

New catechism is officially published in Rome

by Agostino Bono
Catholic News Service

VATICAN CITY—The new catechism is an effort to express traditional church teachings in words meaningful for today, said Pope John Paul II Dec. 7 at ceremonies to mark the catechism's publication.

The catechism conforms "to the genuine tradition of the church, especially to the teachings of the Second Vatican Council," he said.

The pope spoke during ceremonies in which he presented the new Catechism of the Catholic Church to representatives of the world hierarchy.

Dec. 7 marked the seventh anniversary of the pope's decision to accept the recommendation of the 1985

extraordinary Synod of Bishops to develop a universal catechism as a reference point for the preparation of local and national catechisms.

The purpose of the catechism is to clearly state that which is "fundamental and essential in the Christian message" in a "language more in keeping with the demands of today's world," the pope said.

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THE CRITERION

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Church leaders back efforts in Somalia

by Laurie Hansen

WASHINGTON (CNS)—As the first U.S. Marines were ordered to duty in Somalia, church leaders expressed support



for plans for a humanitarian intervention in the east African nation.

Archbishop John R. Roach of St. Paul and Minneapolis, chairman of the U.S. bishops' Committee on International Policy, said in a Dec. 4 statement that the bishops back the U.N. decision to provide military support for humanitarian relief in Somalia and the U.S. decision to supply thousands of troops for the effort.

Lawrence Pezzullo, executive director of Catholic Relief Services, said current chaos in Somalia makes sending in troops necessary to establish "some modicum of order" so that food can be distributed. CRS is the U.S. bishops' overseas relief and development agency.

Meanwhile, as television carried scenes of starving Somali adults and their skeletal children into living rooms around the world, Pope John Paul II said the international community should make certain humanitarian aid reaches suffering populations.

Since Somali dictator Mohammed Siad Barre was ousted in January 1991, more than 300,000 Somalis have died from the combined effects of famine and warfare, and 2 million more are on the brink of starvation, according to U.N. officials.

(See CHURCH LEADERS, page 19)



WORLD'S MOST NEEDY—Starving Somali children scavenge a porridge supplement from a water pitcher at a feeding center in Bardera, Somalia. The United States has sent Marines to restore order in the nation so that Catholic Relief Services and other relief agencies can feed the starving people. (CNS photo from Reuters)

Family values, policies both required, ICC told

by John F. Fink

The U.S. Catholic bishops "were promoting family values long before it became politically correct," Nancy Wisdo said to an audience last Friday, Dec. 4, that included all the Catholic bishop ordinaries in the state of Indiana.

Wisdo, director of social development for the U.S. Catholic Conference (USCC) in Washington, D.C., stressed that "Catholic social teaching is pro-child and pro-family. We continue to hold up the ideal of a strong, nurturing two-parent family while at the same time we also recognize and support the valiant efforts of single parents to raise their children in the face of huge economic and social obstacles which often include poverty."

She spoke at a dinner at the Catholic Center in Indianapolis for members of the

board of directors and advisory council of the Indiana Catholic Conference (ICC). The ICC board of directors is composed of the bishops of Indiana plus one lay person from each of the five dioceses in Indiana. The lay person for the Archdiocese of Indianapolis is James Loughery. The advisory council consists of four people from each of the dioceses.

The dinner preceded the annual meeting the following day at which the board and advisors selected and prioritized the

issues the ICC will lobby for or against during the session of the Indiana General Assembly that begins next month. That meeting was closed to *The Criterion* but the issues selected and the ICC positions will be announced at a later date.

In her talk, Wisdo drew attention to the statement of the U.S. bishops issued in November 1991 called "Putting Children and Families First." She said that, in that statement, the bishops tried to bridge the gap between those who say that what families need are better values and those

who say what families need are better policies. "The bishops say in their statement," she said, "that our children's futures are shaped both by the values of their parents and by the policies of our country. The two cannot and should not be separated."

Wisdo said that the bishops' commitment to children and families is "rooted in our faith—our belief in the right to life and dignity for every human person, the option for the poor and vulnerable, and solidarity with all of our sisters and brothers in this country and around the world."

She called the treatment of poor and vulnerable children "a national disgrace." She said that childhood should be a time to grow in a safe, secure environment, but it is not that "for the 1.6 million whose lives are snuffed out by abortion or the 1 in 4

(See BISHOPS, page 3)



INDIANA BISHOPS—Most of the active bishops in Indiana gather before a dinner of the Indiana Catholic Conference Dec. 4. Seated are Bishop Norbert Gaughan, Bishop of Gary, who is recovering from a stroke, and Archbishop Daniel Buechlein of Indianapolis. Standing are (from left) Bishop William Higl of Lafayette; Bishop Dale Melczek, administrator of the Gary Diocese; and Bishop Gerald Gettelfinger of Evansville. Bishop John D-Arcy of Fort Wayne-South Bend arrived at the dinner after the photo was taken. The auxiliary bishop of Fort Wayne-South Bend, three retired bishops of Fort Wayne-South Bend, and one retired bishop of both Gary and Evansville were not present. (Photo by Margaret Nelson)

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THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Poetry, memorizing and the new catechism

by Archbishop Daniel M. Buechlein, OSB

The response to my request for information about the poem my Mom used to quote in the fall of the year has been delightful! Recall that I remembered only the first line (incorrectly as it turns out): "Melancholy days are here again..." The poem by William Cullen Bryant entitled "The death of the Flowers" begins "The melancholy days are come, the saddest of the year..." (As it turns out it is a good All Souls Day poem. It mourns the loss of a young wife.)

I promised a reward to anyone who would help me find the poem. I didn't expect so many respondents! One couple even sent a deceased cousin's seventh grade reader that contained the poem. Others sent Xeroxed copies. I hope you'll settle for a spiritual reward! I will offer a special Mass for you and your loved ones on Dec. 12, the feast of Our Lady of Guadalupe.

As I leaped through the 1926 Seventh Reader titled "Everyday Classics" and skimmed the poetry and short essays in it, I felt some regret. Even by the time I was a grade schooler, the days of memorizing poems were fast fading. I admit I didn't like poetry and would have complained if I had had to memorize it, yet I feel impoverished. Most who sent me William Cullen Bryant's poem remarked that, like my mom, they had memorized it in grade school.



In our age of video and audio wonders, the value of memorizing poetry and the wisdom of the past is even more challenged and challenging. But I know a lot of our youth who have the words of contemporary music in their heads (and for the most part I wish they didn't!). One of the alleged advances of our day, which I seriously question, is the fact that children no longer are required to memorize things like multiplication tables, poetry, even questions of our Catholic faith.

It is not uncommon to hear folks make fun of the old Baltimore Catechism and the fact that we used to have those answers "down pat." The point is that we knew the answers but we weren't better Catholics for it. Where is the evidence that not memorizing (and not knowing) the doctrine of our faith has made us better Catholic Christians?

In his seminar, a priest in Memphis teaches high school seniors basics like the Ten Commandments, the seven sacraments and the church's holy days. He has them memorize prayers such as the Hail Mary, the Apostles' Creed, an Act of Contrition and the Memorare. He also teaches them how to say the rosary. I know for a fact that these youth take him seriously and they are grateful. A recent Gallup poll indicates that only 30 percent of our U.S. Catholic population understands and believes the church's teaching about the Holy Eucharist.

Please, you don't need to write and tell me that memorizing Catholic teaching doesn't bring about understanding nor does it lead to integration of faith and

life. I agree. I know it from my own teaching experience. How about our trying "both" and...? How about memorizing doctrinal content of our faith and using teaching methods that bring about conversion of mind and heart? Effective catechesis leads to a conversion of both mind and heart. We need to know before our hearts are moved.

We have a new opportunity to evaluate both the content and the methodology of our catechetical teaching. This week in Rome, Pope John Paul II is formally promulgating "The Catechism of the Catholic Church," promulgating "The Catechism of the Catholic Church." This universal catechism is not a return to the Baltimore Catechism. It is in fact a 500-page compendium of updated church teaching which gives direction first of all to bishops in their teaching role and also to all priests and religious educators who share the teaching mission of the bishops throughout the dioceses of the world. "The Catechism of the Catholic Church" will also give direction to the publishers of religious catechetical texts.

The appearance of this new compendium of the doctrine of our faith gives us an opportunity to re-integrate doctrinal content and methodology into our best contemporary methods of catechesis. Next summer I will participate in a training session for bishops concerning the use of the new catechism. I remind you parents, godparents and grandparents that you have the first responsibility for teaching the doctrine of the faith to your children, grandchildren and grandchildren. We will give you renewed help.

EDITORIAL COMMENTARY

Facts about the Retirement Fund for Religious

by John F. Fink
Editor, The Criterion

For the past four weeks, we have carried articles on page 3 about beneficiaries of the Retirement Fund for Religious. On this page this week there is a letter from Archbishop Buechlein about the collection

for the Fund that will be taken this week in parishes across the country.

At the risk of over-kill on this topic, there are some facts about this collection that we believe you should know. They are garnered from the annual report published by the Fund.

If a collection can be called "popular," this collection is the most popular of all the

church's annual national special collections. Since it was started five years ago, Catholics have consistently contributed more to it than to any of the others. The annual report calls this "a remarkable accounting of the generosity of Catholics in the United States." Certainly it demonstrates that Catholics are grateful for what is determined by a formula that takes into consideration the ages of the members and the availability of retirement funds to support them.

The annual report noted that the Carmelite Monasteries in Indianapolis and Terre Haute were eligible to receive a grant since they have unfunded retirement liabilities, but that both declined their grants.

The Retirement Fund for Religious came about after reports were published in *The Wall Street Journal* and other publications in 1985 that religious orders around the country were at least \$2.5 billion short of having enough money to care for their members through retirement. This happened because no one was prepared for the decline in the numbers of wage-earning members of religious orders, the small stipend religious used to be paid, the large aging membership, and the increase in health care costs.

To try to respond to that problem, the Tri-Conference Retirement Office was established in 1986 by the National Conference of Catholic Bishops, the Leadership Conference of Women Religious, and the Conference of Major Superiors of Men. This office administers the Retirement Fund for Religious.

Please be generous this weekend.

last year's collection: Benedictine Fathers and Brothers of St. Meinrad, \$28,541.84; Benedictine Sisters in Beech Grove, \$25,274.79; Franciscan Sisters of Oldenbourg, \$127,328.66; and Sisters of Providence, \$256,580.89. Also, the Sisters of St. Joseph of Tipton (although the community is not located in the archdiocese it has sisters working here) received \$20,425.62. This is a total of \$458,151.80.

The amount any community receives is determined by a formula that takes into consideration the ages of the members and the availability of retirement funds to support them.

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Please be generous this weekend.

Father Adrian Fuerst, OSB dies

Benedictine Father Adrian Fuerst, president-rector of St. Meinrad School of Theology from 1969 to 1971 and noted researcher on seminaries, died Dec. 4 at St. Meinrad at the age of 76.

Father Adrian was a native of Indianapolis. He entered the seminary at St. Meinrad in 1930 and was ordained to the priesthood in 1942. Following a year of teaching in the seminary, Father Adrian was sent to The Catholic University of America for graduate work.

Father Adrian taught in the St. Meinrad School of Theology from 1946-1971. He was academic dean from 1963 to 1969 and then president-rector. In 1971 he was succeeded by the present Archbishop of Indianapolis, Daniel M. Buechlein.

During his years as president-rector, the School of Theology increased enrollment and built a strong faculty. Under his tenure, the School of Theology earned accreditation by the American Association of Theological Schools, became a charter member of the Theological Education Association of Mid-America (TEAM-A), and established the summer session.

From 1971-1975 Father Adrian was head of the Seminary Research Department at

the Center for Applied Research in the Apostolate (CARA) in Washington, D.C. and began the CARA Seminary Forum, serving as its editor. In 1975, he established his own consulting service and became its director, serving a number of religious groups and dioceses in the United States and Canada.

In 1979, Father Adrian returned to work as a seminary research consultant with CARA. He was editor of CARA's *Seminary Directory* from 1972-1975 and from 1980-1991.

He was also associate pastor of St. Peter and Paul Parish in Easton, Md. from 1982-1991. He then returned to St. Meinrad following cancer surgery which left him without the ability to speak.

Father Adrian is survived by one brother, Bartholomew Fuerst of Indianapolis.

Shows appreciation for what retired religious have done

Dear Family in Christ:

The Retirement Fund for Religious will hold its fifth annual appeal on Dec. 13. For generations, the faith, hope and love of Catholic sisters, brothers and priests have given us such gifts as religious training for our lifetime of spiritual growth, education in parochial schools where we learned values as well as the three Rs, compassion and quality care in Catholic health care facilities, and round-the-clock prayer.

Now we are asked to give to these dedicated religious as they give to us. Most religious congregations do not have enough money to pay for their elderly members' care. Years of extremely low stipends and reduced numbers of wage-earning members have created this financial crisis for religious congregations.

This appeal is one opportunity for you to show your appreciation for all that the retired religious have given to you and continue to give to you. Please consider a generous gift to this year's appeal, the fifth of a 10-year campaign to reduce the retirement deficit of religious congregations. In addition, please share with your children and friends your memories of the men and women religious who touched your lives.

Finally, keep the religious who have served and continue to serve in so many ways in your prayers. All of us in the archdiocese are indebted to these men and women who have dedicated their lives to God's service through an increasing variety of ministries.

Sincerely yours in Christ,

+ Daniel M. Buechlein

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis



12/11/92

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RETIREMENT FUND FOR RELIGIOUS

Retired sister was first to integrate high school

by Michon Bechamps
Fourth in a series of articles

(The annual collection for the Retirement Fund for the Religious will take place next weekend. The fund helps support religious men and women like the one who is the subject of this article.)

In her 70 years with the Sisters of Providence, Sister Mary Joan Kirchner might call 1937 her most challenging. That's when she became principal at St. John Academy in Indianapolis.

And that was the year she initiated racial integration of the Catholic high schools of Indianapolis.

"We had just arrived, two weeks before the opening of school and I received a call from Father Bernard Strange," Sister Mary Joan said. "He was a very zealous man who was very interested in the cause of the African-Americans."

"Father Strange told me that with the approval of Bishop (Joseph Elmer) Ritter, he was asking me to take two of the six African-American girls who had just graduated from his parish school, St. Rita's, and who were interested in continuing their Catholic education," said Sister Mary Joan.

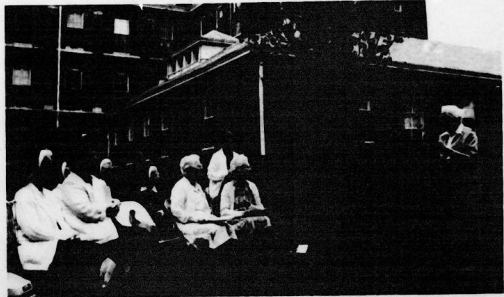
Her superior, Mother Mary Raphael Slattery, gave her approval, and the understanding was that the two other Catholic high schools would each take two of the girls.

But on the first day of school, Sister Mary Joan answered the doorbell to find five girls on the doorstep. They explained that officials at the other schools had changed their minds. Because of this, one girl decided to go to a public school.

"That morning, I called all the sister-faculty to my office to assess the situation," said Sister Mary Joan. "What was I going to do now? How could I make a choice of two? I knew the students had placed their trust in me."

"Fortunately, the sisters unanimously voted that the girls had a right to a Catholic education and so we took them all," she said.

After the students went home that afternoon, the telephone began ringing. "Men and women called with much anger in their voices, asking why I was doing this to the school," Sister Mary Joan said. "I



ANNIVERSARY—Providence Sister Mary Joan Kirchner speaks at a tree-planting ceremony marking her 70th anniversary of entry into the Sisters of Providence.

asked each one, 'To whom am I speaking?' and down went the phone."

"Of all the people who called that evening, not one single person identified him or herself. They were not even going to listen to what I had to say."

Despite this opposition, Sister Mary Joan prevailed. Predictions were made that St. John would not have an incoming class the next year. One pastor told her that she was "destroying a wonderful school."

She told him she did not agree. "I felt God was more powerful than the people of Indianapolis." But she took his threat seriously and actively recruited new students.

dents. As a result, the next year's enrollment was nearly double.

Only years later, when she began doing volunteer work in the Sisters of Providence Archives, did Sister Mary Joan learn that the St. John Academy Alumnae Association unanimously supported her decision. There, she found a copy of a letter from the president of the alumnae group to Bishop Ritter and her superior asking the bishop to require the other two Catholic schools to take African-American girls, too.

Sister Mary Joan said, "It is good to know that people, even then, realized that there are God-given rights."

Persons with AIDS and HIV receive 'Blessing of the Sick'

by Mary Ann Wyand

Persons living with AIDS and HIV, the virus which causes acquired immune deficiency syndrome, heard comforting words from Archbishop Daniel M. Buechlein during a "Blessing of the Sick" on Dec. 6 at St. Peter and Paul Cathedral in Indianapolis.

Elsewhere in the archdiocese, prayer services presided over by Father Robert Mazzola at St. Andrew Church in Richmond, Father Myles Smith at St. John the Apostle Church in Bloomington, Franciscan Father Arnold Dearing at St. Benedict Church in Terre Haute, and Father John Fink at Our Lady of Perpetual Help Church in New Albany offered similar comfort and non-sacramental blessings for those afflicted by the disease as well as for relatives and friends.

The "Blessing of the Sick" ceremonies were sponsored by the Archdiocese of Indianapolis, the archdiocesan Office of Pro-Life Activities, and the Damien Center.

"These weeks before Christmas, our churches observe a time of expectation and waiting, a vigil if you will, for the Kingdom of God among us," Archbishop Buechlein explained in his homily during the prayer service at the cathedral.

"If you think about it," he said, "this time of vigil for the fullness of God's kingdom implicitly reminds us that planet earth is a passing city. We watch and wait for a new Jerusalem, the holy city. Those of us here who are older know very well that life begins to seem very short... and it is always changing. Here we have no lasting city... we are always on the way. Those among us who are people with AIDS experience the truth that ours is a passing city. It is our human experience that we are always on the way, searching and looking beyond where we are. We are always in pursuit of a greater hope."

When people are young and physically strong, the archbishop noted, life's journey is filled with excitement.

"But as young folks here this afternoon could tell us, it is sometimes confusing and a little scary too," he said. "To carry a terminal illness is much the same. Life as we know it is a passing reality. If it were, for our faith, we could feel a bit defeated by this truth. But, thanks be to God, we have the gift of faith. We believe that Jesus has gone to prepare a lasting place for us. There is a city which will last... it is the heavenly kingdom which has been prepared for us. It is the new Jerusalem. It is that holy city where God will wipe every tear from our eyes and where there shall be no more death and no more mourning, crying out, or pain."

Citing the Advent theme "Come Lord Jesus... Thy Kingdom Come," Archbishop Buechlein reminded the assembly that "the story of Jesus tells us that he is the



BLESSING—Archbishop Daniel M. Buechlein blesses a person with AIDS during a "Blessing of the Sick" ceremony at the cathedral last Sunday. (Photo by Mary Ann Wyand)

way, the truth and the life. Not only has a lasting city been prepared for us, but we have been given the way to that city. Christmas celebrates the fact that Jesus is our way. He is the one who gives us the stability and strength as we journey through this life where there is no lasting city. As people of faith, we are a visible sign for all who pass by on the way of life that there is a lasting city which Jesus has prepared for all of us. Our presence here this afternoon signals that we want to walk with each other, we want to help each other on this journey of life toward that city which will last forever."

Community prayer is important, he said. "This blessing of the sick is a way in which all of us as a community of faith can be with our sisters and brothers with AIDS or (who are) HIV positive. This afternoon we stand with you and say, 'Jesus is with you and so are we, your sisters and brothers in the faith.' We cannot take away the unfairness of life or the emotional and physical pain you may feel. But we can be with you in love and in prayer... so you need not be alone on the way."

Asking God to "bless us with renewed faith," the archbishop reminded those gathered that "his grace is enough for whatever struggles we face on the journey toward our new Jerusalem. May he help us remember that his love is beyond imagining and he is a faithful God."

Prayer is "the key to knowing, Jesus, the key to recognizing his voice, the way we come to trust in him," Archbishop Buechlein said. "Remember God is with us. Let us renew our resolve to be faithful in prayer. Our God is a loving God... no matter how unworthy we feel or how unworthy we are of his love. All God asks us to do is try to pray. He does the rest."

St. Monica parish to dedicate new church Sunday, Dec. 20

by Elizabeth Bruns

Archbishop Daniel M. Buechlein will preside at the scheduled dedication of the new St. Monica Church in Indianapolis on Sunday, Dec. 20, at 2:00 p.m.

Father Clement Davis, pastor, will concelebrate the Mass along with other West Deaneys priests. Deacon Joe Moriarty, ordained to the diaconate on Dec. 12, will assist.

The seating for 780 people is arranged in a semi-circle, accommodating 350 more than the existing church. There are approximately 1340 families registered in the parish.

Sharon Lentz, co-chairman of the dedication committee at St. Monica's, said, "The sanctuary is like something that no one in Indianapolis has ever had. You can feel the presence there."

Construction was completed by Mac-

dougall Pierce Construction Company, Wollen, Molten and Partners, Inc. was the architect.

The cornerstone at St. Monica's was laid on May 5, 1957. In the past, plans to build a new church building were abandoned in favor of a liturgical renovation of the interior of the original building. In 1983, parishioners completed all the work, including building the altar furniture by hand, in a month.

St. Monica boasts one of the best religious education resource centers in the city. It was developed in 1970 by Franciscan Sister Marietta Sharkey, who began its collection of books, tapes, and films. Today, Mary Jo Thomas-Day is director of religious education.

After the dedication Mass, there will be a small reception for St. Monica parishioners and their guests in the existing sanctuary, which will be turned into a multi-purpose room for the parish.

Bishops' commitment to families is rooted in our faith, ICC told

(Continued from page 1)

in 3 Hispanic children who are poor or the 43 percent of black children who live below the poverty line.

Wisdo said that the priority issues the USCC will be working on with the new Congress are economic security for poor and vulnerable families, and national health care reform.

Under the first category, she said, "A refundable tax credit for children would help all families but especially poor families with the costs of raising their children."

The USCC will also support a child assurance program that Congressman Henry Hyde of Illinois promised to introduce as legislation in the next Congress, Wisdo said. This program would use the authority of the Internal Revenue Service to collect child support from absent parents. "One researcher estimates that a child assurance program could reduce the poverty rate by almost 40 percent and cut AFDC (Aid for Families of Dependent Children) cases nearly in half," she said.

Regarding welfare, Wisdo said, "We are

not advocates of the current system. We support welfare reform that offers real opportunities for families to move from welfare to work and a minimum standard for those who cannot work."

Regarding health care, she said, "The best measure of proposed health care initiatives is the extent to which they combine universal access to quality health care with cost controls, while ensuring quality care for the poor and respect for life."

Wisdo reminded her audience that Scripture tells us that we will be called to task for how we deal with the poorest among us. Today, she said, the poorest among us are our children.

The bishops, she said, urge the Catholic community to become an informed, effective voice for children and families. "If we take this challenge seriously, we can end hunger and child poverty in this country," she said. "But it will mean putting aside politics and ideology and substituting compassion, cooperation and a commitment to work together for the well-being of our children and families."

FROM THE EDITOR

Our Lady's gift to us of her own portrait

by John F. Fink

Tomorrow, Dec. 12, the church celebrates the feast of Our Lady of Guadalupe, the official patroness of all the countries in this hemisphere since she was declared such by Pope Pius XII in 1945. The feast commemorates the four appearances of Mary in 1531 to an Indian in Mexico, Juan Diego. (Juan Diego was beatified in 1990 and his feast was two days ago, Dec. 9.) Mary's appearances and subsequent conversion to Christianity of most of the Indians and people of Mexico and Central America.

For some reason, not enough people in the United States seem impressed enough with Our Lady of Guadalupe to accord her the same devotion so many have for Our Lady of Medjugorje. Hispanics seem to have greater devotion to her than do anglos. Yet the painting of Mary that hangs today in the Basilica of Our Lady of Guadalupe in Mexico City is remarkable any way you look at it.

FOR ONE THING, the main part of that painting seems to be more of a photograph than a painting of Mary. In Mary's eyes, which are partially closed, are reflections of three men. They have been identified from contemporary paintings as Juan Diego, Bishop Juan de Zumarraga and Juan Gonzalez, an interpreter. Just as you can see yourself reflected in the eyes of someone looking at you, so Mary must have been looking at these three men when the miraculous picture appeared.

But we're getting ahead of ourselves. Here briefly is the story of how the painting happened (I wrote in more detail about it in the Dec. 8, 1989 issue of *The Criterion*): Of the



four times that Mary appeared to Juan Diego on Tepeyac hill outside Mexico City, she asked him to tell Bishop Zumarraga that she wanted a church built there. Bishop Zumarraga, a Spanish Franciscan missionary and the first bishop of Mexico, did not understand the Indian language, which is why Juan Diego needed an interpreter.

After Bishop Zumarraga asked for a sign that it really was Mary who was appearing to Juan Diego, Mary instructed Juan Diego to gather up some roses on the hill and take them to the bishop. It was December, so the roses should not have been blooming, especially on rocky ground where usually nothing but cactus grew, but Juan Diego found roses anyway, put them in his cloak (called a *tlima*), and took them to the bishop. When he opened the cloak to reveal the roses there appeared the figure of Mary on the *tlima*.

TODAY THE ORIGINAL painting remains as good as new, even though it is on a cactus-fiber cloak (like a burlap bag) that should have fallen apart centuries ago. However, the painting is not all original, which we'll get to soon. It shows Mary with a Hebrew face but in Indian clothing, standing on the moon with an angel at her feet, with the rays of the sun behind her.

In this scientific age, it was assumed that the image would be carefully examined. Infra-red studies have found that the painting has no brush marks and that it actually lies on top of the *tlima*, something like the emulsion of a photographic print, and is silky to the touch. The original image has qualities of color and uses the weave of the cloth in a way no human painter and no substance known in painting can effect. The result is that it shows no sign of deteriorating.

Dr. Philip C. Callahan, a biophysicist at the University of Florida, who led the infra-red studies, reported: "The original figure including the rose robe, blue mantle, hands and face... is inexplicable. In terms of this infra-red study there is no way to explain either the kind of color pigments

utilized, nor the maintenance of color luminosity and brightness of pigments over the centuries."

Added to this is the fact that for 116 years the painting had no protection whatever, and people kissed it, rubbed it and touched objects to it. In 1629 it was water-damaged during a flood. In 1921 a bomb planted in a bouquet went off on the altar beneath the painting, shattering the marble altar and twisting a bronze crucifix but causing no damage to the painting.

However, the infra-red studies showed that not all of the painting is original. Professor Callahan said: "The original holy image is inexplicable but the tassel and moon were probably added in the 16th century by an Indian, and the Gothic decorations and background sunburst were also added by human hands, probably in the 17th century, in order to cover water damage and to preserve the outer fabric."

According to the book "Mary of the Americas" (Alba House), other additions were the angel, the clouds and sky beyond the sunburst, the "Aztec fold" at the feet, the fur cuffs at the neck and wrists, and various other things. Callahan theorizes that this was done after the damage by the flood of 1629.

BACK TO THE EYES in Mary's picture: It wasn't until 1929 that the reflections were discovered, but since then optometrists and oculists have examined them. The basic premise is that the eyes act as a mirror and reflect whatever is before it, and a good camera can pick up the reflections.

It is theorized that Mary was present invisibly in the room when Juan Diego and Bishop Zumarraga met. As Juan Diego unfolded his *tlima* Mary in effect had her picture taken, the *tlima* acting as the photographic plate, capturing her exact image and instantaneously making it a positive print.

Of course, there were no cameras then, but Mary still managed to give us the gift of her own portrait.

THE HUMAN SIDE

Has the priesthood now become too risky a profession?

by Fr. Eugene Henrick

"Clergymen are being called from the altar and into the courtroom, as lawsuits against churches and ministers proliferate," said Milo Geyelin in a recent *Wall Street Journal* article titled "Churches Find Themselves Hit By More Suits."

Geyelin points out that lawsuits range from "personal injury sustained on church property to damages stemming from unpopular church decisions." Lawyers feel that when they sue the church they are really suing an insurance company, not taking from the poor box.

We can understand a rightful lawsuit for sexual misconduct, but these days we also



hear of lawsuits like the one a couple filed for clergy malpractice after their son committed suicide. The parents alleged that the church was negligent because it didn't refer their son to a licensed professional after learning he was suicidal. Today's priest must possess a sharp sense of what his role is and what it is not. But that's not always easy.

If someone asks his advice on an emotionally troubling personal issue, the priest must be careful not to invite a lawsuit by presenting himself as a qualified psychotherapist—unless he is—while still offering as much comfort, insight and direction he can.

There was also the case of East Coast parishioners suing their bishop over his plans to shut down a parish.

Today the tensions relating to a priest's role have risen so dramatically that they cause us to ask, Who would want to be a priest anymore?

Priests are expected to speak out on

abortion, contraception, euthanasia, racism, sexism, stewardship of the earth and capital punishment. Each is a volatile, complex issue guaranteed to tax the best of anyone's thinking powers, let alone that person's emotional strength. In each case the priest is expected to walk a fine line between roles as prophet, politician, man of prayer, leader or scholar.

Not surprisingly, a sense of discouragement develops.

Before anyone decides that these are reasons to rid oneself of the thought of becoming a priest, let's not forget that everyone is in the same boat. When I asked a doctor friend whether he would encourage his son to become a doctor he replied, "No, I wouldn't encourage anyone to get in this rat race. Being a doctor today is a far cry from when I first idealized it."

He had just won a malpractice lawsuit filed against him, but it had drained him.

If you can't take the heat, get out of the

kitchen, the saying goes. My bet is that whoever coined it never envisioned the psychological heat placed on professional people today, because of new cultural sensitivities and developments in the law.

Where does this leave those concerned about the priesthood? I believe current tensions need not be a deterrent to entering the priesthood, but that they challenge us to come up with a new breed of priests: men who don't count on gaining respect simply by wearing a Roman collar; men who are consecrated to God.

Consecration to God's work calls for people who not only must be pastoral, warm and holy, but also intelligent, tough, shrewdly sensitive and well informed. One needs the mind of a lawyer without becoming like a biblical Scribe.

Tough issues and the need for extra sensitivity must challenge not repel priesthood candidates. They must love the sanctuary, but not take sanctuary in it.

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THE BOTTOM LINE

A new book tells about the 10 characteristics of heaven

by Antoinette Bosco

"Heaven" is a word constantly sprinkled into conversation. If we're enjoying ourselves, we say we're in heaven. We worry that if we're behaving, we'll not go to heaven.

Things like ice cream and candy are called heavenly. Songs say, "Heaven Can Wait." And preachers say, "Prepare for heaven now." So no one could argue that heaven doesn't get a good lot of attention, though clearly it's a mixed bag.

That's why it was a pleasure for me to read a chapter about heaven in a new book by an acquaintance, an Episcopal priest, the Rev. F. Newton Howden.

His book, "Life Here, and Hereafter," (Proctor's Hall Press, Sewanee, Tenn.), is a treatise on evidence down through the ages that life continues beyond death.

Father Howden's research is heavily based on the spiritual discipline of Christianity and is well worth reading.



The chapter on heaven is a case in point. Beginning with a quote of Jesus—"Rejoice because your names are written in heaven" (Lk 10:20), Father Howden first sets in the notion that we "go" to heaven, since, he points out, it's not a place like New York.

The most accurate general statement we can make about heaven, he says, is that it is "an intensification of the best that a Christian can know and believe during this life."

The author then goes on to talk about what the Christian should recognize as the "10 characteristics" of heaven.

First, and most obvious, is that if we live according to the Gospel of Jesus Christ, we make an "earnest down payment" in having a fellowship with Christ. Thus, what we begin here on earth finds its fulfillment in heaven.

The second characteristic of heaven is love. And here Father Howden quotes people from St. Thomas Aquinas to Raymond Moody in this discussion. We are given to know love is the most important thing in life.

Out of this love comes the third characteristic of heaven—the need for reunion. Here we are reminded of our doctrine of the Communion of Saints—

how we are united to one another, meaning that in heaven all barriers that separate us—like racial, national, cultural and religious—will be gone.

The fourth characteristic describes heaven as a place of joy and happiness and even laughter. Most notably, says Father Howden, are the words of Christ in his farewell to his apostles: "These things I have spoken to you, that my joy might remain in you, and that your joy might be full" (Jn 15:11).

The fifth characteristic is one we might not have often considered—that there is activity in heaven, both for our own self-fulfillment and to do work for others. "Heaven," Father Howden writes, "involves helping others, just as life with Christ on earth involves helping others."

The sixth characteristic of heaven is rest, not meaning inactivity but receiving God's rest, entering into a "divine experience, to become partakers in Christ," Father Howden wrote.

The final characteristics, says Father Howden, are: goodness and truth; worship; beauty; and the vision of God.

Father Howden says that to believe heaven is our destination takes a faithful

following of the road map drawn by Jesus, beginning right here on earth.

"We don't gain heaven; we get used to it, grow accustomed to it, accustom ourselves to it, train for it and build it," he writes. "All of us together."

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To the Editor

The remarried and the Eucharist

Many thanks for your thoughtful reply to my letter regarding remarried Catholics and the Eucharist (Nov. 13 issue).

To continue the discussion: It is true, as you point out, that canon 915 forbids Holy Communion to those who "obstinately persist in manifest grave sin." This canon is general in application, and makes no reference, either direct or indirect, to remarried persons. It seems unlikely that this canon was meant to apply to an identifiable group in the church (such as remarried persons); if such were the case, I suspect the canon would have named the group specifically. I know of no church document applying this canon specifically to remarried persons in general.

The papal document you quote, "*Familiaris Consortio*," although dealing explicitly with this question, does not use the language of this canon. The canon is vague in that it does not designate the person who it will decide which persons are "obstinately persisting in manifest grave sin." However, since the ordinary minister of Holy Communion is the bishop, priest or deacon (canon 910), it would seem that the decision would be up to that ordinary minister. I certainly believe that the vast majority of priests and bishops would not regard remarried Catholics as "obstinately persisting in manifest grave sin."

"*Familiaris Consortio*" is an apostolic exhortation issued by Pope John Paul II on Dec. 15, 1981. I think it would be difficult to argue that an "exhortation" is equivalent to church law. The Holy Father does not create a new law every time he speaks or issues a document. The new Code of Canon Law was promulgated by Pope Paul VI on Jan. 25, 1983. In the decree of promulgation, the pope wrote: "I declare and order that (these norms) will have the force of law beginning from the first day of Advent of this year 1983, and this notwithstanding any contrary ordinances, constitutions, privileges, or customs." Therefore, even though the teachings and instruction of "*Familiaris Consortio*" are still very valuable, any church penalties contained therein have been abrogated by the new Code, unless they are repeated in the new Code. A study of the new Code shows that they have not been repeated there.

And so we return to canon 912, which so beautifully protects our right to the Eucharist: "Any baptized person who is not prohibited by law and must be admitted to Holy Communion." I do not consider myself an authority in this matter, and I welcome and solicit opposing views. Nonetheless, out of simple fairness to our long-suffering remarried Catholics, I must propose my conclusion that since our current Code of Canon Law establishes no penalties for remarried Catholics, they must be allowed to follow canon 912 and to receive Holy Communion under the same requirements and conditions as other Catholic people.

In order to avoid possible confusion, I will also quote canon 1108: "Only those marriages are valid which are contracted in the presence of the local ordinary or the pastor." This canon retains its full force. Accordingly, any marriage involving a Catholic which takes place without the approval of the Catholic Church is not regarded as valid. Please note, however, that no penalty is attached to the invalidity of the marriage.

Thanks again for the opportunity to discuss this sometimes contentious and sometimes vexing question. If this discussion brings a little hope and joy to some of our suffering people, it will be well worth the effort.

Rev. Herman G. Lutz
Pastor, St. Paul's Church
Sellersburg

(There is still one other canon to consider. Canon 916 states: "A person who is conscious of grave sin is not to celebrate Mass or to receive the Body of the Lord without prior sacramental confession unless a grave reason is present and there is no opportunity of confessing; in this case the person is to be mindful of the obligation to

make an act of perfect contrition, including the intention of confessing as soon as possible." The church continues to teach that a remarried Catholic is in a state of grave sin; indeed, I expect the new Catechism of the Catholic Church, when we get an English translation, to include that teaching because it is based on Christ's teaching that one who marries a divorced person commits adultery. Whether a person is "conscious of grave sin" must be determined by each individual's formed conscience.—Editor)

☆☆☆

The recent letter to the editor and your response in the Nov. 13 issue under the heading "The Eucharist and Those Who Remarry" caught my interest and spurred my concern. I thought there would be misunderstandings and feared the results especially from the last statement of your reply. I understood you as stating that those divorced and remarried out of the church are always to be considered as persistently living in manifestly serious sin and, therefore, should be refused Holy Communion. This interpretation is clearly incorrect and could lead to a false conscience.

Perhaps it is helpful to remember that misunderstandings can readily happen whenever the question is not accurately identified. Further, in this matter it is frequently difficult to identify the right question.

In this matter there are two questions or, better, two distinct pastoral situations. If someone who is married out of the church comes to the priest and asks: "Can you give me permission to go to Holy Communion?" or "Should I go to Holy Communion?" the priest CANNOT give permission and so abolve the person of any responsibility in this matter. However, he can and must advise the person. The person has a right to expect to receive from the priest an explanation of the church's authentic teaching.

It is this pastoral situation the Holy Father addressed in the portion of his letter, "*Familiaris Consortio*," which was quoted by the editor on Nov. 13. Giving this permission or advising the person in this situation to go to Holy Communion without the person being "sincerely ready to undertake a way of life that is no longer in contradiction to the indissolubility of marriage..." would lead the faithful "into error and confusion regarding the church's teaching."

The editor's reply mentions canon 915. A notably different question or pastoral situation is considered by this canon. This second question is: "When must the priest refuse to give Holy Communion to someone coming up the aisle to receive?"

The canon directs that he must refuse Holy Communion to the following persons: 1) those who have been excommunicated or interdicted AND whose penalty has been publicly issued and declared so by the bishop of the Holy See; and 2) those "obstinately persisting in manifest grave sin." Canon 18 reminds us that laws which contain an exception to the rule or limit the free use of a right must be interpreted strictly and, therefore, not applied broadly. To refuse Holy Communion is clearly to limit the exercise of a right. Therefore, the rank and file of divorced and remarried out of the church are not among those to be actively refused Holy Communion when they approach during the liturgy.

In summary, the church cannot actively approve the general practice of a person who is divorced and remarried out of the church going to Holy Communion. On the other hand, the church does not authorize refusing Holy Communion to the divorced and remarried out of the church who come forward to receive during the liturgy.

There was a letter to the editor which appeared earlier in *The Criterion* and which occasioned the Nov. 13 discussion. It was about the denial of Catholic burial. The general principle is that all Catholics are to be given a Catholic burial (canon 1176.1). The church is to give a Catholic burial except to those who have notoriously left the church by heresy, apostasy or schism, and other "manifest sinners" who could not be buried without public scandal of the faithful. However, if any such people give signs of repentance before death, they are to be given Catholic burial. In doubt, the bishop is to



be asked. Again, one must remember that the exceptions must be interpreted narrowly and not broadly as canon 18 directs.

Rev. Frederick C. Easton
Vicar Judicial
Metropolitan Tribunal
Archdiocese of Indianapolis

Thank you to Father Herman Lutz for raising the question of the alienation that so many of the divorced-remarried feel.

Most Catholics are well aware of the church's stand on the indissolubility of marriage and the church's practice of not admitting to Eucharist divorced persons who remarry (unless the first marriage has been annulled by the church).

The church's teaching on the primacy of conscience is no so well known.

There are among us a number of devout Catholics who have found their way back to the eucharistic table even though they are in an "irregular" marriage not blessed by the church. In their hearts they know they are not living in sin—in spite of appearances: ce. They have not sought permission to receive Communion. (Permission is incompatible with the church's teaching on indissolubility.) Rather, in dialogue with a priest or pastoral minister, they believe their return to the table to be a matter of conscience. The church recognizes this internal forum solution in cases in which an annulment cannot be granted.

Furthermore, their return is generally not seen as a weakening of the church's position on marriage. In my 41 years of ministry, I have heard many more voices reflect on the scandal of the continued alienation felt by so many people.

Often the most faithful thing married persons can do is to make the most of the present marriage. They cannot go back and they know the need of the strength that comes from full participation in the Eucharist.

When will we have the courage to share our understanding of the internal forum with our people? Would Jesus have been so cautious?

We have much more work to do in balancing church teaching of an ideal with pastoral concern for struggling human beings.

St. Nancy Brosnan, SP
Tell City

Let's stop picking at one another

It is very important at this time to remind people to stop and really think about the presidents we have had the past 12 years—and hundreds more abortion clinics have been built in those years. The President of the United States does not have all the say over laws—the Congress and Supreme Court justices do.

Let's all stop picking at one another. Learn the facts instead of writing against others. Let's be kinder. President-elect Clinton needs our patience.

I do not believe in abortion; it is murder. And every time someone slanders the person one else, this is similar to killing the person who is slandered.

Mary Lou Liviers
Liberty

Objection to editorial cartoon

I found the cartoon on the letters page of the Nov. 27 issue objectionable in its implication that there is a similar "burden" brought to bear on those having voted for Bill Clinton, with his alleged support of "unlimited abortion" and "gays in the military." (The cartoon showed a man following Clinton carrying two heavy bags labeled "unlimited abortion" and "gays in military." The man was saying, "All I really wanted was the economy fixed.")

It remains for the viewer to draw the conclusion, whether the burden is that of responsibility and/or moral guilt or simply anxiety about what might be in store for the country once the bags are unpacked. To the extent this viewer wonders about such things, the cartoon has done its job.

What I object to is the apparent equation of "gays in the military" with unlimited abortion. That inference is unworthy of Catholic journalism. The written and spoken "contributions" to the discussion of that issue have certainly generated more heat than light.

Some obvious facts are regularly overlooked by those who fulminate so piously in opposition to Clinton's proposed abrogation of the uniformed services' ban on homosexuality: 1) People of same-sex orientation are now and always have served in the military, many of them in a distinguished and self-sacrificing way, even as they serve in every other lifestyle. 2) At issue is a person's freedom to pursue a career in service to his or her country in the military service of choice, without such career opportunities being compromised by the honest avowal of homosexual orientation. 3) Rules against sexual activity by members of the armed services, whether with military or non-military partners and specifically with regard to military installations themselves as off-limits except in cases of married spouses within regulation living quarters, are already "on the books" and are routinely enforced.

The implication that "gays in the military" will be a "number done" on the country by President Clinton is as misleading as the suggestion that he will unleash "unlimited abortion." We, the citizens of this country, are all co-responsible for our moral climate. The bigotry evidenced in reaction to the broadside and printed discussions of the issue of gays in the military is, in my opinion, a greater evil in our society than is any real sin committed by gays in military service.

I do not believe *The Criterion* makes a truly Catholic contribution to that discussion by inclusion of the likes of Knudsen's cartoon. And if we cannot make a positive contribution, one reflective of our moral heritage, then better to be silent.

Father Clem Davis
Pastor, St. Monica Church
Indianapolis

Responsibility to accept everyone

Many people in our society are often made to feel like they don't belong, and that they're not good people. This way of thinking has great damage to our minorities. These people are left to feel like they aren't important, and that their opinions don't count. This scenario occurs even in our church, harming our brothers and sisters of color, of different races, and especially of different sexual orientation.

Recently someone wrote a letter to the editor saying that homosexuals were a "disgusting and immoral minority." It is such a statement as this that makes our homosexual brothers and sisters become alienated from the rest of society.

I feel strongly that as Christians we have a responsibility to warmly accept everyone as though he or she is very actual person of Christ Jesus. Can we as a church say we do this when we are treating certain members of our own church like they are wrong and immoral? I don't think so.

I urge everyone to move from making judgments on people based on what they are, to welcoming everyone into the church for the good person God has made them. I honestly can't think of any other response that we, who call ourselves Christians, could do.

Steven M. Shockey
Indianapolis

CORNUCOPIA

Wait for the guest of honor

by Cynthia Dewes

Someone is coming to dinner, and it isn't Santa Claus. The Prince of Light will arrive soon in the depth of our hearts' winter darkness, bearing gifts of hope. All we have to do is believe.

The way the shopping malls look, you'd swear that a lot of people believe. And they must have been long-time believers: Before Halloween was a rotten pumpkin, there were Christmas decorations, giftwrap, greeting cards and the usual suspicious fruitcake already in the stores. Even before anyone had a chance to say grace on Thanksgiving day, fir trees were being sacrificed to effect story book Christmas celebrations in homes.

But, if we took a street poll on the meaning of the coming Big event, we'd probably get a lot of simple-minded mush. Christmas is "the time to love everyone," we'd hear on a syrupy TV special, or "the time when the lion lies down with the lamb," archly proclaimed on someone's Christmas card.

We might go along with those sentiments, except that the lion doesn't seem to be snuggling up to the lamb on the day after Christmas. On that day, too many of us are exhausted from rushing around

buying mostly useless gifts for people we complain about during the rest of the year. We've already eaten and drunk too much in the name of holiday joy, although the manger is not yet cold, and the three wise men have yet to mount their camels.

Don't get me wrong. Christmas is a fun season. But maybe we should wait for the guest of honor to arrive before we bring out the balloons and funny hats. We're wasting a lot of time and effort on false cheer because we've forgotten who and what the party is for.

We get mixed messages from our culture about the coming of Christmas. We're supposed to be loving, generous, kindly, tolerant, and any other virtue-of-the-month you can think of. At the same time we're subtly encouraged to be greedy, materialistic and patronizing of those less fortunate than ourselves. It's a great time for assuaging whatever guilt we carry around during the rest of the year.

There must be a way to enjoy the secular aspects of the holiday season without losing the real meaning behind it. Gifts are appropriate; they represent God's many gifts to us and, in particular, the gift of his own Son. But Christmas gifts, like God's, should be expressions of our love for others, not used to repay obligations or curry favor.

Santa Claus, or rather St. Nicholas, can be seen as a powerful symbol of human concern and generosity. Frosty the Snowman, Rudolf the Red-Nosed

Reindeer, the Little Drummer Boy, and all those other fictional good-guys are O.K. too. What isn't O.K. is trying to bend the meaning of Christmas to fit Playboy Channel specials and retail sweeps.

What it comes down to is: Who do we really believe is coming, Christ or Santa Claus? Because what Advent is all about is waiting, yearning, building up excitement in anticipation of Our Lord's coming to (wo)men as a human person like ourselves. Advent is preparation for the Party of a Lifetime in honor of the Eternal Guest. Let's not blow it.

check-it-out...

Holy Name of Jesus, Beech Grove, will present Christmas concert XXXI on December 20, at 3 p.m. and 6:30 p.m. The concert will be held in the church located at 17th and Albany. The combined choirs, numbering 147 voices, will be accompanied by an orchestra of strings, brass, and percussion as well as organ and guitar. Tickets at \$4 each may be obtained by calling Don & Mary Margaret Wilkins, 317-786-5076.

The Knights of Columbus, Greenwood, will hold a New Year's Eve Celebration Dinner and Dance on Decem-

Since *The Criterion* is not published the last week of July or December, news items dated through Jan. 10 should be received in our office by Dec. 21 to be included in the Dec. 25 issue. No paper will be published on Jan. 1. Send news to: *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206.

ber 31 with happy hour beginning at 7:00 p.m.; dinner by Jug's Catering served from 7:30-8:30 p.m.; dancing to the melodies of the Harry Burgess Trio from 9 p.m. to 1 a.m. Cost: \$20. Reservations are required, call 317-881-8351 or 317-881-2094.

Charles Gardner, archdiocesan music director, will conduct three seminars early in 1993. The topic, *Music in Catholic Worship*, will focus on music in services and liturgy to be held on February 27, March 6, and March 20 at the Catholic Center, 1401 N. Meridian St. For details about the seminars or registration information call the Office of Worship at 317-236-1483.

vips...

St. Monica parishioners, Julie Watson, Patty Perry and Cindy Kopenc, St. Roch parishioners Tina Valdes and Jenny Kocher, and St. Elizabeth Seton Carmel parishioner Marisa Dickmeyer, will perform in Footlite Musicals holiday production of "The Music Man" running weekends through Dec. 19. For reservations to see these parishioners perform, call 317-926-6630.

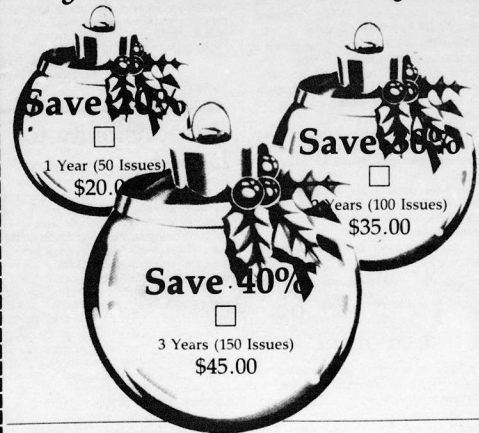
GIVING—St. Patrick, Terre Haute parishioners Patty Thomas, Joe Grohovsky, Bernadette Lange, Keith Lange and Kathy LaFave prepare turkeys for 300 Thanksgiving meals for people in the community who are alone or would otherwise not be able to celebrate the feast. Two hundred meals were served in the school cafeteria and 100 delivered to shut-ins during the annual event. (Photo by John Fuller)



BAD ANGELS AT ST. BARNABAS—Assistant principal of Angel School, played by Natlie Sponnel, scolds three mischievous angels, (from left) Kim Wolsiffer, Eddie Roodvoets and Mandy Jaffe, in St. Barnabas School's production of "The Baddest Angel Band." St. Barnabas School's 6th annual all-school Christmas program will be held on Dec. 15 at 7 p.m. at 8300 S. Rahke Road. (Photo by Marty Fair)

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Connersville Deanery faith series at midpoint

by Kathleen Rhodes

Using the theme "A Coat of Many Colors," the Connersville Deanery's board of education completed the first half of its 1992-93 Adult Faith Formation series with programs on Oct. 15, Nov. 5, and Nov. 19.

"This Season: Preparing to Celebrate Advent" was offered for catechists, teachers and other interested adults by the directors and coordinators of religious education at the October gathering. It began with an Advent prayer service at St. Gabriel Church in Connersville.

Participants then chose three sessions from these options: Scripture, crafts, music, holy days of Advent and Christmas; Jesse Tree and Advent wreath and calendar traditions; Journey to Bethlehem; and Hanukkah. They received materials that they could use in their classrooms or at home.

On Nov. 5, Dr. William Roberts spoke on "Marriage." The professor of theology at the University of Dayton and author of books on marriage used the words, "Your kingdom come; your will be done" from the Lord's Prayer for his reflection.

"The kingdom comes now, obviously not to fulfillment, but in how we live our lives today in our attitudes, behavior and treatment of another," said Roberts.

He said that the church's attitude toward marriage shifted after Vatican II. Before that time, if people really wanted to be holy, they became priests or nuns. Everyone else married. With the shift after the council, the church recognized that all Christians are called to holiness through their baptism, he said.

Relating his comments to the feast of Christ the King, Roberts reflected on the four characteristics of the Kingdom of God: truth, love, justice, peacemaking.

"Jesus is the truth because he is the Word of God made flesh," he said. "We must be in touch with our own truth to see our strengths and weaknesses, virtues and faults, light and dark sides. Only when we

see the truth within, can we allow each other to grow and to strengthen each other in our mission to share the truth."

Roberts said that God is love and that marriage reflects the love of God. It also reflects some of the intensity, intimacy and life-giving power of God's love. He noted that marriages after Vatican II are seen more as partnerships.

"Finally, we are called to be peacemakers, not just peacekeepers," Roberts said. "If a confrontation is made in light of the context of what you respect, appreciate and love in another, then you may point out the injustice."

On Nov. 19, Father James Farrell, pastor

of Sacred Heart, Jeffersonville, spoke on "Jesus, Storytelling and You."

"After Jesus' death and resurrection, people in the early Christian communities kept Jesus alive through the oral tradition of stories," he said. "People gathered around tables to break bread and reminisce about Jesus. Later, disciples decided to write the stories of Jesus, which became the Gospels of the New Testament."

Father said that the story of Moses and the burning bush shows that no place is "beneath" God's presence. And he saw importance in the story of the washing of the feet at the Last Supper.

"People are always willing to wash the

feet of others, but find letting others wash their feet a difficult submission." Father Farrell said. "Do you hesitate asking others for help when you need assistance? Do you deny others the opportunity to wash your feet and be of service in the light of Jesus?"

During the closing prayer service, Father Farrell told the story of the Prodigal Son through the eyes of the father. When the elder son asked why his father never celebrated his faithfulness, the parent realized that he had failed to affirm the son's goodness.

The formation series will continue with "This Season: Preparing to Celebrate Lent" on January 21, 1993, at St. Gabriel, Connersville.

Woods' catering service employee arrested

by Mary Ann Wyand

Members of the Sisters of Providence are cooperating with a federal investigation into alleged mail fraud and mismanagement of funds by former Marriott Corp. food service employee Margaret J. Dowers of West Terre Haute.

Dowers formerly was employed by Marriott as food service director for the Sisters of Providence at their international headquarters at St. Mary of the Woods.

During the last year she worked at the Woods, federal officials charged, Dowers cashed checks totaling more than \$800,000 which had been written by the religious order to the Marriott Corp. and kept most of the money herself.

Federal officials said Dowers endorsed the order's weekly checks of approximately \$16,000 made payable to the Marriott Corp. with the words "Marriott—for payment only."

After cashing the checks, federal investigators said, Dowers used the cash to purchase money orders or cashier's checks

payable to herself, members of her family, or other people. Investigators said Dowers may have used some of the money for mortgage payments and apparently gave some of the funds to charity.

According to charges filed last week in U.S. District Court in Indianapolis, Dowers attempted to cover the thefts by writing a letter to Marriott officials signed "Sister Margaret Jean" which described the order's "financial troubles" as the reason for non-payment of bills for food services provided to the retired sisters.

Wayne Alford, special agent in charge of the Indianapolis division of the Federal Bureau of Investigation, said Dowers is alleged to have "obtained cash and securities in the custody or control of the Terre Haute First National Bank by false and fraudulent pretenses and to have devised a scheme to defraud and obtain money belonging to Marriott Corp. and/or the Sisters of Providence in excess of \$800,000."

Dowers was arrested last week on federal charges of mail fraud and faces a

maximum penalty of five years in prison and a \$250,000 fine. Marriott Corp. officials filed a lawsuit against Dowers in Sullivan County last month in an attempt to recover the money.

"We certainly regret this situation, although neither the Sisters of Providence nor St. Mary of the Woods College are directly involved in the situation," Providence Sister Dawn Tomaszewski said in a statement to the press after Dowers' arrest.

"It is Marriott who has brought the charges for the mismanagement of their funds. Maggie Dowers is not an employee of the Sisters of Providence, but of the health care division of Marriott, with whom we contract for food service for our retirement community here at the motherhouse. We have approximately 350 sisters either in health care or in retirement here at St. Mary of the Woods."

Sister Dawn said food service to the retired nuns was not interrupted at any time.

"We are cooperating fully in the continuing investigation," she said, "and therefore are unable to share any details of the situation."

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Religious education is family affair for Zienans

by Margaret Nelson

For the first time in eight years, an entire family was honored by the North Deaneary Board of Education during its annual awards to outstanding educators.

That's because the entire Zienin family works on religious education for kindergarten children at St. Lawrence Parish in Indianapolis. They "practice what they preach—a whole family united and committed to Catholic values and traditions," said the nomination from Nancy Cheesman, president of the St. Lawrence board. It all started 10 years ago when the mother, Wendy Zienin, volunteered to teach the kindergarten religious education class.

"I quit teaching school after I had the kids," said the former Lawrence Township educator. "Then I started to teach in the summer Bible school because I wanted my kids to go. I enjoyed it so much that, when Stacy was in first grade, I offered to help

teach CCD. It made me realize that I missed teaching," she said.

Of her reason to take the kindergarten class, Wendy said, "I wanted to do it for God. I wanted to show others the love of Christ. At the same time, I could be a role model for the children to get involved in the church."

Now the whole family is involved in the Sunday morning effort. That includes Wendy's husband Paul and their children: 15-year-old Stacy, 13-year-old Chad and 10-year-old Jennifer.

Stacy helps her mother with the crafts the kindergartners do in their classes. During the Christmas program later this month, she will play the piano accompaniment for the whole pre-school. "She's my right hand," Wendy said. "She takes attendance and gives the children stickers. It really helps me. I don't know how I'd manage if I ever had to do it by myself again."

Though Chad and Jennifer go to their own religious education classes, they come in 15 minutes before and help pass out

materials. "Then they get out of their classes early to come back and help clean up," Wendy said.

Chad will also play the piano during the Christmas program. Last year, the youngest Zienans helped the pre-schoolers put on their costumes.

Paul Zienan helps his wife with the class, too. He assists with the lessons, prepares crafts, and puts the records on for the music program. "He makes sure everything is ready."

Each Sunday, the 3- and 4-year-old children join the kindergartners for the first part of the program. The children sing together for about 20 minutes before their lessons and crafts.

Wendy said that she, Paul and Stacy often divide the students into groups of about six so that the children get closer guidance in what they are doing.

Both Paul and Wendy attend religious education workshops as formation for their ministry. Wendy plans the Sunday lessons. She informs the coordinator ahead of time so the materials she needs will be there.

Wendy is a professional educator again, teaching third grade at Indianapolis Public Schools during the school year.

Paul was part of a folk music group and the couple served on the adult learning committee several years ago, but the Zienans have dropped some parish activities now that their children are busy with school sports and music activities. All the kids take piano lessons; Chad takes drum as well.

"They are all involved. We will have seven ball games next weekend," Wendy said. Chad is a member of the St. Lawrence 56 basketball team and all three are in sports and music activities.



FAMILY TEAM—Jennifer (front, from left) Chad and Stacy (back), are honored with their parents Wendy and Paul Zienin as 1992 Outstanding Educators by the North Deaneary Board of Education at St. Joan of Arc Church. (Photo by Margaret Nelson)

Advent penance schedule

Parishes throughout the archdiocese have announced communal penance services for Advent. Several confessors will be present at each location.

Following is a list of the remaining services which have been reported to *The Criterion*.

Indianapolis North Deaneary

Dec. 14, 7 p.m., Immaculate Heart.
Dec. 15, 7:30 p.m., St. Luke.
Dec. 15, 7:30 p.m., St. Matthew.
Dec. 16, 7 p.m., St. Andrew.
Dec. 16, 7:30 p.m., St. Thomas Aquinas.
Dec. 17, 7:30 p.m., Christ the King.
Dec. 20, 3 p.m., St. Joan of Arc.
Dec. 21, 7:30 p.m., St. Lawrence.

Indianapolis East Deaneary

Dec. 13, 3 p.m., Our Lady of Lourdes.
Dec. 14, 7 p.m., St. Simon.
Dec. 14, 7:30 p.m., Holy Spirit.
Dec. 15, 7 p.m., St. Michael, Greenfield.
Dec. 16, 7 p.m., Cathedral.
Dec. 16, 7 p.m., St. Mary.
Dec. 16, 7 p.m., Holy Cross.
Dec. 21, 7 p.m., St. Philip Neri.
Dec. 21, 7 p.m., St. Thomas, Fortville.

Indianapolis South Deaneary

Dec. 13, 4 p.m., Holy Rosary.
Dec. 14, 7 p.m., St. Jude.
Dec. 14, 7 p.m., St. Roch.
Dec. 15, 7 p.m., St. James.
Dec. 17, 7:30 p.m., St. Barnabas.
Dec. 21, 7:30 p.m., Holy Name.
Dec. 22, 7:30 p.m., St. Mark.

Indianapolis West Deaneary

Dec. 13, 2 p.m., Holy Trinity.
Dec. 15, 7 p.m., St. Monica.
Dec. 15, 7 p.m., St. Susanna.
Dec. 16, 7:30 p.m., St. Malachy, Brownsburg.
Dec. 17, 7 p.m., Holy Angels.
Dec. 17, 7:30 p.m., Mary, Queen of Peace.
Dec. 20, 2 p.m., St. Anthony.
Dec. 21, 7:30 p.m., St. Michael.
Dec. 21, all morning, Ritter High School.

Batesville Deaneary

Dec. 13, 2 p.m., St. Maurice.
St. John, Enochburg; St. Anne, Hamburg, at Hamburg.

Dec. 13, 4 p.m., Immaculate Conception, Milhausen; St. Dennis, Jennings Co.; at Milhausen.
Dec. 13, 7:30 p.m., St. Maurice, Napoleon.
Dec. 15, 7 p.m., St. Lawrence, Lawrenceburg.
Dec. 15, 7 p.m., St. John the Baptist, Dover.
Dec. 16, 7 p.m., St. John, Osgood.
Dec. 16, 7 p.m., St. Joseph, St. Leon.
Dec. 17, 7:30 p.m., St. Mary, Greensburg.

Connersville Deaneary

Dec. 11, 7 p.m., St. Bridget, Liberty.
Dec. 14, 7 p.m., St. Elizabeth, Cambridge City.
Dec. 15, 7 p.m., St. Gabriel, Connersville.
Dec. 17, 7 p.m., Holy Family, Richmond.
Dec. 17, 7:30 p.m., St. Mary, Rushville.
Dec. 18, 7 p.m., Holy Guardian Angels, Cedar Grove.
Dec. 19, 12:05 p.m., St. Mary, Richmond.
Dec. 21, 7 p.m., St. Andrew, Richmond.

New Albany Deaneary

Dec. 13, 3 p.m., St. Joseph, Corydon.
Dec. 15, 7 p.m., St. Mary, Lanesville.
Dec. 14, 7:30 p.m., St. Anthony, Clarksville.
Dec. 15, 7 p.m., Holy Family, New Albany.
Dec. 15, 7:30 p.m., St. Mary, New Albany.
Dec. 16, 7 p.m., St. Paul, Sellersburg.
St. John, Starlight; St. Michael, Bradford.
Dec. 17, 7 p.m., St. Joseph, St. Joe Hill.
St. Mary, Navilleton.
Dec. 17, 7:30 p.m., Sacred Heart and St. Augustine, Jeffersonville at Sacred Heart.

Seymour Deaneary

Dec. 13, 2 p.m., St. Rose of Lima, Franklin.
Dec. 13, 7 p.m., St. Ambrose, Seymour.
Dec. 16, 7 p.m., St. Mary, North Vernon.
Dec. 17, 7 p.m., St. Columba, Columbus.
Dec. 18, 7 p.m., St. Vincent, Shelby County.

Tell City Deaneary

Dec. 13, 7 p.m., St. Michael, St. Paul & St. Pius at St. Paul.
Dec. 15, 7 p.m., St. Martin of Tours, Siberia.
Dec. 17, 7:30 p.m., St. Isidore, Bristol.



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To find happiness, search for the good in life

by Br. Cyprrian L. Rowe, FMS

"Oh, my!" Cephas exclaimed to his friend.

Ken, on the other end of the telephone line, was confused. "What are you saying?"

"I'm sorry, Ken," Cephas whispered. "It's just that what you said made something clear to me. I called to complain that I had gotten a \$500 bonus and not the \$600 I expected. When you said something about the war, I realized that today's the day the telegrams will be going out."

"What telegrams?" Ken asked.

"The telegrams notifying families that someone has been killed in Desert Storm."

Ken's "I see" was non-judgmental.

The workday ended.

Cephas rode the metro into town, thinking: A lot of people will be hearing that a son, daughter, brother, sister, husband or mother and father won't be coming home again. And I was complaining about a bonus!

The contradiction made him twinge noticeably.

He got off the train at his planned stop. One block up, a homeless man was sitting on the sidewalk.

Cephas put a quarter into his outstretched hand, looking as he did into the beggar's face.

Usually he didn't look, giving the money somewhat in "self-defense."

As their eyes met, the man shouted, "You looked at me!"

Cephas hurried away, but the sound followed him. The man continued to shout: "You looked at me... you looked at me!"

Finally home, Cephas shut the door and stood for a moment, taking in the room. He tried to conjure up the feeling of relief he always felt at this time of day. He couldn't. The world had intruded.

He felt he was being faced with death and life, and pettiness, thoughtlessness and ingratitude all together.

He was standing there frozen into a million visions, seeing in them all the gifts of his ordinary life for which he never had been thankful, having accepted them as his due.

The intensity of the thousand images of home and family and friends and trees and vacations and fields flooded him with shame, and he wanted to pray. Did it take the deaths of others to make him realize how good life is?

Cephas looked at the photos on the table and remembered. In high school, classmates, some without mothers, some without fathers, sisters or brothers, would hang around his house. He rarely thought about that, but now he did.

Then the sound of the homeless man intruded: "You looked at me!"

Usually Cephas would jog before eating. But tonight the thought of death's thoroughness made him want to find something out about a life—his—that

somewhere and somehow had gotten caught up in the notion that a bonus was what mattered most in life.

He left his building. He breathed deeply once to re-enforce his resolve, and then he set off in the direction of his Metro stop.

The man was still sitting there.

Cephas walked up to him slowly, and the man recognized him.

"You've come back?"

"Could I ask you a question?" Cephas moved closer slowly, not wanting passersby to hear.

"Of course, anything."

The man's inflection was trained. Cephas felt he was talking to someone who, perhaps, had come from roots in many ways like his own.

"Why did you keep shouting out 'You looked at me!'?" Cephas asked.

"Do you know how good it is just to have someone look at you?"

The man saw that Cephas still didn't understand. He held up a tattered cap and asked Cephas what color it was. Cephas held it, turning it in the light before he answered, "It's sort of a blue-green."

"You had to look, didn't you?" the man stated more than asked. Then, he repeated, "Do you know how good it is just to have someone look at you? To make you human in their eyes?"

"Sometimes people will even throw me money to keep from looking. And I want to leave it there but... I don't have much dignity to stand on most days."

"I pretend it's their problem, but it hurts a bit anyway. When people look, I can feel grateful for everything, even the pain."

Cephas thought he was beginning to see, as though a world that he had paid no attention to before was opening up before him.

He thought, "Maybe I'm not grateful for anything because I didn't look. Maybe I see only a few things: money and work, convenience, comfort."

They spent a few minutes talking. Cephas thought perhaps that he should be feeling shame for being so ungrateful, but what he was feeling now made him grateful for it all, even for the pain of realizing how little of life he had paid attention to in the past.

A bell chimed. The stranger stood up.

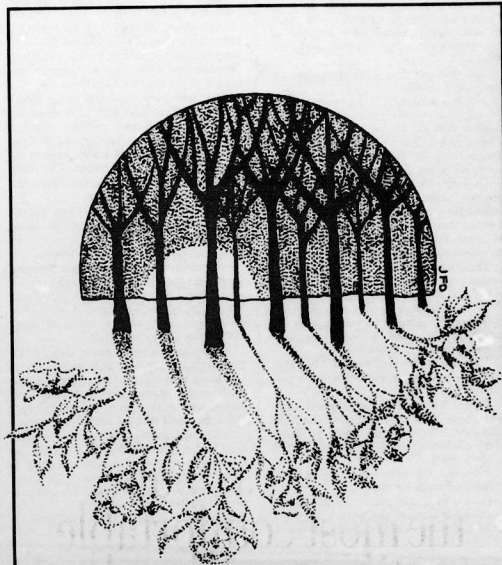
"The soup kitchen serves supper in about 15 minutes. I don't want to get there late."

Cephas offered the man a hand.

"Can anyone come?" Cephas asked.

The man took his arm and they went off together for the evening meal.

(Marist Brother Cyprrian Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine in Baltimore and is a member of the faculty of the Graduate School of Social Work at the University of Maryland in Baltimore.)



REFLECTING ON THE GOOD IN LIFE—Reflecting on the good in life, Cephas stood frozen in a million visions, seeing in them all the gifts of his ordinary life for which he never had been thankful, having accepted them as his due. Then he asked himself, "Did it take the deaths of others to make him realize how good life is?" (CNS illustration by Jean Denton)

Don't focus on troubles in life

by David Gibson

Here is a suggestion: Spend some time meditating on what is good in your life.

Why? The bad things that happen have a way of taking over a good person's thinking. A person begins to focus—overfocus—on life's troubles.

When we overfocus on trouble, it grows in our mind's eye. Soon it seems there is nothing else but the negative.

Sometimes people need to concentrate on turning their thoughts toward what is good about life.

The holiday season is an apt time for this. Meditate over the course of a week or two on what is good in your life:

family members who love you, friends who care, emotional support you provided another person, personal growth achieved, a fear overcome, the satisfaction of work done well.

During this meditation time, reflect on the reality that you yourself are good: a caring or just person, a committed person, a sign of God.

This is not a feel-good exercise. Instead, it allows the truth to come into view: The bad is not all there is. God is a good creator.

A habit of recognizing the good can affect your entire attitude, leaving you with a new attitude that others will find contagious.

(David Gibson *joins Faith Alive!*)

DISCUSSION POINT

Thank the Lord for family, friends

This Week's Question

Name three things that are good in your life and in the lives of those closest to you.

"My family, my friends and my faith... (I've) lost seven friends and family members in the last six months and that has heightened my awareness of what is important." (Nancy Piness, Washington, D.C.)

"Good health, my wife and my children. Those are good. Lots of things are good in my life, especially my belief in God, my association with a group of people that worship God together, living in America where we have the freedom to worship as we please." (Larry Shelton, North Little Rock, Arkansas)

"My wonderful husband and children. I'm grateful to

be living here in Memphis. When we were transferred here seven years ago, it seemed the worst thing, but now it seems the best place for us to be. We also belong to a wonderful parish with a great pastor. I'm also very grateful to be able to be home-schooled my children. That's a real blessing." (Sue Armstrong, Memphis, Tennessee)

"There are times I thank God for being God, that he's there sustaining us." (Marianne Pfeiffer, Hutchinson, Minnesota)

Lead Us Your Voice

An upcoming edition asks: Tell of a time when you strongly believe God acted in your life.

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



Christians should look for the goodness in life

by Fr. David K. O'Rourke, OP

Couples whose marriage I witness often invite me to the reception. Since Saturdays are work days for me, I often drop in, congratulate the newlyweds and their parents, fiddle with half a glass of champagne for a few minutes, and then head back to work.

But now and then I run into someone who wants to talk.

Not too long ago, a successful salesman in his middle years clearly had a need to sort out his religious values. He was troubled, it turned out, by the fact that nothing he did seemed to measure up to his religious standards.

As we discussed his standards it became clear that they were very demanding, even unrealistic. I commented that somehow he was in the kind of impossible situation that could lead only to falling short and feeling guilty.

This man, in other words, was a perfectionist. While the opposite situation of the person who just doesn't seem to care much may seem to be the real problem, perfectionism actually is troublesome for many people. And it leads them to overlook their own goodness.

"Oh, I was very well trained," he said. That comment stuck with me for two reasons.

►First, it is common for people to think that those who had a "good Catholic education" will end up beset by guilt. Many a stand-up comedian uses this belief to garner laughs.

►Second, the man was wrong. He was actually rather badly trained.

Here was a man who was not lax in morals or judgment. But he was troubled. As he said to me, "You have a clear idea of

what Christianity is and you ought to be able to live it exactly that way."

Many people look at their religious life more or less that way. Like the wedding guest, they too can end up believing that they don't measure up.

As a result, they overlook the fact that a kind and generous God is already well at work in them. Pursuing high ideals, these people misinterpret their imperfection as a sign of God's absence from them.

One way they can begin to see God's action already at work is to think about one of the basic tenets in the church's theological system. Christian life is about actions and living. Our actions exist in the concrete, in three dimensions. Our ideas exist in the mind, removed from the limitations of time and space.

As St. Thomas Aquinas, one of the church's great theologians, taught, these two orders—the order of action and the order of ideas—are basically different.

We can have clear and unencumbered ideas. But our actions always will be a mix of motives and means, effects and goals. The bridge between the mind with its clear ideas and our actions with all their complexity is the conscience.

One place we can begin to look for the good in our lives is to look realistically at the good that we do. One starting point in the search for the good that we do is to recognize that it is going to look different from the good that we only think about.

The good we do, like our ideas, might well be found in the middle of a muddle. That does not mean it is any less good. It only means that, because it involves doing and not just thinking, it is going to be complex and concrete.

(Dominican Father David O'Rourke is pastor of St. Dominic's Parish in Benicia, Calif.)



DOING GOOD—The good that we do, unlike our ideas, might be found in the middle of a muddle. That does not mean it is any less good. It only means that, because it involves doing and not just thinking, it is going to be complex and concrete. (CNS photo by Les Fetchko)

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St. Charles Borromeo Catholic Church is once again planning a spring pilgrimage to Italy. The trip will include: Milan to visit the tombs of St. Charles Borromeo and St. Ambrose, Pisa, Florence, Siena, Assisi, Rome, Subiaco, Monte Cassino, Sorrento, and Amalfi Coast. The tour will include an audience with the Holy Father, a tour of the Vatican Museum, the Sistine Chapel, the Catacombs, and more. Continental breakfast and most meals included.

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Dates: March 11 - 21, 1993

Extension dates: March 21 - 27

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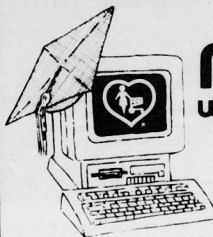
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THIRD SUNDAY OF ADVENT

The Sunday Readings

Sunday, December 13, 1992

Isaiah 35:1-6, 10 — James 5:7-10 — Matthew 11:2-11

by Fr. Owen F. Campion

Again this season, the Book of Isaiah is the source of the liturgy's first scriptural reading. The prophet Isaiah lived in a time when God's people were the masters of their own affairs, and they occupied their own land. It was an environment that later generations would remember longingly. Nevertheless, not all was well. Isaiah knew that. There was widespread indifference about religious obligations, and the prophet was convinced that greed and corruption reigned in high places. So he was quick to denounce sin in the land, and his denunciations are filled with the eloquence and power that are his literary trademarks.

All this being said, it would be most unfair to Isaiah to say that he was a voice of doom and gloom. On the contrary, while exposing the evil, he expressed his deep belief that people could reform themselves, and that through their reform the righteousness of God would come to be. In that righteousness would be all order and happiness.

This weekend's reading is typical of Isaiah. He thunderously speaks against sin. But, with equal energy and persuasiveness, he looks ahead to the day of justice and rejoicing, the day of reform.

The Epistle of James provides the second reading this weekend. This epistle only rarely is presented in the liturgy.



Four men with the name of James are recorded in the New Testament, so it is difficult to say which of the four, if any of them, was the author of this epistle. It could have been someone else with that name. Tradition says that it was James, the Lord's relative and the leader of the church in Jerusalem. The epistle was written for Christian Jews.

This weekend's lesson was set against the backdrop of all the stress and confusion of the first century. For those people who were not Romans, it was a time of great hardship and even peril. Such persons had no rights, no claim to dignity under the law, and very, very few opportunities or advantages. For the restless Jews, impatient with the harsh rule of Rome, there was the constant military presence and social and economic oppression of the Roman occupation.

The epistle asks its readers not to lose heart. Furthermore, it insists that they continue in their resolve to conform their lives to the model of the Lord Jesus.

St. Matthew's Gospel supplies this weekend's liturgy with its Gospel reading.

John the Baptist was a revered figure in early Christianity. He was related to Jesus, and he proclaimed himself to be the forerunner of the Lord. Even in his own time he was well-known. Some looked upon him with great admiration. They regarded him to be a prophet. Others looked upon him with intense dislike. They saw him as a troublemaker. Ultimately, those who disliked him prevailed. He was killed by order of the king.

In the Catholic liturgy of Advent, St. John the Baptist is a popular and beloved

Daily Readings

Monday, December 14
John of the Cross,
priest and doctor
Numbers 24:2-7, 15-17
Psalms 25:4-9
Matthew 21:23-27

Tuesday, December 15
Advent weekday
Zephaniah 3:1-2, 9-13
Psalms 34:2-3, 6-7, 17-19, 23
Matthew 21:28-32

Wednesday, December 16
Advent weekday
Isaiah 45:6-8, 18, 21-25
Psalms 85:9-14
Luke 7:18-23

Thursday, December 17
Advent weekday
Genesis 49:2, 8-10
Psalms 72:3-4, 7-8, 17
Matthew 1:1-17

Friday, December 18
Advent weekday
Jeremiah 23:5-8
Psalms 72:1, 12-13, 18-19
Matthew 17:24-31

Saturday, December 19
Advent weekday
Judges 13:2-7, 24-25
Psalms 71:3-6, 16-17
Luke 1:5-25

figure. His role of announcing the coming of the Lord long ago, and his role of calling people to reform so that they worthily could meet the Lord as he came among them are themes the liturgy uses well to teach its Advent lesson.

As a prophet, John the Baptist had special insights into reality, insights furnished by God. Such was the pious Jewish belief. From prison, he asked about Jesus. He wanted to know if Jesus truly was the redeemer.

In reply, Jesus described himself as merciful and all-powerful, as healing the sick and the troubled. Furthermore, he separated himself from the wealthy and the comfortable.

Reflection

For two weeks, preparing us for Christmas, the church has called us to make certain that we celebrate the coming of the Lord fittingly. It is more than merely to handle all the spiritual details that may

suggest themselves at Christmas. Rather, and more deeply, it is a summons to reform ourselves so that we are what we say we are, true followers of the Lord Jesus.

We must dedicate ourselves to the work of personal reform. In which image must we re-make ourselves? The image of Jesus, who was merciful, loving, and forgiving. Jesus saw the advantages and rewards of this life as impermanent and meaningless. So must we. It is a difficult step to take in our culture, which stresses materialism and earthly "achievement."

If we Christians truly conformed ourselves to Jesus, if the presence of Jesus in every aspect reigned supreme in our homes, our surroundings, our communities, and in our world, then peace, hope, order, and justice would prevail. What a blessed day that would be! The ultimate message of Advent is that that day is within our reach. To create it, we simply must turn ourselves over completely to the Lord.

THE POPE TEACHES

Peter's successors foster faith

by Pope John Paul II
Remarks at audience Dec. 3

In our catechesis on the Petrine office in the church, we have seen how Jesus chose Peter as the "Rock" on which he would build his church (cf. Matthew 16:18).

At the Last Supper, the Lord revealed that he had prayed that Peter's mission would not fail and he reaffirmed Peter's mission of strengthening the faith of his brothers and sisters (cf. Luke 22:32).

Peter's ministry is part of Christ's plan for the Messianic Kingdom, not only in its fullness at the end of time (cf. Luke 22:29-30), but also in its presence in history in the life and activity of the church.

It is significant, even paradoxical, that

for this ministry of service to the faith Jesus chose Peter, who would deny him three times. Once Peter had repented of his human weakness (Luke 22:32), he would be strengthened by the power of Christ's grace and thus enabled to confirm his brethren amid difficulties and persecutions.

In every age, the mission entrusted by the Lord to Peter and his successors involves preaching and teaching the faith, guarding it and overseeing its development, and fostering the communion in faith of all the members of the church.

By virtue of Christ's prayer for Peter, a special grace is at work in the ministry of those who exercise the Petrine office, sustaining them in their human weakness and enabling them to "strengthen their brothers and sisters."

THE ROAD TO CHRISTMAS

For many of us, the Christmas season is a time of joy and peace. But for some, it can be a time of sadness and longing. The Christmas season is a time when we are reminded of the journey that we have taken and the journey that we still have to make.

Many years ago, when I was traveling in Canada, I was struck by the fact that many towns named their principal street Notre Dame. I now understand why. Our lady is the surest way to Jesus.

On our Advent road to Christmas, the church gives us two important feast days during which we can stop and contemplate our progress. These are the Feast of the Immaculate Conception on Dec. 8 and the Feast of Our Lady of Guadalupe on Dec. 12.

As Americans, these feasts are especially meaningful. The patroness of our country is Mary under her title "Immaculate Conception." She was always sinless. By the power of God, she was even spared the taint of original sin.

Our great national shrine in Washington, D.C. is dedicated to her under this title. The shrine belongs to all Americans in every part of our land.

Closely following the Feast of the Immaculate Conception is the Feast of the Virgin of Guadalupe. Under this title all of the Americas are dedicated to Mary. Her shrine in Mexico City draws pilgrims from all over the world but especially from North, Central and South America. Every year millions of Christians travel to these two great shrines — the Road of Mary.

We have now come to the end of our journey. On Christmas Day we arrive to celebrate the birthday of Christ. May our mother shows us her son and our brother. We are family.

Have a very Merry Christmas.

—by Joseph Gallagher

(Joseph Gallagher is a member of St. Joan of Arc Parish in Indianapolis.)

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Entertainment

VIEWING WITH ARNOLD

Scares and surprises abound in 'Jennifer 8'

by James W. Arnold

"Jennifer 8" is an intriguing and generally non-exploitative suspense movie. It's probably a bit more puzzling than it intends to be, but it does the three S-verbs: it scares, surprises and satisfies.

This is the first film that Andy Garcia has had to carry without a human co-star, but he gets considerable help from the locations (Southern California, near Eureka) and the mood (very dark and spooky, provided by writer-director Bruce Robinson).

A Brit who wrote the Oscar-nominated script for "The Killing Fields," Robinson did less well with "Fat Man and Little Boy," the flop drama about the development of the atomic bomb. But he has earned a cult following directing his own offbeat comedy scripts in Britain, especially the anti-consumerist "How to Get Ahead in Advertising."

"Jennifer," his first project in America, is quite different. John Berlin (Garcia) is a Los Angeles detective burnout who flees to woody Eureka to join his ex-partner and brother-in-law in small-city and presumably low-key law enforcement.

This is a guy who is really in low spirits. When talking with his sister (Kathy Baker) and his old buddy (Dance Henriksen) about his problems, he says he can't even pray. He says he had a dream once about God, who told him he considered prayers "junk



mail." Alas, there's no escape for Berlin. He falls instantly into a serial murder case that soon obsesses him.

In a brilliant, dank and scary opening sequence, the police are called to a junkyard in a gloomy downpour to investigate a suicide. While poking through the debris, they also discover a woman's hand and some other grisly effects. With his background as a brainy, scientific sleuth, Berlin uses lab analysis to hypothesize that the victim was blind, and begins a search for missing blind women.

The movie thus offers many clues and revelations hinging on the blindness factor (especially sounds and smells we seldom notice). The trail leads to a nearby institute, up in the mountains and woods, which we almost never see in daylight. Berlin befriends Helena (Uma Thurman), a beautiful blind patient who is a helpful if somewhat withdrawn witness. (She also eerily plays the viola in the dark—what does she need lights for?—and looks like his ex-wife.)

Soon he's convinced he's under a serial killer, and worried that Helena may be the next victim. Trouble is, none of the other cops believe his theory: they can't even locate the corpse that belongs to the hand. Robinson begins to feed the audience's suspicion that maybe Berlin really has lost his grip on reality.

The resulting whodunit subtly raises questions about almost everyone in the cast, especially the hero. But the plot and the clues are often as murky as the lighting. Much more important to the success of the film is the sense of foreboding that hangs in the air. It's like the first episode of "Twin Peaks," before it got silly.



ACTION THRILLER—Actor Wesley Snipes (left) stars as an anti-terrorist expert who apprehends a psychotic airline hijacker in the fast-moving action yarn "Passenger 57." The U.S. Catholic Conference classification of the film is A-III for adults. (CNS photo from Warner Bros.)

There are numerous scenes of Berlin and others prowling with flashlights through the night shadows of the old institute, with its mysteriously flapping swinging hall doors, elevator that doesn't always work, and cagelike metal staircase.

The only moment of questionable taste (though modest by today's standards) involves the blind girl taking a bath (in half light, naturally) when we (and she) are suddenly aware a peeping cameraman is taking pictures of her.

Also expertly done are the night drives through the rain and snow, and a climactic grilling of the unhappy Berlin by a hard-nosed police inquisitor (a movie-stealing cameo by John Malkovich).

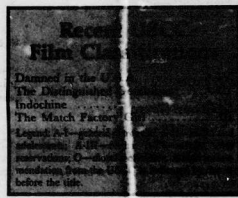
Among the really good detective story moments: the buildup when the hero suddenly realizes important clues, as when he's in a room that must belong to a blind person, or when the shy Helena suddenly panics when she's left—not alone—but in the middle of a crowd, at a raucous Christmas party of strangers. Then there is a surprise ending that works better than most.

The intense Garcia fits into the Berlin

role snugly and sympathetically, and Thurman looks vulnerable and gorgeous. Robinson makes his mark as a filmmaker with style and taste, a standard that one hopes he can maintain.

(Atmospheric detective story, with emphasis on character and imagination, rather than violence and gore; definitely for adult sensibilities; satisfactory for mature viewers.)

USCC classification: A-III, adults.



'Sarah, Plain and Tall' finds happiness as a pioneer

by Henry Herz

Glenn Close plays an independent-minded New England spinster seeking a home on the Western prairie in "Sarah, Plain and Tall," to be rebroadcast on Saturday, Dec. 19, from 9 p.m. until 11 p.m. on CBS.

The story begins on a Kansas farm in 1910 where widower Jacob Witting (Christopher Walken) has been trying to raise his two youngsters on his own.

Finally realizing that they need a mother, he places an advertisement for a woman willing to "make a difference" in the life of his motherless family.

Answering the ad is Sarah Wheaton (Close), who has decided it is time for her to leave her Maine fishing village and find a place of her own in the world.

Sarah declares that she will come to stay for one month "to see if I make a difference."

For 6-year-old Caleb (Christopher Bell), the difference is apparent from the start, but it takes some time for 9-year-old Anna (Lexi Randall) to come around.

Sarah not only can tell wonderful stories, she can sing—a talent that delights the young Caleb. She also proves a great comfort to Anna, who misses her dead mother terribly.

The taciturn Jacob, however, finds Sarah to be more than he bargained for. Not only does she speak her mind, she is used to doing things his own way rather than being told what to do.

In this battle of wills, Jacob is no match and the only question is whether there is any room in his heart for Sarah.

Glenn Close gives a convincing, often affecting performance as the mature, self-reliant woman who, while remaining true to herself, is willing to adapt to the needs of her new home.

It is the children who see the side of Sarah's character that delights in the differences between life on the seacoast and on the prairie.

The two children, by the way, are central to the story and their charming performances add a great deal to the production's success.

They certainly help pick up the slack in terms of Walken's cold and emotionless performance as the morose farmer who cannot let go of the memories of his dead wife.

Adapted from her own book by Patricia MacLachlan, who wrote the script with Carol Sobieski, the story of a stranger in a promising land is unusually interesting on

the personal level but also as a period piece set in a farming community.

Produced and directed by Glenn Jordan, the rural setting and its simple folkways are presented with respect and evoke no little nostalgia. The result is superior family fare in more ways than one.

TV Programs of Note

Sunday, Dec. 13, 9:10-10 p.m. (PBS) "A Carnegie Hall Christmas Concert." In this rebroadcast of last year's "Great Performances" special, opera stars Kathleen Battle and Frederica von Stade join trumpeter Wynton Marsalis, harpist Nancy Allen and the Orchestra of St. Luke's conducted by Andre Previn in performing classical pieces, carols, spirituals and other seasonal favorites.

Sunday, Dec. 13, 9-11 p.m. (CBS) "A Message from Holly." This tearjerker about a Chicago stockbroker (Shelley Long), her best friend (Lindsay Wagner) who has terminal cancer, and the woman's 6-year-old daughter who finally comes to terms with her mother's illness on Christmas Day, may prompt viewers to bring out handkerchiefs!

Monday, Dec. 14, 8-9 p.m. (PBS) "Brainstorm: The Truth About Your Brain on Drugs." Produced by the Children's Television Network, this drug education program succeeds by taking a positive approach to a negative subject. Its basic appeal is to young people's curiosity about themselves and, in particular, about the brain and how it works. Stephanie Yu and Z. Wright, hosts of "3-2-1 Contact," CTW's children's science series, use a variety of props and special effects to get inside the brain and explore its fascinating complexities.

Tuesday, Dec. 15, 4-5 p.m. (CBS) "Flour Babies." This rebroadcast of a 1990 "CBS Schoolbreak Special" about a high school class tells the story of how each student is given a five-pound bag of flour as a make-believe baby to care for during a three-week period in order to impress them with the demanding responsibilities of parenthood. The show isn't bad, but a parent's input could make it a lot more meaningful.

Tuesday, Dec. 15, 10-11 p.m. (PBS) "Popular Culture: Rage, Rights and Responsibility." The conflict between artistic freedom and social responsibility in the media's treatment of violence, sexuality, counter-cultural diversity, minorities and hate speech is examined in a panel discussion moderated by Harvard Law School Professor, Charles Ogletree.

Wednesday, Dec. 16, 8-8:30 p.m. (CBS) "Frosty the Snowman." The rebroadcast of the animated children's story about the jolly snow figure who comes to life in Jimmy Durante's distinctive narration has been a seasonal perennial since 1969.

Wednesday, Dec. 16, 8:30-9 p.m. (CB) "The Wish That Changed Christmas." The rebroadcast of last year's animated tale of an orphan, a doll and a lonely, childless couple is based on "The Story of Holly and Ivy" by Rumer Godden and illustrated by Barbara Cooney.

Wednesday, Dec. 16, 8:30-10 p.m. (PBS) "Dance in America: The Hard Nut." An expanded, updated version of Chaikovsky's classic holiday ballet, "The Nutcracker," has been produced by Mark Morris through the use of material, much of it comic, derived from the E.T.A. Hoffman story upon which the ballet was based.

Wednesday, Dec. 16, 10-11 p.m. (P.T.S.) "A St. Olaf Christmas." Rebroadcast of a 1989 concert features more than 400 voices from five choirs performing traditional English and Scandinavian carols at the annual Christmas Festival held each year since 1912 at St. Olaf's College in Northfield, Minn.

Thursday, Dec. 17, 8-9 p.m. (PBS) "America's at the Mall." Examining how the shopping mall began and developed—changing the rules of retailing, and people's sense of community—is a documentary that listens to shoppers of all ages tell why they come to the mall and how it might be improved.

Thursday, Dec. 17, 9-10 p.m. (NBC) "Christmas in Washington." Julie Andrews hosts this 11th annual holiday celebration, featuring traditional carols, gospel songs and seasonal pop music, performed before an audience of the nation's lawmakers and government officials.

Thursday, Dec. 17, 10-11 p.m. (PBS) "The Future of the Pacific Basin." The final episode in "The Pacific Century" series looks at the United States' future as a "Pacific" nation based on current economic and political trends, including the flood of Asian investment in the United States and the rapid growth of Asian immigration.

Friday, Dec. 18, 10-11:30 p.m. (PBS) "La Pastorella." Rebroadcast of a 1991 performance by Luis Va dez's Teatro Campesino of a musical pageant retells the story of the shepherd's visit to the Christ Child, as seen through the eyes of a young Hispanic woman.

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

QUESTION CORNER

Canon law regulates funeral Mass

by Fr. John Dietzen

Q An article in our Catholic paper some time ago said that non-Catholics who die may be buried with a funeral Mass, provided they never said they did not want a Mass. My husband is not Catholic. He was baptized and we were married in the Catholic Church. Our children and grandchildren are Catholics, and he has been going to Sunday Mass with me for years.

I would like to know if there could be a Mass at his funeral. (New York)

A Catholic Church law specifically provides for Mass at the funeral of one who is not of our faith. Three conditions are required, according to canon law (1183.3).

First, the local bishop must approve it. Second, the non-Catholic individual involved must never have expressed an intention against such a Mass. The church clearly does not wish to impose any religious ceremony on someone after death if he or she rejected it before death.

FAMILY TALK

Family struggles with teen's hearing loss

by Dr. James and Mary Kenny

Dear Dr. Kenny: My 14-year-old son lost his hearing when he was 4 years old. In spite of our best efforts to be supportive and loving parents, he is rude and cruel to us and to our other two children.

There are no counselors for the hearing-impaired in our area. He does well in school, but at home he is angry and bitter and seems to blame us for his hearing loss. Any suggestions? (Texas)

Answer: The real problem of deafness is being cut off from the normal way of communication. The deaf person may feel left out of conversations, slighted, teased, different from other people, ignored or treated like a baby. This leads to frustration.

Frustration about failing to attain perceived goals leads to anger. People often take their anger at home where it's safe. Children commonly behave and show good manners at school and with friends and save their worst for their family.

What can you do to help your son? First, I'm not sure from your letter whether he is hearing-impaired (i.e., has some hearing) or whether he has lost all hearing (deaf). There is a big difference.

Hearing-impaired persons can be helped with a thorough evaluation, and hearing aids that make the most of what hearing they have. With deaf persons, you need to focus on other means of communication.

Words and sound are the only way to pass on information and affection. Your family may find it a grace to learn the full spectrum of communication, to learn how to "talk" in other ways. Your son may profit from being able to teach you what he has learned if you will let him.

Touch is an important medium. You may want to touch your son's hand or shoulder before speaking to attract his attention. Physical contact is also a good way to express comfort and love.

Facial expressions are major clues to meaning. Tones of voice may be lost on the hard-of-hearing, but the look on your face can tell what you wish to "say."

Speak distinctly, without overexaggerating words. Lip-reading is a valuable asset for the hard-of-hearing. Be in good light so your son can see your lips.

Don't be hesitant to write things out. Have a bulletin board for messages, house rules, changes in schedule, even a thought for the day.

Learn sign language with your son. Your entire family should be adept at signing.

Broadening the ways in which your family communicates may ease some of the frustration for your son. In addition to focusing on his hearing loss, you also need to emphasize his strengths.

What does he enjoy doing? What things does he do well? What skills would he like to learn?

Drawing, painting, sculpting and woodwork are possible areas of development. He may enjoy learning to write well, poetry and fiction and narrative prose. Competitive electronic games, like Nintendo, may help generate a fascination with computers and all the possibilities they offer for programming and communication.

Your son appears to be expressing his frustration and anger in the only safe haven he knows. You may help him past this stage by broadening your means of communication and by emphasizing his other strengths.

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

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We also, of course, wish to avoid any appearance of attempting to coerce the family into doing something they might not wish.

It is surely reasonable to assume that your husband would have no objection to a funeral Mass.

The third condition is that the minister of the non-Catholic would not be available for the funeral. If the individual has no church connection at this time, or for example has attended Mass regularly like your husband, no minister would be considered available for the funeral rites.

In your husband's case, the second and third conditions seem fully provided for. It would be good to talk with your parish priest and ask how the bishop's approval is handled in your diocese.

Q In 1991, parishes in our area ceased publishing the bans of marriage in the church bulletins.

Formerly this was routine for all parishes. Why is it changed? (Ohio)

A For people who are unfamiliar with the subject, bans of marriage are announcements of an intended marriage.

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riage, with the intention that anyone aware of an impediment to that marriage will speak up.

The former Code of Canon Law required bans. Today our population is much more mobile than formerly. People who know the bride and groom are likely to be spread all over the country, since either or both of them could easily live in several different parts of the country before their marriage.

Under present regulations, the testimonies of family and friends that are required before marriage are more extensive than formerly.

Present law of the church does not require bans. Bishops' conferences, for example, the U.S. bishops' conference, may include them among appropriate inquiries preceding marriage (C 1067). Our American bishops do not require them at this time.

(A free brochure answering questions that Catholics ask about cremation and other funeral regulations and customs is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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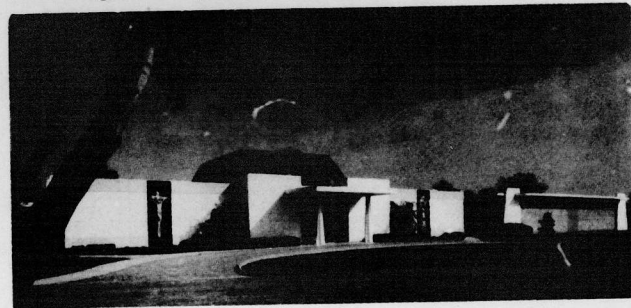
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The Active List

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

December 12

St. Andrew, Richmond, will hold an Advent prayer breakfast from 7:40-9:15 a.m. in the parish center. Call 317-962-3902 for information.

☆☆

Beech Grove Benedictine Center, 1402 Southern Ave., will present an Advent Retreat day: A Fire in Winter, from 9:30 a.m. to 4 p.m. For more information, call 317-788-7581.

☆☆

Holy Cross, 125 N. Oriental, will celebrate a special Mass for the Feast of Our Lady of Guadalupe at 9 a.m. Marian Spanish/Serenade afterwards with refreshments.

☆☆

St. Philip Neri, 550 rural, will celebrate a special bilingual English/Spanish Mass at 5:30 p.m. Following will be a Mexican program and meal sponsored by Hispanic Business Community. All are welcome.

☆☆

St. Gabriel's Women's Club welcomes all parishes in the West Deanery to a Christmas Family Skate Party at Melody Skateland, 5101 W. Washington St., from 4:30 to 6:30 p.m. Tickets are \$2 at the door.

☆☆

Brebeuf Preparatory School will host an entrance exam today. For further information,

call the admissions office at 317-872-7050.

☆☆

Mt. St. Francis Retreat Center will present a day of Reflection by Dr. Sandra Graves and Father Daniel Manger entitled, "For they shall be comforted." The day will focus on the psychological and spiritual aspects of coping with bereavement. The program begins at 9:30 a.m. until 3 p.m. Cost is \$20. For more information, call 812-923-8817.

December 13

Holy Cross, 125 N. Oriental St., will hold an afternoon of retreat from 12:40-3 p.m. concluding with evening prayer. Call 317-637-2620 for information.

☆☆

St. Michael, 3354 W. 30th St., will hold a "Breakfast with Santa," from 8:30-11:30 a.m. in the school cafeteria. Adults/\$3.75; children/\$2.75; preschoolers/\$1.00.

☆☆

Catholic Widowed Organization will hold their Christmas party at Primo's Restaurant. Call 317-784-4207 for details or last-minute reservations.

☆☆

St. John, S. Capitol Ave. at Georgia St., will present the final organ concert of their series with Martin Ellis from Second Presbyterian Church, Indianapolis, performing at 4 p.m.

☆☆

Mary Queen of Peace, Danville, will sponsor an All-You-Can-Eat Breakfast Buffet from 9 a.m. to 12 p.m. in the lower level of

the Church. Adults \$4.50/kids \$2.50. Call 317-745-7744 for more information.

☆☆

Catholic Golden Age members will hold their annual Christmas dinner at 2 p.m. at The Iron Skillet.

☆☆

The Terre Haute Deanery Youth Mass and dance will be held at 7 p.m. at St. Benedict, Terre Haute. The cost is \$2. The dance ends at 10 p.m. Please bring baby items for Birthright.

December 14

St. Paul the Apostle Church, Greencastle, will host an ecumenical candlelight evening prayer service for Advent at 7:30 p.m.

☆☆

The West Deanery Board of Education will meet at St. Bridget, 801 Martin Luther King Jr. Street.

December 16

The "We Believe" lecture series sponsored by Marian College will be held at St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., from 7:30-9 p.m. The topic is creation. Cost \$5. Call Lisa at 317-545-2814 for more information.

☆☆

Mount St. Francis Retreat Center will present "Physical Aspects of Healing," presented by Dr. Philip Johnson, M.D., at 7:30 p.m. This is the last session in the advent series. For more information, call 812-923-8817.

December 17

The Medjugorje Prayer Group of Families will meet at 5 p.m. in a home. Call 812-424-8093 or 812-336-7240.

December 18

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics age 50 or older will be held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

☆☆

The Aquinas Center, Clarksville, will hold an open house today. For more information call 812-945-0354.

December 18-20

Mount St. Francis Retreat Center will hold a Christmas Family Retreat. For more information, call 812-923-8817.

December 19

The Northside In-Betweeners will go caroling at various hospitals today. Plan to go out on the town afterwards. For details, call Mark at 317-545-9157.



December 20

The Women's Club of St. Patrick, 936 Prospect St., will sponsor their monthly card party in the parish hall at 2 p.m. Admission \$1.25.

☆☆

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

☆☆

A Spanish Language Mass is celebrated at 1:15 p.m. each

Sunday in St. Mary Church, 317 N. New Jersey St.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Holy, Sheridan K of C Council 6138, Johnson Co., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1306 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. County Club Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1306 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

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Balkan war victims get sympathy, little help

VATICAN CITY (CNS)—Victims of the war in the Balkans are getting a flood of sympathy from world leaders, but only a trickle of determination to stop the fighting.

The principal international aim seems to be containing the problems—linked to ethnic and religious differences—within the confines of what was once Yugoslavia.

Pope John Paul II, who survived World War II as a young seminarian in Poland, has repeatedly called the inability of the international community to end the fighting a scandal, especially for war-scarred Europe.

The United Nations has condemned war atrocities by all sides, especially the "ethnic cleansing" policies of the Serbs. But West European countries have accepted only token resolutions, reluctantly letting in a few thousand instead of the hundreds of thousands fleeing the war. Most of the dead and

homeless are civilians, and the major battlefields are inhabited urban areas.

The bulk of the refugees from Bosnia-Herzegovina, where fighting is currently the heaviest, are housed in Croatia, which is ravaged by fighting between Serbian and Croatian forces.

The principal protagonists are all Slavs, but with different histories, cultures and religions. They are the mostly Catholic Croats, the mainly Orthodox Serbs and Muslims who are ethnically Slavs.

Muslims were the main inhabitants of Bosnia-Herzegovina at the time of independence and trace their history to the centuries when the region was part of the Muslim-ruled Ottoman Empire.

Religious leaders say religion is not a cause of the fighting, but all ethnic groups consider their religion an important part of their cultural identity.

New catechism is published

(Continued from page 1)

The catechism summarizes "that incomparable richness which, over 20 centuries, despite difficulties and conflicts, has become the always ancient, always new heritage of the church," he said.

In encouraging local religious education, the catechism aids in the new evangelization needed to carry the church into the 21st century, the pope added.

It will stimulate "an authentic spiritual and moral renewal," he said.

And although Catholics are the primary authors of the catechism, it "can become a loving call even for those who are not a part of the Catholic community," he said.

At the time of the ceremony, the catechism was on sale only in the original French and in an Italian translation. Publication in English, Spanish, German and Latin translations is expected during the coming months.

Limited copies in English and Spanish already are available to some bishops, said Cardinal Joseph Ratzinger, president of the papally appointed commission that produced the catechism, at the Dec. 7

ceremonies. Cardinal Ratzinger is head of the Vatican Congregation for the Doctrine of the Faith, in charge of monitoring the orthodoxy of Catholic theology.

Also speaking at the Dec. 7 ceremonies was Cardinal Bernard F. Law of Boston, who at the 1985 synod suggested the writing of the catechism.

"In accepting that catechism on behalf of my brother bishops around the world, I am aware that it will be up to us and our helpers to translate its proclamation of the faith of the church into the many cultural languages of the human communities," said Cardinal Law.

The catechism is divided into four parts. The first part, based upon The Nicene Creed, outlines the basic beliefs of Catholicism about God and his relationship to humans. The second part discusses the role of the seven sacraments. The third part, based on the Ten Commandments, outlines moral theology, the values by which Catholics should live and the church's social teachings. The fourth part, centered on the Our Father, outlines the church's prayer life.

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Youth News/Views

Amy Grant tops charts with wholesome music

by Tom Ehart
You! Magazine

A Christian singer at the top of the Billboard charts? You bet! Grammy winner Amy Grant has a fresh new approach to rock 'n' roll that says goodbye to negativity and says hello to . . . upbeat and faithful.

Youth Beat: How has your relationship with Christ changed since the release of your first album?

Amy Grant: I was 15 then and I'm 30 now. I had a very simple and idealistic view of God. So when I painted my picture of God, I used an eight by 10 canvas and all my favorite colors. Now that I've gotten older, I've realized that the canvas is bigger than I can imagine, and there are a lot of colors I don't understand in it. There's a lot more to God than I ever knew!

Youth Beat: Why do you think there's so much darkness in today's music?

Amy: I think it reflects our culture. You can only focus on materialism and freedom with no constraints for so long. When you take a society and very carefully try to write God out of the equation, out of the way you

interact with other people, suddenly everybody's dark side comes out.

Youth Beat: Some people say you've sold out by crossing over to the secular music world. What's your response to that?

Amy: My faith in God is growing and that hasn't changed. I feel like what I'm trying to do is very important and necessary. There's a part of me saying, "I want to be able to turn on the radio and hear some good, fun songs where I'm not being pressured materially, sexually, or violence-wise."

Youth Beat: Who are your top five heroes?

Amy: That's a really stinking question! I'm excluding God and Jesus. They deserve their own category and "hero" is not really the right term. Really, some of the heroes nobody would know. One of my youth group leaders. And if I had to pick a Bible character—I would say Mary Magdalene. What a life!

Youth Beat: How do you relate to God on a day-to-day basis?

Amy: I pray. Life is so crazy, I just have to look at life as doing a job and doing it well, and saying, "God, I'm just doing this



UPBEAT AND FAITHFUL—Christian singer Amy Grant likes to be able to "turn on the radio and hear some good, fun songs where I'm not being pressured materially, sexually, or violence-wise." (Photo from You! Catholic Youth Magazine, courtesy of Myrrh Records)

to glorify you," or "This is my response to what you've done for me."

Then I just go into things that come to me. I think songs to myself, or Scriptures I already know. It's amazing, the older I get, the truth of all the things I've read in the Bible become so visible in the day-to-day life—especially once you have children. All my interaction with Matt

and Millie (Amy's children) reminds me that this is exactly how I am with you, God. You keep saying, "Don't do this and don't do that," and it's all for my own good.

(Interview and photograph reprinted with permission from You! Catholic Youth Magazine, 29800 Agoura Road, Suite 102, Agoura Hills, Calif. 91301.)

During Advent, help others to have happy holidays

by Jaime Raetz

"Deck the Halls with Boughs of Holly" is a popular old Christmas carol.

Ah, Christmas! It's my favorite time of the year. I love everything about it: trimming the tree, baking cookies, wrapping presents, going to Mass with my family on Christmas Eve . . . I could go on and on.

But there is definitely one aspect of Christmas I could do without—the commercialism.

Has anyone else noticed that the holiday season seems to arrive earlier and earlier every year, and it's not because time is flying?

It used to be that the Friday after Thanksgiving—a.k.a. the biggest shopping day of the year—marked the start of the Christmas season, but our Santa Claus appeared at the mall earlier than that this year.

And as far as Christmas songs go, it seems like "All I Want for Christmas Is . . ." is becoming more popular than "Silent Night."

All right, I'll admit that I buy into the "Charlie Brown" and "It's a Wonderful

Life" philosophies. But shouldn't Christmas be a little more, um . . . religious?

With that thought in mind, I have a few suggestions that might help you brighten your Christmas by helping someone else brighten their Christmas.

This year, my youth group has adopted three needy families from Nazareth Farm in West Virginia for Christmas. We chipped in money and bought each family member a present, and then wrapped and mailed the presents which will be delivered to the family on Christmas Eve.

To help others this holiday season:

►Donate old or outgrown clothing and toys to charity.

►Contribute to a canned food drive.

►Drop extra change into the Salvation Army buckets on street corners and in shopping malls.

►Buy a gift for the giving tree in your parish.

Of course, not all good deeds involve giving to charity. There's a lot that can be done for your family, friends, and neighbors during Advent.

Try these activities:

►Go caroling.

►Bake cookies to give away.

►Help parents with small children by offering to babysit free of charge for a few hours while they take care of errands or go Christmas shopping.

►Visit a friend who is in a nursing home or hospital.

►Read the Christmas story and other holiday books to a small child.

These are just a few ideas of ways to

help others during Advent. The list is endless. There's no limit to what you can think up on your own.

And in doing so you will not only be putting yourself into the true holiday spirit, you will be giving yourself the best gift of all—the gift of giving.

(Jaime Raetz is a member of St. Benedict Parish in Terre Haute.)

St. Thomas Aquinas wins Brebeuf speech contest

Brebeuf Preparatory School in Indianapolis hosted a statewide middle school speech tournament on Dec. 5.

In what has become a traditional annual event for Brebeuf, the school welcomed nearly 300 sixth- through eighth-grade students who traveled from as far away as South Bend, Fort Wayne and Evansville.

Brebeuf spokesman Jim Wood said students participating in the five-hour event competed in categories ranging from impromptu to humorous interpretation. Each student competed in three rounds before winning schools were announced at the end of the day.

Receiving honors for their performances in the open division were students from St. Thomas Aquinas School in Indianapolis, first place; Holy Redeemer School in Evansville, second place; Carmel Junior High School in Carmel, third place; St. Jude School in Indianapolis, fourth place; and Heritage Christian School in Indianapolis, fifth place.

In the parochial school division, St. Thomas Aquinas School students again finished in first place, followed by students from St. Jude St. Pius X, St. Matthew, and St. Gabriel, all of Indianapolis.

—S.S.S.

The Catholic Youth Organization Youth Center at 580 Stevens St. in Indianapolis is the site of the **Quest Retreat** for freshmen and sophomores on Dec. 18-19.

The retreat begins at 7 p.m. on Dec. 18 and concludes at 3:30 p.m. on Dec. 19.

For registration information, telephone the CYO office at 317-632-9311.

Upcoming archdiocesan high school

retreat programs scheduled at the CYO Youth Center include the Christian Awakening Retreat for seniors on March 11-14, the Search for Christian Maturity Retreat for juniors and seniors on Jan. 22-24, Feb. 19-21 and March 26-28, and the Quest Retreat for freshmen and sophomores offered again on Jan. 29-30 and Feb. 26-27.

Telephone the CYO Youth Center for registration information and deadlines.

☆☆☆

National Youth Ministry Certificate Program course work continues on Dec. 11-13 with a class on "Leadership Processes for Youth Ministry" at the Catholic Youth Organization Youth Center, 580 Stevens St., in Indianapolis.

Sister of Mercy Faith Mauro, a staff member of the Center for Youth Ministry Development, will present the youth ministry training program this weekend.

Cycle I youth ministry certificate programs scheduled in 1993 are "Principles of Multicultural Ministry," taught by Felipe Salinas on Feb. 12-14, and "Leadership Skills for Youth Ministry," taught by Bob McCarthy on April 23-25, both at the CYO Youth Center.

This course work is part of a two-year certificate program in youth ministry studies which is designed to provide participants with the foundations, principles and skills for ministry to youth.

For registration information about the 1993 certificate programs, telephone the CYO office at 317-632-9311 or the archdiocesan Office of Youth and Young Adult Ministry at 317-236-1439.



CANDLE LIGHTING—Kim Jones lights the second candle on the Advent wreath during Mass at St. Andrew Church in Indianapolis. During Advent, Kim and other members of the parish youth group are incorporating the candle lighting with liturgical dances choreographed by Linda Evans. (Photo by Margaret Nelson)

Campus Corner

Freshman med student takes busy life in stride

by Elizabeth Bruns

One would think that a freshman medical student at IUPUI would be under an intense amount of stress. Jaemy Hwang has some stress, but one would never know it from talking to him.

Hwang, a St. Simon parishioner and Secina Memorial High School valedictorian in 1989, seems to take life in stride.

"You hear all these horror stories about medical students isolating themselves in their rooms and not doing anything else but studying for four years," Hwang recalled. "But I need to have some other things going on in my life and my family, religion, and Tae Kwon Do are things that get me from one place to the other."

Hwang has a black belt in Tae Kwon Do. He has been practicing since the age of four and started to assist the Tae Kwon Do instructor at 12, teaching alone at 14.

Hwang believes that discipline is inherent in the martial arts. He is dedicated to the art.

"When you have stuck with something for so long, the possibility of skipping one night would seem as if you weren't losing a whole lot. But you want to go. It's a compulsive feeling you have to be there every night for your own satisfaction," he explained. He compares it to a "runner's high." He also knows that people depend on him to be there to teach them the art. It's a feeling that he says he enjoys.

Hwang graduated from Butler Univer-

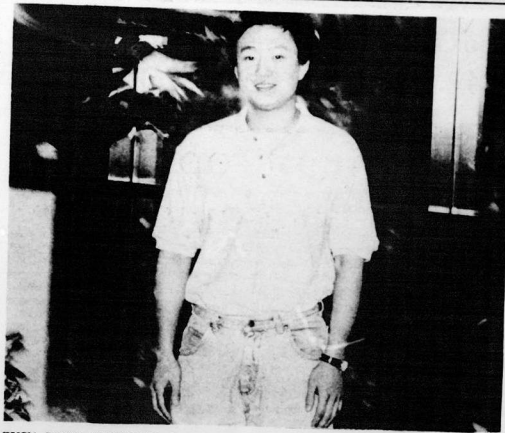
sity, Indianapolis, in three years. What is most admirable is his grade point average for those three years—a 3.99 as a biology major. He turned down other scholarships and an appointment to the United States Military Academy at West Point, to remain in Indianapolis with his family.

"West Point appealed to me because of the structured discipline," Hwang said, "but it was an important decision for me. I wanted to be close to home, to spend those years here (in Indianapolis) instead of away. That is why I chose Butler." "My family is here, they are a great support to me. I hope I'll have the opportunity to practice here when I finish medical school."

Hwang began attending St. Simon School in third grade, going to a public school for first and second grade. He believes that the advantage of Catholic schools is learning that certain things like ethics and morals are more important than academics.

"The teachers at Catholic schools were so motivated and so intent on seeing you succeed in everything you do," Hwang remembered. "Their motivation was a big part of the dedication I have to my schoolwork today."

"The basic thing that I value about Catholic education is simply learning to be true to yourself in terms of your religion and academic potential," said Hwang. "The only way to cope with the intense stress (of medical school) is to realize that all you can do is what you are capable



BUSY WITH LEARNING—Jaemy Hwang, freshman medical student at Indiana University-Purdue University at Indianapolis aspires to be a family practitioner when he earns his degree. (Photo by Elizabeth Bruns)

of—to work as hard as you know you can work, while realizing that it might not always be enough to get you into that top two percent."

When asked when he finds time to pray amidst the intense studying, Tae Kwon Do classes, and spending time with his friends and family, he matter-of-factly responded, "My faith in God and my family has always been constant."

"I think that whenever you are involved in something of the intensity that medical school requires, you really do need to have faith in something besides your textbooks and notes. You have to have something else to live for. God and family provide the other channels for the energy," said Hwang.

Hwang commented, "I'm at the stage where I've started to review my life, asking myself if I made the right choices here or there. And in many ways I can zero in on really important moments where I could have been guided in one direction or the other."

"I remember (Secina) high school as a good time for me, because I was surrounded by so many people who helped me make decisions that I consider to be the best choices, as I look on them now," he said. "I owe a lot to Secina."

Hwang's goal is to become a primary care physician, probably a family practitioner, because he wants to be involved with his patients through their lives.

St. Mary hosts new radio show

St. Mary of the Woods College (SMWC) is hosting a monthly radio program on WTHI 1480 AM entitled College Corner, produced by SMWC's public relations assistant Shelly Molaschi. Nineteen minutes of free air time was given by WTHI to local colleges in Terre Haute to use in any way they see fit. SMWC uses the air time to promote various events or people at The Woods.

The College's first program aired October 26. This show was conducted in an interview style and featured the Music Therapy program at SMWC. On November 23, the second interview show aired. This program highlighted the annual SMWC Christmas dinner theatre, Christmas at the Woods.

The last five minutes of College Corner is dedicated to a segment called Student Voice. SMWC student, Elizabeth Sprague is the spokesperson for the students at The Woods. This five minute air time is open to any Woods student who is interested in broadcast journalism.

Student Voice is the perfect opportunity to acquire the needed experience in writing, producing, and speaking on air that can help secure a job in the broadcast market. The next air date is set for Dec. 28.

☆☆

The Marian College Knights men's basketball team will sponsor a South Deanery Night at their Jan. 6 game against Earlham College. The parochial elementary school system will be honored by free admittance of any student accompanied by adults. The game begins at 7:30 p.m. in the physical education center. For details, call 317-929-0349.

☆☆

After nearly a year in formation, the IU Southeast Newman Center is taking shape. The University now recognizes the Newman Center Ministry as an organization on campus. A core team of several local area adults have started to implement ideas for the coming school year.

The Newman Center will be offering programs for all young adults in the area regardless of whether they attend IU Southeast or not. If you would like to be involved in shaping this ministry give us a call. We are always looking for new ideas and new people. Come join us in this exciting new opportunity for young adults.

☆☆

The Office of Continuing Education at St. Mary of the Woods College (SMWC) will be offering lifeguarding certification including adult CPR and first aid. Call 812-535-5148 for details.

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BOOK REVIEWS

Gift ideas for children

Reviewed by Barb Frazee and Margaret Maher Krause

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

SUMMER AND SHINER, by Norman Carlson. Hearsh Publishing (Hillsboro, Kan., 1992). 157 pp., \$8.95.

"Summer and Shiner" is a lively adventure story set in the Flint Hills of Kansas. Carley, with his pet raccoon, Shiner, and Indian friend, Troop, enjoy a number of escapades throughout the summer of the boys' early teen years. The boys dare their rivals to compete in some interesting adventures, so the action keeps the reader's attention. Ages 9 and up. (MK)

MOM'S BEST FRIEND, by Sally Hobart Alexander, photographs by George Ancona. Macmillan Publishing (New York, 1992). 46 pp., \$14.95.

Mom really must rely on her best friend for constant guidance. She is blind and her guide dog is her best friend. Young readers will be inspired by this heartwarming and informative story of a blind woman's determination to "see" the world around her with the help of a seeing-eye dog. Ages 7-10. (MK)

SAINT VALENTINE, by Robert Sabuda. Atheneum (New York, 1992). 29 pp., \$14.95.

Mosaic-like illustrations retell the story of St. Valentine's life as a physician and loyal Christian. The author/illustrator brings this story of a humble man to life with extraordinary mosaics of brilliant colors. Valentine promises to try to cure a young girl's blindness and, with ceaseless dedication, performs a miracle of love. Ages 6-12. (MK)

THE EYE-OPENERS SERIES: BIRDS AND NIGHTTIME ANIMALS, by Angela Royston, photographs by Dave King. Aladdin Books (New York, 1992). 21 pp., each, \$7.95 each. Curious preschoolers will enjoy this series of books, which provides many interesting animal facts for the very young. Large-scale photographs provide a realistic accompaniment for this simple text on birds and nighttime animals. Children will learn how mother birds can find their babies, what kinds of food foxes hunt and what an owl eats. Ages 3-6. (MK)

COME LOOK WITH ME: EXPLORING LANDSCAPE ART WITH CHILDREN, by Gladys S. Blizzard. Thomasson Grant (Charlottesville, Va., 1992). 32 pp., \$13.95.

What a wonderful way to expose children to art! With each landscape art piece, the author lists questions to get children

really looking at the picture. She also includes a little information on the artist. The paintings range from abstract to almost photographic. Adults will enjoy examining this book with children. Ages 6-up. (BF)

KIDS EXPLORE AMERICA'S HISPANIC HERITAGE, by the Westridge Young Writers Workshop. John Muir Publications (Santa Fe, N.M., 1992). 100 pp., \$7.95.

The young writers at the Westridge workshop have come up with a real winner! Everything about this book is designed to keep kids' attention—probably because it was written and illustrated by kids! In easy language that includes kids' words, the book covers history, traditions, arts, fun with words, the book covers history, traditions, arts, fun with words, the history of Hispanics from an unprejudiced view, admitting that not everything the Spanish did was good. As is Hispanic tradition, it is sprinkled with Catholic traditions and history. Plenty of photographs and kids' illustrations make this book very appealing. Ages 8-13. (BF)

(Frazee, CNS assistant foreign editor, is the mother of three children. Krause, director of search services for the Georgetown University Law Library, has a degree in library science with special interest in children's literature.)

† Rest in Peace

(The Criterion notices death notices from parishes and individuals; we obtain them in no other way. Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death.

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

† **ACEVEDO**, John Raymond, 43, St. Andrew the Apostle, Indianapolis, Nov. 18. Son of John and Gloria Acevedo; brother of James R. Acevedo; brother of Vincenta Acevedo.

† **BISEL**, Cecilia M., 72, Holy Spirit, Indianapolis, Nov. 25. Mother of Steven and Alvin; sister of Nicholas Bozelli, Grace Bozelli and Mary Wing; grandmother of two.

† **CARUSO**, Violet, 84, Holy Rosary, Indianapolis, Nov. 30. Mother of Marian McGraw; grandmother of two.

† **DUELL**, Stella, 102, St. Peter, Brookville, Nov. 30. Mother of Mary Rosfeld and Thelma Sterner.

† **EDLER**, Helen R., 82, St. Vincent, Bedford, Nov. 29. Sister of Robert Edler.

† **ESSMAKER**, Alvin, 78, St. Michael, Cannelton, Nov. 28. Brother of Robert and Maurice Paulin; Mary Gray, Sandra Silen and Patricia Pringle; sister of Cecilia Keown; grandmother of ten; great-grandmother of 14.

† **HAUSER**, Elizabeth Marie, 1 day, St. Paul, Tell City, Nov. 25. Daughter of Danny and Laura (Harding) Hauser; twin sister of Chelsea Lynn; sister of Michael Balch, Jennifer and Kristy Hauser.

† **HESSMAN**, Ruth T., Riegel, 76, Little Flower, Indianapolis, Nov. 25. Sister of Marie LeMar and Eileen Hildebrand.

† **HILGEMAN**, Rita, 76, St. Michael, Cannelton, Nov. 28. Brother of Robert and Maurice Paulin; Mary Gray, Sandra Silen and Patricia Pringle; sister of Cecilia Keown; grandmother of ten; great-grandmother of 14.

† **KORBA**, Beatrice Ann, 81, Our Lady of the Greenwood, Greenwood, Nov. 18. Mother of Donald J., Jerry, and Barbara Stallard; grandfather of six; great-grandfather of nine; step-grandfather of two; step-great-grandfather of four.

† **KYLE**, Sean C., 28, Our Lady of the Greenwood, Greenwood, Nov. 26. Husband of Janet; father of Brandon, son of Mary; brother of George Jr., Greg and Sandy.

† **MCDUFF**, Mary L., 88, Our Lady of Lourdes, Indianapolis, Nov. 26. Mother of Paul J., McDuff and Mary Ann Stuppmetz; grandmother of six; great-grandmother of 11.

† **MILLER**, Mary C., 72, Our Lady of the Greenwood, Greenwood, Nov. 28. Mother of David L., step-mother of Esther R. Thomas; grandmother of four.

† **MUELLER**, Eva M., 84, Our Lady of the Greenwood, Greenwood, Nov. 20. Mother of Charles Mueller, Thelma Williamson and Dorothy Lepcun; grandmother of 17; great-grandmother of 25.

† **OSTHEIMER**, Esther A., 84, Little Flower, Indianapolis, Nov. 24. Mother of Jeanne Simon and Carole Rettig; sister of Beatrice O'Brien.

† **REISING**, Clara M., 97, St. Mary, New Albany, Nov. 27.

† **SLICK**, Kenneth, 55, St. Mark, Indianapolis, Nov. 24. Husband of Sue; father of Robin Gammon, Kimberly Moore, Kelly Campbell, Kaylan VanVleet, Karrie, Kenneth E. Jr., and Kevin; son of Kenneth E. Sr., brother of Mary A., and Kenna Gartner; grandfather of 18; great-grandfather of one.

† **VERMILLION**, John Raymond, 80, St. Mary's Village, St. Mary of the Woods, Nov. 19. Husband of Mary Vermillion.

† **WEBB**, William "Ray", 60, St. Lawrence, Indianapolis, Nov. 6. Husband of Janet; father of James Lee, Mark Lee, Michael Lee, Kathy Lee Phoenix, Cheryl Gilmore, Brenda Hall, Kristina Hill and Alice Keever; grandfather of 13.

Fr. Clement Orth, OFM Conv., 93, dies Dec. 3

Conventual Franciscan Father Clement Orth died at Mt. St. Francis Friary on December 3. At 93, Father Orth was the oldest Conventual Franciscan in the world. He was the last surviving member of his order born in the 19th Century.

A professed friar for 73 years, and a priest for 68 years, Father Orth held a degree from Catholic University of America.

Father Orth was born on April 12, 1899, in Kenosha, Wisconsin. He entered the Conventual Franciscans through Mt. St. Francis Seminary in 1914 and received the habit of the order in 1918 at the novitiate in Syracuse, New York. He was ordained on June 14, 1924.

Father Orth served as the first novice-master of the newly-formed Province of Our Lady of Consolation in 1931. Besides many parish assignments, Father Orth taught at Mt. St. Francis Minor Seminary and at Our Lady of Mercy Seminary, Cary, Ohio. He served in parishes in Lorain, Ohio; Carlsbad, New Mexico; Douglas, Wyoming; Louisville, Kentucky; and Chicago Heights, Illinois.

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Church leaders back U.N. efforts in Somalia

(Continued on page 1)

While not specifically endorsing military operations, the pope said relief must get through—even if it means intervening in the internal affairs of a country.

"War between nations or internal conflicts must not condemn defenseless civilians to death by hunger," the pope said Dec. 5 at the opening of a weeklong U.N. conference on nutrition in Rome.

"The conscience of humanity," he said, requires that intervention be undertaken in cases in which "the survival of populations and entire ethnic groups is seriously compromised."

Pax Christi USA, based in Erie, Pa., however, voiced concern over U.S. deployment of troops.

In a Dec. 7 statement, the national Catholic peace organization said it recognized the need to respond to the desperate situation in Somalia, but argued that the United Nations made a mistake in allowing the United States to command the U.N. operation.

The peace organization called it "vitally important to the impartiality of the United Nations that no individual country be given unilateral control" of the effort.

The Pax Christi statement also called for more clearly defined rules of engagement that would allow troops to use force only in self-defense. It rejected any use of military force to disarm rebel groups in Somalia.

"Let me be very clear: Our mission is humanitarian, but we will not tolerate armed gangs ripping off their own people, condemning them to death by starvation," President Bush said in a televised Oval Office address. The U.S. intervention has been dubbed "Operation Restore Hope" by the Bush administration.

The first U.S. troops—part of the U.N.-authorized deployment—were expected to reach Somalia less than a week after churches nationwide, including Catholic parishes, participated in a Dec. 4-6 interfaith "Sabbath for Prayer and Petition" to pray for peace in Somalia and the former Yugoslavia.

Bush on Dec. 4 ordered about 28,000 U.S. troops to Somalia to block warring Somali gangs from intercepting food shipments and to ease a famine that has killed more than a quarter million people.

Somalia was heavily armed by the Soviet Union in the 1970s and by the United States in the 1980s.

Pax Christi was not the only organization concerned about U.S. leadership of the effort.

Sister Maura Browne, a Sister of Notre Dame de Namur who is executive director of Washington-based Africa Faith and Justice, told CNS that having the troops

under U.S. command would send "the completely wrong signal" to Somalia.

She said care must be taken to avoid turning the strife into a "West vs. Islam conflict."

Roger P. Winter, director of the U.S. Committee on Refugees, said ideally most peacekeeping troops sent would be "from countries which share Somalia's African or Islamic heritage."

"But the failure of other countries to act has forced the United States to take the lead by deploying American troops," said Winter.

He urged U.N. members to contribute troops to make the peacekeeping force a multinational effort.

Archbishop Roach echoed the sentiment of many church leaders and relief organization staffers when he said the long-term goal should be to re-establish Somali political authority to guarantee relief efforts and restore public order.

H. said the U.S. hierarchy is generally reluctant to support military intervention. But he said that the disaster in Somalia "justifies these limited steps to halt the loss of innocent human life."

Sister Maura, too, said that hand in hand with military intervention must go "major diplomatic efforts," including talks with local Somali clan and sub-clan leaders.

Pezzullo called sending in troops only a "stopgap measure." Ultimately, he said, there must be a "political solution" in the country that allows Somalis to "determine their own destiny."

The Catholic apostolic administrator of Somalia was among those who said recently he would not oppose use of international military action to restore order there.

"If that turns out to be the only realistic option, I would not exclude it," said Franciscan Father Giorgio Bertin, de facto leader of the tiny Catholic community in Somalia since the July 1989 assassination of Bishop Pietro Salvatore Colombo of Mogadishu.

The Mogadishu Diocese is the see of the Somali church. Father Bertin added that humanitarian projects would not work without a political solution to the anarchy.

Lack of security prevents CRS from getting food to as

many people as it otherwise could and makes the cost of food delivery exorbitant, said Pezzullo.

CRS, he said, has been "flying in the food. It costs \$800 a ton to fly it in. It would cost \$50 a ton if we could ship it in," he said. He added that plane delivery limits how much food can be brought in at once.

Because of rampant pillaging, "food can't be warehoused too long because warehouses become a focal center for attack," he said.

In New York, an interreligious coalition issued a resolution calling for U.S. action to stop violence in Somalia and the former Yugoslavia, and ensure that aid reaches those suffering there.

In the resolution, coalition members—which included the U.S. bishops' conference—also said the United States should work with other nations to the extent possible but "alone where necessary."

"America is not policeman to the world, but the mass murder of innocents is unacceptable," the joint resolution said.

(Contributing to this story was Kevin Kelly in Kansas City, Mo.; John Thavis in Rome; and Tracy Early in New York.)

Pope invites religious leaders to pray in Assisi

VATICAN CITY (CNS)—Pope John Paul II, distressed at the mounting destruction and death caused by European wars, invited the continent's Christians, Jews and Muslims to join him in a prayer vigil for peace in Assisi, Italy.

The pope said the prayer meeting, planned for Jan. 9-10, would respond in particular to the fighting in Bosnia-Herzegovina, where ethnic and religious rivalries have fueled the conflict.

The pope announced the initiative Dec. 1 during a meeting with heads of European bishops' conferences.

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Diocesan ordination decline may be ending

by Jerry Filleau
Catholic News Service

WASHINGTON—It is possible that the decline in numbers of U.S. theology students preparing for the diocesan priesthood "has bottomed out or is near bottoming out," said Father C. Joseph O'Hara, head of seminary research at the Center for Applied Research in the Apostolate (CARA).

Even if the number of theology students stabilizes or starts to grow now, however, it would not mean an end to the numerical decline in active diocesan priests in the next 15 years, he said.

On the plus side, according to a CARA projection, there will be more new theology students coming from new seminarians in pre-theology programs than from those who attended college seminaries by 1994. With current college seminary enrollment less than half what it was in 1980, the upswing in pre-theology students is becoming more critical to future ordination classes.

"Since this group did not exist slightly more than 10 years ago, it is like finding a new resource for the church," Father O'Hara said.

He presented a 25-year study of yearly enrollments in all U.S. Catholic seminaries at a press conference Dec. 2 at the CARA offices at Georgetown University.

The 20-page study, published in *The New CARA Seminary Forum*, a biannual CARA report, was dedicated to Father Adrian Fuerst, a Benedictine of St. Meinrad Abbey in Indiana, headed CARA's seminary research and collected

the data every year for most of the past 25 years, until inoperable cancer forced him to retire last year. Father Fuerst died Dec. 4. (See article on page 2.)

The study showed that at the theology level—by far the most important indicator of future priestly ordinations—the number of seminarians dropped more than 50 percent between 1966 and 1981, from 8,325 to 3,819.

But from 1981 to 1991 it almost leveled out—going up some years and down others but averaging a decline of about 1 percent a year. In 1991 there were 3,467 theology students, only 352 fewer than there were a decade earlier.

Father O'Hara pointed out that most of the decline in the 1980s came among seminarians studying for religious orders, not for diocesan priesthood.

In 1981 there were 1,131 religious order seminarians studying theology. In 1991 there were 886. Among candidates for diocesan priesthood, however, the number was 2,649 in 1981 and 2,546 in 1991.

Throughout that period there were small numbers of "unaffiliated" theology students each year, CARA's category for priesthood candidates who are not yet formally linked to a particular diocese or religious order.

Father O'Hara cited the growth in pre-theology enrollment as a "very encouraging" development and a significant shift from the traditional path to the priesthood in the U.S. Catholic Church.

"Pre-theology" is the category used for priesthood candidates who received their education outside the seminary system and decided, after graduating from college or after a career in another field, that they might be called to the priesthood.

Even if they have a college degree, in most cases such candidates are missing some academic prerequisites for entering a graduate theology program, such as philosophy or general religion and undergraduate theology courses, so they need a period of "pre-theology" academics.

Comparing the number of students in their fourth year of a college seminary with the number of students in a pre-theology program over the past 12 years, CARA projected that by 1994 the number of students in pre-theology programs will match or exceed the number of college seminary seniors.

In 1980 there were about 500 college seminary seniors and a little over 100 pre-theology students. Last year there were just under 300 seminary seniors and around 250 pre-theology students.

Father O'Hara acknowledged that because of changes

already occurring and because of new pre-theology requirements just approved by the U.S. bishops in mid-November, it is likely that pre-theology will be a two-year program for most students within a few years.

To account for that change, CARA may have to start distinguishing between a final year of pre-theology and the first year of those in two-year pre-theology programs, he said.

Asked about the time lag of perhaps 15 to 20 years that he suggested between a stabilization of seminary theology enrollments and a stabilization of the number of diocesan priests, he said the number of priests will continue to decline in the near future.

This is because so many of the nation's currently active priests are in their 50s and 60s, he said. As they die or retire because of age or health over the next 15 to 20 years, he said, there are not enough new men coming through the seminaries to replace them.

In general, CARA's quarter-century comparison showed that declines in the number of seminarians at all levels were precipitous in the late 1960s, slower in the 70s, and slower still in the 80s.

Viewed in terms of different educational levels, the declines were:

►Catastrophic at the high school level, from 20,139 in 1966 to 1,217 in 1991—a 94 percent drop.

►Only slightly less dramatic at the college level, from 14,303 in 1966 to 1,757 in 1991—an 88 percent drop.

►Not nearly as bad, but still substantial, at the theology level, from 8,325 in 1966 to 3,467 in 1991—a 58 percent decrease.

At all levels, the declines were greater among seminarians studying for religious orders than among students for the diocesan priesthood.

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