

Supreme Court to take abortion law case

by Liz Schevtchuk

WASHINGTON (NC)—The U.S. Supreme Court Jan. 9 agreed to take up a Missouri law, largely negated by lower federal courts, that declared life begins at conception, banned abortions at public hospitals, and otherwise restricted abortion. Church and pro-life sources welcomed the court's involvement.

"I'm cautiously hopeful that acceptance of this case signals a new willingness by the Supreme Court to reconsider the line of cases on abortion which begins with Roe vs. Wade," the high court's 1973 ruling legalizing abortion nationwide, said Mark E. Chopko, general counsel for the National Conference of Catholic Bishops.

Samuel Lee, state legislative chairman for Missouri Citizens for Life, said, "This is very exciting for all pro-lifers,

especially those in Missouri, to see on the horizon protection of the unborn from abortion."

The Supreme Court, following its usual procedures, did not discuss the merits of any views in the case, Webster vs. Reproductive Health Services, when it announced that it would consider the case.

The Supreme Court is scheduled to end its argument (See SUPREME COURT, page 17)

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Archbishop says no diaconate program

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara has accepted the recommendation of the Council of Priests that the permanent diaconate not be instituted in the archdiocese.

In a letter to Father Martin Peter, chairman of the Council of Priests, the archbishop said that he has listened to the council and has approved its recommendation. The letter was dated Dec. 29, before the archbishop

left for a trip to the Far East, but was not made public until Jan. 5.

The Council of Priests recommended Sept. 20, on a vote of 12 to 7, that the permanent diaconate not be established. At that time Archbishop O'Meara said that he would respond and make his decision by the end of 1988.

In his letter the archbishop said he was "deeply grateful for the extensive nature of the consultation that the Council of Priests undertook before making its response to me. It was the source of great education concerning the permanent diaconate for all in the archdiocese."

The archbishop also emphasized that "my answer is not a response that means there will never be a permanent diaconate program. Rather, I am accepting (the council's recommendation) in the same way that I have accepted the recommendations in the past that have come from the presbyteral representatives, that at the present time we will not take this initiative. If it ever should seem to me that the appropriate time should come for taking this step, I would regard the consultation already completed and the deliberations of the Priests Council as an immense assistance to me."

The recommendation of the council culminated an archdiocesan-wide consultation that began last January with a series of articles in *The Criterion*, both for and against (See ARCHBISHOP ACCEPTS, page 3)

Pope and bishops to meet in March

WASHINGTON (NC)—Pope John Paul II and at least 33 U.S. cardinals and archbishops will meet at the Vatican March 8-11 to discuss the church in the United States. The meeting dates were announced Jan. 5.

The U.S. delegates to the meeting will include the heads of the 33 metropolitan Sees, sources told National Catholic News Service. In the United States, 31 Latin-rite archdioceses, including the Archdiocese of Indianapolis, and two Eastern-rite archdioceses are metropolitan Sees.

Details of the meeting are to be announced later this month.



USCC POSTER—This full-color poster by Lennart Nilsson featuring a photograph of a child at 18 weeks' gestation is being printed and sold by the U.S. Catholic Conference as part of its efforts to highlight the sacredness of human life. See story on page 17. (NC photo)

Service to mark anniversary of legalized abortion

by Cecilia Rak

An archdiocesan-wide pro-life prayer service commemorating the 16th anniversary of legalized abortion in the United States will be held at St. Christopher Church in Speedway on Friday, Jan. 20 at 7 p.m.

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The ceremony will be similar to the first such commemoration held last year. The first half of the ceremony included a celebration of life, expressed through the recitation of the joyful mysteries of the rosary. During the second half, individuals reflected on a unique pro-life Way of the Cross that centered on meditation, commitment and action.

Then 15 children, each representing one year in which abortion has been legal in the U.S., laid a rose in an empty basket on the altar. This year 16 children will be needed.

Dan Clark, president of the archdiocesan Pro-Life Advisory Council, noted: "A major problem in our society is that the public is too accepting—be it abortion, euthanasia, infanticide, or other areas that degrade or destroy life. Occasionally there may be an upswell over a particular situation, such as the Baby Doe case in Bloomington, but the public outcry dies down too quickly. We try to keep people's hearts sensitive. You can't change laws until you supply the public with education."

To realize its vision, the Pro-Life Committee has a three-fold goal. First is education, through brochures, speeches, distribution areas and public forums. Secondly, parish-based groups provide pastoral care on a day-to-day basis, by responding to specific needs as they arise. Thirdly, the group works in the

area of political advocacy, via letter-writing campaigns, phone committees and lobbying efforts.

Pro-life committees in the archdiocese work in coordination with other groups such as the Pregnancy Problem Center, the Right to Life Association, St. Elizabeth home for unwed mothers and the Indiana Catholic Conference.

"Our goal encompasses the entire 'womb to tomb' concept," said Sharon Williams, the pro-life coordinator at St. Christopher's Church. "From the moment of conception to the instant of death, our purpose is to respect every facet of every form of human life, including poverty, euthanasia, nuclear warfare, farming, etc. The unwed mother is certainly one of our priorities to help, but also the handicapped, the elderly, and all those individuals who have fallen between the cracks of society's stepladder."

Williams remarked about the readiness of some people to help. Recently she ran a one-liner in a parish bulletin, requesting maternity wear, infant clothing, and miscellaneous baby items. "I could hardly believe it," she said. "Three cribs were donated within three weeks. One 76-year-old called me to say she didn't have any baby clothes, but she wanted to find out what I still needed so she could go out and buy it. Another senior citizen called to say that she, too,

didn't have any clothing on hand to donate, so she offered to knit a blanket."

Anyone interested in becoming more active in the pro-life movement is encouraged to call the Pro-Life Activities Office at the Catholic Center in Indianapolis at 317-236-1569.

the criterion

Serving the Archdiocese of Indianapolis

from the editor

Trying to discover who wrote the Bible

by John F. Fink

The Bible has always been the most popular book in history. It is the most influential book of Western culture. But no one knows who wrote it or why.

Until now, that is. A new book has recently been published that seems to solve a mystery that has baffled Bible scholars for centuries. "Who Wrote the Bible?" by Dr. Richard Elliott Friedman (Summit Books, 1230 Ave. of the Americas, New York 10020, 299 pp., \$18.95) is a synthesis of research the author has done during the past 10 years, building on the research of numerous other exegetes, linguists and archeologists during the past six centuries.



The book reads like a detective story as the author examines clues in the Bible itself as well as what we know about particular eras in history. He then puts them all together in a highly convincing way. He is, by the way, not concerned with the whole Bible, but mainly with the Five Books of Moses. However, he concludes that Deuteronomy (the fifth book) was written by the same person who produced the six books of the early prophets: Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, and 2 Kings.

ANYONE WHO READS the first five books of the Bible can't help but notice contradictions and repetitions. The two accounts of the creation, for example, contradict one another. Sometimes the text says there were two of something and elsewhere that there were 14 of the same thing. It says that the Moabites did something and later that it was the Midianites. At one point Moses goes to a Tabernacle in a chapter before he builds the Tabernacle. Sometimes the mountain where Moses received the Ten Com-

mandments is called Sinai and other times it's Horeb. There are many other discrepancies.

Scholars have long realized that the Five Books of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) were actually composed by combining four different sources into one and, by literary analysis, they can tell the source of each verse. For working purposes, the four documents were identified by alphabetic symbols—J, E, P and D.

The J documents refer to God as Jehovah or Yahweh. The E documents refer to him as God, or Elohim in Hebrew. The third document, by far the largest, contains the legal sections and concentrated on matters having to do with priests, so it was called P. And it became obvious that Deuteronomy was written by a completely different source, so that was called D. To these four Friedman has now added a fifth—R for the redactor (a fancy word for editor) who joined the parts into a continuous story and added a few parts of his own.

AS STORY PROGRESSED through the centuries, it became obvious that the Bible is not as old as first thought. It certainly was not written by Moses because the first five books contained things that could be known only by someone who lived after Moses. Nor was it written even during the time of David or Solomon.

Friedman presents hard evidence that J and E were both written during the time of the divided Kingdom of Israel and Judah. Each version was intimately associated with the life of the community from which it came—E from Israel by an advocate of the priestly family of Shiloh and possibly a descendant of Moses, and J from Judah by an advocate of the Davidic royal house. Then, after the fall of Israel to Assyria in 722 B.C. and the reunion of the divided people in Judah, someone united the two versions, forging a single story to serve the reunited community.

He then dates the P version during the reign of King

Hezekiah, who ruled Judah from 715 to 687 B.C. This was an age in which priestly divisions of status were established and P was a version that stressed the priesthood.

Scholars have long believed that D (Deuteronomy) was written during the time of King Josiah, the great grandson of Hezekiah. In the Second Book of Kings (19:35) we read that the priest Hilkiah had found a "scroll of the torah" in the temple. After this was read to Josiah, he began religious reform in Judah. The book that was found was Deuteronomy and Friedman tells why he is convinced that this book, plus the six books of the early prophets, were written by the Prophet Jeremiah (or perhaps by his scribe, Baruch). Jeremiah also wrote the Book of Jeremiah and the Book of Lamentations.

Jeremiah actually did two versions of Deuteronomy—one during the reign of Josiah and one after the fall of the Kingdom of Judah when he and many other Jews were in exile in Egypt. Friedman explains why this was necessary.

BUT WHO PUT ALL this together in the form we know it today? Friedman says this was done by Ezra, the priest and scribe who went from Babylon to Jerusalem in 458 B.C. He along with the governor, Nehemiah, had extraordinary powers granted by the Persian emperor. They rebuilt Jerusalem and the temple the Babylonians had destroyed. And Ezra read "the torah of Moses" at the water gate. It was his history of the Jewish people from creation through the Babylonian exile, Friedman believes.

Obviously, I've given away the "who done it?" part of the book. The fascinating parts, though, are the ways the clues are put together—the theological messages the authors were trying to get across, for example, or why it was felt necessary to combine the various versions instead of doing what the New Testament did with Matthew, Mark, Luke and John. The final result, though, is a greater appreciation and understanding of the Bible as a whole.

Sharing St. Mary's with Episcopalians brought surprises

by Margaret Nelson

Father Mauro Rodas was delighted when the congregation of the Episcopal Christ Church Cathedral decided to worship in St. Mary Catholic Church, the downtown Indianapolis parish of which he is pastor.

But as positive as his attitude was, even Father Rodas had some pleasant surprises during the nearly seven months it took for the renovation of the historic Monument Circle cathedral. These unexpected events made the Ecuadorian-born priest even more happy that his church was able to provide worship and study space for the Christ Church congregation.

On Thursday Jan. 5, the Circle cathedral group held its last worship services at St. Mary—a Twelfth Night event at which a collection has traditionally been taken for the hungry and homeless projects of the Episcopal diocese. Father Rodas was invited to attend.

"For me it was a growing spiritual experience," said Father Rodas. "Probably they felt the same way. The dean and pastor said that we speak of ecumenism so much, yet we do nothing. Now we have the satisfaction of knowing we have done something."

Father Rodas explained that the two ministers were aware of the differences in their expressions of faith, yet they respected one

another. "I think both of us wish that some of the differences will be wiped out, but we both understand that's the way the world is right now. In our hearts, we wished we could do everything together as one faith, but we knew we could not."

The Episcopal congregation also recognized the difference in financial resources. "They wanted to help," said Father Rodas. "They took care of repairs to our pipe organ and never mentioned how much it cost. They helped with the heating of the church. They left 200 metal folding chairs they bought when they came here. Individual members have sent donations, too."

The ecumenical experience began when Rev. Roger S. Gray, the dean and rector of Christ Church, talked about the proposed renovation at Lockerie Ministries Association meetings Father Rodas attended. "He started to say he really would like to come to St. Mary," the Catholic pastor said.

Then three or four people came to St. Mary's to talk, but I thought they were not too serious, like a couple planning a wedding and looking for a church. But the second time they came, they brought about 50 people. Then I knew they were serious," Father Rodas said with a smile.

Rector Gray sent a letter asking permission to begin worshipping at St. Mary on Sunday, June 19, 1988. Father Rodas moved his 10 a.m. Mass to 9-10:15 so the Christ Church congregation could gather at 10:30 and finish services before the noon Mass.

Providence Sister Mary Kay Duffy, director of the Hispanic Wholistic Center, spoke to Sunday School classes at Christ Church before the renovation began. She explained about the facilities, which the Cathedral congregation used for its educational programs, choir rehearsal, and child care services.

The Catholic parishioners joined the Episcopal congregation for a Choral Evensong service, at which the guest choir sang. Afterwards an outside buffet fiesta was served. This was just the first of several

cooperative gatherings during the next seven months.

The Christ Church Choir sang during the liturgy when the Hispanic Wholistic Center, on the south edge of St. Mary property, was dedicated by Archbishop Edward T. O'Meara in October.

On Thanksgiving, the two congregations joined together for services that included everything except the Catholic Eucharist. Then a traditional Thanksgiving meal became the "communion" they shared.

Father Rodas said he was embarrassed because the Episcopal staff planning that liturgy wanted to put their bishop in "second place" behind him. When he protested, they explained that they wanted the Catholic priest to be on the altar. The director of the archdiocesan Hispanic-American apostolate, he compromised by giving the prayers in Spanish as the Episcopal bishop gave the same general absolutions in English.

Christmas Eve was marked by the Catholic and Episcopal groups meeting together for the Festival of Lessons and Carols, which used Christmas carols between seven Old Testament readings.

Father Rodas smiled. "The children have been very gracious to me. For Thanksgiving, they gave me a Jesse tree that I put in church

during Advent." Made during Sunday School classes, the tree displayed hearts with the name of each child.

The priest told about finding some children dressed in Christ Cathedral choir robes behind a church pillar eating treats they had purchased from a St. Mary bake sale. He teased them about ruining their voices before the service.

"They haven't been a problem in any way," said Father Rodas. "The people were very friendly, very open. I never heard one bad remark. They could have said, 'Oh, the renovation is taking so long.' But they were always so grateful and seemed so happy to be here."

In a Christmas message to Father Rodas, Rev. Gray noted that when the "Catholic family" became "homeless," you opened the doors of your lovely church and your hearts to welcome us to worship."

In fact, having the Christ Church people leave St. Mary is the saddest part of the experience for Father Rodas. He observed, "I could say I didn't want them to leave, but that would not be good. In this world, happiness is not forever."

But both Father Rodas and Rector Gray have agreed that the friendship of the two congregations will continue.

Rites held for Father Schmitt

The funeral liturgy for Father Frederick A. Schmitt, pastor of St. Rose of Lima Parish, was held at 11 a.m. today at the Franklin church with Father David E. Coats, chancellor, as the principal celebrant.

Burial followed at the Priests Circle of Calvary Cemetery in Indianapolis. The wake and prayer service were Thursday, also at St. Rose of Lima Church.

Father Schmitt died Dec. 30 of an apparent heart attack in Cologne, West Germany, while conducting a holiday tour of three European countries with a group of Cathedral High School students. He was 58.

Born March 28, 1930 in New Albany, Father Schmitt attended St. Meinrad Seminary and was ordained as an archdiocesan priest at the Archbishops' Church there on May 11, 1959.

He began his teaching career at Schulte High School in Terre Haute and later taught

at Secunia and Cathedral High Schools. He was also a former superintendent at Roncalli High School and was named chaplain of the Catholic Student Center at Indiana University/Purdue University at Indianapolis in 1974.

Before assuming the pastorate at St. Rose of Lima Church, he served as pastor of St. Joseph Church in 1976 and Little Flower Church from 1977 until 1985.

From 1978 until 1986, he served on the board of directors of The Criterion. Other parish assignments included service at St. Margaret Mary Church in Terre Haute and St. Philip Neri, Holy Cross, and Nativity parishes in Indianapolis.

He is survived by a brother, Joseph, of Evansville; two nephews, Reed, of Evansville, and Randall, Honolulu, Hawaii; a niece, Roxann Hampton, Mission Viejo, Calif.; four grandnephews, and three grandnieces.



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Archbishop O'Meara's Schedule

Week of January 15, 1989
MONDAY & TUESDAY, Jan. 16-17 —
Presbytery Meeting, Ramada Inn,
Columbus, Indiana.



Archdiocesan Catholic Charities

Birthline prevents abortion via counseling

by Grace Hayes

It requires volunteers and donors. It communicates to all that the Catholic Church practices what it preaches. It says, "Life is important. Let us begin our care at the beginning." What is it? Birthline.

Birthline, a program presently sponsored through Catholic Social Services, was begun in 1974 in the Indianapolis Archdiocese by Catholic Charities. It is often confused with Birthright, a similar program that originated in Canada.

The main purpose of Birthline is to provide direct counseling for women who are contemplating abortion to reflect on not only the act of abortion but also the alternatives that exist for the child and the mother. Other services that are provided by Birthline through its volunteers are the provision of in-

fant and maternity clothing and referrals to resources that address other needs and concerns expressed by those who contact Birthline.

As previously indicated, Birthline services are provided by volunteers who care about the welfare of the mother and the child and are willing to expend at least eight hours a month toward this end.

The initial contact between the person seeking a solution to a problem and the volunteer is made by phone. The volunteers receive the calls made to Birthline in their homes by way of a forwarding system. If the caller indicates that she is considering abortion, the volunteer counsels her at that time. There are no referrals made to other agencies or persons. This moment, in so many cases, will probably be the only time that the caller is gently challenged to know exactly

what she is considering, to have someone talk with her about the alternatives of having the child, and the resources and positive possibilities that exist to help her.

If the caller is placing the call to receive material assistance in infant clothing, the volunteer obtains the required information and passes it on to another volunteer, the clothing volunteer. This volunteer contacts the caller, discusses the stated needs, and informs her when clothing and/or other articles can be picked up at the distribution site. Other material needs that are often requested are: food (especially formula), cribs, car seats, play pens, high chairs and strollers. All of these items are available depending on donations received.

Donations come to Birthline year-round. Many schools have specific times during which the children give infant clothing to Birthline. Many parishes participate in the Birthline Clothing Drive sponsored by the Archdiocesan Council of Catholic Women in January. These donations allow material assistance to be given to approximately 350 persons annually. Most of these persons receive layettes which consist of a crib blanket, receiving blankets, sleeping gowns,

undershirts, socks, sweater and cap, cloth diapers and bottles (if requested), and four outerwear outfits. The majority of the women who request clothing are referred to Birthline by clinics, social service agencies, and St. Vincent de Paul.

The volunteers are essential to the program. They provide the counseling and other services for the women who contact Birthline. The volunteers who answer the phone are asked to provide a minimum of eight hours of service a month, and are scheduled every other week. The volunteers who prepare the layettes do so on a bi-weekly basis unless an emergency exists.

Susan Reid, one of the phone volunteers, when asked why she became involved in Birthline, responded: "When I read about Birthline in *The Critic* I decided that in this type of program I could be beneficial in a charitable way. I have been a Birthline volunteer since September, 1986. I am grateful for the opportunities I have had to serve, to make a difference."

Persons interested in being Birthline volunteers should contact Grace Hayes, Catholic Center, 317-238-1550.

Three orientation sessions to explore pastoral planning

by John F. Fink

Three orientation sessions have been scheduled for parishes that are ready to begin their participation in the archdiocesan pastoral planning process but have not yet attended orientation meetings.

The sessions will be St. Jude Parish rectory, Indianapolis, on Wednesday, Jan. 18, at 6:30 p.m.; St. Louis Parish school, Batesville, on Tuesday, Jan. 31, at 6:30 p.m.; and St. Paul Parish center, Tell City, on Saturday, Feb. 4, at 1:30 p.m. All sessions will take three-and-a-half hours.

According to Providence Sister Marie Kevin Tighe, director of the archdiocesan Office for Pastoral Councils, pastoral planning committees from 50 parishes have so far participated in the orientation sessions.

"These committees are now preparing to assist parish staffs, pastoral councils and the parish at large in their understanding of the planning process," Sister Marie Kevin explained.

She also announced that both slide and video presentations of "Pastoral Planning, an Overview" have been prepared. They are the first of a series of 10 presentations that are in production, she said. Two copies of the slide presentation are now in each deanery, she said, and the video can also be requested. Parishes have been notified of the persons in each deanery from whom copies can be borrowed.

"These slide (or video) presentations are meant to be used after a parish planning committee has participated in an orientation session," she said.

ICC board sets priorities for state legislative session

The moral content of legislative bills was considered to be of prime importance when the Indiana Catholic Conference (ICC) board of directors, advisory council, and staff met in December to discuss priorities.

Representing the Catholic church in Indiana, the ICC has a history of upholding the dignity of the human person and the right of every person to life and an adequate standard of living.

Lobbying by the ICC in response to bills introduced during the 198th session of the Indiana General Assembly will impact on families and children, nonpublic schools and poverty.

For the ICC, proposed bills will be evaluated on the questions: "What effect would they have on people?" "Would they serve the common good?" and "Are Catholic principles involved?"

Complete background and the group's stand on ICC-related bills that are introduced into the legislature are presented in the conference newsletters. Legislative action that has been taken on the bills is also reported.

Network members of the conference then write or telephone their legislators to influ-

ence them to vote for the common good. Some of the issues expected to be considered this year are parental leave, medical care for poor young children and pregnant women, living conditions for migrant families, and services for financially troubled families.

In his 1989 message to the networkers, ICC General Chairman Archbishop Edward T. O'Meara said, "As active members of the church, it is our responsibility consistently to uphold the dignity of every human, made in the image of God, and call for society to recognize that dignity in its public policies."

"Using Gospel values as our basis, we Catholics cannot view poverty as purely an economic, sociological or political problem. Poverty seriously affects the way people live out their lives. As such, it is also a moral problem," the archbishop continued.

Daughter of Charity Sister Margaret Marie Clifford is the archdiocesan coordinator of the ICC. Those wishing to inquire about the program or to become networkers may contact the ICC at 1400 N. Meridian St., Indianapolis, Ind. 46202, 317-236-1455, or write P.O. Box 1410, Indianapolis, Ind. 46206.

Birthline 'baby shower' Jan. 21-22

Thousands of people will be bringing gifts to a two-day "baby shower" in the churches of the archdiocese on Saturday and Sunday, Jan. 21 and 22. On that weekend, the Archdiocesan Council of Catholic Women will accept baby clothes for Birthline.

Birthline is a program of Catholic Social Services which promotes alternatives to abortion and provides material assistance to newborn infants.

This will be the 12th year that the council has sponsored the baby shower as a positive way of helping those who have

chosen to sustain the life of a yet unborn child.

Items needed include crib blankets, receiving blankets, cloth diapers and pins, sleepers with feet, sweaters and caps, crib sheets, nightgowns, undershirts and plastic pants. Donated articles may be placed in boxes near the entry of churches in the archdiocese.

The clothing and other items will be distributed by Birthline volunteers in response to the daily requests for assistance they receive.

Archbishop accepts priests' diaconate recommendation

(Continued from page 1)

the permanent diaconate. After meetings held in each deanery, the priests and laity of the archdiocese were surveyed to get their opinions.

The results of the surveys showed that the laity favored the diaconate more than the priests did, although the priests were divided on the issue. Of the 132 priests who responded, 55 said they favored the establishment of the diaconate and 61 did not, with 16 not committing themselves. Of the 164 lay people who responded to surveys sent to them in the mail, 110 said they favored the establishment and 25 did not, with 29 not committing themselves. Of the 183 people who returned a survey printed in *The Critic*, 104 were for the establishment and 70

were against it, with nine not committing themselves.

Members of the Council of Priests who voted against the permanent diaconate in September noted that the survey showed no wholehearted support from priests since more voted against than for. The 19-member council represents the priests of the archdiocese and is one of Archbishop O'Meara's four advisory bodies. The others are the Board of Consultants, the Finance Council and the Clergy Personnel Board.

Council members said they also voted against the diaconate because they believe that the issues of women's roles in the church and lay ministry should have top priority and emphasis at this time and that the archdiocese should not start another male ministry.

Matters Temporal

by Msgr. Gerald A. Gettlinger
Secretary for Temporalities

Looking for a Challenge?

(Msgr. Gettlinger is out of town this week. Before he left he asked that we reprint his column from last week.)

It has been some time now that we have been working toward completing the staff of the Secretariat for Temporalities. That person is the Chief Financial Officer. I have been attempting to fill that post on an interim basis. This therefore is an open invitation to any one of our Catholic community in the archdiocese who is qualified and feels that a challenge is in order. Interested? Read on.



Chief Financial Officer

In brief, the Chief Financial Officer of the Archdiocese of Indianapolis is responsible for all temporal matters of the archdiocese. That person, man or woman, will be directly accountable to the archbishop. There is an indirect accountability to the Moderator of the Curia and the Finance Council.

Key to the position and an immediate and urgent need is financial planning. This is particularly critical in light of the pastoral planning now under way. Not only is there need for a financial plan to meet established priorities through the pastoral

plan, but also assistance and support to parishes and institutions as they plan. Further, the codification of fiscal policies and development of needed ones are certainly agenda items. It goes without saying that the CFO will develop and implement the annual archdiocesan budget.

Working staff reporting to the CFO include the directors of Accounting Services, Development, Information Systems, and Management Services. The position requires supervision and management skills.

As an administrator, the CFO is responsible for the financial management of the archdiocese and serves as staff both to the archbishop and his Finance Council.

There is the dual function of writing reports as well as reviewing reports. The CFO will certainly make appropriate reports to the archbishop and Finance Council and will prepare the annual report for the archdiocese. Review of parish reports also falls to this office. Sound communication skills are a must.

Still Looking for a Challenge?

Should you be interested, or should you know a person who likes to "go for it," simply write me at P.O. Box 1410, Indianapolis 46206. If you wish to see a job description in its entirety, I am more than happy to forward it.

If you are not sure whether you are qualified and are interested, send me a resume and I will respond to you.

The job is a good one. It is a big one, but it can be done. Are you up to it?

COMMENTARY

The Bottom Line

Why are the poor more generous than the rich?

by Antoinette Bosco

Rich people are a lot less generous than poor people, according to the findings of a recent Gallup Poll.

Maybe I shouldn't be surprised but it bothers me to read statistics showing that people in low-to middle-income groups give larger portions of their incomes to charity than do rich people.

The poll found that households earning under \$10,000 gave 2.8 percent of their incomes to charity, households in the \$50,000-\$75,000 bracket gave only 1.5 percent, those in the \$75,000-\$100,000 bracket gave only 1.7 percent.



"Contrary to popular opinion, the well-to-do in America cannot be described as generous," said Brian O'Connell, president of the Independent Sector, a coalition of 650 corporate foundation and volunteer groups which sponsored the poll.

It seems to me that the reason for this has to do with empathy. Poor people understand poverty and know how it feels. They know what it means to be trapped and frustrated by poverty's often unbreakable cycle.

If you've never known poverty personally, it can be easy to ignore the plea of the poor. Empathy elicits a kinder response from us.

All too often, wealthy people get miserly. When those mail appeals come, they're tossed unopened into the garbage. News stories about homelessness and hunger glide by with no impact.

When plenty of money is readily at hand,

it can become impossible to imagine the plight of a poor person.

My daughter used to work on Wall Street. She had a large office on the 35th floor where millions of dollars changed hands every day.

"When you're up there in that ivory tower, you lose touch with the daily life of normal people," she said. "All perspective on money disappears. The poor become little more than an abstract concept."

"Even I, who had been raised in a low-income household, was beginning to forget what it had felt like," she said.

"One day it occurred to me that if I could no longer believe in the reality of poverty and

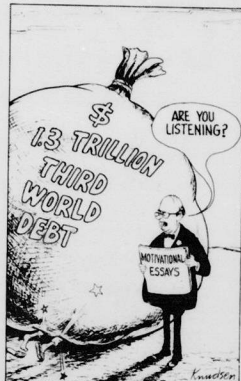
Poor people understand poverty and know how it feels. They know what it means to be trapped and frustrated by poverty.

could not remember how to feel empathy, how could my colleagues, most of whom had been born relatively privileged, ever be expected to open their hearts and minds to the problems of the poor?"

The Gallup Poll reminds me of the Bible story about the poor widow offering two small coins for charity while the wealthy made much larger gifts.

Jesus praised her offering, pointing out that she gave more than the others because she gave all she had.

I guess there's nothing new about the



relative generosity of the poor. Even back in Jesus' day the poor seem to have had greater empathy. Maybe that accounts in part for why Jesus chose the poor to carry his message.

It is interesting that the Independent Sector, a group representing many private interests, commissioned this particular Gallup survey. It demonstrates concern for the question of charitable giving. I hope it encourages the wealthy sector to examine its own record.

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The Yardstick

Controversies affect Catholic-Jewish relations

by Msgr. George G. Higgins

If one were to judge from the headlines alone, 1988 in Catholic-Jewish relations would appear to have been in fact "the year of the ghost of controversies past."

In June the pope visited Austria and once again met with its amnesiac President Kurt Waldheim.

In September editorialists in Jewish papers were querying publicly as to the status of the Holy See's statement on the Holocaust promulgated by the pope in his 1987 meetings with Jewish leaders at Castelgandolfo and Miami.

In December the Palestine Liberation Organization's Yasser Arafat, for the first



time since 1982, got a papal audience. Also in December the dispute over the Carmelite Convent, which still stands near the Auschwitz death camp, was revived.

From the Jewish side, it looked a bit as if the church was intent on pouring salt into still bleeding wounds.

While understandable, I think this may turn out to be a rather superficial judgment in the long run. The meetings with Waldheim and Arafat, the latter coming after the U.S. State Department's initiative in opening a "dialogue" with the PLO, were both diplomatic necessities.

The pope used the occasions to reaffirm in the strongest terms the church's opposition to anti-Semitism and terrorism. And the Holy See's work on its Holocaust statement has been proceeding apace, which is to say carefully and thoroughly but not quickly.

As Rabbi Marc Tanenbaum, speaking as the chairman of the International Jewish Committee for Interreligious Consultations, quipped, "I wouldn't trust a Vatican statement" on such a complex and sensitive topic "that came out in only a year."

It took the Vatican, after all, more than nine years to issue the implementing document for the Second Vatican Council's declaration on the Jews, "Nostra Aetate, 4."

Below the surface, 1988 was in fact a very good year for Catholic-Jewish relations. Significant new dialogues were begun in Poland and Austria, and statements by the Latin American and Brazilian bishops' conferences consolidated earlier gains.

Virtually ignored by the secular media were major initiatives by the pope and the U.S. bishops clarifying the church's teaching on the passion and death of Christ. These filled out Vatican II's historic condemnation of

the deicide charge by providing detailed and authoritative guidelines for interpreting the New Testament passion narratives.

In June 1988, the U.S. Catholic Conference published "Criteria for the Evaluation of Dramatizations of the Passion" as a statement of the bishops' Committee for Ecumenical and Interreligious Affairs, anticipating by several weeks the pope's own thorough exegesis of the key New Testament texts in his general audiences.

Combined, these documents will provide Catholic preachers, teachers and dramatists with a sure framework within which to understand the central mysteries of the church in a way both authentic to the biblical text and positive toward Jews and Judaism.

All in all, not a bad year substantively for the future of Catholic-Jewish relations.

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Everyday Faith

Farmer and mechanic offer lesson in spirituality

by Lou Jacques

No matter what you do for a living, have you ever thought of yourself as either a farmer or a mechanic? Maybe not, but one of the two probably best explains your current approach to spirituality in your life.

At least that's the theory of a retreat master I met on a recent retreat. It was a small part of the overall three days, but it turned out to be the idea that most helped me once I got back to normal routine.

As he explained it, the spirituality of the farmer is a spirituality of trust. A farmer plants the seed, waters it, works hard to make sure that as many factors as he can control are working in his favor. Then he must sit back and wait for the crop to grow. He works feverishly at planting time and at the harvest, but in between he can do little about the growing process beyond hoping, praying, trusting and waiting. Patience is the key word.

The mechanic has an entirely different outlook on life. He lives to tinker. He works

constantly to fix what is broken. He finds something that does not work and cannot sleep until he has devised a solution to fix it. Most of the time he is in a state of unrest or agitation until he finds the solution to the



problem of the moment and manages to fix it.

The mechanic believes that he can bring about results by his own activity. In fact, he could not survive without such self-belief. The farmer, by the very nature of his work, must trust and wait. For him, the results hinge on a variety of factors: planting at the right time, the amount of rainfall, insects, a thousand things he has only limited control over. While the mechanic tries to find what is wrong and attempts to fix it at once, the farmer can't influence the process one way or the other once growth is underway.

"So which person has the better approach to spirituality?" I asked the retreat director. "Neither," he said. "The spiritually healthy person has a balance of both the farmer's and the mechanic's traits. We need to tinker, but we also need to trust. We need the farmer's meditative, patient, trusting outlook. But we also need the mechanic's willingness to solve spiritual problems."

How will we know which approach we lean toward and which we need to work on? The Holy Spirit guides us, the retreat director said, by sending us the right people, the right book, whatever we need to make mid-course corrections in our spiritual lives.

For this professional tinkerer, that means

needing to realize that I must work long and hard at developing the patience of the farmer. I need to believe that what the Lord has sown in me will flourish, and stop trying to influence the process every step of the way. No matter what our occupation may be, the spirituality of the farmer and the mechanic provides a lesson to remember.

the criterion

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to the editor

UNFPA and abortion issue

The letter in your pages of Nov. 4, concerning the United Nations Population Fund, is mistaken. The Fund does not support abortion and never has, either in fact or in principle. (The letter, from Kimberly Ledbetter of Indianapolis Right to Life, said that President Reagan "stopped the funding of the U.N. Fund for Population Activities because of its support for the forced abortion policy in China.")

UNFPA supports family planning programs in more than 130 countries. We work only at the request of governments, and always on the principle of the freedom of choice of individuals and couples in the matter of family size.

The International Conference on Population in 1984 decided that abortion was not to be recognized as a means of family planning. Accordingly, UNFPA does not fund abortion programs. Nor are we responsible for the management of population programs in any country, whether or not they include abortion.

On the issue of whether abortion should be legal or not, the Fund takes no position, either for or against. Each of the countries in which we work is a sovereign state. We do not attempt to make or influence policy beyond our mandate to promote awareness in the area of population and to extend assistance to countries requesting it.

In the interests of accuracy in a vital matter which affects the health and lives of ordinary men and women all over the world, I ask that you draw this statement to the attention of your readers.

Jyoti Shankar Singh
U.N. Fund for Population Activities
New York

The truth about Father Coughlin

The vicious and selectively edited PBS documentary on Father Charles Coughlin (reviewed by H. Herx and J. Trojan Dec. 9) deliberately avoided mentioning both the crux of the controversy and what really shocked him. Opposed to the interventionists such as Roosevelt and the bankers who wanted to go to war on the side of Stalin were the non-interventionists such as Father Coughlin, Charles Lindbergh, Hamilton Fish, and other patriots including, I believe, our own Senator Bill Jenner, who were opposed to entering the war on either side.

The smear campaign against Father Coughlin, Lindbergh, and the others began when it was realized that their "America First" movement was gaining wide support. Their rallies could draw 100,000 people at a time when professional football considered 14,000 a huge crowd.

The rumor circulating among the mid-west chanceries was that it cost one east coast archdiocese today's equivalent of millions of dollars to buy off either Father Coughlin's sponsors or his network's contracts, which sum was totally wasted by the "sneak" attack on Pearl Harbor, an event which not only ended the great depression which had persisted into Roosevelt's second term but more importantly saved a tremendous investment in the USSR made by British and American bankers and industrialists.

Perhaps some day Mr. Herx and Ms. Trojan will favor us with a review of the Hon. Fish's memoirs, or Admiral Robert Thoburn's "Final Secret of Pearl Harbor" or George Eggleston's "Roosevelt, Churchill, and the World War II Opposition" or John Toland's "Infamy." These and other works provide unassailable evidence of the conspiracy to force America into war.

Father Coughlin correctly labeled many politicians as hypocrites. The Founding Fathers in their wisdom sought to protect this nation from international banking

cartels who were in the habit of gaining control of a nation's currency. Article I, section 10 of the U.S. Constitution is still in effect and every office seeker taking the oath perjures himself to the extent that he facilitates the continued operation of the privately owned Federal Reserve banking system, the interest they make off the national debt or of loans to captive nations.

And they are still at it. Now we taxpayers are to provide the money for Mexico to "service" its debt while the indebted American farmer must give up his land. Nor will the countries of Yugoslavia see their independence for the IMF has realized the impossibility of apportioning the \$21-billion debt among several mini-states. The IMF will continue its repressive measures against those people.

Nor was Father Coughlin anti-semitic. Devout Jews, including his friend Congressman Fish, deplored the fact that the vast majority of the Bolsheviks and their financiers were agnostic or atheistic Jews. (Ref.: *The London Times*, The "Jewish Chronicle" of England, the British historian Nesta Webster, the Irish theologian Father Dennis Fahey, the Jewish newspaper *The Communist* published in Kharkoff.)

To the displeasure of modern liberals, Father Coughlin ranks as America's greatest Catholic evangelist for he amassed his audience long before the above controversy by preaching the Catholic faith with no holds barred. Imagine Bishop Sheen daring to lecture the American people on the evils of birth control or Father Castellanos preaching on the purpose and effects of the Holy Sacrifice of the Mass.

David Sims

Indianapolis

A tribute to Father Schmitt

Here are some observations concerning the late Father Fred Schmitt, who secretly slipped away from us in his beloved Germany. I would describe him in the most glowing terms but it would take more than this space allows.

He showed concern for others. Even though he was overweight I never remember seeing him carry his weight around with anything but an air of elegance. He knew it was his problem and his alone and he just handled it. Nothing that I know of ever saw the man except maybe dingly-minded people (I include myself).

One of his former associates said of him once, "Inside that big bear there's a heart of gold." He knew how and when to say thank you even though he wasn't a back puffer. As a priest and man he more than paid his dues. One final observation: I think deep down he always wished the Chicago Cubs would have done better a time or two. I remember one time I told him they were in first place!

Father Schmitt, may you rest in peace. You deserve it.

Therese Dailey

Indianapolis

Visible sign to passers-by

There's a church in the valley... no lovelier church... Eastbound 70.

As I drive to work each day I pass Harding St. and see the beautiful white Assumption Church outstanding to all who pass by. Upon investigating, I discovered the church, located at 1117 Blaine Ave., just received new aluminum siding, new paint job and the bell tower was repaired. These repairs cost thousands of dollars and I admire the people who struggle to keep their church in good condition. Priorities, yes. Most of these church members probably are struggling to pay on their own debts. I admire the faith that is so evident.

I want to say thanks to the Assumption Church members for providing such a visible sign to all who pass by. This visible sign

is a source of inspiration to me and the message is clear that the church is strong and growing.

An Interested Passer-by

Indianapolis

Our beliefs in Mass, rosary

Is there any hypocrisy whatsoever in the life of one who considers himself a good Catholic but does not attend daily Mass or pray the rosary?

If we believe in the Holy Sacrifice of the Mass and sacramental life as the great privilege and gift of God, and if we acknowledge the urgency of Mary's direct plea to mankind at Fatima to pray the rosary, why are these beliefs not taken more seriously? Indeed, in some significant ways we are the spiritually indifferent souls without our ever realizing it?

The Eucharist: periodic social ritual or the person of Christ awaiting our devotion? The rosary: quaint, archaic custom or pressing reality in a torn world?

John N. Heil

Wauwatosa, Wis.

Children on the side of the road

As we enter 1989, president-elect Bush has promised us "a gentler, kinder nation" under his administration. I would like to offer a few thoughts on how we can help him bring this about. We have all heard about the bishops' pastoral letter on the American economy:

"Economic Justice for All." If you haven't given it much thought, I urge you to do so. As you read or discuss it, please consider this scenario.

We are driving along I-65 at dusk. The traffic flow is heavy. It is raining and there are patches of fog scattered along the highway. We are traveling at a high rate of speed with our wipers on, the windows up, the heater blowing and the radio playing. On the side of the road stands a lost child—cold, wet, hungry and crying. Few of us would pass this child by without offering help. However, traveling at high speed and with these conditions, we may not see or hear the child.

With "Economic Justice for All," the bishops are not telling us to slam the brakes on this creating havoc and mass confusion for those behind us. They are trying to tell us that the child is there. They are asking us to:

► slow down—give the child a chance to be seen and ourselves a chance to see him/her.

► crack the windows and turn the radio down—give the child a chance to be heard and ourselves a chance to hear him/her crying.

Unfortunately, a few of us will continue to pass the child. Some of us are in such a hurry to reach our destination that we haven't time to stop. We tell ourselves that someone behind us will take care of the child and, if not, we will send help when we arrive. So many times we seem to forget. These are the people who tell us that the bishops are out of their element on the highway of life. These people are wrong and we had better slow down, crack the windows, turn off the radio and look for God's children on the side of the road. They are there!

Richard P. Monroe, Jr.

New Albany

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JANUARY/ FEBRUARY/ MARCH

at The Beech Grove Benedictine Center

Jan. 19 7:10 p.m. \$7.50	I. Spirituality of Community — Beth Ann Ruto II. Compassion of Jesus — Rev. John Schottelkotte	Feb. 15-16 9 a.m.-5 p.m. \$80 Res. \$60 Comm.	Guiding People through Resistance to Change Day Sessions — David Ramsey
Jan. 25 7:40 p.m. \$5.00	Pray with Clay — Sr. Juliann Babcock, OSB	Feb. 15 7:10 p.m. \$15	Guiding People through Resistance to Change Evening Session — David Ramsey
Jan. 27-28 7 p.m.-7 p.m. \$25	Learn to Pray Through Diverse Expression — Alexandra Kovats, CSJIP	Feb. 16 7:10 p.m. \$7.50	Spiritual Companionship — Gwen Goss
Jan. 29 14 p.m. \$20	Prayer with the Mystics — Alexandra Kovats, CSJIP "How to Nourish the Mystic Within You"	Feb. 17-19 7 p.m.-noon \$140 Res. \$110 Comm.	Enneagram III: Relationship — Rev. John Schottelkotte Patrick O'Leary, SJ (Prerequisites I and II)
Jan. 31 7:10 p.m. Donation	Centering Prayer — Mary Margaret Funk, OSB Mrg. Gerald Gettelfinger (6 weeks course)	Feb. 23 7:10 p.m. \$7.50	I. Reconciliation — Rev. Jeffrey Godecker II. Stewardship of the Earth — Dr. Kathryn Williams
Feb. 3-5 7 p.m.-noon \$140 Res. \$110 Comm.	Enneagram I: The Journey to Self-Understanding — Kathy Huber, OSB Barbara Schmitz, OSB Bernice Kuper, SP (Video)	Mar. 9 7:10 p.m. \$7.50	I. Christian Unity — Dr. Paul Crow II. Sacramental Life — William Bruns
Feb. 6 7:30 p.m. \$20	Myers Briggs Spirituality Typing "Within/Without" Evening Session — Mary Jakubak, OP	Mar. 16 7:10 p.m. \$7.50	I. Eucharist — Rev. John Schottelkotte II. Cost of Discipleship — Kevin DePrey
Feb. 7 9:30 a.m.-5 p.m. \$40	Myers Briggs Spirituality Typing "Within/Without" Day Session — Mary Jakubak, OP	Mar. 19-25 \$210 Ind. Group Rate Available	Holy Week Monastic Retreat — Directors: Cornelia Gust, OSB Juliann Babcock, OSB Registration is at 10 a.m. Concludes with 8 p.m. Easter Vigil
Feb. 9 7:10 p.m. \$7.50	Economics — Raymond Ruto	Pre-registration and Deposit required. Write or Call: 1402 Southern Avenue Beech Grove, IN 46107 (317) 788-7581	

CORNUCOPIA

January is cruelest month

by Cynthia Dewes

On a scale of one to 10 January would probably rate a two in most people's books. It's not warm and sunny, unless we live in the southern hemisphere. And it only has one national holiday, which doesn't even require costumes or greeting cards. Come to think of it that may be a plus.

In addition to being cold and drab, with snow, sleet, cloudy skies and even tornadoes, January is one of the longest months. Or maybe it just seems that way. Also, January produces deceptive thaws, when unsuspecting ice fishermen fall into the drink and ice skaters despair of using their new Christmas

January is a miserable time in other ways. Dieters suffer hunger cramps, and

smokers puff cigarettes only in their dreams, as they try to live up to their New Year's resolutions, some made as recently as January 1 of the current year. Teens slouch back to class, with graduation still a distant goal. It will be a long time between gifts.

Furthermore, there are no holidays for the kids at school to relate to. There are no pictures, decorations, or gifts to cut out, paste or mold, no parties, no skits, no goodies to bring for celebration. January is colorless inside and out.

Then there's the sickness. It may be out of sheer boredom, but lots of people get sick during January. We come down with flu and sinus infections, and pneumonia "walks" among us. And if we escape these popular health hazards, there are other clever viruses out there breeding like guppies and hoping to zap us when we aren't looking.

But wait! What light through yonder window breaks? It is The Sale, and January is The Time.

The January White Sale, the Inventory

Sale, the After Christmas Sale, any name which can grab the customer by his pocket-book, is tacked onto January sales. The idea is to lure those rare persons who still have two coins to rub together after Christmas, and entice them to join the rest of us in the poorhouse.

It's imperative for the stores that the selected victims buy stuff that wasn't popular all year, particularly the choicer items that never sold even during the holiday madness. If customers passed them up at a time when they would charge the store's light fixtures to their credit cards if no one stopped them, we're talking really doggy merchandise here.

You never know, though. We may need a brass Egyptian urn to plant geraniums in next spring, if spring should come. We can save the 75-percent-off incense-burning lamp to use as a wedding gift for the child of a business acquaintance in another state. And we could store old magazines in the imitation wood log carrier we're thinking of buying in case we ever live in a house with a fireplace.

No matter. If we're not allowed to pig out or smoke, and there's not much to celebrate, we'll buy *something*. Next to breathing, it's the only reasonable thing to do during January.

VIPS...

✦ **African Missionary Sister Demetria Smith**, daughter of Archie and Bettie Smith of SS, Peter and Paul Cathedral Parish, has been elected an assistant provincial counsellor of her order, the Congregation of the Missionary Sisters of Our Lady of Africa. The order was founded in 1869 by French Cardinal Charles Lavigerie, and now numbers 1,500 women of 11 nationalities who work in 17 countries of Africa. Sister Demetria will begin a new assignment this month as Mission Education Animator for the Archdiocese of Washington, D.C. Formerly she worked with Father James Barton in the Archdiocese of Indianapolis Office for the Propagation of the Faith.

check-it-out...

Local competition for the 1989 Knights of Columbus Free Throw Championship will be hosted at 10 a.m. on Saturday, Jan. 21 by Msgr. Bernard P. Sheridan Council #6138 K of C in Greenwood. Boys and girls ages 10 to 14 are eligible to participate and may work their way through local, district, regional and state competitions. International winners are chosen by the Supreme Council. Contestants are required to furnish proof of age and written parental consent. Call Jerry Schnorr at 317-535-5632 for more information.

✓ **Child Care Management of Indiana, Inc.** will sponsor free workshops for persons interested in early childhood education, caregiving and advocacy, entitled "Children: Our Investment in the Future" from 8:30 a.m. to noon on Saturday, Feb. 25 at the Indiana School for the Deaf, 1200 E. 42nd St. in Indianapolis. Topics include: stress management to avoid burnout, sing me a song—tell me a story, nutrition, developmentally appropriate activities for young children, creative junk for the frustrated facilitator etc. Pre-registration must be received by Feb. 15. Send name, address, and phone number to: Cal Olson, CCMi, P.O. Box 221 Zionsville, Ind. 46077.

Chataard High School will sponsor its first **Superbowl Sunday Party** at 2 p.m. Sunday, Jan. 22 in the school cafeteria. The event will include a cocktail hour followed by a barbecued rib dinner. The cost is \$15 per person, with proceeds benefiting Chataard. For reservations call Kathleen Hahn in the school development office at 317-251-1451.

✱ Saint Joseph of Peace Sister Alexandra Kovats will present a 24-hour retreat workshop for women and men on the topic "Em-bodied Praise—Prayer Through Divine Expression" on Friday and Saturday, Jan. 27-28 at Beech Grove Benedictine Center. She will also present a program entitled "Praying with the Mystics—How to Nourish the Mystic in You" from 1 to 4 p.m. on Sunday, Jan. 29. Sister Alexandra is a well known lecturer on spirituality, feminism, youth, sexuality and religious life. She was born in Hungary and emigrated with her family during the Hungarian Revolution of 1956. For information on her programs call 317-788-7581.

✓ The Indiana Rural Justice Network will sponsor a series of three seminars on **Responding to Hate Activities in Indiana** presented by Daniel Levitas, research director of Prairiefire Rural Action, Inc. on Friday through Saturday, Feb. 26-28 in different parts of the state. The Network is a coalition of organizations such as religious denominations, farm, labor, environmental and social action groups, which work individually and collectively with Indiana constituents on land, justice and stewardship issues. Participants in the seminars will be required to have invitations. For information call Evelyn Kellum at 317-925-8819.

✓ The Adult Religious Education Committee of St. Barnabas Parish, 8300 Rahke Rd. will sponsor a three-part series on parenting in contemporary society today, entitled "Whose Children Are These?" on Sundays, Jan. 15, 22 and 29 from 7:30 to 9:30 p.m. in the school cafeteria. Presenters for the free programs are Joyce Duvall and Gene Critchfield. For more information call Karen Oddi at 317-381-0631.



The Ad Game

\$25 — A PUZZLE FOR PRIZES — **\$25**

The following readers correctly unscrambled last week's puzzle:

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on her programs call 317-788-7500.

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the free programs are Joyce
Gene Critchfield. For more infor-
Karen Oddi at 317-881-0631.



— ANSWERS TO LAST WEEK'S "AD GAME"
TACELPELJOGEBUSY
PJS BEAUTY COLLEGE
NICEMENURIDAFILEAT
AMERICAN UNITED LIFE
SENALRLVCOG
ALLCOVERINGS
VINESTIRGEPERECS
PINGS TREE SERVICE
NEARMORTHNTRAMON
MARTEN MANOR NORTH
(TIE-BREAKER)
GLADEGONE
GOLDEN AGE

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

Marilles Mauer, St. Maurice, Greensburg
— Your \$25 Check is in the Mail —

- 1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Tuesday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the answers.

Look for "The Ad Game" in
Next Week's *Criterion*!

BELLS FOR BABIES—Kathy DiFiore, founder of Several Sources Foundation, presents U.S. Congressman Henry Hyde with a symbolic bell as Paul and Liza, two of the over 300 babies saved from abortion through the efforts of Several Sources, look on. Congressman Hyde is honorary chairman of the "Bells for Babies" event to be held on Monday, Jan. 23 when church bells will be rung nationwide in remembrance of the 23 million infants who have been aborted since the Supreme Court *Roe* vs. *Wade* decision on Jan. 22, 1973.

Directors of religious education for the Indianapolis South Deanery parishes will present a workshop by the Fountain Square Fools from 9 a.m. to 3 p.m. on Saturday, Jan. 21 at Nativity of Our Lord Jesus Christ Parish, 7218 E. Payne Rd. The Fools are a troupe of Christian performers, actors, dancers, musicians, poets, jugglers and



PARISH RETREAT—Pastor Father Harold Kneeven (from left), and chaperpersons Mimmi and Charlie Heuser display a poster advertising a free "Called and Gifted" retreat to be presented by Ray and Beth Ann Rulo in the parish hall of St. Augustine Church in Jeffersonville during the weekend of Feb. 3-5.

mimes. The workshop is open to church ministers and others interested in learning creative ways to proclaim the Good News. The day will include "Juggling and Self Esteem," the art of story theatre, and shared prayer. The \$10/person cost includes refreshments and lunch; advance reservations required. Call Anne Zink at 317-637-9741.

The Annual Birthline Baby Shower will be held in area parishes during the weekend of January 21-22. Donations of new or like-new crib blankets, cloth diapers, footed sleepers, baby sweaters, caps, nightgowns, undershirts etc. are welcomed.

Recitation of the Rosary will be held every Thursday at 6:15 p.m. in St. James the Greater Parish chapel, 1155 E. Cameron St. Everyone is invited.

Secena Memorial High School Class of 1969 is planning a 20 Year Reunion for Saturday, Aug. 5. For more information or to volunteer to help, call Diane at 317-357-5924 or Jan at 317-844-9351.

David Ramey, president of Bergamo Center in Dayton, Ohio will present a workshop on "Guiding People Through Resistance to Change" from 9 a.m. to 5 p.m. on Wednesday and Thursday, Feb. 15-16 at Beech Grove Benedictine Center. On Wednesday, Feb. 15 an evening session will be offered from 7 to 10 p.m. for those who cannot attend both days, presenting a shorter development of the topics. Pre-registration is required. Call 317-788-7581.



THEATRE ON THE SQUARE—A production of "Jesus Christ, Superstar" is now playing on weekends through Jan. 28 at the Theatre on the Square, 1110 S. Shelby St. Shown here in a scene from the musical play are Annas, played by Tom Haydock (left), and Ceriphas, played by Michael Hiland. The number for reservations is 317-837-8085.

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RCIA expert will speak here

Father James Dunning, president of the North American Forum on the Catechumenate, will speak on "The Mission of the Parish-ioner" at two February meetings in the archdiocese.

The Office of Catholic Education describes the meetings as "an opportunity for parish members to reflect upon and pray about the baptismal call to become disciples of Jesus." Father Dunning is known for his influence on the implementation of RCIA (Rite of Christian Initiation of Adults) in U.S. Catholic parishes.

On Thursday evening, Feb. 16, Father Dunning will talk at St. Mary Church in North Vernon. And on Monday, Feb. 20, he will talk at SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Both discussions will begin at 7:30 p.m.

The meetings are sponsored by the Joint Committee on RCIA, which consists of the Office of Catholic Education and its RCIA Leadership Formation Team, the Office of Evangelization, and the Office of Worship.

Father Dunning will also give presentations on the topic: "RCIA and Discipleship" at St. Thomas Aquinas Church, Indianapolis,



Father James Dunning

at 7:30 p.m. on Feb. 17 and 7:00 p.m. on Feb. 19.

No registration is necessary for these events. The public is invited. A free will offering will be accepted.

St. Simon Scouts mark 25 years

Boy Scout Troop #488 of St. Simon Parish in Indianapolis celebrated its 25th anniversary on Dec. 18 in the school cafeteria. An anniversary dinner and program were held for invited guests in honor of the troop and the 25 Eagle Scouts it has produced over the years.

Many of St. Simon's Eagle Scouts, who received special recognition during the program, were present at the celebration. They represented about 200 years of scouting. The program included a skit by "The Well Known

488's," presentations on the story of scouting and the history of the troop, and a slide show of Troop #488.

During the past 25 years boys in Troop #488 have earned 2,500 merit badges and have spent more than 900 days camping.

St. Simon Parish members Ron Hartlieb and Chester Price, Sr. are scoutmaster and scout commissioner, respectively, of the troop. Father Mark Swarczkopf, pastor of St. Simon and an Eagle Scout himself, is the archdiocesan chaplain for scouts.



SILVER ANNIVERSARY—Doug Price (front, from left), Mike Thibault, Steve Creason, James Vastag, Cory Moyars, Scott Beauchamp and Tom Mullendore; Mike Vastag (second row), Father Mark Swarczkopf, Chester Price, Jr., Tom Jones, Jr., Steve Thibault and Martin Price; and Mike Sulgrove (back row), Joseph Uhlenhake, David Uhlenhake, Mark Uhlenhake and Robert Coop gather to celebrate the 25th anniversary of Indianapolis St. Simon Boy Scout Troop #488 Eagle Scouts at a special dinner.

Students experience reality during Urban Plunge

by Margaret Nelson

"I wanted to understand first-hand what the problem is and take steps to help," said Jeffrey Terrell of Carmel at the start of the "Urban Plunge" project on Sunday, Jan. 8. The architecture senior at Notre Dame explained, "I may be called to design a home for the homeless. I think this will be good experience to inform me."

Sheila O'Keefe expressed "an experience that will help me help others in my life in the future" at the first meeting at St. Joan of Arc Church, Indianapolis. The young woman from Mishawaka is a sophomore in humanistic studies at St. Mary College in South Bend.

"It will open my eyes to a lot of things I haven't seen before," said Lisa Harrell, a Kokomo native who is a sophomore in communication at St. Mary. "I hope it will make me a more well-rounded person."

Students from Notre Dame University, St. Mary College and Holy Cross Junior College in South Bend came to Indianapolis early this week for the annual Urban Plunge.

Most of them had never seen people living under these conditions.

The young people came from Richmond, Columbus, Indianapolis, Evansville, Zionsville, Carmel, Lafayette, Kokomo, Mishawaka, and St. Joseph, Michigan, to observe the poverty and homelessness in the center city as part of a one-credit course. Most of the students were from suburban or rural neighborhoods.

The week began with what Ann Marie Hanlon, director of the Urban Parish Cooperative (UPC) Volunteers in Ministry (VIM) program, called a Life Bite and orientation at St. Joan of Arc. There, the pastor Father Thomas Murphy greeted the thirteen young people. Pastor's assistant Gary Rieddorf of the youth program the parish provides for neighborhood teens and Greg Kuehr, full-time VIM, explained his work and presented a film showing the parish program in cooperation with the Young Life Urban program. Hanlon outlined the students' agenda for the week.

Later the students went to the Holy Family Shelter, a facility that houses, feeds, and

counsels homeless parents. The young people had sleeping bag accommodations there. The director, Daughters of Charity Sister Nancy Crowder, familiarized them with the policies of the shelter.

On Monday morning, the group met at the Salvation Army Senior Center on the corner of Alabama and Michigan Streets. They shared coffee and doughnuts with the elderly there.

Later they met with the staff members of the Mobile Homeless and Mobile Mentally Ill programs. After that, two students accompanied each staff person in making rounds that day. In the afternoon, they all returned to the Salvation Army center where they were "de-briefed."

The Urban Plunge class returned to the Holy Family Shelter for the evening meal. On Monday evening, they met with Kevin Walsh, a Notre Dame graduate who first experienced the Urban Plunge nine years ago. The 1983 graduate has arranged similar visits to Mexico City, Chicago, Gary and other sites. He is a graduate student in

pastoral education at the Christian Theological Seminary.

On Tuesday, one portion of the group went to the Holy Trinity Church Senior Day Center on the west side of the city and to the Sojourner Shelter for Battered Women and a pre-school.

The second group went to the near east-side Gleaners' Food Bank, St. Rita Parish and Shepherd Community Center, a daytime facility for the homeless sponsored by the Church of the Nazarene.

About noon, the entire group met at the Holy Cross Food Pantry, where the needy in the area receive staple foods supplied by the St. Vincent de Paul Society.

On Tuesday afternoon, some of the students prepared and served supper for the residents of the Holy Family Shelter. Afterwards, they met with Walsh and others for an evaluation of their visit.

By noon Wednesday, the students were on their way back to Notre Dame University.

The thirteen young people took with them memories they will never forget.



URBAN PLUNGE—As students from Notre Dame, St. Mary's and Holy Cross Junior College in South Bend gather at St. Joan of Arc Church, Indianapolis, to begin their Urban Plunge experience, Gary Rieddorf, pastor's assistant, talks with them about the teen neighbors with whom he ministers. He explained that lack of education, crime, drug abuse, and unemployment plague the center city neighborhood. The 13 students continued their three-day course by working in facilities for the homeless, day care centers for pre-schoolers and the elderly, food pantries, mobile units for the mentally ill and drug dependent. On Wednesday, they gathered to share their experiences.

Newman plans 5 programs

The IUPUI and Butler Newman Centers, directed by Father Jeff Godecker and St. Joseph Sister Fran Wetli, will sponsor a variety of programs for students and staff members during this winter and spring. The programs are open to all.

"Theology on Tap" is a program designed to assist young adults (married or single) to surface and articulate their religious concerns and issues for faith and theology. Part presentation and part group process, the free program will be facilitated by Brebeuf teacher Laura Curliis and Father Godecker on Friday, Feb. 3 at the Catholic Center, 1400 N. Meridian St. Young adults of all faiths are welcome, and may make suggested reservations by calling the Newman Center at 317-632-4378.

The "Spring Break Alternative" sixth annual work week in Appalachia sponsored by the IUPUI Newman Center is scheduled for Sunday through Saturday, March 5-11. Volunteers will work for the rural poor in Roses Creek Hollow near Clairfield, Tenn. Call Sister Fran at the Newman Center for more information.

Sister Fran will lead a brown bag discussion group on R. Eisler's book, "The Chalice and the Blade: Our History, Our Future," at

noon every other Monday at the IUPUI Center, beginning Jan. 16. The discussion will examine the place of women in society and the partnership concept for society as opposed to the dominator model. The Newman Center is located at 1309 W. Michigan St. at the western edge of the IUPUI campus.

"Loving You, Loving Me," a course in peer ministry for college students, will be held on 10 Tuesdays from 7:30 to 9 p.m. at the IUPUI Newman Center, beginning Jan. 14. Co-sponsored by the Newman Centers and Lutheran Campus Ministry at IUPUI and Butler University, the course is about learning to care with a faith perspective. It is based on the belief that there are both good and bad ways of caring. Reservations are requested. Call the Newman Center.

"The Spirituality of Thomas Merton" is a Lenten program to be facilitated by Father Godecker from 7:30 to 9 p.m. on Wednesdays, beginning Feb. 15 and concluding on the Wednesday of Holy Week. Themes will include silence, contemplation, the search for the true self, faith and technology, faith and violence, and learning to integrate prayer and social consciousness, as reflected by Thomas Merton. For reservations call the Center at 317-632-4378.

Jeffersonville parishioners embrace needy with love, gifts

by Tim Grove

"Once a person sees poverty, there's no turning back," said Debbie Conn, a member of Sacred Heart Parish, Jeffersonville. "You can't overlook it. Your conscience is not going to let you."

Conn is one of the Sacred Heart parishioners who has become personally involved with the poor through the Advent Project, a food and clothing drive that helped 101 needy Clark County families have a better Christmas in 1988.

Chairpersons Paul and Heidi Semones explained that the project has grown dramatically since it began in 1974, when approximately 20 families received assistance.

Heidi Semones commented about the volunteers, "Many of the same people are here year after year." Her husband added, "Most get the entire family involved. What makes this project unique is that we ask the sponsoring individuals and families to purchase the food and clothing items themselves. This makes for more personal contact with the poor."

Preparations for the Advent Project begin in mid-November each year. The names of needy families are obtained from the Center for Lay Ministries, an interdenominational clearing house for 37 churches in Clark County. For Christmas 1988, Sacred Heart Church agreed to assist 85 families listed in the center, as well as 16 of its own parish families.

After the families were identified, pairs of parishioners personally interviewed each

head of household. Urgent food and clothing needs were documented for the family unit. A suggested shopping list was drawn up, including ages, genders, sizes and special needs for individual family members. To ensure anonymity, each family was assigned a number.

On the first Sunday of Advent, these lists were posted in the church sanctuary. Parishioners selected an individual or family for whom they would purchase gifts.

"After we post the names, the rest of it goes on faith," Paul Semones said. "This year, as in the past, the response was overwhelming." In many cases, extras like bicycles, toys, and homebaked items were provided. Each household received enough food to "restock the pantry."

These gifts of food, clothing and toys were delivered to the church. On the morning of Dec. 22, about 100 parishioners gathered for a prayer service before the gifts were distributed. Pastor Father Larry Richardt prayed, "May we wrap these gifts in humility, respect and kindness as we prayerfully serve you, our God, through them (the poor). Remove from us any attitude of superiority, since it is not the well-off helping those in need, but only Christ serving Christ."

Semones said that all the clubs and organizations in the parish are brought together by the Advent Project. But people are touched by it in a variety of ways. For some, it is an opportunity to anonymously share Christmas with those less fortunate. For those who help with delivery, it can be an emotionally wrenching gaze into the face

of the impoverished. For some, it is a conversion experience.

"When we did it the first few years, frankly we did it for fun," said Debbie Conn's husband Kevin. But he said that their perspective changed this year. The pain and suffering of the poor became real through their personal contact with impoverished families. They overcame their "blind preoccupation with worldly cares" when they saw the needs of others.

Debbie Conn said, "In a lot of cases,

people don't want to look at the poor. They know poverty is there, but they can't look. It's too horrible."

"We realized the difference between the Santa in Christmas and the Christ in Christmas," said Kevin Conn. "Santa is a cruel concept to a poor child. The myth of Santa is that you are supposed to get gifts if you are good."

"But poverty induces reality," he said. "Even if a poor child is good, he or she may not receive gifts from Santa."



ADVENT PROJECT—Sacred Heart, Jeffersonville, parishioners gather in prayer before distributing food, clothing and toys to 101 needy families in Clark County. (Photo by Tim Grove)

Today's Faith

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Stories inspire us from annals of history

by Fr. David K. O'Rourke

News accounts tell us that some U.S. parishes today, especially in smaller, rural areas, do not have resident priests and that the number of these parishes is increasing.

What will these parishes do?

If we look back only a few generations, we will find some U.S. Catholics facing a similar situation.

A recent ruffling through old family pictures and my grandmother's papers told the story of a parish with interesting beginnings.

In the years after the Civil War, my grandparents, along with their married brothers and sisters, moved from New York City to the country. They went to a small New Jersey town of running brooks and old chestnut trees, rural farmhouses and hitching posts.

The nearest Catholic Church was a good hour's wagon ride away. For my family, however, a parish church was an essential element of life. So they set about building one.

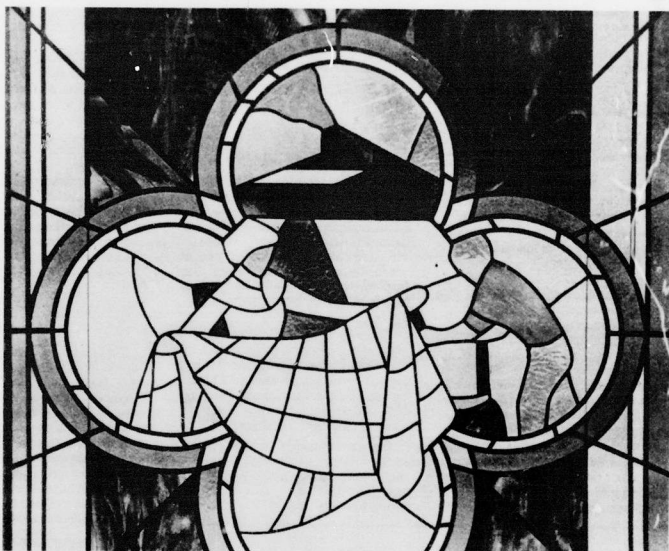
First there was a pledge campaign. My grandmother, the business head of the family, arranged that. The list, in her firm hand, cites a few dozen gifts—from a valuable parcel of land down to "J. King—15 cents."

Next came the actual building project. Predictably, they put up a simple, rectangular, no-nonsense church with a small steeple, the kind that appears in hundreds of photos of 19th-century America.

The carpenters, aided by the men of the community, finished the building in a few weeks. Then they made the hard, wooden benches and the altar, a bare bones structure of wood which required a little more skill.

Photos show the proud workers in bowler hats, gold watch chains draped conspicuously across their vests, standing on the raw ground in front of the completed building.

The priest arrived for the dedication of the small church and made it back for Sunday Mass irregularly. The rest of the time people hitched up their wagons for the trek to the parish an hour away. It was several years before numbers justified a resident pastor in the new church.



What is interesting to me is the life of the new parish community before a pastor moved in.

There were religious education classes for all the children arranged by some of the women. The men, nearly all railroad workers, didn't have any free time since their standard work week then was 72 hours long—12 hours a day, six days a week.

The children, my mother's generation, grew up knowing their faith and had a strong sense of being Catholic. They taught me my catechism when I was

small, and in retrospect I can see that they were well taught.

Weddings and baptisms were scheduled and held, the church was maintained, and the dead were buried in the Catholic cemetery the people established in town.

If we look into the history of the Catholic Church in the United States, we find that 100 years ago this kind of initiative was not uncommon because it was so necessary.

Early leaders were people of principle

by Katharine Bird

Looking back, the United States was very fortunate in its first generation of leaders, said Monsignor John Tracy Ellis, the noted church historian who teaches at The Catholic University of America.

People of principle and high moral standards, they "gave superb leadership based on deep religious sense," he said.

During a particularly tense moment at the Constitutional Convention in Philadelphia, for instance, Benjamin Franklin, though not known for his piety, made a point of saying that "we should invoke the Almighty God in prayer at times when guidance is badly needed," Monsignor Ellis said.

Those first leaders also knew history well. Believing that a knowledge of the past could illumine the present and future, they used history at crucial moments.

For example, during the hotly contested fight to ratify the U.S. Constitution, Alexander Hamilton, John Jay and James Madison authored a series of 85 articles which appeared in New York newspapers in 1787 and 1788.

Called the Federalist Papers, these were articles in which the three men urged the states to vote for the Constitution because the new nation needed an adequate central government to govern its vast territories and diverse interests. They used examples from history to show how nations thrive under strong governments.

On the church front as well, the United States was lucky in its early leaders.

Philip Gleason, professor of history at the University of Notre Dame, told of the creative work done by such early church leaders as Benedict Flaget, who in 1804 was named the first bishop of Bardonia, Ky.

A refugee who fled the French Revolution, Bishop Flaget had responsibility for all the territory between the Appalachian Mountains to the east and the Mississippi River.

"He was on horseback all the time" under strenuous circumstances, Gleason said. The ride from Bardonia to St. Louis took a week during which the bishop stayed overnight at someone's house or out in the open.

A loving pastor, Bishop Flaget was "tremendously amiable—people responded positively to him," Gleason said. This helped him accomplish the amazing amount of work he needed to do.

When he took up residence in Bardonia in 1810, there were only two or three priests in the diocese, Gleason said. Before his death in 1850, he had built a

cathedral and established a college and a seminary along with caring for people's spiritual needs.

Reading the correspondence of the first U.S. bishops reveals that they had an intense spiritual life "based on faith and conviction and sense," Gleason said.

Looking back on those early church leaders, in spite of tensions and the great difficulties involved in establishing the church in a brand new setting, one sees "a kind of directness and freshness and simplicity, a down-to-earth appeal," Gleason said.

Asked what value the vision of people from the past has for today, Gleason warned that "history won't tell us what to do."

Knowing history is something like having a friend, he said. You get to know each other gradually. But a friend doesn't tell you how to make decisions—what to do in a crisis or whether to move to a new town.

Instead, like a friend, a knowledge of history "makes a difference in your understanding of things," Gleason said. History provides a "kind of perspective, a different angle from which to situate your own activities."

And today, though circumstances are very different, knowing our origins reveals that "our own problems aren't so new as we think they are," he said. History shows us that "there never was a time when agonizing questions, betrayals and uncertainties weren't around."

Monsignor Ellis thinks that knowing history and its people "can help create the mood" to make the world better. Studying the past and the lives of honorable men and women, he said, "can help mold our thoughts" and perhaps encourage us to work for beneficial change today.

This Week in Focus

People live history and shape it. But can the vision of people 50, 100, or 200 years ago help us today? The United States was fortunate in its early leaders but, in the early days of the church, parishes sometimes faced a priesthood shortage similar to that of today. Looking back into history helps provide people with a perspective, a different angle, from which to view their own activities.

Journey shows way back to the future

by Joe Michael Pfeist

To Bishop Charles Herzig of Tyler, Texas, it "was a trip back into family history, the family of saints."

The bishop, who heads Texas' youngest diocese, was referring to a pilgrimage last April by the bishops of Texas to the French roots of Galveston, the state's first diocese.

The visit to the region around Lyons, France, was an act of gratitude and remembrance. But a trip to the past, according to bishops who made the pilgrimage, also revitalizes the present and gives direction to the future.

Spanish Franciscan missionaries were the first to bring the faith to Texas. But the mission system gradually was abandoned. By the beginning of the 19th century, due to political uncertainty and the unavailability of priests, the church in Texas was practically a non-existent organization.

When Texas gained independence from Mexico in 1836, the new republic still was under the church jurisdiction of the bishop of Monterrey, Mexico. The Holy See, however, recognizing that such an arrangement would inhibit the revival of the church in Texas, created a vicariate apostolic in 1842. Its bishop, later the first bishop of Galveston, which included all of Texas, was a French Vincentian, Jean Marie Odin. His successor in Galveston was fellow Frenchman, Claude Marie Dubuis.

Bishops Odin and Dubuis both came from small villages near Lyons where they are buried. Other early Texas churchmen, including two of the first

three bishops of San Antonio, came from the same region.

Because 1988 was the year for the U.S. bishops to make the "ad limina" visit to Rome that heads of dioceses make every five years, Bishop John McCarthy of Austin convinced the bishops of the state's other 13

Today's faith is simply an outgrowth of those early churches. What we are building today is what people will enjoy 50 years from now and 100 years from now.

dioceses to stop in France on their way to pay homage to the French pioneers of the church in Texas.

During their three-day stay in the Lyons area, the bishops prayed at the tombs of Bishops Odin and Dubuis, visited motherhouses of religious orders which sent missionaries to Texas, and thanked the French Catholics for their help in establishing the church in Texas.

The pilgrimage was meant "to express our gratitude to the church of France for the missionary spirit they showed," said Bishop Michael Pfeifer of San Angelo. But the trip also "was a time to draw from our roots a new sense of direction" for today.

The Texas bishops, he said, "were trying to capture that original vision that these generous people had, especially the French bishops, and trying to relive their spirit of daring, to

launch out for Christ and develop a new sense of evangelization."

Bishop McCarthy told how impressed the Texas bishops were by comments of the cardinal archbishop of Lyons. He noted that the generous French priests and religious who left Lyons for Texas did so "at a time when there was a desperate need for their services in Lyons."

Bishop Herzig said he tries to keep in mind the horizontal relationship in the church—"my little diocese connected with the bigger dioceses and the church of Rome."

But there is also a "vertical relationship which reaches down to the depths of our origins—the apostolic church, the medieval church, the renaissance church and the modern church."

Today's faith is "simply an outgrowth of those early churches," Bishop Herzig said. "The faith that was established in Texas by those early French missionaries is the faith that has been continued."

"So when I went back to France I could really feel the relationship between the church in the Diocese of Tyler and the church in the Archdiocese of Lyons," he said.

That relationship, Bishop Herzig added, "not only goes down to our roots, it goes up to the future. What we are building today is what people will enjoy 50 years from now and 100 years from now."

Holy Cross Brother Richard Daly, executive director of the Texas Catholic Conference, accompanied the bishops to France. He believes a knowledge and reverence for church history "reminds



Bishop Jean Marie Odia

us of our obligations to other missionary lands."

"Sometimes we need to be reminded that we, now that we are an established, affluent church, have an obligation to the Third World," Brother Daly said.

"There wouldn't be a church of Texas," he added, "if it wasn't for the church of France."

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Isaiah 62:1-5
Corinthians 12:4-11
John 2:1-12

SUNDAY, JAN. 15, 1989

SECOND SUNDAY IN ORDINARY TIME

by Fr. Owen F. Campion

The third section of the Book of Isaiah, that provides this weekend's first reading in the Liturgy of the Word, repeats a theme often voiced by the prophets of Israel.

God always will vindicate his people. Never are they truly doomed. But God's people can create very bad circumstances for themselves when they disobey the divine law.

This weekend's reading proclaims God's everlasting vindication of his people. It is demanding, but joyful, in its tone.

Composed by admirers of the great prophet Isaiah long after his death, the section was written when the Jews again were in their homeland, but still living under foreign occupation.

For St. Paul, strengthening and sustaining a Christian community in Corinth represented a major challenge. It was a major challenge for Christianity. Corinth was a great city.



Its size and its access to the sea—and therefore to Rome and to all parts of Rome's empire—brought to it a wealth of ideas and pursuits, all in the pagan mold.

And in all, Corinth posed a massive cultural opposition to the Christian gospel. In addition, and to Paul's weary frustration, there were disputes and struggles within the Christian group in Corinth.

This weekend's second reading, from the first epistle to Corinth, addresses the problem of quarrels within the church of Corinth. The apostle urgently tells the readers of the epistle that each Christian has a place in God's plan; each believer bears some unique and special gift destined by baptism for the work of God.

St. John's Gospel is the source of this weekend's gospel reading. It is the majestic story of the marriage feast of Cana, the first recorded miracle of the Lord's public life, and one of the best-known recollections of Jesus.

Few gospel passages are as heavy with meaning as this reading. Its very place in the structure of John's gospel is important. The presence of Mary, and her exchange with the Lord, are

most expressive. There are parallels with the story of the multiplication of loaves and fishes, the Last Supper, and the Calvary narratives.

Reflection

The narrative of Cana is fascinating. Scholars spend considerable time today looking at each aspect of the story and finding its interesting connection, not only with all the lessons of the wedding feast, but with the life of Jesus as a whole.

For the liturgy, the meaning is more direct and straightforward. The Lord is God among us. He lives still. He possesses all power, and, more importantly, for a sinful, awkward following of human beings, he is filled with compassion and concern. Those qualities stir his power. They bring to reality his divinity in earthly life.

These weeks of the liturgy are vitally important in the church's year-long process of teaching worshippers, via the readings in Mass, about Jesus. First, there was the celebration of the Lord's birth at Christmas. Human birth was the key message. The Son of God became flesh. There was the feast of the Epiphany, in which the church, through the readings, stated the fact that Jesus, the Son of God, and the human savior, had in his eyes the salvation of every person at every time,

of every background, nation, and circumstance.

The first reading glorifies in the fact that God will sustain and protect his people in very visible and real ways. In that reading, the church sets the stage. God loves us; and God is with us still. The next statement in that process is in recalling the fact of the miracle at Cana. God still lives, and God lives in Jesus, who is with us in power and in his love.

The third statement is in the second reading, from St. Paul's first letter to Corinth. By baptism, and by our willing association with God through Jesus, we have been transformed—as was water transformed into wine at Cana. We now live with Jesus, for God, as Paul says directly elsewhere and throughout his writings. Redeemed by the Lord, none of us is unimportant nor a replica of anyone else. Each is unique. All have the great destiny of being happy forever with God, but each has a particular destiny of using talents and opportunities personally available to transform our own surroundings with the power of God's love and mercy.

God still lives among his people and in earthly events. Faith has transformed us, giving us direction and zeal. We possess talents to do God's work. Through us, the glory of God extends and brightens.

The Pope Teaches Let Christ in your life

by Pope John Paul II
Remarks at audience Jan. 4

Today's audience comes between two liturgical celebrations: the Divine Motherhood of Mary and the Solemnity of the Epiphany. These two very significant mysteries share a profound unity.

The Epiphany recalls the first presentation to the world of the newborn Savior. As one of the most ancient feasts in the church's history, the Epiphany, the great day of God's revelation of himself, was in early times closely linked with the event of the Lord's baptism. For at that moment God the Father bore public witness to the presence of his son and called upon us to listen to his word.

But the most fundamental of all

God's revelations of himself is Jesus' birth of the Virgin Mary. The divine motherhood of Mary contains two essential truths.

First there is the fact that God was born of a woman, and secondly, that the conception of Jesus in the womb of the Virgin Mary took place through the overshadowing of the Holy Spirit, making Mary the sole human origin of the Incarnate Word.

Mary was specially chosen by God as his means of making himself visibly present on earth. And as we look to her during these days of Christmas and the new year, may we, like her, welcome Christ ever more into our lives, our families and our place of work, so that we too may become a shining "revelation of Christ."

My Journey to God 'Stop' signs in our lives

We all seem to be in some sort of speed contest. We put lots of pressure on ourselves and others to move and act as quickly as possible. When we come to a "stop" sign or a red light, we are frustrated. We can't wait until we can charge ahead and get on with our hurried lives.

These stops can be turned into blessed moments. While waiting, we can tell God how we love him and how much he means in our lives, thinking of recent "beautiful" examples. We can thank him for all the good things we have—maybe even the working car that helps us earn our livelihood. And we can pray for the help we think we and others need. It goes without saying that we should be "listening" all the time for his input.

Even if we don't feel like talking with God about things right then, we can use these moments to take a look at our lives and see where we are going and where we have come from. Maybe we need to make a detour here and there. And maybe we need to venture down a "new street" we haven't traveled before.

These "stop" signs are similar to other more crucial things that interrupt our lives—like serious illness, losing a job, the "failure" of a deep relationship, or the death of a loved one.

We can try to push on as if the trauma never happened—without waiting until "traffic clears." We may try to go back and forth endlessly over the "old road," even though we know it will never be exactly like it was before. Or we can pray, keep the good parts from the bad situation, wait until the "dust settles," and then go on.

But whatever we do, it's important to bring God with us.

—Margaret Nelson

(Margaret Nelson is a member of St. Andrew Church, Indianapolis.)

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ENTERTAINMENT

Viewing with Arnold Old friends choose opposite lifestyles

by James W. Arnold

"Tequila Sunrise" is the kind of movie you risk a few dollars on, hoping it will be in the grand tradition of southern California romantic (and broodingly moralistic) detective stories, from Bogart's "Big Sleep" to Jack Nicholson's "Chinatown."

Despite the fact that writer-director Robert Towne actually wrote "Chinatown" 15 or so years ago, he seems to have forgotten how to do it. "Tequila" has some of the right movie ambience—self-consciously lush Los Angeles beach-and-boat area cinematography by Oscar-winner Conrad Hall, dreamy saxophone jazz solos by the wonderful David Sanborn. But it comes over less like Raymond Chandler or Polanski and more like "Miami Vice West."

Towne's basic plot is the one about the old high school buddies who take opposite paths in life, updated to the cocaine age. Mac (Mel Gibson) has become a successful drug smuggler with a beach house on the Pacific. Nick (Kurt Russell) is an honest cop who has just been promoted to head the county's narcotics unit about the time that Mac has decided to retire. (Mac is raising his young son. His ex-wife comes around to pick up the alimony checks, and is worried about her declining lifestyle if he gets out of the coke business.)

The traditional complication is that the friends should both fall for the same woman, and they do: she is upscale restaurant owner Jo Ann Vallenari (beauteous Michelle Pfeiffer). We

expect her to be a slightly sinister lady with mob connections, but the opposite is true. Alternately, the guys describe her as "very traditional" and "honest and kind and principled." (How she got to be rich at her tender age is not explained.)

You'll observe that all the characters are affable. "Tequila" is not the movie to deal with the sleazy aspects of dealing dope. It's the crime movie to watch on video while sipping white wine in a high-rise overlooking the yacht harbor.

Aside from being an improbable character, Jo Ann's main trouble is indecision. She can't decide which of the men she prefers. Mac may be fibbing about wanting to get out of the drug trade, and Nick may be just pretending to like her so he can find out what she knows about Mac.

All these boring complexities eventually are resolved in the obligatory steamy (literally) love scene in Mac's hot tub, which the police observe since Mac is under surveillance. This sequence is far too indirect and artsy to be seductive. But "Tequila" gets an R-rating for its frequent use of a popular vulgarism as a universal adjective in the dialogue.

Two other characters are in the mix, and we're grateful because they're portrayed by the best actors on board. Raul Julia plays a Mexican drug cop quickly revealed as Carlos, the mysterious cocaine kingpin whom everybody is pursuing (a simple-minded plot too outrageous to keep secret). J.T. Walsh is a DEA agent who wants very badly to nail Mac. He's abrasive and mean and (naturally) becomes the movie's only real villain.

Carlos is also Mac's old friend, and can't understand why he wants to



DRUGS AND FRIENDSHIP—Mel Gibson (from left), Kurt Russell and Michelle Pfeiffer star in "Tequila Sunrise," a film about two high school friends on opposite sides of the drug trade. Due to some rough language, a discreetly filmed erotic scene and an intense ending, the USCC classification is A-III—adults. (NC photo)

reform. As Carlos, Julia has some of the movie's best lines, as well as a touching death scene and an exuberant charm that the film desperately needs. (Since he's Mexican, it's not really clear why he's fond of singing "Santa Lucia." Maybe the part was written for Al Pacino.)

The friendship motif is clearly important, and gets some above-average movie dialogue from Towne. Mac muses about "why going to high school together means you're friends for life. . . . Maybe friendship just wears out like tires. There's just so much mileage in it and then you're riding around on rubber and air," he thinks.

At another time, Carlos observes with insight, "Friendship is the only choice in life that's truly yours," and explains why, in the wiseguys wisdom expected of articulate movie bad guys.

Unfortunately, the characters in "Tequila" are seldom as interesting as

what they occasionally say. The movie has all it can do to make arduous progress from one cliché point to the next. Its moral seriousness can be measured by the fact that when Mac and Jo Ann embrace in the surf in the "happy ending" fadeout, his 15 years in a rather ugly but profitable criminal business are apparently chalked up to youthful indiscretion.

(Slick but confused cops vs. drugs melodrama; illicit sex situation, vulgar language, violence; not recommended.) USCC classifications: A-III, adults.

Recent USCC Film Classifications

Salaam Bombay! A-II
Dear America: Letters Home
from Vietnam A-II
Dirty Rotten Scoundrels A-III
Hellraiser II O

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.

Magic kingdom of Narnia comes to television

by Henry Herx and Judith Trojan

Published in the years following World War II, "The Chronicles of Narnia" comprise a seven-volume series telling of the adventures of four children in the magic kingdom of Narnia. Written by British author C.S. Lewis, these fairy tales have achieved the status of a modern children's classic and have sold more than 20 million copies in the United States alone.

"The Lion, the Witch and the Wardrobe," the first volume in "The Chronicles," has been turned into a three-part dramatization by BBC Television. It premieres on public television's family series "Wonderworks" Saturday, Jan. 14, 8-9 p.m. on PBS. Parts 2 and 3 air the following Saturdays, Jan. 21 and 28, in the same time period.

Part 1 begins with the evacuation from World War II London of two brothers and two sisters who are quartered in the large country home of a kindly but overly busy professor. Exploring the attic one day, they come across an abandoned wardrobe and eventually learn its secret.

Lucy is the first to learn that through the back of the wardrobe one can pass into the wintery kingdom of Narnia. There she meets a faun who tells her of the wicked White Witch who has turned Narnia into a land where it is "always winter and never Christmas."

When Lucy returns, they will believe her tale until Edmund follows her through the wardrobe and, going off on his own, falls under the spell of the White Witch. Soon all four join in exploring the wondrous world beyond the wardrobe.



ALLEGORICAL TALE—Aslan the Lion and King Peter (Richard Dempsey) look out upon the kingdom of Narnia after the battle against the evil White Witch in the "Wonderworks" presentation of the C.S. Lewis classic, "The Lion, the Witch and the Wardrobe." The three-part production is to air Jan. 14, 21 and 28. (NC photo)

In Part 2, the children are befriended by Mr. and Mrs. Beaver who tell them that Aslan, the Lion King, has returned to save Narnia from its 1:1:ae ruler. Edmund slips away to betray their plans to the White Witch and Part 3 depicts the climactic battle pitting

Aslan and his allies against the Witch's army of demons.

What makes this mostly live-action dramatization of a fairy tale work so well are the four youngsters in the role of the children. Central here is Sophie Wilcox who gives a totally charming performance as the chubby-faced, wide-eyed Lucy whose most winning attribute is one of unforced, genuinely youthful innocence.

Most of Narnia's mythical characters—fauns, gnomes, dryads, centaurs, talking animals, among others—are played by costumed actors in quite acceptable fairy tale fashion. The use of animation in certain sequences, unfortunately, does not mesh easily with the rest of the work's live-action fantasy.

For most youngsters, however, such a reservation is only quibbling about a first-rate children's story that has been visualized in a vivid, inviting manner. Nor will parents mind a few flaws in this dramatization of a fairy tale written by a committed Christian author.

Quite successful simply as imaginative fantasy, "The Lion, the Witch and the Wardrobe" has levels of Christian significance for those who care to pursue them. Central here is the figure of Aslan, the King and Savior of Narnia, who allows himself to be killed as a sacrifice and returns from death to enable "the sons of Adam and the daughters of Eve" to vanquish evil.

Whether the programs lead to family discussions of their religious dimensions, youngsters will follow the story with delight and their parents will enjoy sharing it with them. (HH)

Question Corner

Why strike breast?

by Fr. John Dietzen

Q As a recent convert I'm still learning about the Mass. At the Lamb of God before Communion I see some people around me strike their chests, others do not.

What does this mean? Should everyone do it? (California)

A Striking the breast is an ancient and widespread sign of sorrow or sadness.

Among Christians we find it early in prayers or liturgies dealing with contrition and sorrow for sins. The word "contrition" itself is traceable to a Latin phrase, "contritus corde," literally "broken in the heart."

The practice continues today in some parts of the Mass. If the prayer "I confess to Almighty God" is



used for the penitential rite, the Order of Mass indicates that all strike their breasts at the words, "I have sinned through my own fault."

In eucharistic prayer Number 1, concelebrants strike their breasts at the words "though we are sinners" (Introduction to the Roman Missal, 176). There is no indication for this sign at the Lamb of God.

Q We read often about dispensations and annulments concerning marriages. Can you explain the difference between them? (Pennsylvania)

A In themselves dispensations and annulments have nothing to do with each other. A dispensation is a relaxation or release from an obligation to fulfill a church law, given by someone with proper authority to grant such a release.

For example, pastors (and in most dioceses other

priests) may, for a sufficient reason, dispense a Catholic from the obligation of fast and abstinence on Ash Wednesday (Canon 1245).

As I have explained frequently, the bishop of a diocese may dispense a Catholic from the obligation to be married before a priest or other qualified Catholic minister. This is referred to as a dispensation from the form.

A marriage annulment is entirely different. It is a declaration by a proper tribunal or other church authority that an apparent marriage between two people never truly existed because of an impediment that made a marriage between those two people impossible. No dispensation is involved.

Q I am a non-practicing Catholic married 15 years ago to a non-Catholic man by a Baptist minister. But I would like to return to the church. We have three small children and would like them to be baptized and brought up in the Catholic religion. What must I do to make this happen? (Indiana)

A Make an appointment with the priest in your parish or another priest in your area, explain your situation and ask his advice.

If neither of you were married previously the process is quite simple. If one of you was married before the process might be more involved. In any case, the priest will help you work it out.

I hope you do it soon. You have been away from the practice of your faith for a long time and your growing children need your example for the development of their own faith.

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

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Family Talk

Target desired behavior

by Dr. James and Mary Kenny

Dear Dr. Kenny: I think you missed the boat advising the teacher who expressed concern about a first-grader who roamed the classroom at will. I cannot agree with your recommendation of ignoring his behavior.

Have you ever heard of Attention Deficit Hyperactivity Disorder? ADHD manifests itself at the start of school, when the child with this disorder tries to adjust to a structured situation.

Children with ADHD commonly have difficulty with attention and distractibility, impulsivity, working toward long-range goals or rewards, overarousal.

The treatment for ADHD is a drug called Ritalin and you should communicate this to the teacher. (Iowa)

Answer: Yours is one of many letters we received about "hyperactivity."

While I am glad to see people so well-informed, we must be careful not to jump to conclusions.

Labeling a problem does not necessarily solve it. Out-of-seat behavior in a first-grader is a long way from ADHD.

Drugging a problem never should be the first response. Drugs, like surgery, are a radical medical treatment and should be reserved for those special cases where the problem does not respond to less invasive means.

The best way to respond to ADHD is the 4-D approach (in order): Discipline. Diet. Diversion. Drugs.

The biggest single improvement parents and teachers can make in their discipline is to learn to target the desired or good behavior and ignore the bad.

We all seem to have a tendency to notice mistakes, to criticize imperfections, to point out shortcomings. This is usually a poor strategy to stop behavior since it inadvertently rewards the bad behavior by providing attention.

You say you cannot accept that his behavior be ignored. Have you ever had anything that you did ignore? Ignoring is not doing nothing. Ignoring is a very powerful way to stop behavior by eliminating the attention that feeds it.

Targeting "in-seat behavior" for a response and ignoring the "out-of-seat" behavior, if done systematically, is a very effective way to keep Johnny in his seat.

I know because I often face this problem as a clinical psychologist. This solution is consistently successful in more than 90 percent of the situations.

Diet is the second concern. Refined sugar and caffeine generate energy. Avoid sugar foods and soda pop. Also, Dr. Ben Feingold recommends avoiding any foods with artificial additives because of the possibility of allergies causing the hyperactivity.

Diversion is the next concern. Be sure that teacher or mom gets some time out during the day. Overly active children can wear out those adults who are attempting to teach or control them.

If parents or teacher will try the above three Dr's first and Johnny still cannot be controlled, then drugs should be considered. Ritalin is a wonderful drug with fewer bad side effects than most. It takes effect

within one-half hour and is gone from the body in about four hours.

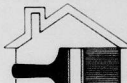
You should know within the first week whether it helps or not. If you don't see a dramatic improvement in the first week, then discontinue it.

The first assumption for out-of-control first-graders should be that they have not yet learned to sit still and that teacher means business.

The first approach should be to improve the discipline, not by severe punishment but by a method that works effectively.

(Reader questions on family living and child care are welcome always. Please address them to The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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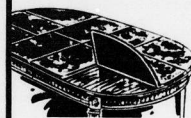
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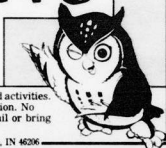
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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1177, Indianapolis, IN 46206

January 13

The Indianapolis Chapter of National Pastoral Musicians will meet at 7:15 p.m. in the Catholic Center Assembly Hall, 1400 N. Meridian St. for a program on "The Music Ministry Wants You... Please!" Dinner precedes at 6:15 p.m.

January 13-15

A Concerned Marriage Retreat for couples experiencing serious marital problems will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

A Marriage Encounter Sharing Weekend for couples who have participated in the original Marriage Encounter weekend will be held at Fatima Retreat House, 553 E. 56th St. Call Ann and Tom Thibault 317-357-1096 for information.

January 14

Cathedral High School will offer a placement test for incoming freshmen at 8:30 a.m. in the library. No appointment or fee required. Call 317-542-1481 for information.

ing freshmen at 8:30 a.m. in the library. No appointment or fee required. Call 317-542-1481 for information.

New Albany Deaneary Youth Ministry will offer a free workshop for adult youth leaders on "Understanding Me to Better Serve Others" presented by Ginny Brown from 8 a.m.-4 p.m. at Mount St. Francis. Lunch served. Call 812-945-0354 for information.

The Liturgical Ministry Formation Program will sponsor Phase II: Session IV on "Seasonal Planning" from 9:30 a.m.-3:30 p.m. at the Catholic Center, 1400 N. Meridian St.

St. Simon Parish Athletic Booster Club will present a Las Vegas Night from 8 p.m.-2 a.m. at 9400 Roy Rd. Adults only; admission \$1.

Christian Adults Reaching Out (CARO) citywide young adults over age 21 group will hold a Post-Holiday Bash from 7:30 p.m.-12:30 a.m. at the K of C Hall, 1313 S. Post Rd. Games, DJ, cash bar. Admission \$1.

son \$3. For information call Diane Lecher 317-591-4210 or Kathy Doerr 317-357-3238.

January 15

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

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

The Adult Religious Education Committee of St. Barnabas Parish, 8300 Raehar Rd. will sponsor the first program in a free three-part series on "Whose Children Are These?" from 7:30-9:30 p.m. in the school cafeteria.

The Catholic Alumni Club (CAC) will meet for ice skating at the Pan Am Plaza from 1:30-3 p.m. Cost \$2.75; skate rental \$1. For information call Mary 317-255-3841 or Linda 317-875-6536.

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

January 16

Separated, Divorced and Remarried Catholics (SDRC) will sponsor a program on "Better Male/Female Communication in 1989" by Fr. Keith Husey and Sr. Manguesen at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Call 317-236-1596 days or 317-844-3034 or 317-291-3629 evenings for information.

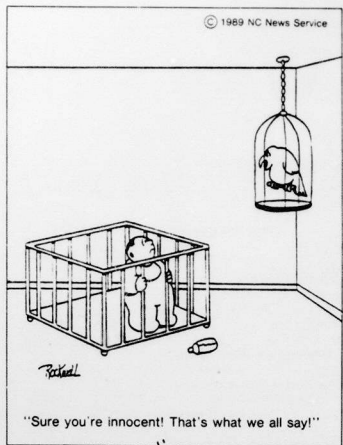
South Central Separated, Divorced and Remarried Catholics (SDRC) will hold its regular meeting at 7 p.m. in the K of C Hall, 4th and Walnut Sts., Bloomington. Poley Sheldon and Bob Billingham will continue discussion of your place in the family and how it affects your life. Call Pat Fitzgerald 812-336-1500 for information.

The Parish Renew Team of St. Barnabas Parish will sponsor a free evening of reflection on "Discipleship in Scripture" presented by Benedictine Sister Mildred Wuennebauer at 7:30 p.m. in the parish center, 8300 Raehar Rd.

January 17

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

New Albany Deaneary Youth Ministry will sponsor a free workshop for adult youth leaders and parents on "Understanding Today's Teenagers" from 7:30-



9:30 p.m. at St. Anthony Parish, Clarksville.

A Volunteer Information Night for Mother and Unborn Baby Care will be presented at 7 p.m. at 445 N. Pennsylvania St., Suite 819. For information call Bonnie 317-251-2121 or Mary 317-894-3921.

January 18

Kevin DePrey will present a program on "The Discipline of Listening" from 7:30-9:30 p.m. at Beech Grove Benedictine Center. Fee \$7. Call 317-788-7581 to register.

The Catholic Widowed Organization (CWO) will hold a support meeting and CWO Youth Group meeting at 7 p.m.; regular meeting follows at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.

January 19

The Young Adult Ministry of New Albany Deaneary will meet for Fun and Fellowship at 8 p.m. at the New Albany K of C.

January 20

A 50 and Over Eucharist and Pitch-in Dinner for Catholics aged 50 and over in the Richmond area will be held at 11:30 a.m. at St. Andrew the Apostle Parish, 240 S. Sixth St., Richmond.

The Catholic Alumni Club (CAC) singles group will play volleyball from 8-10 p.m. at St. Joan of Arc Parish, 42nd and Cen-

tral. Cost \$2.50. Food and fellowship afterward. Call Linda 317-875-6536 or Dan 317-842-6588 for information.

The Pro-Life Committee of St. Christopher Parish will sponsor a Prayer Service to protest abortion from 7:45-9:30 p.m. in church. Rosary, Way of the Cross. Everyone welcome.

January 20-22

A Marriage Encounter Weekend will be held at Fatima Retreat House, 553 E. 56th St. Call Ann and George Miller 317-788-0274 for information.

An Engaged Encounter Weekend will be held at Fatima Retreat House, 553 E. 56th St. Call Marilyn and Mark Braun 317-949-7529 for information.

January 21

A Liturgical Ministry Formation Program Phase II: Session IV on "Seasonal Planning" will be held from 9:30 a.m.-3:30 p.m. at Sacred Heart Parish, Jeffersonville.

The K of C Free Throw Championship sponsored by Msgr. Bernard P. Sheridan Council #6138 of Greenwood will be held at 10 a.m. For information call Jerry Schmitt 317-535-5622.

Indianapolis South Deaneary will sponsor a workshop for Fountain Square Pools for ministers of (See ACTIVE LIST, page 15)

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Bishops' committee study says many priests have low morale

by Jerry Fitelan

WASHINGTON (NC)—Many U.S. priests feel "trapped, overworked, frustrated" and "suffer low morale," says a study issued by the U.S. Bishops' Committee on Priestly Life and Ministry.

The growing shortage of priests and a feeling by many that their years-long work to implement the Second Vatican Council "is now being blunted or even betrayed" contribute to the low morale, the study says.

It also cites loneliness, tensions over sexual issues and polarized views of the church as key factors.

"Generally every study or commentary done on the priesthood and shortage of vocations mentions sexuality—and specifically mandatory celibacy—as a major reason a) for leaving the priesthood, b) for shortage of vocations and c) for loneliness and personal unhappiness of those who stay," the report says.

It says that sexual tensions involve not only questions of "personal and interpersonal levels of sexuality" for individual priests, but also "what might be called the politics of sexuality" which would include the issues surrounding feminism, married clergy, optional celibacy, the role and place of homosexuals in ministry, just to name a few."

The report was completed and sent to the U.S. bishops last spring, but it was not made public at that time. In September the Administrative Committee of the National Conference of Catholic Bishops approved publication and wider distribution of the report, and the NCCB Public Affairs Office released copies to the press after Christmas.

The report, titled "Reflections on the Morale of Priests" and printed as a 20-page booklet, was the work of a subcommittee, headed by Bishop John L. McRaith of Owensboro, Ky., of the priestly life and ministry committee.

Another source of frustration for priests, the report says, is the fact "that some solutions to the clergy shortage are precluded from discussion and that not all pastoral solutions and options can be explored.

"Discouragement," it continues, "comes from the acute awareness of priests that some possible avenues of relief are not to be considered or discussed. Those most commonly referred to are ordination of married men, effective use of laicized priests and expanded roles for women in ministry."

On polarized ecclesiologies, or views of the church, it notes that priests are called "by theology and vocation" to be healers and reconcilers, making "tension and outright hostility all the more disheartening and difficult to bear."

"The priest must deal with those who are angry and disillusioned with what they consider the slow pace of renewal; he must also face the unreconciling and often well-organized opposition of the self-styled orthodox and of those who simply do not believe in the decisions and directions of Vatican II..." (Priests) find themselves caught in the middle," the report says.

What a bishop can do to ease the demoralization of priests "is not easy and is definitely limited," the report says.

It says that what priests often want most from their bishops is "more personal contact, greater interest in their ministry and ongoing moral support."

According to the report, one way to improve morale among priests is to give them greater say in their future by involving them more fully in the selection of diocesan officials, including bishops, and in the development of diocesan policies.

Priests "need for a sense of community, common vision and mutual responsibility" can be met in part by encouraging collaborative forms of ministry and by establishing policies in areas such as health care and retirement which show a sense of caring, the report says. It says priests may feel a closer sense of community with "bishops who are frank and honest about their own frustrations and questions."

"Priests do not expect from their bishop all the answers and solutions to the issues that confront them," it says. "What they do look for is the opportunity to dialogue with their bishop in the issues that affect their lives. These issues generally include a vision for the diocese, collaboration, shared ministry, as well as the tensions of parish life, rectory living, celibacy and sexual maturity."

While noting the many practical issues that affect the morale of priests, the report stresses that all such questions "need to be placed within the context of discipleship which is central to spirituality for the priest today."

active list

(Continued from page 14)

the word from 9 a.m.-3 p.m. at Nativity Parish, 7218 E. Payne Rd. \$10 fee includes refreshments and lunch. Advance reservations required. Call Anne Zink 317-637-9741.

An Adult Education Enablenment Day will be held from 9:15 a.m.-4:30 p.m. in St. Bartholomew Parish Hall, Columbus.

The Ladies Guild of Greenwood K of C, 695 Pushville Rd., will sponsor a Ham and Bean Country Ho-Down serving food from 6-8:30 p.m. and dancing music from 7 p.m. Adults \$5; children under 12 \$2. Call 317-535-5632 for reservations.

January 22

Butler University Choral will present an a cappella concert sponsored by Concerts at St. Paul at 8 p.m. in St. Joan of Arc Church, 42nd and Central.

The Adult Religious Education Committee of St. Barnabas Parish, 8300 Rahke Rd. will present the second program of a free three-part series on "Whose Children Are These?" from 7:30-9:30 p.m. in the school cafeteria.

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youth corner

Grants fund community service

by Mary Ann Wyand

Youthful members of two Indianapolis parishes are among more than 600 Indianapolis students who will be volunteering their skills and time to solve community problems with financial assistance from Youth as Resources, a locally-based organization that supports pre-teen and teen involvement in community service projects.

Seventeen projects, including those of Sacred Heart Parish youth and Our Lady of Lourdes School students, will benefit from \$27,527 in grant funds awarded by Youth as Resources for a variety of community service projects this winter and spring.

Grant awards will be presented at 1 p.m. Jan. 21 in the Atrium of the downtown Hyatt Regency Hotel, when the young

people will describe their projects, receive their grant money, and meet with media representatives.

At Sacred Heart, youth group members will use a \$920 grant to provide birthday celebrations each month for residents of the Meridian Nursing Home on the Indianapolis southside.

As part of "The Birthday Crew" project, they will help nursing home residents celebrate their special days with cake, ice cream, and homemade gifts. Birthday celebrants and the other elderly residents will enjoy companionship, entertainment, and other assistance during the festive birthday parties.

"One of the other volunteers and I found out about the Youth as Resources project last fall, and we went back to the group and discussed different ideas," Terri Utterback, a Sacred Heart parishioner who helps with youth group activities, explained. "We decided to adopt a nursing home and set up a certain night,

the third Tuesday of every month, with the first party scheduled in February. They're real excited about the grant."

Our Lady of Lourdes sixth, seventh and eighth grade students will serve as homework tutors for children in the first, second and third grades with \$470 in grant money that will be used for academic incentives and a year-end party, according to Antoinette Schwering, principal of the eastside Indianapolis parochial school.

Older students will coach reading skills, practice mathematics facts, and offer guidance on homework assignments for the elementary grade students for a half hour after school on Monday through Thursday afternoons.

"We had 31 students indicate an interest in becoming volunteer tutors," Schwering said. "About 20 students whose parents were interested in having their children tutored are participating in the program at this time."

One benefit of the project is "to make the school a unified family instead of just individual classrooms," she added. "We've done several other things this year to help the little ones, such as pairing with the eighth grade for a field trip and a holiday sing-along."

Schwering said the faculty hopes to see a difference in academic performance at the end of the grading periods. Increased self esteem and confidence are already evident among the tutors, she said, because they recognize the importance of their volunteer assistance.

"What has impressed me is how seriously the older students have taken this responsibility," she added, "and also what good questions they ask to get the right answers out of the younger children."

Youth as Resources funds projects that address many diverse community needs with the support of Lilly Endowment, Inc. and the National Crime Prevention Council. Indianapolis teenagers comprise one-third of its board, which also includes community leaders from government, education, business, youth services, and communications.

"Indianapolis youth have been given an opportunity to examine and impact on community problems," Paula Allen, Youth as Resources director, explained. "Their response has shown a high degree of skill and enthusiasm. They are right on target."

Music and Life Tears help healing

by Charlie Martin

LOOK AWAY

Well you called me up this morning/Told me about the new love you've found/Said I'm happy for you/I'm really happy for you/Found someone else/I guess I won't be coming round/I guess it's over baby/It's really over baby/And from what you said/I know that you've gotten over me/I will never be the way it used to be/So if it's got to be this way/Don't worry, baby/I can make that it's OK.

Refrain/I see me walking by/And the tears are in my eyes/Look away, baby, look away/If you meet me on the street/someday/And I don't know what to say/Look away, baby, look away/Don't look at me/I don't want you to see me this way. When we both agreed as lovers/That we were better off as friends/That's how it had to be/Yes, that's how it had to be/I tell you that I'm fine/But sometimes I just pretend/Wish you were holding me/Wish you were still holding me/I just never thought that I would be replaced so soon/I wasn't prepared/To hear these words from you/I know, I wanted to be free/Yes, baby, that's how/We wanted it to be.

Repeat refrain three times.

Recorded by Chicago
Written by Diane Warren
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Chatard plans Hall of Fame banquet

Bishop Chatard High School's Alumni Association and development office will present their third annual Hall of Fame Awards Banquet Feb. 25 beginning at 6:30 p.m. with dinner following at 7:30 p.m. in the school cafeteria.

Channel 6 news anchor Mike Ahern, an enthusiastic supporter of civic and cultural events, is the guest speaker. Victor York, a 1973 Chatard graduate and well known performer on the comedy stages of Indianapolis, will serve as master of ceremonies.

Presentation of the "Chatard Hall of Fame Award" will honor individuals who have exemplified or contributed to the excellence of Chatard. Candidates for this coveted award can come from the ranks of Chatard alumni, faculty and staff, parents, or friends of Chatard, according to Kathleen Hahn, director of development.

Reservations are \$12.50 per person and are due by Feb. 21. Chatard High School is located at 5885 North Crittenden Avenue. For more information, contact the school office at 251-1451.

Roncalli High School will host an open house and information night Jan. 23 for students of all grade levels and their parents. Registration begins at 6:30 p.m.

Representatives from academic departments will present information on programs and requirements, with displays and information booths used to feature the school's athletic and co-curricular activities.

Roncalli is located at 3300 Prague Road. For more information, contact the school at 317-781-8277.

Cathedral High School senior Barbara Goeben participated in a National Youth Conference in Washington, D.C., in November with more than 300 teenagers from across the nation. While in the capitol, she visited Vice President Dan Quayle's Senate office as well as the office of Congressman Andy Jacobs. Her visit also included an extensive tour of historic government buildings and several embassies.

Secunia Memorial High School's Brain Game team, the 1988 defending champion in WTHR/Channel 13's annual academic contest, has successfully completed three rounds of competition to secure a berth in the semifinals round.

Team members are Jaemy Hwang of St. Simon Parish, Tony Fels of Holy Spirit Parish, both seniors, as well as juniors Mike

Jeffers of Little Flower Parish and St. Simon parishioners Kelly Bosson and Mark Hugshey.

Coached by Patricia Bowron and Mary Goebes, they defeated teams from Brownburg, North Central, and Noblesville high schools to earn their place in the final four out of 32 competitors. Secunia's team meets Shelbyville High School in round four of the contest scheduled for March.

St. Roch's CYO youth group kept busy with a variety of community, parish and school related Christmas projects during the holiday season.

The teenagers spent several afternoons at Central State Hospital helping select, wrap and mail gifts for patients and their families, as well as entertaining patients with a "Christmas Musicale" and spending time talking with them.

One evening, the teens addressed Christmas cards to shut-ins, elderly parishioners, and friends of the St. Roch Parish community. Youth group members also contributed gifts to the parish "Giving Tree" project for the needy.

Parish children enjoyed the group's first "Breakfast With Santa" project as members organized the event, dressed as elves, helped Santa with photographs, served breakfast, and helped donate toys.

Indianapolis area teenagers also enjoyed the group's hospitality during a city-wide Catholic Youth Organization holiday Mass and dance hosted by the busy St. Roch youth. Looking ahead to the new year, the teens are planning fun activities for the remainder of the winter months.

Bishop Chatard High School will offer placement tests for the class of 1993 on three different Saturdays. Testing will be offered Jan. 28, Feb. 18, and March 11 starting at 8:30 a.m. at the northside Indianapolis school.

Principal James R. Yost said the tests are used along with grade school recommendations to help the school and student select the most appropriate course of study. Chatard is located at 5885 North Crittenden Avenue. For more information, telephone the school at 317-251-1451.

Shawne Memorial Junior-Senior High School students Angela Schafer and Tamara Skiles of Madison participated in U.S. Sen. Richard Lugar's Symposium on World Affairs Dec. 10 at the University of Indianapolis.

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— ANNOUNCES —



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CYO teams listed wrong

Two teams were incorrectly identified in a photograph of a Catholic Youth Organization girls' basketball game published in the Jan. 6 issue of The Criterion.

The photograph showed St. Luke and St. Pius X preparing to start a 56 "A" league game, and not St. Luke against Our Lady of Mount Carmel in Cadet "A" competition. The Criterion regrets the error.

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The song's story is one of sadness and loneliness. A couple has agreed to cease their romantic involvement, realizing that they are "better off as friends."

Yet when one finds a new romantic interest, the other person is not ready for the shock of hearing the news. In the song's words, "I just never thought that I would be replaced so soon."

Even though the person in the song encounters emotional pain, both individuals are to be respected for their decision to separate.

A couple must have the courage to look honestly at problems. This may show them that less involvement is what they need and that this ultimately will lead them to greater happiness, though probably with someone else. Nonetheless, what the

singer feels is sadness. And he thinks he must disguise this feeling. He doesn't want her to see his tears.

Sadness is appropriate and understandable in the circumstances. There is nothing to be embarrassed about when genuine grief fills our hearts.

But it is important to take care of oneself while living with pain. Usually we need to turn to other friends or family members to support us emotionally. Of special help are those people who can share our feelings of sadness without trying to "fix" them.

At times, we need to be sad and cry to get our feelings out. If we can be with someone else who is comfortable with such emotions, this person's support and care can bring healing and strength.

Tears are not a sign of weakness and are part of the healing process.

(Your comments always are welcome. Please address them to Charlie Martin, R.R. 3, Box 182, Rockport, Ind. 47635.)

1988 by NC News Service

Powerful photo of unborn child speaks for itself

by Jerry Filleau

WASHINGTON (NC)—The word "abortion" could not be used with the picture, but U.S. Catholic Conference officials feel that the striking color photo of an 18-week-old fetus by award-winning Swedish science photographer Lennart Nilsson speaks for itself. (See photo on page 1).

They have produced 50,000 copies of the photo on a 16-by-20-inch poster for distribution throughout the United States.

"The simplicity and stark beauty of the picture says volumes about the dignity and sanctity of unborn human life," said Gail

Quinn, director of program development of the U.S. bishops' Office for Pro-Life Activities.

Nilsson's photo shows the face and hands of a serene-looking, translucent-skinned unborn child, its right thumb in its mouth, its eyes still closed.

Printed on the poster is a passage from Psalm 139: "Truly you have formed my inner being; you knit me in my mother's womb. I give you thanks that I am fearfully, wonderfully made; wonderful are your works."

Ms. Quinn said officials of the bishops' pro-life office have "long admired" the photo

and "sought permission to use it several years ago in conjunction with the annual Respect Life program," a national effort by the bishops to promote the sanctity of human life in all its phases.

She said Nilsson's U.S. agents refused permission at that time for the use of that or other Nilsson photographs because "the Respect Life program deals directly with the abortion issue" and "they were reluctant to have the photographs associated with" the abortion controversy.

Nilsson, 66, began his career as a press photographer but in the 1960s turned to scientific photography of living things and became

a pioneer in microphotography. In the 1960s and '70s his photographs of fetal development and of human organs, tissues and cells were frequently featured in issues of *Life* magazine.

Ms. Quinn said that even without mention of abortion USCC officials believe the poster "will have an impact" on people's views on that issue because the photo itself so clearly shows "the humanity of the unborn."

The poster is available for \$1.75 folded or \$2.95 flat (cost includes postage and handling) from: U.S. Catholic Conference, Dept. RL-4, 1312 Massachusetts Ave. N.W., Washington, D.C. 20005-4105.

East, west regional meetings are set on women's pastoral

by Jerry Filleau

WASHINGTON (NC)—The U.S. bishops' Committee on Women in Society and in the Church is sponsoring two regional meetings—East and West—of diocesan women's commissions.

Participants, appointed by their bishops, are to discuss diocesan responses to women's interests and to the U.S. bishops' proposed pastoral letter addressing women's concerns.

The East Coast meeting is scheduled for

Jan. 24-26 at the Dominican Retreat House in Elkins Park, Pa.

The meeting on the West Coast is scheduled to take place Feb. 8-10 at St. Francis Retreat House located in San Juan Bautista, Calif.

Bishop Joseph L. Imesch of Joliet, Ill., chairman of the bishops' committee, wrote to bishops last fall asking them to send as participants one or two representatives from their diocesan task force, committee or commission on women, if they have one, or other diocesan representatives if they have no

specific vehicle in their diocese for addressing women's concerns.

He said the meetings would give diocesan representatives opportunities to share their views and experiences regarding the establishment and development of diocesan agencies to deal with women's concerns, to discuss the resources dioceses need in that field, and to reflect on the recent papal letter on women and the still-developing U.S. pastoral letter on women.

Many dioceses first formed task forces or similar organizations on women's concerns

in the mid-1980s as part of a nationwide consultation to help develop the first draft of the bishops' pastoral on women. The first draft was published last spring, and dioceses were asked to sponsor further local consultations this fall and winter to help revise and refine the document.

Some dioceses have turned initial task forces on women's concerns into standing diocesan commissions.

Bishop Imesch is also chairman of the committee of bishops that is drafting the pastoral letter.

Supreme Court to hear abortion case

(Continued from page 1)

period—the days when cases are actually argued before the bench—at the end of April. If arguments on the Missouri case are heard by then, a ruling might be possible—but is not guaranteed—by the end of the court's 1988-89 term in mid-summer.

Chopko cautioned that the high court, in taking the case, might stop short of reversing *Roe vs. Wade*.

"It is also possible for the court to reconsider *Roe* without ever overturning *Roe* itself," he said. "I think it will be highly unlikely for the court to reconsider and then overturn *Roe* vs. *Wade* and thus rule abortion is no longer legal."

Sections of the Missouri statute struck down by lower courts included:

► A declaration that "the life of each human being begins at conception."

► A requirement that physicians perform various viability tests on fetuses apparently 20 weeks old or older before abortions.

► A provision forbidding public hospitals and personnel from performing any abortion not required to save a woman's life.

► A ban on use of public funds "for encouraging or counseling a woman to have an abortion not necessary to save her life."

The Reagan administration in November asked the high court to take the case and to consider it as a vehicle for overturning the 1973 Supreme Court abortion legalization. The state of Missouri, in seeking Supreme Court intervention, also requested that the high court reconsider the 1973 ruling. Missouri's disputed statute involved no extraneous, technical questions that would confuse the issue, and "accordingly, if the court is prepared to reconsider *Roe vs. Wade*, this case presents an appropriate opportunity for doing so," the Reagan administration said in its brief, filed by the Justice Department Nov. 10.

Passed by the Missouri Legislature in April 1986 and signed into law by the governor, the statute was to go into effect that August but was challenged in court by two abortion agencies—Reproductive Health Services of St. Louis and Planned Parenthood of Kansas City—and three doctors, a nurse and a social worker.

In March 1987, a U.S. district court struck down major sections of the measure, and in July 1988 the 8th U.S. Circuit Court of Appeals concurred in nearly all of the district court's decisions.

On one issue—use of public funds to pay for an abortion—the appeals court overruled the district court and said Missouri could prohibit such funding.

The appeals court differentiated between banning abortions at government-funded public hospitals, since a woman might be using such a hospital for an abortion but paying for it herself, and banning state funding of abortions directly.

Lee of Missouri Citizens for Life said that when pro-lifers first began working on the measure in the legislature, "we expected a court challenge and hoped to get this case before the Supreme Court."

"All along, we hoped the statute would be a vehicle for partial or total reversal of *Roe*," he said. "The right to life of the unborn was first lost in the courts; I believe that right will be finally gained back in the courts."

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Book Review

Nun asks 'What prize awaits?'

What Prize Awaits Us, by Maryknoll Sister Bernice Kita. Orbis Books (Maryknoll, N.Y., 1988). 231 pp., \$17.95.

Reviewed by James C. O'Neill

This is a book of letters written by a Maryknoll sister about her experiences from 1977 to 1983 in a remote Mayan Indian town in the Guatemala highland. In part, it is also a martyrology and a respectful tribute to the faith of oppressed and persecuted people.

"What Prize Awaits Us" takes us to San Jeronimo, a small village of Indian farmers and their families clinging to a mountainside. Everyone in town says "Don't fall!" when they part—as we say goodbye—because the ledges outside the adobe houses are narrow and the footpaths steep and slippery. As we read these letters we learn it is not only the topography that is perilous in Guatemala.

The author is a post-Vatican II missionary who, as she says, "comes to serve and learn with the people, and who discovers, together with the people, the presence of God in their lives." She seems to do this very well.

She tells of problems encountered when coming face to face with a traditional, often priestless, Catholic culture, in which drunken fiestas are the high point of religious life.

Efforts in the 1950s by some Spanish missionaries challenged the traditional Indian religious ways. They introduced a Catholic Action movement to promote church marriages and religious renewal among the people through education of local lay leaders. It was on these efforts that the author and another Maryknoll sister were to build their work for the next seven years.

The author, Maryknoll Sister Bernice Kita, introduces us not only to an isolated but very real world of very real people, a world of powerful sounds, smells, sights and humor. But by mid-1979 the humor fades as a bloody civil war opens the way for the full-scale religious persecution of the Catholic Church.

One after another priests are assassinated. Lay catechists and other church-trained leaders are murdered or disappear and the Indian farmers are harassed by a government intent on suppressing any possible challenge from the nation's

oppressed majority. The murders of Archbishop Oscar Romero and the four American women missionaries in El Salvador are added to the list.

While most of the letters are addressed to her parents, the author reserves her frankest situation reports for her letters to Dominican Sister Gerry McGinn, who took a summer vacation in 1980 from her work in New York's South Bronx to work in San Jeronimo.

These letters not only chronicle the suffering and danger of daily life from 1980 on in Guatemala. They also capture the achingly beautiful friendship that grew between these two women even though they were thousands of miles apart.

Throughout this volume the stolid, enduring Indian peasants move, act and suffer. Their courage and their faith are saluted in this book, and well they should be.

(O'Neill is a free-lance writer and media consultant.)

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.)

† DeMEO, Charles, 86, St. Mary, Richmond, Jan. 1. Husband of

Ann; father of Mary Louise Vogelgesang, Alice Jeanne Saul, and Charles Anthony; brother of Lucy Mollo, Mary Cappa and Minnie Albano; grandfather of 11; great-grandfather of eight.

† EHRLINGER, Clarence Tice, 76, St. Paul, Sellersburg, Oct. 22. Husband of Pauline; father of Clarence, James and Billy Bell, Shirley Oprey and Joyce McMinnow; brother of Elmer; grandfather of eight; great-grandfather of three.

† EISMAN, Catherine (Wright), 76, St. Anthony of Padua, Clark-

ville, Dec. 25. Mother of Ronald V.; sister of Margaret Bracken; grandmother of six; great-grandmother of nine.

† FLEDDERMAN, Donald, 61, St. Michael, Brookville, Dec. 25. Son of Theresa (Roth); brother of Edward (Roth), Isabelle Wells and Clifford.

† FREUND, Walter R., 82, St. Christopher, Indianapolis, Jan. 1. Father of L.L. Col. John.

† GOFFINET, Sarah Octavia, 83, St. Paul, Tell City, Dec. 23. Mother of Amy Y. Goff, Omar A. Jacob, F. and Henry C.; sister of Charles

McGuiness, Minnie and Ruth Sprinkle, Marie and Ellen Epple and Olive; grandmother of nine; great-grandmother of 10.

† GRANTZ, Agnes P., 85, St. John, Starlight, Dec. 28. Mother of Rose Marie McCartin, Maurice, Jr. and Ronald E.; grandmother of 16; great-grandmother of 47.

† GRISSMER, Helen (Waltz), 81, Christ the King, Indianapolis, Dec. 23. Wife of John; mother of Tom, Dave and Jane; sister of Howard Waltz; grandmother of four.

† GUTZWILLER, Dorothy, 73, St. Nicholas, Sunman, Dec. 25. Sister of eight.

† HARRIS, Patricia J., 86, Holy Family, New Albany, Dec. 27. Mother of John P.

† HARTMAN, August, 82, St. Nicholas, Sunman, Dec. 6. Father of Maurice, Michael, Allen, Robert, Harold, Daniel, Rita Eckstein, Ellen Kirschner and Miriam; brother of William, Mary Doll and Emma Brunsman; grandfather of 35; great-grandfather of 19.

† HECKER, Orville F., 85, St. Paul, Sellersburg, Dec. 25. Husband of Marcelle (Zipp); father of Jacob, Martin, Marie Schafer and Helen Moore; grandfather of 16; great-grandfather of 12.

† HOEGER, Margaret, 85, St. Michael, Brookville, Dec. 30. Sister of Geneva Couzins and Alice Moore.

† HOFFMAN, Margaret, 89, Christ the King, Indianapolis, Jan. 1. Wife of John E.; mother of Janet Watkinson, John G., Elizabeth Edstene and Susan Geerlings; sister of Robert Gasper and Janet Gohman; grandmother of nine.

† LAIRD, Charles, 72, St. Patrick, Indianapolis, Dec. 20. Father of Carol Worth; brother of Leo; grandfather of two.

† LAWSON, Joseph T., 59, Christ the King, Indianapolis, Dec. 31. Husband of Ruby A.; father of John T., Jr., Michael, and Mary Johnson; brother of James, and Barbara Maher.

† LOVE, Katherine, 79, St. Gabriel, Connersville, Jan. 3. Wife of Ralph H.; mother of John R., sister of Oscar Stephan; step-grandmother of three; step-great-grandmother of four.

† MAHONEY, William J. (Bud), 90, Our Lady of Lourdes, Indianapolis, Dec. 23. Father of Gertrude McConahay and Jack; grandfather of four; great-grandfather of four.

† MURTAUGH, Clarence H., 84, St. Paul, New Albany, Dec. 8. Husband of Marie; father of JoAnn Hartman, Carol Henshaw, Sandy Schottelkotte and Dan; grandfather of eight.

† REED, Evelyn M., 78, St. Bridget, Indianapolis, Dec. 28. Sister of

Betty B. Martin and James C. Helms.

† RESCH, David Patrick, 22, St. Michael, Charleston, Dec. 26. Husband of Tammy Sue, son of William and Rebecca; brother of Aimee; grandson of Mr. and Mrs. William Hanover.

† TAYLOR, Bertha E. (Daschbach), 80, Our Lady of Perpetual Help, New Albany, Dec. 30. Mother of Edward J., Jr.; sister of Helen Metzmer; grandmother of two; great-grandmother of one; great-great-grandmother of two.

† VOGT, Charles "Chuck," 67, St. Paul, Tell City, Jan. 2. Husband of Mary Jo, father of Cindy Youbore, Diana Boring, Charles, Terry and Tim; stepfather of George, Richard and Joe Albin; brother of William, August, Lee, Norman "Pete," Henry, Mary Lou Power, Shelby Huber and Peggy Hurley; grandfather of nine; step-grandfather of four; great-grandfather of one.

† WAIZ, Loretta, 88, St. Paul, Sellersburg, Jan. 1. Mother of Jim, Carl "Buzz," and Mary Helen Denison; sister of Helen Floyd; grandmother of seven; great-grandmother of 11.

† WALLACE, Aurelia H., 73, St. Anthony of Padua, Clarksville, Dec. 27. Mother of William A., Jr.; grandmother of five; great-grandmother of two.

† YANICH, Mary L. (Wilkins), 50, Little Flower, Indianapolis, Dec. 24. Wife of Paul T.; mother of Paula B. Downs, Candice M. Combs, Daniel P. and John L.; sister of John, Leo, Martha S. and Anabelle Wilkins; grandmother of two.

† YOUNG, Kenneth D., 59, St. Christopher, Indianapolis, Dec. 29. Husband of Catherine J. (Grande); father of Stephen M., Michael A., Evelyn M., Blainett, Roseann L., and Lisa A. Knight; brother of Harold; grandfather of seven.

† ZELLER, Edna, 92, Our Lady of Perpetual Help, New Albany, Dec. 30. Mother of Rosemary Schamel and Thelma Townsend; sister of Billy, Frank and Morris Herman; grandmother of four; great-grandmother of five; great-great-grandmother of one.

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Reagan compiled mixed record on Catholic issues of concern

by Liz Schevchuk

WASHINGTON (NC)—Sometimes praised, sometimes criticized and often controversial, President Reagan compiled a mixed eight-year record on issues of concern to Catholics.

When it came to such matters as outlawing abortion and providing parental choice in education, his views concurred with those of numerous Catholics—many of whom voted for him twice—and with the official policies of the U.S. bishops. Yet, on a range of other domestic and foreign issues, from programs for the poor, homeless and hungry to nuclear weapons spending and support for Nicaraguan rebels, his policies clashed repeatedly with those backed by the church and other social justice advocates.

At the same time, however, Reagan's rapprochement with the Soviet Union—coming from a president who had earlier expressed vehemently anti-Soviet views—provided a measure of hope for peace. His INF treaty made progress toward the nuclear non-proliferation that was envisioned by the U.S. bishops' war and peace pastoral.

While Reagan frequently espoused anti-abortion and private education views, his eight years in office produced neither a ban on abortion nor a tuition tax credit.

It was on what he called "social" issues that then-candidate Reagan won much of his initial backing from pro-lifers and from Americans worried about a decline of traditional values in the schools and elsewhere.

Expectations arose early that some form of tax relief for parents of non-public school students would be enacted into law during his tenure. In April 1982, only a little over a year after taking office, Reagan outlined a tuition tax credits proposal to the National Catholic Educational Association. A year later, he promised he would "charge up that hill" to win support for it. But little concrete action on that or subsequent proposals ever occurred.

Efforts to outlaw abortion during his two terms also fell short of goals. While many pro-lifers were pleased with Reagan's record, others began saying, during the latter part of his second term, that his record had been more talk than substance. "I do not see the babies as having gained much under Ronald Reagan," said Judge Brown, president of the American Life League, in 1987. "There's a lot he could've done."

On the plus side, the Reagan administration took steps to deny federal funds to family planning agencies that provide abortion referrals and to international family planning groups backing abortion; developed regulations to protect handicapped newborns from denial of medical treatment; and picked judges who were assumed to be critical of abortion for the Supreme Court and other federal benches.

During his tenure, Reagan also met with or issued messages of support for participants in pro-life activities commemorating the Jan. 22 anniversary of the Supreme Court's 1973 abortion ruling.

His other meetings included several conversations—in

Rome and the United States—with Pope John Paul II and with various U.S. prelates. Under his administration, the United States and the Vatican also revived official diplomatic relations and exchanged ambassadors.

On other domestic issues, and on foreign policy matters, Reagan often differed with religious groups. After Reagan's 1984 State of the Union message, for example, leaders of the National Conference of Catholic Charities (now Catholic Charities USA) termed the president's goals "totally unacceptable."

Reagan's proposed budgets—usually modified by Congress—repeatedly called for increased defense spending, especially for such items as his space-based Strategic Defense Initiative, and decreased allocations for programs for the disadvantaged.

"Military spending should not be insulated when plans for reducing the deficit are formulated," Cardinal Joseph L. Bernardin of Chicago warned in 1985. "Programs for the poor have been cut enough. The burden... should not be borne by the most vulnerable among us."

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Reagan's offhand comments sometimes drew flak as well, such as when, in 1986, he suggested that the hungry merely are too ignorant to know how to find food assistance. "It's quite obvious the president is out of touch with his own programs, and that's one of the great tragedies of the Reagan administration," said Mathew Ahmann, Catholic Charities' associate director of governmental relations.

A favorite Reagan proposal—aid to the *contra* rebels fighting the Marxist government of Nicaragua—also drew objections from the U.S. bishops. "The policy has clearly violated laws and treaty obligations—and thus can be termed illegal—and fails on most criteria required to justify armed aggression—and thus can be termed immoral," said the U.S. Catholic Conference, the bishops' public policy agency.

While the USCC and other religious groups often criticized Reagan's foreign aid policies, they also welcomed the INF—Intermediate-range Nuclear Forces—treaty that he and Soviet leader Mikhail Gorbachev signed in June 1988. Such a treaty had been urged by the bishops in their 1983 pastoral letter on war and peace.

The treaty represented "a very positive breakthrough," said Cardinal Bernardin, who headed the committee that wrote the pastoral.

As a result of the Reagan-Gorbachev treaty initiative, "we seem to be fashioning a more constructive, candid relationship... one that's good for the United States, the Soviet Union and the whole world," said John L. Carr, USCC secretary for social development and world peace.

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Quake in Armenia could open new era of church cooperation

by John Thavis

VATICAN CITY (NC)—When a devastating earthquake struck Armenia Dec. 7, Vatican officials wanted to help but didn't know how. For them, as for most of the Catholic Church, the Caucasian republic was a largely unknown and inaccessible place on the far side of Soviet bureaucracy.

But just one week later, members of a Catholic relief team, including a Vatican official, were hiking through the muddy streets of Spitak, Armenia's worst-hit city. After witnessing the destruction firsthand, they sat down with local authorities to help plan a rebuilding effort.

Their eight-day visit highlighted what might be one of the most unexpected results of the tremor: a new chapter of Catholic cooperation with the Armenian church and government.

Much of what happened, and the speed at which it happened, depended on the personal efforts of a 33-year-old Italian priest, Father Claudio Gugerotti, who heads the "Armenian desk" at the Vatican's Congregation for Eastern-rite Churches.

Because he speaks Armenian fluently, and because he was friends with the Soviet consul in Rome—who is, by coincidence, an Armenian—Father Gugerotti was able to cut through the usual red tape with a single phone call to the consul. He lined up entry permits for himself and two officials of Caritas, the Catholic charity and relief organization.

In the end, the Soviet Embassy in Rome picked up the tab for most of the trip, Father Gugerotti said.

Mgr. Giuseppe Pasini, the director of Italian Caritas who made the trip, said the group was operating without its usual "point of reference"—a local Catholic Church in the stricken area. In addition, it was the first emergency relief effort directed toward the Soviet Union. In setting up a relief program, he said, Caritas first had to address the delicate problem of who would distribute the funds.

To their surprise, Msgr. Pasini said, the group received guarantees from local government officials that the Armenian Orthodox Church would have complete control over the aid. In fact, one Armenian official, mindful of possible corruption at other bureaucratic levels, told them that using the church as a direct channel was "the safest way for us, too."

"The authorities themselves insisted that aid go through the Armenian church," Father Gugerotti confirmed.

"This is important. The Soviet policy in general is to keep religion isolated inside the church buildings. But with a main role in the rebuilding effort, the Armenian church will become a protagonist in social life," Father Gugerotti said. "It opens up very interesting prospects," he added.

Ironically, the Armenian church might have to put off the scheduled re-opening of some closed churches, a recent concession under the Soviet restructuring policy of "perestroika," in favor of the relief efforts for an estimated 500,000 homeless.

The current plan is for the Armenian church, with its own lay architects and engineers, to draw up specific reconstruction projects—for homes, schools, hospitals and churches—and submit them to Caritas Internationalis during a meeting at the Vatican Feb. 24. Caritas will then decide which projects it can fund.

The Catholic experts will no doubt make more trips to Armenia as the rebuilding goes ahead. It would be nice if they could some day make contact with the tens of thousands of Catholics still believed to live in the republic. Father Gugerotti said. "But that would never be a condition for aid. We would never want relief to turn into blackmail," he said.

Meanwhile, Soviet openness to church help was seen in related episodes. Mother Teresa of Calcutta, in Moscow to open a home for the sick after a 13-month waiting period, was given permission to open a similar center for children in Armenia in a matter of days, said Msgr. Pasini, who spoke with Mother Teresa there.

In early January, Armenian Catholic Patriarch Jean-Pierre XVIII Kasparian, who lives in Lebanon, was also headed to Armenia with an auxiliary bishop, Father Gugerotti said.

"A month ago, these kinds of contacts would have been impossible," said Father Gugerotti.

Pope John Paul II has taken a keen interest in all this, according to those involved. In a dinner meeting with Father Gugerotti and Msgr. Pasini, the pope asked detailed questions about their trip and wanted to know how he could do more to help, Father Gugerotti said.

The pope also met with Mother Teresa at the end of December when she came to Rome from the Soviet Union.

"In a way, this is seen as opening up the whole country to the concept of 'solidarity,' which is so dear to the pope," said Msgr. Pasini.

The pope's donation of \$100,000 was one of the first things mentioned by the Armenian Orthodox patriarch, Vasken I, when he greeted the Catholic team. "He thought at first that this was all we were able to give," Msgr. Pasini recalled. Caritas now plans to have about \$20 million ready by the time the Armenian delegation shows up at the Vatican in February, much of it from special collections taken during Christmas time.

There are now 138 Catholics in Congress

WASHINGTON (NC)—There are 138 Catholics in the 101st Congress, three fewer than the 141 Catholics who were elected to the 100th Congress two years ago.

According to a survey by National Catholic News Service, there are 19 Catholics in the Senate and 119 in the House of Representatives. The new Congress took office Jan. 3.

Catholic numerical strength in Congress hit an all-time high of 142 in January 1985, when the 99th Congress took office. Total membership of the House and Senate is 535.

Catholic members of Congress from Indiana are Andrew Jacobs, Jr., Frank McCloskey and Peter Visclosky, Democrats; and John Hiler, Republican.

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