

Archbp. O'Meara new CRS chairman

He says his new responsibilities won't negatively affect his local duties

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara has been appointed the new chairman of the board of directors of Catholic Relief Services (CRS), the largest private voluntary relief agency in the world.

The appointment was made by Archbishop John L. May of St. Louis, the new president of the National Conference of Catholic Bishops. The appointment will be effective Jan. 1, 1987.

Archbishop O'Meara has been a member of the CRS board of directors since 1974 and currently serves as its treasurer. He will succeed Bishop Daniel P. Reilly of Norwich, Conn. as chairman.

Archbishop O'Meara is in Ethiopia this week on behalf of CRS. Before he left he said of his appointment that he "takes as a great compliment that the bishops would entrust this responsibility to me. I will be diligent in pursuit of it and very enthusiastic about the challenge. At the same time, I promise my own people (in the Archdiocese of Indianapolis) that I won't let it affect negatively my own pastoral ministry here."

The archbishop said that he expects his new position to take a considerable amount of telephone time rather than frequent trips to the New York headquarters of CRS. The board of trustees meets four times a year.

In describing CRS as the largest private voluntary relief agency in the world, Archbishop O'Meara pointed out that it is now in 70 countries of the third world doing the work of disaster relief and social and human development.

"CRS always works in the closest

cooperation possible with the Catholic Church in these countries, and often in cooperation with other churches, as in Ethiopia," he said. "It also works with at least the acquiescence of the government of the host country. But it also strives to maintain its autonomy and independence as an agency of the church in the United States," he said.

Concerning CRS's relationship with the U.S. government, the archbishop said, "The U.S. provides a massive amount of food that CRS distributes on behalf of the people of the United States." During 1985, this amounted to \$248 million.

According to CRS's financial statements, public support and other revenue totaled \$499 million in 1985, with program services' expenses of \$458 million and supporting expenses of \$13 million. Archbishop O'Meara said that he feels a "tremendous responsibility" for an operation so large.

At the same time, though, he said that he feels well-prepared for the task because he has been associated with CRS or with similar types of work for 30 years. Although known primarily for the assistance it gives in times of disaster, such as the famine in Ethiopia and the Sudan and earthquakes in Colombia and Mexico, CRS actually spends more money in human development programs to help people to help themselves so that future emergency funding will be unnecessary. During 1985, CRS's statements show, \$125 million was spent on disaster and emergency relief while \$278 million was spent on human development. In addition, \$60 million was spent on general welfare and \$15 million on refugee relief and resettlement.



RINGING ERROR—Kristen McCombs looks agnostic after striking a wrong note on a bell during a rehearsal for a Christmas program at Second Presbyterian Church in Indianapolis. (NC photo from UPI)

Bishops speak hopefully about Hunthausen case

They stress that they gave support to Seattle archbishop while maintaining loyalty to the Holy See

by Jerry Filteau

WASHINGTON (NC)—U.S. bishops, upon returning home after their mid-November national meeting, spoke hopefully about the controversial case of Archbishop Raymond Hunthausen of Seattle and asked their people to take a wait-and-see stance.

"We have to enter into deep and thorough dialogue," said Bishop Cletus F. O'Donnell of Madison, Wis. "I think Rome surely wants to heal any disruption. The church fears any schism that might occur."

Looking Inside

From the editor: The church's influence in the Philippines. Pg. 2.

For grandparents: St. Mary's School, Greensburg, starts "Grand-o-gram." Pg. 3.

Commentary: Stop blaming mothers. Pg. 4.

Point of view: Reader mourns for his church. Pg. 5.

Women's pastoral: It might not get to the bishops in 1987. Pg. 8.

Pastoral on economy: First of a seven-part series. Pg. 9.

Today's Faith: Recurring themes in the Bible. Pg. 11.

Entertainment: How religion has survived in the Soviet Union. Pg. 18.

A number of bishops stressed that, contrary to some media reports, they gave support to Archbishop Hunthausen in his difficulties as well as expressing a strong loyalty to the Holy See. They also emphasized that the archbishop was not a dissident on church teachings, as some reports suggested.

Archbishop John L. May of St. Louis, newly elected president of the National Conference of Catholic Bishops, said there were reasons to hope "that the NCCB offer may be accepted to help work out a method of restoring peace and unity to the pastoral administration of the Seattle Archdiocese."

The offer of help was made on behalf of the bishops by the outgoing NCCB president, Bishop James Malone of Youngstown, Ohio. He said the NCCB had no legal authority to intervene in the conflict but would help in any way it could if invited.

At least one bishop complained that groups which publicly advocate positions dissenting from Catholic teaching or practice have hurt Archbishop Hunthausen by trying to tie their names and causes to his case.

"I was saddened by the realization that a number of individuals and organizations have used Archbishop Hunthausen's ordeal as a vehicle for promoting ideas and causes which are quite foreign to his convictions," wrote Bishop Edward O'Rourke of Peoria, Ill., in his diocesan newspaper, *The Catholic Post*.

"Such a tactic," the bishop added, "is mischievous and unjust to Archbishop Hunthausen and to the Holy Father."

One national campaign for signatures backing Archbishop Hunthausen, launched within a week after the bishops' meeting, included among its sponsors a number of people widely known for advocating changes in church stands on abortion, homosexuality or ordination of women.

The sponsoring group, a new organization called Catholics Speak Out, said the signatures would be run in an ad Jan. 9 in the *National Catholic Reporter*.

In another objection to tactics of that kind, Archbishop John Roach of St. Paul-Minneapolis, in his archdiocesan newspaper, the *Catholic Bulletin*, warned against "a kind of populist ideology in the United States" which seeks to affect church positions through a showing of popular support.

The controversy over the Holy See and the church in Seattle has raged throughout the U.S. church since September when Archbishop Hunthausen announced that, under Vatican instructions, he had ceded his authority over several archdiocesan matters to his auxiliary, Bishop Donald Wuerl.

The Seattle case was a center of media attention during the bishops' Nov. 10-13 meeting, and the bishops devoted most of an extraordinarily long closed-door meeting to discussing it. In a statement made public afterward, Archbishop Hunthausen told the bishops that he considered the division of episcopal authority "unworkable."

Bishop Kenneth Povish of Lansing, Mich., said in a column in his diocesan newspaper, *The Catholic Weekly*, that the bishops supported Archbishop Hunthausen "in two ways."

The first, he said, was when a draft statement on the case prepared by Bishop Malone "was rejected by a heavy majority" of bishops because it said that the Vatican action in the case was not only in accord with church law but "just and reasonable."

The bishops did not approve the statement until it was changed to say the process was in accord with church law and was made by the proper church authorities, and "as such it deserves our respect and confidence."

(See BISHOPS, page 27)

the criterion

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The church's influence in the Philippines

by John F. Fink

Politics in the Philippines continues to be front-page news here in the United States. I think most of us are rooting for Cory Aquino to have a successful administration and were glad to see her fire Juan Ponce Enrile as her defense minister.

The surprising thing about the situation in the Philippines is the tremendous influence the Catholic Church has in the political sphere. There is no other country in the world today where the church has as much influence. Certainly not Italy, or France, or Ireland, which are considered "Catholic countries." The closest would probably be Poland when Cardinals Wyszyński and Wojtyła were there, but even they were not able to overthrow a dictator, and it is generally acknowledged that Ferdinand Marcos would not have been overthrown if it had not been for Cardinal Jaime Sin.

I've written before about how the people rose up against Marcos as a result of Cardinal Sin's efforts to communicate with them through Radio Veritas and the newspaper he started, *Veritas*, and I don't plan to repeat that. That's history now. But some comments are in order about the church's present activities in Philippine politics.

CARDINAL SIN has continued to back Aquino. He said recently, "It was God who installed her last February. How can God allow her to fail?" After she fired Enrile, the cardinal said, "People are saying this is a second miracle," the first being the peaceful revolt that toppled Marcos.



The church had made no secret of its opposition to Enrile. I don't think Cardinal Sin made any public statements opposing him, but in October another Filipino bishop, Francisco Claver, called Enrile typical of older politicians "who will do anything, say anything, to keep themselves in or get themselves into positions of power. Enrile's fulminations have become rather tiresome, and the reason is that he is as predictable as when he worked for Marcos."

Before Enrile's firing, there was much talk about a possible coup and one was foiled because General Fidel Ramos remained loyal to Aquino. This bore out what I was told by Felix Bautista, the editor of *Veritas*, when I saw him in New Delhi, India. After dinner with Felix on Oct. 20, I noted in my diary for that day, "Felix believes that Cory Aquino has a great deal of support in the Philippines now, and that the only way that Juan Enrile could get power would be with the military—something that he doubts could happen because the people would not stand for it. The people would once again respond to the cardinal's call to face down the tanks." I suspect that General Ramos realized that the people would not back a coup, in case he was tempted to side with Enrile.

THE CHURCH NOW is supporting the proposed new constitution that the Filipinos will vote on Feb. 2. The Philippine bishops' conference endorsed the constitution in a pastoral letter issued Nov. 25 after a meeting of the bishops Nov. 20-21. The endorsement was approved by 62 of the 69 bishops who attended the meeting. Cardinal Sin had come out strongly for ratification of the constitution before the meeting, but he said that his stand was taken as a private citizen and he "didn't want to compromise the bishops should they take another position."

The bishops' letter said, "At this historical moment,

many forces are striving mightily to destabilize what we have gained dramatically in February 1986. We believe that this new constitution will provide a firm basis for governance, a clear direction for national renewal and development, and a covenant toward peace." Conference president Cardinal Ricardo J. Vidal of Cebu said the bishops believe that the constitution's ratification would lead to national stability, but he also added that the bishops would not impose their position on those "who by reason of conscience or conviction" decide to reject the draft.

WHY DOES THE CHURCH have such influence on Philippine politics? Cardinal Sin had part of the answer when he said, in his speech at the congress I attended in India, that it's because the Philippine culture is deeply imbued with religion. The Filipinos are accustomed to following their priests; that's part of their culture, he said.

But it's more than that. It's also because of the leadership that Cardinal Sin has exerted through the years. Unlike the politicians the Filipinos had to put up with during Marcos' regime, there was never any doubt that the cardinal was for the people. Because of the greedy graft of the Marcoses, the people have had to rely on the church for many of their physical, as well as spiritual, needs. There seems to be little doubt that Cardinal Sin is the most popular and loved person in the Philippines.

The cardinal really has tried to stay out of partisan politics, but that's awfully hard to do in a situation such as exists in the Philippines. It's just so obvious that he's pro-Aquino, and his statements confirm it. But then, he's not alone in that. During her recent visit to the U.S., it was fun watching our politicians maneuver to get next to Cory when there were press and TV cameras around. They know that the U.S. people are on her side.

Sisters of Providence reflecting on sanctuary movement

by Sr. Dawn Tomaszewski

The Sisters of Providence of St. Mary of the Woods are using Advent to study and reflect on the sanctuary movement.

"Advent is a time for listening, a time for conversion, a time for hopeful waiting, and a time for action because God is in our midst," said Sister Judith Shanahan, second counselor for the congregation. "The sanctuary movement will also challenge us to listening, conversion, hopeful waiting and action."

The process for education on this issue is a result of the 1986 Sisters of Providence General Chapter which endorsed the concept of the sanctuary movement and affirmed each Sister who participates in the move-

ment after discernment with her superiors.

The 430 Sisters of Providence ministering and living in the Archdiocese of Indianapolis are among the congregation's total 900 membership who are studying and reflecting on sanctuary during the four weeks of Advent.

The sanctuary movement is a public commitment by communities of faith to protect, defend and advocate for the rights of Central American refugees. It offers a safe haven for refugees from Guatemala and El Salvador until they can safely return to their homelands or until they receive federally recognized residency status.

Sister Judith said that prior to the General Chapter, 220 Sisters of Providence indicated that sanctuary was an important

issue to address. There are currently four Sisters of Providence actively and publicly involved with the sanctuary movement in Chicago.

"We are moving slowly right now with regard to this issue and are taking it step by step," Sister Judith said. "It is important that each Sister be properly informed on the sanctuary movement."

The study process will enable Sisters to reflect on scripture readings from the perspective of the poor in Central America who seek refuge in the United States.

Sisters are also being urged to encourage their legislators to provide "Extended Voluntary Departure Status" for those in the U.S. who have fled the violence of Central America.

Extended Voluntary Departure means that refugees from designated countries, no matter what their legal status in the U.S., do not have to return to their home countries at the present time.

Only the attorney general, in consultation with the State Department, may grant Extended Voluntary Departure. In "past, Extended Voluntary Departure has been granted to Lebanese, Ethiopians and Ugandans, among others. Currently the State Department's concern does not extend to Salvadorans and Guatemalans.

According to Sister Judith, "The granting of Extended Voluntary Departure Status to refugees from El Salvador and Guatemala would be a temporary, just solution to the challenge posed by these refugees."

2 women busy constructing banners for cathedral events

by Margaret Nelson

Two women have spent many of their spare hours constructing banners to be used for celebrations at the SS. Peter and Paul Cathedral.

They follow the instructions of Sister Sandra Schweitzer, liturgical-artist consultant for the archdiocese. But "they are both artists in their own right," according to Sister.

In fact, Maureen Suelzer, St. Michael

Parish, Indianapolis, teaches art at Marian College. And Marilyn Neill, St. Thomas Aquinas, who has had training in education in art and in architecture said, "I've always enjoyed having my hands on art projects. I'm excited, not only by the renovation, but the ideas Sister Sandra has in mind."

The two brought their sewing machines

(which turned out to be identical) to the south sacristy of the Cathedral and sewed the 12 sets of banners. The dimensions are 10-1/2 inches by 111 inches. There are 12 blue and 12 purple banners.

Two banners are hung together, one on each side of a long "T" standard. Six inches from the top of each panel, there is an art

deco design in a style that would have been appropriate at the time the cathedral was built. The artists have carefully cut the designs out of gold and black felt.

Sister Sandra said that she "figured it out," but the banner team knew how to execute her plans. Though they are first being used as Advent banners, they are versatile pieces and can be used later in other ways.

The project has also involved Dr. John Suelzer, Maureen's husband. The orthopedic surgeon has designed and constructed stands for the banners.

Behind the beauty of the cathedral's Advent banners lies the collaborative gift of time and effort from this talented "Cathedral Guild" team.



BANNER TEAM—Advent banners for the SS. Peter and Paul Cathedral are the project of (from left) Sister Sandra Schweitzer, Dr. John Suelzer, Marilyn Neill, and Maureen Suelzer. (Photo by Margaret Nelson)



MOVING?

We'll be there waiting if you give us 2 weeks Advance Notice

Name _____
New Address _____
City _____
State _____ Zip _____
New Parish _____

Effective Date _____
NOTE: If you are receiving duplicate copies please send both labels

THE CRITERION

P.O. BOX 1717
INDIANAPOLIS, IN 46206

Archbishop O'Meara's Schedule

Week of December 14

MONDAY, Dec. 15—Meeting with Presidents of Diocesan Boards of Education of the Archdiocese of Indianapolis, St. Bartholomew Parish, Columbus, 7 p.m.

TUESDAY, Dec. 16—Visitation to the St. Paul Hermitage, Beech Grove, Eucharistic Liturgy at 10 a.m. with lunch following.

WEDNESDAY & THURSDAY, Dec. 17-18—Catholic Relief Services Board meeting, New York.

St. Mary's in Greensburg starts 'Grand-o-gram'

by Margaret Nelson

Schools are finding communication more and more essential. And extended families are becoming more geographically distant. Principal Glenn Tebbe of St. Mary's elementary school in Greensburg is tackling both of these problems by mailing out a "Grand-o-gram."

Grandparents and other people "special" to students at St. Mary's receive the four to six-page publication that tells what is going on at the school. Started last year, the paper will be published three or four times each school year. Approximately 225 copies are mailed, to 15 states and overseas to Africa, England, France, and the Philippines. The aunt of one of the students is with the Peace Corps in Africa.

One of the main purposes is to show the unique things being done in the Catholic schools, especially St. Mary's. And careful scrutiny will divulge what is happening in the educational life of the recipient's own favorite student. This, in turn, helps

strengthen the family unit, eliciting understanding and support.

The first issue each year has announced the special all-day open house planned for the grandparents during the governor's Grandparents' Week. The day started this year with 120 adults attending Mass and included a special lunch for the 90 visitors who stayed. Class projects were planned to focus on the contributions made by grandparents and older citizens. Many of the students wrote special letters to their grandparents to personally invite them to participate.

Awards that the children have received for art, speech, sports, and other competition are shared with the "Grand-o-gram" readers. Some of the comments of the students about certain issues or events are sprinkled through the paper. And sometimes the children write the articles.

For grandparents, the Catholic school is quite a bit different from the school they attended two generations ago, Tebbe commented. Now, with basic costs spiraling and more sophisticated equipment necessary,

tuition must be charged in most parishes. And other fund-raising methods often need to be utilized to supplement the tuition. Every job that is done by a volunteer constitutes a savings. Since both parents work in so many families, there are fewer room mothers in most schools than in years past.

Many who learn the needs of the school through the "Grand-o-gram" have offered to help. Sometimes they assist the child or the family, with time or material support, because they are made aware of what is needed. Others have offered to visit the school and share their experiences and talents connected to their hobbies and careers. Grandparents have filled in as lab aides, playground supervisors, tutors, and special resource persons. Some have made

financial contributions for small and large needs of the educational setting, even to the computers. For the past two years, patrons have funded the remedial reading classes.

Since the school is proud of its achievements, it makes sense to let people know what is being accomplished. The readers also see the sacrifices the parents, teachers, and others in the community are making to maintain excellence.

Glenn Tebbe, who has been St. Mary's principal for 11 years, believes that the "Grand-o-gram" project helps "build a bond" between the school, the family, the student, and the grandparents. He thinks it is well worth the time, effort, and postage. The cost of printing—what a surprise—has been donated!

Jesuit Brother Patrick Sheehy named new president of Brebeuf

Jesuit Brother J. Patrick Sheehy has been selected as the fifth president of Brebeuf Preparatory School in Indianapolis. He will begin his term July 1, 1987, replacing Jesuit Father M. Joseph Casey, who will begin a sabbatical year at that time.

Brother Sheehy's election was announced by J. Albert Smith, Jr., chairman of the Brebeuf board of trustees.

Brother Sheehy was a member of the Brebeuf staff from 1965 to 1976. Since then he has been senior chaplain and director of the Victim Assistance Program of the Marion County Sheriff's Department.

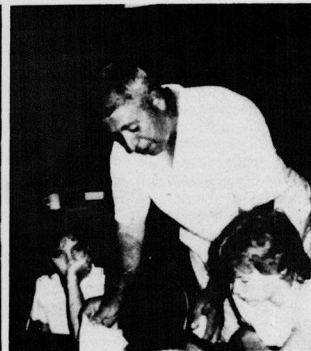
In accepting the presidency, Brother Sheehy said, "It is an exciting time to be in private education. My attraction to Brebeuf is the uniqueness of its interfaith mission and the concern of the entire staff for the students and their families. Our priorities for the next few years will center around the continual evaluation of our educational process as well as the building of our teachers' endowment. We will continue our student scholarship aid so that no student who is academically qualified will be denied admission for financial reasons."



Brother Patrick Sheehy, SJ



GRAND-O-GRAM—Steven Gauck (photo on left) pays attention, while grandmother Juanita Scheldler visits. And (right photo) Vicky Grimes' grandfather, Don Wamsley shares his Cherokee Indian heritage with Angela Koors (left) and Kathy Muckerheide.



Chatard plans Hall of Fame

Chatard 25th Anniversary Committee and the Chatard Alumni Association will present the first annual "Hall of Fame" banquet on April 25, 1987 in the school cafeteria. Three awards will be given at that time for outstanding contributions to Chatard or to the community. The committee is requesting no. inations for

deserving Chatard alumni, faculty (past or present), or friends (parents, local businessmen, etc.) for the awards. Nomination forms will appear in Chatard's Dec. newsletter and will be due by Jan. 15.

A selection committee composed of one member from each of the following organizations has been ap-

pointed: the Trinity Club, Music Boosters, Athletic Club, Alumni Association and current Chatard faculty. Award winners will have a plaque placed permanently in their honor on the Chatard Hall of Fame. Anyone connected with Chatard may nominate as many persons as he/she wishes.

Updating the pagan babies

by Cynthia Dewes

In May, 1983 a small black priest from Tanzania, East Africa made the annual visiting missionary appeal from the pulpit of St. Jude Church in Indianapolis at the invitation of its pastor, Father William Morley. His name was Father Damas Mfoi and he was sent "on the road" to help his church back home while studying at Duquesne University in Pittsburgh.

According to Bernard Morley, Indianapolis businessman and brother of Father Morley, Father Mfoi was not very dynamic as a fundraiser at the first Mass he preached. He and Father Morley, who "really knew how to get money from people painlessly," did not hit it off right away. But by the end of the weekend Masses, Father Mfoi had a generous donation for his home church and the two priests were friends.

Father Morley died in 1985, but Bernard, with friend Dick Higgs and other members of the Cathedral High School class of 1935, decided it would be a fitting memorial to the beloved priest to continue helping Father Mfoi, who is now 29 and back in Tanzania.

They spent the next year collecting money to buy a truck which Father Mfoi could use to carry food to his people and which would serve as an ambulance. Morley and his son Matthew, a student at Chatard High School, have visited Tanzania twice and were happy to see the truck being put to good use while they were there.

Tanzania is a country twice the size of California which was formed when Tanganyika and Zanzibar ceased to be European colonies. It is poor and backward, despite rich soil and a hardy and intelligent population. The average wage is one dollar

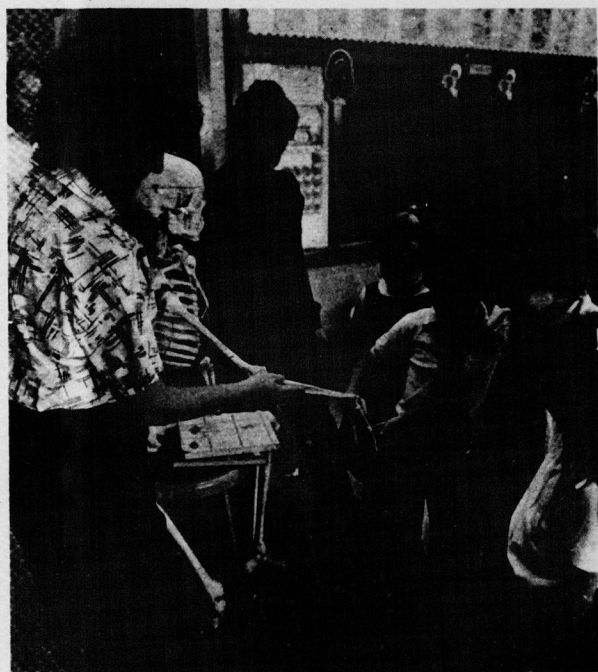
for three days work. People do not have enough food or clothing, and shelter is another problem in a high plateau climate similar to that of North America.

Africans are "running to the church" in great numbers, Morley says. Hundreds are ordained annually, and in Father Mfoi's diocese 12 men are preparing for priesthood at this time. Older buildings have been converted to classrooms and living quarters for the seminarians, who tend the small farm which supports them.

Morley is trying to help Father Mfoi erect a new seminary building which will contain individual rooms for the students, plus accommodations for a few visitors. The building will be dedicated to the memory of Father William Morley, and will cost \$100,000, partly because of the high cost in Tanzania of construction items, plumbing fixtures, and other goods such as tires, etc. He is also collecting clothing suitable for all seasons, household utensils and other useful items which will be shipped through the auspices of the Salvatorian Brothers to ensure delivery to their intended destination. Morley has already filled one huge container equal to the space in a one and one-half car garage.

Donations for Father Mfoi's work are encouraged and welcomed by Morley and his Cathedral classmates. Money; clean, usable clothing; household supplies; or any non-perishable items would be welcome.

Make checks payable to Father Damas Mfoi and send them to: Bernard Morley, Morley's One Hour Cleaners, 1901 Bellevue Place, Indianapolis, Ind. 46222. Other donations may also be taken to the Bellevue address. Call 317-634-3500 for more information.



HERCULES—Second graders at St. Anthony School, Clarksville, gingerly examine "Hercules," the teaching skeleton brought to Mrs. Martin's class by Mrs. Gina Weber, an X-ray technician at St. Anthony's Hospital in Louisville.

COMMENTARY

Many critics of economy pastoral

Lack balanced view of Roman Catholic faith

by Msgr. George G. Higgins

Five years in the making, the U.S. bishops' pastoral letter on the economy was adopted at the bishops' recent meeting in Washington. Within days, several newspapers, including the *Wall Street Journal*, *The Washington Times* and the *Detroit News*, launched counterattacks. Other prestigious publications, notably *The New York Times*, have strongly supported the document, however.

Debate about the specifics of the pastoral is all to the good. In fact, the more input the better the understanding.

One has a right to expect, however, that people who write about the pastoral will first take the trouble to read it. I doubt that all of



its critics in the media have done so. Many seem to have rushed into print on the basis of fragmentary news summaries or simply parroted or paraphrased the critique released by Michael Novak and William Simon.

It is frivolous at this late date for a major paper like the *Detroit News* to argue that the bishops ought to stick to their "spiritual" last and stop "dabbling in the secular world of politics and economics." This is an old argument, and the *News* is not the only one to make it.

Twenty years ago, to cite but one example, the late Sir Arnold Lunn, a distinguished British author and convert to Catholicism who wore his religion on his sleeve almost belligerently and had a flair for muscular polemics, went the item in the *Detroit News* one better.

Writing in the *London Tablet*, Lunn said that "an active and mischievous minority" of American Catholics were leading the

church astray. He was particularly indignant about those supporting the "War on Poverty." Perhaps, he wrote, "the most pernicious heresis in modern (American) Catholicism is the allusion that the only Catholic activity of importance is social work among the poor."

In the final analysis, however, U.S. Catholic preoccupation—or lack of it—with the plight of the poor was beside the point. Lunn's essential point was that preoccupation with economic and social problems was "evidence of declining belief in the primary mission of the church, the salvation of souls and the conversion of those who now reject the supernatural."

I mean no disrespect to Lunn's memory when I say this is a classic example of "heresis"—not heresy (to quote his own definition) in the sense of the repudiation of defined dogmas, but "heresis" in the sense of choosing one aspect of Catholicism and ignoring other equally important aspects.

Lunn, as an overly solicitous watchdog of Catholic orthodoxy and thus a careful student of official Catholic sources, must have known, even if the *Detroit News* does not, that there are unimpeachable directives in unimpeachable church documents on the danger of drawing such a sharp dichotomy between spiritual and temporal duties.

Two years before Lunn's article appeared, Vatican Council II's "Pastoral Constitution on the Church in the Modern World" cut the ground out from under him. "They are mistaken," it said, "who knowing that we have here no abiding city but seek one which is to come, think that they may therefore shirk their earthly responsibilities. For they are forgetting that by the faith itself



they are more than ever obliged to measure up to these duties, each according to his proper vocation."

"Nor, on the contrary, are they any less wide of the mark," it went on to say, "who think that religion consists in acts of worship alone and in the discharge of certain moral obligations, and who imagine that they can plunge themselves into earthly affairs in such a way as to imply that these are altogether divorced from the religious life. This split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age."

The *Detroit News*, please copy!

Mothers not only cause of mental ills in children

by Antoinette Bosco

Mothers get blamed for everything that goes wrong with their children, according to a recent edition of *Psychology Today*. When I saw that article I found myself relating. I think it is true, and it is time to put a stop to that unfairness.

Psychologist Paula Caplan, who studied 125 mental-health articles published in the past 15 years, said that "mother-blaming" is encouraged by mental-health professionals. And the rest of us accept the abuse. "No matter what the situation, the mother always gets blamed," she said.

Mothers got blamed for 72 different disorders in the research Ms. Caplan studied in-



cluding phobias, schizophrenia and hyperactivity. Fathers were treated well generally, but mothers almost always were described in negative emotional terms.

But, as Ms. Caplan points out, mothers can't possibly be the root of all problems. What about fathers, teachers, other children, poverty, heredity, physical disorders, television, movies, books or the host of external and internal influences that arise in the life of any human being?

Society's unfairness to mothers starts right at the beginning. A priest told me recently that if an infant cries in church, the first reaction is that the mother can't control her baby, with not a thought given to the father's responsibility. "Mothers are in charge of crying babies," he said.

As a single mother, I encountered mother-blaming in spades. No matter what happened I was at fault for not having a husband.

If my children had a problem in school,

the teachers and guidance counselors pronounced: "It's because there's no father." When my children excelled, the usual comment was: "It's overcompensation for having no father." It was a no-win situation.

Why is everybody so eager to tear mothers down, especially the mental-health profession, never giving mothers credit for all they do?

Ms. Caplan says that mother-blaming is as old as the hills, and Sigmund Freud set the practice in stone as a central theme of psychotherapy.

Mothers make convenient scapegoats. Why? Because no matter what, most hang in with their children unconditionally. We're non-moving targets.

The first problem is that society tells us we have to raise perfect people, an impossible task. Then we get blamed for not living up to society's unrealistic expectations.

The second problem: We get seduced into accepting the impossible goals set for us and

then feel guilty for not being able to achieve them.

If we get defensive in the face of unfair criticism, society says that only proves our guilt. Well, I think it's better to get defensive than to accept and internalize this misplaced guilt.

I think mothers ought to begin fighting back, first by accepting our limitations. No human being on earth is perfect, not mothers, not fathers, not children. We have to reject society's impossible demands upon us. We have to let ourselves off the hook.

Mothers should strive to do the best they can in raising their children and the rest is really in God's hands. There is no predicting what the outcome of child rearing will be.

If a child ends up having serious problems, it is not necessarily the mother's fault. If children turn out pretty well but not perfect the mother who raised them deserves a pat on the back.

© 1986 by NC News Service

Most of the conflict in the church here is in the media's eye

by Dale Francis

Archbishop John L. May, new president of the National Conference of Catholic Bishops, asked by a *USA Today* interviewer about Pope John Paul's 1987 visit, said, "You may have heard that we have proposed that we go over there with a group of leaders of the church and that we prepare him for this trip by putting before him the mood of the people and the problems that are seen. So, as he develops his talks, speeches and his appearances, he will be aware of this."

It was Bishop James Malone, retiring president of the bishops' conference, who made the proposal for the meeting. He said it would be unusual but he explained "no one who reads the newspapers of the past three years can be ignorant of a growing and dangerous disaffection of elements of the church in the United States from the Holy See."

It will require thoughtful study on the part of the delegation of bishops to know what to tell the pope. It will take something more than the reading of the news media scenario of the conflict between U.S. Catholics and the



pope. It is within the news media that much of the conflict has been generated and sustained.

Bishop Malone was right in noting that in newspapers of the past three years there was evidence of a disaffection of some elements of the church in the United States from the Holy See. The word "disaffection" is well-chosen; its definition is alienation of loyalty.

But to note the existence of disaffection is meaningless without identification of the source of the disaffection. In these three years of media-inflated dissension, the major sources of disaffection are identifiable.

It began with the public challenge on the part of some Catholics to the clear teaching of the church on abortion. In an advertisement in *The New York Times*, this group of Catholics declared the teaching against abortion was not the only acceptable Catholic teaching.

Were these Catholics in a position of "disaffection" from the pope? Of course they were. That was the point of their public statement. And what was the pope to say, all to their own opinions? Of course it wasn't. When the Vatican spoke it was firmly. The pope said Catholic priests and religious who opposed the clear teaching of the church shouldn't be in a position of posing to teach for the church.

Another source of the growth of disaffection came with the Vatican's decision that,

since Father Charles Curran's theological positions were at several points at variance with the teaching of the church, he could not logically teach Catholic theology. The outcry that this hindered legitimate theological speculation was irrelevant. Father Curran made clear he was not offering speculations, that he considered what he was teaching to be true and it was his intention that his positions should replace what he opposed in present Catholic teaching. He offered not theological speculation but a counter-magisterium. Is this disaffection from the Holy See? Of course it is. That is the essence of it.

The controversy the new media inflated most disastrously concerned the Archdiocese of Seattle and its Archbishop Raymond Hunthausen. It was not made public by the Vatican but by Archbishop Hunthausen. It brought into the controversy those who took sides with little knowledge and less charity. Archbishop Hunthausen was not censured, was not removed as archbishop, was only asked to share authority in some areas. It was complicated by the natural affection of those who knew him as a likable, sincere and devout archbishop, but the real issue concerned the clear teaching that all bishops hold office in communion with the pope and under his authority.

U.S. News and World Report, in support of the existence of disaffection among U.S. Catholics from the pope, said a CBS-New

York Times survey showed a majority of Catholics approve of pre-marital sex, contraception, divorce and re-marriage and legalization of homosexual relations. Are they among the disaffected? In this, yes.

But the bishops should not suggest the pope tip-toe around issues that might peeve them. He won't do it. Besides, the disaffected only get the majority of media attention. The real majority, the real mood of the people, is in those loyal to the pope.

the criterion

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570
editor-in-chief

Price: \$12.00 per year
30¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0574-4350

Most Rev. Edward T. O'Meara
publisher

John F. Fink
editor-in-chief

Dennis R. Jones
general manager

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1717, Indianapolis, IN 46206

POINT OF VIEW

Share a tear with me

by Robert J. Eggle

It is with pain that I find it necessary to write this. The object of my love is slipping away. The distance between us is increasing. She beckoned me in my youth, nurtured me in times of stress and chastised me when I went astray. Through it all, she was always willing to take me back. For years she fostered and encouraged a torrid love affair, or so I thought. Oh, there were those who disparaged her, but I would not listen. After all, I had known her almost all my life, and could not accept the claims of infidelity. For years, my energies and dedication were focused upon her. But as her family members began talking openly against her, I was forced to stand back and consider our love affair.

In the beginning and for many years, her family proclaimed her virtues and fidelity and would not hear of any imperfections as they told the world of her beauty. Eventually the whispers became stronger and some of the family became outspoken. Suddenly they claimed outright that she had been trying to dominate me. That she did not want me to live my own life. I refused to listen to them, but their numbers increased and their claims became bolder. Each tried to warn me not to let her stifle my lifestyle.

The family split had begun and eventually the detractors gained the majority; they were everywhere. So much so that her defenders became as silent as her detractors had once been. I can no longer easily find those who were in support of her. None of the younger members of the family seem to know what it was I saw in her. As a Catholic, I cannot bring myself to consider divorce. She has given too much and I feel compelled to stand by her in these times. I still believe in her, in spite of what the family says.

Through all of this, each member of the family, and I, claim to love the child who is our common focal point.

For you see, she is the Catholic Church in America, and the child is Jesus. I am aware that every family has its black sheep;

in my time I have been one myself. But I have always believed that black sheep were an absolute minority, the exception. Somehow the exception is now perceived to be the majority.

I am not a theologian, nor am I a scripture scholar. There were years in my life that I was not even a Christian. In those days I would have relished this task, to join with them and tear down, destroy. At this juncture of my life, it is painful, not pleasurable. But I am compelled to sound an alarm, for someone more qualified than I, to respond to.

There are too many, it appears, in a position of leadership, who do not believe sin is an absolute. I believe that deliberately going against the will of God, ignoring his laws, the Commandments, constitutes sin. Being a homosexual is not a sin; committing homosexual acts is a sin. I believe any sexual act outside marriage is sinful. Stealing is sinful, including those pencils, clips, and rubber bands we tend to take home from work. As is the time we steal from the company.

I believe the pope is the head of the Catholic Church and am puzzled by those who deny his headship, while at the same time claiming the allegiance of those entrusted to their care.

I have come to love the new liturgy. It has meaning for me that the Tridentine Mass could not provide. The increased role of the laity has afforded me tremendous growth. The renewal programs have provided the opportunity to realize a personal relationship with Jesus. I have learned, within the Catholic Church, to love Jesus.

I feel that the Holy Spirit had protected me through those formative years of new growth and love, protected me from the attacks from within the church, protected me until such time that I would be capable of defending myself from them.

The grace of God removed many sins from my life, not forever necessarily, but their occurrence has diminished to almost zero. All the while, I have been shocked by how much harder it is to remove the lesser

sins from my life. While this struggle is going on, I am hearing that sex before marriage can be o.k.; that homosexual acts are not necessarily sinful; that the Bible is a good book and even the word of God, except that you are not expected to believe the "stories" you read because they really didn't happen that way; that Catholics who accept eastern mysticisms as an alternative have not done anything wrong; that belief in Buddha is as valid as belief in Jesus; that all religions, whether self-centered or God-centered, are equal; that contact with the spirit world is permissible and that spirits can even be used as advisors and guides.

I have heard with my own ears a priest who succumbed to sexual relations claim that it has helped him understand his parishioners. He saw no problem with continued fornication.

To my knowledge, no one individual has professed all of these beliefs. Few of them are pronounced from the pulpit. But one by one, verbally or by support and sponsorship, those in authority take these positions.

It seems that those who believe otherwise do not feel they can attack the structure and survive. They are subject to the same peer pressures that the rest of us contend with. After all, if you are the only one out of step,

it is difficult to convince the parade leader that everyone else is not in step and wrong. Noah found himself in that position. The Lord saw fit to back Noah.

I do not claim to be always right and the rest of the American Catholic Church to be wrong. But I do believe in Jesus and in the guidance of the Holy Spirit. I believe the teachings I have cited to be wrong and in need of correction. I believe my concepts are to be preferred over theirs. I believe the Trinity to be without equal. There is no other God except those created by man. I believe the Bible to be the inspired word of God. I believe that violating the Commandments is a sin. I would rather that the pain and suffering of the situation did not exist.

I pray that my fidelity to my belief will not be impugned by professionals who disagree with me. I also pray that they hear my concerns rather than the accusations. I pray that, upon reflection, they will agree that promulgation of their beliefs is not in the best interest of the American Catholic Church.

Lastly, I ask those who read this to spend time in prayer for the accused and the accuser, that the Holy Spirit will guide each of us to his truth.

(Mr. Eggle is a member of St. Vincent de Paul Parish in Bedford.)

GREAT CARPET SAVINGS

BUY NOW to insure INSTALLATION BEFORE THE HOLIDAYS!

Special Low Prices on Quality Carpets

Expert Installation

Terms-Also Visa-Master Charge



JERRY MILLER
CARPETS

9 N. Shortridge Road
Indianapolis, Indiana
363-2151

1st Street E of Eastgate Mall
W. Block N. of Washington St.

Hours: Monday-Friday 10:00-5:30, Saturday 10:00-5:00
Evenings by Appointment Only

Bishops and the economy

by William J. Byron, S.J.

"This document is not a technical blueprint for economic reform. Rather, it is an attempt to foster a serious moral analysis leading to a more just economy." That's how the Catholic bishops of the United States describe the outcome of the long process which has produced their "pastoral letter" on Catholic social teaching and the U.S. economy.

The "serious moral analysis" the bishops hope to foster is pinned to what I would identify as five basic principles: the principle of human dignity, the principle of solidarity, the principle of participation, the principle of a preference for the poor, and the principle of subsidiarity. Dignity, solidarity, participation, subsidiarity, and the preference for the poor are all interrelated. Reason weaves them together; revelation supports the reasoned argument.

It all begins with an acknowledgement of human dignity, the natural endowment of every human person. All human rights relate to and depend on it.

"Solidarity," a word selected by the bishops not to suggest a link to the Polish labor movement, but to make the point that human dignity requires association with other human persons, is required for human development. Human persons are social beings; the social dimension is part of their natural endowment. Solidarity fosters social development.

The principle of participation derives from human dignity. To foreclose on participation by some individuals or groups in decisions which shape their social and economic lives is to disrespect, disregard, or even attack directly their human dignity. Every person, in virtue of being a person, has


a right not to be marginalized, shut out, put down, isolated. Without participation, human development does not happen.

"Subsidiarity" might best be explained by simply repeating the classic expression of this principle as stated in the papal encyclical *Quadragesimo Anno* in 1931; the bishops quote the passage in their economics pastoral: "Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help [subsidiary] to the members of the body social, and never destroy and absorb them." This principle will protect freedom, initiative and creativity in the economy. It will also justify subsidies where they are really needed.

Laced through the entire pastoral is the principle of preference for the poor—a biblically based, Christian norm that measures the individual's values and actions against those of Christ. Reasoned argument, built on the other four principles, would produce the same conclusion. When it comes to protection of human dignity, preference should be directed to the point of greatest vulnerability, to situations of exclusion from association and denial of participation. In terms of economic survival, the poor are most vulnerable. Hence the poor need preferential protection.

Serious moral analysis, based on these five principles, can lead to a more just economy.

(Jesuit Father William J. Byron is president of The Catholic University of America.)



Welcome to

The Cathedral of SS. Peter & Paul

14th and Meridian Streets

Sunday Masses

Saturday Anticipation 5:00 PM
Sunday Morning 8:30, 11:00 AM

Christmas Masses

Anticipation Vigil 5:00 PM
Midnight — Archbishop Edward T. O'Meara will preside
Christmas Morning 11:00 AM

CORNUCOPIA

The adventure of Advent

by Cynthia Dewes

The connection between "Advent" and "adventure" becomes clear when we consider the season at hand. The coming of the Lord is an exciting experience, something to look forward to every year. And God comes as a baby. What could be more thrilling than waiting for a new baby?

But the biggest adventure involved is trying to restrain the party before the guest of honor arrives. Keeping the obstreperous secular Christmas celebrations under (uh) wraps until the Holy Child arrives can take all our concentration. It can overshadow the really important preparation, the interior preparation we should make for the coming of the savior.

Unlike the season of Lent, which is solemn in anticipation of the sad and dramatic events ahead, Advent is cheerful. So it becomes too easy to overshadow the



great day by having all the fun ahead of time. The day after Christmas is probably the most anti-climactic day of the year, and as for as the octave following, forget it.

But there are lessons to be learned. Slogging through crowded department stores can be distinctly un-adventurous unless we make some effort to lighten up. Try creative solutions:

Re-think the Beatitudes, as in: Blessed be aisle hogs, for they shall be squeezed into Yugos; blessed be those who drag screaming children, for they shall sit Rosemary's baby; blessed are the pure in greed, for they shall reap Krugerrands.

Pass the time with more adventuresome occupations than the usual holiday orgies. Trade kids. Take your third grader whose perpetual whine of "I wanna" is making you deaf, and trade him for your neighbor's baby for an afternoon. The contrast may be startling and may even make you want your own kid back in time for Christmas.

Cook and bake up a storm, calories be damned (and we hope they are). Do this the week before Christmas, and then donate everything to the local nursing home, mission or St. Vincent de Paul. Fix something

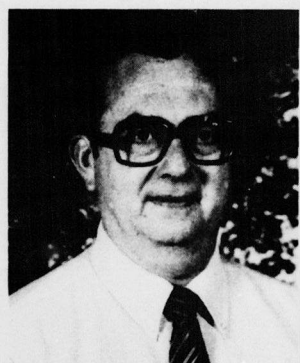
more adventurous, like homemade soup and bread, for your own family's dinner.

Wrap gifts in copies of the bishops' letters and hope that someone reads giftwrap. Invite handicapped, elderly, or non-English speaking people to share lunch and a movie with you.

Phone all the persons you really care about with a personal Christmas greeting and forget Christmas cards. Buy a real tree and then sit beside it with your family. Go out for breakfast every day between Christmas and New Year's Day and get to know the strangers you meet.

Stock up on cider and popcorn and invite everyone you've ever wanted to have over (including your breakfast strangers), to an open house. Mix circles of friends, ages, political and religious affiliations. Buy a dozen roses for your mother and a Scruples game for your boss.

We're talking Adventure here. We're talking about expecting a visit from someone special, preparing ourselves for his joyous arrival, and looking forward to sharing our lifetimes (and beyond) with him. We don't want foolishness to eclipse the event. And we don't want the adventure to fade...ever.



Jerry Craney

is so popular that tickets to the 6:30 p.m. evening performance sell out immediately.

During the Christmas Concert, the choirs "carol the church," an old English custom in which singers circle the church as they perform. Some are located in the choir loft, some in other locations as they engage in "antiphonal singing," (like singing in rounds), which creates a beautiful stereo-phonetic effect.

Fifteen members of the Indianapolis Symphony Orchestra's string section are hired, and several of Craney's former brass and percussion players return, to accompany the choirs. Lighting and decoration complement the music. Practice for the extensive undertaking begins in earnest around Thanksgiving time.

Craney came to Holy Name as music director in 1960 while still a student at Butler University. At the request of Father Hartman, Holy Name's pastor at the time, he formed a 48-member choir of men and boys. Today there are four choirs totalling 140 members: men, boys, girls, and a high school/college age folk group.

In addition to serving as choir director, band director, and church organist, Craney teaches music in the grade school, gives instrumental lessons, and plans special liturgies for major church feasts and other occasions. Six popular music groups around town, including "New Beginnings" and "Third Generation," have been formed by some of his former students.

Tickets to the 3 p.m. afternoon Christmas Concert on Sunday, Dec. 21 are still available at \$3 each. Call Helen Gasper at 786-9767 for information.

vips...

✓ John and Velma (Schultz) Flouder celebrated their 50th Wedding Anniversary on Nov. 22 with a Mass of Thanksgiving in Holy Family Church, Oldenburg followed by a reception hosted by their children and grandchildren. The Flouders were married November 26, 1936 in Shelbyville. They are the parents of three children: Joyce Carpenter, Ross B. and Mark A. They also have eight grandchildren.

✓ For 25 years Jerry Craney has directed a Christmas Concert at Holy Name Parish in Beech Grove devoted to traditional, contemporary and classical church music. During that time, an estimated 20,000 people have enjoyed afternoon and evening performances which today include four choirs, strings, brass and percussion instruments. Southsiders and others throughout Indianapolis look forward to this annual event which

Madison school offers classics

Pope John XXIII elementary school in Madison is proud of its "Reading Classics" program. Started in 1980, it is designed for those students in grades four and five who display outstanding reading ability. They must also be self-motivated.

The program offers the students direction in choosing quality literature, either in the form of children's classics or in literature which has received the Newberry award, given to outstanding children's books. It also provides an atmosphere of shared interest in reading for boys and girls of different ages.

Five books are chosen each year. Material is assigned each week for reading and it is discussed during the next Monday afternoon class meeting. This year, 25 students are involved in the program under the direction of Judith Collins.

For the past four years, the class has attended performances at the Louisville Children's Theatre of one of the pieces of literature selected for the program during the year. This year, the class will be reading two Sherlock Holmes short stories, "Silver Blaze" and "The Speckled Band." Students will attend the performance "A Sherlock Holmes Mystery" in February.

Children's classics that have been read include "Anne of Green Gables," "Anne of Avonlea," "Anne Frank," "Animal Farm," and "Heidi." Also, "Tom Sawyer," "Wind in the Willows," "Greek Mythology," "Black Beauty," "Treasure Island," "A Christmas Carol," and "Aesop's Fables."

Newberry Award literature covered includes "Witch of Blackbird Pond," "Bronze Bow," "Johnny Tremain," and "Ables Island."



REWARD—To celebrate St. Nicholas Feast Day, Dec. 6, at St. Therese Little Flower school, students left messages in their shoes outside the classroom doors, telling something special about themselves. They were rewarded with candy treats. (Photo by Margaret Nelson)



LIQUIDATION SALE OF GOWNS

• BRIDAL • BRIDESMAID • PROM • MOTHER OF THE BRIDE
• FORMAL • SPECIAL OCCASION DRESSES • HEAD PIECES • SHOES

\$SAVE 35% to 56%

ON THIS SPECIAL GROUP OF PAST SEASONS GOWNS AND DRESSES.
ALL FIRST QUALITY MERCHANDISE.

SUNDAY, DEC. 14 — 9 AM to 5 PM

at the SHERATON-MARTIN HOUSE
1801 W. 86th Street • Indianapolis

— From a Southern Indiana Bridal Dealer —

St. Pius X Council

KNIGHTS OF COLUMBUS

NEW YEAR'S EVE DINNER & DANCE

December 31, 1986

DINE & DANCE

With the

Gus Zupancic Orchestra

6:30 PM 7:30 to 8:30
Cocktails & Hors D'Oeuvres Prime Rib Dinner

DANCING From 9 PM to 1 AM

\$45⁰⁰

per couple

BEFORE December 15
\$55.00 AFTER December 15

FREE!

HATS
PARTY
FAVORS

CASH BAR
MIXED 4-1
DRINKS
BEER 50¢

FOR RESERVATIONS

PHONE 253-3471

ST. PIUS X COUNCIL

2100 E. 71st Street • Indianapolis, Indiana 46220

check it out...

✓ **Franciscan Sister Sue Bradshaw** will be assisting at a retreat for Mercy Sisters in Melbourne, Australia this month. She is an associate for the Center for Human Development in Washington, D.C., which offers holistic retreats for priests and Religious.

✓ **The Ladywood-St. Agnes Class of 1976** will hold a Ten Year Reunion on Friday, Dec. 26. Class members and former faculty members are invited to attend. Call 257-0169 for reservations.

✓ **The Hispano-American Center** located at 617 E. North St. is gearing up for the Tenth Pan American Games next summer by offering Spanish language classes and cultural sensitivity training. Ten-week courses will begin in January for organizers of the games, businessmen, families traveling to Spanish-speaking countries, Hispanics who want their children to be bi-lingual, and other interested persons. For more information call the Center at 636-6551.

✓ **Shamrauction X: Shamrauction Goes Pan American** will be held Saturday, Feb. 28, 1987 at the Indiana Roof. Co-chairpersons are Larry and MaryLou Conrad.

✓ **St. Christopher's Singles** will sponsor a free **Christmas Dance** from 8 p.m. to midnight on Saturday, Dec. 13 in St. Christopher School basement, Lynchurst Ave. at 16th St. in Speedway. All single adults are invited to attend this semi-formal affair. Refreshments will be provided and a DJ will supply entertainment. For more information call the following people after 5 p.m.: Denise Albrecht 247-8311, Vicki Borre 299-9112, Dave Miller 293-1239, or Dennis Eckert 291-0977.

✓ **Key persons in archdiocesan agencies and other Catholic groups** will be interviewed

in the coming weeks for a professional management study being conducted by Fatima Retreat House. The study will gather information to determine how Fatima, as the archdiocesan retreat center, may better serve its constituents.

✓ **An Irish Christmas at the Roof** will be co-sponsored by Cathedral High School and the University of Notre Dame on Sunday, Dec. 28 in the newly renovated Indiana Roof ballroom. A social hour at 6 p.m. will precede a dinner catered by the Marott and dancing to former Cathedral graduate Tim Barnett's 14 piece orchestra. Tickets are \$50 per person. Call Susan Lord in Cathedral's development office at 543-4940 for tickets or information.

✓ **St. Vincent Hospital Guild** will hold its annual **Christmas Brunch** at 12:30 p.m. on Sunday, Dec. 14 in Meridian Hills Country Club, 7099 Springmill Rd. Tickets are \$15 per person. Call Mrs. M. Kennedy Bryant at 253-2864 or Mrs. John Huebel at 251-1114.

✓ **Central Indiana Regional Blood Center** needs volunteers to assist at local blood drives by registering donors, serving refreshments and observing donors' reactions. Volunteers work flexible hours one or two times monthly, or evenings and weekends if they wish. For information call Mary Osborn at 926-2381.

✓ **St. Barnabas Parish** will dedicate the organ in its new church building, located at 8300 Rahke Rd. at 4 p.m. on Sunday, Dec. 14. John Gates, organist for St. Mark Church, will play a recital which is open to the public in honor of the occasion.

✓ **Oaklawn Memorial Gardens** will sponsor a **Christmas Mass** celebrated by Franciscan Father Justin Belitz at 12 noon on Sunday, Dec. 21 in Our Lady of the Miraculous Medal Chapel on the cemetery grounds.



ANNIVERSARY—"Bill Pearson Day" was celebrated at St. Mark's School to honor his 25 years of service as custodian. Shown here with his wife, "Mr. Bill," as he is referred to by the students, was treated to a program of skits, songs, "raps," cheers, and poems recapping highlights of his quarter century there. His son, Randy, and guests including former pastors Msgr. Leo Shafer and Msgr. Francis Tuohy, and former teachers and Religious from the school, joined the present pastor, Father Richard Lawler, and principal Mickey Lentz for the tribute. A luncheon followed the program in the church hall.

Penance services for Advent

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

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

Indianapolis North Deanery

Dec. 14, 3 p.m., St. Joan of Arc.
Dec. 14, 5 p.m., St. Andrew.
Dec. 15, 7:30 p.m., St. Matthew.
Dec. 17, 7:30 p.m., St. Pius X.
Dec. 18, 7 p.m., Immaculate Heart of Mary.
Dec. 22, 7:30 p.m., St. Lawrence.

Indianapolis West Deanery

Dec. 15, 7:30 p.m., St. Joseph.
Dec. 16, 7:30 p.m., St. Gabriel.
Dec. 21, 1:30 p.m., Holy Trinity.
Dec. 21, 2 p.m., St. Anthony.
Dec. 22, 7 p.m., St. Michael.

Indianapolis South Deanery

Dec. 14, 4 p.m., St. Mark.
Dec. 14, 7:30 p.m., St. Jude.
Dec. 18, 7:30 p.m., Nativity.
Dec. 18, 7:30 p.m., Central Catholic at St. Patrick.
Dec. 22, 7:30 p.m., Holy Name.

Indianapolis East Deanery

Dec. 12, 6 p.m., St. Mary.
Dec. 14, 4 p.m. and 7 p.m., St. Simon.
Dec. 15, 7:30 p.m., Holy Spirit.
Dec. 16, 7 p.m., St. Michael, Greenfield.
Dec. 16, 7 p.m., Holy Cross.
Dec. 17, 7:30 p.m., St. Philip Neri.
Dec. 18, 3 p.m. and 7:30 p.m., Little Flower.
Dec. 19, 7 p.m., Our Lady of Lourdes.

Batesville Deanery

Dec. 14, 2 p.m., St. Maurice, Decatur Co.
Dec. 14, 4 p.m., Immaculate Conception, Millhouse.
Dec. 14, 7:30 p.m., St. Maurice, Napoleon.
Dec. 15, 7 p.m., St. Louis, Batesville.
Dec. 16, 7 p.m., St. John the Baptist, Dover.

Dec. 16, 7 p.m., St. Magdalen, New Marion.
Dec. 17, 7 p.m., St. Martin, Yorkville.
Dec. 18, 7 p.m., Immaculate Conception, Aurora.
Dec. 18, 7:30 p.m., St. Mary, Greensburg.
Dec. 19, 7 p.m., St. Pius, Ripley Co.
Dec. 19, 7:30 p.m., St. Anne, Hamburg.

Connersville Deanery

Dec. 12, 7 p.m., St. Bridget, Liberty.
Dec. 15, 7 p.m., Holy Family, Richmond.
Dec. 16, 7:30 p.m., St. Elizabeth, Cambridge City.
Dec. 16, 7:30 p.m., St. Michael, Brookville.
Dec. 18, 7:30 p.m., St. Mary, Rushville.
Dec. 20, 12:05 p.m., St. Mary, Richmond.
Dec. 22, 7 p.m., St. Andrew, Richmond.

New Albany Deanery

Dec. 14, 7:30 p.m., Our Lady of Perpetual Help, New Albany.
Dec. 16, 7:30 p.m., St. Joseph Hill, Sellersburg.
Dec. 16, 7:30 p.m., St. Michael, Charlestown.
Dec. 16, 7:30 p.m., St. Mary of the Knobs, St. Mary of the Knobs.
Dec. 18, 7:30 p.m., St. Mary, New Albany.
Dec. 18, 7:30 p.m., St. Mary, Navilleton.
Dec. 19, 7:30 p.m., St. Paul, Sellersburg.
Dec. 21, 7:30 p.m., Sacred Heart & St. Augustine, Jeffersonville, at Sacred Heart.
Dec. 22, 7:30 p.m., St. Mary, Lanesville.
Dec. 23, 7:30 p.m., St. Anthony, Clarksville.

Tell City Deanery

Dec. 14, 7 p.m., St. Augustine, Leopold.
Dec. 18, 7 p.m., St. Michael, Cannellton.
Dec. 18, 7:30 p.m., St. Meinrad, St. Meinrad.
Dec. 22, 7:30 p.m., St. Martin of Tours, Siberia.
Dec. 22, 7 p.m., St. Joseph, Crawford Co.
Dec. 23, 7 p.m., Holy Cross, St. Croix.

Terre Haute Deanery

Dec. 14, 7 p.m., St. Joseph, Rockville.
Dec. 17, 7 p.m., St. Paul the Apostle, Greencastle.
Dec. 21, 7 p.m., St. Paul the Apostle, Greencastle.

They will remember your gift all year long...

Give the gift of Catholic News and Information

Christmas Gift Subscriptions begin with the December 19 issue.

<input type="checkbox"/> New Subscription	<input type="checkbox"/> Renewal
<input type="checkbox"/> 1 Year (50 issues) — \$12.00 <input type="checkbox"/> 2 Years (100 issues) — \$22.00 <input type="checkbox"/> 3 Years (150 issues) — \$28.50	

To: Name _____
 Address _____
 City _____ State _____ Zip _____

From: Name _____
 Address _____
 City _____ State _____ Zip _____

Complete Coupon & Send it with Your Check or Money Order to:

The Criterion
 1400 North Meridian Street
 P.O. Box 1717
 Indianapolis, IN 46206

For Additional Gift Subscriptions to the Criterion Simply Attach Additional Sheet with the Above Information.

Unless a miracle occurs,

Women's pastoral will not get to U.S. bishops for approval in 1987

by Liz Schevchuk

WASHINGTON (NC)—If a "miracle" occurred, a refined and updated first draft of a planned pastoral letter on women's concerns could be ready by next November, but miracles are rare, said Bishop Joseph L. Imesch of Joliet, Ill., chairman of the panel drafting the letter.

The bishop, who chairs both the U.S. bishops' Committee on Women in Society and in the Church and a separate but affiliated writing committee for the pastoral letter, said Dec. 2 that four of six chapters of the pastoral had been written and two more were under way.

Meanwhile, the National Conference of Catholic Bishops announced Dec. 2 that the Committee on Women in Society and in the Church had been changed from "ad hoc" to a standing committee of the bishops. The

announcement included a statement from Bishop Imesch that the newly upgraded committee intends "to take positive steps to advocate the equality of women."

"We've done an awful lot of writing," Bishop Imesch said in the interview about progress on the pastoral letter. He added that by late February, when the committee meets, "we will have written a rough draft of the entire letter."

But the committee will need several months after that to make refinements in the draft before it is presented to the NCCB Administrative Committee, he said.

This means that it is likely to be early 1988 before a honed, updated first draft is released to the public, he added.

"I suppose if a miracle happened we would be ready in 1987," he said. A miracle "is a possibility. They happen sometimes. (But) I haven't had any yet," he said.

In a separate interview in November with *The Michigan Catholic*, newspaper of the Detroit Archdiocese, Bishop Imesch said the letter will focus on concerns raised by women during various local hearings. These include, he said, "women's desire to participate in the church decision-making that affects them, sexist language, and the fact women want to be appreciated for the gifts they have."

On the subject of women's ordination he noted that women "who were angry before are now angrier."

"Women who have expectations of ordination are now having to face it that these expectations are not going to be met," the bishop said. "The issues dealt with in the letter will not be the answer to everything."

Bishop Imesch's Dec. 2 statement on the work of the Committee on Women in Society and in the Church said the committee has

directed the bishops' conference staff to review and take appropriate action on legislation affecting women. The statement then went into more detail.

"We are committed to the teachings of Jesus Christ and of the Roman Catholic Church," the statement said. It continued, "Within the parameters of these teachings, and with respect for the viewpoints of all women, we will give positive support to all legislation or initiatives that promote the dignity and the personhood of women and that promote equal opportunity and rights for women."

The statement said that "many women have clearly articulated the pain they have experienced from inequalities and injustice" and "have expressed their desire for recognition of their dignity as persons, for equal opportunity and rights, for partnership, allowing all women and men to achieve their full potential."

"In addition to supporting, a firming and advocating legislation to foster women's equality, we ask that attitudes toward women in the church and church practices regarding equity for women employees be studied and that women be involved in all discussions of issues affecting their lives," the statement concluded.

Assessing the 99th Congress

by Liz Schevchuk

WASHINGTON (NC)—As 1986 draws to a close it also brings to an end the 99th Congress, which leaves behind a mixed legacy of social justice legislation.

One highlight of the congressional term was the tax reform bill. The new tax plan removes some 6 million low-income taxpayers from tax rolls. It also ends some tax loopholes, including those which supporters of the bill said had harmed family farmers while aiding big investors.

Charitable groups, however, including Catholic Charities USA, have complained that the tax plan also would hurt charities by letting the tax deduction for charitable contributions by non-itemizing taxpayers to expire.

In other action, Congress held the line on important pro-life initiatives through such actions as a continued ban on use of federal funds for abortions not needed to save a woman's life. But it made no progress on any constitutional ban on abortion or even on a permanent prohibition on government-funded abortions.

And in another issue that drew Catholic response, efforts were defeated to add the death penalty to legislation aimed at curbing drug abuse.

After six years of bickering by three different congresses, the 99th Congress finally passed an immigration bill. But the new law contains both pluses and minuses, according to church officials. One key worry is that sanctions against employers for hiring illegal aliens may foster discrimination.

Congress refused Reagan administration requests to end some federal social service programs for the poor, but it also rejected efforts to adopt an alternative budget that would have cut defense spending and increased funding for social programs.

And it went ahead with funding for such controversial programs—opposed by the U.S. bishops' conference—as military aid to the "contra"

rebels in Nicaragua and funding for the MX missile.

In a year-end analysis, Network, a social justice lobby founded by nuns, described the 99th Congress as "contentious, messy, politically divided" but one which "produced a record of accomplishment which touches every phase of U.S. life."

The U.S. Catholic Conference, public action agency of the National Conference of Catholic Bishops, said in its own analysis that there were some major successes for the poor "on the budget and tax fronts."

However, according to the USCC analysis, "several one-time-only 'savings' were counted toward reducing the fiscal year 1987 deficit, and the corresponding mounting deficits in the following years were ignored."

"All this means that the 100th Congress, which will convene in January, will face much worse deficits," the USCC analysis added. "In 1987, a non-election year, domestic programs will again face the threat of severe cuts, and massive grass-roots efforts will be needed to protect assistance to the poor and disadvantaged."

On another front, Congress also refused to enact a provision that would have allowed families with both parents at home to receive welfare in all states. About half of the families where the parents live together to get the benefits.

Congress also authorized funding for several child nutrition programs, including the school lunch program in which Catholic schools participate, "at a significantly lower level than need indicates."

Capitol Hill, in its \$578 billion omnibus appropriations bill, also provided approximately \$290 billion for defense, \$30 billion less than the administration's request of approximately \$320 billion.

Congress earmarked some \$1.1 billion for MX missile production, and provided \$3.2 billion for the Strategic Defense Initiative, though the President Reagan had wanted \$5.3 billion.

Fashion Shop

Our gift to you...

Christmas Savings



TAKE AN ADDITIONAL
10% OFF
ALL MERCHANDISE.

One coupon per customer

No due bills, gift certificates or layaway.
Coupon must be presented at time of purchase.

Good thru December 24, 1986

Fashion Shop

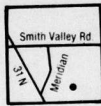
ALWAYS 20% TO 70% LESS
THAN MOST DEPARTMENT & SPECIALTY STORES!



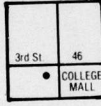
6230
ALLISONVILLE RD
INDIANAPOLIS



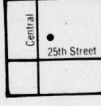
409
S. MERIDIAN
GREENWOOD



EASTLAND -
PLAZA
BLOOMINGTON



25th St.
CENTER
COLUMBUS



Store Hours: Mon.-Sat. 10 am to 9 pm / Sun. Noon to 5:30 pm

The pastoral letter on the economy

Participation is key element in economic justice

by Jerry Filleau
First in a seven-part series

WASHINGTON (NC)—"What does the economy do for people? What does it do to people? And how do people participate in it?" ("Economic Justice for All," No. 1.)

In the opening lines of the U.S. Catholic bishops' new economy pastoral, the third question—How do people participate in the economy?—is the one that gives the pastoral its distinct flavor.

The first two are also important moral questions, but only the third treats people actively rather than passively.

Only the third defines human dignity and rights in terms of the person's right to build, contribute, help—to work with others in fulfilling God's creative design for the world.

It leads the bishops to say that the nation must concern itself not only with providing economic necessities to the poor and unemployed, but with enabling them to find employment and get out of poverty. It goes past treating the poor as objects of charity and demands power for the powerless.

The \$4,000-word economic pastoral has already been compared frequently with the bishops' 1983 peace pastoral as a model of significant religious leadership.

The new pastoral specifically analyzes the policy directions on economic issues such as unemployment, poverty and welfare, farming and food production, and international economic relations.

But its purpose is moral teaching, not technical discussion, and the moral principles developed in the document are far more important to it than any specific applications.

"Our letter turns to Scripture and the social teachings of the church," the bishops say in a short pastoral message accompanying the letter. "There we discover what our economic life must serve, what standards it must meet."

And a central principle they argue for in the pastoral, based on a theology of man's place in creation, is the idea of economic participation as a human right.

The bishops say that, just as each person's ability to participate in the political process is essential to guarantee political and civil rights, so each person's ability to share in the economic process is essential to economic rights.

Since work is such a central means for people to meet their material needs and to make their contribution to the life and growth of the community, "people who are both able and willing to work, but cannot get a job, are deprived of the participation that is so vital to human development," the bishops say.

Other moral principles the bishops spell out in the letter, as summarized in the accompanying message, include:

► "Every economic decision and institu-

Various Levels of authority

WASHINGTON (NC)—"The movement from principle to policy is complex and difficult," the U.S. bishops say in their new economy pastoral.

As a result not everything the bishops say should be interpreted at the same level, they say. "Our judgments and recommendations on specific economic issues... do not carry the same moral authority as our statements of universal moral principles and formal church teaching."

On the one hand, the bishops insist, "moral values are essential in determining public policies."

On the other hand, they say, the specific judgments they make about concrete issues depend "not only on the moral force of our principles, but also on the accuracy of our information and the validity of our assumptions" regarding the factual situation.

What the bishops ask of Catholics and other fellow Americans is "serious consideration" of the pastoral and dealing with differences in a "spirit of mutual respect and open dialogue."

Catholics are asked to use the economy pastoral to help them "determine whether their own moral judgments are consistent with the Gospel and with Catholic social teaching."

tion must be judged in light of whether it protects or undermines the dignity of the human person" because "the economy should serve people."

► "Human dignity can be realized and protected only in community" because people are social beings.

► "All members of society have a special obligation to the poor and vulnerable." This principle, deeply embedded in the Scriptures, today is often called the "option for the poor"—a recognition by Christ's followers that "those with the greatest needs require the greatest response."

► "Human rights are the minimum conditions for life in community," and these include not only political and civil rights but economic ones. "All people have a right to life, food, clothing, shelter, rest, medical care, education and employment."

► "Society as a whole, acting through public and private institutions, has the moral responsibility to enhance human dignity and protect human rights. ... This does not mean that government has the primary or exclusive role, but it does have a positive moral responsibility in safeguarding human rights and ensuring that the minimum conditions for human dignity are met for all."

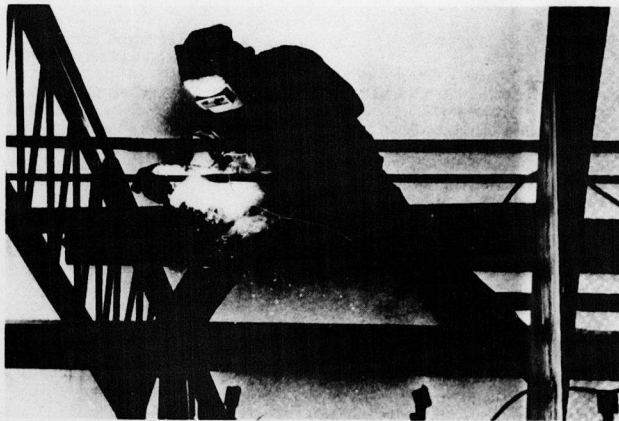
The pastoral calls for "a new American experiment" in assuring economic rights and participation, comparable to the American experiment in political and civil rights and participation over the past two centuries. It says such an experiment, requiring creation of "new structures of economic partnership," would involve changes in economic cooperation at every level, from the workplace and local community to regional and national levels and "across borders."

The letter also focuses on the need for the church—meaning all Catholics, not just bishops, priests, Religious and lay officials who form church leadership—to witness economic justice by action as well as to preach it.

This, the letter says, must be done within church structures—parish-based groups, parishes, dioceses, Catholic organizations and institutions—and by Catholics in the family, school, workplace, community and public life.

Behind structural changes to achieve or enhance economic justice, the bishops say, there must be personal conversion and commitment by individuals.

"We should not be surprised," they say, "if we find Catholic social teaching to be demanding. The Gospel is teaching."



RIGHT TO WORK—The glow of an arc welder is seen on his mask as he contributes his labor to a restaurant under construction in Salem, Va. "All people have a right to life, food, clothing, shelter, rest, medical care, education and employment," the new U.S. bishops' pastoral, "Economic Justice for All," states. The pastoral questions how human dignity will be defined in terms of the person's right to work, build, help—to collaborate with others in fulfilling God's creative design for the world. (NC photo from UPI)

 **Highsmith Floral**
"SERVICE AND SATISFACTION"
925-6961
CRONIN/MARER/
SPEEDWAY
Indianapolis

 **TED DEANE UPHOLSTERING AND TRIM SHOP**
9 North 18th Avenue
Beech Grove, IN 46107
783-5117
1117 14th Street
Columbus, IN 47201
378-0286

Come visit our **NEW**
Abbey Press Gift Shop
Home of distinctive
Christmas Gifts
Many unique inspirational items
★ Abbey Press Catalog Gifts
Exclusive items made by Abbey Press
Selected gifts from around the world
★ Abbey Country Fare Foods
Sausage and cheese gift boxes
Hickory smoked ham, turkey & beef
PRESENT THIS AD TO CASHIER TO RECEIVE FREE GIFT
All Christmas items are 20% off with many other bargains. Come and save!!
Located 1/2 mile south of St. Meinrad on SR 54S, between 12th and 13th Sts. 114 Sun. Eastern Standard Time
Open Tues., Wed., Thurs. to 9 p.m. till Christmas

Bishops stress human dignity

WASHINGTON (NC)—Human dignity is at the heart of the bishops' new economy pastoral.

In the bishops' view, economic decisions are moral decisions and economic rights are human rights because they affect human dignity.

"The economy is a human reality... People shape the economy and in turn are shaped by it," the pastoral says.

It insists throughout on interpreting economic realities in human terms. "Serious economic choices go beyond purely technical issues to fundamental questions of value and human purpose."

"The U.S. value system emphasizes economic freedom," it says, but "the market is limited by fundamental human rights." These include economic rights, which "are prerequisites for a dignified life in community."

"Every human person is created as an image of God, and the denial of dignity to a person is a blot on this image," it says.

TRUST

No one could trust Cher. She stole. She lied. Like many young people in our community, she suffered from the disease of drug abuse. Nothing mattered but satisfying her dependency. At Brooklawn Treatment Center, we help young people like Cher overcome alcohol and other drug dependencies. Help them to trust themselves and regain the trust of others. Our treatment is the most successful ever developed. It's safe and chemical-free. So if you know someone suffering from alcohol or other drug abuse, please let him or her know they can trust Brooklawn to help. Cher's glad someone told her.

BROOKLAWN
The Road Back to Freedom
Treating Young People with Alcohol and other Drug Abuse Problems. Contributions are tax deductible. * A not-for-profit organization. I.C.A.H. Accredited

2125 Goldsmith Lane
P.O. Box 3238
Louisville, KY 40231
(502) 451-5177

New ND president called real sharpshooter

by Mark Zimmermann

WASHINGTON (NC)—The new president-elect of the University of Notre Dame, Holy Cross Father Edward Malloy, is a real sharpshooter, according to longtime friends.

"When Monk shot, we just walked to the other end of the court. There was no question about it going in," recalled Billy Barnes, a high school teammate commenting on Father Malloy's basketball career.

Father Malloy, a 45-year-old Washington native who is now associate provost and associate theology professor at Notre Dame, will succeed Holy Cross Father Theodore Hesburgh next May. Father Hesburgh will have headed Notre Dame for 35 years.

Nicknamed "Monk," Father Malloy as a boy in Washington was a forward on Archbishop Carroll High School's 1958-59 basketball team, one of the greatest in city history with a 28-0 record and tournament trophies to prove it.

Carroll's team included center Tom Hoover, who later played for the New York Knicks during a five-year pro career, and forward John Thompson, the current Georgetown University basketball coach who played two seasons for the Boston Celtics.

In a telephone interview with the *Catholic Standard*, Washington archdiocesan newspaper, Father Malloy said his high school team had "the physical capability to play with anybody" and that "we were an unselfish team."

After starring at Carroll, Father Malloy went on to play college basketball for Notre Dame.

Father Malloy said his nickname had nothing to do with his later priestly ambitions—he was tagged with it by an older neighborhood boy nicknamed "Bunky." After he regularly referred to the boy as "Bunk" that boy in turn dubbed him "Monk."

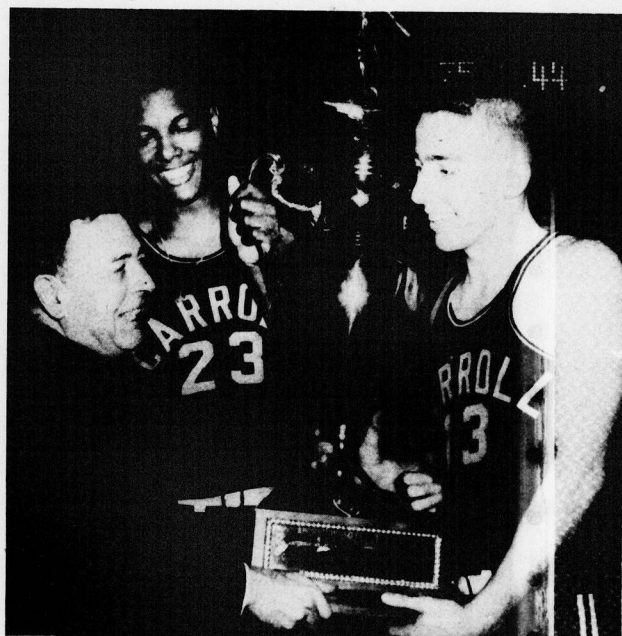
"He was always called Monk. We never knew his name was Edward," said Barnes, who grew up in the neighborhood and has taught math at Archbishop Carroll for 23 years.

Barnes said he played many hours of basketball with the future priest at Turkey Thicket, a local playground not far from The Catholic University of America. "Monk" was a leader of the pickup games there, earning the honorary title of "mayor of Turkey Thicket," Barnes added.

"I wrote him a letter and said it was a long way from (being) the mayor of Turkey Thicket to the president of Notre Dame," Barnes said, adding jokingly, "He's gonna have to pass the ball more up there."

George Leftwich, a Carroll teammate who later starred at Villanova, said he converted to Catholicism while at Carroll because of his friend's example.

Father Malloy said he would like to develop a collegial leadership style with an administrative team that would work well together—an unselfish team like the one he played on at Carroll.



'MONK' A CHAMP—Edward "Monk" Malloy, right, and Tom Hoover of Archbishop Carroll High School in Washington, accept the Knights of Columbus tournament championship trophy from Georgetown President Father Edward Bunn in this 1959 photo. Malloy, now Holy Cross Father Edward Malloy, was named president of the University of Notre Dame and will assume his duties next May. The Carroll team that went 28-0 that season also included John Thompson, who played two seasons with the Boston Celtics and now is head coach for the Georgetown Hoyas. Hoover played for the New York Knicks during a five-year pro career. Malloy played on the Notre Dame team while an undergraduate there. (NC photo)



Carpet Column

JIM O'BRIEN

BE CAREFUL OUT THERE

With the holiday season beginning to pick up momentum, the family home becomes a beehive of activity. Parties are planned, friends and relatives are visiting, the fireplaces are burning, children are home for a couple of weeks vacation from school, college and maybe the Service — WOW!!! Have a Happy and Joyous Holiday.

As the Sergeant on "Hill Street Blues" says after completing roll call, "Be careful out there." I say the same for your fine carpet — Be careful out there.

Be sure your fireplace is properly screened. Make sure the floor near your wood-burning stove is protected. Sparks flying can ugly out pretty carpet — a hot spark will melt nylon carpet and burn wool carpet.

Party punch and mixed beverages will stain carpet — blot the spillage up immediately and treat properly.

Bad weather is on the way so take extra care for tracking in ice and snow. Sometimes the beautiful snow you walk on has picked up oil and grease from the street, sidewalk or driveway — then tracked onto your carpet. House animals don't stray too far from the house during bad weather — someone may walk where animals have left their imprint — then tracked onto your carpet. Animal paws track in, also.

Needles and decorative icicles from Christmas trees are a vacuum cleaner repairman's dream. They clog the hoses and housing of cleaners, reduce suction and cleaning power and end up in the repair shop.

Above all — Drive Carefully and Have a Happy and Safe Holiday.

VISIT OR CALL THE PROFESSIONALS FOR YOUR CARPET & VINYL NEEDS AT: O'BRIEN FLOOR COVERING & REMNANT STATION

3521 West 16th Street • Phone: 636-6903

DO YOU KNOW HOW TO FIND A JOB?

If you have been LOOKING . . . AND LOOKING, for a job, but have not been successful, YOU NEED OUR WORKSHOP!

LEARN:

- How to find job openings;
- How to write a resume;
- How to sell yourself in a job interview.

You will be amazed at what you don't know! This training is available at no cost to you. If you are an unemployed or underemployed Marion County resident, call 635-4080 for an interview appointment.

INDIANAPOLIS ALLIANCE FOR JOBS, INC.

"Shaping People for Tomorrow's Workplace"

Christmas Blessings



Hail the Birth of Jesus, Prince of Peace!

E.M. COOTS' SONS, Inc.

Funeral Directors for 5 Generations

120 W. Maple Street
Jeffersonville
(812) 282-1356

Gold & Silver BUYERS OF AMERICA

A beautiful 14K Solid Gold Crucifix, handcrafted by the Artisans of the "GOLD ROOM" within Gold & Silver Buyers of America. Approximately 1/4 of an ounce of quality Gold, 2 inches by 2 inches. A Gift to be treasured for all eternity.

(Chains are available on request)

VISIT OUR SHOWROOM OR CALL FOR INFORMATION (317-359-1960)

SATISFACTION GUARANTEED

Send Check or Money Order to:

GOLD & SILVER BUYERS

1647 N. SHADELAND • INDIANAPOLIS, IN 46219



\$129.95; \$6.50 (S&H Tax Ind. Residents); \$3.50 Insurance, Shipping & Handling; Total \$140.00



LARGEST SELECTION OF NATIVITY SETS IN THE MIDWEST

All Sizes and Colors

Outdoor • Carved Wood • Alabaster
Glass • Nylon • Plaster • Hummel
Large Selection of Special Nativity Pieces
Including Many Inexpensive Ones

Santa with Christ Statues
Choose from Many Poses and Sizes

1987 Sunday Missals
Now In — \$1.70

Hours:

Mon.-Fri.: 9:30-5:30

Sat.: 9:30-5:00

Parking South of Store
(Ample on Saturday)

Krieg Bros. Established 1892

Catholic Supply House, Inc.

119 S. Meridian St., Indpls., IN 46225
(2 blocks South of Monument Circle)

(Area Code 317) 638-3416 or 638-3417

Today's Faith

A supplement to Catholic newspapers published with grant assistance from Catholic Church Extension Society by the National Catholic News Service, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. All contents copyright © 1986 by NC News Service.

Fundamental theme running through Bible is saving love of our God *God calls each person to intimacy with him*

by Fr. John Castelot

Right after humanity has alienated itself from its Creator in the biblical story of the fall, he roundly denounces all the actors in the tragic drama. However, the curse leveled against the tempter contains an assurance that all is not lost (Genesis 3:15).

And before ejecting the man and the woman from his garden, God provides them with clothing so that they will not perish in the harsh, cold world to which they are being sent (Genesis 3:21).

In the story of Cain and Abel, after exhorting the murderous Cain, God is portrayed as giving him a protective mark to forestall any attempt of people to wreak vengeance on him. "If anyone kills Cain, Cain shall be avenged sevenfold" (Genesis 4:15).

The great flood is interpreted as God's punishment on a humanity which has so exasperated him as to merit extinction. However, God selects a little group, Noah and family, to survive and get people off to a fresh start (Genesis 6:5-8).

It is not hard to recognize a recurrent pattern here, a persistent theme. That theme is the invincible mercy of God. God is not a vindictive lawgiver but a loving Father. While he cannot condone his children's disobedience, he cannot utterly destroy them or leave them without hope either.

This is, above all else, a saving God. In fact, this basic theme is so strong that the whole account of God's dealings with humanity is called salvation history—not damnation history. It is a history rooted in the experience of his people at the time of the Exodus from Egypt. For first impressions are the strongest and the most lasting.

The first impression the people had was that of a saving God, one who on his own initiative, intervened to rescue them from insufferable bondage and lead them eventually to become a nation in their own right.

So deep was this first impression that it was to color the Israelites' whole understanding of their relationship with God. The theme of the loving kindness of a saving God is the fundamental theme of the whole Bible.

After the disaster of the Israelites'

Babylonian exile, the historians of Israel looked back over the 700 years that had intervened between their entrance into the Promised Land and their present sorry plight. What had gone wrong? The beginnings had inspired so much hope.

As they reflected on the events which made up their past they discerned a pattern, a theme. It has been called the theme of "call, fall, recall." This was the cycle that they saw repeating itself.

God, as always, had taken the initiative in freely calling them into a relationship with him. His people responded gratefully, eagerly, determined to live according to the terms of the agreement. But with the passage of time and the influence of alien value systems, they fell—so far down that they could look in only one direction: up.

Looking up to God and crying for help, they found him always faithful, always ready to forgive, to recall them. And so the cycle began again—always, tragically, to repeat itself. Those are only some examples of the many themes running through the Bible that give it a coherent unity. Recognizing such patterns helps us to avoid missing the forest for the trees. It is so easy to get lost, bewildered by all the details.

But a recognition of the patterns, the unifying themes, makes it clear that the details themselves are far from irrelevant. They fall into a framework and take on meaning from that framework.

One realizes too that these themes are by no means foreign to one's own experience. The pattern of "call, fall, recall" marks the lives of all who try to live in a sincere relationship with God.

He calls each person to intimacy with himself. But other voices call us too and so often we listen to them and fall flat on our faces. Still, when we call to God for help, and as often as we do, he is waiting to recall us and start the cycle anew. Each time we begin again we are stronger, having learned from experience and having gained fresh courage from the experience of the never-failing, loving kindness of an essentially saving God.

© 1986 by NC News Service



Message on a pickup truck

by Neil Parent

As I walked toward the rectory on that warm spring day 10 years ago, I spotted the parish's old pickup truck parked in the driveway. Having hauled countless tons of food, clothing and furniture to needy families over the years, its dull-white body wore its scrapes and dents like campaign ribbons.

Drawing closer, I noticed that the truck was marked with graffiti. In bold, black letters starting at the rear of the cab on the passenger's side, and extending onto the door, someone had written: "Drugs is the answer."

But someone else had obviously not liked that sentiment and had drawn a thick line through the words. Above them the new author wrote: "Sex is the answer."

Alas, he fared no better than the first, for his message was similarly

crossed out. And across the bottom of the big hood was scribbled: "Jesus is the answer."

As I gazed at the truck, my feelings seasawing between amusement at the youthful competition and irritation at seeing an old friend defaced, I was reminded of all those "Jesus saves" bumper stickers.

"Jesus is the answer" and "Jesus saves" are the kinds of expressions that say both everything and nothing at the same time. They crystallize some core truth of our faith; they reflect one of the Bible's great themes; yet they are so unannounced and overused that they can be virtually devoid of meaning.

What does it mean to be saved? In the New Testament salvation is presented with a variety of meanings. It is deliverance from sin (Acts 5:31); it is the attainment of immortality (2 Timothy 1:10); it is entrance into the kingdom of God (Matthew 19:25, Mark 10:26, Luke 13:29).

Jesus does not say much about what salvation finally holds for us. But he does emphasize that it will differ significantly from our present experience of life (Matthew 22:30).

I like to think of Scripture's salvation theme as somehow addressing all those aspects of life that leave us feeling incomplete, unfulfilled, fragmented. Take relationships, for example. As we go through life we come to know many people who share important moments with us: childhood friends, sweethearts, trusted confidants. Yet we are able to retain only a few of those relationships. The rest vanish with the years, leaving us with only faded memories. Salvation

See SALVATION, page 15

This Week in Focus

The pages of the Bible are punctuated by a number of recurring themes. This week our writers present an overview of biblical themes and discuss why awareness of these themes can increase understanding of the Bible.

Father John Castelot says that the fundamental theme of the entire Bible is the loving kindness of a saving God. A professor of Scripture at St. John's Seminary in Plymouth, Mich., Father Castelot provides an interesting discussion of what is known as the "call, fall and recall" theme of Scripture.

Dominican Father David O'Rourke says that as one of its basic themes the Bible speaks of the value of ordinary life. It is vital that people who think of the Bible as a book for experts or as a philosophy text understand

this, he suggests. Father O'Rourke is a staff member with the Family Life Office in the Diocese of Oakland, Calif.

Neil Parent, adult education representative in the U.S. Catholic Conference Department of Education, explores the biblical theme of salvation. Salvation begins here and now, he writes. It sprouts and grows as people attempt to model their lives on the life of Jesus.

Katharine Bird explores the theme of sin and salvation in the Bible. She interviews Passionist Father Carroll Stuhlmueller, a noted biblical scholar, who says that the theme of sin in the Bible always throws into relief the goodness and mercy of God. Ms. Bird is associate editor of the NC Religious Education Package.

The Bible is a family story

by Fr. David O'Rourke, OP

The Bible is not a philosophy text. It is a family story.

Let me illustrate by telling of a father and his son. One day recently when I was helping a friend repair an uncooperative garage door, his 7-year-old son came up in anger and frustration, muddy streaks outlining the tears on his cheeks. "That stupid bike won't move. The wheels stick."

My friend walked over to the bicycle heaped on the sidewalk, worked the chain which seemed unusually tight and came back for his tools.

"Let me show you how to do this," he said to the little boy. When he asked for a wrench the boy picked up the largest one he could find. It just spun on the off ending nut.

My friend then picked out the proper wrench. "See how this socket wrench fits just right? The inside has to match the size of the nut. With this one I can loosen up the axle."

Then he showed his son how to use each wrench, the right degree of looseness the chain needed. When they were finished, for good measure they greased all the moving parts. A beaming little boy soon went pedaling at full speed down the street.

"That was some lesson," I commented.

"My father was an expert in keeping bicycles in good repair," he replied. Then he laughed. "With four kids and these potholed streets he had to be."

A simple story. But what, you may wonder, does it have to do with the Bible? A lot.

The Bible was put together for people like this, ordinary people. And, perhaps most important, it was put together this way to highlight one of the most important themes—the importance of the ordinary.

Think for a moment of this remark by Jesus: "The

son... can do only what he sees the father doing and whatever the father does the son does too. For the father loves the son and shows him everything he does himself" (John 5:19-20). Is that a statement about the Messiah and the eternal Father? Yes. But it also tells of a Galilean carpenter and how he helped the boy he raised learn everything from the use of tools to the reading of Scripture.



LIKE FATHER—Larry Hendricks helps his son put the wheels on a racing car the boy is building for the Cub Scouts. The author says that the Bible was written for ordinary people. Jesus said, "The son... can do only what he

sees the father doing and whatever the father does the son does too. For the father loves the son and shows him everything he does himself" (John 5:19-20) (NC photo by Roger W. Neal)

CATHOLIC FIRESIDE EDITION

The New American Bible

WITH A NEW INTRODUCTION AND INSTRUCTIONAL MATERIALS FOR THE EDUCATION OF THE ENTIRE FAMILY

FOR
CRITERION
SUBSCRIBERS
NOW ONLY
\$24.95
POSTPAID

Catholic FIRESIDE Edition of
THE NEW AMERICAN BIBLE

✠PATRICK CARDINAL O'BOYLE, D.D.
Archbishop of Washington

FAMILY RECORD SIZE
8 1/2" x 11 1/2" x 2 1/2"

THE MOST OUTSTANDING AND PRACTICAL BIBLE OF THE 20th CENTURY. Newly translated, newly designed and added features make this the most beautiful Bible available — and desired by everyone.

A major publishing achievement: The first completely American Bible translation specifically for American audiences. Produced under Catholic auspices with active participation by fifty Biblical scholars and editors over the past twenty five years.

OUTSTANDING INSTRUCTIONAL FEATURES INCLUDE:

- Preface to the NEW AMERICAN BIBLE
- Origin, Inspiration and History of the Bible.
- A Harmony of the Gospels.
- Synchronous History of the Nations.
- A treasury of cross reference explanatory notes and footnotes throughout both the Old and New Testaments.
- Words of Christ in red to facilitate reading and understanding.
- Encyclopedic Dictionary and Biblical Reference Guide.
- Gold page edges.

In the NEW AMERICAN BIBLE, you get these special full color features:

- His Holiness, The Pope and the Vatican
- Life of the Blessed Virgin and the Rosary
- Family Register and Presentation Pages
- Sacrifice of the Mass
- Reproductions of World-Famous Paintings by the Old Masters
- Plus many other Special Features

"The Wedding Gift They Will Remember"

YOUR OWN RELIGIOUS LIBRARY

The Equivalent of a complete religious encyclopedia in one master reference edition. With the most beautiful padded binding ever placed on the Holy Scriptures.

TO ORDER COPIES FOR YOUR FAMILY OR AS GIFTS SEND YOUR CHECK OR MONEY-ORDER FOR \$24.95 POSTPAID TO ADDRESS SHOWN BELOW. ALLOW 2 WEEKS FOR DELIVERY.

Fireside Family Bible — c/o THE CRITERION
P.O. BOX 1717
INDIANAPOLIS, IN 46206

Enclosed please find check/money-order for \$..... to cover the cost of FIRESIDE FAMILY BIBLES to be shipped postpaid to:

NAME: _____

ADDRESS: _____

CITY: _____ STATE: _____ ZIP: _____

**TO SAVE ENERGY,
LOOK FOR THE BUILDER
WITH THE MOST
CONSTRUCTIVE IDEAS.**

**HAGERTY'S
BUILDING and CONSTRUCTION**
An Authorized Stron Builder
STRON
GREENSBURG
812-663-9048

Double Your Savings!

Burnham
AMERICAN BOILER COMPANY

Ask About The New High Efficiency Gas Furnaces.

- Best Heating Value
- Costs Less to Operate and Maintain
- Provides Greater Comfort

Gas. The Natural Choice. For Home Heating.

Burnham's XG-2000 is designed to attain D.O.E. annual efficiency ratings of up to 84.3%

AND—Honeywell
T8200 fuel saver
Chronotherm Thermostat

SET BACK HEATING AND CUT HEATING BILLS 9-30% WITH THE AUTOMATIC MICROELECTRONIC OFFSET THERMOSTAT.

FIND OUT HOW YOU GET THE ULTIMATE RETURN ON YOUR INVESTMENT.

ARLIN WILLIAMS & SON
HEATING & AIR CONDITIONING SERVICE
4729 STRATFORD AVENUE
INDIANAPOLIS, INDIANA
(317) 357-3195

The Bible and Us

Sin is a break in relationship with God

by Katharine Bird

What does it mean to speak of "themes" in the Bible?

Passionist Father Carroll Stuhlmueller explained that a theme is "an important religious idea," often with roots in ancient events, which helps people to understand their relationship with God and with each other. A theme comes up again and again throughout the history of God and his people, added the professor of biblical studies at the Catholic Theological Union in Chicago.

In the Bible, a primary theme is that of the "strong, personal relationship between God and humans in which God takes the initiative" and is concerned about what we do, Father Stuhlmueller explained.

Another biblical theme brings to the fore the sinfulness of God's people. The Bible portrays sin as "the rupture of a personal relationship with God or with the community," said Father Stuhlmueller.

Education Brief

Discover in Holy Scripture the history of our salvation

What do modern people long for? Happiness? Freedom from stress or anxiety? Fulfillment?

For the church, the days before Christmas always have been a time of longing—of expectancy. The mood of the Advent season echoes one of the Bible's great themes: the hope for a messiah and the awaiting of a time when God's promises will be fulfilled.

Like all seasons of the church's year, Advent is rooted in the Bible.

Advent's theme is an ancient one, reaching deep into the history of biblical people. The Israelites longed for freedom from oppression and suffering. But there was another side to this longing. Like parents awaiting a child's birth, the longing was expectant: It fired them with enthusiasm; their hopes for freedom were raised.

To speak of the mood of longing and expectancy as a theme of the Bible is to say that as Scripture's pages are turned, this mood will be met again and again. Like a fine thread, it is woven into Scripture's fabric—now a little more dominant, now a little less so.

Other themes, too, color the pages of Scripture: God's love for the poor; the exodus theme that links liberation from death with a journey into new life in a new land; faith and faithfulness, illustrated especially by God's own commitment to people; love.

Of course, the Bible can be approached as a series of isolated passages—verses and chapters worth pondering in themselves. But the discovery of biblical themes opens another route into the Bible. It is the discovery of an unfolding history of salvation. It provides a new perspective on the Bible, allowing a glimpse of the overall unity found among its many books.

What is interesting is that the threads coloring Scripture's fabric are so universally appealing. The

"Whenever Israel wanders from the exalted hopes of God, there is sin."

But in the Bible sin is always an indirect theme. It throws into sharp relief "the goodness of God which is shown in his loving, persisting presence" in his people's life.

Father Stuhlmueller turned to the Old Testament Book of Hosea to illustrate the two themes.

In Hosea, the themes of sin and God's goodness are handled on two levels, he said: on the personal level in the marital relationship between Hosea and his wife Gomer; on a broader scale in the Israelite people's unfaithfulness to God and God's loving response.

In the first three chapters, the focus is on Hosea's rocky relationship with his wife Gomer, who repeatedly is unfaithful. "What comes to light," Father Stuhlmueller reported, "is Hosea's promptness in remaining faithful and hopeful, despite the terrible deeds" of Gomer.

But at Chapter 4 the focus switches to the broader social scene of the Israelites in the eighth century

B.C. Hosea indicts the people for "a general breakdown in their moral fiber and expectations," Father Stuhlmueller said. Hosea castigates the Israelites for lying and cheating, for injustice and a lack of concern for the poor and weak.

The beauty of the Book of Hosea, the biblical scholar indicated, is that Hosea "takes what is happening with his wife" and applies it to the larger picture of what is happening with the Israelites who are not living up to God's hopes. Hosea makes a connection between the bond of marriage and the covenant—the relationship—that God has with his people.

Throughout the book, "the Lord loves the people of Israel despite what they do," in much the same way that Hosea continues to love Gomer, Father Stuhlmueller said.

"God's goodness brings to light our shadow side, those occasions when we fail to live up to God's hopes," just as human sin casts light on God's mercy.

Thus, in Hosea's Chapter 11, God is angry with his people for their unfaithfulness. But he is unwilling to give vent to his anger. His attitude, as always, is forgiving.

© 1986 by NC News Service

Discussion Points

The Bible is not a philosophy text. It is a family story, says Father David O'Rourke. What does he mean?

According to Father O'Rourke, the Bible is not divorced from the ordinary lives of people today. Have you ever regarded the Bible as a book for other people—people not like you? Why? Why not?

The pages of the Bible are punctuated by a number of recurring themes. What are some of those themes?

What difference might an understanding of biblical themes make in the way one approaches the Bible?

Father John Castelot says that a fundamental theme of the entire Bible is the loving kindness of God. How important is this theme for people today?

human spirit finds them enticing, which may help to explain why the seasons of the church's year are so firmly rooted in the Bible.

In Advent, the universally recognizable theme of human longing is linked with a recollection of God's promise to his people. From this grows a refreshing mood of expectancy.

Just ask any child in the days before Christmas what it means to be an expectant person!

Which takes us back to the point at which we began: What are you longing for? Undoubtedly your longing and your expectancy find a clear echo in the pages of Scripture.

© 1986 by NC News Service

Help others while you help yourself

An Extension Charitable Gift Annuity offers a unique opportunity to help yourself as you help home missionaries bring the Faith to the most isolated and impoverished regions of our nation.

Consider these benefits:

Financial Security: Our plan assures you of a fixed income for the rest of your life.

Tax Advantages: Besides an initial charitable contribution deduction, a portion of your annual income is tax free.

Maximum Safety: Extension has never missed a payment — even during the Great Depression.

High Yield: The older you are, the higher the rate of return.



You may also designate a loved one as a beneficiary, or defer your payments for a better rate.

Send today for no-obligation details on how you can help others and yourself through an Extension Annuity.

Resource

"Through Seasons of the Heart," is a collection of thoughts for each day of the year culled from the writings and audiovisual programs of Jesuit Father John Powell. These brief readings are arranged according to the year's four seasons. In the reading for Dec. 15, Father Powell states: "It is extremely important to realize that God's love is a covenanted and not a contractual love." When one party in a business contract fails to meet its commitment, the second party can withdraw. But "a covenant implies a promise of unconditional love," one never canceled. In the reading for Dec. 17, Father Powell says that had he been in charge of arrangements for the birth of Jesus, the whole message would have been lost "in the magnificence of my trappings. Christmas really brings me to my knees and helps me to realize much more clearly what is important and what is unimportant." (Tabor Publishing, 25115 Ave. Stanford, Suite 130, Valencia, Calif. 91355. Hardback, \$12.95.)

The Catholic Church
EXTENSION Society
35 East Wacker Drive, Room 400 F • Chicago, Illinois 60601

Dear Father Slattery:

- ☐ Please send me Extension's free booklet "Your Will Can Be a Prayer."
☐ Please send me Extension's free will planning kit.

Rev./Sr./Mr./Mrs./Miss/Ms.

Address:

City:

State:

Zip:

Birthdate: / / Telephone: ()

— THIS INFORMATION WILL BE KEPT STRICTLY CONFIDENTIAL —

Children's Reading Corner

Young Jean Vianney decides to be a priest

by Janaan Manternach

It was late at night. The French countryside was cold and still. The stars stood out in the black, moonless sky.

Inside the Vianney family's farmhouse a group of neighbors gathered secretly. The shades were drawn. Young Jean watched as a priest put on the

vestments for Mass. The boy remembered what his father had told him about this brave priest. "If the soldiers catch him here at the altar, they will put him in prison and maybe even kill him."

These secret celebrations at night were part of Jean's life all during his childhood. He was about 4 in 1789 when the government closed churches after the French Revolution. Catholic families like the Vianneys risked arrest to let their homes be used as secret churches. Jean celebrated his First Communion during one of the secret Masses.

Jean's admiration for the brave priests that came at night continued to grow. When he was 16, the government allowed the churches to reopen.

Jean told his parents he wanted to be a priest. His father said no. He said he needed his son to help with the farmwork. There was no money for him to go to school.

But a priest from a nearby village agreed to teach Jean without cost. Jean studied for many years with Father Bailey and was ordained a priest in 1815.

Father Jean Vianney became pastor of the church in Ars, a small village not far from his hometown. The people of Ars were not bad people, but they were not living like good Catholics. Few went to Mass on Sunday. They were not happy at first with their new priest who wanted them to change.

Father Vianney preached strong sermons about how his parishioners were living, but he went out of his way to show that he loved them. He visited their homes. He gave the poor almost everything he owned. He prayed and fasted for the people of Ars.

Slowly the people changed. They began to live good



Catholic lives. They came to love their pastor and he became famous all over France.

People came from far away to talk with Father Vianney about their problems and to confess their sins to him. They came by the thousands. Each day the kindly priest sat almost all day and half the night in the confessional hearing people's confessions.

For some 30 years he spent most of his time bringing people Christ's peace and mercy through the sacrament of reconciliation. When he died at age 73 in 1859, people felt Father Vianney was a saint.

In 1925 Pope Pius XI canonized St. Jean Vianney and later named him patron of parish priests. His feast day is Aug. 4.

© 1986 by NC News Service

What Do You Think?

As Christmas approaches, think about the meaning of gifts. Do gifts need to be expensive to be good? Are there any gifts you can give that don't cost money?

Reading Corner:

How can you learn more about living in a way that creates happiness? "Blessed Are You—The Beatitudes for Children," edited by Father William Murphy, CP, is a little book that describes the Beatitudes of the New Testament as a happy way of living. It encourages attitudes and actions that flow out of the Beatitudes. For example, it encourages us to realize that everything we have is a gift of God; to believe that Jesus is with us to give us comfort and courage when we are sad; to know that we are showing mercy when we are kind to someone who needs a friend, when we help someone who is hurt or comfort someone who is crying. (Regina Press, New York, N.Y. 1982. Paperback, \$1.75.)

HERMAN BRIGGEMAN'S BECK MUFFLER SHOP

"We Repair
What Others Replace"

- EXHAUST • SHOCKS
- STRUTS • BRAKES
- Cars • Trucks • RVs • Vans
- School Buses

7211 Madison Ave.
Indianapolis, Indiana
787-5345

3070 N. U.S. 31
Franklin, Indiana
736-8800

HARLEY DAVIDSON SOUTHSIDE

701 South Meridian
McCarty St. Exit Via I-70
(Same Location for Over 65 Years)
635-7012

STOP IN AND SEE THE
1987 HARLEY DAVIDSONS!

CHECK OUT OUR
GREAT SELECTION OF GIFTS

MAKE THIS A
HARLEY DAVIDSON CHRISTMAS!

We have items for dad, mom, the youngsters & baby, too!
Clothing • Accessories • Leathers • Gift Items



Real and
Artificial TREES
UNIQUE Gifts and
Decorations

McCABE "Christmas Idea A'Plenty"
Nursery — Floral
Route 50-West (812) 537-525
LAWRENCEBURG

RETIRE IN RESORT STYLE!

Are you ready for the finer style of living? MorningSide of College Park is the place to be! It combines all the comforts of home with the fun of a vacation.



ENJOY AN INDEPENDENT LIFESTYLE

Live life as you please in your own beautiful apartment. Relax, entertain, or enjoy the view from your private balcony! With the maid service you're freed from housework forever. And you'll rest easy with the security of a 24-hour emergency call system.

FOOD, GLORIOUS FOOD

You could cook, but why bother. Meals are included in your monthly rental fee. Wait until you sample the deliciously prepared by our chef of The Brasserie Kitchen. A full menu of delicious meals are prepared daily and served by our friendly staff in a beautiful surrounding.

THINGS TO DO, PLACES TO GO, PEOPLE TO SEE

Gather in the family room for wide screen TV and watch video classics. Check out the library, play cards or participate in exercise classes.

A Social Director is on hand to plan exciting group activities. There is a resident Barber Beauty Shop. And even the convenience of scheduled chauffeured transportation, but if you wish to drive, personal garages are available for you. Now that you are ready to retire to the good life, do it in style!

Come visit us at MorningSide of College Park. You'll soon be enjoying the style of living you want.

MorningSide
OF COLLEGE PARK

8810 Colby Blvd.

872-4567

A Resort Styled Apartment Community

St. Vincent de Paul Society

SPECIAL APPEAL

to help pay the cost of
Holiday Food Baskets being distributed
FREE to the NEEDY

EVERY DOLLAR DONATED WILL BE USED FOR FOOD
(Tax Deductible)

Funds are made available to any parish
in the Archdiocese having a need.

Dear Vincentians: YES, we want to help bring joy to those in need this Christmas Season.
Enclosed is our donation of: ☐ \$5 ☐ \$10 ☐ \$25 ☐ \$50 ☐ \$100 ☐ Other

Name _____

Address _____

Parish _____

Phone _____

Each dollar will provide
up to 8 pounds of food!

Make Checks payable to:
SVDP Society
Box 19133
Indianapolis, IN 46219



The SUNDAY READINGS

Isaiah 35: 1-6, 10
Psalm 146: 6-10
James 5: 7-10
Matthew 11: 2-11

THIRD SUNDAY OF ADVENT

DECEMBER 14, 1986

by Richard Cain

Charles Revson, who built Revlon into a \$3 billion cosmetics giant once said, "In the factory we make cosmetics. In the store we sell hope."

This Sunday's readings are also a response to the deeply felt human need for hope. At the time the first reading was written, Judah was desperately in need of hope. Her land had been devastated and her people taken into exile in Babylon. To add insult to injury, the Edomites, Judah's enemy to the south, had taken advantage of the situation to move up into the land.

In order to encourage the people, the author of this passage needed very powerful images of hope. So he went back to the exodus and creation. With the power God had displayed in these two great events, he would rescue his people and restore them to their land. In the passage, there is the sense of a festive procession entering the promised land. In order to communicate the idea of a new creation, the author used images of gardens blooming in the desert. Lebanon, Carmel and Sharon were known for their rich vegetation and would have been especially evocative of the Garden of Eden.

The sense of a new creation is strengthened by the images of healing. The blind are the first to see the restored land. The lame leap, the deaf hear and the dumb sing with joy. There will be no sorrow or mourning.

There is also a sense of judgment in

this passage. But to the people of this time, this was a natural part of the restoration. After all, the Edomites had been the enemies of God's people. They deserved judgment. And if I am honest with myself in my moments of vindication, I find deep in my heart sometimes a similar desire for retribution.

But this desire can become a stumbling block to seeing how God is rescuing us. As we see in the gospel reading, it seems to have become one for John the Baptist. To understand why, we need to take a step back for a moment. For a long time, the prophets had been preparing Israel for the coming day of the Lord. This day would be both a day of reward and judgment. Isaiah referred to it as "a year of favor from the Lord, and a day of vindication by our God." (61:2)

When Jesus began his ministry, he quoted from this passage (Luke 4:18). It is interesting to note, however, that when Jesus got to the verse announcing a year of favor and a day of vindication, he stopped in mid-sentence! He did not read the part about a day of vindication.

When John the Baptist heard about Jesus healing people, this only confirmed his belief that Jesus was the messiah. But when Jesus didn't bring about the judgment part, John was puzzled. So from prison, he sent a delegation of his disciples to question Jesus about the second half of the sentence.

offer forgiveness, when we care for the needs of others.

The salvation that Jesus offers begins like a newly planted seed in our hearts. It sprouts and grows as we strive to model our lives on Jesus. Thus we should have the hope and courage not only to await salvation but actively to seek its beginning for ourselves and others.

Jesus is indeed the answer. The message scrawled on the white pickup truck in the rectory driveway had it right.

© 1986 by NC News Service

the Saints *by Luke*

ST. FINNIAN of CLONARD

ACCORDING TO LEGEND, FINNIAN WAS BORN AROUND 470 IN LEINSTER, IRELAND. HE SPENT SEVERAL YEARS IN WALES AT MONASTERIES UNDER ST CADOC AND ST GILDAS. HE BECAME A MONK IN WALES, RETURNED TO IRELAND AND FOUNDED SEVERAL MONASTERIES, MOST NOTABLE OF WHICH WAS CLONARD IN MEATH, WHICH BECAME A GREAT CENTER OF LEARNING, ESPECIALLY OF BIBLE STUDIES (FINNIAN WAS A GREAT BIBLICAL SCHOLAR).

FINNIAN DIED AT CLONARD OF YELLOW PLAGUE, WHICH SWEEPED IRELAND AROUND 549. THOUGH CALLED A BISHOP IN IRELAND, IT IS DOUBTFUL IF HE WAS EVER CONSECRATED A BISHOP. HE IS OFTEN CALLED "THE TEACHER OF IRISH SAINTS" AND AT ONE TIME HAD AS PUPILS AT CLONARD THE 90-CALLED 12 APOSTLES OF IRELAND, ONE OF WHOM WAS ST. COLUMBA. HIS FEAST IS DEC. 12.



Jesus responded with a riddle. History has not known a man born of woman greater than John. But the least born into the kingdom of God is greater than he. In other words, something entirely new was happening.

It's something like boiling water. If we put energy into a container of water, the temperature will steadily rise until it hits 212 degrees Fahrenheit. Then something funny happens. We continue to put energy into our water, but the temperature remains the same. What is happening is that the energy is being used to change the molecules from a liquid to a gas state. The water is becoming steam. Once most of the water has been turned into steam, then the temperature will begin to climb again.

A similar thing was happening in salvation history. For a long time God had been working in his people preparing them for the messiah. This process culminated in John the Baptist who was the prophet par excellence of the messiah. But when Jesus came, something new began to happen. God was creating a new people. This process is continuing today. So in a sense, the last 2,000 years have been a changing between states, a pause in the middle of a sentence! And that is what hope is, living in the middle of the word of God.

My Journey to God Getting Close

by John L. Ostle, OFM

Quite a few visitors have asked about a small statue decorating one of our bookshelves.

It shows St. Francis of Assisi standing at the foot of the cross of Jesus, looking up at Jesus. In his turn, Jesus is not only looking down at Francis, but his right arm is free from the cross and is draped over Francis' shoulder.

Obviously, Jesus and Francis loved each other very deeply.

Now, suppose I take Francis' place there. Then what?

Jesus loves me and is willing to draw me as close as he drew Francis. He is willing to reach out to me as he did to Francis. No doubt about that.

The question is: am I willing to come close enough to Jesus so that he can put his arm across my shoulder?

Happy New Year

NEW YEAR'S EVE CELEBRATION
AT THE WEST SIDE K OF C
— Open to the Public —
DINNER BUFFET: (All You Can Eat!)
Roast Prime Rib (Carved in the Room),
Baked Ham, Fried Chicken
BALLROOM DANCING:
To the Big Band Sounds of Edison's Orchestra
A Split of Champagne and New Year's Favors will give you a wonderful evening at the West Side K of C,
220 Country Club Road.

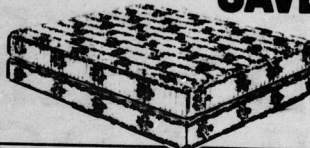
RESERVATIONS PLEASE:
\$48.00/couple (before Dec. 15)
\$55.00/couple (after Dec. 15)

MAKE RESERVATIONS EARLY
CALL 271-3883
PETE PETERSON or CHRISTY WISE

At Richard Bennett ... *The Sleep Specialist™*

YEAR-END CLEARANCE

SAVE ON SERTA®!



Richard Bennett, The Sleep Specialist™
Here are 9 reasons you should buy your new bed from Richard Bennett:

1. More than 10 styles on display;
2. No charge for delivery;
3. No charge for set-up;
4. No charge for removal of old bedding;
5. Knowledgeable sleep experts;
6. Thirty night "in-bed" trial. You must be satisfied;
7. Lowest everyday prices;
8. Thirty day price guarantee;
9. Convenient credit plans.

CASH/90 DAYS NO INTEREST/6-24 MONTHS/MASTERCARD/VISA/DISCOVER



Indianapolis — 356-7211
5804 E. Washington Street
Monday-Friday 9-8
Saturday 9-6
Sunday 1-5

Danville — 745-4417
across from
Hendricks County Hospital
Mon., Tues., Wed., Fri., Sat. 9-6
Thursday 9-8

Lebanon — 482-3270/873-3487
Downtown Lebanon
Monday-Thursday 9-6
Friday 9-9
Saturday 9-6

RICHARD BENNETT
Affordable FURNITURE
The Sleep Specialist™

SERTA SUPPORT
\$79 Each Piece Twin
• **FULL \$129** Each Piece
• **QUEEN \$289** Set
• **KING \$399** Set

Question Corner

Mixed marriages

by Fr. John Dietzen

Q What is the Catholic law regarding mixed marriages at Mass? I have attended several weddings in the past few years where Masses have been offered even though one party is not Catholic.

Isn't it even more important for the Catholic and non-Catholic to receive the special blessings of a nuptial Mass? (Illinois)



A Catholic legislation does provide for the possibility of the celebration of a nuptial Mass at the wedding of a Catholic and a baptized non-Catholic.

This possibility has existed for 17 years now. It is provided for in the Rite of Marriage and in Pope Paul VI's letter determining norms for interfaith marriages.

The most obvious reason, of course, is that according to our theology the marriage of any two baptized persons is a sacrament, a communion of life between two people who because of their Christian faith are in a special way an image of the love between Jesus and his church.

So what you have seen is not at all uncommon or outside the law.

It must be said, however, as is repeated often in our church's documents on marriage, that such a possibility must be implemented with great care that it does not harm more than help the unity of the new husband and wife.

Many concerns must be evaluated by the bride and groom. Does the celebration of the Eucharist, or as Protestants often refer to it, the Lord's Supper, really have a religious significance for the non-Catholic partner? If it does, Mass may constitute a significant element in the wedding ceremony; if not it would be something only the Catholic would find important.

I'm assuming here, of course, that the Catholic partner is a person of intelligent faith and is reasonably practicing his or her faith. If that is not true, celebration of Mass as part of the wedding ceremony could be as meaningless for the Catholic as for the non-Catholic.

Family feelings and belief also must be considered. If the non-Catholic family, from its religious traditions, can appreciate the significance of the Eucharist in a marriage ceremony there might be some advantage to having it.

Sometimes, however, in spite of appropriate explanations by the spouse and by the priest, the Mass remains unintelligible to many who should be able to participate prayerfully and understandingly in the ceremony.

Another concern: Without special permission, the non-Catholic partner would not be able to join in reception of the Eucharist at the Mass. This could seem divisive to attending family as well as to the couple themselves.

For these reasons, both partners must sincerely desire the celebration of the Eucharist at their wedding. They must decide whether it will be spiritually helpful or not for themselves and their loved ones.

Please note again that all the above refers to a marriage in which one is a baptized non-Catholic. If the non-Catholic is not baptized the wedding ceremony always takes place outside of Mass.

Family Talk

The money conscious teen

by Dr. James and Mary Kenny

Dear Mary: I have an attitude problem with my 15-year-old daughter which is seriously hurting our relationship. She seems totally focused on money.

My daughter seems to choose her friends by the amount of money they have (or seem to have). We give her an allowance but she always seems broke. When I buy her something she has a way of making me feel cheap.

I find myself actively disliking this money-grabbing, materialistic child. How can I improve things between us? (Ohio)

Answer: Welcome to life with a sophomore. In Greek the term "sophomore" means "wise fool." The problem has been around for quite some time. A sophomore acts very wise and self-assured. As the king says in "The King and I," he is very certain that "what he does not know is so."

A sophomore has very little life experience. Much of the view of the world which your daughter absorbs is materialistic and unrealistic.

Does anyone anguish over paying the rent for those lovely homes and apartments in TV land? Did you ever see ragged furniture in the living room or scruffy clothes on the kids? Money is a problem for many, many American families but on television the lack of money does not exist.

Spending money has become a mark of status for the modern teen. My daughter once told me in triumph and disgust: "Laura told everyone she spent \$50 for her shoes. I know where she bought them and I know she only spent \$40."

Your first step in living comfortably with a free-spending teen is to get your money-dealing out in the open. An allowance is a good beginning. Be sure you both know how much she gets; what items the allowance must cover; how non-allowance items will be handled and how emergency situations might be handled.

Not all these problems can be solved in one session. However, holding an open discussion with your daughter can start the process.

We suggest that an allowance for teens cover all their clothing, entertainment and school needs. Parents provide room, board and medical expenses. If the allowance is not adequate to cover extravagant clothes or to maintain a car, the child can get a part-time job.

Such a program prevents an argument about money every time the child needs jeans. Eventually it also gives some much needed experience in managing money.

As your daughter has more life experience and as she has more experience with money her attitude is likely to change. Remember that a sophomore does not know nearly as much as she pretends to. You can help her learn about money just as you do about other aspects of life. Give her opportunities to manage money but stick to your decisions about how much money she should have. You have far more life experience than she.

DISCOUNT STONE

Delivered & Hand Raked
Crushed Stone, Top Soil, Fill Dirt, Sand

5% DISCOUNT (With Coupon)

24 Hour Snow Plowing & Towing

638-0396 or 787-2401

COUPON

Open Year Round For All
Your Plant Needs.

HEIDENREICH
GREENHOUSES

Growing For You For 4 Generations

502 E. National Avenue

(1 Block North of Hanna Between US 31 & 431)

786-1528

New at Webster

MBA

5th year at Webster/Jeffersonville

MASTER
OF ARTSWEBSTER
UNIVERSITY

Computer Resources Management
Health Services Management
Human Resources Development
Management
Marketing

Business Administration
Computer Resources Management
Health Services Management
Human Resources Development
Management
Marketing

Evenings and Saturdays...
five terms a year...
nine weeks each.

321 East Court Avenue
Jeffersonville,
Indiana 47130
(812) 283-1000

Webster University

321 East Court Avenue, Jeffersonville, Indiana 47130

Please send me information on your ☐ MBA and/or ☐ Master's Degree Programs.

Name _____

Address _____

City _____

State _____

Zip _____

CR2-86

Webster University admits students of any race, creed, color, age, sex, non-disqualifying handicap or national ethnic origin.
Webster University is accredited by the North Central Association of Colleges and Schools and approved by the State of Indiana.

AC0048

'Spaghetti Zen' for newcomers in Rome

by Greg Erlandson

ROME (NC)—When a letter mailed on one bank of the Tiber takes two weeks to get to the other, and rush-hour traffic seems only slightly faster, one may be forgiven for asking, "Why did I ever move to Rome?"

It has been asked by more than one American tired of diesel fumes, Gypsy pickpockets, gouging landlords and buses packed to eye-popping limits.

The tourist's experience of the Eternal City's churches and horse-drawn carriages can seem all an illusion once Rome becomes home.

As Father Thomas Powers, director of the graduate school of the North American College put it, many of the U.S. priest-students who arrive every year come with more than just luggage: "They bring a great many presumptions as well, and their presumptions do them in."

Rapid mail service, attentive waiters, orderly lines—these are a few of the expectations he advises them to check at the door.

But it isn't just a matter of Italian inefficiency vs. American standards of service. The operating principles of Roman life differ from any American city of equivalent size. Despite superficial evidence that Rome is just another blue-jeaned colony of American cultural values, quite a different heart beats beneath its cobblestoned exterior.

"Rome seems like a big city, yet it follows many village ways," said Kimberly Monari, an Italian-American and free-lance journalist who recently moved here.

She cites as an example the three-hour lunch that bisects the working day, closing every government and church office and almost every shop. Not for love or money can one buy a loaf of bread at 2 o'clock in the afternoon.

"Americans see time as money," said Father Powers. "Italians see time as a gift."

The first commandment of the Eternal City, therefore, is patience in all things. One might call it "Spaghetti Zen."

The long view comes as naturally as breathing, and their words of advice to Americans are often simply "piano, piano" (slowly, slowly).

The Pope Teaches His latest pastoral visit

by Pope John Paul II
remarks at audience Dec. 3



In today's audience I wish to give thanks to God in a special way for the two-week pastoral visit that I made to Bangladesh, Singapore, Fiji, New Zealand, Australia and the Seychelles. This pilgrimage has been a service and an experience of the church in these countries. I am most grateful to the bishops and to the respective governments for their invitations and to all those who prepared and made possible this long and fruitful journey.

I was especially pleased to ordain in Dacca (Bangladesh) 18 new priests for that small but fervent Catholic community which lives in the midst of a predominantly Moslem population. In Singapore I encountered a Christian community which reflects a very rich variety of ethnic traditions; in the Fiji Islands the whole visit was marked by the colorful Polynesian tradition.

The visit to New Zealand was centered on the theme of peace: "Peace of Heart is the Heart of Peace." The service of peace in New Zealand embraces the particular solicitude of society and of the church for the Maori population and for ecumenical collaboration among the various Christian communities.

The Australian stage of the journey was the longest. There I met representatives of the aboriginal people, who are seeking a just recognition of their cultural heritage and of their legitimate rights. The church in Australia is only 200 years old, her presence there coinciding with the arrival of the first European settlers. Today the great ethnic diversity of its people is a striking richness of Australian life. The church's service, through her parishes, schools and family apostolate, as well as through her dedication to the sick and the needy, is most generous and committed.

During the brief stopover in the Seychelles I had the pleasure of experiencing the warm-hearted hospitality of that Indian Ocean nation.

Throughout the entire visit the hope I shared with the various local churches was that Jesus Christ would be ever more fully the way, the truth and the life of the world in which we live. To all who took part in any way in this apostolic journey I express my deeply felt gratitude.

DAVE MCINTIRE'S CHEVROLET — ISUZU CENTER

5101 WEST 38TH STREET — INDIANAPOLIS, INDIANA

NATION'S LARGEST ISUZU DEALER

now offers **5.9% GMAC Financing**

or \$500-\$750 Rebate (Can be used for down payment)

on I Mark and Impulse

"1st Payment After Holidays" Option Available.

Credit Problems? Many people Can buy.

For Appointment, Call:

Saint
Christopher
Parishioner

JOHN POLEWCZAK
297-4040

Saint
Christopher
Parishioner

Gold Seal Construction

Certified Contractor #122

"Home Lovers' Special" "Built with Pride"

- Room additions
- Roofing
- Garages
- Kitchens
- Siding
- Guttering
- Patio Decks
- Bathrooms

— Since 1947 —

2003 Lafayette Road
632-2506

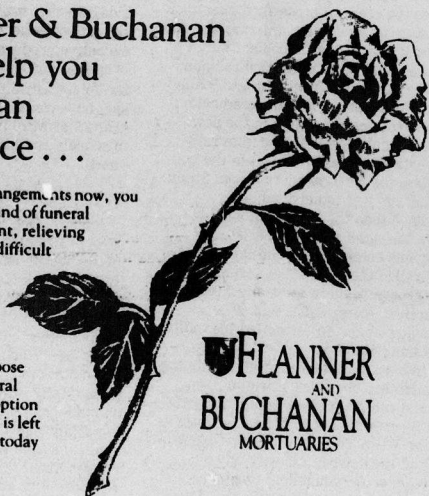


Flanner & Buchanan can help you Pre-Plan a service . . .

By making arrangements now, you can plan the kind of funeral service you want, relieving your family of difficult decisions later.

While many individuals choose to pre-pay funeral expenses, the option of pre-payment is left up to you. Call today for a brochure.

925-9871



FLANNER
AND
BUCHANAN
MORTUARIES

Broad Ripple • Carmel • Fall Creek • High School Road
Mann Road • Shadeland • West Morris Street • Zionsville

1986 CELEBRATE 1987



Dine & Dance

New Year's Eve at the K of C East

1313 South Post Road, Indianapolis

Continuous Music — 2 Bands in 2 Rooms

featuring

THE TEMPOS — GLENN BOOKER QUARTET

ONLY \$21 PER PERSON

INCLUDES BIG 3-MEAT BUFFET DINNER — CASH BAR

For Reservations Phone:

897-1577

Join the Fun!

Dance to
Swing • Jazz • Dixieland

SEATING LIMITED!
MAKE RESERVATIONS EARLY!

OR SEND CHECK TO:
K OF C FATIMA COUNCIL
1313 S. Post Road
Indianapolis, IN 46239

ENTERTAINMENT

Viewing With Arnold 'Name of the Rose' doesn't make it on film

by James W. Arnold

Technically, the Middle Ages were not the Dark Ages, but they are terribly gloomy in "The Name of the Rose," Jean-Jacques Annaud's expensive movie version of Umberto Eco's international bestseller.

Annaud is the director whose "Quest for Fire" (1982) was another grimly disturbing tour into the deep past. If nothing else, his films help you appreciate the 20th century. "Rose" begins in cold gray daylight and gets progressively dimmer, into incessant fog, smoke and night, lighted only by candles and torches.

The murkiness is arguably appropriate, since this is a mystery story set in the dank passages of a 14th century Benedictine abbey in the cold mountains of northern Italy. Still, the first requirement of a movie is that it be visible, and this may be the first film you have to watch with a flashlight.



Sean Connery, perfectly cast as the humane Franciscan scholar-detective, William of Baskerville, tries to unravel a puzzling series of violent deaths among the monks. Many, fearing the Devil, are eager to turn the problem over to the Inquisition. But William, aided by his novice-companion Adso of Melk (young Christian Slater), is both a wry Sherlock Holmes figure and a model of the happy mixture of Faith and Reason. What he uncovers is a bizarre (but very human) conspiracy to defend God by preserving human ignorance.

The abbey is a repository for one of Europe's great libraries, and the murders are designed to prevent discovery of one of its treasures, Aristotle's legendary lost manuscript on the theory of comedy. The villain engages William in debate on one of those issues dear to the medieval mind: did Christ laugh? is comedy good for Christians? or will it distract them from the serious business of penance and salvation?

"Laughter kills fear," the bad guy observes. He goes on: "Without fear of the Devil, there can be no need of God... If men can laugh at God there is chaos."

This fanatic, who has more than a few kindred spirits in the modern world, also believes the library exists to preserve truth, not to aid in the search for it. Searching, like comedy, only encourages doubt.

But William is clearly an ancestor of Chesterton. He believes in laughter and the humor of a benevolent God, and in the freedom of the human mind, even in faith, to explore and question.

The attentive Catholic is bound to be reminded of the eternal contradiction in the church: it is composed of human beings, yet claims to be the repository of unchanging truth and the protector against intellectual temptation. The issue rubs today as it did six centuries ago, and it is an idea that attracts scoundrels as well as saints.

The movie's example is the obnoxious Inquisitor (F. Murray Abraham), who arrives late and blames the abbey's wicked events on two oddball heretic monks and a grimy peasant girl he takes for a witch. When he decides to burn them, not even William can oppose him, because his authority is, unhappily, absolute.

Provocative as some of this may be, Annaud and his quartet of writers fail miserably to get much more of Eco's rich 500-page novel on the beauties, complexities and lore of monastic life on the screen.

The image of the abbey and its denizens, including the Franciscans and the arrogant papal legates who come to debate (relevance bell ringing again) the issue of the church's wealth vs. Christ's poverty, is relentlessly ugly, even ludicrous.

The giant abbey, which feeds the poor by dumping garbage out of its sluiceways, with its towers, catacombs and labyrinth, is a haunted Spielbergian

castle, peopled by diseased lunatics. The characters range from a grunting hunchback who dines on rats to an aged wild monk whose glassed-over eyes kept reminding me of Marty Feldman.

All (except Connery and Slater) are encouraged to overact as if they were auditioning for Wagner's "ring" cycle. Most of them seem cast and made up for a horror show about vampires.

Typical of Annaud's rampant earthiness is the potentially touching episode in which young Adso is seduced by the peasant girl, who is destined to become his one memory of human love. The sex scene is gross and animalistic and the disheveled girl never utters a human syllable, even after the innocent Adso's prayers to the Virgin have apparently miraculously saved her from the stake and William from the fire that destroys the library.

Eco's novel is complex and difficult, though a great deal of literary fun. But it's the sort of clever achievement that resists translation into film. Some of its qualities still manage to surface through the debris of this movie. But admirers of the novel will be mostly frustrated, while the uninitiated search in vain for Peter Lorre and Vincent Price.

(Unintentionally funny and fuzzy monastic melodrama; sex scene, moderate violence; not recommended.)

USCC classification: O—morally offensive.

Recent USCC Film Classifications

Star Trek IV,

The Voyage Home A-II

The Wraith A-III

The Mosquito Coast A-III

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

How organized religion has survived in Soviet Union

by Henry Herx



SOVIET RELIGION—Many ornate houses of worship can be seen throughout the Soviet Union but many no longer are used for religious purposes. The state of religion in the U.S.S.R.—from officially tolerated expressions of faith to secret ceremonies which participants attend at their own risk—is the subject of "Candle in the Wind," a documentary airing Dec. 15 on PBS. (NC photo)

How religion has managed to survive in the Soviet Union despite the official state credo of atheism is the story told by "Candle in the Wind," a documentary airing Monday, Dec. 15, 9-10 p.m. EST on PBS.

Not entirely dispassionate but scrupulously factual, this program is devoted to the tragic story of what happened to Russia after the 1917 Bolshevik Revolution. Going from privileged status under the czars to proscribed enemy of the state under the commissars was the fate not only of the Orthodox Church but also that of all organized religion.

The party line from Lenin to Stalin consistently advocated the eradication of all vestiges of religion in the new Soviet society. Only the need to rally the entire peoples of Russia in the war against the Nazi invaders forced Stalin to halt his war against religion.

Since then the Soviet authorities have tolerated officially registered religious communities but have strictly controlled their activities. According to the program, there are some 3,000 churches, 450 mosques and 50 synagogues for an estimated 100 million Russian believers.

In a state that so severely limits the availability of places of worship, one cannot talk about the "freedom of religion," certainly not in the same sense as in the West. The current Soviet persecution of the Jewish minority and of unregistered evangelical Christian groups has been reported in the press.

Less well understood, however, is the difficult position of the Orthodox Church whose very survival had meant some degree of compromise with the Soviet system.

The program mentions briefly the problems of Catholics in the Ukraine and Lithuania, which Pope John Paul II has indicated an interest in visiting.

Written and directed by Arthur Bar-

ron, a documentary film maker whose career includes four Emmy awards, "Candle in the Wind" penetrates the clouds of Soviet disinformation and anti-communist rhetoric to present a clear and historically documented study of the plight of believers under communist rule.

Some will find the program riveting because of extensive use of rare Russian film footage from archives in the Soviet Union, Europe and the United States.

It is a fine documentary, giving no evidence that it originated five years ago as a graduate thesis project of its executive producer, Eugene Shirley.

The result, narrated by veteran actor John Carradine, is excellent television but even more important, a program that will have considerable use in schools and libraries for many years.

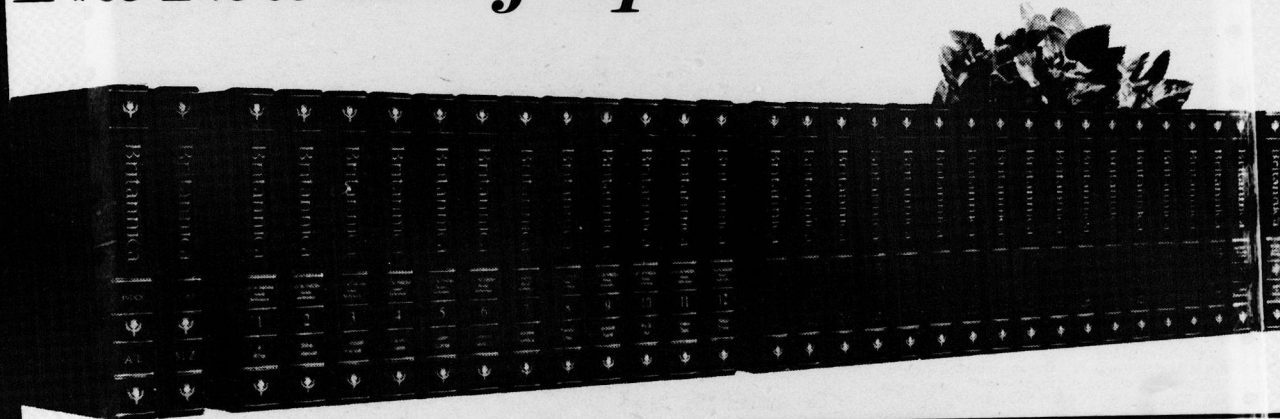
TV Programs of Note

Sunday, Dec. 14, 9-11 p.m. EST (CBS) "Promise." James Garner, James Woods and Piper Laurie star in this Hallmark Hall of Fame presentation about a carefree bachelor whose bluff is called when a promise he made to his mother comes due when she suddenly dies. Faced with caring for his schizophrenic brother, Bob Feulner must finally grow up and accept the obligations of adulthood and make an important moral decision. The program challenges the viewer's comfortable notions about the difference between responsibility and charity, compassion and duty.

Monday, Dec. 15, 8-9 p.m. EST (NBC) "Mickey's Christmas Carol." The Disney stable of characters perform in a series of short animated segments with Yuletide themes. One segment, "The Simple Things," is a 25-minute featurette, the first starring Mickey since 1935, which tells children about sharing and the special meaning of Christmas giving.

A substantial GROUP DISCOUNT for CRITERION SUBSCRIBERS:

You and your family are invited to discover
The New Encyclopaedia Britannica



Available now direct from
the publisher at important
Group Discount Savings!

Convenient budget terms available!

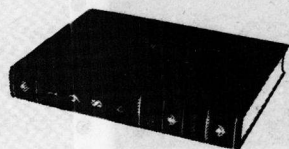
Britannica is more than an encyclopaedia; it's the first truly unique approach to learning in over 200 years.

Encyclopaedia Britannica meets today's needs with its expanded format—an impressive 32 volumes, including a helpful 2-volume index... plus, as a bonus to new Britannica owners, your first copy of this year's exciting Britannica World Data Annual is yours free from Britannica Home Library Service, Inc., when you acquire Britannica.

Encyclopaedia Britannica combines the all-important advantages of being easy to use while bringing you more up-to-date facts on more subjects than any other comparable encyclopaedia. Just as important, Britannica gives you the depth and detail so important for advanced work; it's the one encyclopaedia that can serve your family from grade school through college and beyond!

What's more, it's packed with *practical* information you'll use in your daily business and personal lives. It covers virtually everything from Art to Literature to Sports, History, Geography, the Sciences and much, much more.

Because Britannica is such a unique approach to learning, we've prepared a full-color booklet that explains its many advantages in detail. The booklet is yours *free*, with *no obligation*. Please read the coupon carefully. Then fill it in and send for your booklet today.



**BRITANNICA
WORLD DATA
ANNUAL!***

from Britannica Home Library Service, Inc.

Mail this coupon for your **FREE BOOKLET**

Mail To: Encyclopaedia Britannica
6100 N. Keystone Ave, Suite 203
Indianapolis, IN 46220

I'd like to learn more about The New Encyclopaedia Britannica, FREE and without obligation. Please send me your full-color booklet, "The Britannica Advantage," which pictures and describes Britannica, and inform your publisher's local representative of my interest in previewing this remarkable Home Learning Center. This will enable me to receive full information on how I can obtain Britannica direct from the publisher on extremely convenient terms, and, at the same time, receive my FREE PREVIEW. If I decide to purchase Britannica direct from the publisher, I will receive substantial savings extended to my group. Naturally, I'm under no obligation to buy a thing. At this point, I'm "just looking." Thank you.

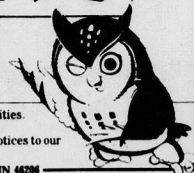


Name _____
Street _____ PLEASE PRINT
Address _____
City _____
State _____ Zip _____
Phone # _____
Signature _____ (valid only with full signature) SOCTP



The New Encyclopaedia Britannica—
Your key to the Information Age

THE ACTIVE LIST



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46204

December 12

The Hispanic apostolate will celebrate the feast of Our Lady of Guadalupe at 6 p.m. in St. Mary Church, 317 N. New Jersey St. Devotions, bilingual reconciliation service, Mass followed by pitch-in dinner at Hispano American Center, 617 E. North St.

December 12-13-14

A Retreat for Women will be conducted by Benedictine Father Martin Dusseau in St. Jude Guest House at St. Meinrad Archabbey. Call 812-357-5585 for information.

December 13

Providence High School, Clarksville will hold a free exam for incoming freshmen from 8:30-11:30 a.m. Call Rene Lippman 812-945-2538 for information.

The Catholic Widowed Organization (CWO) will hold a Christmas Party in St. James auditorium after 5:30 Mass in St. James Church, 1152 Cameron St. \$3 cost. Call Al Boat 787-2652 or Paul Arkins 787-4011 for information.

St. Christopher Singles will sponsor a free semi-formal Christmas Dance for single adults from 8 p.m.-midnight in the school basement, Lynhurst and 16th St.,

Speedway. Refreshments, DJ. Call after 5 p.m. for information: 247-8311, 299-9112, 293-1239 or 291-0877.

December 14

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

Solemn Evening Prayer for the Third Sunday of Advent will be celebrated at 4 p.m. in Mount St. Francis chapel.

St. Vincent Hospital Guild will hold its Annual Christmas Brunch at 12:30 p.m. in Meridian Hills Country Club. \$15/person. Call 253-2864 or 251-1114 for information.

Anointing of the Sick will follow 9 a.m. Mass in St. Luke Church. Social hour follows in reception room. Call Doris Dimond 946-9049 or Jean Wawrzyniak 259-4373 for information.

The Adult Catechetical Team (ACT) of Jefferson Co. will sponsor a program by Dr. Steve House

on "Jingle Bells, Wrapping Paper and Stress: Surviving the Holidays" from 7-8:15 p.m. at Pope John XXIII school cafeteria, 201 State St., Madison. Activities and babysitting for children.

December 15

Our Lady of Everyday Circle #1133, Daughters of Isabella will hold a Christmas meeting, covered dish supper and gift exchange as its regular meeting at 7 p.m. in St. Elizabeth's Home, 2500 Churchman Ave.

South Central Separated, Divorced and Remarried Catholics (SDRC) will hold a Wine and Cheese Social at 7 p.m. in the K of C Hall, 4th and Walnut Sts., Bloomington. For information call Patrick Fitzgerald 812-336-1500.

The Office of Worship will sponsor a Seminar on the Revised Order of Funerals from 10 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St.

December 16

Father Jeff Godecker will conclude his Advent series on "From Head Trips to Foot Trips" at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

The Archdiocesan Board of Education will meet at 7:30 p.m. at St. Bartholomew Parish, Columbus.

December 17

The Catholic Widowed Organization (CWO) will hold a support meeting at 7 p.m. followed by the regular meeting at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Election of officers and program by Sr. Connie Kramer on the "Loneliness Trap During the Holidays." 5 p.m. Mass in Cathedral chapel.

December 18

Separated, Divorced and Remarried Catholics of St. Christopher Parish invite all interested persons to a "Welcome-Open House" from 7:30-9 p.m. in the parish activity room.

The Advent Evening Series concludes from 7:30-9 p.m. at Alverna Retreat House, 8140 Spring Mill Rd. Call 257-7338 for information.

December 19-20-21

A Christmas Family Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 weekdays between 9 a.m.-4:30 p.m. for information.

December 21

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

St. Francis Hospital Calix Unit will meet at 8 a.m. in chapel for Mass followed by a meeting at 8:45 a.m. in the cafeteria.

Holy Name Parish, Beech



Grove will sponsor Christmas Concert '86 at 3 p.m. and 6:30 p.m. For tickets call Helen Gasper 786-9767.

Archbishop Edward T. O'Meara will celebrate the 40th Anniversary of his Ordination to the Priesthood at 4 p.m. Mass in SS. Peter and Paul Cathedral, followed by a reception in the Catholic Center.

The Women's Club of St. Patrick Parish will sponsor a Christmas Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25. Door prizes, refreshments.

Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY, K. of

C. Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7-11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd., 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 365 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



BROAD RIPPLE KINDERGARTEN & PREP SCHOOL

EDUCATIONAL CHILD CARE

HOURS: 6:30 AM — 6:00 PM 257-8434

— ACCEPTING REGISTRATION FOR —
INFANTS THRU AGE 12

AFTER SCHOOL CARE AVAILABLE FOR ELEMENTARY CHILDREN
6543 FERGUSON AVENUE 812 E. 67TH STREET
(INFANTS - TODDLERS) (AGES 3-12 YEARS)
253-1643 257-8434

CREATIVE ART SERVICES

We specialize in advertising, graphic design and typesetting/printing for large and small companies.

Need a Brochure or Sales sheet that will make an **Impact** on your Customers?

We provide ideas and solutions for the Successful Marketing of Your Products or Services. For **FREE CONSULTATION** CALL Len Gritzer at (317) 923-4227.

Friends of Fr. Morley

*invite your participation
in the building & support of*

Rev. William Morley Memorial

A building to house novitiates in Lushoto, Tanzania

Make checks payable to: Rev. Damas Mfoi

Send: % Bernard P. Morley

1901 Belleview Pl., Indpls., IN 46222

ALSO NEEDED: Clean, useable clothing for all ages — Summer, Winter.

For pick-up, call 634-3500

— All donations, however small, are gratefully appreciated —

*A friend, come
rain or shine.
Or snow.*

PASSENGER
MICHELIN
XA4

FREE Mounting and Balancing...
NO HIDDEN CHARGES

MICHELIN
BECAUSE SO MUCH IS RIDING ON YOUR TIRES

OVER 100 USED TIRES IN STOCK
ALL SIZES — PRICED FROM \$5.00

ASK FOR "TIRE MAN," JIM COLEN
FOR YOUR BEST
DEALS ON
WHEELS

258 CLIFTY DR.
273 3135

BENNETT
OLDS-CADILLAC-TOYOTA
MADISON, IND.

YOUTH CORNER

Lauper song 'True Colors' says that it's OK to like yourself

by Charlie Martin, NC News Service

TRUE COLORS

You with the sad heart, don't be discouraged/though I realize that it's hard to take courage/in a world full of people/you can lose sight of the light/and the darkness makes you feel so small.

Refrain: But I see your true colors shining through/I see your true colors/That's why I love you/So don't be afraid to let them show/Your true colors, true colors/Are beautiful, like a rainbow.

Show me a smile then, don't be unhappy/I can remember when I last saw you laughing/If this world makes you crazy and you've taken all you can then/You call me up because you know I'll be there.

Repeat refrain twice

Sung by Cyndi Lauper, written by T. Kelly and B. Steinberg © 1986 by NC News Service

Do you let your "true colors" shine through? In her latest release, "True Colors," Cyndi Lauper finds that each of us is "beautiful, like a rainbow." Yet, as she says, at times, "you can lose sight of the light and the

darkness inside makes you feel so small."

Unfortunately, sometimes we forget this inner rainbow exists. We think we lack whatever it takes to be successful or liked. We feel out of place with others, and feel like we have no real value. Our true colors are hidden behind a wall of doubt and fear, so much so that we no longer see our inner goodness.

When we feel like this, we tend to compare ourselves with others. And we almost always seem to come up short. This kind of comparing misses the boat. It only makes us feel smaller and colder.

Our lives are often filled with pressure from school, peers, and sometimes even from our families. The

pressures leave us wondering who we really are and how we can ever please others.

When you feel pressures and self-doubts like that, call an emotional time-out. Tell yourself that today's pressures won't last forever. Your true

self will shine through. As Lauper says, we really are beautiful. Believe it! All of us face difficulties and times of insecurity. But they don't wipe away our rainbows.

Remind yourself of your gifts, how much you have that can make other people's lives better. If you have a hard time doing this, ask a friend or an adult you trust to tell you what gifts you have to share with others. Sometimes it is easier for others to see our gifts than for us to see them.

Doing this is not selfish or conceited. It takes courage. Give someone the privilege of

loving you. That's the other side of what love is all about. We can't love others if they don't let us love them. And they can't let us love them if they don't love themselves. So it's an act of love to let someone love you.

That's why we can't love others if we don't love ourselves.

When we believe in ourselves—even when others miss our true colors—we are better able to be ourselves rather than trying to be someone else. Only by being ourselves can we let our true colors shine.

© 1986 by NC News Service

Upcoming CYO retreats

There will be a Christian Awakening retreat Feb. 18-21, 1987. The retreat is for high school seniors who want to take a dynamic look at themselves, others and God. The total cost is \$60 which includes a \$15 non-refundable fee that must be sent in with your registration. The registration deadline is Friday, Feb. 6. To register or for more information, contact the CYO Office, 580 E. Stevens St., Indpls., Ind., 46203 317-632-9311.

There's still room in the Quest and Search retreats. The Quest retreat is for freshmen and sophomores and will be January 9-10. The registration deadline is Saturday, Dec. 20. The Search retreat is for juniors and will be January 22-25. The deadline for registering is Friday, Jan. 9. To register or for more information contact the CYO Office.

Retreat date changed

The day of the retreat for juniors in the New Albany Deanery has been changed to January 23-25, 1987. It will be at Mt. St. Francis. The cost is \$42 per person. Many parishes will pay half and there is also financial help available from the deanery. To register or for more information, contact the Aquinas Center, 707 W. Highway 131, Clarksville, Ind., 47130 812-945-0354.

'Lifesigns' schedules for Dec.

The following are the schedules for the 'Lifesigns' series for December on the four Central Indiana radio stations that carry the program. All times are E.S.T. WICR-FM, 88.7, Indianapolis, Sunday at 11:30 a.m.; WWVY-FM, 104.9, Columbus, Sunday at 10:30 a.m.; WROR-FM, 94.3, Rushville, Sunday at 6:30 p.m.; WAXI-FM, 104.9, Rockville, Sunday at 5:30 p.m.

Date	Program topic
Dec. 14	"The Phone" — St. Mary, New Albany
Dec. 21	"Crying" — St. Monica, Indianapolis
Dec. 28	"Making It" — St. Thomas Aquinas, Indianapolis

Cathedral graduate is named All-American

Meg Boyle, a 1986 graduate of Cathedral High School, has been named an All-American high school tennis player by the National High School Athletic Coaches Association and Prince, Inc. Boyle led her high school team to the 1986 state championship and is now a freshman at Miami (Ohio) University where her sister Kathleen, is a junior. Kathleen also received All-American honors while at Cathedral.

Chatard Christmas concert

The annual Christmas Concert sponsored by Chatard High School music department will be held at 7:30 p.m. on Sunday, Dec. 14 in the cafeteria. The program will include the freshman choir, beginning band, advanced choir, concert band, jazz band and show choir, "Sound on Stage." The choir will also perform at several locations in Indianapolis during the Christmas season. Some of these include: Tuesday, Dec. 16, caroling at Methodist Hospital; Thursday, Dec. 18, music department grade school tour; and Friday, Dec. 19, an all school Christmas assembly.

Housing needed for youth rally

Housing is needed for people who will attend the Mid-Winter Youth Rally the weekend of Feb. 7-8. Those who would like to open their home up to one or more participants should contact the Aquinas Center at 912-945-0354. Volunteers are also needed for other work connected with the rally. Those interested should call the center.



Grinstainer Funeral Home, Inc.
SAM H. PRESTON — F. EDWARD GIBSON — HAROLD D. UNGER
The oldest Funeral Established in Indianapolis — Founded in 1854
"Centrally Located to Serve You"
1601 E. New York Street, Indianapolis, IN 46201 (317) 632-5374

We service all makes

MIDWEST
TELEPHONE COMPANY, INC.

- Specializing in AT&T and Western Electric
- Moves, changes, or repairs to your existing phone system
- New, used, remanufactured systems and parts
- Rental and leasing Programs Available

Northern Telecom	NEC	Toshiba	Dimension
Siemens PBX's	TE	Merlin	Horizon
InterTel	Omega	Walker	Comkey

725 NORTH CAPITOL AVENUE
INDIANAPOLIS, INDIANA 46204 638-0355

UNIQUE BATH BOUTIQUE

Beautiful Bath Accessories

1371 E. 86th Street
(In Nora — S. Side of 86th St.)

255-7179
Monday thru Saturday
10 AM to 6 PM

BECKER ROOFING

Merry Christmas and a Happy New Year from Becker Roofing Co.

BEAT HIGH POSTAGE COSTS

Mail your message to nearly 200,000 people for as little as **\$1925**

CALL: 317-236-1581 FOR DETAILS

The New American STUDY BIBLE \$19.95

A CATHOLIC REFERENCE BIBLE CONTAINING A TREASURY OF BIBLICAL AND RELIGIOUS INFORMATION FOR DAILY USE AND STUDY

- Over 1400 pages... containing both Old and New Testaments.
- 32 pages in the front and 32 pages in the back of the Bible are extra reference material to assist the student in gaining additional insight into the Scriptures.
- Small enough to carry to classes or Bible Study.
- Clear, easy-to-read print.
- Presentation Page
- Wedding Page
- Family Record Section
- Light weight for easier carrying.
- Scripture references and notes on each page to help in finding additional Scripture references on the subject.
- A comprehensive map section — it shows the journeys of Paul — all helpful in understanding the meaning of the Scriptures.

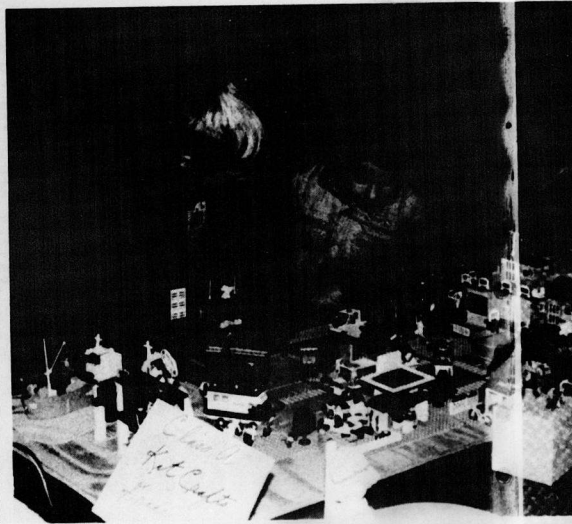
Send Payment to: The Criterion, P.O. Box 1717, Indpls., IN 46206

Enclosed find check/money order for \$_____ to cover the cost of _____ Catholic Study Bibles at \$19.95 each to be shipped postpaid. **Allow Three Weeks for Delivery.**

Name _____

Address _____

City, State, Zip _____



CORRECTION—The maker of the lego city pictured above and on pg. 25 of the Oct. 31 issue was incorrectly identified. The maker was Ryan Schroeder of St. Pius X parish in Indianapolis. His entry won the Class "A" kit crafts division of this year's CYO Hobby Show. (CYO photo)

Pope has busy weekend

by Greg Erlandson

VATICAN CITY (NC)—The principles of solidarity are closely connected with Christian values and should not be used to promote class conflict, Pope John Paul II told Catholic labor representatives.

In a Dec. 6 speech, the pope called solidarity "a fundamental expression" of human nature and Christian love rooted in Christ's injunction to "love one another as I have loved you."

He met at the Vatican with participants in a national congress of the Workers' Movement of Italian Catholic Action, diocesan vice presidents of Catholic Action and members of the Fifth National Congress of the Christian Workers' Movement.

Also Dec. 6-7, the pope met with members of a symposium on Catholic universities and peace. He sent greetings to Lithuania on the eve of the ordination of a new auxiliary bishop and told Italian pilgrims that weekly diocesan newspapers "have a great value in the structure of the local church."

The pope told the workers they should not limit their solidarity to matters of self-interest.

"True solidarity must always be present wherever one finds the subject of work—that is, man—in conditions of poverty, of misery, of exploitation, of injustice," he said.

However, he cautioned that "the way to improvement cannot pass through hate, systematic divisions of social groups, violence and oppression."

Calling Christ's sacrifice on the cross for mankind's salvation "the most sublime form of solidarity," the pope encouraged Christian labor movements to affirm values of dialogue and peace in their social action efforts. At a national and international level, the pope said, solidarity means the recognition of the interrelationship of many different groups and problems.

"The solidarity at a national level calls

for the commitment of all responsible forces, public and private, so that the progress of some is not paid for by others with exorbitant sacrifices and humiliations," he added.

During a meeting with various Catholic groups a short while later in the Vatican's Paul VI auditorium, the pope spoke to pilgrims of the Archdiocese of Udine, Italy, commemorating the anniversary of their weekly newspaper, *The Catholic Life*.

The pope said weekly Catholic newspapers—through the "correct interpretation" of church events, news coverage of local events and various columns—help to bring the faithful together as "a great family." The pope also spoke to members of a symposium titled "Peace: The Challenge to the Catholic University." He said Catholic universities are "necessarily committed" to helping build a "mentality of peace" in conformity to the message of salvation.

The symposium, the first to be sponsored by 20 ecclesiastical institutions of higher learning in Rome, met Dec. 3-6.

Before addressing the symposium's participants, the pope met privately with one of the keynote speakers, Amadou Mahtar M'Bow, director general of UNESCO.

Also Dec. 6, the day before the ordination of a new auxiliary bishop in Lithuania, the pope sent a telegram expressing his "communion and paternal affection" with the Lithuanian church.

He called on Lithuanians to preserve and deepen their six centuries of Christian faith.

The telegram to Archbishop Domino Ludovico Povilonis said the pope would be "united in thought and in the eucharistic celebration to the prayers of the bishops, priests, seminarians and faithful" witnessing the ordination of Bishop Vladas Michalevicius, a Lithuanian seminary instructor.

The new bishop will assist Archbishop Povilonis, apostolic administrator of the Lithuanian Archdiocese of Kaunas and the Diocese of Vilnius.

HANDS OFF—Vandalism several years ago to a statue of Jesus in front of Christ the King Church in San Diego left the statue without hands, so the pastor placed a sign at the base to reflect the mission of the people of God. The sign since has been replaced by a permanent plaque. The current pastor, Jesuit Father Robert Fambri, says he has been offered money to repair the statue that he has turned the offers down. (NC photo)



Beasley's Orchards

— We specialize in —
Custom Designed
FRUIT BASKETS...
Perfect for your holiday gift giving

Hours: Monday thru Saturday — 9 AM-6 PM
Sunday — 12 Noon-6 PM

2400 E. Main (Old U.S. 36)
DANVILLE, INDIANA

745-4876

THE FACTORY OUTLET

50% or BETTER
SAVINGS
JUST FOR YOU

**Christmas & New Year's
Ensembles
Now Available**

— SHOP EARLY —
FOR GREATEST SELECTION
— Many Other Sale Items —

Senior Citizens — 10% Discount
GRAB BAGS — \$1.00 each

Plastic Coated Plates . . . 1c Each 3-Ply Napkins . . . 1c Each
11" Plates . . . 5c Each

By the Piece, Pound, Pack or Case
For Clubs, Churches, Socials and Weddings

All Occasion Paper Party Goods

NEW HOURS

Tues. thru Fri. 9:30 AM-6 PM. Sat. 9 AM to 2:30 PM
Closed Sunday & Monday
We Deliver
3503 N. ARLINGTON
INDIANAPOLIS 547-3736



DO IT YOURSELF AND SAVE!

UPHOLSTERY FABRIC

Foam Cushions Cut to Order
While You Wait.

- Shop in our 7500 sq ft. Showroom.
- Select from over 100,000 yds. of fine quality fabrics.

OPEN DAILY
10 AM to 6 PM
SATURDAY
10 AM to 4 PM

Circle Fabric

3046 N. Shadeland Ave. 545-2318

For the Holidays...Wear an Ensemble
that Reflects Your Spirit & Personality...
"Sparkling"

*Candlelight
fashions—*

Now thru Dec. 24
Mention this Ad for
15% OFF

Exclusively Yours
"FANTASY"
The Exquisite Fashion
of SEQUINS and BEADS,
Handsewn on 100% Silk!

- ★ Blouses
- ★ Dresses
- ★ Coordinates

— All One-of-a-Kind —

WEDDINGS Past and Present

North Vernon 716 N. State St. • (812) 346-4030

give a gift of love



The gentle smile and tear
drop eyes of these little
dolls seem to say take
me home and love me.
These Jesus Loves Me
Dolls with their soft,
huggable bodies and life-
like vinyl skin are sure to
win the hearts of children
everywhere.

Specially Priced at **\$25.00** each



THE VILLAGE DOVE

SERVING THE CHRISTIAN FAMILY
RELIGIOUS GOODS AND BOOKS

BETH KUCZKOWSKI & CATHY PAPESH
Proprietors
726 E. 65th St. • Indianapolis, IN 46220
(317) 253-9552

HOURS:
Mon. Tues. Wed. — 10 AM to 5:30 PM
Thurs. — 10 AM to 7 PM
Fri. — 10 AM to 5 PM
— PLENTY OF FREE PARKING —

Strong Catholic presence in Congress

Still outnumbering other faiths, Catholics in Congress down by one

WASHINGTON (NC)—Although still outnumbering other faith groups, the 141 Catholic senators and representatives in the upcoming 100th Congress will be one short of the record set in the 99th Congress, according to a survey.

The 99th Congress convened in January 1985 with an all-time high count of 142 Catholics.

The 141 total in the upcoming Congress, which convenes Jan. 6, is identical to the number of Catholics who took seats in the 98th Congress in 1983—a Catholic record at the time.

Of the 141, 95 are Democrats and 46 are Republican.

The biennial survey, by Americans United for the Separation of Church and State, shows that Catholics in the upcoming Congress will have nearly double the strength of their closest runners-up, the Methodists, who have a total of 74 members of the House and Senate and are followed in turn by the Episcopalians, with a total of 60.

Those three Christian churches led in membership in each of the previous two Congresses as well, Americans United said.

And like the Catholics, Methodists and Episcopalians also lost strength from the 99th Congress—down by two and seven, respectively.

Americans United added that the upcoming Congress is the first since 1962 in which the number of Catholics declined.

The new Senate will have 19 Catholics—beaten out in top denominational strength in that chamber by the Episcopalians, who claim 20 senators, including John Danforth, R-Mo., an Episcopal priest. The House of Representatives will have 122 Catholics.

By state, the Catholic members of the Congress and their respective party affiliations are:

SENATE

Alaska: Frank H. Murkowski, (R); Arizona: Dennis DeConcini, (D); Connecticut: Christopher J. Dodd, (D); Delaware: Joseph R. Biden Jr., (D); Iowa: Tom Harkin, (D); Louisiana: John B. Breaux, (D); Maine: George J. Mitchell, (D); Maryland: Barbara A. Mikulski, (D); Massachusetts: Edward M. Kennedy, (D); John Kerry, (D); Minnesota: David Durenberger, (R); Montana: John Melcher, (D); New Mexico: Pete V. Domenici, (R); New York: Alfonse M. D'Amato, (R); Daniel P. Moynihan, (D);

Oklahoma: Don Nickles, (R); South Dakota: Thomas A. Daschle, (D); Larry Pressler, (R); Vermont: Patrick J. Leahy, (D).

HOUSE OF REPRESENTATIVES

Alabama: Sonny Callahan, (R); California: Douglas H. Bosco, (D); George Miller, (D); Ernest L. Konnyu, (R); Tony Coelho, (D); Leon E. Panetta, (D); Robert J. Lagomarsino, (R); Edward R. Roybal, (D); Matthew G. Martinez, (D); Robert Dornan, (R); Bill Lowery, (R); Dan Lungren, (R).

Colorado: Dan Schaefer, (R); Connecticut: Barbara B. Kennelly, (D); John G. Rowland, (R); Florida: Connie Mack III, (R); Daniel Mica, (D); Clay Shaw, (R); Illinois: Marty Russo, (D); William O. Lipinski, (D); Henry J. Hyde, (R); Dan Rostenkowski, (D); Frank Annunzio, (D); Edward R. Madigan, (R); Lynn M. Martin, (R); Lane Evans, (D); Richard J. Durbin, (D); Melvin Price, (D).

Indiana: Peter Visclosky, (D); John P. Hiler, (R); Francis McCloskey, (D); Andrew Jacobs Jr. (D); Iowa: Tom Tauke, (R); Dave R. Nagle, (D); Jim Ross Lightfoot, (R); Kansas: Jim Slattery, (D); Kentucky: Romano L. Mazzoli, (D); Jim Bunning, (R).

Louisiana: Lindy Boggs, (D); W.J. (Billy) Tauzin, (D); Maine: Joseph E. Brennan, (D); Maryland: Roy Dyson, (D); Thomas McMillen, (D); Constance A. Morella, (R); Massachusetts: Silvio O. Conte, (R); Edward P. Boland, (D);

Joseph D. Early, (D); Edward J. Markey, (D); Joseph P. Kennedy II, (D); Joe Moakley, (D); Brian J. Donnelly, (D).

Michigan: Dale E. Kildee, (D); David E. Bonior, (D); Dennis M. Hertel, (D); John D. Dingell, (D); Minnesota: Vin Weber, (R); Bruce F. Vento, (D); Gerry Sikorski, (D); James L. Oberstar, (D); Missouri: William (Billy) Clay, (D); Jack Buechner, (R); Harold L. Volkmer, (D); Montana: Pat Williams, (D).

Nevada: James H. Bilbray, (D); Barbara Vucanovich, (R); New Jersey: James J. Florio, (D); James J. Howard, (D); Christopher H. Smith, (R); Bernard J. Dwyer, (D); Matthew J. Rinaldo, (R); Robert A. Roe, (D); Peter W. Rodino Jr., (D); Frank J. Guarini, (D); New Mexico: Manuel J. Lujan Jr., (R); Joe Skeen, (R); Bill Richardson, (D).

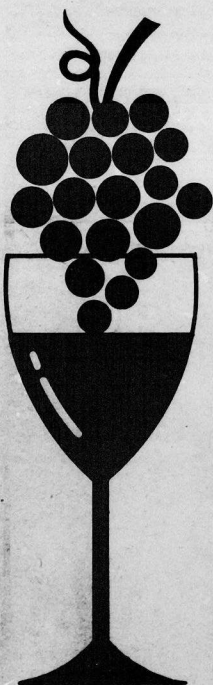
New York: George J. Hochbrueckner, (D); Raymond J. McGrath, (R); Thomas Manton, (D); Guy V. Molinari, (R); Charles B. Rangel, (D); Mario Biaggi, (D); Joseph DiGiardi, (D); Sherwood L. Boehlert, (R); David O.B. Martin, (R); George Wortley, (R); Matthew F. McHugh, (D); John J. LaFalce, (D); Henry J. Nowak, (D).

Ohio: Thomas A. Luken, (D); Michael DeWine, (R); Marcy Kaptur, (D); Dennis E. Eckart, (D); John R. Kasich, (R); James Traficant, (D); Edward F. Feighan, (D); Mary Rose Oakar, (D); Oregon: Peter A. DeFazio, (D); Pennsylvania: Thomas M. Foglietta, (D); Robert A. Borski, (D); Joseph P. Kolter, (D); Joseph M. McDade, (R); Paul Kanjorski, (D); John P. Murtha, (D); William J. Coyne, (D); Doug Walgren, (D); Joseph M. Gaydos, (D); Tom Ridge, (R); Austin J. Murphy, (D).

Rhode Island: Fernand J. St. Germain, (D); Claudine Schneider, (R); Texas: Bill Archer, (R); E. "Kika" de la Garza, (D); Mickey Leland, (D); Virginia: Thomas J. Bliley Jr., (R); Washington: Thomas S. Foley, (D); West Virginia: Harley O. Staggers Jr., (D); Wisconsin: Gerald Kleczka, (D); David R. Obey, (D); Toby Roth, (R).

A Guide To

Superior Dining



Let your dining pleasure set the mood for the Holidays. Visit one of these fine restaurants for experience the family will remember.

DUNKIN' DONUTS



It's worth the trip

OPEN 24 HOURS - 7 DAYS A WEEK

COUPON GOOD ONLY AT
775 N. SHADELAND AVENUE, INDIANAPOLIS.

13 DONUTS...
A BAKERS DOZEN

\$2.19 LIMIT 2 DOZEN

ONE COUPON PER CUSTOMER PER VISIT
CANNOT BE COMBINED WITH ANY OTHER OFFERS
EXPIRES JANUARY 2, 1987

Christmas Party

Thursday, December 18, 1986

• Fun • Music • Prizes

**D.J. BERNIE EAGAN
STARTS AT 8:00 PM**

OPEN:

Sunday

12:00 N-12:00 M

Monday-Saturday

9:00 AM-3:00 AM



6500 East 10th St.
353-8165



December 14 & December 21

Holiday Fun from 10:30 a.m. to 2:30 p.m.
Children can have their pictures taken
with Jolly Old Santa Claus Himself!

KIDS

FREE

\$11.95

\$4.95

FREE

PARKING

ADULTS

KIDS

(3 yrs. of age
and under)

(Complimentary
Champagne)

(4-12 yrs.)

Each child will receive a special gift from
Santa. Reservations will be limited so call
Santa's Holiday Hotline today at **248-2181**.

The Mower

RESTAURANT

LOCATED IN THE ADAM'S MARK HOTEL

Castigan's RESTAURANT
A New Choice In Dining in Historic Madison.

Offering • Seafood • Steak • Italian Specialties

126 E. MAIN MADISON, INDIANA
On The Ohio River
Ind. Toll Free: 1-800-742-9388
Out. Id. of Ind.: 1-800-457-1006
Mon. thru Fri. — 9 AM to 5 PM

IMPORTED WINES and BEER plus PRIVATE DINING ROOM available for BANQUETS

The ORDINARY

Nashville, Indiana's ExtraOrdinary Early American Tavern

On the main thoroughfare, two doors south of the Nashville House.
Open 7 days a week at 11:30 A.M.

A Heritage Of Family Dining
Dodd's Town House

Monday-Saturday — 5:00 PM to 9:00 PM
Sunday — 11:00 AM to 8:00 PM

Think of us for your Catering needs

5694 N. Meridian • Indianapolis • 255-0872

Try Our Holiday Specials

SHANGRILA
Featuring Mandarin, Szechuan & Korean Cuisine

- Cocktails
- Banquets
- Carry Out

OPEN 7 DAYS
Monday-Thursday 11 a.m.-10 p.m.
Friday 11 a.m.-10:30 p.m.
Saturday Noon-10:30 p.m.
Sunday Noon-9:30 p.m.

3725 N. Shadeland Ave.
542-1944

FAMILY HOLIDAY SPECIAL
Complete Dinner for Four Only **\$33.00**
Daily Lunch Special **\$2.99**
(Includes appetizer, soup & fried rice)

Fireside

RESTAURANT & BAR
BANQUET & FAMILY ROOMS • CATERING

WE WELCOME FAMILIES
• SIZZLING STEAKS
• MIXED DRINKS • SEA FOOD
• LUNCHEONS & BANQUETS

788-4521
522 E. RAYMOND

BANQUET FACILITIES FROM 10 TO 150
RESERVATIONS ACCEPTED
PARTIES WELCOME
Just S. Main E. of Airport & 465 W.

FULL SERVICE CATERING
SEE OUR AD UNDER CATERERS

— HAPPY HOLIDAY SEASON —

GRECO'S
GREEK RESTAURANT
3849 Georgetown Rd.
For Reservations Call 299-5533
"THE BEST" LITTLE RESTAURANT IN TOWN!

YEN CHING

CHINESE RESTAURANT
AUTHENTIC PEKING & SZECHUAN CUISINE

FAST LUNCH SERVICE
DINNER, COCKTAILS
CARRY-OUT

LUNCH: MON-FRI 11:00-2:00
SUN. BUFFET 11:30-2:30
DINNER: MON-THURS 5:00-10:00
FRI-SAT 4:00-10:30
SUN 4:30-9:30

NOW OPEN 7 DAYS A WEEK
AE, MC, VISA, DC, CB

BANQUET FACILITY: UP TO 200 (86th St. Location)
1300 E. 86th Street (Next to Nora Bowl)
Phone: (317) 844-1910

8512 E. Washington St.
710 Mile East of I-465
Phone: (317) 899-3270
Closed Monday

Pete Steffey's
RESTAURANT & LOUNGE
BANQUET ROOMS
FINE FOODS • COCKTAILS
Serving at 11:00 AM Daily
(Closed Sunday)
Call: 881-5934 or 881-5760

U.S. 31 So. GREENWOOD

NATIONALLY FAMOUS SINCE 1902
ST. ELMO STEAK HOUSE
127 S. ILLINOIS

DONUTS AND MORE BAKERY CAFE

JOIN US FOR 2 FOR 1 BREAKFAST OR LUNCH WITH THIS COUPON
6:00 AM — 4:00 PM Daily
WE ALSO DO CATERING

9454 HAVERWAY
96th & KEYSTONE • INDIANAPOLIS **844-5816**

Jack's pizza
OPENING FOR LUNCH SOON

FAST FREE DELIVERY
9235 CRAWFORDSVILLE ROAD
293-2670

— PARTY RATES —
\$200 OFF with this coupon ANY 14" or 16" PIZZA
EXPIRES JANUARY 8, 1987

Roasted Chicken Every Day
MONDAY SPECIAL
FREE 2 LITER PEPSI WITH PURCHASE OF LARGE PIZZA WITH 3 OR MORE ITEMS
— BEST FREEDOM COUPON —

"Do you know about Indy's Latest Rumor?"

RUMORS CAFE

NORTH MERIDIAN INN
16th & N. Meridian Street
634-6100

COUPON WORTH **\$6.00 OFF***

WORTH \$6.00
Offer expires 12/31/86
Not applicable with any other coupon or special
Serving Drinks 5 to 9 PM
RUMORS CAFE

THE TELLER'S CAGE

Enjoy a lunch, dinner or just a drink in the casual atmosphere

11:00 a.m.-8:00 p.m.
Monday thru Friday

The Indiana National Bank Tower
Indianapolis, Indiana (317) 635-3535
Courtesy Parking — Indoors

DOWNTOWN IS BOOMING

and The Teller's Cage is right in the heart of the action

BE A PART OF IT

On special nights or any occasion this is the place to be

Complimentary hors d'oeuvres from 4:30 to 6:30 p.m. and everyday drinks at \$1.25

Book review

Fr. Andrew Greeley tells all (again)

Confessions of a Parish Priest: an Autobiography, by Father Andrew Greeley. Simon and Schuster (New York, 1986). 507 pp., \$18.95.

Reviewed by
Joseph R. Thomas
NC News Service

Humility, it is clear from this entertaining biography, is not one of Father Andrew Greeley's virtues, though he lays claim to many other skills, seemingly including even clairvoyance.

Had the leadership of the church listened to him back in the '60s and '70s, the widely known church sociologist implies, it would not now be in the kind of a mess he believes it

will take a century to clean up. The church as an institution, he says, has "reached the bottom of the barrel."

However, the church not only ignored Father Greeley and his survey findings, it more or less "forced" him to exist on its periphery, and there he turned to story-telling and self-hypnosis as a way of sorting out the questions that plague him.

The engaging nature of Father Greeley's book is a point to be noted, although this is not his best book by any means.

It is of interest because the author bares his soul in assessing his own work, because he has achieved a certain level of fame or notoriety, because

controversy seems to have followed him most of the days of his precarious clerical, parochial and academic life, and because he knows how to put bite in his words as well as anyone writing today.

And what about his controversial novels? Are they indeed on themes inappropriate for a priest? Or are they "theological novels, stories of God, comedies of grace" as Father Greeley views them? He offers a strong defense of his fiction toward the end of his autobiography, and the marketplace has made a judgment of its own, one not necessarily in accord with the views of the author or his critics.

Though Father Greeley's

confessions provide the fascination of an intimate glimpse of a creative mind at work they are not together a literary masterpiece. The book is too much of a screed for that, and the interjection of smart-alecky and artificial conversations with self, Lady Wisdom, and adoring teenagers is a distracting gimmick.

Here, though, is Catholi-

cism's counterpart of Howard Cosell.

Here is Father Greeley in roles as varied as colors in a paint store—priest, sociologist, novelist, genius, doom-sayer, savior, scholar, prophet, critic, victim, martyr, friend of teen-agers, jolly god fellow, psychologist, romantic and knight errant. Clearly Father Greeley longs for acceptance, especially by his

fellow priests, by his archdiocese (although it must be on his terms), by friends from the past.

But community has been a fragile thing in his life and rejection, real or imagined, has dogged him and hurt him as only the sensitive can be hurt. That helps to explain why Father Greeley, unwilling to shackle the drives that have set him apart, appears to be doomed to wander on the fringes of the church carrying a lumberyard of grievances on a shoulder.

(Thomas is editor in chief of The Christopher.)

MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests,

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

† BARRETT, Mary E., 59, St. Pius X, Indianapolis, Nov. 23.

† BARTENBACH, James W., 38, St. Pius X, Indianapolis, Nov. 25. Brother of Dr. David E., Julie A. Burkett, Joel W., Robert D., Thomas C. and Richard K.

† COGHILL, Paul M. (Pete), 80, St. Mark, Indianapolis, Nov. 28. Husband of Helen; father of Timothy P. Kinnamon; grandfather of three.

† CROCKETT, Norma J., 47, Holy Spirit, Indianapolis, Nov. 26. Sister of Betty Grannan.

† DIETZ, Robert M., 29, St. Mark, Indianapolis, Nov. 28. Son of Mr. and Mrs. Robert E., brother of Joseph M., Timothy P., John W., Deborah Osen, Mary Ann Ruhana and Jane Ellen; grandson of Margaret Kirk and Lawrence Dietz.

† DOWLING, John J., 63, Holy Spirit, Indianapolis, Nov. 28. Husband of Joan J.; father of Terry, Tim, John, Tom, and Therese Pugliesi; grandfather of 11.

† EBERLE, Herman H., 76, St. Mary of the Knobs, Floyd's Knobs, Oct. 18. Husband of Katherine Andres; father of Rachel Ambrose, Michael, Joseph, Martin and Jerome; grandfather of 7.

† ECKRICH, Margaret B., 84, Holy Name, Beech Grove, Nov. 24. Mother of Helen M., Thomas L. and Matthew J., Jr.; grandmother of 11; great-grandmother of 14.

† FIELDS, Ella Mae, 62, St. Bridget, Indianapolis, Nov. 27. Wife of J. Ravnelli; mother of Averell Holt, Bernice Simmons, and Anthony; grandmother of eight; great-grandmother of six.

† FLEMING, Lucille Ward, 87, Holy Cross, Indianapolis, Nov. 30. Mother of Aileen Beaman; sister of Marguerite Howell; grandmother of two; great-grandmother of six; great-great-grandmother of one.

† FRIEDRICH, James E., 62, Little Flower, Indianapolis, Nov. 22. Husband of Juanita Day; father of James A., Deborah A. and Paula S.; stepson of Ovie; brother of Sam, Jerry, Mary Brickman, Alice Huber, Jane Groover, Renia McClelland and Eileen Eckelberger.

† GRIESHOP, Eleanor E., 83, St. Louis, Batesville, Nov. 30.

† HUFFMAN, Alma L., 86, St. Anthony of Padua, Clarksville, Nov. 22. Mother of Charles R. and Walter W.; sister of C. Shelby Knott; grandmother of three; great-grandmother of five.

† HITTEL, Dorothy, 61, St. Catherine of Siena, Indianapolis, Nov. 24. Sister of Grace Jones and Mary Kelsey.

† KELLER, Brian E., 23, Our Lady of the Greenwood, Greenwood, Nov. 26. Son of Ruth and Eugene; brother of DeAnn Head and Craig; grandson of Willo and Helen.

† LANTIS, Rose Dolores, 57, Our Lady of the Greenwood, Greenwood, Nov. 28. Wife of Richard E., Sr.; mother of Richard E., Jr.; daughter of Laverne Brato; grandmother of three.

† LEUTHART, John A. III, 27, St.

Anthony of Padua, Clarksville, Nov. 22. Son of Mr. and Mrs. John A., Jr.; brother of David H., Mark A. and Robert P.; grandson of Mr. and Mrs. John J., Sr.

† MILLER, Edward N., 83, Little Flower, Indianapolis, Nov. 23. Husband of Freda "Pat" M. Beyer; father of Edward N., Jr. and Judith Ann Thompson; grandfather of nine; great-grandfather of one.

† O'CONNOR, Thomas A., 72, St. Ambrose, Seymour, Nov. 24. Husband of Frances Woodard; father of Dr. Thomas Patrick, Dan, Matthew, and Peggy Burkman; grandfather of six; brother of Mary Belle Saunders.

† PLOEGER, Edward F., 86, St. Maurice, St. Maurice, Nov. 30. Father of William, Ronald, Jeanne, Sexton, Betty Morman, Irene and Franciscan Sister Assunta; brother of Albert, and Marie Nusekabel.

† POPCHIEFF, Ruth Ann, 34, Holy Name, Beech Grove, Nov. 1. Mother of Gregory M.; daughter of Thomas and Corinne McEvoy; sister of Giannini and Joseph Larenzana; Kenneth Alley and T. Levee; stepson of six.

† REEVES, Mel E., 67, St. Anthony of Padua, Clarksville, Dec. 1. Husband of Marie; father of Muri L., James E., Rose Marie, Mary Jo, Jeanne Stewart and Mary Jo Leavitt; brother of Omer Howard, Bruce, Doris Wood, Marilyn Flood and Gladys Cartwright; grandfather of seven; great-grandfather of one.

† ROLFES, Raymond, 88, St. Mary, Greensburg, Nov. 2. Brother of Mildred Walker.

† TAYLOR, Frank (Les), 62, St. Lawrence, Lawrenceburg, Nov. 2. Father of Virgil, Cheryl, Cloe, Jane Pope and Kathy Woulton; brother of Lucille Bell, Allie Geisler and Wila Mae Woulton; grandmother of 11.

† TOENNING-MEIER, Stef. Howard, 3 months, Little Flower, Indianapolis, Nov. 23. Son of Darina; grandson of Maril Heath; great-grandson of Rose Mary Heath.

† VERMEULEN, Gilbert J., 79, St. Gabriel, Connersville, Nov. 2. Brother of Henry, Lucille O'Brien, Marie Strack and Violet Rose.

† VOLZ, Gladys L., 63, St. Louis, Batesville, Nov. 25. Wife of Harry C.; mother of Jim, Judy Caru and Janet Ann; grandmother of five; great-grandmother of one daughter of Carrie Bachus.

† WOODS, ST. MARY OF THE WOODS, Providence Sister St. Charles C. lagan died Nov. 25 at age 58. She received the Mass of Christian Burial on Nov. 29 and was buried in the convent cemetery.

The former Anna Elizabeth Callaghan was born in Chicago. She entered the Congregation of the Sisters of Providence in 1919 and professed final vows in 1922. Sister St. Charles served her ord as a teacher in Illinois and Indiana schools. Her Indianapolis Archdiocesan assignments included: Philip Neri and Holy Cross School in Indianapolis.

Sister St. Charles is survived by nieces and nephews.

Sr. St. Charles buried Nov. 29



We Just Did Ourselves A Favor

We made a gift that will pay us income for the rest of our lives... and help educate priests at Saint Meinrad Seminary!

To find out how you can help educate priests and receive an income for life, write or call:

Director of Endowment Development
Saint Meinrad Seminary
St. Meinrad, IN 47577-1025
(812) 357-6501

Name _____
Address _____
City _____ State _____ Zip _____

"I back the family insurance I sell with good neighbor service. Call me!"

JANE A. GREEN
AGENT
8155 E. 21st Street
(21st Street & Franklin Road)
Indianapolis, IN 46219
Business: (317) 898-3444
Home: (317) 773-7280



Like a good neighbor, State Farm is there. State Farm Insurance Companies. Home Offices: Bloomington, Illinois.

Be An Instrument Of Peace



In a community following the Gospel in prayer, in service to sick and aged.
Write to:
Daughters of St. Francis of Assisi
507 N. Prairie St.
Lacon, ILL 61540

FROST UPHOLSTERERS

Fabrics at Discount Prices
On In-Shop Work or Do-It-Yourself
We Do Quilting
Fabrics Shown in Our Showroom or Your Home
Monday thru Friday—7:30 to 5:30; Saturday—7:30 to 2:00
Estimates—6 to 5 Days a Week
26 Years Experience
4024 E. Michigan Street • Indianapolis • 353-1217

ASKREN Memorials, Inc.
Main Office & Craftsman Studio
4707 E. Washington Street
357-8041

The Askren Company has served Catholic Families for over 50 years. You owe it to yourself to shop and make comparisons. You do have *Freedom of Choice* as to where you purchase. Not only will you find a great difference in prices, but also in material and craftsmanship. Askren can supply a memorial to fit any budget. May we have the opportunity to assist you?



A Full 24" Long
FROM \$197⁰⁰



A Full 36" Long
FROM \$475⁰⁰



A Full 48" Long
FROM \$750⁰⁰

Let us show you how to personalize your memorial, no matter how large or small.

Call For Free Brochure — • Extended Terms • Senior Citizens Discounts • In Cemetery Lettering & Cleaning Service



When Nothing Else Is Good Enough.

Bishops explain Hunthausen statement

(Continued from page 1)

Bishop Povish commented that "the difference between the declaration 'just and reasonable' and the judgment 'deserves our respect and confidence' was vast" in the view of the bishops.

The second key element of support, according to the Lansing bishop, was that Archbishop Pio Laghi, papal nuncio to the United States "was present throughout (the discussions) and must surely report to the Holy See that five hours of tense discussion, the like of which I have not witnessed in my 16 years in the NCCB, was necessary to approve a statement recognizing that we can't do anything."

Other bishops spoke similarly about the tensions the bishops felt during the discussion.

Archbishop J. Francis Stafford of Denver said the Seattle case made the November meeting the "most significant and the most difficult" he had attended in his 10 years as a bishop.

Bishop Howard J. Hubbard of Albany, N.Y., also a bishop for 10 years, said the closed-door meeting was "the most tense and intense session I've ever attended as a member of the bishops' conference."

Despite the tension, there also was a clear consensus at the end, according to the bishops.

"Many of us still had a lot of lumps in our stomachs and unanswered questions in our minds," said Archbishop Remberk Weakland of Milwaukee, "but it (the agreed statement by Bishop Malone) did seem to me the best that could be done at the moment."

The Malone statement "was issued publicly with the almost unanimous agreement of the approximately 260 bishops voting," wrote Archbishop May.

Some bishops said they wished their discussion could have been public. "Having heard everything now, I think most could have been said in an open session," commented Bishop Pierre DuMaine of San Jose, Calif. "The tone and caliber of the discussion could have been enlightening to our people."

He backed more openness, he said, "because we can't leave our people at home confused and uncertain."

Bishop DuMaine added, however, that "every attempt to clarify without full disclosure will continue to raise new questions and problems. Perhaps we need to examine the criteria of secrecy.... I think this

is a communication problem as much as a legal one."

Archbishop William Borders of Baltimore said he thought the problems which arose from the secrecy of the Vatican's procedures in Seattle might prompt the Holy See to "take a hard look at this. They will see we're living in the public eye, and systems of one generation are not necessarily good for another."

In an effort to develop a calmer atmosphere, Bishop Francis J. Mugavero of Brooklyn, N.Y., ordered a group planning a prayer-and-dialogue session in the Brooklyn cathedral to change its plans.

He said he was happy with their plans to pray for Archbishop Hunthausen, but he would "not allow" discussion of the controversy in the cathedral. "It is so complex and sensitive that I don't see any benefit coming out of public discussion," he said.

The group changed the original program to make the session one of prayer.

Ohio bishops oppose contraceptives in school

by Mike Collins

COLUMBUS, Ohio (NC)—The "false safety net of contraception or abortion" should not be encouraged by school clinics, Ohio's bishops said in a statement issued in November.

The bishops' statement addressed several issues on the agenda of the Governor's Task Force on Adolescent Sexuality and Pregnancy.

The bishops said they "support the need for expanded efforts to provide (health) care through the increased use of paid and volunteer qualified medical practitioners in all schools. We further urge increased cooperation among local schools, parents and local health departments."

They said, however, that "school-based clinics often open the door to the distribution of contraceptives to the students and/or to initiating referrals for contraceptives and abortions. We feel constrained to oppose such a development."

Instead, the statement encouraged already proven "religiously neutral and effective programs to assist teachers in inculcating in the students healthy attitudes about themselves and their sexuality which do not rely on the false safety net of contraception or abortion."

Parents are the primary educators of their children, the bishops said, adding that education on "the meaning of human sexuality is particularly sensitive."

Some sex education programs, they said, "treat sexuality in a comprehensive manner including the moral, spiritual, psychological, emotional and physical dimensions. Others deal almost exclusively with the physical aspects, without reference to values or ethics."

"The latter method is unacceptable, and parents have a right and duty to protest programs which violate their own moral and religious convictions," the statement said.

Lawrenceburg

Let Us Be Of Service To You

HOME FURNITURE

Hwy. 50 West 537-0610

Shelbyville

LOOSIER
PLUMBING, HEATING
AND COOLING CO.

1127 Miller Ave. 392-3269

Patronize Our Advertisers

Columbus

BECKMEYER
INSURANCE INC.

Roger P. Beckmeyer, CPCU
We represent several major companies and write most types of Business and Personal Insurance.

617 WASHINGTON
812-372-4477
— SINCE 1927 —

Terre Haute

For Complete Building Material Needs See

Powell-Stephenson Lumber

2723 S. 7th St 235-6263

Greensburg

PROFESSIONAL WEDDING PHOTOGRAPHS FROM
PHOTO FACTS
AS LOW AS \$150
(includes leather-bound wedding album)
209 & 227 E. Washington St.
812-663-6989
division of Hair Facts

Batesville

Nobbe Motors, Inc.
Nobbe Oil Co. Inc.
Batesville, IN 47006

Richmond

Cutter Agencies Inc.
Insurance—Real Estate

35 N. Eighth St. 966-0553

Real Estate

Lakes of Painted Hills
Waterfronts Available
Cash or Credit
Martinsville, Indiana
317-831-0477

For Sale

— BUSES —
NEW & USED
RON OSKAY
3610 N. SHADELAND AVENUE
INDIANAPOLIS IN 46226
317-546-6806

Plumbing

WELHAMMER PLUMBING
NEW • REMODELING • REPAIR WORK
NEW & OLD HOMES
SPECIALISTS IN:
WATER LINES • KITCHEN & BATH FIXTURES
HOT WATER HEATERS INSTALLED & REPAIRED
LICENSED CONTRACTOR
BONDED • INSURED
FREE ESTIMATES
SAME LOC. SINCE 1901
1619 SHELBY
784-1870
IF NO ANSWER CALL 184-4237

Want to Buy

WANTED TO BUY — Cash for your home or equity. No obligation.
924-5158

Novena

St. Jude's Novena

May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus pray for us. St. Jude, worker of miracles, pray for us. St. Jude, help of the hopeless, pray for us.

Thank you, St. Jude, for granting my petition. —J.J.

Auto Parts

Wilson Auto Parts & Service

2302 E. 38th Street
Complete Auto Service
Front End Alignment
HOURS:
Monday-Friday 8 AM to 6 PM
Saturday 8 AM to 3 PM
253-2779

FOR INFORMATION ABOUT RATES FOR CLASSIFIED ADS, CALL (317) 236-1581

Miscellaneous

AKER ANTIQUES — Oak, Cherry, Walnut Furniture, Blue Willow China, Quilts, Buy/Sell, Fair Prices. Mention "Criterion" and receive 10% discount. 18 Indiana, Mooresville, IN — 831-7777

Patronize Our Advertisers

PIANO LESSONS
"A gift or a lifetime"
Contact Theresa Miller
841-3917
15 years experience
Music Ed & Music Therapy degrees

Home & Office Cleaning
\$25 to \$35
WARD'S CLEANING SERVICE
631-3817

HUMMELS
FIGURINES—PLATES—BELLS
Special — BLESSED EVENT
\$129.00 (list \$180.00)
Many Others at 25% Below Retail
LIST AVAILABLE
353-0180

Remodeling

RODNEY'S HOME, CHURCH & SCHOOL REPAIR
406 N. HARBISON
INDIANAPOLIS, IN 46219
899-2647

KITCHEN CABINET REFACING

YOUR OLD CABINETS CAN LOOK LIKE NEW
WITH NEW OAK DOORS, DRAWER FRONTS AND OAK COVERING FOR FLAT SURFACES AND RAILS AT LESS THAN HALF THE COST OF NEW CABINETS.

CALL:
317-359-1467
STATE-WIDE
FOR FREE ESTIMATE

SPIVEY CONSTRUCTION, INC.
Complete Home Remodeling
786-4337
Evening 861-2438

REPLACEMENT WINDOWS & DOORS
by Carrico
home improvement co.
• siding • insulation
• awnings • guttering
• patio enclosures
RUSCO
Storm doors & windows in 10 decorator colors
639-6559

Employment

MECHANIC

Due to an increase in our shop business, CARMEL NISSAN needs to add one experienced line technician. Must have own tools. Pay based on experience. Apply in person to...

CARMEL NISSAN

96th & Keystone, Indianapolis
— Please see Mr. Ron Moore —

BUSINESS GOES WHERE IT'S INVITED
— ADVERTISE —

Plumbing

Sewers, Sinks, Tubs & Floor Drains
Plumbing Repairs
Install New Water Heaters
Water Softeners Our Specialty
Downspouts — Roof Vents
10% Senior Citizen Discount
— 24-Hour Service —
Call Mike Henry: **637-8479**
\$500 OFF SEWER & DRAIN CLEANING
• LICENSED • BONDED • INSURED

Parish Classified

Christ the King
"BUY THE BEST FOR LESS"
at
Richards Market Basket
2350 E. 52nd St. at Keystone 251-9263

FARMER'S JEWELRY & GIFT SHOP
We Buy Old Gold
Jewelry, Watch Cases, Bridgework, etc.
Keystone Plaza—5250 N. Keystone
Phone: 255-8070

St. Simon
VICTOR PHARMACY
Prescription Center
8057 E. 38th St. 897-3990

Sacred Heart
MILLER'S REGAL MARKET
"Serving the Southside Since 1900"
Terrace at Madison Avenue

Cardinal Law criticizes bishops' meeting coverage

by Greg Erlandson

ROME (NC)—Boston Cardinal Bernard Law has criticized news media for inaccurately portraying the November U.S. bishops' meeting as a struggle between two factions.

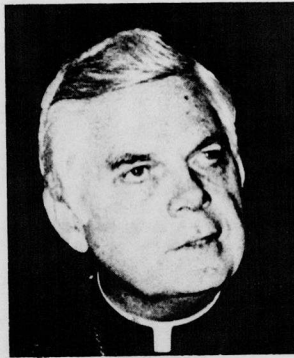
In a recent interview with the Italian magazine *30 Giorni* (30 Days), the cardinal also said he did not see himself as the Vatican's spokesman in the U.S. church, but only as "a simple bishop in communion with my brothers and with Rome, without any pretense of putting my personal stamp on the church that is in the United States."

Cardinal Law's comments during an interview in Rome in November were published in the December issue of the magazine.

In the interview, the cardinal said media coverage of the November bishops' meeting in Washington painted a polarized picture of recent church events.

"The mass media are interested in sensation," the cardinal said. "In other words they transform reality into polarities."

Specifically he cited coverage which por-



Cardinal Bernard Law

trayed him and St. Louis Archbishop John May as leaders of two opposing factions within the church. Archbishop May was elected president of the bishops' conference,

a post for which Cardinal Law also was nominated.

The cardinal also said press interpretation of Bishop James Malone's proposal that U.S. bishops meet with the pope before his visit next year as a sign of a rift between Rome and the United States was off the mark.

Press emphasis on divisions "impedes the understanding of reality," he said.

Recent events within the U.S. church must be understood within the context not only of the media coverage, but also Western culture's "hostility to the faith" and American pride in its democratic system, he added.

Americans are proud of their democratic system, Cardinal Law said. But he added that problems arise when the rules of a political system are applied to the church.

"The church is a society that does not function according to the rules of democratic consensus," he said.

Because polls show a divergence between the practices of U.S. Catholics and church teachings it does not follow that the church must change its teachings, the cardinal said.

"On the contrary, these surveys can make the church more aware that it has before it a great challenge," he said.

During the interview Cardinal Law expressed his dislike for the expression "American church" because it can imply a church "separate from the churches of other continents." "The 'American' church in its essence is not the sum of the present communities on American soil," he said, but a part of the "universal church willed by Christ and spread throughout the world."

From this it follows that a national bishops' conference "is simply an instrument to help the single bishop," he added, "a most useful instrument, but with powers well defined by the Holy See and absolutely unable to deprive the bishop of his prerogatives."

Cardinal Law said that while some may see the new center of theological study he is opening in his archdiocese—the Pope John Paul II Institute—as a conservative think-tank, he has no such ideological intention. The cardinal said the center's purpose is to study contemporary culture's hostility to the faith and to reflect upon a Christian anthropology.

He has also described the center's job as helping bishops restate church teaching "in a way that is more compelling to the contemporary mind."

Bishops' statement seen as boost to activist missionaries

MARYKNOLL, N.Y. (NC)—The U.S. Catholic bishops' new statement on the missions gave needed support to sometimes controversial missionaries "who stand up for oppressed Third World people," said Maryknoll superior general Father William Boteler.

Father Boteler is head of some 800 Maryknoll priests and brothers around the world. He said the missions statement, approved by the nation's bishops in mid-November, was a "strong affirmation of the work our missionaries are doing around the world. We really needed that."

"Missioners who stand up for oppressed Third World people sometimes find themselves under fire back home," he said. "We are criticized for becoming too socially or politically involved."

But with their new statement, he said, "the bishops have given us the go-ahead to continue pushing for justice, to be heralds of the kingdom, and to be deeply concerned for the life and dignity of the people we serve."

The bishops' statement, titled "To the Ends of the Earth," says it is the responsibility of every Catholic to be missionary.

Quoting from a recent Vatican document on liberation theology, it says the church is preaching the Gospel message seeks to liberate people not only from slavery to sin but "from many different kinds of slavery in the cultural, economic, social and political spheres, all of which derive from sin."

Father Boteler said the bishops gave clear message to missionaries that "we must follow Christ's example (in living and working among the poor) and not become discouraged by criticism, and we must continue our struggle to participate in the liberation of the oppressed."

Missionaries, he added, challenge the "narrow concerns" and "selfish interests of governments and transnational corporations because 'missioners' move back and forth across all frontiers and are symbols of openness to the Gospel values of all cultures."

GENTLEMEN...this is your special invitation to

**MEN'S NITE
at MARIANNE'S**

TUESDAY, DEC. 23 — 8-10 PM

- Be sure your lady has signed our gift registry
- \$5.00 Off any purchase over \$50.00 with this ad
- Bring your friends
- Free refreshments at the Emporium

**ONE-OF-A-KIND
FASHIONS**
From Around the World
• Perfume • Accessories
• Jewelry • Furs
• Designer Shoes • Purses
GIFT CERTIFICATES AVAILABLE

MARIANNE'S

FASHIONS — ACCESSORIES

MADISON...On the Ohio River

411 Mulberry (Behind Famous EMPORIUM ANTIQUES)

265-4509

REGULAR HOLIDAY HOURS:
Mon. thru Sat., 9 AM-8 PM
Sunday, 1-5 PM



The worst time to think about a funeral is when you have to!

Pre-plan ahead

A sudden death in the family can be devastating unless you've made arrangements in advance. Save grief—and money, too—by calling us now about pre-planning your funeral.

**FEENEY-HORNAK
MORTUARIES**

Shadeland — 1307 N. Shadeland; 353-6101
Keystone — 71st at Keystone; 257-4271
Westgate — 7110 W. 10th; 241-8518
INDIANAPOLIS



Mike Feeney



Mike Hornak

Indianapolis' most modern and complete mortuary.

LEPPERT COPELAND
740 East 86th Street
Indianapolis, Indiana
844-3966

Please, Patronize Our Advertisers

**JOSEPH HUSER
SERVICES, INC.**

Rotary Water Well Drilling
Geothermal Well Drilling
Service & Accessories
(317) 784-4264

Bring This Ad For
20% OFF
December 12 thru 18

**STORE-WIDE
GIFTS FROM EVERYWHERE**
• Hummels • Crystal
• Lamps, Shades • Brass
• Collectible Dolls

Myrtle Mae's
133 E. MAIN STREET
DOWNTOWN MADISON

**Millions of People Don't
Have Group Insurance**

Are You One of Them?

Self-employed or work for a small business?

**\$1,000,000 Individual
Major Medical.**

Choice of deductible:
\$100, \$250, \$500, \$1,000, 5,000

Available in most states through 50,000
Independent Insurance Agents and Brokers.

ASK FOR A GOLDEN RULE QUOTE

from your agent or broker.

Golden Rule

Golden Rule Insurance Company
Indianapolis, Indiana 46224-4199

"A" Rated (Excellent)
—A.M. Best

Policy not available in all states. Licensed in all states except NY; policies not available there.

(AS ADVERTISED IN THE WALL STREET JOURNAL.)