

THE CRITERION

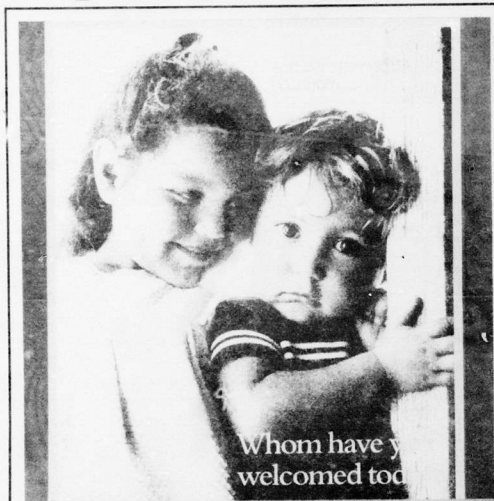
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January 4, 1991

Pope again pleads for peace in Gulf



Whom have you
welcomed today?

NATIONAL MIGRATION WEEK 1991

WELCOME FOR MIGRANTS—The U.S. Catholic Conference has released this poster to mark National Migration Week Jan. 7-12. The week is a time for all Catholics to remember that immigrants, migrants, refugees and all people on the move are a vital part of the church. See page 9. (CNS photo from MRS)

by Agostino Bono
Catholic News Service

VATICAN CITY—As the U.N. deadline for Iraq's withdrawal from Kuwait neared, Pope John Paul II used his annual Christmas message to plead for peace in the Persian Gulf.

"For the area of the Gulf, we await with trepidation for the threat of conflict to disappear," he said.

"May leaders be convinced that war is an adventure with no return," he added Dec. 25 in his midday message "sicut erat" (to the city and the world).

Speaking from the central balcony of St. Peter's Basilica overlooking St. Peter's Square, the pope also cited the need for Christian unity as part of the rebuilding of Europe after the collapse of ideological barriers.

Pope John Paul also called for a just peace between Israelis and Palestinians and a greater sharing of resources by rich countries to overcome the "disturbing islands of poverty and death" in the Third World.

Regarding the Gulf crisis, the pope said that "by reasoning, patience and dialogue with respect to the inalienable rights of peoples and nations, it is possible to identify and travel the paths of understanding and peace."

The pope spoke three weeks before the Jan. 15 deadline for Iraqi troops to leave Kuwait. After that, U.S.-led troops will be authorized by the United Nations to use force to dislodge the Iraqis.

The pope extended his peace call to the tensions between Palestinians and Israelis. The Holy Land needs a "peaceful solution" which "takes into account the legitimate expectations of the Palestinian people" and the people of Israel, he said.

Regarding the political changes produc-

ing the collapse of communist rule throughout most of Eastern Europe, the pope said that "the light of Christ" is with "the people in Europe."

"Above the tumbled walls of ideological and political opposition there appear for believers demanding challenges and prospects," he said.

Europe faces a "wonderful spiritual vitality, if hedonism and practical materialism are overcome and also if the barriers which divide the followers of the Redeemer are broken down," he said.

"Unity in the church, and among all believers in Christ: this is the commitment of Christians for the building of the new Europe," he added.

On international issues, the pope asked "for a more just sharing of the earth's resources, a new and more just world ethical and economic order."

"Only effective and respectful cooperation between the rich countries and the emerging peoples can prevent the contrast between North and South from becoming a widening abyss," he said.

Needing special attention is Africa "where freedom is compromised because of underdevelopment, where peace and harmony between different peoples and traditions is disrupted by fratricidal struggles," he added.

The pope praised the overall "religious awakening today influencing so many people, young and old."

He also cited the "new openness of peoples" to Christianity "to which the recent *ad limina* visit of numerous bishops from Vietnam also bears promising witness." In November, the pope met 21 Vietnamese bishops at the Vatican for their *ad limina* visits required every five years to report on the status of their dioceses. It marked the first time that communist authorities allowed most heads of dioceses to make the visits.

ICC board and council set legislative priorities

by Ann Wadellon

When the General Assembly begins its 107th session on Jan. 7, the Indiana Catholic Conference (ICC) will speak in the name of the Catholic Church in Indiana.

The ICC board of directors and advisory council selected the issues to be addressed during this legislative session during a two-day meeting in Indianapolis in mid-December.

The board includes the bishop and one layperson from each of the five dioceses in the state. In addition to Archbishop Edward T. O'Meara, the Indianapolis Archdiocese is represented by James

Loughery, an insurance executive who is a member of St. Luke Parish, Indianapolis.

The advisory council is made up of four persons from each diocese. Indianapolis members are Daughter of Charity Sister Margaret Marie Clifford, ICC coordinator; Charles Williams, Steve Zigam and Lynne O'Day.

Improving the state's assistance programs, allowing parents a choice in their children's education and requiring that women be given some basic information prior to abortions will be primary among the issues on the ICC agenda. This is the 24th consecutive year this Catholic legislative network has been in operation.

Dr. M. Desmond Ryan is ICC executive

director and lobbyist. He joined ICC in 1974 as director of research and was appointed to his current position in 1981. His work is supplemented by 3,000 networkers who contact their own representatives and senators on specific issues.

Regarding the Indiana public assistance program, ICC will join other groups in supporting improvements in Aid for Dependent Children (AFDC) benefits, which currently figure only 32.7 percent of the federal poverty level, to allow recipients to earn up to the federal poverty level without being penalized.

Under the current system, Indiana's extremely low "standard of need" level

causes recipients to be penalized for working—a serious disincentive to moving out of poverty. If recipients work to supplement their benefits, they risk loss of health benefits for their children.

In the area of education, ICC will support parental choice. In their November 1990 meeting, the U.S. bishops voted 241-10 to support such a program and approved \$2 million in seed money to help at the state and national levels.

COMMIT, a non-profit group of Indiana business leaders which includes the Indiana Chamber of Commerce, has warned that poor education is weakening the state's economy and called for major reforms, including parental choice.

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AGENDA MEET—Archbishop Edward T. O'Meara, Charles Williams, Daughters of Charity Sister Margaret Marie Clifford and Lynne O'Day discuss legislative issues that the Indiana Catholic Conference will address during the 1991 meeting of the Indiana General Assembly. (Photo by Margaret Nelson)

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Michener's memoir of Poland and Rome

by John F. Fink

It probably takes a particular type of personality to enjoy reading other people's travel diaries, but I'm one of them—perhaps because I usually keep a diary myself when I travel. So I've always devoured Father Ted Hesburgh's diaries, for example, even one in 1982 when he spent 28 days on a tanker traveling from Genoa, Italy to Saudi Arabia.

Back in October a book by James A. Michener arrived on my desk. But this isn't one of his epic novels. Titled "Pilgrimage," it's a memoir of a trip he made to Poland and Rome back in 1988—in other words, a travel diary. That evening, I put aside the book I had been reading and read Michener's book. It's only 119 pages and it reads quickly.

I guess the reason I was interested in it in the first place was because I had just returned from Poland. Sure enough, I could picture some of the places there that he mentioned, such as Frydryk Chopin's birthplace, the cathedral in Krakow, and the rebuilt castle in Warsaw where Michener was honored by the Polish government, particularly for his novel "Poland."

BUT I SOON FOUND him talking about people I know, if ever so slightly. Ed Piskew, for example, the Philadelphia industrialist who has assisted his ancestors' homeland in so many ways, and not only Poland in general but the late Cardinal Wyszynski and the former Cardinal Karol Wojtyla in particular. Piskew was one of Michener's traveling companions.

I first met Piskew while I was president of Our Sunday Visitor and OSV commissioned musician and composer Dave Brubeck to write the music for a Mass.



It was first performed in the Philadelphia cathedral and Cardinal John Krol invited us to a reception and dinner prior to the concert. Piskew turned out to be my wife's dinner partner that evening. We met him again when we were invited to the White House reception for Pope John Paul II during his first visit to the U.S. and we arrived at the same time as Cardinal Krol and others from Philadelphia, including the Piskews.

THE ROME PART of Michener's book also brought back memories. He met with the pope, whom he had gotten to know while doing research for "Poland," had dinner with him and attended one of his private Masses. His description of walking up "six or seven flights of the longest marble stairs I have seen or attempted to climb" reminded me of the two times I climbed those stairs for semi-private audiences with Pope John Paul. (My first private meeting with him was in the back of the main audience hall after a general audience—the same room where I had earlier met with Pope Paul VI.)

Michener describes the Mass in the pope's private chapel. One of the concelebrants was Archbishop Raymond Hunthausen of Seattle, who sat at the pope's right hand and who had breakfast with the pope after the Mass. As they parted after the Mass, Michener wrote of the pope: "Grasping my hand in both of his, he said: 'Keep writing those books,' and he crossed the room to where Archbishop Hunthausen awaited, threw his arm about him and led him in to breakfast."

Michener also reveals that he received Communion from the hands of Pope John Paul. I wonder if the pope realized that Michener is not a Catholic.

The Rome part of the book also tells about a Mass he attended at North American College, celebrated by Cardinal Joseph Bernardin. The homilist that day turned out to be the noted Scripture expert Father Raymond Brown, who spoke, Michener wrote, for at least an hour. Even this was somewhat of a coincidence for me since the

book I had been reading and put aside in order to read the Michener book was one of Father Brown's.

Even my good friend Archbishop John Foley, president of the Pontifical Council for Social Communication, is in the book. He invited Michener to a Mass he said in the crypt of St. Peter's.

I SHOULDN'T GIVE THE impression that I enjoyed this book just because it brought back personal memories. Michener did a lot of things in both Poland and Rome that I have never had a chance to do. For example, he was in Poland when Lech Walesa had a nationally televised debate with the government's leader of labor unions, whom Michener identifies only as Miodowicz. It proved to be a victory for Walesa.

Afterward, Walesa appeared at a dinner being held in Michener's honor hosted by Archbishop Bronislaw Dabrowski. "Into the room, not 10 minutes after the completion of his debate, burst Lech Walesa, flushed with victory," Michener wrote. "Hurrying directly to the archbishop, he embraced him and accepted his blessing. Then he spotted his old friend Piskew and embraced him, saying, 'If I come to the United States I shall rely on you to keep me out of trouble.'"

Michener also reminisces about the first times he got to know both Walesa and Cardinal Wojtyla. Walesa "was an insignificant worker then," he wrote. And after he was introduced to Cardinal Wojtyla by Piskew while researching for "Poland," he wrote, "It never occurred to me that this quiet-spoken, rather congenial man would have prospects outside Poland."

One of the more enjoyable parts of the book concerns receptions in Rome given at the same time by the U.S. ambassador to Italy and the U.S. ambassador to the Vatican in their separate embassies. He describes speeding through the streets of Rome trying to get from one reception to another.

I thoroughly enjoyed Michener's travel diary.

Parent education workshop includes families

by Margaret Nelson

The Parent Education Task Force will present something unique in the archdiocese—a weekend workshop in which whole families may participate.

The Parent Education Inservice for Parish Leadership will be held Feb. 8-9 at McCormick Creek State Park, near Spencer. Benedictine Sister Antoinette Purcell, coordinator of family and childhood catechesis for the Office of Catholic Education (OCE), and Valerie Dillon, director of the Family Life Office, will be presenters.

Sister Antoinette said, "One of the hopes behind all of this is the whole need for family perspective and the whole notion of parenting. If the church can't do that, who can? If anything, society is pulling the family apart."

Dillon said, "We want to empower the parishes to take responsibility for the help people are calling for and really need."

"The focus has been on parish leadership and how we can assist the leadership in getting a positive vision," said Sister Antoinette. "We need to help with more than resources, but what they need to do at the parish level. And each parish has different needs."

"There is great diversity in the families out there," said Dillon. "We need to help the parishes see that and be able to work with them."

The training session is designed for



TASK FORCE—Diane Burns (seated, from left), Mary Ann Wallace, Benedictine Sister Antoinette Purcell, Valerie Dillon; Janet Hearne (standing) and Annette Lentz are members of the Parent Education Task Force for the archdiocese. (Photo by Frank Savage)

those who minister to and with parents, especially religious education staff people, members of boards of education and adult catechetical teams, and priests.

The workshop grew from the March 5, 1990 document on parent education of the

archdiocesan task force. Its vision statement reads: "In response to the challenge of John Paul II in *Familiaris Consortia* (On the Family), pastoral leadership at all levels within the Archdiocese of Indianapolis values, is knowledgeable of and promotes parenting based on family perspective."

ICC sets its 1991 legislative agenda

(continued from page 1)

The concept has also been endorsed by Indiana Superintendent of Schools H. Dean Evans, who has recommended the development of pilot programs in ten school districts. Under Evans' plan, participation would be voluntary and each site would include five forms of choice, including public private vouchers.

The respect life issue would require that any woman, prior to an abortion, would receive written information about the procedure, risks, fetal development and abortion alternatives.

A similar informal consent bill passed the House last year 64-34, but failed to pass the Senate by a 24-25 vote. Some senators who opposed the bill questioned the constitutionality of the 24-hour waiting period. That issue is currently being appealed to the U.S. Supreme Court via a 1989 Pennsylvania bill.

The ICC will work with other groups to present an informed consent pamphlet that should be distributed by the state.

The first goal/objective of the task force is for offices and agencies of the archdiocese to "provide assistance to parishes in the development of parenting skills and strengthening of family life."

Stated under that goal was the intention of sponsoring a "major inservice during 1990-91 on content and skills related to parenting and family perspective for the development of resource persons, who would serve at deanery and parish levels."

But the committee will have other tasks besides the workshop. One will be to screen some of the parenting education materials that are being printed, Sister Antoinette said.

Besides Sister Antoinette and Dillon, members of the task force include Diane Burns, director of religious education at St. Malachy, Brownsburg; Janet Hearne, principal at St. Therese of the Child Jesus School, Indianapolis; Annette Lentz, coordinator of support services for the OCE; and Mary Ann Wallace, director of religious education at St. Margaret Mary, Terre Haute.

Families will participate in the Friday night social and the opening session. Games, crafts and (if possible) outdoor games will be available for the children.

Special rates are available for those attending with families or sharing a room with a second participant. Those wishing to participate are urged to call as soon as possible: Janet Hearne, 317-353-2282.

The training session is designed for



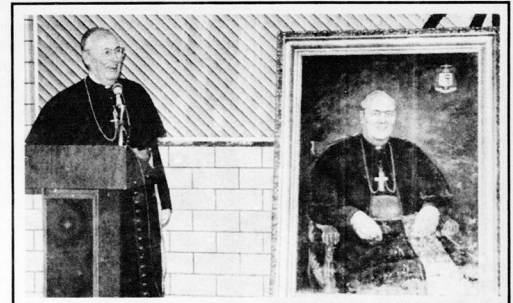
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ARCHBISHOP BESIDE HIMSELF—A portrait of Indianapolis Archbishop Edward T. O'Meara was unveiled at the end of a Christmas prayer service at the Catholic Center on Dec. 20. The oil painting, by David Meadows, was commissioned by Father David Coats, vicar general and pastor of St. Peter & Paul Cathedral, and was presented as a surprise to the archbishop. It will hang in the Catholic Center and, later, in the cathedral rectory with portraits of past bishops and archbishops. (Photo by Mary Ann Wyand)

INDIANAPOLIS CATHOLIC SOCIAL SERVICES

Counseling, charity are both part of Birthline

by Grace Hayes

A phone rings. A Birthline volunteer picks it up and says, "Hello, this is Birthline. May I help you?"

The caller might respond with, "I am calling to see about getting some clothes for my baby," or, "I would like to know how much an abortion costs," or, "I think I'm pregnant. I need to have a pregnancy test." These are examples of the types of calls that come into the Birthline office.

The incoming calls are forwarded to the homes of volunteers on a scheduled basis. The volunteers who answer the phones, as well as those who perform other services, receive initial as well as on-going training.

When the caller indicates that she is considering abortion the volunteer talks with her at that time, but there are no referrals. The goal is to engage the caller in a time of reflection. Some of the areas that will be discussed during the conversation will be the caller's personal situation, her understanding of abortions, the development of the child at that

time, her feelings and consideration of carrying the baby to term, and either keeping it or placing it for adoption.

When discussing adoption, it is not unusual to hear the caller indicate that she couldn't have the baby and then give it up for adoption (even though she is considering having the baby aborted).

When a caller does ask about abortion at the onset of the conversation, it cannot be assumed that she has discussed her intention with anyone previously or even wants an abortion. In most cases, the volunteers do not know the eventual decision of the caller, even though continued contact is offered and strongly encouraged. Recently, the efforts of two volunteers who had discussed abortion with two women were proven to have borne fruit. The callers were requesting help for maternity clothes three and four months later.

When an incoming call indicates a need for clothing or other infant items, volunteers who specifically handle these requests are contacted. They return the call,

determine the items that are needed and set a date when the items will be available at the Catholic Center for pickup.

Since the services of Birthline are known to agencies and clinics in Indianapolis, many calls are received for clothing. Likewise, the Birthline volunteer will give referrals to other agencies, especially those that provide medical, legal and counseling services. For counseling, Birthline utilizes the services of Catholic Social Services, of which it is a part, and St. Elizabeth.

The clothing and other infant items that are given free of charge are available because of the donation of parishes, schools, and organizations. The Archdiocesan Council of Catholic Women has sponsored clothing drives for Birthline for 15 years. A number of parishes support Birthline either during the Christmas season or Mother's Day.

Another entity that is vital to Birthline is the Birthline Guild. The abortion calls that

come to Birthline happen because the caller has referred to the Yellow Pages. The cost of this directory listing and other advertising costs are paid for by the efforts of the Birthline Guild, which has supported this link for five years.

As is the case with other volunteer groups, the Birthline volunteer group is composed of women of various ages, faiths and backgrounds. Anyone interested in volunteering or donating to Birthline can call (317) 236-1550.

CSS receives grant

Catholic Social Services of Indianapolis was awarded a \$27,369 grant during the December meeting of The Indianapolis Foundation board of trustees. It is a community foundation created in 1916 to ensure that the quality of life in Indianapolis continuously improves.

President designates free clinic as one of 1,000 'Points of Light'

by Mary Ann Wyand

President George Bush recognized more than 300 Gennareset Free Clinic volunteers for their unique health care ministry to the homeless and indigent of Indianapolis on Dec. 26 when he designated the nation's 336th "Point of Light" for the human service organization.

Indianapolis physician James Trippi, a St. Thomas Aquinas parishioner, founded the all-volunteer organization two years ago with a small group of health care professionals in response to the critical need for free medical care for homeless and indigent people in Indiana's capital city.

Volunteers staff free weekly medical clinics at each of the city's six shelters for the homeless. Last summer the clinic was able to expand its services to include a mobile medical van to reach homeless and indigent people who do not frequent city shelters.

The Gennareset Free Clinic operates with financial support from the Junior League of Indianapolis, St. Francis Hospital Center, St. Vincent Health Care Center, Methodist Hospital, Community Hospital, foundations and individuals.

Its name was inspired by the biblical passage "And all those who touched him were healed," taken from Mark 6:56 in the New Testament.

Since the early days when a few Gennareset volunteers transported donated medical supplies in large trunks, the clinic staff has grown to hundreds of volunteers who now work in modestly

equipped examination rooms at the Holy Family Shelter, Dayspring Mission, Light-house Mission, Good News Mission, Salvation Army Adult Rehabilitation Center, and the Episcopal Metro Council's temporary family shelter.

"We have just received word from President Bush that the doctors, nurses and members of Gennareset Free Clinic have been recognized as one of the administration's Thousand Points of Light," Trippi said a few days before Christmas.

"Each day, an organization is chosen by the President as a point of light to highlight that organization or individual for outstanding humanitarian service," he explained. "On Dec. 26, the more than 300 doctors, dentists, podiatrists, nurses, aides, donors, and concerned community members shared this national award."

Praising the volunteers for their "selfless gifts of time, talent and finances," Trippi said the award "is a sign that the care our health professionals provide is exemplary on a national scale."

Further, he said, "We hope this award draws attention to the difficulties of the indigent in obtaining health care as well as the proper place of volunteer health care in America. Truly many of the shelters, back alleys, and streets the Gennareset Free Clinic serves are dark spots in our city. Many of the persons we serve are without hope. And sometimes our own lives are filled with shadows. Yet amidst the darkness in Indianapolis, the good works of GFC shine as a Point of Light, like a star once did on a cold Bethlehem night."



FELICETTI HONORED—Joseph Smith (left), chairman of the Indiana Parole Board, presents the Sagamore of the Wabash Award to Dr. Daniel A. Felicetti, president of Marian College. The presentation opened the "Survival in the Global Marketplace" conference which was sponsored by Marian College and the Office of the Governor. Felicetti was honored for his work in developing higher education programs at Marian, including a "Great Mentors" theme, All-Honors program and a continuing education program. Smith is a graduate of Marian and a member of its board of trustees.

Over 400 handicapped attend St. Lawrence Special Night Out

by Cynthia Deves

Every year the committee for the Special Night Out for mentally handicapped adults decides, "This year the party was as good as it gets." But that's wrong, said Father Joseph Beechem, pastor of St. Lawrence Parish in Indianapolis, which sponsors the event.

"It was a real party, a special party. It gets larger every year," he said, referring to the third annual SNO which took place last Nov. 10. He reported that there were over 400 mentally and physically handicapped guests this time, who ranged in age from mid-teens to late middle age.

Father Beechem said volunteers who assisted during the evening "represent a real cross-section of the parish." The parish St. Vincent de Paul Society conference provided money and volunteers, while the Golden Age Club produced enough baked refreshments and goodies to fill six long tables in the lower level "cater" in Father Conen Hall.

Most of the 56 members of the parish's confirmation class participated in planning, decorating, escorting and dancing with guests, clean-up and almost every other aspect of the evening's activities. Some were members of the four-piece rock band which provided music for dancing on the hall's upper level.

"The kids learn so much from the guests," Father Beechem said. "They learn to understand mentally and physically handicapped people. One of the teen-agers said to me, 'They talk just like us!'"

Mary Lynn Cavanaugh, St. Lawrence director of religious education, said the confirmation class kids "receive blessings



SPECIAL NIGHT—A couple enjoys a pizza together during St. Lawrence Church's Special Night Out for the mentally and physically handicapped.

ten-fold" from their experience with the handicapped guests. "They feel loved by these people," she said.

The guests feel loved and welcome, too. "They actually reminisce about past years," Cavanaugh said. "They'll say, 'Remember how we did this-or-that last year at the party?'" She said they love the dancing, and request their favorite song, "Happy Birthday To Me," over and over.

Special Night Out guests came to the 1990 party from New Castle, Central Indiana and places as distant as Ohio, Kentucky and Chicago. The next party will be held on Saturday, Nov. 16, 1991.



POINT OF LIGHT—Indianapolis cardiologist James Trippi, (left) founder of the Gennareset Free Clinic, talks with a homeless woman who visited the clinic's mobile medical van parked outside the Cathedral Soup Kitchen last summer. Trippi, a St. Thomas Aquinas parishioner, initiated the unique all-volunteer program to provide free medical care to the homeless and indigent. President Bush recognized the volunteers for their dedicated service on Dec. 26. (Photo by Mary Ann Wyand)

Commentary

THE HUMAN SIDE

Prudence: virtue worth giving a try in 1991

by Fr. Eugene Henrick

As we move into 1991, instead of resolving to get in better physical shape or to perform some ascetical act, why not contemplate practicing a particular virtue for virtue's sake?

Consider the virtue upon which all other virtues rest: prudence. Once you know it fully, I have the feeling it will tempt you.

Often when prudence is mentioned, it conjures up images of timorous or small-minded people, of people devoted to self-preservation or of clever tacticians.

Whenever we say that another human being is prudent we usually imagine a



person who measures everything, is cautious and avoids adventure.

But prudence is much bigger and more expansive than this.

Prudence is the perfected ability to make decisions that are right. It is what every businessperson should carry in his or her briefcase to be successful, and what every family should store up in order to keep house and home together.

Prudence has to do with action taken for good, practical reasons. The opposite of prudence is irresoluteness, thoughtlessness, hesitation, being wishy-washy. The prudent person thoughtfully and quickly sizes up the reality of the moment and carries through.

This is a virtue that focuses on the good means to swift action.

How many times have we kicked ourselves because we did not take advantage of an opportunity when it presented

itself or because we were not more decisive in making a family or business decision? How often have quarterbacks been sacked, and eventually traded, because of a chronic hesitation they couldn't overcome?

Good decision makers must use their minds well, however. Prudence thus calls for a good memory, clearheadedness and docility. But let me explain.

Memory is not just the recollection of past events, it is not enough to remember that a past family picnic was a disaster and to rely on this recollection to avoid repeating the same mistake. Prudence demands that we move beyond the recollection and get at the truth of the matter, that we cut through our emotions and selective memories in order to determine what went wrong—what was the real truth of the matter.

To do this, docility is needed. Docility must be understood as a willingness to understand, not passivity. Its opposites are found in closed-minded people and know-it-alls.

If a picnic was a disaster, the family needs to understand why and to be openminded enough to take counsel with each other.

Then there is clearheadedness. As so often happens when things suddenly go wrong, there is a tendency to flinch—to close one's eyes in the face of the surprising development.

Prudence encourages us to be clear-sighted—to face the issue by stopping, looking and listening, and not by hoping the problem will disappear.

Clearheadedness assumes courage, the energy to stay in there and to sort things out when all looks like chaos.

Prudence gets at our very will and calls



for immediate action based on solid reasoning. It encourages us to be bold and, in order to get at the truth, to move beyond the surface of what we might want to remember in only a partial way.

Prudence is a dauntless state that says to us, "Get out of your little world and learn what others have to say so that you can act well, so that you make good decisions. It is a bravery that doesn't retreat in the face of confrontation.

May 1991 by a year in which you walk hand in hand with prudence. You'll find this is a much more exciting virtue than you ever dreamt.

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THE YARDSTICK

The parish of my youth looks ahead to future

by Msgr. George G. Higgins

My home parish in west suburban Chicago—where I grew up, went to school, said my first Mass—celebrated its centenary a few weeks ago. Although I was unable to attend the ceremonies, I was with my friends and relatives and former neighbors in spirit.

The first thing that struck me as I reminisced about the parish was the phenomenal growth of the church in suburbia throughout the United States. The parish I knew as a boy extended for miles in every direction and, with only one priest, served a small and widely scattered community of Catholics, who likely felt at times like an isolated minority neighborhood.



World War II changed all that.

Today the parish can proudly boast of being the mother church of 17 parishes in Chicago's western suburbs. Perhaps never before in U.S. church history has there been such rapid demographic and geographical change.

The second thing I recall about the parish of my youth was that it played little part in the public life of the community. Like most suburban parishes of the time, it was inward-looking, concerned mainly with the devotional life of its communicants and the Christian education of its youth.

The parish school was across the street from a much larger public school. While there was never any trouble between the two schools, there was little contact between their teachers or student bodies. We lived in two different cultural and religious worlds.

There were roughly a dozen Protestant churches in the town, but we might have been on two different planets. The ecumenical outreach we now take for granted was not dreamed of then.

I still vividly recall that our pastor, a cultivated and well-read gentleman of the old school, created a bit of a sensation when word got around that he had had tea at the parish rectory with the pastor of the local Episcopal church. That was the only time anything like this happened in the parish when I was a boy.

Vatican II changed all that.

I have no doubt that today the ecumenical movement in the old home town is flourishing. Nor was I surprised to learn that today's parishioners included in their centenary celebrations discussions on how the parish might relate more effectively to the larger church and with the problems of the modern world.

It would be foolish and naive to underestimate the role of the parish in the church's life and specifically in social action. Abstract principles of social reform take us only so far. What is needed is a deepening of the church's liturgical life or,

as the U.S. bishops put it, "a deeper awareness of the... connection between worship and the work of work."

That's where the parish comes in, for it is in their parish—and only there—that most of the faithful come to this awareness, mainly in the celebration of the Eucharist and the other sacraments.

But the bishops' emphasis on the liturgy's role in building up the kingdom of God probably would have sounded a bit strange to the parish of my youth.

I see these changes as signs of hope, an antidote to the pessimism that may incline us, when spirits are low, to pine for a mythological golden age when there was no confusion in either the church or the world.

There were many good things about the parish of my youth. I suspect, however, that today's parishioners would agree that rather than pine for its past we ought to be looking confidently toward the future in hopes of even better things to come.

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TO TALK OF MANY THINGS

Recollections before 'Rerum Novarum' centennial

by Dale Francis

Nest May Catholics around the world will be celebrating the 100th anniversary of Pope Leo XIII's encyclical "Rerum Novarum." It was an encyclical that called Catholics to concern for social justice. In 1931 Pope Pius XI's encyclical, "Quadragesimo Anno," a review of the 40 years after "Rerum Novarum," was joined with Pope Leo's encyclical to become the foundational documents for Catholic social teaching.

My appreciation for the social justice teachings of the Catholic Church played an important role in bringing me to the Catholic Church. My admiration for "Rerum Novarum" and "Quadragesimo Anno" led in my formation, both before and after I became a Catholic.

When I became a Catholic, I was surprised to discover how few Catholics had a familiarity with the social encyclicals, some priests included. I don't mean they didn't know the encyclicals existed but

they seemed not really to have studied them or had brought an understanding of them into the substance of their own faith.

That was the way it was when I came into the church and I'm not sure that the situation has greatly changed. The coming celebration will give us a chance to understand the social justice teachings of the church and bring them to be an integral part of our belief as Catholics.

As we near the May celebration of "Rerum Novarum," I've been turning my thoughts to recollections of how it was that, not a Catholic, I became interested in the teachings of the church and how, soon after I became a Catholic, I was urged to special appreciation and study of the social encyclicals.

Two unlikely men played important roles in my coming to appreciation of Catholic social teaching and to a new understanding of the importance of the encyclicals—journalist George Selles and Henry Wallace.

I don't know for sure, but I doubt if George Selles is going to be happy about playing a role in leading someone to the Catholic Church. He's six months older than "Rerum Novarum." Unless he died in the last couple of months and I missed the obituary, George Selles became 100 years old last Nov. 16.

In the 1930s and 1940s, he was a forceful writer, left of center, a gadfly who enjoyed controversy. During my more than four years of military service, I subscribed to his newsletter, "Sawdust Caesar," a biography of Mussolini. In that book, Selles wrote of Don Luigi Sturzo, the leader of the Popular Party. Selles stressed that Don Luigi, a priest, had built his program on the social teachings of the Catholic Church. He listed the planks of the Popular Party platform. When I read it, I thought these were almost exactly my own views. It started me on my search to know more about the teachings of the Catholic Church. That search led me to become a Catholic.

My study on the way to becoming a Catholic had made me familiar with the social encyclicals but they were only incidental in my life. Then I was at a press conference with Henry Wallace. He was no longer vice president. It was in the time of his movement towards the Progressive Party and the press corps was really down on him. I was sorry for him. I asked a friendly question, asked if something he

had said had come from "Rerum Novarum." He said it had and when the conference was over he hurried over to talk with me. He said that "Rerum Novarum" and "Quadragesimo Anno" had been most important to him and he said he thought they should be taught with the same thoroughness as the catechism.

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To the Editor

Exhaust every alternative to war

I share many of the concerns you expressed in your editorial in the Nov. 30 issue ("A War Against Iraq Would Be a Disaster").

I believe we must exhaust every available alternative to a military solution to the crisis before considering going to war. I do not favor the use of military force at this time and I believe the risks of war far outweigh the disadvantages of the current situation. I think we should stay the course on United Nations

sanctions, support the implementation of the 12 UN Security Council resolutions passed so far, and maintain the international coalition opposing Iraq.

I regret the manner in which the latest major deployment of U.S. forces to Saudi Arabia was handled by the administration. The purposes of the deployment were poorly articulated. As you know, Congress has a shared constitutional role in matters of war. Members of Congress will continue to insist that this role be respected in any decisions on the Gulf. In addition, the administration is being asked in congressional hearings to explain what we are doing in the Gulf and why we are doing it. These hearings are open so that the

Point of View

1991: a year for hope or fear?

by Ivan J. Kauffman

Looking back at last year's New Year's Day was an almost awesome experience. The Berlin Wall had just fallen, and with it the great Iron Curtain around which our political lives had centered for more than 40 years.

Looking back this year isn't quite so amazing—but only because we've become accustomed to things which were unthinkable two years ago.

►Germany is reunited and holds its first free elections since Hitler came to power.

►Lech Walesa is elected president of Poland in its first free elections since being invaded by Hitler.

►President Gorbachev is awarded the Nobel Peace Prize. He visits Pope John Paul II for a second time.

►The Ukrainian Catholic Church is legalized. Two new Catholic seminaries open in the Soviet Union.

►The United States announces it will send emergency food supplies to the Soviet Union.

When 1990 began the Iron Curtain was crumbling, but communism still seemed intact. As 1990 ended communism itself was obviously dead. In only a few months it had moved from the center of human affairs to the scrap-heap of history—where it joins every other man-made ideology which preceded it.

But despite all this the prospect of war is greater in January, 1991 than it has been for years. The reason, as everyone knows, is the Iraqi invasion of Kuwait. It was a clear case of aggression and almost without exception the nations of the world have agreed it must not be allowed to succeed.

The problem is how to convince the Iraqis to leave Kuwait—and equally important, how to make sure they remain law-abiding members of the international community. The first solution which comes to mind is war, and the U.S. will have to decide soon whether or not to attack Iraq.

The arguments used by those who believe war with Iraq is necessary are basically the same as those used during the Cold War—namely that force is the only way to deal with a totalitarian government. The fundamental assumption behind these arguments is that dictatorships are based on fear, and thus the only way to change them is through fear.

But the fall of communism over the last two years raises grave questions whether that assumption is true. The Soviet government was clearly a dictatorship based on fear. But it is very hard to explain how fear caused its collapse.

What the facts point to instead is that hope brought an end to communism—the hope of millions of individuals, many of them religious believers, who refused to be controlled by fear. They demonstrated that hope is stronger than fear.

Finding a non-military solution to the

Iraq crisis will require a new kind of thinking, based on hope. Hope is what makes it possible for us to be creative, to look for alternatives to war. And the defeat of communism through non-violent means provides us with very solid reasons for believing that defeating totalitarian governments does not require warfare.

The war-or-peace choice we will make in 1991 will mean life and death for thousands, perhaps tens of thousands of people. Ultimately it will be a choice between hope and fear. We have seen what hope can do, and we have seen what fear can do. Hope is the better choice.

Perceiving the presence of God

by Shirley Vogler Meister

During a sermon, the Rev. Brian Cavanaugh of St. Francis College, Loretto, Pa., held up a banner printed with this:

GODISNOWHERE

When he asked what the banner said, many voices responded, "God is now here." Then a hesitant voice said, "God is now here."

"One finds what one looks for," commented Cavanaugh.

I read this anecdote in *The Joyful Noiseletter*, the monthly "epistle" of the Fellowship of Merry Christians (Cal Samra, editor; P.O. Box 668, Kalamazoo, Mich. 49005).

GODISNOWHERE reminds me of another banner that has been popular for many years: "If God seems distant, who moved?"

When we feel abandoned, we must look deep within ourselves for that comforting connection with the Almighty. But sometimes distractions or surface emotions become barriers.

These barriers, however, can be positive, too, if we're resourceful. Simone Weil, the intellectually precocious French mystic and social philosopher, made an important point about separation with the following example, taken from a novel, "The Small Room," by May Sarton.

In Sarton's book a professor loosely translates some words by Weil for academic colleagues: "Two prisoners in contingent cells . . . communicate by blows struck on the wall. The wall is what separates them but also what permits them to communicate. So it is with us and God. Every separation is a bond."

The "small room" of Sarton's book is a place where faculty members deal with their relationships with students and each other, but it is also a metaphor for individual consciousness, individual souls.

Our "small rooms" can be prisons or they can be places of peace and communion with oneself, others, and most of all, God. If emotional or other barriers make us feel isolated, we can be sure that GODISNOWHERE—God is now here—in spite of what we or anyone else might at first perceive.

American people know what is being said and decided.

Congressman Lee H. Hamilton Washington, D.C.

(Congressman Hamilton wrote this letter Dec. 4.)

Rock 'n' roll in a Gospel setting

Shortly after becoming a Catholic Christian in the spring of 1963 I conceived the idea of putting together a group of musicians to perform original Gospel-inspired compositions. I had a long background in the secular music community, so locating the appropriate personnel didn't look to be a problem. Or so I thought.

Perhaps as a reflection of the status now granted Christian evangelization in the United States, or perhaps as a reflection of my own stumbling neophyte's awkwardness at approaching the issue, I quickly found that finding the right musicians and the right venues was a path littered with stumbling blocks. On the supply side, the musicians were reluctant to become associated with something they felt might appeal only to glassy-eyed followers of TV evangelists, and on the demand side, we found churches reluctant to swing their doors open wide to such an unknown element.

The "unknown element" I refer to is the fact that the group as I envisioned it was to be unlike the kinds of Gospel-oriented music one hears in churches. It has been noted that while 80 percent of the American public claims to be religiously affiliated, less than 10 percent of the recorded music sold in this country falls into what might be called the gospel category. One may account for this anomaly with any number of theories, ranging from citing some satanic zap on the recording industry to simple poor marketing. But I think the reason is simpler still, namely that the product itself doesn't appeal to the music-consuming public.

Popular Christian music tends to be either insipid and emasculated syntho-pop, or the product of waist-length-tressed guitar armies vainly searching for a heavy rotation on MTV. My goal was to put together a band playing inspired music drawing on the traditional elements of blues, country and gospel—namely, rock 'n' roll. And rock 'n' roll, at least in a gospel setting, is a relative unknown. And it remains to be seen if eight years of praying and listening for God's answer will prove to be successful (in the sense of truly touching the listener, since there obviously is no money to be made in this).

LIGHT ONE CANDLE

'Let go—and let God'

by Fr. John Catoir
Director, The Christophers

Pleasure is such a wonderful gift, it's no wonder we all desire it. But pleasure can be deceptive.

All earthly pleasure is subject to the law of diminishing returns. Ask the drug addict who spends his or her life trying to repeat the first high.

The underlying principle of Buddhism is that the cause of all misery is selfish desire; therefore the path to happiness is in the elimination of selfish desire.

Fulfilling one's reasonable and morally proper desires and preferences is a necessary part of healthy living. Problems occur when your attachment to a particular pleasure gets out of control.

Try asking yourself: How selfish have I become because of this pleasure? Does it mess my behavior? Am I hurting anyone or becoming uncharitable because of it? Once you confront the "demon," the battle is engaged. But if you become obsessed with the moral struggle, going on a holy crusade, you tend to give power over to the demon.

The late Father Anthony De Mello, a Jesuit from India who specialized in Buddhism, offered a more subtle formula for dealing with these attachments which turn into selfish desires. Do not try to "uproot" them, he said. You don't achieve any spiritual result by pretending you can

Some very talented musicians—as well as I—calling ourselves "Voices (in the Desert)" will be performing in the activities center of St. Michael's Church in Greenfield (519 Jefferson Blvd.) at 7:30 p.m. Jan. 13. The program is free and open to all who care to attend, and I strongly feel the Lord's hand in this.

At a time when our country—as well as the entire planet—is perched on the edge of the abyss, and when nearly half the Catholics asked feel their church offers no real answers to life's problems, I deeply believe we need to come together in new and perhaps challenging ways to tap into the incredible and mysterious power of Jesus.

Come listen, praise, and worship with us Jan. 13.

Jeffrey A. Purvis

Indianapolis

Searching for rosary makers

A visitation by Our Blessed Mother has always been accompanied by great graces. Her visitation to her cousin Elizabeth resulted in the sanctification of St. John the Baptist in her mother's womb. Her visitation to Bethlehem brought the child Jesus into the world to redeem the human race.

And what of her visitation to Fatima in 1917? In our own lifetime we are witnessing the unexpected sweeping spiritual change in the godless communist world. This was no accident. The last few decades have seen the greatest increase in devotion to Mary and the rosary in the 2,000-year history of the church as an antidote for rampant evil. Every continent on earth is begging for rosaries. In addition, our troops in Saudi Arabia and military installations in the U.S., such as Great Lakes Naval Training Center and the Marine Corps Training Center at Parris Island, are asking for rosaries.

While the annual production of rosaries by dedicated volunteer rosary makers working with Our Lady's Rosary Makers has risen from 900,000 in 1970 to 5,500,000 in 1990, rosaries have never been made fast enough to take care of all the requests. Thank God the response of the faithful from ages 9 to 90 over the years has been tremendous, but many more hands are needed.

If any of your readers would like information about making rosaries with mission groups they may send a self-addressed stamped envelope to the address below.

Lawrence B. Severson

P.O. Box 3082

Albany, N.Y. 12203

pull up the desire and cast it off. Simply let it ripen; look at it and see it for what it really is: a dead weight on the soul. Then when you feel ready, let it "drop" like an over-ripe fruit. Be done with it.

A similar principle in the 12-step program of Alcoholics Anonymous puts the emphasis on a power greater than oneself. By turning the problem over to God, however one understands him, the will is set against the vice, but only indirectly.

The key, according to De Mello, is in understanding that these attachments and cravings are ruining your happiness. So why continue them? When the mind reaches maturity and clarity the will follows. He advises you not to oppose the selfish desire too quickly because in doing so you tend to dramatize it. By coming to a new level of understanding, you begin to desire freedom more than bondage; you begin to see the pleasure you crave more as a burden than a source of joy.

God must be the source of your strength. He is there at every stage of growth waiting for you to realize that you are powerless without him. Spiritual poverty is the beginning of healing. When you allow the Lord to become your strength and your joy, you will be able to enjoy the pleasures of life without becoming a slave to them.

For a free copy of the *Christophers* News Notes, "Kicking the Habit: Twelve Steps to Recovery," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 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.)

CORNUCOPIA

Ever met a likeable zealot?

by Cynthia Dewes

I met a zealot the other day, and the experience was so dramatic it was almost biblical in proportion. Reminded me of Simon the Zealot. But then, abrasive intensity is the usual trait of such a zealot.

You know what a zealot is: someone who snuck up on an idea, turned the corner at opinion and eventually emerged, wild-eyed, from a dense thick of conviction.

Zealots are people with whom it is almost impossible to have a conversation on certain subjects. They are sure beyond any fragment of doubt that the cause they espouse is not only the most important and correct, but is morally superior to any other since God entered history. (If he did. This is undoubtedly a negotiable matter where one or two zealots are gathered together.)

Now, zealots look ordinary enough. They have children and grandchildren, they go to work by day and sleep at night, they eat macaroni and cheese and drink orange juice, just like the rest of us.

But look out! Unless you've been warned about them in advance, or you happen to share their convictions, you may find that zealots will turn on you, like Dracula at full moon.

We may be conversing pleasantly with someone with whom we are recently acquainted, exchanging the usual trivia anecdotes and life stories. "Oh yes, we belong to that parish," we'll say, or, "Our children seem to be doing well at such-and-such a school."

But lo! We mention (what turn out to be) buzzwords like "discipline" or "teen-ager" or "dating" and all hell breaks loose. We are verbally skewered before we can even agree that the first is necessary, the second is often inescapable, and the third sure ain't what it used to be.

Even when we agree with them, zealots are sometimes too much to stomach. A friend who is an ardent anti-nuke person once met a zealot of the same persuasion at a dinner party. The zealot was so offensively intense that our friend started a wicked argument in defense of nuclear power.

He brilliantly enumerated point after point of the pro-nuclear agenda. All of these arguments were personally anathema to him, but he was driven to

pursue them until he finally bested the enraged zealot, who fled from the table with wailing and gnashing of teeth. Our friend's satisfaction at deflating a zealot in mid-frenzy was greater even than his aversion to nuclear power.

That was fun. But encountering a zealot with whom we disagree totally is enough to turn a Chia pet gray. Seeing members of the Aryan Nation, or Flaming Parenthood president Fay Waddleton or the late Rabbi Kahane demonstrating their vitriolic zeal on TV makes the blood rise. The worst part is, we tend to want to respond in kind.

Our grandson, who is two, is known in the family as Mr. Opinion. He may grow up to be a zealot, but we figure he'll learn instead to listen and learn and value the good in a milder way.

We have no idea where his infant zeal came from, since we are such a reasonable group. Just don't mention the break-up of ATEE or congressional integrity at our house.

vips...

Bill Crawford, a long-time volunteer at St. Patrick Parish in Terre Haute, was honored recently with the Outstanding Volunteer Service Award given annually to individuals and groups by the Terre Haute Chamber of Commerce. A widower and World War I veteran, Crawford underwent emergency surgery for cancer at age 91, but recovered fully and returned fully to his volunteer duties. He is known at St. Patrick as "head collection counter." He also does odd jobs in the parish office and drives shut-ins to Sunday Mass.

Catherine Bielski has been named as the first full-time chaplain of St. Vincent New Hope. She holds a Master of Divinity degree from the Catholic Theological Union in Chicago, and has provided studies and direction in spiritual development at Cathedral High School for the past five years. Bielski is a eucharistic minister and member of Our Lady of Mount Carmel Parish in Carmel. She and her husband, Leonard, are the parents of five children.


check-it-out...

Norm and Judy Hipskind will present a program on "Deepening Prayer Life for Couples in Their Mid-Years" from 7 to 9 p.m. on Sunday, Jan. 20 at Beech Grove Benedictine Center. The fee is \$8 per couple; registration deadline is Jan. 20. Call 317-788-7581 for more information.

The Indianapolis 1990 Follow-Up Committee will sponsor a day-long session on "Discipleship in the '90s" from 8:30 a.m. to 3 p.m. on Saturday, Jan. 26 at the Catholic Center, 1400 N. Meridian Street. Participants will consider what it means to follow Jesus in the '90s, and coordinate the evangelization efforts of groups throughout the archdiocese. A free-will offering will be taken. Call 317-236-1489 for details.



PERFORMERS—Students from five Indianapolis Catholic schools who were in the Butler University presentation of the "Nutcracker" ballet at Clowes Hall are, from left, Katie Schelle, Immaculate Heart; Kristi Autajay, St. Luke; Chris Dequisto, St. Mark; Anne Marie Weber, St. Thomas Aquinas; and Lisa Kaczmarek, St. Pius X. Other Catholic students who attend public schools were also among the 11 girls and six boys who took part in the ballet show. (Photo by Eileen Kaczmarek)



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Jesuit priest goes back to Honduras ministry

by Margaret Nelson

Jesuit Father John Willmering headed back to his ministry in Honduras last Wednesday after a year he spent updating his education. He attended a Jesuit study program in Brazil last spring and a theology session this fall at the University of Notre Dame.

But the St. Andrew, Indianapolis, native has a pretty good idea of the conditions in the rambling Yoro parish. He spent 20 years in Honduras before taking the year for study. He will return to work in the northeast side of Yoro, where more of the people are involved with the banana plantation. "It is a completely different type town," he said. Before he ministered to those in poorer villages of the parish.

Father Willmering will continue to work with a team that includes the three other priests he lives with. He is glad that the Jesuit community supports them so that they can help the poor. But he knows the people in the villages would give more in the collection if they had to. "They would not let us starve," he said. The amount is barely enough to pay a secretary and help fund a sacristan.

He explained, "It's like walking a tightrope. The rich in the town say that the poor won't work and that's why they're poor. It causes conflict. We try to keep the rich people happy and coming to church. But we still try to help the poor."

The priest has seen some physical advances since he first went to Central America. Road improvements make it a little easier to get around, but the natives still had to rebuild a washed-out road before the archbishop could come to confirm more than 2,000 people in 1989.

Another advantage for Father Willmering is that Honduras can now be dialed direct from the U.S.

"Life is a little easier," Father Willmering said. "But you discover that the poor people aren't living any better."

"Little by little the church is making progress. There are more vocations," he said. He explained that "in the '70s, there were 100 students in the seminary in Honduras, mostly from Costa Rica or El Salvador. Now it is filled up with Hondurans. If this continues, we will have some Hondurans to take our place."

He said that the Jesuit novitiate in Panama has twice as many applicants as it can take.

But everything in Honduras seems to favor the rich getting richer and the poor to grow poorer. Father Willmering displayed a photo of a parishioner who went to town with a few hundred dollars that the native Indians had made growing corn. He was sent to buy flour and supplies for a cooperative store they wanted to open. He also had some clothes to sell for the people of the village.

The police stopped the man, accusing him of stealing the goods. They jailed him and kept everything. What the authorities took from him represented nearly the amount of income the whole village would make in a year. Father Willmering said. "They can't trust the police."

Other cooperative projects have progressed slowly. A store is now in place with each family responsible for one thing, such

as flour, soap, etc. "They get together on what to buy," Father said. Efforts on a water project, for which the people got enough pipe, have been slowed by the need for a concrete reservoir.

Even the new land reform laws are not fair to the poor. This legislation entitles everybody to some land, but limits the amount. At one time, the military sent a large number of tractors to the area, but they are not needed to work the tiny parcels of land.

Those working for land reform are considered communists. The large land owners, like those who own banana plantations, sometimes have the poor arrested as subversives when they "invade" the property to try to take land. Once the people are jailed, they can't get out.

Father Willmering said, "One law undermines the other." The attorneys are so afraid of the wealthy people that Father knows of only one lawyer who will help a woman who has to travel from El Progreso.

The team of four priests covers 11 sectors and the town, with the assistance of six religious sisters. The team plans the ministry for the entire district. "It makes more sense for us to split up," he said. "That way we can multiply the number of Masses."

"In our situation, the parish is the center of their lives," Father Willmering said. "We train people to celebrate the Word. The sisters teach catechism to the kids. They work with the women's clubs and teach courses in sewing, gardening and health. The radio schools are going strong." He explained that all the people come into town to take the marriage encounter classes together.

The ministry team works to teach the people their legal rights, especially under the land reform law. They have formed a human rights commission and obtained a lawyer to teach people their basic rights and show them what they can do when an injustice is committed. The people learn how to defend themselves against torture and abuse.

Father Willmering said, "We have thousands of men who are real active in the church. They read the Bible. The bishop said, 'Let's get the men to celebrate the Liturgy of the Word.' If the women can read, they teach religion to the kids. If not, they help out by decorating the chapel and other work."

Some of the rich people are "torn between their loyalty to the church and their loyalty to their families and property," he said.

"The government has improved roads and held elections, but that doesn't help the poor people," said Father Willmering. "I don't know how they survive. The kids die of malnutrition and disease. There is a lot of migration from the rural areas to the city."

He said, "The most encouraging thing is that the Catholic people are organized and committed to do the work of the church. They volunteer their time and come for courses that will make their lives better."

When he was ordained in 1958 Father Willmering said, "I wanted to go where there was the most need." The Yoro parish in Honduras seems to fit that description.



HONDURAN—Bishop Hector Enrique Santos presides at the confirmation of about 200 people at Mejia, Honduras, with Father John Willmering of Indianapolis at his right. The Jesuit priest just returned to the Central American country after a year of study.

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COUNCIL MEET—Native Hondurans gather at the church for a parish council meeting. (Photo by Jesuit Father John Willmering)

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Pope's message protests religious intolerance

by John Thavis
Catholic News Service

VATICAN CITY—Religious intolerance is still alive in many parts of the world today, especially in countries where a single religion aims to become the law of the state, Pope John Paul II said in a World Day of Peace message. The World Day of Peace was celebrated Jan. 1.

"The identification of religious law with civil law can stifle religious freedom," the pope said. He apparently was referring to attempts to install Islamic law in several predominantly Muslim nations.

The papal message urged nations to pass laws that protect freedom of conscience and give religious minorities ample opportunity to worship and evangelize.

Despite recent gains in religious freedom throughout the world, there are still "too many attempts at religious repression," the pope said.

The pope said intolerance on religious issues is a serious threat to peace, and "the excesses to which intolerance can lead has been one of history's most painful lessons." That lesson has special relevance

today, as mass migration is quickly changing the religious and social make-up of local populations.

"Unfortunately, we are still witnessing attempts to impose a particular religious idea on others, either directly, by a proselytism which relies on means which are truly coercive, or indirectly, by the denial of certain civil or political rights," he said.

In particular, he said, "extremely sensitive situations arise when a specifically religious norm becomes, or tends to become, the law of the state."

As is usual in such documents, the pope did not mention individual countries by name. But he has previously expressed concern at efforts to impose the Shariah, Islamic law, in several African, Middle Eastern and Far Eastern countries where Christians are a minority.

The pope warned that in some places individuals or minorities who seek to follow their consciences are oppressed or relegated to the margins of society. This leads to a monolithic vision of civil and cultural life, he said.

Nor is it enough for ethnic or religious minorities to be "protected" and "thus

reduced to the category of legal minors or wards of the state," the pope said. Their "inalienable right to profess and practice their own faith must be acknowledged and guaranteed," he said.

Intolerance can also result from "the recurring temptation of fundamentalism," which easily leads to serious abuses such as forced conversions, he said.

"However much one may remain convinced of the truth of one's own religion, no person or group has the right to attempt to repress the freedom of conscience of those who have other religious convictions," the pope said.

He also denounced the practice of offering or denying people social privileges and rights if they refuse to convert. On the other hand, he said, in some places severe penalties are imposed to prevent people from converting of their own free will.

The pope acknowledged that the church's history includes episodes of religious conflict and misunderstanding. The church's firm teaching, however, is that no one should be compelled to adhere to religious beliefs.

He also warned that "paradoxically, those who were once victims of various forms of intolerance can, in their turn, be in danger of creating new situations of intolerance." This must be avoided today, "no matter how difficult reconciliation with the former oppressor may be," he said.

The pope said recent world events have confirmed the importance and power of religious belief—so much so that "every attempt to ban or crush what a person holds most dear risks fueling open or latent rebellion."

"In nations where religion was hindered or even persecuted in an attempt to treat it as a relic of the past, it has once more proved to be a powerful force for liberation," he said.

The pope also welcomed recent international statements on religious freedom, but added, "In the absence of corresponding legal guarantees expressed in appropriate forms, these declarations are all too frequently doomed to remain a dead letter."

One specific area requiring state guarantees is religious education, which is essential to formation of consciences, he said.

The pope's defense of religious liberty as the "most fundamental" of human rights was based on the church's teaching about the inviolability of the individual conscience. No human authority has the right to interfere with the conscience, he said.

That means that people must not attempt to impose their own truth on others, he said.

"Truth imposes itself solely by the force of its own truth," he said.

But he cautioned that conscience "is not an absolute placed above truth and error." For Christians, he said, there remains the duty to form a conscience to the truth as proclaimed by Christ and the church.

To claim that one has the right to act according to conscience, but without acknowledging this duty, "in the end means nothing more than imposing one's limited personal opinion," he said.

The Christian should be aware of the force of revelation when grappling with questions of conscience, he said.

"How modest must he be in regard to his own limited insight. How quick must he be to learn, and how slow to condemn," he said.

"One of the constant temptations in every age, even among Christians, is to make oneself the norm of truth," the pope said.

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Salvadorans hope for peace

by John Thavis
Catholic News Service

VATICAN CITY—Despite the devastating effects of an 11-year-old civil war, Salvadorans celebrated Christmas this year with real hope for peace and justice in 1991, Auxiliary Bishop Gregorio Rosa Chavez said.

"We believe there are good reasons why we should have hope," Bishop Rosa Chavez, auxiliary bishop of San Salvador, said in an interview with Vatican Radio Dec. 26.

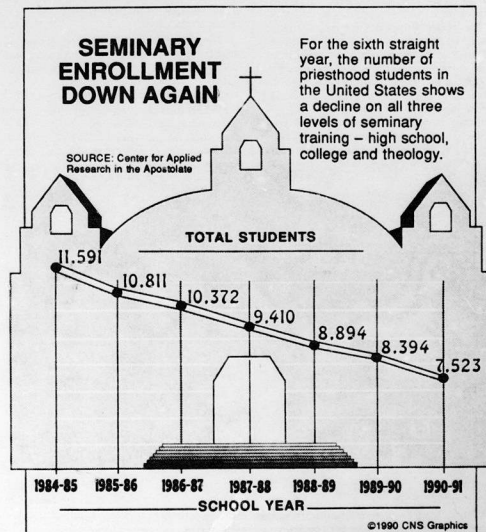
"We have to have a postwar outlook. It is possible and even probable that peace

will be reached. That's what the people are requesting. That's what everyone wants," he said.

He said he hoped next Christmas would be celebrated in a spirit of harmony, progress, justice and reconciliation. This year, he said, the holiday was painful for the thousands of families who have lost members to death, disappearance, prison or exile during the conflict.

"These are all situations that make our families and our country suffer," he said.

Peace talks arranged in 1990 between the rebel Farabundo Marti National Liberation Front and El Salvador's government stalled at the end of the year. About 75,000 people have died in the civil war.



Faith Alive!

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CHURCH MUST ADDRESS NEEDS

Immigrants flee from poverty, persecution

by Patricia Elizondo
Catholic News Service

Like runaway children—many are, in fact, not much older than that—the new immigrants daily find their way to our cities and towns.

The vast majority of new immigrants in the United States are Central Americans, including Guatemalans, Hondurans, Nicaraguans, Salvadorans, and Panamanians. The Mexican wave of immigration really has never abated. There are also some Asians, mostly Korean, Vietnamese, and to a lesser extent, Chinese and Indians.

To Father Virgil Elizondo, it seems that "we consistently block out from our understanding" these people, who often come from situations of the greatest violence.

Father Elizondo is rector of San Fernando Cathedral in San Antonio, Texas, and is a noted speaker and writer on Hispanic Catholics in the United States.

The new immigrants are the poor, the persecuted, the desperate ones, he observed. They find their homeland inhospitable, incapable of supporting its own people. Somehow they gathered enough strength to face untold hardships in an unknown society.

"What's common is that they come from situations of dire need," Father Elizondo explained. "They're willing to do anything. They come from simple backgrounds and very traditional cultures, sometimes from small, rural areas, and all of a sudden come into the United States."

This dramatic change in lifestyle is "like coming to a totally different socio-political-cultural time zone," he said. "I think it takes an incredible amount of courage and stamina to come into this country, which is not very welcoming."

That's where the church should come in, he added. He thinks the church's role, ideally, would be that of the always loving, nurturing mother who embraces her troubled children, looks after their needs—material as well as spiritual—and then renews their self-confidence to enable them to go out and win.

Father Elizondo warns that the doors of anti-Catholic sects are wide open to the new immigrants. The danger of an unwelcoming atmosphere is that "we're kind of sending the Hispanic immigrants to them."

The church has to reach out in a "real, warm, aggressive, personal way to meet the immigrant where he is," the priest said. "That's the power of many of these storefront churches. They really become

someone to each other, and they sing songs in Spanish, and they get to know each other by name, and they could be of help to each other."

Evangelization efforts in American parishes must address the needs of immigrants, Father Elizondo said.

"I've often said that the Catholics in this country have it backward in relation to the Latin American immigrant," he acknowledged. "Catholics have nothing special for them in Spanish in the parish, but neither do they provide English classes for them. The Protestants do it the other way around. They immediately have services in Spanish, with good music, good preaching, good fellowship, and on the side they immediately have a school where (the immigrants) can learn English. I think that's the right formula."

Even in predominantly Hispanic San Antonio, where a great many parishes have regular Spanish Masses, Father Elizondo said there is a great need for efforts to help Latin American immigrants assimilate into American society.

The priest recalled how the chance arrival of Father Roberto Paredes, a Guatemalan priest, to serve at San Fernando Cathedral brought about a vibrant devotion by Guatemalans and local Catholics alike for the black Christ of Esquipulas, whose origins are in Guatemala.

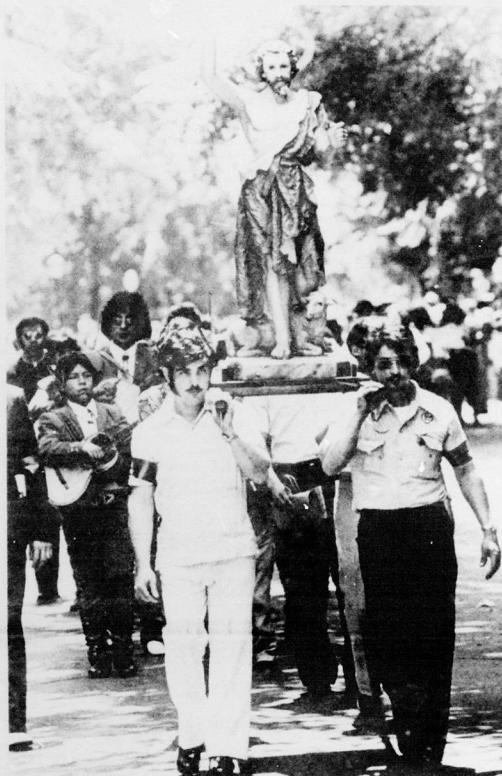
"It's amazing the comments from people, the incredible joy they feel to be in contact with their imagery," Father Elizondo said. "I think the church needs to incorporate these things, to make the immigrant feel welcome."

Father Elizondo said when the new immigrants see their imagery, language and customs in the Mass, they see that their values are regarded as important.

Various forms of assistance to the new immigrants are needed in the church, he said. And there is a need to help them "network," to provide opportunities for them to meet other immigrants like themselves and others who might be able to assist them in finding employment, for example.

"We really need centers where they can meet, interconnect, communicate with their family back home," he said. Needed are "places that welcome them, networks that work with them."

Father Elizondo said he thinks the situation encountered by the new immigrants on the whole is greatly different from that encountered by earlier waves of immigrants. During the influx of Europeans to the United States in the early part of the century, monasteries from the



INCULTURATION—The Catholic Church needs to incorporate the imagery, language, and customs of the new immigrants in the Mass to make them feel welcome. New immigrants also need centers where they can meet and network for jobs, housing, and other necessities. (CNS photo by Chris Sheridan)

various Old World countries set up welcoming centers where the newly arrived were housed, introduced them to the local community, and aided in their job search.

These Catholic centers facilitated the adjustment and minimized the level of stress for the newcomers, he said.

For the immigrants from Europe," he said, "the church very much accompanied

them and set up almost 'rest stops,' you might call them, in homes where they would be welcomed, where there would be people from the old country, where they would be helped in a transition that would take two or three generations."

It is a matter of "seeing that God comes in the person of the immigrant, the poor," the priest said, "and that in welcoming them we're welcoming God."

DISCUSSION POINT

Welcome newcomers to parish

This Week's Question

What creates a welcoming atmosphere in parishes? What must people do if this atmosphere is to exist?

"A warm, inviting physical atmosphere in the church, with bright, colorful wall hangings and banners. When the church space is arranged so, it draws people together—when the altar is in the middle of the church with the pews on three sides, it's friendlier." (Aunette Conklin, South Bend, Indiana)

"I like to hear the pastor welcome visitors, newcomers and non-Catholics to the parish . . . A new-member party might also be nice." (Carol Makosel, Point Loma, California)

"A parish is welcoming when strangers come into the church and parishioners introduce themselves." (Cindy McCormack, Dallas, Texas)

"I enjoy the coffee and conversation gatherings after Mass, and especially appreciate being part of small groups coming together to discuss the Scriptures and other topics

that help us in our faith development." (Eleanor Irvine, Grosse Pointe, Michigan)

"I think parishes should have get-togethers to welcome newcomers . . . It is important to keep lines of communication open so that the pastor and his staff are aware of the new faces. It is important to invite newcomers to functions and meetings to get them involved and meet people." (Milrose Basco, San Diego, California)

"Congregational singing seems to bring people together . . . Candlelight creates a soft, pleasant atmosphere and looks inviting. Ushers play an important role in offering welcome." (Michelle Taylor, San Diego, California)

Lend Us Your Voice

An upcoming edition asks: "Often modern society's resistance to faith is emphasized. What, however, do you think your faith offers that your culture would welcome?"

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



Try new approaches to welcome newcomers

by Fr. Herb Weber

Last summer I drove an hour and a half to Detroit to take a Nicaraguan family to a major league baseball game. Since I am a Tigers fan, the action was not heroic. But for the immigrant family, the experience was a dream come true.

Unlike most Latin American countries where soccer is king, Nicaragua continues to idealize baseball. My Nicaraguan friends speak little English but know every position and play as they use a novel vocabulary like "el pitcher" or "un jon run."

Attending that baseball game reminded me of the great ethnic diversity that has characterized the United States. People of so many nationalities, backgrounds and languages have called this land their own.

For most of Catholic history in the United States, the church has been a haven for immigrants. Although not necessarily in the mainstream of society—perhaps because the church was not in the mainstream—people of many nationalities gathered around their churches as places to belong and for help in adjusting to a new life in a new land.

In the last part of this century, however, Catholics have discovered that they are no longer on the fringes of society. As a group, members of the church are highly educated and well-represented in all professions and careers.

The dilemma that arises, then, is where the new immigrants might go for acceptance and support if the church seems too affluent for them.

If natives of Latin America, Asia and the Middle East enter our parishes, then those parishes will have to adapt in order to be truly welcoming or the newcomers will never feel at home.

One parish that continues to struggle with ways of accepting and integrating its Hispanic members has incorporated Spanish hymns into the liturgy and supports other traditions such as the Guadalupe celebration on Dec. 12. Such actions by parishes indicate a certain sensitivity and help others in the church to appreciate the richness of the immigrants' traditions.

But what about a middle-class experience of faith? Is it the only way faith can be known? Because there are other ways of perceiving God and religion, parishes are seeking ways to extend themselves to make room for others beyond themselves. But the process challenges people and their usual ways of doing things.

Recently I talked to a man from India who also had lived on the continent of Africa. After about a year in this country, he sized up the "American" style of living as cold and impersonal because no one had time to talk or be present to others. While he was talking, I felt impatient because I knew I was late for my next appointment. But that proved his point.

In addition to allowing cherished lifestyles to be challenged, parishioners are discovering that waiting for others to present themselves at the church doors won't be enough. Aggressive action to reach out is called for.

If the church seems austere or intended for others, immigrants will absent themselves, no matter what they feel about their faith. Like all outreach programs, people going out to meet the immigrants face best if they are the best of listeners, willing to learn from the newcomers.

As the newcomers in our midst start to feel more at home, their presence will give new vitality to the whole parish.

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



WELCOMING—Like all outreach programs, those people going out to meet the immigrants face best if they are the best of listeners, willing to learn from the newcomers to help them feel welcome in the parish. (CNS photo by Les Fetchko)

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FEAST OF THE EPIPHANY

The Sunday Readings

Sunday, January 6, 1991

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

by Fr. Owen F. Campion

The prophecy of Isaiah provides this great expressive feast of the church with its first reading. This reading comes from the third part of the book of Isaiah, composed by prophets interested in serving Jews who lived in the Persian province of Judea. Many had been hostages in Babylon, or at least they had been born as hostages in Babylon. When the Babylonian empire collapsed, overwhelmed by the more powerful Persians, under Cyrus, the hostages were freed. They returned home.

Returning home was more exciting in anticipation than in its reality. Home was hardly a place of limitless prosperity. Politically, they still were serfs of the ruling Persians. It was not altogether the best situation, but it was not the worst either. After all, the exiles were once more at home, in their own land.

The authors of Third Isaiah celebrate the best of the situation. They proclaim God's power and goodness, are grateful that God's people once more dwell on the land God gave them, and summon God's people to the realization that freedom from the dreary days of Babylon surely came as God's gift. In response, they insisted, God's people must be devoted and loyal. They must live so that their lives shine as a star in an otherwise dark night.

For the second reading of this feast of Epiphany, the Liturgy of the Word presents a section from the Epistle to the Ephesians. Although founded by a Jew, who called other Jews to be his chief

witnesses, and numbering Jews as its first converts, Christianity came very early in its history to be a religion including persons of many backgrounds. Life in the Roman Empire had its drawbacks unless there was the good fortune of being a Roman citizen, but as Paul's own experience demonstrated—Roman citizenship could not protect against every mishap. For ordinary people, life was uncertain and crowded with humiliation, want, and anxiety.

However, living in the Roman Empire had at least one advantage for the first Christian missionaries. They could move from place to place within the empire without official interference. That movement indeed occurred. By the last part of the first century, Gentiles were numerous in the church, despite its singularly Jewish roots.

The epistle to the Ephesians tells its readers that they, Gentiles, are heirs with Jews of salvation. The redemption wrought by Jesus long had been promised to Jews by God. But it was a redemption not limited to Jews. All could taste the sweet waters of salvation.

St. Matthew's Gospel is the source this weekend of the Gospel reading. The reading is the treasured and familiar story of the Magi. Who were the Magi? It is difficult to say. Were they kings, or wise men, or astrologers? No one now can say. Their personal identities are not as important as the fact that they were foreigners. They moved across some distance, from afar, to find the Lord. They brought him kingly gifts. When they arrived, they were received by the infant's mother, Mary, with her child. They symbolize the fact that no one is excluded from God's love.

Guiding these puzzling visitors to the Lord's cradle was a star. Some go to great extremes to prove that the star in the story was this or that star or planet, or

several stars or planets as they aligned themselves in the sky, or perhaps an especially bright meteor. The questions about the star are hardly as important as the process which the star served. That process was to present Jesus to the world. Such was God's plan. In a world dark as night, the Lord is a bright star, warming and enlightening.

Reflection

Long has this feast of the Epiphany been among the most favorite of the Christian feasts. In many cultures, it is a feast more important to the culture and to people's faith than Christmas itself. With these readings, the church magnificently does justice to the feast. The readings are eloquent and rich in meaning.

Symbolic of the feast is the star of Bethlehem, which, in the Gospel story, led the Magi to the Lord. The light of faith, and of wisdom, leads people to the Lord. Once a glimpse of him is had, all other things retreat into the meaninglessness of the dark. He becomes the only light. As the Magi moved across distances in their quest, so do Christians move through life. Very often, they cross uncharted and uncharted areas. They might even meet uncaring and actually vicious people such as Herod. But always the light of Jesus guides them to God.

"Epiphany" is an English rendering of the Greek word that means a manifestation on earth of God. In Jesus, God manifested himself to us and to all.

While born in a Jewish circumstance, of a Jewish parent, descended from centuries of Jews, Jesus brought a salvation not limited in its ethnic or national scope. Jesus came to us all. He manifested God's love to us all. Eagerly, and confidently, every human being can turn to Jesus. To every human being, the Lord came in the Incarnation, in epiphany.

The first reading, from Third Isaiah, is most compelling. It reminds us that God comes as relief and hope not just to the powerful and the successful, but most especially to the downtrodden and the helpless. Since as Christians, as bearers of the Lord's truth and mercy, we still manifest God to others, Third Isaiah sets our agenda. As Christians, we especially are to manifest the Lord who have the least and need the most of his love.

'Pope Teaches' column will continue next week

Because of the Christmas holiday, "The Pope Teaches" column regularly published in *The Criterion* will continue next week.

Pope John Paul II's annual Christmas message was broadcast throughout the world on that holy day. His regular weekly audience at the Vatican resumes this week.

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What is it like to feel rootless?

by David Gibson
Catholic News Service

What is it like to feel rootless in a new community?

It could be terrifying. Networks of support and affirmation accompany that sense that one really "belongs" to a community. Lacking these, a person could feel lost.

This is what it is like at times for our new immigrants. This, too, is partly what makes religious sects so appealing to new immigrants. Sects offer them a sense of warmth and acceptance.

Statistics compiled for countless official church reports show that, if immigrants don't find a sense of belonging in one place—in their Catholic parishes—these newcomers to America frequently seek it in sects.

Acceptance of the new immigrants involves more than warm smiles and handshakes, though a warm atmosphere in parish life is vital.

A spirit of welcome even requires more than help and assistance to the new immigrants. But, of course, a willingness



BELONGING—Newcomers know when a spirit of welcome is present.

to accompany them as they chart their course in a new society is essential.

Still, a full sense of belonging only comes when people feel that their voices—their insights, customs, wishes—are respected and heard.

When a spirit of welcome is present, people become partners in the community's ongoing life.

(David Gibson edits Faith Alive!)

MY JOURNEY TO GOD
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Closing my eyes
I'm caught
in dark and endless ways
I never made
and it's you
I sense
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in the deep within.
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and I know
I am eternal.

—Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Church in Indianapolis.)

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Entertainment

VIEWING WITH ARNOLD

Redford gambles and loses big in 'Havana'

by James W. Arnold

"Havana" evokes a major movie tradition: a love story set in an exotic foreign city as a government falls apart, history's losers panic, and the crowds rush in to tear down the decadent structure of the collapsing regime.

Do affairs of the heart matter, against the backdrop of such cosmic events?

This time, of course, it's Cuba during Christmas week in 1959, when the night-wind decadence of Batista was about to be

replaced by the as yet unknown left-wing malevolence of Castro.

Director Sydney Pollack's \$45-million movie catches the mood reasonably well—especially at the New Year's Eve party when the wealthy, hearing that Batista has fallen, rush into the streets to find their drivers going off without them in their expensive cars.

But the focus, "Casablanca"-like, is on the romance between amoral American gambler Robert Redford and Lena Olin, the beautiful Swedish-born wife of a charismatic, wealthy, but soon apparently murdered supporter of the revolution (played by Raul Julia).

She's also dedicated to the cause, but not so you want to cry. After all, we do know this is Castro they're backing (not the French Resistance). She describes the cause (somewhat underwhelmingly) as "not an idea but a feeling of being part of something more than yourself... like a song some people sing together."

We get an idea of their different feelings when torture by police is depicted as the bedroom antics with a couple of women tourists from the states.

"Havana" works on paper but not on the screen. Redford falls so hard he gives up everything, including Olin, but he really never works up to credibility, either as a cynic or later as a romantic capable of so much sacrifice. Olin is a rare combination of



HAVANA ROMANCE—Robert Redford stars as a weather-beaten gambler who falls in love with actress Lena Olin, the wife of an aristocratic revolutionary, during the 1958 Cuban revolution in the new film "Havana." (CNS photo from Universal)

beauty and talent, but the writers have to work too hard to explain her presence in this Latin political crisis.

Overall, this is a film of some small pleasures, hauntingly moody city images (shot in the Dominican Republic), and wasted supporting efforts by Alan Arkin (as a Catholic who runs the gambling

casino) and Mark Rydell as mob boss Meyer Lansky.

"We invented Havana," Lansky rages, "and we'll move it somewhere else if [Batista] can't control it."

That's the old Yankee spirit. (See situations, not recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Alice	A-IV
Awakenings	A-II
The Barfly of the Vanities	O
The Godfather Part III	A-IV
Green Card	A-III
Hamlet	A-II
Kinderarten Cop	A-III
Not Without My Daughter	A-II
The Russia House	A-III

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

Dillinger movie chronicles life of Hoosier gangster

by Henry Herz
Catholic News Service

The life and times of Depression America's most wanted criminal is chronicled in "Dillinger," airing Sunday, Jan. 6, from 9 to 11 p.m. on ABC.

The battle between John Dillinger (Mark Harmon) and the FBI's Melvin Purvis (Will Patton) began with a series of Indiana bank robberies in the summer of 1933.

When Dillinger's gang crossed state lines, he became the FBI's Public Enemy No. 1. By the summer of 1934, Dillinger lay dead, cut to ribbons by FBI gunfire as he emerged from a Chicago movie theater.

In recounting the oft-told Dillinger story, this David L. Wolper production emphasizes the period with a certain fond nostalgia for the colorful gangsters who were a part of a hard-bitten era.

The script by Paul F. Edwards spends a great deal of time depicting the native intelligence, callous disregard for human life, and restless sexual proclivities of the legendary bank robber.

Rupert Wainwright's direction puts most of its energies in slam-bang action sequences of robberies and police shoot-outs, using relatively graphic sexual scenes as periodic interludes.

The real nastiness of the piece is G-Man Purvis, and Patton's performance in the small but pivotal role is stronger than Harmon's Dillinger. Long before the Hoosier gunman lies dead in a Chicago street, Harmon's tough-guy strutting has become rather tiresome.

The result is a less-than-memorable television saga about

a less-than-interesting criminal. It's definitely not family fare but Dillinger fans might enjoy it.

TV Programs of Note

Sunday, Jan. 6, 8-9 p.m. (PBS) "Last Train Across Canada." London Times reporter Murray Sayle takes one of the last transcontinental railroad trips across Canada in a two-part premiere of the "Travels" series. The second part airs on Monday, Jan. 7, from 8-9 p.m.

Sunday, Jan. 6, 9-10 p.m. (PBS) "A Room of One's Own." Eileen Atkins performs in this "Masterpiece Theater" presentation of a one-woman show based on two lectures delivered by Virginia Woolf in 1928 to the women of Girton College at Cambridge, Mass.

Sunday, Jan. 6, 9-11 p.m. (NBC) "Perry Mason: The Case of the Ruthless Reporter." Raymond Burr returns as the courtroom champion of a TV reporter (Kerrie Keane) who is wrongly accused of murdering the news team's anchorman (John James). It's a likely family fare.

Sunday, Jan. 6, 10-11 p.m. (PBS) "Red Hot." Over the next five nights, the "Soviets" series explores the changing mood of the peoples of the Soviet Union as they search for their national identity. The premiere program reports on the unrest in Uzbekistan, Armenian earthquake survivors, a strike by Yaroslavl factory workers, and the return of Ukrainians to their homes in Chernobyl despite radioactivity from its nuclear reactor.

Monday, Jan. 7, 9-10 p.m. (PBS) "After the Crash." This documentary in "The American Experience" series examines the year 1932, the most desperate period of the Great Depression when an army of veterans and their families marched to Washington to demand the cash bonuses promised by President Herbert Hoover. But when Douglas MacArthur's troops dispersed the protestors,

Americans became convinced that the president had no compassion for the country's poor and hungry.

Monday, Jan. 7, 9-11 p.m. (ABC) "Under Cover." The unlikely premise of this series pilot is that the world of spies is more dangerous today than it ever was during the Cold War when it came to tell friend from foe. The series debuts on Saturday, Jan. 12, 9-10 p.m. and is unlikely family fare.

Monday, Jan. 7, 10-11 p.m. (PBS) "Awakening." The second "Soviets" installment explores pockets of resistance to the Communist party, focusing on the re-emergence of Russian Christianity, the movement for minority rights in Armenia, and violent demonstrations in Riga, Latvia.

Tuesday, Jan. 8, 4-5 p.m. (CBS) "Lies of the Heart." An all-American high school senior (Christopher Rydell) is tormented by a guilty conscience after he and his two best friends flee the scene of a car accident but wants to tell the truth when he becomes involved with the daughter of the hit-and-run victim. It's a cautionary tale in the "CBS Schoolbreak Special" series for young viewers.

Tuesday, Jan. 8, 9-10 p.m. (PBS) "Remember My Lai." Rebroadcast of a "Frontline" program on the 1968 massacre of over 500 men, women and children in the Vietnam hamlet of My Lai and its impact on the U.S. soldiers who took part and the Vietnamese who survived.

Tuesday, Jan. 8, 10-11 p.m. (PBS) "Do You Hear Us?" Part three of the "Soviets" series talks with young veterans of the Afghanistan war and visits such non-conformist groups as hippies in Latvia, the literary cult surrounding novelist Bulgakov, and the sinister Pamyat (Memory) movement.

Wednesday, Jan. 9, 8-9 p.m. (PBS) "Cats: Caressing the Tiger." The season premiere of the "National Geographic Special" looks at America's favorite pet—the domestic cat, which is known for its elegance and independence but whose behavior is never very far from that of its larger cousins in the wild.

Wednesday, Jan. 9, 10-11 p.m. (PBS) "The Wall." The fourth in the "Soviets" series focuses on both organized and grass-roots opposition to the wall of bureaucracy which, despite perestroika, still surrounds much of Russian life.

Thursday, Jan. 10, 8-9 p.m. (ABC) "Father Dowling Mysteries." Father Dowling (Tom Bosley) and Sister Steve (Tracy Nelson) try to unravel the mystery of why a young woman (Kari Lizer) is going around town impersonating Sister Steve. It's family fare.

Thursday, Jan. 10, 10-11 p.m. (PBS) "Face to Face." The final program in the "Soviets" series features the leaders of the Latvian People's Front talking about their national aims, interviews witnesses of the bloody 1988 massacre of Armenians and Azerbaijanis, and ends with film reports of demonstrations and riots as Soviet citizens take politics into their own hands.

(Check local listings to verify program dates and times. Herz is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

Show asks what it means to be a Hoosier

WFYI Channel 20, the public television station based in Indianapolis, answers the question "What does it mean to be a Hoosier?" during a new weekly magazine show called "Across Indiana."

Produced by WFYI, "Across Indiana" will air statewide on all eight Indiana public television stations.

Each week, host Michael Atwood and reporters Titus Rush, Joann Hall, Tom Beeler and Karen Grau travel the state in search of the people, places, and passions that make Indiana unique.

Along the way, they learn the heritage and experience the traditions that give the people of Indiana and its many regions their distinct character.

They also will travel back in time to earlier periods in our history by exploring archival footage and recollections of both difficult and pleasant experiences.

Each program will feature a variety of segments that include a main feature, an "Indiana Trivia" spot, on-location visits and interviews, and in-studio commentary.

Gustavo Sagastume, vice president of production for WFYI, is the executive producer of the new show.

Sagastume said "Across Indiana" will "blend heart, soul, humor and journalistic insight into a unique television program revealing to all Hoosiers the variety and richness of the Indiana experience."

Lloyd Wright, WFYI's general manager, describes the station's new weekly program as "a journey through the state" that offers public television viewers "a wealth of programming by and about citizens of the Hoosier state" and calls "attention to Indiana heritage and personalities."

QUESTION CORNER

Can a casket be opened in church?

by Fr. John Dietzen

Q My grandmother recently passed away. When planning for her funeral, we requested that the casket be opened at the back of the church at the end of Mass.

Our parish priest said this could not be. He said the casket could not be opened and this was not his opinion but what the church says.

Is this correct? I have been to many Catholic funerals with the casket opened at the back of the church at the end of Mass. Is this a new rule? (Arizona)



A I know of no regulation, whether of the universal church or of any diocese, that would prohibit opening the casket in church.

For example, evening funeral Masses are becoming more and more common in some areas. In these circumstances the visitation is often held in the church itself before and after the evening Mass, and burial takes place the following morning.

Obviously the body would normally be exposed as in other visitation or "wake" hours.

On occasion, the casket also is opened before or after

the funeral Mass as a favor to friends or relatives who were unable to be at the visitation the previous evening.

In this manner, it is possible your pastor is dealing with a local concern, but there is no general law to forbid what you had planned for your grandmother.

Q I was baptized a Catholic and to this day consider myself Catholic. After numerous infidelities and mental abuse, I divorced my husband whom I had married in the Catholic Church.

In a civil ceremony, I remarried a good man who also was baptized Catholic. We go to Mass together.

After we were married, my present husband's ex-wife obtained an annulment so she could remarry in the Catholic Church.

My husband was informed about this. What is his status? What is my status? Does this mean I now must apply for an annulment? (Florida)

A A declaration of annulment means that, for some reason, no valid marriage ever existed between those two people.

The annulment decision that was requested and received by his first wife, therefore, means he is as free to marry in the Catholic Church as she is.

You do need to talk with a Catholic priest about your own first marriage if you wish to return to full sacramental life in the church. You are not excommunicated. It's too bad you did not talk with a priest about this earlier so the process could be taking place while the other annulment was under study.

For your own peace of mind and soul, I hope you will follow my suggestion right away.

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

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FAMILY TALK

Parents wonder about child's fear of flying

by Dr. James and Mary Kenny

Dear Dr. Kenny: We had plans to fly to Florida and Disney World, but my 11-year-old daughter won't go. She wants to go to Disney World, but says she is afraid of airplanes. She has never flown before. We have tried everything, but she just cries. We are about ready to give up our trip. (Indiana)

Answer: Don't give up your flight. Vacations are a good idea. Listen to her, but assume from the start that she will be going with you.

Listen to her concerns and fears. Tell her that you understand, that you too have been scared at times. Touch and hug her.

Reassure her briefly. Airplanes have the best safety record with the fewest accidents and injuries of any means of transportation. Planes are safe.

Do not overtalk or overexplain or be overly understanding. You don't want to give unnecessary attention to her worries about flying. Children, like all of us, are apt to continue to say and do things which attract attention.

Talk about the details of the vacation. Let her plan some of the activities. Let her pick out some of the brochures when you are at the travel agency. Read them with her.

Don't make fun of her if she continues to bring up her fears. Simply continue to hear her out and recognize that young children sometimes get afraid.

If she says she is not going, don't argue with her. Put your arms around her and repeat that you understand she is worried and that it's OK to be afraid.

When you are ready to leave for the airport, let her go in the company of the adult with whom she is least likely to make a scene. Perhaps her older sister can take her in hand. Or even an aunt who may not be going along can come with you to the airport as someone your daughter will behave for.

If you are still concerned about a last-minute scene, call the airlines ahead of time. Tell a stewardess. Let the stewardess take your daughter in tow as soon as you arrive. Most airlines personnel are good at reassurance and regard it as a pleasant challenge to mollify children. Your daughter is more likely to control her feelings with the stewardess than with you. The stewardess may even take your daughter to the cockpit to meet the pilot and co-pilot.

Once on the plane, focus on things to do.

Bring reading material and games for the flight. Look at the airline magazine together. Or bring along some of her favorite books and read to her.

Play cards or some other lap game. Uno and rummy are easy games to play.

Listen to music if allowed. Watch the in-flight movie. Bring special snacks along for interval eating.

Plan some desirable activity to do as soon as you arrive. Have that to look forward to. Talk about it while you are in the air.

Remember, children are afraid of most new things: strangers, going to school for the first time, staying overnight at a friend's house, going to camp. You have probably faced such fears before.

Fear of flying is not unique. It is just one more childhood hurdle. Accept the fear and gently move right along.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison St., No. 4, Bensenville, Ind. 47978.)

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January 4

The Contemporary Issues in the Catholic Church series sponsored by St. Thomas Aquinas Parish, 46th and Illinois Sts., continues at 1:30 p.m. and again at 7:30 p.m. with "Is the Nuclear Family Breaking Down and What Can We Do About It?" presented by Mary Jo Thomas-Day and John Day.

January 5

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

☆☆☆

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas

Parish Center chapel, 46th and Illinois Sts.

☆☆☆

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

☆☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 14th and Bosart. Everyone welcome.

January 6

The Alliance for the Mentally Ill will hold a support meeting for families with members who suffer from severe mental illness, from 3-5 p.m. at Holy Angels

School, 2822 Dr. Martin Luther King Jr. St.

☆☆☆

Sign Masses for the Dead 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.

☆☆☆

St. Anthony Parish will begin its centennial celebration with 11 a.m. Mass followed by open house. Everyone invited.

☆☆☆

The Zig Zagger film series on "Raising Positive Kids in a Negative World" begins at 7:30 p.m. at St. Lawrence Parish, 460 N. Shadeland Ave. Call 317-543-4925.

January 7

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. Benedictine 9 p.m.

☆☆☆

An Inquiry Class begins with a Course Overview at 7 p.m. in the social room of St. Lawrence Parish, 460 N. Shadeland Ave.

☆☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services begin from 7-9:30 p.m. at St. Francis Hospital education center. Call Judy Fuhr 317-783-8554.

January 8

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.

☆☆☆

Systematic Training for Effective Parenting of Teens (STEP-Teen) classes begin from 7:30-9:30 p.m. at St. Lawrence School library, 6950 E. 46th St. Call 317-543-4925.

January 9

A Natural Family Planning class 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 for details.

January 10

St. Vincent Hospital Guild will hold a business meeting/coffee at St. Luke Church, 7575 Holaday Dr. E.

January 11

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 460 N. Shadeland Ave.

January 11-13

Benedictine Father Louis Mulcahy will present a retreat on "The Beatitudes. Our Father,

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and Golden Rule" at St. Meinrad Archabbey. Call 812-357-6585.

January 12

An Entrance Exam for prospective freshmen will be held at 8 a.m. at Brebeuf Preparatory school. Call 317-872-8050 for details. Placement Tests for prospective freshmen will also be held at Chatham, Ritter, Roncalli and Secunia high schools, Indianapolis; and Our Lady of Providence High School, Clarksville.

January 13

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

☆☆☆

Sign Masses for the Dead are celebrated each week 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.

☆☆☆

Catholic Adults Reaching Out (CARO) will ice skate at Pan Am Plaza. Call Theresa 317-352-4922 after Jan. 2 for details.

☆☆☆

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

☆☆☆

A Pre-Canva Day for engaged couples will be held, from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$20 fee. Pre-registration required. Call 317-236-1596.

☆☆☆

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

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. Malachi, Brownburg, 6:30 p.m.; Msgr. Sheridan & of 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, 1301 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. Colquhoun 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, 3-9 p.m.

Reilly asks letter on environment

WASHINGTON (CNS) — William K. Reilly, head of the Environmental Protection Agency, has asked the U.S. Catholic bishops to write a pastoral letter on the morality of nature conservation and environmental protection.

"Little effort has been made in this American church to address the environment," Reilly told Catholic News Service in

a Dec. 20 interview. "You very rarely hear in church about the environment."

Reilly has asked the bishops on several occasions to write a pastoral letter on the environment, but the bishops have decided to take a different approach, said John Carr, secretary for the U.S. bishops' Department of Social Development and World Peace.

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Freedom of conscience: theological minefield

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II unfurled the banner of freedom of conscience in this year's World Day of Peace message (see article on page 8). In the process he raised questions about individual Catholics and church authority.

The pope's 18-page message was a clear and forceful plea for religious liberty in societies worldwide. But the subtext on conscience read like a walk through a doctrinal minefield. On one hand, the pope strongly defended individual conscience as "inviolable" and said that no religious truth can be imposed. On the other, he argued that Catholics should feel obligated to form their consciences according to the truth as taught by the church. They must not confuse the voice of conscience with "one's limited personal opinion," he said.

Those are two sides of a very subtle concept, and the officials who helped draft the peace message knew they were venturing onto delicate theological terrain. The phrase "freedom of conscience" has always sparked controversy, notably during the Second Vatican Council, when some fathers warned that the idea could be exaggerated, to the detriment of divine truth.

"From the beginning, we were careful in preparing this document to make clear that freedom of conscience does not mean individuals are free to do as they like," said Bishop Jorge Mejia, vice president of the Pontifical Council for Justice and Peace. Thus, the peace message stressed that the duty to correctly form one's conscience goes hand in hand with the duty to obey it.

Vatican won't restore Fr. D'Escoto's powers

by Tracy Early
Catholic News Service

NEW YORK—The Vatican has turned down a request by the superior of the Maryknoll Fathers that the priestly faculties of Maryknoll Father Miguel D'Escoto be restored, the order told Catholic News Service Dec. 20.

"Until such time as Father D'Escoto changes his position, and is willing to commit himself in writing to obey the canonical norms regarding political activity on the part of ecclesiastics, this office will not take his request to lift the suspension 'a divinis' into consideration," wrote Cardinal Jozef Tomko, prefect of the Congregation for the Evangelization of Peoples.

Father D'Escoto, who served as Nicaraguan foreign minister, and Father Ernesto Cardenal, minister of culture, were suspended from priestly ministry in 1985 when they refused to give up their government posts they had taken after the Sandinista victory of 1979.

As a result of the Feb. 25 victory of Violeta Chamorro over the Sandinistas and the installation of her government April 25, Father D'Escoto left office. Father William M. Boteler, the Maryknoll superior, then requested restoration of his faculties in a letter to Cardinal Tomko June 6.

In a telephone interview Dec. 20, Father Boteler said he had not been able to reach Father D'Escoto, who lives in a 90-year-old mother, but had written him to report receipt of the Vatican letter and ask for clarification.

For the pope, that is of primary importance today—especially since "freedom of conscience" has come to be viewed as a loophole of dissent for Catholics who disagree with specific church teachings.

Birth control and abortion are two areas where the role of the conscience has frequently been invoked in recent years. On birth control, a common argument is that an individual who cannot accept the church's teaching against contraception may follow his or her conscience.

That argument is made less often with abortion, which the church considers to be the taking of innocent human life. To underline this, abortion is one of the few acts punished with automatic excommunication under canon law.

But some people argue that when the church works to get civil authorities to outlaw abortion, it is in effect asking states to impose Catholic religious convictions, not shared by people of all faiths, on everyone. After all, as the pope said, "No human authority has the right to interfere with a person's conscience."

A Vatican official, reflecting on these issues, said the pope's message should not be understood as giving comfort to dissenters. What would be a "misreading of what he intended," said the official, who asked not to be identified.

"Yes, the conscience is supreme—but not as a source of truth. And yes, a person has to follow his conscience, but a person does not manufacture truth. A person must learn, from revelation and other sources," he said.

Thus the pope in his peace message emphasized "how humbly and attentively" the individual must listen to his voice of conscience and "how modest must he be in regard to his own limited insight." Natural law and Scripture, he said, constitute "the call, or rather the command, to love God and observe his law."

But what if a Catholic cannot in conscience accept church teaching on birth control, and uses contraceptives? "Perhaps these persons are not committing personal sin," the Vatican official said. "But they are committing an act that is objectively disordered, and by rejecting the teaching authority of the church they are cutting themselves off in a way from the church community."

Therefore, such a decision always has serious consequences for one's faith, he said.

The church sees abortion as a graver issue, because it constitutes an intended, direct attack on human life. But even here it is possible for a person to have what the church considers a "misformed" conscience and genuinely believe abortion is not wrong. Even if excommunication is invoked—and a person must have prior awareness of the penalty in order for it to take effect—a judgment on personal sin is "another matter," said the Vatican official.

In other words, when viewed from a moral standpoint, abortion is intimately connected with a person's conscience.

But there is another level, a public side, to the abortion issue. When the church calls on states to prohibit abortion, it does so because it considers abortion not just a question of personal morality or religious belief but of protecting human life—an essential part of the civil authority's responsibility for human rights and the common good.

"Abortion is not a question of faith, but of the sacredness of human life. That's something all societies have had to respect as a value," the official said. Working to make abortion illegal, for example, is much different from trying to impose belief in the Trinity—which would certainly be a violation of freedom of conscience, he said.

The debate over conscience came up during the Vatican II discussion on the text of the Declaration on Religious Freedom. At that time, the prefect of the Holy Office, Cardinal Alfredo Ottaviani, objected to the way "freedom of conscience" was being presented. "The principle that each individual has the right to follow his own conscience must suppose that the conscience is not contrary to the divine law," Cardinal Ottaviani said.

The council's final text, however, was quite clear. It said: "It is through his conscience that man sees and recognizes the demands of the divine law. He is bound to follow this conscience faithfully in all his activity."

More than 25 years later, Pope John Paul was apparently trying to make both points—by defending the conscience as "inviolable" but warning Catholics that it can also make mistakes.

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Youth News/Views

Cutting edges of adult life demand maturity

by H. Richard McCord, Jr.
Catholic News Service

"Grow old along with me; the best is yet to be."

A favorite uncle is fond of quoting this line from poet Robert Browning at anniversaries and other family occasions that mark the passing of time.

But does getting older biologically always bring an increasing sense of development and personal fulfillment?

Everyone gets older. Not everyone grows up. Maturity can come with years, but it's not simply a product of time.

Getting older happens without our willing it and, at times, despite our best efforts to deny the process.

Maturing, on the other hand, doesn't necessarily occur unless we devote some effort to it.

It is fairly simple to tell that we're getting older. It's not quite as easy to measure growth toward maturity. The process is less linear and more subtle.

However, there are some general ways to discuss what it means to be "growing up" as an adult.

I asked a few friends to describe how they're striving to become the persons they feel called to be. What do they consider their growing edges?

Many talked about "relationships." Some mentioned trying to develop new patterns of relating to people that were less manipulative or self-serving. Being able to ask for and give personal support were identified as signs of growing up.

Others told of grappling with the meaning of intimacy, perhaps for the first time. This could involve "reinventing" a marital relationship on the basis of friendship and respect, rather than on physical attraction and dependence.

For parents it could mean renegotiating expectations with adult children. They, in turn, were conscious of building new bridges to their aging, more dependent parents.

Some spoke of establishing a new

relationship with God through prayer, spiritual direction, study, works of mercy and justice. In the process, people were developing a new sense of self-worth, an appreciation of their gifts. They felt freer to be with and for others.

The word "balance" came up frequently. People were striving for greater harmony between their inner and outer worlds. Knowing how to use power and influence constructively were regarded as marks of a maturing adult.

"Responsibility" was another common thread in our conversations. People connected maturity with a deepening and expanding ability to care not only for themselves and their families, but also for their civic communities, for world order, and for the natural environment.

Responsibility was related also to the quality of one's care for the future. A maturing adult would be asking questions like: What heritage am I passing on? How will this world be better for my having lived and worked in it?

Some people spoke of trying to take more risks or to acquire greater tolerance for ambiguity as part of learning to be responsible in new ways.

Finally, "reconciliation" was mentioned frequently. People felt they were maturing if they were learning to forgive themselves and others, if they were willing to make peace with the past and its unrealized dreams or unmet needs.

Ability to accept a variety of limitations, to let go of the need to control events, and to respect the decisions of others were some healing and reconciling attitudes considered essential.

How do we know if a person is growing up and not just growing older? I suggest we look to see if that person is working on the three Rs: relationships, responsibility and reconciliation.

When we find this, we might be tempted to say, "There's someone who is growing older gracefully."

(McCord is associate director of the National Conference of Catholic Bishops' Secretariat for Laity and Family Life.)

Adults address many challenges

by David Gibson
Catholic News Service

Once an adult, always an adult? Right? Not quite! Not, at least, if the suggestion is that adulthood—maturity—is achieved once and for all, in finished form.

The surprising truth is that people must rediscover what being an adult is all about at each new stage in life.

Of course, adulthood proves different from what one expected as a child. It isn't the time when all fears vanish, when self-esteem never wavers, or when every problem is quickly resolved.

Adults endeavor not to be controlled by

fears and to grow in self-esteem by coming to terms with their real worth as persons. And adults seek the best outcomes of complex situations and problems.

Adults are people who hope.

What is adulthood's challenge? To look beyond the surface of things, to be amazed by life's mystery, to believe in something, to live by values, to appreciate the giftedness of people, and to be thankful.

Adults repeatedly are challenged to know when to be patient, when to take strong stands, and how, in every new situation, to be a "giving" person.

But what do you call the challenge of adulthood?

(David Gibson edits Faith Alive!)

Council congratulates Secena

City-County Council members in Indianapolis recently congratulated the students and faculty of Father Thomas Secena Memorial High School for the Crusader's 1990 Indiana High School Athletic Association Class 2-A football championship on Nov. 23.

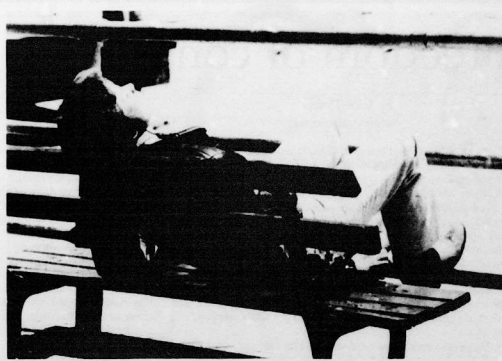
In a special resolution introduced on Dec. 10, the council praised Secena for "a positive attitude and a winning self-confident spirit by the players" that "were important factors in the team's success at the state finals."

Placement tests for prospective freshmen students are scheduled at six Catholic high schools in the Archdiocese of Indianapolis on Jan. 12.

Eighth-grade students interested in attending Bishop Chatard High School, Cardinal Ritter High School, Roncalli High School, Secena Memorial High School, or Brebut Preparatory School, all in Indianapolis, and Our Lady of Providence High School in Clarksville should contact school officials at the respective offices for additional information.

Chatard officials have scheduled a second placement test on Feb. 2. Both tests at the northside interparochial school will place eighth-grade students in competition for scholarships.

At Chatard, testing begins at 8:30 a.m. and concludes at 11:30 a.m. on both Saturdays. A \$10 non-refundable fee must accompany each registration.



REALITIES—Teen-agers must address the tough realities of adulthood in order to grow in maturity as well as in age. At some point they must make the decision to live in the real world or withdraw into some kind of unreal world. Christianity calls the faithful to face reality with kindness and compassion. (CNS photo by Cori Fugere)

'Stepping into adulthood' requires facing realities

by Fr. David K. O'Rourke
Catholic News Service

"Why do I have to grow up? I don't want to. I'm beginning to see what it's like and I don't like it."

I faced these comments from a young woman named Lennie a few weeks ago, and I admit they threw me for a loss. Granted, she had a smile on her lips and I suspect that she was not completely serious. But our discussion was very serious.

Lennie, who is 19, shared her concerns with me again in greater detail over lunch a few days after she had called me from school. She and her mother had had a talk. Apparently it shook her.

"So what happened?" I asked. We were sitting in one of the local sandwich shops that seem to open and then go broke in our area with some regularity.

"It really wasn't about anything to begin with," Lennie said. "Mom had asked me to do the sheets. I was going to, but I didn't get them done by the time she got home from work. But I was actually planning to do all of the laundry after supper. If we had had a fight, it would have been easier. But it was how calm she was."

She was recalling the discussion with her mother, who went back to work as secretary in a lawyer's office when Lennie, her youngest, entered high school.

"Lennie," her mother had told her quietly, "I'm 50 years old. We've just had my 75-year-old mother move in with us. And anyway I just can't work all day, then come home to take care of my mother and also have to deal with an undependable family member. So grow up."

Lennie was shocked. Not so much at what her mother said, as by her own realization that her mom really was working long and hard, too long for someone who deserved better.

That's what triggered Lennie's comment to me about not wanting to grow up.

"I look at mom," she said. "She and dad have done so much for other people, for us kids, and now with Grandma. They deserve to have some fun, some time for themselves. They're facing a lot more years of work and responsibility."

After reflecting on her parents' situation, adulthood didn't seem to have the appeal it once did in her mind.

"I didn't think it was supposed to be that way," Lennie said. "I thought that when you grew up it was fun. You raised your family, and then you could kick back, relax, have a decent income, and travel. But it's not going to be that way with my parents. And I don't think I want their kind of responsibility. I'm having more fun now, living at home and going to college, than my mom and dad are."

Lennie is right. Her parents are moving into a new world that is proving to be a lot less cushy than the society many people experienced a generation ago.

Real per capita income is falling, so people have to work more for what they earn. Education is again becoming very costly relative to family income.

And most elderly people, one of the fastest growing groups in the country, are now being taken care of at home by their own aging children.

Put all this together, and adult life looks tough to a young adult like my friend, who has become accustomed to being provided for in a comfortable fashion.

At first I didn't quite know what to say to Lennie. What do you say to someone who sees reality and doesn't like it? Economists and social scientists tell us that Lennie is simply seeing things the way they are today.

The adult world she was backing away from may not be as easy or as much fun as it was a generation ago. But then I thought that probably the first and most important spiritual challenge facing people in all cultures and in all times is to learn to face reality.

Are we going to live in the real world or are we going to withdraw into some kind of unreal world?

Looking reality in the face, sizing it up, and then figuring out how we are going to cope with it, and civilize it, and Christianize it, are the No. 1 personal, spiritual and religious tasks facing us.

When we talk about implementing social justice, what we mean requires that we first take a hard look at the real world and then figure out what fairness to all requires of us. When we talk of evangelizing the world, again we start with the way things really are.

My young friend Lennie will make it. She's made of tough stuff. But growing up is not going to be as easy as she's had it up to now. She joked to me at the end of our lunch that, "I don't want any answers you can't put on a bumper sticker."

My work and the work of our Christian communities now is to help her, and others like her, see that learning to live humanely in this real world is a key task we face as Christians.

Youth are seekers, pilgrims

The depth of a child's unique personality should not be overlooked, author Robert Coles reports in his new book "The Spiritual Life of Children."

Coles, a professor of psychiatry and medical humanities at Harvard University, refers to children as seekers and young pilgrims just as anxious to make sense of life as older people are.

"The child's house has many mansions," he writes, "including a spiritual life that grows, changes, responds constantly to the other lives that, in their sum, make up the individual we call by a name and know by a story that is all his, all hers."

His book is published by Houghton Mifflin, Boston, Mass.

Priest pens book on dating, sex and marriage

by Mary Ann Wyand

Teen-agers in need of honest answers to their questions on dating, sex and marriage can turn the pages of Father Robert Gilday's new booklet and find many helpful hints on those topics.

His "Helpful Hints on Dating, Sex and Marriage" is an easy-to-read booklet filled with dilemmas that teens face as they begin relationships.

Copies are available for \$1 each from the Family Life Office or the Metropolitan Tribunal in care of the Catholic Center, P.O. Box 1410, Indianapolis, Ind. 46206. Orders of 50 or more copies qualify for a 10 percent discount.

Father Gilday describes himself as a "priest, teacher and friend" who enjoys talking with young people about their concerns.

In addition to his work as vice vicar judicial of the Metropolitan Tribunal, Father Gilday teaches part-time at Cardinal Ritter High School in Indianapolis. The question-and-answer booklet was inspired by students in his classes who were trying to understand adult issues.

In the introduction, Father Gilday tells young readers that, "Adolescence is a time of discovery. You are learning about yourself, about others, about life, about love."

In the course of that learning, he writes, "These hints are

designed to help you develop positive relationships with members of the opposite sex. If you are aware of what to avoid, you can live these relationships more fully, more freely. Jesus came that we might have life in all its fullness. He, therefore, wants us to live life fully."

The booklet is broken down into practical points that young people ought to be aware of and remember, Father Gilday explained. "It's not preaching. It provides a helpful reference. I point out some of the things to be aware of. It can be read in parts. You don't have to read it all the way through."

Teen-agers may not want to ask their parents for advice on dating, sex, and marriage, Father Gilday noted. Once teens begin relationships, he said, they may not want to listen to advice, but need consider reading about their concerns.

"What happens is, once kids start into relationships they don't hear you very well," he said. "They're not going to listen as well. It's important to give them these ideas ahead of time—when they're old enough to appreciate the dynamics—in the seventh and eighth grades."

During adolescence, Father Gilday said, "It's important for young people to understand that they are first of all persons and that adults see and respect them as persons. As they get older, it's important to talk with them person-to-person, not just as parent and child."

Today American teen-agers are "being bombarded by all kinds of messages about sexuality and sexual values," he explained. "We expect them to live the values of our families and churches, but we don't really dialogue with them. We don't present our messages, our beliefs, and our values in a compelling way."

At the same time, Father Gilday said, "The media, in the broadest sense of the word, whether it be radio, magazines or television, are constantly giving young people messages about sexuality and sexual values. It's important for youth that the church be aware of youth culture and be knowledgeable about the impact of music, movies and magazines. If parents, church and school say nothing, young people can only conclude that we have nothing to say."

Helpful Hints On Dating, Sex, and Marriage

Reverend Robert J. Gilday



ANSWERS—Father Robert Gilday's booklet "Helpful Hints on Dating, Sex and Marriage" offers important advice that has earned praise from teen-agers.



AUTHOR—Father Robert Gilday, vice vicar judicial of the Metropolitan Tribunal, also writes and teaches part-time at Cardinal Ritter High School. (Photo by Mary Ann Wyand)

Booklet addresses variety of dating dilemmas

"Helpful Hints on Dating, Sex and Marriage" by Father Robert Gilday provides honest answers to a variety of tough relationship questions. A sampling of the topics includes excerpts from these hints:

Before going out, you should set limits for yourself on how far you will go; never change those limits while on a date. Most young couples do not plan or choose to have sex the first time.

Insecurity and stress makes guys and girls more vulnerable. Many young people begin a sexual relationship when either or both are insecure and under a lot of stress from home, school, friends, or the dating relationship itself. In times of insecurity and stress, guys and girls may seek sex to feel more... in control of their lives.

Boys and girls are equally responsible for what happens in their relationship. In a relationship, each

person is responsible both for himself or herself and for the other person. It is unfair to ask one person, most often the girl, to be totally responsible for what happens. However, it should be remembered that guys and girls are made differently. ... Although this may imply a double standard, only the girl gets pregnant!

Something that feels so right can be so wrong. This can be true both of a relationship itself and even more so of a sexual relationship. For all kinds of reasons, a relationship that feels so right can be so wrong for a person. For example, a romantic relationship that leads a couple to cut themselves off from family and other friends is unhealthy. ... When it comes to sex, generally at least one partner believes he or she loves the other and often does. However, for all kinds of reasons, sex outside of marriage is destructive of the couple and the relationship.

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BOOK REVIEW

Greeley's new 'Year of Grace'

YEAR OF GRACE: A SPIRITUAL JOURNAL, by Father Andrew Greeley. Thomas More Press (Chicago, 1990). 305 pp., \$16.95.

Reviewed by Linda L. Rome

In "Year of Grace" priest-novelist-sociologist Father Andrew Greeley reveals himself in an intimate portrait that is startlingly candid. As a spiritual journal, it is a song both of praise and discouragement. As a writer, it is fitting for Father Greeley to use the spiritual journal as a means of prayer, a place to explore his relationship with his God, his priesthood, and himself.

As a personal spiritual exercise, "Year of Grace" is successful. Through the year Father Greeley explores different metaphors of God—for example, God as a vulnerable lover—and he ponders how such an understanding of God could affect his relationship with God. He struggles with prayer: do we pray to affect the outcome of a situation? And he struggles with discouragement and the lack of balance in his life.

Father Greeley is a man who is overlooked as a way of life. He complains of the demands of his constantly ringing telephone, dinners, lunches, projects, guests, all wanting more and more from him. In our overpacked world, it is a common dilemma; it is a very human portrait. He recognizes his is a chosen life, but he pleads with his Creator for a greater sense of joy—so that he could reflect to others the wonder and beauty he senses around him.

As part of the genre of spiritual journals, "Year of Grace" is at best a pedestrian example. The wit and humor, the fast-paced dialogue and characterization that

makes Father Greeley's latest novel, "The Cardinal Virtues," so lovely and enjoyable while at the same time presenting a skeweringly accurate view of the church and its people, is not part of "Year of Grace." Nor should it necessarily be. The reader ought to be warned that the journal is sung in a different voice from Father Greeley's other writings: sociological work or his novels.

It is a peek into the everyday life and thoughts of Andrew Greeley. What are his motives? And while many will say that this book is self-serving, he pinpoints its flaws

and its strength himself when at the end of the year he went back to reread his journal:

"On the one hand," he wrote, "I sound more pious than I feel. On the other I seem to complain an awful lot about the pressures of time and weariness and discouragement and anger. . . . Well, at least I didn't pull any punches or try to make myself look good."

The spiritual comfort of "Year of Grace" is in the realization that priests struggle with the same mundane balancing of time, energy, work and recreation—and desire to love God—as do lay people. Yet the book poses more questions than it answers. In the end Father Greeley offers only one answer: a determined faith in a loving God.

(Rome is a librarian and free-lance writer.)

(At your bookstore or order prepaid from Thomas More Press, 205 W. Monroe St., Chicago, IL 60606. Add \$2 for shipping and handling.)

† Rest in Peace

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

† **BANAYOTE, Mildred Fern**, 73, St. Bernadette, Indianapolis.

Dec. 6. Wife of Benny G. Jr.; sister of Macy Zaring and Juanita Morgan; grandmother of two; great-grandmother of two.

† **BOHMAN, Marie E.**, 74, St. John the Evangelist, Enochsburg, Dec. 19. Mother of Paul Roy, Arthur, Carl, George and David; sister of Robert and Albert Young and Virginia Bedel; grandmother of 22; great-grandmother of six.

† **BOWLING, Helen K.**, 94, St. Ambrose, Seymour, Dec. 15. Mother of William; sister of Ann Kidwell; grandmother of four; great-grandmother of six.

† **BROWN, Doris Rose**, 61, St. Vincent de Paul, Bedford, Dec. 14. Wife of Elvis; mother of Charles, Steven, Edward, and Dorene Rife; sister of Emerson, Ralph, Ethel, Joyce, Brenda and Arlene.

† **BROWN, Flora**, 87, St. Mary of the Knobs, Floyd's Knobs, Dec. 5. Mother of Mary Lou; grandmother of 17; great-grandmother of 11; cousin of Margaret Golden.

† **BROWN, Jack A.**, 78, Christ the King, Indianapolis, Dec. 12. Husband of Lynette; father of Patti Skiles; grandfather of two.

† **CARR, Katherine Elizabeth (Barnes)**, 68, St. Christopher, Indianapolis, Dec. 14. Wife of John H. Jr.; mother of John H. III, David L., Craig F. and Catherine J.; sister of Mary J. Dye; grandmother of eight.

† **CATES, Mary A.**, 88, St. Mary, Richmond, Nov. 30. Mother of Robert and David; sister of Charles and Margaret Carroll; grandmother of eight; great-grandmother of two.

† **CLARKE, John William**, 52, St. Thomas Aquinas, Indianapolis, Dec. 28. Husband of Jane (Fischer); father of Erin, Amy, Bridget, Peter B. and Caleb J.E.; brother of Peter A. and David J.

† **CONERTY, Robert F.**, 70, Holy Spirit, Indianapolis, Dec. 13. Husband of Mary (Wiley); father of Joseph F., Stephen M., Patricia A., Walls and Sheila M. Keenan; brother of Mary Helen Bennett; grandfather of eight; great-grandfather of two.

† **DELLINGER, Helen (Allhands)**, 89, Sacred Heart, Jeffersonville, Dec. 19.

† **EDDY, Donna Jean (Sullivan)**, 33, St. Simon, Indianapolis, Dec. 13. Mother of Mark and Angela; daughter of Rita and Donald Sullivan; sister of Karen Sullivan and Patricia Covatt.

† **FUSSNER, Harry**, 84, St. Gabriel, Connersville, Dec. 12. Husband of Allene (Warfield); brother of Laura Hildebrand.

† **GANNON, John E. Sr.**, 62, St. Bernadette, Indianapolis, Dec. 16. Father of Marianne Palmer, Diana K. McClain, John E. Jr. and Patrick M.; brother of William, Mary Mattingly, Louise Chaulek and Joan Endicott; grandfather of four.

† **GISLER, Rosamond**, 82, Christ the King, Indianapolis, Dec. 8. Wife of Francis; sister of Raymond, Robert and Mary Gardner and Catherine Parshall.

† **HARING, Odella M.**, 104, St. Margaret Mary, Terre Haute, Dec. 20. Mother of Martha and Mildred; sister of Anne Sheridan.

† **KAUFMANN, Joseph A.**, 64, St. Mary, Richmond, Dec. 15. Husband of Peggy; father of Cheryl Jiles, Col. Linda Jones, Diana Warner and Joseph Jr.; brother of Helen Howard; grandfather of seven; great-grandfather of seven.

† **KELEY, Earl "Tom,"** 70, St. Joseph, Shelbyville, Dec. 12. Husband of Eva Jane (Mohr); brother of Martha Kiser.

† **KONOVSEK, Victor F.**, 76, Holy Trinity, Indianapolis, Dec. 11. Brother of Joseph, Louis, Frances, Angela Ule and Mary Gunderson.

† **LAROSA, Elizabeth B. Bryant**, 25, St. Mary of the Knobs, Floyd's Knobs, Dec. 11. Wife of Anthony; mother of Grace E.; daughter of Mr. and Mrs. Willard Bryant; sister of Willard G. III, Richard M. and Judy D. Bryant.

† **LAROSA, Elizabeth B. Bryant**, 25, St. Mary of the Knobs, Floyd's Knobs, Dec. 11. Wife of Anthony; mother of Grace E.; daughter of Mr. and Mrs. Willard Bryant; sister of Willard G. III, Richard M. and Judy D. Bryant.

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Theresa A. Bowling, Mimi Sinclair and Susan C. Schmitt.

† **MCCULLOUGH, Howard M.**, 82, Annunciation, Brazil, Dec. 14. Husband of Mary (Oehler); father of Jerry, Tom, Anne Sanders, Janet John, Patty Conforth and Sharon Anderson; brother of Ruth; grandfather of 17; great-grandfather of 11; cousin of Margaret Golden.

† **MCGRODY, Mary Helen**, 84, St. Augustine, Jeffersonville, Dec. 14.

† **MOLLO, Albert A.**, 67, St. Mary, Richmond, Dec. 16. Father of Albert Jr. and Frank; son of Lucy; brother of James, Joseph, and Carmela Hart.

† **MURPHY, Carrie B.**, 81, St. Mary, Richmond, Dec. 15. Mother of Mary Owens, Patrick and Meredith; grandmother of 10; great-grandmother of 16.

† **O'CONNOR, Wilma J.**, 62, St. Mary, Aurora, Dec. 16.

† **REEDER, Van**, 86, St. Christopher, Indianapolis, Dec. 13. Brother of Robert L. and Ruth E. Reed.

† **RES, Lioba**, 88, St. Mary, Richmond, Dec. 14. Mother of Bernard, Elizabeth, Dorothy, Catherine Kelley, Bernarda Flinn and Wilhelmina Gelston; grandmother of 13; great-grandmother of 16.

† **ROHN, William S.**, 65, St. Susanna, Plainfield (buried from St. Paul, Tenn. Catholic New); husband of Dorothy; son of Althea.

† **SCHOTTER, Theresa M.**, 81, St. Joseph, Corydon, Dec. 14. Mother of Albert and Lorene Saltgaver; sister of Agnes Byerley and Nellie Schotter; grandmother of 15; great-grandmother of 27.

† **SINGER, Gary B.**, 40, St. Elizabeth, Cambridge City, Dec. 14. Son of Ben and Jackie; brother of Mike, Jim, Brenda Munchel, Susan Wessler and Cheryl Perry.

† **SORG, Anna G.**, 80, St. Mary, North Vernon, Dec. 20. Wife of Leo L.; mother of Mary C. Deppe, James, Theresa Brennan, Joseph, Winnifred Goetz, John, Amy Rebello, Jean Blackburn, Anthony and Charles T.; sister of Joseph Lyons and Marie Madigan; grandmother of 52; great-grandmother of 49.

† **STUMP, Kevin Charles**, 13 days, St. Pius X, Indianapolis, Dec. 19. Son of Jess C. and Peg (William); brother of Eric and Joey; grandson of Margaret, and Gobby and Nina Williams.

† **TOOHEY, Ruth**, 75, St. Mary, Richmond, Dec. 17. Sister of Frances Dooley, Agnes Kline, Elizabeth Olier, Ellen Maurer and Catherine.

† **WAINSCOTT, E. Marie**, 70, St. Joseph, Shelbyville, Dec. 13. Wife of Paul R.; mother of Mary Anne Ballard and John P. Kruczek; sister of Raymond E. Phillips, Madeline Haught and Lorene Marshall; grandmother of nine; great-grandmother of four.

† **WIEDERKEHR, Francis G.**, 73, St. Meinrad, St. Meinrad, Dec. 17. Husband of Bertha (Wigger); father of James F., John, Martha Miller, Joyce Deom and Mildred Hockenberry; brother of Joseph Jr., Agatha Fette, Mary Miller, Anna Yael and Josephia Sitzman; grandfather of six; great-grandfather of three.

† **YARBROUGH, James N. Sr.**, 91, St. Bridget, Indianapolis, Dec. 18. Father of James N. Jr.; brother of W. R., grandfather of eight.

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Religious leaders say 'no' to war against Iraq

by Catholic News Service

WASHINGTON—U.S. Catholic bishops and the top leaders of Protestant and Orthodox denominations have declared that it would be immoral for the United States to go to war in the Persian Gulf at this time.

"War is not the answer," said a National Council of Churches delegation of 18 top Protestant and Orthodox leaders who visited the Middle East Dec. 14-20. "We believe the resort to massive violence to resolve the Gulf crisis would be politically and morally indefensible."

"War will not liberate Kuwait, it will destroy it. . . . War will not resolve longstanding conflicts (in the Middle East), it will explode them wider and deeper," the NCC group said in a joint statement issued upon their return to New York Dec. 21.

"War would unleash a chain of human tragedies that will be with us for generations to come," the group said. It called for diplomatic and political efforts throughout the region to resolve conflicts, including reunification of Cyprus, resolution of the Palestinian-Israeli conflict and withdrawal of occupying forces from Lebanon, Gaza and the West Bank, with the United Nations setting the framework for "serious and substantive negotiations."

In a message released prior to Christmas Archbishop John R. Quinn of San Francisco said, "To justify going to war certain (moral) criteria must be clearly and unequivocally met. . . . The criterion of last resort has not been met."

He questioned whether any foreseeable outcome of war will "justify the immense human costs that must be anticipated" or lead to "a markedly better situation in the region," as required in Catholic moral teaching on a just war.

"At this time," he concluded, "the weight of evidence . . . is clearly on the side of caution and against any decision to go to war."

Archbishop Quinn also joined religious leaders of the San Francisco Bay area in sponsoring an ecumenical service for peace at his cathedral Jan. 6. In a joint statement announcing the service, the group said the United States "must not go to war" to resolve Iraq's invasion and occupation of Kuwait.

"War is permissible only as a last resort," Bishop Daniel P. Reilly of Norwich, Conn., said in a December message to his people.

"We must give the sanctions a chance to work," he added. "More patience makes peace more possible. Nothing is lost by waiting for the non-violent means to work. Everything could be lost by calling upon war as a quick solution."

Bishop Reilly quoted a November letter to President Bush from Archbishop Daniel E. Pilarczyk of Cincinnati, president of the National Conference of Catholic Bishops, arguing that "offensive military action could well violate" Catholic moral principles.

He described the archbishop's letter as "challenging the morality of an offensive war against Iraq" and said he wanted to give it "the widest possible dissemination" to help his people "become more aware" of the moral issues involved.

Direct opposition to military hostilities came from other groups as well.

JustLife, a national interfaith organization fighting abortion and other threats to human life, at its national meeting in December passed a resolution urging "no offensive military action by the allied forces."

Nearly 500 faculty and students of St. Michael's College in Winoski Park, Vt., signed a letter from the college president, Paul J. Reiss, telling President Bush that they are opposed to war in the Persian Gulf.

All means of a peaceful solution have not been exhausted, the letter said, and "we do not believe that access to oil supplies, retribution for Iraq's aggression, nor the status and prestige of our country provide sufficient grounds for a just war."

Christian leaders in Jerusalem called for public Christmas observances in the Holy Land to be restricted to "religious ceremonies without any manifestation of jubilation" because the Gulf crisis has left the entire region "dangerously poised on the brink of war."

Other U.S. Catholic bishops in Christmas or pre-Christmas messages asked their people to pray for peace in the

Gulf and give careful attention to the moral criteria for a just war.

Bishop Howard J. Hubbard of Albany, N.Y., urged "patience and tenacity" in the political and economic sanctions against Iraq as the best solution to the crisis.

Citing warnings against armed conflict by Pope John Paul II and other religious leaders, he said, "As pastors and moral leaders, we are genuinely concerned about the lives of soldiers and non-combatants that could be lost in war and about long-range, global and moral consequences of armed aggression."

He asked Catholics of the Albany Diocese to observe Jan. 1 as a "day of prayer for peace" and Jan. 4 as a "day of fast and abstinence for peace."

Archbishop Edward T. O'Meara of Indianapolis also asked Catholics to observe Jan. 1 as a "day of prayer for peace." He said that "the call to prayer is obvious and the need immediate."

Bishop James T. McHugh of Camden, N.J., wrote to his priests asking them to address the Gulf crisis and help form in their people "a more informed and responsible appreciation of the issues."

He asked them to review the U.S. bishops' 1983 pastoral

letter on war and peace. Archbishop Pilarczyk's letter to President Bush and recent statements by representatives of the U.S. Catholic Conference warning against premature use of military force.

"Among approaches to resolve the conflict," he wrote, "as Catholic Christians we should consider war the last resort, an option taken only after careful and rigorous consideration of the moral criteria for a just war."

Even the most critical comments by bishops and other religious leaders did not condone Iraqi President Saddam Hussein's invasion of Kuwait or condone the formation of an international military force to prevent him from invading Saudi Arabia as well.

Many bishops urged special prayers for the men and women in the U.S. armed forces who were spending Christmas in the Saudi desert, far from homes and families.

"There is a sad duty, but one which deserves our highest respect," said Archbishop Anthony J. Bevilacqua of Philadelphia at a special Mass for peace.

While offering U.S. military personnel in the Gulf "our moral support and loving prayers," he also prayed "for a peaceful resolution to this conflict . . . without any further loss of life."

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Debate over Nancy Cruzan case continues after her death

by Catholic News Service

MOUNT VERNON, Mo.—Debate over the case of Nancy Beth Cruzan, whose parents had taken their battle to withdraw her feeding tubes to the U.S. Supreme Court, was expected to continue long after her death Dec. 26 at the Missouri Rehabilitation Hospital in Mount Vernon.

Cruzan died 12 days after the liquid diet which had been fed to her through a stomach tube was stopped. She was 33 and had been in a coma since an automobile accident nearly eight years ago.

In a Dec. 20 statement, the Catholic bishops of Missouri said decisions like that taken in the Cruzan case must be made "with great deliberation" and with "a presumption in favor of life."

"In no way can the life of a person with a physical or mental disability be considered less important than that of a person without such a disability," the bishops said.

"While there might not be an obligation to use extraordinary means to prolong life... there should be a presumption in favor of life in controverted cases and the decision to refuse or terminate extraordinary treatment should be taken with great deliberation," they added.

Cruzan's death prompted reaction similar to that heard less than two weeks earlier, when Jasper County Circuit Court Judge Charles E. Teel granted a request from Cruzan's family and her court-appointed guardian to end food and water.

"It's open season now on every mentally or severely disabled patient who doesn't meet the standards of relatives or caregivers," said Benedictine Father Paul Marx, founder and president of Human Life International.

Father Marx predicted that Cruzan's death would open the floodgates for the "greatest number of legally sanctioned deaths of disabled people since Nazi Germany, as part of its preparation for war, cleaned out its mental wards and acute care centers of those deemed unworthy to live."

Judie Brown, president of the American Life League, based in Stafford, Va., said the decision to withdraw Cruzan's food and water "will become yet another benchmark in the decline of respect for innocent human life."

"Nancy is now uppermost in our thoughts and prayers," she said. "But this precedent for sanctioning murder will remain with us forever as an indictment against a society so callous and selfish that we would turn against the helpless and dependent among us."

The Catholic Health Association, which has its headquarters in St. Louis, said in a media advisory that 40 percent of the 2.2 million American deaths each year involve "a decision to forgo some form of life-sustaining treatment." The case shows the need for everyone to "indicate clearly and convincingly in advance what treatment choices they desire."

Extending prayers to Cruzan and her family, the CHA said, "The course of Nancy Cruzan's passing was indeed tragic as was the judicial process that proved so lengthy."

In its decision in the Cruzan case last June, the Supreme Court said a state's interest in preserving life may supersede the wishes of the family in cases where a patient is in an

irreversible coma-like state. It said there was no "clear and convincing proof" that Cruzan would have wanted food and water withdrawn.

The case was reopened in November when Cruzan's family and court-appointed guardian presented three new witnesses who testified that the young woman had told them more than 10 years ago that she would not want to live "like a vegetable" on medical machinery. Judge Teel granted the request to end food and water Dec. 14.

The Missouri bishops said the medical, legal and moral aspects of the Cruzan case will influence decisions about treatment of future patients for years to come.

"Decisions should be reached in respect for the best interests of the patient, sympathetic understanding of the emotions of the family, protection of rights of conscience of health providers, the common good of society and primarily in conformity with God's will as best we can understand it," the bishops said.

The letter was signed by the bishops of Missouri's four dioceses—the Archdiocese of St. Louis and the dioceses of Jefferson City, Kansas City-St. Joseph and Springfield-Cape Girardeau. It was issued by the Missouri Catholic Conference, based in Jefferson City.

Bishop Joseph A. Fiorenza of Galveston-Houston said in a Dec. 26 statement that the decision to withdraw food and water from Cruzan was in conformity with a statement of 16 Texas bishops last May.

He said that since the young woman was receiving no beneficial effect on restoring health or consciousness, there was no moral obligation to continue food and water.

Bishop Fiorenza disputed the opinion that Cruzan died of starvation and said her death was due primarily to the accident that caused her comatose state and only secondarily from the withdrawal of food and water.

He extended his condolences to the Cruzan family "and to all those for whom Nancy's long ordeal was very painful and distressing."

Israeli official calls for Vatican recognition

by Catholic News Service

JERUSALEM—Israel's Religious Affairs Minister Avner Shiki said Dec. 27 it was time for Pope John Paul II to recognize Israel.

"After 43 years since the establishment of the state of Israel and after proving and implementing freedom of religion, the moment has come for the pope to recognize us," Shiki said in an interview with Israeli television.

The Israeli official's statement was the latest in several calls by Jewish spokesmen this year for Vatican recognition.

Most have come during international Catholic-Jewish meetings marking the 25th anniversary of "Nostra Aetate," the Second Vatican Council's document on relations with Judaism and other non-Christian religions. The document aimed at wiping out old religious prejudices.

The calls also come at a time when the conservative Israeli government's hardening policies toward Palestinians in the occupied territories and the apparent push for Jewish settlement in the occupied West Bank have drawn increasing world criticism. The policies have raised tensions between Tel Aviv and the local Arab-Catholic hierarchy.

The Vatican has consistently refused to establish diplomatic relations with Israel and neighboring Jordan

pending resolution of Arab-Israeli tensions. Figuring in the Vatican's position is the possible repercussion on Arab Catholics from recognition of the Jewish state.

The pope has called for a Palestinian homeland and for Jerusalem, a city holy to Muslims, Christians and Jews, to have an international status.

During a Dec. 5-6 Catholic-Jewish conference at the Vatican, Rabbi Jack Bemporad, chairman of the Inter-religious Affairs Committee of the Synagogue Council of America, urged recognition, saying diplomatic relations would not imply Vatican endorsement of all Israeli policies.

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