

Pope to meet with Gorbachev today

ROME (CNS)—Pope John Paul II and Soviet President Mikhail Gorbachev are scheduled to meet in the Vatican today, Dec. 1, amid signs of improving relations between the Kremlin and "the Vatican."

It was anticipated that the Soviet leader's meeting with the first head of the Catholic Church from a Communist-ruled country would set the agenda for future Eastern European church-state relations.

In a Nov. 26 interview with the Rome newspaper *Il Messaggero*, the chief architect

of the Vatican's policy of openness toward Eastern Europe said the meeting offers "authentic hope" for improved relations.

See "From the Editor" on page 2 for more about this subject.

Cardinal Agostino Casaroli, papal secretary of state, said the openness to the East is now a firm Vatican policy.

In Moscow a leading Soviet daily published a long article praising Pope John

Paul II. The article was printed Nov. 21 in *Komsomolskaya Pravda*, published by the central committee of the Komsomol Communist Youth league.

"What is it about this spiritual pastor of 850 million of the world's Catholics that allows him to attract people? Not just his service to God but also his remarkable personality," it said. The pope, it said, was a remarkable scientist, linguist, intellectual and, above all, fighter for peace.

"Both Catholics and communists are looking these days for something which would unite and not separate people," it said. "The Vatican is not calling for a crusade against communism and we do not call religion opium any more."

"The best thing to do is to move toward each other and that has been purposely happening in the last few years. The forthcoming meeting between Gorbachev and the pope testifies to that," the article said.

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Military aid to El Salvador protested

WASHINGTON (CNS)—Demonstrators opposed to U.S. involvement in El Salvador and angered by the Nov. 16 assassinations of six Jesuit priests, their cook and her daughter took to the streets in several cities across the country to protest U.S. military aid to El Salvador.

The protesters snarled rush-hour traffic in Seattle, blocked the entrance to San Francisco's federal building, interrupted a Senate session, staged candlelight vigils from New York to Los Angeles, disrupted a fund-raising speech by President Bush and staged sit-ins at several offices of lawmakers. Hundreds, including priests and nuns, were arrested in several states.

The Salvadoran government receives about \$1.4 million a day in U.S. aid and for a decade has been at war with the guerrillas said by U.S. officials to be armed by Nicaragua and Cuba.

Jesuit Father Joseph A. O'Hare, president of Fordham University, speaking Nov. 22 at a memorial Mass in New York for the six Jesuits and their two co-workers, tied responsibility for their deaths to actions of the U.S. government. "Can we hand weapons to the butchers of El Salvador and remain unstained by the blood of their innocent victims?" he asked.

His question, the climax of a series in his homily questioning U.S. policy over the past decade, was greeted with sustained applause by a congregation that packed the Jesuit Church of St. Ignatius Loyola.

At the Mass were New York Cardinal John J. O'Connor, Archbishop Renato R. Martino, Vatican ambassador to the United Nations, other prelates and rows of fellow Jesuits, representatives of other religious orders of men and women and diocesan clergy and lay people.

Cardinal O'Connor, who presided at the Mass, did not speak, but in his homily Nov. 19 at St. Patrick's Cathedral he delivered a fervent defense of the bishops and clergy of El Salvador against accusations of leftist political involve-



MEMORIAL—Archbishop Edward T. O'Meara delivers the opening prayer at a Memorial Prayer Service for the six Jesuit priests and two Salvadoran women killed Nov. 16. Among the 300 persons in attendance at the Nov. 21 service

at the Brebeuf Preparatory School Chapel are (from left) Jesuit Brother Pat Sheehy, Indiana Governor Evan Bayh, Jesuit Father Michael Dorlier, Archbishop O'Meara and Jesuit Father Paul O'Brien. (Photo by Margaret Nelson)

ment. They have been fulfilling the true mission of the church, he said, in working for justice and upholding the dignity of the human person.

At St. Patrick's, the cardinal also remarked on a letter received by Pope John Paul II Nov. 20 from Salvadoran Attorney General Mauricio Eduardo Colorado asking the

pope to temporarily remove several bishops from the country for their safety because they believe in the "questionable ideology" of liberation theology. Cardinal O'Connor said the attorney general wrote to "the wrong man," because the bishops were doing precisely what the

(See ARCHBP. PILARCZYK on page 20)

Church seeks more religious freedom in East bloc

by Bill Pritchard

WASHINGTON (CNS)—While political reform continued to sweep communist East Europe, the Catholic Church kept up its push for greater religious freedom in the region and Pope John Paul II prepared for his historic Dec. 1 meeting with Soviet President Mikhail Gorbachev.

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In one of the most dramatic theaters of change, the Catholic Church in Czechoslovakia was allowed by the crumbling hard-line government to broadcast a Mass for the first time since communist rule began. In that service, Prague's 90-year-old Cardinal Frantisek Tomasek threw the church's weight behind the reform movement.

On another stage, the Ukrainian Catholic Church asked their Russian Orthodox counterparts to help press for legalization of the Ukrainian Catholic Church in the Soviet Union. Meanwhile, the Vatican announced that a scheduled theological dialogue meeting between Vatican and Russian Orthodox representatives had been delayed to allow an important new member of the Russian team to become acquainted with his new post.

Also in Vatican-Soviet relations, a major Communist Party newspaper gave Pope John Paul II unprecedented praise in its Nov. 21 edition (see story at top of page). Two days earlier, the Vatican's newspaper had said in an editorial that the reforms underway in the East bloc showed that communism and its companion, state atheism, are "clearly exhausted."

From the Polish political front, the majority leader of Poland's equivalent of the House of Representatives said the Catholic Church in his country gives a "moral guarantee" to the country's evolution from a communist-dominated state. The legislator, Solidarity's Bronislaw Geremek, who was visiting Washington

with Solidarity leader Lech Walesa, said Nov. 16 that the church is "building confidence toward the new government—which is led by Catholic intellectuals."

The biggest recent surprise in the string of sudden reforms in the East bloc was the shakeup Nov. 24 of the Czechoslovakian Communist leadership, including the ouster of party boss Milos Jakes. The shakeup was pushed by hundreds of thousands of Czechoslovakian citizens who took to the streets demanding reform. Many of the demonstrators were Catholics, who comprise about 68 percent of the country's 15.5 million people.

Cardinal Tomasek, the country's leading churchman, celebrated a televised Mass Nov. 25 at St. Vitus Cathedral in Prague in which he gave church support to reform.

"In this historic moment in the fight for truth and justice in our country, I and the Catholic Church are on the side of the people," the cardinal said. As he has in the past, the cardinal urged demonstrators to practice non-violence.

It marked the first time under Communist rule that Czechoslovakian television broadcast an entire Mass live.

In the Soviet Union, where a new law on religious freedom was being considered, the Ukrainian Catholic bishops asked Russian Orthodox Patriarch Pimen I of Moscow and other leaders of his church to help, "in the name of Christian justice," their campaign for legalization. The Catholics also asked for help in the return of

church buildings given to the Russian Orthodox Church when Josef Stalin outlawed Ukrainian Catholicism in 1946.

"We ask your holiness (Patriarch Pimen), and all of you, our beloved brothers, to understand our attachment to certain church buildings, which are closely tied to our particular history," the Ukrainian bishops wrote.

(See VATICAN PAPER on page 19)

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The pope's meeting with Gorbachev

by John F. Fink

Who could ever have imagined five years ago that there would be a meeting between the pope and the leader of the atheistic Soviet Union? Exactly that is happening today as Pope John Paul II meets with Mikhail Gorbachev. It has become almost trite to say that something is of great historical significance, but this meeting certainly is.

Simply the fact that this meeting is taking place shows how quickly the atmosphere of church-state relations has improved since Gorbachev came to power in 1985. But it can also be seen as a success for Vatican persistence in negotiating problems with communist regimes rather than directly confronting the communists. This strategy, called *Ostpolitik*, has been going on for 26 years, ever since 1963 when Pope John XXIII appointed then-Mgr. Agostino Casaroli to resume contacts with East European nations after the interruption caused by World War II and the subsequent rise of communist nations. For the past 10 years Cardinal Casaroli, who reached the age of 75 on Nov. 24, has been the Vatican secretary of state.

ALTHOUGH CARDINAL CASAROLI is usually described as the "architect" of *Ostpolitik*, two other Italians also form the inner circle of those in charge of the Vatican's East-bloc diplomacy: Archbishops Angelo Sodano, 62, and Francesco Colasuonno, 64. But, of course, the man who truly guides the Holy See's diplomacy is the Polish-born pope himself. His pragmatic rather than confrontational approach has accomplished a great deal for the church in communist countries.

Through the years, but especially since Gorbachev's regime began, the diplomacy has had many successes,

especially in Poland, Hungary, Czechoslovakia, Lithuania and Byelorussia, the last two being republics of the Soviet Union. In the Soviet Union just last year, more than 3,000 closed or confiscated churches were reconsecrated, a series of religion-restricting laws were rescinded, and most of those jailed under those laws were freed.

The greatest beneficiary of these changes has been the Russian Orthodox Church rather than the Catholic Church. That's simply because, ever since the Orthodox Church broke from the Catholic Church in 1054, there have been more Orthodox in that part of the world than Catholic; the Orthodox Church was the official church of the Russian czars. Thus, of the 1,610 new parishes registered in the Soviet Union in 1988, 1,244 were Orthodox and only 71 Catholic. When I was in Moscow last September I went to Mass at the only Catholic church, but knew that there were 50 Orthodox churches in Moscow.

IN UKRAINE, TOO, there has always been a large Eastern-rite Ukrainian Catholic Church that goes back to 988 when Prince Vladimir first accepted Catholicism and had thousands of people baptized in the Dnieper River in Kiev; the Soviet Union celebrated 1,000 years of Christianity last year.

However, the Ukrainian Catholic Church has been underground since 1946 when Josef Stalin outlawed it and told its members to join the Russian Orthodox Church. It has been estimated that possibly as many as seven million of Ukraine's 30 million people are practicing members of the Ukrainian Catholic Church. The legalization of this church is at the top of the agenda for the meeting between Gorbachev and the pope.

On this issue, I have to think that Gorbachev must feel himself caught in the middle in a dispute between the two churches. Top Soviet officials have been saying that this is a matter for the churches to settle, not the state, and some leaders of the Orthodox Church oppose legalization of the

Catholic Church. There was a meeting Nov. 2 in Moscow between high-level Vatican and Russian Orthodox officials, but no results of that meeting have been announced except that the delegations pledged to increase their dialogue. It will be interesting to see if Gorbachev will risk antagonizing the Orthodox in order to please the pope by legalizing the Ukrainian Catholic Church.

THERE ARE OTHER ISSUES the pope wants to talk about with Gorbachev. High on the pope's list is Lebanon; an issue the pope has spoken out on very strongly during recent months, including last week when the Lebanese president was assassinated. Lebanon is the most Christian nation in the Middle East, and the pope fears that, if a solution to the wars going on there don't end soon, the country will be destroyed. The pope will urge Gorbachev to exert his influence to persuade Syria to pull its troops out of Lebanon, just as he wants the United States to persuade Israel to do the same.

One of the things Gorbachev would like to get from the pope is support for Gorbachev's proposals regarding peace and disarmament. The meeting is taking place just prior to Gorbachev's meeting with President Bush, and both the pope and Gorbachev are interested in seeing a successful outcome of that meeting.

Finally, the pope and Gorbachev will talk about the establishment of diplomatic relations between the Soviet Union and the Holy See and a papal visit to the Soviet Union. If those things were to happen, it would indeed be historically significant.

Since 1917 Catholics have been trying to follow the wishes of Our Lady of Lourdes and have been praying for the conversion of the Soviet Union. Who can doubt that those prayers are being answered and that Mikhail Gorbachev is being used as the human instrument to achieve that objective? This week's meeting between the leader of Catholicism and the leader of world communism can only be considered a great event.

Mass, meal tradition at Barton

by Margaret Nelson

Father Mauro Rodas, pastor of St. Mary Church, Indianapolis, presided at a Mass and Thanksgiving meal for about 200 residents of the Barton Apartments on Saturday, Nov. 25.

Father Rodas carefully explained each action he was taking during the Mass for

the mostly non-Catholic guests. And he told the dining room assembly where they could find the readings and songs so that they could participate fully. Members of many other parishes helped the elderly and handicapped worshippers to find pages in the missalette.

Using the Christ the King Mass theme for his homily, Father Rodas talked about the difference between

God's kingdom and the reigns of earthly kings. He said, "The kingdom of Christ is a kingdom of love," adding, "Everybody is equal."

In a dialogue format, he drew cheerful negative responses to questions about who is in the kingdom of Jesus: "Do just Catholics belong to the kingdom of

God?" "Just Catholics and Methodists?" Finally, he got a roaring "Yes!" when he suggested "all of us" are in Christ's kingdom.

Nearly 100 volunteers, including many young children, served traditional Thanksgiving dinners to the residents of Barton Apartments.



THANKS—Gilmer Clyburn, a resident of Barton Apartments, looks at his turkey dinner appreciatively at a traditional Nov. 25 dinner prepared and served by volunteers. (Photo by Margaret Nelson)

Father Daniel Nolan dies at age 81

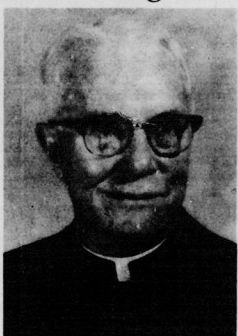
Father Daniel J. Nolan, a retired priest of the Indianapolis Archdiocese, died on Nov. 26 at the age of 81, when his funeral was held on Nov. 29 in St. Mary Church, Aurora.

Father Nolan was ordained on June 2, 1936. His first assignment was assistant pastor at Our Lady of Lourdes Parish in Indianapolis. In 1939 he became a chaplain and instructor at St. Mary of the Woods College, and in 1941 he began graduate studies at the University of Notre Dame.

In 1943 Father Nolan became administrator of St. Leonard Parish in West Terre Haute, and again served as an instructor at St. Mary of the Woods. He was named assistant pastor of Immaculate Conception Parish in Aurora in 1945, and pastor of St. Michael Parish, Greenfield, in 1947.

Father Nolan became pastor of St. Nicholas Parish in Ripley County in 1973. He retired from active priesthood in 1978 because of illness.

Three sisters, Lucille, Margaret and Alice, survive Father Nolan.



Father Daniel J. Nolan



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Archbishop O'Meara's Schedule

Week of Dec. 3

SUNDAY, Dec. 3—First Sunday of Advent, Eucharistic Liturgy at SS. Peter and Paul Cathedral, Indianapolis, 10:30 a.m.

—CYO Advent Prayer Service at SS. Peter and Paul Cathedral, Indianapolis, 5:30 p.m.

MONDAY, Dec. 4—Visitation with the Sisters of the Carmel of the Resurrection Monastery, Indianapolis, 5:30 p.m.

WEDNESDAY & THURSDAY, Dec. 6-7—Catholic Relief Services Board of Directors meeting, Baltimore, Maryland.



GOLDEN CLOSING—Archbishop Edward T. O'Meara (from left), former pastor Father Thomas P. Carey and the Christ the King Choir watch as the present pastor, Father Kenny C. Sweney, welcomes the assembly to the closing celebration of the 50th Anniversary of Christ the King Parish on Nov. 26. (Photo by Margaret Nelson)

RETIREMENT FUND FOR RELIGIOUS

How women religious influenced lives

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 second of three articles, some individuals give testimonials to religious who have greatly influenced their lives.)

Sue Ann Yovanovich, director of Holy Trinity Day Care Center, Indianapolis, writes: "Franciscan Sister Rosemary Moews was my first grade teacher at Holy Trinity, a constant source of inspiration to me. I can still remember how she helped me to learn to spell my name. When I did my student teaching Sister Rosemary was my critic teacher. When I received my Ph.D. degree, I offered a special Mass of Thanksgiving to publicly thank Sister Rosemary and to share with the congregation the impact she had on my life. She still exhibits the same energy and enthusiasm today that she did on that day I met her as a first grader. Thank you, Sister Rosemary, I love you!" (Sister Rosemary is now retired and living at the motherhouse in Oldenburg.)



Sr. Rosemary

Franciscan Sister Francis Theresa Hietter's former music student, Thomas Gibson, said, "Lisa has been good to us. My children and I believe we're much better because of you. Your optimism and joyful spirit were a great influence. You were great for us."



Sr. Francis Theresa

Barbara Hamilton from the Immaculate Conception Academy class of 1967 says: "Sister Theresa Rose Davison: 'Neither rain nor sleet stopped this sister from her duties in the mail room. Daytime concerns didn't end when sister turned off her light. On any given occasion, sister's pleasant dreams could be interrupted by the upset tummy or sore throat of a resident student. Sister was in charge of the infirmary and on call 24 hours a day. (Sisters Francis Theresa and Theresa Rose) are currently retired but engaged in ministry at the motherhouse."



Sr. Theresa Rose

Mary C. Henn of Indianapolis sent this testimonial: "How can I possibly name

only one sister in 12 years of learning. So many have touched my sister, brother, children and friends. But the true bright star of them all is Providence Sister Loretta Theresa O'Leary. Dedication, interest, calm, faith, and courage! I was influenced by these traits at St. Thomas Aquinas and St. Agnes. How blessed we were!" (Sister Loretta Theresa is a retired sister giving daily service in the archives of the St. Mary of the Woods community.)



S. Loretta Theresa

"Last night," wrote Joan Schoemaker of Indianapolis. "I attended a meeting for networking and mentoring. The moderator asked how many in the room had a mentor and I said that Providence Sister Catherine Joseph Wilcox fits the mentor role for me. When I was a young newspaper reporter, she was a teaching and teaching herself at the same time. I teased her that when she was ready to leave the convent, I'd recommend her for a job on the paper. Actually, she has recommended me many times with a vote of confidence that inspired me to move ahead and try professional tasks that were not the bookends when Sister Catherine Joseph taught journalism." (Sister continues to give service in the field of journalism as information director for Mother Theodore Guerin High School, River Grove, Ill., where she lives.)



Sr. Catherine Joseph

Many others in the archdiocese could echo the words of Winifred McLean of Illinois as she comments on Providence Sister Theresa Aloyse Mount: "Sister has been a good friend since my school days at Providence High School in Chicago. Her advice, kind



Sr. Theresa Aloyse

words and prayers have helped me through the sunshine and shadows in my life. Her good example has been an inspiration. I am sincerely grateful to Sister for all she has done for me." (Sister Theresa Aloyse, familiar to many in the archdiocese because of her ministry to women in the way of retreats and spiritual direction, lives at St. Mary of the Woods.)

We also heard from Father William Munshower, pastor of Holy Spirit Church in Indianapolis: "I am like any other Catholic who grew up in our school system. Next to my parents, the sisters and brothers and priests who taught me were the most important people in my life. Was it Sister Rosella or Sister Francis Gertrude or Brother Stephen who shaped me most, or was it some sister whom I cannot remember? They were not just teachers, they were chaplains or spiritual directors. Out of gratitude we owe them. This has to be close to the top of my giving priorities for the next few years."

Geneva Heath, a teacher at St. Paul, Tell City for a number of years, commented: "Benedictine Sister Catherine Gardner was so kind and helpful. I doubt if I could have stayed the year without her strength and strong shoulders to help carry my burdens." (Sister Catherine is still active in parish ministry at St. Mary, Mitchell.)



Sr. Catherine

Another testimonial arrived from Mary Alice Zarella in Tell City, stating: "My oldest child was to enter first grade at St. Paul's, Tell City, but I was having such a difficult pregnancy that I could not even take her to school. My sister enrolled my daughter and explained to the teacher, Benedictine Sister Mary Joan Wargel, that the mother could not make it in to school. Needless to say, I was kept on target with the progress of my daughter as this sister wrote notes home faithfully to keep me informed."

"When the holidays came our girl was selected to be in the Christmas play. I was still too ill to do anything and I sent a note that I couldn't make the costume required. I was very surprised to get a note telling



me, 'Don't worry about it. I will get it for her.' I will never forget that sister's concern and consideration. She made a darling dress from crepe paper and our daughter was as pretty as any in the play."

"When I recovered, I got to know Sister Mary Joan personally and we developed a real friendship. That was more than 30 years ago and she is still friends and she is still teaching and spreading the Good News." (Sister Mary Joan is still teaching in Mount Vernon.)



Sr. Mary Joan

Benedictine Sister Mary Luke Jones wrote: "When I was six years old, I did what most six-year-olds do—I went to first grade. But unlike most six-year-olds, while in the first grade I fell in love. That love affair has lasted 35 years. The object of my affection was my teacher. She was a Benedictine Sister from Our Lady of Grace in Beech Grove. My teachers are the reason I am a Benedictine today."

"Aside from my mom, these women did more to influence my life than anyone. I looked to them for answers, for inspiration, for support. When I was a student, the sisters didn't care if my book bill was paid or my education money was in. They only cared about me."

"That total disregard for their personal welfare, so admirable and selfless, is now taking its toll. The sisters who taught me face retirement. A retirement for which nothing has been provided. It is up to me to help provide for them. I come to you for help. Will you help support the women who have meant so much to me and, at the same time, support the men and women religious who have touched your life and your heart? You won't regret it!"

Schools are active in drug awareness programs

by Margaret Nelson

Catholic schools all over the archdiocese are teaching students methods to resist drug and alcohol addiction.

In the Marion County area, archdiocesan schools are participating in the I-STAR (Indiana Students Taught Awareness and

Resistance) program. The week of Nov. 19 was I-STAR week.

On Tuesday, Nov. 21, St. Matthew junior high students joined more than 10,000 from public and parochial schools who participated in a "Say No with the Colts" anti-drug rally at the Hoosier Dome. These 37 seventh and eighth grade students and their teacher, Keith Marsh, walked away with the top prize in the anti-drug poster competition.

Two other Catholic schools placed in the top five winners: St. Jude and St. Barnabas. Seventy-four schools participated.

Seventh grade students at Little Flower School attended the Hoosier Dome event and ended their field day at Ruth Lilly Center for Health Education, where they

participated in a program entitled "Presence Power and Drugs."

On Wednesday, Little Flower had an all-school assembly where I-STAR representative Dorothy Wodraska gave a creative presentation on resistance skills.

Science teacher Kathy Leshch was given an award for her work in the I-STAR program, to the enthusiastic applause of the Little Flower student body.

The St. Gabriel I-STAR program has grown to include a parent friendship circle for the families of eighth grade students. The purpose of the group is to establish friendship networks among parents to help support each other as their children experience the adolescent years together.

Parish preparations for Advent

Like parishes throughout the archdiocese, St. Monica Church, Indianapolis, has planned many Advent activities.

In fact, the family life committee of the parish sponsored an evening for making Advent wreaths on Nov. 18. All materials were furnished. While the adults were making the wreaths, "St. Nicholas," dressed in his native costume, visited the children and explained who he was.

On Dec. 3, each family will receive a booklet of Advent activities from the religious education department. The meaning of the Advent wreath is explained. Prayers for the lighting of the candles are included. An Advent calendar gives daily suggestions. The booklet also includes a history of the Jesse Tree, a Christmas crossword puzzle and other activities.

All the children in the parish, including the school and religious education programs, shared in making a large Advent calendar in the school cafeteria. Made of stained glass and connected by garlands, the windows have suggestions for a spiritual practice for each day. Each school grade, Sunday class level and the youth group are responsible for a window idea for their age range.

St. Monica school children are making their class Advent wreaths on Dec. 1. They are learning the history of the wreath and having them blessed. The wreaths will be used daily in their classrooms. Sunday religious education classes will participate in this activity on Dec. 3.

The younger children, ages four through second grade, will also make Advent wreaths on Dec. 3. Each Sunday, they will add a new paper "candle." Their Advent calendar has four windows. Each Sunday, they can open a window and see their spiritual activity for that week.

St. Monica will have two family Christmas Eve Masses at 5 and 7 p.m. The junior high school choir and the children's instrumental group will provide music for the liturgy. The Liturgy of the Word will be portrayed with large silhouette figures of the nativity scene. Birthday balloons and cake will be part of the celebration.

After the Gospel, children from three-year-old through second grade will leave for special activities in the Upper Room in the school. High school and adult volunteers in the parish assist in these activities.

Mary Jo Thomas-Day is director of religious education at the parish.



TOP POSTER—St. Matthew seventh and eighth grade students pose next to their poster which took the top prize at the I-STAR "Colts Say No to Drugs" poster contest at the Hoosier Dome Nov. 21. (Photo by Margaret Nelson)

Commentary

THE BOTTOM LINE

How the face of evil is seductively disguised

by Antoinette Bosco

As a movie maker Woody Allen has achieved deserved acclaim for being a genius who makes very funny movies that have an underlying serious message.

His latest movie, "Crimes and Misdemeanors," falls into that category, according to some reviewers. But, I found it a disturbing movie, and I think it needs to be discussed.

I am a Catholic who has always believed that evil will come to a justifiably bad end and that good will somehow always triumph. Even if it appears that the wicked prosper in this



world, they will get their due one day, it not on earth, then in eternity.

In my opinion Allen's new movie presents this very differently. Happy endings, where the good triumph and the wicked get theirs? That's just in the movies. Reality is different. What matters is getting away with your crimes and misdemeanors, and the way you do this is by having charm. The story revolves around an eye doctor who has cheated on his wife for two years. He now is tired of the deception and wants out, but the other woman is having none of it. She threatens to do to his wife and tell her about the whole sordid infidelity and, worse yet, to disclose to appropriate authorities that he thinks it needs to be discussed.

The doctor agonizes, but not for his sin, only his fear of getting caught and losing all

he has. He speaks to his rabbi, a patient of his, who is losing his vision. The rabbi tells him God sees all and no act of evil goes unpunished.

The doctor thinks back to his own family, where his father was a rabbi, with the same message. But what he remembers are the mixed messages he received from his family, where some openly gave God failing grades, and said "crime" is all right, so long as you do not get caught.

So the doctor arranges to get rid of his mistress, via a paid assassin, has some shaky moments, but is smooth enough to play the turmoil out, hanging onto his charm.

Meanwhile, there are complex subplots that are resolved by showing that all the nice guys finish last, and the bad guys land on top.

Allen plays a character in his own film who is a loser when it comes to success and money, but believes in all the right social causes and is kind and caring. He saves the woman he loves, played by Mia Farrow, to a boring crud—played by Alan Alda—who is, however, good looking, famous and rich.

The rabbi, played by Sam Waterston, goes blind. And a professor, an idol of Allen's, who is full of wisdom and teaches so kindly and earnestly about the importance of love, love and relationships, commits suicide. Martin Landau as the doctor finds that life becomes better than ever for him. He is not punished for his crime, in fact, he even prospers.

This movie is about choices made from deadened consciences; it is a tragedy. Yet I worry that the movie will be misunderstood.



Woody Allen has produced a very important movie, precisely because it has a theme which cries for thought and discussion. It is essential that we realize how easy it is to be confused about what is good and what is not, and on guard as to how seductively disguised is the face of evil.

Who will viewers identify with? The successful doctor, smart enough to get away with murder, or the somewhat pathetic, "good" Woody Allen?

(See James Arnold's review of this movie on the Entertainment page.)

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THE HUMAN SIDE

Why the church needs small base communities

by Fr. Eugene Hemrick

When I enthusiastically told a classmate that I was involved in making a video on small groups in parishes, he quickly dampened my eagerness with a litany of woes. He complained that they create more work for the pastor and become an additional responsibility.

After four or five years, members of small base communities often "become elitist and separate from the parish," he said. They also "tend to be too avant-garde, always in search of the novel and the cutting edge."

Perhaps my friend's complaints have proven to be so in some instances, but I still maintain that the church needs small base communities. Why?



One answer comes from Vatican Council II, which strongly encouraged active participation in the liturgy and felt parish life as well as the church's apostolate in the world needed and would benefit from the renewed energy of the laity. The person in the pew who just listens, prays and prays needed to be replaced by a more dynamic person, vibrantly involved in the church's life.

This invitation to be more actively involved has led to a renewing of ministries, especially liturgical ministry, ministry to the modern world, ecumenical ministry and missionary outreach.

Small base communities bring the vision of Vatican II to fruition by promoting groups of eight to 10 people who pray and work closely together. The groups often generate a feeling of solidarity along with the energy needed to move their members to live the Gospel and to carry out the mission of the parish.

"Christifides Laici," the apostolic ex-

hortation on the laity by Pope John Paul II, gives us another strong reason for small base communities. In it the pope points out that many parishes cannot do their work effectively because they lack material resources, ordained men or are too big geographically.

He recommends "small, basic or so-called 'living' communities where the faithful can communicate the word of God and express it in service and love to one another." These communities, the pope tells us, "are true expressions of ecclesial communion and centers of evangelization in communion with their pastors."

Successful businesses reveal yet another reason for promoting small base communities. In her research on companies, Dr. Rosabeth Moss Kanter found that success is proportional to the degree to which businesses encourage employees to become small communities of thinkers.

In place of the lone worker in a huge,

impersonal business world, employees are spurred to form small think-tank communities to capitalize on their joint idea power.

Where such communities are formed successfully, they have generated new energy to compete in the marketplace and to improve the company's products.

Any time people are encouraged to expand their energies, to be more dynamic and creative, there is risk. There is the risk that those who are energized by their involvement in the group will not seek out associations with those who are less energetic. On the part of those who are insecure, there is worry whenever people come together with new ideas.

But when we reflect on Vatican II, the pope's vision and contemporary thinking on what it takes to be effective in the marketplace, we must bow to the evidence that says small base communities are an idea whose time has come.

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EVERYDAY FAITH

Christianity's call to remain committed to the Gospel

by Lou Jacquet

He wasn't speaking directly to today's Catholics, but Jean de La Bruyere made a point that any one of us might tack up on the refrigerator as a possible epitaph.

"We come too late," La Bruyere muses. "To say anything which has not been said already."

He made that comment in the 1680s, over 300 years ago. If everything had been said by the 1680s, as he suggested, how can we ever expect to break new ground today?

Perhaps we can't. Mostly we reinterpret the old truths in the light of new problems. Beneath the technological changes and the marvels of each new era, the questions which humanity grapples with remain fundamentally the same in every age. Philosophies come and go, world powers have their hour and then fade into history, fads engage humanity's interest for a moment and then are forgotten. Only one way of living has survived the test of time in each new era.



Christianity continues to be the benchmark by which all other ways of living must be measured.

If there is one thing that attracts me to the Gospel, it is that uncompromising



demand on our response. It is impossible to be halfhearted about this way of living, as the Lord himself told a decidedly skeptical band of followers. Christianity calls us to be radically different—different at the root—from those around us. That difference means we often won't be accepted by the world, even though we are called to live out our faith precisely in that world.

Sometimes we read that this or that priest or theologian or lay leader has called for a change that would make Christianity easier to swallow. But I'm convinced that the single best thing our battered and bruised Catholic Church has going for it is a solid reputation as a church that won't compromise its beliefs, won't curry favor with the trends of the day.

It is no secret that several large Protestant denominations made precisely that tragic mistake in the 1970s and are paying dearly for it today in lost membership. Members of the Protestant hierarchies have searched desperately for ways to stop the bleeding; they've lost scores of followers who were turned off by the watering down of teachings to make a given denomination look more appealing in the marketplace of ideas.

That's a fatal error that the church cannot make. If there are no new ideas

under the sun—and perhaps no new ways to talk about them, as La Bruyere suggested—there remains at least one central and unchanging core of beliefs that give us a foundation to stand on. May we never lose sight of Christianity's call to remain true to the Gospel, unabridged, in every age.

THE CRITERION

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Point of View

Thanks for support for the Jesuits

by Fr. Paul O'Brien, S.J.

On behalf of all the priests and brothers of the Jesuit community at Brebeuf Preparatory School, and in the name of our brother Jesuits around the United States and around the world, especially those in El Salvador, I would like to express our sincere and heartfelt thanks. Thanks for your many expressions of sympathy, your prayers, and your wonderful support because of the tragic murders of our six brother Jesuits on Nov. 16 in San Salvador, along with the two women who worked with them, and the thousands of other Salvadorans who are dying in equally tragic ways around them.

Special thanks to Archbishop Edward T. O'Meara for his strong initiative in calling for the meaningful memorial service that we celebrated in our chapel at Brebeuf on Nov. 21, and for his forceful message as the president at that service. Thanks to the many other fellow religious men and women working in central Indiana, as well as to the members of so many parishes and other ministries in the archdiocese, as well as to the members of other churches and faith traditions who came to show their support or who wrote or called.

All of this means so much to us. I will pass along these expressions of support and solidarity to our brother Jesuits in Central America when I communicate with them.

As you know from what I have shared at the memorial service and in the pages of last week's *Criterion*, I have long known my brother Jesuits working in Central America, including those in El Salvador, I know of their personal holiness, convictions, dedication, and even their readiness to die, if necessary, for what they have always believed:

▶ that the promotion of faith and justice must go hand in hand;

▶ that societal structures in that part of the world must be changed, by peaceful means, and through rational human negotiations;

▶ that "freedom and democracy" must apply not only to the rich and powerful (the

small minority), but especially to the poor and powerless (the vast majority).

▶ that while the church is called upon to preserve the human rights and dignity of all the people, there must be, as Pope John Paul II and the Catholic bishops around the world have repeatedly said, "a preferential option for the poor."

I am convinced that our brother Jesuits in El Salvador will remain, despite the death threats and the hard time of struggle ahead. This is also true for the other religiously oriented church people and development workers who are there. There will be no turning back. It is the political and military forces that are resisting change that will be forced to retreat.

What the people of El Salvador (and all of Central America) want is peace. Many are willing to sacrifice their own lives to see to it that peace happens, hopefully in our time and not just in some distant future. Six Jesuit priests have died, adding to the list of modern martyrs of El Salvador: Archbishop Oscar Romero, 10 other priests, and four U.S. churchwomen. But their lives—and deaths—are no more important than those of the 70,000 others in that little country who have been killed in the last 10 years. Most of these people are simple peasant farmers. Killing priests and nuns makes headlines. But headlines last only a few days. The memories of people last longer.

The best tribute we can offer to all these people who have been so brutally killed is to try to "get the message," and to be in solidarity with the cause for which they gave their lives. Try to do what you can to stop the killing in El Salvador. Inform yourselves about the real facts of what is happening in Central America. The Catholic press, including *The Critter*, has been providing solid information for years. Contact your senators and congresspersons to help stop the seeking of military solutions to the problems of El Salvador. Push for a permanent cease-fire, for negotiations and peace talks. Words are better than bullets or bombs.

We once again express our heartfelt thanks. We beg you to join us in prayer and the kind of actions mentioned above. That is the best way you can say "you're welcome!"

Tribute to The Critter's editor

by James A. Doyle

(The following appeared in James Doyle's regular column in the Nov. 16 issue of Catholic New York, the newspaper for the Archdiocese of New York. Doyle was executive director of the Catholic Press Association for 30 years.)

A few weeks ago, in a small Bavarian town in the foothills of the German Alps, more than 600 Catholic journalists from 78 countries all over the world gathered for the 15th World Congress of the International Catholic Union of the Press. Every three years these congresses draw a remarkable cross-section of the colorful collection of people who inhabit the Catholic publishing world.

About 25 Catholic press people from the United States were there, some of them officials of the Catholic Press Association, which is an important affiliate and supporter of the International Catholic Union of the Press, established in 1935.

The highlight for me and many others, Americans and friends of his from other countries, was the election of a fine Christian and editor from Indiana—John F. Fink—as one of three new honorary members of the International Catholic

Union of the Press. There are only a few such members; it's a great honor.

Jack Fink is one of the best Catholic editors and writers at work today. As editor of *The Critter*, newspaper of the Archdiocese of Indianapolis, he publishes an outstanding weekly journal, a crisp, clean, attractive paper which I am sure is well-received by Indianapolis area Catholics.

Fink's own column is one of the best things in *The Critter* and one of the best written in the Catholic press. In the past few months, Fink has also written and published a remarkable series of 15 articles about the history of the church in America in connection with the bicentennial being observed this year. Nobody else has written as much or as well on this subject.

Jack Fink was given his new international honor, however, for his great work for the International Union. He was one of three founding members of the International Union's Federation of Catholic Press Associations and was its president for six years and a member of the executive committee and the board of directors of the Union.

I worked with Jack Fink for many years in the Catholic Press Association—of which he was president in the 1970s—and in the International Union. I know what a fine man he is and what great work he has done. I congratulate him on this new honor and on all his accomplishments in the American and the international Catholic press.

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LIGHT ONE CANDLE

True prayer during Advent

by Fr. John Catoir
Director, The Christophers

During Advent we focus on the central mystery of our faith, the Incarnation. Meditating on Christ's birth awakens in many people feelings of devotion, gratitude and love. When I experience such feelings I often wonder what is the relationship between feelings and prayer.

In one sense, it's consoling to realize that everything we do can be offered as a prayer, our pious feelings included. However, in another sense, true prayer is in the will, not in the feelings. Genuine prayer is the will to give yourself to God, with or without pious feelings.

Sometimes when I pray my breviary I sense that I am scanning the psalms too quickly. I would take time to pray the Divine Office in a truly meditative way; there are so many profound thoughts to consider in one reading. I have to reassure myself continually that I really am praying, not so much because of the words I speak, but because of the intention I have to offer myself to God. I do not try to force feelings of any kind.

My eyes may scan line after line but my prayer is beneath the surface reading. It is more in my heart's desire to surrender

my life to God's will. That desire is constant even when I don't advert to it directly. And because it is constant, I know that I pray without ceasing. My will remains fixed on God even in moments of distraction, and there are many.

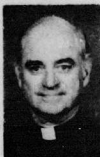
If I had to rely on feedback from God in order to be sure I was praying well, I'd be less than satisfied. He is a silent lover. Even though at times I do have warm feelings, most of the time feelings are not an issue. There has been a few times in my life I was overpowered by a vibrant experience of God's presence, but such times are few and far between. It doesn't matter. God is always with me; in a way, more real than my own heartbeat.

Therefore most times I just plug along, distractions and all, not praying as well as I'd like to, but knowing that what I am doing is about the best I can do. Just accepting this limitation gives me a kind of peace in and of myself.

By relying on the fact that true prayer is in the will you gain an edge in handling your emotions. There is no one right way to pray. Abbot John Chapman taught that the only way to pray well is to pray often.

When in the process I forget about myself, I'm much freer to advert to God's love. His love is flowing in me all the time, and the only thing I really have to do is advert to it, and accept it with gratitude.

(For a free copy of *The Christophers* News Notes, "Let's Talk About Prayer," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 43 St., New York, N.Y. 10017.)



This was the last photo ever taken of St. Agnes Church of Archbishop Sheen



Actual Photo of St. Therese taken by her sister (St. Genevieve) July 1896

CORNUCOPIA

We get too much credit

by Alice Dailey

There is life after credit cards but you'd never know it from the way credit giants have pressured us into believing cash is a dirty word.

"Make life easier—more secure—with your credit card."

Take a look at the way cash customers are discriminated against in discount stores. Five credit lanes may be open but there is just one for cash. And even there some "buy now, cry later" person tries to horn in. And you think, do you, that the checkout person will alter the rule? What? And lose her job by alienating a precious card-carrying customer?

Back when a visa was something that helped you enter a foreign country and the only master cards were four aces I began charging at a department store.



Flushed with buying power of first earnings the charge card was a gate to Paradise. It was used so often the printed name began to fade. The amounts owed and the dabs paid piled up a monstrous debt. When my conscientious father learned of it he bailed me out and ordered the store, "Close this account right now and keep it closed!"

Paying him back while paying as I went taught me my limits. But such limits seem to have escaped many in debt over their heads whether from sickness or inability to resist offers.

Did you know that dear old Indiana, land that we love, is 13th in national bankruptcies? A recent *Indianapolis News* item revealed "the average bankrupt Hoosier has a debt of \$37,407 and holds an average of 13 credit cards."

I believe some of the blame lies with groups whose lures and blandishments hook the gullible into believing there is no day of reckoning.

"Travel now, pay later!" "Escape winter's icy blast by a cruise through azure waters." Or, "Picture yourself in this

setting" which is a sunwashed beach in Cancun with you lounging in a designer swimsuit, sipping a pina colada, all courtesy of credit.

Certainly there are times when credit is a necessity, even a blessing, when buying a home, or replacing some major item. But for lottery tickets?

Nearly every week's mail brings me offers of credit. One bank says I have been approved for a credit line up to \$2,500. Another went a thousand better. Discover has discovered me and promises untold joys with their card.

Let's see. For the totals offered I could fly the friendly skies anytime, cruise the pristine waters of Venice in a gondola or catch the beat with kooky dancers in Bali.

Not to be alone, a mortuary is trying to get into the act by offering a "Personalized Emergency Card." Now look. I know we all have to go sometime but I don't want to be pressured into it.

vips...

The Irish-American Heritage Society recently received a "director's category" grant of \$400 from the Arts Council of Indianapolis. The grant will be used to support a special concert presented in October by folk artist Robbie O'Connell. Indianapolis Arts Council Mini-Grants are available for the support of not-for-profit and arts groups who encounter extraordinary opportunities which were not foreseen when normal operating seasons were planned; and for technical assistance in administrative and artistic areas.

Valerie R. Dillon, director of the archdiocesan Family Life Office, recently participated in a symposium on publicizing the lay vocation, sponsored by the National Conference of Catholic Bishops. Dillon represented the N.C.C.B. committee on marriage and family, of which she is an advisor, at the Baltimore symposium.

Congratulations to Gus and Collie Dehner of St. Luke Parish in Indianapolis, who celebrated their 66th Wedding Anniversary on Nov. 29.

check-it-out...

The Allison Mansion at Marian College will be one of five historic homes in Indianapolis that will be open for public viewing during the holidays. It will offer public tours from 12 noon to 9 p.m. on Sunday, Dec. 17. The other historic homes, which will be open for showing at various times, will include: the Benson House, the Benjamin Harrison Home, the Morris-Butler House and the Riley House. Tickets are \$5 per person and may be purchased at any house on the tour or at the Indianapolis City Center, 201 S. Capitol Ave.

Prospective singers are invited to join the Indianapolis Chamber Orchestra in a singing performance of Handel's "Messiah" at 8 p.m. on Friday, Dec. 22 in First Lutheran Church, 701 N. Pennsylvania Ave. An optional rehearsal will be held on Dec. 17 at 2 p.m. Tickets are \$6, or \$5 for students and senior citizens. Scores for the oratorio are sold at Page Music Co., and will also be available for rent at the door.

St. Lawrence Parish, 542 Walnut Street and Holy Trinity Episcopal Church, Center and Lake Street, Lawrenceburg will co-sponsor a series of Advent Evening Prayer sessions 6:15 p.m. on Sundays, Dec. 3, 10 and 17. The Dec. 3 and 17 sessions will be held in St. Lawrence Church; Holy Trinity Church will host the Dec. 10 session. The public is invited to attend.

An Advent Scripture Study offering reflections on the Advent Sunday Scriptures will be held from 9:40 to 10:20 a.m. on the Sundays of Advent at St. Lawrence Church, Lawrenceburg. Mass is celebrated at 8:30 and 10:30 a.m.

The Sisters of St. Francis of Oldenburg invite friends and relatives to a Christmas Walk Tour of the sister's convent from 6:30 to 8 p.m. on Friday, Dec. 29. The convent is located on Main Street (State Road 229) and

is accessible from I-74 East at the Oldenburg/Batesville exit. Ring doorbell on Main Street entrance.

The quarterly meeting of the National Council of Catholic Women will be held at 9:30 a.m. on Thursday, Dec. 14 at the Knights of Columbus Hall at 13th and Delaware Streets. Father Donald Schmidlin will celebrate Mass and pianist Joan Pyles will play a "Christmas Fantasy" medley. Luncheon at 12 noon is \$7, by reservation. Contact Maxine Schmitt at 317-888-2721.

CORRECTION—The Christmas Dance for Singles sponsored by Separated, Divorced and Remarried Catholics, mentioned in last week's column, will be held at 7 p.m. in the Windrift Clubhouse on Saturday, Dec. 9. Sorry we kept you guessing.

St. Monica Church, 6131 N. Michigan Road on the northwest side of Indianapolis, will change its Mass schedule beginning this weekend. Masses will now be celebrated at: 5:30 a.m. on Saturday (Anticipation), and 7:45 a.m., 10:30 a.m., 12 noon and 6 p.m. (Youth Mass) on Sundays. Christmas Masses will be celebrated at 5 and 7 p.m. (children's Masses) and Midnight Mass on Christmas Eve, and 10:30 a.m. on Christmas morning.

St. Rita Church in Indianapolis will close its 70th anniversary year with a family Mass at 10 a.m. on Sunday, Dec. 3. Benedictine Father Cyprian Davis will be presider. Father and St. Rita pastor Father Ponciano Ramos will concelebrate. No other Masses will be celebrated that day. A parish Christmas Bazaar will be held downstairs after Mass.

The Church of the Holy Name of Jesus, located at the corner of Sherman and Tryon Avenues in Beech Grove, will present Christmas Concert XXVIII conducted by parish music director Jerry Craney at 3 p.m. and 6 p.m. on Sunday, Dec. 17. A choir of men and boys will present excerpts from Haydn's "Missa Sancti Nicolai." A girls' choir, women's choir and folk group will perform traditional and contemporary holiday music, accompanied by orchestra, organ and guitar. Tickets at \$3 may be obtained by calling Kay Petroff at 317-786-7820.

The Feast of Our Lady of Guadalupe will be celebrated by Father Mauro Rodas at 12 noon Mass on Sunday, Dec. 10 in St. Mary Church, 317 N. New Jersey St. Father Rodas will celebrate another Mass, attended by children from Holy Cross Central School, on the actual day of the O'Mara will celebrate a bi-lingual Mass in honor of the feast at 7 p.m. on Tuesday, Dec. 12 in St. Pius X Church, 3200 Sartio Drive. Children will reenact the appearance of Our Lady to Juan Diego. A fiesta featuring pinatas for the children will follow the Mass. The public is invited to attend all celebrations.

St. Vincent Hospital Guild will hold a Christmas Brunch at 12 noon on Sunday, Dec. 10 in Meridian Hills Country Club. Tickets are \$18. For reservations contact Mary Pratt at 317-253-3694 before Dec. 4.



CRAFTY ITEMS—Benedictine Sister Rosalinda Hasenour examines the hand-crafted items being featured at the Senior Sisters' Ninth Annual Christmas Bazaar to be held on Saturday and Sunday, Dec. 2-3 at Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. The event will include gifts and baked goods made by the sisters, and drawings for a handmade quilt and alphan. A snack bar will be available. All proceeds from the sale, which will run from 9 a.m. to 4:30 p.m. Sat. and from 1 to 4 p.m. Sun., will benefit the poor.

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The Ad Game

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The object of this game is to simply unscramble the names of Criterion advertisers. If you need help, you have a definite "Ad" vantage—the answers can be found in the advertisements in this issue of *The Criterion*.

Below you will find the names of five *Criterion* advertisers, each followed by a series of boxes. Unscramble the letters and place each letter in its appropriate box (example: MAFITA would become FATIMA). The sixth advertising name will be used as a tie breaker (see rule #4 below).

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- 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) The *Criterion* cannot be held responsible for delays caused by the postal service.
- 4) All entries must be accompanied by the name and address of the person submitting the answers.
- 5) In case of a tie, the winner will be picked at random from the winning entries received.

The Solution and Name of the Winning Entry will be Published in two weeks

The Catholic community of the Tell City Deanery is forming a **Singles Group** for high school graduates aged 18 and older. College students home for the holidays are also invited to attend. The next meeting will be held at 7 p.m. on Monday, Dec. 4 at the home of Sarah Zoll, 725 E. Seventh Street, Cannelton. Plans for a Christmas party will be discussed. For more information call Zoll at 812-547-6874 or Pam Drake at 812-547-6780.

Chataud High School will offer a 1990 **Chataud Calendar Club** beginning with an Early Bird Drawing of \$500 on Wednesday, Dec. 20. Participants donate \$25 for the calendar, which lists dates of Chataud activities, and are then entitled to be included in a \$50 drawing every Monday in 1990. On the last day of each month, \$500 will be given away, and special \$500 Easter and Back-to-School drawings will also be held on April 11 and Sept. 12. A total of \$10,150 will be awarded. The drawings are open to the public. For more information call Kathleen Hahn at 317-251-1451.

Kevin Barry Division #3, Ancient Order of Hibernians will hold its Annual Christmas Party at 8 p.m. on Saturday, Dec. 9 at the Little Flower Parish Center, 13th and Bosart. Admission is \$5 for the event, which includes a cash bar, refreshments and entertainment. For more information call James McLaughlin at 317-899-3092.

Thanksgiving Spanish-style

by Margaret Nelson

As has been the custom, almost 100 archdiocesan employees gathered for a Thanksgiving meal at the Catholic Center on the Tuesday before the holiday.

But this year there was a difference! It was Thanksgiving with an Hispanic flavor.

The Office of Hispanic Apostolate and the Urban Parish Cooperative (UPC) sponsored the simple meal and prayer service during the lunch hour.

Director of the UPC, Daughters of Charity Sister Margaret Marie Clifford, welcomed the luncheon guests. In the opening song, archdiocesan music director Charles Gardner led the employees in "Digo Si, Senor (I Say Yes, Lord)."

In his call to prayer, Father Mauro Rodas, pastor of St. Mary Church, commented on Thanksgiving. He said that in his native Ecuador, "I never heard of Thanksgiving Day. In the whole world I never heard of it, except in Canada."

Father Rodas said, "In other nations, they come and ask for help and we can't give them anything." Here, he said he can give people what he has or send them somewhere to get help. "It is great to put our resources as instruments of God. Like the pinata, we are full of something sweet—full of God."

In his comments to the group Archbishop Edward T. O'Meara said, "We thank almighty God best of all when we share his goodness to us with others." He talked of the people in turmoil all over the world and said, "I know that in your Thanksgiving prayers, you will think of those people, many of whom are our brothers and sisters in the household of the faith."

The room was decorated with pinatas. Each table had a large centerpiece of real oranges, bananas and apples. Places were marked by bright yellow and orange napkins.

The place mats were most unique. The beige scalloped papers bore individual designs and coloring done by pre-school children at St. Andrew and St. Joan of Arc, Indianapolis. Designs ranged from live turkeys outside to stick figures around a dining room table. One poignant drawing showed a large man with the words, "I miss U dadd" on it.

The suggested \$3.50 donation reserved a meal of tortillas, frijoles (refried beans), salsa (sauce), ensalada (salad), fruits (fruit), and bebidas (drinks).

Proceeds of the meal went to the archdiocesan Hispanic Apostolate for its Thanksgiving project. But the costs were defrayed when O'Malia Food Markets, Indianapolis Fruit Company, Marsh Supermarkets and El Matador Restaurant donated all the food.

ADVENT SEASON

Penance services are scheduled

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

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

Indianapolis North Deanery

Dec. 12, 7:30 p.m., Christ the King.
Dec. 12, 7:30 p.m., St. Matthew.
Dec. 13, 7:00 p.m., St. Andrew.
Dec. 13, 7:30 p.m., St. Thomas Aquinas.
Dec. 14, 7:00 p.m., Immaculate Heart of Mary.
Dec. 14, 7:30 p.m., St. Luke.
Dec. 17, 4:00 p.m., St. Joan of Arc.
Dec. 18, 7:30 p.m., St. Lawrence.
Dec. 20, 7:30 p.m., St. Pius X.

Indianapolis South Deanery

Dec. 5, 7:30 p.m., Holy Name, Beech Grove.
Dec. 11, 9:00 a.m., Roncalli High School.
Dec. 12, 7:30 p.m., St. Roch.
Dec. 13, 7:30 p.m., Central Catholic School parishes at St. James.
Dec. 14, 7:30 p.m., Nativity.
Dec. 18, 7:30 p.m., St. Ann.
Dec. 18, 7:30 p.m., St. Jude.
Dec. 19, 7:30 p.m., St. Mark.
Dec. 21, 7:30 p.m., St. Barnabas.

Indianapolis West Deanery

Dec. 6, 7:30 p.m., St. Christopher.
Dec. 10, 2:00 p.m., Holy Trinity.
Dec. 10, 2:00 p.m., St. Thomas More, Mooresville.
Dec. 13, 7:00 p.m., Holy Angels.
Dec. 13, 7:00 p.m., St. Bridget.
Dec. 13, 7:30 p.m., St. Michael.
Dec. 14, 7:15 p.m., Mary, Queen of Peace, Danville.

Dec. 17, 2:00 p.m., St. Anthony.
Dec. 18, 7:30 p.m., St. Joseph.
Dec. 18, 7:30 p.m., St. Monica.
Dec. 19, 7:30 p.m., St. Susanna.
Dec. 19, morning and afternoon, Ritter High School.

Batesville Deanery

Dec. 6, 7:00 p.m., St. Martin, Yorkville and St. Paul, New Alsace at St. Martin.
Dec. 10, 4:00 p.m., Immaculate Conception, Millhousen.
Dec. 10, 7:30 p.m., St. Maurice, Napoleon.
Dec. 11, 7:00 p.m., St. John, Osgood and St. Magdalen, New Marion at St. John.
Dec. 12, 7:00 p.m., St. Joseph, St. Leon.
Dec. 12, 7:30 p.m., St. Lawrence, Lawrenceburg.
Dec. 13, 7:30 p.m., St. Mary, Aurora.
Dec. 14, 7:30 p.m., St. Mary, Greensburg.
Dec. 15, 7:30 p.m., St. Ann, Hamburg.
Dec. 17, 2:00 p.m., St. Maurice, Decatur Co. and St. John, Enochsburg, at St. Maurice.
Dec. 18, 7:00 p.m., St. Louis, Batesville.
Dec. 19, 7:00 p.m., St. Anthony, Morris.
Dec. 19, 7:00 p.m., St. John, Dover.
Dec. 19, 7:30 p.m., Holy Family, Oldenburg.
Dec. 20, 7:00 p.m., St. Peter, St. Peter.

Connersville Deanery

Dec. 4, 7:00 p.m., St. Bridget, Liberty.
Dec. 11, 7:00 p.m., St. Elizabeth, Cambridge City.
Dec. 12, 7:00 p.m., St. Gabriel, Connersville.
Dec. 14, 7:00 p.m., Holy Family, Richmond.
Dec. 14, 7:00 p.m., Holy Guardian Angels, Cedar Grove.
Dec. 16, 12:05 p.m., St. Mary, Richmond.
Dec. 18, 7:00 p.m., St. Andrew, Richmond.
Dec. 19, 7:30 p.m., St. Michael, Brookville.

New Albany Deanery

Dec. 11, 7:30 p.m., Our Lady of Perpetual Help, New Albany.
Dec. 12, 7:30 p.m., Holy Family, New Albany.
Dec. 13, 7:30 p.m., St. Mary, Navilleton.
Dec. 14, 7:30 p.m., St. John, Starlight.

Dec. 14, 7:30 p.m., St. Joseph, St. Joseph Hill.

Dec. 17, 7:30 p.m., St. Augustine, Jeffersonville and Sacred Heart, Jeffersonville at Sacred Heart.

Dec. 17, 7:30 p.m., St. Joseph, Corydon.

Dec. 18, 7:30 p.m., St. Mary, Lanesville.

Dec. 20, 7:30 p.m., St. Anthony, Clarksville.

Dec. 20, 7:30 p.m., St. Mary, New Albany.

Dec. 20, 7:30 p.m., St. Mary of the Fynob, Floyds Knobs.

Dec. 20, 7:30 p.m., St. Michael, Bradford.

Dec. 20, 7:30 p.m., St. Paul, Sellersburg.

Dec. 21, 7:30 p.m., St. Michael, Charles-town.

Seymour Deanery

Dec. 3, 4:00 p.m., St. Rose of Lima, Franklin.

Dec. 13, 7:00 p.m., St. Mary, Madison.

Dec. 17, 7:00 p.m., St. Ambrose, Seymour.

Dec. 18, 7:00 p.m., St. Columba, Columbus.

Tell City Deanery

Dec. 3, 7:30 p.m., St. Augustine, Leopold.

Dec. 11, 9:00 a.m., Twilight Towers, Tell City.

Dec. 14, 7:00 p.m., St. Michael, Cannelton.

Dec. 14, 7:30 p.m., St. Meinrad, St. Meinrad.

Dec. 18, 7:30 p.m., St. Martin, Siberia.

Dec. 19, 7:30 p.m., St. Boniface, Fulda.

Dec. 21, 7:00 p.m., St. Paul, Tell City.

Dec. 21, 7:30 p.m., St. Isidore, Perry Co.

Terre Haute Deanery

Dec. 17, 7:00 p.m., St. Joseph, Rockville.

Dec. 19, 7:00 p.m., Sacred Heart, Clinton.

Dec. 20, 7:30 p.m., Terre Haute parishes at St. Joseph, Terre Haute.

Dec. 21, 7:30 p.m., St. Paul, Greencastle.

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Widow served presidents in field of humanities

by Mary Ann Wyand

With widowhood came grief, but also liberation. Dr. Frances Dodson Rhome, director of the Humanities Institute at Indiana University/Purdue University at Indianapolis, told members of the Catholic Widowed Organization Nov. 15 at the Catholic Center. She served two presidents on the National Council for Humanities.

Before her husband died in Korea, Frances Rhome, 58, a widow, she had enjoyed a comfortable and happy marital life as a military wife. The sudden and unexpected news of his death forced her to consider her future as an individual and to make crucial life decisions.

"We all take a different journey through life," the CWO speaker noted. "Some of us go slowly and reach our goals. Others of us stumble and don't get there."

Rhyme said that, after learning of his father's death, her son asked, "What are we going to do now, Mother?"

"I said, 'I don't know. I'll think about it, and we'll talk about it in the morning,'" she recalled. The next day, Frances Rhome told her son, "I'm going back to college to get my doctorate degree." And although it wasn't easy, that's what she did.

"This is one of the times in our lives that we really have to look at ourselves," she told the CWO members. "There is a strength that comes from the kind of calamity that has happened."

Frances Rhome's married life was "programmed" because of her husband's

military career, but after his death she said she realized that, "I can live anywhere that I want. I can do anything now that I want to do. I have a responsibility to rear my son, but at the same time he is going to be out on his own very shortly. What is it that I want to do?"

In the days following her husband's death, Frances Rhome reflected, "I think it was the first time in my life that I really sat down and said to myself, 'Who am I? I don't think of myself as a widow. I thought of myself as a person. What was it that I want? I want to do before I got married? What kind of an individual am I? What is it that I really want to do now?'"

And in spite of her grief, Rhome said she realized that, "The important thing is that I really started looking at myself as an individual, not a person who was leaning on someone else or who was sharing another life, but one that now was standing alone, making her own judgments, making her own decisions, right or wrong, and moving ahead."

Acknowledging that, "I know people say that you never get over the death of a close loved one, and in some respects I think that's quite true. But on the other hand I have become an individual who makes decisions, a professional woman."

After enjoying a "wonderful and close domestic family life together," Rhome noted, "I was sent out on a road to walk alone, and it has been a terribly exciting, stimulating, wonderful, great experience!"

But her life at that difficult time was also quite scary, she admitted. "I didn't know whether I could go to college or not! I rode the bus three days and two nights to get here from my former home in New Mexico to Indiana University at Bloomington because I didn't have much money. I took a look at the dormitory room I was going to stay in, threw myself on the bed, and cried!"

"Why has God forsaken me?" Rhome asked herself at the time. "Why is this happening to me?" Then, she remembered, "I thought, 'Well, really, Fran, you put yourself in this spot!'"

In the cafeteria at the graduate dormitory, she discovered a friendly atmosphere, talked with other students, and realized that her new life had truly begun.

The next crucial dilemma that Rhome had to face was the possibility of failure. The new widow said she often had to remind herself that, "I'm going to make it!"

However, Rhome admitted, the inevit-

able question of "What if I fail?" persisted in her mind. In the process of sorting out her thoughts, she asked herself, "What is the worst thing that can happen to me?" The answer, she decided, was a return to the working world without her sought-after degree.

"I knew that I could always get a job," Dr. Rhome told the CWO members. "That was my security blanket. And so I moved forward. It wasn't always easy. I was frightened when I began my doctorate. I was nearly 50, and it was very, very hard, but it was so good for me."

Thinking back, the IUPUI administrator recalled, "I didn't realize it then, but I had taken on a chore that demanded my full attention emotionally and intellectually and didn't give me an opportunity to simply sit and grieve."

After completing her doctorate at Indiana University, Frances Rhome continued to work even harder to become a success in the challenging and demanding administrative world of academics. For nine years, she also served former presidents Jimmy Carter and Ronald Reagan on the National Council for Humanities.

Reflecting on past accomplishments, Dr. Rhome said, "I have had two wonderful lives. Now I'm 73, I'm still going strong at the university. I'm living in a wonderful town, and I know that if my husband were around he would be proud."

Frances Dodson Rhome said she truly realized how much she had accomplished since becoming a widow when her son told her, "Mom, you didn't do all of these things when Dad was alive."

His remark prompted her to consider the fact that, "As I found new strength within myself, I found the things that I had to do. But that's not what everyone has to do."

At first, it was very difficult to go out alone, she said, "but now I think nothing of it because I'm doing this on my own and no matter where I go there are wonderful people that will talk to me and like me and we'll respond with one another and we'll have friendships together. I couldn't simply sit home and grieve."

In the process of healing, Frances Rhome explained, "I had to find a specific outside cause that was right for me to work for. I had to have that mountain to climb, and I had to find out about the world. This wonderful world that God has given us is out there to see and explore."

She joined a travel club and numerous church and civic organizations and discovered that, "I didn't have to have a steady companion with me."

In many respects, Dr. Rhome said, "I found that widowhood became a liberation. By that, I mean a way for me to become a person, rather than an individual leaning on someone else, and it encouraged me to move out into the world in ways that I would never in my life have dreamed of doing."

And, she concluded, widowhood "challenged me to call on every bit of talent that I had. So you see, things work out. I can take care of myself. I think God meant for us to enjoy life to its fullest, and I think that's what we all ought to do."



Dr. Frances Dodson Rhome



FORMATION—Members of the Terre Haute Deanery Board of Education participate in a Myers-Briggs workshop, facilitated by Rev. Thomas Russell (right), pastor of Central Christian Church, Terre Haute. The self-formation event was held at the faculty lounge in the St. Mary of the Woods College library. (Photo by Ann All)



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Today's Faith

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Do you know what you really want in your life?

by Fr. Basil Pennington

I often ask participants in workshops, "What were the first recorded words of the Lord to his disciples?" The answers that I hear are many and varied. How would you answer?

History repeats itself again and again. In recent years, we have seen many young and not-so-young people head East looking for a teacher who has "the answers." This has been an old-repeated phenomenon.

In the fourth century my own patron, St. Basil, and his friend, St. Gregory, were not finding the answer in the schoolrooms of the academies of Athens. They chucked their books and headed East. So did John Cassian, who left the schoolrooms of Rome. So, too, did Paula and that delightful couple, Melania the Elder and Melania the Younger, grandmother and granddaughter, wealthy Roman patricians.

And so, too, in the time of Christ, two young fishermen from the banks of Gennesaret left their families and boats and headed East across the Jordan, for they heard there was a strange man there coming out of the desert, wearing a camel skin and chewing on locusts, who seemed to have some answers.

When they arrived, they were somewhat disappointed, for the Baptist humbly told them: "I am not he. But wait, he is coming."

When I'm lonely
and I really
wonder why?
I only want
to quit.
Then your
smile walks
in.

(Written by a youth from the New Albany Deaconry)

Then one day the Baptist suddenly looked up over the crowds and exclaimed: "There he is, there is the Lamb of God."

With that, the two from Galilee, John and Andrew, took off. As they came up behind Jesus, the master turned and his first words to them were: "What do you want? What are you looking for?"

Why those words?

There was an old catechism answer that said God made me to know, love, and serve him in this world and to be happy with him forever in the next. But even as a kid, I could not figure out how I could love the Lord and not be happy with him already. The idea of a God who wanted only to be served in this life in order to attain some happiness later on is not attractive. Nor is he our God.

God the Father and God the Son and God the Holy Spirit are ecstatically happy. When you are happy, you know what you want to do. You want to share. God wanted to share his happiness. That is why he created you and me.

And what is happiness? Charlie Brown has some good answers! But try this one: Happiness consists in knowing what you want and then knowing you have it or are on the way to getting it.

That is why the first thing Jesus asked his disciples was: "What do you want?"

Most people are unhappy and unfulfilled because they do not know what they want. And that is true on two scores.

There are certain things we want by our very nature, by our human nature and our nature as men and women who have been baptized into Christ. If we don't take care of these natural and real wants, we will always be unhappy and unfulfilled. We will live with a greater or lesser degree of frustration.

Over and beyond these natural wants, there is the space where we are free to choose what we want. Some people never want to choose, because choosing one thing usually means giving up other things. Choosing to marry one woman means giving up every other woman to some extent. Still, sitting forever on the fence is no fun either.

We have to look realistically at our options and after a reasonable discernment make our choices—and really give up the alternatives. Otherwise we will live with them as frustrated wants.

God has endowed each of us with such a richness of potentials that they can never all be fulfilled in one lifetime. We have to make choices and commitments. Then they can be realized—and we can be fulfilled.



DISCERNMENT—Age and experience provide a frame of reference. But regardless of age or life events, fulfillment has to do with looking realistically at one's options, making discerning choices, then giving up alternatives. (CNS photo by Gene Flaisted)

Connect your story with the theologian's definition

by Fr. David K. O'Rourke

Those of us who spend much of our in-church time on the other side of the altar have our own way of looking at things. Questions about religious topics tend to send us scurrying back to our memories of seminary lectures, where the language spoken was not ordinary household English.

This Week in Focus

What is fulfillment? It often involves relationships and growth. Most people say they feel fulfilled at least some of the time, but many admit that they do not know what they want. Once we know what we want, we have to look realistically at our options and make choices. Making choices and knowing what we want are essential to fulfillment. From a theologian's point of view, fulfillment has to do with the meaning of life and goals to attain it. But often there is a difference between the way a theologian describes fulfillment and the way that others do so. In reality, the meaning of fulfillment depends upon individual wants, needs, and beliefs. Some people find the pursuit of fulfillment to be an elusive quest, while others just naturally live in peace and contentment.

Ask us about fulfillment, and most often you will receive a theological definition, not a human story. But the human story often can tell us as much as the definition.

To understand what we mean by fulfillment, I think we need both the theologian's definition and a story.

The theologians, for their part, take fulfillment very seriously. They say that fulfillment is our experience of the most important goal we work for in life. Seeing a purpose in life, directing our life toward it, and then having the sense that we are in touch with that goal is what they call fulfillment.

The theologians add that our life purpose should be tied in with maintaining and developing our relationship with God. On the human level, of course, fulfillment can come in much more ordinary dress.

I asked a woman in our office what fulfillment means to her, and she gave me a very earthy description.

"I'll tell you what my idea of fulfillment is," she said. "Some day I want to get on the subway, and it's not going to be hot and crowded, and the air conditioning is going to work, and there's going to be a clean seat . . . and I'm going to sit there with no one stepping on my feet all the way to my stop."

She smiled at me just thinking of it, then concluded, "Now that's fulfillment."

Our theologians, as much as they could appreciate survival on the subway, would disagree. They would disagree not because my co-worker's view is so human, but because it is too short-range. Fulfillment is about life goals, not about survival for the next half hour.

Let me give another example, one that comes closer to what theologians mean.

Recently I asked a young man what he is working for. He is a commercial artist, talented and well known, whose work appears frequently in New York. His career is advancing and his fees are going up. He is articulate and talks easily about his professional goals and about his plans for his own career.

So I asked him for "the reason why," the purpose that gives shape and meaning to all that he does. I expected an answer tied in with his art. What he gave me was something different.

He thought for a moment and then started talking about his three small children. He mentioned the dangers facing children growing up today: worries about drugs, social turmoil, problems in the schools.

"What I want, more than anything," he said, "is that my wife and I can keep our kids safe, make sure that they don't get into trouble, keep them out of harm's way so that they can have the same chance that we had, just like our parents did for us."

For him, there is a fulfillment that comes in seeing this goal achieved, with their children grown safely into adulthood.

Some theologians might want to make an explicit connection between this goal and my friend's religious state. Others would say that this parent's concern is inherently religious. Both would say that what he wants is truly fulfilling.

Is there fulfillment in your life?

by Katharine Bird

What is fulfillment? Is it identical with happiness?

Six people, representing different occupations and living in different regions, recently tackled those questions during interviews. All testified that they feel fulfilled some of the time, in some area of their lives. All said that fulfillment is deeply appreciated but hard won.

Fulfillment means getting "a hold on what I want to be when I grow up," said Dan Morris, somewhat tongue in cheek. The entrepreneur and free-lance writer in Arlington, Wash., said that fulfillment has to do with "finding the peace of mind to know I'm doing the correct thing at the time."

Morris added that he "argues all the time with myself" about priorities because he is torn between the demands of his fishing business and his strong desire to be available to his four children.

Sometimes at night, Morris said, when he is driving a truck of sea urchins to the dock for shipment to Japan, he finds himself wondering whether he should be at home reading bedtime stories to his two youngest sons. But, he added, his business is endangered when "I rearrange my schedule to be home with the family."

For Eileen Morris, a full-time homemaker, fulfillment is "being happy, feeling good about yourself and the world around you." She feels fulfilled "some of the time" but goes through phases when she wonders "what I am doing here." Most often, she said, she feels like this when she has put energy into something and the project goes haywire.

In this connection, she and her husband went through a difficult time with their oldest daughter and son about a year ago. Both were rebellious, contemptuous of authority at school and at home, and "party hardy," she said. "But Dan and I never gave up."

More recently, the teens' behavior has altered dramatically. "Now they seem to respect themselves and each other," she said, and they are approaching things quite differently.

Sheila Garcia thinks fulfillment and happiness are related but are "not exactly the same." A wife and mother, she is

staff assistant to the U.S. bishops' Secretariat of Laity and Family Life in Washington.

Fulfillment "is doing something with the gifts and talents one has," she said. Fulfillment brings peace because a person is responding to an inner call. For her, part-time graduate study in theology fulfills a need to grow intellectually.

She thinks happiness, on the other hand, depends more on externals such as financial security. People can feel fulfilled without necessarily being happy, she said.

For Lynn Parent of Alexandria, Va., and Annette Conklin of South Bend, Ind., fulfillment comes from a balanced life engaged on several fronts.

Parent is the mother of three daughters and a part-time swimming and water exercise teacher.

Her relationship with her husband contributes highly to her fulfillment. "He is a great one to have around," she said. "We are a mutual support to each other."

Another key to her fulfillment is participation in the church, especially a five-year-old involvement in a parish family cluster. The four families meet monthly to teach religion to their children, to talk over their concerns, and to share a meal.

"It's certainly the most important spiritual influence on our family as a whole," she said.

Annette Conklin said that she didn't feel really fulfilled until she reached middle age and her three children grew up. Fulfillment for her is "the spirit and mind working together" to generate a general feeling of stability and contentment.

With a husband, 57 piano students, and a busy professional and social life, there are moments of stress, of course. But, she said, "the feeling of being content and under control is there most of the time."

A practice that adds to her sense of fulfillment is reading daily from a book on spirituality. It "sets the tone and gives something to think about during the day," she said. "It centers you and doesn't let you get pulled apart by all the demands."

Mick Conway, of Emmetsburg, Iowa, finds fulfillment in her career as a substance abuse counselor because, "Being able to use natural talents and abilities to help other people



HAPPINESS—Fulfillment has to do with satisfying relationships, with using one's God-given talents, and with spiritual and intellectual growth. Advent is an appropriate time to think about the meaning of fulfillment and reflect upon where to find it. (CNS photo by Mimi Forsyth)

produces in one's own life a sense of happiness and meaning."

She admitted that it can be difficult to work with people addicted to alcohol and drugs because they often deny that their behavior is causing problems. "But it's a wonderful career," she said, "because it's a helping profession."

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FIRST SUNDAY OF ADVENT

The Sunday Readings

Sunday, December 3, 1989

Isaiah 2:1-5 — Romans 13:11-14 — Matthew 24:37-44

by Fr. Otter, F. Campion

The First Sunday of Advent is the beginning of the church's year of worship and instruction in the liturgy. From this weekend, for the next year, the Sunday liturgies will present readings from the "A" series.

Isaiah supplies this weekend's first reading. Isaiah is one of the most popular, and frequently read, ancient Jewish prophets: the Christian liturgy. This weekend's reading is from First Isaiah, one of the three divisions of the Book of Isaiah in today's Scriptures.

For drama, eloquence and forcefulness, Isaiah has few equals in the biblical writings. The selection proclaimed this weekend is no exception.

Isaiah lived in a time in Hebrew history when the kings attempted to concentrate the people's religious fervor upon Zion, or the mountain upon which Jerusalem stands. That attempt affirmed the kings themselves as instruments of God's covenant. Thus, in this weekend's reading, Isaiah—with his customary expressiveness—extols Zion as the Lord's own mountain. To its peak all people will climb. The nation will judge between

what is good and what is bad. For the nation, and for all humankind, accepting God is the key to peace.

St. Paul's Epistle to the Romans supplies the second reading in the Liturgy of the Word for this First Sunday of Advent.

In the first century, and for some time thereafter, Rome was the center of the Western world. Not only was it a large city, the largest in fact in that Western world; it also was a city enormously rich, and of course residence for the supreme political and military powers of the day.

To its Christian community, and perhaps to exiles from that community returning to the great imperial capital, Paul wrote this epistle. This weekend's reading is a fitting literary and theological companion to the earlier reading from First Isaiah. Movingly and demandingly, the apostle insists to his readers that the moment of decision has come. It came to the world with the arrival and mission of Jesus. The challenge is to choose between honor and shame. That choice is no vague, imprecise, weak intention. Rather, it is confirmed in lifestyles that resemble the Lord and his virtue.

The first two readings vividly conveyed a sense of urgency in following Jesus. This weekend's third reading, from St. Matthew's Gospel, repeats that excitement and call to commitment. In the Gospel itself, this reading appears as warning, but also invitation, to those who rejected or ignored

Jesus. Jesus, the Son of Man, will return. His return will be sudden, without warning, and it decisively will separate those who love him from those who do not love him.

Matthew's Gospel urges all people to decide now to follow the Lord. Following Jesus is the step by which people unite with him, earn for themselves a place in his salvation, and join him in his kingdom.

Reflection

The church begins its year of liturgy and instruction with its splendid readings, prayers, and hymns of Advent. It is a beginning thrilling in its message, and in the clarity and allure of that message.

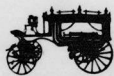
Advent prepares symbolically for Christmas, the church's feast of the Lord's birth as a human, as Mary's child. It also prepares for Jesus when he again will come to the world to establish his reign of justice and peace. That second coming, the details and surely the date of which are unclear, is a fundamental belief of the church. It was a

basic apostolic belief. Few other themes appear as often in the Gospels and in the writings of St. Paul.

There is a third, very personal coming of Jesus anticipated by Advent. It is his coming into our own hearts and minds. We possess the key to that coming in our ability freely to choose God and to obey his commandments.

These readings summon us to that choice. It cannot be postponed. Our own lives are fragile. We all are immortal. However, even if we survive for many more years, we now need the Lord and his strength and grace. To be happy now, we need Jesus. There is no time to waste in accepting Jesus, and modeling our lives upon him.

Accepting Jesus is more easily said than done. We must reflect upon ourselves, our needs, and our spiritual inadequacies. We must consider the realities of our lives, our priorities, our relationships, our instincts, our shortcomings, and our opportunities. We must grow in humility, contrition, and communion with God. Advent, its prayer and focus, enables that process.



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THE POPE TEACHES

Spirit continues Lord's saving work

by Pope John Paul II

Remarks at audience November 22

On the day of Pentecost, the Holy Spirit was revealed as the third person of the Blessed Trinity, distinct from the Father and the Son, but consubstantial with them. Although the Spirit has his own proper activity, his mission is intimately united to that of the Son.

The work of the Holy Spirit was revealed in the words which Jesus spoke to the apostles at the Last Supper: "He will glorify me, for he will take what is mine and declare it to you" (John 16:14). In taking what is Christ's and announcing it to us, the Holy Spirit takes Christ present in the church and continues the saving work of the risen Lord in human history.

Peter's speech at Pentecost reflects the

early church's awareness of the close relationship between Christ's work and that of the Holy Spirit.

It is clear from the Acts of the Apostles that the Spirit enabled the disciples to enter more deeply into the truth of the Gospel which Christ had preached, to understand more fully the meaning of the paschal mystery, and to grow in love of the Lord. In effect, the Holy Spirit enabled the church to make present, from the beginning, that Kingdom which Christ had come to bring.

The Christians of the East, in particular, have explored the profound relationship between the Son and the Spirit in the unfolding of God's plan of salvation. Reflection on the mission of the Holy Spirit leads us to contemplate with joy the mysterious ways in which the Blessed Trinity is present in all of human life and history.

MY JOURNEY TO GOD

Bumper Philosophy

A friend prays the rosary during her half-hour commute to and from work, and even keeps a first rosary in her car for that purpose. I admire her for that.

With traffic distractions, it makes a lot of sense to pray while driving. Of course, collisions or near misses on city streets and highways often prompt fervent last-minute petitions from motorists. Unfortunately some are to no avail.

In spite of the usual distractions, bumper stickers always seem to catch my attention. I start wondering what in the world motivates people to place particular messages on the back of their vehicles.

Aside from the expected rash of radio station stickers advertising a variety of contests, what compels people to place philosophical, opinion, comical, or downright rude comments on their cars, trucks, or vans?

"You're ugly and your mother dresses you funny" has got to be one of the most original bumper stickers I've seen. And then there are the college promotions. One that comes to mind is "God created Purdue. IU was subcontracted."

(A resident of Indianapolis, Wyand worships at St. Thomas Aquinas Parish.)

One day I passed a woman who had placed the rather bleak message: "Life is tough, and then you die!" on her automobile. Has she no faith? On another day I saw one that said, "Do no happen!"

There are safety messages, too, like "Caution: Baby in car" or the wry "Mother-in-law in trunk" statement prompted by the first version.

A survey of cars in the Catholic Center parking lot in Indianapolis revealed interesting bumper sticker commentary with religious or social justice themes.

"If you want peace, work for justice" promotes Pope Paul VI's visionary reminder.

"Motherhood: A Proud Profession" calls mothers to remember their vocation. "Arms are for hugging" and "You can't hold children with nuclear arms" are other effective messages. And "Read The Book" leads motorists to ask themselves when, in fact, they last sat down with "The Bible."

I like the bumper stickers with faith and social justice themes. They are, quite literally, moving!

—by Mary Ann Wyand

Creed of the Catholic Cemetery Association

We acknowledge that the Catholic cemetery is established to carry out the sacred religious function of the burial and care for the resting places of the deceased.

We believe in and are firmly committed to the teachings and rich tradition of the Catholic Church with regard to the deceased and the sacredness of the cemeteries in which their bodies rest.

We recognize the deep religious significance of the Corporal Work of Mercy involved in the burial of the dead and reverence for the deceased.

We are committed to encouraging Catholic prayer and devotion for our deceased brothers and sisters especially in our cemeteries.

We will oppose any effort to minimize or destroy any of the Catholic teachings which relate to death, burial and devotion to the departed souls.

We will proclaim through our words, work and example the sacredness of the Human Body, the Belief in the Resurrection and the Christian Virtue of Hope.

Catholic Cemeteries

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"Serving the People of the Archdiocese of Indianapolis"

Entertainment

VIEWING WITH ARNOLD

Woody examines new crimes, misdemeanors

by James W. Arnold

Is God gaining on Woody Allen? He's been closing the distance in recent years: Woody must feel the divine breath on his neck. But regrettably, no ground is gained in "Crimes and Misdemeanors," a theological melodrama and romantic comedy with a bleak conclusion.

Woody's character, Cliff Stern, is a poor but idealistic producer of documentaries about the homeless, leukemia, and similar problems, who hopes to change the world. He loses the girl (to his worst enemy), loses his hero (idol (to suicide), and loses the argument to a murderer grappling with a tortured conscience. All he (and we) are left with at the end is a glimmer of hope: "that most human beings have the ability to keep trying and to hope that future generations might understand more."

Let it be added that large helpings of laughs, satire, and insight are sprinkled along the way, as writer-director-actor Allen bravely mixes two love triangles of contrasting genres. One is a typically light Manhattan love story, which turns out badly for the hero. The other is a murder-by-contract melodrama, with overtones of "Fatal Attraction" and a guilt-ridden protagonist who could be at home in a Russian novel.

That's Martin Landau, who is silky soft as Judah Rosenthal, a big shot ophthalmologist with a reputation as an ideal family man and benefactor of mankind. But Judah has a secret mistress (Anjelica Huston) who



thinks it's time to confront his wife. She won't be put off. She's "hysterical and vindictive," with a bad case of the Glenn Close syndrome.

Allen is not interested in the thriller stuff but in the moral dilemma of a good, even religious man who has sinned and must now decide if he'll take the consequences or evade them with a more serious offense. But first he must decide what he truly believes, and he discovers that he cannot accept "a morally structured universe overseen by a higher power."

Thus, Judah opts for murder, conveniently arranged by his "realist" brother (Jerry O'Connell), who reassures him it's "only a small burglary, put it behind you." He's haunted by the remnants of the religious conscience formed in his childhood: "The eyes of God are upon you," his father told him, "the wicked will be punished for eternity."

Cliff, meanwhile, has landed a profitable but humiliating job doing a film profile on his unctuous brother-in-law, Lester (Alan Alda), who is a smugly successful pop TV producer. Lester is a conceited lightweight and womanizer, a multi-E Emmy winner inclined to pontificate in clichés ("if it bends it's funny, if it breaks it's not funny"). Woody and Alda have great fun with their characters and their mutual hostility.

Cliff is a familiar Allen nebbish, a frustrated introvert whose marriage is in disarray. Nearly everyone in his circle is divorced or headed that way, including his sister, trying comically to locate second husband material via the classified ads. Her child, Jenny, is Cliff's frequent companion at old movies in uptown sections that include raffish cuts from moments in the story to humorously apt lines from the films.

Cliff finds another kindred spirit in



WOODY ALLEN'S LATEST—Alan Alda and Mia Farrow are two of the many characters who have moral choices to make in Woody Allen's new film "Crimes and Misdemeanors." The U.S. Catholic Conference calls the film "thought-provoking" and classifies it A-III for adults. (CNS photo from Orion Pictures)

Halley (Mia Farrow), a producer working on the profile series, and persuades her to use his film on a brilliant old Jewish philosopher, a professor who has found a way to affirm both life and live, from a purely secular perspective. (He's the guy who kills himself.)

But Lester, with his wealth, looks, and unscrupulous charm, is also eyeing Halley. Ironically, Lester's brother, Ben (Sam Waterston), a gentle young rabbi, has none of Lester's good fortune. He's slowly going blind.

Near film's end, Cliff and Judah finally meet. It's a clever scene, in which Judah tells Cliff his whole story as if it were fiction, and they contemplate possible endings to the movie we're watching. But Judah ultimately overcomes his conscience, impressed because he hasn't been punished for his deed; in fact, he's prospered and it's all worked out splendidly.

Woody thus leaves us knowing that the bad guys win in this world, the good girls are betrayed and conned, and the good guys suffer and lose. All this after the script has raised, at one time or another, most of the arguments between those who debate whether life has meaning or whether the universe is empty and belongs to the ruthless.

The most optimistic note is Allen's

return to the comfort of Pascal's famous wager: if you bet that God exists, you'll live a good life and lose nothing really important; if you bet the other way, you can lose infinity.

Judah's father also told him that "faith is a gift." For all of Woody's knocking at the door, it hasn't yet been opened to him. But this uniquely God-obsessed filmmaker is persistent enough to get an answer one of these days.

(Provocative and entertaining theological comedy-drama, with dilemmas but few answers; recommended for mature viewers.)

USCC classification: A-III, adults.

(See commentary on this movie on page 4.)

Recent USCC Film Classifications

Harlem NightsO
ShoemakerO
SidewaysA-III
Staying TogetherO

Legend: A-I—general patronage; A-III—adults; with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the ★ before the title.

Documentary looks at tragic state of El Salvador

by Judith Trojan and Henry Herx

The part taken by Christians in El Salvador's decade-old civil war is the subject of "La Lucha," a religious special airing Sunday, Dec. 3, 12:30-1:30 p.m. on ABC. (Check local listings to verify program time.)

Actor Mike Farrell of "M.A.S.H." fame is the on-camera host who guides viewers through the realities of contemporary life in El Salvador, a country of great social inequality and desperate poverty. It is a killing ground in which the torture and murder of civilians by right-wing death squads and left-wing guerrillas have become a "normal" part of life.

Christians opposed to the regime's human rights abuses and narrow economic base see their work as being spiritually rooted in the Second Vatican Council, especially as interpreted by the 1968 conference of Latin American bishops in Medellín, Colombia, which enunciated the church's "preferential option for the poor."

Out of this context came the development of liberation theology which views Christianity as a spiritual force not only for personal change but for social change as well. As a result, priests began organizing Christian base communities of workers and peasants who read the Bible and discussed how it applied to their own conditions of life.

Jesuit Father Ignacio Martin-Baro, interviewed in the program filmed last summer, states that liberation theology led the poor to understand that their state of impoverishment was "not only inhuman but against the will of God." He describes the base communities as being "in the beginning, a sheerly religious process but when people tried to live what they believed, it became political."

Father Martin-Baro was one of six Jesuits slain at Central American University in San Salvador Nov. 16.

Certainly the base communities were perceived as political by El Salvador's right-wing military who began targeting priests and nuns associated with them. By 1980, the repressive measures of the military provoked open warfare between the regime and its opponents.

Among the casualties in 1980 were San Salvador's Archbishop Oscar Romero and four American churchwomen. Since then, 70,000 Salvadorans have been killed, most of them civilians, and one out of five Salvadorans has been displaced because of the fighting.

The military continues to suspect that those working with the poor are subversives, as related by a man who says he was seized, beaten, and charged with being a terrorist for no other reason than that he worked for a parish in one of San Salvador's slums.

There are many voices heard in this program, mostly from those who condemn the injustices committed under the present regime. Among them are clergymen, church workers, ordinary Salvadorans and even a few guerrillas.

One of the most persuasive voices speaking on the need for social justice—for "hearing the cry of the people"—is Luis of the church. "People are arrested, a man whose life has been threatened many times. In El Salvador, he says, 'Christian precepts such as feeding the hungry and clothing the naked are called subversive.'

Taking another tack entirely is Bishop Marco Rene Revollo Contreras of Santa Ana, El Salvador. He states that what is happening in his country is "not a true persecution of the church." "People are arrested, he says, not because they are Christians but because of their 'personal opinions.'" Further, Bishop Revollo criticizes liberation theology as being "full of political ideology and leaning toward Marxism." He clearly believes that such views stir political unrest and social instability.

A third perspective on how Christians should act in this period of civil strife is represented by a Pentecostal minister who insists that faith is a spiritual, interior matter totally separate from temporal concerns. The only way to reform society is for individuals to reform themselves.

Farrell tells us that the number of evangelical and Pentecostal churches in El Salvador has almost tripled (from 400 to 1,100) in the last decade, and a priest suggests that one reason they have prospered is because of government support based on their political passivity.

Though the documentary is sympathetic to those living their Christian faith by becoming involved in the Salvadoran struggle for social and political justice, by the end of the program viewers are aware that the "issue of politics complicates matters." The opposite—resort to a desperate armed struggle and the fear of a communist takeover are the reason some in the United States—including our government leaders—accept the necessity of supporting a repressive regime in El Salvador.

The point of the program is to show Americans the

horrendous nature of the injustices visited upon the Salvadoran people and the fact that many Christians are putting their life on the line in protesting them. Some Christians justify violence, a guerrilla credits her Christian faith "for giving me the strength to get involved" in the struggle, and an army colonel sees the civil war as a fight to save democracy.

But most are engaged in carrying out the corporal works of mercy and helping the poor to live in some semblance of human dignity. As Dominican Father Jim Barnett, pastor of a slum parish with 80 percent unemployment, points out, the civil war tends to obscure the fact that "90 percent of the opposition is non-violent."

Bill Dale of United Methodist Communications produced the program for the National Council of Churches. It proves a fine example of ecumenical cooperation and broad Christian vision. The production received some assistance on the Catholic aspects of the program from the U.S. Catholic Conference Department of Social Development and World Peace as well as from San Salvador's archdiocesan human rights office.

The result is a well-balanced, well-executed documentary that poses tough questions about the Christian response to human oppression and gets a variety of answers, most of them derived from Medellín's preferential option for the poor. The program makes no judgment about those who have taken up arms against an oppressive regime, though some viewers may be struck by the comparison of the struggle by the poor in El Salvador to the American Revolution and use of the term "freedom fighters."

The end, many viewers may find themselves inspired by the courageous example of those on the front lines of Christian social morality. Many others may find themselves wondering about U.S. foreign policy in El Salvador, though the program never directly refers to it.

Perhaps the reason for the disappointing box-office returns for "Romero," a movie dramatizing the 1980 assassination of San Salvador's archbishop, lies in the fact that most Americans know little about this part of the world and could care less.

Fortunately, "La Lucha" ("The Struggle") provides a lucid overview of El Salvador's recent history and engages viewer's concern for an oppressed people and the moral dilemma of how to redress grievances.

QUESTION CORNER

History of Church's stand on NFP

by Fr. John Dietzen

Q We are friends with several couples and were recently discussing Natural Family Planning as the Catholic form of birth control.

One older couple in the group told us they remember when the church condemned any kind of rhythm method for family planning. We younger couples said we didn't believe that, but they insisted.

We agreed to ask you. Is what this couple said true? If so, how do you explain it? (Pennsylvania)



A Before going further, I need to say that Catholic tradition and teaching, including Popes Paul VI and John Paul II, would have big problems with your first sentence, at least as it stands. Your question is not about that, however.

FAMILY TALK

Be positive about your job skills and talents

by Dr. James and Mary Kenny

Dear Dr. Kenny: My two children are both in school and I'm going crazy with boredom. I need a job, but I have no creditable work experience and no marketable skills. I have a high school degree, but I've spent the last 15 years being a full-time mother. Please help. (Iowa)

Answer: You are not alone in trying to enter the job market without formal work experience. Not only other full-time mothers, but even young adults face the same challenge: how to present your abilities when you don't have a job history.

First decide what you want to do. Office job? Factory? Sales? Outdoors? Medical field? Arts and crafts?

Look at the want ads in the newspaper. Talk to your friends. If you still have no idea, you may want to see a career counselor. A short interview and/or a career assessments test can crystallize the direction of your search.

The other major problem is how to bring yourself to the attention of the job market. I would suggest strongly that you write a resume.

Why would you write a resume when you have nothing to write about? I suspect that's not true. My kind of resume is different. It will give you the opportunity to present yourself in an organized and attractive way.

My resume has five sections, all of which should be summarized on one page. They are: personal, educational, employment, specific achievements, references.

The personal section includes name, address, and telephone number, and also age and marital status, if you wish.

The educational section should include not only the school and date of your high school degree but also any courses or workshops you may have attended since, anything from flower arranging to computers.

The employment may be brief. Include any part-time or summer jobs. Give job title, firm or company and dates. Don't get into reasons for leaving or job description. Save that for the job application.

Specific achievements is the category where you have the chance to present yourself. What skills do you have? Are you good with people? Are you a good organizer? Typing? Bookkeeping? Cooking? Tell what you have done well as a mother and think you can do.

Also in this section include any school activities. How about clubs and organizations while you've been mothering? Brownie den mother? Band booster? Teacher's aide? Volunteer?

Have you received any awards? Did your jam win a blue ribbon? Were you honored by the school for helping in the classroom? Include here any hobbies and activities you enjoy. You never get the chance to put this on a job application, but it may catch a potential employer's eye.

The last section is references. List three persons, preferably persons with some standing in the professional or work world, who can say that you are reliable and responsible. It helps a lot to show that there are good people ready to speak in your behalf.

Type up your resume. Make lots of copies. And pass them out to friends and potential employers. A resume has a big advantage over a mere phone call. It shows that you are well-organized and it remains on an employer's desk until some action is taken.

It also has an advantage over a job application since you can leave a resume in places where they may not be passing out job applications at this time.

See your resume as a sales document. You are selling yourself. Good luck!

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

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Basically your older friends are correct, but that is to oversimplify. The subject is a long and complicated one in Christian tradition. I can only review some highlights here.

First, let's make our subject clear. We're speaking of any method by which a couple attempt to arrange their sexual relationships in order to avoid pregnancy by limiting intercourse to the infertile times in the "rhythms" of a woman's menstrual cycle.

The first people we know of, in our Western civilization at least, to see the contraceptive possibilities in this method were fifth century B.C. Greek physicians. While their timing of fertile periods was seriously mistaken, it was as good as any would be until only about 150 years ago.

The most important early Christian theologian to deal with the subject was St. Augustine, who severely condemned the use of infertile periods to avoid conception. He berated the Manichaeans for telling people to watch "the time after purification of the menses when a woman is likely to conceive and at that time refrain from intercourse," lest a child be conceived.

This proves, he said to them, "that you consider marriage is not to procreate children but to satiate lust." It makes "the woman no more a wife but a prostitute." ("De Moribus Ecclesiarum Catholicae et Manichaeorum," c. 18).

The whole question did not become so relevant morally until the 1840s, when French physician Felix Pouchet was thought to have pinpointed the fertile period more exactly.

Soon this raised serious questions for theologians and priests in confession and after much controversy the matter was presented in 1880 to the Sacred Penitentiary (a Vatican agency) for answers.

The reply, which one way or another governed most official Catholic thinking on the subject for decades, concluded: "Spouses using the (rhythm) way of marriage are not to be disturbed and a confessor may cautiously insinuate the opinion in question to those spouses when he has in vain tried to lead from the detestable crime of onanism."

In other words, to suggest limiting intercourse to the infertile periods was apparently allowable if that was the only way to stop people from using other contraceptive techniques. Controversies on the matter pretty much died, however, when the "Pouchet method" proved mostly unreliable anyway.

In the 1920s, scientists in Austria and Japan (Knaus and

Ogino) discovered radically new data on the fertile periods, data generally confirmed by today's science and used as the basis for most current "rhythm" programs.

This data inspired further questions and development of Catholic teaching on the subject, though some major moral theologians continued to hold that rhythm could only be allowed as the lesser of two evils.

Certain Catholics today attempt to interpret those past positions as not unfavorable to the general use of the woman's sterile period for birth control.

There is no question, however, that they were understood commonly by leading Catholic clergy and lay people, theologians and otherwise, as forbidding the practice.

Some of my own friends and later co-workers in family life offices around the country were shocked and scandalized when in 1951 Pope Pius XII completely opened the door to the rhythm method. "Observing the non-fertile periods alone," he said, is entirely moral if there are serious medical, eugenic, economic or moral indications, "which often occur" (Address to Italian Catholic Union of Midwives, Nov. 26, 1951, N. 36).

One physician, nationally acknowledged for his expertise on the subject, spoke for many others in the 1950s when he said that any rhythm method is against the natural law, since it intentionally arranges that specific acts of sexual intercourse be rendered infertile, thus separating the husband-wife love aspect of sexual intercourse from its potential to beget children, the same argument St. Augustine used against rhythm 16 centuries earlier.

This controversy over the morality of rhythm only abated, in fact, in face of the mushrooming contraceptive movement of the 1960s and 1970s. Since then, of course, that door has swung wide open to complete approval and encouragement by the church of this form of family planning.

Today the church's teaching is quite explicit. Utilizing the rhythm of the woman's menstrual cycle, by NFP for example, couples may, with sufficient reason, intentionally and morally attempt to arrange their sexual lives so their actions of intercourse will be infertile and not result in pregnancy.

But "each and every marriage act (intercourse) must remain open to the transmission of life" (Pope Paul VI, "Humanae Vitae" 1968, No. 12).

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

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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, IN, 46206.

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.

☆☆

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 Cook Spring Rd.

December 1-3

An Inner Journey Retreat: Part II will be conducted by Mary Frances Crowley at Fatima Re-

reat 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, 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 Saturday 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 Irwin 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 317-236-1463.

☆☆

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

☆☆

St. Joseph & St. C. 4332 N. German Church Rd. will hold a Las Vegas Night from 8 p.m.-2 a.m. Games, food, free beer 8-11 p.m.

December 2-3

The Ladies Altar Society of St. Benedict Parish, Terre Haute will hold its Annual Holiday Bake Sale and Bazaar.

☆☆

A Christmas Bazaar will be presented by the Altar Society of St. Joseph Parish, Terre Haute from 4-6:30 p.m. Sat. and from 8 a.m.-12:30 p.m. Sun. Crafts, jams, cookies.

☆☆

Art and Crafts Fair will be held at St. Mary Parish activity center, Aurora from 10 a.m.-5 p.m. Sat. and from 12 noon-4 p.m. Sun. Breakfast with Santa Sat. 10 a.m. \$2 ticket. For reservations call 812-926-3031.

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.

☆☆

Advent Evening Prayer will begin at 6:15 p.m. in St. Lawrence Church, Lawrenceburg. Co-sponsor: Holy Trinity Episcopal Church.

☆☆

Catholic Alumni Club (CAC) will hold a general meeting at 6:30 p.m. in Room 212, Catholic Center, 1400 N. Meridian St. Bring ideas.

☆☆

Ladies of St. Peter Claver will hold a Christmas Bazaar from 9 a.m.-1 p.m. in St. Andrew Parish social hall, 4050 E. 38th St.

☆☆

A Natural Family Planning Class will be held from 9 a.m.-12 noon in Room 8-17 of St. Louis School, Batesville. \$15 fee. For reservations call 812-934-3338.

☆☆

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

December 4

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

☆☆

The program on Centering Prayer continues from 7-9 p.m. at St. Christopher Parish activity room, Speedway.

☆☆

The Tell City Deanery Singles Group will meet at 7 p.m. at 725 E. Seventh St., Cannellton. Call 812-547-6874 for more information.

☆☆

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"Well I suppose you're happy, Harold. We've missed cloud nine again."

December 5

Separated, Divorced and Re-married Catholics (SDRC) will hold a group discussion on "Who Are We, SDRC?" at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St.

☆☆

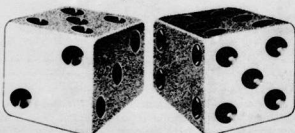
An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

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

☆☆

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December 29-31

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— followed by —

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Benediction at 5:00 p.m. — Mass at 5:20 p.m.

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is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517 for information.

☆☆

A Chicken Noodle Social will be sponsored by Johnson Co. Mgr. Sheridan K. of C. Rushville Rd. \$3 person, over 21 please. Food served 6:15 p.m.; games follow until 10:15 p.m.

☆☆

The Inquiry Program continues with "Liturgical Year Seasons/Faith" from 7:30 a.m. at Holy Spirit Church, 7243 E. 10th St. No fee or registration.

December 6

Systematic Training for Effective Parenting (STEP) classes start time from 7:30 p.m. at St. Andrew School, 4050 E. 38th St.

☆☆

Franciscan Father Justin Belitz will lead a Parish Retreat at 7 p.m. in St. Louis Church, Batesville.

December 7

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

☆☆

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

☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆

The Adult Learning Committee of St. Lawrence Parish, 4650 N. Shadeland Ave. will present a FIRE chapter meeting at 7:30 p.m. in the adult learning center.

☆☆

Madonna Circle of Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany will hold its Annual Dessert Card Party at 7:30 p.m. in Wagner Hall. Tickets \$2.50, available at the door.

☆☆

The Ladies Club of Little Flower Parish, 13th and Bosart will pre-

sent its Christmas Party at 7:30 p.m. in the cafeteria. \$2 gift exchange and cash donation for charity.

December 8

The Medjugorje Network will present Judy and Bob Wallits' report on Steret, Ala., and a recent teen video on Medjugorje at 7:30 p.m. in the Lawless Room, St. Matthew Parish, 4100 E. 56th St. Free admission. Everyone welcome.

☆☆

The World Apostolate of Fatima will sponsor a day of prayer for Respect for Life, including 12:10 Mass, Exposition of the Blessed Sacrament, 5 p.m. Benediction and 5:20 p.m. Mass at St. Mary Church, 317 N. New Jersey St.

☆☆

Catholic Alumni Club (CAC) will attend 5:30 p.m. Holy Day Mass at Holy Name Church, Beech Grove followed by dinner. Call Marilyn 317-786-7664 for details.

December 8-9

Butler University musicians will present a "Romance" concert at 7 p.m. in SS. Peter and Paul Cathedral. For free required tickets call the Office of Worship 317-236-1483.

December 8-10

A Charismatic Retreat on "To Be Called... To Be Chosen" will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7380 for details.

December 9

Separated, Divorced and Remarried Catholics (SDRC) will sponsor a Christmas Dance for Singles at 7 p.m. in Wind Drift Clubhouse, W. 38th St. west of I-465. DJ music. Bring \$5 and snack.

☆☆

A Day of Inner Healing will be held at Mount St. Francis Retreat Center. Call 317-923-8817 for details.

☆☆

The Board of Total Catholic Education at St. Michael Parish, 3352 W. 30th St. will sponsor a Christmas Bazaar from 9 a.m.-4 p.m. in the school cafeteria.

☆☆

The Women's Auxiliary of Holy Angels Parish will sponsor its Fourth Annual City-Wide African American Christmas Bazaar from 8 a.m.-6 p.m. at Ritter High School, 3360 W. 30th St. Ethnic foods, pictures with black Santa Claus.

☆☆

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

☆☆

Oldenburg Academy, Oldenburg will hold a placement test for eighth grade girls at 9:30 a.m. Call 912-934-4440 to register for test and lunch.

☆☆

Kevin Barry Division #3, Ancient Order of Hibernians will hold its annual Christmas Party at 8 p.m. in Little Flower Parish Center, Cash bar, refreshments, entertainment. Admission \$5.

December 9-10

St. Simon Parish, 8100 Roy Rd. will hold a Christmas Boutique from 10 a.m.-7 p.m. Sat. and from 8:30 a.m.-1:30 p.m. Sun.

☆☆

The Ladies Guild of St. Bernadette Parish, 4826 Fletcher Ave. will sponsor its annual Christmas Bazaar from 10 a.m.-8 p.m. Sat. and from 9 a.m.-1 p.m. Sun. Baked goods, candies, white elephants.

☆☆

The Ladies Club of Little Flower Parish, 13th and Bosart will hold a Christmas Bake Sale after all Masses except 6 p.m. Sun.

December 10

Advent Evening Prayer continues at 5:15 p.m. at Our Lady of Grace Monastery, Chapel, 1402 Southern Ave., Beech Grove. Advent music 5 p.m.

☆☆

Boy Scout Troop #488 will sponsor a Pancake Breakfast from 8 a.m.-2 p.m. in St. Simon cafeteria, 8100 Roy Rd. Adults \$2.50, children \$1.50.

☆☆

St. Lawrence Parish, Lawrenceburg and Holy Trinity Episcopal Church will co-sponsor Advent Evening Prayer at 6:15 p.m. in

Holy Trinity Church, Center and Lake St., Lawrenceburg.

☆☆

Holy Cross Parish will sponsor a Craft Fair from 11:30 a.m.-5 p.m. Crafts, baked goods, gift wrapping.

☆☆

St. Vincent Hospital Guild will hold a Christmas Brunch at 12 noon in Meridian Hills Country Club. Reservations \$18. Call Mary Pratt 317-253-3694 by Dec. 4.

☆☆

The Melody Bells English Handbell Choir will present its 10th annual free Christmas Prelude Concert, "Praise the Name of Jesus" at 2:30 p.m. EST in Convent Immaculate Conception Church, Ferdinand. Public invited.

☆☆

Father Mauro Rodas will celebrate a feast of Our Lady of Guadalupe at 1:15 p.m. Mass in St. Mary Church, 317 N. New Jersey St.

☆☆

Catholic Alumni Club (CAC) will make a Christmas visit to patients at Central State Hospital from 1:30 p.m. Call Mary 317-255-3841 late evenings for details.

CRS sends \$50,000 to Salvadoran victims

BALTIMORE (CNS)—Catholic Relief Services Nov. 20 doubled its emergency aid to El Salvador, bringing to \$50,000 funds committed to those made homeless by the recent escalating of El Salvador's civil war.

CRS officials had announced Nov. 16 they would provide an initial \$25,000 for an estimated 4,000 left homeless in the capital of San Salvador. They also provided food to 130 families displaced in Zacatecoluca, a city in the central province of La Paz.

Lawrence Pezzullo, CRS executive director, also joined with five other heads of U.S. private humanitarian agencies in appealing to the Salvadoran government and the Farabundo Marti National Liberation Front to protect non-combatants, to allow evacuation of the dead and wounded, and to provide emergency relief to civilians in areas where fighting continued.

CRS relief in San Salvador consists of distributing food and supporting churches in providing shelter for those left homeless. The CRS emergency relief is being coordinated with the San Salvador Archdiocese and Diaconia, a consortium of Catholic and Protestant organizations working in the country.

Tens of thousands have also fled their homes in the working-class suburbs of San Salvador, where anti-government rebels have been entrenched since their offensive began Nov. 11.

CRS, the U.S. bishops' overseas relief and development agency, has been in El Salvador since 1963, working with the Salvadoran bishops' conference and local groups to provide aid. CRS estimates the value of its relief efforts in El Salvador last year at more than \$6.24 million.

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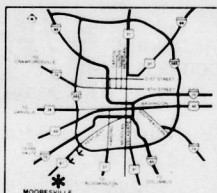
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Youth News/Views

Brebeuf students push the anti-drug message

by Mary Ann Wyand

"Know what happens when you drink alcohol?"

Sophia Tzeng looked around the sixth grade classroom at St. Monica School in Indianapolis and pointed to one of the students who was ready with an answer.

"You can get drunk!" the sixth grade boy responded.

"That's right," Sophia said. "And you know what else happens? It's bye-bye brain cells! Have you ever heard of drinking yourself to death? You're killing brain cells! Alcohol plays with the brain cells and starts to shut things off."

Using teen language peppered with slang and laughter, the Brebeuf Preparatory School student went on to explain in greater detail how alcohol consumption kills brain cells, and to relate other harmful effects of drinking.

She is among 10 students in Brebeuf's chapter of Prevention Using Student Help, also known as PUSH, who use peer pressure and role models in positive ways

to discourage younger children from using alcohol and drugs.

Their anti-drug message on Nov. 3 was the third of three 45-minute sessions at St. Monica School, and focused on the reality that students can be "Tough Enough to Say No" to substance abuse and addiction.

Linda Adams of Indianapolis helps facilitate the PUSH chapter under the auspices of the Brebeuf Mother's Association.

"The reason we're here," Adams explained, "is because we feel that kids listen to kids. These (high school) kids are making it, and they are drug free. Their message is that you can be cool and be drug free."

Brebeuf students Sophia Tzeng, Bert Tzeng, Shelley Landis, Kristie Klinkas, Veena Kulkarni, Eli Statland, Amanda Redwine, Erin Williams, Lane Lennen, and Carrie Charlesworth produced their own curriculum from Prevention Using Student Help guides.

Topics include alcohol, marijuana, cocaine, steroids, nicotine, caffeine, and advertising techniques to promote the sale of alcohol and cigarettes. Dramatizations



ANTI-DRUG TALK—St. Monica School sixth grader Maura Whelan of Indianapolis (above, at left) listens as Brebeuf Preparatory School students Lane Lennen, Veena Kulkarni, Sophia Tzeng, and Kristie Klinkas demonstrate techniques for resisting peer pressure to take drugs. Brebeuf student Bert Tzeng (at right) describes the detrimental effects on health caused by drug use. (Photos by Mary Ann Wyand)

help younger students understand how drug use spreads among youth who value friendship more than their health.

"Making friends is important," Bert told the sixth graders during a discussion on peer pressure, "but it's not worth killing yourself about."



St. Monica starts new youth Mass

Beginning Dec. 3, youths from St. Monica Parish on the Indianapolis northwest side will participate in a weekly youth Mass at 6 p.m. each Sunday.

Father Clem Davis, St. Monica's pastor, will assist parish youth group members with the special youth liturgy. Teen-agers will serve as greeters, lectors, and Eucharistic ministers, and also help with liturgical music.

St. Monica youth group members welcome adults and teen-agers from other parishes for the new Sunday evening liturgy.

The parish youth group will meet each Sunday at 7 p.m. after the Mass for a variety of activities directed by youth ministry coordinator Dede Stomoff, and interested teen-agers are also invited to stay for those meetings.

For more information, contact the St. Monica Church office at 317-253-2193.

☆☆

Brebeuf Preparatory School on the Indianapolis northwest side will host 500 junior high students from 21 Indiana

schools Dec. 3 during its annual state **peace meet** for middle school students.

William Hicks, chairman of Brebeuf's speech department, said competition in 11 different events begins at 9 a.m. and concludes with an awards ceremony at 1:30 p.m. Saturday. The contest is free and open to the public.

Students from the northern, central, and southern parts of the state will compete in individual and team competitions featuring both dramatic and humorous readings, original oratory, radio, and impromptu speaking, among other speech categories.

For more information, contact Brebeuf at 317-872-7050.

☆☆

Academic recognition recently went to 108 students from the freshman, sophomore, junior, and senior classes at Our Lady of Providence High School in Clarksville, who were named to the first quarter honor roll.

Principal Michael C. Johnson noted that first honors were awarded to the top 10 percent of each class and second honors went to the next 10 percent.

Anti-drug essay wins recognition

What are kids saying about resisting drug use?

Colin Sullivan, a fifth grader at St. Thomas Aquinas School in Indianapolis, received honorable mention recognition for his anti-drug essay submitted to the "Healthy Reasons to Say No to Drugs" contest sponsored by the Indianapolis Police Department.

To avoid drug use, he suggested hobbies, improved communication with adults, and education about health problems caused by addictions.

"People take drugs to feel good, but I feel there are healthier alternatives," Colin wrote in his award-winning essay. "I personally feel that taking drugs is like taking your life away. I would rather feel both good and bad emotions, even though it can be hard sometimes, rather than taking drugs."

Youth Events

Dec. 12—Quest Retreat for freshmen and sophomores, CYO Youth Center, Indianapolis, 6 p.m. Friday until 4:30 p.m. Saturday.

Dec. 13—New Life Retreat at Our Lady of Perpetual Help Parish, New Albany.

Dec. 3—Advent in Indianapolis, sponsored by the Catholic Youth Organization, begins with a Eucharistic liturgy at 10:30 a.m. at SSS, Peter and Paul Cathedral, followed by afternoon activities downtown, an Advent Vespers Service at the Cathedral at 5:30 p.m., and a dance at the Catholic Center Assembly Hall from 6:30 p.m. until 9:30 p.m.

Dec. 6—New Albany Deaneery follow-up on "Early Adolescent Ministries Project," Aquinas Center.

Dec. 6—Christmas Movie Night on St. Nicholas Day at St. Paul Parish, Tell City, youth center, 6:30 p.m.

Dec. 8—Fostering Faith Growth through Prayer and Worship, "National Youth Ministry Certificate Program, CYO Youth Center, Indianapolis. Call 317-632-9311 for information.

Dec. 9—"You Are the Top 40," New Albany Deaneery freshman retreat, Mount St. Francis.

Dec. 11—St. Paul Parish, Tell City, youth board meeting, youth center, 7 p.m.

Dec. 17—New Albany Deaneery youth Mass, St. Mary Parish, Lanesville.

Dec. 18—Catholic Youth Organization "Seven Super Mondays" program on "Sexuality" at the CYO Youth Center, 7 p.m. to 9 p.m.



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BOOK REVIEW

Study of laity substantiates fears

AMERICAN CATHOLIC LAITY IN A CHANGING CHURCH, by William D'Antonio, James Davidson, Dean Hoge and Ruth Wallace. Sheed & Ward (Kansas City, Mo., 1989). 199 pp., \$15.95.

Reviewed by Brian T. Olszewski

Anyone who has undertaken qualitative or quantitative research knows that the key to getting accurate data is the ability to ask the right questions. If the questions are well-constructed, the responses should provide the researcher with usable information.

If the manner in which the data was collected for "American Catholic Laity in a Changing Church" was unbiased, and the respondents' answers are, in fact, what

they believe about the church, then the authors have compiled a must-read text for bishops, clergy and religious, and for laity who are considering a career in church work.

The authors reaffirmed information that has already been presented.

►Catholics are among the more highly educated groups in the country.

►Women are more religiously involved than men.

►The more Catholic education one has, the more involved in the church that person tends to be.

The research also tells that Catholics raised between the pontificate of Pius X and that of Pius XII are most likely to celebrate Mass regularly, consider the church an important part of their lives, live its teachings and support the church with their money.

The children and grandchildren of those Catholics are, as a group, another story. They don't celebrate Mass as regularly, nor do they consider the church important in their lives. They disagree with and ignore its teachings on morality, and they don't support it financially.

One unfamiliar with research and its interpretation will appreciate the graphs and explanations provided by the authors. One may not necessarily agree with what is depicted or delineated; but the fact that they do it will assist in understanding of the material.

In the preface, the authors explain the basis for their research and how they conducted it. Unfortunately, they fail to deliver on a promise to include the interview form in the appendix. There is no appendix.

If this were fiction, the reader might enjoy being frightened by what is written. But this is non-fiction, and the fears one might feel are genuine and lasting.

If what the authors tell us about Catholics and their church is true, would the last one out please turn off the lights?

(Olszewski is editor of the Northwest Indiana Catholic, newspaper of the Diocese of Gary, Ind.)

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

† **BACOSY, Andrew**, 80, St. Monica, Indianapolis, Nov. 9. Husband of Josephine; father of Ann Selby, Andrew, John and Stephen.

† **BALDWIN, Helen**, 66, St. Monica, Indianapolis, Oct. 15. Sister of Mariana Bayt.

† **BLESSINGER, Wilfred F.**, 62, St. Michael, Bradford, Nov. 14. Husband of Frances (Young); father of Randolph, Jeff, Linda Barylski, Joyce Berg, Jill, Martha Kays and Patricia Schwartz; grandfather of Cletus, Hilda Kuz and Beatrice Kazmierczak; grandfather of nine.

† **BOCK, John Graham**, 65, Holy Spirit, Indianapolis, Nov. 14. Husband of Ruth Ellen (Everett); father of Mary Catherine Zacher, Carl G., Paul D. and Nancy Ann Rich; brother of Mary Alice Hill; grandfather of eight.

† **BURRUS, Odessa Louise (Dickerson)**, 68, Holy Trinity, Indianapolis (buried in St. Joseph's), Nov. 15. Mother of Dorothy L., Debra J., Mickle, Walter D., James Keith and Donald R.; sister of Otis, George, Charles and William Dickerson and Minnie Belle Holston; grandmother of five; great-grandmother of one.

† **CLAPP, Sheila**, 42, St. Monica, Indianapolis, Nov. 9. Wife of A. Jerome; mother of Bryan and Daniel; daughter of Audrey Kelley; sister of Michael, Timothy, Dennis and Amy Kelley, Kathleen Woodard and Patricia Robb.

† **DAILY, Lorena**, 96, Holy Family, New Albany, Nov. 6. Aunt of Mary Lee LeManna.

† **EPPERT, Eleanor**, 85, Annunciation, Brazil, Nov. 20. Mother of Mary Leigh Jenkins and Frank Jr.; sister of James McLaughlin; grandmother of Matthew, Christopher, Mark and Melissa Koehler, Theresa Herbert, and Victoria, Michael, Patrick and Brenda.

† **GEIMAN, Mary Madeline (Krieg)**, 67, St. Christopher, Indianapolis, Nov. 15. Wife of Joseph A.; mother of Joseph, James, Richard and Thomas; sister of Margaret Starkey; grandmother of six.

† **GOSW, Ruth**, 76, St. Roch, Indianapolis, Nov. 9. Mother of Sharon Lynn, Nila Wicker, Annette Hager and Louis; sister of Ellen Braun and Barbara Milney; grandmother of 12; great-grandmother of six.

† **GREENER, Martha C. (Fussner)**, 81, Our Lady of Lourdes, Indianapolis, Nov. 12. Mother of Barbara Manley and

Bill, sister of Anthony Fussner, Ann, Debra, Mary Thompson, Hilda Worley, Delores Richardson and Agnes Rathz.

† **JANSEN, Robert**, 65, St. Lawrence, Lawrenceburg, Nov. 20. Husband of Elsie; father of Robert, Steven and Karen; brother of George, Don Laverne, and Marie Stevens; grandfather of eight; great-grandfather of three.

† **JENKINS, Jeffrey Allen**, 11 months, St. Jude, Indianapolis, Nov. 15. Son of Jack A. Jr. and Phyllis (Fangman); brother of Justin and Joshua; grandson of Mr. and Mrs. Paul Fangman and Mr. and Mrs. Jack A. Sr.; great-grandson of Mr. and Mrs. Roscoe Sanders.

† **MAHONEY, Harry**, 80, St. Roch, Indianapolis, Nov. 11. Father of Janet Gieseking, Martha Ann Gunter, Patricia Huebner, Elizabeth I. Schmitt and Marie Ziegler; grandfather of 22; great-grandfather of nine.

† **McGARY, M. Lois**, 72, Little Flower, Indianapolis, Nov. 17. Mother of Mary LaTres and Patricia Ruth Vint; sister of William, Jack, Kathleen and Notre Dame Sister Joyce Hoben; grandmother of three; great-grandmother of two.

† **QUINN, Thomas E. Jr.**, 70, St. Patrick, Indianapolis, Nov. 9. Husband of Loreen Yeag (Duncan); father of Judy Glass, and Thomas E., stepfather of Hal, Terry and Bill Yeag; brother of Jim, Joseph, and Anna Marie O'Brien.

† **REED, Margaret (Wahman)**, 85, Holy Family, Oldenburg, Nov. 13. Mother of Garth and Dolores; sister of Gertrude Lindrud and Olivia Catanzaro.

† **ROBINSON, Robert "Bob"**, 82, Annunciation, Indianapolis, Nov. 20. Husband of Mildred.

† **SKUDROVSKIS, Adelheid**, 58, Nativity, Indianapolis, Nov. 12. Mother of Peter E.; sister of Mildred (Mickey) Steedham, and George, Anthony and Marian Helling; grandmother of eight; great-grandmother of eight.

† **SURENKAMP, Sheila L. (Chiplis)**, 31, St. Roch, Indianapolis (buried from St. Thomas Aquinas), Nov. 11. Wife of Ronald.

† **THOMAS, Margaret M.**, 91, St. Andrew, Richmond, Nov. 11. Mother of Jeanne Krupa, Jack and Don; sister of Bertha Habing and Martha Richardson; grandmother of eight; great-grandmother of three.

† **VANKIRK, Pauline**, 52, St. Rose of Raymond, mother of Rose and James; sister of Alvin, Paul, Anthony, Lawrence, Emma and Marceline Prickard.

† **WHITE, Helen A.**, 81, St. Lawrence, Indianapolis, Nov. 18. Mother of Joseph M.

Recent movie classifications

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

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

A-I—general patronage;
A-II—adults and adolescents;
A-III—adults;

A-IV—adults, with reservations;
O—morally offensive.
Some films receive high recommendation by the USCC. These are indicated by the * before the title.

Abyss, The... A-III
"Adventures of Milo and Otis" A-I
All Dogs Go to Heaven... A-I
Animal Behavior... A-I
Babar, The Movie... A-I

Batman... A-III
Boys, The... A-I
Big Picture, The... A-III
Black Rain... O
Breaking In... A-III
Casualties of War... A-IV
Cheetah... A-I
Chorus of... A-I
Disapproval, A... A-III
Cookie... A-III
Crimes and... A-I
Misdemeanors... A-III
Criminal Law... A-III
Dad... A-III
Dead Poet's Society... A-III
Distant Voices... A-III
Still Lives... A-III
Do the Right Thing... A-IV
Drugstore Cowboy... A-IV
Dry White Season, A... A-III
Eat a Bowl of Tea... A-III
Everlasting Secret... A-III
Family, The... O
Fabulous Baker Boys, The... A-III
Fat Man and Little Boy... A-III
Field of Dreams... A-II
Four Adventures of Renette and Mirabelle... A-II
Friday the 13th, Part VIII: Jason Takes Manhattan... O

Getting It Right... A-IV
Great Balls of Fire... A-III
Gross Anatomy... A-III
Halloween 5... A-III
The Revenge of Michael Myers... O
Harlem Nights... A-IV
Hawks... A-IV
Heart of Dixie... A-III
Heavy Pecking... A-III
High Fidelity... A-I
High Hopes... A-IV
I Shrank the Kids... A-IV
How I Got Into College... A-III
Immortal Nights... A-III
In Country... A-III
Innocent Man, An... O
Johnny Handsome... O
Karate Kid, The: Part III... A-III
Kickboxer... A-III
Kung Fu Master!... A-III
La Boda del Lobo... A-III
La Bohème... A-III
Last Temptation of Christ, The... O
Lawrence of Arabia... A-III
Lethal Weapon 2... O
Let's Get Lost... A-IV
License to Kill... O
Little Mermaid, The... A-III
Little Thief, The... A-IV

Little Vera... A-IV
Lock Up... O
Look Who's Talking... O
Milk and Honey... A-III
Millennium... A-III
Murmur of the Heart... O
Music Teacher, The... A-III
My Left Foot... A-III
Mystery Train... A-III
New York Stories... A-III
Next of Kin... A-III
Night Game... A-III
Nightmare on Elm Street 5: The Dream Child... O
Old Gringo... A-III
Old Cold... A-III
Outside Chance of a Nervous Maximum Glick, The... A-III
Package, The... A-III
Parenthood... A-III
Parents... O
Penn & Teller Get Killed... A-III
Peter Pan... A-I
Queen of Hearts... A-III
Relentless... O
Renegades... A-III
Road House... A-III
Romero... A-III
Scandal... O
Scenes from the Class Struggle in Beverly Hills... O
Sea of Love... A-III
Second Sight... A-III
See No Evil... A-III
Sex, Lies and Videotape... A-IV

Shag: The Movie... A-III
Shirley Valentine... A-III
Shocker... O
Sideways Stories... A-III
Spies... A-III
Star Trek V... A-III
The Final Frontier... A-II
Staying Together... O
Taxing Women's Return, A... A-IV
Theodosius Monk... A-III
Straight, No Chaser... A-III
True Love... A-III
Turner & Hooch... A-III
UHF... A-III
Uncle Buck... A-III
Valentino Returns... A-III
Weapons of the Spirit... A-III
Weekend at Bernie's... A-III
Welcome Home... A-III
When Harry Met Sally... O
When the Whales Came... A-III
Wired... A-III
Women on the Verge of a Nervous Breakdown... A-IV
Worth Winning... O
Young Einstein... A-II

Vatican paper says communism, state atheism on way out

(Continued from page 1)

The letter, sent in early October, was released Nov. 20 by the Ukrainian Catholic leadership-in-exile in Rome.

On the same day, the Vatican confirmed that a scheduled Nov. 19-20 meeting between its representatives and Russian Orthodox delegates had been postponed. The new Orthodox official in charge of relations with other churches, Metropolitan Kiril of Smolensk, needed time to get briefed on his new job, the Vatican said.

A Vatican official expressed confidence about the change. "We see this appointment as good," the official said. "He can do good for his church."

On Nov. 21, the Vatican's official newspaper *L'Osservatore Romano* said in an editorial that the reform movement in Eastern Europe showed that communism and state atheism are on their way out.

Communism is "clearly exhausted, as admitted by its own exponents," the newspaper said on its front page. The crisis "is not, at the core, only a question of economics, politics and representation," the newspaper said. "Another idol to be removed is that of state atheism."

"This aging ideology is decaying in the conscience of the Soviet people and is opposed to the demands for the recognition of civil and human rights," it said.

Vatican condemns Israeli reaction to the intifada

UNITED NATIONS (CNS)—The Vatican has condemned as "unduly harsh" Israel's reaction to the Palestinian uprising of the West Bank and Gaza, called the *intifada*.

In a statement issued Nov. 21, Archbishop Renato R. Martino, the Vatican's permanent observer to the United Nations, questioned "the severity of the penalties imposed upon alleged tax delinquents" in the West Bank village of Beit Sahour. As a protest against the Israeli occupation, villagers there refused to pay taxes. In response, Israeli troops in late October declared the town, with its predominantly Christian population, a forbidden military zone, which means the town is off limits to outsiders.

The archbishop also protested the demolition of 705 houses since the start of the *intifada*.

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Archbp. Pilarczyk condemns attack on Salvadoran bishops

(Continued from page 1)

pope wanted them to do in supporting the cause of justice.

Meanwhile, the president of the National Conference of Catholic Bishops, in a letter to Archbishop Arturo Rivera Damas of San Salvador, told him that those who attack the Salvadoran bishops "attack the entire church."

"In these times of trial, in the midst of so much suffering and loss, in the face of unjustified attacks, we stand with the bishops of El Salvador in your defense of human life, human dignity and human rights, in your call for dialogue and negotiation in place of violence and war," said the NCCB president, Archbishop Daniel E. Pilarczyk of Cincinnati.

He made the comments in a letter dated Nov. 21 which was released Nov. 25 by the U.S. Catholic Conference. The letter was carried to El Salvador by Archbishop Roger M. Mahony of Los Angeles on a Nov. 25 charter flight carrying food and medical supplies to the Central American nation. Archbishop Mahony is chairman of the USCC's Committee on International Policy.

Archbishop Pilarczyk, in his letter, told Archbishop Rivera Damas that reports of threats against him and Auxiliary Bishop Gregorio Rosa Chavez of San Salvador "have caused profound concern" in the United States. Death threats have been broadcast on the Salvadoran government-controlled radio between the two San Salvador bishops and other church workers.

"We have been dismayed at the almost daily reports of new attacks against the church workers and violation of

church property, of false accusations and arbitrary expulsions of a number of people working with the Salvadoran churches," said Archbishop Pilarczyk.

He termed "highly inappropriate" public statements made by "certain members of the government of El Salvador concerning the role and teachings of the church."

He made reference to comments by Salvadoran Attorney General Mauricio Eduardo Colorado in a letter to Pope John Paul dated Nov. 18 in which he asked the pope to remove "some of the bishops" from El Salvador for their own safety and "the security and well-being of the parishioners of El Salvador."

Without naming which bishops he meant, Colorado said these bishops have maintained "this questionable ideology of the 'Church of the Poor.'" It was widely believed he was referring to Archbishop Rivera Damas, among others.

In his letter, Archbishop Pilarczyk said he wanted to assure Archbishop Rivera Damas that the U.S. bishops take "with utmost seriousness" these comments by Salvadoran government officials.

"We have communicated your concern to our own government. We continue to call on the civil authorities of El Salvador and every other nation in this terrible conflict to act decisively and effectively to protect the church, her bishops, ministers and workers of every faith, and other innocent civilians," he said.

Religious leaders, he said, must be protected from harassment, intimidation and violence.

"In standing against violence and injustice on every side, in standing for human rights and reconciliation for all," Archbishop Pilarczyk told the Salvadoran archbishop, "you, Bishop Chavez and the entire church of El Salvador are carrying out the mission of the church and the gospel of Jesus."

Telling Archbishop Rivera Damas he had the "Christian solidarity" of the U.S. bishops, Archbishop Pilarczyk expressed his "admiration for the witness of faith, courage and sacrificial love that the church in El Salvador continues to offer the world."

In separate letters sent Nov. 20 to Secretary of State James Baker and members of Congress, the USCC urged the withholding of military aid to El Salvador and protection of human rights.

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At St. Ignatius Loyola Church, Father O'Hare noted the "special sense of solidarity" Jesuits of U.S. universities felt with the murder victims.

"In eliminating the rector and vice rector and some of the most distinguished members of the faculty of the University of Central America, the assassins of last Thursday cut out the heart of one of the most respected intellectual institutions of the country," he said.

He said critics argue the El Salvador Jesuits would not have been killed if they had "remained within the insulated safety of the library and the classroom" and had not "meddled in politics."

"But such a criticism misunderstands the nature of any university, and most certainly the nature of a Catholic university," Father O'Hare said. "No university which identifies itself as Catholic can be indifferent to the call of the church to promote the dignity of the human person."

Father O'Hare also recalled the 1977 assassination of Jesuit Father Rutilio Grande in El Salvador, the 1980 assassination of San Salvador Archbishop Oscar Romero and more than 70,000 "lives that have been wasted" in the El Salvador conflict.

"We mourn all of the victims of this wasteful war that for more than 10 years has bled a tiny, tortured country," he said.

Father O'Hare's critique of the U.S. government's involvement with the government of El Salvador was framed primarily in a series of questions.

Noting that Archbishop Romero had urged then-President Jimmy Carter to curtail military aid because it "only escalated the level of violence," Father O'Hare asked, "Now, nearly 10 years later, can anyone doubt the accuracy of Archbishop Romero's warning?"

"At a time when our government leaders and corporate executives hasten to socialize and strike business deals with the leaders of the communist superpowers elsewhere in the world, why do we find it impossible to negotiate with leaders of revolutionary movements in tiny nations in Central America?" Father O'Hare asked.

The Jesuits' national office in Washington called for a national day of prayer Dec. 1 in honor of the slain priests and the anniversary of the killings of four U.S. churchwomen murdered in El Salvador in 1980.

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