

Warnings against war in Gulf mount

by Jerry Filleau
Catholic News Service

WASHINGTON—Warnings against premature U.S. military action against Iraq mounted in late November and early December as the Persian Gulf crisis moved a

giant step closer to possible war in January if Iraq refuses to leave Kuwait.

"We have to be very careful—the stakes are too great, the potential loss of life is so very tragic," Archbishop John R. Roach of St. Paul-Minneapolis told Catholic News Service Dec. 3.

From the Vatican, in one of his last acts before retiring

as papal secretary of state, Cardinal Agostino Casaroli Nov. 30 asked "all those of good will to promote a patient dialogue."

Calls for patience and time to let worldwide economic sanctions against Iraq take effect came not only from religious leaders, but also from diverse political and military (see WARNINGS AGAINST, page 17)

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RESOLVED—Indianapolis Archbishop Edward T. O'Meara (standing, from left); Rev. Robert Garis, Quakers' Western Yearly Meeting; Rabbi Lewis Weiss, Methodist Hospital chaplain who chairs the Indianapolis Rabbis and Professionals group; and Evansville Bishop Gerald A. Gettelfinger watch as United Methodist Bishop Leroy Hodapp signs the resolution supporting the improvement of benefits and services to children and families of Indiana. The resolution, which came from a Nov. 28 religious leadership meeting, will be presented to the governor and legislative leadership. (Photo by Margaret Nelson)

Ind. religious leaders urge pro-children laws

by Ann Wadelton

Catholic, Protestant and Jewish leaders in the state of Indiana, meeting at the Catholic Center in Indianapolis Nov. 28, signed a resolution supporting legislation that would improve benefits and services to children and families in Indiana.

The resolution urges the governor and the legislative leadership to support legislation expected to be introduced in the 1991 session of the Indiana General Assembly. Specifically, the resolution urged adoption of legislation that would:

- create an Aid to Families with Dependent Children (AFDC) Emergency Assistance Program;
- increase eligibility standards for AFDC to the federal poverty level;
- adopt the standards of the Child

Welfare League of America for child welfare caseloads;

- increase the salaries of Welfare Department caseworkers to competitive rates;
- provide additional case managers and free and ample choice of child care payments, reimbursed at market rates for AFDC-IMPACT participants;
- allow AFDC families to receive and keep the child support arrearage payments which they are owed and they need to survive; and

►eliminate Medicaid recipients' obligation to make copayments to medical service providers.

Before signing the resolution, the religious leaders heard testimony about the problems that many Indiana children and families must face.

Those attending and signing the resolution were Indianapolis Archbishop Edward T. O'Meara and Evansville Bishop Gerald A. Gettelfinger; Methodist Bishop Leroy C. Hodapp; Rev. Robert Garis, general superintendent, Friends Church; and Rabbi Lewis J. Weiss, chair of the Indianapolis Rabbis and Professionals.

Others attending were Kathleen Donnellan, director of Catholic Charities, and Bill Wanner of Catholic Social Services of the Fort Wayne-South Bend Diocese, representing Bishop John M. D-Arcy; David Wilson, director of Catholic Charities for the Lafayette Diocese, representing Bishop William L. Hight; and Judy Haller, an attorney with the Legal Services Organization of Northwest Indiana, representing Bishop Norbert Gaughan of Gary.

The conference was sponsored by the Lafayette Urban Ministry, the Indiana Catholic Conference, the Jewish Community Relations Council, the Indiana Council of Churches, and the Indiana Welfare Watch.

Before signing the resolution, the leaders were told that 54 Hoosier children died of child abuse in 1989, 39 of them (see INDIANA RELIGIOUS, page 9)

Council begins to identify issues

by John F. Fink

Members of the Archdiocesan Pastoral Council started identifying the major issues facing the Archdiocese of Indianapolis during the council's second meeting since it was established. The meeting was at the Catholic Center in Indianapolis last Saturday, Dec. 1, from 10 a.m. to 4 p.m.

Discussion of issues was the culmination of a meeting that also included informational reports from three deaneries and two secretariats, a report from Archbishop Edward T. O'Meara on the recent meeting of the U.S. bishops, and the appointment of a Constitution Committee for the council.

Council members were asked to write on separate pieces of paper what they thought were the major issues both for the universal church and for the archdiocese. A great many issues surfaced. Those mentioned most frequently for the universal church were the plight of the poor and the distribution of the world's goods, the crisis of ordained leadership in the church, and women's issues.

Major issues in the archdiocese men-

tioned most frequently were the problems of youth, Catholic education, finances, parish staffing with fewer priests, and development of lay leadership.

Other groups within the archdiocese have been asked to present their ideas about the major issues that must be faced. At the end of the meeting the council asked Father David Coats, vicar general and moderator of the curia, to present a report from the secretaries of the secretariats at the council's next meeting, on Feb. 16. The Council of Priests will be asked to report on its priorities at the council's May meeting and the council will receive input from the deaneries at its August meeting. The deaneries will be asked to consolidate input from their parishes.

The three deaneries that made informational reports were the Indianapolis East and North Deaneries and the Seymour Deanery. Dick Poynter and Val Ley described the East Deanery as very diversified, including inner city, suburban and rural parishes. It includes 12 parishes and stretches from St. Peter & Paul Cathedral and St. Mary's in downtown (see COUNCIL STARTS, page 9)

Richard Valdiserri named new archdiocesan development head

Richard Valdiserri has been appointed the new development director for the Archdiocese of Indianapolis by Archbishop Edward T. O'Meara. He assumed his position on Nov. 19.

Valdiserri will have particular responsibility for the overall direction and management of the Archdiocesan Annual Appeal.

Michael Prosser, who has been serving as both development director and executive director of the Catholic Community Foundation, will now devote all of his efforts to the growth and management of the foundation.

Valdiserri came to the archdiocese from Indiana Bell where he was manager of

installation and maintenance of business phones for the Indianapolis area. He has both bachelor's and master's degrees in business administration from the University of Notre Dame with concentrations in marketing and finance.

Valdiserri has had experience in leadership and management positions in a number of volunteer organizations. He has led fundraising initiatives for the Notre Dame Club of Indianapolis and currently serves as vice president.

He and his wife Nancy are the parents of three children and are active members of St. Pius X Church in Indianapolis.



Richard Valdiserri

THE CRITERION
Serving the Archdiocese of Indianapolis

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FROM THE EDITOR

What is the Immaculate Conception?

by John F. Fink

Tomorrow, Dec. 8, Catholics throughout the world will observe the feast of the Immaculate Conception. Tonight or tomorrow they will attend Mass and hear the Gospel reading about the Annunciation. They will hear the angel Gabriel tell Mary that she will conceive Jesus in her womb by the power of the Holy Spirit. Mary would remain a virgin.

Is this what we celebrate on the feast of the Immaculate Conception?

NO! ABSOLUTELY NOT!

The Immaculate Conception has nothing to do with the conception of Jesus. What we are celebrating is the conception of Mary in the womb of her mother, whom tradition has named Anne. And there has never been any intimation that Mary didn't have a human father. He has traditionally been known as Joachim. Anne and Joachim conceived Mary in the normal human way, through sexual intercourse.

It's true, of course, that Catholics believe that Jesus was conceived without sexual intercourse and that Mary remained a virgin. This doctrine, though, is known as the virgin birth and should not be confused with the doctrine of the Immaculate Conception.

WHAT, THEN, IS THE Immaculate Conception?

It is the doctrine that Mary was preserved from original sin from the instant she was conceived by Anne. Her soul was infused with sanctifying grace at the moment of her conception. The rest of us first received sanctifying grace at the time of our baptism.

The doctrine of the Immaculate Conception was defined by Pope Pius IX on Dec. 8, 1854, with these words: "We declare, announce, and define that the doctrine

which states that the Blessed Virgin Mary was preserved, in the first instant of her conception, by a singular grace and privilege of God Omnipotent and because of the merits of Jesus Christ the Savior of the human race, free from all stain of original sin, is revealed by God and must be believed firmly and with constancy by all the faithful."

The obvious next questions are, "What is original sin?" and, "Does the church still teach it?" Yes, the church emphatically still teaches it. Original sin is the consequence of the fall of our first parents, Adam and Eve, who sinned against God and thus lost divine grace. The consequences of the first sin are death, concupiscence or the rebellion of human's lower appetites against reason and will, and a darkening of the intellect.

The reason Jesus, the second person of the Trinity, came to earth was to redeem us and to restore our relationship with God. By baptism we receive sanctifying grace, which is a created sharing or participation in the life of God himself and which is necessary for salvation.

IF THIS IS WHAT the Immaculate Conception is, why does the church confuse some Catholics by, for example, having the story of the Annunciation as the Gospel reading on the feast? Because this is the only place in the Gospels that this doctrine is referred to.

The doctrine is contained in the first words of the angel, which were "Hail, full of grace." (Unfortunately, the new translations now say "Hail, highly favored one" or "Hail, highly favored daughter," which don't seem to mean quite the same.) To be full of grace means to be without sin, including original sin. But how could Mary be without original sin at the time of the angel's greeting since it took place before Jesus' redemption?

The answer, according to Catholic doctrine, is that this is a privilege given to her by God because she was to become the mother of God. It's what the Franciscan John Duns Scotus in the 13th century called "preventive redemption"—in anticipation of the foreseen merits of

Jesus Christ. This is the explanation that the church eventually recognized as revealed truth.

Scripture scholar Sulpician Father Raymond E. Brown explains the Immaculate Conception in connection with the role of discipleship. Mary is given in sections of the New Testament. He writes: "The doctrine of the Immaculate Conception attributes to Mary a primacy in receiving a privilege that all disciples of Jesus receive. In Christian faith we are delivered through baptism from original sin. We Roman Catholics believe that Mary was conceived free of original sin—a preparation by God for the sinlessness of Jesus who would take flesh in her womb."

"If Luke pictures Mary as the first disciple, the Immaculate Conception says that by anticipation the grace of Christ's redemption was given first to Mary even from the time of her conception. She is the first one to receive the fruits of the redemption. The gift of freedom from original sin is a gift to all disciples, but the first Christian disciple has received it first."

ALTHOUGH THE DOCTRINE of the Immaculate Conception wasn't infallibly proclaimed and defined until 1854, it was not a new belief at that time. As already mentioned, Duns Scotus believed it in the 13th century. St. Augustine taught it in the fifth century: "All the just have truly known of sin except the Holy Virgin Mary, of whom, for the honor of God, I will have no question whatever where sin is concerned."

But not everyone always believed it. St. Thomas Aquinas in the 13th century thought it irreconcilable with the doctrine of universal redemption. Because of his opposition the Dominicans opposed the doctrine and it was debated for two years at the Council of Basel in 1439-41 before the bishops ruled that it was consistent with Catholic faith, right reason and Scripture.

Just be careful that you don't confuse the doctrine with that of the virgin birth.



Lampert to be ordained to deaconate by Card. Bernardin

Vincent Lampert will receive the Order of Deacon for the Archdiocese of Indianapolis on Dec. 15 at 4 p.m. The ceremony will be held at the Chapel of the Immaculate Conception at the University of St. Mary of the Lake, Mundelein, Ill., where Lampert is studying.

Cardinal Joseph Bernardin of Chicago will officiate at the ordination of Lampert and the 23 other deacons.

Lampert received his bachelor's degree in Spanish from St. Meinrad and will receive his master's of divinity at St. Mary

of the Lake in the spring of 1991. A meauter in his high school days, Lampert has been a Spanish teacher at Holy Name, St. Jude and St. Barnabas schools in Indianapolis.

Lampert has served at Clinton, Columbus, and St. Barnabas during his seminary studies.

Vincent Lampert, the son of Joseph and Sharyl Lampert of Holy Trinity Parish, Indianapolis, is scheduled to be ordained to the priesthood at St. Peter and Paul Cathedral on June 1, 1991.



PROCLAMATION FOR RELIGIOUS—Indiana Governor Evan Bayh presents a proclamation to religious sisters who represent their communities on the 1990 Committee for Retirement Fund for Religious (from Indianapolis Sister Louise Bond, Providence Sister Charles Ellen Turk, (Governor Bayh), Benedictine Sister Anne Rose Lucken, Franciscan Sister Christine Ernestes and Benedictine Sister Sharon Bierman. The document proclaims "December 8 and 9, 1990, as special days to honor thousands of men and women religious who have given and continue to give service for the betterment of the citizens of Indiana." The proclamation also notes the medical, social and educational contributions of the women and men religious "whose predecessors worked for little or no monetary remuneration, (and) now need to plan for their future." The special state days coincide with the weekend when contributions for the retirement fund for the retired religious will be collected throughout the archdiocese. Providence Sisters Loretta Schaffer and Marilyn Herber, not shown, are also members of the committee. (Photo by Margaret Nelson)

Masses mark Guadalupe feast

The feast of Our Lady of Guadalupe, the Catholic Church's patroness of the Americas, will be celebrated in three Indianapolis churches.

At St. Mary, the 1:15 p.m. Spanish Mass on Sunday, Dec. 9 will include a procession and celebration of the feast. Father Mauro Rodas, pastor of St. Mary, will be the celebrant.

After the Mass, a pitch-in dinner will be held in the Marian Center, at the south of the parish property.

On the actual feast day—Tuesday, Dec. 12, an English Mass for students at Holy

Cross School and others will be held at the Holy Cross Church at 9 a.m. That evening, a 7 p.m. bilingual Mass will be held at St. Pius X Church, with Father Michael O'Mara presiding. A reception will follow the liturgy.

Mass obligations for this weekend

The feast of the Immaculate Conception, a holy day of obligation, is on Saturday this year. The obligation can be fulfilled by attending Mass on Friday evening or Saturday morning.

The Sunday obligation can be fulfilled by attending Mass on Saturday evening or at the regular Sunday Masses.

No dispensation has been given to combine the feast and Sunday observance.

Archbishop O'Meara's Schedule

Week of Dec. 9

SUNDAY, Dec. 9—CJO Christmas Party, Sunbelt Apartment Homes, 6:30 p.m.

TUESDAY, Dec. 11—St. Elizabeth's annual Christmas Party, The Columns Ballroom, Greenwood, 6 p.m.

FRIDAY & SATURDAY, Dec. 14-15—Joint Meeting of ICC Advisors and Board, Catholic Center, Friday 6 p.m.; Saturday, 8 a.m.

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Help for our retired religious

My Dear Family in Christ:

I come to you once again for members of our family of faith who are in great need. The religious men and women who have served since the establishment of the Diocese of Vincennes and later the Archdiocese of Indianapolis truly need help to care for their retired members who have served tirelessly in ministry to others.

Members of many families are aware of the need this implies because they have elderly parents, brothers and sisters who need that kind of care. You are also aware that prices do not follow a downward trend for these kinds of services.

So you are asked, once again, to give assistance to the best of your ability for the care of religious men and women who are now in the evening of their lives and find their best service to be that of prayer. They are as active as possible, but each one finds many hours in the day when they can pray and offer their lives once more for others.

Our archdiocese family has been generous the past two years, so I ask that you continue giving to the best of your ability knowing that that may mean some sacrifice for you. But these religious did a lot of this in the past. Won't you do something for them now?

For your generosity of spirit, may the good Lord bless you and yours abundantly.

Sincerely yours in Our Lord,

+ *Edward T. O'Meara*
Most Reverend Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

St. Thomas finds staffing project enlightening

by Margaret Nelson

"It was an enlightening experience for everyone" at St. Thomas Aquinas Parish in Indianapolis, according to religious education coordinator Juliana Niece. She was talking about the effect of the future parish staffing process.

"It has been a really positive process," she said. "We learned a lot about the parish, and not only about the staffing. That was one of the by-products."

From the deanery task force training sessions to the meeting when the whole parish selected a staffing option, parish leaders heard new ideas and parishioners "were shocked to realize that this (priest shortage) could really happen," Niece said.

The task force followed the format developed by the archdiocese Future Parish Staffing Project Steering Committee. But St. Thomas used a couple of innovative touches.

One difference was that the north side Indianapolis parish presented a skit after all the Masses one weekend. The original dialogue: "Sunday Morning Coffee and the Pastor. Father Clifford Vogelsang, added something not part of the original script. "He has a flair for the dramatic. He looked at his watch and said, 'I have to be at my other parish,' put on his bicycle helmet and went out the aisle. We had people stop him and ask about scheduling their wedding rehearsal. Another tried to set a date for the parish council meeting and he answered, 'The other parish may be having their meeting on that night.'"

"We had a tremendous response because of acting this out," said Niece. And the pastor, Father Clifford Vogelsang, added something not part of the original script. "He has a flair for the dramatic. He looked at his watch and said, 'I have to be at my other parish,' put on his bicycle helmet and went out the aisle. We had people stop him and ask about scheduling their wedding rehearsal. Another tried to set a date for the parish council meeting and he answered, 'The other parish may be having their meeting on that night.'"

But Niece said the most touching scene was when a man said, "Father, forgive me for I have sinned," and the priest haltingly told him he didn't have time to listen.

"Father Vogelsang has been an integral part of the whole process," said Niece. "He has been very supportive." It was when he cooked dinner for the group that the task force decided on the dramatic presentation. "We wanted to do something to really wake people up," she said.

"We decided we would need child care during the sessions," Niece said. "That turned out to be a major project. There were about 50 kids each time, and our facilities are very limited."

Four of the task force members went to the original North Deanery meeting: Niece, Thomas Brown, Lucy Riegel and Ray Dillon. Later, Michael Payne joined the group because he is chairperson for the long-range planning committee of the parish council.

The first weekend, meetings were held after the 10 a.m. and noon Sunday Masses on Oct. 20. A team of eight, including task force members, facilitated the sessions. They presented an overview of the staffing information and the parish strengths and weaknesses that had surfaced from previous planning. About 90 persons took part.

Niece said, "It was a real listening session. We heard about areas we need to work on and areas in which we are strong,

but where we need to get more people involved." In return, the task force promised to pursue these matters after the staff planning meetings were over. Some issues will go to the parish council and others to its committees.

At the second weekend of meetings (after Teachers' Institute), the 80 participants were given results and a summary of the first meetings, as well as a preview of the final options to be presented on the third weekend. Small groups discussed these options. Each group came up with two top options, which were consolidated for the third meeting.

The final week included a presentation of everything that had been discussed before, since some of these 75 people had not attended previous meetings. "We explained what had happened before; we answered questions; we talked about the options. We came to a conclusion, which was Option 4," said Niece. This option calls for a parish life coordinator with a non-resident pastor.

But here, too, the St. Thomas people wanted to be different, Niece said. "They wanted to have input as to who was hired. I did have to get a job description for parish life coordinator from the ministry development office."

"A number of people called in to say they could not come to meetings," Niece said. "A lot of them gave written comments. We really got a good response. We got a lot of phone calls with questions and concerns. I mailed packets to shut-ins who wanted to take part. I think 150 people were involved. For us to get 50 people at something is tremendous. It was really, really a hot issue."

Niece said the task force will follow up by giving the parish information about the decision and what that option means. And they will tell them what is being done about the other concerns that surfaced during the process. "We don't want them to lose the interest," she said. Many concerns were voiced "by a large

segment of our parish about the whole question of married priests, women priests, and reactivating resigned priests," she said.

"It has been a wonderful process for us," said Niece. "It has revived some people who weren't very active for a while. It breathed new life into things around here."

St. Christopher selects options

by Winnie Pushor

The St. Christopher future parish staffing task force met with parishioners on Nov. 17 to discuss their leadership choices in the event that church, like others, would have to operate without a full-time priest.

The St. Christopher task force will present two options to the West Indianapolis Deanery Pastoral Council in January. The first would combine the parishes of St. Christopher, St. Ann, and St. Joseph under one coordinated pastoral team to work with a priest, and a parish life coordinator from each parish.

The second St. Christopher option selected is to share a priest with St. Christopher, St. Gabriel and Holy Trinity, but have a separate pastoral team and parish life coordinator from each parish.

The key issues the St. Christopher participants recognized were loss of identity, lack of leadership and absence of the sacraments. Participants said that a parish life coordinator, a qualified lay or religious man or woman, could answer

the first two needs, but a priest would be essential for the sacraments.

Asked to identify the most frightening aspect of the loss of priestly leadership, those who took part cited the loss of catholicity which would change the whole structure and mindset of the church. They did not believe Catholics yet think of "people" as church.

One option the St. Christopher group discussed is not viable under present church law. It will suggest the changing of the laws regarding celibacy and gender as requirements for the priesthood as the best approach to solving the priest shortage. The group also favored inviting back priests who left the ministry because of celibacy laws.

The participants stated that sharing priests, closing churches and appointing lay leaders will not solve the problem of priestless parishes, but only exaggerate it. They saw priestly leadership and a sacramental life as vital and irreplaceable functions and prime factors in a Catholic parish.

Serving on the St. Christopher task force are Pat Sweeney, Barbara Leek, Barbara Knapp, Frank Giammarino and Blessed Virgin Mary Sister Mary Fran McLaughlin.

Father 'Monk' Malloy tells UPC pupils to study

by Margaret Nelson

Holy Cross Father Edward "Monk" Malloy, president of the University of Notre Dame, delighted several hundred students at two Urban Parish Cooperative (UPC) elementary schools in Indianapolis last Friday afternoon.

At both schools, he began by asking the students if they knew that each one of them is special and "beloved by God."

Father Malloy drew enthusiastic responses when he asked which students were good in math, English, writing, athletics, singing and dancing.

At St. Andrew, he responded, "We have so much talent here, we don't know what to do with it."

Earlier, the St. Andrew cheerleading teams from three grade levels presented a combined cheer. Father Malloy told the group it was the best cheerleader squad he had seen. He added that he would like to have them at Notre Dame.

Father Malloy pointed out to students at both UPC schools that each person has unique talents. Then he mentioned things he could not do (swim, sing "except in a crowd," and dance) and asked why they could do these things and he couldn't.

He did admit, "I can shoot a basketball. In fact, I went through college doing that."



TALENT TALK—Holy Cross Father "Monk" Malloy advises young people at Holy Cross School to continue their study and develop their skills. The president of the University of Notre Dame also visited St. Andrew School, another Urban Parish Cooperative School. (Photo by Margaret Nelson)

He added that it was only possible "because I studied when I was younger."

Father Malloy told the youngsters, "Notre Dame is a school. I'm kind of a principal there and I teach." He explained that he lives in a student dorm so he has a chance to be with the college students and learn what they are thinking. He said that he learned that, if these young adults studied when they were younger, "they have a lot of choices to make later on."

He said he hopes members of his center city audience will go to college, and "I'd like some of you to think about coming to my school, Notre Dame."

He told the St. Andrew students about Notre Dame football player Raghib "Rocket" Ismail. "Last year I had him in my class. I asked him where he went to grade school and high school." He learned that after Ismail's father died, his mother sent him to live with his grandmother so he would be able to "study in a good school."

Father Malloy said of the Heisman Trophy runner-up, "He is a success story. He is a good person. He cares more about other people and how they are doing than about himself. The best thing you can have someone say is that you are a good person and you try to do your best."

After a Holy Cross prayer service during which students sang and read, he said, "A lot of us together can do a lot more

things than any of us can do alone." Father Malloy told the children he was from Washington, D.C., adding, "When I was young I went to a Catholic grade school just like this. It was lucky because I had really good teachers who cared about me. I am thankful that I had the opportunity I did."

Father Malloy told the students, "Keep studying hard. Do your homework. It is only if you study, it is only if you work hard, that you can take your talents and develop them." He added, "Whatever you want to do, you can do it."

At Holy Cross, the younger students amused the rest of the congregation with their answers when the priest asked what other good colleges there were to choose from in Indiana. Some responses included: "Little Flower," "St. Philip Neri," and "School 15."

But the biggest roar came when he asked for Notre Dame's nickname and a youngster confidently piped up: "Purdue!"

Father Malloy told the students in the two UPC schools that he had a message from President Bush. As a member of the president's Drug Advisory Council, he advised them: "Stay away from drugs!"

The Notre Dame president emphasized that staying healthy, staying in school and staying off drugs would help them with "whatever you do in the future."

Father Charles Knight dies at 79

Father Charles B. Knight died in Jeffersonville in Clark County Hospital on Dec. 2, following a long illness. He was 79. The funeral liturgy was celebrated for him by fellow priests on Dec. 6 in St. Augustine Church, followed by burial in St. Anthony Cemetery.

Father Knight was born in Jeffersonville. He was ordained a priest at St. Meinrad Archabbey Church in 1926, and became an assistant pastor in the Evansville Diocese. Before taking a leave of absence due to illness in 1973, and retiring in 1982, Father Knight was pastor of Our Lady of Perpetual Help Parish in New Albany. He also served as pastor of St. Mary Parish, Lanesville, as a chaplain in the U.S. Army, and as assistant pastor of St. Augustine, Jeffersonville.

Father Knight is survived by one brother, Clifton M., and four sisters, Helen, Virginia Stiemler, Blanche Weber and Dorothy Koch.



Father Charles Knight

Commentary

THE BOTTOM LINE

Even police officer can protect unborn child

by Antoinette Bosco

Some people have to deal with human suffering every day because of the profession they are in. My granddaughter Julie, 25, is one of these people. She is a police officer in a town south of Chicago.

I am immensely proud of her, but nothing matched the pride I felt when she told me of the day she took custody of an unborn child.

The story began with a call reporting an apparently abandoned 2-year-old child. Julie, her partner and her lieutenant responded. When they got to the neighborhood they found this little girl



with sky-blue eyes and long, brown hair, dressed in a large T-shirt down to her knees, but no underwear at all, filthy dirty and unkempt.

The child had been wandering the apartment complex for three or four hours, neighbors said. She led the police to an upstairs apartment and, as Julie tells it, "we walked in and saw a bare apartment with rotten food and mold and bugs and dirty clothes thrown everywhere. It was sickening."

The child's mother was sitting up on a bed in the bedroom, with the mess all around her. She had a blank stare and looked to be about seven or eight months pregnant. She appeared to be from India and may have had a language barrier. Her response to everything the police asked her was, "my baby."

It was evident that the police had to

take some action. As Julie related it, "Acting as the law, we have the right to take into custody for the state any child we believe is abused or neglected or abandoned." They could make the decision to get the child to a hospital to be checked out, and they did this.

Before leaving for the hospital they tried to get the mother to agree to go with them for medical treatment, too, but she screamed and cried and pulled away. The lieutenant said, "Julie, we can't force her to go if she doesn't want to." As Julie related her story to me, my heart went out to this mother, and any mother, in such a desperate condition.

My granddaughter felt there was much more involved here, however, because of the mother's advanced pregnancy. Julie went back to her criminal statute book to look up the child-abuse laws and came up with a rationale. She said to her lieutenant, "If the mother were to have the baby today, it would probably live. So that means it is a child."

She continued her argument by saying they all knew the mother was neglecting that unborn child. If she were to have the baby sometime later and the baby didn't live, wouldn't it be fair to ask why the police, knowing she could not care for herself, left her there to die?

Then she got to her bottom line. If anyone were to blame the police for forcefully taking this woman to the hospital, their answer would be, clearly, "We are taking custody of an unborn child." That point convinced her officers that this was what they should do, and they went into action.



The idea of taking custody of an unborn baby was unusual enough to make the newspapers. As for the outcome of the case, relatives were located and the father, who had left the family six months earlier, returned when he wanted to care for the children. The little girl was placed in a foster home until the social services department could check out the homes the father and other relatives might provide.

My granddaughter not only made me proud, but she also gave me the joy of knowing that a police officer can see her job as one so totally in the service of life.

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THE HUMAN SIDE

Facing internal church problems from new social viewpoint

by Fr. Eugene Henrick

Hardly a month passes without news of an internal controversy in the Catholic Church. There were the controversies involving Father Charles Curran, who was ousted as a theologian at The Catholic University of America, and the disciplining of Seattle's Archbishop Raymond Hunthausen.

Now the news is filled with reports that Rome stopped the University of Freiburg in Switzerland from giving an honorary degree to Archbishop Rember Weakland of Milwaukee. It is alleged by some that listening sessions he held on abortion risked giving the impression that he had gone soft on the issue.

Many fear, however, that if this rift is not resolved swiftly, it will further



fragment the church's unity. Why? I will try to explain.

The reports involving Archbishop Weakland are leading to a variety of opinions. Some hold that he had this coming, others portray him as a martyr and still others feel that whatever authority was involved shot itself in the foot with this action.

So the makings of disunity and polarization surround an issue like this one—but many other current issues as well. The risk of polarization is even greater because there are those who love to make press out of any scandal they can uncover, Catholic or otherwise.

Every crisis offers an opportunity, however. In many cases today, the opportunity before all of us is to reflect on the complex and new situation in which leaders make decisions and in which those decisions are heard.

The general public, first of all, is highly educated today. So frustration is a common experience among people when they

receive partial information about something that concerns them and sense that they are not in a position to reach a fully informed judgment of it.

In other words, people's expectations are very high when it comes to the information they receive. We see this not just in the church, but in actions involving government leaders and other public figures.

People today expect to know the facts. Leaders, caught up in a daily rush of events—with small staffs and little time on their hands—find themselves constantly challenged to take this reality of our age into account.

Leaders find themselves pressed not only in the decisions they make and the manner of making those decisions, but in how decisions are communicated. A new type of communications is the order of the day.

People expect to be told why events take the course they do. In all sectors of society, people avidly seek out the reasons behind decisions that are made. People expect to

know, and to be convinced, of what really is at stake.

When people are privy only to partial information on a controversial development, they are at the mercy of whatever they read or hear. They can be led in many directions, depending on the ideology or competence of whatever communicator informs them. In the end, believing they are championing unity, they may in fact begin to add to the division in the community.

As society becomes more complex, so do its problems. Father Romano Guardini realized this years ago. He foresaw a heavy challenge for future leaders—a challenge to courage, inner discipline and wisdom in a new environment.

It is a difficult challenge and it exists for leaders of every kind and on every level today. It is the challenge to foster unity in an environment where the relationship with a community's people is new because the people themselves, and their expectations, are changed.

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TO TALK OF MANY THINGS

Catholics give more when involved in decision-making process

by Dale Francis

About every three years, there's a national survey by some organization or another that reports Protestants are more generous in their offerings than Catholics are. There's been one lately. This always bothers us Catholics and we go into our triennial lament. "Why don't Catholics give more?"

Actually I'm not sure Protestants give more than Catholics do. Maybe—but I'm not sure. I've thought about this and I have more than ordinary experience in understanding church giving. I'm not an expert but I know something about it.

Before I became a Catholic when I was 28 years old, I was pastor of a Methodist Church in Ohio. I served a congregation of generous, good and believing people. I never gave a sermon about giving because there was no need to do it. We had one general collection each year, for a Methodist Children's Hospital. The people gave generously to that. When a small



school adjoining the church property became available, I suggested it should be purchased as a place for social meetings. The suggestion was all that was needed. It wasn't a big sum but the people provided it.

So I know something about the generosity of Protestants.

As a roaming Catholic, moving around a lot, I've been an active member of 10 different parishes in various parts of the country. I've on three occasions been head of parish councils, involved in finances of the parishes. I know something about the generosity of Catholics.

There are generous Protestants and there are generous Catholics. I think probably the situations are too different for comparisons to be made. Protestants, for the most part, are in congregations. Catholics, for the most part, are in geographical parishes.

Congregations are gatherings of people who join a congregation to worship together. Parishes are made up of Catholics who are called to worship together because they live within the same geographical area.

It should be obvious that average giving would be greater in a Protestant congregation, its members joined by commitment, than in a Catholic parish, its members joined by geographic accident.

But Catholics giving in parishes do give much. When you consider giving, it should not be calculated only on what's placed in the collection plate. To understand the generosity of Catholics, you must include the multi-million dollar school system made possible by the sacrificial giving of the Catholic people.

I'm willing to celebrate the generosity of Catholics but I still think it is valid to ask why Catholics don't give more.

To understand the question of Catholic giving you must understand the reality of Catholic giving. My experience is that not more than a third of the members of the parish, a third of those interested enough to be enrolled, give with any generosity at all. Catholic parishes are supported by a minority of their members.

The answer to the question of why Catholics do not give more is that we must evangelize Catholics more. It is one thing to be enrolled in a parish, get to Mass when it is convenient, married in the church and eventually buried in the church. We need Catholics who become committed to the church, who become real Catholics. Giving more isn't the purpose of evangelization but Catholics who are converted to their own faith, who come to love the church, will coincidentally give more.

There is something more about giving that is important. Catholics give more when they are involved in the decisions of the parish. If a pastor places the needs of the parish before the people, asks them for their advice on determining what those needs are, he will discover that they'll share more generously in meeting those needs.

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To the Editor

Shocked at the bishops' priorities

Our parish has just completed its future staffing study. The implications of the material given to us are frightening. Our parishes in the very near future will be led by non-ordained persons who, though well-qualified to be spiritual and liturgical leaders, will not be permitted to preside at parish Eucharists. I am shocked at the

priorities of our church hierarchy. I know of no one in our parish who says, "It is so important to me that the person who presides at the Eucharist be an unmarried man." But I know of many who say, "The Eucharist nourishes my spiritual life in such a deep and mysterious way; how can I ever do without it?"

Retrenchment has been the stance of the church from the Reformation period through the "crisis" of Modernism at the beginning of this century. The response to new ideas, changes in the world, and

metaphorical or non-literal interpretations of doctrine has been one of tightening the reins. The Pope and the Synod of Bishops seem to believe themselves to be the sole source of authority within the church.

But if to preserve the chaste male hierarchy of our church we must sacrifice our eucharistic life together as a parish family (including having a resident presider), I for one will not stand for it. I, a lay person, have some authority, too.

L. Charlotte Dudley

Greencastle

Youth must know God loves them

We are writing you to bring back to mind how important the youth of our society are to the church and to the sake of mankind. We are very concerned at this problem because we cannot avoid it any longer. This problem is that of young people not even getting a chance to experience God's love or find him in their everyday lives.

We, like others, feel that the world is in need of love. The generations before us were strongly encouraged to show their children that God's love was a valued part of their lives. Today there are so many influences in your people's lives that it is hard for them to realize that God loves them.

In the church the older generations of Christianity are slowly dying out and we definitely need something strong to go to, to keep the fire alive in the church and in Christianity. If the youth are not there to bring us back to life, we fear that Christianity will not be the same and the way it should be.

Some young people just do not know what God's love can do for them and how their lives can be better knowing that someone always loves them. What the youth are is God's gift to us. What they become is our gift to God.

We are just asking people to realize that the young people need a little

helping hand in our world today. We are young people ourselves, 19 and 18 years old, so hopefully we can show this problem from a different point of view.

Andy Roeder and Jeff Myers

Indianapolis

In memory of our pastor and friend

In memory of
Reverend Gerald T. Renn,
who lost our pastor,
but also a friend.

His short stay with us
was welcome indeed.
He helped all of us,
especially when in need.

Nine parishes he served
in 24 years as a priest.
He touched so many
in the south and the east.

His bear hugs and words
will ever dwell
in the hearts of the people
he loved so well.

Gerry is now gone
from his worldly domain,
but in the hearts of his friends
he will ever remain.

His last year on earth
was difficult, you see,
until the Lord said,
"Gerry, I want you with me."

With the Lord he is now
in heaven above,
in peace evermore
with others he loves.

All of us will miss him
which is God's own design.
Yes, for us he is gone
to the Lord, just reassigned.

Joe Wafford

Charlestown

ADVENT MEDITATION

O come, O come, Emmanuel!

by Marty and Lorita Doucette

As we enter this Christmas season, we are reminded of a beautiful passage in the 19th chapter of the Gospel of Luke. Beginning in the 35th verse, Jesus rides a donkey down the Mount of Olives on his final journey into Jerusalem. His disciples who surround him are oblivious to the impending dangers which await them and their Master. Rather, as the Scripture says, "... the whole group of disciples joyfully began to praise God at the top of their voices for all the miracles they had seen."

Some of the Pharisees in the crowd told Jesus that he must silence his disciples. But he replied: "I tell you, if these keep silence, the stones will cry out."

Paraphrased, Jesus' words might be stated like this: "These disciples of mine are caught up in a drama so powerful that it overwhelms them. It is a drama of such intensity that, if they were somehow capable of withholding their shouts of praise and wonder, then that which is without life would assume the responsibility of crying out in praise and wonder in their stead."

Something of great importance to the human race and to all of nature was transpiring that day on that descent into Jerusalem. The High Priest of the human race was coming to offer himself as the sacrificial lamb. The Messiah was coming in human flesh to the Temple to offer himself and for all as a sacrifice to his heavenly Father so that humanity could be restored

to that condition for which it had been created—union with God in Christ. Though Christ's disciples didn't understand any of this, it was the Spirit of God who compelled them to shout out in wonder and praise at his descent into the city.

As I said, this account's descending and entering, the praises and protests, remind us of the Christmas season. More accurately, as Christians, it reminds us of the Advent season.

The word "advent" comes from the Latin infinitive *advenire* which means "to come to." In the season of Advent, we yearly reenact a reality of dramatic proportion. By our observance of this season, we, by faith and in a mystery, are participants in a "descent" and a "coming to" of epic proportion. We are the disciples who witness the emmentment of the Second Person of the Blessed Trinity. To the extent we as believers withhold our shouts of praise, the lifeless world is compelled to take up the chorus in our stead.

Each year, an unbelieving world, in its lifeless, materialistic ways, shouts of the reality of the coming of the Lord through the celebration of the Christmas season. We are the disciples who are intended to be proclaiming praises of Emmanuel "God with us." Let us pray to our God that the Holy Spirit would so compel us.

Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel!
(Marty and Lorita Doucette are members of St. Luke Parish, Indianapolis.)

LIGHT ONE CANDLE

Love prevails over sorrow

by Fr. John Catoir
Director, The Christophers

Twin girls were born to an alcoholic father. Each one was sexually abused by her father from as far back as she could remember. They never spoke of the abuse to anyone, not even to one another. Their mother was an abused wife so deeply into denial and withdrawal that she was of little help to the girls.

One day when the twins were 14 their father ran his car into a lamp post and was killed instantly. It was a shock, but at the same time a great relief for each of them. For years they lived through their own private hell, each trying to sort out her feelings in isolation.

At age 25 one twin married. But two years later she divorced her husband. Finally, she sought counseling to deal with her bitterness toward men.

For though she imagined she had forgiven her father a thousand times, she really had not. The hurt and shame and hatred festered within her. She hadn't forgiven her mother either. After all, the twin reasoned, she allowed the suffering to happen.

One day while reading the Bible the words of Jesus, "Love your enemies," struck her like an electric shock.

Was Jesus serious? How could anyone

be expected to love an enemy? It dawned on her that her father had been something of an enemy in her life. She decided she would try to love him in spite of all the painful memories. She didn't wait for her feelings to catch up, she just prayed for her father and in the quiet of her heart forgave him, not out of duty, but because Jesus asked it, and she wanted to show her love for the Lord by following his advice faithfully.

A deep healing began to take place in her soul, and in a few months her joy returned. Instead of thinking of herself as a victim, she began to think of herself as one healed by God's love. In fact, she became a healer herself. She went to visit her sister who was still trapped in the emotional pain of her childhood. The two talked and cried together for hours. The divorcee persuaded her sister to join her in forgiving their parents. In a few weeks the single sister began to improve dramatically. A smile came back to her face.

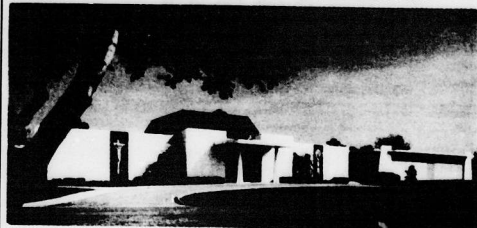
Both of them seemed to grow in the understanding that the enemy of their childhood was their father's sickness, not the man himself. They both learned an important lesson, that when you follow the teachings of Jesus, love prevails over sorrow.

(For a free copy of the *Christopher News Notes*, "When Home Is Where the Hurt Is," send a stamped, self-addressed envelope to The Christophers, 12 E. 46 St., New York, N.Y. 10017.)

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

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CORNUCOPIA

The best Christmas gift yet

by Cynthia Deves

Unless the end of the world has snuck up on us, or some other distracting event has taken place without our knowledge, Christmas is "just around the corner." This is a sobering thought, especially if we take it literally.

However we understand it, the fact is that the Big Morning will arrive soon and all the little hedonists who pass for Christian children will be expecting GIFTS. Not only that, they will expect CERTAIN gifts.

Parents are used to such expectations and often deal with them in their usual caring way by growling, "Get outa here!" when the kids present their ultimatums. Or, they put an end to nagging the moment it begins by issuing an edict that "no toy advertised on TV will ever be brought into this house by Santa or his emissaries." Thud.

Others of us, softened wimps who present gifts to kids with whom we do not live presently, take a kinder, gentler view. We tend to think it's cute if little Ernest licks out a request for an automatic scatter gun like the one he saw in the



Saturday morning cartoon. We cry, "How precious!" when pre-pubescent Beretta sighs for a Love Boat Barbie in a gold-thread stretch bikini.

There is help for people like us. I just know it. Somewhere out there a savvy good fairy must be waiting to help fumbling grandmothers, uncles and godparents to choose the right Christmas gifts for the kids.

The question is, whose right is right? Little Drusilla already wears a toddler size four although she is only seven months old, making clothes a tough gift to buy for her. Somehow it doesn't seem right for a person who can't walk yet to be wearing Simpsons T-shirts that say, "Don't have a cow, man."

Certain pre-schoolers who are in the female ballerina mode would be devastated if we selected a soccer ball for them. Conversely, tomgirls would never trust us again if we presented them with tutus and tights. What to do?

Selecting the correct book to stimulate interest in non-readers is a noble effort we outsiders sometimes attempt at Christmas time. But, despite our good intentions, this educational idea rates an F. You can lead non-readers to literature, but you can't make them enjoy.

"Treasure Island" or "Charlotte's Web" or any other book we adored as children will simply never excite the hardcore non-reader. We know this to be

true because we find past years' Christmas gift books used consistently as coasters underneath science experiments every time we visit.

Teen-agers present us with logistical problems. As soon as we've seized upon the perfect gift for their ephemeral taste, we find they're the only gift possible in these cases, and certainly the one received with the most gratitude.

But then, gratitude should be the last thing we're looking for when we send Christmas gifts. Satisfaction comes instead in choosing something we think will surprise and delight a beloved child, just as God delights us with the gift of Jesus. That's what his birthday is all about, isn't it?

vips...

Fourth- and fifth-grade students at St. Joan of Arc School in Indianapolis during the 1930s and '40s will be pleased to hear that their former teacher, **Providence Sister Agnes Josephine Coffey** will celebrate her 100th birthday on Saturday, Dec. 15. Sister Agnes is in good health, living in Karcher Hall at St. Mary of the Woods motherhouse.

Daughter of Charity Sister Margaret Marie Clifford, administrator of the Urban Parish Cooperative (UPC), recently made 40 apple pies for her mother's treasured recipe to sell at St. Luke's annual Christmas Bazaar. Her efforts earned an impressive total of \$600 to benefit the UPC, since she sold the pies for \$15 each!

check-it-out...

Benedictine Father Mark O'Keefe, assistant professor of moral theology at St. Meinrad Seminary and an ethical consultant at local hospitals, will conduct courses in "Medical Ethics: Guiding Principles and Current Issues" on the weekends of January 26-27, February 23-24 and March 16-17 at St. Meinrad. Class times are 9 a.m. to 12 noon and 1:30-4:30 p.m. Saturdays and from 9 a.m. to 12 noon and 1-4 p.m. Sundays. The course is designed for health ministers and other persons interested in Catholic moral decision-making in health care. Call 812-357-6599 or 812-357-6611.

The 1991 **Chateau Calendar Club** fund raiser is underway. The calendar, which sells for \$25, contains dates and events of the school's activities. Participants are also eligible for weekly \$50 drawings and a \$500 award each month. Three other \$500 drawings are held annually, including the Early Bird drawing on Dec. 19, 1990. To obtain a calendar call 317-251-1451.

The **American Heart Association** will sponsor its sixth annual Gold Ball on Saturday, Jan. 12 in the Grand Ballroom of the Westin Hotel in Indianapolis. The Lester Lanin Orchestra will play music for dancing following a cocktail reception at 7 p.m. and dinner at 8 p.m. Tickets are \$350 per couple. Call 317-876-4850 for details.

The Church of the Holy Name of Jesus, located at 17th and Albany in Beech Grove

Since *The Criterion* is not published the last week of December, items for the Active List, Check It Out, VIPs and other news for the December 21 issue (which includes events through Jan. 6) should be received in our office by Monday, Dec. 17. No paper will be published on Friday, Dec. 28. Send news to: *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206.

will present **Christmas Concert XXIX** conducted by music director Jerry Craney at 3 p.m. and again at 6:30 p.m. on Sunday, Dec. 23 in church. The Adult Choir and Boy's Choir will sing excerpts from Antonio Vivaldi's "The Gloria." They will be joined by the Girl's Choir and the Folk Group in performing traditional and contemporary music of the season, accompanied by an orchestra. Tickets are \$3, available by calling 317-786-5076.

Members of the **Class of 1940 of Cathedral High School** will meet at 12 noon on Wednesday, Dec. 12 at the K of C Hall, 13th and Delaware Streets. The following class members have not been located: Leo O. Bryant, Paul R. Gates, James W. Goldrick, John J. Lanahan, Paul A. Larson, John E. Olmstead, Russell C. Agnes and William R. Jones. Anyone having information about them, or needing more information about the meetings, may call Paul Lime at 317-786-0038, Thomas Neelan at 317-787-0021 or Herman Tierney at 317-253-7447. Future class meetings will be held on May 13, June 12, September 11 and December 11, 1991.

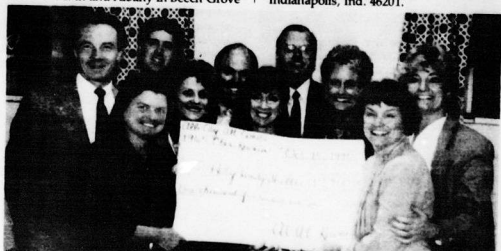
Kevin Barry Division #3, Ancient Order of Hibernians will hold its annual **Irish Christmas Party** at 8 p.m. on Saturday, Dec. 15 in the community rooms of St. Philip Neri Parish, 501 N. Rural St. Irish entertainment will be featured. Admission is \$2.

The second annual "**Tree of Life**" program will be held for the benefit of St. Vincent Hospice during the Christmas at the Zoo celebration held today, Dec. 7 through Sunday, Dec. 23. Those who have donated \$25 or more to help light the tree will receive two free tickets to Christmas at the Zoo. Call 317-875-4675 for more information or to contribute a gift.

Holy Trinity Parish, located at 2618 W. St. Clair Street in Indianapolis, will host **Christmas Concert IV** at 3 p.m. on Sunday, Dec. 16 in the church. Featured musicians will be the Holy Trinity Sunday Choir, the Slovenian Choir and Children's Choir. Guest choirs from Holy Angels Parish, and the Bell Choir from St. Richard's Episcopal School will also perform during the event.

St. Augustine Guild members will sponsor the annual **Christmas Party for residents of St. Augustine Home** at 1:30 p.m. on Wednesday, Dec. 12 at the home. Entertainment will include St. Luke Children's Choir, directed by Ben Del Vecchio, and presentation of gifts by Santa Claus (Dr. Harold Aron). The party will end with a Christmas carol songfest. Guild members are asked to bring petti fours or cupcakes to help with refreshments.

St. Philip Neri Parish seeks donations to support its **16th Annual Christmas With Christ** program which provides clothing and toys for 300 needy families within the boundaries of St. Philip and Holy Cross parishes. Five items of clothing and one toy are presented to each child, along with any toiletry items the committee can afford. Send donations to: Christmas With Christ, St. Philip Neri Parish, 501 N. Rural St., Indianapolis, Ind. 46201.



CLASS OF '65—Members of the Class of 1965 present Daughter of Charity Sister Nancy Crowder with a "check" for \$1,400, representing a donation from the All-City, All-Catholic High School Reunion held last June. From left (back row) they are: Dennis Brake, Jack Ross, Gary Hoefle and Steve Gutzwiller and (front row) Sister Nancy, Clare Baptista Scales, Jane Kirkhoff Johnson, Joanne Rinne Hart, Rosie Ries Black and Maria Scherer. Sister Nancy is director of Holy Family Shelter for the homeless in Indianapolis. She is also a member of the Class of '65, from a high school in Alabama.

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Sister says current events impact spirituality

by Mary Ann Wyand

"True spirituality needs to be open to the reality of the day," Adrian Dominican Sister Patricia Benson told *The Criterion*. "The great saints were open to the reality of their day, and they did what they could, given their own gifts."

Today, Sister Pat explained, spirituality faces the nuclear issue, ecological issues, social justice issues, consciousness issues, and other current world concerns.

"If people really are going to be in touch with God and become the type of people that see more and more as Jesus did and as God does," she said, "then they have to open their eyes to some of these things that are hard to look at and change their lifestyles."

After receiving her doctoral degree in theology last May, Sister Pat moved to Beech Grove in August to work with the Benedictine community at Our Lady of Grace Monastery as director of spiritual formation for the Benedictine Center.

Sister Pat brings a strong sense of the global church to her new position because she worked with people from throughout the world as a faculty member at the School of Applied Theology in Oakland, Calif.

"It was very enriching for me to listen to

and be a part of the lives of people from Ireland, France, Germany, the Netherlands, South Africa, Namibia, the Philippines, Indonesia, and South America," she said. "I was teaching spirituality and directing them in spiritual direction, but I



Dominican Sister Patricia Benson

was also being greatly enriched by the perspectives that they brought from their various ministries all over the world. They brought a sense of the global church and the problems that are issues for people in different countries."

At Beech Grove, Sister Pat directs the center's spiritual leadership program, presents spirituality programming, and offers spiritual direction. The spiritual leadership program is a two-year program to instruct lay people in ways to enrich their own personal spirituality and prepare themselves for lay ministry in their parishes.

"Participants share what they have learned in indirect ways by being a better minister of the Eucharist to the sick and homebound," she said, "or by being a better participant at the parish council meeting, because they understand the interaction in the group situation."

Spiritual leadership programming also helps participants learn to understand themselves better, she said.

Spiritual direction helps people better understand "what the message of Jesus really is," she said, "and that it needs to touch the lives of people who live in poverty as well as in wealth."

Sister Pat will present a Scripture series during both Advent and Lent and will offer directed retreats and other ecumenical programs on a variety of spirituality topics at the Benedictine Center. Telephone the center at 317-788-7581 for information about upcoming programming.

"People are really searching, looking for more, looking for the spiritual part of life," she said. "I compare it to the 16th and 17th centuries when there was a great outpouring of religious curiosity and mysticism flourished. Today there are parallels in people's personal situations. They're trying to find hope and meaning in their lives. They're trying to come to grips with their society's situation so they turn to the spiritual in many different ways."

Penance services are scheduled

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

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

Indianapolis North Deanery

Dec. 10, 7:30 p.m., St. Matthew.
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. 23, 3 p.m., St. John of Arc.

Indianapolis East Deanery

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. 10, 9 a.m., Roncalli Holy 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, St. 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, St. Catherine, and Holy Rosary, at St. Patrick.
Dec. 20, 7 p.m., St. Jude.

Indianapolis West Deanery

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.

Batesville Deanery

Dec. 9, 4 p.m., Immaculate Conception, Millhouseen.
Dec. 9, 7:30 p.m., St. Maurice, Napoleon.
Dec. 11, 7 p.m., St. Lawrence, Lawrenceburg.
Dec. 12, 7 p.m., St. John St. Magdalen, at Ossage.
Dec. 12, 7:30 p.m., St. Mary, Aurora.
Dec. 16, 2 p.m., St. Maurice and St. John.

Enochsburg, at St. Maurice, Greensburg.

Dec. 17, 7 p.m., St. Louis, Batesville.
Dec. 18, 7 p.m., St. Anthony, Morris.
Dec. 20, 7 p.m., St. Nicholas, Sunman.
Dec. 20, 7:30 p.m., St. Mary, Greensburg.

Bloomington Deanery

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.

Connorsville Deanery

Dec. 11, 7 p.m., St. Gabriel, Connorsville.
Dec. 12, 7 p.m., St. Bridget, Liberty.
Dec. 13, 7:30 p.m., St. Michael, 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, Nashville.
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.

New Albany Deanery

Dec. 10, 7:30 p.m., Our Lady of Perpetual Help, New Albany.
Dec. 11, 7:30 p.m., Holy Family, New Albany.
Dec. 12, 7:30 p.m., St. John, Starlight.
Dec. 13, 7 p.m., St. Joseph, St. Joe Hill.
Dec. 16, 4 p.m., St. Joseph, Corydon.
Dec. 16, 4 p.m., St. Mary, Lanesville.
Dec. 17, 7:30 p.m., St. Mary, Navilleton.
Dec. 18, 7:30 p.m., St. Mary of the Knobs, St. Augustine and Sacred Heart, Jeffersonville, at Sacred Heart.
Dec. 19, 7:30 p.m., St. Mary, New Albany.
Dec. 20, 7:30 p.m., St. Paul, Sellersburg.
Dec. 21, 7 p.m., St. Anthony, Clarksville.

Seymour Deanery

Dec. 12, 7 p.m., parishes of Madison.
Dec. 16, 7 p.m., St. Ambrose, Seymour.
Dec. 17, 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. 19, 7:30 p.m., St. Isidore, Perry Co.
Dec. 19, 7:30 p.m., St. Boniface (CCD), Fuida.
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, Cannellton; 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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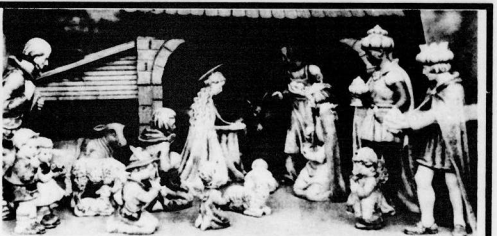
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Watercolor of St. Patrick to be foundation for school fund drive

A watercolor of St. Patrick Church and School by local artist Omer "Salty" Seamon will be the foundation of a fund drive to benefit the Terre Haute school.

The painting depicts the church and school with the shamrock that is painted on Poplar and 19th Streets for the annual St. Patrick's Day celebration.

Choir robes needed

The Chapel Singers, an adult male choir of 20 members at the Indiana State Farm near Greencastle, are looking for choir robes to wear during their performances. Any color will be acceptable.

If any parish or organization has unused robes just "hanging around," the choir would very much appreciate receiving them. Please write: Kenneth R. Lucas, Indiana State Farm, 1500 West U.S. 40-14 N., Greencastle, Ind. 46135-9275.

Father Lawrence Moran, pastor of St. Patrick said, "It has become clear that parochial schools which survive into the next century will be those that have a viable endowment fund from which to build a solid foundation for growth. Mr. Seamon's participation in our fund drive will surely help us build for the future. The children of St. Patrick School and I owe him and the Booster Club a great deal of thanks."

Proceeds from the sale will go to the St. Patrick Catholic School Endowment Fund. The fund drive is sponsored by the St. Patrick Booster Club. Thomas Miller is 1990-91 president.

The original painting, 500 signed and numbered prints with the artist's remarks and an original pencil drawing in the margin; artists proofs; and standard prints will be available for public sale.

Seamon is known locally and nationally for his paintings of Wabash Valley points of interest.

Those wishing to purchase a print may inquire at 1807 Poplar St., Terre Haute, Ind. 47803, or call 812-232-8518.



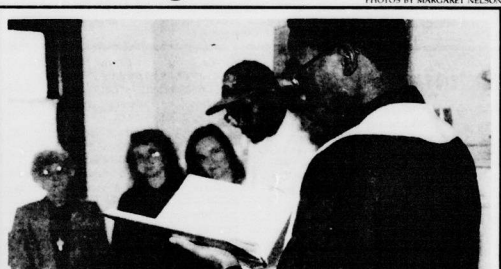
'DEVELOPMENT' PRINT—Pastor Father Lawrence Moran looks at a print of St. Patrick Church and School, Terre Haute, done by artist Omer "Salty" Seamon that will be used for a fund drive for the parish.

Community involved in reaching out to others

PHOTOS BY MARGARET NELSON



CELEBRATION—Peg Schaefer serves Thanksgiving dinner to Louise Ellerman of Barton Apartments and her friend Mary Faker. Father Mauro Rodas celebrated Mass for about 150 residents on Nov. 24. Many Indianapolis-area parishioners joined them, also preparing and serving the meal. Ellerman leads a weekly rosary and prayer service.



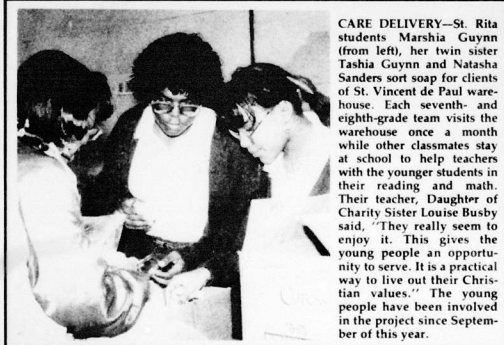
BLESSING—Father Kenneth Taylor, interim director for Volunteers in Ministry (VIM) blesses the near east side home for the four young people who minister to the poor in center city Indianapolis. Stacie Wiley, Jim Goodwin, Kelly O'Brien and David Kotre read portions of the Nov. 18 prayer service.



ANNIVERSARY BAND—Clients of the Holy Trinity Adult Day Care form a casual musical group to celebrate the 10th anniversary of the facility. The celebration was from 1 to 5 p.m. on Saturday, Nov. 17. Encouraging the players are Father Kenneth Taylor, pastor of Holy Trinity, and Lula Baxter, director of the program.



COLTS 'PRACTICE'—On Nov. 27, Indianapolis Colts wide receiver Jessie Hester (left), who made a touchdown and gained 89 yards against the Phoenix Cardinals on Sunday, Dec. 2, gets ready to toss a football to a young man at St. Mary Child Center. Later a young girl surprised him by returning a football he threw by hastily kicking it back. Below, nose tackle Tony Siragusa plays a table sand game with other children. Things were so active in the play area that Siragusa quipped, "I'll bring my pads the next time." St. Mary is an Indianapolis Catholic Charities facility for children who require special help with learning, emotions and behavior.



CARE DELIVERY—St. Rita students Marshia Guynn (from left), her twin sister Tashia Guynn and Natasha Sanders sort soap for clients of St. Vincent de Paul warehouse. Each seventh- and eighth-grade team visits the warehouse once a month while other classmates stay at school to help teachers with the younger students in their reading and math. Their teacher, Daughter of Charity Sister Louise Busby said, "They really seem to enjoy it. This gives the young people an opportunity to serve. It is a practical way to live out their Christian values." The young people have been involved in the project since September of this year.



Council starts to identify the major issues

(continued from page 1)

Indianapolis to Fortville and Greenfield in Hancock County.

The report for the Indianapolis North Deaneary was given by Rosemary Corraggio and Dr. Hans Geisler. This deaneary includes nine parishes in northern Marion County. It too includes both inner city parishes such as St. Andrew and St. Joan of Arc and suburban parishes such as St. Luke, St. Pius X and St. Lawrence. Corraggio noted that *The Criterion* had reported that a new parish in the northeast corner of Marion County is being planned.

During discussion of this proposed new parish, some council members observed that some Catholics in the northern part of the archdiocese have been attending Mass in a parish in the Diocese of Lafayette. Archbishop O'Meara stated that he and Bishop William Higi of Lafayette are in full agreement that parishes should not register people who do not live within the boundaries of the respective diocese or archdiocese.

After discussion of the two Indianapolis deaneries, council president pro tem David Gootee observed that one quarter of the total Catholic population of the archdiocese lives within these two deaneries. Archbishop O'Meara said that half of the total archdiocesan population lives in the four Indianapolis deaneries.

Archbishop O'Meara also explained the Urban Parish Cooperative (UPC) to the council members. This cooperative of center city parishes was established after a study was made shortly after the archbishop began his ministry in the archdiocese in 1980. He said that the archdiocese has invested large amounts of money in some of these parishes. He also said that the UPC has been addressing mainly internal problems and hasn't yet addressed issues such as possible school closures. He said that it was essential that the parishes learn to cooperate among themselves.

The report on the Seymour Deaneary was given by Dan Megel and Betty Lux. They said that their deaneary was in sharp contrast with the Indianapolis deaneries. It is the largest deaneary geographically, from Shelby County to Washington County and east to Switzerland County. It's a large area in southcentral and southeastern Indiana. Megel said that it can take more than two hours to drive to a meeting within the

deaneary, so communication is a serious problem. Although the deaneary includes the cities of Madison, Franklin and Columbus, most of the area is rural. There are 19 parishes in the deaneary.

Father Coats and Providence Sister Loretta Schuler explained the secretariat system to the council members and about the activities within their particular secretariats. Archdiocesan administration is organized into six secretariats plus the Metropolitan Tribunal. The secretaries of the secretariats report to Father Coats as moderator of the curia. The six secretariats are those for Catholic Charities, Religious Ministry, Temporalities, Operations, Pastoral Services, and Catholic Education.

In addition to serving as vicar general and moderator of the curia, Father Coats is also secretary for the Secretariat for Operations. The agencies within this secretariat are the Catholic Youth Organization, Catholic Communication, *The Criterion* and Catholic Cemeteries. Father Coats explained what each of these agencies does.

Sister Loretta serves both as archdiocesan chancellor and as secretary for the Secretariat for Pastoral Services. Eight archdiocesan agencies are in this secretariat: the offices of Family Life, Pro-Life, Evangelization, Ecumenism, Hispanic Apostolate, the Propagation of the Faith, the Archives, and Fatima Retreat House. At the council meeting, Sister Loretta explained briefly what each of these agencies does, how it is staffed, and what its budget is this year.

During his report on the U.S. bishops' meeting, Archbishop O'Meara stressed three documents that originated with the Education Office: doctrinally-sound educational guidelines, a statement on the importance of Catholic elementary and secondary schools, and a statement on human sexuality. Each of these, he said, is very important.

The archbishop also said that the bishops are committed to eliminating sexist language in scriptural and liturgical texts. He also commented on a statement on the 500th anniversary of Columbus' discovery of America, a celebration that is planned to be hemisphere-wide and, it is hoped, an opportunity for the renewal of evangelization.

He noted that the 100th anniversary of

the writing of the first social encyclical, *Rerum Novarum* by Pope Leo XIII, will be next year and said that the leaders of the church must give more emphasis to the church's social teachings.

He announced that the bishops approved another new collection, this one a four-year collection for the church in Eastern Europe.

Finally, he said that the bishops' pastoral on women's issues was not on the agenda for this meeting but that the bishops are committed to issue this letter despite those who believe the project should be dropped. He said it will probably be debated next November.

Prior to starting the process of identifying major issues, the council members heard a discussion of pastoral planning conducted by Gootee and Providence Sister Marie Kevin Tighe, director of the

archdiocesan Office of Pastoral Councils. Gootee, who had been chair of the Archdiocesan Pastoral Planning Commission, shared a letter from him to the archbishop officially ending the work of the commission.

Those appointed to the council's Constitution Committee were Rosemary Corraggio, chairperson, David Moebis and Franciscan Sister Jean Marie Cleveland.

In evaluating the meeting, members expressed appreciation for the opportunity to get to know more about other parts of the archdiocese from the deaneary reports. Some also commented that they were beginning to realize that the council's work is going to be more difficult than they originally thought.

The council's next meeting will be Feb. 16 at St. Columba's parish in Columbus.

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Indiana religious leaders urge pro-children welfare legislation

(continued from page 1)

under age 3; that AFDC benefits are only about one-third of the federal poverty level and any effort to "move up" to the poverty level brings a decrease in benefits; and that Indiana ranks 51st in the nation (the District of Columbia included) in salaries paid to child welfare workers.

Among problems with life-and-death implications is the lack of Public Welfare caseworkers to oversee children placed in foster homes because of crisis situations. In theory, caseworkers investigate complaints of child abuse, place children in foster homes, monitor their care in the home and follow-up after their return to their own parents.

In truth, the religious leaders were told, the caseworkers' contact with the child and foster parents is minimal. Indiana caseworkers struggle with caseloads ranging from 35 to 80, while the Child Welfare League of America recommends a maximum of 20. Exhausted, caseworkers and their supervisors leave the system in large numbers, resulting in a loss of experienced, often valuable and committed staff. Turnover is 50 percent to 100 percent a year in some counties. A child caught in this system may be assigned to five or six caseworkers in a year's time.

The religious leaders were told that foster parents also suffer the system. Their numbers have decreased from 3,455 in 1981 to 2,519 in 1989, mainly, they say, because of the lack of contact with the caseworkers. This leaves the foster parents with little background information and no help in counseling a child caught in a crisis situation and needing much guidance and understanding.

A Lafayette foster mother told the religious leaders of caring for more than 200

"at risk" children in 28 years, "some overnight, some for a year." She particularly remembered a 4-year-old boy who suffered chemical burns over most of his body when he spilled a caustic solution over himself while his mother slept. She also recalled a family of four children ages 2 to 9 who were severely neglected and malnourished as well as having cigarette burns inflicted by their mother over their bodies. The foster mother didn't blame the caseworkers for a lack of contact and follow-up; they were overworked, she said.

The leaders were told that maximum monthly AFDC benefits in Indiana are about one-third of the federal poverty level. On a monthly basis, the poverty level is \$702 for a parent and child while Indiana's benefits are \$229. In addition, 15 percent of AFDC families do not receive food stamps. 62 percent live in private rental housing for which they receive no housing assistance, and less than half receive energy assistance. Township trustees are permitted to deny assistance to AFDC recipients, they were told.

A divorced father of a 2-year-old girl told of the "humiliating experience" of applying for AFDC following a work injury and subsequent depleting of savings. He is now president of the Indiana Welfare Watch, a Lafayette group dedicated to improving the system and helping families back to stability.

Haller told the religious leaders that instead of enabling families, Indiana's system provides a disincentive to work. She recommended legislation to allow AFDC recipients to get a job and earn money at least up to the federal poverty level. Instead, Indiana decreases benefits as the recipients earn.

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Father Clarence Rivers speaks out on racism

by Mary Ann Wyand

With his customary candor, Father Clarence Rivers of the Archdiocese of Cincinnati sounded multiple concerns about racism in the Roman Catholic Church during a Nov. 29 appearance arranged by the Sisters of Providence at their Motherhouse at St. Mary of the Woods College.

His strong voice rang out like the tolling of a church bell as he lamented that in most American parishes little has been done to implement inclusive liturgy and ministry for black Catholics since the U.S. bishops penned "Brothers and Sisters To Us; U.S. Bishops' Pastoral Letter on Racism In Our Day" in 1979.

"As St. James said, 'You say you have faith, but I have deeds. By my deeds, I will show you my faith,'" Father Rivers said. "All of the pastors in the world will not make up for one omitted act. Words are not a problem. It is deeds, deeds, deeds!"

The renowned liturgist and musician is lauded in the dedication of "Lead Me, Guide Me," the African-American Catholic Hymnal, because he "paved the way for liturgical inculturation and inspired black Catholics to bring their artistic genius to Catholic worship." His improvisational composition "God Is Love" is said to be one of the best-known African-American hymns used in Catholic liturgies today.

When words become multiplied by more words they can lose their effect, the nationally-known priest, musician, playwright and dramatist told the gathering.

"Words are like drinking water," he said. "There's always a process by which the body can get rid of it. We can always risk printed words. They don't change anything."

Looking ahead to the new decade and the new century, Father Rivers said he is "not all that optimistic about the church institution changing very much. It is not just a



Father Clarence Rivers

question of consciousness-raising. The answer lies in deeds as opposed to incantate words."

During the entire 19th century, he explained, there were only five black Catholic priests ordained in the United States. In contrast, the Episcopal Church ordained 80 black priests in the last 25 years of that century. And in this century the Episcopal Church also has ordained women.

In many dioceses and parishes, Father Rivers said, "There is a cultural chasm that exists between peoples of African-American descent and the Catholic Church. There's something that prevents (people) from saying, 'I know you're black.' If the church is catholic—universal—it has to

be open to all people and their cultures or stop calling it catholic. We are one holy, catholic and apostolic church. It's not a denominational name. It's a quality the church ought to have."

American Catholics need to learn ways to put some of the warmth of the African-American culture into worship, he said. "We need to learn the arts and skills that make up the act of worshiping—a combination of performing arts and visuals that create the atmosphere for good worship."

Father Rivers said black Catholics who are minorities in their parishes should become involved in organizations like the National Black Catholic Congress because, "One of the things that we need when we are isolated is to be in touch with people in other places who share what we share."

When speaking to black religious groups, he said, "I have to remind them that we need to be open to our own culture but also to other cultures. I happen to be an ordained priest who happens to be black in a church that is predominantly white."

Since his ordination in 1956, Father Rivers said, "My life as a black Catholic priest has been 50 percent happy, 50 percent comedy and 50 percent tragedy. They're all mixed up together. I know that doesn't add up to 100 percent. The projects that I work on are mainly of my own choosing, convenient for me and also convenient for the diocese."

He said one of his favorite Biblical passages comes from Chapter 5 of the Book of Revelation, which reads in part, "They sang a new song." "from every tribe and tongue and people and nation" (Revelation 5:9-10).

"I've used it to preach to people about their worth and their dignity," he said. "It is very difficult to deal with the problems of blacks in the Roman Catholic Church. We're always in a minority. It becomes a problem, a problem not addressed by the church at large yet."

'Come Home Tree' is a Batesville tradition

by Virginia Wissel

Bringing people "home" for Christmas can mean bringing them back to their church family.

This is the belief of the evangelization team of St. Louis, Batesville. The whole parish is invited to participate.

Parishioners were asked to hang a Christmas ornament envelope on the "Come Home Tree" in the church vestibule last Sunday.

In envelopes available at the church, the faithful could write names of individuals they hope will return to the practice of their faith. If they believe local people would appreciate personal contact, their names and addresses could be enclosed. Sponsors could include their names as contacts, if they wished.

During Advent, the congregation is asked to pray for those whose names are on the tree.

In addition, on the Mondays before Christmas, holy hours of prayer will be offered in the church. During the hours of 11 a.m. to 1 p.m. and 7 to 8 p.m., members are asked to come to St. Louis to pray for the return of those who have left the practice of the Catholic faith.

During the holy hours, a book will be on a podium in front of the altar so that those who participate can write the date and hours they attend. A candle will burn continuously by the book during Advent.

Pat Blank, president of the St. Louis evangelization team, said that the names in the Christmas envelopes will be compiled in early 1991. These people will receive personal letters inviting them to be welcomed by the St. Louis faith community.

It is the third year for the "Come Home Tree," but the first year for prayer hours for those whose names mean Christmas to the Christians who placed them there.



SAINTED BISHOP—Sankt Nikolaus, better known in America as St. Nicholas, reprimands his sooty and wild servant, Knecht Ruprecht, for forgetting the Goldenes Buch, a golden book of children's names, during the Athenaeum Turner's annual St. Nikolaus Fest observance held Dec. 1 at the German organization's historic headquarters in Indianapolis. (Photo by Mary Ann Wyand)

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What can we learn from the plight of the poor?

by Fr. Eugene LaVerdiere

On a nice evening recently I walked no more than two blocks near New York's 76th Street and Lexington Avenue, considered a "nice" part of town, before coming upon at least five people getting ready to spend the night in the open air, with cardboard for a bed.

My heart ached.

Two of the men seemed to be about my age, 54. They were talking and joking as though their plight was absolutely normal. They said, "Hi! Father!"

I answered, "Hi, fellas! How's it going?"

"Not so bad, considering."

I thought about their answer. I wondered what kept them going.

I tried to put myself in their position. "Things could be worse," I thought. "It's October, but it could be January with weather in the sub-zeros. Not so bad, considering!"

The next morning, I left for the airport around 8:30. It must have rained hard during the night; the street people were gone. I wondered where they went.

As the cab moved through the traffic I thought of Jesus. Some New Testament words kept passing through my mind: "But the Son of Man has no place to lay his head."

The poor are all around us.

But is there anything really valuable that we might learn from those who are destitute?

There is one man I used to talk to. I have no idea where he lived. He had lost both his legs—I never asked how—and someone brought him in a wheelchair to a spot near the subway entrance, a block from where I live. It was his spot.

The man sold pencils. When I passed there and he was occupying his spot I would stop and buy a couple of pencils.

One day it was raining. I asked what I could do for him.

"Just push the chair further under the awning. That way I won't get wet."

"How about some coffee?"

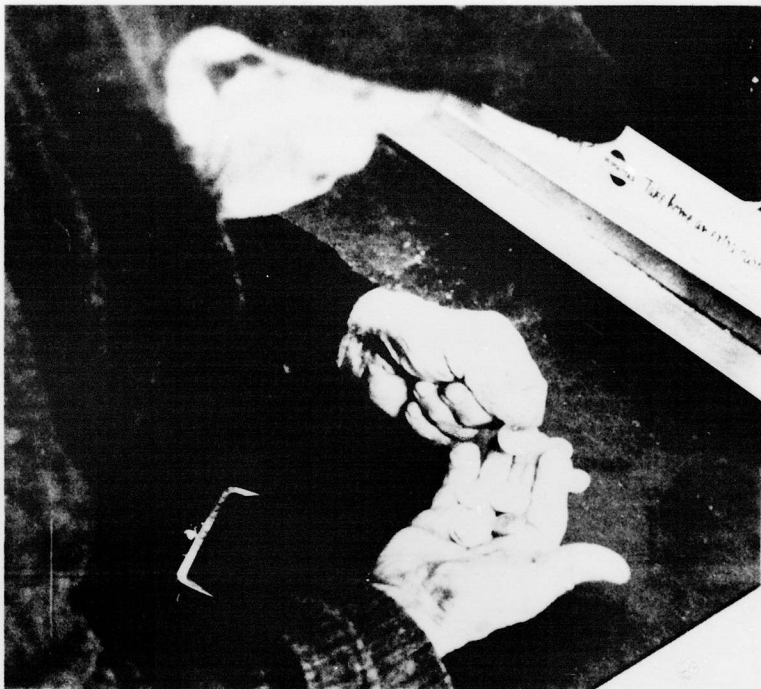
"No thanks."

He looked into my face and said, "Thanks. I am really quite fine." I think he really was.

It's been more than a year since I last saw him. No one has taken over his spot. I miss him, actually.

I think he taught me something about poverty, how someone can be content with very little. From what I could see, he had hardly anything at all.

Reflecting on him, I see images from the Gospels: lame people, blind people, beggars at Jerusalem's city gates.



IMPOVERISHED—The poor are all around us. But we are the ones who are truly impoverished if we cannot recognize the value of poor people who are contented with few earthly possessions.

Christ reminds us that we must learn to appreciate the value of a human person, however destitute that person may be. (CNS photo by Paul Conklin)

Jesus spoke with them, listened to them, helped them walk and helped them see. Jesus helped people who had nothing to realize that the most important thing was their own person and that of others.

Jesus, the one who had no place to lay his head, recognized the worth of people who had nothing.

The poor we meet every day call us to do the same.

It is we who are impoverished, not they, when we cannot recognize the value of someone independent of all earthly possessions.

There are many kinds of poverty, some carefully masked. The worst is spiritual poverty—the poverty of those who think they are rich. Jesus talked to them, too, and helped them to see their poverty.

The poor we meet daily on our streets

teach us about our poverty, every kind of poverty. They teach us about the poverty of someone unable to appreciate the value of a human person, however destitute that person may be.

The question is not so much what the poor can teach us, but whether we are able to learn from them.

(Blessed Sacrament Father Eugene LaVerdiere is senior editor of Emmanuel magazine.)

DISCUSSION POINT

Rich lose hope, poor die hoping

This Week's Question

What do you think is meant by people like Mother Teresa of Calcutta who say we need to learn from the poor? What can the poor teach you?

"Because of their experience, the poor have a genuine concern about the care of others. They are very open to sharing the little they have." (Sister Charlotte Seibert, Congregation of the Sisters of the Third Order of St. Francis of Perpetual Adoration, Davenport, Iowa)

"Most poor have a tremendous hope that things will get better—especially if they truly believe in God. The rich lose sight of hope; the poor die hoping." (Marilyn Maher, Bay Village, Ohio)

"We can learn patience. And the poor can teach us about suffering—I think they model for us endurance in the face of suffering." (Jeanette Kramer, North Olmsted, Ohio)

"The poor teach us this: What we possess is not what matters most. Of greater importance is what we give away." (Name withheld, Moline, Illinois)

"I think the poor can teach us to value what is really

important in life—like our relationships with other people and extending our efforts to help people solve problems instead of spending our efforts protecting our belongings and worrying about what to buy next." (Eileen Jarr, Bay Village, Ohio)

"We can learn from those who trust God to provide for their needs. Rich people tend to depend on their money instead of on God. We need to learn to distinguish needs from wants." (Teresa and Francis Mottet, Richland, Iowa)

"The poor show us that life is not all fun and play and fancy rich clothes . . . I think that most of us are pretty well off if we have so much as food and clothes. Think of the poor who haven't even a place to rest their heads." (21-year-old, Albany, New York)

Lend Us Your Voice

An upcoming Faith Alive edition for Lent asks: Have you received spiritual direction during the sacrament of penance? In general terms, can you describe that experience of spiritual direction?

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



Needed lessons come from people in need

by Fr. Herb Weber

Someone told me a story about a woman who was going through a financially difficult time. As a single parent, she was ready to give up all hope when the local St. Vincent de Paul group of the Catholic Church helped her.

She was so touched by her new friendship with some of the members that she decided to join the parish.

A few years later, one of the Vincents, who had observed her long absence from Mass, stopped by to ask how she was. She indicated that the going was still rough, but not as bad as it had been.

Then the visitor gently asked what was keeping her from attending Mass. The woman said she stopped going because the parish, whose upbeat nature had first attracted her, seemed too good to be true. Her words were, "They are all so happy that I don't fit in."

The irony is that there are many people on the fringes of our society who do not see themselves fitting into the way life is lived in the middle class church of America. At the same time, the church probably needs the presence of the poor now more than ever.

In some ways, the Catholic Church in some of the developed nations of the world is going through a very dangerous period of development. Its members are more educated than ever. In most fields, there are more Catholic professionals than previously, and the incomes of many have put them on social levels different from those of their ancestors.

What was once an immigrant church is no longer so. With all those developments, it is often hard for the church to remember how important the presence of and ministry to the people on the fringes can be.

The woman in the story, who must have felt that she was the only one with her type of problems, could no longer see herself as a member of the church. Regrettably, her absence meant that the church itself was going to lose a valuable perspective.

Anyone who has worked with the poor will tell it be known that there is nothing romantic about that task. In the same way, one would be misguided in always assuming that the poor have a wisdom others don't. But the poor do have experiences of life that speak to all. They know what it means to be powerless.

A friend whose husband has a high-income job as an attorney volunteered to take another person to the welfare office to register for assistance. They got up very early one morning and arrived before the office doors were open. Then they waited six hours, only to be told that the quota of new applicants had been filled for the day. They would have to come back.

My friend later told me how this experience had been more humiliating and demeaning than she could have imagined. However, it also gave her new eyes through which she could look at many issues of justice, human dignity and communal responsibility.

The many social documents of the Catholic Church have developed precisely out of such experiences. By seeing the way life is viewed by the poor, the helpless, and the voiceless, the church starts to get a sense of how it needs to act in their defense.

For parishes and individual members of our congregations, the task, then, is to maintain a bridge with persons on the edges of society. In that way, the richness of the Gospel message, especially as it relates to the disenfranchised, can be appreciated by all.

HURTING—Sometimes when a parish forgets to look after the hurting in its midst, it starts to lose its soul, its very essence. (CNS Illustration by Mark Williams)

Not long ago a man told me that there were no poor in his parish. I asked him to expand his definition of "the poor" to include more than simply those without money.

He soon admitted that there were many widowed elderly people who were lonely or afraid. There were divorcees who felt they were ostracized by the community. And there were more families embroiled in various forms of domestic violence than he frequently among the powerless.

Having a place for such people in our churches not only assures them that they have value before God. It also helps the other members of the church maintain a heart of flesh instead of stone.

As I recently helped a parish rebuild its community outreach program, I discovered a certain gentleness pervading the room.

It seems that sometimes when a parish forgets to look after the hurting in its midst, it starts to lose its soul, its very essence. Like those who get so busy with day-to-day matters that they forget to spend time with others, the church can become cold and uncaring.

Joyfully, the opposite also is true. When a church makes room for the forgotten in its midst, then the whole church finds—in its identity with the powerless—the power of deep trust in God and faith in God's people on earth.

(Father Weber is pastor of St. Thomas More Parish, Bowling Green, Ohio.)

Church social teaching relies on relationships

by David Gibson

There is a surprising twist to things in the world of church social teaching.

It might seem that church social teaching adds up to a simple accounting of what better-off people should do for the poor and those whose human dignity is abused.

But there is more to it. The pathways of church social teaching frequently lead to society's fringes where people soon find they are in a position not just to give but to receive. What is learned through society's disenfranchised members can powerfully transform the perspective of an individual or a group. It may also make that person an advocate for human rights.

A belief that the poor not only are needy but are a source of enrichment appears to have motivated the work of people like Mother Teresa of Calcutta and many of history's saints. Almost instinctively people admire this quality in them, realizing how little real understanding there often is between rich and poor.

Church social teaching involves more than doing good for others. It points toward the possibility of a humanizing relationship with those at the edges of society.

(David Gibson edits Faith Alive!)



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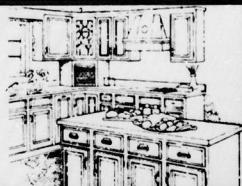
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SECOND SUNDAY OF ADVENT

The Sunday Readings

Sunday, December 9, 1990

Isaiah 40:1-5, 9-11 — 2 Peter 3:8-14 — Mark 1:1-8

by Fr. Owen F. Campion

This weekend's Liturgy of the Word offers as its first reading the beginning verses of the second section of the Book of Isaiah, or Deutero-Isaiah. There is an excitement about Advent. Expectation and joy are in the air. Nothing could better capture the mood than Deutero-Isaiah.

When Deutero-Isaiah was active, the Jews had been kept hostage in Babylon, then the major capital in the world, for generations. At long last, when Babylonia itself fell to Persia, the Jews were freed to go home. It was the fulfillment of a dream, and an answer to prayer. The delight was unrestrained and total.

The task of Deutero-Isaiah was to remind the Jews that their good fortune was no mere stroke of political luck. Rather it was God's gift to them. All things are subject to God. Human treachery indeed can work its will, but in the end God and his justice will endure.

Deutero-Isaiah's ability to persuade was effected by his command of language, and that surely was prompted by his own intense faith. His imagery is stunning from a literary point of view. He seats God in a great court, just as the kings of Babylonia or of Persia would have spent their days. God is their equal, indeed their master. Deutero-



Isaiah's insight was to see God in his sublime place.

The Second Epistle of St. Peter provides this second weekend of Advent with its second liturgical reading. Only rarely do Liturgies of the Word make use of the Second Epistle of Peter. When written, the church, although less than a century old, already experienced division and heresy. All that was in the more general setting of cultural and political hostility for Christians.

This epistle called upon followers of Jesus to confront problems within their own community, and in the societies in which they lived, by first resolving to fortify their own lives in virtue and fidelity. Such is this lesson's advice. It reflects the Advent themes by reminding its readers that they await a "new heaven and new earth." In other words, dispute and worry will not prevail. The Lord will come again, and with his coming the world will experience peace and harmony.

However, Christian sanctity will effect, as well as await, that great day of the Lord's coming. Await him worthily is the reading's advice.

St. Mark's Gospel is the source of this liturgy's Gospel reading. It presents the powerful and explanatory first verse of the Gospel, and it at once introduces us to the figure of John the Baptist. St. Mark's Gospel is the oldest of the four Gospels, and also the shortest in length. Its brevity on occasions has been cause for people to overlook the profound message of the Gospel, a message superbly developed by

the literary and theological genius who was the Gospel's author.

The purpose of that genius in this writing is expressed outright in the first verse of the Gospel, the first verse of this weekend's reading. It is to present to us Jesus, the Son of God, and to give us his Good News of salvation. To him, all the salvation events of the past looked in anticipation. Before him, as harbinger, John the Baptist went with his summons to conversion and to faith in God. To convert, and to believe, we submit ourselves to baptism.

Reflection

The mood for this weekend's liturgy is joyful anticipation. The readings focus our joy and expectation upon Jesus, the Son of God. He brought the blueprint for salvation, hope, and eternal rest. That blueprint is his message, his Good News.

Throughout history, God has befriended, protected, and rewarded his people. That has been his great outpouring of love. He sustained the exiled Jews in Babylon and brought them ultimately home. He protected the infant church from perils within and without. He gave, and gives, himself in Jesus to all who love him. Relentlessly, he has loved. Totally, he loves and communicates in his Son.

That Jesus, that enfleshed presence of God's love in human life, awaits us. His supremacy over all the powers of evil and

despair is clear. The coming of Jesus personally to any human being is neither automatic nor a conquest. We must invite Jesus to our hearts and homes, and we must prepare ourselves for him. That too is the message of these readings.

The figure of John the Baptist is compelling—and illustrative. John was the son of a priest. In other words, he was born into the privileged class, probably the most privileged since there was then no Jewish ruling class in the political or economic order. With determination, John abandoned all the advantage such status would have given him. He removed from himself all the things of life unnecessary to life and to the genuine purpose of life, in order to be with God.

The church, in these liturgical lessons for Advent, calls us to joy in the realization that Jesus will come to us individually and to the world. He is everything. He is the Son of God.

However, through the image of John the Baptist, the church reminds us what we must undertake to accept Jesus. We must rid ourselves of all selfishness and self-interest. We surely can never exploit. We must focus our eyes upon what matters, life in God. We must be faithful to our baptismal vows.

Then we too can precede Jesus. Then, for others, we can be the avenue by which he reaches hearts who yearn for hope and consolation.

THE POPE TEACHES

Holy Spirit is 'soul of the church'

by Pope John Paul II

Remarks at audience November 28

The Holy Spirit is present within the church as the principle which gives life to the body of Christ. This follows from the descent of the Spirit on the day of Pentecost, which gave birth to the church and brought to completion the saving work Jesus had begun during his earthly life.

Theologians have traditionally compared the supernatural activity of the Holy Spirit within the church to the function which the soul performs within the human body (cf. "Lumen Gentium," 7). As the source of divine life within Christ's mystical body, the Spirit bestows upon the church her spiritual life and unity. The first and most essential form of this life is holiness. As the Body of Christ, "whom the Father consecrated and sent into the

world" (John 10:36), the church is most fully realized in the Spirit's gift of holiness.

The Holy Spirit can also be called the "soul of the church" insofar as he guides those who believe in Christ into all truth (cf. John 16:13). Through the enlightenment which comes from the Spirit, the church is helped to proclaim the truths of revelation, and her members are given a deeper insight into the faith. By the power of the Spirit, the church bears powerful witness to Christ (cf. Acts 1:8) and spreads the Gospel message throughout the world.

"By the power of the Gospel the Holy Spirit makes the church grow, perpetually renews her, and leads her to perfect union with her spouse" ("Lumen Gentium," 4). As life-giving and unifying love, the Holy Spirit sets us free, "so that we serve not under the old written code but in the new life of the Spirit" (Romans 7:6).

MY JOURNEY TO GOD

Shrine of Guadalupe

Mary bade him see the bishop,
five miles off he went
Taking roses from the hillside,
signs from heaven sent.

When the bishop saw the roses
one more sign appeared,
On Juan's apron was her image
Juan no longer feared.

Bishop Zumarraga knelt down
first to see her there,
Others now revere her image
kept with faith and care.

Mary came to spread Christ's reign
in this part of the world,
Now each nation takes its place with
Each one's flag unfurled.

Even though these signs occurred
in fifteen thirty-one,
Crowds of faithful come each day to
view what God has done.

Mother, look down on your children,
take our hope and love,



At the Shrine of Guadalupe
we touch heaven above.

—by Joseph Gallagher

(A resident of Indianapolis, Joseph Gallagher worships at St. Joan of Arc Church. He wrote this poem for the Feast of Our Lady of Guadalupe on Dec. 12.)

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Rev. James D. Barton, Archdiocesan Director

Entertainment

Newman, Woodward excel as the Bridges

by Gerri Pare
Catholic News Service

Previous Oscar winners Paul Newman and Joanne Woodward may collect additional statues for their standout performances as "Mr. & Mrs. Bridge" in a new Miramax release.

Woodward plays India, a typically submissive housewife in the late '30s, married to Walter (Newman), a prosperous lawyer who has provided her with a large home, a live-in housekeeper, and three children.

'Viewing with Arnold' to continue in a few weeks

Jim Arnold, a film critic for *The Criterion*, will be recuperating again for several weeks following corrective eye surgery.

"I regret we're going through a production here that might be called 'Detached Retina—the Sequel,'" Arnold said.

"I needed a second rebellion Nov. 12, which means I'm playing it a week at a time, as the coaches say," he said. "I'm really anxious to get at all of those end-of-the-year movies and report on them. I'm certainly getting bored with the continuing run of 'DTB,' a horror film!"

His weekly column, "Viewing with Arnold," will resume in a few weeks.

However, India is starved for emotional warmth, something Walter is steadfastly unwilling to show and her kids are too self-involved to bother about.

Her best friend (Blythe Danner), an artistic spirit, is equally stifled playing the part of the proper banker's wife. India tries to cheer her up with reminders that they are lucky to be among the upper crust of Kansas City society, but her words ring false even to her.

Over the years, Walter has lost any youthful spontaneity he had and has become rigid and narrow-minded. He remains in control at all times. Even when a tornado bears down on their country club and all other diners take to the cellar, Walter finishes his dinner, the loyal, if flustered, India at his side.

Problems in their relationship become more critical as the children rapidly grow up and away from them. The oldest (Kya Sedgwick) rejects their straightlaced morals and runs off to become an actress, while their daughter (Margaret Welsh) impetuously marries someone they deem "inappropriate." Only Doug (Robert Sean Leonard), after some minor rebelliousness, adopts both his father's behavior and his icy attitudes.

Director James Ivory has brought Evan S. Connell's separate "Mrs. Bridge" and "Mr. Bridge" novels to the screen with powerful intensity.

Ruth Praver Jhavalva's intelligent screenplay and especially riveting performances by Woodward and Newman bring



THE BRIDGES—Joanne Woodward and Paul Newman star in "Mr. & Mrs. Bridge," a portrait of a World War II-era, upper-crust family dominated by a rigid and narrow-minded father and a submissive wife. The U.S. Catholic Conference says the movie is a "minor masterpiece of superb characterizations and extraordinary performances." It classifies the film A-III for adults. (CNS photo from Miramax)

the Bridges to such full-blooded life that they seem poised to step off the screen at the film's conclusion.

The movie looks lovingly crafted with meticulous attention to finely detailed props and period costumes that capture the look and feel of the era with style.

The story is told via an accumulation of revealing episodes which expose upper-class prejudices, the pigeonholing of women, and societal changes surrounding World War II.

The failure of the Bridges to improve their relationship is harrowing. Though Walter is an ever-faithful, reverential husband he cannot bear to re-evaluate himself, or honestly consider his wife's needs. India has been so patronized by her husband she can hardly think for herself and her feeble attempts to be assertive are sadly funny.

In a brilliantly wrenching scene, Walter's frustrated secretary (Diane Kagan) tries to express the love that drove her to 20 years of slavish devotion to him, but so

intense is his discomfort at this highly irregular behavior he can only focus on not over-tipping the waiter as she crumbles before him.

Nearly all the characters' portrayals are finely-nuanced and the sheer excellence of the direction produces a deeply affecting and memorable movie.

(Film includes instances of promiscuity and a fleeting shot of female nude photos.)

USCC classification: A-III, adults.

**Recent USCC
Film Classifications**

C'est la Vie A-III
Cyrano de Bergerac A-II

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with restrictions; G—family friendly. A high recommendation from the USCC is indicated by the S before the title.

'The Dreamer of Oz' relates L. Frank Baum's story

by Henry Herx
Catholic News Service

The life of the man who wrote down Dorothy's adventures over the rainbow is told in "The Dreamer of Oz: The L. Frank Baum Story," airing Monday, Dec. 10, from 9-11 p.m. on NBC.

The program opens with Baum's widow, Maud (Annette O'Toole), arriving for the 1939 Hollywood premiere of "The Wizard of Oz." Recognizing her, a young reporter asks how her husband came to write this children's classic.

The flashback begins with Baum (John Ritter) as a struggling young actor whom Maud wives despite the admonitions of her feminist mother (Rue McClanahan) that Frank will never amount to anything.

To provide for his growing family, Baum goes West to the Dakota Territories, opens a fancy emporium and, when it fails, tries to run a newspaper. When it too fails, he moves to Chicago and takes to the road as a salesman.

Through all these business reversals, Maud's faith in her husband never wavers. Believing in his "rare gift of imagination," Maud encourages him to write down the fanciful stories of a magic land and its inhabitants that he makes up for the children.

Publishers, however, are more interested in the fairy tale classics than in American children's stories. Consequently Baum achieves his first success as a writer with "Father Goose," a prose retelling of the familiar Mother Goose rhymes.

Despite this children's bestseller, the publisher continues to reject his manuscript of "The Wonderful Wizard of Oz" until Baum pays for the printing out of his own pocket. The flashback ends with Baum picking up his first royalty payment in time for Christmas 1900. The gamble has paid off handsomely and best is history.

Richard Matheson's story provides an idealized picture of a 19th-century family which, no matter how dismal the father's business setbacks, is constantly looking on the bright side of life.

In the title role, Ritter is suitably full of hope and determinedly optimistic about his various well-intended but unrealistic ventures. What he lacks in business sense, he makes up for by spending time with his children and entertaining them with stories.

Baum faces only one moment of despair when, after repeated rejections of his Oz book, he determines to destroy the manuscript. Here, as always, his self-effacing wife is at his side to protect his best interests.

Perhaps what is most interesting about the program is its suggestion that the story of Oz evolved out of Baum's real-life experiences and the people that he knew: Dorothy,

for instance, was his niece and the Wizard an old traveling salesman known as a "humbag."

Director Jack Bender maintains the story's period atmosphere from the black-and-white frame of the 1939 movie premiere to the late 19th-century wanderings of the Baum family.

Though some adults might find the story's Horatio Alger treatment not to their taste, even youngsters who have never seen Judy Garland traipsing along the Yellow Brick Road will find it an entertaining and often imaginative journey to be shared with their parents.

TV Programs of Note

Friday, Dec. 7, 8:30-9 p.m. (CBS) "A Garfield Christmas Special." In this rebroadcast, Jim Davis' roughish cartoon cat reluctantly goes to the country with Jon and Odie for an old-fashioned, down-home family Christmas with some amusing results and a few touching moments.

Friday, Dec. 7, 9-10:30 p.m. (PBS) "Kathleen Battle and Jessye Norman Sing Spirituals." This "Great Performances" program features two great divas, who join their voices in an evening of U.S. spirituals performed with a rousing gospel chorus and full orchestra in Carnegie Hall.

Saturday, Dec. 8, 8:48-9 p.m. (PBS) "Kenny Rogers in Concert: A Holiday Special for Public Television." Rebroadcast of a program in which the country singer performs some of his down-home music such as "Coward of the County" and "Lady" together with seasonal songs, including "White Christmas" and "O Holy Night."

Saturday, Dec. 8, 9-11:33 p.m. (PBS) "Echoes of the Big Bands with Merv Griffin." In this rebroadcast, former bandleader Griffin hosts a swinging tribute to the Big Band era, featuring the music of such favorites as Benny Goodman, Glenn Miller, the Dorsey Brothers, Duke Ellington, Count Basie, Harry James and many others.

Sunday, Dec. 9, 10-10:47 p.m. (CBS) "Christmas with the Mormon Tabernacle Choir and Shirley Verrett." Rebroadcast of a Christmas concert featuring carols and other seasonal favorites performed by the famed choir with solos by the operatic soprano.

Monday, Dec. 10, 9-10 p.m. (PBS) "French Dance Tonight." Recounting the history of Cajun and Zydeco music in Louisiana, "The American Experience" documents a moment in time when many of this brand of music's most important innovators and performers were still alive.

Monday, Dec. 10, 10-11 p.m. (PBS) "The Jewish Daily Forward." This documentary on the world's most successful Yiddish newspaper tells how it served as a beacon for hundreds of thousands of immigrants with a founding in 1897, reached a national circulation of 250,000 in the 1920s, but now faces an uncertain future with about 20,000 readers.

Tuesday, Dec. 11, 9-10:30 p.m. (PBS) "The Struggle for South Africa." As civil unrest in South Africa grows, "Frontline" reports on the struggle facing Nelson Mandela and the F.W. de Klerk in maintaining control of the changes taking place in restructuring the government system of their much divided country.

Tuesday, Dec. 11, 9-11 p.m. (CBS) "Grammy Legends Show." Famed performers of country, gospel, rock, jazz, pop, soul and rap music honor the contributions of four of their peers—Johnny Cash, Aretha Franklin, Billy Joel and Quincy Jones.

Tuesday, Dec. 11, 10:30-11 p.m. (PBS) "Food for Thought." People's consumption of animals for food has an adverse effect on environmental resources according to the program which questions the ecological wisdom of the Western meat-based diet.

Wednesday, Dec. 12, 9-11 p.m. (PBS) "Weapons of the Spirit." Pierre Sauvage is a Jew who survived the Holocaust only because he happened to be born in 1944 in Le Chambon-sur-Lignon, a French town that harbored some 5,000 Jews during World War II. Returning to this largely Protestant community to make a 1989 documentary about its strong-minded Christian farmers, educators and clergy who risked their lives as an act of faith, Sauvage examines how they managed to get away with such massive unorganized opposition without Nazi reprisals. The result is a moving tribute to human dignity and a reminder of the power of Christian teachings.

Thursday, Dec. 13, 8-9 p.m. (PBS) "Arctic Wars." The ecological work of the Arctic National Wildlife Refuge in the northeastern extremity of Alaska is being challenged by native Eskimos and big oil companies.

Thursday, Dec. 13, 10-11 p.m. (PBS) "Destination Mozart: A Night at the Opera with Peter Sellars." A behind-the-scenes look at Peter Sellars' modern-dress staging of three Mozart operas—"The Marriage of Figaro," "Don Giovanni" and "Così fan Tutte."

Friday, Dec. 14, 8-9 p.m. (CBS) "Rudolph the Red-Nosed Reindeer." Rebroadcast of the animated seasonal special about the little shiny-nosed reindeer who guides Santa's sleigh with the help of songs by Johnny Marks sung by Burl Ives. The kids will love it.

Friday, Dec. 14, 9 p.m.-12:30 a.m. (PBS) "Peter Sellars Directs 'The Marriage of Figaro.'" Celebrating Mozart's bicentennial is this "Great Performances" presentation of his farcical opera about corruption among the upper classes set in a Trump Tower penthouse.

Saturday, Dec. 15, 9-11 p.m. (CBS) "Foxfire." Rebroadcast of a Peabody Award-winning "Hallmark Hall of Fame" presentation recounts a nostalgic yet realistic drama about an Appalachian farm family rooted for generations to the land which nurtured it.

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

QUESTION CORNER

Why not permit intercommunion?

by Fr. John Dietzen

Regarding your answer a few weeks ago about Protestants receiving Communion in our church, I have a problem swallowing this attitude of only receiving Communion at the altar of your own religion.

I recently attended an Episcopal wedding. All who receive Communion in their own church were welcome to receive there also. Being Catholic and married for many years to a wonderful Lutheran lady has been a wonderful experience for me. I hope this intercommunion rule does not end up like the Friday no-meat rule in that all who disobey it are condemned to hell unless they outlive the rule. (Wisconsin)



Q When Jesus said, "Do this in memory of me," he did not say it was only for Catholics.

I have experienced Mass at a Lutheran church (they actually called it Mass) when they professed to "believe the Eucharist celebrates and signifies the unity of faith of those who share it," just as we do.

I think your reply was a little pre-Vatican II and I don't think it furthered reunion of our churches into one. (New York)

A These letters (actually a tiny part of each) are only two of a huge number I received in response to that column, all expressing similar concerns.

The separation of Christians at the Eucharist, the table meant by Our Lord to be the focal power of unity and

charity for his disciples, is a shameful reality, for some nearly unendurably so, and as pope after pope has declared, a scandal to the non-Christian world.

We are united on a vast array of truths, from belief in the Triune God as Creator, and the incarnation, death and resurrection of the Son, to rebirth into eternal life through baptism, union with him in the Eucharist (many non-Catholic Christians believe even in the real presence of Jesus in the Eucharist almost exactly as we do), and our hope of eternal life through and in Christ our brother.

All Christians believe most of these doctrines; many accept all of them. Yet, we cannot now share that bread of life together.

Maybe a few other thoughts will help at least to understand, even if one cannot agree.

Christians have always viewed the Eucharist as not only a sign of unity, but also a cause of that unity; thus something is required beyond a similar set of beliefs. Exactly how much weight to assign to sign and how much to cause is, of course, the heart of the problem.

For example, we Roman Catholics see our differences with Protestants about the role of the bishop of Rome as a major obstacle to intercommunion.

Yet many Protestants' beliefs on this matter are quite similar to those of the Orthodox churches whose members (according to our laws at least) have much easier access to our Eucharist than do Protestants.

For reasons obvious from the above, it is understandable that many Christians become impatient with all these "technicalities." Longstanding breaks in human relationships can never be healed overnight, however. Trying to force things may even be worse than useless.

Surely to sit back and do nothing about this rent in the body of Christ would be sinful. But it's worth remembering that the separations with which we're dealing are more than four centuries old.

To expect radical reconciliation, even "open Communion" (whatever that might mean in practice) after only 30 years, may be asking the inhuman, even if we give full scope to the power of the Spirit.

As one theologian has written, "Only time and some generous and gracious gestures can heal the wounds. A precipitous and prematurely arranged 'reconciliation' can do more harm than good."

For the credibility of our Christian witness to the world, we all need to continue praying the Holy Spirit to guide us, all Christian churches in fidelity to our traditions, but also in appropriate readiness to offer those healing, generous and gracious gestures.

I won't start on your remark about "condemned to hell." That's another whole column.

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

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FAMILY TALK

Parents worry about son's failing grades

by Dr. James and Mary Kenny

Dear Dr. Kenny: Please help. Our 17-year-old son is failing school and refuses help. I have enclosed his progress reports. They all report failing performance and are filled with comments such as: "He has not completed an assignment, quiz or test since the quarter began. He is putting absolutely no effort into the class. He is failing because he has chosen not to do any classroom work."

He has had a complete medical exam. He is unmotivated and lazy. On the plus side, he is a nice sensitive kid and helps at home. To make a long story short, we have tried everything over the years—rewards, punishment, bribery, consequences, and therapy. This past year he has done nothing and we have given up. We love our son and are desperate. Our other children all are doing well. Is it too late to help our son? Any suggestions? (Wisconsin)

Answer: Your letter and the progress notes you sent make it clear that your son is not now motivated for school. He does not do any assignments. He is failing every subject.

Clearly, your son needs to mature, to grow up. Yet no lecture that I know is likely to change his relaxed attitude. He needs to attend that school with the highest tuition and the hardest courses of all. It is called life.

The time has come for your son to meet the real world. He is 17. In one year he will be a legal adult. School is not the only route to self-sufficiency and success.

He needs to find a job. Telling him to do so, however, may have no more impact than telling him to improve in school.

Let him drop out of school. Continuing to provide room and board, but no more. That means no car, no additional clothes, no allowance for tapes or treats or nights out.

So long as you refuse to subsidize him, he will learn, like many others before him, to provide for himself.

He may learn a beginning job skill. He may enter a job training program. He may even return to his studies to get his general equivalency diploma. All you have to do is hold the line.

Money, or the lack of it, can be a great motivator. Don't spoil this powerful motivation by giving him funds, thus enabling him to continue a do-nothing lifestyle.

Your son may turn out to do very well. He may simply be one of those people who does not fit in school, at least not now. For heaven's sake, don't give up on him.

It is not too late to help your son. Quit trying to force school achievement. It is not working. Instead, let him learn on his own.

Make sure that he is motivated, not by any more lectures, but by your refusing to underwrite any extras. Give him room and board because he is your son and he has not yet reached adulthood. The rest is up to him.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison St., Rensselaer, IN 47978.)

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Cardinal Agostino Casaroli, pope's chief adviser, retires

by Agostino Bono
Catholic News Service

VATICAN CITY—In a major change of church leadership, Pope John Paul II accepted the resignation of his chief adviser, Vatican Secretary of State Cardinal Agostino Casaroli, architect of the church's policies toward Eastern European communism, and replaced him with veteran diplomat Archbishop Angelo Sodano.

The pope praised Cardinal Casaroli when the announcement of the changes was made on Dec. 1 as a "wise and expert collaborator."

Pope John Paul also promoted French Msgr. Jean-Louis Tauran, 47, to replace Italian Archbishop Sodano, 63, as secretary of the Secretariat of State's Section for Relations with States. Msgr. Tauran had been the section's undersecretary.

Vatican officials said the changes signal continuity in the church's overall international policies. They noted Archbishop Sodano has been Cardinal Casaroli's chief assistant since 1988 in dealing with foreign governments.

Cardinal Casaroli, a 76-year-old Italian, had been secretary of state since 1979. He had also been the Vatican's point man in negotiations with Eastern Europe's communist states for more than a quarter century.

Vatican officials said the changes following the resignation puts new people in charge of the Vatican's

international affairs at a time of rapid political and social transformations especially in Eastern Europe, where the collapse of communist rule has changed church priorities.

The emphasis now is no longer on keeping the church alive in an atmosphere of oppression, but building a strong church capable of once again becoming a major influence in Eastern European life.

Vatican officials said the return of religious freedom in Eastern Europe also will allow the church to put more emphasis on Third World problems, especially the relationship between undeveloped and developed countries.

The secretary of state is the church's most powerful policy-making official after the pope and functions as a prime minister. As such, he is in charge of relations with foreign governments and national hierarchies.

But he does much more. He also coordinates all the work of the Roman Curia, the church's central administrative agencies. No Vatican document is made public



Cardinal Agostino Casaroli

without first passing through the hands of the secretary of state.

The secretary of the Section for Relations with States functions as the Vatican's foreign minister. Msgr. Tauran, the new secretary, was also named an archbishop by the pope.

The pope announced the changes exactly a year after his historic first meeting with Soviet President Mikhail Gorbachev which opened the door to greater religious freedom for Soviet Catholics.

Cardinal Casaroli was the chief architect of the meeting as he was of the Vatican policy of "small steps"—slow, painstaking negotiations with communist governments to keep the church alive and give it some breathing room behind the Iron Curtain.

Cardinal Casaroli had submitted his resignation a year ago when he turned 75, the normal retirement age for cardinals heading Curia departments.

The pope, at the ceremony announcing the cardinal's retirement, said he refused to accept the resignation immediately last year because "I did not want to deny myself so soon of such a wise and expert collaborator."

Cardinal Casaroli, then an archbishop, was named to head the Secretariat of State on April 28, 1979, six months after the pope was elected to the papacy. Pope John Paul made him a cardinal two months later.

But the two men have worked together on church Eastern European policies for over 20 years. Their collaboration started when the cardinal was the roving Vatican diplomat responsible for opening contacts with communist governments and negotiating church-state accords. During this time the pope was a bishop and then a cardinal in Poland.

Pope John Paul said Dec. 1 he first met his future secretary of state when the Vatican diplomat "was taking significant steps to improve the situation of the church behind the so-called Iron Curtain."

"In Poland these efforts produced important fruit, allowing for the normalization of church life in the west and north of the country," said the pope.

He called Cardinal Casaroli "the closest collaborator of my ministry and my primary adviser."

The cardinal was praised for "the great help" he provided the pope during "these years in which the church and the world have seen events and transformations of such vast content."

Cardinal Casaroli retires after 50 years in the Vatican's diplomatic service.

Over half the service has been as a negotiator with communist governments. It started in 1963, when Pope John XXIII tapped the then-Msgr. Casaroli for the delicate mission of visiting East Europe to resume contacts interrupted by World War II and the subsequent rise to power of the communists.

Cardinal Casaroli was the only official to sign both the landmark 1975 Helsinki accords on human rights and European security and cooperation and the follow-up treaty signed in November which set the foundations for new European political and economic cooperation in the wake of the collapse of communist governments.

His replacement, Archbishop Sodano, has been in the Vatican's diplomatic service since 1959, much of it in South America.

In 1977 he was named nuncio to Chile during a time of tense church-state relations under the dictatorship of Gen. Augusto Pinochet.

The Chilean bishops were constant critics of human rights abuses by the Pinochet government—especially the numerous cases of people who disappeared after being arrested for opposing that government.

The archbishop remained in Chile until recalled to the Vatican in 1988. During the time, he was also instrumental in helping the Vatican successfully mediate a territorial dispute between Argentina and Chile over several islands and the waters off their southern coasts.

As the Vatican's foreign minister, he represented the pope at numerous international meetings.

Technically, Archbishop Sodano's title is pro-Secretary of State. He will not be called secretary until he is named a cardinal. Church rules require that a cardinal head the secretariat. The title pro-secretary means acting head.

The naming of an archbishop to replace Cardinal Casaroli has fueled speculation that the pope will call a consistory within the next few months to induct new members into the College of Cardinals.

The official replacing Archbishop Sodano, Archbishop-designate Tauran, has been a Vatican diplomat since 1975 and has worked in the Vatican embassies in the Dominican Republic (1975-78) and in Lebanon (1979-83).

In 1983, he began working at the Vatican as a secretariat official involved in relations with foreign governments, often representing the Vatican at meetings on European security. He was named undersecretary in 1988.

Archbishop-designate Tauran was born in Bordeaux, France, on April 5, 1943.

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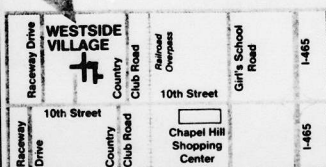
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Warnings against premature war in Gulf mount

(continued from page 1)

leaders, including two former U.S. military joint chiefs of staff and several former secretaries of defense.

Key to the new phase in the crisis was the U.N. Security Council resolution Nov. 29 authorizing use of military force against Iraq if it does not get out of Kuwait by Jan. 15.

The next day President Bush invited Iraqi President Saddam Hussein to agree to a series of meetings in Baghdad and Washington to negotiate a solution.

Bush emphasized, however, that the United States would not compromise on various U.N. resolutions since the August invasion demanding Iraq's withdrawal from Kuwait, the freeing of hostages and the restoration of Kuwait's legitimate government.

Just before the U.N. resolution authorizing force against Iraq, Archbishop Roach, as new chairman of the U.S. bishops' International Policy Committee, wrote to all U.S. senators and representatives urging a "national dialogue" and "informed and substantive discussion on the ethical dimensions" of the Gulf crisis before embarking on a course of war.

The archbishop met with U.S. Catholic Conference staff members the weekend of Dec. 1-2 to prepare testimony on the Persian Gulf for the U.N. Security Council. He also met with U.S. senators and representatives urging a "national dialogue" and "informed and substantive discussion on the ethical dimensions" of the Gulf crisis before embarking on a course of war.

In an interview before he returned to St. Paul Dec. 3, he told CNS that he thought Bush's overtures for negotiations were "very positive. As a matter of fact, they're positive enough that we shouldn't be cynical about them. We should be as enthusiastic as possible."

He also praised the growing debate in the United States on the moral and human dimensions of possible war in the Middle East.

In his earlier letter to members of Congress, sent Nov. 20 and made public Nov. 28, Archbishop Roach reiterated the position of Catholic teaching on just war, that warfare is morally unacceptable unless all peaceful alternatives to resolve unjust aggression have been exhausted.

He enclosed two other letters on the Iraq crisis spelling them out in detail—a letter to Secretary of State James A. Baker III approved by the U.S. bishops Nov. 12 and a letter to Bush Nov. 15 by Archbishop Daniel E.

Pilarczyk of Cincinnati, president of the National Conference of Catholic Bishops.

In other reactions to the massive U.S. military buildup against Iraq:

►Vice President Dan Quayle visited Catholic-run Seton Hall University in New Jersey Nov. 29 to argue the moral case for the Bush administration's Gulf policy. He said the president has exercised restraint and "pursued every political and diplomatic channel possible."

"The United States has refrained thus far from military action," he said, but "time is running out. . . . Does patience today risk greater American casualties tomorrow? And if so, is this a moral course of action?"

►Pax Christi U.S.A., the U.S. branch of an international Catholic peace organization, denounced the U.N. resolution authorizing military force as a "misguided, tragic and immoral" position that "allows no face-saving alternatives and intensifies the pressure to go to war."

The organization's president, Auxiliary Bishop Thomas J. Gumbleton of Detroit, was at the United Nations Nov. 28 along with a number of other religious and human rights leaders to argue against the resolution. He was scheduled to lead a private U.S. delegation to Baghdad Dec. 3 to seek the release of some of the hostages in Iraq.

►In England a group of more than 50 prominent

Anglican and Catholic bishops and theologians Nov. 30 publicly criticized "the timetable of war" contained in the U.N. resolution and Western actions.

►More than 1,000 U.S. Catholic youth ministers, meeting in Rochester, N.Y., sent Bush a message Nov. 29 urging "continued patience so that the sanctions . . . may be given a fair and just chance to succeed. . . . We urge you to make every effort to avoid the horrors of war so long as there is even the slimmest hope for a diplomatic resolution."

►Warning of the "devastating consequences" of armed conflict, Archbishop Daniel W. Kucera of Dubuque, Iowa, asked all Catholics in his archdiocese to attend Mass "for the intention of world peace" on Dec. 8, the feast of the Immaculate Conception.

►Bishop Michael H. Kenny of Juneau, Alaska, who was part of a U.S. interfaith delegation to Iraq that obtained release of some hostages in early November, wrote Nov. 30 in his diocesan newspaper, *Inside Passage*, "I cannot recall a time in our history when we have been poised on the brink of war without actually engaging in fighting."

He said the U.S. military response in the Gulf "has left no doubt . . . that we have the resources to make war," but he asked, "Do we have the will and the resources not to fight?" Resolving the crisis peacefully, he said, requires "considerable strengths" of patience, restraint and humility.

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Yugoslav bps. hear report on the alleged visions at Medjugorje

by John Thavis
Catholic News Service

ROME—Yugoslavian bishops heard a report from a commission investigating the alleged Marian apparitions at Medjugorje, but decided not to issue an immediate statement on the controversial events there.

The Yugoslavian bishops' conference held the special session Nov. 27-28 in Zagreb, Yugoslavia, for an in-depth discussion of developments at Medjugorje. At the start of the meeting, the bishops said they were going to hear evidence and, if necessary, publish pastoral directives for priests and faithful who wish to visit the site in western Yugoslavia.

After the meeting ended, however, the bishops' conference said it would not issue pastoral norms at this time.

A source in Rome said the decision reflected the delicate nature of the conflict at Medjugorje, which has pitted the local bishop against the Franciscan pastors who guide the young visionaries.

The reported apparitions began in 1981 when six children claimed they were having daily visions of Mary. Since then, Medjugorje supporters say, Mary's appearances have continued on a regular basis.

Most members of a diocesan investigative panel concluded that the events were not supernatural, but their report was never published. At the Vatican's request, a nationwide commission of Yugoslavian church and medical experts was convened in 1987 to further study the Medjugorje events. This commission presented an extensive report to the bishops at their latest meeting in Zagreb.

Bishop Pavao Zanic of Mostar-Duvno, the diocese that includes Medjugorje, said in a telephone interview Nov. 30 that the bishops would publish a statement on the events at a later time. He said he had attended the meeting, but could not comment on what was discussed.

Bishop Zanic has complained for years about the influx of pilgrims to Medjugorje. He has also questioned the authenticity of the alleged apparitions.

In 1984 and 1987, the Yugoslavian bishops asked for an end to organized church pilgrimages to Medjugorje. Their statements were published by the Vatican newspaper, *L'Osservatore Romano*.

The ban on church-organized pilgrimages was reiterated last May in a letter from Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, to Bishop Josip Stimpic of Augsburg, Germany.

Cardinal Ratzinger, noting that a German group was organizing Medjugorje pilgrimages under the spiritual leadership of priests, told the bishop that the rules against such initiatives "are still valid."

Pilgrims, including many priests, continue to flock to Medjugorje from around the world.



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.

December 7

Catholic Charismatic Renewal of Central Indiana will celebrate First Friday Mass at 8 p.m. in St. Gabriel Church, 6000 W. 34th St. Soup and Bread served 6 p.m.

☆☆

The Contemporary Issues in the Catholic Church series sponsored by St. Thomas Aquinas Parish continues at 1:30 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.

☆☆

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

December 8

"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 317-263-6179 for more information.

☆☆

St. Simon School, 8400 Roy Rd. will hold a Christmas and Craft Sale from 8 a.m.-8 p.m. Food available all day.

☆☆

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

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"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 for more information.

☆☆

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

December 9

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

☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahko 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.

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

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

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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.

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The Melody Bells English Handbell Choir of Evansville will present a free Christmas Prelude Concert at 2:30 p.m. EST in Convent Immacu-

late Conception Church. Ferdinand in memory of Benedictine Sister Mary Walter Goebel, prioress of the Ferdinand Benedictine community from 1981-89.

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

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Father John Buckel will present an Advent celebration on "Another Chance for Happiness: The Birth of the Christ Child" from 7:29 p.m. in Christ the King Church, 1827 E. Kessler Blvd. E. Dr.

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The PTO of St. Monica Parish, 6131 N. Michigan Rd. will hold its Monthly Pancake Breakfast from 8 a.m.-12 noon. Everyone welcome.

☆☆

Catholic Alumni Club (CAC) will put on a Christmas Party for Central State Hospital patients from 1-3 p.m. at the Evans Bldg. Call Mary 317-255-3841 late evenings for details.

☆☆

Terre Haute Choral Society will present "A Festival of Christmas Music" at 3 p.m. in St. Benedict Church. Adults \$6; students \$5.00 at the door.

December 10

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. Benedict 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.

☆☆

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

December 11

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 12

A Natural Family Planning class

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"I always hide the Christmas presents up here in the attic. Now hurry up before the kids get home."

will be held from 7:30-9:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

☆☆

Dominican Sister Dr. Patricia Benson continues the Mornings with Mary series from 9-11 a.m. at Beech Grove Benedictine Center. Call 317-788-7581 for more information.

☆☆

Cathedral High School Class of 1940 will meet at 12 noon at the K of C, 13th and Delaware Sts. Call Paul Lane 317-786-0308 or Thomas Neelan 317-787-0321 for details.

December 13

Dominican Sister Dr. Patricia Benson continues the Spiritual-ity of Waiting series from 7:30-9 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for details.

☆☆

The Female Adult Survival Recovery program continues from 6-8 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

Systematic Training for Effective

Parenting (STEP) classes sponsored by Catholic Social Services and St. Francis Hospital conclude from 7:30 p.m. at the hospital/education center, 7216S. Madison Ave.

December 14

The Class of 1935 of St. Patrick School, Indianapolis will meet from 11 a.m.-2 p.m. at the K of C, 1300 N. Delaware St. For lunch reservations call John Logan 317-291-7509 or Robert Ross 317-356-4107. Spouses invited.

☆☆

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

December 14-16

Benedictine Father Meinrad Brune will conduct a weekend retreat on "The Virtues: Living Our Christian Life" at St. Meinrad Archabbey. Call 317-357-6585.

December 15

The Annual Irish Christmas Party will be held at 8 p.m. at St. Philip continued on page 19

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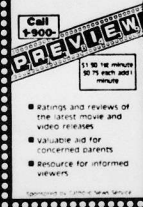
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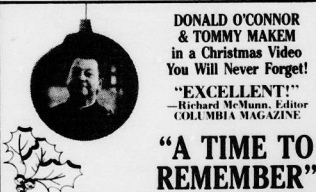
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Bishop says ecumenism now 'getting to the real nitty-gritty'

by Neil R. Isakson
Catholic News Service

WORCESTER, Mass.—Dialogues between the Catholic Church and other Christian denominations are "getting down to the real nitty-gritty" of the fundamental beliefs that divide them, according to retired Bishop Bernard J. Flanagan of Worcester.

The basic issues "on the Catholic side" of ecumenical talks are papal primacy and authority, the doctrine of infallibility, "and the differences we have in our recognition

of holy orders on the part of our separated brethren," Bishop Flanagan said.

While the issues pose "problems," he said, they are under discussion in the various dialogues.

Bishop Flanagan, 82, made his remarks at a recent diocesan religious education forum in Worcester. A participant at all sessions of the Second Vatican Council, he started ecumenical actions within his diocese in 1964.

He recalled the first round of ecumenical talks with Greek Orthodox leaders in 1965. Bishop Flanagan had picked a Melkite rite Catholic for the Catholic delegation, "they wouldn't meet with me, at least some of them wouldn't," he said.

"The Orthodox looked upon these 'Catholic Eastern-rites' as kind of traitors to the whole cause of Orthodoxy," he said. Eventually, Catholics and Orthodox met and drafted a statement, Bishop Flanagan said, "that didn't say very much except that we met."

Relationships improved over time, he recalled. Some years later "we were getting into the elevator to go upstairs after having a session," Bishop Flanagan said. "As the elevator door was closing, I could hear one of the Orthodox priests saying to another, 'You know these Catholic priests aren't so bad after all.'"



Bishop Bernard Flanagan

The active list

continued from page 18

Nien Parish community rooms,
501 N. Rural St.

Our Lady of Providence High School, Clarksville will hold a free required Placement Test for prospective freshmen from 8:30-11:30 a.m. Call Rene Lippman 812-945-2538 for details.

The 3rd Annual Christmas Luncheon for Widowers and Singles will be held at 12 noon at St. Benedict Parish, Terre Haute. \$3 donation. Send reservations before Dec. 10 to Betty Tucker, 201 N. 35th St., Terre Haute, Ind. 47803.

December 16

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rakke 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.

The Allison and Stokely Mansion, Marian College will be open from 12 noon-7 p.m. as part of the Indianapolis Historic

Holiday Homes Tour. Tickets are \$8 available at the door.

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

Christmas Concert IV will be held at 3 p.m. in Holy Trinity Church, 2618 W. St. Clair St.

Catholic Alumni Club (CAC) will attend "Nutcracker on Ice." Call Marilyn 317-786-7664 for details.

Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: Roncalli High School, 5:15 p.m.; St. Simon, 5:30 p.m. St. Malachy, Brownburg, 6:30 p.m.; Msgr. Sheridan K. of C Council 6138, 695 Pushville Rd., Johnson Co., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.; St. Roch, 3:45 p.m.

Ecumenism took hold among the laity of both faiths, but neither's churches were used for the early interfaith services. Halls and auditoriums were more likely sites, he said.

"We were very careful to pick out the hymns and all the prayers so that nobody would be offended," Bishop Flanagan said. "It was kind of like walking on eggs, so to speak. That's how far we've come."

National and international dialogues that have been most successful, the bishop said, include those with Anglicans, Lutherans, Methodists, Baptists, the Assembly of God and the United Church of Christ.

"The Anglican and the Lutheran dialogues, particularly on the international level, have been unusually successful," he said.

While Anglicans and Catholics recognize the need for some kind of supreme authority within the church, Bishop Flanagan said, "they don't seem to agree in the way in which the Catholic Church exercises that authority, but in theory they accept the need for this kind of supreme authority if they're going to have any unity."

Anglicans also recognize the Eucharist as Catholics do "with a few exceptions," one of them being that Anglicans do not accept that the sacrament can be kept in reserve in churches for prayer, Bishop Flanagan said.

The ecumenical movement is "alive, even while it lags at times," and it suffers from "apathy and selling it to the people to get them involved, he said.

"I don't think that the fact that the council put so much emphasis on the movement has really gotten over to a broad mass of people," he said.

"It's something Christians must take seriously to heart. But up to now, I don't think we've been able to get out with that message to many people, including our priests."

Bishop Flanagan said seminary courses in theology and other sacred sciences should be updated and presented from an ecumenical point of view.

"This is very important, I think, because it means that the priest coming out of the seminary will be ecumenically minded—ecumenically briefed in what the church is recommending in the way of ecumenical activity," Bishop Flanagan said.

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Youth News Views

Roncalli tops 30,000 in canned food drive

by Mary Ann Wyand

This season to be charitable, and students from Roncalli High School in Indianapolis have responded with enthusiasm and generosity to a variety of charitable causes in Marion County.

Roncalli students collected a record number of more than 30,000 canned food items this year to benefit the human service ministries of the Catholic Social Services Crisis Center, St. Vincent de Paul food pantries, and the Hispanic American Cultural Center in Indianapolis.

Last year, Roncalli students donated 26,542 cans of food to these community service organizations.

Their recent efforts helped replenish dwindling supplies at Indianapolis food pantries during the peak distribution times at Thanksgiving and Christmas.

Faculty member Bob Tully said St. Vincent de Paul workers transported three truckloads of boxes of donated food items collected by Roncalli students for distribution at various food pantry locations. Students delivered the rest of the canned goods to the Crisis Center and Hispanic Center.

The massive food drive organized by seniors enrolled in Christian Ministry classes began with a school Mass on All Saints Day.

"We tried to emphasize to them that so many times we as Christians pay lip service to being Christians," Tully said. "This was one way that we could live out our Christianity and do as Jesus told us to do—to feed the hungry."

Roncalli faculty members helped with the school-wide food drive, which also involved many teams and organizations.

"The varsity boys' basketball team went out to collect," he said. "And the freshman boys' and girls' teams went out in buses to collect canned goods. The band, choral group, National Honor Society, Spanish Club, and other groups went out to canvas different areas."

By working together, Tully said, the students, adults who were involved, and community residents who donated food learned important lessons.

"What makes our school different is that we not only talk about Jesus," he said, "but we live out what he says for us to do. We call that values and visions."



CHRISTMAS CHARITY—Roncalli High School students (from left) Earl Lookbill of St. Jude Parish, Emily Whitlock from Nativity Parish, Chris Toner from Our Lady of the Greenwood Parish, and Ben Wilhelm, a St. Mark parishioner, deliver a check to Dick Kramer, associate director of Catholic Social Services, for holiday assistance to the needy on behalf of students who helped raise funds. (Photo by Margaret Nelson)

Personal prayers enable close friendship with Jesus Christ

by Tom Lennon
Catholic News Service

Sunday Mass is rather formal and people address the Lord with exalted titles such as King of Endless Glory.

But in our private prayers we can be informal and focus on another side of Jesus. Over the years I've discovered that some of

my friends become almost daringly intimate in their personal conversations with the Lord.

Bob is a psychologist. The sign on his office door says he offers "professional counseling within a Christian perspective." He teaches at a state university.

Often he does some of his praying as he's driving to work. In this informal setting he addresses Jesus as Super Guy. For Bob, this name says something about the Lord's excellence and about his oneness with us, his very real humanity. Such a name helps Bob feel closer to Jesus.

Martha too is a professional, a division head at a public library. She too has her personal name for Jesus, and some people might find it a bit irreverent. But Martha sees Jesus as her dearest friend and it seems natural to her to address him as Sweetie when she prays.

Brian, 22, spends most of his time on his job brick-laying and at a gymnasium power-lifting. But each day he tries to find some precious minutes to talk things over with the Lord.

At times Brian uses the title Lord, but more often (and especially when he is discouraged) he uses the name Buddy. It speaks to Brian of deep and abiding friendship, and he hopes that's what's going on between him and the Lord.

Across the street from me lives 72-year-old Marianne, who tends to do a lot of looking back over her life. A few years ago at a prayer meeting in our parish she told the group what her special name for Jesus is: Friend of All the Years. Those five words provide rich food for meditation.

Perhaps you don't yet have a special name for Jesus, one that expresses in a personal way what your friendship with the Lord means to you. But maybe the attitude of the people mentioned above will help you see how intimate and informal you can be when you are conversing with the Lord.

And this can add a great deal in deepening your friendship with Jesus. Then perhaps one day you may be astonished to rediscover that your friend, your buddy, is also the risen Lord, the king of endless glory.

Put a Bible story to rap

by Janaan Mantemach

You probably think of the Bible as a serious book. But you can take the Bible seriously and have fun at the same time when you put a Bible story to rap.

First read a story in the Bible. Then rewrite it in rap yourself or with friends.

The Bible is serious. It explores deep questions people—even young people—have about life. We call the Bible God's word because we believe God speaks to us through its words.

But we can get into the Bible with a bit of playfulness and fun. After all, the Bible is full of stories, poems and songs that come to life—especially to rap!

(Mantemach writes for Catholic News Service)

Chicago priest encourages youth ministers to take risks in order to better live out Gospel challenges

by Ray Lucas

Challenging the church to a ministry of risk was the theme behind the 23rd annual National Conference on Catholic Youth Ministry held Nov. 28 through Dec. 1 in Rochester, N.Y.

Issuing that challenge in a keynote address was Father George Clements, pastor of Holy Angels Church in Chicago.

"There are two types of people—risk-takers and chickens," he said. "To live out the Gospel challenge you have to be a risk-taker!"

Taking risks is nothing new to Father Clements. In 1981 he became the first Catholic priest to adopt a son. He also founded the "One Church, One Child" program dedicated to finding black adoptive parents for black children.

Since that time, he has welcomed three more young men into his home and gained national recognition as the center of an award-winning movie called "The Father Clements Story."

"I took a real risk when I adopted Joey," Father Clements said. "But without taking that risk, we can never realize the potential God has given us."

The priest said he believes that without taking that risk—that call to action—adults cannot move young people via youth ministry programming.

"You can't just talk about the homeless or the hungry," he said. "You have to do something about it. If you're teaching youth about our country's hunger, go to a soup kitchen and let them experience it first hand."

Father Clements also related his struggle to fight drugs in his Chicago neighborhood by fighting against the sale of drug paraphernalia.

"All the kids go into the local stores for food and drinks," he said. "And sitting next to the items on the shelves are a variety of drug paraphernalia like bongos, roach clips and water pipes. I asked the owner to remove these items and when he refused I stood at the entrance, telling people not to patronize the store."

Eventually the owner assured the priest that he would remove those items. Father Clements continued this battle with other stores and successfully fought for laws that now forbid the sale of drug paraphernalia in the city of Chicago. Legislators in 17 states later passed similar laws.

Additional recognition for the Chicago priest came from President George Bush, who named him one of the nation's top 20 anti-drug fighters.

"We can't keep telling our youth to just say no when it comes to drugs," Father Clements said. "We've got to stand up to the problem and fight back. To take that course of action is sometimes risky. Sometimes it pays off. Sometimes it doesn't. But our faith calls us to take those risks."

(Ray Lucas is the coordinator of early adolescent ministry for the New Albany Diocese. He joined Benedictine Sister Joan Marie Massara, archdiocesan coordinator of youth ministry, and 20 youth ministers from the Archdiocese of Indianapolis at the national youth ministry conference.)

Catholic youth ministers urge President Bush to show restraint in the Persian Gulf conflict

by Barbara Ann Homick
Catholic News Service

Participants at a national conference on Catholic youth ministry scheduled Nov. 28 through Dec. 1 at Rochester, N.Y., passed a resolution asking President George Bush to continue peaceful efforts to end the Persian Gulf conflict.

In a plenary session Nov. 28, youth ministers resolved to "encourage our president and Congress to continue the present dialogue on the Persian Gulf crisis."

They noted that, "As persons mandated to teach youth 'fresh sentiments of peace,' we urge you to make every effort to avoid the horrors of war."

More than 1,100 youth ministers representing 147 Catholic dioceses in the United States, Canada, Nigeria and Guam gathered at Rochester's convention center for the four-day biennial conference sponsored by the Washington-based National Federation of Catholic Youth Ministry.

Titled "The Gospel Challenge: Ministry of Risk," the conference highlighted ways in which youth ministers are called to do more than just echo Gospel messages, according to Regina Guyther, manager of the national conference.

In addition to providing some 15 educational workshops for participants, the conference gave youth ministers the chance to share ideas on the growing trends in ministry to youths.

"The conference lets people learn what is happening in youth ministry," Guyther said. "It gives them a chance to share and renew."

Father George H. Clements, pastor of Holy Angels Church in Chicago, opened the general session Nov. 28 as one of two keynote speakers by telling those in the audience that if they were not willing to take risks they had no business attending the conference.

"You have been given much, and God did not give you these gifts to have you bury them in the ground," Father Cle-

ments said. "You must utilize them for those who are less fortunate..."

He told the youth ministers that they would be insulted, ridiculed and scorned because of their risk-taking, but he noted that taking chances is synonymous with the Gospel of Christ.

"Jesus Christ was (the) risk-taker," the nationally-known priest said.

In another keynote address, Archbishop Patrick F. Flores of San Antonio challenged youth ministers "to be church."

The prelate noted that the challenge facing youth ministers today is to build up the church. Archbishop Flores told participants they should jump at the opportunity to help youths who are suffering today.

A special workshop for more than 40 new diocesan youth ministry directors was presented following the opening general session on Nov. 28.

The National Federation of Catholic Youth Ministry has chosen Houston as the site for its 1992 national conference.

Teen develops driving desire to borrow the car

by Christopher Carstens
Catholic News Service

Having just turned 16, you and your parents are likely to view your new status somewhat differently.

Looking at you, they see a child somehow disguised as a semi-grown-up person. Scrutinizing yourself in the mirror, you see an adult cruelly trapped in the body of a high school sophomore.

This difference in perception becomes even more acute when you come to your driver's test, the most critical American rite of passage. There is nothing like a brand new driver's license to liven up the conflicts between parent and teen.

You imagine being able to drive to school, take your friends to the mall, and do helpful little errands for your folks like driving them to work so you can have the car all day.

But it rarely works that way at first. The long-dreamed-of freedom can seem like a hoax as your parents come up with lists of new rules about who you can and can't take for a ride and how often you have to call home when you're out with the car.

Perhaps more than any other event, the driver's license focuses parents and teens on the central conflict of teen life—freedom vs. control.

Teens, aware of the excitement and challenges of life, tend always to seek new freedom and new chances to choose their own path.

Parents, more aware of life's dangers and pitfalls, work hard to maintain their protective control.

"Let me do it on my own," demands the teen, filled with self-confidence. "Let us shield you a little longer," answer the parents, simultaneously filled with pride and anxiety.

"Cars kill people," parents lament. "They kill more teens than drugs and alcohol and crime."

"I'm a good driver and I won't do anything stupid," answers the teen.

And so it cycles on.

This conflict revolves around three issues: competence, reliability and self-control in the face of temptation.

►Competence is the easiest to prove. The state, after all, tests your ability to steer, park and look before you change lanes. Parents can readily judge your ability to move the car

about in traffic and even nervous moms and dads can tell if you drive with reasonable skill.

►Reliability is harder to demonstrate. Over time you must establish that you actually go where you say you will go and bring the car in on time. Getting to the library and getting back safely only proves that you didn't have an accident that time. Doing it 20 times confirms that you can handle the trip dependably. Similarly, consistently coming in by curfew helps your parents feel calmer about your driving. Proving reliability takes time, but it can be done.

►Resistance to temptation is the hardest to prove. No matter how nice your friends are, someday somebody will

offer you beer when you are out with the car. There will be an evening when a red Porsche cruises by at 80 mph and your friends prod you to try and pass it. And there will always be the temptation to see how fast you can get home if you really push it.

The truth is that you can never certify that you are 100 percent resistant to temptation. No matter how well you may have done in the past, you could still falter the next time, and as you pull out of the driveway your parents simply have to trust you. That trust takes time to build, and trust isn't issued with the driver's license. It has to be earned and carefully nurtured.

Put yourself in your parents' shoes—and car!

by Linda Rome
Catholic News Service

To all 16-year-olds: As you probably noticed, the day you got your driver's license was a traumatic moment for your parents.

Perhaps it was the clenched knuckles, the compressed lips, or the constant jabbing of their right foot at an imaginary brake as you triumphantly drove home that gave them away.

Or maybe it was the endless list of conditions they laid down before saying those magic words, "Yes, you may have the car."

Even if your parents are imminently reasonable, you've probably noticed a change. Actually they're scared. They've crossed a new parenting threshold and they don't like it.

You now have more freedom than you've ever had—freedom to drink and drive, to pick up hitchhikers, to speed, to crumple a stranger's fender, to become an instant statistic when a drunk driver crosses the yellow line and removes you from the face of the earth.

Parents worry about these things. They especially worry about the last one.

Their insurance rates go up and they know the reason. Insurance companies lose money on teen-age drivers, especially boys.

Your father or mother needs a car to get to work so that there will be a paycheck to buy food and pay for a roof, utility bills, college, and even the car.

And what if the car breaks down—in the worst part of town and you don't have any money and who knows what bad things could happen? Parents can be very creative worriers.

While walking the dog (after all, you have the car), they ponder these things. And when they congregate, they compare notes. And often their concerns reflect their fears.

"My daughter thinks gas is produced in the tank by turning the key," a parent complained. "I ran out of gas on my way to work this morning—for the third time."

And another parent lamented, "I called the people she baby-sat for—I felt like a fool calling at 1 a.m.—but she left there at 10 o'clock. It turns out she drove over to her best friend's house and forgot to leave me a note. I was just about ready to start calling the hospitals."

So the next time you ask for the keys to the car, prepare your own mental checklist for your parents:

►Take the time to reassure them verbally, accepting their concerns as real to them.

►Always drive carefully, remembering that it is by your actions that your words are judged.

►And remember that someday you may be handing over the car keys to your own 16-year-old son or daughter!

Try this driver's test

Many sticky situations can crop up when you acquire a driver's license—and the freedom from parental scrutiny that comes with it.

Think about the following questions, first from your perspective and then from your parents' perspective.

►I've promised my parents that I would never drink and drive. a. But I don't think one glass of spiked punch counts as drinking. b. I won't, even if I have to call them at 2 a.m. to pick me up.

►Friends have asked me for a ride to a place farther away than I'm allowed to drive. I would: a. Refuse to take them. b. Call my parents and ask permission.

►I provide transportation for friends, but have to pay for my own gas. a. I don't mind the cost of taking them. b. I expect everyone to chip in for gas.

►If I can afford to buy a used car, I would expect to: a. Monopolize my parents' car less. b. Help out with the insurance costs. c. Pay all expenses but insurance.

►Of these parental requirements, I find it hardest to: a. Call home when my plans change. b. Pay for my own insurance. c. Face angry parents when I leave the gas tank almost empty.

►If a driver challenged me to race, I would: a. Ignore the challenge. b. Go for it.

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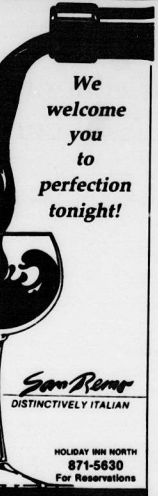
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BOOK REVIEW

Lay participation in the church

PILGRIMS IN THIS WORLD, by Virginia Sullivan Finn. Paulist Press (New York, 1990). 312 pp., \$12.95.

Reviewed by Mary Kenny

If you as a layperson have ever felt that there is something lacking in the church or in your parish, but you have not been able to identify it, "Pilgrims in This World" by Virginia Sullivan Finn is for you.

Layperson, the author notes, is essentially a negative definition—not professional, not clergy, not specialist—and can mean, as one layperson summed up, "generic nobodies."

Nor is the author happy with the use of lay "ministers" within the church. "Where lay people have been welcomed within the internal church, it is as 'ministers,' i.e. like priests... a way to enable lay adults to participate in church leadership yet conveniently leave their layness behind."

What is this "layness" which laypersons need to bring to church? In the author's view it is their experience of life in the world. Laypersons are formed through their experiences of

intimacy in their relationships: with parents, with friends, with spouse and children, in the workplace. In fruitful human relationships, responsibility and authority are exercised within a context of intimacy.

Regrettably, according to the author, too often when lay adults come to the experience of church, they find authority severed from intimacy, from caring. As a result they become alienated from church.

The great contribution of Vatican II was to call for a restructuring, which integrated intimacy, responsibility and authority.

The book is not easy reading. For many the ideas will be new. Examples are not always provided, although when they are, they are most helpful.

Because the ideas are new, controversial and challenging, they beg to be discussed. The ideal way to read this book would be in a study group of interested laypersons. The author provides study questions for each chapter for just such a purpose. Also helpful is an exciting bibliography not only of books and articles but of support groups, institutes, and

centers throughout the United States, all of which are in some way concerned with formation and leadership of the Catholic community.

If you seek a fuller understanding of lay participation in church, read this book yourself. Even better, if you belong to a church study group that seeks an exciting, controversial and challenging book for discussion, choose this book.

(Kenny is co-author of the CNS column "Family Talk" and the co-author of four books on marriage and family life.)

(At your bookstore or order prepaid from Paulist Press, 997 MacArthur Blvd., Mahwah, NJ 07430. Add \$2 for shipping and handling.)

† 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 noon, 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.)

† **AUDENKAMP**, Viola M., 89, St. Mary, Richmond, Nov. 21. Aunt of Maxine Null, Violet McNally, Betty Huith, Edna Mae Justice, Ann Barbara, Frances Vail, Mary Jane Frazer and Clarence Winters.

† **BARDASH**, Barbara Ann, 52, St. Mary, Richmond, Nov. 19. Mother of five; daughter of Margaret and Eugene Miller; sister of Mary Mellott; grandmother of four.

† **BUSSING**, Richard W., 54, Annunciation, Brazil, Nov. 16. Husband of Marilyn K. (Smock); father of Kevin T. and Kelly J.; brother of Bernard, Raymond J., Jr., Thomas, David, Margaret Dome and Joan; grandfather of Jordan and Jeremy.

† **CASEY**, Louise (Adams), 66, St. Anthony, Indianapolis, Nov. 26. Mother of Tom, Mike and Jim; sister of Wanda Adams.

† **DAUBY**, Homer F., 74, St. Isidore the Farmer, Bristol, Nov. 21. Husband of Mabel (Theis); father of Randy, Kenny, Steve, Gene, Gerald, Darrell, John, Jay, and Margie Peter; son of Martha; brother of Charles, Chester and Wilford; grandfather of 14; great-grandfather of five.

† **EHRLINGER**, Dora E., 91, St. Paul, Sellersburg, Nov. 26. Mother of Nora Stoffregen; grandmother of five; great-grandmother of four; great-great-grandmother of one.

† **GIESTING**, Anna Mae, 65, St. Mary, Rushville, Nov. 24. Wife of Joseph F.; mother of Thomas, Donald, Mary Fohman, Elizabeth Kiuchi, Janet Lewis and Alfred Lux; grandmother of three.

† **HANRAHAN**, George F., 72, Little Flower, Indianapolis, Nov. 15. Father of Susan Juddins and Patricia Wemple; brother of Joseph M., Catherine Mahan and Betty Clements; grandfather of three.

† **JOHNSON**, Frances Lorene (Moore), 59, St. Bridget, Indianapolis, Nov. 26. Wife of Henry Lincoln; mother of Karen L., Tamara Lynn and Kelli Sharr; sister of Josephine Wilson and Joan Alvis; grandmother of four; great-grandmother of three.

† **KLINGENSMITH**, Susan B., 57, Holy Name, Beech Grove, Nov. 16. Mother of Susan Francis, Gary E., Gregory "Buff" and John II; sister of Julia Morgan, Ann Smith, Dorothy Barr and Francis Pasowicz; grandmother of three.

† **LEWIS**, Helen M., 84, Christ the King, Indianapolis, Nov. 23. Mother of Howard, John R. and Thomas; grandmother of 11; great-grandmother of four.

† **NAVARRA**, Freda M., 87, St. Mary, Greensburg, Nov. 26. Mother of Nicholas, Robert, and Connie Mayer; sister of Maurice Hellmich and Pauline Moorman; grandmother of 12; great-grandmother of 11.

† **RICHARDSON**, Irene, 80, St. Mary, Mitchell, Nov. 27. Mother of Joyce Arnold, sister of George Aulen and Mary Fitzpatrick; grandmother of Paul Arnold; great-grandmother of John and Jessica Arnold.

† **ROBINSON**, Mildred E., 81, Annunciation, Brazil, Nov. 15.

† **ROEDER**, Edith R. (Beasley), 89, Holy Spirit, Indianapolis, Nov. 25. Wife of Maurice; mother of Patricia J. Shanklin.

† **SCHEMBRA**, Lorenna, 91, St. Barnabas, Indianapolis, Nov. 23. Husband of Anna; father of Angela Bagnoli, Joseph and Frank; grandfather of two; great-grandfather of eight.

† **SCHOTT**, Maurer C., 79, St. Peter, Brookville, Nov. 15. Husband of Ethel; father of Maurice G., Michael, and Myra Schuh; brother of Wallace; grandfather of seven.

† **SCHWENDELMANN**, Marquerite "Peg," 78, St. Andrew, Richmond, Nov. 22. Mother of Dr. Frederick C.; grandmother of four; great-grandmother of one.

† **SCHWENDELMANN**, Paul C., 81, St. Andrew, Richmond, Nov. 20. Husband of Marquerite "Peg"; father of Dr. Frederick C.; grandfather of four; great-grandfather of one.

† **SCHROEDER**, Mildred, 72, St. Roch, Indianapolis, Nov. 26. Wife of Fred; mother of Deborah Jones and Ronald; sister of Lawrence Sanders, Ethel Katz, Margaret Johnson and Rosaline McShane; grandmother of four.

† **WELSH**, James J., 60, St. Gabriel, Connersville, Nov. 26. Husband of Mary Ann; father of Jenna Maenza, Patrick M., Paul E., Michael A., Eric J., and Douglas J.; brother of Mary Ann Conrady; grandfather of three.

Sr. Regina Cecile Ryan, 95, dies at Woods Nov. 22

ST. MARY OF THE WOODS—Providence Sister Regina Cecile Ryan died here on Nov. 22 at the age of 95. The Mass of Christian Burial was celebrated for her on Nov. 26 in the Church of the Immaculate Conception.

The former Loretta Ryan was born in Chicago, Ill. She entered the Congregation of the Sisters of Providence in 1911 and professed final vows in 1922.

Sister Regina Cecile was a music teacher, serving her order in Indiana, Massachusetts, Illinois and Washington, D.C. schools. Her assignments in the Archdiocese of Indianapolis included St. Charles Borromeo, Bloomington, St. Agnes Academy, Indianapolis, and St. Mary in Richmond.

No immediate family members survive Sister Regina Cecile.

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Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

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

- 'A'—general patronage;
- 'A-I'—adults and adolescents;
- 'A-III'—adults;
- 'A-IV'—adults, with reservations;
- 'O'—morally offensive.

*Some films receive high recommendation by the USCC. These are indicated by the * before the title.

Akira Kurosawa's Dreams	A-II
Availon	A-I
C'est la Vie	A-III
Child's Play 2	A-I
Cinema Paradiso	A-I
Cry in the Wild	A-II
Cyrano de Bergerac	A-I
Cyanoide With Wolves	A-III
Days of Thunder	A-I
Die Hard 2	O
Fantasia	A-I

Flatliners	O
Funny About Love	A-III
Ghost	A-III
GoodFellas	A-IV
Graffiti Bridge	A-III
Henry & June	O
Hidden Agenda	A-III
Hone Alone	A-III
Hot Spot, The	O
I Come in Peace	O
Jack's Ladder	A-III
King of New York	A-III
Krays, The	A-III
Life and Nothing But	A-II
Listen Up: The Lives of Quincy Jones	O
Marked for Death	O
May Fools	A-IV
Memphis Belle	A-II
Metropolitan	A-III
Miller's Crossing	A-IV
Misery	A-III
Mr. & Mrs. Bridge	A-III
Mr. Destiny	A-II
My Blue Heaven	A-I
Narrow Margin	A-III
Nasty Girl, The	A-III
Nutcracker Prince, The	A-I
Pacific Heights	A-III

Postcards from the Edge	A-III
Predator 2	O
Presumed Innocent	A-IV
Quigley Down Under	A-I
Rescuers Down Under	A-I
Reversal of Fortune	A-III

Ricky V.	A-III
Roger Corman's Frankenstein	O
Unsub	A-III
Sibling Rivalry	A-III
Stephen King's Graveyard Shift	O

Taking Care of Business	A-III
Three Men and a Cradle	A-II
Little Lady	A-II
To Sleep With Anger	A-II
Tune in Tomorrow	A-III
Vincent and Theo	A-III
Waiting for the Light	A-III
Welcome Home, Rosy Carmichael	A-II
White Hunter, Black Heart	A-II

White Palace	A-IV
Wid at Heart	O
Witches, The	A-II

For a listing of current release motion pictures showing in and around Marion County, call DIAL-A-MOVIE, 634-3800. This free 24-hour-a-day service is made possible by your contributions to the Archdiocesan Annual Appeal.

Archbishop says Saddam will negotiate

by Agostino Bono
Catholic News Service

ROME—Iraqi President Saddam Hussein is ready to negotiate an end to the Persian Gulf crisis "without any preconditions," said Melkite Archbishop Hilarion Capucci after returning to Rome with 70 Italian hostages he helped liberate.

The Rome-based archbishop said the U.S.-led alliance against Iraq should dialogue with Hussein because "a Gulf war would be apocalyptic, with many deaths, and causing an economic crisis unprecedented in the world."

A solution to the Gulf crisis should be found within the framework of an international conference examining the entire range of Mideast problems, including Lebanon and the Israeli-occupied territories, he said Nov. 29, the day after returning to Italy with Italians previously detained in Iraq.

The Syrian-born archbishop, convicted in Israel in 1974 of smuggling weapons to the Palestine Liberation Organization,

spoke at a Rome news conference and announced that he planned to return to Iraq Dec. 2 to seek the release of further hostages, including non-Italians.

Before returning to Iraq, Archbishop Capucci planned to fly to Tunis, Tunisia, to meet PLO leader Yasser Arafat and seek his aid in securing further hostages releases. The archbishop said Arafat's intervention with Hussein helped in the release of the 70 Italians.

Archbishop Capucci, who met Hussein in Baghdad, said the Iraqi president "almost promised" that more hostages would be released.

Hussein also said he is willing to dialogue with his opponents, said Archbishop Capucci, 68.

"This is a notable step forward, and we should show our openness," he added.

"The Gulf crisis should be solved through an international conference on global peace in the Middle East. The Gulf crisis is a consequence of these other problems, which have remained unsolved," he said.

Video classifications

Here is a list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC classification. The classifications for videos is the same as those for theatrical movies in the list above.

Adventures of Milo and Otis, The	A-I
All Dogs Go to Heaven	A-I
Always	A-II
Another 48 Hrs.	O
Back to the Future, Part II	A-II
Bad Influence	O
Betsy's Wedding	A-III
Bird on a Wire	A-III
Blaze	O
Blue Steel	O
Born on the Fourth of July	A-IV
Cadillac Man	O
Carmelle Claudel	A-III
Chattahoochee	A-IV
Cook, the Thief, His Wife and Her Lover, The	O
Crazy People	A-III
Cry-Baby	A-III
Def by Temptation	O
Driving Miss Daisy	A-II
Family Business	A-III
Ghost Dad	A-III
Glory	A-III
Gods Must Be Crazy II	A-I
Gross Anatomy	A-III
Guardian, The	O
Handmaid's Tale, The	O

Hard to Kill	O
House Party	A-IV
Hunt for Red October	A-II
I Love You to Death	O
Impulse	O
Internal Affairs	O
Jettsons: The Movie	A-I
Joe Vs. The Volcano	A-II
Last of the Finest, The	A-III
Loose Cannons	O
Lord of the Flies	A-III
Love at Large	A-III
Madhouse	A-III
Men at Work	A-III
Miami Blues	A-IV
Mountains of the Moon	A-III
Muscle Boy	A-III
Mystery Train	A-III
Nightbreed	O
Nuns on the Run	A-IV
Opportunity Knocks	A-I
Peter Pan	A-I
Francis	A-I
Pretty Woman	A-I
Q & A	A-IV
Revenge	A-III
Rocky Horror Picture Show, The	O
Shock to the System	O
Show of Force	A-III
Spaced Invaders	A-III
Stanley & Iris	A-III
Steel Magnolias	A-III
Stella	A-III
Tales of the Darkside	O
The Movie	O
Tango & Cash	O
Teenage Mutant Ninja Turtles	A-II
Total Recall	O
Tremors	A-III
Vital Signs	A-III
War of the Roses, The	A-IV
Wild Orchid	O

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Bishop Clark urges church to fully explore tough questions

by Laurie Hansen
Catholic News Service

ARLINGTON, Va.—The chairman of the bishops' committee on women has urged the church to explore "fully and courageously" questions facing Catholics today, including those related to birth control, abortion, ordination of women to the priesthood and priestly celibacy.

The committee chairman, Bishop Matthew H. Clark of Rochester, N.Y., also told women gathered at a national symposium sponsored by the U.S. bishops' Committee on Women in Society and the Church that in his view the local church should have some say in selecting its bishops.

"The church is most alive when she is expansive and inclusive, when she stands in dialogue with the time and the culture in which she is enmeshed, when she searches for truth wherever it may be found," said Bishop Clark, also a member of the separate committee of bishops writing a pastoral letter on women's concerns.

The church is at its best when it "finds room for all manner of diversity, disallowing only those points of view which deny central mysteries of our faith," he said.

Bishop Clark made the comments during a keynote address the first day of a Nov. 29-Dec. 2 symposium titled "The Wisdom of Women" held in Arlington, a suburb of Washington. Valerie R. Dillon, director of the archdiocese

Family Life Office, represented the Archdiocese of Indianapolis at the meeting.

The church should be "slow to draw lines defining the spiritual condition of her members or to exclude people from her communion," the bishop said.

Nor should the church "decide complex issues before she has heard all appropriate voices in the community or before the issue at hand has come to maturity," he said.

Bishop Clark said that it was his understanding that "the practice of large numbers of Catholic people" is not in accord with official church teaching on birth regulation.

"In my opinion, that is unfortunate for all of us because it tends to separate bishops from the people and to weaken the teaching authority of the church," he said.

He said he was afraid the "gulf" between church teaching and popular practice "depresses our capacity to address credibly other topics in the area of sexuality."

"People say more often than I would like to hear: 'you do not understand sexuality in marriage' or 'we cannot possibly live up to that,'" he said. Then there are others who will simply no longer talk to church representatives on the subject, he said.

Bishop Clark lauded Archbishop Rember G. Weakland of Milwaukee for his archdiocesan meetings with women on the subject of abortion.

"My particular hope is that we will do a better job than we have done in hearing the women and men of our church on this issue," he said.

The requirement of lifelong celibacy for ordained priests "is yet another issue where the church needs to be open to hearing the concerns and questions of her people," he said.



Bishop Matthew H. Clark

adding that a clergy shortage may result in a change in the eucharistic nature of Catholicism.

The question of women's ordination to the priesthood "is without question a lively one among very large numbers of Roman Catholics," the bishop said.

He said it was clear church arguments for the ban on women's ordination "are not persuading many of our faithful people nor are they finding wide support in the community of scholars."

Bishop Clark said the church has experienced "great loss in morale and in members" due to Catholics' reaction to the church position on women's ordination.

For that reason and several others, I hope for a fuller ecclesial discussion of this question," he said.

"In my opinion, until we have it our problems will only increase. To declare a matter closed does not close the matter, nor does it stop the questioning of the faithful," said Bishop Clark.

He called for steps to be taken to allow the local church a say in choosing its own bishops.

Bishop Clark said in the history of the church selecting bishops has been done using a variety of methods, "from acclamation to our present system which is not highly participatory."

"I am not exactly sure how episcopal selection might best be done but I think it would be good for the health of the church were we to reform this process," he said.

In addition, Bishop Clark said, it was his hope that local churches "continually become freer than they presently are" in making pastoral judgments. "The more particular the matter, the more freedom should the local churches enjoy," he said.

Bishop Clark said the church should allow people "to be full active participants in the life of the church."

Currently, he said, the "people's practical understanding of the official magisterium of the church is often that it is embodied" only in bishops. The magisterium is the teaching authority of the church.

There is a feeling, he said, that the bishop "by virtue of his ordination" and because he is "called to be the first teacher in the local church" is somehow the "best informed and most faithful member of the community."

Instead, Bishop Clark said, emphasis should be given to the "privileged relationship" and interaction the bishop has "within the community of faith."

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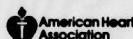
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