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Unity is stressed at European synod

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II opened the European Synod of Bishops by invoking Christian unity and a spirit of forgiveness on the continent—issues that, in one form or another, dominated the first three days of the assembly's proceedings.

In speeches delivered on the synod floor Nov. 28-30, more than 30 bishops zeroed in on crucial problems facing the church in Europe.

►How to mend relations with the Orthodox in former communist countries.

►How much support to give nationalist movements.

►How to best restore pastoral structures in the impoverished East.

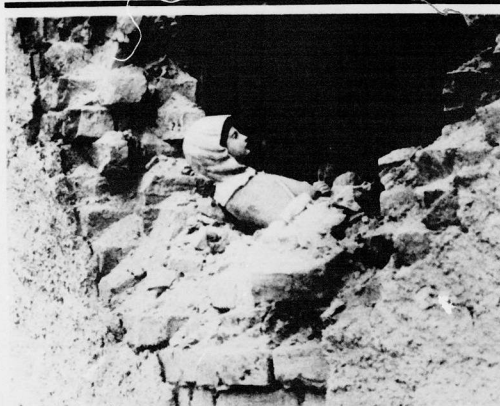
Throughout, the bishops tried to better define what the church means when it speaks of a "new evangelization" for Europe. Most placed the accent on cooperation and service. As Italian Cardinal Camillo Ruini, synod recording secretary, told the first general session, the church has "no nostalgia for the past nor a desire to conquer."

The Nov. 28-Dec. 14 synod was called by the pope to reflect on the new opportunities facing the church in post-communist Europe. The pope also wanted the assembly to be a visible sign of Christian unity, and he invited Orthodox and Protestant church representatives as "fraternal delegates." But leaders of five Orthodox churches, including the Moscow

patriarchate, declined the invitation, citing new ecumenical tensions.

In an opening Mass in St. Peter's

Basilica Nov. 28, the pope welcomed the Protestants and Orthodox who did attend and said their advice would be "greatly



NOVSKA STATUE—A religious statue leans against a bombed-out hole in the wall of the Church of St. Luke the Evangelist in Novska, Croatia. As many as 200 churches in the republic of Croatia have been damaged in the ongoing fighting between Croats and Serbs. (CNS photo by Jacque Brund)

appreciated." He prefaced his remarks with a call to reconciliation. "We should always forgive and remember that we, too, are in need of forgiveness. We need to be forgiven much more often than we need to forgive," the pope said.

The tone of humility set by the pope's speech was also reflected in an opening address by Cardinal Ruini, who said it was time to praise God for what he has done and "recognize our own faults and omissions."

Cardinal Ruini said the reappearance of tensions among Christians "makes it urgent for us to search for every means to free ecumenical questions from historical prejudice and political conditioning." Catholic-Orthodox disputes in Europe are frequently the product of centuries-old enmities, complicated by the communist attempt to suppress local Eastern-rite Catholic communities.

Cardinal Ruini also made a point of praising the Jewish tradition in Europe as "an important part of the development of our culture." The church realizes that "the tragedy of the Holocaust has shown us just how far the perversion of Europe's conscience can go," he said.

His remarks were taken by many as a response to a pre-synod critique made by European Jewish leaders, who questioned whether the church's emphasis on the "Christian roots" of the continent neglected the Jewish contribution.

Cardinal George Basil Hume of London said that if the church is serious about (See EUROPEAN SYNOD, page 23)

How religious orders meet their financial needs

by Margaret Nelson

On December 7-8, parishes throughout the United States will participate in the fourth annual Retirement Fund for Religious. The collection helps pay the bills for elderly religious men and women as medical costs rise. At the same time, the number of young people entering the orders is decreasing.

"The odds are too high for the religious congregations to handle alone," said Sister Mary Oliver Hudon, director of the Tri-Conference Retirement Office.

Beginning in 1989-90, religious men and women working in the Archdiocese of Indianapolis started receiving the same full salaries as other professionals in the same jobs (with a tax differential).

"Thanks to Archbishop (Edward T.) O'Meara, our community alone gets \$150,000 more," said Benedictine Sister Mary Margaret Funk, who was on the Providence, Franciscan and Benedictine

(PEB) committee that worked on the project.

Sister Mary Margaret said that it helps that most of the Benedictine Sisters live at the Beech Grove motherhouse. But having the professional salaries come in centrally has improved the order of their finances. Previously, some of the benefits were not in cash. The new arrangement enables the community to set aside more money for retirement, she said.

The Benedictine prioress said it is important that communities today be disciplined and live within their means, so that they do not leave future debts.

"There are other orders that are much worse off than the three of us," Sister Mary Margaret said. She explained that the Benedictines network with other communi-

ties, so that as many qualified sisters as possible may be employed. And the Benedictines have offered the hospice care of the Hermitage to retired members of smaller communities.

Orders of women religious with motherhouses in the archdiocese include the Carmelites in Indianapolis and Terre Haute, the Benedictines in Beech Grove, the Providence in St. Mary of the Woods and Indianapolis, and the Franciscans in Oldenburg.

Also serving the archdiocese are the Daughters of Charity of St. Vincent de Paul, the Little Sisters of the Poor, the Dominicans, School Sisters of Notre Dame, Sisters of Charity, Sisters of St. Joseph, and the Ursuline Sisters.

The largest group of men religious are the Benedictine priests and brothers at St. Meinrad, Mount St. Francis, near New Albany is a Franciscan provincial headquarters, with 21 priests and 13 brothers. There are also Franciscan groups in Franklin and Indianapolis. St. Maur in Indianapolis is home to another community of Benedictines.

Other communities in the archdiocese include the Jesuits, from the Chicago Province, who reside on the Brebeuf Preparatory School campus and staff the school. Priests from the Society of the Divine Word serve St. Rita Parish in Indianapolis. There is one Holy Cross brother serving the archdiocese.

Providence Sister Jean Patrice Keenon is a former teacher who, in her "retirement," manages the health care activities room at St. Mary of the Woods.

A retired principal, Franciscan Sister Edith

Martini works in the alumni office at the Academy of the Immaculate Conception in Oldenburg—the school she attended as a teen-ager.

These women are typical of retired religious who have dedicated their lives of service to the Archdiocese of Indianapolis. Most, like Sister Edith and Sister Jean Patrice, are still committed to serving God and his people.

But they also offer very necessary service to their religious communities.

Sister Jean Patrice begins each day at 5:15 a.m. with an hour of prayer. Then she takes a walk, arriving at the Blessed Sacrament Chapel for her morning office at 6:45. After breakfast at 7:50, Sister manages the activities room until Mass at 11:30.

After lunch, Sister Jean Patrice either volunteers in the activities room or reads to the retired sisters in the infirmary. At 4 p.m., she feeds sisters living in the infirmary. After her own dinner, she sometimes cooks for special events that are held for infirm patients. She then (See THESE RETIRED, page 3)

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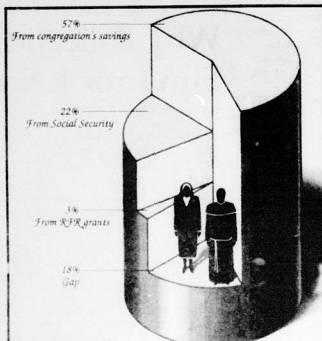
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RESOURCES—Religious congregations are meeting more than half of the annual cost of caring for their retired members. Contributions from outside sources—Social Security and Retirement Fund for Religious grants—supply another 25 percent. This leaves a gap of 18 percent. (Graphic courtesy RFR)

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Why aren't these people called saints?

by John F. Fink

Continuing my series of columns about saints (which has been interrupted a few times), let me tell you about people who probably are saints but whose causes have been held up at the Vatican for one reason or another.

Many people consider Archbishop Oscar Romero, who was murdered in El Salvador while he was saying Mass in 1980, to be a saint—indeed, a martyr. Pope John Paul has prayed before Romero's tomb and said, "He really is a martyr."

However, the pope has also said, "What a pity that Archbishop Romero has become a political banner because they say he was a saint." While that is so, the pope indicated, he will not be canonized.

It's a fact that Romero was not popular among some members of the church while he was alive and championing the cause of the poor in El Salvador. Of the six Salvadoran bishops, he could count on only one for support. The papal nuncio to El Salvador, Archbishop Emmanuele Gerardo, constantly criticized Romero. So he was considered a political figure.

That's why the pope wants to wait for 20 to 25 years before starting the canonization process for him.

MANY PEOPLE CONSIDER Dorothy Day, the co-founder of the Catholic Worker movement, to be a saint. Her complete dedication to the poor and thorough opposition to war, along with an undoubted spirituality built around the Mass and the Bible, would make her an outstanding candidate for sainthood.

In this case, though, the move toward canonization is opposed by those closest to her. One of her grand-



daughters wrote, "You have completely missed her beliefs and what she lived for if you are trying to stick her on a pedestal. She was a humble person, living as she felt the best way to improve on the world's ills. Take all your monies and energies that are being put into her canonization and give it to the poor. That is how you would show your love and respect to her."

Dorothy herself knew that there was likely to be a movement to have her canonized, and didn't like the idea primarily because of the life she led before her conversion. That's when she had several love affairs, an abortion, a marriage and divorce, and a child born out of wedlock. Jesuit Father Daniel Berrigan is one of those who oppose the move to have Dorothy Day canonized, because of the expense of the process. "Dorothy is a people's saint," he wrote. "We have here a saint whose soul ought not be stolen from her people—the wretched of the earth."

JOHN HENRY NEWMAN was the best known and most influential Catholic writer of the 19th century, and he had a reputation for holiness. His story has been told in this column before. An etching of his famous portrait is in my office and I'm a member of Friends of Cardinal Newman. In his book "Making Saints," Ken Woodward says that "Pope John Paul II would like to be the pope who beatifies, and perhaps even canonizes, John Henry Newman."

There was even a preliminary schedule: Newman would be beatified in 1988, canonized in 1989, and declared a Doctor of the Church in 1990.

The problem here is that Newman was too prolific in his writing, and he addressed the most controversial issues of his day. He wrote some 70,000 letters and they are being studied at the Vatican. Besides all the things he wrote, everything written about him had to be collected and examined. When the latest commission studying his life for the English Archdiocese of Birmingham finished its work, it submitted 6,483 pages on Newman's life, virtue, and reputation for holiness.

Jesuit Father Vincent Blehl, a Newman specialist from Fordham University, was then assigned by the Vatican to write the *positio* for the Congregation for the Cause of Saints. He finished it in 1989. Now the cause seems to be awaiting the miracle attributed to Newman's intercession that is required for beatification.

ONE OF THE MOST popular "living saints" of this century was Francesco Forgione, much better known as Padre Pio, who died in 1968. While he was living, he received some 600 letters a day from admirers and his cause for canonization has been supported by eight cardinals, 31 archbishops and 72 bishops.

Padre Pio is the only Catholic priest in history to bear the stigmata, the five wounds of Jesus. He was the most famous stigmatist since St. Francis of Assisi, who had the stigmata for the final two years of his life. Padre Pio had them for 50 years and then they went away a few months before his death. He also had the gift of prophecy, could read people's minds, had visions, could bilocate and cured ailments and illnesses miraculously.

Despite these signs of sanctity, Padre Pio found opposition, even during his lifetime. Local clergy denounced him to the Vatican's Holy Office and he was accused, at age 73, of taking sexual advantage of female penitents. Eight years before his death the Holy Office limited his contact with anyone outside his Capuchin monastery.

Today, 23 years after his death, there is divided opinion about Padre Pio, even among the Capuchins. Some are hostile toward him because of his mystical gifts, considering him as a part of the "old" church. As of now, the *positio* for Padre Pio has not been completed. Perhaps he may someday be canonized.

Most of the information in this column has come from the book "Making Saints," by Ken Woodward, religion editor of *Newsweek* (Simon and Shuster, 462 pp., available in bookstores for \$24.95 in hardback, \$12 in paperback). It's an excellent book and I recommend it.

EDITORIAL COMMENTARY

On establishing diplomatic relations with Israel

by John F. Fink

Edgar Bronfman, one of the leaders of the Jews in this country, has criticized the Holy See for not establishing diplomatic relations with Israel. The new chairman of the International Jewish Committee on Interreligious Consultations called it "insulting." There are, though, some good reasons why this is not yet the time for such a move on the part of the Vatican.

With a peace process between Israel and Arabs finally starting, one of the items to be negotiated is the status of Jerusalem. Back in 1980 Israel annexed Jerusalem as its "eternal capital," an annexation not recog-

nized by most other countries. In fact, it was against international law which prohibits an occupying power from changing the territory it's occupying. West Jerusalem is part of Israel, but not East Jerusalem.

The Vatican's position on Jerusalem has always been that, since it is sacred to Jews, Christians and Muslims, it should be an international city. Archbishop Renato R. Martino, the Vatican's permanent observer to the United Nations, on Nov. 19 emphasized that the special status of Jerusalem had to include guarantees of equality of rights, including freedom of worship and access to the holy places, for "the three monotheistic religious communities."

The reality today is that Israel is doing its best to drive out Christian Palestinians from Jerusalem through heavy taxation, confiscation of property, curfews and other means. It's having its effect, too. When Israel occupied all of Jerusalem in 1967, there were 27,000 Christians living there. Today there are fewer than 10,000.

The treatment of all the Palestinians, Christians and Muslims, is another reason the Holy See does not establish diplomatic relations with Israel. Most of the Jews in this country and in Israel acknowledge that these people have been treated shamefully. Hopefully, the peace process will be able to change that but, until it does, establishing diplomatic relations should wait.

The third reason the Vatican has always given for not establishing diplomatic relations with Israel is that Israel has never defined its borders. Perhaps that will be done sometime during the next few years as the negotiations continue. Indeed, the Vatican has always insisted on both secure borders for Israel and a homeland for the Palestinians.

Archbishop Martino said on Nov. 19 that the Vatican hopes for "a long-term resolution for the security of the State of Israel and the recognition of the rights of the Palestinian people. It has long been the Holy See's policy to defend consistently and equally the rights of two peoples—Jews and Palestinians—to a homeland."

If the current peace process can settle these three issues, diplomatic ties between the Vatican and Israel will be no problem.

OFFICIAL ANNOUNCEMENT

Father John O'Brien has tendered his resignation as pastor of St. Rose of Lima Parish, Franklin, effective Dec. 9. He will continue his priestly ministry in the Archdiocese of Indianapolis with residence at St. Matthew Parish, Indianapolis.

This announcement is from the Office of Priests Personnel.

Indianapolis Foundation helps Catholic groups

by John F. Fink

The Indianapolis Foundation, which is celebrating 75 years of service this year, continues to include Catholic organizations in Indianapolis among its grantees. During the past five years its grants to Catholic-affiliated or -sponsored programs totaled \$767,739, according to foundation records.

The Catholic organizations that have received assistance since 1986 are:

St. Elizabeth's, \$118,700 to help the

home in its transition from a maternity residence for unwed mothers to other types of service delivery emphasizing parenting skills and education.

St. Francis Hospital, \$150,000 for capital needs and health education activities.

Society of St. Vincent de Paul, \$14,750 to purchase a truck for use by the agency's volunteers to pick up furniture and appliances for distribution to the needy.

St. Mary's Child Center, \$20,000 for costs associated with a new facility at 901 Dr. Martin Luther King Jr. St.

St. Nicholas Youth Organization, \$7,113 for various repairs and improvements at the center.

Catholic Social Services, \$31,115 for start-up costs of a staffed development program within the agency and \$27,369 as emergency operating support.

St. Augustine Home for the Aged, \$99,000 for installation of smoke detectors and sprinklers.

Retired Senior Volunteer Program (RSVP), \$14,000 for the purchase of a van to transport senior volunteers to and from program centers.

St. Pauli Hermitage, \$25,000 toward the cost of replacing heating and air-conditioning piping throughout the facility.

St. Vincent New Hope, Inc., \$50,000 for two new group homes for individuals ready for a greater degree of independence in a family setting.

Matt Talbot Home, \$42,542 for renovation and a fire alarm system and to expand capacity and improve facilities at this residential facility for recovering alcoholics.

Marian College, \$150,000 as one-half the cost of a new entrance, sign and landscaping at the college.

Beech Grove Benedictine Center, \$16,150 toward a community adult education program facility.

Why collection for Retirement Fund for Religious is needed

My Dear Family in Christ:

This weekend we will again have the collection for the Retirement Fund for Religious. This is the third year for this special collection which is being held in all the dioceses throughout the United States. I want to strongly offer my support to this endeavor.

Many of us have benefited from the presence of religious sisters, brothers and priests in our lives. Certainly anyone who attended Catholic schools in my own generation has known the positive value of dedicated religious sisters as teachers.

The need for this collection is simple: 1) There are fewer sisters to provide income to the community, and 2) hear the needs for the retired and infirm has skyrocketed. Some communities have as high as 50 percent of their membership in retirement now. My own recent struggle with pulmonary fibrosis has pointed out to me the tremendous expense for adequate health care today.

I encourage your support for this special collection this weekend. May we keep the religious men and women of our archdiocese in our prayers. They continue to offer a tremendous gift of their talents to the archdiocese.

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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These 'retired' sisters to benefit from collection

(Continued from page 1)
usually reads until about 10 p.m. She takes a turn on night phone duty.

Sister Jean is a reader at Mass. She also distributes Communion in the infirmary and bakes altar bread.

As if that were not enough, Sister spends her "free time" making handmade items for two projects that raise money for the Sisters of Providence Retirement Trust Fund. One is the annual holiday bazaar, held this year on Nov. 17. The retired sisters raised \$9,000 through the sale of craft items and baked goods.

And Sister Jean Patrice is the coordinator of sisters who make items for the Providence High School, Chicago, raffle for alumnae at their annual reunion. This event raised \$30,000 for the retirement trust last year.

"You don't exactly retire," said Sister Jean.

Marilyn Bisch, media relations manager at St. Mary of the Woods, said that most of the retired sisters are still active and all have part-time ministries.

Merle Hines, development director at



Providence Sister Jean Patrice Keenon

the Oldenburg Academy, calls Sister Edith Martini a "miracle lady."

Now in her Golden Jubilee year, Sister

Edith left her "wonderful family" of nine children in Cincinnati to come to Oldenburg to attend grade school at the academy. She entered the community immediately after high school.

"After 39 years of teaching, they brought me here," said Sister Edith. She became ill in 1983. "It was very much a shock to me. I never got sick." Suddenly stricken, she took early retirement from serving as teacher and principal at the primary level.

For three years she stayed in St. Francis Hall, "quite incapacitated, literally helpless and very dependent on others. It was difficult to accept—a complete reversal of roles."

Happily, things have improved for Sister Edith. She went from bedfast, to wheelchair, and then was able to get back on her feet. She began to do "a little clerical work in the alumni office. I spent a little more time as I became stronger." By now, she is managing the office.

She is responsible for updating the addresses, phone numbers and marriage records of more than 3,000 alumni. And four times a year, the office sends a newsletter to graduates.



Franciscan Sister Edith Martini

"It keeps me busy and out of trouble," said Sister Edith. She also serves as a eucharistic minister and lector. Some of the other "little things" she does around the convent are helping Very Important Sisters living Alone (VISA) to send birthday and holiday greetings to friends.

For the past two years, she has attended cultural ministry seminars on campus. This year she hears speakers and watches educational videos on the Hispanic culture. She also does needlepoint and cross stitch work, and collects foreign stamps in albums. Her hobbies include working jigsaw and crossword puzzles.

Sister Edith continues her "tie with the classrooms," during semi-annual trips to St. Louis to visit her sister, Franciscan Sister Edna Martini, who teaches at a pre-school. During the Thanksgiving weekend, Sister Edith helped Sister Edna organize papers in the classroom.

New law regarding advance directives is in effect

by Ann Wadelton

A new federal regulation requires hospitals and other health care facilities to give adult admittees information about their right to make a living will or other advance directives. The new regulation is intended to increase patients' control over their medical treatment.

The regulation became effective on Dec. 1 and it applies to all adults entering health care facilities, such as hospitals and nursing homes. The adult is not required to complete such a form, but the health facility must give information and explain the patient's rights.

A recent statement from the board of the Indiana Catholic Conference, which includes the state's six bishops, said: "Because of the complexity of the medical situations in which treatment decisions must often be made and the important values at stake in such decisions, we encourage people to discuss their beliefs and convictions about medical treatments with their family, physicians and clergy. Advance directives should serve as a supplement to such dialogue and not a replacement for it."

In Indiana, three advance directives are recognized: the Living Will, the Durable Power of Attorney for Health Care, and the Health Care Consent Act.

The Living Will allows a person to give specific directions to their physicians and other health care providers regarding treatment they want to receive in the event they become incompetent and are unable to communicate their wishes.

The Durable Power of Attorney for Health Care enables an individual to delegate their health treatment decisions to another person if the individual becomes incompetent. The proxy might be a husband, wife, daughter, son or close friend.

The Health Care Consent Act in Indiana predates the Durable Power of Attorney Act but serves the same purpose.

The coming session of the Indiana General Assembly is expected to address an inconsistency between the state's advance directives regarding nutrition and hydration. It is presently possible for a patient's proxy or health care representative to direct that artificially supplied nutrition and hydration should be withdrawn or withheld from a patient, but a competent person is not permitted to specify the same in his or her own living will, i.e., that they be withheld under certain grave conditions.

The proposed legislation would allow adults to use a "check-off" to indicate

whether they wish to have artificially supplied nutrition and hydration administered or withheld.

An attempt to bring the Living Will law into compliance with the other two advance directives was defeated in the '91 session of the Indiana General Assembly through the last minute action of organized groups which labeled it a euthanasia bill. The bill's author, Rep. Robert E. Hayes (D-Columbus) accused the group of killing the bill "through untruths, misrepresentations and outright lies." He plans to introduce a similar bill this session.

St. Malachy puts SPARK into its planning

Many dedicated parishioners are working for St. Malachy in Brownsburg. But like many in the archdiocese, the parish faces a growing deficit and declining bingo revenues.

On June 6, 1991, Father Wilfred E. Day convened a "think tank" meeting to explore strategies to encourage greater support.

Parishioner Bob Sullivan proposed a program he called Operation SPARK (Special Program Advocating Religious Kinship), designed to stimulate positive results, achieve the desired financial goals, and draw a wholehearted response in keeping with the pastoral mission.

Encouraged by the parish council and finance committee, the pastor kicked off the campaign with a candid State of the Parish report on June 24. Father Day asked families to re-evaluate their financial offerings.

Sullivan mailed reprints of the pastor's remarks, an announcement of Operation SPARK, and a stewardship pledge form to all registered parishioners. On Aug. 10, he spoke at the Masses, detailing the goals of the SPARK.

Other suggestions by Sullivan were that parishioners get better acquainted, that

they "light their personal candles," and that they "rekindle their zeal in proclaiming the Word of God."

In early September, Dennis Zahn, parish council president reinforced the goals of the SPARK.

A survey was mailed to obtain the opinions of St. Malachy parish families. "The response has been heartwarming," Sullivan said. "The spirit of SPARK has really captured the imagination of many parishioners."

A monthly parish breakfast implemented by Joyce and Mike Schmitt has received a positive response. One parish family believes that the outpouring of parish support during a period of trauma proved the effectiveness of the SPARK experience.

At a meeting at the parish center on Nov. 20, Sullivan presented the demographic and financial results of the survey. He stated that the median age was 29 and that collections are up about \$19,000 over a comparable period in 1990.

One parishioner commented, "This SPARK program seems well-conceived. It's neat that a parishioner developed the program."

The survey reflects positive attitudes about St. Malachy. Areas of interest included programs for young adults, single parents, and the elderly.

Those who responded voiced support for Catholic education and the school. Appreciation was expressed for groups like the Altar Society, the Country Fare, bingo and other supportive efforts.

The seniors have adopted a new program called The Young-at-Heart. There has been an increase in attendance and contributions to the bingo.

Father Vincent Lampert, associate pastor said, "I think the SPARK program has tapped into the resources of St. Malachy parishioners and enabled parish leaders to realize those areas where we do well and those areas which need to be further addressed."

"By getting direct feedback from the parishioners themselves, we are taking ownership of the future direction St. Malachy will take," said Father Lampert. "This blueprint will help determine what presence the Catholic Church will have in this part of Hendricks County."

Christmas Store for low-income shoppers to be open next week

Low-income parents will be able to select gifts for family members next week thanks to the Christmas Store, a Catholic Social Services program.

This year 80 recommended families will enter the rooms filled with clothing and toys to select four or five gifts for each family member. Customers shop during a private appointment time, beginning Dec. 9. They may also select boxes and wrapping paper. The total fee ranges from \$3 for large families to \$10 for smaller ones.

"The whole idea of this concept is to return to the parents the responsibilities of being the providers," said Dick Kramer, organizer of the store.

The rooms of a center city school have been revamped by volunteers to resemble a department store stocked with new cloth-

ing, gift items and toys donated by local merchants, groups and individuals.

Volunteer "bargain hunters" have also shopped for the store during the past 11 months, using cash donations. Local merchants have donated portions of their stock, ranging from warm winter coats to baby bunnies.

The Benedictine Sisters of Our Lady of Grace Monastery in Beech Grove designed children's Christmas stockings. Dentists and druggists in central Indiana have provided toothbrushes and toothpaste.

Over 300 people are expected to receive clothing, coats, toys, books, shoes and stocking stuffers. Catholic Social Services will continue to accept donations for the Christmas Store at 317-236-1500.



CONTEST WINNERS—Winners of an essay contest on the priesthood and religious life conducted recently by the Indianapolis Serra Club pose for a group picture. The contest was for fifth-through eighth-grade students, those attending Catholic schools and those in religious education classes. Those pictured with their awards are, front row left to right, Karen Moon, Meghan Barmann and April France. Back row, Susan Kilty, Jake Kaczmarek, Bridget O'Brien, Katie Kosinski and Kim Dexter. (Photo by Margaret Nelson)

Commentary

THE BOTTOM LINE

The contention that family is everything

by Antoinette Bosco

All of us need a vacation now and then, and sometimes even from our children. But I found something hard to understand in an article Robin Marantz Henig wrote about the "whole blissful month" she and her husband had when their two daughters were away at camp:

"The experience, lovely as it was, was enough to shake my confidence in the family-centered life that we and people like us have chosen. How devious a force is Mother Nature to drive so many of us to the very behaviors that are good for the species—procreating and nurturing and



sacrificing for a new generation—but run quite counter to the selfish best interests of the individual."

Later I was glad to read she wasn't "sorry we had children."

Yet, she concluded, "Maybe my friends and neighbors are so strident in their collective belief that 'family is everything' precisely because they have, as I do, an emotional and intellectual investment in justifying their choices—and a nagging suspicion that there may be some other ways to live a life that could be just as meaningful." Her article appeared Nov. 3 in the *New York Times Magazine*.

I mumbled over what she said and tried to look honestly at myself. I have, since I was a kid, been a true daughter of my Italian father, parroting what he said so often as I

was growing up. "Antoinette, family is everything."

Catholics are taught from early catechism classes the beauty and importance of family, starting with the holy family.

Your family gives you life, values, faith in God and, most of all, your first and permanent doses of love.

Henig, of course, is absolutely correct in pointing out how difficult it is to be a parent. You can't be self-centered and still give the nurturing required by parenting.

If ever there was a calling that would put you to the test when it comes to self-judgment about what kind of person you are, it is parenting.

It is a tremendous education and self-awakening, for as we help our children grow into their maturity, we are, at the same time, moving always into the next phase of our own growth, much of it propelled by pain and difficulty, along with love and joy.

I've often asked myself whether I wish it had been different, that I had had a life where I could have pursued my own dreams, marched to my own drummer?

The answer always comes back, "Oh, no."

As I have gotten older and seen my children as adults, I have learned something I couldn't have believed a few decades ago.

It's wrapped in mystery, of course, but I know now that I actually did follow my dreams and march to my own drummer. It's just that now I understand clearly what these were and found them to be different from the dreams and drums I thought I wanted to pursue when I was young.



I didn't know when I started out really what family meant. I learned that parenting is hard because it kills the selfish part of us that wants so much to stay in place.

But then came enlightenment, as I grasped—in that core of us that is quiet—the wonder of this choice.

I didn't gain the careers I might have chosen, the rest I might have coveted, the money I might have liked.

But I lived in the school of love linked with immortality that is called family. And I learned why, as my father said, family is everything.

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THE HUMAN SIDE

Loyalty in workplace reflects human dimension

by Fr. Eugene Henrick

Some social commentators are concerned that loyalty in the workplace is diminishing. Others contend that the spirit of loyalty is not diminishing but shifting its focus.

Enormous layoffs and increased mobility are two reasons loyalty could be in jeopardy in the workplace.

Between 1980 and 1990 more than 10 million U.S. workers lost their jobs because of company restructuring, mergers and acquisitions. This does not take into account the 1990-91 recession in which an appalling 2 million workers were laid off.

Of course, loyalty to anything job-related is difficult when people move from



city to city and switch jobs much more frequently than did their grandparents.

Solidarity and bonding are basic to the buildup of loyalty. Loyalty is based on a feeling of solidarity that grows with time. Bonds form when an individual works in a company for years, intermingling with employees and employers, receiving benefits, participating in team projects.

Loyalty surmounts change and transition. Though changes occur in a company and shifts in philosophy are experienced, loyalty allows us to see the basic goodness that remains. We have convictions about our work.

Loyalty requires courage—the courage to "hang in there." Because of it, we are willing to remain true to a responsibility in spite of incidents of disappointment or loss. Loyalty encourages us to hold on and to fight to overcome setbacks.

So loyalty is more than a feeling. It emerges from a firm decision of the mind.

Some would argue that the idea of loyalty needs to be rethought for today's workplace. Our customary concept of loyalty is somewhat tribal, as though in the workplace we are linked with others for the sake of camaraderie, status, protection.

Cultural changes may be shifting our focus. Jesuit Father John C. Haughey suggested in a recent article in *America* magazine. Should loyalty be conceived in tribal terms—loyalty to a place, a people, a situation that provides financial benefits and a creative outlet for our talents?

Or, in a mobile society, should the object of our loyalty be the kind of work we really want to do?

In other words, if the opportunity arose to work in Asia, shouldn't my loyalty in the first place be to the continued development of my talents and to the best use of my own creativity, whether that takes place in the United States or in Asia, among foreigners or friends?

Does loyalty actually need to involve an attachment to a place or people? Isn't it more important to respond to creative opportunities if, in so doing, one can make a better contribution to civilization?

Perhaps, then, it isn't so much that loyalty in the workplace is diminishing as that loyalty is shifting from the place to the work itself and the spirit behind it.

Still, something tribal in me says to beware. My fear is that a loss of a spirit of loyalty in an increasingly impersonal workplace is in part accountable for the millions of people out of work. Along with the loss of loyalty comes a loss of commitment and of caring.

A loss of loyalty in the workplace is more than a matter of cultural shifts, I suspect. We may well be side-stepping our responsibility in modern society for a basic dimension of work—its human dimension and the spirit of community that grows from it.

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TO TALK OF MANY THINGS

That abortion isn't family planning should be plain

by Dale Francis

When funds were provided for federal-funded family planning clinics, it was stipulated those funds could not be used for abortion counseling. When earlier this year the Supreme Court ruled that it was constitutional to ban funds for abortion counseling, a major campaign began to allow funds to be used for abortion counseling by providing legislation that would override the ban.

That abortion isn't family planning should be obvious. It is not family planning to destroy an infant in the womb. Abortion involves killing human life already in process. Abortion advocates oppose this view by saying life doesn't really begin until late in the pregnancy. That is a rationalization that may ease their minds but abortion involves ending life.

In any case, there is no rationalization that could claim family planning could include the deliberate destruction of the lives of infants.

When the ban on abortion counseling



was first made public, abortion advocates said it violated the freedom of physicians to counsel family planning clinic classes on the availability of abortion.

Abortion advocates thought the Supreme Court might rule the banning of abortion counseling was unconstitutional. But for the Supreme Court to rule in that way would be to legislate, changing the clear intent of the legislation. This is a Supreme Court that will not do this. The Supreme Court ruled only that providing family planning legislation that banned abortion counseling was not unconstitutional.

In this column, I wrote of the news media response to the Supreme Court ruling. The networks feature of abortion advocates and their contention that the Court decision deprived abortion advocates of freedom of speech. Immediately there was a response to the decision that presented it as an attack on freedom of speech.

It has probably occurred to you that when pro-abortionists find their plans thwarted, they change the subject. The national pro-abortion campaign several years ago eliminated any discussion of the destruction of infants. The approach was changed to one that discussed the rights of pregnant women. The approach changed

to the freedom of choice of women. They didn't emphasize that the choice was one of destroying the lives of infants in the womb. The millions of infants destroyed were not mentioned. Freedom of choice meant only that women should not be curtailed in any way from exercising their own freedom.

When the Supreme Court ruled that it was not unconstitutional, the abortion advocates once again had to change the discussion. That's when the language changed. The exclusion of abortion counseling from family planning became known as the "gag rule." Whether abortion is family planning was not the question. The issue was that the provision against abortion counseling in family planning was presented as a gagging of freedom of speech.

What gave abortion advocates an advantage is that the news media immediately accepted the definitions of the abortion advocates. From that time, the issue was described as the "gag rule."

It was known that President Bush would veto legislation passed to provide abortion counseling. But this time, it was said President Bush's veto would be overturned. Speaker of the House Thomas Foley, a Democrat from Washington state, confidently predicted the House would override Bush's veto.

But the House voted and upheld President Bush's veto. The Democrats included 43 who voted to sustain the veto.

Speaker Foley placed his party in support of abortion's aims—but that is where they have been. It will be interesting to see how abortion advocates will try to change the subject.

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To the Editor

Fr. Roberts' talks with teen-agers

This letter is in response to an article that appeared in the Nov. 22 issue of *The Criterion*. The article was improperly entitled "Priest's Tough Talk About Sin Upsets Teen-agers." It was not the tough talk about sin which upset us, but the manner in which the youth rally was handled.

A youth rally was held on Nov. 13 in the Hoosier Dome. The topic was "Faith and Morality in the '90s." Three speakers were present—a convict on death row, an ex-pope singer from Ireland, and a "playboy" gone priest. Each speaker gave a detailed description of how and why they turned to God.

The question I, along with nine other (Roncalli High School) seniors asked was, "What sort of life should a normal high school teen lead if he/she does not engage in the sinful ways described by Father Roberts?" This question I personally asked Father Roberts. It was entertained with little if any response.

That same night of Nov. 13, Father Roberts was going to speak at Our Lady of the Greenwood Church. Ten seniors from Roncalli High School ventured down there to attempt to express our complaints to Father Roberts.

After listening to a completely different speech than we had heard, we spoke to him concerning the youth rally. He was taken aback that we had anything negative to say. We explained to him how we felt as a result of the rally and the negative feelings felt concerning his talk. Upon hearing our sentiments and desire to understand his real message, Father Roberts agreed to come to Roncalli the following day.

After school that day, about 100 to 150 Roncalli students, faculty members, and parents stayed after to try to open their hearts to this man. All who attended understand the power that gathering in the name of the Lord can emit.

Never in my 17 years of life had I seen people show such vehemence in defending their religious beliefs. Many people came to that meeting feeling that the church had resorted to pre-Vatican II tactics. The tension was high, but the reward was grand.

If there is one point that I can stress by writing this, let it be that this whole fiasco does not represent uncontrollable teens who want to pick and choose from "a smorgasbord religion." It does represent, however, a group of adult Catholics gathering during the holiday free time to better understand and live the Word of God. We should not be stereotyped as typical trouble-making teen-agers just because we do not agree with the church 100 percent.

Andy Kosegi

Indianapolis

Not the spirit in which Jesus taught

I went to the state youth rally expecting to get a better understanding of Catholicism. Instead I felt like I was being persecuted, as though God was looking down from heaven and judging me. I also felt like I was being pitted.

This feeling developed when the Irish singer came on and acted as though it was her duty to God to come to America. She should have been happy to come to the United States; it is a country full of hopes and dreams.

I also felt as though Father Ken Roberts saw the crowd as totally illiterate about the beliefs of Catholicism. Even though many of the people in the crowd were not Catholic scholars, they do know enough to understand the main concepts of religion.

Father Roberts' approach to the crowd was that he was going to teach us right from wrong. What he "taught" us was that we are all damned to hell if we do not follow Catholic beliefs. Father Roberts also said that Jesus was up in heaven blaming himself for the sex, violence, drugs and

other evils in our world. He appeared to have forgotten that humans have the ability to choose to follow the teachings of Jesus or not to.

If Jesus had been the speaker at this convention, I feel he would have been more concerned about helping people to "better believe" rather than how to avoid hell. Jesus helped his followers to "better believe" not by yelling and threatening them such as Father Roberts did, but by speaking to them and telling them stories. Part of the stories Jesus used were the Beatitudes. It is in this spirit that our attention and following would have been obtained. It seems to me that Father Roberts taught himself, because his teachings resembled little of the spirit in which Jesus taught.

Erin A. Brennan

Grade 9, Brebeuf Preparatory School

Indianapolis

Not what he said but how he said it

In reference to the Nov. 22 article about Father Ken Roberts' talk: Our students at Roncalli in further questioning Father Roberts were not disputing what he said but the way he said it.

Our students wanted more information on how best to be Christians. They were not disputing that there is sin or damnation or rules to follow to avoid it. They merely wanted him to recognize that they already have accepted Christ into their lives, and they feel that their faith is being lived, so they have no focus on hell.

They wanted him to know they are already saved. If one already walks in the Lord's way, need he fear hell?

Rose Mary Fox

Indianapolis

Shrill response to Father Roberts

I feel compelled to write to express my deep sadness and concern over the shameful treatment accorded Father Kenneth Roberts during his recent visit to Indianapolis to conduct a youth rally at the Hoosier Dome and a mission at Our Lady of the Greenwood Parish.

I truly want to believe the shrill response to Father Roberts' message represents no more than the view of a vocal minority of archdiocesan priests (and ex-priests), and a few badly misguided Roncalli faculty members, but I really wonder. The mere fact that Father Roberts felt compelled to defend such basic Roman Catholic beliefs as the concept of sin (and penance), the importance of the Commandments, and the role of papal authority is perhaps a frightening measure of the extent to which New Age psycho-drivel has pervaded this archdiocese.

The whole experience has left me sadder but perhaps somewhat wiser in that I now am convinced we Catholics are further adrift than I previously realized. My fervent prayer is that, with the help of the Holy Spirit, we may soon see a return to the real, scripturally-based teaching of the Roman Catholic Church throughout this archdiocese. Thank you, Father Roberts, for your courageous and eloquent defense of that teaching.

Dr. David A. Nealy

Greenwood

Holy Cross's effort to feed the hungry

It has been just a few minutes since the last of the 400-500 volunteers left Holy Cross parish after packing 1,000 boxes for our Thanksgiving food distribution to the neighborhood. Last year I wanted to sit right down and share the good news of such an undertaking with the public, but I procrastinated and missed a good opportunity. This year the positive energy of the day compelled me to put this experience to pen immediately.

Holy Cross Parish has been privileged to share in this larger effort to feed the hungry for many years. From simply responding to a few families' pleas for assistance back in Father James Byrne's days, to starting a small food pantry which serviced 150 families a week, to the present situation of responding to approximately 1,500 families a month, the pantry definitely responds to an immediate need of the neighborhood. But without the generosity of so many people throughout the city who choose to share in this ministry, our efforts at Holy Cross would necessarily be much less.

Perhaps what delights the person helping on this "packing day" the most is the absolute joy and eagerness which families and couples and singles bring to this three-hour event. Waiting in line to pick up boxes and go the "assembly line" route, people meet other families. Teens see and meet other teen-agers from neighboring or distant schools. In packaging potatoes or fruit or in ripping apart the many storage boxes—now to be recycled—the folks laugh and joke and work up a sweat—all in a spirit of fun.

The day ends with a lot of tired, happy people each a little more gratified and hope-filled, knowing and trusting their own capacity to give, and experiencing the power of the community to pull together to share with people in need. A good number of people have done this for seven or eight years with their grandparents, children, friends. Such good news needs to be shared immediately.

Paulette Schroeder, OSF

Indianapolis

Column on sex did not speak for him

Usually I agree with your articles, but I have to tell you when you presume to speak for me in your column of Nov. 15: "We Aren't Honest With Teens About Sex." I'm sure that there are many parents who agree with me.

As a catechist, a full-time teacher of religion at Pope John XXIII and Shawe High School, Madison, and as a pastor, I have never wavered from an appreciation of our Spirit-guided magisterium and its constant teaching that sexual intercourse outside of marriage is always objectively immoral (sinful). (Editor's note: Neither have I and neither did that column.)

Paulette Schroeder, OSF

Indianapolis

LIFET ONE CANDLE

Don't put yourself down

by Fr. John Catoir
Director, The Christophers

As you prepare for Christmas, give yourself a wonderful gift, be positive about yourself. Don't be your own worst enemy. Stop putting yourself down.

What do I mean when I say, stop putting yourself down? I mean that you should not let your negative thinking take hold of your mind with words like "you're not doing enough . . . you're not trying hard enough . . . you're not doing it right!" Nonsense! With God's help, you're doing fine.

This month will be filled with added pressures: writing cards, buying and wrapping presents. Lots of things are going to happen to cause you to be frustrated, tense, and angry. So be careful not to put yourself down. Decide to be your own best friend for the next few weeks. If you do, I promise you will have a happier holiday season.

Have you ever thought about the fact that it's un-Christian to put yourself down? True humility is not negative thinking. The Supreme Law is based on a love of self: "Love God with your whole heart, mind and soul, and love your neighbor as you love yourself."

Love of self means at least this: being nice to yourself. It means treating yourself with the same consideration and respect you would want from others. If you only focus on your shortcomings you'll spoil your Christmas. Instead, focus on God's

The Magic Johnson "safe-sex" role certainly needs to be corrected. And your citing of the irresponsible activities of the media and condom promoters was very appropriate.

When some bishops, priests, religious and parents reject the church's teachings as has happened particularly since Vatican II, including unnatural birth control and abortion, the message is "we don't believe in the Holy Spirit, we know better than the church of Christ."

We need to promote the American Family Association, the ecumenical effort to clean up the media via the boycott. Ten or 12 of our bishops do support this successful effort. NBC is getting the message. It has threatened to sue "Quantum Leap" producers if they do not remove segments promoting homosexuality. Advertisers pull out because AFA efforts brought them to see the light. We have a responsibility to promote a healthy spiritual environment for society by working in concert with other faiths to stop pornography promoters in every area including most Holiday Inns, K-Mart's, and many resort areas.

I note, too, that you gave only a partial response to Ronn Schreive on the diocese in "To the Editor." You failed to note that 74 percent of the faithful favor the permanent diaconate. Also that only eight percent of dioceses in the United States do not have deacons. There are candidates available in our archdiocese but they are not accepted even though they've been called.

Father Elmer J. Burvink

Brookville

The 'safe sex' on TV is all foolish

Your columns in *The Criterion* are interesting and I like to read them. The one of Nov. 15 on teen-agers and sex was excellent and I agree with all you wrote. The "safe sex" in the papers and on TV is all foolish.

When my late wife and I were married in 1951 we were both virgins. I was taught that sex is proper in marriage only and she knew that also. AIDS was unknown then and impossible for us.

It is interesting to read in the *Star* and *News* letters that show that many approve of this belief.

Jerome H. Hottel

Indianapolis

strength. This is the season when you are supposed to celebrate God's wonderful self-giving. His love for all his children includes you.

Making Christmas a beautiful event is largely a job left to women. They shop, decorate, cook, wrap presents, and generally run themselves ragged trying to make it nice for everyone else, and when exhaustion follows, they tend to get down on themselves. This is all quite understandable, but it isn't fair. Instead, it might be better to be kind to yourself and get a good night's sleep. We all need to be more patient with ourselves.

The word patience is from the same Latin root as the verb to suffer, *pati*. To get through Christmas, we often have to stifle our frustrations, endure heavy work loads, and put up with hurt feelings. This takes patience and a great deal of character. So pat yourself on the back, and in the process, give God credit for all the good you do. Jesus said, "Without me, you can do nothing." God will make up what is lacking in you.

You are his child. You have a loving Father who is closer to you than your own heartbeat. He is determined to get you through this month, this day, and every moment of your life. Trust him. Turn to him when you feel weary for your weakness attracts his strength.

All of today's problems will pass away. All of your sins are forgiven and God delights in loving you as a mother delights in holding her new-born baby.

Sing those Christmas hymns with a joyful heart. Don't put yourself down; just lift Jesus higher.

(For a free copy of the *Christopher News Note*, "Wonderful Marvellous You," send a stamped, self-addressed envelope to: *Christophers*, 12 E 48 St., New York, N.Y. 10017.)

CORNUCOPIA

Holi-days cause celebration

by Cynthia Deves

When Al Capone was still a lisp- ing bambino at his mama's knee, he was probably the cutest thing since sliced garlic bread. Imagine how sweet he must've been, with his curls jiggling about his earnest little face as he broke the knuckles of his playmates in the sandbox, or stole their Radio Flyers right off their front sidewalks.

Or how about little Charlie Manson? His big brown eyes must've melted teachers and neighbor ladies, even as he set fire to their canaries. On a smaller scale, those of us who managed to grow up without that much drama nevertheless had (and still have) our moments. We put tar on the dog's tail at some point, or lied to dad about the time we got home from a date.



As a group, class or nation we sometimes allowed racist practices to exist, or provoked war, or gouged the poor, or otherwise managed to shame ourselves. We proved that we can sin as good (or bad) as the next guy.

Thus, at a time in history when original sin seems to be weighing particularly heavily upon us, the Immaculate Conception is a pretty refreshing concept. It's nice to know that at least one of us mortals got through the human condition without stain of sin.

We can make excuses for ourselves. We can say, "Yeah, but Mary had to be sinless, she was going to be Jesus' mother!" or "I wasn't given a choice" or "I'm peddling as fast as I can."

We can ignore the fact of the Immaculate Conception. "What's that got to do with me?" we say, or "It's just another holy day of aggravation."

But the church presents us with these important feasts called holy days of obligation, not just to boost collections or seize our attention, but because they nud- ge us into living a more Christian life.

In some way, each of these holy days defines or refines or models our response to the Good News.

Holy days are in fact holi-days, which is more than just a semantic observation. Mulling over that idea, what do we celebrate in the feast of the Immaculate Conception? What do we learn or gain or intuit from meditating on it?

Since no mortal except Mary has been created without sin, this feast reveals the power of God to act, even outside the boundaries of his own system. It also displays his constant love for us, sinful creatures though we are, in promising to bail us out repeatedly against all human reason and notions of justice. He excuses Mary from sin even before she is born!

In the Immaculate Conception, God demonstrates what his human creatures were invited to be, and could have been, had they not taken a bite from the fatal, prideful "apple." In Mary he shows us the personification of human faith and free will. Because Mary said "Yes" to God without reservation, she cooperated in Jesus' mission of redemption. When we say "Yes" to him, we cooperate in our own redemption.

Mary lived an entire life without sin. If we keep an eye on her example, maybe we'll find a clue to doing the same.

check-it-out...

The Adult Catechetical Team of Christ the King Parish, 5858 N. Crittenden Avenue will sponsor a **Parenting Series** for parents of children in the Kindergarten through Grade 6 age range, from 7 to 9 p.m. on Thursdays, Jan. 9, 16 and 23, 1992. The course will include children's self esteem, discipline and alternatives, and communication. The cost is \$11 per person or \$14 per couple; registration deadline is Dec. 20. Call 317-255-7415.

A **Greccio Christmas Bazaar** will be held from 10 a.m. to 4:30 p.m. on Saturday, Dec. 7 at Mount St. Francis Retreat Center. Handmade items including dolls, pillows,

candleholders, candy and baked items will be available for sale, as well as Brother Bruno's soup and other "eat while you look" food. The bazaar is named for Greccio, the site where St. Francis reenacted the nativity with live animals. According to eyewitness accounts, the image of the Christ Child came to life when St. Francis placed it in the manger.

All Catholics are invited to "**Come Home for Christmas**" on Sunday, Dec. 22 at St. Joan of Arc Parish, 42nd Street at Central Avenue. The sacrament of reconciliation in preparation for Christmas will be offered to inactive and active Catholics from 1 to 3 p.m. in English, Spanish, and Sign Language for the deaf, followed by a penance service from 3:35 p.m. Priests will be available for marriage questions and consultations in the three languages, and religious sisters for consultations and church questions, from 1 to 3 p.m. Sunday Mass will be celebrated at 5:30 p.m.

Singers are invited to participate in a performance of Handel's "**Messiah**" at 8 p.m. on Friday, Dec. 20 in First Lutheran Church, 701 N. Pennsylvania Street. Musicians from the Indianapolis Chamber Orchestra and local soloists will join in the concert, for which a limited number of scores will be available. Tickets are \$6 (for students and seniors). A candlelight reception will follow the performance.

vips...

Charles "**Chuck**" Schisla, director of the archdiocesan Catholic Communications Center, has won the Service Award of Unda-USA for his service to that organization. Unda-USA is the national association of professional Catholic communicators in the electronic media who seek to build up the community of faith in Christ, proclaim the gospel and promote dialogue among all people.

GIVING—Second-grade students at St. Christopher School, Speedway, are dressed as pilgrims for the school Mass on Nov. 26. They performed a skit during the homily time. Before the liturgy, the children brought 130 coats to the altar, along with mittens and scarves. The warm clothing was given to the homeless at the Dayspring Center in Indianapolis. Parishioners who own a dry-cleaning service, the Sedans, cleaned the outerwear. (Photo by Margaret Nelson)



MUSIC, MUSIC—Holy Spirit third-grader David Jessop (seated) is the grand prize winner of the "Mozart Musical Minibenders" contest sponsored by the Fine Arts Society of Indianapolis (left) and the Indianapolis Star News. Here, Ed Bloemker, vice president of Meridian Music (left) and the Indianapolis Star News. Here, Ed Bloemker, vice president of Meridian Music (left) and the Indianapolis Star News. The eight-year-old winner points to the prize as Greg Durthaler and Martha Vores look on. The eight-year-old winner competed with 36,000 second-, third- and fourth-graders in a fourth-grader at St. Susanna schools to win a piano and a year of piano lessons. Adam Sauer, a fourth-grader at St. Susanna School in Plainfield, was one of 10 runners-up who won a copy of the recently published "Wolfer," a book on the young Mozart. (Photo by Margaret Nelson)

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Schumann to make vows as consecrated virgin

by John F. Fink

When Mary Ann Schumann makes her vows as a consecrated virgin living in the world, she will be accepting a vocation to a lifestyle little known to today's Catholics but which was common during the early years of the church.

Schumann will make her vows during the Rite of Consecration of Virgins at the Cathedral of St. Peter & Paul this Sunday, Dec. 8, at 4 p.m. At the request of Archbishop Edward T. O'Meara, Father David Coats will celebrate the rite.

In modern times, the lifestyle of consecrated virgin was only reinstated in canon law in 1983. Today canon no. 604 says, "Similar to these forms of consecrated life is the order of virgins, who,

committed to the holy plan of following Christ more closely, are consecrated to God by the diocesan bishop according to the approved liturgical rite, are betrothed mystically to Christ, the Son of God, and are dedicated to the service of the church."

The word "order" in that canon does not refer to a particular community of religious. Rather it means a group adhering to a similar lifestyle. Consecrated virgins continue to live in the secular world but with a lifestyle suitable to one who is "betrothed mystically to Christ."

The rite of consecration consists primarily of the woman's promise to live in perpetual virginity for the sake of Christ and his church. Before making the pro-

mise, the woman formulates her plan of life, which is approved by the bishop.

The Catholic Church has always honored virgins. St. Paul's letters to the Corinthians argue in defense of the single way of life, and such saints as Agatha, Agnes and Lucy were honored for their virginity.

We know from the writings of Sts. Gregory, Ambrose and John Chrysostom that virginity was widely practiced by the late fourth and early fifth centuries. These women divided their time between prayer and pastoral activity, often emerging as leaders of their local churches.

The solemn prayer of consecration that is the center of the Rite of Consecration was written by Pope Leo the Great, who died in 461.

By the late fourth century religious monasteries began to flourish and for a short period of time consecrated virgins living in monasteries and those living in the world co-existed. Eventually, though, promoters of monasticism convinced the hierarchy of the church that a common monastic rule was better. In 1139 the Second Lateran Council abolished the Rite of Consecration for women living in the world and it was not restored until the Second Vatican Council.

Today there are three requirements for women who wish to be consecrated virgins living in the world: 1. that they have never married or lived in public or open violation of chastity, 2. that by their age, prudence, and universally approved character they should give assurance of

perseverance in a life of chastity dedicated to the service of the church and of their neighbor; and 3. that they should be admitted to the consecration by the bishop who is ordinary of the place.

Terre Haute parish to host AIDS seminar

St. Ann Parish, Terre Haute, is offering an adult education program: "Facing the Reality of HIV/AIDS with Compassion," on Sunday, Dec. 15 in the parish hall—the lower level of the school building.

Dorothy Goodwin and Brad Huffly will be the presenters. Huffly is a counselor at the Indiana State University Student Counseling Center and Goodwin is a member of St. Ann.

Both belong to the Vigo County Community Action Group, an affiliate of the Indiana Community AIDS Action Network.

The event is sponsored by the parish Adult Religious Education Planning Team in response to high interest shown in a September survey of parishioners.

The program is part of a continuing series that meets each Sunday at 9:30 a.m., adjourning in time for the 11 a.m. liturgy.

Penance services are scheduled

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

Following is a list of scheduled services EST according to deanery:

Indianapolis North Deanery

Dec. 10, 7:30 p.m., St. Thomas Aquinas.
Dec. 10, 7:30 p.m., Christ the King.
Dec. 10, 7:30 p.m., St. Matthew.
Dec. 10, 7:30 p.m., St. Pius X.
Dec. 11, 7 p.m., St. Andrew.
Dec. 16, 7 p.m., Immaculate Heart.
Dec. 17, 7:30 p.m., St. Luke.
Dec. 22, 3 p.m., St. Joan of Arc.
Dec. 23, 7:30 p.m., St. Lawrence.

Indianapolis East Deanery

Dec. 9, 7:30 p.m., Holy Spirit.
Dec. 10, 7 p.m., St. Philip Neri.
Dec. 15, 3 p.m., Our Lady of Lourdes.
Dec. 16, 7:30 p.m., St. Simon.
Dec. 17, 7:30 p.m., St. Thomas, Fortville.
Dec. 18, 7 p.m., Holy Cross.
Dec. 18, 7 p.m., St. Mary.
Dec. 18, 7 p.m., St. Michael, Greenfield.
Dec. 19, 7 p.m., SS. Peter and Paul Cathedral.
Dec. 23, 8 p.m., St. Rita.

Indianapolis South Deanery

Dec. 12, 7 p.m., St. Roch.
Dec. 12, 10:30 a.m., St. Barnabas Jr. High.
Dec. 15, 4 p.m., Sacred Heart, Holy Rosary, Sts. James, Patrick and Catherine, at Holy Rosary.
Dec. 17, 7:30 p.m., St. Mark.
Dec. 18, 7:30 p.m., Nativity.
Dec. 18, 7:30 p.m., Holy Name of Jesus, Beech Grove.
Dec. 19, 7:30 p.m., Sacred Heart, Holy Rosary, Sts. James, Patrick and Catherine, at St. James.
Dec. 19, 7:30 p.m., St. Barnabas.
Dec. 19, 7 p.m., St. Jude.

Indianapolis West Deanery

Dec. 8, 2 p.m., Holy Trinity/St. Bridget at Holy Trinity.
Dec. 11, 7:30 p.m., St. Christopher.
Dec. 11, 7:30 p.m., St. Michael.
Dec. 15, 2 p.m., St. Thomas More, Mooresville.
Dec. 15, 7:30 p.m., St. Susanna, Plainfield.
Dec. 16, 7 p.m., Holy Angels.
Dec. 17, all morning, Ritter High School.
Dec. 17, 7 p.m., St. Malachy, Brownsburg.
Dec. 18, 7:30 p.m., St. Monica.
Dec. 19, 7:15 p.m., Mary, Queen of Peace, Danville.
Dec. 19, 7:30 p.m., St. Joseph.
Dec. 22, 2 p.m., St. Anthony.

Batesville Deanery

Dec. 11, 7 p.m., St. Lawrence, Lawrenceburg.
Dec. 11, 7 p.m., St. Joseph, St. Leon.
Dec. 11, 7 p.m., St. John, Osgood and St. Magdalen, New Marion at St. John.
Dec. 12, 7 p.m., St. Peter, Franklin Co.
Dec. 15, 1 p.m., St. John, Enochsburg.
Dec. 15, 7:30 p.m., St. Maurice, St. Anne, Hamburg, at St. Maurice.
Dec. 15, 4 p.m., Immaculate Conception, Millhouse.

Dec. 15, 7:30 p.m., St. Maurice, Napoleon.

Dec. 16, 7 p.m., St. Louis, Batesville.

Dec. 17, 2 p.m., St. John, Dover.

Dec. 17, 7:30 p.m., Holy Family, Oldenburg.

Dec. 19, 7:30 p.m., St. Mary, Aurora.

Dec. 19, 7:30 p.m., St. Mary, Greensburg.

Dec. 22, 2 p.m., St. Anthony, Morris.

Dec. 22, 7:30 p.m., St. Nicholas, Sunman.

Bloomington Deanery

Dec. 10, 7:30 p.m., St. Agnes, Nashville.
Dec. 12, 7 p.m., Christ the King, Paoli.
Dec. 14, 7 p.m., St. Paul Catholic Center, Bloomington.
Dec. 16, 6:30 p.m., St. Mary, Mitchell.
Dec. 17, 7 p.m., Our Lady of the Springs, French Lick.
Dec. 17, 7 p.m., St. Jude, Spencer.
Dec. 17, 7:30 p.m., St. Charles, Bloomington.
Dec. 17, 7:30 p.m., St. John, Bloomington.

Connersville Deanery

Dec. 9, 7 p.m., St. Bridget, Liberty.
Dec. 10, 7 p.m., St. Gabriel, Connersville.
Dec. 11, 7 p.m., Holy Guardian Angels, Cedar Grove.
Dec. 12, 7:30 p.m., St. Michael, Brookville.
Dec. 16, 7 p.m., St. Elizabeth, Cambridge City.
Dec. 17, 7 p.m., Holy Family, Richmond.
Dec. 17, 7 p.m., St. Anne, New Castle.
Dec. 17, 7:30 p.m., St. Mary, Rushville.
Dec. 19, 7 p.m., St. Andrew, Richmond.
Dec. 19, 7:30 p.m., St. Rose, Knightstown.
Dec. 21, 12:05 p.m., St. Mary, Richmond.

New Albany Deanery

Dec. 9, 7 p.m., St. Mary of the Knobs.
Dec. 9, 7:30 p.m., Our Lady of Perpetual Help, New Albany.
Dec. 10, 7 p.m., St. Mary, New Albany.
Dec. 10, 7:30 p.m., St. Anthony of Padua, Clarksville.
Dec. 12, 7 p.m., St. John, Starlight.
Dec. 15, 3 p.m., St. Joseph, Corydon.
Dec. 15, 7:30 p.m., St. Mary, Lanesville.
Dec. 16, 7 p.m., St. Mary, Navilleton.
Dec. 17, 7:30 p.m., Sacred Heart, Jeffersonville.
Dec. 18, 7 p.m., St. Michael, Bradford.
Dec. 18, 7:30 p.m., St. Joseph Hill, Sellersburg.
Dec. 19, 7:30 p.m., St. Paul, Sellersburg.

Seymour Deanery

Dec. 8, 2 p.m., St. Rose of Lima, Franklin.
Dec. 11, 7 p.m., St. Michael, St. Patrick and St. Mary, Madison, at St. Mary.
Dec. 15, 7 p.m., St. Ambrose, Seymour.
Dec. 17, 7 p.m., St. Mary, North Vernon.
Dec. 18, 7 p.m., St. Bartholomew and St. Columba, Columbus, at St. Columba.

Tell City Deanery

Dec. 15, 7 p.m., St. Paul, Tell City; St. Michael, Cannelton; and St. Pius, Troy at St. Paul.
Dec. 18, 7:30 p.m., St. Meinrad, St. Meinrad.
Dec. 19, 7 p.m., St. Boniface, Fulda.
Dec. 19, 7:30 p.m., St. Isidore, Perry Co.
Dec. 20, 7 p.m., St. Martin, Siberia.

Terre Haute Deanery

Dec. 15, 6 p.m., St. Patrick, Terre Haute.
Dec. 19, 7:30 p.m., St. Joseph, Terre Haute.



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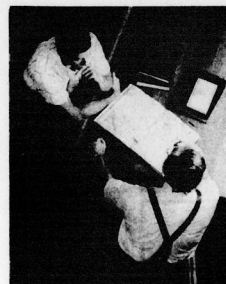
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Father Ken Roberts in Bloomington

by Janis Dopy

How does a parish prepare for a five-day mission with Father Ken Roberts?

At St. Charles Borromeo in Bloomington, the pattern of renewal has developed over the past six years.

Father Ron Ashmore, pastor of St. Charles since 1985 said, "Our Catholic church is in a time of great renewal. In order to be faithful to the Spirit in the church today, we have to be able to recognize and acknowledge its great diversity and then respond to each of the varying needs for renewal."

"In our renewal efforts, we looked to bring 'to St. Charles a nationally-known figure in evangelization to give a spark to our vision," said Father Ashmore.

The parish has offered a wide variety of faith experiences. Programs and retreats have been available for young and old. The retreats, as well as the youth group, went to Our Lady of the Snows in Belleville, Ill., for retreats.

During the Marian year, Father Martin Bubi led the parish in three days of prayer. Faith sharing and evaluation programs were offered during two later retreats facilitated by the staff of the Pope John XXIII Center in Hartford City.

Recent renewal efforts focused on a tailor-made program for the parish called GIFT (Grow in Faith Together). Elements of several renewal programs were matched to the needs of St. Charles. GIFT will be a seven-year program.

During the 1991 Easter season, parishioners met in small groups to share their journeys of faith. A variety of priests from the area spoke about the need to respond to the Spirit, actively present in the church.

Faith-sharing groups, called Circles of Faith, grew from GIFT. Members meet regularly to support each other in prayer and to study scripture and the life of the church.

The mission will begin at 7 p.m. on Friday, Dec. 13 with a Litany of the Hours. After Father Roberts' opening talk, the Adoration of the Hours will continue until

midnight. At 3 p.m. Dec. 14, the author of "Playboy to Priest" will give his first talk.

Father Roberts will give the homilies at all Masses that weekend: Saturday at 5 p.m.; Sunday at 8 and 10 a.m. and noon. He will conduct a youth prayer service at 6:30 p.m. Sunday night.

The second renewal talk will be at 9 a.m. Dec. 16 and the third at 7:30 p.m. that night. The fourth talk will be at 9 a.m. on Dec. 17. The mission with Father Ken Roberts will conclude with the Advent Penance Service at 7:30 p.m. Tuesday night.

"As a parish we are in prayer for this mission. We have placed it under the patronage of the Blessed Mother," said Father Ashmore. "We want to be ready to receive whatever the Lord wants us to take into our hearts. We want to be open to the challenges that Father Roberts will most certainly present to us. All of this is possible if we take the time to prepare our hearts through prayer and wait expectantly for the gift of God's Holy Spirit," said Father Ron Ashmore.

Nancy Vezolles returns home after service with Poor Clares

by Margo Brailbury

For Nancy Vezolles, the road from Indianapolis to life in a monastery in Texas became a round trip, another stage in a journey to learn how she can serve God despite physical limitations resulting from injuries suffered in a 1980 automobile accident.

An article about Vezolles published in *The Criterion* in October described the years of rehabilitation that she went through and her search for a religious community where her physical disabilities would not prevent her from becoming a candidate. Last June, Vezolles entered the postulancy of the Monastery of St. Clare at Victoria, Texas, to discern her vocation.

However, Vezolles said she gradually realized she was unable to keep up with the physically demanding routine of the Poor Clare sisters, who operate a bakery as part of their outreach to the community.

Both her spiritual director and her formation director observed the physical effort she was putting forth in trying to meet the challenge. They were very supportive, she said, in the discernment process that led to her decision to return to Indianapolis.

"I'm glad for the experience," Vezolles said. "I still feel like I was called to go there, and it helped me recognize and own my physical and cognitive deficiencies. It showed me that community life is not for me, and I will be at peace with that fact. The experience also will help me with my prayer life. My praying of the Office has been enriched by my time with the community, and I can more sincerely recognize prayer in all that I do."

Vezolles is staying with her mother while she makes plans. She said her immediate plans include returning to active involvement in parish life and being open to opportunities for a single woman to serve God and his people.



WINNERS—St. Malachy 7th-grade students Elizabeth Anderson (left) and Shari Schiewer display their grand-prizewinning "Don't Do Drugs" banner for the "Just Say No" rally at the Hoosier Dome on Nov. 26. All classmates submitted ideas for the banner. Shari won first and Elizabeth, second. The two spent the most time working on the banner. The contest, sponsored by Indianapolis Newspapers, Inc., netted Mary O'Malley's class 30 tickets to the Colts game Sunday. St. Barnabas placed fourth in the banner contest. (Photo by Margaret Nelson)

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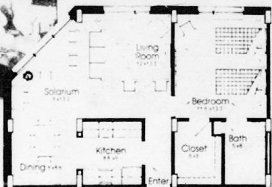
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Kavanaugh seeks 'Quiet Water'

by Mary Ann Wyand

James Kavanaugh created a lot of waves in Catholic circles when his book "A Modern Priest Looks At His Outdated Church" was published in 1967.

A quarter-century later, the author, poet, philosopher, psychologist and former priest has penned "Quiet Water," a slim volume of inspirational poems, perhaps to attempt to calm some of those waves and possibly to explain his life story.

"There is quiet water in the center of

your soul," he writes in the opening selection which inspired the title. Yet in another poem he reflects, "There must be an easier way to go about living."

Kavanaugh visited Indianapolis recently to promote the publication of "Quiet Water" and also "Mystic Fire," a collection of love poems. During an interview with *The Criterion*, he acknowledged that his writings and conversations often are filled with contradictions and controversy.

In one revealing poem from "Quiet Water" called "Nothing Has Changed From Childhood," he writes, "I was taught that conquests would fill the emptiness beneath the surface of my heart. Now I am content to be Aesop, selling my fables for lunch money. Satisfied to avoid black holes and galaxies, staying close to frogs and flowers and the smell of baking bread. I wander the slums of Beijing and Brazil, and know that staying alive is joy enough when the struggle is too fierce. I woke this morning, wondering what was left to do, asking questions which only I can answer. Finally grateful to love with a wounded heart. So, for today, I will survive, and for tomorrow, because nothing has changed from childhood, I no longer permit anyone beyond myself to tell me what to do."

In "Quiet Water," Kavanaugh covers a variety of topics on the human condition.



James Kavanaugh

In one poem, he advises readers to "Walk Easy On the Earth." During the interview, he said he believes people can speak out on controversial issues while walking easy on the earth only if they are not angry.

The poet described himself as "a searcher," and said he is "not really happy, yet not discontented. Some people do not have to search. They seem to find their niche early in life and stay there. I don't think searching is a vocation. I think life is a process, and the hand I was dealt is different than the hand you were dealt. I've known great suffering in my life. And so in that process I am guided, first of all, to become whom I was destined to be. It's the power of God within me."

Little Flower member is 104

by Margaret Nelson

On Oct. 25, Elizabeth Mauer, a member of Little Flower Catholic Church in Indianapolis, celebrated her 104th birthday.

Mauer spent nearly 85 years in St. Maurice, Decatur County. Today, she lives in Indianapolis with her daughter Mildred.

Elizabeth Mauer is still active. She goes to 5:30 p.m. Mass at the Little Flower Chapel every day that weather permits.

She loves people and finds special joy in visiting with her family. Her other daughters—Hilda Grote, Christine Kramer,

Pauline Muckerheide—and son Joseph Mauer live in Batesville, Rushville, and Greensburg. One son is deceased. There are 14 grandchildren and 34 great-grandchildren.

Elizabeth and her husband, Anthony Mauer, both grew up in the St. Maurice area. They lived on a farm and "loved every minute of it," said Mildred. She said her mother "did anything that had to do at church," from cleaning the church to running the bazaars.

When she went to daily Mass, "She'd pick up neighbors who didn't have a ride," Mildred said. "She was there for people, whether it was an illness or a death. Whenever someone needed help, they always called on her."

Besides being "on call" for others, Elizabeth fixed meals for the thrashers as well as her large family. "She loved to cook and bake. She was fond of gardening and canning. She did all the sewing, making all of our dresses when we were small," said Mildred. She also crocheted and quilted.

"There wasn't a thing she didn't know how to do," said her daughter proudly. "Her motto was, 'We have to take it as it comes.'"

Elizabeth moved to Indianapolis when her husband of 63 years died.

"She has to keep active," said Mildred. Even if they can't go outside, Elizabeth walks up and down the two flights of stairs in their home. "She helps me dry the dishes, peels the potatoes, and dusts. She has a healthy appetite. She's always ready to eat."

"She likes to go out and visit the family. She doesn't like to stay home," said Mildred.

Elizabeth prays the rosary. "When she goes out, she has it with her. People with problems ask her to pray for them."



FALS—Elizabeth Mauer enjoys a birthday visit with her two-year-old great-granddaughter, Kelsey Anderson of Denver.



HUNDREDS—Volunteers from throughout the Indianapolis area help Holy Cross Parish to prepare Thanksgiving baskets for 1,100 families. (Photo by Margaret Nelson)

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**MOMENTS
IN
CATHOLIC
HISTORY**

Expansion of the church to Americas and the Far East

by John F. Fink

Editor, The Criterion
Twenty-first in a series of articles

The 16th and 17th centuries saw both a shrinking and an expansion of the Catholic Church. The former happened with the beginning of Protestantism and a loss to the church of a great part of Europe. The latter took the form of missionary activity throughout much of the rest of the world—missionary activity in conjunction with new discoveries and new conquests.

Christopher Columbus, an Italian sailing west for the Spanish king and queen, discovered what he called the West Indies in 1492. Five years later, Vasco da Gama, sailing east for the Portuguese, reached India. Suddenly these two Iberian Peninsula countries became maritime powerhouses.

To avoid quarrels between Spain and Portugal over newly-discovered lands and people, Pope Alexander VI in 1493 drew a line down the map of the Atlantic and awarded discoveries to the west of the line to Spain and to the east of the line to Portugal. This gave the Portuguese the rights to countries in the Far East and of what is now Brazil. Spain got all the rest of the Americas.

The Spanish empire in the New World was achieved quickly: the seizure of the West Indies completed within 23 years of Columbus's first voyage, the Aztecs in Mexico and Central America defeated six years later, and the Incas on the west coast

of South America 15 years later still. The conquest was brutal and cruel and the defeated Indians were virtually enslaved.

It was only the Catholic Church that kept the natives from being actually enslaved. The religious orders managed to tone down the worst impulses of the conquerors. The Franciscans, the Dominicans, the Capuchins and, later, the Jesuits looked on the conquests as opportunities for conversions. As a result of an outcry by the Dominican Antonio Montesinos against the oppression of the natives in 1511, Spain published a colonial code that described the Indians as free men, not slaves.

The Spanish Franciscan Cardinal Francisco Jimenez de Cisneros was an outstanding leader who had reformed the church in Spain before the Counter-Reformation occurred in the rest of the church. In 1524 he sent 12 Franciscans to Mexico and they were followed by 12 Dominicans. They planned to settle the Indians around churches, protect them and convert them. They were encouraged in this by Juan de Zumarraga, the first bishop of Mexico.

Bishop Zumarraga was an active bishop, to say the least. He boasted in 1531 that he had presided over the destruction of 500 pagan temples and 26,000 idols. He is also credited with founding the first hospital, library, college and printing press in Mexico.

In 1531 an event occurred that was to have important consequences for the church in Mexico: A 57-year-old Indian by

the name of Juan Diego saw apparitions of the Blessed Virgin, who asked that a shrine be built for her. After Bishop Zumarraga asked for a sign that it was indeed the Virgin Mary, a miraculous painting of Our Lady appeared on Juan Diego's tilma, or cloak. The tilma still hangs today in the Shrine of Our Lady of Guadalupe in Mexico City. The painting shows Mary as an Indian and this greatly facilitated the conversion of the Indians. Our Lady of Guadalupe has been declared the Patroness of the Americas.

One of the early champions of the Indians in the West Indies was the Dominican Bartolome de Las Casas, the first priest to be ordained in America. The son of one of the adventurers with Columbus's second voyage, he was conscience-stricken at the plight of the Indians. His writings were a continual reminder to the Spanish conquerors of their responsibility to the natives.

The result was that the Indians were not, strictly speaking, slaves, but they remained at the bottom of the Spanish society, doomed to be the mass of poor laborers for the higher classes. Their numbers rapidly declined because of their ill-treatment and epidemics from illnesses carried by the Spanish but to which they themselves were immune.

The conversion of the Indians was as quick as their conquest, thanks to the hundreds of missionaries sent by religious orders. By the end of the 16th century the 7 million Indians in the Spanish empire were Catholics—at least in name. How much they actually knew about their new religion is another matter. One priest, Pedro de Gante, reported that he and one other person baptized 14,000 Indians in one day.

Conspicuous among the early missionaries were St. Louis Bertrand in Colombia and Panama; St. Francis Solanus in Peru, Argentina and Paraguay; and Father Toribio de Benevento, also called Motolinia, in Mexico, Guatemala and Nicaragua.

With the defeat of the Incas in Peru, Lima became the seat of the government and the church along the west coast of South America. St. Toribio, Archbishop of Lima from 1580 to 1606, is said to have baptized and confirmed 50,000 persons, built chapels, schools, hospitals, and convents, and started a seminary.

The Catholic Church was well established in Central and South America and Mexico before missionaries started to move northward into what is now Florida, Louisiana, Texas, New Mexico, Arizona and California. At St. Augustine 12 Indian chiefs were baptized in 1609 and by the middle of the century the whole Apalachee tribe was Catholic.

In the west, there were about 50,000 converts in New Mexico until an Indian revolt in 1680 destroyed them all. Still farther west, Jesuit Father Eusebio Kino labored in Arizona and California. But it wouldn't be until the 18th century that Father Junipero Serra would be able to establish permanent missions in California.

Meanwhile, farther north, the French were founding settlements in Canada, and again the Catholic Church was there with missionaries. They worked successfully among the Algonquin and Huron Indian tribes of Maine and the Ontario region in the 17th century, and the Jesuits established a line of missions across present New York State. Among the converted was St. Kateri Tekakwitha, "the Lily of the Mohawks." About the middle of the century, the Iroquois destroyed many missions and martyred Jesuit missionaries.

But back to the Spanish: Besides the New World, they also conquered the Philippines. Because of the papal division of the world between Spain and Portugal, they couldn't do it by going east. But, since the world is round, there was nothing to prevent them from going from America across the Pacific. That's what they did in 1561-2. Five Augustinian friars accompanied the invasion and, after the natives were defeated, other religious orders moved in.

The pattern of events followed that in America and mass conversions followed. Within 30 years more than 500,000 natives

were converted and nearly half the population was Catholic by the 17th century. The islands were covered with Catholic institutions.

While the Spanish expanded west, the Portuguese went east (except for Brazil in the western hemisphere). In India and other places in the Far East, Portugal built up an empire for commercial purposes and the Catholic clergy had a hard time ministering to the troops, soldiers, slaves and others.

Missions to the peoples of Asia proved difficult both because the Portuguese were hated and because most of them were sorry advertisements for the religion they professed. Besides, unlike the Spanish in America and the Philippines who faced only primitive religions, the Portuguese were confronted by mature religions such as Hinduism, Buddhism, Confucianism and Islam.

Nevertheless, progress was made. In India, converts were won in Goa, Cochim, Madras and a few other cities. In 1534, all 1000 Paravars, fishers of the Coromandel coast, were baptized. Francis Xavier journeyed from there to Ceylon and Japan and made converts. His secret was to adapt Christianity to what was best in the Japanese culture, accepting all local customs that were not contradictory to Christianity.

In 1602 the Jesuit Matteo Ricci went to the imperial court of China. During the 10 years he was there before his death, he managed to win about 200 converts, some of high rank. He combined Christianity with Confucianism, wearing the robes of a Confucian scholar while interpreting Chinese classics in ways that served his missionary purposes.

In 1605, another Jesuit, Roberto de Nobili, arrived in India and carried on a policy similar to that of Ricci in China. For 37 years in Madurai he lived the life of an Indian holy man, accepted the Hindu caste system, and tried to make converts among the Brahmans. Both Ricci and Nobili were controversial men among their fellow Jesuits at the time, some feeling that they went too far in accepting customs of other religions while others insisting that it was the only way there could be a Christian breakthrough in China and India. The controversy has continued to this day.

During the early 17th century, Jesuits, Franciscans and Dominicans followed Portuguese mercenaries into Burma and Siam. They went from Malacca and Manila to Cambodia; Cochim, China; and Malaysia. From 1602 to 1607 the Jesuit Bento de Goes traveled from India to China disguised as a Persian trader. Another Jesuit, Amico Andreae, entered Tibet and built the first Catholic church there in 1626. In Ceylon, the Franciscans had 80 establishments and the Jesuits 16. In India, the ancient Church of St. Thomas was incorporated into the Roman communion.

But the church had losses, too. The most notable was in Japan where Christianity came to be regarded as a threat to Tokugawa Iyasa, who unified the country in 1600. Even before that, the Jesuit Paul Miki and 25 companions were crucified in Nagasaki in 1597. In 1614 and again in 1616 edicts were issued prohibiting Christian worship, and persecution went into full swing. Sixty-two missionaries and about 2,000 Japanese converts were tortured and killed—buried alive or crucified on the shore as the tide came in. By 1639, no active mission was left and Christians went underground, not to resurface until the mid-nineteenth century.

There were losses in China, too. By 1700 there was envy among some of the other religious orders of the Jesuits' success. They were accused of watering down the faith to make it palatable to the Chinese. The Congregation for the Propagation of the Faith (commonly known as Propaganda), established in 1622 to direct missionary work, decided in 1704 to crack down on the Jesuits. Both Nobili's policies in India and Ricci's in China, known as the Chinese Rites, were condemned.

The Chinese emperor was furious and promulgated an imperial decree expelling all missionaries who did not accept the policies of Matteo Ricci established a century before. In 1742 and 1744 Pope Benedict XIV issued bulls confirming the decisions of Propaganda and the hope for a great new church in China was lost. The Jesuits remained in Peking, but a steady decline in the church in China followed. In 1773 the Jesuit society itself, the greatest of all missionary orders, was silenced completely when Pope Clement XIV suppressed it.

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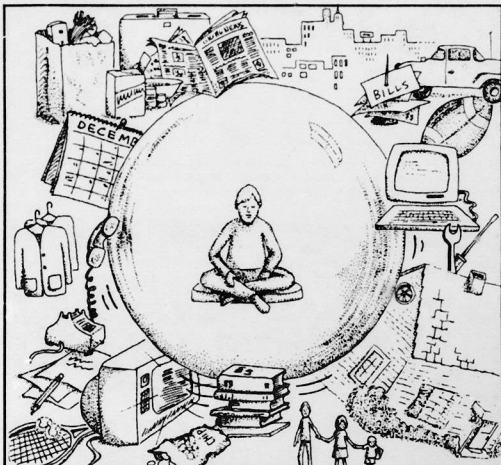
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There are many paths into the center of sabbath



ENERGIZING—The practice of sabbath does not lead to withdrawal from the world or to less involvement with work, family and church. It is quite the opposite. The effect of sabbath is to energize a person, who then can attend to duties, undertake missions, and enter into life enthusiastically and peacefully. There are many pathways into the center of sabbath, and each person must find their own personal journey to spiritual renewal. (CNS illustration by Jean Denton)

During sabbath times, we refresh the human spirit

by David Gibson

Can the kind of timeout that refreshes the human spirit—a "sabbath" time—take place at home? Or do you have to get away for an hour, half a day or a couple of days?

- Sabbath times allow you to:
- ▶ Regain a sense of purpose in life.
 - ▶ Discover how to lessen anxiety.
 - ▶ Decide upon big or little changes you want to make.
 - ▶ Stop speaking too much and to begin listening.
 - ▶ Recognize what is good about your life and to express thanks for that.
 - ▶ Consult helpful persons.

▶ Pray and contemplate how and where God is present in your life.

The reality is, however, that sabbath times don't just happen. Determination is required if the rapid flow of a week's events is to stop long enough to allow a person to breathe more freely.

Where your sabbath times occur is not the main question. For some people, the home setting could be the best "place apart." For others, not so.

Whether sabbath times will occur at all is the real question. They won't unless, in a decisive manner, you inject them into the circumstances of your life.

(David Gibson edits Faith Alive!)

by Dolores R. Leckey

Ask men and women—especially those with children—what their most pressing concern is, and they likely will respond, "Time! There's not enough time for family." Press a little more and people—this time, most likely women—will add, "There's not enough time to simply be."

Given the pressures of contemporary life and affluence, some people feel there is little time for regular prayer, meditation, or systematic religious development.

People find life fatiguing. They are tired. Yet instinctively they seem to know that life can be different, that balance is possible. Sometimes it takes a crisis.

As a young wife and mother of small children years ago, I felt caught in a whirlwind of constant activity that never seemed to slow down. While I had the luxury of not working outside the home, it still felt as if there was not enough time to pursue—to pursue what? Questions of meaning? Art and music? God?

Suddenly the whirlwind caught me up, sent me to bed for weeks with instructions from the doctor to do nothing. This was the treatment for rheumatic fever.

In the imposed silence and solitude that entered my life uninvited, I discovered a new texture of time, what our ancestors in faith knew as sabbath—not the Sabbath, a special day of religious observance, but sabbath with a lower-case s, referring to a quality of time designating rest and renewal.

Such sabbath times can occur anytime—for a day, a week, a month, or longer. It is then that time assumes a different quality. We uncover another dimension of time.

The original purpose of sabbath was for men and women to rest from their labors, allowing themselves to be renewed by God. Alone and with others, people prayed, studied and celebrated. The family meal was a time of joy and gratitude. But over the centuries, both in Jewish and later in Christian practice, notably under the influence of Puritanism, the idea of sabbath accrued layers of obligation. It became more restrictive than embracing, more burdensome than freeing.

As a medically enforced sabbath when I had rheumatic fever was genuine rest. The bedlam within and without was calmed. Then total dependence on God was seen for what it is: a fact. A doorway to prayer was opened, and new horizons became ever more visible. I realized that it took illness for God to get my attention.

As always, life changed. Health returned, the children grew, new studies and new work consumed my time. I had to find new spaces—not a sickbed—for sabbath, for that intentional time given over to God solely for God's purposes.

I knew sabbath time was as essential as water is for life. I looked around for resources, and they were right in view.

Spiritual direction was one. I learned that spiritual direction is a kind of sabbath, for in the hour or so that one spends with a spiritual director the focus is not so much on accomplishing as on being. It is a time set aside to view one's existence honestly and with gratitude.

For many years participating in a women's prayer group helped me, in the course of a busy day, to claim time alone for simply listening to God. The prayer group's bimonthly time for communal meditation and prayer reinforced our daily efforts to rest in God.

Much later I could see that the prayer group fostered time alone for God as well as time in community, that is time with others. Each kind of time was a reflection of the original sabbath spirit.

More extensive time alone occurred in the structure of "quiet days" or longer silent retreats. I found there were many paths into the center of sabbath.

Many lay people I know have been helped by learning a simple but effective form of meditation called "centering prayer." Trappist Father Thomas Keating continues to lead workshops and retreats where this method—called Contemplative Outreach—can be learned, and now a network exists of thousands of people who practice this form of prayer.

While exercise in the sense of "training" is not sabbath as I understand it (for exercise can be a competition with oneself), many people find a daily walk can be a contemplative experience. This gives a person exercise in freedom from aggression; it is a time for heightened awareness of God's presence.

The practice of sabbath does not lead to withdrawal from the world, or less involvement with work or family or church. Quite the opposite. The effect of sabbath is to energize a person, who then can attend to duties, undertake missions and enter into life enthusiastically and peacefully.

We see this written large in the lives of our great mystics. Teresa of Avila, Catherine of Siena or Ignatius of Loyola are remembered for their activity, which constitutes the other side of sabbath.

And we can see the same in the smaller script of our own lives. When we rest in God, we allow ourselves to be formed by God, shaped into doers of the Word.

The spirit of sabbath honors the basic rhythms of life found everywhere in the universe. We are renewed for our work, and reminded to lean on God.

(Dolores Leckey is executive director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.)

DISCUSSION POINT

Busy people need time to rest

This Week's Question

As a busy person, how do you take time out to rest and renew the spirit within you? What do you actually do at such times?

"My weekly Cursillo group. Being a single parent, I don't have another adult to share my struggles and special moments with. Just touching base with them lifts my spirits. Once a year I also make a retreat at the Dwelling Place, a Franciscan house of hospitality and prayer. My time is spent in silence and prayer." (Nancy Stewart, Jackson, Mississippi)

"I read some passages from Scripture or possibly from the desert fathers. If something strikes me, I stop and meditate on that and perhaps go into contemplative prayer. It's so simple, it's hard to describe but it works." (Joseph Kirkcaldy, Springerville, Arizona)

"Even though I come home late from work and have to get up early, I shower, get into something comfortable, throw a log on the fire, put on some relaxing music turned

down low, and turn off the lights. Then I just chill. There's really nothing like it." (Andre Greene, Baltimore, Maryland)

"I sit in front of the Blessed Sacrament. It lifts up my spirits and gives me a strength to go on. For example, I am an engineer and I was laid off 19 months ago. I still don't have a full-time job. Because I choose to let Jesus work in my life, I'm not a basket case." (Ed Michael, Clearwater, Florida)

"That's particularly hard for me. Going to workshops and things like that renews my motivation. Recently, I went to a workshop on how to train volunteers. There were a lot of insights about how to get things done more efficiently and have more time for yourself so you're not always trying to play catch-up." (Melly Berry, Wilmington, North Carolina)

Lend Us Your Voice

An upcoming edition asks: What are the greatest "gifts" of childhood? What are a child's special attitudes? If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



Take time to rest, relax

by Jane Wolford Hughes

I was about 11 when I spent a summer month visiting my friend Rosemary's grandmother.

Grandmother Gannon, a tiny, wise Irish dynamo who had raised 13 children, lived in farm country high on a hill overlooking a small town in Ontario.

She had definite ideas about how to live. Rosemary and I observed the routine of the house: we arose early, doggedly attacked the weeds in the vegetable patch, and fed the chickens. Then we were free to rush down the hill to plunge into the cool waters of the rock quarry.

By noon we were ready for the day's main meal. Then, once the kitchen was clean, Rosemary's grandmother would move into her rocking chair, throw her apron up into her hair over her face, and "settle in" for a bit.

When her fingers stopped moving on her rosary and the white cloth puffed up and down with her deep breathing, we knew that she was asleep.

Our chance for escape? No. We were expected to settle in also, to doze or to read the books we had brought from home.

Many days, however, the book rested unopened on the swing next to me. I entered into the dreamy world of the senses: the heady scent of the climbing roses and honeysuckle. A child of the city, I was gaining insights into quiet time, letting go and getting in touch with myself and maybe God.

When my own children were small, our morning pattern in the summer was to straighten the house and then take off for a two-hour walk along the beach at Lake Huron.

These walks were more like expeditions into strange lands as the beach changed daily. Returning home, our pals always were full of treasures, our stomachs hungry, our bodies tired. After

lunch we all "settled in," the littlest ones to nap, the older ones to read or look at books, draw or dream.

The rule was to have a time apart, to be content, to enjoy the quiet.

Now that they are parents themselves, they still respect and are nourished by nature and prize periods of play, quiet, rest and solitude, though they have demanding careers to juggle with family responsibilities.

What do they give up? Television is not their constant companion. They are social beings without excessive partying and bar-hopping is not on their agendas.

My friend Betsey, a hair stylist, had an interesting answer when I asked what she did to rest.

"All day long I give myself away," she said. "In order to own myself at the end of the day, I have a morning ritual. I arise earlier than normally would be needed. I leisurely get myself mentally, physically and emotionally focused and organized. I anticipate my day, I set my goals. Otherwise, pressure of time, fatigue from the fast pace, and the unpleasant attitude of a few clients can put me just inches from tears or an impatient grumpiness. When it happens, I don't like myself."

Also, she said, "my husband and I escape for a weekend at a resort now and then. We leave behind the worries and annoyances life can bring. We get our marbles together—otherwise they're all scattered and so is our life. After the weekend we return to the routine of work refreshed and stronger."

Rest is active, not passive. It doesn't just happen. It must be purposely planned. It frees our spirits to be open to the Spirit.

Without rest, we can never have the fullness of life that Jesus promised us.

(Jane Wolford Hughes is a free-lance writer and adult religious educator.)



RELAXATION—Children instinctively know how to relax and have fun. Adults often need to remember to take time for relaxation by going fishing or pursuing other hobbies. (CNS photos from Wide World, above, and Mimi Forsyth, below.)



Indianapolis Campaign for Healthy Babies

ASK THE DOCTOR

by Dr. Pat Keener

Q Can it really hurt my baby if I use cocaine during my pregnancy?

A Yes! Cocaine hurts and kills babies. It is one of the most dangerous drugs you can use during pregnancy. This is true of cocaine by any route or in any form—crack, base, rock or coke. Cocaine causes blood vessels to constrict and decreases the blood flow to the unborn baby. Since your blood carries your baby's supply of food and oxygen, a decrease in blood flow will cause a decrease in the supply of food and oxygen.

Q What damage could cocaine cause to my unborn baby?

A If you use cocaine in any form early in your pregnancy, you may lose your baby by miscarriage. Even if cocaine doesn't kill your baby, it may cause serious damage. Use of cocaine can cause:

- small head size
- low birthweight
- malformed organs
- fetal stroke
- premature labor
- increased risk for Sudden Infant Death

One of the most serious problems that cocaine can cause is a fetal stroke. In this situation a baby suffers a stroke while it is still in the womb. Unfortunately, the stroke almost always causes irreversible brain damage.

Q Since it would be easier for me to deliver a small baby, why should I care if my baby is low birthweight?

A A baby is considered to have a low birthweight if the baby weighs less than five and one half pounds when it is born. These babies are at considerable disadvantage. Compared to infants of normal birthweight, low birthweight babies:

- are 41 times more likely to die in the first year of life
- account for 3% of deaths of babies who die in the first month of life

USE OF COCAINE OR CRACK during any month of pregnancy is a serious risk to the health of a pregnant woman and her unborn baby. Both fathers and mothers need to believe that fact and decide to give their child the best chance in life by providing a drug-free environment before and after the baby is born.

A small baby may mean an easy labor for the mother, but it means a poor start in life for the baby.

Q What if I use cocaine at the end of my pregnancy when the baby is already formed and won't be premature?

A Cocaine use at the time of delivery can endanger YOUR life as well as your baby's. Cocaine can cause a serious complication of delivery called "abruptio placentae." In this condition the placenta pulls away from the walls of the womb too soon. The supply of oxygen is cut off for the baby making it critical to deliver the baby as quickly as possible. In addition, there can be so much bleeding that both the mother and the baby have their lives in danger. Cocaine used near the end of pregnancy can also cause stillbirth.

Q What if my baby is lucky and is born without major problems in spite of the fact that I used cocaine?

A You don't want your baby's future to depend on something as unpredictable as luck. Even if your baby was born at a normal birthweight, at full term, and looked healthy, your baby could still have problems from your cocaine use. Babies whose mothers used cocaine prenatally seem to be unusually sensitive to light, noise and even minor disturbances. They cry more than other babies and are difficult to comfort. They have a great deal of trouble comforting themselves. They seem to have difficulty relating to their caregivers. These babies can be extremely hard to parent and may lead their parents to feel frustrated or inadequate. Unfortunately, these behavioral traits seem to continue as the child gets older and make it difficult for the child to fit into social and educational settings. You don't want to trust to luck that your healthy-looking baby won't have these hidden problems.

Q Are cocaine-exposed babies more at risk of AIDS?

A Yes! Mothers who use cocaine often have other risk-taking behaviors. Dirty needles used for intravenous drugs and unsafe sex are the two factors that increase the chances that a drug-exposed baby is also AIDS exposed.

Q What can I do to help my baby if I have already used cocaine?

A Get help! Stop today! Don't let yourself get discouraged because your baby is already exposed. You don't know what is going on with your baby, and you shouldn't make any assumptions. The only thing you know for sure is that your baby has a better chance if you stop using drugs today.

Q Where can I get help?

A There are many people who will be happy to help you. Don't be afraid to talk with your doctor. If you are trying to help yourself, your doctor will protect your confidence and will get you the help you need. If you are not already in prenatal care, you need to call the Mother Baby Helpline at 927-5959. They can refer you for prenatal care and can also refer you to a Substance Use Counselor who specializes in helping pregnant women who have problems like yours. The Substance Use Counselors are part of the Indianapolis Campaign for Healthy Babies and are available to help you all through your pregnancy.

— NOTE TO DADS —

Drugs and babies don't mix! Cocaine use by either parent can affect the baby. A mother's "hit" reaches her unborn baby because the drug is carried in her bloodstream. A father's "hit" reaches the baby because the drug is carried on his sperm. If you are planning a family, are an expectant father or the father of young children, have the strength to "say no to drugs." A real man would!

This column is sponsored by the Lilly Endowment, Inc.

SECOND SUNDAY OF ADVENT

The Sunday Readings

Sunday, December 8, 1991

Baruch 5:1-9 • Philippians 1:4-6, 8-11 • Luke 3:1-6

by Fr. Owen F. Campion

The Book of Baruch provides the liturgy for this Second Sunday of Advent with its first reading. The book supposedly was written by a disciple of the great prophet Jeremiah during the Jews' captivity in Babylon. Actually it was composed many centuries after the Babylonian exile by someone using Baruch's name. Probably the original language was Hebrew. Only the Greek text survives, and quite possibly the Jewish Scripture scholars in the generations immediately after Jesus thought that Baruch first was composed in Greek. That in itself would have caused them to disqualify Baruch as Scripture. Their listing of the holy writings was adopted by the scholars who translated the Authorized King James Version, the biblical standard for English-speaking Protestants. Baruch does not appear in that translation.

The Catholic Church, however, has consistently taught it to be the Word of God. This weekend's reading is eloquent and enthusiastic. So much of ancient Jewish history was filled with hardship and peril, it is to be expected that religious writings from that period would have been very encouraging on the one hand and demanding on the other in their references to popular religion. With great imagery, Baruch looks forward to a splendid new day when all trials and tribulations will be overcome and justice will endure.

The Epistle to the Philippians, written in

a time centuries after Baruch and Christian in its philosophy and origin, served the same purpose initially as did the Book of Baruch. It encouraged Christians awash in a pagan sea that was the Roman Empire first century, and it challenged them.

It was not a merciless challenge, summoning Christians to goals no one could meet nor goals without reward. It was hopeful and inspiring. God will assist every effort to know him, to resemble Jesus. The epistle called its first readers and calls us to grow in our Christianity, love, faith, and hope. A distinct Advent theme appears as the epistle looks to the day of the Lord's coming once again.

St. Luke's Gospel is the Gospel for this weekend. It presents with customary forcefulness the figure of John the Baptist, so admired in early Christianity. His preaching throughout the land was no accident. It was in God's plan for his incarnation. It was, moreover, and the Gospel dates this great event of John's preaching by situating it within the political framework, naming the officials who then were governing.

John's task was not to be an end in itself. He was the harbinger of an even greater voice to come after him. That voice, of course, was the voice of Jesus. John went not to the satisfied, but into the barren desert. It was literal in the sense that he seemingly preferred the desert to the east of Jerusalem. But he also sought human hearts dry with sin and hopelessness.

Reflection

For even the most secure and contented among us, life has its problems and the future is unknown. There is cause to be concerned or at least to wonder. For millions upon millions on earth, there is no

reason to feel secure. Times are terrible. The future could not be welcomed. Too much misfortune already has occurred, and it seems unending, invincible before every effort for relief or improvement.

Into such an atmosphere, the readings of this weekend are most appropriate. Each of us, regardless of individual conditions, somehow stands in that atmosphere. We may be hurting. Or we can be hurt in the future. Only the foolish would deny that. These readings remind us that we need not fear. Hurt and weariness are not our lot. Our destiny is to be triumphantly happy in our union with God. In that union, through that union, love will reign, justice and peace will reign. So, take heart! God loves us and wills for us

eternal companionship with him in joy and serenity. Such a happy result will not evolve automatically. It will come when the Gospel endures in human lives, when men and women faithfully follow the footsteps of Jesus in their walk through earthly life. We bring Jesus back to earth, at least into our hearts and homes and into our surroundings. We carry his mercy and love onward in our time. So, the readings summon us to fidelity and strength in commitment.

We must bear witness to God in our goodness and love, but we are nothing unless we present to others Jesus once again through our dedication to him and imitation of his virtue and love.

THE POPE TEACHES

Church is sign of union with God

by Pope John Paul II

Remarks at audience November 27

The Second Vatican Council's Dogmatic Constitution on the Church begins by affirming that the church is "mystery" and that she exists "in Christ as a sacrament or instrumental sign of intimate union with God and of the unity of all humanity" (*Lumen Gentium*, 1).

The church is a mystery because it is through her that God brings to fulfillment his eternal plan to save all humanity. This divine plan, (Colossians 1:26; cf. Romans 16:25-26), was made "manifest in the incarnation of Jesus Christ, revealed in his preaching of 'the secret of the kingdom of God' (Mark 4:11), and definitively accomplished in his death and resurrection.

With the coming of the Holy Spirit upon the apostles on the day of Pentecost, the "mystery of Christ" (cf. Colossians 4:3; Ephesians 3:4) took visible form in the church, the new people of God. As the Council teaches: "God has called together

the assembly of those who look to Jesus in faith as the author of salvation and the principle of unity and peace, and he has constituted the church that it may be for one and all the visible sacrament of this saving unity" (*Lumen Gentium*, 9).

The Greek word for "mystery" (*mysterion*) is usually translated by the Latin word sacramentum: "sacrament." By calling the church a "sacrament of unity," the council referred to her origin as a part of God's saving plan, and also to the fact that, like the seven sacraments, she is a visible and effective sign of God's invisible grace drawing all mankind to salvation in Christ.

The church is a "sacrament" only by analogy, since she is the assembly of those who have already been made holy in Christ. Nevertheless, there is an organic connection between the church as sacrament and the seven sacraments, in particular the Eucharist. For in the celebration of the Eucharist the mystery of the church is expressed and made present, and the church herself becomes ever more fully the sacrament "of intimate union with God."

MY JOURNEY TO GOD

Legends of Christmas

I cannot write of Christmas in July
The sudden flash of cardinals' giddy twirl
Poinsettia poised atop the tallest pine
Holds me enthralled
And while I dream
The seasons mesh and blur.

Now autumn borrows
starshine left from summer
Bright as the eyes of her
who bore the babe
I cannot write of Christmas in the fall
Or in the spring—
The robins sing, and dogwood
Drops its crosses on the land
I see the infant's grown-up tortured hands
And I remember
Why I only write of Christmas
in December.

—by Hazel Quillen

(A resident of West Terre Haute, Quillen is a member of St. Leonard of Port Maurice Parish.)



Daily Readings

Monday, December 9

Blessed Juan Diego
Isaiah 35:1-10
Psalms 85:9-14
Luke 5:17-26

Tuesday, December 10

Advent weekday
Isaiah 40:1-11
Psalms 96:1-3, 10-13
Matthew 18:12-14

Wednesday, December 11

Advent weekday
Isaiah 40:25-31
Psalms 103:1-4, 8, 10
Matthew 11:28-30

Thursday, December 12

Our Lady of Guadalupe
Zechariah 2:14-17
or Revelation 11:19; 12:1-6, 10
Psalms 45:11-12, 14-17
Luke 1:39-47

Friday, December 13

Lucy, virgin and martyr
Isaiah 48:17-19
Psalms 1:1-4, 6
Matthew 11:16-19

Saturday, December 14

John of the Cross,
priest and doctor
Sirach 48:1-4, 9-11
Psalms 80:2-3, 15-16, 18-19
Matthew 17:10-13

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Entertainment

VIEWING WITH ARNOLD

Sweet 'Little Man Tate' steals scenes and hearts

by James W. Arnold

Jodie Foster's "Little Man Tate" is about the struggle between two women over possession (moral, not legal) of a little boy. One is wealthy and mature, a brilliant, elite career woman, and the other is his natural mother, young and unmarried, a rough, uneducated waitress with a heart full of love.

To add an additional symbolic twist to what is the world's oldest three-hanky plot, the child is Fred Tate, an even-year-old certified genius in science, art and music. Kids like Fred we simply call "gifted," but there is something wonderfully mysterious about them. They are echo: hints—reflections—of something beyond all imagining.

So who do you think should be in charge of raising this wunderkind?

Fairly early, the movie clearly comes down on the side of the familiar working-class, scorned but gutsy young woman Foster nearly always plays. Here she represents not only normalcy, but despite her hard surface, the power of motherhood. And the suspense issues out of the film as if it were a wounded rubber ducky in a bathtub.

Otherwise, this much-publicized first attempt at both acting and directing by Foster, still just a mere 29 years old after an acting Oscar and roles in 20 previous films, is a predictably impressive debut. All it needs is more doubt about who's going to win and why, and more enlightenment about what values are really at stake.

This script by Scott Frank ("Dead



Again") may well be one that Foster identifies with. She was herself a prodigy of sorts, a "star" of TV commercials at age 3 and raised by a single mom who was "dedicated totally to [Jodie's] having a happy and fulfilled life."

The fictional Fred (gentle, fine-featured Adam Hann-Bjrd) is enduring the classic trauma of being a prodigy; he wants to be loved by his peers, who either ignore or make fun of him. School is boring, because he knows all the answers. He does get a lot of affection and companionship from his mother Dede (Foster), to whom he is a pure gift, "the best thing that ever happened."

There is something more about Fred. He's sensitive and compassionate. In fact, he worries so much about the world and humanity (he reads and watches a ton of documentaries) he has an ulcer. "That's a pretty big responsibility for a little kid," says Dede. "He's got his whole life to be worried."

This ability to understand that people hurt, and why, and to try to help them, motivates Fred often. Along with his fondness for Van Gogh, it guarantees our own affection for him. It gives a genuine lift to the story. It's also as close as writer Frank comes to suggesting that genius may also have a moral dimension, which may be (after all) why we have saints. It's all grace, to paraphrase the famous line from Bernanos.

Anyway, Fred is discovered by Jane Grierson (Dianne Wiest), a cool ex-prodigy who runs a school for high-IQ kids. She instantly solves two of Fred's problems—boredom and friends—but rouses Dede's resentment and feelings of inadequacy. They come to a head when Fred chooses to spend a summer at college (studying



'MY GIRL'—Sweet, solemn Thomas J., played by Macaulay Culkin (left), and Vada, portrayed by Anna Chlumsky, are best friends in "My Girl." The U.S. Catholic Conference calls it "one of the year's superior movies" and classifies the film A-II for adults and adolescents. (CNS photo from Columbia Pictures)

quantum physics) instead of going with Dede to Orlando and Disney World.

The truth of the story is that a bond exists between mother and son that transcends all this conflict. It's essential to know that, in the end, love means more than anything.

Yet it does seem that the case is stacked against the idea of Excellence in favor of the American tendency to exalt the Normal. June at first seems like a rival who deserves a hearing. But in the end she's just another dried-up intellectual who can't cook. (She burns the meat loaf). "How come you have no kids?" Fred wonders. "How come you always talk like you're reading a book? What's wrong with you?"

You can't help recall the survey of a few years ago that showed most people would rather have normal than gifted children. "Tate" dramatizes this preference with sympathy, and offers a happy ending in which the high IQ folks have come down from the Ivory Tower to party.

The movie gets flawless performances from Adam, Wiest and Foster, plus strong support through the cast, especially from Harry Connick Jr., as a college guy who befriends Fred (they play a jazz piano duet) and P.J. Ochlan as a weird, hostile teen-age math prodigy.

It also has many moments, both funny (90 percent of collegians leave a class when they learn it's physics, not physical ed) and poignant (a shot of Fred's orange birthday party invitations, tossed aside by the other kids, blowing across an empty schoolyard).

(How to raise a gifted child, artfully but somewhat unevenly debated, one sexual situation; satisfactory for youth and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Iron Maze A-III
Overseas A-III
The Rolling Stones:
At the Max A-II
The Search for Signs of Intelligent Life in the Universe A-III
Legend: A-I—general patronage; A II—adults and adolescents; A-III—adults; A-IV—adults with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

Show retells 'Yes, Virginia, there is a Santa Claus'

by Henry Herx
Catholic News Service

An unabashedly sentimental excursion into yesterday's Yuletide nostalgia can be had in "Yes, Virginia, There Is a Santa Claus," airing Sunday, Dec. 8, from 9 p.m. to 11 p.m. on ABC. (Check local listings to verify the program date and time.)

The title refers to the newspaper editorial written by Frank P. Church for *The New York Sun*, a piece of high-minded journalism that has been republished and quoted from ever since it first appeared on Dec. 24, 1897.

The program dramatizes the story of how the editorial came to be written. Though the dramatization is mostly fiction, the editorial itself borders on the truth of poetry.

The little girl who wrote the letter to ask "Is there a Santa Claus?" is 8-year-old Virginia O'Hanlan (Katharine Isabelle). Her father, James (Richard Thomas), is an Irish immigrant who, shortly before Christmas, has been fired from his job as a manual laborer.

Unfortunately, James is the victim of anti-Irish prejudice and hard economic times. His job is given to a "real" American while he joins the swollen ranks of the unemployed. With a wife and three children to support, he is worried about where their next meal will come from. Though his wife has made a little money from knitting, James sadly tells the youngsters that it won't be much of a Christmas this year.

Interact with the O'Hanlan story is that of Church (Charles Bronson), a respected editorial writer who has taken to drink after the death of his wife and daughter.

Finding Church in a drunken stupor one day, Evie (Tamsin Kelsey), a woman colleague on the paper and one of his admirers, saves the day by finishing an article he had been assigned and signing his name to it.

Also worried about Church is his longtime editor and friend, Edw. and P. Mitchell (Edward Asner). When little Virginia's letter arrives, Mitchell decides it might help pull Church together by giving him the task of answering it.

The next morning, with a bottle of whiskey in his pocket, Church begins to ponder his response while tramping the streets of New York. Along the way he sees all the cheery Christmas decorations and the bustling excitement of children and their parents.

On his stroll he also observes the city's poor as well as the generosity of individuals and groups, such as the Salvation Army volunteers trying to help the less fortunate.

His wanderings end in the cemetery where the bodies of his wife and daughter are buried. After pausing at their graves, he heads back to *The Sun* building and on the way drops the unopened whiskey bottle in a trash bin.

The next day, Christmas Eve, Church's editorial appears on the front page of the paper and becomes part of journalistic history.

For the purposes of the program, however, its publication serves to bring the O'Hanlans and all their friends together with Church, Evie and even Mitchell in a tearful but cheery happy ending that is shameless in its bald appeal to the heart.

The script by Val DeCrown and Andrew J. Fenady is calculated to wring every ounce of sentimentality out of material that is sentimental enough to begin with.

The fact that they get away with it as well as they do is because there is something substantive and true underneath all the story's tinsel. It's obvious and manipulative, but no less satisfying for it.

For instance, Virginia finds a penny in the snow, a veritable treasure, and saves it to buy her father a Christmas present. The present is to be the Christmas Eve edition of *The Sun*. The paper costs two cents, but the newsboy sells it to her for half price. It's an outrageous way to set up the father's discovery of Virginia's letter and Church's response, but it leads to a warm family moment.

Veteran director Charles Jarrott re-creates the historical period quite well, especially the impoverished circumstances of the O'Hanlan family and the anti-immigrant antagonism of the times. Jarrott also gets fine performances from all the principals. In their company, even the stage-Irish acting of Thomas proves acceptable.

In any event, the dramatization is true to the spirit of Church's editorial, which points to "the supernatural beauty and glory" that lies beyond the material world. Family viewers are likely to find that the program is one—again in Church's words—"to make glad the heart of childhood."

There's nothing wrong with Old St. Nick as long as parents help their children see the connection to what Christmas really celebrates.

TV Programs of Note

Friday, Dec. 6, 8-8:30 p.m. (CBS) "Was the Night Before Christmas." Rebroadcast of the 1974 animated musical special based on the Clement Moore poem about a visit from St. Nick, with the voice of Tammy Grimes, George Gobel and John McGiver. It's seasonal family nostalgia.

Friday, Dec. 6, 8:30-9 p.m. (CBS) "A Garfield Christmas Special." Rebroadcast of the 1987 animated special in which cartoonist Jim Davis' wacky cat reluctantly joins Jon and Odie for an old-fashioned musical country Christmas.

Friday, Dec. 6, 9-11 p.m. (PBS) "Mozart on Tour." The story of Wolfgang Amadeus Mozart's life and musical development is told through moments of his work by some of the world's most renowned musicians.

Sunday, Dec. 8, 7-8 p.m. (ABC) "Indestructible People." Documentary on the human body begins by showing the life of the fetus from conception to birth and how medical technology can help a baby born less than perfect or a person when injured later in life.

Sunday, Dec. 8, 8-9:30 p.m. (PBS) "Great Moments with Nature's Filmmakers." Nine cameramen for the "Nature" series recall their experiences working on "Yellowstone in Winter," "Dolphins," and "Kingdom of the Ice Bear."

Monday, Dec. 9, 8-8:50 p.m. (PBS) "A Christmas Special with Luciano Pavarotti." In this rebroadcast of a 1980 concert taped in Montreal's Notre Dame Cathedral, the opera star sings traditional carols and hymns, including "Adagio Fideles," "O Holy Night" and "Ave Maria."

Wednesday, Dec. 11, 8-9:20 p.m. (PBS) "A Carnegie Hall Christmas Concert." Andre Previn conducts a concert of classics featuring Kathleen Battle, Frederica von Stade, Wynton Marsalis and others.

Thursday, Dec. 12, 8-9 p.m. (PBS) "Christmas at Pops." Rebroadcast of a concert by the Boston Pops Orchestra featuring conductor John Williams, the Vienna Boys Choir, and the Tanglewood Festival Chorus.

Friday, Dec. 13, 8-9 p.m. (CBS) "Mickey's Christmas Carol." Rebroadcast of the 1983 Disney cartoon version of Charles Dickens' story with Mickey Mouse as Bob Cratchit, Goofy as Jacob Marley, and Scrooge McDuck as Ebenezer.

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

QUESTION CORNER

Lord's resurrection was in bodily form

by Fr. John Dietzen

QA recent column in our local paper I find hard to believe. In speaking of a coming seminar by Bible experts, the author says that most New Testament scholars do not believe that Jesus rose bodily from the dead. According to him, "One Catholic seminary instructor says he does not know of any credible Bible scholar who would hold for a bodily resurrection of Jesus."

I can't speak for others, but I believe many people would like to know if this is true.

Whatever you could do to clarify this for us would be appreciated. (California)



A People who make these kinds of accusations may be operating out of thoughtlessness or a superficial knowledge of the subject, but they are cer-

tainly totally mistaken. Sometimes they have not even read the writings that they are condemning.

Any Christian is aware that the resurrection of Jesus from the dead is the core of our faith.

As St. Paul says, if Jesus has not risen, we Christians are to be pitied.

On the other hand, any thoughtful reader of the Gospels is aware of several major puzzles presented by the different stories we are given of the resurrection and events which followed.

Clearly, our Lord's resurrection was not simply a "return to life" as he possessed it in human form before his death. He was seen and not recognized by his closest friends, and then recognized (John 20:14).

He appeared and disappeared instantaneously (e.g., Luke 24). And the Gospel stories themselves differ considerably with each other on many details of the events on the first Easter Day and the days following.

St. Paul himself, who tells us he had seen the risen Lord, in comparing our resurrection to that of Jesus, says that what dies is a physical body, but what is raised is a spiritual body, imperishable, glorious and undying (1 Corinthians 15).

One of the obvious tasks of biblical scholarship is to compare and analyze in every way possible all of this New Testament information and theology, and develop possible explanations of that information in the context of traditional Christian faith.

With very rare exceptions, those solutions in our century do not include denying the bodily resurrection of our Lord.

As one of numerous possible illustrations, we might refer

to what is probably the most prestigious and scholarly volume in English commentary on the Scriptures, the New Jerome Biblical Commentary, compiled by major Catholic Scripture scholars in the English-speaking world.

In a brief but weighty section on the resurrection of Jesus, four of these theologians, whose names are familiar to any serious student of the Scriptures, clearly defend the bodily resurrection of Jesus.

They strongly reject the rationalistic and liberal criticism of the 19th century which in one way or another attempted to discredit the resurrection.

Their own position is obvious throughout, perhaps most explicitly in the context of these various "qualities" of the risen Lord.

"If the New Testament," they write, "stresses that what was seen was a radically transformed Jesus, it was Jesus who was seen," the Jesus with whom the disciples had walked, talked, ate and lived during his public life.

Among some circles it is considered cute and with it these days to discredit genuine scholarship of any kind, including biblical studies. Unfortunately, sometimes honesty and truth get buried in the process.

When you see these extravagant kinds of statements, don't panic. Try to check them out at least a bit. Does the author really know what he is talking about? And does he want to honestly convey the facts?

The admonition "Don't believe everything you read" is still good advice.

(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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FAMILY TALK

Mother mourns her son's bad behavior

by Dr. James and Mary Kenny

Dear Mary: I am a mother of four children whom I love dearly. The three oldest are 51, 43 and 42 years old. They have never been in trouble with the law and have reared their children, who are educated and still furthering their educations.

My fourth child, who is a male 36 years old, has been a problem child since age 5. When he was 9, I didn't know what to do, so I went to juvenile court and begged for help. I was told that he had to be arrested first.

He was a problem all through school. He is a brilliant young man, but he stays in and out of prison. I refuse to spend any money to get him out.

My husband was in the hospital for four years before he died. My son never had his dad because he was only 2 years old when his father was admitted to the hospital and 6 when he died.

I would like to know why my 36-year-old child is so different from his brother and sisters. (Indiana)

Answer: You could probably find as many answers to your question as there are people to answer it.

And you might equally well ask yourself. Why do I have three children who have done so well in living their lives? The fact is that we do not know why children from the same family can turn out so differently.

When your son was very small, you and your children certainly encountered great difficulty and sorrow. You must have been a strong woman and mother to raise your young family during your husband's lengthy illness and then after his death.

*Sustain yourself with prayer.
Pray for your son, and pray
for the gift of hope. God will
never give up on your son.*

You seem wise enough to know that your son is an adult, and adults take responsibility for their own behavior.

Too often parents blame themselves when a child acts irresponsibly. Then the parents attempt to take care of the person as though he were still a child. They pay a child's fines or cover his debts while lecturing the child about irresponsibility.

As you have found, the best way to deal with irresponsibility is to let the adult child suffer the consequences. Your refusing to pay bail for your child is a way to allow him to suffer the consequences of his actions. You are not helping your son lead an irresponsible lifestyle and you are not blaming yourself or others for his bad behavior.

What can you do for your son at this point in his life? Probably not a whole lot. You can be available for him whenever he turns to you, not to bail him out of unpleasant situations but to sorrow with him over his difficulties, encourage him in any positive direction, and simply remind him that you love him and always will.

At this point, your son's behavior seems to offer little hope or encouragement, either for you or for him. Turn to your friends or relatives, particularly old friends who have known your family, for support and consolation about your son. Sustain yourself with prayer. Pray for your son, and pray for the gift of hope.

God will never give up on your son. Don't you give up on him either.

(Reader questions on family living or child care to be answered in print are invited. Address them to the Kennys, 219 W. Harrison St., Bensenville, Ill. 47978.)

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Ken Stroud overcomes injuries to excel in life

by Martha Brennan

In 1964, Ken Stroud had to make a choice to be happy or unhappy following a motorcycle accident that left him partially paralyzed. But hard work and determination learned while attending Cathedral High School and serving as co-captain of the Fighting Irish football team paid off when it came time for him to make that choice.

During his years at Cathedral, the then-Holy Trinity parishioner said he had to pay his own tuition by working odd jobs and having a newspaper route. He also played sports and "took all of the tough courses."

After high school, Stroud studied at Purdue University and then entered the U.S. Army. He later attended Indiana University on the G.I. Bill. And although Stroud said he had no intention of studying law, he ended up enrolling in the I.U. School of Law in what he describes as a "fluke."

After completing 10 years of higher education, Stroud went to work for the U.S. Attorney General's office in Indianapolis in the fall of 1963.

Then in May of 1964 his life changed when he was injured in a motorcycle accident which left him paralyzed and in a wheelchair. That's when he had to choose whether to be happy or unhappy.

"The choice wasn't whether I would be in a wheelchair

or not," he said. "You can't go back. I learned quickly that the real choices that life presents are a lot different than the hypothetical ones."

Stroud said after the accident he would often look at others who were in worse circumstances and be thankful for his own situation.

At some point," he said, "I had to get a grip on things and admit to myself that I didn't have an ideal choice to make. Once I learned that, I didn't find it difficult to choose, but that doesn't mean I didn't realize my loss."

Stroud's first wife died of cancer in 1978, but in spite of that loss and others he said he has gained in many ways.

Since 1972, he has worked as a professor of law at Indiana University in Indianapolis, teaching Criminal Law, Evidence, Law and Medicine, and Psychiatric Law. Students consider Stroud to be a tough professor, but he has won the Best Professor Award voted by the law students five times.

"I sense that I am liked by the students," he said, "but that is not why I am here."

Stroud said he likes the nuances of law and enjoys teaching the theory of law because he knows that his handicap would prevent him from being able to practice or to litigate. "Litigation is very physically demanding," he said. "Besides, I like my life too much right now to want to make a change."

That's a statement coming from a happy man.



Ken Stroud

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Indian Mission School Seeks Christmas Miracle

Priest Says Prayers, Donations Urgently Needed

Special to The Criterion

THOREAU, NM — With the approach of Christmas, Very Rev. Douglas A. McNeill ("Fr. Doug" to his friends) has cause for both rejoicing and concern.

Fr. Doug's cause for rejoicing is the Indian Mission's spanking new "Miracle Van" that many friends helped earn for the school through Campbell's Labels for Education program!

"We call it our 'Miracle Van' because we knew when we started saving for it that it would take a miracle for a school our size to earn it," the Brooklyn-born priest declares. He says he daily gives thanks for (and remembers in prayer) all those who shared in the hard work of the labels project.

Fr. Doug's cause for concern is the struggling Indian Mission's critical financial need.

"Right now, I'm praying for the miracle we need for the funds to assure we can keep our school open and meet other critical needs of our American Indian neighbors," Fr. Doug declares.

In his 17th year as Mission Director, the Irish priest is at the helm of a nearly 50-member strong corps of dedicated lay missionaries.

Some of the missionaries serve as teachers in the Mission's fully accredited school, Blessed Kateri Tekakwitha Academy and some help carry out the other work of the Mission, including bringing both food and

Many friends helped Fr. Doug and students collect 975,000 Campbell's Labels to earn this new "Miracle Van" for the Indian Mission school. Fr. Doug is praying now that Criterion readers' hearts will be touched to send an urgently-needed gift as the school faces a financial emergency.

water to aging Navajos living in abject poverty in remote areas of the barren Reservation which has been often compared to an emerging "Third World" nation. Many dwellings have dirt floors and no water or electricity.

Fr. Doug acknowledges that new lay missionaries often ask, "Father, is this America?"

For all help the Mission is able to provide, the priest gives credit to lay missionaries, who, he said "can stretch a dollar farther than anyone else I know."

Gifts to St. Bonaventure Indian Mission and School are tax-deductible. The school also qualifies for "Matching Gifts."



St. Bonaventure Indian Mission Director Fr. Doug McNeill and School Principal Sr. Michelle Geerken, M.H.S., are pictured with a group of students in front of the "Miracle Van" that many friends helped the Mission School earn through Campbell's Labels for Education Program.

Dear Criterion Reader,

I'm turning to you for your urgent help. I'm praying you will join me this Christmas in a partnership of prayer, love and concern.

My urgent and serious problem is the plight of destitute families and aging First Americans here on the Eastern Navajo Reservation... and the future of our Mission school boys and girls.

I cannot turn my back on the despair bred by near-Third-World poverty, so I'm begging for your prayers... and your help. I cannot turn my back on starvation and malnutrition, so I am begging for your prayers... and your help. I cannot turn my back on a new generation of American Indian boys and girls I see as condemned to lives of hopelessness without an education, so I am begging for your prayers... and your help.

Christmas blessings,

Father Doug

Father Doug McNeill

P.S. I'll pray for your needs in my Christmas Masses.

CLIP AND MAIL TODAY

Dear Father Doug, here's my emergency Christmas gift of \$_____.

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() Please check here if you would like to receive a sterling cross, set with turquoise, made by our local Indians, as a token of appreciation for your gift of \$35.00 or more. It is a unique piece of jewelry you will wear—or give—with pride.

Send to:

Father Doug McNeill

c/o Christmas Help from Criterion Readers
 St. Bonaventure Indian Mission and School

Eastern Navajo Reservation, P.O. Box 610
 Thoreau, New Mexico 87323-0610

TCII-VA



Brooklyn-born Fr. Doug McNeill with a group of students

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. #3 1717, Indianapolis, Ind., 46206.

December 6

Catholic Charismatic Renewal of Central Indiana will celebrate a Charismatic Mass at 7:30 p.m. at St. Matthew Parish, 4100 E. 56th St. Weekend retreat follows at Fatima Retreat House, Teaching, 6:30 p.m. Call 317-927-6871.

☆☆

Catholic Alumni Club (CAC) will attend the "Nutcracker" ballet at 8 p.m. at Clowes Hall. Call Dan 317-842-0855 for details.

☆☆

St. Monica singles will meet at 6 p.m. at Church to attend First Friday at the Indianapolis

Museum of Art. Call Ch. 317-267-9879.

☆☆

A Fish Fry will begin at 5 p.m. at Mary, Queen of Peace Parish, Danville. Dinners, sandwiches.

December 6-8

A FIRE Advent Preparation Charismatic Retreat on "The Coming of Christ" will be held at Fatima Retreat House, 5363 E. 56th St. Call 317-545-7881 for details.

December 7

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc

Church, 42nd and Central. Rosary, procession.

☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart.

☆☆

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

☆☆

The Board of Education of St. Michael Parish, 3352 W. 30th St. will sponsor its Third Annual Angel's Ark Christmas Bazaar from 9 a.m.-4 p.m. Craft booths, door prizes.

☆☆

St. Ann Parish, 2862 S. Holt Rd. will host a Christmas Bazaar from 8 a.m.-4 p.m. Breakfast and photos with Santa, flower shop, lunch 11 a.m.-1 p.m.

☆☆

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

☆☆

A Music Workshop will be conducted by Carey Landry and Carol Jean Kinghorn from 9:15 a.m.-12:30 p.m. at Our Lady of Perpetual Help Parish, New Albany. Call 812-945-0354.

☆☆

St. Simon School, 8400 Roy Rd. will sponsor its 2nd Annual Craft Sale from 9 a.m.-4 p.m. More than 40 booths, food available.

☆☆

A Treccio Christmas Bazaar will be held from 10 a.m.-4:30 p.m. at Mount St. Francis Retreat Center. Food by Bro. Bruno, handmade gifts.

December 7-8

The Altar Society of St. Joseph Parish, Terre Haute will hold a Christmas Bazaar from 4:30-6:30 p.m. Sat. and from 8:30 a.m.-12:30 p.m. Sun. Homemade baked goods, raffle.

☆☆

The Altar Society of St. Anthony Parish, 379 N. Warman Ave. will sponsor its annual Christmas Boutique from 9 a.m.-7 p.m. Sat. and from 9 a.m.-1 p.m. Sun. Santa arrives 12 noon Sat.

☆☆

St. Benedict Parish, Terre Haute will hold a Bazaar, Flea Market and Bake Sale from 1-7 p.m. Sat. and from 8 a.m.-2 p.m. Sun. for the benefit of the missions.

December 8

The Notre Dame Club of Indianapolis will sponsor a Feast of the Immaculate Conception Mass and Dinner beginning at 4 p.m. on Sunday, Dec. 8 at Fatima Retreat House, 5363 E. 56th St. \$14/person. Send to: Hugh Sullivan, 7135 Kingswood Circle, Indianapolis, IN 46265.

☆☆

Family Life Office director David Behrman will conduct a free Advent program sponsored by the parish Adult Catechetical Team on "Peace in Our Homes" from 7-8:30 p.m. at Christ the King Parish, 1827 Kessler Blvd. E. Dr.

☆☆

The Adult Catechetical Team of St. Andrew Parish, 3922 E. 38th St. will sponsor a free program on "A Review of the Sacrament of Reconciliation" at 10:15 a.m.

☆☆

The Organ Concert series at St. John Church, 126 W. Georgia St. continues at 4 p.m. with a performance by Dorothy Scott, organist of Meridian St. United Methodist Church. Free-will offering taken.

☆☆



© 1991 CNS Graphics

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

☆☆

St. Vincent Hospital Guild will hold its Annual Christmas Brunch at 11:30 a.m. at Ritz Church, 12156 N. Meridian St. Tickets \$18. Call 317-679-1991.

☆☆

Catholic Alumni Club (CAC) will visit Nashville to shop. Meet at Southern Plaza Pizza

☆☆

Hut at 1 p.m. Call Mary 317-255-3841 late evenings.

☆☆

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.

☆☆

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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 1:15 p.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.

☆☆

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

☆☆

Breakfast With Santa will be sponsored by Holy Cross 7th-graders from 11:30 a.m.-1 p.m. in Kelly gym, 125 N. Oriental St. Adults \$2, kids \$1; under 3 free; \$7 family rate.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will attend the Living Christmas Tree at Bethesda Christian Church, Brownsburg, Call 317-852-8774 for tickets.

December 9

Franciscan Sister Diane Jamison continues the Advent Lectio Divina program for religious

women from 6:30-8 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for more information.

☆☆

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.

☆☆

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

☆☆

Santa Maria Circle #570, Daughters of Isabella will hold a Christmas Dinner meeting at 6:30 p.m. at New Albany K of C, 809 E. Main St.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet for an Evening of Caring and Sharing at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.

December 10

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.

☆☆

A Natural Family Planning class will be held at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$20 fee. Call 317-236-1596 for reservations.

☆☆

Catholic High School Class of 1940 will hold its quarterly meeting at the K of C, 13th and Delaware Sts. Call 317-786-0038 for details.

☆☆

The Ave Maria Guild will hold a Christmas Party at 12 noon at St. Paul Hermitage, Beech Grove. Bring covered dish, table service and gift for exchange. Meeting, installation of officers and board members afterward.

December 11

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services conclude from 7-9 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St.

December 12

The Indianapolis Deaneary Council of Catholic Women will meet at 10 a.m. at 4331 N. Meridian St. Lunch reservations \$10, deadline Dec. 7. Call 317-356-5054.

☆☆

Advent Evenings of Recol-

lection continue from 7-8:30 p.m. at Beech Grove Benedictine Center. \$5 fee. Call 317-788-7581.

☆☆

The Divorce and Beyond recovery program continues at 7 p.m. in the Catholic Center, 1400 N. Meridian St.

December 13

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.

☆☆

St. Monica Singles will hold a Feliz Navidad celebration with free buffet 4-8 p.m. at El Torto, Michigan Rd. at 56th St. Call Bunny 317-879-1729 for details.

☆☆

Kevin Barry Division #3, Ancient Order of Hibernians will hold its annual Christmas Party at 8 p.m. at St. Philip Neri Parish, 550 N. Rural St. Irish/American entertainment. \$2 cost.

December 13-17

Father Kenneth Roberts will present Five Days of Renewal on "Behold Us Lord" at St. Charles Borromeo Parish, 2222 E. Third St., Bloomington. Call 812-336-6846 for times and events.

December 14

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

☆☆

Catholic Widowed Organization (CWO) will hold a Christmas Party at 6 p.m. at Ramada Inn, 1465 at Emerson Ave. ext.

☆☆

St. Monica Parish, 6131 N. Michigan Rd. will hold a Cookie Walk from 8:30 a.m.-1:30 p.m. Large box assorted Christmas cookies \$5.

☆☆

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

☆☆

Sr. Pat Benson will speak on "Making Time for God" at 10:15 a.m. at Christ the King Parish Resource Center, 5858 N. Crittenden Ave.

☆☆

The Adult Catechetical Team of Christ the King Parish, 1827 Kessler Blvd. E. Dr. concludes its Advent series with Fr. Martin Peter speaking on "Peace in Our World" from 7-8:30 p.m.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will shop and eat dinner in Metamora. Call 317-852-8774 for details.

December 15

The Allison and Stokely Mansions at Marian College will be included on a Historic Holiday Homes Tour from 12 noon-7 p.m. Tickets available at the door.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will attend a Christmas play at Lakeview Christian Church. Call 317-852-8774.

Five Days of Renewal

with

Fr. Kenneth Roberts

December 13-17, 1991



Fr. Kenneth Roberts was born in Southampton, England. He was ordained in Rome from the Peda College in 1966 at the age of 35. He is an internationally known speaker and author with a special message for today's people.



"Behold, as the eyes of servants look to the hand of their master, as the eyes of a maid to the hand of her mistress, so our eyes look to the Lord our God, till he have mercy on us." Psalm 123:2

Friday, December 13, 1991

Liturgy of the Hours 7:00 p.m.
Opening Talk
Adoration of the Blessed Sacrament until Midnight

Saturday, December 14, 1991

Renewal Talk I 3:00 p.m.
Mass Homilist: Fr. Ken 5:00 p.m.
Parish Dinner Reception 6:30 p.m.

Sunday, December 15, 1991

Masses 8:00 a.m.
Homilist at all Masses. 10:00 a.m.
Fr. Ken 12:00 noon

Sunday, December 15, 1991

Youth Prayer Service 6:30 a.m.
Youth Forum
Questions and Answers

Monday, December 16, 1991

Renewal Talk II 9:00 a.m.
Renewal Talk III 7:30 p.m.

Tuesday, December 17, 1991

Renewal Talk IV 9:00 a.m.
Advent Penance Service 7:30 p.m.

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Youth News/Views

Fund raiser brings city football teams together

by Dave Allen

Three Catholic football powers "laid down their swords" on Nov. 21 as they ate lunch together at Joe Dezelan's 11th annual fund raiser for Cathedral scholarships.

Gridiron teams from Cardinal Ritter, Secina Memorial, and Cathedral high schools were among the 250 people in attendance at the annual affair held at the Indianapolis Athletic Club.

Guest speaker Howard Schnellenberger, head football coach of the University of Louisville's Cardinals, and the former head coach of national champion University of Miami, directed his remarks to the senior members of the Ritter Raiders, Secina Crusaders, and Cathedral Fighting Irish.

"Life is a goal-setting process," Schnellenberger explained. "It's lived to the fullest when you play against the odds, when you build something from nothing, when you don't quit until you've risen to the next level."

He was talking to the right group. The Marion County semi-finalists in the Indiana High School Athletic Association's division 1A, 2A, and 3A were listening intently.

In a few days, the members of all three teams would be packing their gear for IHSAA state final match-ups on Nov. 29 in the Hoosier Dome.

Ritter's Raiders defeated Tecumseh High School on Nov. 23 to advance to the Dome for the division 1A title against third-ranked Jintown. Representing the Raiders at the luncheon were head coach

Vince Lorenzano and seniors Jason Roberts, Bill Zahn, Brett Richwine, Matt Stevens, Jason Spears, Mark Franco, Shane Thomas and Gene Fassett.

Division 2A semifinalist Secina moved past Greencastle on Nov. 22 to earn a final berth against Fort Wayne Luers in the Dome. Representing the Crusaders at Dezelan's annual luncheon were head coach Ott Hurrell and seniors Ryan Fields, Mike Anderson, Jim Cherundola, Sean Frazier, Toby Jacobs, Kevin Vanover, Mike White, Dan Zimmerman, Matt Sandifer and John Pfeiffer.

In a 3A division semifinal game, Cathedral's Fighting Irish downed Evansville Memorial on Nov. 23 to advance to the final game against Fort Wayne Dwenger. Irish head coach Rick Streiff was joined by seniors Terry Ford, Terry Peebles, Jeff Coleman, Craig Hauser, Bob McKinney, David Wagner, Marcus Thorne, Matt Cain, Jeremy Gardner, Matt Logue, Ryan Westbrook, Chuck McCarthy, Chris Abrani, Damon Smith, Brian Holmeister and LaMarco Pate.

Former Cathedral head football coach Joe Dezelan held the annual luncheon featuring a prominent sports figure each November. Proceeds go to the Shamrock Foundation, Cathedral's scholarship fund raiser held each February.

Born in St. Meinrad, Schnellenberger also spoke emotionally of his grandmother, who served cassocks for the priests in seminary training with the Benedictines at St. Meinrad.

The coach said his grandmother "was a fine example of making great things from small."



UPLIFTING MOMENT—Secina Memorial High School Crusader Mike Anderson of Indianapolis shares the school's Indiana High School Athletic Association division 2A state football championship trophy with admiring fans on Nov. 29 at the Hoosier Dome. (Photo by Rob Goebel published with permission from The Indianapolis Star)

Secina Crusaders claim their second state 2A football title

by Mary Ann Wyand

For the second consecutive year, Secina Memorial High School's talented Crusaders entered the Hoosier Dome with hopes and dreams of victory in their quest for the Indiana High School Athletic Association's division 2A state football title.

And both years Coach Ott Hurrell and the Crusaders left the dome a few hours later amid exuberant celebrations with the 2A championship trophy in hand.

The Crusaders defeated the Fort Wayne Luers Knights, also from a Catholic school, on Nov. 29 by a score of 20-17 with a late rally to claim their division title again.

Teams from two other Catholic schools in the archdiocese weren't as lucky. They

played exceptional games, but Cardinal Ritter High School's Raiders and Cathedral High School's Irish went home as state runners-up in the 1A and 3A divisions.

Ritter lost to Jintown in a 13-7 contest this year to finish in second place in their division. In 1987, the Raiders also finished the gridiron season as the state runner-up in division 1A competition.

Cathedral fell to top-ranked Fort Wayne Dwenger in a 34-27 loss when the Catholic school's Saints scored on an Irish fumble with less than two minutes on the clock. The Fighting Irish won the 3A championship in 1986 and were the state runners-up in both 1973 and 1976.

As one sports broadcaster noted later, it was a great day for the Catholic kids but somebody had to lose.

Franco, Jacobs and Thorne earn state football honors

Phil Eskew Mental Attitude Awards presented following the Indiana High School Athletic Association's state football tournament games on Nov. 29 went to Cardinal Ritter High School Raider Mark Franco in the 1A division, Secina Memorial High School Crusader Toby Jacobs in the 2A classification, and Marcus Thorne of Cathedral High School's Fighting Irish in the 3A division.

☆☆

New Albany Deane's Catholic Youth Ministries staff will host a Mid-Winter Youth Rally on Feb. 1-2 at Clarksville.

About 500 teen-agers from Indiana and Kentucky are expected to attend the two-day youth rally at the Lakeview Hotel in Clarksville.

In keeping with the theme of "Keep On Dancing," the rally will provide opportunities for teens to learn, worship, and have fun together from 9 a.m. until 10 p.m. each day.

Weekend events will focus on building community and on faith sharing as young people gather to experience church on a larger scale.

"This year's youth rally will focus on developing relationships," Jerry Finn, deanery director of youth ministry, explained. "During the weekend, teens will discover how we relate to our friends, our family, and our church."

Registrations of \$40 a person are due by Jan. 20 to the New Albany Deane's Catholic Youth Ministries in care of The Aquinas Center, 707 W. Highway 131, Clarksville, Ind. 47129. For additional information, contact the youth ministries office at 812-945-0354.

☆☆

Tens of thousands of Indiana middle school students statewide joined the Indianapolis Colts, Indianapolis Mayor William Hudnut III, internationally known anti-drug comedian Kevin Wanzler, and others in the third annual "Yes to School, No to Drugs" Rally, broadcast live on Nov. 26 from the Hoosier Dome in Indianapolis on Indiana's public broadcasting stations.

Over 100 educators throughout Indiana registered to participate on a local level with "mini-rallies" in their schools and classrooms. Many invited school administrators and local celebrities to join them in watching the event. About 10,000 students attended the rally in the dome.

A keynote speech by Colts wide receiver Bill Brooks, a rap-dance performance by Colts wide receiver Clarence Verdin and 18 teen-agers, and a performance by Dance Kaleidoscope were among program highlights.

"Yes to School, No to Drugs" is coordinated by Indiana's public broadcasting stations, the Indianapolis Colts, and

Indianapolis Newspapers, Inc., with support from the Coca-Cola Bottling Company of Indiana and Union Federal Savings Bank.

☆☆

Catholic Youth Organization football honors this year went to St. Philip Neri, the Cadet league champion, and St. Matthew, the Cadet runner-up, as well as to Little Flower, the 56 league champion, and St. Lawrence, 56 league runner-up.

☆☆

Fifteen members of the St. Margaret Mary Parish junior high youth group in Terre Haute studied the problem of hunger on Nov. 3 and then participated in a neighborhood scavenger hunt to collect canned food for the poor.

St. Margaret Mary parishioner Mary Ann Wallace said the experience began with an awareness exercise. Teens were given places in theoretical First World, Second World, or Third World identities and then received coins appropriate with their "class" to purchase food at a mythical Restaurant a La Circumstance.

"Following this experience," Wallace said, "the students went into neighborhoods to collect food for the needy. Within the hour, they brought back 208 cans and boxes of food."

She said donated food items were placed in the parish food pantry and will be given to people in need during the holiday season.

☆☆

Winners in the Catholic Youth Organization's fall kickball league are Holy Name, the Cadet A champion, and St. Simon, Cadet A runner-up; St. Jude, the Cadet B champion, and Immaculate Heart of Mary, Cadet B runner-up; Holy Spirit, the 56-A league champion, and St. Jude, 56-A runner-up; and St. Luke, the 56-B league champion, and St. Jude, 56-B league runner-up.

☆☆

Confirmation candidates from St. Paul Parish in Tell City recently participated in a Community Building Day at Camp Koch near Troy.

The day began with an outdoor Mass celebrated on the banks of the Ohio River. As part of their community-building exercises, the teen-agers learned to work together to help team members through rope webs and other obstacles as interactive members of a group.

☆☆

Secina Memorial High School's second annual Appreciation Coffee for grandparents, parents, friends and benefactors is scheduled Dec. 11 from 9 a.m. until

10:30 a.m. in the library at the Indianapolis East Deane's high school.

Members of the Secina Choir, foreign language students, and other students will entertain guests. Participants are also invited to help judge the classroom decorating contest.

School officials describe the event as a time to "enjoy hot drinks and sweet goodies" as well as to "share memories of Christmas past and school days of yore."

☆☆

Brebeuf Preparatory School sophomore Robin Hicks was chosen Miss Indianapolis Teen during a pageant held recently at the Circle Theater.

Robin won the title and a \$5,000 scholarship after competing in various categories with 28 other young women. As part of the competition, she presented a monologue about peer pressure and also sang "Precious Lord Take My Hand."

Cathedral High School junior Brandie Metz was the first runner-up.

☆☆

The Indianapolis Chapter of the National Italian American Sports Hall of Fame recently awarded scholarships to Secina Memorial High School graduate Nate Leffer and Avon High School graduate Anthony Rondinella.

Dr. Michael Agostino, secretary of the local group, said Nate and Anthony are "outstanding role models for the youth of today."

Nate is a student at Ball State University and Anthony attends Purdue University.

The organization honors Italian Americans for achievements and contributions to sports and provides scholarship funding for students of all backgrounds for academic and athletic accomplishments.

☆☆

Catholic Youth Organization officials will again sponsor "I Want to Live," a peace and justice weekend experience for teen-agers, on Jan. 17-19 at the Archdiocesan Youth Center in Indianapolis.

Activities teach teens to understand peace and justice as a Christian way of living.

Registration costs \$30 a person, due by Dec. 21 to the CYO Youth Center at 580 Stevens Street, Indianapolis, Ind. 46203. For additional information, telephone 317-632-9311.

Pope urges youth to be missionaries of Christ

by Cindy Wooden
Catholic News Service

VATICAN CITY—Youths are called not only to consider future missionary work in the church but also to be missionaries now among their family and friends, Pope John Paul II said last week.

"You must have the courage to speak about Christ in your families and your environments of study, work or recreation," the pope told young people in a message for World Youth Day 1992.

In most countries, World Youth Day observances will be celebrated on Palm Sunday, which in 1992 is April 12.

The Italian-language text of the papal message was released at the Vatican on Nov. 30.

The theme for the 1992 celebration is

"Go Into the Whole World and Proclaim the Good News."

Pope John Paul said the 1991 World Youth Day celebration held in Czestochowa, Poland, in which he and some 1.5 million young people participated, was "unforgettable" and the setting of a "new Pentecost" for the church.

"Once again the world was able to see the church, so young and so missionary, full of joy and hope," he said.

He said the event marked "a new step on the road of evangelization," a stage on which "youths are the protagonists."

The church by its very nature is missionary, the pope said in his message.

"To be a disciple of Christ is not a private fact," he said. "On the contrary, the gift of faith must be shared with others."

The pope told the youths, "Christ, through his church, entrusts to you the basic mission of communicating to others the gift of salvation and invites you to participate in the building of his kingdom."

"He chooses you, despite the limits which everyone has, because he loves you and believes in you," the pope said.

The same spirit of unconditional love which Christ has for each believer must enlighten each youth's missionary approach to others, he said.

"Christ is the true response, the most complete response to all the questions regarding human beings and their destiny," he said. So Christians, no matter what their age, must have the courage to "propose Christ" to everyone searching for meaning in their lives.

"Certainly," he said, "it needs to be

done with the required respect for the freedom of conscience of each person, but it must be done."

The world of youth is an important "missionary land" for the church, he said. "All know the problems troubling the environment of youth: the fall of values, doubt, consumerism, drugs, delinquency, eroticism, etc. But at the same time, a great thirst for God lives in every youth even if at times it is hidden behind an attitude of indifference or even hostility."

Young Catholics are called to show through their lifestyles and decisions that belief is a credible alternative to indifference, hostility and despair, the pope said. "The energy and enthusiasm which you, dear young people, can offer the church are indispensable."

Is there a crisis of self-esteem among teen-agers?

by Michael Warren
Catholic News Service

Is it true there is a crisis of self-esteem among young people?

Some young people are unhappy with the way they look. They have been sold the "right look" by various media. And so there is a growing market for cosmetic alterations among young people.

But if the truth be told, at any time in one's life a person can go through a crisis in self-esteem or self-love. Theories of personality development suggest these crises continue into old age.

Self-esteem comes from various sources, but behind them all is the experience of being loved.

As we grow older, good friends build on the foundations of self-esteem laid by parents. These are people who love us even when we don't love ourselves.

At first this circle is made up of older people who take delight in us. They know we are not perfect, but they also know we are good. Somehow they communicate that to us.

This is an aspect of self-esteem not enough people reflect on. It means young people are sources of self-esteem to others their own age. They can reinforce the love of self in someone else by their very ways of being a friend.

What are some of these ways?

A basic one is telling the truth to our friends. This means getting out to our friends—in appropriate ways and at appropriate times—the truth about what they mean to us. It means letting them know what we admire in them or what part of our relationship with them gives us life or comforts us.

But in dealing with friends, we often have to remind them they are better than some particular behavior they are engaging in.

In other words, sometimes because of the esteem we have for those we love, we have to caution them about actions or attitudes that don't measure up to who they really are.

For myself, few things are as comforting as having friends who love me enough to let me know when I am making a serious mistake.

I once went to a close friend and told him I was

concerned about his patterns of consuming alcohol. He said to me, "Mike, don't preach to me unless you love me." I never forgot the importance of that message. Don't correct unless it is done in a spirit of love.

The other side of that idea is: Because you love people, you have to caution them about self-destructive behavior.

If we are a true friend, then we foster the self-esteem of others. And others who are such friends do us to foster our self-esteem as well.

For some people at least, the knowledge of being loved by God, of "being held in the palm of God's hand," is the deepest source of self-esteem. This is also the deepest reason for esteeming others: They are temples of God's living spirit.

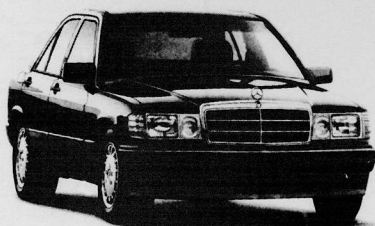
Self-esteem is not a superficial aspect of life, not a cosmetic thing able to be obtained by means of plastic surgery.

Self-esteem is nurtured by interaction with other people, something all of us do all the time. Can we become more aware of what we do to others to help or hinder their self-esteem?

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Suitable books for children

Reviewed by Margaret Maher and Barb Frazee

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

THE STORY OF CHRISTMAS, illustrated by Jane Ray. Dutton (New York, 1991). 30 pp., \$15.95.

The Gospels of Matthew and Luke provide the traditional Christmas story in this elegantly illustrated work. Jane Ray is a folk artist who uses vibrant colors and detailed illustrations to depict the Annunciation, the birth of Christ and the Epiphany. This picture book is a marvelous way to introduce children to the true meaning of Christmas. Ages 4-8. (MM)

I'M GOING TO PET A WORM TODAY AND OTHER POEMS, by Constance Levy, illustrated by Ronald Himler. Margaret K. McElderry Books (New York, 1991). 39 pp., \$11.95.

Nature is the focus of these whimsical and thought-provoking poems for young readers. This collection is a successful introduction to this genre of literature. Children, young and old, will enjoy the imagery and vision these verses uncover. They will come to realize that poetry is much more than the simple rhyme. Pen and ink drawings illustrate many of the short poems. Ages 5-10. (MM)

I SING FOR THE ANIMALS, by Paul Goble. Bradbury Press (New York, 1991). 25 pp., \$9.95.

This Caldecott Award-winning author has created an inspirational book that will appeal to children and adults alike. The author and illustrator looks at the birth of each new day as a "sacred ceremony." His love of nature and the harmony of man, animals and their Creator is beautifully presented in insightful prose, and the colorful illustrations are modeled after Native American etchings. All ages. (MM)

CHILDREN'S ATLAS OF THE ENVIRONMENT, by

Rand McNally. Rand McNally and Co. (Chicago, 1991). 79 pp., \$14.95.

This atlas provides a new view of the earth, looking at continents from an environmental standpoint. Colorful photographs, maps and illustrations pinpoint global problems and those specific to an area. Each topic—such as the world's vegetation, "fouling the saltwater," solar energy—is presented in a two-page spread, making this an easy reference book as well as one that can be read or just looked at. Special sections on restoring balance to the earth's regions include tips on how people can help. Ages 8-13. (BF)

(Maher, former CNS director of information services, has a master's degree in library sciences with a special interest in children's literature. Frazee, CNS assistant foreign editor, is the mother of three children.)

+ Rest in Peace

(The Criterion requests death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication. Always state the date of death.

Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† **ARMSTRONG, Rodney L.**, 28, St. Mary, Aurora, Nov. 12. Husband of Cheryl (Page); father of Heather; son of Mr. and Mrs. Norman Armstrong Jr.; brother of Mark; grandson of Mr. and Mrs. Norman Armstrong Sr.

† **ASCHERMAN, Viola Henrietta**, Nov. 13. Mother of Harriet Mendell and Norman; grandmother of seven; great-grandmother of three.

† **BARANOWSKA, Jadwiga**, 95, Holy Spirit, Indianapolis, Nov. 19. Aunt of three; friend of Vincent and Ruth McLaughlin.

† **BLASIE, Robert W. Sr.**, 78, Holy Family, New Albany, Nov. 18. Husband of Aileen W.; father of Robert W. Jr. and Joy L. Hazen; grandfather of three.

† **BURRUS, Walter Davis**, 49, St. Budget, Indianapolis, Nov. 14. Father of Kevin L., Sean, and Lisa Humphries; brother of James K., Don R., Dorothy L., and Debra J. Mickle; grandfather of Jarell P. Humphries.

† **CERUTTI, John**, 77, Holy Spirit, Nov. 20. Husband of Rosemary (Bloomer); brother of Margaret Gulbrandson.

† **FUEHMAN, Marjorie**, 74, Holy Guardian Angels, Cedar Grove, Nov. 16. Sister of William Harry, Mary K. Niedenthal and Carolyn Rowbotham.

† **CHARLTON, Bertrand C. Sr.**, 79, St. Anthony of Padua, Clarksville, Nov. 21. Husband of Julia Aileen; father of Bertrand C. Jr. and Anne Drexler; brother of Harry, Tyleen DeLoet and Joan Carroll; grandfather of four; great-grandfather of two.

† **FOLGER, Ed L. (Kruener)**, 87, Little Flower, Indianapolis, Nov. 17. Sister of Louise Fisse; grandmother of one; great-grandmother of three; great-great-grandmother of one.

† **FORD, Raymond O.**, 89, St. Mary, Greensburg, Nov. 26. Father of Betty Lou Clark, Dorothy Brown, Anna Mae McCrary and Rosemarie Preuss.

† **KONERDING, Helen T.**, 86, St. Meinrad, St. Meinrad, Nov. 22.

† **McCAFFREY, George L.**, 65, Our Lady of Perpetual Help, New Albany, Nov. 21. Husband of Martha; father of Maureen Sellers, Linda, Catherine, Reiss and Holly E. Smith; stepfather of Gary and Tonia Cummins; brother of Charles, and Mary Stults; grandfather of seven.

† **MEYER, Florence**, 80, St. John, Enochburg, Nov. 10. Mother of David; sister of Gertrude Kirscher.

† **MILHARCE, Rosemary T. (Donahue)**, 65, St. Anthony, Indianapolis, Nov. 25. Wife of Rudolph A.; mother of Mike, Terry Dick, Jeannie Rosi, Jo McKinney and Bndget Laffin.

sister of William Donahue and Dorothy Whitaker; grandmother of 11.

† **MILLER, Andrew J.**, 18, Little Flower, Indianapolis, Nov. 22. Father of Victoria Szanjan; son of Dan, and Susie Schachte; stepson of Harry Schachte; brother of Bob and Jenny; stepbrother of Ken Schachte; grandson of Glenn and Lillian Adams and Winifred.

† **RILL, John A. Jr.**, 79, Holy Family, Oldenburg, Nov. 16.

† **SCHWERING, Ralph F.**, 62, St. Mary, Greensburg, Nov. 30. Husband of Ruth Ann; father of Gregory T., Mark, Doug and Brian; brother of Richard Dale, Paul, Mary Catherine, and Rosemary Wenning.

† **STURLOW, Harry E.**, 80, St. Peter, Franklin Co., Nov. 24. Father of Kathleen Stiegler, Harold, Kenny and Don; brother of Andy, Margie Schwegman and Mildred Bischoff; grandfather of 12.

† **THAYER, Barbara E.**, 81, St. Anthony of Padua, Clarksville, Nov. 24. Mother of Michael E. and Harvey E.; grandmother of six; great-grandmother of two.

† **WATKINS, Jean A.**, 69, St. Gabriel, Connersville, Nov. 19. Mother of Ronald Watson; half-sister of Michael Churchill; foster sister of Hallie Frazier; companion of George Walker.

† **WILHELM, Henry James**, 63, St. Gabriel, Connersville, Nov. 19. Husband of Louise (Grayson); father of Frank W., Stephen, Betty Graft, Lorraine Hughes, Linda, Haselwender, Luann Ervin, Susan M., and Sylvia Davis; stepfather of Susan Ballenger; brother of Dorothy Gemes and Kathryn E. Hreno; grandfather of 17.

† **WILLMAN, Eleanor M.**, 74, Sacred Heart, Jeffersonville, Nov. 17. Wife of Edward J.; mother of Kay Eleanor Powell and Ann Florence Craig; grandmother of four.

Sister Marianna Gerteisen, SP, dies at age 47

ST. MARY OF THE WOODS—Providence Sister Marianna Gerteisen died here Nov. 23 at the age of 47. The Mass of Christian Burial was celebrated for her on Nov. 26.

The former Carolyn Sue Gerteisen was born in Evansville. She entered the Congregation of the Sisters of Providence in 1962 and professed final vows in 1970.

Sister Marianna taught in Indiana and California schools. In the Archdiocese of Indianapolis her assignments were in Indianapolis schools. She taught at Holy Cross School from 1969-71, and from 1972-74. At St. Simon School she taught from 1980-82.

After earning a degree as a registered nurse, Sister Marianna was general staff nurse on the senior care unit at Community Hospital in Indianapolis. Later she worked in health care at Karcher Hall at St. Mary of the Woods.

Sister Marianna is survived by her parents, Albert and Catherine of Evansville, and four brothers: Rick, of Michigan; Wayne, of Evansville; David E., of Indianapolis; and Jerome, of Colorado.

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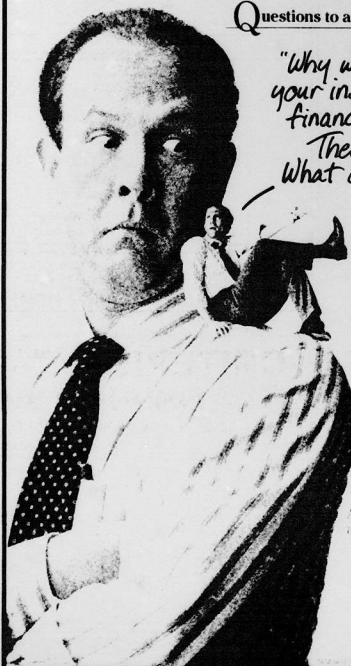
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European synod stresses unity

(Continued from page 1)

resolving European ecumenical problems, it should adopt the structured and patient theological approach employed in its dialogue with Anglicans.

Archbishop Tadeusz Kondrusiewicz, apostolic administrator of Moscow, tackled the sensitive issue of Catholic-Orthodox relations. While expressing regret over the absence of a representative from the Russian Orthodox Church, he made no apologies for the Catholic Church's growth and expansion in Russia.

"We cannot prevent Russians from joining our church. It is not proselytism to accept them," the archbishop said. He said Catholics and Orthodox should concentrate on what unites them, collaborating in the rebuilding of Russian society.

"Peace to you, sister Orthodox church," he said, in an unusual attempt at long-distance dialogue.

The archbishop also asked Western churches for help in rebuilding and urged them to "send priests and catechists."

Among the Orthodox absent from the synod was the Serbian church. Serbian Patriarch Pavle I, in a last-minute decision, said he would not send a representative because of the activities of Eastern-rite Catholic churches in some "Orthodox nations," according to Italian wire services.

The Serbian delegation had been included in the Vatican list of synod participants, and their expected presence—together with Croatian Cardinal Franjo Kuharic—had been foreseen as an important sign of reconciliation, even as their peoples were involved in a tragic civil war.

Nationalism—its rightful place and its dangers—was the focus of several talks. Cardinal Kuharic, the archbishop of Zagreb, expressed thanks for the material and moral help given his native Croatia in its bid for independence and its suffering in the civil war with Serbian-led forces. He described it as a "war of occupation" and said that accompanying the fighting was "a fierce hatred against the church." Most Serbians are Orthodox, while most Croats are Catholic.

In Croatia, Cardinal Kuharic said, 10 percent of the

people are refugees, 100,000 homes have been destroyed, thousands of families mourn their dead and many more wounded await help. He asked for prayers and peace for his homeland, saying the church's attitude to the conflict must be one of "love and forgiveness." His talk was met by applause in the synod hall.

Bishops from Romania and Slovenia spoke of the healthy effects of nationalism. But others, like Scottish Archbishop Thomas Winning of Glasgow, warned against the resurgence of a narrow nationalism in Europe that threatens not only civil peace but the credibility of the church, especially if "ethnic and cultural divisions are allowed to assume religious overtones."

The "finest gift" the church can give Europe is its reconciling action, he said.

Dutch Cardinal Adrianus Simonis of Utrecht cautioned that nationalistic fervor has produced problems in Europe's past—national socialism and terrorism are two examples. He

said that in promoting legitimate national identity, the church should work for peaceful coexistence and protection of minorities "without the violent changing of borders."

The form and content of Europe's "new evangelization" was much debated, but one common element seemed to be protection of human life—especially of society's weakest members. Several speakers specifically mentioned the church's fight against abortion as a part of this strategy.

Archbishop Desmond Connell of Dublin said the church must "bring hope to whomever the world has abandoned" and added that abortion victims are at the top of that list. He warned that although Ireland now bans abortion, with greater European unity ahead "the European court may force it on us."

Bishop William Kenney, vice president of European Caritas, said the church needs to recognize and be with those who suffer most on its own continent: the "refugee child," people with AIDS, the "unmarried mother who may have rejected abortion but who is still in daily need for survival," and the poor in Eastern Europe who are facing a long, cold winter of hardship.

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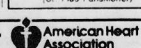
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Vatican takes offensive on population control and hunger

by John Thavis
Catholic News Service

VATICAN CITY—The Vatican, which has long battled what it considers coercive birth control programs around the world, undertook a new offensive in November.

The Pontifical Academy of Sciences invited about 50 experts—including some by no means aligned with the church's position against contraception—to a weeklong conference on population and resources.

Besides the guest list, the novelty of the meeting was the Vatican's aggressive—and objective—tackling of an argument used by many population control advocates: that there are too many mouths to feed on the planet.

Pope John Paul II and other Vatican officials have been saying for years that population control alone is a dangerous solution to world hunger and poverty and that the real answer lies in fairer distribution of resources.

At this conference, the issue was investigated by some of the best minds on the subject. Their findings will arrive when the documents from the proceedings are published in several months. But on the basis of a summary statement by the academy, the conference gave solid backing to the church's position.

It said the root causes of hunger and other population-related problems should be sought in the "mechanisms that give rise to the great inequalities that characterize today's world": the foreign debt faced by developing nations, their lack of access to world markets, the excessive food and energy consumption in richer nations, the income gap between rich and poor societies, and the wide disparity in First World and Third World education levels.

The statement was a virtual indictment of developed countries on one count: dwindling foreign aid. Even while the world's poor are getting poorer and struggling to cope, it said, assistance from Western and oil-rich Middle Eastern countries has dropped by more than one-third as a percentage of gross domestic product.

The church wants to see an end to these "intolerable imbalances" in the world, the statement said.

From the Vatican's point of view, the conference was a major step in shifting the population debate away from birth control toward economic fairness.

The pope hinted at that in a talk a few days later to U.N. Secretary General Javier Perez de Cuellar. He said the church, looking ahead to the U.N.'s 1994 world population conference, wanted to make a specific contribution to help deter demographic agencies from imposing policies that would do "violence" to human freedom.

A key element of the church's message, the pope added, was that there must be "better distribution of the earth's resources."

Some observers believe that results of the pontifical academy conference might be a useful tool for the Vatican as it prepares to take part in the 1994 population conference.

But in calling in experts—including demographers, nutritionists, economists, agricultural theorists and social scientists—the Vatican wanted to make clear that it was not simply looking for endorsement of a foregone conclusion. That's why the pope, when he talked to participants, emphasized the "independence and scientific competence" of the pontifical academy and said the Vatican was seeking above all "reliable data" from the experts.

If the Vatican's strategy is to prick the conscience of the developed world, the data contained in the academy's preliminary statement should do just that. A few sample facts: The world's population, now 5.4 billion people, will jump by at least a billion over the next decade, and 95 percent of that increase will come in underdeveloped countries.

Annual per capita income in the richer Northern Hemisphere countries was \$18,330 in 1989; in the poorer Southern Hemisphere it was \$800, and only \$320 in southern Asia. What's worse, the gap is widening: During

the 1980s, per capita income actually went down in Latin America and sub-Saharan Africa.

About 93 percent of children in developed countries attend high school, compared to only 42 percent in developing nations.

Food consumption in the developed world is "abundant, sometimes excessive." Compared to an average daily calorie intake of 3,400 in developed countries, people in sub-Saharan Africa manage only 2,000 calories—and much lower in many areas, leading to malnutrition.

Energy consumption follows similar patterns. An average U.S. citizen, for example, uses 35 times as much electricity as his counterpart on the Indian subcontinent.

The conference noted that much of the economic burden in the Third World falls on women. Childbearing starts early and is continuous for women in some regions; widespread migration splits families and often leaves women as virtual single parents; women in the Third World are less educated than men, worked in an inferior manner and are sometimes refused work.

The report said that far from showing greater interest in all these problems, richer nations in recent years have tried to press their economic advantage. Meetings, such as those held by the Group of Seven, it said, aim at strengthening the three strongest areas on the planet—North America, Western Europe and Japan.

As a result, solidarity with poorer countries has lessened, it said.

The Vatican meeting reflected a philosophical shift occurring among demography experts, one participant said. Twenty years ago, at the height of doomsday predictions on overpopulation, there was pressure on governments to implement vast programs of birth control, sterilization and even abortion. Today, he said, the emphasis is increasingly on better management of global resources.

The pope told conference participants that in order to squarely face the problem of population growth and resource distribution, people will have to adopt a "new and austere manner of living." A solution based merely on population containment would only compound the injustice for the world's poor, he said.

The pope's point is that for every baby born in the Third World, the developed world bears some responsibility for the precarious future he or she will face.

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