

## Women's groups criticize pastoral draft

by John F. Fink

The response of women's groups in the Archdiocese of Indianapolis to the first draft of the U.S. bishops' pastoral letter on women's concerns is overwhelmingly critical.

While agreeing that the draft "is clearly written and affirmed women by acknowledging negative attitudes toward women," the women say that "the responses of the bishops were considered by many to be weak, with no direction pointed out for specific action."

The response, sent by the archdiocese to the national office in Washington that is preparing the second draft of the bishops' pastoral, is a synthesis of consultations held in each of the 11 deaneries in the archdiocese. Consultation groups of 12 to 15 women representatives of the parishes in the deaneries reflected on and critiqued the pastoral draft. The synthesis, 15 single-spaced type-written pages, also includes the summary of a Hispanic group and two religious congregations.

The archdiocesan consultation was coordinated by Providence Sister Loretta Schafer, assistant chancellor. Rosalie Kelly of the Family Life Office assisted her.

The response says that "anger as it exists in many women in the church was glossed over. Some groups felt that 'in many places the established tradition of regarding women as appendages and tolerated servants with no authority, only responsibilities, was ignored. The term 'role' was especially disliked."

The issue of ordination of women, and the pastoral draft's response to it, dominated the thinking of many of the women. "It was suggested," the response says, "that to assume that the 'mind of Christ' is equal to the mind of the Roman churchmen is to deny that mind to other denominations who are just as fully Christian." It says that the ordination issue is viewed as "an acid test of how seriously and credibly the writers of this document can be taken."

In one of the few positive comments, the response says: "For some the thinking is that the pastoral response is beautiful. To them it seems that the bishops have heard the anger/frustration/hurt of women who long to serve the church." However, they continue in the same paragraph: "To say that 'men and women are equals before God;

equal as persons, equal as children of God; equal in dignity and equal in rights,' and then turn around and say that men as ordained ministers is traditional and normative and therefore cannot be changed, is ridiculous."

The response document contains other strong language about the bishops' stand on the ordination issue: "The lack of openness

in addressing the issues of equality and justice within the church totally discredits this document," and: "It is absurd and totally illogical to state that the tradition of the church 'arose from prejudicial attitudes toward women' and then to imply that though the bishops know that the underpinnings of the tradition are false, the conclusion is valid viz. exclusion of women from

equality in the church. Conclusions based on false premises can only be false."

The women in the consultations note that the bishops state that different "gifts" belong to different ministries, but they ask, "What are the 'gifts' needed for ordination? Many women indeed have these gifts. Women do not have the physical body of men. How can

(See WOMEN SAY, page 8)



INTRODUCTIONS—Archbishop Edward T. O'Meara introduces students studying in Rome to Pope John Paul II after the arch-

bishop celebrated Mass with the Pope in his private chapel. Being introduced are Father Daniel Mahan, left, and Paul Etienne.

## Pope meets with Arafat about peace in Mideast

by John Thavis

VATICAN CITY (NC)—Pope John Paul II met with Palestine Liberation Organization leader Yasser Arafat and said Israelis

and Palestinians should make a "concrete commitment" to end their longstanding conflict.

The pope told Arafat and four other PLO leaders that he was encouraged at recent developments toward dialogue in the region, said a Vatican statement released after the Dec. 23 encounter.

The pope was apparently referring to a PLO decision in December to publicly recognize Israel's right to exist and to formally renounce terrorism—a move that prompted the United States to enter into direct talks with the PLO for the first time.

The pope said Palestinians and Israelis have "an identical, fundamental right" to a homeland. At the same time, he repeated his condemnation of all forms of violence and terrorism.

The 20-minute meeting, the pope's second encounter with Arafat, took place in the pope's private library. The pope spoke with all five men through a Vatican interpreter, and there was no private conversation with Arafat, a Vatican spokesman said.

The Vatican statement said the meeting had been requested by Arafat, who was in Rome to enlist support for the PLO.

The pope accepted Arafat's request "with

the clear intention of promoting dialogue, the only means of reaching a fair solution to the Middle East conflict, while excluding every form of recourse to weapons and violence and, above all, terrorism and reprisal," the statement said.

The statement said the pope told the PLO leaders that the road to peace in the Mideast was "perhaps still a long and difficult one." But the pope added that he was encouraged by "recent events" that seem to come closer to meeting the expectations of these peoples.

The pope expressed his personal concern for Israelis and Palestinians and said he was "deeply convinced that the two peoples have an identical fundamental right to have their own homeland, in which they live in freedom, dignity and security, in harmony with their neighbors," the statement said.

The pope also said he hoped that both sides would make a "concrete commitment" to dialogue and mutual understanding and that "both peoples will soon see the beginning of real agreement and peace."

Arafat, who presented the pope with an etching of a Christmas creche, told him at the end of their meeting: "I bring you this crib scene from Bethlehem, even though I

know it will be difficult to celebrate Christmas there."

The pope replied, "I accept it with pleasure."

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### Looking Inside

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from the editor

# Whoever doesn't listen doesn't want peace

by John F. Fink

Our government's decision on Dec. 14 to talk with the Palestine Liberation Organization (PLO) is the greatest step toward peace in the Middle East since the late Anwar Sadat of Egypt went to Israel to meet with Menachem Begin.

There is no possible way for peace to exist in the Holy Land without negotiations with the PLO because the Palestinians look to Yasser Arafat as their leader—not to King Hussein of Jordan or anyone else. Even if we don't like the PLO terrorism of the past, the fact remains that there is no way to achieve peace without talking with your enemy. How could you ever get a peace agreement if you didn't negotiate with your enemy?

While I was in Jerusalem in 1982 a top Vatican official happened to be there at the time and our group of Catholic journalists received a confidential briefing on behind-the-scenes steps the Vatican was taking to try to achieve peace. I always remember his statement, "Whoever doesn't listen doesn't want peace." Today it seems pretty obvious that it's the Israelis who refuse to listen.

CAN WE BELIEVE ARAFAT when he says the PLO has renounced terrorism? Perhaps not, especially since there are so many factions in the PLO and Arafat is the leader of the most moderate. But if you never negotiate with an organization that was once terrorist, how could you ever bring an end to hostilities? Remember, it was the Israelis who were the terrorists when they were trying to take the present land of Israel away from the British after World War II, and even today there are many more Palestinian Arabs being killed or injured by the Israelis than vice versa.



The young people among the Palestinians have never understood why the Americans don't feel more sympathy toward them. While I was in the Baqa'a Palestinian refugee camp in Jordan in 1982, I met with some of the older boys who lived in the wretched conditions of the camp. Their question was, "Why won't the Americans be our friends?" They said they wanted to be friends with the U.S. but that we wouldn't even recognize their existence.

I heard the same thing in the headquarters of the PLO in Amman where our primary hosts were 14 prominent people who had been expelled from Palestine—including an Episcopal bishop who has been sitting to Arafat's right in TV pictures lately. They emphasized, "Israel wants the land without the people. We want to return to our land and coexist with everyone, Arab or Jew."

SINCE 1982 THE Palestinians have lowered their sights a bit—at least those willing to follow Arafat have. They realize that they are not going to be allowed to return to their homes in what is now Israel. Their aim now is to get Israel to agree to pull their troops out of the occupied territories and permit the state of Palestine to be established there.

That territory, on the West Bank of the Jordan River, has been occupied since 1967. But the 900,000 residents there are not Israeli citizens. Israel considers them Jordanian citizens, as they have been since 1948, and Jordan has been responsible for paying some 30,000 government officials and footing the bill since then.

It was because King Hussein finally got tired of continuing to support the Palestinians and severed Jordan's administrative ties last July that has brought us to the present situation where the PLO has taken action to declare the independence of the West Bank and Gaza. Those who were chased out of Palestine and are now living on the West Bank, or even the Palestinians who went to Jordan, have

never considered themselves Jordanians nor looked to King Hussein as their leader. Their leader is Arafat.

So when Hussein said last July that he was giving up all administrative ties with the West Bank, he left a vacuum that the PLO stepped into. With help from other Arab countries, the PLO will now be financing the government in the occupied territories.

Those other Arab countries that will help the PLO don't envision the destruction of Israel. When I met with Egypt's President Hosni Mubarak in 1982 he said that he had never heard an Arab leader declare that he would destroy Israel. The way he put it was, "Israel is a fact; it is a state. Nobody can remove it, not even the United States if it were so inclined."

But the Egyptians, the Jordanians, the Syrians or any other Arab country can't speak for the Palestinians. They must speak for themselves. That's why it's good that the U.S. has agreed to listen. If, after we listen, we don't like what we hear, or if the PLO won't listen to us in return, we can break off negotiations and not be any farther away from peace than we are now.

Peace in that area requires: 1) a Palestinian homeland; 2) secure borders for Israel; 3) guarantees that Jerusalem will be a city open to Muslims, Christians and Jews; and 4) rejection of violence as a means to a political end. Those aren't just my ideas. They happen to be the Vatican's policies recently restated by Pope John Paul. Talking with the PLO is a great first step to achieving those objectives. The next step must be to persuade Israel to talk, too. And for both sides to listen.

AFTER MY MEETINGS with Arab and Israeli leaders in Israel, Jordan and Egypt in 1982 I was again in the Holy Land in 1984. In March, though, it will be five years since I last visited there. So I have accepted an invitation to travel to Israel again next week. It will be my fifth visit there.

## Serrans host seminarians, parents at dinner

by John F. Fink

Archdiocesan seminarians and their parents were the guests of honor at a dinner

sponsored by the archdiocesan Vocation Office and the Serra Club of Indianapolis Dec. 19 at Fatima Retreat House. It was the second annual such dinner.

In his talk to those present, Archbishop Edward T. O'Meara said that it is very challenging to be a priest in the contemporary church. He urged Serrans to realize this challenge and to continue to encourage priests and seminarians.

The Serra Club is an organization of lay men and women who promote vocations to the priesthood and religious life.

In his remarks, Archbishop O'Meara mentioned the extensive consultation with the priests of the Archdiocese of Indianapolis (see "Recommendations on Priests Could Have Far-reaching Effects," pg. 3, Dec. 23 *Criterion*). He called the results of the consultation "one of the most inspiring things you will ever read."

The archbishop said that he believes he spends about half of his time with priests or in discussions about priests or the future

clergy of the archdiocese. He called priests "central to the church's life and its operations."

In explaining his philosophy when dealing with priests and their problems, he said, "When I deal with priests one-on-one my first concern is for his welfare—to help a man come to grips with himself and to understand his strengths and his weaknesses."

The archbishop also described his visit to Rome to meet with Pope John Paul II (see "Archbishop Reports on 'Pilgrimage of Faith,'" pg. 1, Dec. 16 *Criterion*). He called the time he spent in Rome "a profoundly moving experience."

Father Paul Koetter, archdiocesan vocation director, told the Serrans that there are now 26 seminarians studying for the archdiocese, including three deacons who will be ordained priests in June. Most of the seminarians were present and each introduced himself and his parents.

George Maley, a vice president of Serra International, served as master of ceremonies for the evening.

## The Woods is part of study on transmission of values

How Catholic colleges and universities transmit their values to students, faculty, staff, and alumni as well as the degree to which the values are shared are the subjects of a pilot study underway at DePaul University in Chicago, St. Mary of the Woods College, and four other Catholic educational institutions elsewhere in the country.

Funded in part by a \$12,300 grant from Lilly Endowment, Inc., the study examines six Catholic colleges and universities representing institutions of differing size and type. Results of the study will be presented at an international conference scheduled for May 1990 in Chicago.

DePaul is serving as the host institution and initial test site in sharing the study costs. It is being co-sponsored by Lilly Endowment with DePaul's Center for the

Study of Values and Institute for Leadership of Religious Organizations.

Also participating in the comprehensive study are the College of St. Thomas in St. Paul, Minnesota; Santa Clara University in California; Barry University at Miami Shores in Florida; and Trinity College at Burlington, Vermont.

Researchers will attempt to determine how the values professed at the institutions are being conveyed to students, faculty, and staff, how they are communicated, and to what degree they are shared.

The pilot study is expected to reveal information showing how organization members at the six Catholic colleges and universities share the values of the institution and also provide a model for this type of study at other colleges and universities.

## OFFICIAL APPOINTMENTS

Effective January 1, 1989

REV. MSGR. GERALD GETTELFINGER, reappointed a member of the Board of Consultants of the Archdiocese of Indianapolis.

REV. JOSEPH McNALLY, appointed a member of the Board of Consultants of the Archdiocese of Indianapolis.

REV. MARTIN PETER, reappointed a member of the Board of Consultants of the Archdiocese of Indianapolis.

REV. KENNY SWEENEY, appointed a member of the Board of Consultants of the Archdiocese of Indianapolis.

REV. MSGR. FRANCIS TUOHY, reappointed a member of the Board of Consultants of the Archdiocese of Indianapolis.

The above appointments are from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

## Father Frederick A. Schmitt dies during tour of Germany

Father Frederick A. Schmitt, pastor of St. Rose of Lima Parish in Franklin, died Dec. 30 of an apparent heart attack in Cologne, West Germany, during a holiday tour of three European countries with a group of students. He was 58.

Funeral arrangements are pending, according to Mary Kovach, parish secretary. She said he had planned to tour Austria, Switzerland and Germany with the students before returning home on Jan. 12.

A native of New Albany, Father Schmitt was born March 28, 1930. He attended St. Meinrad Seminary and was ordained as an archdiocesan priest May 11, 1959.

Before assuming the pastorate at St. Rose of Lima, he served as pastor of Little Flower Parish in Indianapolis from 1977 until 1985. Father Schmitt also served as chaplain of the Catholic Student Center at Indiana University/Purdue University at Indianapolis and as pastor of St. Joseph Parish in Indianapolis.

From 1978 until 1986, Father Schmitt served on the board of directors of *The Criterion*. He was also a former superintendent of Roncalli High School in Indianapolis.



Father Frederick A. Schmitt

Other assignments included service at St. Margaret Mary Church in Terre Haute and St. Philip Neri, Holy Cross, and Nativity parishes in Indianapolis.

He is survived by a brother, Joseph, of Evansville, two nephews, and a niece.

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### THE CRITERION

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# Neighborhood Youth Outreach at St. Joan of Arc helps urban teens

by Mary Ann Wyand

Disadvantaged young people living within the sound of the bells at St. Joan of Arc Church in Indianapolis have found a haven from their troubles at the parish's new Neighborhood Youth Outreach Center.

Time spent with NYO staff members and volunteers on the campus of the central city parish offers opportunities for healing for confused urban teenagers who routinely face violence, crime, drugs, illiteracy, poverty, and unemployment in their daily lives.

Statistics show that teenagers confronted with these overwhelming discouragements often turn to self-destructive methods of escape from disappointments and problems unless appropriate intervention interrupts this cycle of despair. Neighborhood Youth Outreach answers that need in an area where the current high school drop-out rate is 17 percent.

"We hear the cry of urban youth who are victims of faithlessness, hopelessness, and lovelessness," volunteer Angie Gilmer explained in a promotional videotape for the new outreach program. "Our mission is rescue, to find a way to make a difference, by being present for youth living in the shadows of the church steeple in an old uptown neighborhood."

St. Joan of Arc's Neighborhood Youth Outreach program evolved from the work of Young Life Urban, an independent urban youth ministry program designed to combat the evils that threaten the survival of inner city youth.

Offering the friendship of Christ, Young Life Urban and Neighborhood Youth Outreach have developed ways to love and serve troubled youth in the heart of the city in order to meet their wide-ranging educational and employment needs.



**PROGRAM PLANNING**—Neighborhood Youth Outreach director Tom Tolbert (left) and assistant director Greg Kuehr discuss 1989 social activities with two teen-age boys who participate in the center's basketball league and "fun night" events at St. Joan of Arc Parish in Indianapolis. Ping pong, cards, skits, games, and movies are among the favorite leisure activities offered at the NYO Center for central city teen-agers. (Photo by Mary Ann Wyand)

"Open gymnasium" time, a key component of St. Joan of Arc's outreach program, provides a safe and welcoming environment for teenagers with unstable home lives who need acceptance, friendship, and support. Before NYO opened the school's gym doors earlier this year, these youth roamed the streets to pass the time because they had no money and no place to go for free entertainment.

Academic tutoring is required for teenagers who participate in NYO basketball, cheerleading, and "fun night" activities that

include movies, field trips, and parties. An evangelist: "a tool that the teens call 'Club' consists of low-key ministry in the form of brief Gospel talks, songs, sharing, skits, and games.

About 25 volunteers from St. Joan of Arc and other area churches enable the outreach program to operate seven days a week during evening and weekend hours.

During the summer, field trips as part of Marian College participation in the National Youth Sports Program make it possible for inner city youth to enjoy outdoor recreational activities not available in their own neighborhood.

St. Joan of Arc staff member Gary Rietdorf told *The Criterion* that, "I started three years ago as pastor's assistant for the purpose of doing some creative time with outreach ministry, and quickly became aware that the priority concern in the neighborhood was teens because of the high

drop-out rate, drug abuse, and juvenile crime."

Derek Wallace, Young Life Urban's director, served as a mentor for NYO when the parish formed a partnership with the organization two years ago in order to provide recreational programming and academic tutoring for idle central city youth.

"We knew that we needed to develop some kind of job preparedness training program," the pastoral assistant explained, "and also to try to experiment with creating some type of business experience so the teens would learn employment skills. Attitude and discipline are probably the primary job preparedness skills they need to acquire."

Parish council interest in the new youth ministry project led to involvement by the Urban Parish Cooperative, then under the direction of Immaculate Heart of Mary Sister Mary Kinney. UPC input in the Neighborhood Youth Outreach program resulted in funding from the Church and Community Project via a grant from McCormick Seminary in Chicago.

"At the same time," Rietdorf added, "Greg Kuehr, a full-time volunteer through the Urban Parish Cooperative's Volunteers in Ministry program, expressed an interest in working with Neighborhood Youth Outreach."

Kuehr assists NYO director Tom Tolbert with programming and shares responsibility for keeping the center open 30 hours a week.

"There are scheduled programs part of the time," Rietdorf said, "and there is also drop-in time when kids can come in and talk."

Busy work schedules complicate parent-child communication, Kuehr said, adding that "a lot of the kids are pretty much on their own."

But too much unsupervised time can lead to trouble. "When parents work, there is less supervision in the home and the kids seem to find things to do that they shouldn't be doing," Tolbert said. "The incidents of vandalism (on the parish campus) have dropped to zero since we opened up this place. Now they seem to feel that this is not just St. Joan of Arc. This is 'our' place."

One recent cold December evening found Tolbert, Kuehr and three neighborhood boys debating National Basketball Association talent with a *Criterion* reporter in the Neighborhood Youth Outreach Center. Then conversation turned to NYO basketball league competition and trophies earned in their own tournament play.

And, for a few minutes, shared laughter erased the boys' painful memories of unhappy childhoods.

## Commission critiques new guidelines for lay preaching

by John F. Fink

"The Indianapolis Archdiocesan Homily Guidelines offer a better solution" to preaching by lay men and women than do the new guidelines approved by the U.S. bishops, the archdiocesan Liturgical Commission believes.

The guidelines for lay preaching were approved Nov. 16 by the U.S. bishops and have been sent to the Vatican for its approval. The bishops were required by canon law to draw up the guidelines to specify when it is proper for lay people to preach in a church or oratory. Canon law limits the preaching of homilies to bishops, priests and deacons.

In the January/February issue of *Liturgy Forum*, published by the archdiocesan Office of Worship, the Liturgical Commission says that the bishops' guidelines "do not specify clearly when it might be necessary and useful to invite laity to address the worshiping assembly. Other than the physical and moral incapacity of the priest, and exceptions made for children's liturgies, nothing further is described."

The commission gives examples of occasions when someone other than a priest or a deacon is asked to speak: "preaching by pastoral ministers, addresses by parish council chairperson and financial council; talks by lay missionaries; appeals." It then asks how these are to be integrated into the Sunday liturgy and if they should replace the homily when "necessary" and "useful."

The bishops' guidelines say that lay people may preach after the Gospel during liturgical celebrations outside of Mass, but during the Mass they "should not speak at the time designated for the homily, lest the impression be given that the person is giving a homily in the strict sense." They suggest that lay preaching during Mass occur either after the greeting at the beginning or following the prayer after Communion.

The Liturgical Commission says, "The distinction here seems both arbitrary and liturgically unsound. Why would preaching at Mass (after the Gospel) appear more like a homily than lay preaching (after the Gospel) at a Communion service? Further, to relegate lay preaching to the 'introductory rites' or 'announcements' does a disservice to the liturgical rites and to the primacy of preaching—defined in the guidelines as 'the spoken proclamation of the message of God.'"

The commission then quotes the Indianapolis Archdiocesan Homily Guidelines which, it says, offer a better solution: "The (ordained) homilist is responsible for the Word of God as it relates to the people. On special occasions the homilist has the freedom to ask others to share their thoughts and experiences (at the Mass) as they relate to the Scriptures, but it remains the responsibility of the homilist to give direction to the flow of the homily.... (The homilist) must carefully choose those whom he invites to share their thoughts with the community and assist them in the preparation of their remarks. (No. 14)"

The bishops approved the guidelines by a vote of 195-42, five more than the necessary two-thirds of the Latin Rite bishops.

During the debate on the guidelines before the vote, Archbishop John Quinn of San Francisco, chairman of the bishops' Committee on Pastoral Research and Practices, said the guidelines attempted to address the concern of liturgists that the homily retain its prominence at Mass and a concern of canon lawyers that only ordained ministers deliver homilies.

However, retired Bishop William E. McManus of Fort Wayne-South Bend argued against the "restrictive" nature of the guidelines. "I think these guidelines will irritate thousands and thousands of devout Catholics, especially women," he said.

## Matters Temporal

by Msgr. Gerald A. Gettelfinger  
Secretary for Temporalities

### Looking for a Challenge?

It has been some time now that we have been working toward completing the staff of the Secretariat for Temporalities. That person is the Chief Financial Officer. I have been attempting to fill that post on an interim basis. This therefore is an open invitation to any one of our Catholic community in the archdiocese who is qualified and feels that a challenge is in order. Interested? Read on.



### Chief Financial Officer

In brief, the Chief Financial Officer of the Archdiocese of Indianapolis is responsible for all temporal matters of the archdiocese. That person, man or woman, will be directly accountable to the archbishop. There is an indirect accountability to the Moderator of the Curia and the Finance Council.

Key to the position and an immediate and urgent need is financial planning. This is particularly critical in light of the pastoral planning now under way. Not only is there need for a financial plan to meet established priorities through the pastoral plan, but also assistance and support to parishes and institutions as they plan.

Further, the codification of fiscal policies and development of needed ones are certain agenda items. It goes without saying that the CFO will develop and implement the annual archdiocesan budget.

Working staff reporting to the CFO include the directors of Accounting Services, Development, Information Systems, and Management Services. The position requires supervision and management skills.

As an administrator, the CFO is responsible for the financial management of the archdiocese and serves as staff both to the archbishop and his Finance Council.

There is the dual function of writing reports as well as reviewing reports. The CFO will certainly make appropriate reports to the archbishop and Finance Council and will prepare the annual report for the archdiocese. Review of parish reports also falls to this office. Sound communication skills are a must.

### Still Looking for a Challenge?

Should you be interested, or should you know a person who likes to "go for it," simply write me at P.O. Box 1410, Indianapolis 46206. If you wish to see a job description in its entirety, I am more than happy to forward it.

If you are not sure whether you are qualified and are interested, send me a resume and I will respond to you.

The job is a good one. It is a big one, but it can be done. Are you up to it?



# COMMENTARY

## To Talk of Many Things Will 1989 bring growth of unity, respect, truth?

by Dale Francis

This is the season when those who claim knowledge of the future write articles predicting events in the coming year. When I write of the Catholic Church in 1989, it is not my intention to prognosticate but to comment.

I wish I could predict the future with accuracy but I never got the hang of it. During the years I worked in Washington, I saw almost daily a Catholic woman who has had remarkable success at predicting the future—but I never met her. In the morning, I'd stop at a cafeteria in Connecticut Ave. where she would be with friends. In the early evening as I left my office on N St., I'd meet her walking her dog. She seemed like



a pleasant, natural person and perhaps I could have introduced myself, but that's not my nature and I never did. Even if I had, I never would have learned the knack of predicting the future from her—it surely is a gift, not a skill.

So when I write about the Catholic Church in 1989, it is without any gift of foreknowledge. It is more likely to be not even an analysis of what might happen but more a hope.

I would hope for greater unity among us. I said unity and not uniformity, although it does seem to me that on essentials there should be uniformity. But that does not mean that I hope that all Catholics will agree with each other on all details.

It seems to me inevitable that there should be disagreements on emphasis, on many things, but the sign of our unity would be that we should do this with respect and with humility. By this I mean, we should

respect the sincerity of those who hold views that differ with our own and that we should, in controversy with them, never suggest that because we are not in agreement that they are less sincerely Catholic than we are. And with humility, I mean we should not be so enamored of our own views that we are convinced all truth exists in our own opinions.

I hope that in the Catholic Church in 1989 there is a common respect for the man who is the Vicar of Christ. What has seemed to me to have been one of the saddest things of the year just passed has been the growing tendency of some Catholics to criticize and belittle the pope. I suppose it is another of the inevitabilities of our own human natures that not everyone likes a particular pope. Some may not like the style of Pope John Paul II, some may think him too strict, there's even a book that offers an attack on him as the betrayer of Vatican II. It stretches charity, but such things can be accepted. But what must exist is a respect for the office, a recognition of who he is. As one who admires Pope John Paul II, I am saddened by some of the criticisms but I think we are all wounded by those who would diminish the role of the pope.

I have the hope that in the Catholic Church in 1989 there will be a growing recognition of the universality of the church in the world. There are in this nation and in all nations different aspects of emphasis but we must not expect that the universal church will be adapted to what those in particular places want. In this relation, I would hope there would be great care in this country not to speak of the American Catholic Church, which does not exist, but of the Catholic Church in the United States.



Finally, I hope that the Catholic Church in 1989 will see a new emphasis on the truth that the Catholic Church is not to be understood just as a natural human organization but with the understanding that the Catholic Church was supernaturally instituted and supernaturally continued with the guidance of the Holy Spirit.

It is the sense of the faith of most of the faithful that this is true, I believe, but too much that is said by modern critics within the church suggests they do not accept or even understand this. I hope for 1989 there will be a growing understanding of this important truth.

## Selective compassion causes problems in labor

by Msgr. George G. Higgins

During Polish Solidarity leader Lech Walesa's recent trip to Paris, he visited the headquarters of four French national unions, but deliberately snubbed the largest federation, the communist-led General Confederation of Labor.

The four French unions have been strong supporters of Solidarity. The confederation, on the other hand, backed the 1981 crackdown on Solidarity which was carried out by Polish leader Gen. Wojciech Jaruzelski.

Walesa, a shrewd working-class leader noted for his incisive wit, publicly referred to the confederation only once during his visit. Henry Krasuski, its general secretary, hadn't contacted him during a visit to Poland, said Walesa, joking that Krasuski



probably lost the address when cleaning out his pockets in anticipation of being searched by Polish authorities.

The French confederation is not the only labor organization that deserted Solidarity in its hour of need. The official Sandinista unions in Nicaragua were equally guilty.

Several years ago I attended a trade union congress in Venezuela convened to examine the lessons Latin American unions might learn from Solidarity. Several Solidarity leaders in exile took part.

In talking with them, I learned they had been denied visas to visit Nicaragua. To the best of my knowledge, Solidarity is still simply not welcome in Nicaragua. Like the French confederation, the Sandinista unions belong to the communist-led World Federation of Labor, which generally follows Moscow's lead in international policy.

It's not surprising that European, U.S., Latin American and Asian unions affiliated with the International Confederation of Free Trade Unions take a dim view of the San-

dinista unions. Like Walesa, they aren't prepared to compromise on the basic principle of freedom of association for workers.

Too many U.S. observers, including some from church-related organizations, are flabby at best in their support of trade union autonomy. Although willing to defend such autonomy in principle, they tend to look the other way when the Sandinistas violate it.

Some rationalize their silence by arguing that U.S. efforts to destabilize the Nicaraguan regime justify its restriction of trade union freedom as a temporary measure of self-defense. Others argue that it is unfair and unrealistic to expect revolutionary Third World regimes to adhere to First World civil liberties.

They would do well to heed the cautionary counterargument of Father David Tracy, a leading Catholic theologian and by no means an apologist for U.S. policy in Nicaragua.

"The last thing any of us needs," Father Tracy has written, "is another exercise in selective compassion by either right or left."

Citing several glaring examples of selectivity by the right, he adds that the same "objectionable selectivity can characterize the left as well: whenever, for example, they focus their considerable compassion and sense of justice upon certain oppressed groups at the expense of others."

Father Tracy argues that "we should resist any claim from any Third World theologian that the classic liberal rights of freedom of speech, religion, press, assembly and so on are no longer important for the dialectic of history and merit no theological defense. Any dialectic that can reject those genuine accomplishments of the bourgeois revolutions should be resisted." "On the whole and considering the alternatives, these values of the Western bourgeois democracies are worth defending theologically, while attempting at the same time to transform them, guided by the Western democratic tradition's own too often betrayed ideals," he says.

Walesa would undoubtedly agree.

## How does priesthood influence variety of work?

by Fr. Eugene Hemrick

"Research is not priestly work! A lay person can conduct it! You aren't needed to do it!"

After directing 25 major national studies aimed at better understanding the church's needs, it hurts to hear that some people do not regard what you are doing as priestly work.

But as with all pain, it raises profound questions. What is priestly work these days?

Are priests who teach in schools doing non-priestly work? Lay persons definitely can do this as well as priests can.

Shouldn't the finances, maintenance of buildings and other clerical work of a parish be left to the laity? This certainly is not priestly or pastoral work!

If one argues that non-priestly work is any job that can be done as well as the laity, there are hundreds of jobs priests do that could be classified as non-priestly work. They range from running orphanages and Catholic Charities programs, to serving as counselors and conducting Bingo games.



With the shortage of priests, some people would like to restrict priestly work to the essentials of celebrating Mass, the Rite of Reconciliation and attending solely to the sacramental and liturgical life of the church. But is a danger here. Underlying that



approach is a holding mentality. It says that we can't let priests extend their vision of priesthood beyond certain bounds, that we are in a desperate situation and need to hold onto essentials, that we don't have the luxury to experiment with new meanings of priestly work.

There is, however, a challenge many priests must face and that is to give deeper meaning to the roles which carry them beyond the sanctuary.

Victor Frankl's principles might be applied here. He was a Viennese psychiatrist who learned from his German prison experience during World War II that those who survived were those who put meaning into the terrible experience of being a prisoner.

Of course, the diverse roles priests fulfill are not terrible experiences. Nonetheless, Frankl's basic principle applies. A priest serving in any of these roles must inject them with deeper meaning.

Most priests who serve in roles beyond the sanctuary admit that they weren't ordained to do this. Still, historically speaking, some of the greatest apostolates the church has known were created by priests who dared to put meaning into work that was not on the books as priestly work.

Today we need more candidates for the priesthood and priests need a big boost in

morale. To achieve this the priesthood must ask questions aimed at fostering the growth of priests and their outreach into many areas.

Instead of focusing on the non-priestly aspects of the work some priests do, perhaps we should ask how a person's priesthood influences the work and makes it priestly.

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## the editor

### Don't tamper with the Trinity

As I read the letter to the editor "Reverence to a Male God" (Dec. 9 issue) I had to agree with Anna McAndrews that we should never tamper with the wording when discussing the Trinity.

My reasons are the words of Scripture itself, the word of Jesus spoken in many places of the Bible.

A few references, taken from the *Good News Bible*, are: Matthew 1:18: "This is how the birth of Jesus Christ took place. His mother Mary was engaged to Joseph, but before they were married, she found out that she was going to have a baby by the Holy Spirit." (Here the Spirit is male.)

Matthew 3:16-17: "As soon as Jesus was baptized, heaven was opened to him (John) and he saw the Spirit of God coming down like a dove and lighting on him. Then a voice said from heaven: 'This is my own dear Son with whom I am pleased.'" (Here we have the biological and historical man, Jesus, and the Father calling him his Son.)

Matthew 11:27: "Jesus said: 'My Father has given me all things. No one knows the Son except the Father, and no one knows the Father except the Son, and those to whom the Son chooses to reveal him.'" (If Jesus called God Father, why should we feel we know better who God is?)

I was for the change in ritual, and I believe that women have a god-given right to full recognition as children of God. Jesus died to save both the male and the female, both alike, not the male more than the

female. We do not need to change the wording of the Trinity to do that.

If wording is to be changed, let it be things like in the Nicene Creed: "for us men and for our salvation..." Here it could be changed to "for us men and women" or "for us your people" or "for us your children" or just "for us and for our salvation." It does no violence to the word of God, it only changes exclusive wording in the ritual prayers of the Mass.

To change the word of God and tradition would mean the church no longer speaks the truth. Let's change what can be changed, but let the basics of our faith alone.

Oldenburg

Katie Holtel

### On the male gender of God

I applaud Anna M. McAndrews' letter to the editor in the Dec. 9 issue of *The Criterion*. I too believe in the male gender of our God and his son, Jesus Christ. It is inconceivable that we as Catholics and Christians would deny the words of the Holy Bible. Have we come to think of ourselves as greater than God to debate his gender? How then shall we say the Lord's Prayer, "Our Father who art in heaven, hallowed be thy name?"

Who better than the New Age Movement would love to see our Lord neutered, or better yet made into a "cosmic force" with his Son as one of many Christs, not our one true savior. Or let's go a little further and reincarnate life after life into gods ourselves as they believe. No heaven or hell, just godhood at the end of the line. Then what? Throw

away our Bibles. After all, who will need them. Our "god" will be our higher consciousness inside all of us. There will be no need for prayer, because we will be able to meditate and visualize what we want in life, therefore we will have no need for our one true God.

Why bring this up? Look around, these teachings are creeping in everywhere. Do a little reading, pay some attention, and for the sake of God and your souls, do not turn a deaf ear. We are losing people from our churches every day because they are looking for something more. What they are finding is an easier way out, something too good to pass up, teachings that are much easier to accept than pure faith in God.

Christians should not be confused between meditating on God's word and yoga meditation. There is a big difference between the two. One you ponder the word of God, the other you go into an altered state of consciousness where any hallucinations are possible. Although "New Agers" would have you believe you are in touch with "god" or "cosmic force," you are dealing with something more. Even "yoga" experts will tell you there is danger to this kind of practice.

This is not a laughing matter, nor is it something to be taken lightly. There are literally hundreds of books out there, you can even find some in Catholic book stores. They have a right to be sold and read, but we have a right to be made aware of what they are trying to tell us in their beliefs. What they are trying to do to change Jesus Christ, and what his dear life and death meant to us, is enough to make me sick.

I am proud to be a Catholic. I was born a Catholic and I will die a Catholic. And I will praise God, my FATHER, and HIS SON, Jesus Christ, until HE sees fit to take me home.

Greenfield

Arlene Rose

### Profanity in television script

While viewing one of my favorite television shows, "L.A. Law," on Thursday, Dec. 1, I was stunned to hear what I consider to be one of the most offensive phrases in our world today: "God damn it," flow from the mouth of an actor.

I wasn't watching an R-rated movie or cable TV but a network show where a damn could just as easily have been put into the script. I see a pattern trying to establish itself if profanity is allowed to seep into network productions.

I feel as Christians we have the responsibility to take affirmative action, so I called a television critic of a major newspaper in a nearby state and asked for advice. He too saw the episode and was shocked. He encouraged me to write to NBC President Brandon Tartikoff, 3000 N. Alameda, Burbank, Calif. I plan to protest and hope you will, too.

The critic speculated that one reason profanity may have slipped into the airwaves might be due to budget cuts and a lack of censoring. He said broadcasters felt the competition from cable television and are trying to woo audiences back by spicing up productions. Baloney! Let them find another way.

One person can make a difference and with a little Christian teamwork and enough letters dropped on Tartikoff's desk, we could eliminate something that is not only against our beliefs but that can pollute our homes.

Please write that letter today in the name of God, a better world, and for the sake of our children. We don't need any more exposure to the Lord's name taken in vain.

Cynthia Schultz

New Albany

## POINT OF VIEW

### Is Gorbachev a Christian?

by Ivan J. Kauffman

Soviet President Mikhail Gorbachev's visit to New York last month was by any standard a remarkable event. Although the visit lasted only two days—he was forced to return early because of the earthquake in Armenia—during that time the Soviet leader made a powerful impact on American public opinion.

His U.N. speech itself may prove to be historic. These are just a few of its many memorable lines:

► "The use or threat of force no longer can or must be an instrument of foreign policy."

► "We are, of course, far from claiming to be in possession of the ultimate truth."

► "This is our credo: political problems must be solved by political means; human problems, only in a humane way."

► "The Soviet Union has taken a decision to reduce its armed forces... by 500,000 men."

After the speech a reporter asked Secretary of State George Schultz, "Is the Cold War over?" He answered, "It may not be over, but it certainly has changed." Even President Reagan—who once called the Soviet Union "the focus of evil in the modern world"—said he no longer feels that way.

What counts for the revolutionary changes taking place in the Soviet Union today? Many factors are involved, of course, but a major one which the secular press almost never mentions is the influence of the church in the Soviet Union.

As everyone knows, the Communist Party under Stalin tried to destroy the church and eliminate religion from Soviet life. What is less well known is that the church not only survived this intense persecution but that it grew stronger, and that

religion today plays a much greater role in Soviet life than most of us realize.

Gorbachev himself is a case in point. He has told several visitors from the west that his parents are devout members of the Russian Orthodox Church and that his mother attends daily liturgy. Although he doesn't say so directly, the apparent implication of this oft-repeated story is that he comes from a strong Christian family, that he is therefore a baptized Christian, and that he wants these facts known.

Gorbachev told one British journalist that when he was a child his parents, like everyone else, had pictures of Marx and Lenin hanging on the walls. Underneath them however still hung the family icons—the pictures of the saints which are central to Orthodox spirituality.

A top legal scholar in the Soviet Union, who is not himself a believer, told one of his American colleagues recently that a major part of the political support for the reforms Gorbachev is carrying out in the Soviet Union comes from the 50 million-plus religious believers there.

But in an officially atheist state, how can Christians have power? The answer seems to be from their qualities as individuals.

A Moscow party member visiting Washington last year told me that although he remains an atheist himself, he would prefer that his secretary be a Christian. Why? Christians are honest, he told me. Furthermore, they work harder and they don't have as many moral problems, like alcoholism.

The fact is, the roots of Russian culture are profoundly Christian. When the communists tried to eradicate these roots they found there wasn't much left, and they've had to backtrack in order to survive.

Martyrs by the thousands died during the past 70 years to keep the church in the Soviet Union alive. Millions of other believers—people like Gorbachev's own parents—suffered in various other ways. Now one of their sons leads the nation.

Is he a Christian? It's too early to say, but he certainly seems to be acting like one.

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# Daughters of Charity expand community service

by Margaret Nelson

Until recently, Catholics in the Archdiocese of Indianapolis thought of the Daughters of Charity as the sisters who staffed St. Vincent Hospital for the past 107 years.

But in the past year, the work of the community has spread into administrative positions including: principal of a center city elementary school, director of a shelter for homeless families, and administrator of the Urban Parish Cooperative (UPC).

The central mission of the order has always been that of its founder, St. Vincent de Paul: to help the poor. And this has long been accomplished through its hospital ministry.

Even the hospital outreach has expanded to provide clinics for the needy. Sister Margaret Marie Clifford came to Indianapolis over two years ago to supervise the family practice center and specialty clinics in the professional building south of the W. 86th Street hospital.

Target areas are the elderly, families, those who are mentally ill, the terminally ill, the materially poor, and the hospital staff, known as associates. The clinics serve more than 2,000 patients a month at scaled down fees. Sister Margaret Marie said, "The poor should get the best of care, just as well as anyone else does."

Sister Margaret Marie thought through the center city agencies to make medical and educational resources available to their needy clients. She taught and showed films to teenagers at St. Mary's Hispanic Center. And she worked with the homeless at Holy Family Shelter. While in this outreach posi-

tion at the hospital, this Daughter of Charity became chairman of the education committee of the UPC.

Today Sister Margaret Marie is the administrator of that cooperative, which pools the resources of ten center city parishes to encourage growth, sustain services, and maintain facilities through membership and income have decreased. At the same time she is "bridging" the hospital position until someone assumes those responsibilities.

Sister Margaret Marie was recently appointed by Archbishop Edward T. O'Meara to serve as diocesan coordinator for the Indiana Catholic Conference (ICC), the official voice of the church at the Indiana statehouse and in other public policy arenas.

This year, Sister Mary Clare Mulloy, of the Daughters of Charity, became principal of St. Rita School. She and seventh and eighth grade teacher Sister Louise Busby assisted parish volunteers in preparing the school before the doors opened in late August.

Sister Mary Clare said, "St. Rita was chosen from a list of schools provided by the Office of Catholic Education. When you see a parish doing so much for themselves, you want to help them." Sister Mary Clare added. The pastor, Divine Word Father Ponciano M. Ramos, is pleased with the choice of St. Rita's for the Daughters of Charity educational outreach.

Sister Nancy Crowder is the new director of the Holy Family Shelter, which provides housing and counseling for homeless families. The facility on the Sacred Heart parish property provides meals and rooms for 70 families or more. There are areas

for medical consultations, counseling, child care, recreation, and laundry for residents.

Sister Nancy explained that those who live in the shelter have been referred by community programs or shelters. In the first nine months of 1988, 857 people were housed at Holy Family, with 483 of them children. "We want to continually improve the quality of care we're giving," she said, commenting, "We believe it is important to provide three meals. It is part of nurturing."

At St. Vincent New Hope, Sister Francine Brown works as a rehabilitation counselor. This involves caring for those with cerebral palsy, spina bifida, and the hearing impaired as well as those with degenerative diseases.



**CHARITY OUTREACH**—As administrator of the Urban Parish Cooperative, Daughter of Charity Sister Margaret Marie Clifford (above, from left) takes part in a meeting of the board of directors of the Hispanic Wholistic Center with Maria Tapia, Phil Tom, and director of the center Providence Sister Mary Kay Duffy. In photo at right, Daughter of Charity Sister Nancy Crowder talks with a young woman about the facilities at Holy Family Shelter. (Photos by Margaret Nelson)

Sister Mary Ellen Sullivan serves on the patient representative staff in radiation oncology at the Indianapolis hospital.

Sister Mary Elizabeth Cullen works with all those employed at St. Vincent's as well as physicians and volunteers to assure that the community's philosophy and mission touches all patients and families who are cared for.

Sister JoAnn Cuscudra is president of the board of directors at St. Vincent's Hospital and also chairs two other boards outside of Indiana. Sister Vivian David works in medical records, and Sister Carlos McDonnell serves as an ombudsman with Bain Ferris, administrator of St. Vincent Hospital.



## Deaf students help the needy

by Mary Ann Wyand

Five middle school students at the Indiana School for the Deaf in Indianapolis responded enthusiastically when their instructor, Kathy Wood, described the work of the Catholic Social Services Crisis Center and asked them to help the needy by collecting canned goods in a school food drive.

Fifth grade students Julie Reis, Sahsha Jones, Jarvis Gunn, Miki Smith and Anixa Santiago visited the Crisis Center Nov. 28, then set to work on the project early in December and didn't quit until they had collected over 300 cans of food.

Wood said her students became concerned about feeding the poor after learning that the heavy demand for food depletes Crisis Center supplies each week.

"The project fit in with a unit in reading class on empathy," she explained. "They have been studying about people in conflict who experience adversity because of personal or social conflict in their lives."

During their visit, the children met Crisis Center staff members and volunteers who

described the center's ministry of service while their teacher interpreted the message in sign language.

In a Dec. 2 letter to Indiana School for the Deaf students, members of class 5-A wrote, "We visited a food bank for poor people on Nov. 28. The workers at the food bank told us that they need more food. There is not enough food."

One elderly man's story was particularly compelling. "The woman who works at the food bank told a sad story about an 82-year-old man who was old and hungry," the children explained in their letter. "He was shaking. The woman helped the old man. She went to the food bank and got some coffee and some crackers. The man was happy. He ate it fast. Later he ate some tuna fish and some applesauce. The food pantry helped the old man."

Because the food bank serves so many needy people, the deaf students decided that it just seemed right to boost the Crisis Center's food supply. And their appeal for food donations from other students at the Indianapolis school did not fall on deaf ears.



**DONATIONS**—Indiana School for the Deaf students (from left) Anixa Santiago of Indianapolis, Sahsha Jones from Columbus, Miki Smith of East Chicago, Jarvis Gunn from Kokomo, and Julie Reis of Evansville sort through donated canned goods after delivering them to the Crisis Center operated by Catholic Social Services. (Photo by Mary Ann Wyand)

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# Don Grant copes with rare disease

by Cynthia Schultz

At the age of 30, Donald Grant spends his days lying in bed or sitting in a wheelchair. Because of a rare disease, Grant lives in a nursing home and must be fed and moved by others. But he dreams of walking.

A member of Sacred Heart Church in Jeffersonville, Grant uses his faith in God and his sense of humor to cope after four years in the Hillcrest Healthcare Center. He has a cheerful presence despite his lack of physical control.

Grant said, "One person who's responsible for my coping is Jesus Christ." He explained that he really came to know Christ "in this bed." He told about a man who visited him and read from scripture.

"I feel good about myself," Grant said, explaining that his father Bill Grant, often tells him that he is proud of him. But he said, "Sometimes I go to sleep and dream I'm normal. I fantasize that I can play the guitar like Jimi Hendrix."

"What poison do we have today?" he kidded the aide who delivered his lunch. "I miss feeding myself and giving myself drinks of water. I miss walking, running and jumping," he explained.

Grant suffers from Wilson's disease, a rare hereditary illness that strikes one in 100,000 people, causing the body to retain copper. It causes damage to the brain and liver by attacking the nervous system.

Dr. Paul Tillett, Jr., the Louisville neuro-

logist who diagnosed Grant's condition last year, said that the disease can be controlled with the proper medication and diet if it is diagnosed early enough.

Grant is following the proper regimen. But the disease, advanced by the time of diagnosis. Serious injuries he sustained in a fight six years ago could have produced the same symptoms. After the brawl, he was discovered unconscious on a solitary road-way. A passing motorist took him to a hospital where he was confined for six weeks. After rehabilitation, he could walk with assistance.

But instead of improving as expected, Grant began to weaken, lose his appetite, and experience a "drawing up" in his right arm. His condition deteriorated so quickly that he was admitted to Hillcrest within a year after his release from the hospital. Before Grant was diagnosed correctly, he had experienced extreme weight loss, seizures, infections and respiratory problems, coming close to death on three occasions.

Last year, his parents were told he had a brain virus and had six months to live. But they never gave up hope. "We just prayed," Rose Grant said.

Dr. Tillett never gave up hope, either. He noticed a golden-colored ring in Grant's eye—a symptom of Wilson's disease—and ordered the tests that confirmed the diagnosis. He said, "If he had never had a head injury, it would have been obvious to doctors a lot sooner."

Since treatment for Wilson's disease started, Grant has made some progress. His speech has returned and he can swallow.

Grant believes what happened was the Lord's will. "He spanked me on the wrist to get me to slow down," he said with a contagious grin. Knowing that he was drunk before the fight, Grant said, "I enjoyed being drunk. I realized my life was going nowhere. I was a bum. You reap what you sow. As far as my destiny is concerned, I had it coming."



**CHEERFUL ACCEPTANCE**—Hillcrest Healthcare nurse Debbie Doyle assists Donald Grant in his wheelchair. Grant suffers from a rare disease. (Photo courtesy The Albany Tribune/Paul Schellenberger)

## Women say pastoral is weak

(Continued from page 1)

this be the necessary 'gift' for ordination that would keep otherwise gifted and called women from ordination and service in the church?"

The response also includes this paragraph: "The very title (of the pastoral): 'Partners in the Mystery of Redemption,' is negated by the failure of the bishops to call for full ecclesial participation of women in the church. When called to priesthood, women should be allowed to answer."

The women have other criticisms of the pastoral draft. One is the tendency on the part of the bishops to view the role of motherhood and family life as the primary domain of women and place its emphasis there. "Women want to be defined as women first," the response says, "not in relationship to motherhood."

"Stop equating women's primary relationships as within the family," it says. "Single women are called 'unmarried.' Never define a person by saying what they are not, rather say what they ARE. The implication is that all women are waiting breathlessly to be married. This is reflected in the document's stance: viewing women primarily through their sexuality. If this were about men would the pages be devoted to describing men primarily through their sexuality?"

When speaking about women who work, the response notes, "The bishops are totally without understanding of women who feel called to work as a way of using their gifts, talents and skills to help further the Kingdom of God. For some women, work is a vocation, a call, a ministry."

Each chapter of the first draft of the pastoral contains three sections: voices the bishops heard, both of affirmation and of alienation, during their consultations prior to writing the draft; reflections on the church's heritage; and responses of the bishops. The women in the archdiocese who participated in the most recent consultation find this "troublesome."

They particularly object to the sections on heritage because "heritage as referred to in the pastoral is a heritage that has been developed and implemented by men. Women have a heritage that has not been considered." The response also says, "The document needs to confess that not all the heritage has been respectful of women as persons of equal value with men... Women, in great part, consider heritage the problem!"

The women also dislike the term "alienation" because "we are not outside the church

acting as a foreign element responding to stances taken by the institutional church. We are deeply identified with the church, and anger, frustration and dissension are not the same as alienation."

The response expresses disappointment about the non-reliance on the scholarship of women in preparing the draft, pointing out that there are "many fine theological, historical and biblical studies done by women theologians and others" that could be included. "Stop quoting male sources when speaking of women's experiences," it says. "This is a continuing insult to women!"

The response says that "it is good that the sin of sexism is finally named," but complains that it is presented as a "personal" sin. "The fact that it is an institutional sin of the church is overlooked," it says. "The structural nature of the roots of the sin of sexism needs to be addressed honestly and openly. The document needs to state that the church claims its part in this institutional sin of sexism," it adds.

The response further says: "Bishops are hypocritical when they call for an end to racism and sexism in social structures but will not call for a complete elimination of these within the church."

In a positive comment, the response says: "The women applaud the bishops for making statements about growing poverty among women, violence against women and injustice in the church. The concepts of a family wage and education of boys at a young age in the history of injustices toward women should be expanded."

The document also contains numerous suggestions for changing or modifying certain sentences in the pastoral to make them stronger or to change their meanings.

The response concludes with this final comment: "The leaders of the consultation groups were sincere in saying that although strongly critical they remain strong in their convictions and loyalty to the church."

The 11 women in the Archdiocese of Indianapolis who spearheaded the consultation that produced the response were: Indianapolis North Deanery, Susan Glibler; South Deanery, Betty Kohls; West Deanery, Marilyn Swango; East Deanery, Verlan Major; Batesville Deanery, Alice Rust; Bloomington Deanery, Regina Payne; Connersville Deanery, Beth Luking; New Albany Deanery, Mary Ruth Ernstberger; Seymour Deanery, Cassandra Peck; Tell City Deanery, Mary Alice Zarrella; and Terre Haute Deanery, Karen Jones.

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## History helps people develop courage

by Katharine Bird

Athens is a city where I became acutely aware of the sweep of history. In that ancient setting, I grasped in a new way how events long past continue to affect people today.

I visited Athens delighted at the thought of meeting the spirits of the Grecian city's legendary artists, philosophers, writers, and political theorists whose works still influence Western culture almost 2,500 years later.

In imagination, I walked with the statesman Pericles and the dramatist Aristophanes along the hot, dusty pathways leading straight up to the magnificent Parthenon, the temple perched like an imperial queen high on the Acropolis above the city.

Seated at an outside table of a taverna just below the Parthenon, it was easy to imagine the historian Thucydides meeting similarly with friends almost 500 years before Jesus was born. Maybe he too listened to a wandering musician and sipped something like espresso.

Surely he debated ideas, as Athenians did then—the meaning of justice and freedom, of truth and beauty.

In Athens it was easy to think about the past. And one of history's lessons is how much people have in common, despite the differences of place and time.

The daily activities of life go on in every age and every place. There is the need to earn a living, to obtain food and drink, to nurture friends and families. And people in every age discuss the meaning of the good life.

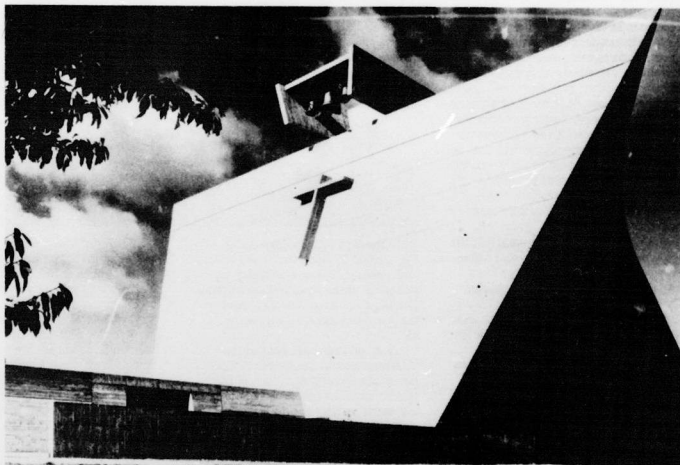
History gives us a sense of "shared humanity." That is how historian Paul Gagnon put it in "Why Study History?" (The Atlantic Monthly, November 1988).

Studying history helps to develop our sense of judgment, he said. As we come to understand earlier people and to see how they resemble us but also how we differ, we are learning how to make judgments about people and society.

Judgment helps us see how hard it is to make human life better, yet that this has been done repeatedly in the past, Gagnon said.

Knowing history leads us to question stereotypes, to distrust oversimplified answers and to weigh consequences, Gagnon suggested.

Theologian and historian Lawrence Cunningham thinks history allows us to see that every age brings its own challenges. At the same time, he said, the people of every age have to "learn to live without doing violence to each other and to make the world a



livable place." Cunningham teaches at the University of Notre Dame.

For Christians, history is "a great treasure house that can help us understand the Gospel today," Cunningham added.

History leads people to recognize that Mother Teresa "stands in the great long tradition of people serving the poor," he said. Despite her use of electricity and airplanes, "she is essentially doing the same thing people did a thousand years ago."

"History also helps us recover aspects of faith that have been forgotten," Cunningham said. For instance, scholars today are making an effort to recover the great mystical tradition of women in the Middle Ages and later.

The purpose of such efforts "is to learn the ways people have tried to live out the Gospel in the past to see if there are models" for today, he explained.

Cunningham said that British Cardinal John Henry Newman was a 19th-century church figure with a superb sense of history. Using church history, he was

able to show how the church continues to develop, while also showing how much continuity there is in it.

Cunningham also pointed to St. Thomas Aquinas in the 13th century as an example of "how you could take a philosopher, Aristotle, who had lived many centuries earlier and put him to the service of Christian truth."

Church historian Monsignor John Tracy Ellis spoke of how historical figures serve as models for people in the present time. He teaches at The Catholic University of America.

He told of Robert E. Lee, the defeated Southern general, attending Episcopal church services in Richmond, Va., after the Civil War. At Communion, a black person went up to the Communion rail.

The congregation froze and tension filled the air until, Monsignor Ellis said, Lee calmly went forward and knelt down next to the black person.

Taking such a history lesson to heart can help people today show courage in stressful situations, Monsignor Ellis said.

## Continuities offer comfort and stability

by Fr. Herbert Weber

The parents of the First Communion class gathered for a session with me while their sons and daughters were attending their own class. My topic for the evening was the history of the Eucharist.

As the adults entered the comfortable library of our parish center, they were greeted with the smell of incense, the sounds of Gregorian Chant, and older altar decorations.

### This Week in Focus

Looking at the past provides insight for people living in our dramatically new age. History shows us how much people have in common despite differences in time and place, and also enables us to develop a sense of judgment about society. The church's rich historical tradition helps people work toward shaping the present and the future. By tracing the past, we can see how the Spirit has been leading and guiding the church and making it ready for today and tomorrow.

Some parents, who grew up after the Second Vatican Council, were puzzled by the atmosphere. Others quickly started talking about the memories that flowed from the sights, smells and sounds.

My reason for giving the parents of the first communicants a taste of the past was to help them trace their own story of faith from where it may have been 25 to 30 years ago to where it is now.

The church as a whole can do the same as it looks back at its history. It sees that the present and the future are in continuity with the past. The Catholic Church has a rich tradition which helps to shape both the present and the future.

In tracing the past, a person can see the ways the Spirit has been leading and guiding the church, making it ready for today and tomorrow.

A valuable exercise each year for people going through our parish's Rite of Christian Initiation for Adults is to chart their faith journeys. Each participant draws a simple graph: Its peaks represent experiences that brought the person closer to God, its valleys represent the times of distance.

The exercise helps these people to see that their experience in the RCIA, a program preparing them for entry into the church or for confirmation, is in continuity with the bigger spiritual picture of their lives.

Similarly, as people of the late 20th century take a look back at the story of Christ and his church, they can see that their story now is really in continuity

with something bigger—something that has been unfolding for a long time.

A look to the past also can help people realize that their ancestors in faith had to respond to God's call in their day just as people must do today and tomorrow.

This past autumn, on the feast of All Saints, many in our university parish were overwhelmed by the great number of college students who came out on a nasty day to attend the holy day liturgies. Not only were these young adults present, they participated and really seemed to enjoy getting together for the special feast.

It seemed that the image of saints captured their imagination and inspired them.

In fact, saints represent a tradition that says faith can be lived fully in any age. And it's not only the officially canonized saints who provide inspiration. So do other men and women of courage.

Sometimes a look at the dedication of Dr. Tom Dooley, who practiced medicine in the jungles of Laos, or the commitment of Jean Donovan, the young laywoman slain as she worked with the poor in El Salvador, provide the encouragement needed to invest oneself in similar faith responses.

The church as a living organism has a life. That life includes a past and a future. A look back at the past, especially as a commitment to the future is being made, is a sound way for the church to hold on to the best qualities that have existed and to build on them.

# Creative ministry blends mercy, love

by Dolores Leckey

Much that is beautiful finds its home in Wheeling, W.Va. Graceful deer weave through the woods; in autumn, the foliage is like fire on the hillsides; craftspeople produce exquisite glassware.

It is here that the Sisters of St. Joseph continue a creative ministry of mercy and love begun well over a century ago. The sisters' story is all there in the stained-glass windows of Mt. St. Joseph, their motherhouse in Wheeling. It is a history wrought in color.

The windows tell of five Sisters of St. Joseph of Carondelet who sailed up the Ohio River from St. Louis, passengers on a flatboat, journeying in response to a request from Bishop Richard Vincent Whelan to found a hospital in the Wheeling area.

The year was 1853. The spirit was distinctly pioneer.

Not only did the sisters establish the much needed hospital, they also began an orphan's school. The sisters knew only too well the needs of the children whose parents had died or were ill.

These were women who, in the 19th century, noted the signs of the times and place, and acted accordingly. The Spirit of God was evident in their lives of prayer and service.

Before long, some Wheeling women joined the sisters and several of the original founders were able to return to their Carondelet home in St. Louis. They left behind a small, poor community of women who were rich in commitment to their twofold mission of nursing and teaching.

And the pioneer spirit continued to stir the hearts of some to follow new paths.



In the late 19th century Sister Bernardine Yeager, described as quiet and subdued, began a ministry to prisoners in the local jail. Her concern stretched as far as the state penitentiary and beyond, to the governor's office.

Just and fair treatment of the prisoners was at the center of Sister Bernardine's interests. Part of the justice question concerned the use of the death penalty for a variety of crimes, not all of which could be considered capital.

The really amazing part of this late 19th-century, early 20th-century prison ministry is that Sister Bernardine, who died in 1924, fitted it in "after school." For her, every moment was accounted for; there was no "slack time."

When did Sister Bernardine visit the jail or write to the governor? Clearly, in the spaces of her life.

Today's Catholic women, lay as well as religious, are dedicating themselves to a variety of social ministries, from shelters for destitute and battered women to pastoral care for the imprisoned; from hospitality to new immigrants to lobbying for peace programs. And so much more.

But it is important to remember the history of the pathfinders, the women who have gone before us—women like these sisters in Wheeling: they have cultivated the soil of our caring; they have preserved the seeds of courage.

And these are qualities necessary for responsible change.

The women from Carondelet who sailed up the Ohio River may not have

thought of themselves as Christian feminists, a term only recently included in our lexicon. But their graced adventures reflect the qualities of the kind of Christian feminist spirituality which, in the words of Sister of the Blessed Virgin Mary Anne Carr, "calls everyone to wider visions of human mutuality, reciprocity and interdependence before a God who seeks the unity and community of all" ("Transforming Grace," Harper and Row, 1988).

The stained-glass windows at Mt. St. Joseph tell the history of such human mutuality and interdependence. Meditating on them and on the stories of the past that flow from them makes one pause to envision new horizons of service to life in our own times.

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# the sunday readings

FEAST OF THE EPIPHANY OF THE LORD

SUNDAY, JAN. 8, 1989

Isaiah 60:1-6  
Ephesians 3:2-3, 5-6  
Matthew 2:1-12

by Fr. Owen F. Campion

In their several thousand years of ethnic and national existence before the coming of Jesus, the Jews experienced one misfortune after another. Many of those misfortunes were in the destruction and misery they brought to Jewish life. Recalling that history could be very saddening. However, the prophets uplift the story. The destiny of God's people is not to be enslaved, either to outside forces or to their own selfishness. Instead, the destiny of God's own people is to live peacefully, happily, and without end.

Achieving that destiny is part of the prophet's messages. Obedience to God is the key to achievement.

This feast's first reading, from the third section of the prophecies of Isaiah, calls for that obedience with the excited announcement of the joy and peace that await those who truly love God and who do God's will.

The splendid Book of Isaiah appears as a unit in today's Scriptures, although it is composed of three parts. Many years separated the writing of the three parts. All bear the name and authorship of Isaiah, although the latter two parts are works of others.

Ephesus was an important city in the ancient Roman Empire. Located on the Mediterranean coast of present-day Turkey, Ephesus was a seaport and a political center. It also was an important pagan religious shrine. The epistle

to the Ephesians, that supplies this feast's second reading, faced two realities. The first was the need to encourage Ephesian Christians, living as a minority and as a very different culture amid the overwhelming Roman, pagan culture all around. The second was to identify Gentiles in the Christian community as being fully a part of the church, and also as having been redeemed by Jesus, entitled to the dignity of God's children and to God's love.

St. Matthew's Gospel is the source of this feast's gospel reading. Only Matthew and Luke give details of the Lord's birth and infancy. Each is abundant in meaning and lesson. Each contains names, events, and circumstances that symbolically say very much about the Lord's identity, mission, and experience in human life.

The verses of Matthew recalling the Lord's very early days in human existence are, in fact, an entire gospel in capsule form. Jesus is identified in Matthew as truly the son of Mary, as indeed the Son of God, in whom God reveals his very self, by whom God extends his love and mercy to all people everywhere, and who meets both adoration and deadly rejection from people.

This feast's gospel calls Jesus the "king of the Jews." It is a title also important in the Calvary stories. The gifts underscore his kingly role. Gold and frankincense were gifts for royalty. There is the failure (or refusal) by some to recognize Jesus as God's own Son. People are free to respond to God; and they are often restrained in that response by their own selfish interests.

breathe his last, the centurion exclaimed: "Truly this was the Son of God!" While the disciples were confused and their faith was shaken at the moment of Jesus' death, the centurion made a profession of faith. As an impartial observer, he was moved by what he saw and opened himself to the gift of faith. His proclamation of Christ as the Son of God was the first sign of the redemption that had taken place.

Another sign is recorded by John the evangelist. He writes that "one of the soldiers pierced Jesus' side with a spear, and at once there came out blood and water." This blood and water flowing from Christ's wounded side was a sign of his self-giving and of his love for all of humanity. It also signified the spiritual fruitfulness of his sacrifice on the cross.

John interprets the piercing of Jesus' side as the fulfillment of the scriptural text concerning the Jewish paschal lamb: "You shall not break a bone of it." He also refers to a text of the prophet Zechariah: "They shall look on him whom they have pierced." For John, the hostile glances of those who crucified Jesus were followed by the loving gaze of those converted by the manner of his death.

Although the symbolism of the blood and water flowing from Christ's side can be interpreted in many ways, it seems that these elements best symbolize the manifold graces that flow from his sacrifice. As John writes: "From his fullness have we all received grace upon grace."

The magi brought myrrh, a burial anointment. It prefigured the Lord's future death. Evil people plotted against him in his infancy, as they did before his crucifixion. God spared him as an infant by leading him to Egypt. God spared him eternally in the resurrection.

The magi were venerated as wise men. They moved from place to place at times, and at times they could be sought for advice by both kings and beggars. The star recalls the frequency in those days of the heavenly bodies "revealing" the birth of an important figure. Comets, meteors, and the movements of galaxies and planets often were seen to accompany earthly events. The magi's star emphasizes Jesus' birth as critical for humankind. It also asserts him as the light of humanity.

## Reflections

In its liturgical year, begun with the First Sunday of Advent, the church has introduced to worshippers the person of Jesus of Nazareth, the Son of God, son of Mary, and Redeemer. The introduction has been appealing. Jesus is God himself in the flesh, in time, amid earthly surroundings, and among human beings.

This weekend the church celebrates the feast of the Epiphany and affirms that, through the Lord Jesus, God himself comes to each person, at any time, in all places.

It is a lesson that joyfully states that redemption is not simply the presence of God on earth, through Jesus, but rather the personal presence of God in each human life that opens itself to him.

"Epiphany" means "manifestation of God." In Jesus, God makes himself known. Central to that knowledge is the availability of God to any person. No one is beyond, or without, God's love. The message of this feast, emphasizing as it does the story of Christmas, and the gospel in its fullness, is that in Jesus God comes to each individual person.

Vital to the lesson, however, is the fact that God's arrival in human events through Jesus was neither a conquest nor an inundation. God does not impose himself. Instead, each person willingly and totally must offer self to God. In that invitation is the personal summons the Lord awaits, and that he never refuses. Just as Herod succumbed to his own insecurities and ambitions, so may others be making a choice in their rejection of God.

All three lessons warn us that earthly life, in the Christian sense, looks forward to peace and to a joyful, eternal destiny. However, earthly life is not without its burdens. Indeed, such is life.

It is thus for anyone, anywhere, who attempts to love God, despite temptation and obstacle, in the expectation of life with God forever.



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## The Pope Teaches Jesus offers grace

by Pope John Paul II  
Remarks at audience Dec. 14

In Mark's Gospel we read that a Roman centurion was present at the cross when Jesus died. Seeing Jesus

## My Journey to God A Talk With God

Dear God,

This patch of ground called earth is the boxing ring. I am a bantam lightweight, and my opponent called life is always waiting to pounce on me and teach me a lesson.

You, my dear God, are the referee. Sometimes you rule in my favor. Sometimes the decision goes to my opponent. All I know is that I have to keep practicing and keeping fit and going by the rules, for someday I will approach that Golden Ring and I'll want to hear the head referee say, "Enter home, thou good and faithful servant. Thou hast fought the good fight."

Patricia D. Drischel

(A resident of Cambridge City, Patricia Drischel attends St. Elizabeth Church.)

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# ENTERTAINMENT

Viewing with Arnold

## 'Cocoon' sequel is vapid, sentimental

by James W. Arnold

In a world where *National Enquirer* and its fellow trash tabloids sell millions of copies a week, a movie like "Cocoon: The Return" seems like a logical part of the landscape.

This is the sequel to "Cocoon," a colossal 1985 hit in which a half-dozen west Florida retirees came into contact with benign space creatures and received sufficient dosage of the "life force" to become rejuvenated and to chase each other around various venues including the boudoir.

In the end, they were warp-speed away on a spaceship to some post-retirement community in another galaxy where there is no sickness, no death, and presumably no endowment charge.

Now they're back, on some flimsy excuse or other, but mainly because of



the Hollywood imperative that any movie that makes big bucks has to have a sequel. While the aliens try to rescue another "cocoon" from the clutches of American scientists and generals, the old folks visit family and friends for a few days, fall prey to accidents and diseases (downside), ogle the young beauties on the St. Pete beach and beat some arrogant young studs in playground basketball (upside).

The central pleasure in both "Cocoon" films is watching major performances by venerable pros who otherwise would be clipping coupons and attending testimonial banquets. The real veterans are Oscar-winner Don Ameche (80), Jack Gifford (81) and the husband-wife team of Hume Cronyn (77) and Jessica Tandy (79). The others (Wilford Brimley, Maureen Stapleton, Gwen Verdon and Elaine Stritch) are in their early 60s, virtually a whole generation younger.

Unfortunately, the entire concept is patronizing to them and other elderly folks, assuming that it's a fun fantasy to watch old people behave as 18-year-

olds do in most brainless movie comedies. That is, they party, drive fast cars, run around on the beach, and think and joke about their sex drive.

In fact, in "The Return," one couple (Ameche-Verdon) gets pregnant, and the gag is watching them shop for baby clothes and labor through the Lamaze natural childbirth class.

Overall, the "Cocoon" writers are not strong on insight and imagination, given the provocative opportunity offered by the fantasy plot situation. E.g., what do the women do while the men are playing basketball (doing slow-motion Michael Jordan imitations)? They shop for fancy, younger-than-their-age clothes and get beauty shop treatments. Terrific.

Adding to the general vapidness are the "young characters": a likeable beach bum (Steve Guttenberg) who is smitten by one of the aliens (Tahnee Welch), and a pretty scientist (Courtney Cox) who develops a sort of "E.T." relationship with the slowly weakening alien in the cocoon. The spaceman communicates via awfully cute beeps and blinks. At one point, Guttenberg's character is offered a vision of his future, which is apparently the best the filmmakers can conceive. Essentially, he sees himself rich, living in a pillared mansion with wife, two kids, maid and dog, with a red sports car parked in their circular drive. All that's missing is the Century 21 sign.

While producers (Richard Zanuck, David Brown) are the same, there was hope that seasoned director Daniel Petrie ("Square Dances") might offer something young Ron Howard didn't or couldn't. No such luck, despite the fact that Petrie is known for bringing not only intelligence but serious religious

overtones to his films, notably

"Resurrection" and "The Bay Boy."

The best that can be said about Petrie's story is that all the characters consider somewhat more deeply what sacrifices their escape to eternal life in space actually entail. (E.g. they will leave and outlive their children and their progeny.) The pseudo-religious aura surrounding the aliens is also reduced, perhaps because the special effects are too silly. (The people ascending to the spacecraft zigzag heavenwards like skyrockets.)

There is a genuine embarrassing moment when Cronyn apparently wills what remains of his own "life force" into the comatose form of his wife. (She's dying after being hit by a car while trying to rescue a pre-schooler.) As she awakes, he dies in her arms. While Petrie may want to demonstrate the power of love to heal (as he did in "Resurrection"), in this situation it's a cheap contrivance. The audience is unprepared and bewildered.

As for real faith and legitimate religion, there is no reference, no hint in either "Cocoon" movie. We could wait till next time, but fortunately, there won't be any.

(Vapid, sentimental comedy-drama; some mild language; not recommended.)

USCC classification: A-II, adults and adolescents.

### Recent USCC Film Classifications

Beaches	A-III
Dangerous Liaisons	O
Rain Man	A-III
Torch Song Trilogy	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 "e" before the title.	

## 16-part series tells events between the wars

by Henry Herz and Judith Trojan

Marking the 50th anniversary of World War II's beginning is "Between the Wars," a 16-part documentary series on the fateful events that evolved from the failed peace ending World War I and led to America's joining the Allies after Pearl Harbor.

Originally broadcast in 1978 as a syndicated "Mobil Showcase" presentation, "Between the Wars" has been acquired by the Interregional Placement Service for airing by the nation's public television stations beginning this January. IPS is a major supplier of alternate programming from which public stations may choose to use in place of national PBS fare. Please check local listings for time and day in your area.

The premiere program, "Versailles: The Lost Peace," focuses on President Wilson's ill-fated attempt to achieve a "peace without victory" after a war which had devastated all Europe. Forced by the Allies' intransigence and his own failed health, Wilson compromised on their desire to punish Germany and annex territories in return for their vague commitment to a League of Nations.

Well-selected archival footage and photographs provide the concrete historical context for informative commentary by a number of American historians, such as Arthur Schlesinger Jr., and diplomats like George Kennan. The result provides a solid base for the rest of the series as it pursues America's postwar isolationism, the worldwide Great Depression, the triumph of totalitarian dictatorships and the inevitable showdown of World War II.

The host of the series is veteran broadcast journalist Eric Sevareid who, as European reporter for CBS Radio in the 1930s, has firsthand knowledge of the events leading to World War II and his presence adds to the credibility of the series.

Written, produced and directed by Anthony Potter, the series is a concise, well-documented explanation of why the world was convulsed in a second global conflagration only 21 years after it had fought in a disastrous "war to end war."

Those who saw the series in its 1978 syndicated appearance will likely want to revisit at least some of the provocative aspects of the inter-war era. Thanks to the facilities of public television, many others will now have the opportunity to see and learn from the mistakes of an earlier generation. It's worth searching for on your local PBS schedule. (HH)

#### TV Programs of Note

Friday, Jan. 6, 9-11:30 p.m. (PBS) "Madama Butterfly." Broadway director Hal Prince stages

Puccini's romantic opera about a turn-of-the-century American naval officer and a Japanese geisha, using the traditional style of Japan's Kabuki theater, in a "Great Performances" presentation performed by Chicago's Lyric Opera Company.

Saturday, Jan. 7, 8-9 p.m. (PBS) "Daniel and the Towers." Rebroadcast of a fact-based story in the "Wonderworks" family series about the unlikely friendship between a streetwise Hispanic lad (Miguel Alamo) and an eccentric Italian immigrant, Sam Rodia (Allan Arbus), who over the years constructed the legendary Watts Towers, which are today a Los Angeles landmark.

Sunday, Jan. 8, 7-8 p.m. (NBC) "The Magical World of Disney: Winnie the Pooh and a Day for Eeyore." This Disney-animated 1983 featurette, in its network debut, centers on the melancholy donkey Eeyore, who causes a stir in the Hundred Acre Woods when the other animals forget his birthday. Young children should love this.

Sunday, Jan. 8, 9-11 p.m. (CBS) "The Comeback." Robert Ulrich ("Spenser: For Hire") stars as a one-time football star who returns to his family in Minneapolis after a 20-year separation and falls in love with his son's girlfriend (Chynna Phillips). Sounds like an adult soap of questionable value.



TV MOM—Roseanne Barr and her television husband John Goodman sit in the kitchen of their home in the new hit series "Roseanne." The lead character, Roseanne, "is the Archie Bunker of the '80s," accord-

Monday, Jan. 9, 8-11 p.m. (PBS) "Pavarotti Plus!... Plus!" Tenor Luciano Pavarotti performs with soprano June Anderson, mezzo-soprano Shirley Verrett, baritone Sherrill Milnes and bass Ruggero Raimondi, among others, in a concert from New York City's Lincoln Center.

Tuesday, Jan. 10, 8-9 p.m. (PBS) "Spy Machines." The popular science series "Nova" investigates the spy planes and satellites that played a critical role in the Cuban missile crisis in 1962 and how that chapter in history continues to influence arms control today.

Tuesday, Jan. 10, 9-10 p.m. (PBS) "The World That Moses Built." Surveying the extensive public projects undertaken by Robert Moses, New York City's commissioner of parks from the late 1920s through the 1960s, this program in "The American Experience" series examines the enduring conflict between individual liberty and public welfare.

Wednesday, Jan. 11, 9-10:30 p.m. (PBS) "The Color of Honor." The plight of Japanese-Americans on both the homefront and the warfront during World War II is documented in the story of those who volunteered to fight in the U.S. Army, those who served in military intelligence as linguists and those who stayed home to challenge the constitutionality of the internment camps.

ing to the U.S. Catholic Conference, and the series gives viewers "a half-hour of recognizable comedy entertainment to look forward to on Tuesday nights." (NC photo)

## Question Corner

## Can he be a priest?

by Fr. John Dietzen

**Q** My non-Catholic sister-in-law asks me many questions I can't answer in spite of many years of Catholic education. A recent one: If a young man wants to become a priest but only has one arm or is partially blind, why is he rejected for the priesthood? (Texas)

**A** Canon law stipulates that, among other requisites, those who receive the sacrament of holy orders must have the "physical and psychological qualities which are appropriate to the order to be received" (1029).

Obviously, certain handicaps might render difficult, even impossible, some forms of priestly ministry. The man may be quite well-



equipped for other forms, however. One thinks immediately of the monastic, perhaps contemplative, life. But opportunities would appear to be numerous.

Anyone possessing a handicap and who is interested in the priesthood should contact an abbot, bishop or other religious superior to seek advice and guidance.

**Q** About five years ago I converted to Catholicism. I love my new faith and embrace it fervently. I am constantly learning new things about it, mostly from your column. My question concerns annulment, again.

For eight years I have been married to a wonderful Catholic man. I was previously married to a non-Catholic. My husband also was married to a non-Catholic but not before a priest or deacon.

I understand from your column that I need an annulment but my husband does not. How do I try to

get an annulment, and if one is obtained do my husband and I need to be remarried before a priest or deacon? (Massachusetts)

**A** I'm confused by your statement that you have been married by your present husband for eight years and joined the Catholic Church only five years ago.

Normally the priest would have resolved the problem of your previous marriage before your entry into the Catholic faith, assuming of course that he knew about that marriage.

My first suggestion is that you talk to the priest who gave you instructions, explain the situation and ask him if any process was pursued at the time of your profession of the Catholic faith.

If not, it should be followed up on now. The priest will help you do that.

From your letter I gather that you and your present husband were married in the Catholic Church either eight years ago or at the time you entered the Catholic Church. If that is true, there probably would be no need for new reciting of your marriage vows.

That could depend on what process was, or now will be, used to resolve the question of your previous marriage.

Talk to your parish priest and follow his advice.

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

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## Family Talk

## Ideas offer help in healing

by Dr. James and Mary Kenny

**Dear Mary:** Three years ago we had to sell our farm because of financial difficulties. My husband became very depressed. He has not as yet fully recovered. We are holding a mortgage on our old farm and I take in baby-sitting.

My husband will not interest himself in any kind of activities. He won't visit any of his relatives. He insists on staying home.

I am very active in our parish community. I have stopped going out nights considerably, but he feels I still do too much. I have tried to understand what he feels. I want to help him as much as possible. I am very much confused about the whole situation.

I have suggested that I seek out some professional help. He said it would be cheaper if I worked it out myself. He became furious when he realized I had spoken to our parish priest.

I keep praying to find a solution. I believe I'm actually losing it. Please advise. (Pennsylvania)

**Answer:** You seem to be handling a difficult situation very well. You realize two very important facts:

1. While you can love and support your husband, you cannot change him or force him to change. Only he can change himself.

2. You must satisfy your own needs so you don't, as you put it, "lose it."

First, take care of yourself. Continue to be active in church or community activities which open you to your friends and give you satisfaction. Such involvement is not selfish but good judgment.

Use your friends for support. Without becoming a constant complainer, you can tell them that losing the farm has been a terrible blow to your family, that you love them and that you value their friendship.

Take care of your own health. Often physical health breaks down when people are under stress. Plan a diet with good nutrition in mind. Exercise moderately and get enough rest. The effects of a good diet also will benefit your husband in this period of stress. If you can get him to join you in brisk walking, bicycling or other moderate exercise, so much the better.

Awakening the interest of a depressed person is very difficult. Here are a few approaches which might prove helpful.

If he does not wish to go out at all, invite friends and relatives to your house. Start small by choosing people you know he likes and arranging for short visits.

Tell him how you feel. Tell him often that you love him. Show him that you appreciate any helpful things he does around the house. Tell him that you like to go places with him. When you go places alone, tell him about the people you saw, the things you did. Keep communicating your feelings and experiences, even though you do not get much response.

If you fear that you are going under and need professional help, seek it. Your husband cannot judge your feelings and needs. Only you can. If you do seek professional help, ask your friends, doctor or parish priest for recommendations. Try to choose a professional personally recommended by someone you trust.

While a professional might help you at this time of crisis, do not underestimate the value of support from your friends.

Continue as you have done until now to be very, very patient.

Your husband has suffered a severe blow and healing takes a long time.

(Questions are welcome always. Address them to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47778.)

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# 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 In: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

## January 6-8

A Tobit Weekend for engaged couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

## January 7

First Saturday devotion to the Blessed Mother begin with 7 a.m. Mass followed by rosary and procession at Arc of Arc Church, 42nd and Central.

\*\*\*  
The World Apostolate of Fati-

ma (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart. Everyone welcome.

## January 8

A Pre-Canva Day for engaged couples will be held from 12-4:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required; \$15 fee Call 317-236-1596.

\*\*\*  
Sign Masses for the Deaf are

celebrated every Sunday in the following parishes: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rakhe Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 19th St., 10:30 a.m.

\*\*\*  
New Albany Deaneary Young Adult Ministry core team will meet at 7:30 p.m. at the Aquinas Center, Clarksville.

## January 9

Kevin DePrey continues the Anniversary Scripture Series with

"The Gospel of Mark" at Fatima Retreat House, 3533 E. 56th St. Supper 6:30 p.m.; presentation 7:30-9 p.m. \$9 cost includes \$5 non-refundable deposit. Call 317-945-7881.

\*\*\*

Separated, Divorced and Re-married Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for small group discussions and resolutions. Call 317-236-1596 days or 317-944-5034 or 317-291-3029 evenings for information.

## January 10

John Cannaday will present a Leisure Day on "Discovering Your Personality: A Day with the Myers-Briggs Inventory" from 9 a.m.-2 p.m. at Fatima Retreat House, 3533 E. 56th St. Adults \$11; children \$5/each; non-refundable deposit \$5. Call 317-945-7881.

## January 11

St. Augustine Guild will hold its annual Day of Recollection from 9 a.m.-2:30 p.m. at Fatima Retreat House, 3533 E. 56th St. Fr. John Schoettelkotte will discuss "How the Mass Became What It Is Today." Cost \$12. For reservations call Betty Chepeles 317-4997 or Mary Young 317-255-0667.

## January 13

The Indianapolis Chapter of National Pastoral Musicians will meet at 7:15 p.m. at the Catholic Center, 1400 N. Meridian St. for a program on "Recruiting Music Ministers." Dinner precedes at 6:15 p.m. Call Denise Cunningham 317-571-4239 for dinner reservations.

## January 13-15

A Concerned Marriage Retreat for couples experiencing serious marital problems will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

\*\*\*

A Marriage Encounter Sharing Weekend for couples who have participated in the original Marriage Encounter weekend will be held at Fatima Retreat House, 3533 E. 56th St. Call Ann and Tom Thibault 317-357-1096 for information.

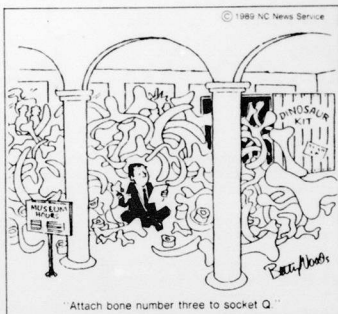
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## January 14

Cathedral High School will offer a placement test for incoming freshmen at 8:30 a.m. in the library. No appointment or fee required. Call 317-542-1481 for information.

\*\*\*

New Albany Deaneary Youth Ministry will offer a free workshop for adult youth leaders on "Understanding Me to Better See Others" presented by Ginny Brown from 9 a.m.-4 p.m. at Mount St. Francis. Lunch served. Call 812-945-0354 for information.

\*\*\*

The Liturgical Ministry Formation Program will sponsor Phase II, Session IV on "Seasonal Planning" from 9:30 a.m.-3:30 p.m. at the Catholic Center, 1400 N. Meridian St.

## January 15

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

\*\*\*

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

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## Catholics, Lutherans set agreement

CHICAGO (NC)—Catholics and Lutherans in Chicago announced in late December that they will sign a covenant in May.

Cardinal Joseph L. Bernardin of Chicago and Lutheran Bishop Sherman G. Hicks of the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America announced the agreement at a special meeting at Chicago's Quigley Preparatory Seminary North.

"What we are announcing today and what we plan to formally sign and celebrate in May 1989," said Cardinal Bernardin, "is a covenant or joint statement that affirms what we share in faith and that witnesses to our mutual hope for greater unity in the future."

In a joint pastoral letter in early Decem-

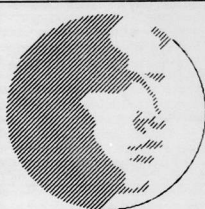
ber, the leaders said, "We call upon each of the congregations and parishes in our archdiocese and synod to begin a time of deeper relations with each other."

The letter asked the members of both faiths to "pray in thanksgiving to God for the unity of our common baptism. Pray in petition to God for that greater unity that is still before us in doctrine, sacramental life and church order."

Work on Chicago's Catholic-Lutheran Covenant began in 1985, but was delayed while the three Lutheran groups—the Lutheran Church in America, the American Lutheran Church and the Association of Evangelical Lutheran Churches—completed their union process, forming the Evangelical Lutheran Church in America in 1988.

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# Interreligious committee welcomes discussions between U.S. and PLO

PHILADELPHIA (NC)—Members of the board of directors of the Philadelphia-based U.S. Interreligious Committee for Peace in the Middle East issued a statement Dec. 15 welcoming discussions between the Palestine Liberation Organization and the United States. The discussions open the possibility of an international peace conference which would include Israel.

Father J. Bryan Hehir, a professor at Georgetown University's Kennedy Institute of Ethics in Washington and a board member of the committee, said that religious groups in the United States need to encourage the federal government to continue initiatives which could lead to peace in the Middle East.

"The religious community has a role to play," said Father Hehir. "We should work to create the moral space and encourage the kind of leadership in this country that is necessary for the United States to provide a constructive catalyst for the settlement which must take place among the parties in the Middle East," he said.

A 13-year-long U.S. policy of not holding

official talks with the PLO ended Dec. 14 with an announcement by Secretary of State George P. Shultz that PLO leader Yasser Arafat had met U.S. conditions for direct talks.

The conditions, which Arafat met during a press conference in Geneva, included recognizing Israel's right to exist in peace and security and renouncing all forms of terrorism.

"Initially, it may be hard to imagine Israeli and Palestinian leaders meeting and talking," said Rabbi Arthur Hertzberg, another board member and a religion professor at Dartmouth College in Hanover, N.H.

"But I believe, in the long run, Israelis and Palestinians will discover how much they have in common and how fruitful peace between them can be," the rabbi said.

Dawud Assad, president of the Council of Mosques, said that "the Palestinian people clearly want a state of their own. But what is equally clear from the recent declarations is that Palestinians now accept the

idea of two states—a state of Palestine in the West Bank and Gaza living at peace with the Jewish state of Israel." The West Bank and Gaza Strip are areas occupied by Israel.

"Developments in the last week offer the possibility of breaking the logjam," said Albert Vorspan, senior vice president of the Union of American Hebrew Congregations.



**SEEKING NEGOTIATIONS**—Thousands of Israelis demonstrate in the pouring rain to urge their new unity government to "Speak Peace with PLO Now." Prime Minister Yitzhak Shamir and Labor Party leader Shimon Peres have vowed their new Cabinet will reduce to deal with the Palestine Liberation Organization despite recent pledges made by PLO leader Yasser Arafat. (NC photo from UPI-Reuters)

## Pope and Arafat discuss developments in Mideast

(Continued from page 1)

Bethlehem is in the Israeli-occupied West Bank, where a yearlong Palestinian uprising has left hundreds of Palestinians dead and many wounded. Several Israelis also have been killed in the violence.

Arafat entered the Vatican in a 16-car security motorcade as a helicopter hovered overhead. Streets around the Vatican were briefly blocked off for the meeting, which was announced only a few hours earlier by the Vatican.

Nemer Hamad, the PLO's representative in Italy who also attended the papal meeting, said the encounter, just two days before Christmas, underlined "the desire for peace in the Holy Land on the part of both His Holiness and Arafat."

Hamad said the new diplomatic developments made the Vatican's consistent support of a Palestinian homeland even more important.

The last time the pope met Arafat, in 1982, Jewish leaders worldwide criticized the meeting. Since then the pope and other Vatican officials have met occasionally with other PLO officials as well as with Israeli leaders.

In November, the PLO issued a "declaration of independence," proclaiming the state of Palestine. At the same time it said it would be willing to enter into peace negotiations at an international conference under the auspices of the United Nations.

Israel has so far refused to agree to participate in such a conference that would involve the PLO. Its leaders have called the U.S. decision to talk directly with the PLO a mistake.

The steps came after a yearlong Palestinian uprising in the Gaza Strip and the West Bank, territories which have been occupied by Israel since the Arab-Israeli war in 1967.



**POPE MEETS WITH ARAFAT**—Pope John Paul II and PLO leader Yasser Arafat look over gifts they exchanged at the Vatican. The pope and Arafat met at a private audience Dec. 23. (NC photo from UPI-Reuters)

## Patriarch praises decision as 'beautiful step toward peace'

MILAN, Italy (NC)—The U.S. decision to begin talks with the Palestine Liberation Organization is "a beautiful step forward toward peace," leaving Israel as the major obstacle to resolving problems, said Latin-rite Patriarch Michel Sabbah of Jerusalem.

"The Palestinians are ready and the international community is ready" for peace, he said. "Israel, unfortunately, no," he said.

Israeli parliamentary debates, which led to a renewed pledge not to negotiate with the PLO, "still do not give a glimpse of hope," he said.

But the patriarch expressed optimism that the Israeli government will change. "I am convinced that men of good will exist" in the government, said Patriarch Sabbah.

"We do not see them yet, but they will come forward."

The U.S. decision "was a surprise," the patriarch said in an interview in the Dec. 23 *Avvenire*, Milan-based Italian Catholic newspaper.

"I did not expect a gesture such as this, not from the Reagan administration," he said. "It is a positive sign, a very positive sign," said Patriarch Sabbah, the first Palestinian to head the Latin-rite patriarchate.

Patriarch Sabbah also criticized use of violence by both sides in the year-old Palestinian uprising in the Israeli-occupied territories of the West Bank and Gaza Strip. "Violence is not the road. Everyone is a victim of violence, even Israeli soldiers," he said.

## Soviet magazine publishes Bible

VATICAN CITY (NC)—A Soviet magazine has begun publishing the New Testament, Vatican Radio reported.

The monthly magazine, "The World of Books," recently ran as its initial installment the first eight chapters of the Gospel according to St. Matthew, the radio said Dec. 20.

The insert can be detached and later bound with the other parts to make a complete book of the New Testament.

In a preface to the first part of the series, a noted Soviet philologist, Sergei Averintzev, said knowledge of the life of Christ was essential in order to understand European culture.

Averintzev, a member of the Soviet Academy of Sciences, also said the country's museum visitors were incapable of understanding many works inspired by the Gospel tradition.

## Soviets open 723 churches in 1988

VATICAN CITY (NC)—A Russian Orthodox Church leader said 723 churches were opened or reopened in the Soviet Union in 1988, Vatican Radio reported Dec. 20.

Metropolitan Filaret of Minsk and Byelorussia, speaking during a visit to the World Council of Churches headquarters in Geneva, said the Orthodox Church also had received permission to open four new theological seminaries in various Soviet republics.

Of the reopened churches, some 200 were said to be in Ukraine.

The metropolitan did not say to which denominations the reopened churches belonged. Most Christians in the country belong to the Orthodox Church.

Metropolitan Filaret was in Geneva to help prepare for the WCC's next central committee meeting, scheduled for Moscow in July.

## youth CORNER

## CYO girls' basketball teams end tournaments

Catholic Youth Organization girls' basketball competitions concluded in Dec. with recognition for 16 area teams.

Jerry Ross, CYO assistant executive director, coordinated the league play-off games and post-season tournaments following the end of regular season play Nov. 14.

"CYO couldn't offer a girls' basketball program like we do," he noted, "without the support of the parishes, parents, coaches and referees."

Top winners in post-season tournament action were St. Luke, first, and St. Matthew, second, in the Cadet "A"

League; Mt. Carmel, first, followed by St. Lawrence in the Cadet "B" League; St. Pius X, first, and St. Barnabas, second, for 56 "A" League competition; and St. Joan of Arc over St. Pius X in 56 "B" League action.

League play-off winners, listed in order of placing, were St. Jude and Mt. Carmel in Cadet "A" League competition; Mt. Carmel and Little Flower in the Cadet "B" League; St. Luke and St. Pius X in 56 "A" League play-off action; and Holy Spirit over St. Malachy in the 56 "B" League.



**TIPOFF**—Referee Phil Dant (center) prepares to begin the CYO Cadet "A" girls' basketball league semi-final playoff game between St. Luke and Our Lady of Mount Carmel at the Catholic Youth Organization Center Nov. 29. Referee Tony Bova looks on. Mount Carmel won the game 25-20 and advanced to the championship game. Sixteen area teams earned recognition in tournament play. (Photo by Katherine Jones)

## Pope inspires teens

VATICAN CITY (NC)—In a message for the 1989 World Youth Day, Pope John Paul II confirmed that next August he would travel to Spain for an international youth rally.

The pope also exhorted young people to become "apostles" who would challenge the secular world with the Gospel message.

The papal message noted that the ordinary celebration of World Youth Day would be marked in local churches on Palm Sunday as it has been since 1984.

In addition, an international celebration will take place Aug. 19-20 at the sanctuary of Santiago de Compostela, Spain.

In his message, the pope said new apostles are needed to evangelize the modern world.

"The world of today is one great mission field, even in countries of longstanding Christian tradition," the pope

said. "Everywhere today, neopaganism and the process of secularization present a great challenge to the message of the Gospel."

But there is also a "growing nostalgia" for things spiritual and sacred, he observed, and a need for "young and courageous" apostles willing to proclaim the Christian message to others.

"The discovery of Christ is 'the finest adventure of your life,'" the pope told the young people. For such a discovery to be "authentic," it must also involve the "desire to bring him to others."

The pope said that for young people to fully benefit from the youth day, they must undergo spiritual preparation in their local dioceses, par-

The first youth day celebration took place in Rome in 1984, culminating in a Palm Sunday procession by an estimated 250,000 young people.

## Brebeuf, Cathedral students help needy

Brebeuf Preparatory School students collected toys and clothing for needy families in the Indianapolis area as part of the school's third annual Adopt-a-Family Program. Betsee Sadlier, a senior and chairman of this year's event, said 23 families benefited from donations of clothing, toys and other items gathered by the student body over several weeks. Students delivered wrapped presents to the designated families Dec. 16.

Cathedral High School students collected 15,000 cans during the Indianapolis school's annual Canned Food Drive. Canned

goods were distributed to various food pantries in the city, including the one at Holy Cross Church.

Cardinal Ritter High School's annual Raider Night Watch, a free, fun-filled evening for area eighth grade students, is Friday, Jan. 6, beginning at 5 p.m. in the school cafeteria. Guests will watch Ritter's varsity basketball game against Monrovia, with games, a dance, and a pizza party among the other scheduled activities.

Ritter High School is located at 3360 West 30th Street on the Indianapolis westside. Contact the school at 317-924-4333 for more information.

## Music and Life Songs relate issues

by Charlie Martin

Looking back over a year's worth of columns is both fun and revealing. Few would

doubt that pop music influences our world.

Certainly one theme in 1988's music concerned problems in relationships. Ten columns focused on such issues. For example, Bruce Springsteen's "One Step Up" addressed the frustration of getting nowhere in trying to overcome

Cheep Trick got back on the charts with "The Flame" after a long sabbatical. It is a song about unhealthy dependency in relationships. Johnny Hates Jazz handled the theme with even greater clarity in "Shattered Dreams."

However, not all was struggle and depression in 1988's music. Several new artists offered a more positive approach to life today.

The leader of this group would have to be Bobby McFerrin with his upbeat "Don't Worry." England's Breathe reached Number 1 with the romantic ballad called "Hands to Heaven."

Each year I like to cast my vote for "song of the year." This year I'm going to hedge a bit and call it a tie. I really like Whitney Houston's tribute to the Olympic spirit in "One Moment in Time." The song reminds us of that winning attitude God implanted in each of us.

However, I believe that Bruce Hornsby's "Look Out Any Window" raises the most important question of our time: Will we care enough about the earth and our future to change our lifestyles and recognize worldwide pollution?

(Your comments are welcome always. Please address them to Charlie Martin, R.R. 3, Box 182, Rockport, Ind. 47635.)

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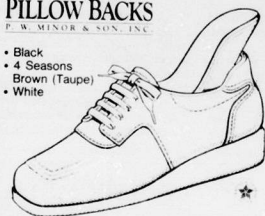
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## Youth events

For more information: call 317-425-3944 for Cornerville Deansy events, 317-432-4311 for CYO events, 812-945-4254 for New Albany Deansy events, 812-945-4474 for Tell City Deansy events and 812-225-4699 for Terre Haute Deansy events. Or call your parish youth minister or pastor.

The calendar will appear every other week. Deadline is 10 a.m. Monday of the week the calendar appears. Send information to Youth Calendar, P.O. Box 1717, Indpls., Ind., 46208.

Jan. 6 Registration deadline for CYO boys' basketball deansy tournaments, scheduled Jan. 29-30.

7-4 New Albany Deansy youth adult ministry mid-winter gathering.

Registration deadline for the CYO "Christian Awakening Retreat" for seniors.

9 New Albany Deansy youth ministry commission meeting, 7-11 p.m., at The Aquinas Center.

13 Registration deadline for CYO Archdiocesan Science Fair, scheduled Mar. 5.

13-18 New Albany Deansy "Christian Awakening Retreat" for senior high school students.

13-18 "I Want to Live" seminar on peace and justice at the Catholic Youth Organization Center in Indianapolis. Advance registration is required.

14-18 St. Luke Parish youth group trip to Michigan. Contact the parish office at 317-295-4373 for registration and fee information.

15 CYO youth Mass and dance at St. Gabriel Parish, 6 p.m.

Mass with dance following from 7-10 p.m.

16 Archdiocesan Youth Conference steering committee meeting, CYO Youth Center, 4:30 p.m.

16 "Seven Super Mondays" program, CYO Youth Center, 7 p.m.

16 Registration deadline for New Albany Deansy junior retreat, scheduled Jan. 30-32.

16 Registration deadline for the CYO Archdiocesan Music Contest.

22-22 New Albany Deansy "Halfway Home" junior retreat at Mount St. Francis.

22-22 "Search Retreat" for juniors and seniors at the CYO Youth Center.

23-23 CYO boys' basketball deansy tournaments.



# CRS airlift was lifesaver in Sudan

by Tracy Early

NEW YORK (NC)—Atlee Richardson, employed by Catholic Relief Services to handle receipt and distribution of food it airlifted into the southern Sudan city of Juba, said in New York that people were beginning to die of starvation when the airlift by CRS and other agencies began.

"The airlift proved to be a lifesaving exercise," he said. "Without it, there would have been a catastrophe."

But Richardson, who had just signed a contract to work for CRS another six months when he returns to Juba in February, said the current flights were scheduled to be concluded by the end of December, and food supplies would run out by the end of January if no more arrived.

David Holdridge, CRS Africa director, said in a December interview that CRS was joining in an effort with the United Nations World Food Program, Norwegian Church Aid and the U.S. National Council of Churches agency Church World Service to provide another 20,000 tons of food for Juba. CRS has asked the U.S. Agency for International Development for 4,800 tons to contribute as the CRS share, and expects the request will be approved, he said.

Reporting on an even more extreme situation in another southern Sudan town, Holdridge said he had been told earlier the same day that Norwegian Church Aid expected to begin airdropping food into Torit within a few days.

The desperate conditions there were impressed on the outside world when Bishop Paride Taban of Torit sent a radio message Oct. 28 saying, "What we tell our people is, 'Prepare your souls for a good death.'"

Holdridge said costs of delivering food were pushed to astronomical heights because of the difficult and dangerous conditions created by the war of the Sudan People's

Liberation Army against the Sudan government.

Norwegian Church Aid, he said, was having to pay a transport company \$2,300 per ton to fly the food—150 tons, three tons per flight—from Juba and drop it at Torit. "They're risking their lives every time they go in," he said of the plane crews.

Holdridge said truck transportation to Juba from Kenya, a route endangered by mines, guerrillas and bandits, was about \$200

per ton, while the costs for similar distances in other parts of the world were only \$40-\$50. The recent plane delivery to Juba, which was undertaken from the Ugandan airport at Entebbe because of the interruption of truck convoys after 11 drivers were killed in the last one in September, was \$1,000 per ton, he said. And the \$2,300 per ton paid by Norwegian Church Aid for the Torit airdrop, he said, was in addition to the cost of getting the food to Juba.

For normal Food-for-Peace distribution, AID pays ocean freight, and in emergencies also pays inland transportation costs. But Holdridge said the extremely high costs of the Sudan operation were beyond what AID would cover, and CRS had been forced to find supplementary funds elsewhere.

He said Juba had more than 50 feeding centers where cooked food was served to people in need, and that there were about 100,000 displaced people in camps who were given allocations to cook for themselves. When the airlift began, he said, recipients were given 200 grams per day, later increased to 300. Some 400-500 grams are usually considered the minimum requirement, he said.

## Mother Teresa's sisters to work in U.S.S.R.

MOSCOW (NC)—Eight nuns of Mother Teresa's Missionaries of Charity will be allowed to work in the Soviet Union on a temporary basis, the head of the Soviet Peace Committee announced.

Four of the nuns will work in Armenia with victims of the Dec. 7 earthquake, and four will work in Moscow at the Institute of Neurosurgery.

Mother Teresa, in Moscow after visiting Armenian earthquake victims, reached an agreement with the peace committee and the Soviet Ministry of Health.

Genrikh Borovik, president of the peace committee, said he hoped to be able to prolong the agreement after six months.

Mother Teresa told a news conference that her nuns had no money to offer, "but we are very happy to give tender love and care to the people, to the sick, the dying, the lonely, to anybody who needs love."

Arkady Lifshitz, a professor at Moscow's Institute of Neurosurgery, said one condition of the nuns' presence there was that religious services would be for themselves, not for patients or the public.

He said the nuns at the institute would be working with victims of severe spinal injuries and trauma.



**AIDING ARMENIAN VICTIMS**—Mother Teresa comforts a young girl during her visit Dec. 27 to the Children's Hospital of Yerevan in the capital of Armenia. With Mother Teresa are three members of her order, the Missionaries of Charity, who will be tending to people injured in the Dec. 7 earthquake. (NC photo from UPI-Reuter)

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## may they 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.)

† BRAND, Cleste D., 89, St. Roch, Indianapolis, Dec. 7. Mother of Patricia McQueen, Betty Huston and Wesley Bickers; grandmother of 19; great-grandmother of 38; great-great-grandmother of four.

† BRUCKERT, Robert John, 71, Sacred Heart, Jeffersonville, Dec. 18. Husband of Mary R. (Kiefer); father of Robert J., Jr., William V., Richard T., and Mary Beth Coyte; brother of Kathleen Schumann; grandfather of seven.

† CLAPPER, Magdalene B., 81, St. Roch, Indianapolis, Dec. 12. Mother of Wilma Schurm, George and Richard; grandmother of 12; great-grandmother of 20.

† CURRIER, Olive, 80, St. Mary, Rushville, Dec. 26. Mother of Jacqueline Hess and Jane Swartz; grandmother of six; great-grandmother of seven.

† DEVITT, Mary Katherine, 63, St. Mark, Indianapolis, Dec. 27. Mother of Nancy Grammes, Susan Sowder, Colleen Gwartney, Sarah Glassburn, Dennis M., Mary Jo and Tracy Ann; sister of Paul Combes and Bunny Herberger; sister-in-law of Catherine C.; grandmother of eight.

† DUFFY, Jane (McGrath), 97, Our Lady of Lourdes, Indianapolis, Dec. 22. Mother of James, Jr., Francis, Ann Rhodes, Madonna, Margaret Smith, Mary Collins and Therese; grandmother of 15; great-grandmother of 28.

† EDWARDS, Phoebe (Sticker), 85, Our Lady of Perpetual Help, New Albany, Dec. 25. Sister of Adelaide Smith and Marcella Welch; friend of Joanna Horton.

† ELDER, William "Forest," 71, St. Plus, Troy, Dec. 11. Husband of Susie; father of Jude Wittman, James, Joe and Bill; stepfather of Mary Nugent, Sarah Schmitt, Betty Lanne, Irma Henning, Martha Chanley, Paul Bowman and Vernon, Mildred Wells, Ruby Kullman, Edna Thompson and Mary Pumphrey; grandfather of seven; step-grandfather of 39; great-grandfather of one; step-great-grandfather of three.

† FOGARTY, John J., 64, Assumption, Indianapolis, Dec. 14. Husband of Nellie (Woodside); father of John J. and Virginia Kuchler; grandfather of four.

† FORD, Mary Margaret, 72, Holy Spirit, Indianapolis, Dec. 19. Wife of William J., Sr.; mother of Ann

Ford, Judy Lynch and Cathy Shea; sister of Patricia Bunch and Nancy Swallow; grandmother of six; great-grandmother of three.

† FORRISTON, Myrtle Ester (Fox), 83, St. Bridget, Indianapolis, Dec. 17. Sister of Iona M. Hutchinson, James and Lindsey Fox and John C.

† HALL, Ira P., Sr., 60, St. Michael, Charleston, Dec. 4. Father of Tony R., Ira P., Jr., Roxanne Hardin and Paula J.; brother of Mary Pedigo, Selma Frailey and Mildred Genet.

† HANLON, Cleo L., "Toots" (Conover), 81, St. Anthony, Indianapolis, Dec. 21. Sister of Delucia A. Opel and Janet Jones Delucia; grandmother of three.

† HELMER, Ida, 97, Christ the King, Indianapolis, Dec. 14. Mother of Mary Jo Becker, Louise Grande, Dorothy Flannery and Vincent; sister of Burt Baker; grandmother of 31; great-grandmother

of 52; great-great-grandmother of 15.

† HERLEY, Charles E., 67, St. Augustine, Jeffersonville, Dec. 24. Husband of Cora (Marra); father of Ann Wilkinson, John C. and Thomas M.; son of Johanna L.; brother of Betty Fraser, Mary Ellen Inman and Suzanne Weiss; grandfather of two.

† HIGGINS, Charles Eugene, 81, St. Lawrence, Lawrenceburg, Dec. 22. Husband of Philomena; brother of Harry, Maenice Naber and Rose Breuer.

† HOKAN, Dorothy M., 90, Immaculate Conception, Millhousen, Dec. 28. Mother of Frances, Edwin, Justin, Robert and Marilyn.

† HOUCHESS, Ella L., 75, St. Michael, Charleston, Dec. 4. Father-in-law of Carolyn; grandfather of Terry Vinton, Vickie Adair and Richard Lane.

† JAMES, Leone, 83, St. Paul, Tell City, Dec. 4. Brother of Mabel Farris; uncle of Ruth Hubert and Donald Williams.

† MAHERN, Louis J., Sr., 71, St. Matthew, Indianapolis, Dec. 26. Husband of Rose (Garry); father of Louis J., Jr., Edmund M., Kevin F., A. Michael, Martin J., Paul C., Dr. Mary, and Catherine Macias; brother of Elizabeth Corsaro, Alice Gay and Catherine Arnold; grandfather of 11.

† MANGINE, Brenda Marie, 25, Holy Spirit, Indianapolis, Dec. 15. Daughter of Anthony D. and Maria M.; stepdaughter of Sue; sister of Antonette Smith and Louis E.; granddaughter of Assunta Madeline.

† MCLOSKEY, Anna A., 82, Holy Family, New Albany, Dec. 15. Mother of William R.; sister of George and Edward Chesap, David Totten and Dorothy Uhl; grandmother of four.

† MCGINLEY, Mary Ann, 48, Holy Spirit, Indianapolis, Dec. 18. Wife of James; mother of Eileen and James M.A.; daughter of Mary Stapleton; sister of James, John and Michael Stapleton.

† MCGLOSSEN, Shannon M., 20, Our Lady of Perpetual Help, New Albany, Dec. 9. Daughter of Patrick and Claudia "Binky" sister of Kevin, and Erin Huff; granddaughter of Catherine White and Norma.

† MULVANEY, Mary C., 77, Christ the King, Indianapolis, Dec. 18. Mother of James; sister of Katherine Sullivan; grandmother of one.

† MURTAUGH, Clarence H., 84, St. Paul, New Albany, Dec. 8. Husband of Marie; father of Dan, JoAnn Hartman, Carol Henshaw and Sandy Schoettelkotte; brother of Charles and twin Virginia Uhlman; grandfather of eight.

† MYERS, Thomas K., 44, St. Augustine, Jeffersonville, Dec. 22. Husband of Gilda (Miller); father of Marina and Ray L.; son of Mr. and Mrs. Ray Myers; brother of Joseph R., Sarah Wagner and Molly Martin.

† NUNNALLY, Gary K., 40, St. Joseph, Shelbyville, buried from Sacred Heart, Indianapolis, Dec. 2. Husband of Donna K.; father of Keith R. and Theresa A.; son of Earl O. and Dorothy; brother of Danny; grandson of Rachel Ratliff.

† OLBERTING, Pearl, 84, St. Paul, Tell City, Dec. 14. Mother of Agnes Fuchs and Joseph; sister of Forrest and Charles Kieser, Myrtle Wind and Doris Wrightsman.

† PAINTER, Bessie M., 70, St. Mary, Rushville, Dec. 18. Wife of Isaac; mother of Jack, John, James, Jerry, Sharon, Karen, Trowbridge, Linda Scholer and Sandra Buckley; sister of Robert, John, William and Thomas Kirk, Mary Stern, Theresa Carr, Helen Hoyer and Patricia Campbell; grandmother of 24; great-grandmother of 30; foster mother of 38.

† POPP, Alice, 82, St. Mary, New Albany, Dec. 17. Sister of Bernard and John McCartin and Agnes Walters.

† PURCELL, Millard F., 89, St. Joseph, Shelbyville, Dec. 15. Husband of Verna (Hunt) O'Leary; father of Leslie F. O'Leary, Patricia Flannery, Phyllis Schatvet and Bernice Ferry.

† RICHESON, John R., 72, Holy Trinity, Indianapolis, Dec. 19. Husband of Mary (Lampert); father of John, Jr. and Thomas; brother of Edith Linchberry.

† RIEGEL, Aloysius Joseph, 75, St. Jude, Indianapolis, Dec. 22. Husband of Helen; father of Sandra K. and Barbara S.; grandfather of one.

† RINGLER, Mary L. (Parker), 53, Assumption, Indianapolis, Dec. 14. Mother of Charles, Frank, Michael, Robert, Vickie Forthofer and Rebecca; daughter of Lillian Parker; sister of Maetha Lawson; grandmother of six.

† SCHAEFER, Mary E., 67, Holy Family, New Albany, Wife of Charles; mother of George, Mary Joyce Smith and Tammy Sheffield; sister of Leo Koerber; grandmother of seven.

† TATLOCK, Mildred S., 79, Sacred Heart, Jeffersonville, Dec. 21. Aunt of Mary Alice Shell.

† THOLE, Lorean F., 93, Our Lady of Lourdes, Indianapolis, Dec. 14.

† WALK, James E., 53, Our Lady of Perpetual Help, New Albany, Dec. 3. Fiance of Ethel Flannery; brother of Lloyd.

† WEBER, Edith Rose, 97, St. Mary, New Albany, Dec. 14. Mother of Ronald, Larry, Janet, Coffee and Glenda Chaffin; daughter of Loretta Brown; sister of Benjamin and Mary Brown, Hilda Howard and Vivian Lang; grandmother of 11.

† WESTRICK, Mark L., 31, Immaculate Conception, Millhousen, Dec. 13. Husband of Marilyn; father of Anita and Michel; son of Mr. and Mrs. Leo Westrick; brother of Keith; grandson of Bernadine Vogel.

† WISSEL, Joseph J., 94, Holy Family, Oldenburg, Dec. 8. Father of Herman, Carl, Paul, Rose, McHugh, Rita Meyer and Florence Kreuzman; grandfather of 25; great-grandfather of 22.

† WOLFE, Norma, St. Mary, New Albany, Dec. 14. Wife of Chet C.; mother of Robert Thurman, Dana Anderson, Linda Larrore and Beverly Padgett; grandmother of six; great-grandmother of four.

## Evelyn Head, priest's mother, dies Dec. 17

BEECH GROVE—Mrs. Evelyn Head, mother of Father Bernard Head, died here at St. Paul Hermitage on Dec. 17. The funeral liturgy was celebrated for her on the Hermitage on Dec. 20 by her son and other priests.

Evelyn Head was 90 years old. She came to live at St. Paul Hermitage in February, 1978 from her home in St. Ambrose Parish, Seymour. Father Head was her only child and is her only survivor. He is chaplain of St. Mary of the Woods Convent and Motherhouse in St. Mary of the Woods, Ind., near Terre Haute.

## Sister Agnes Aloysie Hille dies Dec. 14

ST. MARY OF THE WOODS—Provided: Sister Agnes Aloysie Hille died in Karcher Hall on Dec. 14. She was buried in the convent cemetery on Dec. 16 following the Mass of Christian Burial celebrated for her in the Church of the Immaculate Conception here.

The former Hilda J. Hille was 86. She was born in Tipton, and entered the Congregation of the Sisters of Providence in 1922. She professed final vows in 1930.

Sister Agnes Aloysie taught school in California, Illinois, Indiana, Massachusetts and Washington, D.C. Her assignments as the Archdiocese of Indianapolis included Our Lady of Providence, Clarksville; St. Agnes and Ladywood in Indianapolis; and St. Patrick and Schulte High School in Terre Haute.

One cousin and a niece survive Sister Agnes Aloysie.

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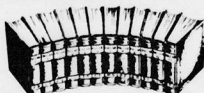
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# Recent movie ratings

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-1—general patronage;  
A-II—adults and adolescents;  
A-III—adults;  
A-IV—adults, with reservations;  
O—morally offensive.  
Some films receive high recommendation by the USCC. These are indicated by "ise" before the title.

Accused, The	O	Boysfriends and Girlfriends	O
Alien Nation	O	(L'Ami de Mon Amie)	A-III
Another Woman	A-III	Bull Durham	O
Arthur 2: On the Rocks	A-III	Buster	O
Babette's Feast	A-III	Caddyshack	O
Badqad Cafe	A-III	Child's Play	O
Bambi	A-1	Clara's Heart	A-III
Bandits	A-III	Clean and Sober	A-III
BAT 21	A-III	Cocktail	A-III
Beaches	A-III	Cocoon: The Return	A-III
Beast, The	A-IV	Coming to America	A-III
Betrayed	A-III	Commissar	A-III
A-III—adults;	A-III	Crocodile Dundee	A-III
A-IV—adults, with reservations;	A-III	Crossing Delancey	A-III
O—morally offensive.	A-III	Cry in the Dark, A	A-III
Some films receive high recommendation by the USCC. These are indicated by "ise" before the title.	A-III	Dakota	A-III
	A-III	Dangerous Liaisons	O
	A-III	Dead Pool, The	O
	A-III	Dragon Chow	A-1
	A-III	Eight Men Out	A-III
	A-III	Elvira: Mistress of the Dark	O
	A-III	Ernest Saves Christmas	A-1
	A-III	Everybody's All-American	A-III

Feds	A-III	Midnight Run	A-III	Thin Blue Line, The	A-III
Film Actress	A-III	Miles from Home	A-III	Things Change	A-III
Fish Called Wanda,	O	Moon Over Parador	A-III	Torch Song Trilogy	O
Fresh Horses	A-III	Moontuck	O	Time to Remember, A	A-1
Full Moon in	O	Mr. North	A-III	Track 29	O
Blue Water	A-IV	My Stepmother Is an Alien	O	Troma's War	O
Gorillas in the Mist: The	A-III	Mystic Pizza	O	Unbearable Lightness of	O
Adventure of Duane Fosse	A-III	Naked Gun: From the Files	O	Being, The	O
Ground Zero	A-III	Of Police Squad	A-III	U2: Rattle and Hum	A-III
Halloween 4: The Return	O	Oliver and Company	A-1	Wash, The	A-III
of Michael Myers	O	Pascal's Island	A-III	White Mischievous	O
Handful of Dust, A	A-III	Patty Hearst	A-III	Who Framed Roger Rabbit	A-III
Hanna's War	A-III	Permanent Record	A-III	Willow	A-III
Heartbreak Hotel	A-III	Punchline	A-III	Wings of Desire	A-IV
Hero and the Terror	O	Rain Man	A-III	Without a Clue	A-III
High Spirits	A-III	Rambo	O	Wizard of Loneliness, The	A-III
Hut to Trot	A-III	Running on Empty	A-III	Women on the Verge of a	A-IV
Hotel Terminus: The Life and	A-III	Salsa	A-1	Nervous Breakdown	A-IV
Times of Klaus Barbie	A-III	Scrooged	A-IV	Working Girl	A-IV
Imagine: John Lennon	A-III	Shame	A-III	World Apart, A	A-III
Iron Eagle	A-III	Short Circuit 2	A-III	Year My Voice Broke, The	A-III
Kiss, The	A-III	Spike of Bensonhurst	O	Young Guns	A-III
Lair of the White Worm	O	Tequila Sunrise	A-III		
Last Before Time, The	A-1	They Live	O		
Last Temptation of	O				
Christ, The	A-III				
Madame Sousatzka	A-III				
Married to the Mob	A-III				
Memories of Me	A-III				

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## Pope cites two shadows in assessment of 1988

by John Thavis

VATICAN CITY (NC)—Pope John Paul II said the "unilateral" decision by the Anglican Church to allow the ordination of women bishops marred an otherwise fruitful year of ecumenical progress in 1988.

The pope, in a year-end assessment of church events, also expressed his personal disappointment that rebel Archbishop Marcel Lefebvre took steps that produced a formal schism within the church.

The pope made the remarks in a lengthy address Dec. 23 to members of the Roman Curia, the church's central administrative staff, and cardinals resident in Rome. Most of his speech was a review of the year's most important events—including the closing of the Marian year, the celebration of 1,000 years of Christianity in parts of the Soviet Union and the long-awaited reform of Curia offices.

But 1988 was also marked by two "shadows," the pope said—Archbishop Lefebvre's schismatic act in June, and the decision in August by the Anglicans' Lambeth Conference to respect local Anglican church policies on ordaining women as bishops.

The Anglican decision, the pope said, not only threatened ecumenism but also represented a break with tradition within the Anglican Church.

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# Curran trial is forum for debate on church law

by Jerry Filleau

WASHINGTON (NC)—The trial of Father Charles E. Curran vs. The Catholic University of America ended Dec. 23 as it began nine days earlier: a cardinal on the witness stand and the lawyers arguing in a civil court about church law.

"This lawsuit is over whether I'm allowed to teach Catholic theology" at Catholic University, Father Curran told the District of Columbia Superior Court as he was cross-examined on the final day of the trial.

The university removed Father Curran from teaching after a 1986 declaration by the Vatican that his dissent from church teachings made him "no longer suitable nor eligible to teach as a Catholic theologian."

In order to decide whether Father Curran must be permitted to teach, Superior Court Judge Frederick H. Weisberg has to rule on a variety of disputed issues concerning contract law, the meaning of academic freedom at Catholic University and the limitations that the First Amendment places on a civil court in a case where church law and civil law are intricately intertwined.

No decision on the lawsuit was expected for at least two months. After the final witness was heard, Weisberg asked lawyers for both sides to submit post-trial memorandums—legal briefs summarizing their arguments—by Jan. 25. Under standard court procedures, a verdict incorporating the judge's legal opinion on the questions at issue could then take up to several months to complete.

The case opened Dec. 14 with the university's lawyers calling for dismissal on grounds that the court lacked jurisdiction because the university acted on the basis of canon law when it relieved Father Curran of his teaching post. Weisberg denied the motion, saying there was a civil court at issue, and the court could act as a fact-finder in determining where canon law ends and civil law begins in the case.

After the last witness was heard Dec. 23, the lawyers for both sides got into another dispute over the canon law and civil law dimensions of the case.

In between—in what Weisberg termed "one of the most difficult and one of the most interesting cases I have ever had" in 11 years as a Superior Court Judge—the parade of witnesses before the court included two U.S. cardinals, the last four presidents of Catholic University, and a stream of theologians and canon lawyers.

Cardinal James A. Hickey of Washington, who as chancellor of the university initiated the proceedings to remove Father Curran from his teaching post, spent about six hours as first witness in the case Dec. 14-15 and was recalled as a final witness Dec. 23.

Cardinal Hickey testified that the university acted on the basis of canon law requirements and out of its religious convictions when it took away the ecclesiastical license Father Curran needed to teach on the university's theology faculty.

It was also church law and religious conviction that forced the university to bar the priest from teaching any courses in Catholic theology in any other department, he said.

Cardinal Joseph L. Bernardin of Chicago, who was chairman of the university's board of trustees at the time of the actions against Father Curran, offered similar testimony.

The Chicago prelate said academic freedom exists at Catholic University, but there is no binding description or definition of it because the board of trustees has never approved a definitive statement on it.

Father Curran, who is teaching at the University of Southern California while awaiting the outcome of his lawsuit, took the witness stand Dec. 22-23 to argue his side of the case.

He said his right to continue teaching at the university while dissenting from some Catholic teachings had been clearly established 20 years ago in a series of controversies at Catholic University in which he was a central figure.

Other witnesses, including Jesuit Father William J. Byron, current president of the university, and his three predecessors in that post, gave the court different and often conflicting views about the nature of academic freedom and the rights of professors at Catholic University.

Father Byron testified that Father Curran can teach ethics at the university if he agrees that he is not eligible to teach

Catholic theology there. Father Curran said submission to such a condition would infringe on his academic freedom and force him to deny "who I am... I am a Catholic moral theologian."

Whichever way it is decided, lawyers and observers were calling the case a potential landmark in church-state law, and it was generally believed that any decision will be appealed by one side or the other, possibly all the way to the U.S. Supreme Court.

Among the questions debated in the trial were:  
 ▶ Whether Father Curran's professional appointment includes a contractually guaranteed right to teach.

▶ Whether removal of Father Curran from teaching because of his published views violates his academic freedom.

▶ Whether academic freedom, including a guaranteed freedom from academic penalty for theologians who dissent from non-infallible church teachings in the course of their professional activity, was in existence and a reasonable expectation of theologians when Father Curran became a tenured professor in 1970.

▶ Whether the university, simultaneously an autonomous American institution and Catholic institution with special legal ties to Rome, is governed basically by canon law or civil law when it comes to critical issues at the juncture between academic theology and church doctrine.

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