lady told her, "I am the Immaculate Conception." Bernadette did not know what the words meant, but the pastor did. He now believed the lady was Mary, Jesus' mother.

All the publicity and pressure were hard on Bernadette. She decided to join the Sisters of Charity.

For 13 years she was a nun. She cared for sick sisters and took care of the chapel. She suffered from asthma until she died in 1879. She was 35 years old.

Today the church honors Bernadette as a saint, celebrating her feast each April 16. Millions of people visit the cave and church at Lourdes each year. The spring has been a site of many healings.

Many Catholics have deep devotion to Mary as Our Lady of Lourdes. Her feast day is Feb. 11.

For Group Discussion

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

- Our writers suggest that devotions can be linked to the church's liturgy and its spirit. In this way the liturgy of Sunday is extended into the week. What are some of the great themes of the liturgy? Of the seasons of the church's year?
- How is God heard during the Mass? What image of God is communicated? What view of oneself and of others does the Mass foster?
- What, in your own words, is "the spirit of the liturgy"? How can the spirit of the liturgy be extended into all the prayer that occurs during the week?
- What are some ways for people to use Scripture in their devotional lives?

For Further Reading

► "First Steps in Prayer" is Cardinal Jean-Marie Lustiger's 16-step plan for prayer. It includes suggestions for using the Bible and for "punctuating" the day with different kinds of prayer. Addressing people whose lives are hectic, he urges them to review the day in prayer at day's end, "not to evoke nostalgia or a vague melancholy—or a sterile regret—but for the purpose of maintaining our capability to act responsibly, to have a future and to stay the course of fidelity"—asking forgiveness and giving thanks. (Doubleday and Co., Inc., 245 Park Ave., New York, N.Y. 10167. Hardback, \$16.95.)

► In "Tallahassee Higgins," by Mary Downing Hahn, Tallahassee is a sixth grader who is sent to live with her Uncle Dan by her free-spirited mother. Liz, Uncle Dan cares about Tallahassee a lot but Aunt Thelma finds it difficult to have a child in her home, especially Liz's daughter. When the weeks stretch into months and her mother rarely even writes, Tallahassee is forced to come to terms with some painful truths about her mother. Gradually, helped by a friend named Jane and an older woman in the neighborhood, as well as her uncle and her aunt, who really does care for her, Tallahassee settles into life in Hyattsdale and enjoys the contentment of belonging. (Claron Books, 52 Vanderbilt Ave., N.Y. 10017. 1987. Hardback, \$12.95.)

A town so poor, the Peace Corps uses it for "practice"

Peace Corps volunteers train in San Luis, Colorado, then go on to assignments in the Third World.

It's a good place to see poverty.

Nobody knows this better than Father Patrick Valdez, pastor to the 800 residents of San Luis.

With financial assistance from the Extension Society, he helps provide for the spiritual and economic needs of this country's poorest of the poor.

But he needs your help.

If you are 50 and older, an Extension Charitable Gift Annuity allows you to participate in the work of missionaries like Father Valdez and ensures a guaranteed income for the rest of your life.

Besides an initial charitable contribution deduction, a portion of your annual income is tax free. And the older you are, the higher the rate.

Please return the coupon today for details. Help Father Valdez continue to bring the message of Jesus Christ to the hidden poor in our country.



The Catholic Church

EXTENSION Society

35 East Wacker Drive, Room 400 F • Chicago, Illinois 60601

1FT 0895

- ☐ Please send me a FREE Extension Annuity Kit with no obligation.
☐ Send me information on how Extension is spreading the Faith across America.

Rev./Sr./Br./Mr./Mrs./Miss/Ms.

Birth: / /

Address:

City:

State:

Zip:

— THIS INFORMATION WILL BE KEPT STRICTLY CONFIDENTIAL —

Question Corner

On Advent wreaths

by Fr. John Dietzen

Q Since Advent began, I have seen other forms of the Advent wreath that surprise me. We used to have three purple candles or white candles tied with a purple bow and one pink. Now some wreaths are all white candles, or sometimes blue instead of purple. Is there a proper design for Advent wreaths?



A There is no official form of the Advent wreath. It can be a beautiful symbol of the spirit of Advent, but its arrangement is a matter of custom.

The observation you make about Advent, however, is significant in light of the changing spirit of the church's observance of this meaningful time of the year.

In recent times Advent was considered as something of a mini-Lent, a time of penance and self-denial, tinged with joy in the background. Rose vestments worn by the priest on the third Sunday of Advent and a rose candle on the Advent wreath softened the Lenten purple worn on the other Sundays before Christmas.

As the church's liturgy developed over the past century or so, particularly in the last several decades, the predominant spirit of Advent is again one of expectation and hope.

This "awaiting" not only anticipates the celebration of the birth of Christ, but looks beyond that to the final victory and coming of our Lord, the ultimate realization and fulfillment of the kingdom of God.

This theme clearly appears in the Scripture readings for weekday and Sunday Masses as well as in other liturgical texts of this season.

Increased use during the past several years of blue (symbolizing hope) rather than purple in liturgical art and appointments for Advent reflects this same spirit.

Q I would like to know why my husband's sister-in-law, who is Lutheran, cannot be a godparent at my child's christening. Her husband is a good Catholic and she is a good person. It has strained relationships within our family. An answer would really be helpful for us.

A For reasons which are probably obvious to everyone, at least one practicing Catholic sponsor is required at a Catholic baptism. Godparents commit themselves, by accepting that responsibility, to model

a full Catholic life to the child. Only a practicing Catholic can fill that role, of course, to a significant degree.

However, when only one Catholic sponsor is assigned, a baptized non-Catholic Christian may stand in place of the second sponsor. This is provided for explicitly by the church both in the Rite of Baptism and in canon law (No. 874).

This non-Catholic is officially referred to as a "Christian witness" to the baptism and functions in the same way a sponsor would at the baptism ceremony.

The church provides this option for several reasons, one of which appears likely true in your family: a deeply committed Christian member of one's family, even one of another Christian denomination, is quite often capable of being an enormous support to the child as he or she develops into Christian maturity.

Perhaps this is an option your family could discuss with the priest who is preparing the baptism.

Questions for this column should be addressed to Father Dietzen at Holy Trinity Parish, 794 N. Main St., Bloomington, Ill. 61701.

1987 by NC News Service

Family Talk Don't sell sex act short

by Dr. James and Mary Kenny

Dear Dr. Kenny: I want to talk about sex with my children, but I feel very embarrassed. I fear I will come across hesitant and awkward. My own attitudes toward sex leave something to be desired. How can I communicate attitudes toward sex that I myself don't have? (Indiana)

Answer: Although actual and truthful sexual facts are important, attitudes are even more important. What attitudes do the parents have toward sex? We cannot convey attitudes that we do not have. What kind of attitude toward sex should we have? Where does sex fit into life?

When God chose to visit his world he came, not as a VIP or a world leader or a minister of religion, but as a small baby to a family. When Jesus wanted to describe God, to tell us what God was like, how to imagine the infinite, he used family names and roles. He spoke of Father and Son.

One might gather from this that family is central to God's plan for sharing his creative activity.

The intimacy of marriage is most compellingly communicated through sex. Sex is the marriage act. More than that, sex has many wonderful facets intricately woven together.

Sex is the original Xerox machine, the way the human race copies and reproduces itself. Better than a Xerox machine, because genetic information is actually exchanged and combined, sex offers the possibility for the human race to improve itself through evolution. Because sex generates life, it is very important.

Sex is also a way to express affection and love. In fact, in the Song of Songs and in much secular literature, sexual intimacy is a model or analogy for all other forms of love, including God's love for us.

Sex is fun, perhaps the most pleasurable and exciting activity that we adults enjoy. This is something that we adults have special difficulty admitting; to our children, as if the children did not know or as if the pleasure were wrong. Or perhaps we fear that if we told them it was fun, they would take that as permission to engage in sex.

Play is a marvelous activity, a way of celebrating existence. One theologian said that next to love, the concept of "play" best expresses God's life and activity. Good sex is adults at play.

Sex is fun. Important. Beautiful. What a letdown it is then to see sex presented in the media as carefree and uncommitted, as commercial and as a method of dominating. Such presentations sell sex short, accept sex as so much less than it can be.

The proper attitude for Christians toward sex should be a positive one, stemming from the very nature of the generative act and love. Sex is God's loving plan for continuing creation. Christians must proclaim this good news in the face of the modern uncommitted and carefree treatment of sex.

And parents must communicate these positive feelings to their children, not in a litany of "don't's" and threats, but as something too marvelous to spoil by starting too soon and engaging in sex out of the context of commitment and marriage.

(Reader questions on family living and child care to be answered in print are invited. Address: questions: The Kennys, Box 87, St. Joseph's College, Rensselaer, Ind. 47978.)

© 1987 by NC News Service

St. Elizabeth's Home Since 1915

Maternal-Child Care Services

- Residential Maternity Program
- Outreach Service
- Professional Counseling
- Education Program
- Pre-Natal Care
- TLC — Licensed Newborn Care
- Licensed Child Placement
- Parent Awareness Program

*Give Them a Chance...
to a Full Life*

Serving women with unplanned pregnancies and their babies with tender, loving care... for 70 years

Funded by the United Way, Archdiocesan Appeal, Daughters of Isabella and service fees

2500 Churchman Avenue
Indianapolis, IN 46209
Area Code: (317) 787-3412

LOSE WEIGHT NOW!

#1 Nutrition Company Announces New Product:
Lose up to 30 lbs. in one month on this doctor recommended program.
Safe. No Drugs. No Exercise
100% Guaranteed

CALL: 873-5550

Patronize Our Advertisers



HARLEY-DAVIDSON

SOUTHSIDE

701 South Meridian
McCarty St. Exit Via I-70
(Same Location for Over 65 Years)

635-7012

STOP IN AND SEE THE
1988 HARLEY-DAVIDSONS!

CHECK OUT OUR
GREAT SELECTION OF GIFTS

MAKE THIS A
HARLEY-DAVIDSON CHRISTMAS!

We have items for dad, mom, the youngsters & baby, too!
Clothing • Accessories • Leathers • Gift Items

St. Vincent de Paul Society

SPECIAL APPEAL

"Only
1
week left!"

to help pay the cost of Holiday
Food Baskets being distributed
FREE to the NEEDY

EVERY DOLLAR DONATED WILL BE USED FOR FOOD

(Tax Deductible)

Funds are made available to any parish
in the Archdiocese having a need.

Dear Vincentians: YES, we want to help bring joy to those in need this Christmas Season
Enclosed is our donation of: ☐ \$5 ☐ \$10 ☐ \$25 ☐ \$50 ☐ \$100 ☐ Other

Name _____

Address _____

Parish _____

Phone _____

Each dollar will provide
up to 8 pounds of food!

Make Checks payable to
SVDP Society
Box 19133
Indianapolis, IN 46219

the sunday Readings

II Sam. 7:1-5, 8-11, 16
Psalm 89:2-5, 27, 29
Romans 16:25-27
Luke 1:26-38

FOURTH SUNDAY OF ADVENT

DECEMBER 20, 1987

by Richard Cain

Whenever I ask someone to place their trust in me—issue me a loan or a credit card, give me a job or admission to school—what does the other person want to know about me first? Usually it is my name and my address.

I see a parallel here in our relationship with God. The Bible is an account of God's asking us for our trust. And how have we responded? Moses wanted to know God's name. Then, in this Sunday's first reading, we see that David wanted to give God an address.

I don't want to be unfair to David. He was acting out of noble motives. David knew he was where he was because of God. From being a shepherd boy, the baby of the family, he had become the leader of a nation. After defeating his enemies and setting up his kingdom, David wanted to do something in return for God.

It seemed only natural to build God a temple—a house to live in—a place where people could come and feel that they were in the presence of the creator of the universe.

David was right on target. God did want to build a house. But David was also thinking of the whole thing in human terms. God (as we now know 3,000 years later) had other plans.

There is a subtle danger in wanting to do things for God. For in wanting to give God a home, David may also subconsciously have wanted to nail God down—to tie God more closely to his own human agenda. After all, if God has property in your neighborhood, wouldn't you feel safer against attack?

God responded to David with sensitivity. First God acknowledged all God had done for David. Then came the

reassurance that David and his kingdom would be protected. David had no need to worry. But in a deeper way, God was also answering David's desire to give God an address. God was telling David the divine address would be in David's house—that is, in his descendants!

In the gospel reading we see this promise come literally true. In this awesome and beautiful passage Luke describes God asking the permission of a descendant of David to come to live within her in a new and special way. Luke's carefully chosen language

leaves no doubt about the fact that God saw Mary as a holy dwelling place.

When Mary, a virgin, asked Gabriel how God would place this divine child within her, the angel responded: "The Holy Spirit will come upon you and the power of the most high will overshadow you." (Luke 1:35) This overshadowing of Mary by the Lord recalls the cloud of the Lord that overshadowed the Meeting Tent (Ex. 40:34f) during the Exodus and the temple (1 Kings 8:10, Haggai 2:6-9).

Mary seems very noble and yet very human in her response. Luke's account describes Mary as "wondering" at what the angel's greeting meant. The Greek word here, "dialogizomai," carries the sense of a continual debating back and forth in one's mind.

So when Mary gave her "yes" to the angel accepting God's plan, she had decided to be open and cooperate with something she didn't understand full well.

That to me is very beautiful—the capacity to accept and to wonder at the same time. It is the model for responding to God in my own life.

The Pope Teaches The miracles of Jesus are signs of God's love

by Pope John Paul II
remarks at his general audience Dec. 9

In today's catechesis we consider the miracles of Jesus as signs of the love of God for all humanity, especially for the sick, suffering and needy. The miracles manifest and confirm the merciful love revealed in the Old and New Testaments, a love that is more powerful than physical or moral evil, stronger than sin and death.

The principal motive for all Christ's miracles is his love for every person. He never works a miracle so as to punish or harm. He does not perform miracles for his own defense or personal gain. Thus, at the beginning of his Messianic mission, Jesus rejected the devil's temptation to do "mighty works," to change stones into loaves of bread, solely for his own benefit. And when he was arrested in the Garden of Gethsemane, instead of acting on his own behalf, he healed the ear of the high priest's servant, Simon Peter, in an attempt to defend the Lord, had cut off with a sword.

At no point in his earthly life did Jesus work any "wonders and signs" in order to draw attention to himself. Rather he did them humbly and simply, and if possible out of the sight of the crowds. We find this in his healing of a deaf mute, as recorded in the Gospel of Mark: "Taking him aside from the multitude privately, (Jesus) put his



fingers into his ears, and he spat and touched his tongue; and looking up to heaven he sighed." This "sigh" seems to be both a sign of his compassion for the man and a very personal form of prayer. When Jesus then said "be opened," the man's "ears were opened, his tongue was released and he spoke plainly."

Some people find it difficult to accept the miracles as historical facts, preferring to believe that God would not intervene in history in this way. But the church sees the miracles of Jesus as real actions which he performed, saving actions which are completely in keeping with God's merciful love for the world. For God sent his son into the world "for us and for our salvation."

My Journey to God Christmas Conversation

by Margaret Childers

Good morning, Lord. Here it is almost Christmas and as usual I am behind. I have to get the tree up, the Christmas cards out, the packages wrapped, all the things that make up Christmas.

What Lord? You thought you were the gift to the world? You thought it would be a quiet time for people and God to get to know one another?

Oh Lord, you must be joking! Christmas a quiet time?

What Lord? You are hoping for a time of listening with our hearts and getting to know you?

You are joking again, Lord. Surely you know how much noise and shouting there is at Christmas. Who can find a quiet place or time to listen?

What Lord? Read Luke? OK, but you must understand I do not have much time. ... So Joseph and Mary set out from the town of Nazareth in

(Childers is a member of St. Christopher parish in Indianapolis.)

Galilee and traveled to Judea, to the town of David called Bethlehem. ... While they were there the time came for her to have her child, and she gave birth to a son, her first born. She wrapped him in swaddling clothes and laid him in the manger because there was no room for them at the inn."

Lord, is there room for you in our inns today?

Do not be afraid. Listen I bring you news of great joy, a joy to be shared by the whole world.

Do I have this joy? Am I sharing it with the whole world?

Today in the town of David a savior has been born to you. He is Christ the Lord.

So only one thing is necessary for Christmas—or any time of the year—and that is to know and love you, Lord. Then everything else will fall into place. OK, I will try to keep that in mind today. Thank you for talking with me this morning, Lord.

RESPECT



Mark had no respect for himself. And he got none from others. He suffered from the disease of drug abuse, like so many other young people in our community. His habit was all he cared about. At Brooklawn, we help young people like Mark overcome alcohol and other drug dependencies. Help them learn to respect themselves and earn others' respect. Brooklawn's treatment is one of the most successful ever developed. It's safe and chemical-free. So if you know young people like Mark who are suffering from alcohol or other drug abuse, please let them know they can get help and respect at Brooklawn. Mark's glad somebody told him.

Counseling Service
Dickens Park
1317 Nicholasville Road
Lexington, KY 40503
(606) 278-5343

BROOKLAWN

The Road Back to Freedom

Treatment Center
2125 Goldsmith Lane
P.O. Box 3236
Lexington, KY 40522
(606) 431-5177

Treating Young People with Alcohol and other Drug Abuse Problems.
Contributions are tax deductible. *A not-for-profit organization.

J.C.A.H. Accredited



LARGEST SELECTION OF NATIVITY SETS IN THE MIDWEST

All Sizes and Colors

Outdoor • Carved Wood • Alabaster
Glass • Nylon • Plaster • Hummel
Stables and Special Nativity Pieces
Inexpensive Gift Items

Hours:

Mon.-Fri.: 9:30-5:30

Sat.: 9:30-5:00

Parking South of Store
(Ample on Saturday)

Santa with Christ Stables

Choose from Many Poses
and Sizes

Free Angels
1988 Missals \$2.00

Krieg Bros. Established 1892

Catholic Supply House, Inc.
119 S. Meridian St. Indpls. IN 46225
(2 blocks South of Monument Circle)
(Area Code 317) 638-3416 or 638-3417

ENTERTAINMENT

Viewing with Arnold Childhood memories of the London Blitz

by James W. Arnold

"Hope and Glory" is probably less inspiring than the title suggests. But it's one of those movies critics like to recommend to sensible friends when they ask for something that will make them feel good without making them feel guilty.

On the other hand, this is not the movie to see with an eight-year-old, though that is the age of the central character. This is a film about kids for adults. For better or worse, movies about kids for kids went out with nickel candy bars in theater lobbies.

Still, "Hope" is more than good enough. It's English director John Boorman's warm and funny war stories, reminiscences of his childhood during the 1939-40 London Blitz. Unlike most previous films of that period, when British civilians endured a boring "phony war" and then a horrendous daily pounding by the Luftwaffe, this is neither a tragic wartime romance nor a sentimental tribute to English pluck.

Instead, it's a string of wry anecdotes about the suburban middle-class Rohans and their relatives and friends while the "serious" part of the war was going on just off-screen (except for one grandly terrifying bomb-hit in their backyard). The mood recalls Jean Shepherd's somewhat broader tales ("A Christmas Story") about being a kid in Indiana in the 1940s. Another distant cousin is Woody Allen's "Radio Days" (Rockaway, at about the same time).

The mostly unfamiliar cast is Brit-

ish. Sebastian Rice-Edwards, as Bill, the young hero, is obviously new, a handsome and engaging child who has our total sympathy. He copes with his dad going into the army (alas, to become a clerk-typist), the air raids, the paranoia and the patriotism of the times, even the eventual loss of his home—as well as the usual heavy kid problems of school, girls, mischief. (He would've been evacuated to Australia, but his mom gets cold feet as the children are boarding the train.)

The school, a fearsome mix of stern religion, stern discipline, and fervid nationalism, gets a vivid satirical lambasting that finally turns literal. The place is bombed-out over a holiday and the kids romp joyfully home in the flush of freedom that only children know.

The basic message seems to be that kids—at least these kids, in that time and place—are survivors. Their innocence protects them, and even Armageddon is just another day. If the neighborhood is torn up by bombs and fires, they simply adjust. They collect shrapnel and other mementoes of battle. They play games in bombed-out houses, watch dogfights in the skies overhead, make obnoxious kid noises in their gas masks, laugh as an adrift barrage balloon crashes along the rooftops like a drunken whale. As adults, of course, we also note how easily they adapt to the everyday possibility of death and destruction.

While the film is told from Bill's perspective, and centers on the war as a great children's adventure, generous attention also goes to the impact on adults. This is also often funny, but with more serious potential. His mother Grace (Sarah Miles) finds that she enjoys coping with responsibility and



AT THE MOVIES—David Hayman as Clive Rohan passes the family secrets on to his son, played by Sebastian Rice-Edwards, before leaving for war in "Hope and Glory," a Columbia Pictures release. The film, set in World War II London, has restrained rough language and a loving scene. The USCC classifies the film A-III. (NC photo)

independence with her husband away. She's even tempted (no more) toward an affair with his kind and sensitive best friend.

The daughter, 15-year-old Dawn (Sammi Davis), goes through her teen rebel period at a time when the country is overrun with soldiers far from home, searches for fun and finds love instead with a nice-guy Canadian. Their up-and-down romance carries, like everything else, to a happy ending.

Another key figure is grandfather, a lovingly acerbic old cod who as an annual event, much to the consternation of spouse and family, offers a boozily passionate New Year's toast to all the women he has loved. The old man enters the film late, when the family is burned out and forced to move to the grandparents' idyllic country home on the Thames. (Like other wartime changes, it enriches their lives.) Veteran Ian Bannen plays grandfather with a magnetic gusto that throws the last section of the movie out of kilter.

Writer-producer-director Boorman (age 54) is a familiar talent more renowned for fantasy ("Zardoz," "Excalibur," "The Emerald Forest") than realism, but "Hope" is beautifully packed with real-life images. While

there is no traditional storyline beyond the changing fortunes of the Rohans, the wonderful scenes pile up in your memory like favorite album snapshots.

Among the best: A German pilot parachutes into the curious crowd, calmly smokes and smiles at Dawn, then is led off by an elderly home guardsman. A geography teacher tells her class that two-fifths of the world's land mass belongs to England, and that's what the war is about. Dawn sings and mom plays the piano as the family watches, and the music continues outside as silhouetted figures at twilight sift through the rubble of last night's raid.

(Humane, uplifting, outstanding memoir of Blitz; some sexual situations; recommended for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Walker	A-IV
Teen Wolf Too	A-III
Less Than Zero	O

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.

Christmas shows lead TV programs of note



CHRISTMAS SPECIALS—Keshia Knight Pulliam (left) stars as "The Little Match Girl," a new drama inspired by the Hans Christian Andersen story about a homeless orphan who touches a rich and powerful family with her gift of love and reconciliation. The story will be telecast Dec. 21 on NBC. (NC photo)

Sunday, Dec. 20, 9-11 p.m. (CBS) "Christmas Comes to Willow Creek." John Schneider and Tom Wopat star as brothers whose bitter feuding may lead to a disastrous Christmas for a small Alaskan town awaiting a truckload of Christmas gifts the two are driving from California. Unlikely family fare.

Monday, Dec. 21, 8-30 p.m. (CBS) "A Garfield Christmas Special." The famous comic strip cat reluctantly goes to the country with Jon and Odie for an old-fashioned, down-home family Christmas. The all-new animated special with music should be a family pleaser with some laughs and a bit of uplift in the spirit of the season.

Monday, Dec. 21, 8:30-9 p.m. (CBS) "A Claymation Christmas Celebration." Will Vinton's animated clay characters present in comical fashion the cultural and historical context of such carols as "We Three Kings," "O Christmas Tree" and "Carol of the Bells." Vinton's clay animation is first-rate and resulted in a number of awards but his sense of humor, like that of Jim Henson, is sometimes on the strange side. No question, however, that it's definitely worth sampling.

Monday, Dec. 21, 9-10 p.m. (PBS) "A Christmas at Pops." Rebroadcast of a program of traditional Christmas music with the Vienna Boys Choir and the Tanglewood Festival Chorus with conductor John Williams and the Boston Pops Orchestra in a festive celebration of the season, including a visit from Santa Claus and an audience sing-along.

Monday, Dec. 21, 10-11 p.m. (PBS) "In Search of Love with Leo Buscaglia." The best-selling author of several books about love leaves the lecture hall and goes directly into the lives of people who have transformed others with their generosity, understanding,

caring and love. Buscaglia joins them in their homes and at work to learn about what they've done to help others and how their unselfish acts enriched their own lives as well.

Thursday, Dec. 24, 8-9 p.m. (PBS) "Handel's Messiah." The Atlanta Symphony Orchestra and Chorus under the direction of Robert Shaw presents a program of excerpts from Handel's magnificent three-part oratorio, whose first section represents the Christmas story, the second the Passion, and the last the Resurrection.

Thursday, Dec. 24, 9-10 p.m. (PBS) "Carols from King's." Each year since 1918, the "Festival of Nine Lessons and Carols" is performed by the choir of King's College in Cambridge, England. The rich tradition of the Scripture service, the choir and the college is reflected in the splendor of the 15th-century chapel in which it is presented.

Thursday, Dec. 24, 9-11 p.m. (CBS) "The Homecoming: A Christmas Story." This Earl Hamner drama, with Patricia Neal as the mother and Richard Thomas as the eldest son in rural America during the Depression, first aired in 1971 and led to the long-running, award-winning series "The Waltons." It is prime Christmas Eve family fare.

Friday, Dec. 25, 9-11 p.m. (CBS) "The Gift of Love: A Christmas Story." Rebroadcast of a drama about a troubled woman (Lee Remick) who discovers that love can defeat fear and despair as she recalls her mother (Angela Lansbury), who lived the spirit and promise of Christmas every day. Written by Earl Hamner and based on a short story by Bess Streeter Aldrich, this program may seem a bit saccharine to some members of the family, but others will enjoy its Christmas sentiments.

youth corner

Discovering magic of acting at Providence

by Liz Vissing

For Kari Kelton, acting is power. With a simple word or gesture, she can draw the audience to the edge of their seats, faces shining and eyes sparkling.

"It's so magical, sometimes I can taste it in the air," said Kelton, a member of the Holiday Readers, one of 10 touring groups from Our Lady of Providence High School in Clarksville. The groups offer free improvisational comedy, storytelling and choreographed music (music that is danced) to the communities of southern Indiana and northern Kentucky.

But behind those spine-tingling moments when the actor holds an audience in his or her hand, there is much hard work. Some performances can involve hundreds of hours spent in organizational meetings, try-outs, memorizing, rehearsals, setting up and taking down. And that doesn't include practicing a difficult line until you can't even say it any more or the Saturdays spent shuttling between two or more performances.

Yet out of 546 students at Providence more than 200 try out each year for the various groups. What makes so many students willingly give up nearly all their free

time from September to Christmas Eve to become members of one or more of the school's 10 performing groups?

There is no one answer. For Gretchen Gohmann, a member of the Popcorn Players, it's the joy of looking forward to making people smile. "I sit in school and think, 'Oh I have a performance this afternoon,'" she said. "I love to see the little kids' faces and make them laugh."

Equally important to the young performers are the bonds they form within their groups. "It's like your family," said Angie Goltzsch, "maybe closer."

With this kind of closeness, people can begin to recognize and meet each other's deeper needs. "The other day I was really feeling down," said Ronelle Quakenbush, a member of the Holiday Readers. "I don't know why, I just felt bad. At rehearsal Kari [Kelton] came over and gave me a big hug, and all of a sudden I felt a lot better."

This support means a lot when so many other things seem out of control. When Quakenbush's boyfriend gave her an ultimatum—him or acting—she chose acting. "I have too much fun to give up my performing," she said.

Through these bonds the students learn



PERFORMING YOUTH—Members of the Cricket Company at Our Lady of Providence School in Clarksville perform a Christmas skit. The group, one of several dramatic groups at the high school, entertains at elementary schools and nursing homes. Shown (from left) are Greg Bissig, Allison Lahue, Kelly Traugher, Debbie Bruckman, Bryan Popp and Tahira Millan.

to accept and believe in themselves. "When I first came here as a freshman I was a real wallflower—shy and backward," said Diane Staton, a member of both the Oops! Troupe and the Wise Guys. "But since then I've developed a lot of confidence. I'm not afraid. I have friends that like me."

Acting also teaches useful skills such as self-control. "You can't break up on stage," said Gohmann. "Once in the play 'Equus' when I was doing a scene with this guy, a bug flew up his nose and I had to stay in character and not react or break up to spoil it for the audience."

The students especially enjoy performing for children around ages six and seven because they truly believe the performers are witches, goblins, reindeer or elves. Often the young audiences will shout out to warn the actors of impending doom. Once Gohmann was so convincing as a witch at a Louisville library show that the children in the audience jumped on her, bit and punched her.

Older audiences offer the students a

greater challenge, especially if they are depressed or hard of hearing and can't keep up with the action. "I feel especially good when the old people in a nursing home, who may not have people visit too often, act like we've just given them a hundred dollars," said Shannon Conroy, a member of the Kris Kringle Readers. "In a way we've given them more. We've given them a chance to be young again for a little while."

The students have found that the magic of their performances often leaves lasting impressions. Many are in the performing groups as a result of having been a small child in an audience years ago when the Providence groups performed.

Said Pedrina Salinas, a member of the Candy Cane Readers and the Oops! Troupe: "I remember when I was in grade school and looked up to those performers and thought, 'When I grow up, I'm going to do that, too.'"

(Liz Vissing is on the staff of Providence High School and is a member of Sacred Heart Parish in Jeffersonville.)

BRADIS — 856-8880
Open 12-6 Daily
Closed Sunday 3 1/2 mi. S. of 465 on Hwy. 67

HOMELITE XL GAS CHAIN SAWS
WE SHIP UPS \$2.00
16" MODELS FROM \$99.00

NEW 330 20"
\$249.00

NEW SUPER XL AUTOMATIC 20" \$295.00

THE 825 SHOP

- ANTIQUES
- ART
- FURNITURE
- ACCESSORIES
- OILS
- POSTERS
- PRINTS
- RUGS
- GREETING CARDS

10:00 AM - 5:30 PM Mon. - Fri.
10:00 AM - 7:00 PM Sat. - Sun.
317 N. 312-3138
800 N. PENNSYLVANIA STREET
INDIANAPOLIS, IN 46204

WINTERIZE, ECONOMIZE SPECIAL

WE'LL

1. Drain and flush radiator
2. Test pressure
3. Inspect for leaks

Let Us Get Your Car Heating System Ready for Winter.

ONLY \$29.95 INCLUDES 2 GALLONS ANTIFREEZE

4. Check all hoses and clamps
5. Check fan belts
6. Refill with GM coolant

— CALL FOR APPOINTMENT —

PAYTON WELLS CHEVROLET

1510 NORTH MERIDIAN 638-4838

COUNTRY RUFFLES AND MORE

Distinctive curtains with the country flair at affordable prices.

Complete line of accessories.

We will be open December 21-24

LIBERTY BELL, Booth 274

Post Road and Washington Street

or call 862-5811

LAY-A-WAY
GIFT CERTIFICATES
AVAILABLE

MasterCard VISA

Workshop on peace, justice

Have you been looking for an opportunity to get your thoughts together about issues like abortion and nuclear war, world poverty and capital punishment?

"I Want to Live," a three-day workshop organized by the CYO, is designed to help teens take a closer look at specific issues affecting human life.

The workshop will help you:

- recognize violence in our lives and ways that Christians can respond to that violence;
- see why so many in the world lack even the most basic necessities such as food, clothing, medical care, a home and a decent job;
- see what the Bible and the Catholic Church have to say about peace and justice;
- decide what you can do in response to God's call to work for peace and justice.

The workshop will be held the weekend of Jan. 15-17 at the CYO Center in Indianapolis. The cost is \$35. The registration deadline is Dec. 28. For more information contact your parish or the CYO Office, 580 E. Stevens St., Indpls., Ind., 46203 317-632-9311.

My View Teenage pregnancy in our Catholic schools

by Stephanie Sturgill

Teenage pregnancy is one of the most prominent problems among youth today. Despite Catholic belief that premarital sex is wrong, the number of girls getting pregnant in Catholic schools is also increasing.

For example, up to six years ago, one Catholic high school had only seen three pregnancies in five years. In the last five years the number has increased to two to three per year. In another school, two to three pregnancies a year used to be the average. Just recently, this school had 10 pregnancies in the sophomore, junior and senior classes.

Why this increase in our Catholic schools?

One might question the fact that Catholic schools offer no classes on birth control to avoid unwanted pregnancies. But the number of pregnancies in the public schools (where this information is available) is also on the rise.

According to Marilyn Weber of St. Elizabeth home for pregnant women, more teenage mothers are choosing to put their babies up for adoption rather than having them quietly aborted before the pregnancy becomes known.

Obviously there is a problem. Where does the responsibility lie? Are parents relying too greatly on the school system to form their children's morality and to teach responsibility? Do administrators feel the majority of the teaching on these subjects should be done at home? Should teaching of responsibility about sex and its consequences begin at an earlier age—possibly grade school?

No one can point a finger at any one cause. Nevertheless, everyone needs to acknowledge the problem and band together to find solutions.

(Sturgill is a senior at Cardinal Ritter High School in Indianapolis.)

Gardner: Work hard and enjoy what you do

by Margaret Nelson

Morris "Mo" Gardner has won lots of football honors and will probably win more, but he still remembers the people who helped him along the way.

First of all, he credits his parents, Mynele and Morris Gardner, Sr.

The Gardners send young Morris to Holy Angels and (from 4th grade on) to St. Andrew schools in Indianapolis, where they encouraged his 8th grade football efforts.

But it was at Cathedral High School, where Mo earned basketball and football letters, that he showed his outstanding athletic ability. He was named to the all-city and all-state football teams. And he was given honorable mention on the All-

American high school football team.

In 1986, Morris Gardner Jr. was honored at the Faith, Family, Football dinner for outstanding football players from Indiana Catholic schools.

After "red-shirting" last year, Gardner is now on the starting line as nose guard and defensive end for the Ili. He has been picked as potential All-American. And he has only finished his first year of college play. Last week he was named the school's football Rookie of the Year.

Mynele Gardner was named Outstanding Educator for her catechetical work at St. Andrew's by the North Decary Board of Education in 1986. She is proud of her son's

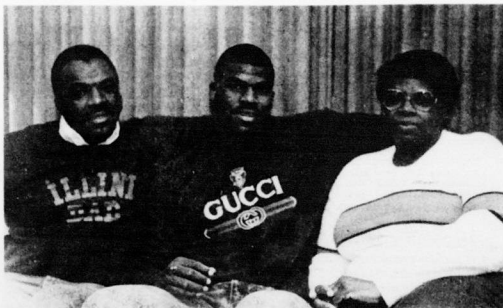
efforts: "He has really done a good job. I'm proud of his positive attitude. He has a good spirit, even through some of the tough times." She explained that athletes are expected to "perform in the classroom" even though they must practice long hours during the week and take extra time for travel to games at other colleges.

Mo finds that studying between classes during the college day works best for him. "It's hard at night," he confessed. When football season is over, he must still do weight lifting and conditioning for many hours a week.

Career choices for Gardner lean toward political science or speech communications. Asked if he would be interested in becoming a television sports announcer, he smiled. "That would be nice."

Gardner feels good about what he is able to do. He advises young athletes, "Don't worry about being the best. Just work hard, but enjoy what you are doing. If you enjoy it, all the rest should come."

At the age of 19, Morris Gardner knows that he has taken a lot of hard work on his part to accomplish his goals in football. But he readily acknowledges "the support of my parents, and the people at St. Andrew's, Cathedral, and the University of Illinois. They can all feel that they were major contributors to what-ever I do."



Morris Gardner, Sr. (from left), Morris "Mo" Gardner, and Mynele Gardner

Visit to Jewish synagogue reveals old yet modern faith

by Barbara Ludwig

The sight of the brilliant, hand-painted stencil work, the elaborate mural decorations and the huge domes caused the students to catch their breath as they filed into the ornate synagogue.

The visit was part of a trip by the sophomore Old Testament class at the Immaculate Conception Academy in Oldenburg to see the Plum Street Temple and the Hebrew Union College in Cincinnati and get a first-hand taste of Jewish culture and religion.

The visit impressed on the students the long tradition of the Jews—even in this country. The congregation of the Plum Street Temple began in 1842. It is one of the oldest Jewish congregations in Cin-

cinnati and the temple is considered a national landmark.

While at the temple, the students learned some of the history of the Jewish people. They also learned about the religious significance of several objects in the sanctuary. The most important is the Holy Ark which contains the Torah, the first five books of what Christians call the Old Testament. Then there is the menorah, a candlestick whose seven branches signify the seven days of creation. Finally there is the Everlasting Light which is always burning in the sanctuary and symbolizes God's everlasting presence—much as the sanctuary lamp does on the altar of a Catholic Church.

Next, the class visited the Hebrew Union College. At

the college, which was founded by Rabbi Wise, the class saw a smaller, more modern synagogue and the college gallery and museum. There they saw artifacts from Jewish communities abroad.

The students found several differences between the Jewish and Catholic religions. In the Jewish religion, the rabbi can either be a man or a woman, and any person educated in the Hebrew rituals can perform any religious service with the exception of marriages. Also, statues and images will rarely be found in a Jewish synagogue since Judaism is based on a spiritual God that cannot be seen.

(Ludwig is a Criterion correspondent at Immaculate Conception Academy in Oldenburg.)

Opportunities to work for peace

WASHINGTON (NC)—Students have a special opportunity to work for peace, according to Loret Miller Ruppe, director of the Peace Corps. She urged teachers and administrators in Catholic schools to "recruit fellow Americans to serve in the cause of peace."

For example, first-graders at a parochial school in Milwaukee "collect pennies to buy shovels, rakes and hoes" for a school in Kenya, and high school students in Seaside, N.Y., have contributed to build a cafeteria in Costa Rica.

Right after college is an ideal time to work in the Peace Corps or in Vista (Volun-

teers In Service To America). Peace Corps volunteers work in other countries around the world, while Vista volunteers work to help the poor in this country.

The need to pay back student loans after college should not discourage people, Ruppe said. At the college level she noted that a student who takes out a federal National Direct Student Loan can defer repayment and can have part of the loan forgiven if the student joins the Peace Corps or the Vista program. She said she hoped this would "open up the opportunity of service for far more students."

RICHARD J. HARTMAN, ATTORNEY

• Wills • Estates • D.W.I. • Divorce
• Personal Injury • Bankruptcy • Criminal Law
155 E. Market Street
Indianapolis, IN 46204 632-9555



INDIANA PAINT AND ROOFING COMPANY

825 Westfield Blvd. (in Broad Ripple) • Indianapolis, Indiana 46220

• ROOFING • PAINTING • GUTTERS
• INSULATION

253-0431

Gary Robling, Owner

"Protection From The Top Down"

WE RECOMMEND GAF • BUILDING MATERIALS

Watch for our Christmas Supplement in next week's issue of The Criterion!

An early Christmas Gift for you from
COURTNEY'S *allmark* SHOP

Cash in This **BEFORE-CHRISTMAS** — GIFT CERTIFICATE —

Worth **20% OFF** any purchase before Dec. 25th

GIFTS • WRAP • TREE-TRIM • DECORATIONS
EVERYTHING FOR CHRISTMAS!

— FOUR LOCATIONS —

8358 Castleton Corner Dr., Castleton Corner
5703 E. 86th St., Cub/Oscio Plaza
7815 U.S. Route 31, Greenwood Plaza
4401 E. 10th St., Linwood Square

FOR RENT — GREAT BARGAIN

MARCO ISLAND CONDOMINIUM

Balcony Right Above the Pool. Pictures Available. On the ocean, with a beautiful shoreline view! 2 bedrooms & 2 baths, full kitchen. \$79.00 per day — one week minimum. Deposit required.

FOR MORE INFORMATION CALL: 845-9611

Fieber & Reilly

Insurance Agency, Inc.
Robert C. Hayford
"Constant Professional Service"
207 N. Delaware
Indianapolis, Indiana 636-2511

don't you tire of absentee owners?..



SWEANY

OLDS-CADILLAC-SUBARU
10th St. & U.S. 31
COLUMBUS, IN
881-CARS

I gave my family a gift today...

Serenity



Serenity is a flexible, innovative program for funding pre-planning funeral arrangements. It guarantees all expenses will be covered, yet is a program everyone can afford.

A gift only a family member can give. The security of knowing that final expenses will be covered no matter when the need arises and the peace of mind of knowing that my family will not have to make sudden decisions at a time of emotional stress. Plus, I have arranged for excess funds to be given to my family, my church and my favorite charity.

Give your family the same peace of mind with Flanner and Buchanan's Serenity program. Phone 925-9871 today for a free brochure.



FLANNER BUCHANAN
MEMORIALS
925-9871

Broad Ripple • Carmel • Fall Creek • High School Road
Mann Road • Shadeland • West Morris Street • Zionsville

the active list



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time, and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

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

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 Euchre and Bunco Party at 2 p.m. in the parish hall, 506 P. Ct. Admission \$1.25.

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

Deadline for reservations for New Year's Eve Dance at St. Ann Parish, 2650 S. Hold Rd. \$25/couple. Call Ernie Reuter 317-241-4378.

The Slovenian Choir and the adult and children's choirs of Holy Trinity Parish will present a Christmas Concert at 4 p.m. in the church, 3818 W. St. Clair St.



"I thought of becoming a monk, but decided I'd get more self-discipline this way"

Fr. Robert Pelton gives Serrans background on Central America

by John F. Fink

Holy Cross Father Robert Pelton, director of the Institute for Pastoral and Social Ministry at the University of Notre Dame, spoke about the background for the U.S. bishops' statements on Central America during a meeting of the Indianapolis Serra Club on Dec. 14.

Father Pelton, a former missionary in South America and former president of St. George College in Santiago, Chile, has been a frequent visitor to Nicaragua and other parts of Central America.

In his talk, he said that the bishops see the primary problem in Central America to be endemic social inequity, with the secondary challenge to be geopolitical. The U.S. government, on the other hand, sees the geopolitical problems as primary.

Father Pelton reviewed the position of the U.S. bishops during the past seven years, showing that their emphasis has consistently been on negotiations rather than support of war. The bishops favor humanitarian aid and oppose military aid from any source, he said. He said that the U.S. bishops and the hierarchy of Central America have always collaborated in their statements.

He said that the influence of the Central American bishops is "absolutely crucial," pointing out that in the Arias peace plan a bishop in each country is a member of that country's peace commission. "No steps can be taken without the church involvement," he said.

In the U.S., on the other hand, the influence of the bishops is not what it is in Central America, he said.

December 21

Separated, Divorced and Remarried Catholics (SDRC) will hold a Family Christmas Party at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Entertainment provided. Bring cookies to share. For information call 317-236-1596 days or 317-844-5034 or 317-291-3629 evenings.

South Central Separated, Divorced and Remarried Catholics (SDRC) will hold their annual Wine and Cheese Party at the K of C Hall, 4th and Walnut Sts., Bloomington. For more information call Patrick Fitzgerald 812-336-1500.

December 23

Little Flower Adult Christmas Choir will appear at 6:30 p.m. on the main stage at Union Station downtown, performing 30 minutes

of selections from their Christmas repertoire.

December 27

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.

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. Plus X Council 3433, 7 p.m.; Rencall High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachi, 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, 1300 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, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1300 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

JOHN PAUL II in AMERICA

The Official Commemorative Book on the Papal Visit

This is the official volume commemorating the Pope's historic visit to the United States in the Fall of 1987. This beautifully bound coffee-table edition includes the text of all the major addresses and homilies of the Pope with introduction and commentary by the National Catholic News Service. It is strikingly illustrated with over 130 full color photographs that provide memorable pictures of the Pope's visits to eight major cities from Florida to California to Michigan.

This will be at once a substantial historic record and a beautiful keepsake for all those who treasure their memories of the Pope's presence in our country. The messages from his official talks are timely and timeless, containing his usual profound and incisive thoughts that will be worth reading and re-reading. A cherished volume that will provide inspiration for years.

At your local bookstore, or directly by mail.



ignatius press

15 Oakland Avenue, Harrison NY 10528

Please send me _____ copies of Pope John Paul II—A Pastoral Visit to the U.S. for only \$19.95. Enclosed is my check plus \$1.50 for postage per book. I understand the book will be sent to me upon publication in late November.

Name _____

Address _____

City, State, Zip _____

(Please enclose payment with order)

POPE JOHN PAUL II

"Building Up the Body of Christ"



Pastoral Visit to the United States

National Catholic News Service • Ignatius Press

Now Available!

SPECIAL FEATURES

- Over 130 full color pictures
- Major addresses and homilies of the Pope
- Inspiring step-by-step narrative of his trip
- An important historic record
- Large Deluxe coffee-table edition, only \$19.95

A Beautiful Gift of Lasting Value



BROAD RIPLE
KINDERGARTEN & PREP SCHOOL

EDUCATIONAL CHILD CARE

HOURS: 6:30 AM — 6:00 PM 257-8434

— ACCEPTING REGISTRATION FOR —
INFANTS THRU AGE 12

AFTER SCHOOL CARE AVAILABLE FOR ELEMENTARY CHILDREN
6543 FERGUSON AVENUE 812 E. 67TH STREET
(INFANTS — TODDLERS) (AGES 2-12 YEARS)
253-1643 257-8434

CATHOLICS:

EXPERIENCE THE BYZANTINE RITE

A 1500-year-old liturgical tradition

Saturdays — 5:00 PM

St. Athanasius Byzantine
Catholic Church

10065 E. 25th St. • Indianapolis, IN 46229

— 894-0106 —



The Strolling Troubadour
for all occasions

Tom Goins (317) 259-0109

Bishops clash on reference to condoms

by Jerry Filteau

WASHINGTON (NC)—Several U.S. bishops criticized a statement by their Administrative Board which would tolerate factual condom information in educational programs to combat AIDS. Cardinal John J. O'Connor of New York called it "a very grave mistake."

Among those who lined up publicly against condom education along with Cardinal O'Connor were Cardinal Bernard F. Law of Boston and other bishops of Massachusetts, Vermont, New Hampshire and Maine and Archbishop Theodore E. McCarrick of Newark and the other bishops of New Jersey. In New Orleans Archbishop Philip M. Hannan went on record in opposition.

Cardinal O'Connor predicted that many bishops across the country would publicly reject the position on condom education spelled out in the board's Dec. 11 statement.

Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops and U.S. Catholic Conference, said Dec. 14 that the USCC Administrative Board's statement "does not call for any changes in the church's constant teaching concerning proper moral behavior."

A joint statement Dec. 12 by Cardinal Law and the 16 other bishops of Massachusetts, Maine, Vermont and New Hampshire rejected any toleration of condom education.

"We cannot approve or seem to approve the distribution of information regarding contraceptive devices and methods which

might lead some to think that they could in good conscience ignore or contradict this teaching," the joint statement said.

It said that the Administrative Board's statement and press reports on it "have generated considerable confusion concerning the church's position on the use of prophylactic devices as a protection against AIDS," acquired immune deficiency syndrome.

In New Jersey, Archbishop McCarrick said the board's statement "seems to open the door to a toleration of certain types of public educational programs which my own statement, issued on behalf of the bishops of New Jersey, would not allow."

The New Jersey statement he referred to was one he issued Nov. 9 which called the promotion of condoms as an anti-AIDS solution "foolish and irresponsible."

"The Catholic Church cannot approve or condone any promotion in media advertising or educational materials of condom use as a method of preventing the transmission of AIDS," the Nov. 9 statement said.

The USCC Administrative Board is a panel of about 50 bishops, composed of the NCCB-USCC's executive officers, heads of the committees of the two conferences, and other elected representatives of all the bishops.

The board's Dec. 11 AIDS statement addressed a wide range of moral, medical, social, legal, pastoral and spiritual issues surrounding AIDS.

The crucial disputed passage concerning condom information in education programs about AIDS urged that all educational pro-

grams be "grounded in the broader moral vision" of "the dignity and destiny of the human person, the morality of human actions and the consequences of individual choices for the whole of society."

The board statement stressed the

church's teaching that insists on sexual abstinence outside marriage and fidelity within marriage as the only moral course of action.

In his Dec. 14 statement, Archbishop May said of condom education, "For us not to address such aspects of the AIDS phenomenon would leave people to learn of them through factually misleading campaigns designed to sell certain products or to advocate safe sex without reference to a moral perspective."

Bishops' statement on AIDS

(Continued from page 1)

best efforts of the U.S. Catholic Conference, their policy arm, to develop educational programs and work with lawmakers for development of "an informed and enlightened public policy" for AIDS prevention.

They also said those who are infected have a serious moral responsibility not to put others at risk through their behavior.

The bishops also:

► Urged compassion and understanding for AIDS victims, especially through pastoral care by Catholic parishes and dioceses, and strongly condemned an increase in violence and discrimination against homosexual men and women.

► Rejected any AIDS testing used "strictly for discriminatory purposes" and questioned the need for widespread mandatory testing but suggested that federal funds be provided for voluntary testing and confidentiality of results.

► Criticized the refusal of medical and dental treatment for AIDS patients by some and added that Catholic hospitals in particular have an obligation to provide care.

► Called for adequate private and public funding for AIDS research and education, expansion of support services for patients and family members, and effective media programs to reduce fear, prejudice and discrimination.

In an appendix the bishops recognized parents' "inalienable rights" as the primary educators of their children. But they added that with the cooperation of parents all Catholic schools from the elementary to the university levels and religious education programs must develop teaching guidelines and materials about AIDS preventing stressing chastity.

The bishops' AIDS task force was headed by Bishop William A. Hughes of Covington, Ky., chairman of the bishops' Committee on Education.

It included Cardinal Joseph L. Bernardin of Chicago, chairman of the bishops' Committee on Pro-Life Activities; Bishop Raymond W. Lessard of Savannah, Ga., chairman of the bishops' Committee on Doctrine; and Bishop Anthony Bosco of Greensburg, Pa., chairman of the bishops' Committee on Communication.

THE HERMITAGE

Fr. Justin & Staff
wish you a blessed

CHRISTMAS SEASON
and invite you to our annual

OPEN HOUSE

December 20, 1987 — 6:00-8:00 p.m.



3650 E. 46th St. • Indpls. • (317) 545-0742

Pre-plan your funeral

It's a good feeling
knowing it's done...

Call on us. Find out more about our
INDIANA FUNERAL TRUST FUND —
a special program to help you pre-plan.

Summers Funeral Chapels
3040 N. Capitol Ave. 2515 East 34th St.

924-5329

Please Patronize Our Advertisers

RUSCO

STORM WINDOWS & DOORS

also —

Replacement Doors & Windows

- Siding • Roofing • Insulation • Awnings
- Porch Enclosures
- Gutters
- Designer Colors

639-6559

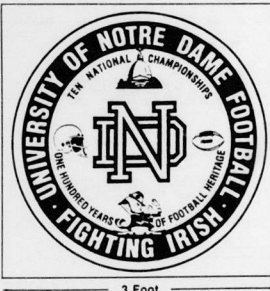
FREE ESTIMATES

Carrico home improvement co.
2118 W. McCLEAN ESTABLISHED IN INDIANA SINCE 1924

O'BRIEN FLOOR COVERING

— presents —
Notre Dame

Celebrating 100 Years of Football Heritage 1887-1987



"Fighting Irish" Rug or Wall Mat

The "Fighting Irish" Rug has been specially created to Commemorate Notre Dame's great football team of 1924, 1929, 1930, 1943, 1946, 1947, 1949, 1966, 1973 and 1977 and the proud winning tradition of all its teams over the years.

The "Fighting Irish" rug and wall mat is a beautifully crafted commemorative product that can be displayed on the wall or on the floor of office, den, dorm room, teen bedroom, family room, restaurant or anywhere the spirit exists. And it makes a terrific gift item for that special Notre Dame fan.

Its rugged construction compares to the tough commercial carpet used in airports, office buildings, schools, etc. Clean it as you would any carpet.

- Large Size — big, big 3 foot by 3 foot size
- Versatile Decor — use it to decorate wall or floor
- 100% Polyester — for long lasting value and quality
- Tight Heavyweight Construction — same construction as long wearing commercial carpet styles
- ActionBac — same backing used by many top American carpet mills
- Dramatic School Colors — blue and gold, green, beige and white, bright and beautiful
- Scotchgard® Treated — for extra protection from spills and stains
- Unique Design — styled and designed by professional artists

O'BRIEN FLOOR COVERING
3521 W. 16th St. • Indpls., Ind. • 636-6903

Enlargement Special

35MM NEGATIVES ONLY

8x10 Enlargements are \$2.99 with this coupon
thru January 31, 1988 — Regular \$4.95

Put your home movies on video tape — ask for a demonstration.

Camera Hut

3834 Georgetown Road 1950 East Stop 13 Road
297-1498 882-8696

8413 Castleton Corner Drive
841-9775

Documents give detailed look at Vatican finances

(Continued from page 1)

of \$261 million for a total net worth of \$224 million. The assets, do not include artistic, archeological and historical holdings, which include some of the world's most famous works and which the Vatican says it will not sell.

Nor do the figures include the assets of the controversial Vatican bank, which is financially independent.

The documents show that in 1985 the Vatican took \$2.2 million out of its investment capital to help make up a shortfall of \$39.1 million in its operating budget of \$124.7 million.

Two-thirds of that budget—\$83.7 million—went to the work of the Holy See, the central offices serving the church and church interests around the world. The other third—\$41.1 million—was in the separately administered civil budget of Vatican City State, a 108-acre enclave surrounded by the city of Rome.

A clear understanding of the scope of the figures is not easy to reach because of the unique nature of the work of the Vatican, but for the sake of understanding the figures, here are some comparisons.

► The net worth figure is slightly over half as much (\$400 million) as the University of Notre Dame has in its endowment fund alone.

► The combined \$124.7 million spent for Vatican operations was some \$24 million less than the U.N. Fund for Population Activities spent in 1985 and almost identical to the amount of U.S. military aid to El Salvador in 1986.

► The government of the 443-acre principality of Monaco spent \$222 million in 1983.

The remainder of the money to cover the Vatican's 1985 shortfall came primarily from Peter's Pence, a collection taken up around the world and sent to the pope for use at his discretion. Peter's Pence totaled \$28.5

million. Other donations used for the budget shortfall totaled \$8.4 million.

By 1986 the Peter's Pence collection grew to \$32 million, yet it covered a smaller portion of the budget shortfall than it had in 1985 because total spending had increased more rapidly than the collection had grown.

For 1987 the budget shortfall is expected to be \$59 million.

All the deficits are on the Holy See's ledgers. The city state has a balanced budget.

The confidential documents show that the Vatican is reaching the practical limit of dipping into its invested funds to cover threatened deficits.

One reserve taken from those funds in the past to cover shortfalls is now "completely exhausted." The wisdom of establishing another from the same source is questionable.

There was no indication in the documents to support contentions that Vatican reserves had been drained by the payment in 1984 of \$240 million to the Banco Ambrosiano case. While that point was not directly addressed in the documents, they did state that the finances of the Vatican bank—on whose behalf the payment was made to Ambrosiano creditors—had no connection with the finances of the Vatican City State and the Holy See. In March 1985, the Vatican said the \$240 million did not come from Holy See funds.

Concern over Vatican finances has become so great that the Vatican is urgently turning to bishops, religious orders and others for financial help.

The 1985 budget figures contained in the confidential documents show annual expenses with very little apparent fat to cut and a total modest by comparison with other organizations.

The \$124.7 million that the Vatican spent in 1985 to govern its city state and provide central services for a culturally and ethnically diverse worldwide church of 866 million people is only two-thirds as much as the University of Notre Dame operating budget, \$189.5 million, in the 1987-88 fiscal year. Some specialized agencies of the United Nations, such as UNESCO and the Food and Agricultural Organization, have yearly budgets about double that of the Vatican.

The biggest fixed expense in Vatican spending is salaries and benefits to 3,400 active and 1,400 retired employees, accounting for 55 percent of the annual budget.

The payment of retirement benefits out of current operating funds is one practice which has been criticized by some high-ranking churchmen. The Vatican never established a pension fund for its employees.

Retirement benefits in 1985 totaled \$8.3 million and are on the rise each year.

The Vatican's 1985 assets of \$485 million include mostly cash deposits, securities and real estate. They do not include the treasures which contribute to the widespread perception of the "riches of the Vatican."

The church's stance, however, is that these are a patrimony of humanity over which the Vatican is custodian, not items to be sold. While some of them produce revenue through being on display in the Vatican Museums, all require maintenance—and often protection—which is an expense.

The figures include Vatican properties used commercially, such as apartments and offices rented out, but not the properties used exclusively for Vatican institutional purposes. A note in the documents says that properties which the Vatican both owns and uses are each given the nominal value of one lira—less than one-tenth of a cent—in the ledgers.

Supervising preparation of the figures was a special council of cardinals, none of whom are Vatican officials, named by Pope John Paul II to advise him on economic affairs.

The confidential documentation was mailed to the world's bishops after the cardinals met last March.

Since 1979, the Vatican has been publishing bottom-line annual budgets, but it has never made public a complete line-item breakdown of income and expenses. Nor had it made public its assets, liabilities and net worth.

The figures in the confidential documentation do not give an exact picture of Vatican finances. Internal transfers of funds among Vatican agencies are not clearly identified and some of the headings of assets and liabilities are hazy.

But the figures provide the most detailed picture of expenditures and income to date, and allow for a general determination of net worth.

Reasons given for the mushrooming shortfall are ever-increasing expenses—especially for personnel and the expanding services required by the post-conciliar church—and static sources of traditional income, mostly from investments, real estate and saleable items such as stamps, coins and publications.

The totals have also jumped because of the shrinking value of the dollar which, according to Vatican figures, lost more than 25 percent of its value against the lira during the past two years.

The lira is the basic unit of most Vatican expenditures and of Vatican City State income, but most of the Holy See's income, including the Peter's Pence and private contributions to cover the deficit, is in dollars and other currencies.

The Vatican completely separates its Vatican City State and Holy See budgets for administrative purposes.

The smaller city state budget strictly concerns the running of the tiny country. It spent \$41 million in 1985 and had an income of \$41.1 million. The principality of Liechtenstein spent \$186 million in 1986.

The Holy See budget covers the central administrative offices (Roman Curia) which oversee operations of the universal Catholic Church. It also includes the more than 170 members of the diplomatic corps, who also function as the pope's representatives to national churches.

The Holy See budget is deeply in the red because it is basically providing services, such as the diplomatic corps, which produce little or no income.

Vatican City State, however, has many commercial operations. These include a supermarket for employees, entrance fees to the Vatican Museums and sales of stamps and coins.

Assets of the Vatican are also divided between the Holy See and Vatican City State. Almost all the assets, including real estate, are owned by the Holy See. The combined assets include \$142 million in interest-bearing accounts and \$84 million in stocks and bonds.

The confidential documents did not list specific securities held.

Most of the deposits and securities are held in U.S. dollars and invested in the United States and Western European countries, said a church official overseeing Vatican financial activities.

The Vatican puts its money in "safe investments" such as term savings accounts and low-risk stocks producing dividends, said Joseph Savarino-Valls, Vatican press spokesman. "The pope has ruled out speculation in financial markets," said Savarino-Valls.

According to the figures in the documents, the deposits and securities generated a 1985 income of \$21.9 million, almost a 10 percent return on investment.

Real estate is valued at \$76.4 million. Of this \$88 million is commercial real estate.

In 1985, commercial properties produced an after expenses profit of \$2.6 million, a return of 3.4 percent.

Most of the property is in the Vatican or in Italy. Much of it is rented to Vatican employees.

The Holy See also has sizable assets in organizations formed to administer properties held in Italy and in other countries. The figures do not give the total value of these assets but lump them together with other assets being held as reserves against unexpected financial problems. These lumped assets total \$121.6 million.

One official involved in Vatican financial matters said these organizations are administering properties built or acquired after 1929, when the Vatican received the equivalent of \$90 million from the Italian government for church properties confiscated after the 1870 unification of Italy, which saw the fall of the pope as a temporal ruler of central Italy. Much of the money was used to build regional seminaries in Italy.

Liabilities listed include debts to banks and money which individual Vatican agencies have given for investment to the Administration for the Patrimony of the Apostolic See, which handles Vatican investments. These total \$66.2 million.

Other major liabilities include funds needed for specific future expenses, such as severance pay for departing or retiring workers. The severance reserves at the end of 1985 totaled \$56.8 million—\$34.9 million for Holy See employees and \$21.9 million for employees of Vatican City State.

The Vatican figures show that salaries and pensions took up \$68.7 million. Because these are fixed expenses with salaries and pensions controlled by labor agreements, they cannot be cut unless the Vatican drastically reduces its work force.

Curial administrative expenses were \$6.5 million. Of this, \$1.2 million went for travel. The figures do not show how much of this was for papal trips.

Editorial costs for the Vatican daily newspaper, *L'Osservatore Romano*, and other Vatican publications were \$7.6 million. However, editorial operations were in the black, generating an income of \$11.3 million.

In the red was Vatican Radio, which cost \$3.6 million, and has next to no sources of income. Most of its activity is shortwave broadcasts around the world.

Even though it has several FM and AM stations in Rome which broadcast news, music and religious programs, the Vatican does not allow commercial advertising. Vatican officials consider the radio a main tool of church evangelization and feel its costs should be absorbed by the Holy See.

The principal sources of ordinary income are investments, supermarket sales to employees, and the sales of stamps, publications, coins and tickets to the Vatican Museums.

Ticket sales to the Vatican Museums totaled \$7.9 million. Stamp and coin sales totaled \$8 million.

2 1/2¢ COPIES

with this ad
(white, 8 1/2" x 11" Autofed, one visit only)

kinko's
Great copies. Great people.

Monday-Friday, 7:30 AM-10:00 PM
Saturday & Sunday, 10:00 AM-5:00 PM

631-6862

333 N. Pennsylvania Ave. • (across from the War Memorial)
Offer expires January 31, 1988

If you don't drink... why subsidize the insurance of those who do?

Ansvar America insures only those individuals who have chosen the alcohol-free lifestyle. We are saving many of our policy-holders over 25% on their auto and homeowner's insurance.

Call today for a free quote!

ANSVAR AMERICA
INSURANCE COMPANY

573-3636

MEADOWOOD FLORIST

A FULL SERVICE SHOP

Fresh/dried/silk flowers

Funerals — Hospitals

ALL MAJOR CREDIT CARDS

ACCEPTED BY PHONE

293-4743

3079 N. HIGH SCHOOL ROAD

INDIANAPOLIS

CELEBRATE!

\$19.88*

Our special holiday room rates available for you, your visiting family and friends.

December 24, 1987 through January 1, 1988

Welcome the new year in style and comfort at three of Indianapolis' finest motor lodges.

North Meridian Inn
1630 N. Meridian St.
Phone: 634-6100

Howard Johnson East
170 & Post Road
Phone: 897-2000

Howard Johnson Speedway
2602 N. High School Road
Phone: 291-8800

Fine Restaurants, Complimentary Cable TV with Movie Channels, Free Parking

*\$19.88 single occupancy, plus tax, add \$6.00 for each additional person in room.

Excludes groups or special rates. A limited number of rooms are available at this special rate. Advance reservations are recommended.

Please present this coupon upon check-in.

A Guide to

Superior Dining



Great Food . . .
Fairly Priced . . .
Quickly Served . . .

WHERE?



Ziegy's

BAR • B • Q
5444 E. 21st Street
353-8719

HOURS:
MON-SAT. — 10:30 AM-9:30 PM
CLOSED SUNDAY

Valuable Coupon

Fisherman's Cove

DECEMBER SPECIAL

FREE ORDER OF BISCUITS
and
APPLE BUTTER

with the purchase of
any two dinners at
regular price

Fisherman's Cove's
Christmas Gift
to you

Not valid with any other discount
Offer expires 12/31/87

7041 E. 10th St., Indpls.
357-8775



Valuable Coupon

CHOYS' WOKS
FINE CHINESE & AMERICAN FOOD

9984 E. Washington St.
(Next to Washington Square
at Mithoeffer Rd.)

898-8844

Mon-Thurs. — 11:30 a.m. to 10:00 p.m.
Friday — 11:30 a.m. to 11:00 p.m.
Saturday — 12:00 noon to 11:00 p.m.
Sunday — 12:00 noon to 9:00 p.m.

CHARLES REDWELL — FR., SAT., SUN.
WILLIE MARSH — TUES., WED., THURS.
FREE HORS D'OEUVRES
MON-SAT. — 5:00-7:00 PM
MON — FOOTBALL NIGHTS

Maxi

The City's Best Kept Secret
Now Accepting Reservations For
NEW YEAR'S EVE 1987

Two seatings only; 5:30 and 8:30,
\$35.00 per person. Experience a four course
meal in the Finest Northern Italian Cuisine
presented in unparalleled ambiance and style.

For more information contact the general manger
at
631-MAXI
"In The Century Building"
36 South Pennsylvania

SANTA'S BRUNCH

Santa and Mrs. Claus will be our special guests
on December 13 and 20 during our
Sunday Brunch. Holiday fun from
10:30 a.m. to 2:30 p.m.

\$11.95 adults (half price for 3-12 year olds)

Free Parking

Each child will receive a special gift from Santa.
Reservations will be limited so call Santa's Holiday
Hotline today at 248-8182.

The Marker

RESTAURANT

LOCATED IN THE ADAM'S MARK HOTEL

Add Sparkle to your Holiday!

Arthur's Waterfront Restaurant

presents:

CHRISTMAS DAY BUFFET

December 25, 11:00 a.m.-4:00 p.m.

\$9.95 Adults — \$3.95 Children 12 and under — Under 5 FREE

- Tempting Array of Salads
- Virginia Baked Ham
- Christmas Tom Turkey with Chestnut Dressing & Gravy
- Leg of Lamb with Mint Jelly
- English Cut New York Steak
- Smoked Salmon
- Omelettes to Order
- Frosted Vegetables
- Rice Molla
- Cornbread
- Mashed Potatoes
- Holiday Desserts, Parfaits and Goodies Galore!

Have a Happy
& Prosperous Holiday!
from the management
and staff of:

WATERFRONT PLAZA HOTEL

2930 Waterfront Parkway West
Indianapolis, IN 46214

FOR RESERVATIONS CALL:

299-8400



Book Review

Insights from Opus Dei founder

Furrow, by Msgr. Josemaria Escriva. Scepter (New York, 1987) 380 pp., \$12.95 cloth; \$7.95 paper.

Reviewed by E. Francis Hanlon

The late Msgr. Josemaria Escriva, founder of Opus Dei, shows a straight row of practical spirituality for the formation and development of the Catholic personality in "Furrow."

The book, a follow-up to "The Way," contains 1,000 of what the author calls "these considerations of mine."

He says, "I have written them for you and for myself—and I have put them into practice too—before God."

Msgr. Escriva, who died in 1975, urged, "May we profit by them and be moved by them so that in our lives our deeds may leave behind a deep and fertile furrow."

The text is orthodox and traditional and timely in the period of dissent and wide secularism. One of its features is the recalling of the redemptive role of the Mother of God.

Here is a sampling of the contents:

"Virtue is to be found in the mean, the wise saying goes, warning us against extremism. But do not make the mistake of turning that advice into a euphemism for your own comfort, calculation, tepidity, easy-goingness, lack of idealism and mediocrity."

"Grace, like nature, normally acts gradually. We cannot, properly speaking, move ahead of grace. But in all that depends on us, we have to prepare the way and to cooperate when God grants grace to us."

"It is in the simplicity of your ordinary work, in the monotonous details of each day, that you have to find the secret, that is hidden from so many, of something great and new: love."

"For those who use their intelligence and their study as a weapon, the rosary is most effective. Because that apparently monotonous way of beseeching Our Lady as children do

their mother, can destroy every seed of vainglory and pride."

"I cannot understand when you talk about matters of morals and faith and you tell me you are an independent Catholic. From whom are you independent? That false independence is equivalent to leaving the way of Christ."

"We cannot simply fold our arms when a subtle persecution condemns the church to die of starvation, putting it outside the sphere of public life, and above all obstructing its part in education, culture and family life."

(Hanlon is a retired newsmen and college instructor.)

rest in peace

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

* **ARMBOIST**, Donald Albert, Sr., 59, St. Jude, Indianapolis, Dec. 4. Husband of Teresa Ann (Osburn); father of Deborah Fuller, Brenda Reecer, Sylvia Harmon, Joann, Wayne A. and Donald A. Jr.; son of Esther; brother of Ann, and Donna Bird; grandfather of six.

* **ASHER**, David, 78, St. Patrick, Indianapolis, Nov. 20. Husband of Martha; father of Patricia Shewman, Richard, James and Gary; grandfather of seven; great-grandfather of three.

* **BRYANT**, Thelma, 58, St. Augustine, Jeffersonville, Dec. 7. Mother of Linda K., Elizabeth L., William N. and Donald L.; sister of Walter Gumbel; grandmother of two.

* **DAUBY**, William Dewey, 86, St. Paul, Tell City, Nov. 30. Husband of Pauline; father of Mary Ann Lettner, Martha Jean Batie, Joyce Joseph and Charles R.; grandfather of 17; great-grandfather of 18.

* **FRY**, Carl T., 72, St. Mary of the Immaculate Conception, Aurora, Nov. 23. Husband of Charlotte; father of Karen Gregory, Karla Schmetzer and Kay Steinmetz; brother of eight.

* **GRAYBROOK**, Paul H., 87, Holy Family, New Albany, Nov. 12. Husband of Olivia.

* **HAMERSLEY**, Leslie Rose, 10 months, Nov. 29. Daughter of Alan and Cindy; sister of Lee.

* **HUGHES**, James P., Jr., infant, Sacred Heart, Jeffersonville, Dec. 7. Son of James P. Sr. and Nancy; brother of Kramer A.; grandson of Mr. and Mrs. George Hughes and Mr. and Mrs. Gus Vissing.

* **LAROCHE**, Edith, 69, St. Michael, Cannelton, Dec. 3. Sister of Sam Latherland; aunt of four.

* **SIERS**, Charles, 62, St. Joseph, Shelbyville, Dec. 3. Husband of Agnes; son of Ellen; stepfather of Mrs. Joe Dunaway, Judy Douglas, Joyce Scott and Myrna Johnson; half brother of Paul Hagel.

* **PEIFFER**, Andrew J., 24, St. Lawrence, Indianapolis, Nov. 27. Son of William E. and Sue (Woodruff); brother of William, Joe, Jane Pressly and Anne Weaver.

* **PRESUTTI**, Ethel, 66, St. Catherine of Siena, Indianapolis, Dec. 4. Wife of Anthony; mother of Linda Polychia, Anthony Jr. and Michael; grandmother of seven; sister of seven.

* **RYAN**, Thelma, 79, St. Bernadette, Indianapolis, Nov. 26. Mother of Joseph H., John J., Thomas M., Robert D., Joyce M. True and Ann A. Carrio; grandmother of 31; great-grandmother of 17; sister of Joseph Jenkins and Barbara Hirschauer.

* **SHUTT**, Harry T., 76, St. Philip Neri, Indianapolis, Dec. 6. Husband of Mary Helen; father of Vera R. Whisler, Jean A. Arney, Mary F. Williams, Alice M. Maddux and Anthony R.

Sister Angela Schell buried

TERRE HAUTE—Carmelite Sister Angela Schell, 67, died here Dec. 8 at the Carmelite Monastery. The Mass of Christian Burial was celebrated for her at the monastery on Dec. 10, with burial in the community cemetery.

Sister Angela was born in Cincinnati, Ohio. She had been a religious for 43 years. Two sisters, Rita Blackford and Eunice Price from Denver, Colo., survive Sister Angela. She is also survived by several nieces and nephews.

Sister Mary Gleeson dies

TERRE HAUTE—Providence Sister Mary Providence Gleeson died in Union Hospital here Dec. 5 at the age of 96. The Mass of Christian Burial was celebrated for her on Dec. 7 in the Church of the Immaculate Conception at St. Mary of the Woods, followed by burial in the convent cemetery.

The former Nora Gleeson was born in Tipperary, Ireland. She entered the Congregation of the Sisters of Providence in 1910 and professed final vows in 1922. She served as a teacher in Illinois, Indiana, Maryland, Massachusetts, Oklahoma and Washington, D.C. schools. Sister Mary Providence's assignments in the Indianapolis Archdiocese included Nativity School and St. Joan of Arc School in Indianapolis. Providence Retirement Home in New Albany, St. Mary School in Richmond and St. Margaret Mary School in Terre Haute.

Survivors of Sister Mary Providence include a sister, Bride Maher of Victoria, Australia; a nephew, Father James Gleeson of Philadelphia, Pa.; a niece, Nan Mossey of New Haven, Conn.; and nieces and nephews in Ireland and Australia.

Services for Sr. Mary Dauby



ECHT GROVE—Benedictine Sister Mary Adrian Dauby died in St. Francis Hospital on Dec. 9 and received the Mass of Christian Burial on Dec. 11 at Our Lady of Grace Convent here. She was 87. Sister Mary Adrian professed final vows in 1925. She was a teacher for 32 years in the Indianapolis and Evansville archdioceses. Her assignments in the Indianapolis Archdiocese included Seymour, Clarksville, St. Joseph Hill and Indianapolis. She retired in 1974.

Survivors of Sister Mary Adrian include six sisters: Myrtle Ettensole, Hettie Lauer, Mildred Sutton, Judith Haller, Margaret Stum and Evelyn Oberhausen; and one brother, Gervase.



"It Was My Daughter's Idea To Visit OAKLEAF VILLAGE..."



...But it was my idea to move in."

It's true! My daughter, Jeri, had to talk me into visiting the Oakleaf Village Retirement Community. But the moment I walked in the door I knew I'd found what I was looking for. Beautiful. Secure. A warm and open atmosphere. It's the perfect place for active retirees like me who want to remain independent and free our children from the worry they naturally feel as we get older.

My new apartment at Oakleaf Village is perfect for me. I brought my favorite pieces of furniture and knick-knacks and gave the rest of it to Jeri for her to enjoy. One really nice thing about Oakleaf Village is that I just pay rent. I didn't want to pay a big up front fee like they charge you at some places.

A big surprise to me was all of the things my rent covered: a daily, full course meal, weekly housekeeping, all utilities, scheduled transportation,

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!

Believe me, I checked out the people who run Oakleaf Village. They really know what I want for my retirement, and I'm so happy now that I'm settled in at Oakleaf Village. And Jeri feels like she's had the weight of the world lifted from her shoulders!

For me, living at Oakleaf Village was Jeri's good idea...but it was my great decision.

Oakleaf Village

A RETIREMENT COMMUNITY

I'd like to know more about Oakleaf Village.

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Phone: _____

Age: _____ Rent: _____ Own: _____

Mail to Oakleaf Village
8480 Craig Street
Indianapolis, Indiana 46250
Phone 317-842-6564



INF treaty and the pastoral: first steps toward disarmament

by Liz Schevchuk

WASHINGTON (NC)—In 1983, seeking an end to the nuclear arms race, the American hierarchy recommended progress in "negotiated bilateral deep cuts in the arsenals of both superpowers."

On Dec. 8, maybe the world got it.

The new U.S.-Soviet intermediate-range nuclear force, or INF, treaty signed that day by President Reagan and Soviet General Secretary Mikhail S. Gorbachev for the first time ever specifies abolition of more than 2,200 short- and medium-range nuclear missiles.

More work remains—on reductions in the number of long-range, strategic nuclear weapons, for example.

Yet Reagan and Gorbachev—and other officials—described the INF treaty as an important initial step on the road to peace.

So did Catholic leaders instrumental in drafting the bishops' 1983 war and peace pastoral, "The Challenge of Peace: God's Promise and Our Response."

Cardinal Joseph L. Bernardin of Chicago, who chaired the committee that drafted the peace pastoral, noted that the treaty "appears to be a step toward arms control" and described it Dec. 11 as "a very positive breakthrough."

He noted that he had not analyzed the complex document yet. Nevertheless, he said, "from what I have seen, it is substantively important because it eliminates a whole class of nuclear weapons. Moreover, I believe it could be symbolically important in strengthening the process of arms control."

Furthermore, he said, "the treaty seems to show that the superpowers are managing their relationship in a spirit of negotiation."

The bishops' pastoral letter called for "negotiations to halt the testing, production and deployment of new nuclear weapons systems. Not only should steps be taken to end development and deployment, but the numbers of existing weapons must be reduced in a manner which lessens the danger of war," it declared.

"U.S. proposals like those for ... INF negotiations in Geneva are said to be designed to achieve deep cuts" in nuclear arsenals, the bishops said in their letter. "Our hope is that they will be pursued in a manner which will realize these goals."

"We mentioned the INF in the pastoral, specifically," said Father J. Bryan Hehir, secretary for social development and world peace at the U.S. Catholic Conference.

In terms of overall numbers, the INF treaty "is limited in its impact on the nuclear weapons in the world but it shouldn't be judged on that alone," said Father Hehir, who assisted the bishops in drafting the pastoral letter.

The INF agreement "is a real reduction. That's important to note," he said. While further efforts are required by both superpowers, the INF treaty "contributes to the arms control process and to political relations, and all of that is in the (bishops') letter," he added.

The pastoral also opposed proliferation of weapons that "may seem to be useful primarily in a first strike" and, in a footnote, pointed out that some experts included such weapons as MX and Pershing missiles in that category.

Pershing missiles are listed among weapons expected to be destroyed under the terms of the new treaty. So are cruise missiles, whose deployment has been opposed by the U.S. bishops.

One possible new challenge—or drawback, according to INF critics—posed by the new treaty is that by decreasing the importance of nuclear weapons, it enhances the clout of conventional forces, such as troops and non-nuclear weapons. And the Soviets are regarded by many, including U.S. allies in NATO, as having a probable edge over the West in that category.

"The military realities remain, especially the conventional (forces) imbalance," explained Lord Carrington, NATO secretary-general, Dec. 10. "We must keep both nuclear and conventional elements of our defense up to date and adequately funded."

"The INF agreement," he said, "is only a first step." The bishops anticipated that concern.

Their pastoral suggested that "it may well be that some strengthening of conventional defense would be a proportionate price to pay, if this will reduce the possibility of a nuclear war. We acknowledge this reluctantly," given the world's other needs, they said. Rather, "we hope that a significant reduction in numbers of conventional arms and weaponry would go hand in hand with diminishing reliance on nuclear deterrence."

In the aftermath of the INF summit, Cardinal Bernardin

said, "there is a need to build on the political wisdom demonstrated in this treaty and to utilize that wisdom in the ongoing negotiations on both strategic and conventional arms."

Another Catholic group, Network, the Religious-led social justice lobby, also urged use of the INF treaty "as a step toward agreement on strategic nuclear weapons and space weaponry."

"Without limits on strategic, offensive and defensive weapons," Network said, "an INF agreement can be easily circumvented by replacing the destroyed weapons with new strategic weapons."

Although the two superpowers do not finalize any commitments regarding space weapons, Reagan and Gorbachev both promised further efforts regarding strategic nuclear weapons.

Reagan said that "the INF treaty, as proud of it as we are, should be viewed as a beginning, not an end. Further arms reduction is now possible."

Gorbachev said that through the INF, the United States and Soviet Union are, "we hope, setting in motion the process of nuclear disarmament."

Nonetheless, citing strategic nuclear arms—"the most potent weapons in the world"—he added that "we still have a lot of work to do."

Vatican supports treaty

ROME (NC)—The Vatican supports the U.S.-Soviet treaty eliminating short- and intermediate-range nuclear weapons but is reserving judgment about the long-term effect of the agreement, said Cardinal Agostino Casaroli, Vatican secretary of state, on Dec. 13.

"Prudence always is in season," he said.

The cardinal expressed hope that the Reagan-Gorbachev summit would also help improve Vatican-Soviet relations.

"We are always hoping" for detente with the Soviet Union, he said. "We hope and work so that this will happen."

DAVE MCINTIRE'S

CHEVROLET — ISUZU CENTER

5101 WEST 38TH STREET — INDIANAPOLIS, INDIANA

'87 MODEL CLOSE-OUT SAVE THOUSANDS

CREDIT PROBLEMS?

— For a confidential credit interview —

Call: JOHN POLEWCZAK 297-4040
(St. Christopher Parishioner)

ASK JOHN HOW YOUR CAR PURCHASE CAN HELP YOUR PARISH

BECKER ROOFING

IN
CONTINUOUS BUSINESS
SINCE 1899

Residential & Commercial Specialists
Licensed • Bonded • Insured

ROOFING • SIDING • GUTTERS • INSULATION

636-0666 J.C. GIBLIN, Mgr.

"Above everything else, you need a good roof!"
OFFICE & WAREHOUSE — 2802 W. MICHIGAN ST., INDPLS.
MEMBER — ST. MICHAEL'S PARISH

Classified Directory

FOR INFORMATION ABOUT RATES FOR CLASSIFIED ADVERTISING, CALL (317) 236-1581

DO IT YOURSELF AND SAVE!

UPHOLSTERY FABRIC

Foam Cushions Cut to Order
While You Wait.

- Shop in over 7500 sq. ft. Showroom.
- Select from over 100,000 yds. of fine quality fabrics.

Circle Fabric

3046 N. Shadeland Ave. 545-2318

THE
POOR BOXES
ARE THE
BREAD BOXES
OF THE NEEDY

Columbus

For MEN'S AND BOYS'
CLOTHING

In Columbus... See

DELL BROTHERS

416 Washington St. (Downtown)
Also 25th St. Shopping Center
Seymour, Indiana

Lawrenceburg

Let Us Be Of Service To You

HOME FURNITURE

Hwy. 50 West 537-0810

Terre Haute

For Complete Building
Material Needs See

Powell-Stephenson Lumber

2723 S. 7th St 235-6283

Remodeling



SPIVEY CONSTRUCTION, INC.

Complete
Home
Remodeling

796-4337
Evening 581-2436

KITCHEN
CABINET
REFACING

YOUR OLD CABINETS
CAN LOOK LIKE NEW

WITH NEW OAK DOORS,
DRAWER FRONTS AND
OAK COVERING FOR FLAT
SURFACES AND RAILS AT
LESS THAN HALF THE
COST OF NEW CABINETS

CALL
317-359-1467
FOR FREE ESTIMATE

Want to Buy

WANTED TO BUY — Cash for your
home or equity. No obligation.
924-5158

Take
stock
in America.

UNITED STATES
SAVINGS BOND

Miscellaneous

GAS FURNACES CLEANED

BY RETIRED GAS MAN
Gas appliances connected and
disconnected. Vent piping work.
Reasonable prices.

Call: 255-7103

HUMMELS

FIGURINES—PLATES—BELLS

Many at
25% Below Retail
LIST
AVAILABLE 353-0180

— BUSES —
NEW & USED

RON OSKAY
3610 N. SHADELAND AVENUE
INDIANAPOLIS, IN 46226
317-546-6806

Miscellaneous

LIGHT HAULING, garage cleaning,
low budget. Call: (317) 636-3509

Plumbing



PLUMBING

NEED A
PLUMBER CALL...
WEILHAMMER PLUMBING
NEW • REMODELING • REPAIR WORK
NEW & OLD HOMES

SPECIALTIES IN:
WATER LINES & KITCHENS & BATH FIXTURES
HOT WATER HEATERS INSTALLED & REPAIRED
LICENSED CONTRACTOR
BONDED • INSURED
FREE ESTIMATES
784-1870
SAME LOC. SINCE 1961 IF NO ANSWER CALL
254-8222

Novena

THANK YOU, St. Jude, for favors
granted — J.P.

Auto Parts

Wilson Auto
Parts & Service

2302 E. 38th Street

Complete Auto Service
Front End Alignment

HOURS:
Monday-Friday 8 AM to 6 PM
Saturday 8 AM to 3 PM

253-2779

INDIANA

BUCKLE UP FOR LIFE!

FARMER'S
JEWELRY & GIFT SHOP

JEWELRY DESIGNED, MADE
AND REPAIRED ON PREMISES
IF NOT BUY OUR 500-0-
Keystone Plaza—\$250 N. Keystone
Phone: 255-8070

St. Simon

VICTOR PHARMACY

Prescription Center
8057 E. 38th St. 897-3990

Sacred Heart

MILLER'S
REGAL MARKET

"Serving the Southside since 1900"
Terrace at Madison Avenue

Cardinal Krol is last of Vatican II leaders to retire

by Jerry Filleau

WASHINGTON (NC)—Cardinal John J. Krol of Philadelphia will retire Feb. 11, and Pope John Paul II has named Bishop Anthony J. Bevilacqua of Pittsburgh to succeed him.

Cardinal Krol's retirement will mark the end of an era. He is the last of the key U.S. episcopal leaders who were part of the Second Vatican Council and played a major role in shaping the U.S. church after the council.

Cardinal Krol, 77, has been a bishop since 1963, archbishop of Philadelphia since 1961 and a cardinal since 1967. He will remain an active member of the College of Cardinals until age 80.

He was first vice president (1966-71) and second president (1971-74) of the National Conference of Catholic Bishops and U.S. Catholic Conference, the postconciliar national organizations of the U.S. hierarchy. In 1965 he headed the committee which reorganized the old National Catholic Welfare Conference into the NCCB and USCC.

He also headed the bishops' committee which from 1967 to 1971 conducted a controversial U.S. priesthood study, one of the most massive and comprehensive studies of priests in history.

He was one of the leaders of Vatican II as undersecretary of the council and was a member of the central commission formed after the council to coordinate and interpret postconciliar commissions.

He attended assemblies of the world Synod of Bishops in 1971 and 1974 as an NCCB delegate and in 1985 as one of the papally appointed synod co-presidents.

In 1976, in the city where the Declaration of Independence was signed 200 years earlier, he hosted the 41st International Eucharistic Congress, the first such congress in the United States in 50 years.

As a charter member of a special Council of Cardinals formed by Pope John Paul II in 1981 to advise the Holy See on finances, Cardinal Krol has led a move by top churchmen to establish uniform accounting procedures and yearly public reports on Vatican finances.

This November he announced to the U.S.



Cardinal John J. Krol

bishops that for the first time audited Vatican financial figures would soon be made public. He also announced that he and others were formulating plans to establish a foundation or similar fund in the United States to help support the Holy See.

He has a reputation as a conservative churchman who runs a tight ship. For many years, for example, his was the only diocese in the country where Saturday evening Masses to fulfill the Sunday obligation were not allowed.

But that conservative reputation gave added force to his sharp criticisms of U.S. nuclear defense policies, as in 1982 when he joined other Philadelphia religious leaders in calling for a "mutually verifiable freeze" on nuclear weapons. In answer to Reagan administration attacks on the freeze movement, he declared, "I am not a Soviet front."

When Cardinal Krol marked his 25th anniversary in Philadelphia in 1986, Bishop James W. Malone of Youngstown, Ohio, then NCCB president, recalled the cardinal's 1979 congressional testimony on the SALT II treaty as "perhaps his finest hour."

In that landmark testimony, foreshadowing the U.S. bishops' 1983 peace pastoral, Cardinal Krol warned that the bishops could barely "tolerate" nuclear weapons for the

purpose of deterrence and would have to shift to "uncompromising condemnation" if there was no progress toward negotiated reduction and eventual elimination of nuclear arsenals.

The cardinal was equally blunt and uncompromising in opposing legalized abortion, calling it one of the central issues of respect for life in the United States.

Another area in which he was a consistent and vocal critic of U.S. public policy was that of public aid to students in non-public schools. He argued for such assistance as a matter of justice to parents who wish to exercise choice in the education of their children.

Cardinal Krol was criticized for his willingness to appear in public with Presidents Richard M. Nixon and Ronald Reagan during political campaigns. Both presidents spoke out strongly in favor of substantial federal aid for non-public education, but neither succeeded in getting Congress to enact major legislation.

With Cardinal Krol's retirement, Cardinal Joseph L. Bernardini of Chicago—a cardinal only since 1983—will become the senior cardinal still active in the U.S. hierarchy.

Cardinal William W. Baum, formerly of Washington, has been a cardinal since 1976 but had to give up his membership in the NCCB when he became head of the Vatican's Congregation for Catholic Education in 1980.

When Cardinal Krol joined the College of Cardinals in 1967, other Americans in that elite group were Cardinals Lawrence Shehan of Baltimore (retired 1974, died 1984), Francis Spellman of New York (died 1967), Richard Cushing of Boston (died 1970) and James McIntyre of Los Angeles (retired 1973, died 1979).

Elevated in 1967 along with Cardinal Krol were Cardinals Patrick O'Boyle of Washington, who died last August, and John Cody of Chicago, who died in 1982.

Also in that class of '67 was a Polish prelate, Cardinal Karol Wojtyla of Krakow, who is now Pope John Paul II.

When Pope John Paul was elected pontiff in 1978, Cardinal Krol's influence in Rome increased dramatically. Himself a son of Polish parents, the Philadelphia prelate was a longtime friend of the new Polish pope.

The delay in Cardinal Krol's retirement for more than two years was itself taken as a sign of Pope John Paul's esteem for him.

When he reached 75, the normal retirement age for bishops, on Oct. 26, 1985, Cardinal Krol submitted his resignation in accord with church law. Apart from extraordinary cases, such as those of leading churchmen in places where the church faces severe difficulties, Pope John Paul has almost invariably accepted such resignations immediately or within a short time.

Marquette Manor
Retirement Community
& Health Care Center

Mass Daily

875-9700

Highsmith
Floral

"SERVICE AND SATISFACTION"

925-6961

CRONIN/MARKER/
SPEEDWAY

Indianapolis

(AS ADVERTISED IN THE WALL STREET JOURNAL.)

ATTORNEYS-AT-LAW

HUGH G.

BAKER, JR.

(CATHEDRAL HIGH SCHOOL, MARIAN COLLEGE,
INDIANA UNIVERSITY LAW SCHOOL)

GREGORY S.

FEHRIBACH

(CHATARD HIGH SCHOOL, BALL STATE UNIVERSITY,
OHIO NORTHERN UNIVERSITY LAW SCHOOL)

632-8513

• ACCIDENTS
• FAMILY LAW

120 EAST MARKET STREET • #777
INDIANAPOLIS, IN 46204

With us

little things

make the
big
difference

There are literally dozens of tiny details in a funeral service

We work extra hard at those details so as to render a smooth heart felt funeral service—one which will be remembered with deep personal feelings, unmarred by technical embarrassments.

After all, your comfort is our main concern

FEENEY-HORNAK
MORTUARIES

Shadeland — 1307 N. Shadeland, 353-6101

Keystone — 71st at Keystone, 257-4271

Westgate — 7110 W. 10th, 241-8518

INDIANAPOLIS



Mike Feeney



Mike Hornak

Pre-planning
the professional
way...the
Consolidated
Assurance Plan.

LEPPERT COPELAND
Mortuary & Crematory
740 East 86th Street
Indianapolis, Indiana
844-3966

SCHWINK
RALEIGH

Sales & Service

5506 Madison Ave. E. Upper
786-9244

Hours: 10 a.m. - 6 p.m. Mon.-Sat.
Shelbyville

97 E. Main Street
398-6907

Hours: 9 a.m. - 6 p.m. Mon.-Sat.

• Parts and supplies

• Complete line of accessories

• Exchanges

• New catalog

• Factory-trained repair techs.

• Tires

• Keep fit on a bike

Supreme
bicycle
store inc.

George Dudgeon's
See you at Major Taylor Velodrome

Millions of People Don't
Have Group Insurance

Are You One of Them?

Self-employed or work for a small business?

\$1,000,000 Individual
Major Medical.

Choice of deductible:
\$100, \$250, \$500, \$1,000, \$5,000

Available in most states through 50,000
Independent Insurance Agents and Brokers.

ASK FOR A GOLDEN RULE QUOTE

from your agent or broker.

Golden Rule

Golden Rule Insurance Company

Indianapolis, Indiana 46224-4199

(317) 846-8875

"A" Rated (Excellent)
—A.M. Best

Policy not available in all states. Coverage on all states except NY, policies not available there.