

# Pope calls for dialogue to end crisis

by Agostino Bono  
Catholic News Service

VATICAN CITY—Pope John Paul II has called for an "honest and open dialogue" to end the Persian Gulf crisis and pleaded for an end to the suffering of Iraqi-held hostages and other innocent civilians in the area.

As he has in the past, the pope linked the Gulf crisis, sparked by Iraq's invasion of oil-rich Kuwait, to the search for peace in Lebanon and between Israelis and Palestinians. People throughout the Middle East live with "a heavy burden of sufferings and injustices," the pope said.

In the Gulf crisis, government leaders should make special efforts "in favor of civilian populations, above all babies and the sick, as well as persons involved through no

fault of their own in the sorrowful affair and who are unjustly held," the pope said.

Iraq has detained several thousand citizens of Western countries and placed them at strategic locations to discourage military attacks by the United States and its allies, which have demanded Iraq's withdrawal from Kuwait.

(see POPE CALLS FOR, page 24)

## THE CRITERION

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### Church delegation visits El Salvador

by Ethel Gintoft  
Catholic News Service

MILWAUKEE—A delegation of U.S. Catholic church leaders headed by Archbishop Rumbert G. Weakland of Milwaukee visited El Salvador Nov. 16-21 to commemorate the first anniversary of the slaying of six Jesuits, their housekeeper and her daughter and to show solidarity with the victims of the country's civil war.

The highlight of the trip was an outdoor Mass held Nov. 16 at the University of Central America in San Salvador where the Jesuits were killed one year ago. More than 140 priests and bishops consecrated the Mass and hundreds of people crowded the area to participate in the ceremony.

Archbishop Weakland told the *Catholic Herald*, Milwaukee archdiocesan newspaper, that at the Mass family members of the eight who had been slain carried to the altar glass jars filled with blood-covered earth that had been dug up from under the victims.

When one of the mothers of the slain Jesuits picked up her jar, she kissed it before placing it on the altar.

"That was for me a very emotional moment," said Archbishop Weakland. "I was just a foot or two away."

Another moving experience for the delegation occurred at a Mass held in a house in the village of Guapira. The house had been the site of a military attack that left five people dead. A mother who lost two daughters in the attack brought the washed, but still blood-stained clothes of her daughters as an offering gift. Archbishop Weakland said, "This was such a vivid way of saying, 'You can cut us down but we're going to come back,'" he said.

Other bishop-members of the delegation were Bishop Ricardo Ramirez of Las Cruces, N.M., Bishop Walter F. Sullivan of Richmond, Va., and Auxiliary Bishop Carlos A. Sevilla of San Francisco.

Other members of the delegation were: Sister Grace Reap, provincial superior of the Sisters of Charity of St. Elizabeth in Jersey City, N.J.; Eileen Purcell, executive director of the Washington-based SHARE foundation; Oscar Chacon, of the SHARE Foundation; Father Michael S. Schmid of Richmond, Va.; George Wesołek, executive



EL SALVADOR MASS—Archbishop Arturo Rivera Damas of San Salvador (center, arms raised) is principal celebrant at the Nov. 16 Mass at Central American University in San Salvador, El Salvador commemorating the first anniversary of the murder of six Jesuits, their housekeeper and her daughter at the university. Among

the bishops concelebrating with him are Bishops Walter F. Sullivan (second from left) of Richmond, Va., and Ricardo Ramirez (third from left) of Las Cruces, N.M. The overhead banner proclaims "First Anniversary, Martyrs for Peace." The banner on the altar asks "How much longer?" (CNS photo by Father Don Doll)

director of the justice and peace office in the Archdiocese of San Francisco; and Father Robert Stiefvater of Milwaukee. The SHARE Foundation sponsored the November trip and sent along a monetary gift for the university presented during the Mass. SHARE is an acronym for Salvadoran Humanitarian Aid, Research and Education.

The delegation visited an orphanage filled with children whose families were killed in the war; villages of people displaced by the war; the tombs of slain Salvadoran Archbishop Oscar Romero, the six Jesuits and their two housekeepers and two Maryknoll nuns killed in 1980, the

(see U.S. CHURCH, page 23)

### Parish near Geist won't be established immediately

by John F. Fink

The new parish that will eventually be established in the Geist Reservoir area of northeast Marion County will not be established immediately, Father David Coats, vicar general, has told *The Criterion*.

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Announcement that a parish is being planned at that area, at the intersection of 86th St. and Mud Creek Rd., was in the Nov. 16 issue of *The Criterion*.

Although the article stated, in the second sentence in the first paragraph and in the caption with a map of the area, that "when building might take place is still indefinite," inquiries and comments both to the chancery and to St. Lawrence Parish have assumed that it will happen soon. The new parish would be carved out of the present borders of St. Lawrence.

Father Coats said that the announcement that a parish will be established was made primarily because of recent publicity about the growing Catholic population in that area and of plans announced by the Diocese of Lafayette to establish a parish in the Geist Reservoir area.

Some parishioners of St. Lawrence Parish recently inadvertently received letters from a priest of the Lafayette Diocese inviting them to participate in a survey being made by that diocese prior to establishing a new parish in the area. The pastor of St. Lawrence, Father Joseph Beechem, was concerned enough about these letters that he discussed them with Archbishop Edward T. O'Meara. Father Beechem told his parishioners about his concern, and that he had met with the archbishop, in the Nov. 18 issue of St. Lawrence's parish bulletin.

Father Coats said that none of the information in *The Criterion's* article was inaccurate but that some of it has been misinterpreted. In particular, he reemphasized these points made in the original article:

►The archdiocese owns 20 acres of property at 86th St. and Mud Creek Rd., bought by Archbishop Paul C. Schulte in 1957, and someday there will be a parish there.

►Further progress on establishing the parish will not take place until at least after the present study of future parish staffing is completed.

►The boundaries of the new parish have not yet been definitely established although, for study purposes, the boundaries stated in the original article were selected. The article stated that the southern boundary "might be 71st St."

Father Coats emphasized that archdiocesan officials will consult with the people concerned in that area before decisions are made about the boundaries or name of the new parish. Father Coats reiterated that, by planning the new parish, the archdiocese is anxious to respond to the growth that that particular area has been experiencing. "We have to use our resources where they are most needed," he said. "The Catholic population has shifted and the church must adjust to the shift."

A recent study shows that, when it comes into existence, the new parish will be a large one because there are at least 1,244 Catholic families in the area. They now attend Mass at St. Lawrence and in other parishes in the Archdiocese of Indianapolis as well as churches in the Diocese of Lafayette.

THE CRITERION

Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## A war against Iraq would be a disaster

by John F. Fink

It has been a sad spectacle to see the president of the United States and his secretary of state urging the leaders of other countries to join him in preparing for war against Iraq. The president should be doing everything possible to find peace and he seems to be doing just the opposite.

A war with Iraq would be an absolute disaster and we must do everything possible to find a peaceful solution. Soviet Union President Mikhail Gorbachev, by urging patience, has taken a more moral stand than has the president of the U.S.

President Bush started out so well after Saddam Hussein invaded Kuwait and Saudi Arabia seemed to be in danger. He sent troops to defend Saudi Arabia after being requested to do so, and he went to the United Nations to get international approval for condemning Iraq's action. But suddenly he turned the whole matter into a contest of wills between himself and Saddam. He insisted that Iraq relinquish Kuwait before he would even talk with Saddam.

IT REMAINS A MYSTERY why Bush is in such a hurry to escalate the conflict by sending so many troops to the Gulf. The embargo has not been given nearly enough time to work. It's fortunate that other world leaders as well as congressmen and others in this country, both liberals and conservatives, advise patience.

I'm not a military expert by any means, but way back in the '50s when I was studying military strategy in the ROTC it was drummed into us that the first thing that must be done in any war is to gain air superiority. Because of the embargo, Iraq's Air Force is quickly losing its capacity to wage war as effectively as it could before the embargo

because it can't get tires and needed parts for aircraft. Consequently, even if the U.S. decided it must go to war, the longer we wait the better off we will be militarily. Senator Sam Nunn, who is a military expert, says that time is on our side.

People don't seem to realize the consequences of a war in the Persian Gulf. There has been talk of a "surgical strike" as if we could defeat Iraq as easily as we did Manuel Noriega in Panama. If we attack Iraq, Saddam would probably retaliate by attacking Israel. As soon as Israel became involved some of the Arab countries that are now lined up against Iraq would probably switch sides. We would end up in a religious war with Christians and Jews against Muslims, the U.S. fighting against Arabs.

I CAN'T BELIEVE THAT those who are so anxious for us to eliminate Saddam really foresee these consequences. Are they really prepared for the U.S. to lose tens of thousands of men and women in this fight?

The Bush administration has not explained adequately why such a war might be necessary. Oh, yes, they've given many explanations, but they seem to change daily. Bush says that aggression is intolerable (but we seemed to tolerate it when Syria and Israel each invaded Lebanon). He says that Saddam is like Hitler (although he was an ally just a few months ago). Secretary of State James Baker emphasized that the reason is "jobs." I can't believe that the American people would go to war because a few people might lose their jobs because of an oil shortage.

The strongest reason for opposing Saddam Hussein is the fear that he will soon have a nuclear bomb and the capacity to deliver it. But here I have to agree with conservative columnist George Will that the United States can't police the world and decide who may and may not have the bomb. For 40 years we've lived with the knowledge that the Soviet Union had the bomb. Eventually other countries will get it. That's something we simply have to live with.

The real reason for our apparent willingness to go to war, though, is oil. Bush can try to be high-minded and say that we must liberate Kuwait, but why should we care that much about the Emir of Kuwait and his family who had been living in splendid luxury while subjecting Palestinians, Filipinos, and other workers in their country to virtual slavery? Our men and women should die for the Emir of Kuwait?

Saddam Hussein doesn't want war with the U.S. He obviously made a mistake in thinking that he had a green light from the U.S. to take over Kuwait, because the State Department intimated as much. Now he has been trying to find some way out of the mess without seeming to back down. He has to be allowed to do that.

A compromise is possible but not without talking with one another. Pope John Paul II has constantly urged "honest and open dialogue" to end the crisis, but Bush won't do it. I still remember hearing a Vatican diplomat tell me and other Catholic journalists in Jerusalem that whoever won't talk, doesn't want peace. At the time, he was talking about Israel and the Palestinians, but the same principle applies here.

THE POPE HAS ALSO urged that the Gulf crisis be linked with the search for peace in Lebanon and between Israelis and Palestinians. All these Middle East issues are related and perhaps some type of solution could be found—if we could get all sides to agree to start talking.

We must hope and pray that Congress will insist on asserting its constitutional role of deciding whether or not we go to war—even though it hasn't done so since World War II. Since President Bush has apparently painted himself into a corner by refusing to compromise or even to talk, it's up to Congress to act sensibly.

It's also up to us. We have to let the president know of our opposition to this war. We have to let him know that the surest way for him to become a one-term president will be to drag us into a war with Iraq.

## Alverna Retreat Center closes

by John F. Fink

"There is no way this side of heaven that we will know for sure the good that has come here these 43 years," Archbishop Edward T. O'Meara said Sunday afternoon at a ceremony marking the closing of Alverna Retreat Center in Indianapolis.

The center closes its doors for good today, Nov. 30.

A packed dining room helped the Franciscan Friars remember, celebrate and give thanks during the ceremony. Sheila Gilbert, the center's administrator, reviewed the history of the center from its founding in 1947. She stressed the first men's retreats; the broadened scope that began in the 1960s ("women were allowed

in"); the use of the facilities for Cursillo, charismatic, Marriage Encounter and Tobit Weekends; and the eumenical uses of the center during recent years.

Franciscan Father Robert Karris, provincial of the Sacred Heart Province, thanked all those involved for their contributions to Alverna.

In his remarks, Archbishop O'Meara said that he had accepted the decision of the Franciscans to close the center "with deep regret." He said that the facility had "been a part of the particular church of the Archdiocese of Indianapolis situated as it is in the Church Universal." He said that the archdiocese would miss the pastoral assistance the Franciscans provided to some of its parishes.

The closing words were spoken by Franciscan Father Clarence Korgie, director of Alverna. He thanked God "for giving the Franciscans a ministry here for all these years" and said that they now were about to "return it to the Lord with gratitude for all that has happened here for 43 years."

He said that Alverna has not yet been sold. He said that the Franciscans had hoped that it could be sold as is to another church group that could continue the ministry begun by the Franciscans but that that has not happened. He said that Alverna itself "is in good shape" and that it was being closed "for other reasons."

"We are not abandoning you," he concluded, pointing out that there are other excellent facilities in Indianapolis and in Beech Grove that will continue to be available for spiritual direction, referring to Fatima Retreat House and the Beech Grove Benedictine Center.



ALVERNA CLOSING—Archbishop Edward T. O'Meara speaks during the closing ceremony at Alverna Retreat Center. Sheila Gilbert, Franciscan Father Robert Karris and Franciscan Father Clarence Korgie listen.

## Attendance up at FutureQuest open houses

by Margaret Nelson

Small meetings at parents' homes brought the most people to the Nov. 11 open house at Secena Memorial in Indianapolis, according to Kevin Moynahan, development director at Secena.

Calling the FutureQuest drive "very successful," he said, "Last year we had 53 at our open house. This year, we had 126 come through."

Moynahan said the increase came from various reasons. But people coming through most often mentioned that they were prompted to come because of the parents' invitational nights.

In each of the eight East Deaneary parishes, two families of students invited parents of sixth- to eighth-grade children to their homes for the evening. Two or three staff members came to each meeting, armed with information about the school.

The guest parents were encouraged to question or chat with the Secena parents or administrators. The visitors were told that they could call the office if they had any other questions. Then the groups shared coffee, punch and cookies. The gatherings lasted from 7:30 to about 9 p.m.

"The people coming to the open house said the meetings were informative and warm," said Moynahan. "All in all, we were very pleased with the outcome."

G. Joseph Peters, coordinator of schools for the Office of Catholic Education, attended the Roncalli open house along with 1,402 others. "That's a phenomenal turn-out," he said. "And 47 students came who are not currently enrolled in Catholic schools."

"(Our Lady of) Providence in Clarksville had the most successful open house of all last year," said Peters. "We changed a few things in terms of the program," said Gerald Wilkinson, principal.

"We had 92 families come through. That compares very favorably with last year," Wilkinson said. He added that two parishes that were involved in football playoffs did not participate in the Providence open house.

"Attendance was up at all the schools I talked to," said Peters. "The objective at this point is to get them in the building."

## Archdiocesan Pastoral Council to meet Saturday

by John F. Fink

Identification of the major issues facing the Church Universal and the Archdiocese of Indianapolis will be a feature of the meeting of the Archdiocesan Pastoral Council tomorrow (Saturday, Dec. 1). The meeting will be at the Catholic Center in Indianapolis from 10 a.m. to 4 p.m.

Beyond discussing issues, the council

members will hear reports from and about three of the archdiocese's 11 deaneries—Indianapolis East, Indianapolis North and Seymour—and from two of the secretariats—operations and pastoral care.

Archbishop Edward T. O'Meara will give a report on the Nov. 12-15 meeting of the U.S. bishops and will discuss an archdiocesan education project and Catholic social teachings.

The council will also handle internal

matters including identification of potential members of a Constitution Committee and potential permanent officers for the council. Temporary officers will continue to serve until next May's meeting. Temporary officers are David Gootee, chairperson, and Rosemary Coreggio, secretary.

The identification of major issues will take place during the afternoon. After the issues are identified they will be prioritized and discussed in small groups.



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# St. Elizabeth's, New Albany is 18 months old

by Joan Smith

St. Elizabeth's-Southern Indiana is truly a home that community love and faith has built. What was only a dream for many years became a reality in May of 1989 when St. Elizabeth's-Southern Indiana opened its doors to young women in crisis pregnancies at 621 East Market St. in New Albany.

Until this time, there had been no maternity home for southern Indiana. St. Elizabeth's in Indianapolis had provided outreach counseling services over the years, but if housing was required, the young woman had to relocate to Indianapolis or out of state. This was less than ideal, as families struggled with the most important decisions of their lives.

An unplanned pregnancy does not affect just the young woman, but the entire family unit. As she struggles with the decision to parent her child or to place her child for adoption, her very support system, her family and the father of the child and his family are miles and hours away.

If she chooses to parent, it is vital that she has prenatal help and support. Many family decisions need to be made before the arrival of the child. If adoption is her choice, she needs the support of her family in her decision. This is all accomplished through counseling, not only with the young woman, but with her family as well.

Since St. Elizabeth's-Southern Indiana opened its doors 18 months ago, 35 babies have been born through the program. Six girls have chosen adoption for their child and 29 have parented.

The staff includes Joan Smith, R.N., regional coordinator; Joan Cahill, M.S.W., social worker/counselor; and three houseparents. A recent grant from the Council on the Aging and Aged is providing a part-time secretary for two years.

A total of 35 residents have resided in the home and 84 outreach clients have been served with group and individual counseling totaling over 1,000 hours.

The three-bedroom one-bath home has a capacity for six women and has remained at capacity since opening.

Huldbirth classes are provided by the local hospital staff. Schooling is provided by the Floyd County School Corporation. The health care is provided by Dr. Stephen Baldwin and Floyd Memorial and Clark Memorial Hospitals.

The three full-time houseparents work a 24-hour shift and care for 48 hours. Their duties include total charge of the residence, preparing three meals a day, cleaning, transporting residents to school, jobs and doctor appointments, grocery shopping and laundry. In addition to all of these

duties, they are always there with a listening ear and big heart. This is not just a job for these great "moms," but a true mission of love and caring.

St. Elizabeth's-Southern Indiana is guided by a local advisory board of 15, including two ministers, a Catholic priest, two attorneys, a physician, nurse, C.P.A. and other business professionals. All of these people give freely of their time and knowledge to help St. Elizabeth's-Southern Indiana to grow in its ministry.

A total budget of \$100,000 must be met to keep the doors open. To date, this budget has been met through the generous support of the community in a yearly fundraiser dinner, corporate support, individual donations, a federal grant and St. Elizabeth's, Indianapolis.

St. Elizabeth's-Southern Indiana is very dependent on the generous support of the entire community of churches of all denominations. Almost daily someone from one of the local churches will stop by with food, paper products or any number of needed items.

Many local civic organizations such as the Kiwanis, Rotary, Pilot Clubs and Lions have donated appliances and cash.

Our ministry continues in a very ecumenical way. A local minister, Rev.

John Mulvihill, and his wife Kathy, visit the home on a regular basis, providing an evening of sharing and music with the residents. Priests and ministers of all faiths are frequently called upon to counsel and minister to the young women and to see that their spiritual needs are met.

Just recently, as we were leaving the local hospital with a new mother and her infant, Father Paul Sweeney saw us and, realizing that we were from St. Elizabeth's, stood and prayed with us and asked God's blessing on the new baby and her mother. He did not realize how many blessings the baby had already received merely by making it to this stage of its life. For without God's presence at St. Elizabeth's, this baby would have merely been an abortion statistic. This is just one example of community and church always being there to fulfill our needs.

Every day at St. Elizabeth's-Southern Indiana is a challenge. Every day is a struggle, but every day is a reward. A strong faith in God and a firm belief in the sanctity of the unborn and all life is a daily motivation to all the staff. St. Elizabeth's-Southern Indiana continues to be open to the uniqueness of each mother and child, and realizes that each young woman has her own special needs and set of problems.

St. Elizabeth's-Southern Indiana is a place where a young woman can come to find total non-judgmental help.

Our ministry continues long after the child arrives, as we continue to offer support and counseling for as long as it is needed.



St. Elizabeth's in southern Indiana

## Rabbi discusses Zionism, Israel and Vatican

by John F. Fink

The importance of the Promised Land and Israeli-Vatican relations were discussed by two members of the Indianapolis Jewish community at a meeting of the Serra Club of Indianapolis Nov. 26.

Rabbi Dennis Sasso of Congregation Beth El-Zedek and Marcia Goldstone of the Jewish Community Relations Council explained the Jewish point of view to about 45 members of the Serra Club, an organization of Catholic lay men and women that promotes vocations to the priesthood and religious life.

Rabbi Sasso emphasized the importance of the land that is now Israel to the Jewish people. He said that the modern state of Israel "is wedded to the ancient aspirations of the Jewish people." He said that the Jews are committed to the land of Israel but not necessarily to any particular posture of the Israeli government.

So far as the Jews are concerned, Rabbi Sasso said, God made a covenant with Abraham and his descendants giving them the land. This covenant was renewed to Moses who led the Israelites out of Egypt. The Israelites ruled the land through King David and King Solomon, who built the

Jewish Temple. Jerusalem and the Temple were destroyed in 586 before the common era (B.C. to Christians) by the Babylonians and again by the Romans in the year 70.

Throughout history, Rabbi Sasso said, the Jews have prayed for a return to the land. "The dream of a return to the land remained constant for the Jewish people down through the centuries," he said. Jews supported the movement financially and Jerusalem has always been the focus of Jews' prayers, he said.

Modern Zionism, Rabbi Sasso said, resulted from anti-Semitism at the end of the 19th century along with active persecution of Jews in Russia. Early Zionism came from the religion of the Jews and sought only the settlement of the land, not a sovereign state, he said. However, during the British Mandate, an active attempt was made to exclude Jews and the Jews realized that they had to have a state of their own.

The land was divided by the United Nations in 1947 and Israel was declared a state. However, the United Nations has never accepted the state and there has been constant conflict.

Goldstone continued the modern history of Israel and spoke about Israeli relations with the Vatican. She said that in 1947, when the partition was made, separate countries were created for the Jews and the Arabs and Jerusalem was given international status. In 1949, when an armistice was signed after war with the Arab countries, Israel was guaranteed access to Jewish shrines in East Jerusalem. However, she continued, this access was denied by the Arabs. Jews, she said, couldn't get to Mount Scopus, to the Western Wall (of the Temple), to the Jewish cemeteries on the Mount of Olives, the tomb of Rachel in Bethlehem or the tombs of the patriarchs in Hebron.

Today, Goldstone said, it is very painful to the Jewish community that the Vatican has not extended diplomatic relations to Israel. She said that the Catholic Church in the United States has been supportive of such relations but they have not been extended by the Vatican.

Goldstone took issue with some of the statements made to the Serra Club by George Irani on Oct. 22 (as reported in the Oct. 26 *Criterion*). Irani had said that the Vatican's view is that Israel's final borders should be settled before diplomatic recognition should be granted. Goldstone said that there are about 80 countries in the world with unsettled borders, and this has not prevented diplomatic relations with those countries.

She stressed that Israel has always granted complete access to the holy places of all religions, Christian and Muslim, in Jerusalem. This was not true prior to 1967 when Israel has discussed the matter with Jordan, she said. Today, for example, Israel has granted control of the Temple Mount to the Muslims despite the fact that it is the holiest site in the Jewish religion and only the third holiest shrine for Muslims, she said.

In his talk to the Serra Club, Irani stated that the Vatican never seeks diplomatic relations, that it is always the other country that asks first. The *Criterion* therefore asked Goldstone if Israel has ever requested diplomatic recognition. Goldstone replied that Israel has discussed the matter with the Vatican but has never made a formal request for diplomatic recognition because the Vatican has indicated that such a request would not be considered favorably.

## Tobit to continue at Fatima

by Mary Ann Wyzand

The 162nd Tobit retreat for the engaged couples concluded all of the programming at Alverno Retreat Center in Indianapolis last weekend, but the 16-year-old Tobit ministry will continue in January at Fatima Retreat House just a few miles east of its longtime home.

Since 1974, Fatima volunteers have helped over 3,000 engaged couples address the spiritual dimensions of marriage as a vocation and work toward improved communication and relationships during weekend programs at the state's oldest retreat center. Alverno closed this month after 43 years of ministry.

On Jan. 6, Fatima Retreat House will host a reception at 4:30 p.m. for all Tobit volunteers, priests and religious who work with marriage preparation in the Archdiocese of Indianapolis, according to Julie Brewer, Fatima's Tobit coordinator. For reservation information, telephone Fatima at 317-545-7661.

"We want to welcome them into the Fatima family and ease the transition of Tobit from Alverno to Fatima," Brewer explained. The reception will include a tour of the facility and background information about preparation for Tobit retreats at the new location.

Brewer said reservations are now being accepted for the first Tobit program at Fatima, which is scheduled Jan. 18-20.

Tobit began at Alverno nearly two decades ago after Franciscan Father Martin Wolter and lay volunteers Tom and Mary Weber wrote a handbook for an ecumenical retreat experience for engaged couples.

"We had decided it was time to do something for engaged couples before marriage," Father Martin said. "This retreat experience would give them a time, a place, and a program that would enable them to think and dialogue and pray about their marriage. The diocese helped us refine our program so we would be complementary rather than in conflict with other marriage instruction programs."

At the time, he said, statistics from both the Diocese of Lafayette and the Indianapolis Archdiocese indicated that the majority of Catholics were not marrying within their own faith tradition.

"That led us to deal with the sociological fact that Catholics needed to be prepared for a marriage that would include a non-Catholic," he said. "We developed an ecumenical program that would reach out to Protestants as well as Catholics entering into marriage so they could minister to their needs in a mixed marriage."

Through Tobit, he said, couples have values in their marriage and Christians been able to bring Jesus and Christ into their marriage. They have also come to understand themselves better in order to live full and happy lives together.

## 10th anniversary ARIA service to mark deaths in El Salvador

An ecumenical prayer service, commemorating the 10th anniversary of the deaths of four U.S. citizens in El Salvador, will be held at Marian College Chapel on Sunday, Dec. 2, at 7 p.m.

The event is sponsored by the Association of Religious in the Indianapolis Archdiocese (ARIA) and members of several Indianapolis faith communities. The speakers will be Rev. Linda McCrae, United Church of Christ and Disciples of Christ program assistant for the Common Ministry in Latin America and the Caribbean.

During the Litany of Martyrs, participants will receive red ribbons to symbolize their commitment to the work of the women for the poor in El Salvador.

There will be an opportunity to those

who attend to sign petitions to members of the U.S. Congress and to the high command of the Salvadoran military demanding justice on behalf of the recently-martyred Jesuits and their women co-workers.

Maryknoll Sisters Maurya Clarke and Ita Ford, Ursuline Sister Dorothy Kazel and lay missionary Jean Donovan were killed by Salvadoran national guardsmen on Dec. 2, 1980.

The Marian College service is part of a national commemoration entitled "Harvesting the Legacy," convened by the Religious Task Force on Central America in Washington D.C. It is co-sponsored by 75 religious organizations.

See story about observance in El Salvador on page 16.



# Commentary

EVERYDAY FAITH

## When the homeless suddenly have faces

by Lou Jacquet

The voice came from out of the darkness.

"Hey, buddy. Got a buck for coffee?"

I froze. It was almost 10 p.m., and I'd been working late at the office on some stories for the next edition of the newspaper I edit. A man carrying three shopping bags staggered toward me out of the darkness, falling against the steps.

"Buddy," he repeated, "I need a buck for coffee. My friend and I are doin' bad. We're frozen." For the first time, I noticed the younger man, huddled in the cold. It



was about 35 outside; the first frost of the autumn was predicted. Reluctantly, I handed him a dollar, wanting to get it over with. Then the younger man spoke up, showing me a key. "We need a ride to this motel," he said. A Protestant minister from the Rescue Mission had secured them a room for the night.

I looked at the man who tried to introduce himself as Ralph. Drunk, staggering, he reeked of urine and sweat and alcohol. His younger friend sat waiting for my decision. Logic told me to turn and go; I'd heard enough stories about folk desperate for drug money killing you on the spot. Besides, the motel was about 10 miles away through an area of town I'd never driven through. I hesitated. The men looked tough.

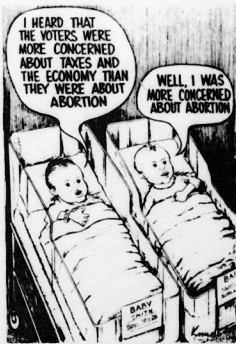
But the wind whipped and they looked desperate, too. So I steered them

toward my late model car in the parking lot. They tossed shopping bags full of possessions into the trunk. Ralph was so drunk he could barely climb into the back seat. The younger man sat in front. He said his name was Keith. He'd been in Vietnam, he said. We drove on. I found myself praying that the Lord would protect me from getting pistol-whipped and robbed. Self-consciously, I touched the wallet in my left hip pocket. My VISA card, I thought. What if they try to take that and my driver's license? I only had \$5 in cash with me.

As we neared the motel, I saw a Burger King. Both men looked starved. I stopped in and bought a couple of coffees to go. I had the car keys with me, but as I waited for the young woman to ring up the sale, I kept looking out to the car. Were they trying to hot wire it? By now they might be a mile down the highway. I took the cups and raced outside.

The sight that greeted me was slightly less dramatic. Ralph had rolled down the window of my back seat and gotten very, very sick. Keith was cursing him at full volume. After we got the poor fellow outside onto the curb, it took a few minutes to clean up the mess. This, I thought to myself, is the part of discipleship that doesn't get into the textbooks.

Finally I had to leave them arguing on the curb outside the motel room. But I couldn't get them out of my mind. As I drove home, my hands started to shake. Partly out of fear, I suppose, for I know that sometimes people who try to help those in need do get hurt. But mostly, I think, I started to shake out of the realization that I



had entered a hopeless world, if only for half an hour, that thousands, perhaps millions, of America's homeless face every day. Most are not alcoholics, of course, but all face the same desperate situation each night as the winter approaches with no place for shelter.

In a few minutes, I was back home in my apartment. The heat was on. The refrigerator was full. I walked over and turned on my TV. Darryl Strawberry was signing a \$20 million contract to play baseball for the Los Angeles Dodgers for the next five years. In America, it was just another day.

THE YARDSTICK

## Archbishop Weakland one of most intelligent, pastorally sensitive

by Msgr. George G. Higgins

Archbishop Rembert Weakland of Milwaukee, formerly about general of the Benedictine order, is one of the most intelligent and pastorally sensitive of the hundreds of U.S. bishops, living and dead, I have been privileged to work with during my 50 years in the priesthood.



I first met Archbishop Weakland in Rome in the early 1970s while he was about general. It was my good fortune, however, to come to know him well during the years he served with consummate skill and great openness of mind and heart as chairman of the committee of bishops that drafted the U.S. bishops' pastoral on the economy.

As a consultant to the committee, and one who has worked with many episcopal committees going all the way back to the

middle 1940s, I consider him the best chairman I ever saw in action. I think he was the best qualified U.S. bishop for that demanding assignment.

Because of my respect for Archbishop Weakland, I was saddened—and, like many others, felt a sense of outrage—when I read that the Vatican had barred the theology faculty of the University of Fribourg in Switzerland from granting him an honorary degree.

The conferring of the degree was to have taken place at the opening ceremony of Fribourg's celebration of the forthcoming centenary of the pioneering social encyclical, "Rerum Novarum." It was fitting that Archbishop Weakland, because of his leadership on the U.S. pastoral, was chosen to symbolize Fribourg's commitment to the great tradition of Catholic social teaching initiated by Pope Leo XIII in 1891.

By barring Fribourg from conferring an honorary degree on Archbishop Weakland, the Vatican cast a shadow over the university's observance of the "Rerum Novarum" anniversary. The Vatican also compromised the vaunted com-

mitment to academic freedom expressed in its recent document on Catholic colleges and universities.

But none of all this unfairly damaged Archbishop Weakland's reputation as a faithful churchman and a champion of Catholic social teaching.

Press reports indicate that the Vatican blocked Archbishop Weakland's honorary degree not because of his work on the U.S. pastoral, but rather on the grounds that his statements on abortion caused "a great deal of confusion among the faithful." The Vatican has not revealed how it came to this conclusion, but it is clear authorities in Rome did not contact Archbishop Weakland himself about their concerns on this.

There is no way of knowing whom the Vatican authorities consulted, but, inevitably, the impression is abroad that they were overly influenced by extremist elements in the Right to Life movement who have made no secret of their desire to "get" the archbishop.

I recently had personal experience with such zealots in my efforts to persuade the national AFL-CIO to remain neutral on

abortion. In the end, the federation adopted a position of neutrality, but no thanks to certain extremists in the Right to Life movement. By the sheer crudity and ineptitude of their tactics—foolishly aimed at intimidating the AFL-CIO—they came close to pulling the rug out from under me and defeating their own cause.

My purpose in recalling this episode is to point out, in defense of Archbishop Weakland, that while the Right to Life movement, by and large, performs a noble and indispensable role trying to persuade the American people and our elected officials that abortion is a great moral evil, certain fringe and unrepresentative elements in the movement are woefully inept and at times almost viciously ad hominem in their tactics.

I fear that the Vatican, in blocking Archbishop Weakland's honorary degree, may have taken people of this ilk too seriously. I hope I am wrong about that. But I must say again that I am saddened by the decision to block Fribourg University from granting Archbishop Weakland an honorary degree. He deserves better.

TO TALK OF MANY THINGS

## November election demonstrates considerable opposition to abortion

by Dale Francis

After the Nov. 6th elections, the Wall Street Journal headlined a story, "Abortion-Rights Activists Gain Ground in Elections but Face New Challenges."

Despite a pre-election effort to convince voters the abortion issue was not significant—a Catholic priest publicist was a leader in this—the abortion issue was an important factor in this mid-term election.



The headline assessment of the Wall Street Journal may seem accurate. There were referendums on abortion issues in Oregon and Nevada and the pro-abortion advocates came out on top. Pro-abortion supporters won elections in Texas and Florida. But in Michigan, Ohio and Kansas pro-lifers won.

Democratic Governor James Blanchard of Michigan vetoed legislation that required parental consent for abortions earlier this year. He was seeking a third term as governor and it was generally conceded he would be elected again. He wasn't. Republican John Engler upset

him in a close election. The abortion issue was decisive.

In Florida, Governor Bob Martinez was firmly committed to the pro-life position. After the Supreme Court's Webster decision, Governor Martinez made an effort to bring about legislation in Florida that would limit abortion. All through the election campaign, news media people reported he had been overwhelmingly defeated in his pro-life efforts.

That wasn't the way it was. His defeat came on the level of committee decisions. Committee leaders made certain the issue never got to the level of the entire legislature. Lawton Chiles, once a senator, became his opponent. Chiles stressed his support for senior citizens, who make up about 18 percent of Florida residents, but he took a strong stand in favor of abortion rights, too. The issue was probably decisive.

The results of the abortion issue were mixed. It can be argued the pro-abortion activists gained most. But the truth is that the pro-life forces made gains that were most significant.

A year ago there were some off-year elections in which candidates who were pro-abortion rights scored victories—in New Jersey, New York City and Virginia. These were not political races where pro-life activists had any real chance for

victory. Right to Life advocates don't expect to gain majority support in New York City. The abortion issue was not a major issue in these three campaigns; there were many other issues that were more important to voters. The pro-life position gained insignificant support in these elections but then pro-life supporters expected this.

But the National Abortion Rights Action League and the National Organization for Women announced that the elections had demonstrated a loss of support for those who opposed abortion and a turn of public support for a freedom of choice on the abortion issue.

The news media generally accepted this explanation of the victories for candidates who supported abortion rights. This spread all over the nation. Surveys, which can be controlled in choice of questions asked, indicated new support for what was called the pro-choice position.

After the election of November 1990, there has been a change. Kate Michelman, executive director of the National Abortion Rights League, said, "We had some wonderful victories, but there are some very dangerous things going on."

What is going on is that the right to life forces have demonstrated there is a considerable opposition to abortion among the voters. It is clear there can be

a legitimate hope that legalized abortion will be overcome.

What the November election demonstrated is that the abortion issue is alive. The pro-life position will not win easily. There is need for wiser presentation of the wrongness of abortion and a better and more convincing argument for the pro-life position. But it can come.

THE CRITERION

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# Point of View

## The day I didn't have an abortion

by Vickie (last name withheld)

When a young girl becomes pregnant, the first thing that comes to her mind is abortion. This is not always the answer to your problems (although most girls like to think so). I would like to take this opportunity to tell you my testimony of the struggle that I went through.

About 11 months ago, I found out that I was pregnant. I was just 17 at the time and didn't know the first thing about taking care of a baby. I told my parents that I wanted an abortion. Although my parents didn't show it, I knew that they were hurting inside. They really didn't say much, just that it was my decision about what to do.

I was confused and felt all alone and I felt that if I had the abortion that all my problems would disappear, but little did I know that they would only be there to haunt me for the rest of my life. I knew that this was the only option that I had (at least I thought it was), so I went to the abortion clinic.

On March 24, I walked up to the clinic. There were lots of people standing in front of the doors. They were trying to persuade you not to have the abortion, but I knew this was what I had to do.

A young lady by the name of Deanna followed me all the way up to the floor and all this time she was telling me, "There are other options besides killing your baby." As I looked her in the eyes, she could see the hurt inside of me.

She handed me a brochure, and on the front it read, St. Elizabeth's, a home for unwed mothers and adoptive parents. After looking at the pamphlet, I decided not to have the abortion and left the clinic and contacted St. Elizabeth's.

On May 29, I went to live at this home and they taught me all about my baby and how to take care of it. St. Elizabeth's taught me all I needed to know. It's not only a home for unwed mothers, but also a place to find love, hope, understanding, security, and reassurance of yourself and your baby. St. Elizabeth's is a home to an unwanted child, a shelter to a starving young girl, and a place to just take a look at yourself and get to know the baby inside you.

I stayed at St. Elizabeth's for two months and on July 14 I went into the hospital and gave birth to a 2-lb. 3-oz. baby girl. I had a disease called pre-eclampsia, toxemia. I did not know whether my little girl was going to make it or not, but with the prayers of my family and St. Elizabeth's, I now have a 7-lb. 5-oz. healthy girl.

When a girl is pregnant, all could seem well, and all of a sudden anything could go wrong, just as it did with me. So when abortion comes to your mind, think of your baby and all the complications that you will have later in life, because when a girl becomes pregnant, she never knows what she is going to face from day to day. I'm just glad that I found St. Elizabeth's before I had taken the life of my little girl. I feel that I could not have lived with myself knowing that I had killed a human life that was a part of me.

I not only give my thanks to St. Elizabeth's, but also to my family and friends, but most of all, God. I thank God each day for giving me the opportunity to go to St. Elizabeth's and I will never forget them for the love and support they gave to me and my family.

If you are pregnant and confused, please give St. Elizabeth's a call and let them show you a road to happiness for you and your baby.

## Preparing gifts of the heart

by Shirley Vogler Meister

"I thought the whole point of this no-holiday-in-particular thing was just sharing love," whines Millie in an old Dick Van Dyke television episode.

A "no-holiday" gift-giving idea had gotten out of hand, with each trying to outdo the other with gifts.

"Yeah, but that (just sharing love) was the point of Christmas, too," responds Millie's exasperated friend, Laura Petri. Laura and her husband, Roy, came up with the gift-plan in the first place.

Although Advent is a time to prepare spiritually for the coming of Jesus, it is also the time to prepare for the Christmas holiday, the biggest birthday celebration in

the world. Gift-giving is central to any such party, and it's logical to want the commemoration of Christ's birth to be the best. Allowing the gifts to overwhelm the season's purpose, however, cheapens the essence of God's message of redemption. And it's important that the gifts themselves be worthy.

Each of us has a personal view of what's right for the season. We have family traditions, church services, special music, and seasonal foods and decorations.

We take the time to extend ourselves to others, especially through gifts. However, we can't let the holiday boggle our minds or allow the Christmas season "to mean the period when the public plays Santa Claus to the merchants"—as John

Andrew Holmes said in *Wisdom in Small Doses*.

Gift-buying must be tempered with common sense. The success of a gift lies in how appropriate it is, not the value. Besides, as St. Alfred of Rievaulx wrote, "What brings joy to the heart is not so much the friend's gift as the friend's love."

This was the basic idea in the Dick Van Dyke TV segment. And it should be the backbone of the holiday gift-giving and gift-getting structure.

One December, a signboard outside Central Junior High School in my hometown (Belleville, Ill.) caught my eye. The message is particularly appropriate here:

He who has no Christmas in his heart will never find it under a tree.

# To the Editor

## Ex-seminarian tells view of priesthood

In light of the continual controversies over the priesthood, I thought I might be able to offer some insights.

On Oct. 7 of this year I resigned as a seminarian of the Maryknoll Fathers and Brothers. My decision to do so came after having spent three years in seminary—two at St. Meinrad for the Archdiocese of Indianapolis and one with Maryknoll.

It was my original intention by joining Maryknoll that I would solve my dilemma over the priesthood. But as I have come to find out, it is the priesthood in general which I have difficulties with. I believe that the priesthood emphasizes, or its primary function and role is, that of sacramental ministry. This is not where I believe my strengths lie nor perhaps my first love which tends to be more peace and social justice work.

As has been true for so many others who have left the seminary and the priesthood, I also feel that I could not comply with the mandatory celibacy rule which is part of the ordained Roman Catholic priesthood. This I believe is a denial of my intimacy needs. In order for me to become the gift that I am to the body of Christ, I long to experience the monogamous relationship with a woman which can make me truly whole.

While we are all called to live out chaste and monogamous lifestyles, I believe the mandatory celibacy rule has resulted in an ideological clash between the Roman Catholic Church leaders and

its faithful. This mindset has done away with the ideal of the "priesthood of all believers." It has reached a point where the people look solely to the priests for the answers, in turn giving away their own personal power that God gave them in the very beginning.

I have arrived at the realization that I do not necessarily need to be affiliated with the institutionalized church to be an effective minister within God's reign of love and justice. I do not want to proliferate a system which I am fighting against in the secular world. I believe in this case "secular" and "religious" have become synonymous.

I still love the church, God's reign of love and justice. It is the institution and the hierarchy that I despise. So I do still agree with Maryknoll's motto: "Seek first the kingdom." Perhaps I will return to Maryknoll someday as a lay missionary.

John F. Herbertz

Indianapolis

## Does poll include school donations?

A Gallup poll indicates that Catholics give less to church and to charities than those of other religions. Does this survey take into account the money and human resources Catholics spend supporting their schools? If not, then a large portion of Catholic generosity is unaccounted for.

Kathleen Naghdi

Indianapolis

(The poll includes contributions to Catholic schools but not tuition payments.)

## LIGHT ONE CANDLE

## Grace is God's self-gift

by Fr. John Catoir  
Director, The Christophers

Growing up in Catholic schools we were taught much about religion but this learning was usually conveyed through a succession of boring textbooks. We studied the sacraments and the Commandments until they were coming out of our ears. Something worthwhile must have penetrated, however, since I ended up a priest at the age of 29. I sometimes wonder how much my decision had to do with that formation period. I wonder because it wasn't until I came to believe that God's love is personal that my faith came alive.

I graduated from the eighth grade in 1945. Our textbooks were typically the reflection of the neo-scholastic school of theology which depersonalized the notion of grace. Grace was presented as a divine gift so far above human nature that its presence could hardly be experienced in ordinary day-to-day life. Grace and nature were separate entities, and the moments of grace seemed to be confined to special religious events, like receiving first Holy Communion.

What I learned later in life, first by my own personal experience then by my own theological study and reflection, is that grace is essentially God's self-giving. Everything that emanates from God is personal. The books correctly defined

sacramentizing grace as a participation in God's life, but it never dawned on me that this meant God was pouring out his love on me personally.

Grace was said to be a source of divine healing. I never thought of it as the warmth of his breath on my soul. Grace was described as the perfection of human nature. I never imagined that it was God's way of, upon-feeding my spirit to build me up for his kingdom. How could I know that the perfection of my human nature was part of God's on-going creation, his plan to build the kingdom of heaven?

Grace was spoken of as a gift primarily conferred through the sacraments. I never knew from this that it was God's life, the essence of which is his love, flowing out constantly and unceasingly like the rays of the sun—healing, warming and transforming everyone who is open to receive him. Divine Self-giving is not merely a phenomenon of the interior life of individuals. It reached its fullest outward expression in the person of Jesus Christ. And in his human nature it also reached the historical climax of human acceptance.

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

(Father Catoir's "Christophers Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)

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Sundays

6:30 AM



The Staff of the Catholic Communications Center joins the Management and Staff of WXIN-59 in wishing all of our friends, viewers and patrons a most happy Christmas season and many blessings in the new year of 1991.

## December 1990 TV Mass Schedule:

Date	Celebrant	Congregation
Dec. 2	Fr. Kenny Taylor	Members, Holy Trinity Parish, Indianapolis
Dec. 9	Fr. Ponciano Ramos, SVD	Archdiocesan Men & Women Religious
Dec. 16	Fr. Donald Lawler	Members, St. Mark Parish, Indianapolis
Dec. 23	Fr. Richard Schmidlin	Members, Nativity of Our Lord Parish, Indianapolis
Dec. 30	Fr. Michael O'Mara	Members, St. Pius X Parish, Indianapolis



# New Albany churches have Masses for peace

by Cynthia Schultz

As tension escalated in the Persian Gulf, churches in the New Albany area celebrated a peace-filled day of prayer.

On Nov. 7, Holy Family, Our Lady of Perpetual Help, St. Mary and Mount St. Francis held noon Masses for peace. Students participated in day-long activities.

At the St. Mary liturgy, a giant peace poster served as a background in the church while the student body sang "Let

There Be Peace on Earth." Fifth-grader Coire Reilly read the instructions of St. Paul to be peacemakers. The congregation was hushed as second-grader Elliott Humbert sang "Here I Am Lord."

At the offertory, as the St. Mary assembly sang "Peace is Flowing Like a River," children marched up the aisle with packages. They contained prayers the students and teachers wrote asking for world peace and the safe return of U.S. servicemen and women.

Then the pastor, Father William Ernst,

talked to the children about peace. "We are praying very hard today that somehow God will help us to find peace in the Middle East," he said. "Pray that we can make peace in our lives. Pray that we won't have to go to war. God has called us to bring peace. Jesus wants us to have peace."

"We will continue to pray for peace until all of our people return from the Middle East safely," Father Ernst said. "We take the peace sign for granted, but today let's make it truly a sign of peace."

At St. Mary School that day, the students wore yellow ribbons. A display of paper dolls linking hands decorated the school cafeteria.

"We wanted to signify our unity as a school and show our desire for world peace," said Joyce Schindler, principal.

Before the students were dismissed for the day, they gathered in a circle on the playground to sing "God's Circle of Love."

Four St. Mary's fifth-grade students had a special interest in the Persian Gulf crisis because they had relatives who were part of Operation Desert Shield. They said the peace Mass brought them some comfort.

Melanie Parker's aunt and cousins are staying with her family while her uncle is in the Middle East. She said the prayers gave her some hope "that he won't get hurt."

Mosha Lackey and Jeffery Yates said they

pray every day for the return of their cousins. "We feel a little safer because we prayed," Jerry said.

"I'm happy we are trying to do something (like praying) about it," said Morgan Jeffries.

The peace services were the idea of Mary and Ginny Gohmann of Holy Family Church. Ginny is a member of her parish liturgy committee. She thought the idea grew from her children's concern over the possibility of war. She wanted to involve the parishes as well as the schools, so she contacted everyone a few weeks before the event.

At Holy Family, each class made a peace poster for church. The flag was carried to the altar during Mass and a peace candle was lit. The candle will remain lighted until peace is restored, Gohmann said.

The Holy Family students wore yellow ribbons and others were tied on the trees. "The idea was to let the children express themselves and alleviate their anxiety," she said. "It was not only to pray for peace, but also to bring the issue to the forefront. If it wasn't your dad or your brother, you didn't have to deal with it. Kids are terrified by the earthquake and nuclear war. This was a way to address a concern and show support of the power of prayer."



**STUDENT CIRCLE**—The student body of St. Mary School, New Albany, sings "God's Circle of Love" on the playground as part of a peace prayer program at St. Mary and the other churches in the New Albany area scheduled Masses at noon on Nov. 7. (Photo by Cynthia Schultz)

## 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 scheduled services according to deanery:

### Indianapolis North Deanery

Dec. 11, 7:30 p.m., Christ the King.  
Dec. 14, 7:30 p.m., St. Andrew.  
Dec. 17, 7 p.m., Immaculate Heart of Mary.  
Dec. 17, 7:30 p.m., St. Lawrence.  
Dec. 18, 7:30 p.m., St. Pius X.  
Dec. 19, 7:30 p.m., St. Thomas Aquinas.  
Dec. 20, 7:30 p.m., St. Luke.  
Dec. 20, 7:30 p.m., St. Matthew.  
Dec. 23, 3 p.m., St. Joan of Arc.

### Indianapolis East Deanery

Dec. 3, 7 p.m., Little Flower.  
Dec. 5, 7:30 p.m., St. Bernadette.  
Dec. 10, 7:30 p.m., Holy Spirit.  
Dec. 13, 7 p.m., Holy Cross.  
Dec. 16, 3 p.m., Our Lady of Lourdes.  
Dec. 17, 7 p.m., St. Philip Neri.  
Dec. 17, 8 p.m., St. Rita.  
Dec. 18, 7 p.m., St. Michael, Greenfield.  
Dec. 19, 7 p.m., St. Mary.  
Dec. 19, 7:30 p.m., St. Thomas, Fortville.  
Dec. 20, 7:30 p.m., St. Simon.

### Indianapolis South Deanery

Dec. 5, 7:30 p.m., St. Roch.  
Dec. 10, 9 a.m., Roncalli High School.  
Dec. 11, 7:30 p.m., St. Barnabas.  
Dec. 12, 7:30 p.m., Holy Name, Beech Grove.  
Dec. 13, 7 p.m., Nativity.  
Dec. 16, 4 p.m., St. James, St. Patrick, Catherine, and Holy Rosary, at Holy Rosary.  
Dec. 17, 7:30 p.m., St. Ann.  
Dec. 18, 7:30 p.m., St. Mark.  
Dec. 20, 7 p.m., St. James, St. Patrick, Catherine, and Holy Rosary, at St. Patrick.  
Dec. 20, 7 p.m., St. Jude.

### Indianapolis West Deanery

Dec. 4, 7:30 p.m., St. Gabriel.  
Dec. 5, 7 p.m., St. Bridget.  
Dec. 9, 2 p.m., Holy Trinity.  
Dec. 11, 7 p.m., Mary, Queen of Peace, Danville.  
Dec. 12, 7 p.m., Holy Angels.  
Dec. 12, 7:30 p.m., St. Christopher.  
Dec. 12, 7:30 p.m., St. Michael.  
Dec. 16, 2 p.m., St. Thomas More, Mooresville.  
Dec. 16, 2 p.m., St. Anthony.

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

Dec. 18, 8 a.m.-12 noon, Ritter High School.

Dec. 20, 7:30 p.m., St. Monica.

### Bloomington Deanery

Dec. 3, 7 p.m., St. Paul Catholic Center, Bloomington.  
Dec. 10, 6:30 p.m., St. Mary, Mitchell.  
Dec. 11, 7:30 p.m., St. Agnes, Nashville.  
Dec. 12, 7:30 p.m., St. Charles Borromeo, Bloomington.  
Dec. 18, 7 p.m., St. Jude, Spencer.  
Dec. 19, 7 p.m., St. Vincent de Paul, Bedford.  
Dec. 20, 7:30 p.m., St. John, Bloomington.

### Connersville Deanery

Dec. 11, 7 p.m., St. Gabriel, Connersville.  
Dec. 12, 7 p.m., St. Bridget, Liberty.  
Dec. 13, 7:30 p.m., St. Martin, Brookville.  
Dec. 13, 7:30 p.m., St. Anne, New Castle.  
Dec. 17, 7 p.m., St. Elizabeth, Cambridge City.  
Dec. 18, 7 p.m., St. Andrew, Richmond.  
Dec. 18, 7:30 p.m., St. Mary, Rushville.  
Dec. 20, 7 p.m., Holy Family, Richmond.  
Dec. 20, 7:30 p.m., Holy Guardian Angels, Cedar Grove.  
Dec. 22, 12:05 p.m., St. Mary, Richmond.

### Seymour Deanery

Dec. 2, 4 p.m., St. Rose of Lima, Franklin.  
Dec. 4, 7 p.m., St. Mary, North Vernon.  
Dec. 12, 7 p.m., parishes of Madison.  
Dec. 16, 7 p.m., St. Ambrose, Seymour.  
Dec. 18, 7 p.m., parishes of Columbus.

### Tell City Deanery

Dec. 18, 7 p.m., Holy Cross, St. Croix.  
Dec. 18, 7:30 p.m., St. Martin, Siberia.  
Dec. 18, 7:30 p.m., St. Isidore, Perry Co.  
Dec. 19, 7:30 p.m., St. Boniface (CCD), Fulda.  
Dec. 19, 7:30 p.m., St. Meinrad, St. Meinrad.  
Dec. 20, 7:30 p.m., St. Boniface (public).  
Dec. 23, 7 p.m., St. Paul, Tell City.  
St. Michael, Cannelton; and St. Pius, Troy; at Tell City.

### Terre Haute Deanery

Dec. 9, 7 p.m., St. Joseph, Rockville.  
Dec. 16, 6:30 p.m., St. Patrick, Terre Haute.  
Dec. 18, 7:30 p.m., St. Joseph, Terre Haute.  
Dec. 19, 7 p.m., Sacred Heart, Clinton.

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**Sister Maureen**

AGE: 46

NATIVE OF: West Long Branch, New Jersey

VOCATION: Service to God

WORK: Nursing incurable cancer patients

PRIOR EXPERIENCE: Insurance broker for a casualty agency.

INTERESTS: Reading, photography, sports, walking, cross stitching and needlework



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OF HAWTHORNE  
Rosary Hill Home  
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# Jacobs tells students 'Nobody needs to die'

by Margaret Nelson

Congressman Andrew Jacobs Jr. talked with students at Christ the King School in Indianapolis the week after he won his 13th election to the U.S. House of Representatives.

When asked what he would do to resolve the Middle East situation, Jacobs said "exactly what the United Nations resolution said we should do. We can go over and kill ourselves and kill them by the thousands and not do as much good as not buying oil. Nobody needs to die." Concerning the embargo against Iraq he advised, "Don't sell them things, especially things with which they can make weapons."

When a child asked who makes the decision to go to war, he turned the question around. He asked how many thought the president did and only a few children held up their hands. Jacobs said, "I'm amazed." Then he quoted Article I, Section 8 of the Constitution that requires an act of Congress. He added, "Every year for the last 50 years has been a presidential decision."

He often answered the questions of the fifth- through eighth-grade students by giving the answer from their perspective. When a youngster asked how long Jacobs had served in Congress, he learned that his questioner was born in 1979 and explained that he had been in Washington 15 years before the pupil was born, excluding the

two years out when now-Mayor William Hudnut defeated him. He added that he defeated Hudnut in 1974 and has served since then.

The congressman attributed his decision to work in government to the experience of witnessing a civilian ship owner cheat the military by not providing adequate food and other services when he rented his vessel to transport 5,000 servicemen, including Marine reservists to Korea. He said he wanted to "help stop that sort of thing."

Asked about his "ups and downs," Jacobs told the children they were much like "the ups and downs of being a teacher, the ups and downs of being a student, and the ups and downs of being a human being." He said, "I don't think it makes much difference what your job is. Jesus had his ups and downs, too."

But Jacobs said his ups and downs come because people have different ideas of what the laws should be. He has advocated a 55 mile-per-hour speed limit, partly because of his experience as a Marion County sheriff's deputy. The law was passed when there was a gas shortage, when "we put the Middle East over its own barrel." But he said "people forgot," and speed limits were raised. "My side lost—today I'm a little bit vindicated—but that was a down day."

Jacobs called the response to his efforts to get an effective cognitive pre-school program "a shaft of light." And he was pleased when his proposal of welfare reform legislation was accepted.

One student asked how long Jacobs

works each day. He said that, like the ups and downs, depends on the day. He said that he started at 7:30 a.m. and worked until 3 or 4 the next morning during the October budget meetings. And he only saw his wife and son four days that month.

Asked if he got recognized every-where he went, Jacobs quipped, "Yes, I do, because my wife is Kim Hood." He said being known was "like being 10 feet tall. It's good for some things and not good for others."

Asked his salary, Jacobs told them that the \$75,000 is a matter of public record. "It is probably too high," he said, but he reminded them that he must maintain two houses on it.

He said he respected Presidents Gerald Ford and George Bush, with whom he served in the House. But he said of Bush, "I don't like what he is doing in the Middle East."

One student asked Jacobs if he thought Dan Quayle was qualified. He answered, "I do in terms of his intelligence. I only question his scholarship." He explained that Quayle has not had to do reading and studying for a livelihood. But Jacobs said, "That can be remedied. He is trying very hard now."

Another student pressed Jacobs on his position about sending people to Saudi Arabia—a matter on which he was quoted on the front page of the Indianapolis morning newspaper that day. He answered, "Mutual slaughter is not going to help. I think it would be extraordinarily foolish."

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REPRESENTATIVE—Andrew Jacobs fields questions of fifth- through eighth-grade students at Christ the King School during a Nov. 16 visit. (Photo by Margaret Nelson)

## Catholic groups rap against drugs

St. Matthew, Little Flower and St. Lawrence schools sent rap groups to kick off the Nov. 20 "Yes to School, No to Drugs" rally at the Hoosier Dome.

They performed for 10,000 middle and junior-high school students, from 74 schools throughout the state, who attended the rally.

Indiana Governor Evan Bayh and his wife Susan spoke, as did Indianapolis Mayor William H. Hudnut III. Vice President Dan Quayle addressed the group by video.

Speakers denounced substance use, taught resistance skills and stressed the importance of education. Indianapolis Colts wide receiver Bill Brooks spoke to the students about some experiences that kept him from using drugs and alcohol. Members of the Colts, one of the sponsors of the event, also had a rap group presentation.

The schools submitted videotapes of their original rap routines. At St. Matthew, Nancy Hammus, music teacher, helped the students polish their routine.



ST. MATT'S RAP GROUP—Eighth-grade students Bonnie Sullivan (from left), Lindsey Fitzgerald, Rebecca Goertemiller, Jessica Illis, Kim Whitsett, and Carrie Barker performed before 10,000 students at the "Yes to School, No to Drugs" program in the Hoosier Dome Nov. 20. (Photo by Norene Lewis)

# Faith Alive!

A supplement to Catholic News Service, published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1990 by Catholic News Service.

## What is the church's social teaching all about?

by Fr. Robert Kinast

"It's the best-kept secret in the church," says one.

"It will be the downfall of the church yet," says another.

"It" refers to the social teaching of the church.

Catholic social teaching speaks about life in society. It discusses the rights and duties of citizens, governments and nations from a religious perspective.

In general, church social teaching appears on two levels:

First is the level of general principles or values. Here the church tries to articulate what God has revealed, drawing upon Scripture, the wisdom of holy people, previous teachings of the church, the natural law or consensus among human beings.

Application—applying broader principles in specific ways—represents the second level. How social teaching should be applied is not always as clear as the general principles themselves. And sometimes the application of church social teaching confronts people's lifestyles and calls for change.

The church's social teaching is not a modern invention. It goes back to Jesus, specifically his Sermon on the Mount (Matthew 5-7), which spelled out how he wanted his disciples to act toward one another and society.

How was the church's role in society perceived at different points in history?

During its first few hundred years, when the church was not well accepted in society, Christianity emphasized the conduct of individuals, urging them to be charitable and tolerant.

But when Christianity became the official religion of the Roman Empire, the church's social teaching began to shape not just the conduct of individuals, but society itself.

The church's great influence on society reached a high point in the Middle Ages. But when European society began to leave the medieval world and enter the modern, industrial age, the church found itself in a new environment. Many began to perceive the church as irrelevant, even hostile, to society's newly emerging life—to democracy in politics, free enterprise capitalism in economic, empirical research in science and technology.

It was nearly 100 years ago that the church began to rebound from this isolation with Pope Leo XIII's famous 1891 encyclical titled "*Rerum Novarum*," devoted to working conditions. Forty years later Pope Pius XI commemorated Leo's encyclical with his own, addressing broad economic issues.

Pius XII continued this tradition, especially during World War II, and John XXIII issued two major letters that caught the world's attention—one on social justice and one on peace. Of course, Pope John also



**SOCIAL JUSTICE**—Catholic social teaching discusses the rights and duties of citizens, governments, and nations from a religious

perspective. It dates back to Jesus, who taught his disciples how to act toward one another and society. (CNS photo by Chris Sheridan)

convened Vatican Council II, which produced its own document on the church in the modern world.

Since the council, there has been constant attention in the church to social teaching. The U.S. bishops, for example, issued a widely read statement in 1986 on the economy.

During the last 100 years the church's social teaching has been guided by three basic principles.

►The first principle is human dignity.

Each person, as a creature of God, has a dignity that must be respected by the laws and customs of society. Vatican II used this principle to support the right of each person and group to religious freedom and to condemn discrimination based on gender or race.

►The second principle is the common good.

This refers to all the conditions which enable people to satisfy their needs and achieve their fulfillment. The goods of the earth belong to everyone and society

should be structured so that everyone has a fair share while respecting nature's demands to conserve, respect and replenish its resources.

Private property is a factor of the common good. Church teaching upholds the legitimacy of private property but opposes the control by a few of the resources intended for all. This has been a major theme in the writings of Pope Paul VI and Pope John Paul II. On another issue, the U.S. bishops have taught that the common good can never be served by initiating nuclear war.

►The third principle of Catholic social teaching emphasizes human rights.

This is a modern way of trying to balance human dignity and the common good. Human rights express the basic claims an individual has on society as a whole. Government exists to protect these rights and to regulate society accordingly.

The principle of human rights is applied primarily in law and public policy. For example, the right to life has prompted the

church to try to change the law permitting abortions and to oppose the death penalty, while securing fair treatment for immigrants and people who are on welfare.

Sometimes people's individual rights compete with each other in shaping the common good. In that case, church leaders have suggested that the poor should be given preference.

There is usually agreement about the principles which should govern human life in society. But there is often disagreement about how to apply the principles.

The U.S. bishops have consulted people extensively before publishing their social teachings. This does not guarantee that the teachings will be perfectly clear in principle or completely agreeable in practice.

But it does mean the church's social teaching is less likely to be a secret and is more strongly rooted in the daily, conscientious, prayerful living of the whole church.

(Father Robert Kinast writes for Catholic News Service.)

### DISCUSSION POINT

## Injustice violates human rights

### This Week's Question

What do you call injustice? What is a sign of it today?

"Today a sign of injustice is domestic abuse and battering of women and children who must live in constant fear and who suffer physical and emotional trauma. Society allows this injustice to exist by its tacit approval of male dominance." (Liz Schmidt, Superior, Wisconsin)

"I feel that injustice is the disrespect those in power show toward our basic human rights. It is the refusal to acknowledge the right to life of the unborn as well as the prisoner. It is the contempt shown to the plight of the poor and homeless, and the allowance of greed and inequality to prosper." (Michael Cote, St. Petersburg, Florida)

"Injustice arises when we fail to recognize who our neighbor is. God's measure of compassion is not in how

we treat our friends, but in how we love our enemies." (Mike Miles, Luck, Wisconsin)

"Injustice is any act that involves unfairness to another, that violates the rights of another. Signs of injustice today include . . . the maldistribution of wealth and goods in the world." (Sister Mary John VanderLoop, Ladysmith, Wisconsin)

### Send Us Your Voice

Upcoming editions ask: What, in your opinion, are two characteristics of a well-balanced life?

What steps can parents and children take at home when communication is breaking down between them?

If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



# Injustice inspires action

by Jane Wolford Hughes

I have heard many heroic stories told by people who wanted "to make a difference." This is a story told by Tim, a silver-haired, retired businessman.

"Every night it was the same assault on our senses," he began. "The TV news focused on mangled corpses heaped helterskelter on war-torn streets; frightened, abused children; homeless persons, seemingly as disposable as the rubbish in the trash cans they rummaged through; and the victims of yet another gang fight in the world of drugs."

One evening Tim asked his wife, Helen, "Has seeing so much inhumanity robbed us of our humanity? How can we keep sitting here watching injustices and not do more than give money? I don't know what to do, but..."

Helen responded that she also had been thinking about this, praying that God would penetrate her own numbness.

The following Sunday at Mass they heard a homily that touched them. "Father Steven was struggling with the sadness in our parish over the senseless death of a dedicated parishioner," Tim explained. "She was killed as she drove to a nearby mall by a driver who had gambled with his ability to drive after a long 'happy hour.'"

In his homily, Tim recalled, Father Steven said, "We cannot eliminate the formidable hurt of the family, but we can channel our shock and anger into awareness and action as responsible instruments for the cause of justice. The destruction of a human life by a drunk driver is a terrible injustice, but it is just one of many which exist in an increasingly dysfunctional society."

Tim said his pastor also noted that, "Human rights are the dignity of the human person constantly are being violated—and not just in remote parts of the world—but by the barriers we have erected between races and classes, by indi-

ference. The Christ we say we love and follow is suffering all around us. It is true, our parish has responded to many needs, but as in the Scripture story the laborers are too few. That is why the parish council has planned a meeting for Tuesday evening with the hope that more will become active in a personal commitment to the cause of justice."

Tim and Helen attended that meeting two years ago. Since then they have become more and more involved in programs they formerly didn't know existed.

Tim stopped accepting work as a paid management consultant and began to volunteer his services to struggling small businesses, helping them get on their feet.

Helen revived her teaching skills to work one-on-one with dropouts whose illiteracy would have oppressed them forever.

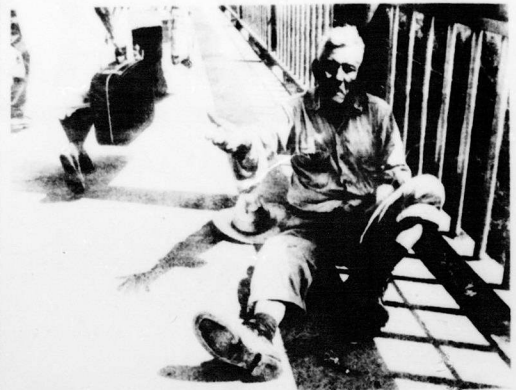
"My favorite job is being a foster grandfather for a class of first graders in a poor neighborhood," Tim said. "I do just what grandfathers are supposed to do—listen and love. And two mornings a week I help the teacher by giving individual attention to the slower children."

Last March, Helen and Tim decided to forgo a trip to Florida. Instead they joined a group of younger couples in the parish in renovating a small apartment building which the city was going to condemn.

"Six families now live in what would have been destroyed," Tim said. "They take great pride in their homes, for each family labored with us. They have a 'sweet equity' in what is now theirs."

Tim and his parish were touched by an injustice and thereby moved to greater commitment to justice. I was reminded, through him, of a few important words by St. Paul: "If one member suffers, all suffer together; if one member is honored all rejoice together" (1 Corinthians 12:26).

(Jane Wolford Hughes writes for Catholic News Service.)



**DESENSITIZED**—Some people express their concern about injustice by working to help the needy, while others seem oblivious to the plight of less fortunate individuals. Does viewing so much inhumanity on television rob people of their humanity and motivation to do more than give money to charitable organizations? (CNS photo)

## Personalize church social teaching

by David Gibson

The new church year that begins this Advent season will be punctuated by observances of the centenary of Pope Leo XIII's 1891 social encyclical, "Rerum Novarum."

Pope Leo wrote that within society "the interests of all, whether high or low, are equal," and the law of justice ordains that each person "shall have his due."

Church social teaching may seem like a heavy but impersonal ceiling. The struggle for a more just world is our struggle, but

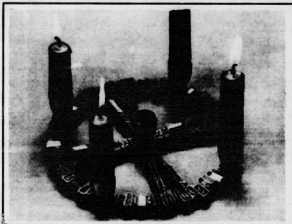
can you feel passionately about that on a day-to-day basis? To feel passionately about rights, or homelessness, or the dignity of work, we need to connect them with the faces of real people whose anguish cries out for social changes.

Advent and Christmas mark a beginning point when it comes to personalizing church social teaching. The face of Jesus, who was born in basically deprived circumstances, is a reminder of every deprived child's face. And the good news of the one awaited during Advent is news of human exploitation's polar opposite.

(David Gibson edits Faith Alive!)

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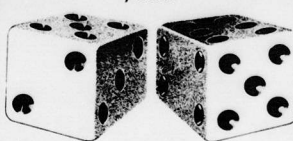
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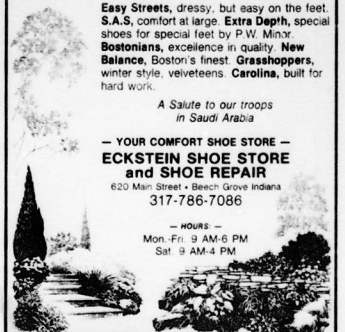
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## FIRST SUNDAY OF ADVENT

## The Sunday Readings

Sunday, December 2, 1990

Isaiah 63:16-17, 19 — 1 Corinthians 1:3-9 — Mark 13:33-37

by Fr. Owen F. Campion

The first scriptural reading for this new liturgical year in the church is from the Book of Isaiah, and few other selections from the Bible could excel this reading's eloquence and gracefulness.

This reading is from the third section of Isaiah, or Trito-Isaiah. To understand it well, it is necessary to read this passage with a view to the circumstances which surrounded and prompted its original composition. The Jews were a defeated people.



Babylonia, then the known world's commanding military, commercial, and political power, had overcome the Jewish homelands. Many died. Others were captured and taken to Babylon itself.

From 586 to 539 B.C., those captives, and their offspring, languished in Babylon. It hardly was a pleasant life. Other verses throughout the Bible indicate obliquely how miserable conditions must have been. They paint a vividly realistic picture, even if few direct historic references to the experience are available.

It is no wonder that the Jews yearned for the day when they would be freed. That freedom came from the hand of Cyrus, the king of Persia, who himself subdued the Babylonians. His willingness for the Jews to

return home filled them with excitement and delight.

However, cruelly, home was not what they assumed it would be. After all, many among them, the younger in the group, had never seen "home" with their own eyes. They had been born in exile, and they have lived their lives in Babylon. The homeland was unproductive and bleak. The great monuments of yesterday to God, and to the glories of the past, were in ruins. Hardship, hard work, and heartache were everywhere.

The words of Trito-Isaiah first went to people in those dreary circumstances, to a disappointed people. Those words frankly faced the sad facts of life. They bespoke reality. However, they rejoiced in the fact that God and God's justice will endure. To convince the people in that belief was a mighty undertaking. Everything around them shouted the opposite of joy. However, in its fine language and strong emotion, Trito-Isaiah rises to the occasion. God lives. God will endure.

St. Paul's first letter to Corinth is the reading for the second part of this weekend's Liturgy of the Word. Just as Trito-Isaiah had been put in the position of celebrating God's presence and power in an atmosphere in which paganism and despair reigned supreme, so Paul, the great apostle, was compelled to encourage Christians regardless of all around them. In that situation, he wrote this and his other epistles.

Christianity had extraordinary demands

for the Corinthian Christians. To live the Christian life required determination, almost more than a human being could summon. Paul reassured the Christian people of Corinth that they had at their disposal more than human strength. God strengthened them with his grace.

This weekend's Gospel reading is from St. Mark's Gospel. It is stark and frank. The Son of Man will come, and he will come suddenly in a most unexpected moment. This reading is in a section developing again and again that very theme. Overcast in the scene is the hostility of some, and present also is the skepticism of others. Despite all, the Lord will come as victor.

## Reflection

This weekend the church celebrates the beginning of the beautiful season of Advent and starts its new year of liturgical study and celebration. Advent has three pastoral purposes. By, and in, Advent, the church moves to prepare us for the feast of the birth of Jesus at Christmas, for a personal reception of Jesus in grace and sacrament in our own lives, and for the Lord's second coming. That second coming fascinated Paul and the first generation of Christians. It will be a universal event. There also will be an individual, particular encounter with Jesus for each of us, when

we meet him face-to-face at the conclusion of earthly life.

As Mark bluntly summoned his original audiences to the fact of the Lord's coming, so, in his words, this Liturgy of the Word summons us. The Lord indeed is coming! That announcement, however, is no threat. It should be received by earnest Christians as a prelude to joy and fulfillment.

Circulating through this situation is the reality of attempting to live the Christian life despite the contrary influences of the world, the flesh, and the devil. It is exactly as it was in the time of Trito-Isaiah. Times are hard. Nevertheless, God will endure. The Lord will come.

To rejoice fully in awaiting the Lord, we must be pure of heart and strong in faith. That requires strength. St. Paul reassures us, as he reassured the Christians of Corinth, with the pledge that God will sustain us as we move through this life, with all its dreariness and disappointments, until that blessed day when he comes to us in his glory.

The church today calls us to attention as it begins its classwork in salvation that will be this new year's Liturgy of the Word. It puts the facts before us. But, blessedly, it does not leave us before, but empowered in the realization of our own strength when that strength is matched and multiplied by the might of God.

## THE POPE TEACHES

## Holy Spirit is the 'gift of God'

by Pope John Paul II

Remarks at audience November 21

In the New Testament, the Holy Spirit is revealed as the "gift of God" (John 4:10). At the last supper, Jesus asked the Father to send the Spirit upon the apostles (cf. John 14:16), and after his death and resurrection he himself promised to send the Spirit upon them (cf. Luke 24:49).

However, as the Spirit which proceeds from the Father and the Son, the Holy Spirit is not only a gift given to mankind by the risen Savior.

He is above all the eternally subsistent gift of Love which the divine persons exchange within the life of the Blessed Trinity. The Spirit is "the personal expression of God's being-love" (cf. *Dominum et Vivificantem*, 10).

St. Thomas Aquinas observes that the Holy Spirit can be called God's "first gift" (*Summa Theologica* 1, 38, 2) and the source of all the other gifts distributed among the members of Christ's body. As uncreated gift, the Spirit is the source of every other gift in the order of creation and redemption. The gifts which he bestows enable all creation, redeemed in Christ, to return to the Father.

The church's ancient and continuous tradition affirms that "the appearing of grace in human history, through Jesus



Christ, has been accomplished through the power of the Holy Spirit, which is the source of all God's salvific activity in the world: he, who as love and gift, fills the universe" (*Dominum et Vivificantem*, 54).

If we, as creatures endowed with reason and freedom, are enabled to know God truly and to love him rightly, this is only because "God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Romans 5:5).

## MY JOURNEY TO GOD

## The Tightrope

I think a round of applause is due  
For the courage and skill displayed  
by you

As high above the center ring  
You walk the tightrope juggling.

You used to be half of a duo,  
But that's no more, so you went solo.  
It was tough out on your own  
As you learned to walk  
the wire alone.

You tried so hard to do it well  
But there were times you nearly fell.

Your past was keeping you off balance.  
Letting go gave you your only chance.

You dropped the things you didn't need—  
the pain, the hate, the fear, the greed.  
Now you can juggle your hopes

and dreams.  
Your future's full of promise, it seems.  
But you weren't up there unprotected  
For God would never have neglected

To provide a safety net.  
His outstretched arms are the friends  
you've met.

—by Lori Labhart

(Lori Labhart is a member of St. Luke Church in Indianapolis. Her poem was originally published in "New Horizons," the monthly newsletter for Separated, Divorced and Remarried Catholics.)



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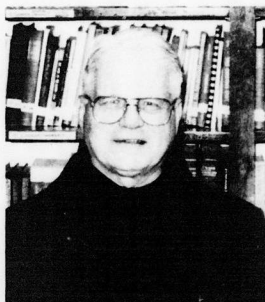
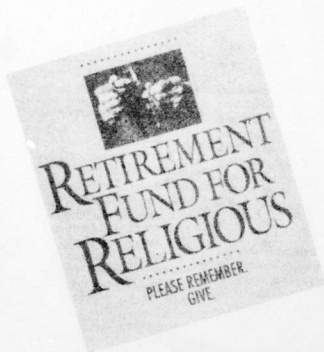
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Fr. Gerard Ellspermann, OSB is assisting at parishes and moderating for an Oblate group.



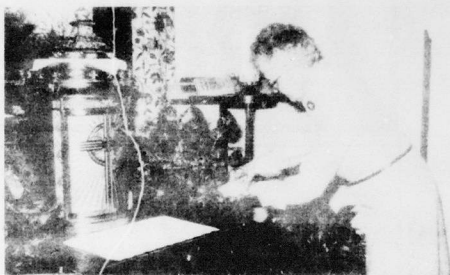
The ovens are being kept warm by Franciscan Sr. Eymard Miller, OSF and Sr. Mary Paschal Fretsch, OSF as they continue to bake cookies.



Still stirring up the dust are Sr. Sophia Dick, OSB and Sr. Mary Sylvester Will, OSB, former teachers. They act as the "Dust-busters" at the Beech Grove Benedictine Center, as well as doing other chores.



St. Vincent Hospital and Health Care Center is fortunate to have Sr. Mary Ellen Sullivan, DC taking care and ministering to its patients.



The Blessed Sacrament Chapel at the Woods is being cared for by Sr. Hermine Heck, SP, a former teacher.



Decking Owen Hall at the Woods is Sr. Mary Justin Gootee, SP, former principal and teacher.



French lives on as Sr. Georgiana Terstegge, SP continues her teaching.



Latin Class keeps Sr. Rebecca Hoffman, OSF, Sr. Mary Vigil Schneider, OSF and Sr. Michael Louise Meyer, OSF busy today.



Karcher Hall's mail is being sorted by Sr. Anges Celine, SP.



Parish duties call for Fr. Eric Lies, OSB's assistance in between his calligraphy.



Patients and guests at St. Francis Hospital are visited by Sr. Donata Tarczewski, OSF.



The votive lights burning at St. Ann Chapel in New Albany are being kept intact by former teachers, Sr. Margaret Aloysie Elasser, SP and Sr. Alice Rita Kummer, SP.



After enriching the lives of many children, Sr. Madeleine White, OSB is now nourishing another of God's species, by feeding and taking care of the birds.



Reading and Sharing with the patients at St. Francis Hospital is Sr. Mary Henrita Laake, OSF.



Fr. Marcellus Fischer, OSB, former pastor of St. John, Starlight, still active and assists parishes on weekends.



Learning and teaching continue today for Sr. Virginette Hagedorn, OSF, Sr. Gertrude Schmid, OSF and Sr. Lidwina Merkel, OSF as they participate in a music appreciation class.



"When I was thirsty you gave me to drink..." Sr. Evangela Brenner, OSB carries out this verse as she continues ministering to the needs of guests at Beech Grove Benedictine Center dining room.



Involved as principal and musician at St. Rita's School is Sr. Mary Clare Mulloy, DC.

Please  
Remember.



# Entertainment

VIEWING WITH ARNOLD

## 'Miller's Crossing' plot profiles criminal ethics

by James W. Arnold

"Danny Boy" is a great old Irish pub song undergoing a mini-revival in recent movies. But chances are you'll prefer its upbeat use as background for the bomber pilots in "Memphis Belle" to its major soundtrack appearance in "Miller's Crossing," where it's squirted like ketchup over a grandiose assassination scene involving gangsters, tommyguns, fire and death.

The excuse is that an Irish ethnic mobster (Albert Finney as Leo O'Bannon) is being attacked in his mansion bedroom, where he's been listening to a tenor vocalizing "Danny Boy" on the Victrola. The music just continues behind the ratta-tat-tat and explosions. The counterpoint of aural sweetness and visual violence is stylish (recalling Stanley Kubrick) but doesn't change the indulgence in and fascination with mayhem.



"Crossing" is so far the most critically applauded of the current gaggle of gangster movies unleashed in movie theaters. While it's eccentric, it's not as strange as "Wild at Heart." This is the third movie created by the Coen brothers, Joel and Ethan, and it's more like "Blood Simple" (murder with a touch of humor) than "Raising Arizona" (crime awash in slapstick and sight gags).

If you look at "Miller's Crossing" as if it were about real people living in a corrupt American city in the 1920s, you'll quickly lose interest. Unfortunately, that's probably how most people look at movies. If you look at it as only a gangster film, an art construct with at best only a metaphorical connection to reality, you may find it mildly amusing and having a modest moral edge, despite all the inevitable killing and brutality.

Like "Blood Simple," it's a wry, intellectual exercise inside the external wrappings of a violent but superbly executed thriller.

The hero, Tom Reagan (dark, lean and handsome Irish actor Gabriel Byrne), is super-cool number two man to O'Bannon,

the political boss who runs the unnamed city and its contending underworld factions. Tom is as hard and inscrutable as the ice cubes that rattle against a highball glass in the closeup shot that opens the movie.

He and O'Bannon are listening to a tirade from an (of course) volatile Italian rival, short and chubby Johnny Caspar (Jon Polito), who wants permission to rub out Bernie Bembaum, a Jewish bookie. Bernie, it seems, has been cashing in on Caspar's fixed fights and spoiling the odds. Caspar is outraged at this violation of criminal ethics. But Leo refuses to allow the hit because Bernie pays him for protection. Complications we learn later: Leo is also deeply in love with Verna, Bernie's improbably gorgeous sister. This comes as a shock to Tom, since he too has an affair going with Verna (Marcia Gay Harden), who has a mind and a right cross of her own. He suspects the lady is double-crossing his boss.

Hardness as he seems and amoral as he is, Tom finds himself caught in a dilemma of love and loyalty. This is underneath all the surface rough stuff, and Tom has to wend his way, mostly by fast talk and luck, through a complex set of ominous circumstances. At various times, everybody wants to kill him, including Leo and Verna. He gets beaten up more often than pasta at a pizza factory. The outcome isn't at all certain until a final, unplayed scene in a cemetery that will remind buffs of the finale of "The Third Man."

Unlike David Lynch movies, which suddenly plunge into darkness, Coen movies are marked by flashes of light. Thus Caspar, who has few redeeming virtues, straggles to be a good father to the most spoiled son you can imagine. He also rails about the immorality of the double cross. When Tom is about to be worked over by a huge thug, he suddenly whacks the guy with a chair and bloodies his nose. He runs off like

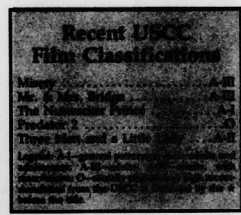
somebody's badly frightened little sister. But he comes back with a pint-sized punk who proceeds to treat Tom like a punching bag.

The plot stumbles through dubious but entertaining double and triple twists and Hitchcockian ironies—a Coen trademark. Since all the characters are bad guys, none are role models, but at least they tend to be three dimensional. Most fascinating is probably Bernie, played by the heavily employed New York actor John Turturro as a tall, skinny but equally despicable Peter Lorre type.

In the most memorable passage, Tom, with his own life on the line, is forced to take Bernie into a lovely wooded area to kill him. Bernie pleads, indeed grovels, and for the only time in the film, Tom acts with compassion rather than calculation. It proves to be a serious mistake, which tells you a lot about the film. But seldom do you see movie scenes as close to the nitty gritty as this one.

(Stylish but violent gangster film, in which a bad guy's good deeds seem to work against him; satisfactory for mature audiences.)

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



## Judge faces unfinished business in 'Decoration Day'

by Henry Herx  
Catholic News Service

A retired judge faces unfinished business in the loving, poignant drama, "Decoration Day," airing Sunday, Dec. 2, from 9-11 p.m. on NBC.

Set in the '70s, the story concerns a retired Georgia judge, Albert Sidney Finch (James Garner), who has devoted himself to little more than fishing since the death of his beloved wife.

His lonely isolation is shattered when his nephew Billy (Norm Macdonald) asks him to help old Gee (Bill Cobbs), a black man and longtime friend of the family who is being pestered by the government because he has refused to accept the Congressional Medal of Honor for bravery in combat during World War II.

Feeling a little more than guilty for not having visited Gee—the man who had taught him as a boy to shoot, hunt and live in the woods—in the war, Albert Sidney files a court brief to stop the government's pursuit of the matter.

In getting the legal process started, however, the retired

judge finds himself reimmersed in the life of the community. In particular, he gets involved in trying to save Billy's marriage to a fine woman (Jo Anderson) from going on the rocks.

From what he has heard, he thinks—mistakenly as it turns out—that Billy is having an affair with Terry (Judith Ivey), a legal secretary whom he goes out of his way to hire in preparing his brief on Gee's behalf.

Before Gee's case is resolved at story's end, Albert Sidney has faced his own subconscious racial prejudice, the mortality of every human being, and the reawakening of his capacity to love again.

Adapted by Robert W. Lenski from the novella by John William Corrington, the drama is that of the human heart and soul. The action is all interior—except for a somewhat melodramatic flashback to what happened to Gee in the Battle of Bulge that has caused him to refuse his medal from Congress.

Under Robert Markowitz's direction, the actors acquit themselves admirably. Garner has worn well over the years and here he is in top form as a man of integrity who is willing to accept the fact that he has faults and is ready to redeem them.

The rest of the cast, though in lesser roles, is equal to the task of contributing to the story. Especially fine in a small but crucial part that helps define the character of the retired judge is Ruby Dee as his longtime housekeeper who has become his closest friend and indeed his conscience.

The result is fine family entertainment, though youngsters will need help in understanding the vagaries of the human spirit. This "Hallmark Hall of Fame" presentation is in keeping with its tradition of quality television drama.

### TV Programs of Note

Sunday, Dec. 2, 11-11:30 a.m. (CBS) "The Fourth 'R': Religion and the Public Schools." This interfaith special focuses on the efforts from the educational and religious communities to remedy the fact that religion—an essential part of the nation's pluralistic society—is excluded from the public school curriculum and textbooks. The CBS production was done in consultation with the Interfaith Network, which includes the U.S. Catholic Conference, the New York Board of Rabbis and the National Council of Churches.

Sunday, Dec. 2, 10-10:53 p.m. (PBS) "A Christmas Special with Luciano Pavarotti." Rebroadcast of a program of traditional carols and religious songs performed by the acclaimed operatic tenor, a boy choir and an adult choir in the majestic setting of Montreal's Notre Dame Cathedral.

Monday, Dec. 3, 8-9:30 p.m. (PBS) "Fifteen Years of MacNeil/Lehrer." Retrospective look at the 15-year partnership of Robert MacNeil and Jim Lehrer as they present highlights from reporting of national and world events.

Monday, Dec. 3, 9:30-10:30 p.m. (PBS) "Yosemite: The Fate of Heaven." Rebroadcast of "The American Experience" documentary on the national park includes comments from 1851 written by Lafayette Bunnell to a view of today's conflict between preservationists and sightseers.

Thursday, Dec. 6, 8-9 p.m. (PBS) "Now or Never." Rebroadcast of the final episode in the "Race to Save the Planet" series focusing on individuals around the world who are attempting to effect critical environmental changes and encourage others to participate in similar actions.

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

## PBS will air film of 'Girl of the Limberlost'

by Henry Herx  
Catholic News Service

The "Wonderworks Family Movie" offers a story from the turn of the century entitled "A Girl of the Limberlost," airing Dec. 5 at 8 p.m. on many PBS stations.

WFYI Channel 20 in Indianapolis will premiere the film on Dec. 1 at 8 p.m. as a tribute to Hoosier author Gene Stratton-Porter. She published the well-loved novel in 1909.

Set on a poor Indiana farm in 1908, the tale begins with 15-year-old Elnora Comstock (Heather Fairfield) walking to town for her first day of high school. Though made fun of by other girls because of her old-fashioned country clothes, Elnora is more dismayed by the fact that she must buy schoolbooks with cash instead of trading farm goods.

Knowing that her financially hard-pressed widowed mother Kate (Annette O'Toole) cannot give her the money for the books, Elnora looks for a part-time job in town. What she finds instead is an offer to buy specimens of butterflies and moths found in the Limberlost, a nearby swamp that a logging company is rapidly destroying.

Making the offer is Mrs. Porter (Joanna Cassidy), a

naturalist who is making a photographic record of these creatures before their habitat is gone. Elnora knows the Limberlost better than most. All three benefit from this.

Along the way, Elnora befriends an orphaned urchin (Chauncey Leopold) who eventually comes to stay at the farm and she herself is befriended by the music teacher who had taught her father to play the piano.

Central to the story is the prickly relationship between the bright daughter and her seemingly dour mother. Kate tends her dead husband's farm almost as if it were a sacred trust. She harshly squelches Elnora's youthful enthusiasm because she fears her daughter's dreams will only bring heartache.

The story's various elements come together when Kate's tax assessment on the farm is doubled because the logging company has driven up the value of the property. Kate refuses to sell a single tree and with only a month's time in which to make up the cash difference, everybody has to get in the act.

Adapted by Pamela Douglas and directed by Burt Brinckerhoff, the period piece profiles strong, independent women who love nature and show an environmental concern that is quite modern.



DECORATION DAY—Bill Cobbs, James Garner and Judith Ivey (left to right) star in "Decoration Day," a Hallmark Hall of Fame Presentation about a retired Southern judge who re-evaluates his feelings about life, love and friendship when his former boyhood friend refuses to accept the Congressional Medal of Honor. It will be telecast Dec. 2 at 9 p.m. on NBC. (CNS photo from NBC)

## QUESTION CORNER

## TV Mass does not fulfill obligation

by Fr. John Dietzen

On occasion I have been unable to attend either Saturday evening or Sunday Mass, and have tuned in the televised Catholic Mass.

My question is, have I fulfilled my Sunday obligation as required by the Catholic Church?

If the obligation is fulfilled, would this also apply to shut-ins and those not physically able to stand or sit for a long period of time? (Mississippi)



Watching Mass on television can never replace personal presence and participation in the Mass.

If one is unable to attend Mass at church on Sunday or a holy day, prayerful watching and listening to a broadcast may help us to pray and to unite ourselves spiritually to those communities that are offering the Eucharist.

To consider viewing a TV broadcast, however, as "just as good as being there" is to overlook some essential truths about the meaning of the Eucharist in our lives as Catholics.

The difference is not at all trivial. Many Catholics unfortunately still do not understand that the obligation concerning Sunday Mass is not to hear or watch someone else do something.

## FAMILY TALK

## Family celebrations personalize Advent

by Dr. James and Mary Kenny

Advent is a time of waiting, of anticipation, of yearning, of hoping that things will improve. The word means "coming" or "arrival," and has the same derivation as the word "adventure."

Family liturgies and traditions are among the most positive memories of our childhoods. Recently we asked families to share with us the way they celebrate Advent.

Here are some of their ideas:

■ We build up celebrations throughout Advent as an alternative to our American culture, which emphasizes materialism.

■ We use the Advent calendar and an Advent wreath. We light a candle each night and pray, sing or just sit together quietly for a few minutes and look at the candles.

■ We hang our Advent wreath from the ceiling over our nativity scene. We use this as the focal point for family prayer and celebration all through the Advent and Christmas season.

■ We start Advent with an empty (strawless) manger. We ask our children at the end of each day to add a straw for each good deed they did that day to prepare baby Jesus' bed.

## Family liturgies and traditions are positive memories of childhood

Parents do the same. We even include our children's friends in this. Each year our family looks forward to filling Christ's crib in preparation for Christmas.

■ We secretly exchange names of family members. All during Advent each member does good deeds for the person they drew. "Secret friends" are revealed on Christmas.

■ We use Advent as a time to make gifts for others rather than to ask others for the gifts that we want.

■ Each day one of us selects a small household object that reminds us of the Lord's coming. We explain why the object is selected and put it on the mantle. Then we leave it there until Christmas.

■ We move Mary and Joseph closer to the crib in our nativity scene each day before Christmas. We put baby Jesus in the manger on Christmas morning. Then we move the wise men closer each day until Epiphany.

■ Each person makes one ornament for the Christmas tree every year during Advent. Then as children leave home, they can take their handmade tree ornaments with them.

■ It's an Irish tradition to put a candle in the window on nights during Advent, and especially on Christmas Eve to welcome strangers. This relates to the journey of Mary and Joseph to Bethlehem.

We also invite friends over during Advent as our way of saying "welcome."

The Kennys would appreciate hearing from readers about any family Advent traditions that they celebrate.

(Reader questions on family liturgy and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978. Send descriptions of family Advent customs and traditions to the same address.)

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The responsibility is to be there to do it oneself, to share it with our fellow Catholics who join us in that particular assembly to hear God's word, and to unite ourselves to the death and resurrection of Jesus in the celebration of the Eucharist.

The Eucharist is an action, a celebration of the Catholic community, and cannot be substituted for by seeing a television program.

Thus, if one is excused from Sunday Mass because of age or illness or other reason, a television or radio Mass might help that person join with that Mass in spirit, or even in sharpening the person's desire for union with Christ in the sacrament of the Eucharist.

But such listening or watching never takes the place of being there.

My Jewish friend was married in a civil ceremony to a divorced Catholic man.

When he died, the Catholic cemetery required that two plots be purchased, one on top of the other. No questions were asked about my friend's religion, and at the time she was naturally not in a state of mind to inquire about rules for burial in a Catholic cemetery.

Now she wonders if she can be buried with her husband. She does not want to do something wrong, and will appreciate any light you can shed on this. (New York)

There is no general church law that would prohibit a person's burial with her husband.

People of other faiths, or of no faith, are frequently buried today in Catholic cemeteries; usually, of course, this results from some Catholic connection in their families.

According to canon law, local church authorities—the diocesan bishop for example—could establish particular policies regulating use of Catholic cemeteries, "especially regarding the protecting and fostering of their (cemeteries') sacred character" (Canon 1243).

A local pastor, or the diocesan chancery office, would give your friend the information she needs.

(A free brochure outlining Catholic prayers, beliefs and precepts is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Send questions for this column to Father Dietzen at the same address.)

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# 10th anniversary of women's deaths refocuses attention on El Salvador

by Ines Pinto Alicea  
Catholic News Service

WASHINGTON — The 10th anniversary of the killings of four Catholic church women in El Salvador closes the door on any more criminal prosecutions in the case, but leaves open a window to changing U.S. policy in the Central American country, said the brother of one of the women.

The statute of limitations for additional prosecutions in the case expires Dec. 2.

Ten years ago on that date Maryknoll Sisters Ita Ford, 40, and Maura Clarke, 49, both of Brooklyn, N.Y., Ursuline Sister Dorothy Kazel, 41, of Cleveland, and lay volunteer Jean Donovan, 27, of Stamford, Conn., were murdered.

Five former national



Ursuline Sr. Dorothy Kazel



Maryknoll Sr. Ita Ford



Maryknoll Sr. Maura Clark



Jean Donovan

guardsmen were convicted in the case and sentenced to 30 years imprisonment in 1984. A Salvadoran judge rejected an amnesty appeal for the five in January 1988.

Friends and family members say the masterminds of the killings have not been punished.

"The important thing now

is to continue efforts to expose the people who are the masterminds (of the killings) to the American people so they know the kind of government and military that we've been funding and supporting in El Salvador," the William Ford, a New York attorney and brother of Sister Ita, said.

The women's deaths "serve as a reminder that the suffering goes on today," said Ursuline Sister Eileen Mary Collins, a spokeswoman for the community. "Their lives serve to remind us that a large part of the world is poor."

The deaths 10 years ago focused attention on the war

in El Salvador and the U.S. government's role in it, said Ford, who travels to El Salvador yearly to visit his sister's grave and to help reform the Salvadoran judicial system through his work at the Lawyers Committee for Human Rights.

"The attention is good," Ford said. "It has made

people wonder if U.S. policy is helping or hurting the country. It also has shown that the military hardware the U.S. sprinkles around the world has killed a lot of people."

Few details are known about the women's last hours. On Dec. 2, 1980, Donovan and Sister Dorothy drove to the airport in San Salvador to pick up Sisters Ita and Maura, who were returning to El Salvador from a conference.

When the women did not return at the time they were expected, friends became concerned and reported them missing later that day.

Two days later, their bodies were discovered in a shallow grave by a roadside between San Salvador and its airport. The women were tortured and shot in the back of the head. At least two of the women had been raped.

Although the women have become martyrs for many and symbols of what many Catholic leaders say is a failed U.S. policy in the region, each woman was special in her own way.

Donovan, nicknamed "St. Jean the Playful" by her friends because of her love for parties and meeting people, worked as a management consultant in Cleveland before surprising friends and family with her plans to become a missionary in El Salvador.

Donovan and Sister Dorothy were called the "blond angels" because the two blond-haired women could be seen all over the countryside driving a little van, picking up people and helping them find disappeared loved ones, get food, find shelter or simply get a ride to another location.

Sister Dorothy went to El Salvador in 1974 as part of a mission team from the Diocese of Cleveland. She joined the Ursulines in 1960 and had taught at Catholic schools before going to El Salvador.

Sister Maura entered Maryknoll in 1950 and taught in schools in New York and Nicaragua before becoming a missionary.

She once confided to a friend that she considered missionary work a "channel for awakening real concern for the victims of injustice in today's world."

Before going to El Salvador, Sister Ita worked as a missionary in Chile for more than six years, evangelizing young adults and helping launch a women's embroidery group.

Friends and family remember her twinkling eyes, her elfin grin that "would surface irrepressibly even in the midst of poverty and sorrow."

Maryknoll Sister Sandy Galazin told CNS that the women's deaths have sparked more questions than answers. "It just seemed inconceivable that four U.S. church women would be slaughtered like that," she said.

Memorial services for the 10th anniversary of the women's deaths were scheduled in several cities, including Indianapolis, St. Paul, Minn., Syracuse, N.Y., St. Louis, Chicago, New York, Sacramento and Brighton, Mass.

A national ecumenical memorial service is planned for Dec. 2 at the Trinity College chapel in Washington.

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# Pope, Gorbachev look back at promises kept

by John Thavis  
Catholic News Service

VATICAN CITY—When Pope John Paul II welcomed Soviet President Mikhail Gorbachev back to the Vatican Nov. 18, the two leaders could look back with satisfaction on several promises kept during the past year.

In the nearly 12 months since their historic first encounter last Dec. 1, the Soviet Union has enacted a law to protect religious freedom, allowed the Ukrainian-rite church to come out from underground and welcomed a Vatican ambassador to Moscow.

The Vatican has been happy to be a partner in this new era of cooperation as long as the *perestroika* policy is working for the church. Its decision to exchange envoys was a first recognition of this, and a papal trip—perhaps in 1992—would be the second.

Events so far have rewarded the pope's decision to embrace Gorbachev as a serious reformer, one who can be trusted to deliver on his pledge to end more than 40 years of religious repression in the Soviet Union.

The clearest evidence of this, and the most significant step in the Vatican's judgment, was recent passage of the Soviet law on religion. Gorbachev had used the proposed legislation as his calling card during his December 1989 visit to the pope.

The new law says all religions are equal, and it bans government interference in churches' affairs. It gives churches the right to send students abroad, form associations and sponsor religion classes—although use of state schools for catechesis is not allowed.

The law was received with "great

satisfaction" by the Vatican, which called it an act of "justice" for the millions of believers in the Soviet Union.

The exchange of diplomats was another promise kept during 1990, one that shined up the Soviet government's legitimacy and opened for the Vatican a wide range of pastoral possibilities. Although the exchange stopped short of formal diplomatic relations, the two envoys are performing the functions of ambassadors.

Archbishop Francesco Colasuonno, the Vatican's delegate to the Soviet Union, has been busy since his appointment in March performing a census of Catholics throughout the Soviet republics. The Vatican wants a "map" of the church so it can start reorganizing its hierarchy there.

The Soviets have posed no objections to naming new bishops, an extremely important consideration. Places in the Soviet Union now being considered as sites for dioceses are Moscow, Tomsk in central Russia and Karaganda in the Kazakh Soviet Socialist Republic.

In the wake of the diplomatic exchange last March—at a time when Gorbachev was busy surviving another domestic political crisis—the Vatican newspaper gave him a public boost, saying his political reform program was part of "a long pilgrimage toward freedom."

For the estimated 5 million Ukrainian Catholics, 1990 has also seen remarkable improvements. Public worship was allowed and churches usurped for decades by the Orthodox were given back. For the first time, clandestinely ordained Ukrainian bishops were allowed to come to Rome and meet the pope in a major planning session for the future.

The biggest problem for the Ukrainian

church is its ongoing dispute with the Russian Orthodox over churches and properties. The Soviet government has said this should be settled by religious leaders and has refrained from interfering while the Vatican attempts to mediate.

A papal visit to the Soviet Union is often viewed as one of the bigger "prizes" yet to be won by Gorbachev. In fact, the Vatican has essentially agreed to such a visit sometime in the future, but says it wants time to draw up its "map" of Soviet Catholicism first.

For that reason, and given the pope's busy schedule in 1991, a trip will not be possible before 1992, Vatican officials have said.

Some observers point to other internal church problems that could also delay a

papal trip. The pope is unlikely to visit the Ukraine as long as tensions remain high with the Orthodox, they say. And in Lithuania, a Baltic and heavily Catholic republic struggling to break out of the Soviet Union, local churchmen have said they want the pope to visit—after Lithuania is independent.

The Ukraine and Lithuania have the greatest concentrations of Catholics in the Soviet Union. They would, therefore, naturally be at the top of any Soviet itinerary for the pope.

So although Gorbachev left the Vatican this time saying he was eager to host the pope in Moscow, he might have to be patient while he waits for that promise to be kept.



VATICAN AUDIENCE—Pope John Paul II gestures as he talks with Soviet President Mikhail Gorbachev during an audience at the Vatican Nov. 18. The two discussed the Gulf crisis and religious liberty in the Soviet Union (CNS photo from UPI-Reuters)

## Pope appreciates Gorbachev's courage, says Cardinal Casaroli

by John Thavis  
Catholic News Service

ROME—Pope John Paul II has a high regard for Mikhail Gorbachev and appreciates the Soviet leader's courage in facing his country's problems, said Vatican Secretary of State Cardinal Agostino Casaroli.

Cardinal Casaroli, commenting on the Nov. 18 meeting between the two leaders, said he thought the pope harbors "a feeling of esteem" for Gorbachev and recognizes him as "an exceptional person on the human level, too."

"I think the pope also has an appreciation of what this man has courageously accomplished, and a sincere interest in the current situation in the Soviet Union," he said.

The Soviet Union today presents "extremely serious problems for Gorbachev that require wisdom and strength on his part," Cardinal Casaroli added.

The cardinal spoke in an interview

published by the Rome newspaper *La Repubblica* Nov. 21. He was attending a meeting in Paris of the Conference on Security and Cooperation in Europe.

Cardinal Casaroli said he hoped the pope could visit the Soviet Union "as soon as possible," but said such a trip could not be rushed. "The pope naturally wants to make this visit, but he wants to do it properly," he said.

On the topic of the Persian Gulf crisis, Cardinal Casaroli said the Vatican and the United States share a desire for peace, even though public statements by the two have differed in tone.

"I don't believe Washington has said, 'We want war, because we enjoy it.' No, instead they say they want peace," the cardinal said.

The United States has emphasized the injustice committed by Iraq in invading Kuwait, he said. The Holy See has not ignored the fact that international law must be protected, but it has underlined the need for peaceful solutions, he said.

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— JAMES A. KENNY, Clinical Psychologist

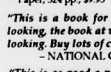
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# The Active List

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

## November 30

Catholic Adults Reaching Out (CARO) will share dinner and dancing at 6:30 p.m. at Peppermint Twist Lounge. Call (317) 927-3288.

## Nov. 30-Dec. 1

Madrigal Dinners will be performed at 6:30 p.m. in the Allison Mansion, Marian College. \$20/person. Call 317-929-0299.

## Nov. 30-Dec. 2

St. Andrew Parish, 3922 E. 38th St. will hold a "Festival" beginning with 6 p.m. Mass. Fr. Call 317-236-1577 for more details.

☆☆

A Weekend Retreat for Adult Children of Dysfunctional Families will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

## December 1

A Make-It-Take-It Christmas craft workshop will be held from 9-11 a.m. in Allison Man-

sion, Marian College. Call 317-929-0231.

☆☆

The World Anostolite 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.

☆☆

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

☆☆

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

☆☆

The Board of Total Catholic Education of St. Michael Parish, 5352 W. 30th St. will host the 1990 "Angel's Attic" Christmas Bazaar from 9:30 a.m.-4:30 p.m.

☆☆

The Reflection Day for the 7th

National Black Catholic Congress will be held from 9 a.m.-4 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

Separated, Divorced and Re-married Catholics (SDRC) will hold a Christmas party and DJ dance at 8 p.m. at Bent Tree clubhouse, south of 86th and Michigan Sts. Cost \$5. Bring fancy hors d'oeuvre and own drink, and a friend.

☆☆

St. Ann Parish, 2862 S. Holt Rd. will host a Christmas Bazaar from 9 a.m.-4 p.m. Breakfast and photos with Santa, flower shop, poinsettia quilt raffle.

## December 1-2

A Holiday Bazaar, Bake Sale and Flea Market will be held at St. Benedict Parish, Terre Haute from 1-7 p.m. Sat. and from 8:30 a.m.-12 p.m. Sun.

☆☆

St. Bernadette Parish, 4826 Fletcher Ave. will present its annual Christmas Bazaar from 10 a.m.-8 p.m. Sat. and from 9 a.m.-1 p.m. Sun. Candies, white elephants.

☆☆

The Altar Society of St. Joseph parish, Terre Haute will present a Christmas Boutique from 4:30-6

p.m. Sat. and from 9 a.m.-1 p.m. Sun. Raffle, crafts, baked goods.

☆☆

The senior sisters of Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove will sponsor a Benefit Christmas Bazaar from 9 a.m.-4:30 p.m. Sat. and from 1-4 p.m. Sun. Quilts, snack bar, homemade items. Proceeds benefit the poor.

## December 2

The Association of Religious of the Indianapolis Archdiocese (ARIA) will present "Harvesting the Legacy," an ecumenical prayer service to honor the martyred in El Salvador, at 7 p.m. in Marian College Chapel, 5300 Cold Springs Road.

☆☆

Advent Evening Prayer begins at 5 p.m. in Our Lady of Grace Monastery chapel, Beech Grove. Call 317-788-7581 for details.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

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

☆☆

Dr. William Steele will present "A Positive Approach to Teen-Age Years" in the Contemporary Issues for the Christian Family series from 3:30-6:30 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆

St. Vincent Hospital Guild will hold a Christmas Brunch at Ritz Charles. Call 317-871-2245 for details.

☆☆

St. Luke Youth Ministry will sponsor its annual Pancake and

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Sausage Breakfast from 8 a.m.-12:30 p.m. in the school cafeteria. Adults \$4; seniors and children under 8 \$3; 2 and under free.

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Our Lady of Lourdes Parish, 5333 E. Washington St. will host a free Evening of Taizé Music and Reflection at 7 p.m.

## December 3

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.

☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St. Call 317-236-1500.

☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services and Walker Career Center continue from 7:30 p.m. at Warren Central High School, 9651 E. 21st St.

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Separated, Divorced and Re-married Catholics (SDRC) will

meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for a program by Rosalie Kelly on "Working Wise."

## December 4

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

## December 5

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.

☆☆

Dominican Sister Dr. Patricia Benson begins a Mondays with Mary series from 9-11 a.m. at Beech Grove Benedictine Center. \$5 fee. Call 317-788-7581 for details.

## December 6

Dominican Sister Dr. Patricia Benson will begin the Spirituality of Waiting series from 7:30-9 p.m. at Beech Grove Benedictine Center. \$5 fee. Call 317-788-7581.

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Hope and waiting are an important part of spirituality. Hear Patricia Benson, O.P., Ph.D. unearth facets of hope rooted in the Scriptures. Glimpse hope and the secret of a close relationship with God in the lives of Catherine of Siena, Simone Weil, Dorothy Day and Karl Rahner.

Thursday evenings, December 6, 13, and 20, 1990 — 7:30 to 9 p.m. Fee: \$5.00 per person per session. Call the Center at 788-7581 to make a reservation.

## Mornings with Mary

Make Advent a special time of waiting. Hear Mary challenge you to be women and men of radical faith in a materialistic society and culture.

Presenter: Patricia Benson, O.P., Ph.D. Dates and times: December 5, 12 and 19, 1990 — 9:00 to 11:00 a.m. Fee: \$5.00 per person per session. Call the Center at 788-7581 to make a reservation.

## Looking for a space to celebrate the true Christmas Spirit?

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Perpetual Help Parish, 1752 Scheller Lane, New Albany will present its Annual Dessert Card Party at 7:30 p.m. in Wagner Hall. Tickets \$2.50 at the door.

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services and St. Francis Hospital continue from 7:30-9:30 p.m. at the hospital education center, 7216 S. Madison Ave.

The Female Adult Survivor support program sponsored by Catholic Social Services continues from 6-8 p.m. at the Catholic Center, 1400 N. Meridian St.

#### December 6-7

St. Michael Junior High, 3332 W. 30th St. will present its second annual Madrigal Dinner at 7:30 p.m. each evening. Adults \$7, students and seniors \$5. For reservations call 317-926-0516 or 317-924-0310 by Nov. 26.

#### December 7

Catholic Charismatic Renewal of Central Indiana will celebrate First Friday Mass at 8 p.m. in St. Gabriel Church, 4000 W. 34th St. Soup and Bread supper 6 p.m.

The Contemporary Issues in the Catholic Church series sponsored by St. Thomas Aquinas Parish continues at 7:30 p.m. and again at 7:30 p.m. with "How Can I Find a Spirituality That Works in Today's Church?" Call 317-253-1461.

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

Holy Cross School Class of 1934 will hold its quarterly get-together at 6 p.m. in Anchor Inn. Call Lucy Fenton Warrenburg 317-349-4056 by Nov. 25.

#### December 8

Brebeuf Preparatory School will hold an Entrance Exam for prospective freshmen at 9 a.m. Call 317-872-7050 for details.

St. Simon School, 8400 Roy Rd. will hold a Christmas and Craft

Sale from 8 a.m.-8 p.m. Food available all day.

"Brunch with Santa" will be held at 10 a.m. at the Allison Mansion, Marian College. Gifts for kids, photos with Santa. Reserved seating only. Adults \$6.50; kids \$3.50. Call 317-929-0224.

"In Due Time... Personal Conversion and Parish," an Advent Retreat facilitated by Leon Henderson for Urban Parish Cooperative parish members will be held from 8:30 a.m.-5:30 p.m. at Marian College. Liturgy 4:30 p.m. \$10 cost includes lunch. Call 317-283-6179.

St. Lawrence Singles, Indianapolis will hold a post-lunch Christmas Dinner at 7 p.m. in Firethorn Clubhouse. Call Paul Reynolds 317-577-4226 for reservations.

#### December 9

St. Mary of the Woods College Community Orchestra will present a Winter Concert at 2 p.m. in Cecilian Auditorium. \$2 optional donation.

A Revised Latin Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

Advent Evening Prayer will be held at 5 p.m. in Our Lady of Grace Monastery chapel, Beech Grove. Call 317-788-7581 for details.

The Melody Bells English Handbell Choir of Evansville will present a first Christmas Prelude Concert at 2:30 p.m. EST in Convocation Immaculate Conception Church. Ferdinand in memory of Benedictine Sister Mary Walter Goebel, prioress of the Ferdinand Benedictine community from 1981-89.

St. Meinrad Benedictine will present an Advent Service of lessons and carols directed by Benedictine Father Columba Kelly at 2 p.m. in the archabbey church.

Father John Buckel will present an Advent celebration on "Another Chance for Happiness: The Birth of the Christ Child" from 7-9 p.m. in Christ the King Church, 1827 E. Kessler Blvd. E. Dr.

## Catholic-Jewish issues in flux as 'Nostra Aetate' meet nears

by Catholic News Service

WASHINGTON—In the 25 years since "Nostra Aetate," the Second Vatican Council's document on relations with non-Christian religions, considerable progress has been made in Catholic-Jewish relations, but much remains troublesome.

Such is the backdrop for a Catholic-Jewish 25th anniversary commemoration of "Nostra Aetate" in Rome Dec. 5-6, which is expected to include papal participation.

While the Vatican has not confirmed Pope John Paul II's participation, it announced the Vatican Commission for Religious Relations with the Jews will sponsor a Dec. 5 speech by retired Cardinal Franz Konig of Vienna on "Prospectives and Directions for the Future of Catholic-Jewish Relations."

"Nostra Aetate" has been not only an occasion for Catholics and Jews to come together, it has also served as a source of unity for Jewish groups.

The Anti-Defamation League of B'nai B'rith and the American Jewish Committee have rejoined the International Jewish Committee for Interreligious Consultations. They split in 1985 and 1989, respectively, from the consultation group, which is recognized by the Vatican as its principal partner for Jewish dialogue.

The two groups took part in a Nov. 16 meeting in New York to prepare for the "Nostra Aetate" commemoration. The groups' withdrawal was based on their disagreement with committee tactics, especially the postponement of planned meetings with the Vatican as a protest on such issues as 1989's Auschwitz convent dispute.

According to officials of the two groups, their return was due to a belief it had become more urgent for Jews to be united as they seek to work with the Vatican and the World Council of Churches in countering renewed expressions of anti-Semitism in Eastern Europe.

The most serious allegations of anti-Semitism seek to be directed toward Poland, a heavily Catholic country.

One year ago, it was the Carmelite convent located inside the former Nazi concentration camp at Auschwitz. This year, charges of anti-Semitism were lodged at the election campaign for the Polish presidency.

Incumbent President Tadeusz Mazowiecki, who was defeated in the Nov. 25 elections, was the subject of a whispering campaign that contends he is concealing a Jewish origin.

Lech Walesa, the top vote-getter in the vote but who now faces a runoff election, had many of his campaign posters marked "Jude," the German word for Jew.

Walesa and campaign managers for Mazowiecki sought to distance themselves from the assertions.

American Jewish Congress leaders demanded that presidential hopefuls make it "unequivocally clear that such unworthy tactics and devices are inadmissible in a decent society."

They also asked the Polish bishops to declare their opposition to anti-Semitic campaign tactics. They also accused the bishops of delaying publication of a document on Christian-Jewish relations which was expected in October.

The longstanding Arab-Israeli conflict has also served as a lightning rod of emotion.

"May God grant that progress toward peace in the Holy Land will not be long in coming," the pope told a group of Jews and Christians Nov. 16 at the Vatican.

Peace, which is "seriously threatened today," the pope said, "requires and implies justice and mercy."

Archbishop Renato Martino, Vatican permanent observer to the United Nations, told a Nov. 7 audience at Marquette University in Milwaukee that Jews, Muslims and Christians in the Middle East "can and must learn again" to live in harmony.

Religious feelings in the Middle East are "exploited and manipulated with the view toward fostering fanatics," Archbishop Martino said. "There is blood on too many hands."

The U.S. bishops, meanwhile, included as a guideline toward inclusive language in the lectionary, the book of Scripture readings used at Mass, changing the use of the term "the Jews" in readings.

Instead of "the Jews" the lectionary will use "the Jewish leaders" and similar forms. The change in the treatment of Jews in sacred texts had been recommended by the Vatican.

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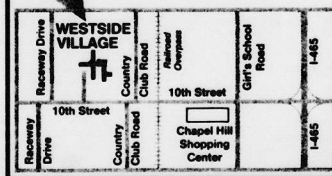
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## Youth News/Views

### African teen describes world as neighborhood

by Mary Ann Wyand

Brebeuf Preparatory School freshman Mohammed ag Albakaye describes the world as one big neighborhood.

"The whole world is my home," the native of Mali, West Africa, told *The Criterion*. "When I was little, my relatives said my people don't have a home. The whole world is theirs until they go back to Saudi Arabia."

Americans should learn to speak more languages and read international news stories to keep informed about current events, the 18-year-old Muslim youth said, because the world is getting smaller and nations and individuals need to be concerned about people from other countries.

His comfortable American home with adoptive parents Charlie and Cheryl Shotts is half a world away from the childhood hardships he faced growing up in the famine-stricken African countries of Mali and Nigeria in the middle of the Sahara Desert.

Now a United States citizen, Mohammed will return to West Africa in December with his American mother to visit his family in Nigeria. While there, Cheryl Shotts will complete adoption arrangements for other sick and starving African children who have new parents and new homes waiting for them in America.

The Shotts decided to adopt Mohammed in 1985 after watching television journalist Diane Sawyer interview him in a "60 Minutes" report on the African famine. But their act of love required processing a lot of time-consuming international legalities, Sawyer offered help.

Later the Shotts founded Americans for

African Adoptions to help more children living in poverty-stricken and disease-ridden Third World countries. They also adopted another Malian boy, Mohammed ag Mohammed, who is now 11.

As a child, the older Mohammed used to beg for food and play in the streets. He met the "60 Minutes" film crew at a feeding camp in Gao, Mali, and that interview changed his life because he could speak English and describe the mass starvation.

"Are you hungry?" Sawyer asked him.

"Yes," he replied.

"All the time?" she wondered.

"Yes," he said. "Many children, they are dead."

Today Mohammed wears an international watch with three time zones purchased with money from his newspaper route. He speaks six languages and reads *Time*, *Newsweek*, *U.S. News and World Report*, *The World Monitor*, *The Christian Science Monitor*, and *USA Today*.

At Brebeuf, Mohammed serves on the Student Council and is a member of the speech team. During a recent school assembly to mark the Feast Day of St. Jean de Brebeuf, he quietly told hundreds of hushed listeners about the times his African mother carried him on her back for miles to find medical care for his foot and back injuries. A profound silence followed his powerful faith testimonial.

"One of the fathers told me that all of the students and everybody else have a lot of respect for me," Mohammed said, "because when I got up to talk there was silence and you could hear a pin drop."

He grew up living in abject poverty but learned to accept life's hardships without



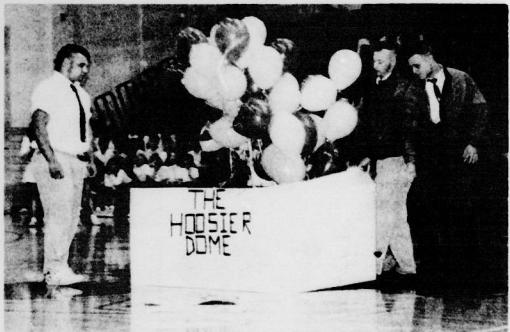
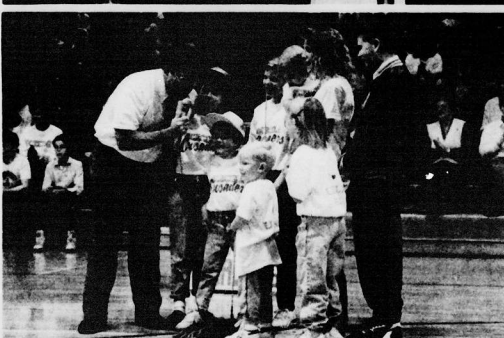
**OUT OF AFRICA**—Malian youths Mohammed ag Mohammed, who is 11, (left) and Mohammed ag Albakaye, an 18-year-old Brebeuf Preparatory School student, pose for a picture on the porch of their American home. Charlie and Cheryl Shotts of Indianapolis adopted the boys after she watched a "60 Minutes" report on the famine in Africa by television journalist Diane Sawyer. During a recent school assembly, the Brebeuf freshman (at right) tells students about his childhood hardships and his struggle to survive in abject poverty while growing up in Mali and Nigeria. (Photos by Mary Ann Wyand)

bitterness. "I just take it as it comes," he said. "I can deal with just about anything because I've experienced a lot of hardship and nothing much bothers me."

Mohammed said his future plans include continuing his education at Brebeuf, then "maybe American University, maybe Georgetown, to study political science and international relations" so he can help others in his global neighborhood.



### Scecina Crusaders earn first state football title



**STATE CHAMPS**—The sign says it all (top left) for students at Father Thomas Scecina Memorial High School in Indianapolis. Their Crusaders clinched the Indiana High School Athletic Association's Class 2-A state football championship Nov. 23 at the Hoosier Dome with a thrilling 28-27 victory over River Forest High School. Three Crusaders looked ahead (top right) to a coveted and hoped-for trip to the IHSAA state gridiron finals during a school pep rally Nov. 16 before their semistate win over Evansville Mater Dei High School. At the same rally, Coach Ott Hurrle (bottom left) cheers on the team with help from some of his nieces and nephews, who sported "I Love Uncle Ott" T-shirts for the happy occasion. Area coaches recently chose Hurrle as both city and county "Coach of the Year." Little Scecina booster Kaleigh Bachus (bottom right) watches the action at the pep rally from her vantage point on the gymnasium floor near the varsity cheerleaders. (Photos by Mary Ann Wyand and Margaret Nelson)



# Do teens work too hard now?

by Michael Warren  
Catholic News Service

Are you shortchanging yourself when you take on too many hours of part-time work? Are you working for peanuts—slave wages—while throwing away some precious gems of your teen years?

These questions interested a group of young people, all in their late teens or early 20s, when I raised them recently. Those in the group all knew younger teens affected by part-time work.

Phil's younger brother is bright and never found school a real challenge. He is able to work four hours every day after school in a fast-food place and still keep up his grades. Or so it seems.

Phil claims the pressure is affecting his brother's personality. He is hustled with the pressure of school, home, work and friends, and not satisfied with any of these areas. Despite his OK grades, Phil's brother admits to studying very little and, in fact, thinking very little about anything at all.

"The saddest part of all is that he thinks the money he earns makes him independent," Phil said, "but he's become a kind of slave and not much fun to be around."

Kelli says her younger sister works 30 hours a week as a clerk in a cosmetics store, barely has time to talk with her friends, and falls asleep over her homework almost every night. She is in a challenging girls' academy, but recently has talked about switching to a less-demanding school.

"She wants money for clothes," Kelli explained. "She buys them but she doesn't have time to enjoy them, though she doesn't like to admit it."

Others in the group tell stories about themselves and their struggles with this question when they were younger.

"Hey, this is about me right now," Allie said. "I am in that same bind. Here I am with a full load of courses, president of the sociology club, and I'm working 20 hours a week as a cashier in a tire store. If I'm not asleep in class, then I am fighting so hard to stay awake that I'm not learning anything. I don't have time for school work, for friends, or even for fun. How did I get myself into this mess?"

These stories must be fairly typical of more and more teens. In various ways, young people are being told they



**EAGER TO WORK**—These members of the junior high drama class at St. Mark School in Indianapolis are eager to work during their presentation of "Tom Sawyer's Morning" Nov. 11 at the south-side parish. Cast members are (kneeling, from left) Nick Quinlan, Nicole Cook,

Mindy Childers, Jay Allen and Brian Mader, and (standing, left to right) Erin Gentry, Mike Hill, Jack Schroeder, Chris DiGiusto, Will Hendricks and Lisa Berkemeier. St. Mark youth minister Eva Corsaro directed the play. (Photo by Eric Greulich)

need money to be happy and more money to be happier. What they are sacrificing is their leisure, their time to think and reflect, their time to learn, their time with friends—their time. This leaves no time to be human.

You have to decide for yourself about this matter, but you don't necessarily have to decide by yourself. You can ask the wise people you know—and we all know some wise people—what they think of this issue of time and working too many hours.

I suggest that you also consider someone you love who

is younger and ask what you would wish for this person when she or he is your age. Would you wish this person to be in a bind between school and work, between work and family, between all of these and time to enjoy friends? If not, why wish it on yourself?

Apparently Allie asked herself these questions, because when I saw her last week she told me she had quit her job. In her own words, "I struggled over the decision, but now I am really happy about it. I have my peace of mind back." She is a wise young woman.

## Cathedral cheerleaders win state championship

The blue and gold of Cathedral High School shone especially bright at the Indiana Cheerleaders' Association state competition Nov. 10 as the Irish junior varsity squad won state championship honors.

Junior varsity cheerleaders are Chrissy Collins, Shannon O'Malia, Lynn Powers, LaTrice Riggins, Chris Weaver, and squad captain Delisa Brown.

Cathedral's varsity cheerleaders won top honors at the cheerleading association's semistate competition Nov. 3. Alyssa Hunt and Carr Wright are co-captains of that squad. Other members are Julie Albers, Laurie Aldering, Mollie Bozic, Christy Phillips and Amy Walsh.

"This is a story of small but mighty," Irish coach Lisa Walters explained. "Most schools at this level have varsity squads of 15 or 16 compared to our seven girls. But you can't let that intimidate you."

Asked how a school of less than 700 takes on competition from schools three to five times that size, Coach Walters talked about preparation and commitment.

"Our program emphasizes dedication, loyalty, safety, discipline and, of course, conditioning," she said. "When facing bigger schools, I just tell the girls another opportunity to excel has presented itself and the time has come to take advantage of it."

When not leading cheers at games or in competitions, the Irish cheerleading squads are no less energetic. Two varsity cheerleaders have after-school jobs, one runs cross country, four play softball, and one works for the school newspaper. All help with spirit-building activities.

Cathedral's state finals appearance is the first for both squads. Coach Lisa Walters and her small but mighty crews have made the Cathedral history books in 1990 by taking their sport to the big time.

☆☆☆

Immaculate Conception Academy students will present their annual Christmas concert Dec. 2 at 2 p.m. in the school auditorium at Oldenburg.

Members of the academy orchestra and four choruses will perform for family members and guests.

☆☆☆

St. Paul the Apostle youth group members at Greencastle will observe Advent with a holiday service project.

Youth group members will offer a babysitting service Dec. 1 from 9 a.m. until 5 p.m. in the parish center for parents who want to go Christmas shopping. To register, telephone the parish office at 317-653-5678.

☆☆☆

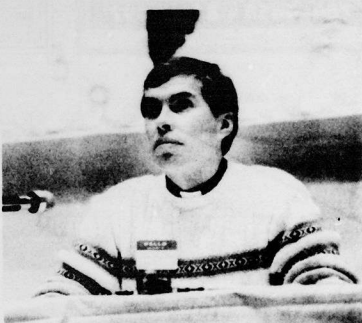
Eighth-grade girls interested in attending the Academy of the Immaculate Conception at Oldenburg should telephone the academy at 812-934-4440 to register for a Dec. 8 placement test. Registration begins at 8:30 a.m.

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BOOK REVIEW

# Children's books for Christmas

Reviewed by Barb Frazee and Margaret Maher

The following children's books are suitable for Christmas gift-giving.

**THE SONG OF THE CHRISTMAS MOUSE**, by Shirley Rousseau Murphy, illustrated by Donna Diamond. Harper & Row (New York, 1990). 87 pp., \$12.95.

When Rick discovers a uniquely colored mouse living in his backyard, he is determined to catch it to replace his dead pet mouse. His younger cousin, Hattie Lou, spoils his plans for the mouse as well as his brand new sled. An unusual ending to this story—on Christmas morning—teaches the cousins an important lesson. The story alternates from the perspective of the mouse to Rick's perspective. Short chapters make it ideal for young readers. Ages 7-10. (BF)

**A SEASON FOR GIVING**, by Susan Heyboer O'Keefe, illustrated by Pamela T. Keating. Paulist Press (Mahwah, N.J., 1990). 28 pp., \$2.95, paperback. Aloysius O'Connor and Ezekiel Kaplan must plan a seasonal school project together, but they don't even like each other. What they decide on and how they present it weaves the history of Christmas and Hanukkah into the tale while keeping the story line interesting. This paperback provides simple but excellent exposure to the two holidays and can help Catholic children learn that Hanukkah is not really "Jewish Christmas." Ages 8-11. (BF)

**THE TWELVE DAYS OF CHRISTMAS**, illustrated by Ilse Plume. Harper & Row (New York, 1990). 32 pp., \$16.95. Brilliant Renaissance illustrations are the highlight of this picture book for all ages. Each day in this popular Christmas verse, from the partridge in a pear tree to 12 lords a-leaping, is beautifully illustrated in reds, oranges and greens on parchment-like paper. The entire family will enjoy this book. All ages. (MM)

**FELIZ NAVIDAD, PABLO**, by Teri Martini, illustrated by William Hart McNichols. Paulist Press (Mahwah, N.J., 1990). 27 pp., \$2.95, paperback. Pablo Sanchez, son of Mexican-American migrant workers, has very little to call his own. His family does not buy much, as they have to be able to move

throughout California during the farming season. However, Pablo is very proud of his clean red sneakers, which win him the part of a Christmas elf in the school play. When it is time for his Christmas performance, Pablo has outgrown his red sneakers and is disappointed that he will not be able to participate in the class performance. To demonstrate the true meaning of Christmas, Pablo's brother uses his savings to buy Pablo a new pair of shoes for the show. Young readers will enjoy this story and appreciate the moral it teaches. Ages 7-9. (MM)

**DON'T TELL THE WHOLE WORLD!**, by Joanna Cole, illustrated by Kate Duke. Harper & Row (New York, 1990). 32 pp., \$13.95. Well-known children's author Joanna Cole has written a delightful tale about Farmer John, whose wife, Emma, could not keep a secret. When John discovers a treasure in a field, he devises a clever scheme to keep anyone from believing Emma about it. Colorful, humorous illustrations make this book wonderful for reading aloud or for silent reading. Ages 5-8. (BF)

**WHO'S GOING TO TAKE CARE OF ME?**, by Michelle

Magorian, illustrated by James Graham Hale. Harper & Row (New York, 1990). 32 pp., \$13.95.

Eric and Karin are brother and sister and have enjoyed each other's company in day care. Karin taught Eric how to make castles in the sand and sat beside him during story hour. When it is time for Karin to enter school, Eric wonders who he will play with at day care. However, Eric quickly befriends a new student and begins to teach him about the daily activities at day care. The soft illustrations add to the beauty of the book. Ages 3-6. (MM)

**GETTING READY FOR NEW BABY**, by Harriet Ziefert, illustrated by Laura Rader. Harper & Row (New York, 1990). 32 pp., \$13.95.

This is a gift book for young children with a new younger brother or sister on the way. Ms. Rader's colorful illustrations of a young dog with an expectant mother help put Ms. Ziefert's practical explanations on a child's level. The book discusses why parents might want a new baby; feelings—good and bad—a sibling might have about a new baby's arrival; when the baby comes home; and some dos and don'ts around the new baby. The section on how babies are made is well-done. Ziefert uses correct terminology, and Rader's pictures put it on a level young children should be able to understand without finding it offensive. Ages 4-8. (BF)

(Frazee is assistant foreign editor at Catholic News Service and the mother of two children. Maher is former manager of information services at CNS.)

## † Rest in Peace

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

the archdiocese or have other connections to it.)

† **BALDRIDGE**, Luther J., Jr., 71, of Bernard, sister of Richard, Robert, and Georgia Hayes; grandmother of two.

† **COONEY**, William E., 70, St. John the Apostle, Bethesda, Md.

† **DEAN**, Richard A., 70, St. Vincent de Paul, Bedford, Nov. 7. Mother of Bernard, sister of Richard, Robert, and Georgia Hayes; grandmother of two.

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Richard, Tell City, Nov. 16. Mother of Paul Amos Smith; stepmother of Walter Jr., and Mary M. Dickman; grandmother of 14.

† **BUSCH**, Lena, 83, St. Vincent de Paul, Bedford, Nov. 7. Mother of Bernard, sister of Richard, Robert, and Georgia Hayes; grandmother of two.

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Monica, Indianapolis, Nov. 8. Husband of Sylvia; father of Gloria Kunz.

† **PRZYBYLSKI**, Thomas L., 31, St. Lawrence, Indianapolis, Nov. 15. Husband of Irene A.; father of Raymond and Jeffrey Todd; son of Leo A.; brother of Gerald, Lawrence, John, Carol Strange and Marian Stout.

† **SCHUTTE**, Raymond J., 70, St. Mary, Greensburg, Nov. 20. Husband of Irene A.; father of Raymond and Jeffrey Todd; son of Leo A.; brother of Gerald, Lawrence, John, Carol Strange and Marian Stout.

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## Father John Shaughnessy dies at age 85

EVANSVILLE, Ind.—Father John Shaughnessy, a priest of the Evansville Diocese, died here Nov. 3 in Regina Pacis Nursing Home at the age of 85. He attended St. John School and was a graduate of Cathedral High School in Indianapolis.

Father Shaughnessy was ordained by Bishop Chartrand on May 17, 1932 at St. Michael's Seminary. He served several parishes in the Indianapolis Archdiocese before becoming a priest of the Evansville Diocese at the time it was created.

Father Shaughnessy was pastor of St. Thomas Parish in Vincennes for 30 years. He was active in the Marian Movement for Priests and promoted the Pious Union of St. Joseph, whose members pray especially for the dying.

Providence Sister Mary Shaughnessy of St. Mary of the Woods survives her brother.

† **PATRICK**, Wilbur, 74, St.



# Catholic high schools educate better for less, new study says

by Catholic News Service

WASHINGTON—Catholic high schools, which send 83 percent of their graduates to college, educate at a significantly lower per-pupil cost than public schools, according to a new study by the National Catholic Educational Association.

The study also said teachers' salaries and financial aid to Catholic high school students have increased since 1988.

Michael Guerra, author of the study and executive director of the NCEA's secondary schools department, said per-pupil costs in Catholic high schools were \$3,517, compared to the \$4,719 that the U.S. Department of Education says is spent per pupil in public schools.

Because the public school figure includes elementary schools, where costs generally are lower, the difference in per-pupil costs is more than 34 percent, Guerra said.

"While government deficits grow and public services

shrink, Catholic schools continue to produce academic excellence in spite of limited financial resources," he said.

Results of the study, based on a random sample involving 222 schools, or 16.8 percent of Catholic secondary schools, were compared to three earlier reports in 1985, 1986 and 1988.

Lay teacher salaries increased by 12 percent since 1988 to a median of \$22,000, the study said. The average annual compensation for women religious increased 16 percent since 1988 to \$17,800. The average public school teacher's salary is \$31,000.

Catholic lay principals' salaries increased 10 percent to an average of \$41,000. The average salary for public high school principals is \$55,000.

"Catholic secondary school leaders have made the improvement of salaries a priority and there has been significant progress," Guerra said. "But clearly we are not yet where we need to be in providing just compensation for our teachers and administrators."

On financial aid to Catholic high school students, the study showed that 17 percent of the students received some aid. The average grant represents 38 percent of the average freshman tuition, up from 30 percent four years ago. Family financial need is the primary criterion for deciding who gets aid, the study said.

"Some claim that private education is an exclusive club for the children of affluence," Guerra said. "In fact, this study shows that 25 percent of Catholic high school students come from families with annual incomes of less than \$25,000 per year and about 5 percent receive Aid to Families with Dependent Children."

Among the study's other findings:

► About 15 percent of the average Catholic high school student body is non-Catholic.

► Some 98 percent of those who apply to Catholic high schools are accepted.

► About 22 percent of the average Catholic high school's student body is made up of minorities.

► The average school raises \$150,000 a year in gifts from parents, alumni, businesses and the community.

## U.S. church delegation visits El Salvador

(continued from page 1)

house where Archbishop Romero lived, and the former residence of the slain Jesuits.

Different members of the group also met with church, government and political opposition leaders during the visit. Among those visited were President Alfredo Cristiani, U.S. Ambassador William Walker, a representative of the leftist rebel group Farabundo Marti National Liberation Front, and several Salvadoran bishops.

The U.S. government has been giving the Salvadoran military millions of dollars in aid since 1980 in its war with the leftist rebels.

In October, the U.S. government cut military aid to El Salvador in an effort to improve human rights in El Salvador and force government and rebel leaders to remain in peace talks.

Others who traveled in El Salvador for the commemoration included seven of the 10 U.S. Jesuit provincials and other Jesuits.

"It was a very prayerful and moving religious experience," Jesuit Father Richard Buhler, secretary of international missions for the Jesuit Conference in Washington, told Catholic News Service Nov. 26.

Jesuit Father Paul Tipton, president of the Association of Jesuit Colleges and Universities, said he did not believe that cutting U.S. aid was enough to solve the problems in El Salvador. The Salvadoran government would have to address a number of issues, including land reform, economic injustices and the lack of education for all segments of the population.

"Everywhere we heard people say they hoped the war would end and that the U.S. people would then not put money into military equipment but into humanitarian, educational and medical aid," Bishop Sullivan said in a statement released by the SHARE delegation.

Delegation members who met with Ambassador Walker presented him with a declaration signed by 84 members of the U.S. Congress calling for more progress in the investigation into the slayings of the Jesuits.

"My feeling is if this case is not solved, it will be a major obstacle to any kind of future relationship between the United States and El Salvador," Archbishop Weiland told the Catholic Herald.

Delegation members also said they were disappointed that the U.S. ambassador kept telling them the situation

has improved in El Salvador over the last decade. "How can he say the situation has gotten better when more than 70,000 people have died in the war," said Sister Grace, who represented the Leadership Conference of Women Religious.

Father Tipton said President Cristiani told him at their meeting that he was striving to bring peace to the country through a negotiated settlement with rebel leaders in the coming year. But Father Tipton told CNS he was not sure if Cristiani still feels it is possible since the leftist rebels launched a series of attacks following their meeting.

Archbishop Weiland said that the major issues in El Salvador was how much control the government has over the military. "Unless that is solved, I would say any kind of demilitarization or any question of impunity will never work out," he told the Catholic Herald.

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# Controversial archbishop helps in release of hostages in Iraq

by Agostino Bono  
Catholic News Service

ROME—Controversial Melkite Archbishop Hilarion Capucci was instrumental in negotiating the release of 70 Italian hostages held in Iraq, according to news reports.

The release was announced after the Rome-based archbishop had a private meeting with Iraqi President Saddam Hussein Nov. 24. The archbishop went to Baghdad as part of a private Italian delegation of pacifist groups seeking the release of hostages.

News reports in the Italian and Iraqi press and Reuters, the British news agency, said the hostages would travel home with Archbishop Capucci.

Announcement of the release also occurred after the Italian government agreed to send an airplane with several tons of medicines to Iraq.

Italian and Iraqi press reports from Baghdad and Rome speculated that the events were related.

The Italian government, however, denied that it sent the medicines in exchange for the hostages. Italian officials said the medicines did not violate the U.N.-ordered economic embargo of Iraq because they are intended for infants, the sick, and the elderly and fall under the category of humanitarian aid allowed by the United Nations.

The Italian government has been a leader in encouraging European unity against Iraq over the invasion of Kuwait. It opposes negotiations for release of hostages by private groups, but similar to many other Western European

governments Italy has taken no measures against private delegations negotiating releases. Private French, German and Japanese delegations have secured release of hostages.

The United States also opposes privately negotiated hostage releases, yet U.S. hostages have been part of those released through European efforts, and a private U.S. delegation which included Bishop Michael H. Kenny of Juneau, Alaska, negotiated the release of hostages earlier this fall.

Archbishop Capucci, who spent three years in jail in Israel after conviction for smuggling guns to the Palestine Liberation Organization, left Rome for Baghdad Nov. 18.

The Vatican has said that Archbishop Capucci, 68, did not go on a Vatican mission.

Italian press reports from Baghdad said that Yasser Arafat, PLO head, intervened with Hussein to help the archbishop secure the release of the 70 hostages. News reports said Archbishop Capucci met twice with Arafat, also in Baghdad, prior to meeting Hussein.

The release of the 70 leaves about 200 Italians still in Iraq

as part of the several thousand Westerners being used as "human shields" against a U.S.-led attack aiming to free Kuwait from Iraqi control.

Pope John Paul II, meanwhile, received a first-hand briefing on the Persian Gulf crisis and continued to express worry that war was approaching.

On Nov. 26 the pope held a private meeting with Chaldean Patriarch Raphael I. Bidawid, who is headquartered in Baghdad. The patriarch opposes the U.S.-led military buildup in the Gulf region and the U.N. economic sanctions.

On Nov. 22 the pope told an international group of youths that "the threat of war seems to take increasingly concrete form."

"The memory of past conflicts and the sad consequences of a world divided into opposing blocks are still vivid enough for people everywhere to understand that only peace is capable of bringing progress and justice," he said.

Archbishop Capucci was convicted in 1974 by Israeli courts and spent three years in prison before being expelled on condition that he not return to the area. At the time of his arrest, he was Melkite patriarchal vicar for Jerusalem.

Since his expulsion he has lived in Rome. He was used by the Vatican to help ease church-state problems in Iran after the fundamentalist Muslim revolution of 1979.

Archbishop Capucci also was an intermediary in the 1980 return of the bodies of U.S. troops killed in an abortive attempt to rescue U.S. hostages held in Iran.

## Pope calls for dialogue to end Gulf crisis

(continued from page 1)

Iraq, however, has been gradually releasing hostages and on Nov. 18 announced that during a three-month period beginning Christmas it would release the remaining hostages if there were no threats to its security.

The end of that period would mark the return of a season of unfavorable weather for military operations and the beginning of Ramadan, Islam's holiest month. It is believed unlikely that the U.S.-led alliance, which includes thousands of Muslim troops, would launch an offensive at that time.

Meanwhile, conflicting information has emerged from Iraq about the effects of a U.N.-ordered economic blockade aimed at keeping Iraq from exporting oil and importing needed supplies. Some reports from Iraq have said that the blockade is starting to take effect, reducing supplies of food and medicines, while other reports say that Iraq is holding out well.

The pope also asked for "an authentic will for peace" in the Holy Land so that "the Palestinians and the Israelis can

achieve the justice and security to which they aspire." The international community must help to bring about peace between Israelis and Palestinians, the pope added.

Regarding Lebanon, the pope asked that the current Syrian-enforced truce bring lasting peace so that Lebanon can live in "freedom and sovereignty."

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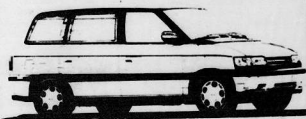
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