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Jesuits' slaying draws world's anger

by Margaret Nelson and Catholic News Service

Local, national and international political, church and human rights leaders denounced the murder of six Jesuit priests, their cook and her daughter in El Salvador Nov. 16, and called for peace in the warring nation.

In Indianapolis, Archbishop Edward T. O'Meara presided at a memorial prayer service at the Brebeuf Preparatory School chapel Tuesday evening. Brebeuf is owned and operated by the Jesuits.

In a statement issued last Friday, Archbishop O'Meara said: "I send my condolences to the members of the Society of Jesus, particularly to the Jesuits at Brebeuf Preparatory School community in Indianapolis. They have my deepest concern and prayers for the gruesome murder of the six Jesuit priests in El Salvador."

"I am outraged at what was done and regard the slain men as martyrs for the church and the faith, as were Archbishop Oscar Romero and the four American missionary women who were murdered in El Salvador in 1980."

"This senseless disregard for human life is further proof that violence begets more violence. It is a major setback for the cause of peace and justice. I am particularly concerned for all of the people of El Salvador who continue to suffer in the present situation."

Father J. Paul O'Brien, rector of the Jesuit community at Brebeuf Preparatory School in Indianapolis, spent the month of June, 1984, in El Salvador. He personally knew five of the Jesuits killed at the Catholic Central American University in San Salvador. He gave personal testimony at the memorial prayer service on Tuesday night. Brebeuf president Brother J. Patrick Sheehy offered a reading.

"These persons are not just statistics," Father O'Brien said. "I shared life with them, at least for a few weeks. After spending time there, I was enormously impressed with their dedication for work with the poor in their country, especially by their teaching at the university and through their publications."

"They were calling for structural change by non-violent means in a country where the entire economy is dominated by the privileged few," he said. "They knew they could die

for their convictions; they were not afraid of it. Like another Salvadoran martyr, Archbishop Oscar A. Romero, they wanted to be voices for the voiceless."

Father O'Brien explained that all six of the men belonged to the Central American province of the Society of Jesus, which includes six countries.

"The house where they were murdered was built recently and named for Archbishop Romero," he said. "The other small Jesuit residences, including the one where I lived, are in the same middle-class neighborhood."

"Three of the men, including Father Ignacio Ellacuría, the rector of the university, lived in the residence where I stayed," said Father O'Brien. "Two of the other men who were killed I met later that summer in Nicaragua where they were stationed at the time."

He said, "Father Ignacio Martin-Baro, the vice rector of the university, was a fellow student with me in theology studies in Germany in 1967. Later he got his doctorate in psychology at the University of Chicago."

Father O'Brien added, "Father Martin-Baro was fluent in English and gave many interviews about the situation in El Salvador, including some recent ones. He was 47 years old." (Editor's note: ABC interviewed him last summer for a religious special about El Salvador, "La Lucha," to be aired Sunday, Dec. 3.)

The murdered priest who served as the head of the university human rights office, Father Segundo Montes, 56, was the superior of the residence where Father O'Brien was there in 1984. "He, too, was a well-known sociologist who also gave testimony about El Salvador to members of the U.S. Congress," he said.

"This is a classic example of the words, 'From the death of martyrs comes the seed of faith,'" Father O'Brien said. "Vocations for the priesthood have increased in El Salvador more than almost anywhere in the world."

"It is sad that it takes something like this to move people from apathy," said the Jesuit rector at Brebeuf.

Father O'Brien noted that this was the first year that Nov. 16 marked the celebration of the feast of the Jesuit martyrs of Paraguay as saints, who were massacred by Indians there in the 17th century. Roch Gonzales and companions were canonized just a year ago by Pope John Paul II.

"These men died on that very feast. And they died really for the same kinds of reasons," he said.

Pope John Paul II condemned the killings as "barbaric" and "horrible" and pleaded for all sides in the country's fighting to renounce violence.

In separate telegrams to the Jesuit order and Archbishop Rivera Damas of San Salvador Nov. 17, the pope said he had been "deeply saddened" over the murders, which he termed an act of "abominable violence."

To the Jesuits, the pope expressed his "sentiments of immense pain" and said he shared deeply in the "sadness of the entire Society of Jesus and of the families of the victims."

The president of the U.S. bishops' conference, Archbishop Daniel E. Pitarczyk of Cincinnati, reacted to the killings with a pledge of "continuing solidarity" with the Salvadoran bishops.

Archbishop Pitarczyk said "this horrible crime is another tragic example of the bloody violence and deadly denial of human rights that haunts El Salvador."

U.S. Sen. Christopher Dodd, D-Conn., said Nov. 17 that American taxpayers will not tolerate such violence. The Salvadoran government blames leftist guerrillas for the murders. The guerrillas, known as the Farabundo Marti Liberation Front, or FMLN, blamed the U.S.-backed Salvadoran military.

"It in fact it proves that the right wing or the military were involved in this carnage. I think you will see a change in Congress," Dodd said on NBC-TV's "Today Show." "I don't believe the American taxpayers are going to subsidize mayhem in this country."

The U.S. government provides more than \$1 million daily in economic and military aid to the Salvadoran government for its war against the FMLN rebels. More than 70,000 people have died in the country's 10-year-old civil war. Hundreds have been killed since the leftist rebels launched a major offensive on Nov. 11.

The London-based Catholic Institute for International Relations called on the British government Nov. 17 to "use its influence with the United States and (Salvadoran President) Alfredo Cristiani" to resume the search for a just and lasting peace."

(See JESUITS' SLAYING on page 10)

Thanksgiving becomes outreach at Holy Cross

by Margaret Nelson

Anyone who first enters Holy Cross Church during the week before Thanksgiving is in for a shock.

For eight years, it has become the "warehouse" where food is parceled out for thousands of hungry people in the neighborhood. Nearly 250 volunteers from all over the Indianapolis area form a Sunday afternoon assembly line to turn about \$10,000 worth of donated edibles into almost 1,300 Thanksgiving food "baskets."

The altar is almost hidden by cartons of food. The statue of Mary seems to be below the mountain of potatoes at her feet.

And the pews become covered with brown bags full of non-perishables.

Mark Scott, coordinator of the Thanksgiving and Christmas distributions, always

begins the preparations with a prayer for those who work and those who receive the food. Sunday's prayer ended, "Lord, help us to help them." The volunteers concluded with the Our Father.

The boxes were filled with onions, potatoes, yams, crackers, canned goods and other donated items on Sunday afternoon. On Tuesday, more volunteers added milk, boxed chickens, fresh fruit and bread to the containers.

At 5 p.m. Tuesday afternoon, the lines of people who were pre-registered began to file into the church to receive their baskets. Almost twice as many people waited for the "leftover" food being distributed from the Kelly gymnasium. (Usually, there is not enough meat for all of these baskets.)

Members of the St. Vincent de Paul

conference at Holy Cross also delivered baskets to neighborhood shut-ins. The organization sponsors the holiday distributions and the food pantry that is open twice a week throughout the year. At Holy Cross, many of those who need to receive the provisions, work strenuously to unload and distribute them. The 350 pre-registered needy families were identified by parishioners, parish and school staff members or signed up at the food pantry. Pastoral associate Franciscan Sister Marie Werdmann met some of the recipients in her outreach work in the neighborhood. Some families have as many as twelve members and some are single, elderly people who live in the area.

The parish received help from hundreds of others: small and large

businesses, groups and individuals who donated food supplies, money, transportation, time and effort. The food distribution is a service project of many Catholic and non-Catholic churches, elementary and high schools, college students, groups, families and individuals. St. Elizabeth Seton Parish in Carmel shares its resources and talents with its "sister" center city parish at this time, as well as throughout the year.

For Christmas, Holy Cross will extend its food distribution boundaries to include St. Philip Neri Parish. St. Philip will collect clothing and other gifts for both of the parishes, to be wrapped and delivered from the Rural Street center.

Packing of food baskets for Christmas will be coordinated at Holy Cross Church at 1 p.m. Sunday, Dec. 17 for Tuesday Dec. 19 distribution at 5 p.m.

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FOOD ASSEMBLY—The statue of Mary "looks down" at the 250 people of all ages who came to pack Thanksgiving food for the poor at Holy Cross Church in Indianapolis. (Photo by Margaret Nelson)

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Changes in Germany have come quickly

by John F. Fink

As indicated by my last two columns, from Bonn and Berlin, I was in Germany from Oct. 8 to 22. It was an exciting time to be in Germany and I had a chance to meet with many government and church officials, but I have to say that events have moved so quickly in East Germany that much of what I learned there little more than a month ago already seems like old news.

My original purpose in going to Germany was to participate in the World Congress of the Catholic Press (and it was an excellent congress with more than 600 journalists from 78 countries; it was fun moderating the discussion in which all the participants were from the Third World or Poland). But I used the occasion to join 16 other journalists in a week of meetings prior to the congress in Brussels, Aachen, Cologne, Bonn, Mainz, Berlin and Munich. Most of the meetings were arranged by Ferdinand Oertel, a good friend who is one of the most distinguished Catholic editors in Germany.

I LEFT INDIANAPOLIS for Germany the day East Germany was celebrating its 50th anniversary, for which Mikal Gorbachev was present. We were in Germany when the demonstrations began in East Germany and we were glad to be going into East Berlin in a U.S. military bus because it guaranteed that we could get in when others were being refused entry.

While we were in Bonn I asked the diplomats at the U.S. Embassy to speculate on the future of East Germany, especially how long Erich Honecker would last as president, and their answer was "not long." It actually happened six days later. This was followed by the mass exodus from East Germany. Since then so much more has

happened, especially the fall of the East German government and the opening of East German's borders. The changes in East Germany have come very quickly.

I reported last week on what U.S. and German diplomats had to say about the possible reunification of the two Germans. West Germany has always maintained that there is only one Germany, so it is ready for reunification at any time. East Germany's government is not but polls indicate that the East German people are. Although we were told at the U.S. Embassy that this matter is up to the people of the two Germans, realistically I don't think it could happen without the approval of the other NATO countries. Although the official position of the Western countries is in favor of reunification, I remember the quote attributed to France's Clemenceau: "I love Germany so much I would like for there to be many of them."

THE ATTITUDE OF THE German people toward the United States has deteriorated since I was last in Germany eight years ago. Not, certainly, in relations among individuals, but simply in the fact that the younger Germans see no need for the U.S. to keep 220,000 troops in their country. The majority of Germans (83 percent according to one poll) no longer see the Soviet Union as a threat, so they see no need for the U.S. to continue to be there. However, the policy of both the U.S. and West German governments is that the U.S. will not leave until various negotiations with the Soviet Union are concluded.

Father Ronald Lawson, the only Catholic chaplain for 6,000 U.S. Catholics in Berlin, told us that a great many members of the younger generation don't want American troops in West Berlin. There are frequent demonstrations against them. One of the young people came to West Berlin, he said, to escape the West German draft and they are very liberal in their thinking. "They don't realize," he said, "that they would be swallowed up by a regime that wouldn't tolerate their purple hair and earrings, and we weren't here." However, he also acknowledged that the

military presence in West Berlin is only symbolic because the 6,000 U.S. troops there could be overrun easily in case of actual hostilities. Nevertheless, the point is that U.S. troops are being resented more and more.

FROM OUTWARD APPEARANCES the Catholic Church in West Germany is thriving. It certainly is wealthy since the government collects the "church tax" for it—a surcharge of about eight percent on top of the Germans' income tax and half of all wage earners designate the tax to go to the Catholic Church. We visited churches and cathedrals in Aachen, Cologne, Mainz, East Berlin, Ruppolding, and the Shrine of Our Lady of Altitung, and all seemed to be thriving. Yet we know that fewer than 20 percent of Catholics attend Mass.

The Germans are still upset because the pope dared to appoint as the cardinal-archbishop of Cologne someone not recommended by the German Catholics and approved by the German government. This led to the Cologne Declaration in which German theologians complained that the pope was exercising more authority than he had. That, in turn, led to last week's meeting between the German bishops and Vatican officials (see story on page 27). We were told that German Catholics hoped their bishops would be as frank as were the U.S. bishops during their meeting with the pope last March.

It seems a bit of an anomaly that Americans, who have always valued their independence, take the pope's appointment of bishops for granted, while the Germans, who have often been ruled autocratically, demand the bishops they want. We Americans tend to think that the way our bishops are appointed is the normal way, but because of concordats negotiated with various countries through the centuries, most bishops have to have the prior approval of governments before their appointments.

I'll be writing more about the church in West Germany in a few weeks.

CYO volunteers help mail Archdiocesan Directory

by Mary Ann Wyand

Proving once again a CYO motto that "Youth Can Make a Difference," hundreds of teen-agers from 18 archdioceses in parishes have enthusiastically volunteered their time and effort to help *The Criterion* and the Catholic Youth Organization mail more than 50,000 copies of the Archdiocese of Indianapolis' 1990 Directory and Yearbook.

Their volunteer service in packaging the directories for mailing raised funds for Catholic Youth Organization scholarships to benefit needy youths who could not otherwise participate in CYO leadership and spirituality programming. *The Criterion* agreed to pay the CYO to do the mailing instead of a commercial mailer.

Several rooms at the CYO Youth Center on the Indianapolis southside were converted into a temporary facility for the massive mailing, which was finished last weekend.

In a letter included in the mailing to all *Criterion* subscribers, Indianapolis Archbishop Edward T. O'Meara noted that the directory contains "a wealth of information about our archdiocesan church."

Directory information includes local church history, administration, finances, statistics, biographies and photographs of priests, Mass schedules, and the addresses and telephone numbers for parishes and archdiocesan agencies.

The archbishop praised the directory as "an invaluable reference tool" and de-



VOLUNTEERS—Eighth graders from St. Luke School in Indianapolis assist *The Criterion* and the Catholic Youth Organization with mailing of the archdiocesan directory. (Photo by Mary Ann Wyand)

scribed the mass mailing as an "ambitious, challenging" undertaking.

The Criterion has published the annual directory for many years on a limited subscription basis, but this is the first time that copies have been printed and mailed to all readers. Donations help defray publication and distribution costs.

Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, worked with CYO staff members Ann Papesh and Bernice Price on arrangements for volunteer assistance.

"The young people who came to help were very enthusiastic, happy, and ener-

getic," Sister Joan Marie said. "They worked so hard, and just kept working."

CYO officials had asked the teens for help with the massive mailing as a way of giving the gifts of their time and talents to the Catholic Youth Organization.

"We explained to them why they were helping," Sister Joan Marie said. "We are a volunteer organization, and the money that we raise from the sale of being used for scholarships for the poor. They will be given to young people who don't have opportunities that the volunteers have."

CYO officials, parish youth ministry coordinators, and local youth school teachers encourage youth involvement in volunteerism and community service, she said. "Youth Can Make a Difference" was the theme of the 1988 Archdiocesan Youth Conference.

"This project is another way that teens can help the poor and show them that we care," Sister Joan Marie explained.

Indianapolis teen-agers from St. Roch, St. Luke, St. Catherine, St. James, St. Patrick, Holy Rosary, and Sacred Heart parishes have helped place inserts in the directories and sort the books by zip code and carrier route for mailing throughout the archdiocese.

Youth groups from St. Mark, St. Jude, St. Monica, St. Joan of Arc, Holy Cross, Holy Spirit, Immaculate Heart of Mary, Our Lady of the Greenwood, St. Thomas More at Mooresville, and the Catholic Community of Columbus have also assisted in the large-scale project.

Benedictine sisters from Our Lady of Grace Monastery and other adult volunteers representing Catholic Adults Reaching Out, the St. Catherine Altar Society, St. Thomas Parish at Fortville, and St. Thomas Aquinas Parish have also helped with the directory mailing.

"Senior citizens came and helped too," Sister Joan Marie said. "They helped with the mailing as their contribution for needy youths in the city, so these teen-agers can learn leadership and spirituality skills through CYO programming in order to become better Catholics."

After surveying the mountain of boxes filled with directories they would process for mailing, several teenage volunteers noted that, "This is really awesome."

St. Lawrence Church to celebrate

St. Lawrence Parish, located at 46th Street and North Shadeland Avenue in northeast Indianapolis, will celebrate its 40th anniversary on Friday, Dec. 8 with a Mass at 6 p.m. A dinner dance will follow at 8 p.m. in St. Pius X Knights of Columbus Hall.

Father Joseph Beechem, pastor, Father Donald Quinn, associate pastor, and current parishioners invite all former St. Lawrence parishioners and friends of the parish to join the celebration.

Tickets for the dinner dance are \$15 per person. Advance reservations are required by Nov. 30. Call Mary Frischmann at 317-849-4735 or Dian Silcox at 317-849-8382 for reservations.

The first home of St. Lawrence Parish was a temporary chapel in a converted barn, where the parish's first Mass was celebrated on December 8, 1949. This building was destroyed by fire on September 5, 1950.

Fortunately, a school building containing a new chapel was in the process of being built. It opened on September 11, 1950. A gym to house the church temporarily, a convent and rectory were completed in 1951, and 16 classrooms were added to the school.

A new St. Lawrence Church was dedicated on October 25, 1986. The old church was reconsecrated to a gym and dedicated on January 18, 1987.



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Archbishop O'Meara's Schedule

Week of Nov. 26

SUNDAY, Nov. 26—50th anniversary of the founding of Christ the King Parish, Indianapolis, Eucharistic Liturgy at 4 p.m.

FRIDAY & SATURDAY, Dec. 1-2—Indiana Catholic Conference joint meeting of the advisory council and board of directors, Catholic Center, Indianapolis, beginning on Friday at 5:30 p.m. (E.S.T.)

What last year's collection meant for retired religious in the archdiocese

by Sr. Anna Rose Lucken, OSB

(The collection for the Retirement Fund for Retired Religious will be taken up for the second year on Dec. 9 and 10. In this first in a series of three articles, the superiors of the religious communities in the Archdiocese of Indianapolis that benefited from last year's collection tell what that collection meant for them.)

"The generosity of the people of the Archdiocese of Indianapolis motivates me to take good care of our senior sisters," said Benedictine Sister Mary Margaret Funk, prioress of Our Lady of Grace Monastery in Beech Grove. She expressed gratitude for her community's share of the nationwide appeal of last December.

"We have been affirmed," Sister Mary Margaret continued, "as we recruit new members and support lay ministry. We are now a haven, not a labor force; we are partners in ministry, no longer 'Sister says'."

The major superiors of the Sisters of Providence of St. Mary of the Woods,

Sisters of St. Francis of Oldenburg and the Benedictine priests and brothers of St. Meinrad expressed similar sentiments. These four communities together received \$488,506 from the 1988 collection.

After receiving the retirement check for \$27,849.49 for his senior priests and brothers, Benedictine Archabbot Timothy Sweeney said, "I was not surprised by the people of the archdiocese. Their response was one of gratitude for what has been provided them in the past by the brothers and priests and especially the sisters."

Providence Sister Nancy Nolan, the superior general of the Sisters of Providence who serve in many parishes throughout the archdiocese, noted she is most grateful for the caring and generous response of the people of the Archdiocese of Indianapolis. She hopes they will continue their support this December 9 and 10 when the second appeal is made.

It was determined last year that the unfunded liability for the retirement of senior religious was more than \$3 billion.

The 1988 nationwide appeal resulted in \$25,473,623.56 which was distributed to 484 religious congregations throughout the United States. The major superiors noted that the money they received was placed in a restricted fund for the retirement of the sisters, priests or brothers who may have worked for less than \$600 per year, so that little or nothing could have been saved for retirement.

This fund is now needed to support those in retirement whose average cost of care is \$11,000 a year. For those religious communities whose retired members are in need of intensive health care, this cost may increase to \$36,000 a year, as Archabbot Timothy learned when he was faced with placing a monk in a nursing home.

Franciscan Sister Anna Holohan from Oldenburg noted that her community is reaching out to another community and providing health care in the Franciscan infirmary for a member of another religious order that could no longer provide the level of care needed.



Noting the success of the national collection as well as that of the archdiocese, Sister Annata said she was deeply touched. "The response of the people proclaimed that the retired sisters had made a tremendous contribution to the people of the United States, especially to the Archdiocese of Indianapolis," she said.

Sister Annata said, realizing that God cannot be outdone in generosity, she hopes these generous people will continue to keep the collection for the retired religious a priority in their giving. "The collection also enables the active members of the religious community to be more present to the greater needs of the church and world," she added.

Brother ministers to Indianapolis community as police chaplain

by Mary Ann Wyand

Adjacent to the robbery and homicide units at the Indianapolis Police Department, the chaplain's office provides a study in contrasts.

But this unusual location for a chaplaincy office is actually most appropriate, because police chaplains routinely minister to both victims and officers in need of spiritual counsel or listeners they can trust.

By the nature of their job, police chaplains often work with officers investigating violent crimes or traffic fatalities. It is their somber duty to help notify relatives or to comfort I/PD staff members, and that work is never easy.

Indianapolis Police Department chaplains represent a variety of faiths, but there was no Catholic representative until Association of Mary Immaculate Brother Gerald Murphy joined the staff in October.

"We have an ecumenical team of dedicated volunteers," Rev. Wilbert A. Cunningham, I/PD's senior chaplain explained, "and Brother Murphy coming on as our Catholic chaplain makes that team more complete."

Brother Murphy works with Baptist minister Ronald Ricketts, Christian Church minister Philip Bacon, Presbyterian Church minister Landrum Shields, and Church of God pastor Greg Isaacs in a volunteer

capacity with the police department of the state's largest city.

His part-time appointment resulted from a cooperative arrangement with diocesan clergy. Archbishop Edward T. O'Meara and Chief of Police Paul A. Annee agree that a Catholic presence in the police department benefits officers and victims alike.

"With the shortage of religious men and women in the church," Brother Murphy noted, "I felt encouraged by the archbishop's policy to try to meet the needs of all of the people that he shepherds in the archdiocese as best as he can. The Indianapolis Police Department was looking for a Catholic chaplain to be available for those that wish to share with a chaplain of the same beliefs and same history, and Archbishop O'Meara has made that possible."

Juggling police chaplaincy work with his pastoral and youth ministry assignments at St. Ann's Church on the Indianapolis southside, Brother Murphy tackles the challenges of his busy schedule with enthusiasm and humor. "Sometimes I forget and say 'hello' on the police radio!"

Father Larry Crawford, St. Ann's pastor, combines his parish work with that of director of the archdiocese Pro-Life Office, so the two men are responding to a variety of ministries each day.

"I was in the missions for several years in the Amazon Jungle in South America,"

Brother Murphy said. Now he works in an urban "jungle" of sorts.

"A couple of officers who attend St. Ann's Parish told me about the position," Brother Murphy said. "I feel encouraged by my ministry here because of the time reception from the police department, which indicates to me the high standards they hold up for themselves."

With the unique responsibilities of police chaplaincy work, Brother Murphy said, "I feel like I'm being trained all over again. I'm in the process of just getting into my job training, so I tag along on Chaplain Cunningham's heels."

Although the work can be rigorous, the new chaplain said he doesn't mind sharing on-call status 24-hours a day and seven days a week with the other police chaplains because it is important that they be available in times of need.

"What I like about my ministry here is that, in working with the other chaplains, I find them to be a very fine group of men who are very ecumenical in spirit," Brother Murphy explained. "It also provides me with an opportunity to be present to Catholic officers with the liturgical rites of the church."

Brother Murphy is a transient deacon temporarily working in this archdiocese. He is able to perform certain church rites and at the same time help facilitate priestly involvement when necessary.

Senior Chaplain Cunningham, a Christian Church minister, has 14 years of staff experience in his full-time job with the I/PD chaplaincy office.

"About 10 years ago, it was my observation that about 30 percent of our officers were Catholic," Chaplain Cunningham said. That number may be higher now.

"Our primary responsibilities are to provide pastoral services for the department of personnel—the officers and the civilians with the police department," he said. "Our secondary responsibility is crisis intervention. We make all of the death notifications and assist the officers when they request our presence."

Police chaplains are available 24 hours a

day, seven days a week, and 365 days a year, Chaplain Cunningham said.

"We assist citizens in any type of situation," he explained. "We help to meet the emergency needs of destitute people. We also provide financial assistance through our Coffee Can Fund."

Further, Chaplain Cunningham said, "We do quite a bit of family counseling—pre-marital and marital—for I/PD personnel as part of our pastoral responsibilities. We also work with the victim assistance and family abuse units to help victims of person-to-person type crimes."

When a police chaplain is called to the scene of an accident or violent crime, he said, "We're concerned about how an officer is handling the situation as well as about the victims and their relatives."

Police work is very adversarial and confrontational, Chaplain Cunningham said, and officers learn to suppress their emotions while on duty. Because they often work in a negative environment, it is important and necessary for them to have contact with I/PD staff chaplains.

"Police chaplaincy is an arena of ministry which is an outreach of the congregation or parish," he said. "It is vital to the ministry of the police chaplain that he gives much prayerful thought and study to his understanding of the church and his relationship to it."

Anna said, "I find there is a direct correlation between the chaplain's personal satisfaction in the chaplaincy ministry and his visibility to and through the officers."

Indianapolis Police Department officials worked with the Church Federation of Greater Indianapolis and the Department of Public Safety on guidelines for police chaplaincy work.

"The chaplain represents an essential dimension in man's relationship to God and everything he does is rooted in this fact," Chaplain Cunningham said. "His ministry is on behalf of the community of Indianapolis and is truly an ecumenical ministry. We're on the cutting edge of all the time."



OFFICIAL WELCOME—Chief of Police Paul A. Annee (left) and Senior Chaplain Wilbert A. Cunningham (center) welcome Brother Gerald Murphy to the Indianapolis Police Department's chaplaincy staff. (Photo by Mary Ann Wyand)

Memorial at Marian Dec. 1

"Like Grains of Wheat" is the theme of the ninth annual memorial service for the U.S. missionary women who were martyred in El Salvador on Dec. 2, 1980.

The six Jesuit priests killed in El Salvador on Nov. 16, 1989, will also be commemorated during the prayer serv-

ice. The ecumenical liturgy will be held at 7:15 p.m. on Friday Dec. 1 at Marian College Chapel. The event is being planned and sponsored by ARIA (Association of Religious of the Indianapolis Archdiocese).

The service is open to the public.

Credit union gets CHD deposit

The Near Eastside Community Federal Credit Union (NEFCU) in Indianapolis has received a \$50,000 three-year deposit from the Campaign for Human Development (CHD), the U.S. Catholic bishops' anti-poverty campaign.

In his letter approving the deposit, Father Alfred LoPinto, CHD director, said, "CHD is proud to support your efforts to promote economic justice and community cooperation."

The CHD deposit program was instituted to assist minority banks and community development credit unions. Each deposit is to be used to increase the organization's asset base. To be eligible, the credit union must demonstrate sound

financial condition, be federally insured and meet community needs for development. The credit union must also show the involvement of, and benefit to, its low-income members.

NEFCU serves the Highland-Brookside neighborhood on the near eastside of Indianapolis. The area includes Holy Cross and St. Philip Neri parishes.

Barbara Black, the credit union's general manager, said the CHD funds will be loaned at current market rates to credit union members, mainly for home improvements. The loans will assist in combating the neighborhood's deteriorating housing, bringing housing units up to city building codes and improving their energy efficiency.

Commentary

THE BOTTOM LINE

A special man who would not be broken

by Antoinette Boso

The world is full of special people and once in a while we get lucky enough to meet one of them.

That is how I felt recently when I had the privilege of interviewing Max Cleland, head of the U.S. Veterans Administration under President Jimmy Carter and currently secretary of state in Georgia.

Cleland was in Connecticut, where I live, to address a rehabilitation agency dedicated to helping people with disabilities build independence. He was perfectly qualified for this task since he is an inspiring



example of someone who overcome great odds to make a life for himself.

He spoke openly about a day that changed his life. It was in Vietnam April 8, 1968, when a grenade explosion left him a triple amputee, but "lucky to be alive," he said.

"Not many people believed that a 25-year-old former Army captain, losing two legs and one arm" could do much after that, he said. "Not many people saw many apples in that seed. But I was scared not to believe in myself."

Having the determination that he wanted his life to "mean something" gave him the courage not only to become healed, but to become "somebody," and he did, as his credentials show. "I don't look at myself as handicapped, but just severely inconvenienced," said the Atlanta-born gentleman.

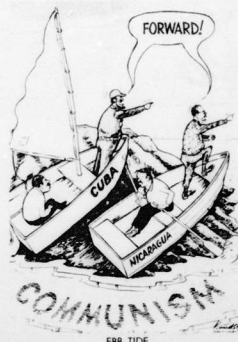
Cleland emphasized that he had "to learn to prepare myself for a new life. . . . A lot of people have the will to win, but not the will to prepare to win. I couldn't reach out to grab this new life," he said. He had to work at believing in himself and his goals, "day after day, year after year. . . . That was tough. . . . but it was possible."

He spoke honestly of those years after his wounds when he had to pull his life together, how he often became so discouraged that he would think that "doing the right thing is ending it all." He realized then that people who have extraordinary setbacks "have had to dig down deeper to discover more courage" than normally needed. And he learned a new definition of courage.

"Before Vietnam I thought courage was the absence of fear," he said. "I learned, instead, that 'courage is fear,' courage to 'say our prayers and keep on moving.'"

"Courage is the ability to focus on opportunity in the face of danger," he continued, "to take disabilities and turn them into possibilities. . . to turn your scars into stars."

He has found strength in reading the wisdom of others and he sprinkles his conversations liberally with quotes from people like John F. Kennedy, Emily Dickinson and Franklin D. Roosevelt. Cleland wrote a book called "Strong at the Broken Places" (1980; Cherokee). His title, in fact, came from Ernest Hemingway, who wrote, "The world breaks everyone, but then some grow strong at the broken places."



Most important to his determination to live again, he told me, was "the grace of God and the help of friends that gave me a lot of faith" to go ahead.

Still, he said, with a handshake of enormous strength, "it is a battle I fight every day to keep the sense of myself and be the person God intended me to be." Max Cleland is a man whose great faith in God and life is solid and true because it has been so glowingly refined from the crucible of his pain.

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TO TALK OF MANY THINGS

Why there are no Catholic television programs on prime time

by Dale Francis

Father John Catoir, president of the Catholic Press Association, gave a talk to CPA members in which he laid some heavy judgments on the Catholic bishops for not getting the church's message on television.

He said the lack of "any significant effort" to provide television programming is a "sign of omission" and "the most serious mistake the bishops have made in the past decade."



"The bishops have failed to live up to the hopes and expectations of the laity," he said. "If we had asked the laity their opinion years ago, we would be much more visible on TV today," he added.

Surely Father Catoir must know the questions he raises are not as simple as his judgments suggest they are. Father Catoir

is also director of The Christophers which has an excellent television program which will soon celebrate its 38th anniversary. The Christophers is an organization founded by Father James Keller, who had a masterful understanding of the communications media. He moved The Christophers into television in 1952. The program has continued under the leadership of Father Richard Armstrong and now Father Catoir and it has been excellent. But it has not secured a position of eminence in television. That's not the way things work in television!

There's no doubt the hopes and expectations of the laity were for the church to do great things in television. If you had asked Catholics what they hoped for they would have said Catholic programming in prime time on the networks. But getting that advice from the laity wouldn't have made the church more visible on TV today, as Father Catoir says. That's just not how television works.

If the Catholic bishops were to agree on exactly what kind of TV programming they want—and that couldn't be easy—and if

money were no object and the top professional actors, make a film using the finest professional cinematographers from a script written by the most skilled of writers, and they produced a program of great artistic merit, there would be almost no chance that you could show it on prime time network television. I don't mean the networks would not give time for such programming. I mean they would not sell time for such programs for one show, let alone as a continuing program.

The networks, for their own financial well-being, must monitor carefully the programming in prime time. They wouldn't sell time for a production with a limited or special appeal because they'd lose viewers for programs that follow.

That's the reason there is no prime time Catholic programming. And those who want to indict the Catholic bishops for not making the most of television should note that no church bodies have had prime time television programming and none of the churches has continuing television programming.

EVERYDAY FAITH

Examining the morality of spending \$2,500 a night on a hotel suite

by Lou Jacquet

"Hotel chic thrives," read the item in *The Wall Street Journal*. "The Ritz Carlton Chicago has a two-floor suite that goes for \$2,500 a night."

We know that the rich, in F. Scott Fitzgerald's memorable phrase, are different from you and me. But spending that much money for one night in a hotel room, in a country where so many are homeless and so many cannot afford tonight's supper, borders on the unconscionable.

At \$35 per night—the cost of an average room in such motels as the Red Roof Inn—you could put up 71 persons for a night for \$2,500. At lower-end chains like Motel 6, which advertises rooms at about \$24 per night, 104 persons could get a room. Even the Holiday Inn, where majors go for about \$65 and up, in most major cities, could book 38 persons for an outlay of \$2,500.

It says something about the wealth that surrounds us that a hotel could charge that amount for a suite and nobody blinks. It

says something as well that those who book the room could get any sleep having spent that much on living quarters for only a day. I'd be awake the entire time, desperate to wrench every last cent out of that \$2,500 before I left.

But the Ritz Carlton didn't invent



conscious consumption. They're merely acknowledging a fact of life in the U.S.: We are a society notorious for consumption beyond genuine need. It's getting harder to find people, Christian or otherwise, who don't get caught up in the desire to possess more and proudly display it.

A while back, a friend spent two years overseas working for the Peace Corps. In one respect, he said, the experience changed him forever. Having seen human misery and need in terrible proportions during his stay, he could never again spend money for anything that he did not truly need.

That's the heart of the issue here. There's no particular virtue in being tight-fisted. Spending money judiciously can bring great happiness to us while doing much good for others. But taking the Gospel message at face value means we must place the needs of others above our own comfort, something that very few of us are willing to seriously attempt. No wonder: it's hard work.

There's always the danger of becoming a Pharisee about this. We're uncomfortable reading about people willing to spend \$2,500 for a night in a hotel suite. But that's their business. Our business is to measure whether, on our income and with our gifts from the Lord, we're truly

made an effort to help those whose need is far greater than ours. The \$2,500-per-night guest has no room in common with us that we realize. Some day, we're all going to stand before the Lord to make an account of how we used what we were given.

Which means that, no matter how much we spend per night for a hotel room, none of us has much reason to be smug.

THE CRITERION

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Point of View

Is abortion just a matter of choice?

by Gail Quinn

Buoyed by election-day victories, abortion rights advocates rallied on Nov. 12 to demonstrate on behalf of abortion on demand. They marched in Washington, D.C. and elsewhere to insist that no restrictions be placed on a woman's "right to choose."

The demonstrations were planned and carried out under the auspices of the nation's foremost pro-abortion groups—the National Organization for Women, Planned Parenthood and the National Abortion Rights Action League.

Although called "Mobilize for Women's Lives," the demonstrations did not really focus on health care programs to protect the lives of women. Rather, they were calculated to warn pro-life politicians that they will be voted out of office if they remain pro-life, and to counter a possible Supreme Court decision this term—a decision that could allow states to regulate abortion clinics as they do other ambulatory surgical clinics.

While such regulations could help to maintain health and safety standards that will protect women's lives, the pro-choice will not tolerate anything less than absolute freedom for a woman's "right to choose."

A "right to choose." It's a catchy slogan, to be sure. But what does the choice involve? While we Americans value freedom—which does translate into the right to make choices for ourselves—there are limits to our freedom. Some choices we are not free to make.

We can't choose to lie under oath. We value truthfulness, and the jury has the right to hear the truth. We can't choose to take the life of our elderly father suffering from Alzheimer's disease. He has a right to his life no matter how imperfect we may judge it.

Speaking to the Catholic bishops assembled in Baltimore on Nov. 6, Archbishop John May of St. Louis, then-president of the bishops' conference, said: "If someone were to propose that any six-month-old baby who seemed to be a burden to the family—an economic burden, or a psychol-

ogical one, or simply an inconvenience—could be carried down to the Baltimore Harbor and dropped in the water, people would stand aghast at that notion and reject it out of hand. Then, I ask, what is the difference between a child a few months after birth and a child a few months before?"

The only real difference," he said, "is that you can see one and not the other."

The choice in abortion is this: to take a human life or not to take that life once begun. To say that abortion is a matter of "choice" says nothing. One must say what the choice is. And the choice is whether or not to take the life of a child.

Having said that does not negate the fact that pregnancy may cause problems that can seem insurmountable. In addition, many women face such problems alone in a society where personal autonomy is highly prized.

Under the guise of personal autonomy, women are expected—and expect themselves—to face even agonizing situations in a vacuum, as if they lived for and by themselves, and not as members of a community. Add to this the man who says, "I'll be responsible. I'll pay for an abortion. But if you don't get an abortion, it's your problem. It's your choice."

To face pregnancy not knowing how you will feed, clothe and shelter a child when your own resources are scant or non-existent is scary. And, as the Catholic bishops pointed out in their recently-issued *Resolution on Abortion*, "we must hear the issues, the struggles, and the anguish of women who face issues in a way we (men) never will."

But the need for resources can be met. Helping women and their children is certainly not beyond us as a society. We have to pull together to help women who grapple alone with problems related to pregnancy. We do not need to do this because women are incompetent or weak human beings. They're not. But, as a caring community, we must find ways to help carry the burdens of all. In so doing, we will become more fully a civilized society in which not only the strong can survive, but a society in which all can live and thrive.

(Gail Quinn is director of program development for the bishops' Secretariat for Pro-Life Activities.)

What exactly is a good Catholic?

by Ivan J. Kauffman

The other morning I was driving to Mass. Because I'd tried to do too many things before leaving we were running late and I was trying to make up for lost time by driving fast. For our house at least, a fairly common state of affairs—nothing out of the ordinary.

But then about half way to church the thought suddenly struck me: "You could kill somebody driving like this," and I started thinking about what I was doing.

From a strictly religious viewpoint it all made sense. Good Catholics go to Mass regularly, and they try to arrive on time. We attend Mass because it gives us something we need, and we come on time both so that we can prepare ourselves spiritually and so we won't disturb the people who are already there.

So from a strictly religious perspective you could say the reason I was driving fast was that I wanted to be a good Catholic.

Of course it doesn't make any sense. If a police officer had stopped me, he or she probably wouldn't have been impressed with either my driving habits or my religion—and if I'd hit a pedestrian, or another car, the other person involved would have been even less impressed. They'd have had every reason to say, "If that's what being a good Catholic amounts to I don't want anything to do with it."

Fortunately I didn't hit anybody that morning. But the whole incident set me to thinking about what it means to be a good Catholic.

What struck me was how often we measure the depth of a person's Catholic faith by the number of specifically religious things we do. If we attend Mass regularly, pray, go to confession, contribute to our parish generously and are respectful to

church leaders we're likely to be considered "good Catholics."

But what about the rest of our lives? We sometimes seem to take the attitude that so long as we perform our religious duties what we do the rest of the time doesn't really matter.

It's always tempting to divide our lives up into separate, airtight compartments—one of them being religion. The rest of our lives we put into other compartments labelled work, family, finances, recreation, etc. As soon as we yield to that temptation we start equating being a Catholic with doing certain religious things—which leaves us free to do whatever we want with the rest of our lives.

Of course everyone knows it's not that simple. The church won't consider you a good Catholic if you're selling drugs or performing abortions or robbing houses. The same is true if you abuse your children or cheat on your spouse. Being a good Catholic has always had a strong moral component.

But somehow the simple everyday moral aspects of being a good Catholic keep getting pushed into the background. We all realize that how we treat other people is an essential part of our faith, but still we keep finding ourselves dividing our lives up into the sacred and the secular. We identify being a Catholic only with the sacred, and assign our relations with other people to the realm of the secular.

That doesn't mean the religious things we do such as going to Mass and praying don't matter. Exactly the opposite. They matter because only the personal transformation which takes place through the sacraments and prayer make it possible for us to incorporate our morals into every aspect of our lives.

But unless our religious practices lead to actions which make the world a better place in some way we can hardly claim to be good Catholics. To be religious in the Christian sense is to follow Christ—and what that means, as the Gospels make clear Sunday after Sunday, is to be good to other people, especially those in need. Surely that's also what it means to be a good Catholic.

LIGHT ONE CANDLE

'If you love me, feed my lambs'

by Fr. John Catoir
Director, The Christophers

Scripture is filled with references to the primacy of love in God's plan of salvation. For me one of the most moving passages in the New Testament comes at the end of St. John's Gospel when the Lord asked Peter, "Do you love me?" Three times the question was put to him, and three times Peter answered, "Yes Lord, you know that I love you."

To offset Peter's threefold denial Jesus elicited a threefold profession of love, but he wanted more than words. As a sign of Peter's sincerity Jesus asked him to do something: "Feed my lambs." Jesus repeated his request three times: "Feed my Lambs." And finally, "Feed my little sheep" (Jn. 21:17).

I mention these words of Jesus to Peter because they have been most influential in my own life. In the years I was struggling with my vocation, I didn't feel strong enough or worthy enough to undertake the responsibilities of the priesthood. For about five or six years I pretended to myself that my constant preoccupation with the priesthood was not a vocational grace but a pious thought. Meanwhile I went about planning a career in the world, looking for a good wife and trying to prepare myself

for the future as best I could. In the process I kept praying for God's help but, gradually, I began to get a strong message—"Follow me."

People with little or no faith may think such things are subjective illusions, but they are not.

When I finally realized that it was a true vocational grace, I knew God would help me overcome any obstacle standing in the way. As it turned out, most of my fears were in my own head. Somehow once the decision was made I could breathe a sigh of relief. I knew the Lord would help me persevere in my desire to be a priest. The agony of doubt and confusion fell away.

I never regretted that decision, although I must admit I did look back a few times, wondering what it would have been like if I had embarked on a different journey. But the motivating force for my remaining a priest was in the words of Jesus, "If you love me, feed my lambs." I thought of these words as being addressed personally to me. They always awaken in me a strong desire to do exactly as he asked. I was given the grace to want what God wanted (the cross, if necessary) and to love what he loves, and I prepared myself for a life of service as a priest.

I mention this not to say that I am so special but to point out that millions of others like me down through the ages have experienced exactly the same thing.

(For a free copy of the *Christophers* Notes, "The Fruits of Hope," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)



The Board of Directors, Administration,
Faculty, Students and Parents
of

CATHEDRAL HIGH SCHOOL

cordially invite you
to attend our

OPEN HOUSE & INFORMATION NIGHT

Thursday, November 30, 1989
5:30 p.m. until 8:30 p.m.

5:30-7:00 Dinner, Tours, Department Presentations
7:00-7:30 Feature Presentation in the Auditorium
7:30-8:30 Tours and Department Presentations

CATHEDRAL HIGH SCHOOL
5225 E. 56th STREET • INDIANAPOLIS, IN 46226 • 542-1481

Thanksgiving then and now

As the newcomers cross the threshold,



By nightfall, some of the younger children have dozed off, lying on the floor

vips...

The seventh and eighth grade girls volleyball team at **St. Elizabeth Ann Seton School** in Richmond won the championship at the playoffs at Liberty. Members are Julie Anderson, Mary Crowe, Shannon Holt, Tara Kuprewicz, Michelle Pflederer, Judy Tabeling and Danielle Winters. Barbara Burris is coach.

Grandparents of students at St. Patrick School, Terre Haute, were special guests on Nov. 17. Grandparents' Day featured a program in the gymnasium, with each class doing a skit or song. Art work and creative writing of the children decorated the gym walls. Each grandparent received a flashlight to follow the day's theme: "You Light Up My Life."

Eight fourth and fifth grade students of Marion County Catholic schools were winners in the eighth annual "Healthy Reasons to Say No to Drugs" contest. Each received a savings bond, certificate and a jacket on Oct. 15. They were among 30 winners. 620 students entered the competition. Winners were: first place poster, **Molly Radecki**, fifth grade, St. Luke; second place essay, **Mary Kelly**, fourth grade, St. Luke; Nativity, honorable mention essay, **Collin Sullivan**, St. Thomas Aquinas; honorable mention poster, **Yvonne Radecki**, Nativity, honorable mention poster, **Matthew**, honorable mention collage, **James Dickinson**, St. Roch; **Ryanne Hoeffzine**, St. Luke and **Tasha Walker**, St. Mark.



NATIVITY WINNERS—Mary Kelly wrote the second place essay for the "... Say No to Drugs" contest and Yvonne Yadrick created a poster that won honorable mention. Both are fourth graders at Nativity School, Indianapolis.

There will be a penance service at **St. Gabriel Church, Indianapolis West Deanery** on **Nov. 29 at 7:30 p.m.** A complete list of Advent penance services that are to be held later at various locations around the archdiocese will be published in the December 1 issue of *The Criterion*.

check-it-out...

The Benedictine Sisters of Our Lady of Grace Monastery will conduct an **Advent Evening Prayer series** at 5:15 p.m. on Sundays, Dec. 3, 10 and 17. Reflective Advent music will begin at 5 p.m. Donations given for the event will be given to the Dayspring Center. Call 317-788-7581 for more information.

The Parish Life Committee of St. Matthew Parish will sponsor a **New Years Eve Gala** at 8:30 p.m. on Sunday, Dec. 31 in Moriarty Hall, corner of E. 56th St. and Highway 37. The evening will feature a champagne fountain and hors d'oeuvres, a DJ dance and a New Years buffet. Tickets are \$15 each or \$30 per couple. For reservations call Bea Oliver at 317-255-3008 or Karen Santarossa at 317-255-6658.

Separated, Divorced and Remarried Catholics (SDRC) will sponsor a **Christmas Dance for Singles** at 7 p.m. in the Wind Drift Clubhouse, located on West 38th St. just west of the I-465 exit. Music by DJ. Admission will be \$5 and a snack.

Mary, Queen of Peace Parish, Danville, is publishing a personalized cookbook of parishioners' recipes to benefit its new church building fund. They are \$5 each and may be purchased by calling 317-745-5541.

A four-week Bible Study on **"The Birth of Christ"** will be held from 10 a.m. to 12 noon on Mondays and from 7 to 9 p.m. on Thursdays at Holy Cross Church meeting room, 125 N. Oriental St. Monday sessions for the Advent opportunity of prayer and sharing are: Nov. 27, Dec. 4, 11 and 18; Thursday sessions are: Nov. 30, Dec. 7, 14 and 21.

Marian College will present the annual **Madrigal Dinners** at 6:30 p.m. in the Allison Mansion on Fridays and Saturdays, Dec. 1, 2, 8 and 9 and at 1:30 p.m. on Sunday, Dec. 3. Tickets are \$18 and may be obtained by calling the office of college relations at 317-929-0123, ext. 222.

The Visiting Nurse Service will administer free flu shots to those eligible for Medicare (with card) at the Catholic Center on Nov. 27 from 9 to 11 a.m. Members of the Retired Service Volunteer Program (RSVP) of Catholic Social Services are participating. Those wishing to provide or obtain transportation should call 317-236-1558.

The **Focus on Faith** series shown on Sundays at 6:30 a.m. E.S.T. on WTRV Channel 6 television, will include the following topics and panels in December: Dec. 3, "Religion: The Place in the World of Drugs," Father Lawrence Moran, Dr. Carver McGriff and Rabbi Jonathan Stein; Dec. 10, "What Ever Happened to Honor?," Valerie Dillon, Dr. Richard Hamilton, Rabbi Dennis Sasso; Dec. 17, "Changing Images of God," same panel as Dec. 10; Dec. 24, "Gift Giving and Receiving," Father Robert Borchert, Dr. Carver McGriff, Rabbi Stein, Dr. Hamilton and Rabbi Stein; and Dec. 31, "Rites of Passage," same panel as Dec. 24.

The St. Philip Neri School Choir, directed by Georgette Smith, will perform Christmas music at Union Station on Nov. 28 at 12:30 p.m. and at Monument Circle on Dec. 5 at 11 a.m.

Cincinnati musician Ed Gutfreund will give an **Advent Concert** of Christian folk music at St. Paul Catholic Church, Tell City, on Sunday, Dec. 3 at 6 p.m. He wrote "The Folk Musician at Worship" and the "Songleader" series. The program is sponsored by the adult education team. The singer, guitarist and songwriter will present some of his own compositions in the two-hour program and encourage the audience to participate. The concert is free; no reservations are needed; and refreshments will be served.

The Ad Game

\$25 — A PUZZLE FOR PRIZES — **\$25**

The following readers correctly unscrambled last week's puzzle

[illegible][illegible]

Enna Wilson
Stephen Cordermaz
Mick Sisson
Dorothy Apple
Scott Dale
Mary Foster
Kathie Maschino
Marilyn Smith
Patsy Smith
Patsy Smith
Joan Zins
Joan Zins
Joan Zins
Edith Fleming
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Beverly Hagen
Shirley Lauer
Margaret Jones
Janice Cordermaz
Helen
Joseph Payer
John Kunner
Virginia Hubert
Robert Huxley
C. C. Bowman
Arlene Webster
Margaret
Verna
Marie Schneider
Verna
Paul Mischauer
John Schatz
Cecil Schatz
A. Bathy
C. C. Gersch
Linda Garber
Tom Garber
Mary Naugle
Ruth Ann
Barbara Salomone
Mary Theobald
Mary Webb
Mrs. J. Wilson
Ruth Hoffman
Betty Smith
Mary Fitch
Mary Fitch
Anna Singer
Evelyn Ecker
Janet Smith, Girls

Julie Anderson, Marjorie Holt, Tara Kuprewicz, and Judy Tabeling and Dabbara Burris is coach.

Grandparents of students
School No. 17, Grandparents program in the gymnasium doing a skit or song. A writing of the children drew. Each grandparent received the day's theme: "You Love Me."

Eight fourth and fifth
Marion County Canteen winners in the eighth. **Reasons to Say No to Tobacco** received a savings book. **Jack** winners: 620 students. Winners were: **Molly Radecki**, fifth grade; **John Wesley**, fourth grade; **Nativity**; honorable mention **Sullivan**. St. Thomas mentioned poster. **Yvonne** and **Anne Bauer**, St. Thomas mentioned collage. **Jane Roch**, **Ryanne Hofhof**, **Tasha Walker**, St. Mary's.

ARL

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Michelle Pledgerder
Danielle Winters. Bar
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panel as Dec. 24

Nurs Service will add 200 photos to those eligible for (card) at the Catholic Center, 27 from 9 to 11 a.m. Retired Service Volunteers (SVF) of Catholic Social Action will be participating. Those wishing transportation to the event call 36-1558.

Faith series shown on 10 a.m. E.S.T. on WTRF-TV will include the following panelists in December: Rabbi Lawrence Moran, Dr. and Rabbi Jonathan Stein, and Rabbi Ever Happened to Me. The series will be moderated by Dennis Sasso; Dec. 17, "Gifts of God," same panelists; Dec. 24, "Gift Giving and the Christmas Season," moderated by Robert Borichert and Rabbi Stein; Dec. 31, "Gifts of Passage," same panelists.

— ANSWERS TO LAST WEEK'S 'AD GAME' —

NAPTIRMOTSOT
IMPORT STATION
GIVEHOTLAVLEDE
THE VILLAGE DOVE
ROKGISBER
KRIEG BROS
RONFEBREKGICO
BECKER ROOFING
NIECGOINSEDHERHUES
HEIDENREICH GREENHOUSES
(THE BREAKER)
KOLSATETHMOUSE
ST. ELMO STEAK HOUSE

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

Audrey Colvin, St. Ambrose, Seymour
— Your \$25 Check is in the Mail —

- 1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Thursday following publication of the game.

- 3) All entries must be accompanied by the name and address of the person submitting the answers.
- 4) In case of a tie, the winner will be picked at random from the winning entries received.

Look for "The Ad Game" in
Next Week's *Criterion*!

Floyds Knobs woman earns state recognition

by Cynthia Schultz

Daisy Book has been committed to helping people with disabilities ever since the birth of her daughter, who has Down Syndrome.

In September, her dedication was recognized. Book went to Indianapolis to receive the Meritorious Service Award at the Governor's Conference for Persons with Disabilities. The honor recognizes individuals for outstanding volunteer efforts for the disabled.

A member of St. John the Baptist Parish in Starlight, near her Floyds Knobs home, Daisy crusades for the disabled. Book made the local community aware of the need for an advocacy group for citizens with disabilities. Through her leadership, Living in Family Environment (LIFE) was formed in 1984.

LIFE is a program that assists moderately mentally retarded adults to maintain the necessary life skills to live alone in their homes. Clients call on LIFE for services like trips to the grocery store or doctor's office.

Book also created a special cookbook for the developmentally delayed and others with special needs. Illustrated by her sister Dottie Krueer Frieders, the book teaches how to prepare basic, nourishing meals with minimal or no supervision.

She is responsible for helping to bring evening cooking classes to New Albany High School, where she assists with classes using her own book.

Last year, Book served on the regional planning coordinating committee for Clark, Floyd and Scott counties—a committee formed to assess the needs of the disabled. In June of 1989, she was selected to serve on the Indiana State Independent Living Council.

Barbara Williams, director of the New Albany Deane Catholic Charities, nominated Book for the state award. "She's a very creative and imaginative person who brings all of this talent to address the needs of the handicapped," she said. "It's because of her that Catholic Charities works with the handicapped in Clark and Floyd counties."

Book remembers when her daughter Wilma was a child more than three decades ago. Services and understanding were lacking. She said that "people would shy away" from the handicapped then.

The county school system didn't have special education then, said the mother of eight and grandmother of 16. Wilma attended special classes twice a week at Stout Elementary School in Sellersburg. Daisy Book began volunteering and saw the need for more services.

"It wasn't until Wilma was 16 that special ed was introduced into the school system," said Daisy, who spent six years teaching her daughter the alphabet.

That was when Wilma began taking classes at Rauch Center. Since the age of 18, she has worked at Rauch Industries in a training workshop.

Now 33, Wilma lives on the 35-acre farm with her mother. She has the mentality of a seven-year-old, reads at a third-grade level and can count to 100. She can operate a dishwasher and a washing machine. And she has a passion for gardening.

"Wilma likes plants," Daisy Book said. "I wonder how many other kids like them. They could come out here in the summer, plant seeds and watch them grow. They would be good companions for Wilma, too."

"Things are better now," said Book. "The public has come a long way in educating the handicapped. Children have a better chance than Wilma did as far as

education." And she said they have more opportunities to reach their potential.

Book also praised the late president John F. Kennedy, who had a handicapped sister, for raising the consciousness of the nation. "I think the school system has done a wonderful job, too," she said.

Daisy Book said that her husband Bernard Sr., lived by the Golden Rule and inspired her to help others. He died in August after 43 years of marriage.

Book said the disabled are special people who have needs, people who can benefit from a little extra help and understanding from the public.

"They love attention. A smile goes so far with them," she said.



BOOK'S COOKS—Dale Sullivan (from left), Daisy Book and volunteer Becky Warren prepare hamburger patties during a cooking class Book organized at New Albany High School. (Photo courtesy of New Albany Tribune)

Catholic students committed to Indianapolis Children's Choir

by Cynthia Deves

Several Catholic youngsters in the Indianapolis area will perform with the Indianapolis Children's Choir in a production of "The Nutcracker" on Nov. 30-Dec. 3 at Clowes Hall. They will join the Butler Ballet and Orchestra in six performances of the traditional Christmas musical offering.

Five students from St. Monica School in Indianapolis are involved with the organization. Some of their parents were interviewed recently about the children's participation in the choir.

Seventh graders Sarah and Mary Martin, fourth graders Rudy Duerson and Phebe Taylor, and eighth grader Artelia Poindexter are among 350 Indianapolis-area children who sing with the group, which is directed by Henry Leck.

Choir members are usually selected by recommendation of their music teachers, and they are required to audition. Some of the children are anxious to perform before the public. According to Janet Taylor, mother of Phebe, her daughter loves Broadway musicals and the excitement of being on stage.

The choir is "nice for our family," Taylor says. They attend the concerts together, and they enjoy the wholesome social activities which are planned for the choir members and their families.

A younger daughter, aged seven, and a baby boy who "sings all the time" may also try out for the choir someday, Taylor says.

Other choir members, like Artelia Poindexter, simply love to sing. A shy girl, Artelia was encouraged by her parents to audition for the choir when a notice was put in the Indianapolis Star. Now, "she

loves it," says her mother, "she's really come a long way."

Artelia was delighted to find that, as her voice matured after joining the choir two years ago, she was able to sing well in the morning as well as later in the day. She hopes that director Leck will establish a teen choir so that she may continue with her musical hobby after she turns 15.

Participation in the choir "teaches a lot of music theory," says Janet Taylor, who confides that her daughter Phebe has been heard to complain that choir practice "seems like school sometimes."

Besides having fun singing, the children learn musical skills that carry over in playing other instruments. Phebe plays piano, and Artelia, the clarinet. Establishing discipline and encouraging self esteem in children are two of the hardest tasks that parents face. Belonging to the choir requires self discipline, says Ginny Martin, mother of twins Sarah and Mary.

Director Leck "gets a lot out of the children," she says. Janet Taylor agrees, saying the "kids are made responsible" because they must stick to certain rules and cooperate with others to produce good music.

The Indianapolis Children's Choir is composed of six separate choirs, assembled according to vocal ability, who practice once or twice a week. The children range in age from eight to 14, and represent all ethnic, economic and religious backgrounds.

A tuition fee is required, but scholarships are available. For more information about the Indianapolis Children's Choir call 317-283-0640.



The Indianapolis Children's Choir

John L. Davis

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When I arrived at Cathedral in 1962, I had heard of the tough academics and the long athletic tradition. I found quickly that what I had heard was, in fact, true. The academics were demanding, and the athletics were excellent. But, the part of Cathedral that was probably unexpected, but which had the most profound effect, was the fact that friends were to be made from every part of town and all economic backgrounds. Quickly, I met people from St. Roch, St. Joan of Arc, Holy Name and Holy Trinity. I learned the geography of Indianapolis by the many parishes represented by classmates. I met people who had wealthy parents and people whose families were not wealthy. I learned to be friends with people with different outlooks and attitudes, and the lessons learned from meeting these diverse individuals helped shape my life.

I now have a daughter at Cathedral, and the strengths of the Cathedral of 1962 are still the strengths of Cathedral in 1989. Strong academics, continued athletic tradition, and, most importantly, good people from over thirty-five parishes and all economic backgrounds are still to be found there. I feel confident that with these factors, my daughter's education will at least equal the education I received over twenty-five years ago.

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SMWC offers elderhostel on China

by Ann All

Confucius says: "Learn by doing." That's why 45 senior citizens from around the country spoke, wrote and ate Chinese in October during "China: Mystery and Majesty," an elderhostel at St. Mary of the Woods College (SMWC).

Elderhostel is a program designed for older adults who want to continue their education or develop new interests. Participants in the program live on college grounds, eat in the dining hall and attend classes much as their younger campus counterparts.

The first elderhostel to be held at SMWC included topics like Buddhism, Taoism, dynastic history, Maoist China and 20th century politics, as well as some lighter offerings such as calligraphy and cooking.

Catherine Rodefer, director of continuing education, said the Chinese theme was a natural for SMWC. "We discovered we had quite a few experts on China in our own backyard."

Some of the experts included Providence Sister Dr. Jeanne Knoerle, chancellor of the college who has a doctorate in Chinese studies; faculty member Dorothy Drummond, a geographer who has traveled extensively in China; and Providence Sister Ann Colette, who served as a missionary in both China and Taiwan for 21 years.

The elderhostel concept has strong supporters at SMWC. Providence Sister Dr. Barbara Doherty, the college president said, "There is no age limit on education. Learning should never stop—it actually helps to keep one young."

Rodefer said the event was beneficial for both elderhostel participants and the campus community. "I think it was great to have the older adults mingling with students," she said. "They brought their wisdom and experience to campus and



LEARNING—Mina and Jack Morris, 84-year-old elderhostel students at SMWC take part in the session on "China: Mystery and Majesty."

they took away with them new knowledge and vitality."

Jack Morris, an 84-year-old resident of Belleville, Ill., attended the elderhostel

with his wife Mina. The couple had traveled to China in the late 1970s and Morris said the SMWC experience "ignited memories" for them. "It was a good chance for us to get other points of view about China," he said.

Morris also enjoyed the SMWC community. "We enjoyed being on campus with young people from so many different places," he said.

Shirley Fitzgerald, 58, and her husband Bill, 65, from St. Louis, Mo., commented on the atmosphere: "We enjoyed walking around campus. We especially enjoyed all of the shrines and chapels we saw."

Joseph Ryan, 71, from Minneapolis, Minn., said he wasn't particularly interested in China until he saw the political turmoil on news broadcasts. "This elderhostel really helped me understand recent events in China," he said. "I was more empathetic after I'd walked a few centuries in the footsteps of the Chinese people."

The response to "China: Mystery and Majesty" was so positive that the elderhostel will be duplicated in April. Those wishing more information should call the SMWC Office of Continuing Education, 812-535-5148.

Oldenburg church trying to start parochial school

Holy Family Church in Oldenburg is fighting for the survival of the community.

Last year, the parish learned that the Batesville Community School Corporation was planning to close the elementary school that is located on church property. The new school will be built outside of Oldenburg.

A year ago, Holy Family formed a special parochial school committee to try to raise money so that it could open its own parish school there. The parish council has set the committee's goal at \$150,000 which they hope to meet by September, 1990.

Fundraisers have been planned for each

month. Four hundred people attended the first event, a sausage and sauerkraut dinner in October. On Nov. 5, 500 paid to come to a breakfast fundraiser.

The committee also plans a turtle soup supper in January and a Valentine's Day Dance in February.

Deb Bogenschutz Hartman, who grew up in Holy Family Parish said, "For our area that is very good and it shows we have the support. Never have I seen these people work together like this before."

Recently, the cooperation has extended to the entire community of Oldenburg. Partly because of the school and because

the local bank was slated to close, Oldenburg Businessmen's Association was formed. This group is also raising funds, using a raffish campaign.

Both groups believe that the school is necessary to keep young people in Oldenburg and to draw new residents.

Hartman said, "We are doing the inconceivable: we are starting a parochial school, which in these times of school closings is unheard of. I am not saying we will be able to raise the \$150,000 goal the parish council has set for us to raise in one year. What I am saying is that we feel this is right and, if God wants it to happen, it will."

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Catholicism's growth in S. Korea

by George H. Maley

Most Americans are unaware of the dynamic growth of Catholicism in South Korea, where American blood was spilled during the Korean War of the early '50s.

My wife Bette-Jane and I had the opportunity to see this growth last month when we attended the International Eucharistic Congress in Seoul. We were two of the five delegates to the congress from the Archdiocese of Indianapolis.

South Korea today is approximately 25 percent Christian, although Catholics still make up only five percent of the population. Thirty percent of the people are Buddhists and about the same percent are Confucianists. The remaining are Shamanists—a form of ancestor worship.

As is true of many religious cultures, dedication to one's religion is on the wane leaving vast proportions of the South Korean population un-churched. South Koreans longing for meaning in their lives are turning to the supernatural for answers resulting in many South Koreans entering the church in their late 20s and early 30s. They are coming to the church seeking information, instruction, and faith. In just the last seven years the number of Catholics has doubled.

More importantly, the Catholic Church is acting as a beacon to the intelligentsia of South Korea, in contrast to many of the intelligentsia of Western countries deriding the Catholic Church for its conservative and archaic stances.

Catholics have nearly 20 percent of the

seats in the South Korean Parliament despite their five-percent population base. Cardinal Stephen Kim of Seoul is recognized as a national leader. His voice is listened to by most South Koreans.

The South Koreans' enthusiasm for their new-found Christian faith was quite apparent. Their desire to grow in their faith both individually and collectively became ingrained in my mind. The freshness and the innocence of our many new South Korean friends' approach to Catholicism reminded me of what first-century Christians must have been like.

Today South Korea has 1,403 priests serving 2.2 million Catholics. It has 5,380 nuns. In the Pusan Diocese alone there are 225,765 Catholics served by 125 priests and 609 nuns in 63 parishes. The habits of the religious are in good taste, modernistic in style, but with a design that clearly differentiates them from the laity.

South Korea's Catholic Church is a young church and it is being served by a young clergy and young religious. There are about 150 students in the Pusan Diocese's high schools who are aspiring to enter into the seminary. At one of the major seminaries in South Korea, Kvangju, there are 167 seminarians enrolled, of which 116 are from the Pusan Diocese.

What does the future hold for South Korea? From a war-torn land of 35 years ago to a dynamic economic country today, yet still divided, it appeared to me that Catholicism will continue to grow at a rapid rate in the 1990s. South Korea is seeking its eventual destiny, a model that will no doubt contain portions of the Japanese and American cultures to some degree but in the final analysis be uniquely Korean.

The South Koreans are a driven people. The seek education. They seek to excel in whatever endeavors they attempt. They

are extremely disciplined and are a thrifty people.

South Korea is now in the first stages of a real democratic experiment having suffered under dictators for the last 25-30 years. The concept of compromise as espoused in a democratic form of government as we know it in the West is new to South Korea. For that reason the demonstrations against America at times might lead one to believe that the political system is quite fragile. From my observations, this is a manifestation of a youthful and vibrant spirit that comes from a hardworking people who seek fulfillment of their hopes

and aspirations, one of which is to reunite their country with North Korea at almost any cost.

The Catholic religion, in my opinion, could be one of the major forces in South Korea's quest for achieving its destiny. With the seminaries overflowing and with the zeal that South Koreans exhibit in their faith, South Korea might very well have been chosen by God for the eventual evangelization of Japan and China in the next century.

Many Catholic observers have believed that Catholicism could have a resurgence in Africa that might affect the future of the whole church. After my visit to the Far East, I believe that the Catholic renaissance could very well start instead in South Korea, which in time could change the course of the history of mankind.



BOOK LOVERS—Students from each class at St. Joan of Arc School hold posters for National Reading Day, Nov. 15. The whole school also gathered for a reading assembly. The front door had a banner proclaiming, "St. Joan of Arc Students Love to Read." (Photo by Margaret Nelson)

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Jesuit slayings inflame Salvadoran violence

by Liz Schevchuk

WASHINGTON (CNS)—The brutal slayings of six Jesuit university leaders and two household staff members Nov. 16 in San Salvador reopened for U.S. Catholics the "ever-growing source of grief" known as El Salvador.

Killed were Jesuit Fathers Ignacio Ellacuria, Ignacio Martin-Baro, Segundo Montes, Juan Moreno, Amando Lopez and Joaquin Lopez y Lopez. Fathers Montes and Ellacuria, the director of the Central American University Institute for Human Rights, and the university rector, respectively, had visited the United States in recent years to discuss human rights problems.

Father Montes had told Catholic News Service Nov. 1 that 1989 had seen "a large increase in human rights violations" but

that death-squad activity had apparently decreased. He also said government-led harassment of clergy and human rights advocates had recently increased.

During a 1986 press conference, Father Ellacuria had said the Reagan administration had fanned the fires of Salvadoran civil war but that the Catholic Church, too, was guilty of "not doing everything that we should or could" for peace.

The violence that flamed across El Salvador in the 1980s seared into American consciences as well when San Salvador's Archbishop Oscar A. Romero was murdered in March 1980 and when in December of that year killers murdered four American Catholic missionary women: Maryknoll Sisters Maura Clarke and Ita Ford, Ursuline Sister Dorothy Kahn and lay missionary Jean Donovan.

Less than a month later, gunmen murdered a Salvadoran labor leader and

two U.S. labor advisers, one of whom was a Catholic. Also in 1980, two teachers at a Jesuit high school were murdered, and the Central American University was bombed.

Over the decade, the death toll grew to include thousands of Salvadorans and more Americans, including four U.S. Marines and two businessmen killed in a terrorist attack on a cafe in 1985.

At the same time, the U.S. bishops, like their Salvadoran colleagues, repeatedly issued calls for an end to the atrocities, a peaceful resolution to the differences between the Salvadoran government and insurgents, and an end to outside interference—including U.S. military assistance to El Salvador.

Their concern persisted through three U.S. presidential administrations—those of Jimmy Carter, Ronald Reagan and, now, George Bush—and the administrations of Salvadoran presidents Jose Napoleon Duarte and, now, Alfredo Cristiani.

Since 1980, the United States has provided El Salvador with some \$3.6 billion in various forms of assistance. On a daily basis, U.S. assistance tops more than \$1 million.

"Violence visited almost daily upon the poor and suffering people of El Salvador is an ever-growing source of grief to us," said then-Bishop Thomas C. Kelly, U.S. Catholic Conference general secretary, in November 1980. He now is archbishop of Louisville, Ky.

There were times when U.S. bishops' stands with their Salvadoran colleagues involved physical risks as well.

When gunmen and bombs disrupted the funeral of Archbishop Romero in 1980 and 40 mourners died, others who escaped harm included Archbishop John R. Quinn of San Francisco, then president of the U.S. bishops' conference, and Bishops William G. Connare of Greensburg, Pa., now retired, and James A. Hickey of Cleveland, now cardinal-archbishop of Washington.

That year, Bishop Kelly said the U.S. bishops continued "to oppose all military aid to the government of El Salvador and any further intervention by our government in the internal affairs of El Salvador."

A year later, the American hierarchy formally adopted a statement that declared that "outside military assistance from any source to any party is not a useful contribution but simply intensifies the cycle of violence." The statement also endorsed a call "for a broad-based political solution" and reaffirmed opposition to U.S. deportation of Salvadoran refugees. At the time, a junta was ruling El Salvador.



BRUTAL MURDERS—Archbishop Arturo Rivera Damas of San Salvador, El Salvador, prays over the bodies of three of the six Jesuit priests who were assassinated Nov. 16 at their residence on the campus of Central American University in San Salvador. (CNS photo from UPI-Reuters)

In 1983, the bishops passed a resolution repeating the views of their Central American colleagues that again sought dialogue among the contending sides, free elections and an end to outside political and military interference. They cited the Salvadoran bishops' comment that the "meddling of foreign powers" was contributing to "cold-blooded killings, an endless chain of violence, absolute disregard for life" and numerous other disasters.

By 1987, as the U.S. bishops noted in another statement on Central America, the scene in El Salvador seemed to have been quieter. By then as well, a civilian president had been elected.

"Killings and disappearances by so-called death squads still continue, although not, to be sure, at the appalling levels of a few years ago," said the 1987 statement, which went on to again express concerns about U.S. military aid. "At some point, one must ask what these expenditures have resulted in," it said.

After the change in civilian governments earlier this year, Salvadoran human rights activists reported problems again on the upswing.

In July, the Jesuits' Central American University suffered another bombing, and, as in the 1980 bombing, the university printing press was damaged.

On Oct. 31, the headquarters of a labor union in San Salvador was bombed, killing 10 people.

"The world has its eyes fixed on us (watching) all that pertains to respect for human rights," Archbishop Rivera Damas said in July as the level of violence began to climb.



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Preparation for Advent brings happy discovery

by Neil Parent

At 18,000 feet, the pilot switched off the seatbelt sign. I eased the seat back and reached for the newspaper I had stuffed into my carry-on bag earlier. After scanning the headlines, I came across the health section, which contained an article on something called "computer syndrome."

Although I expected to learn how the computer is responsible for some exotic new disease, that wasn't the case. Instead, the article described how our increasing use of computers may be affecting the ways we relate to people.

Computer syndrome results when we begin to transfer to human relationships the same kind of expectations that we have of our computers.

With computers, when we want a response, we simply push a button and the computer gives us information that is clear, straightforward, and virtually instantaneous. To take leave of the computer, we merely reach for the power switch.

The relationship is neat, unambiguous, and—best of all—we're in control.

Things do not go nearly as smoothly with people. They are not always ready for us when we want them to be and, unlike computers, they do not always give us their undivided attention. Neither can we power them off as we secretly might want to.

When compared with the computer's efficiency, such human shortcomings can precipitate the irritation, intolerance, and impatience that comprise computer syndrome.

If patience is becoming increasingly irrelevant in the split-second world of computers, it remains a necessity in matters of the soul. It is through patience, through exercising forbearance in life's many inconveniences (including the messiness of human relations), that we create the inner calm that allows us to rest with God.

When St. Paul describes what love is, the first thing he says is that it is patient (1 Corinthians 13:4). And it is love more than anything else that puts us in touch with God.

It is no wonder, then, that patience is a major theme of the Advent season. For example, in the third Sunday of Advent, Cycle A, the Epistle of James (5:7-10) exhorts readers to be patient, to steady their hearts "because the coming of the Lord is at hand."



DISCERNMENT—Advent is an appropriate time to cultivate the virtue of patience, which enables us to attain the inner quiet and

peacefulness needed to discern how Christ is touching our lives. (CNS photo from KNA-Bild)

James likens the Christian's waiting for Christ to the farmer who looks patiently forward to his crop throughout the winter and early spring.

Patience helps us see what we otherwise may miss. It enables us to attain the inner quiet and peacefulness that we need to discern how Christ is touching our lives.

This is important, for Christmas is, after all, a celebration not only of Christ's birth 2,000 years ago, but also of his coming to us today.

As we prepare for Christmas during the Advent season, then, it is appropriate to cultivate patience. In doing so, we become like those Jews who before Jesus' birth patiently awaited the Messiah's arrival.

It was their patience, their expectant waiting, that enabled them to see the

Messiah in the humblest of forms—a newborn child.

Here are some suggestions for cultivating patience:

► Make a list at the beginning of Advent of the situations and individuals who seem to test your nerves. Every several days, review the list and ask God's help in meeting those challenges.

Keep in mind that a key to fostering patience is a willingness to let go of expectations of how things should turn out. During Advent's four weeks, try working more creatively with what life presents rather than becoming irritated over what you think should be.

► As a family, find time to discuss the importance of patience as a means of Christmas preparation. For example, the grace at meals can include references to

patience and to calming our anxieties and expectations enough to see Christ in the many ways he may be coming to us—in the homeless, in those in pain, in those experiencing loss, in relatives, in schoolmates.

► One family that I know places a bowl on the table containing the names of family members written on slips of folded paper. Each Advent evening at meal time, everyone is asked to select the name of another family member and to pray for that person the next day. The names are secret.

Why not use a similar technique to pray for the person selected and also to make a special effort to be patient with that individual?

In so doing, we may discover happily that Christ has come already.

Remember that we can't 'do it all' by ourselves

by Fr. Basil Pennington

One day I was very angry with the Lord. It was the day I first realized that God in his eternal "now" already is enjoying the finished product, St. Basil. And here I am, feeling lower than a bear's tail, dragging along, just trying to make it.

Well, I was unhappy about this until the Lord reminded

me of Matt Talbot. That poor man lay 18 years dead drunk in the gutter before the Lord raised him up to be a saint. It hasn't been that bad for me—yet!

Why does the Lord let us go through all this misery? Why does he leave us dragging along, messing up, and feeling rotten? Is it because he is displeased with us?

By no means!

Some years ago, as vocation father for my community, I was working with a couple of fine young men who really wanted to become monks. But each had a problem to work out before entering the monastery.

They were doing their best, but still were failing. I was losing patience with the Lord and one evening complained to him rather bitterly. The next morning, when I was sitting in my office in the guesthouse, a familiar visitor came in. After years of struggle, he had gotten into Alcoholics Anonymous. Quite rightly, he was happy and enthusiastic.

I thought to myself: Here we go. I am going to get AA's Twelve Steps again. But as he started off, it hit me: I have to admit to myself, to God, and to another human person, that I am a hopeless case.

That's the starting point for us all. I realized then what the Lord was doing: in the lives of my two young men. Whether it is drink or drugs or sex or anger or just ordinary meanness and selfishness—and everyday drag, the Lord has to let us keep on failing and floundering and feeling rotten, until we come to know in our guts that we can't do it by ourselves. Without God, I am a hopeless case.

God in his great love has freely given us everything, even his own Son. But there is one thing that God must give us, and that is his glory. Once we ascribe anything to ourselves

as coming ultimately from ourselves, we have made ourselves God. And God is no longer God to us.

We are so prone to put our little signature at the bottom of the painting, to claim as our own anything we do, that God has to leave us struggling with some weakness or human misery so that we can come to realize that we can't do it alone.

Once we get a good solid hold on that, then God can do wondrous things in our lives and we will know who is in charge.

The Holy Spirit hit the nail right on the head. The few times I have had the privilege of attending an AA meeting, I have introduced myself: "I'm Basil. I'm not an alcoholic, but I almost wish I was because you have this wonderful program. I am waiting till you start 'Everyday Blues Anonymous' so we can all be part of it."

A man looked back over this path and saw that most of the time there was another set of footsteps alongside his own. The Lord was at his side. But at the times he had the most difficulty, there was only one set.

So he complained to the Lord, "Where were you when I most needed you?"

Jesus replied, "There is only one set of footprints at those times because that was when I was carrying you."

When life seems a messy drag, it isn't because the Lord has given up on us. It is because in his love he is trying to teach us a fundamental lesson: "We can't do it by ourselves."

And he is proving it at those times by carrying us through the mess until we learn our lesson. Then he who is mighty can do great things for, and with, and in us.

This Week in Focus

Who is God? As Advent begins, people may want to take time to reflect upon their relationships with God. For many people, God is one who brings comfort. But are there other ways that the presence of God is manifested than in gifts of comfort and tranquility? How is the presence of God supposed to feel? Why does the Lord "leave us dragging along... feeling rotten" at times? The feelings of restlessness and discomfort, while hardly tranquil, are a normal part of the spiritual journey. During Advent, the prophet speaks of the kind of comfort that is connected to hope, patience, and the assurance that God never forgets people. In the split-second world of computers, the virtue of patience can seem far removed and irrelevant to people. But patience retains its importance in the world of the soul.

As Advent unfolds, sentiments of restlessness, comfort blend

by Fr. Herbert Weber

In the tradition of the sounding of the ram's horn in the Old Testament, a disconcerting melody flowed through our church to announce the first Sunday of Advent.

A faculty member from the music college, a true master with the saxophone, sat in a far corner of the church and played a brief contemporary work to call the congregation to prayer. The melody was beautiful but haunting; the sound was calming but filled with restlessness.

As Advent unfolds, the sentiments of restlessness and comfort are mixed, just as the musician's melody interwove those emotions. The prophet cries out, "Comfort, comfort my people." But there also is a feeling that something is missing.

Perhaps we need to ask what is meant by "comfort"? What does the prophet propose to the people?

A pastor sensed that his parishioners no longer were challenged by what he saw as the Gospel mandate to justice and peace. As he expressed his concern, a person finally said, "We've got good liturgy and a hard-working staff. We

feel so good when we go to church that we probably don't remember we need more."

The parishioner was a reminder to the pastor that we can allow the church to become a breeding ground for complacency. In that sense, comfort means something stagnant and life-draining. But the prophet would not promise that type of comfort. He spoke of hope and an assurance that God had not forgotten the people even though their world was less than perfect.

A woman, in constant pain because of severe arthritis, used to show me the many brochures she collected that offered healing or respite from suffering. She knew that some were too good to be true, but she so longed for relief that she nonetheless sent for the remedies.

One day, however, she told me that the real comfort came not in the supposed remedies but in the knowledge that someone was addressing her need. In short, she could be hopeful as long as she knew someone else shared her concerns.

Perhaps that arthritis-stricken woman had a handle on the form of comfort that God offers—simply the assurance that someone else is addressing our needs. Comfort, then, comes not so much in what we have, but in who stands beside us in our searching.

A church, a parish, willing to stand with people during their times of struggle and pain, can be a comforting church. If they don't have to have all the answers, they do have the "compassion," the willingness to "suffer with." Perhaps that explains the success of many parish programs directed toward those who suffer in some way.

But biblical comfort also offers a restlessness, a yearning.

A friend who runs weekend retreats had just completed a Friday night though Saturday session for young adults at a beautiful lakeside camp. They found themselves begging to stay longer. But plans already had been made to return, so the participants reluctantly went home.

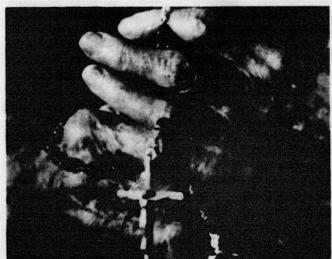
Later, the retreat director told me she somehow sensed it was good for them to depart desiring more.

That desire for fullness or completion, a basic attitude of Advent, is not the opposite of comfort. Coupled with an assurance of God's presence in walking life's journey, it offers the gift of hope, an eager expectation for more.

In that spirit of hope, restlessness and serenity can meet.



COMFORT—A church, a parish, willing to stand with people during their times of struggle and pain can be a comforting church. (CNS photo of a statue of Isaiah)



HOPEFUL—Real comfort comes in knowing that someone addresses our needs. (CNS photo)



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Date	Celebrant	Congregation
Dec. 3	Fr. James Bonke	Members, St. Michael Parish, Indianapolis
Dec. 10	Fr. Elias Koppert, OFM	Archdiocesan Men & Women Religious
Dec. 17	Fr. John Meyer	Members, St. James Parish, Indianapolis
Dec. 24	Fr. Donald Schmidlin	Members, Nativity Parish, Indianapolis
Dec. 31	To be Announced	
Jan. 7	Fr. Albert Ajamie	Members, St. Thomas Parish, Fortville
Jan. 14	Fr. Joseph Rauteberg	Members, Holy Name Parish, Beech Grove
Jan. 21	Fr. Glenn O'Connor	Members, St. Philip Neri Parish, Indianapolis
Jan. 28	Fr. James R. Bates	Members, Our Lady of Grace Parish, Noblesville

FEAST OF CHRIST THE KING

The Sunday Readings

Sunday, November 26, 1989

2 Samuel 5:1-3 — Colossians 1:12-20 — Luke 23:35-43

by Fr. Owen F. Campion

For a long time, the First and Second Books of Samuel were united in the Scriptures. Then, as editing and translations occurred, Samuel was divided into two parts. The second book supplies the first reading for this Feast of the Lord.

Vital in Israel's understanding of itself in the reign of King David was the belief that the people of Israel were God's elect on earth. Moreover, the king ruled not by might or by political chance, but as God's own anointed representative.

This feast day's first reading recalls a moment when the people saluted David as king, as their brother, protector, shepherd, and commander. Most importantly, they acknowledged him as God's specially chosen leader. The event was much more than merely an act of homage to a ruler whose tenure was established by his skill. It also was an act of faith and of awareness of the special function in the world God intended for his own people.

In several writings of St. Paul, the great apostle furnishes readers with a glimpse into the depth of his belief in Jesus with a splendid, eloquent hymn to the Lord. This feast's second reading, from the Epistle to the Colossians, is one such writing. Few could read this selection and be unmoved by the strength of Paul's faith, and



unconvinced by his view of the Lord, around whom time, creation, and value revolve.

The epistle to the Colossians first was directed to the Christians of Colossae, a center in the ancient Roman Empire, but not a city as mighty in those times as Ephesus, Antioch, or Rome itself.

Reading the epistles from our perspective of Christianity, and in our heritage of centuries of Christian belief, it is not always easy to understand the considerable task that confronted Paul and the other early Christian missionaries as they spoke of Jesus. His life was somewhat routine at best, limited in some ways, and, in the end, he had been arrested, tried, in a political kangaroo court, and executed with all the ignominy and horror of crucifixion.

People to whom he came, and with whom he associated himself, were more things than persons in the Roman scheme of the time. And Jesus taught a message summing people forth from the pursuit of earthly pleasures and achievements.

These aspects of the Lord's personality and activity were strikingly opposite the values of the time. Paul and the pioneer missionaries repeated the Lord's message and made those aspects, so seemingly different, the ultimate virtues and rewards.

In that process, personal conviction greatly aided the preaching. This reading makes that conviction magnificently clear.

St. Luke's Gospel supplies the Gospel reading for this feast day. The reading is part of that Gospel's passion narrative, recorded in Luke as painstakingly as elsewhere in the Gospels. The attention to detail and emotion evident within it makes clear the impression that

the Lord's trial and death left upon the first Christians, from whose memory sprang the Gospels. It was more than a memory of an awful day in the life of the beloved Lord. It was insight into the awesome theological happening of his passion and death.

This feast day's reading presents an event singular to Luke among the Gospels. It is the exchange among Jesus and the two criminals executed beside him. One mocked Jesus. The other, unnamed in the Gospel but called Dismas by tradition, expressed his faith in the Lord. In reply, Jesus promised that "today" the Good Thief would be with him in "paradise."

That conversation made clear that faith and repentance are personal acts and they are at the base of Christian living. They also eradicate all sins and they give the sinner access to God and his mercy.

The Lord's sacrifice in the crucifixion, for us and for all who sin, forever restored humankind to a relationship with God.

To the dying criminal, the Lord promised that "today" he would be saved. Finally, the Lord assured that criminal who had expressed his own faith that he would come to paradise. "Paradise," a term used in Hebrew writings of the period, meant a state of happiness and peace in which the just after

death would await the final judgment and their entry into the eternity of heaven.

Reflection

With this Feast of Christ the King, the church concludes its liturgical year, the preceding 12 months of celebration, instruction, and dedication. On the first Sunday of Advent, the church will begin a new year. The feast is important, but is not ancient—although it builds upon an image of Jesus as old as early Christianity, with origins in revelation among the prophets and the psalms.

Pope Pius XI, an extraordinary scholar and diplomat who guided the church from 1922 to 1939, witnessed as pope the arrival upon history of an unbridled, reckless, exploitative, violent, and immoral nationalism in countries around the world. In Germany and Italy, that nationalism had champions locally—Adolf Hitler in Germany and Benito Mussolini in Italy—who are remembered as tyrants.

The pope established this feast. It called Catholics again to the realization of themselves as humans, and of Jesus, the Son of God, the son of Mary, in whom alone eternal truth and goodness resides, by whom alone there is access to true justice and peace, and before whom all accidental differences among people fall.



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THE POPE TEACHES

Spirit prepares us for forgiveness

by Pope John Paul II

Remarks at audience November 15

Continuing our series of reflections on the events of Pentecost, we now consider the effect of Peter's speech upon those who heard him. When Peter proclaimed that God had raised Jesus from the dead, his listeners were "deeply shaken" (Acts 2:37).

The same Holy Spirit who had descended upon the apostles in the Upper Room was now at work in the hearts of those who heard the apostolic preaching. Through the power of the Spirit, Peter's listeners were filled with a conviction of their own sinfulness and with a readiness to repent and be saved.

Repentance, as I recalled in the encyclical "Dominum et Vivificantem," is the crucial step in the process of conversion which the Holy Spirit effects in our hearts. Through repentance, the Spirit prepares us

to receive the forgiveness of our sins (No. 42).

Peter's speech shows that repentance is closely related to baptism: "Repent and be baptized, each one of you, in the name of Jesus Christ for the forgiveness of sins" (Acts 2:38). His words also indicate that it is by the Holy Spirit that the saving power of Christ's death and resurrection is communicated to those who believe.

The Spirit, at work in the apostolic preaching, convinces us of our sin, leads us to repentance and thus brings us to faith in Christ and to its sacramental expression in baptism.

On the day of Pentecost, some 3,000 persons entered the church through baptism by water and the Holy Spirit. Peter had preached the Gospel message of salvation in Jesus Christ. His words, confirmed by the work of the Holy Spirit, pointed to the power of the risen Lord, who conquers sin through faith, repentance and baptism.

MY JOURNEY TO GOD

Hee Haw to Hallelujah!

A mainstay of the long-running television program "Hee Haw" has been the singing of a song that goes something like, "Gloom, despair, and agony on me... deep dark depression, excessive misery... etc."

It seems like we all fall into this at times, more or less deciding that Murphy's Law does prevail, and that "if it can possibly go wrong, it will..."

The fall and winter seasons of the year seem to lend credence to this for many people. In the New Albany area, we just turned the clocks back. Darkness is settling in as we drive home from work, the rains are coming down, and there is too much work to do, etc. In fact, I didn't finish writing this on the same day that I started it!

But... there is the good news! The Lord has promised that he is with us! When we

give into that gloom, despair, etc., it is we who have given up on the Lord! Our God has not removed himself from our lives. We just need to remember to keep God in our picture. That is not always easy, and sometimes it is really hard.

Rather than looking at the gloomy side of fall and winter, we need to see that Thanksgiving is a time to count our blessings, even if they seem few. Advent is a time to prepare, especially if we can do so internally! Christmas is a time to celebrate that our God lives in us, and in those around us. And the New Year is yet one more opportunity to begin again!

Now is the time! Now is the time to turn to those around us and realize that because of Jesus Christ, we can make a difference!

—by Robert K. Leonard

(Leonard is director of the Aquinas Center in Clarksville and administrative officer for religious education programming in the New Albany Deanery.)



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Entertainment

VIEWING WITH ARNOLD

'Fat Man, Little Boy' may bomb at box office

by James W. Arnold

The biggest moral dilemma of the 20th century may not have been whether or not to drop the atomic bomb on Japan, but it's a contender. If there were others more agonizing, or with the clear-cut issues more about them.

That may help explain why "Fat Man and Little Boy" is so much of a disappointment. (The title refers to the nicknames for the first two bombs.) The film covers the basic territory, but it doesn't convey all the feelings. It's like a black and white photo of a sunrise.

The reasons are plain enough. The film presents the World War II Manhattan Project, which developed the bomb and advised the president on its use, as the outcome of a continuing struggle between two men. However, Bruce Robinson's script makes neither of them as compelling or interesting as the movie says they are, or as they must have been in life.

The first is Gen. Leslie Groves (Paul Newman), who brought the scientific brains together, gave them the hardware they needed, and relentlessly pushed them to finish on schedule. The other is J. Robert Oppenheimer, the American scientist uniquely equipped by expertise, prestige, and personality to lead the physicists and engineers in their deadly quest.

Oppie is played here by movie newcomer Dwight Schultz, a stage and TV actor. Opposite Newman, he's at an immediate disadvantage. The basic pattern, give or take a few character traits, is Patton vs. Mister Rogers.

Newman (now 64) plays Groves as a one-dimensional blowhard, the classic

raspy-voiced "tough coach." A man afflicted with extreme military tunnel vision, he wants his country to have the "big stick," first to win the war, then to intimidate everybody later. He's unable even to recognize a moral difficulty in the project. The scientists who put together a petition against using the bomb are described as "pink frolickers."

As the moment for the desert test approaches, Groves is a man who can say, without irony, "I always believed the Lord was on our side. Now we're gonna prove it."

If Groves ever had a thought more profound than this, or a glimmer of humor, doubt or humanity, we never hear it or see it. What you credit him for is bulldog persistence and cunning. In the end, he got them to do what he wanted. The movie script says so. In i.e. Newman's Groves, for all the actor's natural dynamism, couldn't have passed square one.

Schultz's Oppenheimer is more ambiguous and sensitive. But he's hugely over-simplified, an intellectual snob with only rare glimpses of the charm, depth, and integrity he had to have in that job.

His complex personal life and political affairs are reduced to a brief, unmotivated view with a woman described mostly as a "communist" he had loved before his marriage. (Bonnie Bedelia superbly recaps her familiar role as the betrayed wife.)

How better to discredit a character than to have him commit adultery with a subversive while he's in charge of the most delicate enterprise in the nation's history?

(The affair much more entangled in complexity, did occur. The point is that the film doesn't help us understand it or be moved by it. Oppie simply loses credibility and sympathy. My memory is that the 1982 PBS miniseries, "Oppenheimer," with Sam Waterston, got it clearer and cleaner, probably because it had much more time to develop it.)



MANHATTAN PROJECT—Paul Newman (left) as Gen. Leslie R. Groves and Dwight Schultz as scientist J. Robert Oppenheimer discuss the Manhattan Project in "Fat Man and Little Boy," a drama about the men and women responsible for the beginning of the atomic age. The U.S. Catholic Conference says the film helps "clarify the moral issues debated by those who made the bomb" and classifies the movie as A-III, adults. (CNS photo from Paramount)

The film's first half—gathering the people, solving the problems, building the "device"—is otherwise okay as semi-documentary. But director Roland Joffe, whose first two films ("The Killing Fields" and "The Mission") were both Oscar-nominated as best picture, can't beat the inherent difficulties. This kind of science is not especially visual, and the endless discussions and arguments are brain-numbing.

In the second half, the talk turns to gripping moral issues: Finish the bomb? Test it in bad weather? Demonstrate it for the Japanese or drop it on them?

All the familiar debating points are scored. And the buildup to the Trinity site test has its own suspenseful rhythm. (A brilliant moment: all the radios pick up the "Nutcracker Suite," which plays madly during the countdown.) But the empathy with the major antagonists has long since been lost. The filmmakers must since these because other characters are invented to do the necessary dramatic repairs. J. H. Cusack appears as a likeable young scientist who falls in love with a nurse, then dies horribly after a radiation accident, a symbol of the 200,000 to follow in Japan. As his doctor and friend, John C. McGinley (a regular in Oliver Stone movies), has the best scene, since he's allowed to tell Groves off: "Stop

playing God! You're not good at it, and the position is taken!"

It's probable that "Fat Man" has little sympathy for either Groves or Oppenheimer (who eventually overcomes all his doubts to go along, in a strange mix of pride, guilt, and awe of the moment). They are co-Frankensteins here. We don't yet know the real ending, or how much to blame them if they should be blamed. We still don't have their monstrous genie back in the bottle.

(Potential material disappointingly dramatized: strong moments, moral focus, sensitive situations handled with restraint; satisfactory for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

The Bear A-I
Dad A-III
Drugstore Cowboy A-IV
The Everlasting Secret Family O
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

'Blind Witness' builds in suspense and violence

by Henry Herx and Judith Trojan

Those who enjoy a good thriller will find at least an adequate one in "Blind Witness," airing Sunday, Nov. 26, 9-11 p.m. on ABC. (Check local listings for program time.)

The story is about a blind woman who gets so angry at the inept police investigation of her husband's murder that she sets out on her own to track down the real culprits. The killers, of course, are the cops.

Maggie (Victoria Principal), blind since childhood, has adjusted so well to her disability that she holds down an executive position in a high-powered firm. Happily married and financially secure, Maggie's world is shattered when two burglars get into the house one night.

Bound and gagged, she hears the cries of her husband (Stephen Macht) as he is tortured by a man with a stun gun. In the mistaken belief that a torture is hidden in the house, before he can convince them there is no money there, the repeated electric shocks kill him. Maggie is saved by locking herself in a closet.

The police pin the crime on two men who have been arrested for similar robberies, in spite of Maggie's insistence that they could not possibly be the men who murdered her husband. Among the police, only Detective Tuthill (Paul Le Mat) takes her seriously as a witness who, though sightless, can identify the killers by their voices, their size, the fact that one had a limp, and their odor. She insists that, "They smelled like death."

It is this distinctive odor that ultimately proves the vital clue as to where to look for the killers. Aware that she is on their trail, they try to work her to her new residence, a remodeled loft apartment equipped with security devices it, ended to trap them when they strike.

The climactic scenes take place in the loft, and he pays off is not for the weak of heart. There is plenty of tension and periodic outbursts of violence in the on-dark apartment as Maggie fights for her own life and that of Tuthill too.

The script by Edmond Stevens and Robert Carrington from a story by Tom Sullivan has any number of holes in the

plotting and motivations. But if one is interested in suspense—no matter how manipulated—this one delivers the goods.

Partly that's due to director Richard Colla's deft staging of the action scenes as well as the building up of a sense of apprehension before they occur. Tim Choate plays the chief villain with touches of gleeful evil out of the Jack Nicholson school of acting.

As an actress, Principal looks good in the heroine's part and she screams well. But she can't compare with what Audrey Hepburn was able to do with a similar role in "Wait Until Dark"—the classic blind-woman-beset-by-thugs noir.

One couldn't come up with more of a synthetic part than that of involving a vulnerable blind woman meeting the threat of physical violence. This kind of role provides a solid star vehicle and it's not surprising to read in the credits that the program was done in association with Victoria Principal Productions.

Though it's not for the younger members of the family, it may suit older ones who enjoy an emotional workout and don't mind brief but nasty scenes of violence. (HH)

TV Programs of Note

Friday, Nov. 24, 10 a.m.-12 noon EST (Check local listings.) (CBS) "Snoopy, Come Home," a 1972 animated feature about the Peanuts gang of Charles M. Schulz, may disappoint viewers because it lacks the author's characteristic humor and intelligence in dealing with the little joys and anxieties of childhood.

Saturday, Nov. 24, 8-9 p.m. (CBS) "The Ice Stars" (Hollywood Revue) features world champion figure skaters Tatiana and Randy Gardner, along with Olympic champions Robin Cousins, Elizabeth Manley, and John Curry, performing to memorable music from a variety of movies, including "The Wizard of Oz" and "Dirty Dancing."

Sunday, Nov. 26, 9-11 p.m. (CBS) "Fifty Years of Television: A Golden Celebration" shows a compilation of the best-loved moments in TV history and features co-hosts Walter Cronkite, Carl Reiner, Jane Seymour, John

Larroquette, Kermit the Frog, and Miss Piggy. Others who will share anecdotes include George Burns, Lily Tomlin, Barbara Walters, Norman Lear, and the Smothers Brothers. Monday, Nov. 27, 10-11 p.m. (PBS) "Revelations," a documentary filmed during the Thanksgiving week of 1987, presents the portrait of an ordinary American family whose three generations are struggling to cope with the various changes in contemporary life.

Tuesday, Nov. 28, 9-10 p.m. (PBS) "Adam Clayton Powell" profiles the charismatic black preacher from Harlem who became a powerful politician during his years in Congress from 1945 until 1970. However, his relish for money and jet-set living eventually led to his political ruin.

Tuesday, Nov. 28, 10-11 p.m. (PBS) "The Next Century," the final episode of the "America's Century" series, begins with Jimmy Carter's world as a nation that has learned several lessons about the limits of power.

Wednesday, Nov. 29, 9-10 p.m. (PBS) "The Truth About Lies" looks at how America's political culture relies on manipulated images to avoid society's problems and what happens to a nation that develops "blind spots" that are hidden from view until, as in Vietnam and Watergate, society finds itself trapped by them.

Wednesday, Nov. 29, 10-11 p.m. (PBS) "Loris Ruekeyser Looks at the '90s" examines the world economy of the 1980s and ahead to the outlook for the 1990s. Ruekeyser and guests talk about the amazing economic success of the past decade, the growth of world markets, and the future of economic internationalization.

Thursday, Nov. 30, 10-11 p.m. (PBS) "The Seventh Annual Report of the Secretaries of State" Six former secretaries of state discuss such critical foreign policy issues as the revolutionary upheaval of the communist world, the economic integration of Western Europe, and the increasing threat to the world's environment.

Saturday, Dec. 2, 9-10:40 p.m. (PBS) "Kenny Rogers in Concert: A Holiday Special for Public Television" features Christmas songs as well as his own hits.

(Check local listings to verify program dates and times.)

QUESTION CORNER

Untruth disturbs reader

by Fr. John Dietzen

Q Recently an old friend who is no longer a practicing Catholic said to me, "So you really believe that the bread and wine become the body and blood of Christ? That makes you a cannibal. I thought Catholics didn't believe in cannibalism."

I don't remember what I said. Would you tell me how to reply to something like this? (Pennsylvania)



A I believe this woman is simply taking out her confusion and anger (over what, I have no idea) on you.

The accusation she makes is almost as old as Christianity. In ancient Rome early Christians guarded their liturgy very carefully, that it not be misunderstood, ridiculed, or blasphemed.

Word got out, of course, about Christian belief in the presence of Christ in the Eucharist and these cannibalism remarks became somewhat common in certain places. The reason obviously was that the accusers were not, and perhaps did not wish to be, aware that our belief in, and communion with, Christ in the Eucharist was entirely under the appearance of bread and wine.

Every once in awhile this is brought up again by

FAMILY TALK

Give thanks for gifts and goodness in life

by Dr. James Kenney

At Thanksgiving, like so many other Americans, I take a few moments to review the highlights of the past year and to express my gratitude in some way for my "gifts." This year, my "thank-yous" seemed more than merely personal and I would like to share them with my readers.

Thank you, God, for Alcoholics Anonymous. Each semester, in my alcohol education class, we have an open AA meeting and eight to 10 recovering alcoholics share their stories with me and my students. Having once hit bottom, there are no masks, no false pretenses.

Each of the meetings is like a "happening" for me. In no other circumstance have I witnessed such candor, such maturity, such humility, such grace. The people are open and honest and I love each one of them dearly. I feel privileged to share their stories and their wisdom.

Thank you, God, for foster parents. I was honored last month to be the keynote speaker at the annual conference of the Indiana Foster Care Association. It, at one time, foster parents took mostly small babies, no more. Now they often take troubled teens.

Many of the teens are from neglectful and abusive homes. Rather than act grateful, the teens often continue to misbehave, as if to strike back at a society that has not dealt kindly with them.

Foster parents bear the brunt. They take criticism from the youths, from the natural parents, and sometimes even from the welfare departments. This is "tough love" at its finest. Not only do these foster parents attempt to maintain firm limits with unruly teens, but they keep on loving when there are few others to support them. Hug a foster parent today.

Thank you, God, for La Leche League and all the love and warmth that the league generates. It promotes good mothering through breast-feeding. Twenty-five years ago, its members were the true women's libbers, a minority voice in a male-dominated medical establishment, teaching women how to breast-feed, and supporting those who wish to do so.

Today, breast-feeding has the unequivocal endorsement of the American Medical Association and the American Academy of Pediatrics as the best way to feed and nourish a baby.

But the league does so much more. As the Beatles sang it, the three L's stand for "love, love, love." Mary and I were speakers at the July La Leche League conference in Anaheim, Calif. What a marvelous opportunity to be around so many wonderful women who love so unconditionally, so physically and so much. I felt loved too.

I thank you, God, for Public Interest Resource Groups (the PIRGs) and all other like organizations, whose staffs for so little pay, to save our environment. One of our sons worked for PIRG in Massachusetts, and we learned firsthand about the endless picketing, lobbying, and fund-raising necessary to change laws and attitudes and fight pollution.

Good planets are hard to find. I thank you for the dedicated people who are working so hard against greed and thoughtlessness to preserve the one we have.

Finally, I thank you for my health, my family, my life itself planted here in the 20th century, and for keeping life interesting.

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

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anti-Catholic fanatics, even though these days there is absolutely no reason for any interested and honest person not to know the basics of what we believe about the Eucharist and Holy Communion.

With enough hatred, mistrust or fear, however, people will believe nearly anything even to the point of deliberately spreading the wildest kinds of untruth.

When perpetrated against groups (religious or otherwise), such untruths are as much slander and calumny as they are when committed against individuals.

Q I am a widow in my 70s. Years ago, after I gave birth, the doctor told me not to have any more children because of a bad heart problem.

I became pregnant and planned to have an abortion. When the doctor operated, I heard him say it is just blood.

When I went to confession later, the priest told me not to come back. I was devastated so I didn't go to Mass for some time. I felt guilty, so I went back to church and received Communion. I have been doing this a long time.

I am living a good Catholic life and am generous with my time and money. I get along with everyone and help anyone in need.

Can you please tell me how I can get rid of this guilt? (Florida)

A I am sorry for whatever happened in confession that caused you so much pain during these many years. I hope what I say can help.

First, I wonder if perhaps you did not misunderstand the meaning of the priest's remark. If he, as you say, told you not to come back, he may have meant that whatever sin was committed was forgiven by your sorrow and confession and you need not return to it again. This would have been the proper thing for him to do in light of your obvious desire for forgiveness and return to the sacraments.

The only complication even remotely possible might have been an excommunication, which may be incurred by procuring an abortion. Many elements, however, indicated that this was not true in your case. For one thing, it is at least doubtful that an abortion actually took place. In any case, that is all past. In light of the way you understood the priest, your reaction during these years has been understandable.

However, for your own peace of conscience in this matter, and simply as good Catholic practice, it would be spiritually valuable for you to receive the sacrament of penance again. I am very confident that if you go to a priest, explain briefly what happened, and ask him to help you move forward in your spiritual growth, he will give you some good and compassionate advice.

I hope you will do this. I will be praying for you. You have been too long without the peace of soul and spiritual strength and help that you want and need and deserve.

(Send questions for this column to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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The Archdiocesan Board of Education began a program in 1987 to recognize significant contributions to the ministry of Total Catholic Education. The first phase of that effort is to honor people who have served in the past as educational personnel — whether as professionals, non-teaching employees, or as volunteers.

As no central records of such personnel are kept, the Board relied on local records to service and, therefore, some were missed. For this we apologize in advance.

Again this year, each person on this list will receive a certificate of appreciation. In this season of Thanksgiving, the Board wants to recognize generosity and efforts of each and every person who has served in the past in the ministry of Total Catholic Education.

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Matthew 23:22

As members of the Roman Catholic Faith Community of the Archdiocese of Indianapolis, and on behalf of the Archdiocesan Board of Education, we joyfully recognize . . .

. . . for past services faithfully rendered for the ministry of Total Catholic Education. Your efforts have helped to lay the foundation for the existing level of excellence in our educational programs.

We offer to God prayers and thanksgiving in grateful appreciation for your devotion to service in the Church.

Presented this 24th day of November, 1989.



Edward T. Shan
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David S. Marbo
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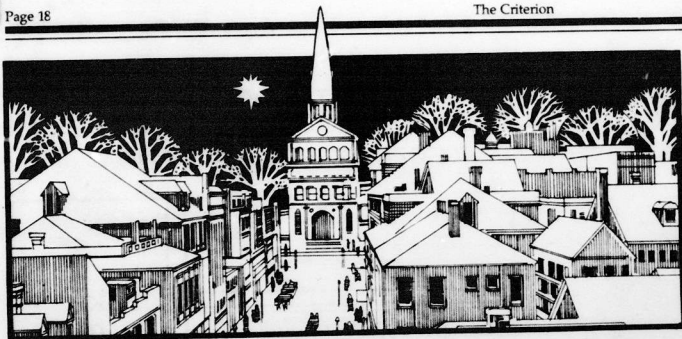
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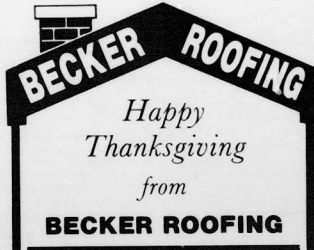
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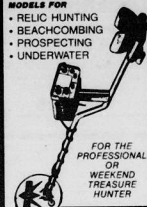
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The Active List

The Criterion welcomes announcements of parish and church related activities (*for The Active List*). Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

November 24-25

St. Catherine adults will present "Prime Time Crime," a comedy mystery, as their annual alumni play in Father Busald Hall. Doors open 6:30 p.m. \$8 cost includes dinner, drinks and performance. For information call Mary Jo Papesh 317-784-3360.

November 24-26

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

November 25

Our Lady Queen of Peace Meditation Prayer Group will gather at 6 p.m. for an hour of meditating prayer and MediJogging spirituality in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

Pro-Lifers will meet to pray the rosary at 9:30 a.m. at the Clinic for Women, 2951 E. 38th St.

November 26

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

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

November 27

The series on Centering Prayer continues from 7:30 p.m. at St. Christopher Parish activity room. Speedway. Call 317-241-6314.

Systematic Training for Effective Parenting (STEP) classes conclude from 7:30 p.m. at St. Lawrence Parish, 4830 N. Shadeland.

Separated, Divorced and Remarried Catholics (SDRC) will meet for a program on "Who Are We?" at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St.

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew I. Brown Ave. Benedictine 9 p.m.

The Bible Study on "The Birth of Christ" begins from 10 a.m.-12 noon at Holy Cross Parish meeting room, 125 N. Oriental St.

Visiting Nurse Service will administer free flu shots to those on Medicare program (with card) at the Catholic Center, 9-11 a.m. For transportation call 317-236-1558.

November 28

Catholic Adults Reaching Out (CARO) will meet for Bowling at 7:30 p.m. at Action Bowl, 325 S. College.

Catholic Alumni Club (CAC) will hold a Gourmet Evening at 7 p.m. at Vito's Ristorante, 5380 W. 38th St. Call Anna Marie 317-784-3313 for information.

The Inquiry Program at Holy Spirit Parish, 7243 E. 10th St., continues from 7:30-9 p.m. with "How to Use the Bible Prayer in Your Daily Life."

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517 for information.

November 29

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at Andrew School, 4050 E. 38th St.

An Advent program on "Prayer Ye the Way" will be presented from 9:30 a.m.-12 noon and from 7-9 p.m. at Beech Grove Benedictine Center. Call 317-788-7381 for details.

The Scripture Series on St. Paul concludes from 7:30-9:30 p.m. at St. Pius X Parish, 7200 Santo Dr.

November 30

The Bible Study on the Book of Exodus continues from 10-11:30 a.m. at St. Christopher Annex meeting room, Speedway.

A Mass for Catholic fund raisers, in honor of St. Melania, will be

celebrated at 3:30 p.m. in St. Catherine of Siena Church, corner Raymond and Shelby Sts. Call 317-236-1427 for more details.

The theatre department of Marian College begins production of "Beauty and the Beast," through Dec. 5. Call 317-929-0292 for ticket information.

The Bible Study on "The Birth of Christ" begins from 7-9 p.m. at Holy Cross Parish meeting room, 125 N. Oriental St.

December 1

Channel of Peace charismatic community will celebrate First Friday Mass at 7:30 p.m. in Holy Spirit Church, 7243 E. 10th St. Soup and bread served 6 p.m. Call 317-353-9404 for information.

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m. until 5:30 p.m. Mass in St. Lawrence Parish chapel, 4630 N. Shadeland Ave. All welcome.

An Ecumenical Prayer Service in memory of the four American women killed in Central America in 1980 will be sponsored by ARIA peace and justice committee at 7:15 p.m. in Marian College Chapel, 3200 Cold Spring Rd.

December 1-3

An Inner Journey Retreat, Part II will be conducted by Mary Frances Crowley at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

December 2

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church.

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42nd and Central. Rosary, procession.

A FIRE chapter meeting and Fatima devotions follow 8 a.m. Mass in St. Nicholas Church, Sunman.

The World Apostolate of Fatima (The Blue Army) will hold First Sunday Holy Hour devotions at 2 p.m. in Little Flower Parish center chapel, 13th and Bosart. Everyone welcome.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 42nd and Central.

St. Simon Parish will sponsor a Pre-Christmas Dinner-Dance in Feltman Hall. Doors open 5:30 p.m. WTUX personality Paul Irvin featured. \$25/couple.

The Liturgical Ministry Formation Program on Session III: Seasonal Planning will be held from 9:30 a.m.-3:30 p.m. at Marian College, Indianapolis. Call 317-236-1483.

Pro-Lifers will meet to pray the rosary at 9:30 a.m. at the Clinic for Women, 2951 E. 38th St.

December 2-3

St. Meinrad School of Theology will offer a course in Personal Development and Pastoral Care. (Continued on next page)

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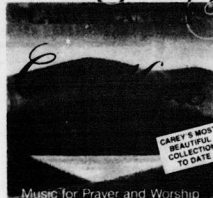
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Walesa asks prayers for the people of Poland

by Barb Frazee

WASHINGTON (CNS)—Polish Solidarity leader Lech Walesa has asked American Catholics to pray for the people of Poland as they make their transition from communism to democracy.

"We need your prayers and we need your understanding," he said during a visit to U.S. Catholic Conference headquarters in Washington Nov. 17.

He also repeatedly thanked the U.S. church for its support of the Polish people and of the trade union movement, Solidarity.

"We're so much in a hurry all the time, trying to make up for the mistakes of communism, and something happens that instead of thanking those who deserve our gratitude in the first place, we leave them to the last place, and we apologize for that," he told about 30 USCC staff at a breakfast meeting.

In June, in Poland's first free elections in more than 40

years, voters elected a Solidarity-led Parliament and rejected the majority of Communist Party candidates.

Walesa visited the bishops' headquarters during a weeklong U.S. trip that also included stops in New York, Chicago and Philadelphia. Several times during his two-hour visit at the conference, he explained why he thought American prayers were valuable.

"When a poor man is praying, he wants something," he said. But Americans are wealthier than Poles, he said, and in this context, your requests are greater."

In an interview with Catholic News Service, Walesa emphasized that he requested the meeting with conference employees.

"As the chairman of Solidarity, I never had the opportunity to thank the people of the American church," he said. "Their prayers, their appeals and their direct assistance—it was very, very important, financial assistance most important."

"So it was sort of my duty to thank the shepherds of the church and ask them for their prayers," he added.

The 46-year-old founder of Solidarity, who won the 1983 Nobel Peace Prize for his work, said that in his busy schedule, he often does not have time to kneel and pray.

"I do have a lot of problems," said Walesa, who spent 11 months in jail in the early 1980s after Poland declared martial law. "So I sort of sigh to God from time to time, devote something to God, ask God what to do next. And I do that 100 times a day."

Walesa said he shares successes and failures with God. "Quite frankly, I'd rather give God the successes than failures, but it's not very far to keep God away from the failures," he said.

Walesa is known for his devotion to his Catholic faith and to Our Lady of Czestochowa, patroness of Poland. "I was brought up in the old tradition," he told CNS. "I believe the church. That's how I was brought up: that the system was wrong, that the government was wrong, but the church was never wrong," he said.

He gestured to his lapel pin of Our Lady of Czestochowa. "She was with me in all the bad times, and I will take this off when they kick me out of social activity," he said.

During the Mass in the conference chapel, Cardinal James A. Hickey of Washington commended Walesa to the prayers of Our Lady of Czestochowa. "Supported by her prayers, you have made Solidarity a powerful force for change throughout the world," Cardinal Hickey told him.



QUIET MOMENT—Polish Solidarity leader Lech Walesa kneels in prayer at a special Mass in his honor during his Nov. 16 visit to the U.S. bishops' headquarters in Washington. Walesa says he asks God what to do "100 times a day." (CNS photo by Barbara Stephenson)

The Active List

(Continued from previous page)
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December 3

An Advent Evening Prayer series begins at 5:15 p.m. at Beech Grove Benedictine Center, Music 5 p.m. Call 317-788-7581 for details.

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Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart

MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Plus X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Mgr. Sheridan K of C Council 6138, 695 Pushville Rd., Johnson Co., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch, 7:11 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY, St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY, Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY, Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Youth News/Views

Teens question bishops on tough church issues

by Mary Ann Wyand

Do parish communities truly welcome young people and make them feel at home in the church?

The issues of youth enablement and empowerment within the parish environment were among a number of relevant pleas from the nearly 5,000 teen-agers attending a bishop's panel during the 20th Biennial National Catholic Youth Conference Nov. 18 in Louisville.

Responding to a variety of tough questions from teens representing the East and Midwest were Archbishop Thomas C. Kelly of Louisville, Bishop John J. McRaith of Owensboro, Ky., Bishop Daniel M.

Buechlein of Memphis, and Auxiliary Bishop Robert J. Carlson from St. Paul and Minneapolis.

As part of a forum entitled "Youth Speak Out—See What We Can Do Together," the four bishops responded to teen questions on women in the priesthood, female altar servers, sexuality and morals, contraception, the consistent ethic of life, and improved communication.

Before the question session began, the moderator, Father Bruce Kimball, reminded the teens that "no subject is off limits."

In opening remarks, youth presenter Ellis Peters called for a more youth inclusive Mass and asked the bishops to consider incorporating some contemporary music into liturgical celebrations. "Music is



INTENT—Bishop Daniel M. Buechlein of Memphis (left) gestures as he makes a point in response to a teen-ager's question while Auxiliary Bishop Robert J. Carlson of St. Paul and Minneapolis listens intently during the "Youth Speak Out Forum" Nov. 18 in Louisville. (Photo by Mary Ann Wyand)

a very important part of the Mass," he said. "We need music that excites us."

Youth presenter Anne O'Neill spoke next, requesting more youth support from church leaders. "We are asking for guidance," she said. "Walk with us. We need a church that includes all of us, and we need to feel welcome and integrated into the adult community."

Further, she said, "We as church need to be more open and attentive to youth needs. We need to feel appreciated for who we are and what we bring (to church)."

Expressing frustration at church traditions that limit involvement by women and girls as priests and altar servers, one teen-ager quizzed the bishops on these policies.

Father Kimball supported her question by noting that, "Women can handle Jesus (as extraordinary ministers), but they can't handle the wine and water (as servers). This is all part of the bigger question (of women's roles in the Catholic Church)."

Bishop Buechlein responded that the question (of female altar servers) is being studied by the Congregations for the Sacraments and Divine Worship in Rome.

When one young man asked why the church is against artificial birth control and condoms, Bishop Buechlein emphasized that, "Sex is not just for recreation. Sex has deep meaning in the commitment of marriage. Love has responsibilities, and contraceptives diminish the real deep meaning of sexuality and love in marriage and family life."

Bishop Carlson added that, "You can get a straight answer from the church on that (contraception and sexuality). The answer is responsibility. Each of us is given a tremendous gift called sexuality, and we can use our gift of sexuality within the sacrament of marriage the way that God intended us to."

When questioned about the possibility of married priests, Bishop McRaith responded that, "At the present time, it's not something we expect to happen."

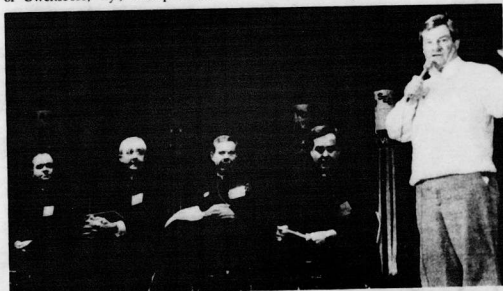
Archbishop Kelly also noted that, "It would be a very difficult and tension-ridden life for the wife of a priest" because of the long work hours and other pressures.

Addressing the consistent ethic of life, the bishops offered strong responses in defense of every person's right to life.

"A responsible Catholic cannot call themselves pro-choice," Bishop Carlson emphasized. "Catholics are for the dignity of all human life from the moment of conception until someone is called home by God. The choice can only be for life."

Bishop Buechlein reminded the youth gathering that, "Of course women have rights, but what about the rights of the babies? We need to be concerned about everyone's rights, and we need you to help us get the message across that we're for all human rights."

And when Bishop McRaith told the teens they must always "stand up in favor of life," the huge gathering of Catholic youths responded with enthusiastic and prolonged applause in support of life.



LISTENING—Father Don Kimball (right) invites questions from the audience of nearly 5,000 teen-agers while four bishops listen to youth concerns. They are (from left) Archbishop Thomas C. Kelly of Louisville, Bishop John J. McRaith of Owensboro, Ky., Bishop Daniel M. Buechlein of Memphis, and Auxiliary Bishop Robert J. Carlson of St. Paul and Minneapolis. (Photo by Mary Ann Wyand)

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Dedication set for new Providence gymnasium

Providence High School officials have set the formal dedication of the new physical education facility to coincide with the Clarksville school's first basketball game of the season on Nov. 25.

Saturday evening's pre-game festivities begin at 7:30 p.m. and cap off a dream that many have shared since Providence athletes and fans outgrew the old gymnasium years ago. The dream became a three-year project beginning as a major funds development campaign and culminating with the new facility's completion this summer.

Dedication and unveiling of the "Wall of Honor," which was underwritten by Indiana National Bank, is set for 5:30 p.m. The wall is a permanent commemorative display in the new physical education facility featuring the names of donors who made contributions of \$2,500 or more in support of the project. Festivities continue at 7:30 p.m. with dedication of the entire facility. An alumni "Hospitality Room" in the old gymnasium will be open from 8 p.m. until 8:30 p.m. and at halftime for all Providence graduates.

"You Are the Top 40 Hits," an overnight freshman retreat Dec. 2-3 in the New Albany Deamery, focuses on developing a positive self-identity while looking at values, especially those communicated through music, movies, and other medias. Call the Aquinas Center at 812-945-0354 for registration information.

Providence High School seniors Erin Hazen and Misty Roll of Clarksville were among 100 select National Cheerleading Association Spiritleaders to perform in Macy's 63rd annual Thanksgiving Day Parade televised nationally on NBC.

Featured in a performance with the theme of "Celebration of Sports in America," the cheerleaders followed the Big Apple float carrying sports celebrities. At Herald Square, they performed a cheerleading routine featuring gymnastics skills. The NCA Spiritleaders are award-winning All-American Cheerleaders nominated from across the country who participated in NCAA summer camps. This was the group's first appearance in Macy's Thanksgiving Day Parade.

With our help, young people will discover faith

by Jerry Finn

Will our children have faith?

For parents, this is a question of great concern. It is one that is also often asked by people who work with and care for young people.

As someone who has 19 years of first-hand experience in working with young people on a variety of levels, my answer to this question is "Yes."

Adolescents do have an incredible sense of faith in God, and they need ways to deepen and get in touch with what they believe.

In a study by Dean Hoge of "Converts, Dropouts, and Returnees," he cites that 86 percent of teen-agers believe that they have a deep sense of God. Hoge found that 64 percent pray at least weekly, and 36 percent state that they pray daily. Yet when it comes to religious expression, we seldom see such enthusiasm.

I have worked for the Catholic Church for a long time, and I am convinced that there is much more that we could do to deepen the faith of our young people. Our church recognizes the families as the primary source of faith formation. I now know that the church needs to help parents pass on this faith to their young people, rather than try to do it for them.

In this hectic age in which we live, teens are busy with school, jobs, and relationships. That often leaves very little time for activities like retreats, religious education, or even Mass, which oftentimes fall by the wayside. Yet young people are in a stage of their development which shows they are looking for identity and meaning in their lives.

How do we pass on our values and beliefs to our youth without "ramming religion down their throats?"

When teens were asked in recent studies what has had the strongest impact on their religious development, several clear areas emerged. They indicated that support and encouragement from families is critical, especially from the mother, who was rated as the primary former of their faith.

Another area that was rated highly was an experience on an overnight retreat. For those of us involved in pastoral ministry to our youth, this raises important questions.

►What are we doing to help parents, especially mothers, understand and effectively pass on their faith to their children?

►Are we as a church providing good quality, healthy retreat experiences for young people?

►As families, are we encouraging participation in these retreat experiences?

Parents need to model what they value and believe. The wise adage of "practice what you preach" is imperative. If you want your children to go to church, they need to see you going, too. If you want them to pray, then you must be a person of prayer, and willing to pray with them. Learning to pray is a skill that can be developed, but they will only learn it if we teach them how to do it.

The church's statement about parents being the primary educator is a principle because it is true and most effective, not because the church wants to make another principle but because the church is naming what it has discovered as true.

As adults, we need to ask ourselves some serious questions.

►When was the last time I did something that enabled me to grow in my faith?

►When did I last go on a retreat?

►Do I see my experience of faith as a life-long learning process?

►Do I participate in the sacraments?

Realize that if we aren't willing to grow in our religious experience, our children probably won't either.

Parents also need to encourage participation in faith formation opportunities, even if the child doesn't want to be involved.

Remember that young adolescents have just learned the skills of abstract thinking. They literally "argue for the sake of arguing," because they are practicing a new-found skill. Therefore, if they argue about going to the youth programs, retreats, or religious education, and we accept that, then in essence we are saying that we don't place much value on that either.

The message is similar to that where the parent offers no rules, structure, or clear limits for their child. The young person reads it as "you don't care enough about me to give me boundaries." We need to care enough about the faith formation of our young people to get them there.

"Should I make them go?" is a question often asked by parents. In such cases, good communication skills are critical. Demanding participation without a reason will never work. Our youth need to hear us say that it is important. These are life-shaping messages.

►"I pray better at Mass when we are with me."

►"My religion has helped me so often in my life, and I want you to understand why we believe what we believe."

►"Our lives are so busy that it is important to take a little extra time with God and ourselves on a retreat."

►"Do it for me because I care about you and it is important to me."

All of these are appropriate responses to our young people. Help them to understand why it is something that we value. Give them structure and clear limits. Then reward them for their willingness to do something that you value. Most importantly, help them understand why it is important to you. Each year, the New Albany Deamery Youth Ministry Office offers a series of overnight retreat faith formation opportunities. We also provide peer leadership programs to

help teen-agers discover and sharpen their leadership and communication skills. Other deaneries in the archdiocese present similar programs. Your encouragement as a family member who cares about the young person will make all the difference in the world with their attendance at one of these programs.

Retreats have changed a lot since we adults might have attended one. Each of the retreats includes opportunities for the young person to receive the sacraments of reconciliation and Eucharist. There is time for them to talk to a spiritual director or other significant adults if they want to share concerns or ask questions.

A variety of other experiences included in the retreat format are meaningful prayer time, discussion and sharing, quiet reflection time, fun and recreation, and community meals.

Since we value retreats as one of the most important ministries that we do, we as young ministry coordinators work hard to train the best adults and youth leaders for

these faith experiences. Healthy, whole people who put their faith into action and care for young people are the ones that we look for as leaders. These are people whose lives reflect the message that, "Being Catholic is fun."

Will our children have faith? If we work together, we can greatly increase the chances that our teens will grow up with significant faith experiences.

Archdiocesan deaneries and parishes are working to provide quality religious education programs. As concerned family members, you can make sure that our young people don't miss these opportunities. Consider payment of a registration fee as a birthday or Christmas gift. Even though it might not be easy, see to it that they attend. Let them know what you believe. The experience that is provided is worth it. Together we can make a wonderful difference.

(Finn serves as director of youth ministry for the New Albany Deamery.)

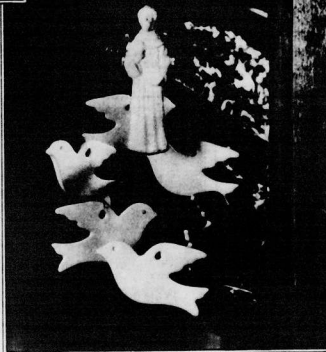


FUTUREQUEST—Tim Barthel, drug education and physical education teacher, welcomes possible future students and their families to his classroom at Secenia Memorial

High School Nov. 19 during an open house similar to those held by all archdiocesan parish-supported high schools last Sunday. (Photo by Margaret Nelson)

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BOOK REVIEW

'Inside My Father's House'

INSIDE MY FATHER'S HOUSE, by Msgr. George A. Kelly. Doubleday (New York, 1989). 386 pp., \$19.95.

Reviewed by James C. O'Neill

Msgr. George A. Kelly's subtitle, "A Priest's Joys and Struggles with His Church and Its People—from 1939 to the Present," sums up what "Inside My Father's House" is more or less about.

I say "more or less" because the bland subtitle may not prepare the unsuspecting reader for the passionate and partisan polemic in the pages that follow. To those familiar with the author's earlier books—"The Battle for the American Church" and "The Crisis of Authority: John Paul II and the American Bishops"—the edginess of many of his current biographical notes will not come as a surprise.

Despite his jovial cover photo, Msgr. Kelly in this volume is not a man to tolerate fools gladly. He becomes exceedingly testy with those—especially priests and bishops—whom he believes to be tampering with the Catholic faith or challenging the teaching authority of the pope.

George Kelly, son of Irish immigrants, grew up on the streets of New York City's East Side in a time which he

recalls as "the golden age" of American Catholicism. Ordained in 1942, he has served as a parish priest, chancery official, pastor, university professor and author.

For 25 years Kelly had Cardinal Francis Spellman for his boss. He was director of the family life office for 11 years and then secretary for education for 10.

Msgr. Kelly never found the cardinal a warm person. Yet, he admired "the Little Man," without being blind to his shortcomings. He writes: "Cardinal Spellman loved prominence and power and sought both from an early age. But he used them well." On another page he pays the quintessential New Yorker's tribute, "Spellman did not look like much but he was."

Drawing on his years with Spellman and his successor, Cardinal Terence Cooke, Msgr. Kelly gives a good account of the long and ultimately unsuccessful battles to obtain New York state and federal tax relief for private schools. He also charts the upheavals in the American church following the close of Vatican II.

The author deplores many institutions and developments in the postconciliar church. They include the Jesuits, Catholic colleges and universities, the flight of nuns from parochial schools, and the leadership and departments of

the National Conference of Catholic Bishops and U.S. Catholic Conference (Catholic News Service among them), to mention only a few.

His list of professors whom he identifies as dissenters and sowers of confusion among the faithful reads like a Who's Who of Catholic scholarship. Ranged against these, reports the monsignor, are members of the Fellowship of Catholic Scholars, a group founded in 1976 to counter the influence of the major Catholic scholarly organizations which had become, he insists, "havens of dissent."

Unhappy as he is with much in the American Catholic scene, Msgr. Kelly sees in Pope John Paul II and Cardinal John J. O'Connor the kind of clear, decisive church teaching and leadership needed. And he intends to promote this leadership as much as possible. He is writing another book, its title? "Keeping the Church Catholic—with Pope John Paul II."

What else?

(O'Neill, a former chief of the CNS Rome bureau, is a freelance writer and editor.)

'Gift from the Sea'

Gift From the Sea, by Anne Morrow Lindbergh. Pantheon Books (New York, 1955). 138 pp., \$11.95.

Reviewed by Mary Ann Wyand

"Patience, patience, patience is what the sea teaches," Anne Morrow Lindbergh writes. "Patience and faith. One should lie empty, open, choiceless as a beach—waiting for a gift from the sea."

Like the eternal tide, Lindbergh's classic "Gift From the Sea" returns to popular readership again this year with the same freshness of its first issuance in 1955. Her prose is, without doubt, a timeless portrait of words written "with love and spiritual inspiration to challenge women into reflection and greater understanding of their roles in life."

"I believe most people are aware of periods in their lives when they seem to be 'in grace' and other periods when they feel 'out of grace,'" she notes. "In the first happy condition, one seems to carry all one's tasks before one lightly, as if borne along on a great tide."

With the skill of an experienced sailor, Lindbergh guides the craft of her story along the waves of enlightenment until the reader feels refreshed, as if by the cool and salty ocean breeze.

"One cannot collect all of the shells on the beach," she concludes. "One can collect only a few, and they are more beautiful if they are few." Her essay is a keepsake, too.

(Wyand is an associate editor of The Criterion.)

† Rest in Peace

(The Criterion welcomes death notices of persons 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 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.)

† **BUCHHEIT, Peter R. Jr.**, 71, Holy Family, New Albany, Nov. 9. Husband of Ada M. (Steele); father of Peter R. III, and Jane Barker, brother of Frances Kelly and Marilyn Brown, grandfather of seven, great-grandfather of two.

† **DRISKELL, Richard Larry**, 43, Holy Family, New Albany, Nov. 7. Husband of Patricia; father of Darren, Dustin, Melissa, and Treana Wilcher; son of Catherine Prell; brother of Michael, Diane McGuire, Brenda Jones, Jamie Beisel and Tina Combs.

† **GREGORY, Marie**, 84, St. James the Greater, Indianapolis, Nov. 5. Mother of Charles E., John J., Pat Mascari and Mary Bolter, grandmother of 13, great-grandmother of three.

† **KEHOE, Katherine T.**, 84, St. Anthony of Padua, Clarksville, Nov. 9. Mother of Katherine Miller, James A., and Patrick G., sister of Mary Moad.

† **MCALLEN, Andrew P.**, 60, Little Flower, Indianapolis, Nov. 9. Husband of Anne K.; father of Kevin M., Rosanne M., Mary T., Carmack and Julie A.; gra-father of six.

† **MCCLUN, Loretta C.**, 86, Little Flower, Indianapolis, Nov. 8. Mother of Donald J. and Virginia Williams; sister of Josephine Glover; grandmother of five; great-grandmother of 15.

† **ORR, Rose H.**, 75, Nativity of Our Lord, Indianapolis, Nov. 7. Mother of Colleen Abate, Collette Kennedy, John E., Leah, and Sharon Fiske; sister of Edward C. Collette and Laura Lee Invergore; grandmother of 16; great-grandmother of 34.

† **STUEHNBERG, Angie M.**, 20, St. Mary, Greensburg, Nov. 10. Daughter of Paul and Crystal; sister of Paul R., Dale Gramman, Paula Pedit and Jodi; granddaughter of Alvera, and Mary Elliott.

† **WANINGER, Carl A.**, 65, St. Boniface, Fulda, Nov. 12. Brother of Lucille Miller.

† **WEAVER, Ernest W.**, 48, St. Gabriel, Connersville, Nov. 13. Husband of Mabel; father of Jerry E., Thomas M., and Robert E. Weaver and Joy Kowalsky.

Providence Sr. Marie Annette, 87, dies Nov. 7

ST. MARY OF THE WOODS—Providence Sr. Marie Annette Doody died here on Nov. 7 and was buried from the Church of the Immaculate Conception on Nov. 10. She was 87.

The former Kathleen Rose Doody was born in Whiting, Ind. She entered the Congregation of the Sisters of Providence in 1918 and professed final vows in 1926.

Sister Marie Annette taught in St. Charles School, Bloomington, in the Indianapolis Archdiocese. She also taught in other Indiana schools.

Sister Marie Annette leaves one brother and six sisters; they are: Father Timothy, of Lowell, Ind.; Nora Kammer of Whiting; Mary Harvath of Fullerton, Calif.; Helen Higgins and Annette, both of Placenta, Calif.; and Dolly Farrell and Agnes Fortin, of Clearwater, Fla.

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Pope praises, criticizes church in Germany

by John Thavis

VATICAN CITY (CNS)—At the close of a two-day meeting with West German bishops, Pope John Paul II gave the church there high marks for organization, academics and institutional charity, but they asked "by the faith appeared to be so weak among many of the country's Catholics."

"Why is there such scanty knowledge of the fundamentals of the faith and little enthusiasm for the church?" the pope said in a talk Nov. 14.

The pope offered no clear-cut answer, but he suggested that a good dose of self-criticism and risk-taking would help. The bishops, he said, should not be afraid to eliminate pastoral institutions that exist "only because they receive funding," and above all they should not be afraid to buck social trends.

The 14 hours of closed-door discussions, presided over personally by the pope, centered on West German Catholic formation, including catechetics, lay preparation courses and seminars programs. The pope remarked on the harmony of the meeting at the end, saying, "We did not take off like two opposing sides."

The differences were largely those of emphasis. Vatican officials consistently pointed out potential "dangers" in each of the topic areas. Some bishops agreed, but most described their approach and their programs as essentially sound.

In a speech that fueled considerable discussion, however, Cardinal Joseph Ratzinger, head of the Vatican's doctrinal congregation, found fault with much of the formation system in his native West Germany. He said its development over the last 20 years demonstrated a "weakening of the spiritual profile of theology."

The pope's summation address was more general. He highlighted the strong points of the West German church, but noted several shortcomings. In the talk's main points:

►The pope praised West Germans' long record of charity to poorer nations and churches, financed largely through a church tax collected by the government. But he added that contributing materially was "too little." Real charity, the pope said, is seen in other areas, such as missionary vocations—which are practically disappearing in West Germany. A lack of priestly vocations, he told the bishops, "is testimony against ourselves."

In the closing press conference, Bishop Karl Lehmann, head of the West German bishops' conference, remarked that there were some things that "even bishops cannot change—for example, they cannot cause vocations."

►The pope lauded the high level of organization in the West German church and the "great intellectual influence" provided by its theological faculties. But, apparently referring to the German church's wide array of pastoral offices, he warned that "institutions which continue to function merely because they receive funding from outside are not effective and are not worthy of existence."

►The pope said West German Catholics have ample opportunities to bring the church's message to society. However, in doing so the church cannot make "untimely

compromises" or falsely identify with social institutions, he added. The faith is in contradiction with much that prevails in West German society, and pastors have the obligation to say and do things that are not popular, he said.

Cardinal Ratzinger's speech, delivered at the beginning of the meeting, aimed at examining what he said were the root causes of the "Cologne Declaration." The declaration was a statement of dissent signed by 163 German-speaking theologians last January.

Cardinal Ratzinger's criticisms of the formation system were wide-ranging. He said the recent expansion in West Germany of the church's formation system—which several bishops described as a generally positive development—had given birth to an "intermediate group" of academics who teach religious subjects but who are unqualified as professors.

At the same time, the rise in the number of theological professors, which today number about 450 in West Germany, has itself led to increasing specialization and to "a continual dissolving of the intimate unity of theology," the cardinal said. He asked whether the number of these positions could not be reduced.

Priesthood candidates are now outnumbered by lay students in many theological institutes, Cardinal Ratzinger said, and this also has changed the way theology is taught.

West Germany's seminaries, he added, have suffered a great loss of function and today are "just barely" able to offer complete training for future priests.

Cardinal Friedrich Wetter of Munich, speaking on the same theme at the meeting, emphasized the positive elements of West German theological studies. The program in theological faculties has been approved by the Holy See and "is considered an exemplary model," he said.

Cardinal Wetter and others said it was not a good idea to

reduce the role of theology in West German state universities. The fact that the church is taken seriously by society is largely because of these theological faculties, he said.

Similar differences in approach were seen in the two other subjects taken up at length during the meeting: catechesis and the training of lay people for parish work.

Cardinal Antonio Innocenti, head of the Congregation for Clergy, warned that theological speculation has no place in religious instruction, and questioned whether religion teachers were receiving proper training.

Archbishop Johannes Degenhardt of Paderborn pointed out that religion instructors must receive permission from their bishop to teach. He noted in passing that 87 percent of such teachers, according to a recent study, regularly receive Communion.

The archbishop acknowledged that despite two hours of religion class per week in state schools, many young people seem to resist the church's message. But these problems, he said, are part of a "general crisis" in religious traditions in West German society rather than a weakness in the system.

In discussing the rapid increase in the number of lay collaborators in parishes, Archbishop Gilberto Agustoni, secretary of the clergy congregation, stressed that this should not obscure the image of the priest. Sometimes lay people are given jobs that belong to ordained clergy, he said, and there is the danger that these lay people will be seen as a "legitimate alternative" to priests.

The more positive aspects of lay involvement were presented by Bishop Ludwig Averkamp of Osnabrück, who said that many pastors could not keep their parishes open without lay help. He said these lay helpers, who number nearly 5,000 in West Germany, are generally qualified and well-motivated.

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AIDS conference hears opposition to condoms

by Agostino Bono

VATICAN CITY (CNS)—The first Vatican-sponsored conference on AIDS was a sounding board for repeating church opposition to the use of condoms under any circumstances.

The consensus of church officials and others asked to discuss ethical aspects of the disease was that morally and medically, condoms are not the answer.

They are medically wrong because condoms will only encourage people to engage in sexual practices capable of transmitting AIDS, said many church speakers.

The medical view was disputed by some of the doctors and scientists at the Nov. 13-15 conference who argued that while condoms do not guarantee "safe sex," they provide "safer sex" by reducing the possibilities of infection.

There was general agreement, however, that use of condoms will not stop the spread of the disease.

The strongest moral condemnation was given by Msgr. Carlo Caffarra, dean of the John Paul II Institute for Marriage and Family Studies in Rome. Use of condoms "is a true and proper anti-conceptive act which is never licit under any circumstances or for any reasons," he said.

If a spouse has the AIDS virus the couple "has the grave obligation of total abstinence" so as not to infect the healthy member, said Msgr. Caffarra. "The love of the sick spouse toward the other cannot express itself through an act which can cause the death of the other spouse," he said.

Exceptions to the "total abstinence" rule are if it presents danger of adultery and when "prolonged abstinence gravely harms conjugal harmony," he said. In these

exceptions condoms cannot be used, but the couple can risk infection, he said.

"The reason is that the good of the conjugal communion and/or the good to help the other live the conjugal state in holiness, can reasonably induce the love of the spouses to prefer to safeguard spiritual benefits (conjugal harmony and holiness of life) rather than safeguarding the good of life," he said.

AIDS education programs must not favor use of condoms because "it is never licit to apply the principle of the 'lesser evil' to advise use of a prophylactic," he said.

Church officials said condoms would encourage homosexual and heterosexual permissiveness, thus increasing the risk of spreading AIDS. For similar reasons, they opposed distribution of sterile needles to intravenous drug addicts.

Pope John Paul II, in closing the conference, did not mention condoms but opposed all AIDS prevention methods considered "morally illicit" by the church. The pope criticized sexual permissiveness and drug addiction and asked for more programs to prevent AIDS and to help people with AIDS.

Doctors and scientists speaking at the conference said the only "safe sex" is between non-infected people. Many, however, said condoms should be a part of AIDS prevention.

Use of condoms means "safer sex," said Dr. August von Eiff, director of the Bonn University Medical Clinic in West Germany. In cases where one partner in a marriage is infected, "in the eyes of many doctors—including myself—the use of condoms is indicated so that sex life not be interrupted," he said.

There is an 8 percent to 17 percent chance of infection with condoms, said Von Eiff, who opposed condom advertising campaigns as leading to false hopes for prevention.

Dr. Luc Montagnier, director of viral oncology at the Pasteur Institute, Paris, said condoms should be included in AIDS education programs but are insufficient in themselves to prevent spread of the disease.

Lt. Col. Robert Redfield, a medical doctor and the chief of the retrovirus research department of the Walter Reed Army Institute of Research, Washington, said U.S. military policy is that AIDS-infected people are allowed to have sex if they inform their partner and use condoms or contraceptive jellies.

Redfield said his personal view differed and he would not counsel private patients to use condoms because the risk was still too high. Condom use is "not the good seal of American medicine," he said.

Other speakers also opposed condoms. "To propose the use of condoms is erroneous because it promotes risk behavior, as also does the distribution of syringes for drug

addicts," said Dr. William Blattner, chief of viral epidemiology at the National Cancer Institute in Bethesda, Md.

The conference was held to discuss ways of preventing AIDS and methods of improving care for AIDS patients at a time when predictions are that the disease will continue spreading in epidemic proportions. It drew more than 1,000 participants from 84 countries.

Acquired immune deficiency syndrome is caused by a virus that destroys the body's natural defenses against diseases. There is no cure for the disease.

AIDS is spread primarily through sexual activity and blood transfers. Many of the known people with AIDS are homosexuals and intravenous drug addicts. However, AIDS also is increasing rapidly among heterosexuals and babies born to infected women.

World Health Organization figures list 186,803 known AIDS patients worldwide as of Oct. 31. Most—107,308—are in the United States. But the figures are considered far below the actual number of people with AIDS. Many refuse medical treatment because of the stigmas attached to the disease or because they live in countries too poor to afford high-cost testing and treatment centers.

By the end of 1989 "it is predicted that the number of cases of AIDS in the world will increase to 600,000," said Jonathan Mann, director of the World Health Organization Special Program to Fight AIDS. Mann estimated that between 6 million and 8 million people already are infected with the virus and that the situation will get worse.

In the next decade the total number of people infected will increase two to three times, while the number of AIDS cases will increase nine times, Mann said.

The conference's focus on moral and medical issues was criticized by several participants, who wanted more emphasis on developing programs to help AIDS victims. Other complaints were that no one with AIDS was invited to speak and there was no floor discussion of the issues.

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