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Bishops retain holy days' obligation

They also reject lay preaching norms, approve statements on family, environment

by John F. Fink
Editor, The Criterion

WASHINGTON—Despite all the things the U.S. Catholic bishops did during their annual meeting last week in Washington, what will most affect the average Catholic is what they did not do.

They did not drop the obligation to attend Mass and refrain from work on some of the holy days, thus retaining the current six holy days for Latin-rite U.S. Catholics. And they rejected norms for lay preaching in church that were opposed both by bishops considered liberal and those considered conservative.

Here, though, is what they did do:

► Approved a 50-page statement calling on the Catholic community to become a "persistent, informed and committed voice for children and families." This statement will be formally released Jan. 6, the feast of the Epiphany.

► Approved a statement aimed at highlighting ethical dimensions of the environmental crisis.

► Voted 165-5 for a statement pledging to be advocates for the concerns of Native Americans. This statement was considered on Thursday morning after many of the bishops had already left the meeting, so it did not receive the necessary 180 votes (two-thirds of the bishops) to approve it. Formal approval will come after a mail ballot of absentee bishops.

► Approved a 52-page statement on the history, theology, church law and pastoral dimensions of diocesan priests' councils.

► Approved a statement on the teaching role of bishops and on their response to those who dissent from or do not accept some church teachings.

► Approved a new Lectionary for Masses with Children that includes translations for Scripture readings designed to be more understandable to children.

► Agreed to changes in how funds collected in the nationwide collection for retired religious are distributed to religious orders.

► Approved new social responsibility guidelines for their conference's investment portfolio, currently worth about \$105 million.

The issue of holy days of obligation was easily the hottest topic at the meeting, prompting pickets outside the hotel urging the bishops not to "take away our holy days." Under the proposals the bishops were considering, the holy days would have remained but the obligation to attend Mass and refrain from work would have been eliminated.

The bishops asked that this be considered for three holy days (Jan. 1, the feast of Mary, Mother of God; Aug. 15, the feast of the Assumption; and Nov. 1, the feast of All Saints) because of hardship for both priests and laity. They also proposed that the feast of the Ascension be observed on the following Sunday. There was no proposal to change the observance or the obligation for Christmas and Dec. 8 (feast of the Immaculate Conception).

More than half the bishops voted to eliminate the obligation for Jan. 1 and to move the observance of Ascension, but neither proposal garnered the two-thirds majority required for approval.

(See "From: the Editor" on page 2 for more about the debate on holy days.)

The proposed norms on lay preaching at Mass were defeated by a 141-107 vote. The vote was required because the Vatican had refused to consider "guidelines" for lay preaching passed by the bishops in 1988. The Vatican said that guidelines were not sufficient, that norms that were binding throughout the country were necessary.

(See BISHOPS REJECT, page 20)



HOLY DAYS DISCUSSION—Auxiliary Bishop Wilton D. Gregory of Chicago, chairman of the bishops' Committee on the Liturgy, introduces proposals for changes in holy days of obligation at the meeting of the U.S. Catholic bishops in Washington. (CNS photo by Al Stephenson)

Priest is arrested and jailed in abortion protest

by Mary Ann Wyand

An archdiocesan priest was arrested and jailed with 17 other abortion protesters on Nov. 15 after helping block entrances to the Indianapolis Women's Center, an abortion clinic located in the Community Medicalplex building at 1201 North Arlington Ave.

Father Paul Landwerlen, pastor of St. Gabriel Church in Indianapolis, spent his day off in jail last Friday after his arrest on criminal trespassing charges. He was released on his own recognizance the same day after being detained six hours in a holding cell at the Marion County Jail.

The St. Gabriel pastor is the first archdiocesan priest to be arrested during an abortion protest since pro-life supporters from many Christian faiths began staging rescues outside Indianapolis abortion clinics three years ago.

Father Landwerlen's arrest during the Save One Life rescue at the eastside abortion clinic coincided with Vatican



Father Paul Landwerlen

meetings that explored anti-abortion strategies conducted by pro-life organizations in the United States. (See story on page 19.)

"I did it because I felt God wanted me to

do it," Father Landwerlen told *The Criterion* on Nov. 18. "I felt at peace with God and that I was doing the right thing. The reason I felt I could do this was because it is non-violent."

He will appear before a municipal court judge on Nov. 25 with other Save One Life protesters to face charges of criminal trespass on private property for obstructing the operation of business at the abortion clinic.

"If we could have a thousand people march and pray and surround the abortion clinics every day, we wouldn't need the rescuers," he said. "But since we don't have enough people to pray, then we rescue. Until we get enough people interested in praying and surrounding the abortion clinics, the rescue is a holding operation."

Father Landwerlen said he wore his Roman collar to identify his vocation as a Catholic priest while protesting the killing of babies in abortion. He also said he signed a Save One Life pledge promising to act respectfully and remain non-violent.

"We blocked the doors to keep the doctor and the assistant out of the abortion clinic," he said. "We wanted to keep the clinic closed for as long as possible."

The rescue was "non-violent and beautiful," he said. "It was respectful towards the police officers. We're not mad at them and they're not mad at us."

Father Landwerlen also said he discussed his protest and arrest with St. Gabriel parishioners during two Masses last Sunday.

"I told the people there were probably some who were glad or happy that I did this, others who were indifferent, and maybe even angry," he said. "I told them I did it because I felt that God wanted me to do it. And I told them that probably the one person I had to face who was more disappointed than anybody was my mother, who is 89 years old. It caused her much pain and tears because she couldn't understand how her son, a priest, could go to jail. She equates jail with being bad, but I told her Jesus went to jail too."

Looking Inside

From the Editor: The U.S. bishops' debate about holy days. Pg. 2.

Editorial: Not much progress for justice in El Salvador. Pg. 2.

New post: Father Godecker explains project implementation. Pg. 3.

Commentary: Dale Francis changes his mind about holy days. Pg. 4.

Mike Shank: Appalachia's Mountains are no match for faith-filled cancer victim. Pg. 8.

Faith Alive! Judgment is a glimpse into God's divine mirror. Pg. 9.

Croatian war: Croats wonder why West doesn't help them. Page 15.

Pro-life meeting in Vatican: Groups debate strategies in fight against abortion. Pg. 20.

CHD collection is this weekend

by Grace Hayes

This weekend marks the 20th year of the national collection for the Campaign for Human Development (CHD), sponsored by the U.S. Catholic bishops.

The campaign provides financial support to projects organized by groups of low-income and poor persons. Through its funding guidelines and management, it is a significant witness to the church's social teachings: acknowledging the option for the poor; promoting the dignity of the human person, their rights and responsibilities; emphasizing the need to participate in the broader community; and addressing the true role of political, economic and legal institutions, asking what they do to people, what they do for people, and how people participate in them.

Seventy-five percent of the funds collected for CHD are sent to the national CHD office. Grants totaling \$10,000 or more are allocated to projects across the nation from this office. The diocese from which a proposed project originates participates in the funding decision of the project. The local office is kept informed through quarterly reports of the progress of a funded project.

Last year two local projects were awarded national grants. Indiana Rural Organizing Project received \$25,000 and Health Care for Low-Income Seniors received \$15,000.

During the past year, the local campaign office awarded three education grants from the 25 percent of the collection that remained in the archdiocese: The Association of...

(See CHD COLLECTION, page 3)

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The U.S. bishops' debate about holy days

by John F. Fink

WASHINGTON—Of all the things the bishops did at their annual meeting here, by far the most time and debate was devoted to the holy days of obligation. They discussed the matter on Monday, debated and voted on six proposals on Wednesday, and finally debated and voted on two more proposals on Thursday. In the end, they made no changes over the present situation, but the debate over the issue was interesting.



This was also the issue that brought out the most pickets outside the Omni Shoreham Hotel. Protesters carried signs with messages such as "Yes for holy days," "Don't dump Our Lady," "Holy days yes, liberal bishops no," and "No doctrine, no dollars."

As Bishop Norman McFarland of Orange, Calif., said, such picketers and much of his mail showed "a great deal of ignorance and misunderstanding." And Auxiliary Bishop Wilton Gregory of Chicago said that the attitude that "They're taking away our holy days" showed the need to improve people's understanding of those liturgical feasts called solemnities. The bishops had no intention of eliminating the feasts; only the obligations attached to them of attending Mass and refraining from work.

THE DEBATE BOILED down to differences of opinions between bishops of large dioceses mainly in the East that haven't yet felt the pinch of the priest shortage and those in the Midwest and West where priests often have to say Masses in several parishes. Archbishop John Quinn of San Francisco spoke of the difficulties those priests have. He also asked several times just what the nature of the obligation is (no one

replied). He asked if it is pastorally prudent to maintain the "burden of obligation" for those who feel guilty when they don't attend Mass on holy days.

Four cardinals led the fight to maintain the obligation on holy days, particularly Cardinal James Hickey of Washington and Cardinal Anthony Bevilacqua of Philadelphia. Cardinal Bernard Law of Boston and Cardinal John O'Connor of New York each spoke once. Cardinal Roger Mahony of Los Angeles and retired Cardinal John Krol of Philadelphia (in a wheelchair) didn't speak, and Cardinal Joseph Bernardin of Chicago didn't attend the meeting.

Cardinal Hickey replied to those who said that people could continue to attend Mass on the feasts if they want to by pointing out that few people go to Mass except when there's an obligation, even on "the great feast of the Incarnation, the feast of the Annunciation" on March 25. He said Catholics are called to make sacrifices on holy days.

Bishop John McGrath of Owensboro pointed out that nobody, including the bishops, observes the obligation to refrain from work on holy days. At Masses on those holy days, he said, he is urged to have a short homily and half the people leave after Communion because they have to get to work. "This is no way to 'celebrate' holy days," he said in urging that the obligation be dropped.

THE FIRST PROPOSAL voted on was to move the observance of the Ascension from Thursday to the following Sunday. The vote was 151 in favor and 97 opposed. However, 180 ayes (two-thirds of the bishops) were needed for it to pass. The vote to drop the obligation for Jan. 1 (feast of Mary, Mother of God) was 135 to 113, the vote on Aug. 15 (the Assumption) was 116 to 132, and the vote on Nov. 1 (All Saints) was 106 to 149.

After these votes, Bishop Paul Dudley of Sioux Falls moved that the feasts of Assumption and All Saints be transferred to the Sunday following each feast. This motion was supported by Archbishop John Roach of St. Paul, Archbishop Quinn, and Bishop James Malone of

Youngstown, all former presidents of the bishops' conference, and by Archbishop Rembert Weakland of Milwaukee.

Among the arguments made in favor of observing the feasts on Sunday was that then more people could hear homilies on the Communion of Saints and the Assumption than do now because more people attend Mass on Sundays than on those feasts. The example was given of the feasts of Corpus Christi and Epiphany, both now observed on Sundays. Observing these feasts on Sundays would restore their importance, it was argued.

On the motion to move the Assumption the vote was 140 yes, 95 no. On moving All Saints the vote was 118 yes, 115 no. Both received majority votes but not the two-thirds needed.

THERE WERE STILL two more proposals: that when a holy day falls on a Saturday the obligation would be dispensed, and when it falls on a Monday the obligation would be dispensed. Most bishops are already dispensing on those occasions and the bishops wanted to make it uniform throughout the U.S. Those speaking in favor of the dispensation spoke about the hardships on priests who have to serve several parishes.

The vote on Saturdays was 160 yes, 61 no and the one on Mondays was 155 yes, 65 no. In both cases, the nay votes were not enough to defeat the motions, so the bishops who were absent must be polled by mail. So it is still possible that the obligation will be eliminated whenever a holy day falls on a Saturday or a Monday. If the magic number of 180 isn't reached, bishops who are now dispensing will undoubtedly continue to do so.

When all this was finally over, Bishop Joseph Adamec of Altoona-Johnstown moved that, in accordance with the vote of the bishops, the national offices of the U.S. bishops' conference be closed on holy days so the bishops would practice what they preach. The motion was defeated overwhelmingly and resoundingly by voice vote.

EDITORIAL COMMENTARY

Not much progress for justice in El Salvador

by John F. Fink

Last Saturday, Nov. 16, was the second anniversary of the murder in El Salvador of the six Jesuit priests, their housekeeper and her 16-year-old daughter. So has there been any progress toward justice in the past two years?

The short answer is yes, but not much.

There was, of course, a trial of eight soldiers who had admitted doing the killing. A colonel and a lieutenant were convicted, but the other six were acquitted. There was joy that, for the first time, the military in El Salvador had been convicted of something, but it has always been recognized that a colonel wouldn't have been the top person involved in a massacre of this type. The guilty are still free.

There is also the good news that peace negotiations between the El Salvadoran government and the rebels of the Farabundo Martí National Liberation Front rebels seem to be progressing better than anybody expected. The latest round of talks, which began Nov. 4 in Mexico City, are following up an agreement reached at the United Nations in September. There is now hope that the two sides can reach a cease-fire that will end the 12-year civil war by the end of the year.

However, as part of the anticipated peace accord, it has been reported that the Salvadoran government is seeking am-

nesty for the two officers convicted of killing the Jesuits and the two women. Indeed, 26 U.S. senators have sent a letter to Salvadoran President Alfredo Cristiani urging him not to grant amnesty.

"Absolving the perpetrators of this ghastly crime would do nothing to advance justice or peace in El Salvador," the letter said. "To the contrary, it would demonstrate the lack of justice for one of the most notorious crimes of the past decade."

Meanwhile, the U.S. government continues to give military aid to the Salvadoran government. As the result of a continuing resolution passed by Congress at the end of October, \$21 million in new unrestricted military assistance is going to El Salvador. This, added to \$80 million that is still "in the pipeline," means \$100 million going to the Salvadoran military during the next five months.

Since one of the problems in El Salvador has been the inability of the government to control the military, all this new military aid cannot bode well for peace. Among the things that are being discussed in Mexico City are the reduction of the armed forces and timetables for a cease fire, and new military equipment pouring into the country won't help.

Among those keeping their eyes on what is happening in El Salvador have been the national Jesuit Conference and the Religious Task Force on Central America. Both have urged people to "express your strong disappointment that the House has failed to place significant restrictions on military aid to El Salvador in the recent continuing resolution." Both also say that "Democratic leadership should be reminded that in May they promised to take up El Salvador military aid in the fall

of 1991, and they have broken that pledge."

The Jesuit Conference reminds us of the

anniversaries of the Jesuits' massacre and the deaths of the four churchwomen who were killed Dec. 2, 1980. It then said, "As the members [of Congress] return to their districts for Thanksgiving, (this) might be an opportune time to include in your memorials a call for strong restrictions on military aid" to El Salvador.

CHD: successful example of the church's social teaching in action

Dear Friends in Christ,

In his encyclical "Centesimus Annus," issued earlier this year in commemoration of the 100th anniversary of modern Catholic social teaching, Pope John Paul II stated: "Today more than ever, the church is aware that her social message will gain credibility . . . from the 'witness of actions' . . . It is not merely a matter of giving from one's surplus, but of helping entire peoples who are presently excluded or marginalized to enter into the sphere of economic and human development."

During this Thanksgiving season and the annual appeal for the Campaign for Human Development (CHD), I echo Pope John Paul's message by encouraging you to contribute generously to the bishops' anti-poverty program here in the United States.

In its 20-year history, the campaign has been a successful example of our church's social teaching in action. Through your prayers and financial contribution to CHD, you:

- encourage economic development programs;
- assist local organizations to improve the quality of life in their communities;
- help to support justice education programs in our parishes;
- empower the poor to change the structural causes of poverty and injustice and to participate more fully in society; and
- build a spirit of solidarity between poor and non-poor.

In so doing, we respond, as church, to the challenge of our faith lived out in justice. In inviting you to support CHD's wonderful work, I recall words from the statement we bishops issued last fall, "A Century of Social Teaching": "Our faith calls us to work for justice; to serve those in need; to pursue peace; and to defend the life, dignity, and rights of all our sisters and brothers. This is the call of Jesus, the challenge of the prophets, and the living tradition of our church."

Last year's contributions totaled \$107,619.27. May God's blessings be yours for your continued support of the Campaign for Human Development.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis



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Service to mark El Salvadoran martyrs' deaths

"Solidarity as Redemption" is the theme of the ecumenical prayer service to be held at St. Matthew Catholic Church on Monday, Dec. 2 at 7:30 p.m.

The date marks the 11th anniversary of the murders of four U.S. women missionaries in El Salvador.

The event is co-sponsored by ARIA (Association of Religious of the Indianapolis Archdiocese), IJCA (Indianapolis Folks Concerned about Central America),

and the Indianapolis Peace and Justice Center.

In addition to honoring the memory of Maryknoll Sister Maura Clarke and Ita Ford, Ursuline Sister Dorothy Kazel, and laywoman Jean Donovan, the memorial service will focus on the Jesuit martyrs and their companions at the UCA in El Salvador in November, 1989.

Also to be remembered are the 20 other priests and men and women religious who

have died violent deaths in Central America over the last 15 years, as well as the hundreds of lay leaders, and over 250,000 peasant people of Guatemala, Honduras, El Salvador, and Nicaragua who have died unjust deaths.

The event is intended to help the faithful prepare for the quinquennial observance of America in 1992 by calling to mind the exploitation of the native people of the Central American region.

Father Godecker explains project implementation

by Margaret Nelson

"I want to put a human face on this job," said Father Jeffrey Godecker. He was talking about his appointment as assistant chancellor for project implementation.

He will activate recommendations now being conceived for future parish staffing, urban ministry, Catholic education, and Catholic Center management.

"I really would like for people to understand that there is some humanity in this and some reason to go through the pain and struggle that we have to go through," Father Godecker said. "I see it as being about people and gathering people for the Gospel celebration," he said. "I don't think there's anything wrong with the word efficiency, either." He said the church management word for that is stewardship.

"What all this planning and strategy are about is how we gather as congregations in worship and service," Father Godecker said.

"We seem to be living in an age when we need to restructure that, hopefully in a way that doesn't bankrupt us," he said.

Father Godecker will leave his pastorate

in January or February for the full-time position. That will be one less priest to use in the future parish staffing plan. Why take one of the shrinking number of pastors to implement that same plan?

"That was the big question when the archbishop and Father Coats and I talked," Father Godecker said. "We certainly did see that as an issue. I wasn't asked because I was a priest, just as I wasn't disqualified because I am a priest."

"I have been telling people lately that I was in the wrong places too many times. It was my history with the (future parish staffing) project. In some sense I have as much knowledge as anyone in the archdiocese about the history, about the archdiocese, about where the priests are in the archdiocese. And my experience in the Office of Catholic Education helped."

"The appointment will only last two or three years," he said. "At the end of that time, I hope to return to some kind of pastoral or educational ministry. I would never have taken it if it would have lasted 10 to 15 years."

Church members concerned about sudden closings in their parishes have been assured that the full implementation of the future parish staffing plan will take

20 years. Why is the appointment for two to three years?

Father Godecker said, "It is that long a plan. My job is to get it on track enough to have its own momentum so that I can pass it on to the planning or personnel offices."

"There was some consideration of taking someone within the chancery staff and have them looking at all the other things going on. But anyone would have had to drop too much of the present job to do it," he said.

"One of the things I will work on is the relationship between what I am going to do with the planning, vocations, and education offices," Father Godecker said. "We need to open the lines of communication and delineate the tasks that are mine and those that do belong to those other offices."

"I also think one of the features has to be to unite all the planning of the processes going on," he said. "We need to see that we're not going on parallel tracks. It may be that we are moving in the same direction, but not on the same track."

"We have been talking about this so long, but always on general terms. Then, with the future parish staffing, we got very specific. It created a consciousness crisis that we haven't had in the pew. At the top level, they have long been aware of it," Father Godecker said.

"It's like it's OK as long as it doesn't touch my parish. Part of my job is to continue to raise consciousness about the crisis. And it is a crisis. It is a crisis of limits—limits of personnel and limits of funds," he said.

"We need to adjust to those limits in a way that will enable us to carry on our mission," he said.

"I hope as a church we do not do what the federal government is doing. It is mortgaging the next couple of generations," he said. "In a much smaller scale, the same thing is happening in the church."

"We don't need all the bills to come due at once. A lot of the criticism is about all the concern about buildings. But if we put that off, we will have all of that come due in the next generation. Once again, it is to mortgage the church," Father Godecker said.

He spoke of his own parish. "St. Andrew is a great example. We are sitting on major repairs. We are blessed with a good property committee that has saved us thousands of dollars. But they are patching and gluing things back together," Father Godecker said the parish buildings need roofs, and they need to replace the second boiler "they are always falling back on."

"If we wait for it to happen rather than planning for it, I see economic disaster," he said.

"I hope people understand my motivation for doing the job. Number one, it has to be done and two, I don't believe we can be a stronger church until we go through a restructuring phase. I know it will be painful, but we can't restructure without losing some things," said Father Godecker.

"I believe this loss is going to take us to a better place," said the new assistant chancellor for project implementation.

Black Catholics select national delegates, positions on issues



REPRESENTATION—At the Reflection Day at the Catholic Center on Nov. 16, small groups discuss delegates they wish to nominate to attend the National Black Catholic Congress in New Orleans in July. (Photo by Margaret Nelson)

by Margaret Nelson

At a reflection day on Nov. 16 at the Catholic Center, nominees were selected and three position papers discussed, as archdiocesan black Catholics prepared for the National Black Catholic Congress in July, 1992.

The list of nominees and the reports will first be presented to the Archdiocesan Leadership Team and then to Archbishop Edward T. O'Meara for final approval. The team expects to meet on Nov. 23.

Foundation theme papers were on three topics: "The Internal Structure of African American Family Life," "The African American Male," and "The Effects of Racism on the African American Family."

Participants were asked to consider how the issues would affect their parishes, how they could address these issues at the parish level and obstacles that might stand in the way of strengthening African American family life in their parishes and community.

Members of the leadership team who have met regularly are: Jessie Atkins, Louetta Benson, Clara Blackburn, Vanilla Burnett, Candice Cox, and Lillian Hughes.

Also, Betty Johnson, Ann Moran, Connie Morris, Divine Word Father Ponciano Ramos, Benedictine Brother Howard Studvant, and Father Kenneth Taylor.

Other members are: Ralph Tyler, Father Clarence Waldon, David Weir, Rubye Whiteside and Lois Walls.

Each delegate must be African American and Roman Catholic. Each group (the archdiocese) is expected to select representatives from a diverse population. The delegates will meet several times to implement the agenda before National Black Catholic Congress VII.

The congress will be held in New Orleans July 9-12, 1992. Local representatives are asked to present and demonstrate successful programs in the three issues.

(Continued from page 1)
tion of Religious of the Indianapolis Archdiocese received \$675 to conduct deaconry workshops that would assist in the creation and/or further development of parish social action committees. Sacred Heart and St. Ann's parishes, Terre Haute, received \$500 for the promotion of social teachings; and IU/PJ Newman Center received \$500 for a series of four presentations on issues of human dignity, women, homelessness, and children.

The major focus of the local CHD office during 1991 has been to highlight the observance of 100 years of Catholic social teachings.

An art contest was held for Catholic students in grades 7 to 12 using the theme "If You Want Peace, Work for Justice."

A play, bearing the same title, was cosponsored in four areas of the archdiocese: Bloomington, Jeffersonville, Terre Haute and Indianapolis.

A program that focused on the basic

theme was presented at SS. Peter & Paul Cathedral using various artistic techniques to elaborate on these themes.

Two other events will be held in 1992 as a continuation of the celebration: a luncheon-workshop for business leaders and professionals, and an essay contest for high school students. In addition to these programs, the archdiocesan CHD committee determined that \$2,500 would be allocated for the purchase of social justice educational materials.

Proposals of projects seeking local CHD funds are due by March 31. The criteria for local grants is similar to those used in the national funding. Low-income persons must be an integral part of a project, in the decision-making and participation; and the project's activities must address a means of empowerment, affecting groups of people.

For further information about CHD, contact the campaign office at 317-236-1550.



LIVELY CARE—Mary Moran is one of 25 women and two men trained in all aspects of family day care through an award-winning Campaign for Human Development program of Eastside Day Care Homes Cooperative. (Photo by Margaret Nelson)

Blessing of sick on Dec. 1, World AIDS Day observance

On Dec. 1, five churches in the archdiocese will offer the blessing of the sick for people suffering from AIDS and others who are affected by the disease.

The service will be held at SS. Peter and Paul Cathedral, Indianapolis, at 4 p.m.; St. John the Apostle, Bloomington, 4 p.m.; St. Mary, New Albany, 4 p.m.; St. Andrew, Richmond, 2:30 p.m.; and Sacred Heart, Terre Haute, 4 p.m.

The events are co-sponsored by the Office of Pro-Life Activities, the Catholic

Archdiocese of Indianapolis and the Damien Center of Indianapolis.

The blessings coincide with World AIDS Day, when health and religious organizations call attention to the disease.

Father Crawford has asked priests and parish life coordinators to share accurate AIDS education information, to offer compassionate understanding, to pray for those suffering from the disease, and to encourage participation in the Dec. 1 blessings.

Commentary

THE BOTTOM LINE

What happens if the accusations are false?

by Antoinette Bosco

TV star Roseanne Barr recently got a lot of attention when she alleged that her parents had sexually abused her. The word she used was "incest."

I was with friends

recently who were

speculating whether or

not the abuse really

occurred.

Her parents have, in

apparent shock, denied

it. But the accusation

was made, and it's all

fair game now. Every-

one can have a field day

with an opinion pro or con.

A Miss America was reported to have

disclosed that she, too, was a victim of

incest. And Professor Anita Hill in

mid-October presented her charges that

Judge Clarence Thomas, then a Supreme

Court nominee, sexually harassed her 10

years earlier.

Accusations galore. We seem to have

become a society that eats up talk of this

sort, curious to "want to know," as one

magazine puts it, what people are said to

have done.

Certainly there's nothing new about

accusations, which generally have one

bottom line: They leave the accused

person guilty until that person proves

himself or herself innocent.

Remember the books penned by the

children of film stars, most of them

written after the star was dead and

unable to respond. "Mommy Dearest"

was a damaging eulogy to Joan Crawford.

Others who became objects of a

child's accusations were Bette Davis and

Bing Crosby.

We can go back much further in

history, of course, to see the damaging

results of accusations. Try 2,000 years

ago, the time when Jesus walked the

terrain with his message of love.

Powerful words these were, enough to

sarcastic influential people, who saw Jesus as

a threat to their power.

So they became his accusers, telling

the Romans this carpenter's son was a

traitor to Caesar.

Why do accusers engage in this kind

of activity? Who knows? Maybe to settle

a score, or maybe they truly believe they

have a duty to do so because a person

has, in reality or in their perception, done

a heinous thing.

It's not possible to judge each individ-

ual accusation, though some seem a bit

bizarre. I remember reading of one

incident a year or so ago where a college

student charged that a professor sexually

harassed her.

The charge was thrown out, but the

professor went through a great trauma,

feeling as if he still wore the label of

sexual harasser.

For, once someone is accused with

descriptors such as "incest," "sexual

abuse," or even "revolutionary," the

accusation sticks, no matter what the

outcome.

About the time of the Hill-Thomas

exchange, I read in *The New York Times*

about a teacher in New York state who

had been accused six years ago by a boy

who indicated, that the quiet special

education teacher had sexually assaulted

him.

The boy later admitted he lied, but the

teacher went through six years of hell in

the meantime.

I'm not inferring that bad things don't

go on in families, in the workplace and

in the affairs of government. I know they

do, all too often, and justice should be

done.

But I also have seen many instances of

false or exaggerated accusations. What

this does to the accused person is a cruel

sin.

A false accusation covers a person

with mud that stays in place until the

accused person can prove he or she is not

guilty. Even then, a lot of the mud stays

permanently affixed.

God help us if we continue to go in the

direction of a society in which both the

self-righteous and the liar think nothing

of throwing those damaging "first

stones."

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do, all too often, and justice should be done.

But I also have seen many instances of false or exaggerated accusations. What this does to the accused person is a cruel sin.

A false accusation covers a person with mud that stays in place until the accused person can prove he or she is not guilty. Even then, a lot of the mud stays permanently affixed.

God help us if we continue to go in the direction of a society in which both the self-righteous and the liar think nothing of throwing those damaging "first stones."

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TO TALK OF MANY THINGS

Reason for observing holy days of obligation

by Dale Francis

The Catholic bishops of the United States have once again considered reducing the number of holy days of obligation observed by Catholics in this country. By the time you read this, you will know what they decided, but I'm writing this before the bishops' meeting.

The bishops have considered holy days before and decided against reducing their number. Do you know who turned their opinion against it? You and I did. Whenever it comes up the people rise up against it. But I'm writing about them now because I've changed my mind.

Why is it the people give the impression they don't want to reduce the number of days of obligation? I think it is probably

sentimentalism. People don't want to change something that has been a part of their religious life, a part of the lives of their parents and grandparents.

I know I've written against any change in days of obligation. I remember about a decade ago when I was editing the *Catholic Standard* in Washington, D.C., the question arose. We discussed it among staff members but my recollection is that I was the one who made the decision to oppose the change.

What I emphasized was that we didn't need to have the practice of our faith made easier. We needed to have more asked of us. We needed to strengthen our practice of our faith, not have it made easier for us.

After I'd made my defense of keeping the days of obligation, I received letters of approval from many readers who agreed with me. I received some thoughtful letters from those who thought the reduction of days of obligation would be justified, including letters from bishops and archbishops who had thought seriously about this.

Now, more than a decade later, my opinion has changed. I suspect readers who praised my contrary views will not be happy about my present views. My present views have been influenced by those who thought more deeply than I had thought but I hold my present view most sincerely.

Let me tell you why I think as I do now. First of all, we do not live in a society that opens itself to holy days of obligation. We have work schedules that seize our time. Days of obligation are days for celebrating great feast days. But because we live in a secular society, we don't really celebrate these feast days. We rush to find time to fulfill the obligation. The obligation hinders the celebration.

There are some who have the time and opportunity to celebrate the feasts. For them the holy days have spiritual meaning and the importance of these feast days should be celebrated joyfully. But for a great number of people, the celebration is lost because of the hurry to meet the obligation. For many it is not possible and

they have a sense of having failed to do something they should do.

Our faith should be joyfully received, we should be motivated by our love, not obligations. If it becomes difficult to fulfill the obligation, we lose the joy of the feast days. I do believe if the number of days of obligation are reduced, we are more likely to find joy in the celebration.

It has been my observation that the day, other than Christmas and Easter, celebrated by the most Catholics is Ash Wednesday. It is not a day of obligation but it is a day that brings Catholics to worship together. I've seen it in the big cities, in towns, in parishes. I think there are several reasons for this. For one thing it is unifying, it is a proclamation. Catholics receive the ashes that unify them with others with ashes on their foreheads. It is a proclamation to the world that this is a Catholic.

The days of obligation are important, we should celebrate them because we are believers, but they should come, as Ash Wednesday, as something we do out of our faith.

EVERYDAY FAITH

'Non-negotiable moments' in days before Christmas

by Lou Jacquet

The calendar tells me that we are closing in on that time of the year when the pressure cranks up a few notches and tempers grow shorter along with the days. The holidays are nearly upon us.

That means we are also in for the usual assortment of columnist's expressing displeasure over the commercialization of the Christmas season. They do have a point.

Fearful of consumers reluctant to part with their money, retailers began pitching holiday wares this year even before Halloween.

Still, I don't feel especially compelled to discuss a commercialized holiday season. It's such a fact of life in this country that I doubt whether mention of it in these pages could do much to change the whirlwind that sets in as Americans approach their biggest holiday.

Instead, as the last couple of months of the year wind down, I have been thinking repeatedly about a single sentence that a woman religious happened to mention in passing during the course of an interview I did with her last year.

She had been talking about how much she enjoyed the peacefulness of a quiet time each morning to share with the Lord in prayer. "I get as caught up in the pressures of a schedule as anyone else," she said, "but the one hour every morning that I sit with a lighted candle and talk with God is the one non-negotiable in my life."

In its way, I think that is one of the most beautiful thoughts that anyone has ever shared with me.

Although she was not specifically speaking of taking time for God in the midst of the holiday season, her words came back to me as the first advertisements for the holiday season began to saturate the local airwaves. In a more perfect world, we might be able to escape the commercialization and the hubbub that surrounds the dead run between Halloween and January 2nd in our culture. But for most of us, that is not a

very realistic option. For most of us, it will be impossible not to get caught up in the frenzy and the frustrations of the days just ahead.

The best that most of us can hope to do is to put the season into some kind of perspective. We cannot escape the fever pitch when we step into shopping malls; we cannot ignore the fact that our calendars are filled with events between now and January 2nd. Unless we lock ourselves into our homes or apartments until the first days of the new year, we cannot truly expect to avoid the fray.

What we can do is choose to do something "non-negotiable" every day in our own lives. Take an hour or even a few minutes to shut off the noise, turn aside from the pressures of holiday preparations, light a candle, and "talk with God." This is something so simple that most of us have probably never even considered it.

There are no doubt millions of possible gifts that we could buy in stores in the next few weeks. Many of them will bring great joy to both the recipient and the giver. But few would make a more meaningful gift

than a simple candle wrapped with a card or letter, sent to a spouse or friend, suggesting that they carve out "non-negotiable" prayer time each day to light this candle and converse with their God.

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To the Editor

Magazine details evils of abortion

I am writing to ask you the word out to *The Criterion* readers about the Sept./Oct. 1991 issue of the magazine *New Dimensions*. This particular issue is entitled "Abortion, Inc.: How Planned Parenthood Turned the Sexual Revolution into a \$167 Million Empire."

This magazine should be read by every Catholic and Christian! In this small magazine are many facts that everyone should know about birth control and the evil of abortion. It is imperative that we educate ourselves to the true facts about the evil of using contraceptives.

If you can't find this issue on the newsstands or bookstores, you can call the toll-free number 1-800-866-9535 and ask for the special Planned Parenthood issue (five copies for \$7.50 + \$3 shipping).

One person, seeing the magazine in the Indianapolis airport, purchased it and showed it to a relative in Terre Haute who ordered 50 of them and helped get them out in our community. Now groups and churches are ordering them to get more and more distributed. Reading this issue of *New Dimensions* is a must if you want to get the truth about Planned Parenthood and its ideology.

Margaret McCullough

Terre Haute

Church politics and state politics

Although city elections are now over, there's one piece of unfinished business that I shall tell you about. It pertains not only to Indianapolis politics, but to state, national and international politics.

I did notice that a previous issue of *The Criterion* included an advertisement for Steve Goldsmith for mayor of Indianapolis and not for his opponent, Louis Mahern. *The Criterion* has implied and publicly expressed a preference of one candidate over another, thereby transgressing the fine line of separation of church politics and state politics.

Once crossing that line, *The Criterion*, with a true and honest editorial commentary, must open a platform for opposing and different views and not suppress

them. Every editorial commentary, regardless of stated opinion, should be governed by the premise that "although I may not agree with what you say, I will defend to the death your right to say it." So basic is the right of all free people, our ancestors clearly stated this as a basic guarantee, just as freedom of religion.

As stated in your editorial commentary, had Mr. Mahern not interjected abortion as an issue in the campaign, *The Criterion* would have accepted his ad. Am I to conclude from this that only those positions in line with the philosophy of *The Criterion* are to be expressed? And with such restrictions, is *The Criterion* able to hold itself out as a fair and reputable publication?

In accepting Mr. Goldsmith's ad, with his family presenting an appearance of wholesomeness, are we to dismiss that this is the same family man who as prosecutor actively pursued and endorsed the imposition of capital punishment on someone within the judicial system of which he was chief policy maker?

I feel that Goldsmith could be a competent, effective and successful mayor for the city of Indianapolis. This is not to be construed as an attack on his integrity or leadership. What I am saying is that a life is a life in the image and likeness of God, whether that life is a moment in time or a lifetime of years. No less important should this be to *The Criterion*.

It's just that when we try to equate the laws of God to the laws of man that almost always something is lost.

Robert T. Dugan

Indianapolis

Abortion issue is a moral one

I stand up in opposition to your editorial commentary, "Why We Rejected Louis Mahern's Ad" in *The Criterion* on Nov. 8, and I agree with Mr. Mahern's explanation of his necessary position on abortion as stated in his letter quoted in your editorial.

The abortion issue is a moral one which has been made a political debate. It does not belong in the political world and you continued it as being political by exercising your option. To eliminate it from politics it would have been necessary to have not published either ad.

Louis W. Williams

Indianapolis

LIGHT ONE CANDLE

What's in a name?

by Fr. John Catoir
Director, The Christophers

Names are intriguing. We all respond to the sound of our own name. God himself calls us by name. Thank God for your name this coming Thanksgiving Day. Your name is a special gift from those who have gone before you.

Each name is part of a family history and some of those histories are complicated. People like to know about your name. They ask questions and spell it out to remember it more easily. With some names like Tomczyk or Skydt, spelling is of little help.

The names we hear slip from memory so easily, almost as quickly as the memory of the ancestors who gave them to us. Can you name your eight great-grandparents? I can't.

I've spend a good part of my life explaining the history of my own name. "Is it pronounced CAT-WA?" They ask! "No, we don't use the French pronunciation," I reply apologetically. (Everyone has a right to mispronounce his or her own name.) "It's CHU-TORE," I explain, "rhymes with store." (Rhymes with store!! UGH! Did I say that?)



"But CAT-WA sounds so much nicer. Are you French?" They press on.

"My father's father was French but his mother was a McGuigan from Ireland, and my mother's parents, Michael Caslin and Anna Horan, were also both from Ireland, so I'm only one-quarter French."

Opening introductions are so predictable.

Does a similar ritual happen when you're introduced? It's no wonder so many people change the spelling of their names, or even adopt an entirely new name. Sometimes I wish my name was simpler to live with, but changing names is not something I'd care to do.

However, I've always been interested in the real names of the movie stars. Cary Grant, for instance, was once Archibald Leach. Some Hollywood executive must have concluded that he couldn't be a romantic lead with a name like Leach. But why not? Arnold Schwarzenegger muscled his way to fame and glory with his strange, un-romantic name. It really isn't the name itself that is important, it's what you bring to it.

Whether your name is Nemchuk, Gannon, Kaiser, Morales, Dobronski, or Barbarini, the important thing is to honor it. Honor your name and you will honor the family that gave it to you.

(For a free copy of the *Christophers* News Note, "Thank You . . ." send a stamped,

Catholic schools teaching for life

Your editorial comment in the Nov. 8 *Criterion* as to why you rejected a political ad from Louis Mahern gives a powerful message.

There is no middle of the road. You are either pro-life or pro-abortion. The term "pro-choice" is just after terminology politicians such as Mahern hide behind.

Mahern is obviously confused about what is lawful and what is moral. Thank goodness the ones who didn't vote for him were not confused.

Criterion readers need to be reassured that the parochial schools of the Archdiocese of Indianapolis teach the difference between pro-life and pro-choice and that the so-called reproductive rights of pro-choice advocates are not in line with what is taught in our Catholic schools.

I applaud your courage for taking a stand for me, for the church, and hopefully most Catholics by not publishing the Louis Mahern ad.

Mike Amrhein

Principal, St. Louis School

Batesville

Compliments on Nov. 8 issue

I want to compliment you on several items in the Nov. 8 issue.

On page 1, you ran two highly relevant stories—one national about what the U.S. bishops were to consider in their Washington meeting, and the other by Margaret Nelson distinguishing between the major studies being undertaken in our area.

We need the big picture presented to us and *The Criterion* obviously can and does do it much better than the secular press. It is difficult in the local parishes many times to be aware of—let alone understand—what is happening at higher levels.

In that same vein, Margaret's story

explained clearly the future parish staffing focus as it pertains to every parish in the archdiocese. She also cleared the air on the purpose of the urban ministry strategy as it applies strictly to the big city problems in Indianapolis.

On page 2, I appreciated your explanation of why you rejected the Louis Mahern mayoral campaign ad. I gave me insight I wouldn't normally have, but it added a simple clarification of the abortion issue that frequently is lost in the pro-choice vs. pro-life battle.

There was a similar clarification on page 3 of the Tridentine Mass, and how it is and can be used. This latter point illustrates how history—points in the past—keeps repeating itself today.

Lastly, I thought it helpful to read the page 12 piece by Catholic News Service on how TV programming ignores and avoids the spiritual sides of our lives. But I offer that there is more reference to individual faith and trust in fellow human beings than we credit the TV writers and producers. "Doogie Howser, M.D." shows us a caring, feeling young man as he influences his rowdy buddy and his patients, and as he is influenced by his parents.

"The Commish" is another example of a top police official who believes in the personal, caring approach despite the blockades of people around him. "Quantum Leap" does the same, allowing its main character to use both his masculine and feminine sides to share kindness and love in dealing with a wide variety of social problems through an assortment of time periods.

The Catholic News Service article really talked about overlooking "religion." If you'll note, I changed that to spirituality. And the examples I cited were those which show a spiritual touch—really, a Christ-like glow—in these programs.

Sometimes we have to look closer at things to appreciate what they really are offering us.

Thanks again for the added "light."

Paul Petrotta

Nashville

IF YOU WANT
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PAUL 6



Collection Sunday — Nov. 24
Campaign for Human Development

CORNUCOPIA

Waiting for the proper time

by Cynthia Dewes

If a Martian landed in K-Mart tomorrow, he'd think he'd discovered a strange culture ruled by large, ruddy creatures wearing red suits and white beards. As far as he could tell, the vegetation of this place must consist of plastic fir trees with colored blobs on their branches, and plants with red berries and prickly leaves.

The society he'd discovered seems to worship the reindeer, and celebrates liturgies to the tune of



"Jingle Bells." Not only that, the large ruddy creatures he found perform noisy rituals with smaller, cleanshaven versions of themselves who lisp in their ears, tug at their beards and (usually) cry.

The little ones are accompanied to and from the presence of the larger creatures by glittery minions who refer to themselves as "elves," and who vaguely resemble the Martian himself. There is a prevailing feeling of tension and forced enthusiasm which even a Martian can sense.

Astonishing.

To tell the truth we might as well be Martians, considering how unsettling this scene appears to us. Christmas preparations are the last things we hope or expect to see at this point. Halloween candy is still on sale in the grocery store,

and Thanksgiving has yet to afford us those Maalox moments.

Our zeal for holiday entertaining is at minus-five on any scale. The thought of wassail and misletoe and elaborate merriment is not welcome at this time, considering that our Thanksgiving turkey is still walking around somewhere, innocently planning ahead for his golden years.

Unless we are in the disgusting minority of martinetes who have their Christmas shopping done by August 31, we are just beginning to figure out our Christmas gift lists. What to buy for whom, when to send, and, sometimes, why?

We are halfheartedly engaged in the annual debate: shall we send Christmas cards, or not? Should we include friends who live out of town, just relatives, or everyone we've ever smiled at in church? Who? Must the cards display the manger scene in Bethlehem, or is a tipsy mouse in a Santa hat O.K.?

Shall we throw a party? Do we need new clothes? Have we time to sing in the choir this year? Will we be entertaining any houseguests? How's our supply of candied orange peel and colored sprinkles?

Decisions, decisions.

The cloud of premature Christmas preparation is already threatening to darken our entire holiday season. But as any good counselor will tell you, we can adjust our responses to it. We can put up a psychic umbrella.

If we can't alter the circumstances of our society, or convert pagan retailers, let's change ourselves. And we can start by celebrating Thanksgiving day as though it were the only big feast on the horizon. We can relax and give thanks and share ourselves and our plenty with generosity and joy.

Advent means "the coming of." On December 1 we will begin our prayerful, hopeful preparations for the coming of Christ. The greetings and gifts and parties will follow naturally.

At last, the time will be right.

vips...



John E. and Rose C. McMahon will celebrate their Golden Wedding Anniversary at a family gathering on Thanksgiving Day, Nov. 28. They were married

at Holy Cross Church, Indianapolis on Thanksgiving Day, Nov. 20, 1941. The Mahons, members of Holy Spirit Parish, are the parents of eight children: Jim, Bill, Jack, Mary Ann Lowe, GERALYN Davis, Patricia Sergi, Kevin, and Karen Stein. They also have 21 grandchildren.

St. Andrew Parish, 240 S. Sixth Street in Richmond will celebrate its **145th Anniversary** on Sunday, Nov. 24. A special Mass at 5 p.m. will be followed by a pitch-in dinner. All former teaching sisters, parishioners and friends of the parish are invited to attend. The date of the celebration is one day later than the 50th anniversary of the rededication and renovation of the church (Nov. 23, 1941). For more information call 317-962-3902.

check-it-out...

The **Indianapolis Deaconry of the National Council of Catholic Women (NCCW)** will hold a quarterly meeting at 10 a.m. on Thursday, Dec. 12 at the "Holiday Home Tour" home of Mr. and Mrs. George Maley, 4531 N. Meridian St. A buffet lunch will be served at 12 noon. Mrs. B.J. Maley will speak on "Life with the President of Serra International." Reservations are \$10, due by Dec. 7. Call Pat Gandolf at 317-356-5054 for reservations and information.

Marian College will hold its 7th annual **Hanging of the Greens** in the Allison Mansion, 3200 Cold Spring Road from 4 to 7 p.m. on Monday, Dec. 2. The free event includes decorating Christmas trees, and arranging centerpiece and mantel displays. Call Vicki Welch at 317-929-0299 for more information.

The Ladies Club of Little Flower Parish, 3333 E. Washington Street will sponsor a **Chicago Bus Trip** on Tuesday, Dec. 3. The cost is \$35 per person. Call Catherine Dangler at 317-356-4220 for more details.

St. Mary Parish, Lanesville is assembling an historical book to be published in honor of the parish sesquicentennial in 1993. Anyone having historical data or photographs related to St. Mary during the past 150 years may contact: Esther Wheatley, 1387 Old Salem Road, Lanesville, IN 47136, 812-952-3065.

St. John the Apostle Parish, 3410 W. Third Street in Bloomington will host the **23rd Annual Ecumenical Thanksgiving Service** presented by area churches at 7:30 p.m. on Sunday, Nov. 24. Pastor Loren Strait of Woodhaven Christian Church will be homilist, and combined choirs will perform "For the Beauty of the Earth," directed by Diane Anteplett and accompanied on the organ by Brian Swager. Refreshments and fellowship will follow the service.

The **Interfaith Alliance Indianapolis** will host its **Third Annual Thanksgiving Worship Celebration** at 7 p.m. on Sunday, Nov. 24 in St. Luke United Methodist Church, 100 W. 86th Street. Participants will include members of the Christian, Jewish, Islamic and Baha'i traditions. Canned food will be collected for Gleaners Food Bank.



PENTATHLON—St. Barnabas School parents Theresa Warner, Carol Bruner, Pat Heise and Kathy Shank check out the Math Pentathlon instructions. Their children are among the 200 students in grades kindergarten through seven who are participating in the program sponsored by teachers and parents. Students meet two times a month to enrich math skills and enjoy the games. (Photo by Sue Palma)

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Rev. James D. Barton, Archdiocesan Director

What kind of card do you send an archbishop?

by Margaret Nelsen

What kind of card do you send an archbishop when he is ill?

When he was hospitalized for pulmonary fibrosis and a later bout with pneumonia, Archbishop Edward T. O'Meara made it known that he likes funny cards.

Students of several schools in the archdiocese filled this "prescription" with lots of humor and artistic creativity. The spelling has not been edited here.

Perhaps the funniest was from a 5th-grade kid at St. Philip Neri in Indianapolis, who addressed "Archbishop O'Meara," beginning, "In God We Trust." He went on, "I know something that would get you out of a sick bed? A cold bed pan." Then he added, "Your someone special."

Several of the cards from this class had metallic glitter, which must have left a sparkly trail on their journey. After a long poem, one student penned: "Jesus loves you very much. Your number #1."

A classmate was specific, "I hope you feel better by the end of this week." And two girls were poignant: "I will be thinking about you a lot," and honest: "I know you don't know me, but I have a poem for you." Another observed, "With all the cards you getting, this one doesn't mean much does it?"

One St. Philip student sent faith-filled words, "I will pray so that you will get well very soon," and another, "You are always in my prayers."

The 8th-grade students were a little fresh. But one explained that this was his first year at a Catholic school. He drew, "Get Well, Ed," adding "City Champs, 9-0." One irreverently wrote, "Get Well Soon, Dude," and another "Dear O'Meara."

Two students called the archbishop "Bishop O'Mara," perhaps being confused by the name of their parish administrator, Father Michael O'Mara.

St. Philip's city CYO cadet football championship was on the mind of many of these students. One had a drawing of a football helmet with "8th grade," "No one can do it better," "City Champs 9-0," and "We can't be stopped" scat-

tered throughout the card, barely leaving room for a get well message. Another, "You did such a good job with SP, we are now city champs."

One 10-year-old invited the archbishop, "When you feel better come to SPN." A 4th-grade lad, "I am Catholic and take the host. You little frien."

Another, "I hope you get well so you can go teach the word of God. We also hope you will get enough air, so you will get out of the hospital by Thanksgiving and have a big turkey with all of your friends." A 4th-grader told about receiving two reading awards, adding, "That's the way my life is right now." Another wrote, "I hope I never get sick like you are," then assured the archbishop of prayers and hopes that he is better.

A girl in the 4th-grade said, "I hope you like this card. It is supposed to make you feel better, so I hope it dose." Another, "I do wish I could meet you and know more about you. You are a friend of mine." She added, "I wish I would of known earlier or I would have wrote you sooner."

The same young woman erased one word several times, ending up with a sound "hostpital." A classmate liked "hospital" better, noting that he would be there to visit. A boy in the class started out with "very" but changed the next four references to "vrey."

One 2nd-grade lad wrote, "I am sorry for not hapin," and another, "Sister Peggy told us that you had a lung deseeze." One student empathized: "My ant... had to do that and she did not like to do it at all."

St. Philip has one 4th-grade gentleman who shows leadership possibilities: "I think it would be neat to be in charge of all those churches."

And one asked the impossible: "I hope that you will get well very soon so that you won't have to breath oxygen anymore."

Halloween and Thanksgiving themes cropped up in many of the drawings. A 2nd-grade lass wrote, "I will be with you every step of the way. I will pray for you. When people that I no are in the hospitle, I fill really sad. God loves you. Come to think of it, I do to."

Students at Pope John XXIII in Madison dedicated one of their prayer days to

the archbishop. The teacher explained that the students assemble each day during the month of October for a decade of the rosary.

One 5th-grade girl began as many did: "Roses are red; Violets are blue," adding, "Hope you don't feel blue; Because it makes me go Boo-Hoo-ooooo." Another drew a large thermometer and wrote, "God is watching over you." A boy in the class drew a scary picture of a flu bug, with a big "X" over it.

"I hope you're feeling better after you read this card," wrote one Pope John XXIII 5th-grader.

It was Halloween time when St. Matthew in Indianapolis sent cards. One 5th-grade student covered several seasons, writing Happy Halloween, drawing hearts and the letters, "Alleluia."

Students there gave descriptive accounts of what they were learning. Many spoke of seeing the videotape "Amazing Grace." One told the archbishop that he should see it if he got bored, because it is "a great movie for an archbishop, or priest, or pope like you."

Several youngsters talked about the planned Dec. 4 class tour of the cathedral, with Mass to follow. "We have a tour guide. His name is Father David Coats," wrote one. Several described activities of family members. One asked, "What do you do in your free time?"

"What do you really do?" asked a 5th-grade boy at St. Matthew. He said he hopes to be a pediatric brain surgeon because "it pays good money and it would be fun."

Several other schools in the archdiocese sent cards. Students at St. Mary in New Albany told about their studies of the Catholic faith and the roles of the pope, cardinals, bishops, and priests.

St. Nicholas School in Sunman sent equally creative, colorful cards, and the archbishop responded by giving his blessing and prayers for "a successful school year."

The most recent cards Archbishop O'Meara received were from Sacred Heart School in Terre Haute and St. Pius X, in Indianapolis.



Edward J. Ohleyer

Cathedral High School
Class of 1946

Partner
Ice Miller Donadio & Ryan
Attorneys at Law



CHEER MESSAGES—Archbishop Edward T. O'Meara receives many and varied wishes for his good health from school children. The most "friendly" sender explains inside his card that he is beginning his first year at St. Philip Neri School.

Cathedral High School has provided the path to academic excellence for thousands of young men and women since its founding in 1918. As a member of the Class of '46, I understand and appreciate Cathedral's role in the educational heritage of Indianapolis. This outstanding institution has produced many of the city's business and civic leaders, instilling in them a sense of pride, accomplishment and perseverance—qualities that would serve them well always. For me and many of my generation, Cathedral was more than a college preparatory school—it helped to prepare us for life. And today's Cathedral remains dedicated to preparing Indianapolis' young men and women for the future.

Cathedral truly became a cornerstone of my life by providing solid foundations in both education and religion. Educationally, I could not have asked for a finer college preparatory experience; Cathedral readied me to move on to Butler University and, ultimately, to St. Louis University where I obtained my law degree. As for the religious foundation, the school helped provide a greater understanding of my Catholic religion, learning that I treasure to this day.

And there was more. During the World War II years, the school was very much a "melting pot"—a place where you could meet and become acquainted with people from all walks of life, representing a wide variety of ethnic and economic backgrounds. That early experience was invaluable to an impressionable young man, and it has had a lasting, positive influence.

Recently, during our 45th reunion, several classmates were reminiscing about our years and experiences at Cathedral. We all agreed: not one of us would trade those four years for any other educational experience available at that time. Nor would we hesitate for a moment to recommend today's Cathedral to the young men and women of Indianapolis. For students who are serious about their high school careers, and understand the importance of these four years, a better school cannot be found.

Cathedral High School prepares you for college, and it prepares you for life.

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Mountain is no match for faith-filled cancer victim

by Peg Hall

"There are people out there dying from cancer who could live," if they didn't give up," said Mike Schank, 49, member of St. Paul, Tell City.

Schank knows what he is talking about. "A year ago I was just sitting around waiting to die," he said.

Four years ago, he lost his stomach and portions of his esophagus, liver and pancreas to cancer. Unable to eat for two years, he survived by being hooked up to tubing 12 hours a day.

Formerly an outdoorsman and St. Paul scoutmaster, Schank started reading about the Appalachian Trail and wishing he could hike just one more mountain before he died.

He still says it was a crazy idea and there was no way he could have hoped to achieve what he ended up doing.

For six months, from April 13 to Oct. 6 of this year, he survived the wilderness in what he came to call his "hike for life."

He first set foot on the trail at its southernmost point, Springer Mountain, Ga. It is the beginning of 2,144 miles of rocks and swamps and creek bottoms and steep climbs, over 400 mountains, and through 14 states.

Schank walked 1,805 of those miles, over roughly 300 mountains and 13 states before leaving the trail in the White Mountains of New Hampshire.

It was not his body or his faith in himself that failed. Winter had come to the mountains, making it too dangerous to continue. Schank plans to complete his journey next summer.

"It's a miracle, because there's no way for a person in my physical condition to have done what I did," he said. Down to 121 pounds—from the 170 that he weighed in good health—he had to eat every two hours to get enough nourishment.

He carried his gear and a week's supply of food in his 40-pound backpack. Schank's wife, Martha, mailed food for him. Once, she mailed him a new pair of boots to replace those he wore out.

Schank's feet and ankles swelled. Many mornings he couldn't walk or force his boots on until he had crawled to a mountain stream and soaked his feet in icy water.

"I generally tried to find a picturesque place to camp, whether it was down by a mountain stream or on top of a mountain," he said. "That's where I did a lot of my praying."

"I really missed church out there on the trail," he said. "I took an hour off every Sunday. I prayed on the trail and I did go to church a couple of times when I'd get in a town that had a church."

"I prayed a lot out there," Schank said. "What did I say? I talked to God a lot. A lot—because I was so lonesome and I had so much time out there, you know. I said a lot of prayers and just talked to him, especially on some of those mountains."

"It was just beautiful up there," he said. "I thanked him for giving me the strength to do what I was doing, and there wasn't a day that I didn't pray. I thanked him every day for one more day. And I'd just take it one day at a time, because I was hurting so bad most days."

"Every day when I started, I figured that would be the last day," said Schank. "When I left and went down there—when I said goodbye to my wife—I didn't know if I'd ever see her again."

His trek brought scenes of incredible beauty. "I climbed a mountain of rhododendrons," he said. When he began the trail, the trees were budding. By the time he finished, the leaves were falling.

There were days when Schank didn't think he could make it. "I'd just fall beside the trail and say, 'God, I can't make it.' And I'd look up and there would be the top. I'd rest awhile and I did make it."

Now what he wants to do more than anything else is to help other people.

The odds of surviving his cancer operation were five percent and he beat them. The odds of completing the Appalachian Trail are less than that.

Schank feels successful in his hike, too, because he was only stopped by the changing of seasons. "Maybe I could inspire someone," he said.



CLIMBER—Mike Schank wears his Appalachian Trail backpack. (Photo by Peg Hall)

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Wanted: your Christmas stories

What was your most memorable Christmas? What made it so joyous, humorous or meaningful?

Each year the Christmas stories by our readers are the most popular pieces in our annual Christmas supplement. Therefore, we again invite you to submit your special Christmas memories for possible publication.

Stories should be true, involving a real event, should be typed, double-spaced, and no longer than 300 words (about a page-and-a-half).

Deadline for receipt is Tuesday, Dec. 3. The stories to be published will be selected by the editors.

Parishes are also invited to send us information about special Christmas events planned in the parish.

K of C to present New World Cross at service

Saturday, Dec. 7 will be a special day for the Knights of Columbus in the archdiocese. At 3:30 p.m. at St. Peter and Paul Cathedral, State

Deputy Don Reed will offer the Cross of the New World to Father David Coats, vicar general.

The presentation will be part of an adoration of the cross liturgy, with Father Coats delivering a homily.

The prayer service emphasizes that successful evangelization leads to continuing conversion of the evangelizers, as well as those they introduce to the faith.

The prayer service, entitled: "The Cross: Our Heritage and Our Hope," is from the National Conference of Catholic Bishops, Fifth Century Committee.

The Knights of Columbus have invited the Knights of St. Peter Claver to join them as the guard of honor.

The Quincentenary Cross is a symbol of the 500th anniversary of the arrival of Christianity in the Americas. It is a replica of the cross placed in Santo Domingo at the spot where the construction of the first cathedral began in 1514.

After it was planted in San Salvador, the first island on which Christopher Columbus and his crew set foot in 1492, the cross was carried to all the shores the Spanish explorers visited.

Copies of the Cross of the New World were presented to American bishops by Pope John Paul II in 1984, when he began a nine-

year novena to prepare for the quincentenary.

After the inaugural prayer service at the cathedral, the cross will be taken by members of the

Knights of Columbus parishes throughout the archdiocese.

The Cross of the New World will be in Indianapolis for the state convention in April and will be returned to the cathedral in October.

Father Clarence Waldon, director of the Office of Evangelization, said that letters had been sent to the parish leaders. "We would like more ideas on how to observe the quincentenary," Father Waldon said. Those wishing to contribute ideas or receive materials for use in parishes may contact the office.

Cards have been sent to pastors, informing them of the availability of the cross for Quincentenary Prayer Services in the parishes. Though the service must be held in a church, one or more parishes may join together for the liturgy.

The Knights of Columbus are responsible for the costs and distribution of the materials involved in the services throughout the archdiocese.

"The program is part of the '500 Years of Evangelization in the Americas—1492 to 1992.'"

Faith Alive!

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Judgment is a glimpse into God's divine mirror

by Fr. Eugene LaVerdiere

There were three of us—Paul, David and me—in the front seat of a pickup truck, and we were heading down U.S. Route 20 about 40 miles east of Cleveland, Ohio.

Paul was over on the passenger side. David was in the driver's seat. And I was in the middle.

As we started to make a left-hand turn and moved into the oncoming right-hand lane, the truck stalled right in the middle of the road.

Try as we might, there was no starting the truck up again. It did not help that a car was fast approaching in the very lane we were blocking.

As the car bore down on us, I remember saying, "It is going to hit us."

And it did. At the point of impact, I was beyond panic. I felt absolutely calm—resigned. It is probably more accurate.

The car hit the back part of the car on the passenger side, and we did a screeching 360-degree spin. The doors flung open, and from the report of eyewitnesses across the highway, Paul and David shot out from the cab, with me close behind Paul.

All three of us left our shoes behind in the front of the cab. None of us was injured, and the people in the other car escaped injury too.

As I cannonballed out the door and came to rest in a shallow puddle by the truck's rear left wheel, I remember distinctly that my entire life—all 25 or 26 years of it at that point—flashed by me and I placed myself in God's hands.

I expected, any millisecond, to hear a divine "Hello!"

What I did experience was a moment of judgment, a moment of great clarity regarding my personal life and a readiness to hand it back to God.

The experience proved to be an important one for me as a priest and a teacher who often is asked questions about divine judgment.

Is God a judge? Yes, of course. Is God not the creator, the artist of the universe? Is not every artist a judge of his or her work? What do we mean when we say God will judge us at the moment of death? What will it be like?

A lot hinges, obviously, on the way we think of God. And more often than not, our images of God come from the way we related to our parents and other authority figures in our life.

But even more hinges on the way we view ourselves.

God is more than a judge, but he is a

judge, and he will judge us. We should ask, however, how he will judge us. Better yet, we should ask how God judges us right now. The two questions are closely related.

The first image that comes to mind is that of God as a mirror. At the moment of death we will look into the divine mirror, one that does not distort. The divine mirror does not flatter. It reflects our true image.

Seeing ourselves in the divine mirror, we actually judge ourselves. In the course of life, God's judgment can be found in the mirror of conscience. But we do not have to look into the mirror of conscience. At death there is no choice.

The second image that comes to mind is that of one who is supremely loving and merciful. The divine mirror is a person, gracious, loving and welcoming. The reflection we see in judgment is therefore not just our natural self, but our self as graced and loved by God. We also see how we have responded to that love.

►Those who enter into God's life at death do so as a consummation of the love they have shown.

►Those who turn away from God's life do so in recognition that they are strangers.

Luke's Gospel contains a wonderful judgment scene in the story of the crucifixion. Jesus was crucified between two criminals. One of the criminals reviled Jesus and taunted him with questions about whether he was truly the Messiah. If he was, why did he not save himself and also them?

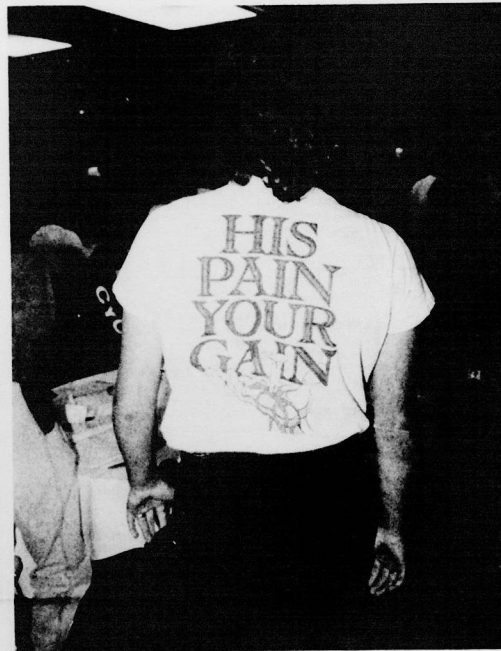
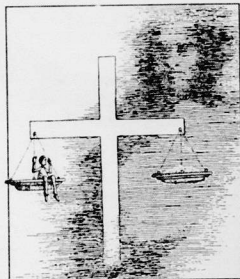
Actually, this man was pronouncing a harsh judgment on himself as he looked into the divine mirror of Jesus crucified and saw himself as a stranger.

The other criminal looked into the same mirror but saw and confessed that he and the other criminal had been justly condemned. Their sentence corresponded to their crimes, whereas Jesus had done nothing criminal. This man was ready to enter into the kingdom.

Both criminals saw themselves as they truly were, but the first did not see himself graced and loved. The second criminal acknowledged that he was a criminal, but saw himself graced and loved and so turned to Jesus in prayer. That day he would be in paradise.

The accident on U.S. Route 20 gave my classmates and me a glimpse into the divine mirror. It was a good experience.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of *Emmanuel* magazine.)



IMAGES OF GOD—A National Youth Congress delegate displays one image of God on the back of his T-shirt during the two-day meeting for U.S. bishops and youth Nov. 7-8 in Indianapolis. Our images of God come from the way we think of God and the ways we relate to others. (Photo by Mary Ann Wyand)

Learn to accent positives in life

by David Gibson

Sometimes we are hard on others, at least in our thoughts. We believe we are right about the direction their lives should take, even though their way of doing things is not bad, but is simply different from our way.

Sometimes we are hard on ourselves as well, judging ourselves negatively for our inadequacies and not calling to mind—not esteeming—the positive features of our lives.

Is this what God does? Is God negative? Does God see only our inadequacies? Does God find it difficult to tolerate the fact that each person's life unfolds uniquely?

The way people view God can influence the way they view others and themselves. If we think human inadequacies are all God really cares about, we may think that is all we should care about too.

To judge as God judges, we may need to begin by accenting the positives in our lives—learning to esteem ourselves and others too. It is a matter of first affirming the goodness of what God has created in us.

Not that the negatives don't matter or that they don't need to be tended to. Nonetheless, goodness grows where goodness is recognized, nurtured and esteemed.

(David Gibson edits *Faith Alive!*)

DISCUSSION POINT

God is loving, God is present

This Week's Question

What is the image of God that first comes to mind for you?

"What pops into my head is an image of Jesus." (Melodie Howard, San Rafael, California)

"That of a loving parent, a mother or father full of delight and care for their children. I experience God as wanting to help us to be better parents, spouses, children, a nurturing Creator." (Vicki Lopez-Kaley, St. Joseph, Minnesota)

"Love." (Margaret Nelson, Indianapolis, Indiana)

"My image of God leans more toward a feeling than a visual image. I envision warmth and light and splendor—possessing power and intelligence—emitting a feeling of

love and protectiveness." (Shari Wahlin, St. Cloud, Minnesota)

"Presence." (Mary Ann Wyand, Indianapolis, Indiana)

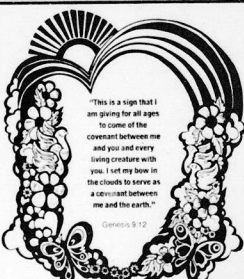
"The first thing I think of is his power . . . and at the same time his gentle Spirit." (Kathy Saari, Peterborough, New Hampshire)

"A loving father." (Father Larry Crawford, Indianapolis, Indiana)

Lend Us Your Voice

An upcoming edition asks: With Lent in mind, how do you think people today can do penance?

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



Judgment rediscovered results when one looks through 'eyes of love'

by Br. Cyprian Rowe

Queenlove, as I will call her here, was my patient.

Because I learned not to judge her, she was able to heal me in the process of her own healing.

She came into my caseload because a fellow psychotherapist was going on a leave of absence.

When that therapist transferred Queenlove to me she said, "I already gave you my best patients. Now you'll have to take my worst."

The therapist added, "Don't worry. Just give her some pills and send her away." Then she stated her judgment that, "She's just hysterical."

I used her judgment because the client acted hysterical. She would hardly come to see me, but would on occasion call me up and tell me off.

And I would listen with a degree of cynicism.

Then one day Queenlove came in with her husband. She was very sick and we had to admit her to the hospital for treatment.

On my way home that evening, a song started to play on the radio. "Through the Eyes of Love" came as a revelation. It was as if the song had been broadcast specifically for me.

I had seen Queenlove through the eyes of human judgment and not through the eyes of love or with the eyes of God.

It was I who had to change. I promised myself then that I would visit

her every day for as long as she was a patient in the hospital.

After I became a witness and a fellow walker with her, Queenlove began to blossom. People who had known her for years could not recognize her, so great was the change.

In fact, it even affected the way that she looked.

Revelations that never appeared in the vast accumulation of psychiatric disclosures and judgments were shared with me.

Eventually Queenlove found cause for being well.

Queenlove healed me of my need to judge others. She had, in fact, altered my idea of judgment by helping me to see what judgment in the spirit of love really means.

What kind of judge is God?

This is the same God who is creator and loving parent and savior, the God who is the Spirit of all that is holy and whole.

Fear of such a God ought to be the fear of not loving and of not serving and of not being an instrument of goodness.

It is not the fear one feels in anticipation of physical or psychic pain, like being hit or losing the esteem of someone you value.

This idea of God and of what the fear of God means flows into my work as a psychotherapist and teacher.

As a result, it is natural for me to urge my patients to accept themselves as singular creations, marvels of invention, and to help them work to regain the balance they need to lead their lives in joy.

Even when their data seem horrible, I do not make them feel they are beyond the pale of human esteem. I attempt to

For it is time for judgment to begin with the family of God; and if it begins with us, what will the outcome be for those who do not obey the gospel of God?

1 PETER 4:17

JUDGMENT—As referred to in Scripture, judgment should not provoke fear in us. Fear of such a God ought to be the fear of not loving and of not serving and of not being an instrument of goodness. (CNS illustration)

participate in the healing that they themselves must achieve in the Spirit.

I know human freedom can demand a fate at odds with heaven. This should not make us fear God. It should give us respect for the power of human choice.

It is we who judge ourselves. In a burst of recognition, we must admit to ourselves that we have failed to return love for love.

But God is never finished with us, like burnt toast to be tossed aside. God creates and recreates, and invites us to move toward perfection.

(Marist Brother Cyprian Rowe is a public health adviser in Maryland. He also works as a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine in Baltimore.)

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FEAST OF CHRIST THE KING

The Sunday Readings

Sunday, November 24, 1991

Daniel 7:13-14 — Revelation 1:5-8 — John 18:33-37

by Fr. Owen F. Campion

The Book of Daniel provides the Liturgy of the Word for this important feast with its first reading.

Few books of the ancient Scriptures are as picturesque but obscure in origin as the Book of Daniel. Scholars debate the exact details of its authorship and composition. However, it is clear that the Book of Daniel arrived upon the scene of Judaism when there was great distress. God's chosen people had not known genuine national and ethnic security since the days of King Solomon centuries earlier. Foreign conquest and occupation were everlastingly a menace. As years and generations passed, nothing improved. Things were worse. Daniel's audience knew anxiety firsthand.

Daniel, as other great figures in salvation history, appealed to people not to despair. Peace, dignity and contentment were their destiny, and God would provide.

Necessarily, as the years passed and the yearnings for relief grew, thoughts began to center upon a central figure who would bear God's redemptive power. Great images soon surrounded this figure. This reading from Daniel captures some of those images in eloquence and color.

In retrospect, Christians who heard Daniel's words came to see Jesus as the redeemer whom God promised. He would right wrongs. He would reduce evil to

nothing. He would create upon the earth, in behalf of the "Ancient One," God himself, a bright new day of hope and joy.

For its second reading, the liturgy for this feast presents the Book of Revelation. Just as scholars still search to find the exact origins of Daniel, they also look upon the Book of Revelation, or the Apocalypse, in some puzzlement. But they are puzzled only at times. The images of Revelation are not altogether vague and unknown. In fact, Revelation can have a very straightforward message in very many of its verses. In the reading for this feast of Christ the King, the words are clear, direct and magnificent. They salute Jesus as the "firstborn from the dead and the ruler of the kings of earth."

In their power, these verses continue a theme found throughout Revelation, and throughout the Christian Scriptures. It is an unyielding, excited, joyful acceptance of Jesus of Nazareth as messiah and Lord.

St. John's wonderfully expressive Gospel story of the Lord's trial before Pilate is this feast's Gospel reading. Few could hear this meaning and remain unmoved by its drama and depth. "Are you the king of the Jews?" and "My kingdom is not of this world," are among the best-known phrases from Scripture. Pilate, the Roman official sent to keep order in occupied Palestine, obviously had a political agenda on his mind. So his question to Jesus about kingship had strong political implications. Not denying kingship, Jesus insisted that his dominion was in the hearts and souls of the just. Pilate's earthly empire could, and indeed would, pass away. The kingdom of Jesus, fashioned of the Spirit, not of this world, would endure forever.

Daily Readings

Monday, November 25
Weekday
Daniel 1:1-6, 8-20
(Psalms) Daniel 3:52-56
Luke 21:1-4

Tuesday, November 26
Weekday
Daniel 2:31-45
(Psalms) Daniel 3:57-61
Luke 21:5-11

Wednesday, November 27
Weekday
Daniel 5:1-6, 13-14, 16-17, 23-28
(Psalms) Daniel 3:62-67
Luke 21:12-19

Thursday, November 28
Weekday

Daniel 6:12-28
(Psalms) Daniel 3:68-74
Luke 21:20-28
or for Thanksgiving Day
Sirach 50:22-24
Psalms 138:1-5
1 Corinthians 13:1-9
Luke 17:11-19

Friday, November 29
Weekday
Daniel 7:2-14
(Psalms) Daniel 3:75-81
Luke 21:29-33

Saturday, November 30
Andrew, apostle
Romans 10:9-18
Psalms 19:2-5
Matthew 4:18-22

Reflection

Pope Pius XI established this feast generations ago while the world shook with the boisterous cries of national or racial supremacy. Belonging to no one race or nation, yet belonging to all, Jesus was, in the people's eyes and in any Christian view, the only figure in reality truly to deserve absolute loyalty and imitation.

Thus the pope used this feast to proclaim Jesus as king of all.

The dictators of Pius XI's day have come and gone, just as the Caesars, for whom Pilate was so concerned, came and went. Their parade grounds are over-run with weeds. The haughty symbols of their power are for sale in junk shops. It is not a case of total victory for the righteous, however. Other dictators have come to take their places.

For at the root of oppression is human sin, greed and hatred. Whatever the historical moment, these feelings combine

to produce dictators, to abuse others, to frustrate lives, and to harden hearts.

It is to a refreshed, softened, hopeful life that the church summons us. Joy is our destiny, an eternal joy in fact. That joy is within the grasp of the world, if only people will submit themselves to the love and goodness that Jesus exemplified and that God offers.

When the example of Jesus is supreme in people's lives, when he truly is king, then human hearts will rest and the sun will shine on a world warm with hope and compassion and justice. It is a marvelous thought, and a goal within reach!

With this inviting message, the church closes the liturgical year 1991. It summarizes its 52 lessons of Sundays past with the rich proclamations of Jesus, and by the first-born among all, the king of an everlasting realm of peace and satisfaction. Nothing else matters but to dwell within his kingdom, loyalty, committedly, eternally.

THE POPE TEACHES

The church embraces all mankind

by Pope John Paul II

Remarks at audience November 13

As the People of God of the new covenant, the church is universal and is called to embrace all mankind.

The Second Vatican Council affirms that "although it does not include everybody, and more than once may appear as a tiny flock, this messianic people nevertheless constitutes for the whole human race a most firm seed of unity, hope and salvation" ("Lumen Gentium," 9).

In the Old Testament, God made his covenant with one nation, Israel, choosing it to be a people particularly his own.

But the Old Testament also indicated that through Israel all nations would be blessed and would come to the knowledge of God's will (cf. Genesis 12:3, Isaiah 2:2-4, John 4:10-11).

God's chosen people in the Old Testament thus prefigured and prepared the way for the future people of God, which would be universal in both its membership and its mission.

Jesus Christ was the founder of this new and universal people. Christ is truly the "light of the nations" (cf. Luke 2:32) who has broken down the wall of division (cf. Ephesians 2:13) between all nations by his saving death.

In this sense, as the Apostle Paul told the Galatians, there is now "neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus" (Galatians 3:28).

The church has been sent by Christ to make disciples of all nations and is thus called to be open to all peoples and to everything that is genuinely human.

Because the new covenant will never pass away, the apostle John could describe the church at the end of time as "a great multitude which no man could number, from every nation, from all tribes and peoples and tongues" (Revelation 7:9).

Christ established his church to be the visible sacrament of the unity and salvation of all mankind (cf. "Lumen Gentium," 9). The church thus belongs to every time and place, in accordance with God's universal plan of salvation.

MY JOURNEY TO GOD

A Thanksgiving Prayer

Dear Lord, as we are gathered here
Mid feast and plenty thru the year,
We have our work, our health, our joys,
In country quiet, or city noise.

Please bless our homes, and families, too,
And know that we still depend on you,
And shed your grace upon us all,
Let us not by the wayside fall.

Please bless the ones, now not at home,
And care for tots, not on their own—
The aged and the homeless need
You, most of all, O Lord, indeed!

So, humbly now, we come to thee,
To ask thy blessing, thy degree
In goodness, means so much to us
If in our lives, in thee we trust.

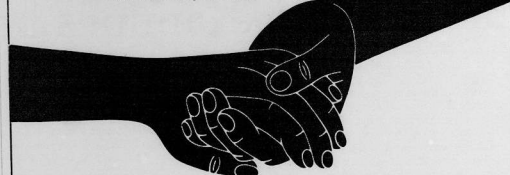
—by Jean Cox

(Jean Cox is a member of St. Rose of Lima Parish in Franklin.)



"People don't need a handout,
they need a helping hand."

—Father Carl Supphin, Pastor



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Entertainment

VIEWING WITH ARNOLD

'Other People's Money' tackles justice issues

by James W. Arnold

The bad Wall Street guys are back in "Other People's Money," this time trying to take over a nice little family-run factory in a small town in Rhode Island and put everybody out of work.

The outcome was cynically grim in Jerry Sterner's original 1989 off-Broadway play. The movie is somewhat gentler, since it has reshaped the idea into a Danny DeVito comedy. But Danny still puts a hefty bite into it, under the artful guidance of veteran Canadian-born producer-director Norman Jewison ("In Country" and "Moonstruck").

DeVito remains an intriguing phenomenon, a gifted comic actor (and perhaps more) who is all wrong for a movie star, being short, fat, balding and ethnic. However, he makes a good living, and delights us all at regular intervals, by playing devilish fellows who are totally frank about their materialistic passions.

Danny is sort of the 1d personified and unleashed, in comic fashion, in the form of short-stocky but desperately on-the-roll, compensating male energy. His physique, in a sense, seems to excuse him. We don't take his villainy quite seriously. In fact, we don't take him as a villain, but as an easily recognizable relative, the dark side of our own personalities. He gives in to our major temptations, and usually winds up frustrated.

This is mostly what happens in "Money." It begins with Danny, as corporate raider Lawrence Garfield, giving one of his signature direct monologues to the camera, telling us (humorously but with undeniable feeling) how much he loves money. His only relationship is with Carmen, his computer.

Then he swings into action to buy up New England Wire and Cable, a family operation whose stock keeps going up. Ironically, it's so well-managed that it's ripe for "Larry the Liquidator" Garfield's kind of takeover. He will just sell the assets at a profit and close the business. So he goes up in his limo to let the victims know they're about to be eaten.

The owner, Andrew Jorgenson, is dignified, honest, a man of integrity. (He's played by Gregory Peck.) For him, the situation is a moral issue. He has a personal, first-name relationship with most of his workers.

"I can't kill these people and this town," he says. So he decides to fight, backed by his loyal manager, Bill Coles (Dean Jones) and his longtime assistant, Bea Sullivan (Piper Laurie).

This is a case study right out of the Catholic bishops' statement on economic justice; it's the "Roger and Me" scenario in reverse. The lines between good and evil are sharply drawn. It's almost like a western. Garfield is obviously a fast gun. So Jorgenson is persuaded to call in an outside professional—hotshot corporate lawyer Kate Sullivan—to handle his side.

Kate (Penelope Ann Miller) is Bea's daughter and has a complicated relationship with Bea and Jorgy that is allowed to remain a mystery. Most of this aspect of Sterner's play is lost in the adaptation by



'THE BUTCHER'S WIFE'—Actress Demi Moore stars as Marina, a clairvoyant from North Carolina, who works with her husband, played by actor George Dzundza, in his Greenwich Village butcher shop in the romantic comedy "The Butcher's Wife." The U.S. Catholic Conference classifies the film as A-IV for adults, with reservations. (CNS photo from Paramount Pictures)

Alvin Sargent (Oscar winner for "Ordinary People").

The Ka-Garfield conflict is clearly designed to be battle-of-the-sexes "fun" that draws audiences not especially interested in parables about economic morality. It's also presumably even, since both are shrewd players. Whatever edge Garfield has in ruthlessness is matched by Kate's sexual advantage. She is gorgeous, Garfield is smitten, and she plays it for all she can.

The taste of the situation is borderline. It gives new meaning to the term "sexual harassment" on both sides. In verbal exchanges, Kate gives as well as she gets, but rooting for the underdog doesn't raise the level of this exchange much. Feminists by and large want to cool off the workplace. They're unlikely to be happy with a woman using her sexuality so blatantly for business purposes—fire with fire—even if it's just on the teasing level.

Oddly, the outcome you'd predict—Garfield being outflanked by this attack on his lust—doesn't develop. Instead, the war begins to turn into romance, which doesn't work at all. It needs a "they deserve each other" feeling that Miller's Kate, who is in her 20s, doesn't earn. Mercedes Ruehl, who played Kate on the stage, could possibly have made it seem both credible and right.

In any case, the struggle comes down to a dramatic vote by the stockholders and beautifully carved appeals to their higher and lower instincts by Jorgenson and Garfield.

The result will not surprise viewers who have been in touch with what's going on in this country lately. As one embarrassed but unsentimental character puts it, "Isn't 'What's in it for me?' what it's finally all about?"

(Economic morality play somewhat disguised as outrageous comedy; lots of sexy talk and innuendo; generally satisfactory for adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

An American Tail:	
Fievel Goes West	A-I
Beauty and the Beast	A-I
Cape Fear	O
Strictly Business	A-III
Legend: A-I—general patronage; A-II—adults and teenagers; A-III—adults and teenagers; O—monthly television; A high recommendation from the USCC is indicated by the * before the title.	

Bill Moyers examines hate and Nazi war crimes

by Henry Herz

Exploring the nature of hatred as the common enemy of humanity is "Moyers Facing Hate with Elie Wiesel," airing Wednesday, Nov. 27, from 10 p.m. to 11 p.m. on PBS. (Check local listings to verify program date and time.)

Talking with journalist Bill Moyers, Nobel Prize-winner Elie Wiesel recalls his experiences in the Auschwitz death camp where he alone of his family survived. Though the Nazi camps were the result of anti-Semitic hatred, Wiesel says that "the Germans didn't even hate us" because they regarded Jews as being less than humans.

But by dehumanizing their victims, Wiesel adds, the Nazis dehumanized themselves. As a Holocaust survivor, Wiesel says he feels anger but not hatred at those responsible. Pressed by Moyers, who suggests that he has suppressed his hatred, Wiesel gives some tentative explanations as to why he was afflicted with "the temptation to hate."

He argues persuasively the self-destructive nature of personal and group hatred. Hate is such a corrosive force that "even hate of hate is dangerous," he says.

Wiesel talks about the Holocaust as a unique event, "immeasurable and incomparable." He also says he thought that if it were remembered, it would help "shield" others from a similar fate. "It hasn't," he notes simply.

Wiesel has pondered the meaning of the Holocaust and the hatred that caused it for almost half a century. For the past several years, he has sponsored a series of conferences under the title, "The Anatomy of Hate" to deepen the understanding of hate as humanity's common enemy and to examine ways to eradicate it.

When Moyers asks what answers he has found, Wiesel replies that he's "very good at questions."

And those questions, as plumbed during the course of the discussion with Moyers, are important for viewers to wrestle with. For example, the warning of the Holocaust has not stopped the hatred that fuels the violence in Northern Ireland, the Midwest, Southeast Asia, South Africa, Latin America and elsewhere. The program makes one aware of the senselessness of such hatred and that each of us must be committed to root it out of ourselves and own community.

TV Programs of Note

Sunday, Nov. 24, 8-10 p.m. (PBS) "The Great Encounter" and "Confronting the Wilderness." The first in

a four-part "Nature" miniseries called "Land of the Eagle" examines the human and natural history of North America. The series begins by exploring the rich and fertile wilderness through the eyes of Native Americans and the first European colonists. The second hour looks at the harsh, wintery land around Hudson Bay, where French hunters and British soldiers came into conflict.

Monday, Nov. 25, 8-10 p.m. (PBS) "Conquering the Swamps" and "Across the Sea of Grass." Continuing the "Land of the Eagle" series is a program on the Spanish conquistadors and the hunters of animals in the Everglades followed by an episode showing how the settlers transformed the great prairies beyond the Mississippi.

Monday, Nov. 25, 9-10:11 p.m. (CBS) "Memories of M*A*S*H." In this retrospective of the long-running war-is-hell sitcom, Alan Alda and other members of the cast recall their favorite moments from the series.

Monday, Nov. 25, 10-11 p.m. (PBS) "Kennedy v. Wallace—A Crisis Up Close." In examining the Kennedy administration's response to Gov. George Wallace's defiance of a June 1963 court order to integrate the University of Alabama, "The American Experience" makes good use of a CBS News program broadcast at the height of the crisis.

Tuesday, Nov. 26, 8-10 p.m. (PBS) "Into the Shining Mountains" and "Living on the Edge." The third installment of the "Land of the Eagle" miniseries looks at the mineral treasures, spectacular scenery and abundant wildlife of the Rocky Mountains. It travels next to the Southwestern desert where the mixture of Spanish settlers and Native Americans resulted in a unique blend of cultures.

Wednesday, Nov. 27, 8-10 p.m. (PBS) "The First and Last Frontier" and "Searching for Paradise." The conclusion of the "Land of the Eagle" miniseries chronicles the evolving Alaskan wilderness from the experience of its native peoples to today's oil industry, with the final hour devoted to the natural resources of California and its environmental concerns.

Thursday, Nov. 28, 9 a.m.-noon (NBC) "Macy's Thanksgiving Day Parade." The "Today" show's Willard Scott and Katie Couric will co-host the 40th annual telecast of the parade, which will feature a number of celebrities, marching bands, colorful floats, and traditional balloons, two of which are refurbished old-timers—Linus the Lionhearted and the Happy Dragon. It's a child's delight.

Thursday, Nov. 28, 8-9 p.m. (PBS) "The Lion, the

Witch and the Wardrobe." Rebroadcast of the second of three episodes in a British dramatization of the C.S. Lewis story tells about four children and their adventures in the fantasy land of Narnia.

Friday, Nov. 29, 9-10 p.m. (PBS) "Garrison Keillor: Home." Combining the best from video editions of humorist Keillor's variety show, "A Prairie Home Companion," with new material, this seasonal special centers around a home-for-the-holidays theme, including Grammy Award-winner Bobby McFerrin's version of "The Wizard of Oz."

Friday, Nov. 29, 10-11 p.m. (PBS) "The Shakers: Hands to Work, Hearts to God." Rebroadcast of filmmakers Ken and Amy Burns' portrait of 200 years of Shaker life follows the rise and decline of this unusual religious sect that produced graceful architecture and furniture.

Saturday, Nov. 30, 6:30-7 p.m. (PBS) "Abel's Island." Rebroadcast of a 1989 program in the "Long Ago & Far Away" family series that retells the classic Robinson Crusoe story using an articulate and sophisticated mouse as the hero stranded on a deserted island.

TV Film Fare

Tuesday, Nov. 26, 8-10 p.m. (CBS) "Honey I Shrank the Kids." In this 1989 comedy, a nutty professor (Rick Moranis) mistakenly throws out his own children and his neighbors youngsters with the garbage after one of his inventions accidentally shrinks them to a quarter-inch in height. Director Joe Johnston does a great job concocting a backyard full of hurdles, including giant insects, for these miniature kids to conquer on their way back to the house. Young children may be frightened, but older kids will enjoy the special effects. The U.S. Catholic Conference classification is A-I for adults and adolescents.

Thursday, Nov. 28, 8-10:30 p.m. (CBS) "E.T., The Extra-Terrestrial." In this 1982 ugly-duckling fable, a boy (Henry Thomas) befriends a stranded alien creature from outer space and helps him return home. Director Steven Spielberg fashions an inspiring image of youthful innocence and courage in a story that some may find overly sentimental, but the childlike fantasy conveys genuine emotion and a message of trust and peace. The U.S. Catholic Conference classification is A-I for general patronage.

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

QUESTION CORNER

Support interfaith couple

by Fr. John Dietzen

Q What do I say to a 33-year-old daughter who is married to a non-practicing Jewish man?

A She was raised in the Catholic faith, was a CCD teacher and so on, and then "love" came along.

Since they started courting, his mother became interested again in the Jewish faith, synagogue three times a year.

As a result, they could not be married in the Catholic Church because of Jewish law, excommunicating anyone who takes part in a religious ceremony of a Christian faith.

They were married in a local hotel with my parish priest present to give the blessing, with permission of our bishop.

At the time, when I discussed children with her, she said they would raise the children in both faiths, which to me is a contradiction.

I feel she is setting our Christian heritage back 2,000 years. My priest tells me, in the name of ecumenism, that it is her decision and to stay out of it.

She is expecting her first child at the end of November and I feel that since it is my grandchild I do have the right to say something. Any help you can give will be deeply appreciated. (Florida)



FAMILY TALK

Teach children to be thankful for blessings

by Dr. James Kenny

In an increasingly alienated and automated world, the family remains a safe harbor of interpersonal relationships.

Home is the place where people go to lick their wounds, to put up their feet and relax, to brag a little, to let down and cry. Home is the place where love is not manipulative, where positive regard for one another is the norm, where children first learn gratitude and to say thank you!

Thanksgiving is a family feast that celebrates gratitude. Our early settlers, after suffering through a year of pain and death, were grateful to the land for its bounty, to the Native Americans for their gifts, and to God for his mercy. Settling down to eat together, they shared a resounding thank you with their Native American neighbors.

How do we teach our children to say thank you? The worst and least effective way is through lectures, constantly nagging and reminding our children that they must always be grateful for benefits received.

The message is, of course, correct, but the method is poor. Lecturing, no matter how wise and accurate our words, is an ineffective way to change behavior.

The best way is through example. Parents should regularly express gratitude to each other, to their children, and to God. Children learn by watching their parents act with such grace.

This Thanksgiving feast I plan to pray a thank you to God for the sudden freedom of our brothers and sisters in Eastern Europe, the freedom from an economic system that failed to provide necessities and the freedom from a political system that ruled through fear and oppression.

Thank you, God, for our chance at a peaceful settlement in the Near East. Bless the efforts and skill of Secretary of State James Baker. Soften the hearts and positions of the Israelis, the Syrians and their neighbors. Be gentle with the lands where you were born and lived.

Thank you, God, for the Cable News Network with its on-the-spot coverage of war and famine and world events, allowing us the information we need to make compassionate decisions.

Like little else before, CNN has graced us with the possibility to avoid news filtered by prejudice and propaganda, and to see events as they occur and are. And to judge for ourselves.

What an opportunity you have provided us through improved world communications to bring us all together, to laugh and cry with those of other cultures far away, to learn to view the needs of others as if they were our own.

Thank you for the original Thanksgiving, a beautiful model and symbol that at a bad time one must still recognize the good and be grateful.

Thank you to those who read our column, whether you agree or disagree, and to those who take the time to write us letters applauding the good and pointing out our omissions and mistakes.

Finally, I thank my spouse and my children for the love and sharing, even the arguments and conflicts, that we all go through together. I am grateful to be a Kenny, to be part of a very personal unit, to attempt life, not alone, but in concert and together.

Thank you!
(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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A First of all, I hope whatever you do will be more in the name of common sense than ecumenism.

You do, of course, have the right to say something, but it may not be anywhere near as much as you would like. Tell her (and you only need to do it once) exactly how you feel very clearly, and why. Then stay out of it.

If she is 33 and has been active in the church, she must deal with it herself.

Obviously her faith means something to her or she would not have gone through the process of obtaining a dispensation from the form of marriage, which she obviously did, allowing the marriage to take place apart from before a priest.

If you act in haste and say things you would be sorry for later, you could alienate her and her family completely and not be able to be present as a grandmother.

Don't worry. It is not within her power to "see Christianity back 2,000 years." It all comes down quite simply to one fact: You must live with the results of your Christian upbringing, and your daughter must live with hers.

Keep your own faith, recognize your limitations, and

above all be as certain as you can that whatever you do is done with unselfish love for her and her family.

Dear Readers:

Many write asking about living wills and other ways of preparing for major medical care decisions for oneself or others.

On Dec. 1 of this year the National Patient Self Determination Act becomes effective.

This act requires hospitals, nursing facilities, hospices and other agencies to furnish information to patients or residents concerning the right to indicate their wishes regarding the use or refusal of medical care, including life-sustaining procedures.

As a result of this act, the Catholic Health Association of the United States, which represents health-care providers at approximately 1,200 facilities and organizations in our country, has prepared two valuable pamphlets, "Advice on Advance Directives," which are normally in one of two forms (a living will or a durable power of attorney for health care), and "Durable Power of Attorney for Health Care."

The first is 50 cents, the second is 25 cents. You may obtain copies by sending a self-addressed, stamped No. 10 envelope to the Catholic Health Association of the United States, 4455 Woodson Road, St. Louis, Mo. 63134.

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

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From now until December 31, 1991, INB has a special offer to help you get a great start on the new year: a Property Improvement Loan with a low, low 9.99% APR, plus

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The Active List

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

November 22

The U.S. traveling Pilgrim Virgin Fatima Statue will be displayed until 7:30 p.m. at St. Lawrence Parish, Indianapolis.

☆☆

Our Lady of the Greenwood Parish, Greenwood will hold its 4th Annual Family Fun Night from 5-9 p.m. in the school. Raffles, children's games, prizes, food.

November 22-24

A "Biblical Images of Women" retreat with Sr. Margarita Armandarez will be held at Mount St. Francis Retreat Center.

November 23

The Catholic Widowed Organization (CWO) will hold its annual Thanksgiving Dinner at 6 p.m. in the Catholic Center, 1400 N. Meridian St. Bring covered dish. Deadline for Christmas party.

☆☆

The U.S. traveling Pilgrim Virgin Fatima Statue will be displayed from 3 a.m.-6:15 p.m. in St. John Church, 126 W. Georgia St.

☆☆

Catholic Alumni Club (CAC) will eat dinner at 7 p.m. at Broad Ripple Brew Pub, 842 E. 65th St. Call Mary 317-255-3841 for details.

☆☆

Kevin Barry Division #3, Ancient Order of Hibernians will sponsor the annual Irish Ceili at 8 p.m. in St. Philip Neri Parish gym, 550 N. Rural St. Bring canned goods. Admission \$5.

☆☆

A Slovenian Music concert and dancing will begin at 7 p.m. at Bockhold Hall, Holy Trinity Parish. Tickets \$10. Call 317-299-3266.

☆☆

Brebeuf Preparatory School will give an Entrance Exam from 9 a.m.-12 noon. Call 317-872-7050.

☆☆

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

☆☆

Separated, Divorced and Re-married Catholics (SDRC) will sponsor Dinner/Movie Out beginning at 6 p.m. at Old Spaghetti Factory, 210 S. Meridian St.

☆☆

The Altar Society of Sacred Heart Parish, Terre Haute will hold its annual Thanksgiving Bake Sale and Boutique in the school hall.

☆☆

St. Luke Parish, 7575 Holliday Dr. E. will hold a Christmas Bazaar from 8 a.m.-7 p.m. Sat. and from 8 a.m.-2 p.m. Sun.

☆☆

Handcrafted items, jewelry, 26 exhibits.

November 24

The second annual free St. Cecilia Organ Concert will be presented at 3:30 p.m. EST in St. Meinrad Archabbey Church.

☆☆

Indianapolis Symphony Orchestra organist Charles Manning continues the Concert Series at 4 p.m. in St. John Church, 126 W. Georgia St. Free will offering.

☆☆

Catholic Alumni Club (CAC) will hold a General Meeting at 6:30 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

☆☆

A Salisbury Steak Dinner will be held from 11:30 a.m.-5 p.m. at Holy Rosary Parish, Seelyville.

☆☆

Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

St. John the Baptist Parish, Dover will hold a Craft Show from 9 a.m.-5 p.m. Chicken Dinner 11 a.m.-5 p.m. Children's activity center, Santa Visit, raffle, crafts, baked goods.

☆☆

The Adult Catechetical Team of St. Andrew Parish, 3922 E. 38th St. concludes its program on "Vatican II: What Does It Mean to Us Today?" at 10:15 a.m.

☆☆

The Secular Franciscans will hold Profession Ceremonies and social at 2:30 p.m. in Sacred Heart Church, 1530 Union St.

☆☆

Bring groceries or money for Talbot House Shower.

☆☆

St. Meinrad College will sponsor a free Museum Nostrum IV program of Latin and English music and Schubert's Mass in F at 8 p.m. in the archabbey church.

☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 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.

☆☆

A Spanish Language Mass is celebrated at 7:15 a.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

☆☆

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

☆☆

November 25

Separated, Divorced and Re-married Catholics (SDRC) will hold a Patch-In Thank-giving Dinner and Mass at 7 p.m. Meat furnished. Call 317-236-1596 for details.

☆☆

Parenting Pre-Teens and Teens (ages 11-18) classes sponsored by Catholic Social Services continue from 7-9 p.m. at Walker Career Center, 9500 E. 16th St.

☆☆

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

☆☆

Systematic Training for Effective Parenting (STEP) classes conclude from 7-8:30 p.m. at St. Lawrence Parish, 4650 N. Shadeland.

☆☆

Kevin DeFrey continues the Scripture Series with "Introduction to Wisdom Literature" from 6:30-9 p.m. at Fatima Retreat House, 5353 D. 56th St. Call 317-545-7681.

☆☆

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.

☆☆

November 26

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.

☆☆

November 27

Systematic Training for Effective Parenting (STEP) classes spon-

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sored by Catholic Social Services continue from 7-9:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St. Call 317-236-1500.

☆☆

An Ecumenical Thanksgiving Eve Worship Service will be held at 7:30 p.m. at St. Joan of Arc Church, 42nd and Central.

November 29

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

November 29-December 1

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

☆☆

A Serenity Retreat on "Choosing Life in Relationship to the 12 Steps" will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for more information.

☆☆

November 30

A Monte Carlo will be held at 7 p.m. at St. Bernadette Parish, 4826 Fletcher Ave. \$3 admission includes dinner, snacks, beer and soft drinks.

☆☆

Catholic Alumni Club (CAC) will visit Menzies for shopping. Meet at Holiday Inn, Emerson and I-465 at 2 p.m. Reservation deadline for "Nut-cracker" ballet. Call Mary 317-255-3841 late evenings or Dan 317-842-0855 for details.

☆☆

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

☆☆

December 1

Professor James Divita will present a free Faith Connection program on "The Catholic Church in Indianapolis" at 10 a.m. at Holy Trinity Parish, 2618 W. St. Clair.

☆☆

A support group for central city families which have a child in foster care.

(Continued on page 15)

ST. BERNADETTE CHURCH, 4826 Fletcher Ave. • Indpls. • 356-8572
(one block southwest of English & Emerson Avenues)

MONTE CARLO

Saturday, November 30 — 7 PM

\$3.00 PER PERSON
COVER CHARGE INCLUDES:

• Dinner — Homemade Beef Stew • Coleslaw • Bread
Snacks, Beer & Soft Drinks All Night Long for Gamblers

ROULETTE
Over
& Under
Texas Poker



Big 8
Poker
Black Jack
Chuck-a-Luck

INSTANT GAMES

DON'T MISS IT

Little Flower Parish (13th & Bosart, Indpls.)

MONTE CARLO

FRIDAY, NOVEMBER 22nd

7:00 PM-1 AM — in the Cafeteria

TICKETS — \$3.00 per person

★ Black Jack ★ Texas Poker
★ Poker ★ Chuck-a-Luck

— FREE Beer —

Food & Cash Bar will be Available



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LITTLE FLOWER
ATHLETICS

A TURKEY FOR THANKSGIVING

Illustrated by Diane de Groat



When Mrs. Moose wants a turkey for Thanksgiving all the animals help to find one. But is he a guest or the main course?
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Croatians wonder why the West doesn't help

by Cindy Wooden
Catholic News Service

VATICAN CITY—Croatians wonder why Western nations, which call themselves champions of democracy and human rights, allow the Serbian-dominated Yugoslavian government to wage war against them, a Croatian official at the Vatican said.

"In Zagreb they ask: sarcastically if Kuwaiti oil is worth

more than Croatian blood," said Archbishop Giuseppe Uhac, secretary of the Congregation for the Evangelization of Peoples.

The Croatian archbishop said he did not want to oversimplify the Gulf War because the Iraqi invasion of Kuwait involved a "grave violation of human rights," but people should ask themselves if "the accusation is completely unfounded."

The archbishop, a former apostolic nuncio to Germany, made his comments in a Nov. 14 interview with Vatican Radio.

"For 50 years the West has proclaimed its ideals of democracy, freedom and self-determination in the face of the communist oppressor. Does it now want to be—in fact, if not in word—allied with one of the last bastions of communism in Europe?" he asked.

The "waiting, inertia and passivity" of the United States and Western Europe in the face of the Yugoslavian

war have allowed the Serbian-dominated government to pursue policies those countries have been fighting for 50 years, he said.

Archbishop Uhac said U.S. President George Bush has shown more interest in solving the crisis since his Nov. 8 meeting with Pope John Paul II, but "it is evident to all" that the president does not plan to recognize Croatia's June declaration of independence.

"They cannot continue to wait for the drama to resolve itself," the archbishop said, because it will mean "the ruin of the Croatian people."

Without decisive action, the West will be guilty of "complicity," he said.

Archbishop Uhac said he does not think armed intervention is necessary, but there must be increased pressure to convince those responsible for "the conflict, the destruction and the massacres" to stop.

—The Active List—

(Continued from page 14)
with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 1822 Dr. Martin Luther King Jr. St. Call Doris Peck 317-545-9907.

☆☆☆
Catholic Golden Age Club will hold its annual Christmas Dinner at the Iron Skillet restaurant.

☆☆☆
Blessing of the Sick on World AIDS Day will be held at 4 p.m. local times at the following churches: SS. Peter and Paul Cathedral; St. John the Apostle, Bloomington; St. Mary, New Albany; St. Andrew, Richmond; and Sacred Heart, Terre Haute.

☆☆☆
The Advent Series at Christ the King Parish, 5858 Crittenden Ave. begins with "Peace in Our Hearts," presented by Episco-

pal Canon Robert Myer from 7-8:30 p.m.

☆☆☆
A Natural Family Planning class will be held from 9 a.m.-12 noon in Room B-17 of St. Louis School, Batesville. Call 812-934-3338 for reservations.

Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council 6138 Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 6:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.

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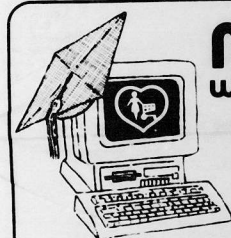
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Advent Evenings of Recollection: December 5, 12 and 19, 1991-7:00 to 8:30 p.m. Each evening includes scripture reading, private reflection, discussion and sharing using the readings of the Sunday Liturgy. Facilitator: Christine Parks, SSJ.

Advent Sunday Evening Vespers: December 1, 8, 15, 22. Our Lady of Grace Monastery Chapel at 5:15 p.m.

Spiritual Book Series:

7:30-9:00 p.m. Come and share your insights about aspects of the Christian faith with other interested persons. Each session begins with a short introduction followed by an open discussion. Facilitator: Patricia N. Benson, O.P., Ph.D.

January 14 — *Habits of the Heart:*

Individualism and Commitment in American Life.

February 25 — *Jesus: The Compassion of God.*

March 24 — *Unexpected News: Reading the Bible with Third World Eyes.*

Centering Prayer Opportunities

Intensive Centering Prayer Retreat: January 23-February 1, 1992. This retreat is designed for those who are presently practicing Centering Prayer and who desire a more intense experience of this form of prayer. Previous practice in Centering Prayer is a prerequisite. Required Text: *Open Mind Open Heart*. Thomas Keating Lecture — *Silence-God's first language*-Open to the Public January 30, 1992-7:30 p.m.

Ash Wednesday Centering Prayer Introduction — March 4, 1992-1 p.m. to 8 p.m.

Personal Enrichment Possibilities — 7:00 to 10:00 p.m.

January 16 — *Compassion of Jesus* with Rev. John P. Schoettelkotte, M.Div.

January 23 — *Sinful Social Structures* with Rev. Lawrence Voelker

February 6 — *Economics* with Rev. Lawrence Voelker

February 13 — *Spiritual Companionship* with Gwen Goss

February 20 — *Stewardship of the Earth* with Jane Bodine, S.P.

Masculine Spirituality — Men's Retreat:

March 13-15, 1992 — *The Knight and the Wise Man: Images of the Masculine*. This retreat will focus on the understanding of Masculine Spirituality as something of great value to the world today. Presenters: Daniel Manger, OFM Conv., Bob Roddy, OFM Conv.

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Youth News/Views

Teens, bishops confer on sex, drugs, racism

by Charles Wood
Catholic News Service

Catholic teen-agers who met with bishops in Indianapolis showed an overall commitment to the church and in particular said they have a responsibility to use their "freedom of choice... to uphold the church's values concerning sexuality."

They met at the National Catholic Youth Congress, held Nov. 7-8, which was a first-of-its-kind forum for collaboration and discussion between Catholic teen-agers and U.S. bishops.

The National Federation for Catholic Youth Ministry co-sponsored the historic event with the Marriage and Family Committee of the National Conference of Catholic Bishops.

The youths met with bishops to develop belief statements and action strategies for Catholic teens nationwide to deal with the issues of racism, sexuality and substance abuse.

Representing the Archdiocese of Indianapolis at the congress were Meghan Hothertz and Lauren Wilson from Terre Haute, and Lesley Miller from Terre Haute.

At the same time, a separate meeting in Indianapolis Nov. 7-10, the 21st biennial National Catholic Youth Conference, drew together 5,400 teens and 1,600 youth ministers at the Indianapolis Convention

Center for the largest gathering of Catholic teen-agers in the federation's history.

Youth delegates at the congress represented 115 dioceses and organizations such as the Ladies' Auxiliary Junior Daughters of the Knights of Peter Claver, the Northwest and Midwest Hispanic Commissions, and the Knights of Columbus.

Among the 20 bishops attending the meeting were Cardinal Joseph L. Bernardin of Chicago, chairman of the NCCB Marriage and Family Committee, and Bishop Charles J. Chaput of Rapid City, S.D., episcopal moderator for the National Federation for Catholic Youth Ministry.

Cardinal Bernardin opened the congress by telling the young people, "The church wants to help you grow in faith and the Christian life. Let us share our concerns and dreams and visions with one another with clarity and charity."

The process of sharing information, personal insights, and church perspectives on racism, sexuality and substance abuse involved listening to position papers, breaking up into large subgroups—one per topic—with panels and small group discussions that led up to developing action strategies and five belief statements to be presented for approval by the entire gathering.

Among belief statements the subgroup on substance abuse presented was the observation that, "Many youth are reluc-



DIALOGUE—National Youth Congress delegate Tina Purcell from the Diocese of Wilmington, Del., talks with Bishop Charles J. Chaput of Rapid City, S.D., episcopal moderator for the National Federation for Catholic Youth Ministry, at the conclusion of the historic meeting between teen-agers and bishops. (Photo by Mary Ann Wyand)

tant to turn to the church because of the negative influences of society around us, so we should encourage more communication between the church and youth so people will be open to seeking the help which the church can give."

One statement from the teens and bishops who discussed racism was, "Since racism results partly from ignorance of other cultures and beliefs, the church, and we as young people in the church, can tear down these walls of ignorance, planting the seeds of knowledge and of trust to grow the tree of unity."

This group also proposed a personal action strategy of not telling racial jokes and discouraging them among their friends when they return home.

The "responsibility to uphold the church's values on sexuality" was the keynote of one of the belief statements on sexuality.

After the youth approved all the statements, Bishop Chaput closed the congress with two practical suggestions.

"Make sure you make an appointment with your bishops and tell them what you did for them here," he said. "As members of the church reflecting on these issues, you help bishops fulfill their pastoral duties better."

Then, addressing repeated calls for more financial support for youth programs, he asked, "Are you willing to put your money where your mouth is? If you want your diocese to put more money into youth ministry, would you be willing to donate a month's worth of money you'd spend on clothes?"

During discussion of the sexuality statements, the lack of any explicit mention of birth control or abortion became a contentious issue.

Representatives of the sexuality subgroup received applause when one explained, "We were focusing on positive understanding and practice in the area of

teen sexuality from the Catholic perspective. This focus means not having sex except in the case of teen marriages, and that means you wouldn't have to worry about birth control or abortion."

Bishop Chaput, who was in the racism subgroup, told Catholic News Service that affirmative action was a contentious issue there.

"Surprisingly, at my table anyway," Bishop Chaput reported, "liberal-leaning white kids were the ones for affirmative action, while those from minority groups were against it—giving arguments similar to those of (Supreme Court Justice) Clarence Thomas."

Bishop Chaput added the congress "encouraged me that these teens would look to the church as they explore these issues and reflect on how they ought to live. I must say, though, that I wish the results, at least of the racism segment, had been more concrete and definite, less abstract and general."

In the sexuality subgroup, "The first hour or so was taken up with the news of (recently retired Los Angeles Lakers basketball player) Magic Johnson contracting the HIV virus," said Bishop Michael J. Sheehan of Lubbock, Texas.

"The young people said this news reinforced for them the sense that if one lives out Catholic teaching and values in the areas of sex and substance abuse, such eventualities 'would not occur,'" Bishop Sheehan said.

One congress teen leader, Ted Worland, told CNS, "It was fantastic to have this interaction with the bishops. They were committed to understanding us and seriously taking what we had to say into consideration."

Worland, the national federation regional youth delegate from Covington, Ky., said that, "All of us were glad this wasn't just a matter of kids being told to agree with whatever the bishops said."



DISCERNMENT—Cardinal Joseph L. Bernardin of Chicago, chairman of the National Conference of Catholic Bishops' Marriage and Family Committee, listens to suggestions from National Youth Congress delegates on Nov. 8 as the teens and bishops discuss sexuality, substance abuse, and racism. (Photo by Mary Ann Wyand)

Pickers protest religion during youth conference

by Irene Naghdi

During the weekend of Nov. 7-10, 7,000 young Catholics made history when they gathered at the Indianapolis Convention Center to worship Jesus during the National Catholic Youth Conference.

It was the largest gathering of Catholic teen-agers in the history of the National Federation for Catholic Youth Ministry, which sponsored the four-day conference with the Catholic Youth Organization in Indianapolis.

During the conference, we all had that special feeling in common, the feeling of loving God.

The afternoon of Nov. 9 was reserved for free time so we would have a chance to explore the city. After a morning of workshops, we were filled with excitement and ready to hit the streets.

As I was leaving my hotel with friends, I noticed people telling each other about a couple of protesters who were picketing against Christianity in front of the Convention Center. The protesters carried signs saying "Ban Christianity" and "Jesus Is Not Risen."

All sorts of ideas rambled through my mind. I thought, "Why are they here? It's

stupid for this minority to argue with hundreds of teen-agers."

The teens were all curious about these people. I decided to listen to what they had to say. I finally asked them why they were picketing against Christianity.

One responded, "Do you sin? If you sin against the Bible, Jesus hates you and you'll go to hell."

I replied, "Yes, I do sin, but Jesus forgives us when we are truly sorry and he loves us always. We are all human. No one is perfect."

At this point I started singing the song "Jesus Loves Me."

I then turned to one of my friends and asked her what she thought about the protesters.

Lisa Geabhart of Indianapolis said, "I think it's ridiculous. They have a right to be here, but it's no use trying to fight with so many people."

Most of the other teens I questioned seemed irritated and upset.

Well, I thought that if this were an atheist convention I'd be down here protesting too.

These people were standing up for what they believe, and they had every right to do that. I just don't understand why some



PROTEST—National Catholic Youth Conference delegates encounter picketers who carried signs protesting Christianity on Nov. 9 outside the Indianapolis Convention Center. The protesters upset some of the teen-agers. (Photo by Irene Naghdi)

people don't believe there's a God. If you don't believe in God, you probably don't know what your purpose is in life.

I love God! He's my best friend.

I pray for those who have not found God, and I ask you to pray for them too. (Irene Naghdi is a member of St. Joan of Arc Parish in Indianapolis.)

Priest's tough talk about sin upsets teen-agers

by Mary Ann Wyand

When Father Ken Roberts came to Indianapolis to talk to teen-agers about religion during a youth rally Nov. 13 at the Hoosier Dome, he said he wanted to inspire young people to practice their faith more fervently.

What the television evangelist didn't plan on, however, was the angry reaction he got from a number of teens who objected to his tough talk about sin. Later some students requested a chance to question him, so he met with them at Roncalli High School the next day.

"They didn't like hearing what I said about sin," Father Roberts told *The Criterion* on Nov. 15. "About 10 kids stayed after school to talk with me. Some of them were upset because they thought I was giving them a guilt trip when I talked about sin and choosing heaven or hell. My topic for the rally was 'Faith and Morality in the '90s.' You tell me how I can talk about morality without talking about sin or the consequences of sin. You choose heaven or you choose hell. God doesn't choose it. You do."

Acknowledging that his speech included a lot of tough talk about sin because the rally was videotaped for Mother Angelica's Eternal Word Television Network (EWTN), he emphasized that, "All I did was quote Jesus Christ."

Today many teen-agers like to believe that "God loves me no matter what I do," he said, rather than "God loves me and wants me to live a moral life." But the reality of Christian living is that, "You must preserve the honor of your body if you wish to follow the Holy Spirit."

After the internationally-known priest wrote a best-selling autobiography called "Playboy to Priest" in 1970, he continued writing books on faith and turned to television evangelism and speaking engagements to spread the word of God. He also hosts "Heart of the Nation" on EWTN. His book, "You Better Believe It" was written for youths who are struggling through their teen-age years.

"The whole Gospel message to me is to repent," he said. "How can you repent if you don't believe you have sinned? I picked a Gospel passage from Matthew 7 (for the rally) about 'The gate to heaven is narrow, the gate to damnation is wide.' I told them they have a choice, and they are asked to choose Jesus. God is merciful and loving, but you have to ask for that mercy. You have to choose the Lord. They thought I was saying because you have sinned you're going to go to hell. What do they think salvation means? It's accepting Jesus and repenting one's sins."

Father Roberts said there is a hunger for religion among young people and faith shouldn't be watered down.

"Everybody is making up their own religion these days," he said. "To be a Catholic means you accept the teachings of the church. But how can kids accept the teachings of the church if they don't know what those teachings are? Ninety percent of what we're getting from all over the land are theological opinions and those opinions are not teachings."

Many young people just want to hear about a kind and loving God, Father Roberts said. "They want to hear all of the things Jesus said that were kind and loving. It's like a smorgasbord religion. I'll take every bit I like and I won't take the parts I don't like." But Jesus also got angry. Faith is not just saying you believe in God. Faith is living those beliefs. Today kids ask, "Now do I have to believe that to be Catholic?" And they tell me, "I don't feel I have to go to church to be good" and "I don't believe in confession." That's not the teachings of the Catholic Church. We've got too many kids saying, "I don't feel like it so I don't do it." Everybody is trying to change the church to fit their lives, instead of trying to change their lives to fit the church.

Only God can bring peace to our lives when the world around us is in turmoil, he said. "Jesus guaranteed it when he said, 'My peace I give to you. My peace I leave with you.' Only when Jesus is present can we have peace."



TOUGH TALK—Father Ken Roberts tells Our Lady of the Greenwood parishioners during Mass on Nov. 14 that his tough talk on sinfulness echoes Christ's admonitions to Christians to live moral lives. (Photo by Mary Ann Wyand)

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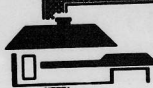
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BOOK REVIEW

Photos of 'Inside the Vatican'

INSIDE THE VATICAN, By Bart McDowell; photos by James L. Stanfield. National Geographic Society (Washington, 1991). 232 pp., \$29.95.

Reviewed by Thomas N. Loring

I've been inside the Vatican, but never like this. National Geographic's "Inside the Vatican" is something special, another contribution to the publisher's legendary reputation for thoroughness in writing and artistic sensitivity and creativity in photography.

The words in this case are by Bart McDowell and the photos are by James L. Stanfield.

I won't attempt a detailed critique of the text. It is personal and homey in true Geographic style and appears fair and accurate.

But Stanfield's photos clearly steal the show.

His amazing access to Pope John Paul II and a variety of Vatican offices and personalities give viewers a rare look at what makes the city-state tick.

Stanfield's sensitivity to his subjects is shown in his soft-light, slightly grainy portrait of the pope looking majestic yet weary as he prepares to make an appearance at a Rome parish. The level of acceptance Stanfield won is symbolized best in an offbeat, humorous shot of cackled altar boys playing a pinball machine as they wait to be called to serve Mass.

I've dashed through ornately decorated halls of the Vatican Museum so I could get ahead of the tourist pack and spend contemplative time in the Sistine Chapel before the other tourists found their way back.

I've watched *L'Ossecuratore Romano* in English roll off the press.

I've even met Pope John Paul II, presenting him with a leather-bound copy of the CNS documentary service *Origins* to mark his 10th anniversary in office.

All those experiences come back to me as I leaf through this book.

I'm also an unapologetic advocate of print, and this book reinforces my prejudice. No video for me can tell the story the way this kind of book can—frame by photographic frame. These isolated snapshots of reality capture and stimulate the imagination in an unparalleled way, strictly on one's own schedule.

Photographer Stanfield had time and worked hard to gain access so that he could put his creative talent into action in the most productive way. He succeeded beautifully. (Loring, director and editor in chief of *Catholic News Service*, is a former photo editor for a daily newspaper and for the news service, and a periodic visitor—with camera—to the CNS Rome bureau and the Vatican.)

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† **BERRY, Robert J. Sr.**, 74, Our Lady of the Greenwood, Greenwood, Nov. 5. Husband of Esther; father of Robert J. Jr., Carol M. Long, Bernadette Cannon and Jo Ann Young; brother of Marguerite McLean; grandfather of eight.

† **DIMMICK, Thomas Leo**, 64, Holy Spirit, Indianapolis, Nov. 9. Husband of Phyllis; father of Robin Brennan, Lee, Todd, Jay, Chris and Brett; brother of Joan Morath and Betty Sabo.

† **FEDERLE, Robert L.**, 65, St. Patrick, Indianapolis, Nov. 12. Husband of Patricia A. (Miles); father of Madonna J. Holmes; grandfather of two.

† **FESS, Katherine A.**, 81, Holy Family, New Albany, Nov. 3. Mother of Julie Naville, Kathy Ayres and Stephen; grandmother of three.

† **FOWLEY, Martha Edna** (Flick), 76, Little Flower, Indianapolis, Nov. 7. Mother of V. Patricia Hughes, Kathleen T. Lyons, Sharon A. Prisch, Joseph William B. and Edward K.; sister of William B. and F. Jeannette Flick and Rosemarie Margan; grandmother of 25; great-grandmother of 17.

† **FRIESTUHLER, Raymond**, 23, Holy Guardian Angel, Cedar Grove, Oct. 24. Husband of Alberta (McQueen); father of Heidee, Raejean Ripberger and Dinah Studi; son of Ruth; brother of Mary Schneider; grandfather of five.

† **KELLER, Elizabeth F.**, "Betty," 79, St. Pius X, Indianapolis, Nov. 10. Mother of Judy Cunningham, Mary Jo and Chad, Robert J. and William D.; sister of Mary Margaret Riley.

† **LAURENCE, William**, 80, St. Lawrence, Lawrenceburg, Nov. 11. Husband of Rosealee; father of Jerry; brother of Frederick, Thelma Nead and Anna Clark; grandfather of two.

† **McDONALD, Leo H.**, 72, St. Vincent de Paul, Bedford, Nov. 11. Husband of Inez L. (Arvin); father of Gary, James, Ray, Gus, and Mary Ann Buck; brother of Bill, Bernard, Kenneth, Betty, Harlan, Katherine, Downing and Dorothy Flynn; grandfather of 11.

† **McLAUGHLIN, Dorothy**, 79, St. Joan of Arc, Indianapolis, Nov. 13. Wife of Robert D. Sr.; mother of William L. Burri; stepmother of Jean Weakly and Robert Jr.; sister of Paul C. Feldhaus; grandmother of eight.

† **NIERSTE, John Ralph**, 24, St. Luke, Indianapolis, Nov. 10. Son of Juanita (Holcher); brother of Dan, David, Jim and Michael.

† **RAEITZ, Mary E.**, 75, St. Joan of Arc, Indianapolis, Nov. 5. Mother of C. Thomas, Elizabeth Hoff, Angela Danford and Sr. Agnes Mary; sister of Joan Gill; grandmother of four; step-grandmother of two; great-grandmother of three.

† **REISERT, Charles J.**, 88, St. Gabriel, Connersville, Nov. 13. Father of Charles E., Ed. and Rose Zimmer; grandfather of 13; great-grandfather of three.

† **STEMLE, Marie (Goulding)**, 87, St. Mary, New Albany, Nov. 11. Wife of Edward C. Sr.; mother of Edward C. Jr., Robert J., James W., Margaret A. Smith and Marilyn J. Jarboe; grandmother of 14; great-grandmother of nine.

† **WARBURTON, William**, 80, St. Lawrence, Lawrenceburg, Nov. 11. Husband of Rosealee; father of Jerry; brother of Frederick, Thelma Nead and Anna Clark; grandfather of two.

Pro-life groups debate strategies at Vatican

by John Thavis
Catholic News Service

VATICAN CITY—In the first meeting of its kind, representatives of pro-life movements across the spectrum came to the Vatican to tell about their work and debate strategies in the fight against abortion.

The Nov. 14-16 meeting began quietly, with speeches by officials of the sponsoring Pontifical Council for the Family. It ended on an activist note, when one group took the microphone after the session was officially closed to read an open letter to Pope John Paul II.

Among those attending was Randall Terry, founder of Operation Rescue, the controversial U.S. organization that uses civil disobedience to block abortion clinics.

Eight pro-life groups, including Operation Rescue, sponsored a petition to the pope that called for excommunication of Catholic politicians who refuse to "repent and retract" statements in favor of abortion. It was handed to the pontiff during a group meeting Nov. 15.

The pope, in a talk to the approximately 150 participants, stressed cooperation among pro-life groups and said they should respect their different approaches. "Your greatest strength is in the quality of your witness for human dignity, for the family and for life, in mutual collaboration and in respect of legitimate differences," he said.

In describing the gravity of the problem, the pope spoke about abortion in the same dramatic terms that he has used increasingly over the last year. He left no doubt that one reason the Vatican has sponsored several meetings on pro-life issues in 1991 is because it has a sense of urgency about the issue.

Cardinal Alfonso Lopez Trujillo, head of the Council for the Family, said the Vatican had called the meeting so the church and other organizations could better counter a "dangerous concentration of anti-life forces."

The cardinal said that despite today's threat, the church remains optimistic. "We are absolutely convinced of our eventual victory over the culture of death," he said. That appeared to be one point of consensus during the meeting. Another was encouragement for a papal encyclical on life issues, expressed in a message to the pope. Such an encyclical was suggested by cardinals meeting at the Vatican last spring.

The main differences that emerged from the encounter were in strategy—for example, what to do about Catholic politicians who favor abortion rights.

The petition given the pope wanted direct intervention by the hierarchy in this regard. It accused 27 U.S. politicians, and abortion rights supporters, 26 of whom were Catholic, of "notorious acts and/or statements which enable, support or condone abortion."

The petition asked the pope to declare that the politicians' actions are contrary to the faith and a scandal to the church, and said that if public retraction is not made, he should excommunicate them.

New York Gov. Mario Cuomo and Sen. Edward M.

Kennedy, D-Mass., were on the list. Others included House Speaker Thomas S. Foley, D-Wash.; Sen. Daniel P. Moynihan, D-N.Y.; and Frances Kissling, president of Catholics for a Free Choice.

Joseph Scheidler, director of the Pro-Life Action League, handed the petition to the pope. Scheidler later said he was pleased that the Vatican meeting "did start to aim toward action."

Scheidler was one of about 50 participants who signed a separate open letter to the pontiff, asking, among other things, that the pope encourage local bishops to condemn the "scandal" of Catholic politicians who support the right of women to have abortions.

Those who drafted the letter had expected to be able to read it during the final assembly. When Cardinal Lopez Trujillo ended the meeting before that was possible, Philippine activist Cecilia de Siebenthal walked to the podium and began reading the text aloud, as the cardinal and other officials looked on.

People were still signing the letter when ushers turned out the lights in the hall 10 minutes later.

Gail Quinn, director of the National Conference of Catholic Bishops' Secretariat for Pro-Life Activities, said

many participants expressed frustration about Catholic politicians "declaring a pro-abortion stance and nothing being done about it." But people were divided on whether the church hierarchy should take specific action against them, she said.

Bishop James T. McHugh of Camden, N.J., a member of the U.S. bishops' pro-life committee, said he thought the idea of the church disciplining such politicians would be ineffective and inadvisable.

There also was a wide range of opinions on Operation Rescue's tactics. The fact that the group was invited at all, however, was seen as significant by many of those present—if not a Vatican endorsement of the organization, at least a nod of recognition. Several participants expressed admiration for Rescue's courage, but some were doubtful about whether civil disobedience would work for them.

Silvio Chielemi, a leading Italian pro-life activist, said Rescue's tactics can be "excellent" in the right cultural context. He said that in the United States there is a tradition of non-violent civil disobedience on issues such as racism. That tradition is not understood in Italy, he said, and many Italians would come away with the mistaken impression that "pro-life people are violent people."

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Bishops reject norms for lay preaching

(Continued from page 1)

Vatican rules prohibit laypersons from preaching homilies and the norms would have retained that prohibition. Only priests and deacons may preach homilies, according to canon law, but this law is being violated particularly because of the priest shortage.

During debate on this issue, retired Bishop William McManus of Fort Wayne-South Bend called the norms "untimely, unnecessary and unenforceable." He said this "is not the time to spell out differences between clergy and laity."

Bishop McManus said, "I cannot imagine the Lord saying: 'Go out and preach in the synagogue, but only when the rabbi is away.' This is not the time to be so legalistic."

Auxiliary Bishop Austin Vaughan of New York agreed with Bishop McManus, but for different reasons. He said he was bothered that the norms seemed to indicate the only element that distinguished lay preaching at Mass from a homily was that a homily comes from an ordained person. Approving the norms, he said, would result in "fuzzing up" the roles of ordained ministers and Catholic laypersons.

The norms would have allowed lay people to preach in churches in "certain cases of necessity or of usefulness," and at parish missions, retreats and days of recollection when the lay persons had expertise in Scripture, theology or spiritual life.

After the norms were defeated, Auxiliary Bishop Emil Woelka of Rockville Centre, chairman of the bishops' Committee on Pastoral Research and Practices, which had asked for approval of the norms, said that the vote indicated that the norms were defeated both by those who thought the proposal not restrictive enough and those who considered them too limiting.

The statement pledging the church's commitment to children and families, approved by a 214-4 vote, was termed "the most important document we've dealt with at this

meeting," by Archbishop James Lyke of Atlanta. He urged that the statement be made "accessible to all the people" when it is released in January.

Among amendments to this document passed by the bishops were the sentences dealing with the AIDS crisis: "Instead of promoting the illusion of 'safe sex,' we need to warn our children and society of the dangers of sexual promiscuity and drug abuse. Our moral convictions about expressing human sexuality within marriage now represent not only appropriate moral guidance, but also wise health counsel."

The statement on the environment, titled "Renewing the Face of the Earth" and approved on a voice vote after little debate, says a Catholic vision of the environment does not mean choosing between people and the planet. "We seek to explore the links between concern for the person and for the earth, between natural ecology and social ecology."

The statement on Native Americans is titled "1992: A Time for Remembering, Reconciling and Recommitting Ourselves as a People—Pastoral Reflections on the Fifth Centenary and Native American People." It says the bishops will be advocates on behalf of Native Americans on "health, housing, employment, education, poverty and other national issues."

The statement on priests' councils, approved on a voice vote Nov. 14, discusses priests' councils from four perspectives: their historical development, their theological basis, the canonical or legal aspects of such councils, and practical aspects of establishing and maintaining effective priests' councils.

The document on the bishops' teaching role and on their response to those who do not accept some church teachings prompted much more debate but was approved on a voice vote. Developed over a five-year period by the bishops' Committee on Doctrine, the highly theological 93-page text was titled, "The Teaching Ministry of the Diocesan Bishop: A Pastoral Reflection."

Support for the new Lectionary for Masses with Children was substantial, after an amendment was approved stipulating that a study be made within three years of the "pedagogic implications of introducing children to the liturgy."

The 825-page Lectionary for Masses with Children, designed primarily for children ages 5 to 9, now goes to the Vatican for approval. Its changes include shortening or omission of readings considered to be inappropriate for children and retranslation of passages that may confuse or disturb young Mass participants.

One proposed change that stirred much discussion and was overruled was to use the term "feed box" instead of "manger." But before the vote, the bishops' Committee on Liturgy got permission from the American Bible Society to

change the word "feed box" back to "manger" and make other slight changes in the translation, which the Bible society owns.

On Scripture translations, an ad hoc committee will now choose a group of scholars to act as a board of censors and grant the "nihil obstat" for all Scripture translations and explanatory notes.

The meeting's first day Nov. 11 featured a moving appeal for support by Cardinal Franjo Kuharic of Zagreb, Yugoslavia, who said his country is "suffering from freedom." After his talk, the bishops adopted a statement condemning the war against Croatia as "a pernicious, unjust war," that violates "the most fundamental legal and moral norms."

Archbishop Pilarczyk opened the assembly by telling his fellow prelates that bishops are not "busybodies" when they speak out on social issues.

"Sometimes our conference is accused of interference in the political process. Sometimes we are dismissed as inconsequential," he said in his presidential address. He argued that the bishops, who speak out often on public policy issues facing the country, "bring something to the civic dialogue. We bring values and convictions about right and wrong, about care for the weak and the vulnerable."

The bishops' meeting also featured oral reports on a wide range of topics—among them the upcoming National Black Catholic Congress and celebrations surrounding the 500th anniversary of the arrival of Christianity in the Americas, the status of The Catholic University of America in Washington and North American College in Rome and implementation of the pastoral plan for Hispanic Catholics.

Bishops also were presented with a look at the future of Catholic health care and a report on the progress of work to revise the bishops' 1975 ethical directives for Catholic health facilities.

(Parts of this article are from a report by Catholic News Service.)

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