

Invoking God's name is inaugural tradition

by Julie Asher

WASHINGTON (NC)—Since George Washington took the oath of office April 30, 1789, invoking God's name and entrusting the nation to him has become something of an inaugural tradition.

George Bush as the nation's 41st president would be the latest to swear to "faithfully execute the office of the president, so help me God."

Washington, in the nation's first inauguration ceremony, held at Federal Hall in New York, set the precedent when he repeated the 35-word oath and added, "I swear, so help me God."

Bush, taking office in the 200th year of the presidency, said he wanted to use the same Bible as the first George to head the nation.

A prayerful plea for God's protection of the nation has marked every inaugural address.

U.S. presidents have invoked the name of, asked blessings from, or offered fervent prayers to "the benign Parent of the Human Race," as Washington phrased it, or the "Patron of Order," "Fountain of Justice," "Protector," "Infinite Power," and simply "Being."

Early in his inaugural address, Washington said he felt obliged to offer "fervent sup-

plications to that Almighty Being who rules over the universe."

In a "homage to the Great Author," the first U.S. head of state also noted that "no people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States."

Martin Van Buren, who was the last sitting vice president before Bush to be elected president, said in his 1837 address that he looked to the "gracious protection of the Divine Being whose strengthening support I humbly solicit and whom I fervently pray to look down upon us all."

Bush's immediate predecessor, Ronald

Reagan, in his second inaugural address called the nation's history "a song... we sing it still!" and added that "we raise our voices to the God who is the author of this most tender music."

On Jan. 20, 1977, Jimmy Carter, the first president from the Deep South in 128 years, quoted the prophet Micah: "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God" (Mi 6:8).

Franklin D. Roosevelt in a five-minute speech that ushered in his fourth presidential term in 1945 echoed the worries of the World War II era.

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Pro-lifers see hope in high court decision



HONORED BY KNIGHTS—President Ronald Reagan, wearing the Grand Cross of Merit Special Class presented to him by the Knights of Malta, is applauded by Cardinal John O'Connor as he addresses the knights. Reagan was honored for his protection of the unborn. He has traditionally participated in the January March for Life by telephone hookup from the White House. (NC photo from UPI)

WASHINGTON (NC)—Preparing to mark the anniversary of legalized abortion nationwide, pro-lifers were heartened by a Jan. 9 Supreme Court decision to consider a Missouri law restricting abortion, but were disappointed with a statement the same day by U.S. Surgeon General C. Everett Koop.

Pro-life and church sources welcomed the Supreme Court's decision to consider the Missouri law, which declares that life begins at conception, bans abortions at public hospitals, prohibits public funding of abortions and adds other restrictions.

But pro-lifers were disappointed when Koop, who opposes abortion, sent a letter to President Reagan saying that Koop would not issue a long-awaited study on the mental and physical health effects of abortion on women because the evidence on any such effects was inconclusive.

Abortion opponents scheduled their annual March for Life in Washington for Jan. 22 to mark the anniversary of the Jan. 22, 1973, Supreme Court Roe vs. Wade decision legalizing abortion.

March for Life invited George Bush, who is to be sworn in as president three days

before the march, to address the crowd. Nellie J. Gray, president of the march, said that as of Jan. 6 she had not received a reply. President Reagan the past several years has addressed the March for Life crowd via a telephone hookup from the White House.

The Reagan administration in November asked the high court to take the Missouri case and to consider it as a vehicle for overturning Roe vs. Wade.

The state of Missouri, in seeking Supreme Court intervention, also requested that the high court reconsider the 1973 ruling.

"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," said Mark E. Chopko, general counsel for the National Conference of Catholic Bishops.

"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," said Samuel Lee, state legislative chairman for Missouri Citizens for Life.

(See SURGEON GENERAL, page 2)

Students march in honor of Martin Luther King

by Margaret Nelson

In Indianapolis, students at Holy Angels School and eighth graders from St. Luke School marched down Dr. Martin Luther King Jr. Drive together on Friday, Jan. 13 to recognize the birthday of the slain civil rights leader.

Before the march, Cardis Gregory of the Indianapolis Police Department talked to the children. "Whatever you want to be, you can be," He explained that time, work, prepara-

tion, and dedication were important to reaching their goals.

Citing one of the songs they would be singing during the march: "I'm Not Going to Let Anyone Turn Me Around," Gregory emphasized, "If you want to do something in your life, you can." He mentioned some possible vocations, including police and fire service to the community. But he warned, "Definitely, stay in school!"

The St. Luke students were invited to par-

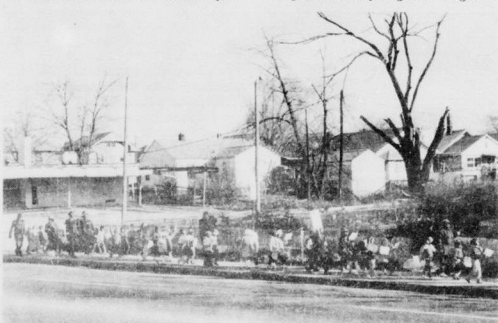
ticipate after the north side school hosted the Holy Angels school choir last year.

Kindergartners from Holy Angels and their teachers brought up the rear of the parade that marched from the school to 30th Street, then back to the Flanner House Library and Counseling Center before returning to the school.

Debrae Pendleton went to work late that Friday so she could watch the marching of her grandson, Holy Angels kindergartner

Marques Rattler. "He was so proud," she said, beaming. And she added that the residents of the nursing home where she worked would love to hear all about the event.

Holy Angels parishioners also participated in a prayer service on Sunday afternoon recognizing the birthday of Dr. King. Organized by member Connie Morris, the memorial included readings and songs dedicated to justice, as well as the signing of a peace pledge by those present.



HOLY ANGELS MARCH—Students from Holy Angels and St. Luke schools march down Dr. Martin Luther King Jr. Dr., Indianapolis, to recognize the birthday of the civil rights leader. (Photo by Margaret Nelson)

Looking Inside

From the Editor: Coming changes in the laws on abortion. Pg. 2.

New Drug 'Czar': Priest with drug program warns, praises Bennett. Pg. 2.

Urban Plunge: College students tell experiences in look at poverty. Pg. 2.

Renew List: Volunteer suggestions offered. Pg. 3.

Altar Boys: Two enjoy close look at faith through participation in liturgical services. Pg. 8.

Today's Faith: How do the past, present and future meet in the liturgy? Pg. 9.

Detroit Closings: Parishioners confront grief, plan appeals. Pg. 19.

U.S. Archbishops: Visit to Vietnam includes Archbishop O'Meara. Pg. 20.

the CRITERION
Serving the Archdiocese of Indianapolis

from the editor

Coming changes in the laws on abortion

by John F. Fink

Those who will be marching in Washington on Monday to observe the 16th anniversary of the Supreme Court's Roe vs. Wade decision that legalized abortion should be a happy group this year. It seems to be almost universally agreed that there are going to be some changes in the abortion laws. Even Justice Harry Blackmun, who wrote the Roe vs. Wade decision, said he expects changes this year.

Last week's announcement that the court will hear the case of a Missouri abortion law that was negated by lower federal courts is encouraging. It's true that we really don't know how Justice Anthony Kennedy will vote on pro-life issues, but it seems probable that the court would not have accepted the case if it didn't think it is time to reverse, or at least modify, Roe. It could have waited until three justices who voted for Roe, and who are now over 80 years old, leave the court and be replaced by George Bush appointees.



WHEN THE COURT FINALLY does act to restrict abortions it would be doing what the majority of Americans want, according to polls. But you'd never know that from the way the secular media regularly report the results of those polls. The media keep repeating that most Americans favor the right to an abortion at least in some circumstances. What they neglect to say is that most Americans also favor a change in the present situation that permits abortion virtually on demand.

For instance, a poll conducted by *The New York Times/CBS News* found that 42 percent favor retaining legal abortion as it now is, 39 percent would make abortion legal

only in cases of rape or incest or to save the life of the mother, 14 percent would outlaw abortion altogether, and six percent had no opinion. In reporting this the media said that 81 percent favored legal abortion, adding the 42 and 39 percent figures. But when you add the percentages of those who would limit abortion to those who would outlaw it altogether, you get 53 percent who want to see a change in the present situation.

Furthermore, there is evidence that a much higher percentage of Americans would permit abortion during the first part of a woman's pregnancy but would oppose it after the time of viability, the point when the baby could live outside the womb. I haven't seen any polls asking this particular question, but a great many people see a difference between destroying a fertilized egg and killing a fetus that has a heartbeat and that looks like a baby. They might even acknowledge intellectually that a human being exists from the moment of conception, but emotionally be much more opposed to killing a baby that could live outside the womb than to destroying an embryo.

JOHN NOONAN, IN HIS book "A Private Choice," claims that the media have consistently reported that the Supreme Court's Roe vs. Wade decision permits abortion only during the first three months of pregnancy. Therefore, when people are asked if abortions should be legal, they have been conditioned to think about abortions early in a pregnancy and answer in the affirmative.

I would like to see the results of a poll that asked if it should be legal to abort a baby that has reached the stage that it could live outside the womb. I'm convinced the overwhelming majority would answer in the negative. But Roe vs. Wade permits abortions late in a pregnancy, right up to the moment of birth if a doctor or psychologist decides the pregnancy adversely affects the emotional well-being of the mother.

Father Albert DiLanni, vicar general of the Marist Fathers, wrote about this in the Dec. 10 issue of *America* magazine. Here is the question he asks: "Do we want the law to say that we must allow the extermination of the unborn infant just days before birth for reasons of psychological benefit to the mother? If we do, then we must be prepared to show why we strictly forbid such killing just an hour or two after birth. What is the difference in the state of development of the child just before and just after birth? What is the moral difference between 'salting out' a baby with saline acid just before birth and poisoning a newborn?"

ASSUMING THAT The Supreme Court eventually will reverse Roe vs. Wade, what next? In the absence of federal legislation, each state would have to decide what to do about abortion. So all of our elected representatives would become involved. Pro-abortion forces have already said that they intend to go to the U.S. Congress to pass laws that would guarantee a woman's "right" to abortion.

What laws should the pro-life people press for? Of course laws forbidding all abortions would be preferred, but if only 14 percent of the people support ending abortion altogether, it would be a waste of time to try to ban all abortions. But it might be possible to pass laws banning abortions except in cases of rape or incest and to save the life of the mother.

If that were to prove impossible, surely we could pass laws forbidding abortion after the fetus becomes viable, say after three months of pregnancy, or to save the life of the mother. Such legislation would have the support of a large majority of Americans.

I fully understand that this would be a compromise that many pro-life people would resist to make. It still seems to me preferable to save the lives of some babies than to continue the present situation of abortion on demand.

Priest in drug program offers praise and caution

by Tracy Early

NEW YORK (NC)—President-elect George Bush's nominee for "drug czar" has the ability to do the job but should understand that a heavy-handed approach to the drug problem will not work, said a New York priest who heads a drug rehabilitation agency.

Bush announced Jan. 12 that he would nominate former Education Secretary William J. Bennett to the cabinet-level position of director of the new White House Office of National Drug Control Policy.

Msr. William B. O'Brien, president of the rehabilitation agency Daytop Village, said in a Jan. 13 telephone interview that he did not know Bennett personally, but considered him a "brilliant" and "decisive" man with a masterful ability to articulate issues.

The downside is that he is a hardhat, with the idea that you can whip a problem with the use of a heavy hand," Msr. O'Brien said. "If he's not disabused of that idea, he's in trouble."

Progress on the drug problem, Msr. O'Brien said, requires simultaneous attention to three factors: interdiction (of drugs from entering the country), prevention (by enforcement of laws against domestic sale and purchase) and rehabilitation.

The federal government has been attempting to solve the problem almost exclusively by interdiction, with some effort at prevention and little at rehabilitation, he said.

"The federal government doesn't have a clue about drug addiction in the United States," Msr. O'Brien said. "The American strategy has been mostly a series of photo opportunities."

Nancy Reagan's theme of "just say no or just say boo," he commented, works only "up to the third or fourth grade."

Mrs. Reagan visited Daytop twice during the 1986 presidential campaign and twice after her husband's election, and Daytop honored her with its Promethean Award in 1981. But they were later estranged, and in 1986 he called the Reagans' anti-drug message "excellent theater" but "doomed to failure."

In the Jan. 13 interview, Msr. O'Brien said that while Mrs. Reagan was visiting Daytop programs and praising them, the president was cutting funding and forcing their closure. The number of Daytop programs has declined from 511 to 321 in the Reagan years, he said.

Msr. O'Brien said Daytop serves 4,111 addicts in the United States, but has a waiting list of 1,443. The rehabilitation side of the problem must be addressed not only for the sake of the addicts, he said, but because each addict will "infect" several others.

While critical of the Reagan administration, Msr. O'Brien urged more action on the part of U.S. bishops on the drug problem.

Bennett will do a service, Msr. O'Brien said, if he shifts the focus of attention "from Main Street, Bogota, (Colombia) to Main Street, America."

A warmer welcome to the Bennett appointment was given by Father Terence J. Attridge, director of DARE, the drug program of the New York Archdiocese.

Father Attridge said he considered the weakness of schools in teaching healthy values and attitudes a basic cause of the drug problem, and that he saw Bennett as one who shared his outlook.

Bennett said in an interview with the Heritage Foundation magazine that "an all-out war on drugs—with more resources for police, more prosecutors, more convictions, more jail sentences—would be popular with the American people and it would be the right thing to do."

After his appointment, Bennett said, "This drug business is a serious business and this government, this administration, intends to take it seriously."

Surgeon General Koop disappoints pro-lifers

(Continued from page 1)

In conjunction with the March for Life, women who have had abortions planned a "Rachel's Rescue" at an unidentified Washington-area abortion clinic Jan. 23 in hopes of preventing women from entering the clinic.

Kathleen Kelly, coordinator of the rescue, said she and the other women who have had abortions will wear black armbands to symbolize their loss and their hope to save others from what she called the violence of abortion.

In the surgeon general's letter to President Reagan, Koop said that despite "diligent review" by public and private health organizations "the scientific studies do not provide conclusive data about the health effects of abortion on women."

Reagan ordered Koop in 1987 to prepare a comprehensive medical report on abortion's effects on women.

Miss Gray said Koop has "totally lost touch with women who have been exploited by abortion. . . I don't know why he wasn't able to find the truly anguished souls we hear from."

David Reardon, a researcher and author of "Aborted Women: Silent No More," said his studies of women who have had abortions

indicated that serious problems often do not begin for one to five years after the abortion.

He said most available evidence shows at least 20 percent and as many as 70 to 80 percent of women who have abortions suffer effects such as guilt, loneliness, alcoholism, drug abuse, sexual dysfunction and suicidal tendencies.

Reardon said he hoped Koop would take the lead in demanding that additional, long-term research begin immediately.

A spokeswoman for the Washington-based National Abortion Rights Action League said Jan. 10 that Koop's decision "is evidence of something the pro-choice community has long known: that the anti-abortion movement cannot support its specious claim that a safe, legal abortion causes physical or emotional harm."

But a volunteer counselor with Vermont's Burlington Pregnancy Services said that an increasing number of women are going to counseling centers and Catholic priests seeking forgiveness for having had an abortion.

The counselor, Jan Cummings, told the Vermont Catholic Tribune, Burlington diocese newspaper, that the women who come to the center sometimes don't understand that God will forgive them.

"If they say they know he is a forgiving God, they think that he will forgive any sin except this one," Ms. Cummings said.

Father Michael W. DeForge, who serves as Burlington diocesan director of religious education and has counseled women who have had abortions, said, "When a woman first seeks to be reconciled, there is a dawning realization on a natural level that a life has been lost."

Availing themselves of the sacrament of confession, he said, "can be the beginning of becoming whole again."

Archbishop O'Meara's Schedule

Week of January 22, 1989

SUNDAY, Jan. 22 — Re-dedication of the parish community and Church of St. Benedict, Terre Haute, Eucharistic Liturgy at 11 a.m. followed with a reception.

TUESDAY, Jan. 23 — Visitation with the Franciscan Friars of Sacred Heart Parish, Indianapolis, 5:30 p.m.



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Urban Plunge students reflect on inner city visits

by Margaret Nelson



WATCHING 'E.T.'—Urban Plunge students join Holy Family Shelter children to enjoy a video together in the living room of the facility, just south of the Sacred Heart Church in Indianapolis.

Renew list offers volunteer opportunities in Indianapolis

by Mary Ann Wyand

In the Jan. 9 issue, *Time* reports that nearly half of all American adults volunteer their time to worthy causes.

"The average volunteer offers nearly five hours a week," the magazine explains, "for a total of 19.5 billion hours in 1987." That staggering statistic equals the work of about 10 million full-time employees.

"There is," *Time* emphasizes, "something infectious about mercy."

Locally, St. Luke Catholic Church on the Indianapolis northside took a close look at social justice needs and published a "Renew Community Outreach" brochure.

"Your talents and love of the Lord are greatly needed in the community," the brochure begins. "You might consider participating in one of the organizations mentioned. We know this is not a complete list of worthy community projects, but perhaps it will give you a place to begin. God bless you."

Compiled by St. Luke's religious education staff, the comprehensive brochure provides a list of names, addresses, telephone numbers, contact persons, and project descriptions that could be subtitled "Almost Everything You Ever Wanted To Know About Volunteering in Indianapolis."

For starters, Big Brothers of Greater Indianapolis and Big Sisters of America offer "unique, creative, rewarding relationships." Everyone needs friendship, and some children need the special kind of friendship of a Big Brother or Big Sister.

Then there is the Holy Family Shelter, where volunteers are needed to prepare and serve weekend meals, babysit, clean rooms, and change linens.

Or how about delivering nourishing lunches to elderly community residents as part of the Meals on Wheels project on weekdays? "This is a good opportunity for mothers with young children," the brochure

explains, because volunteers work in teams of two adults and "one adult can stay in the car with the children."

New Hope of Indiana is a residential facility for the multiple handicapped where "volunteer opportunities are endless." Visitors can assist with art, music, crafts, games, and tutoring, or become a "special friend" with one resident for brief outings or in-house visits.

Do you like to read aloud? Central Indiana Radio Reading needs people to read for the blind and print-handicapped on the air for Butler University's WABC Radio.

Another interesting volunteer idea involves home visits for the St. Vincent de Paul Society to help determine client needs. Other opportunities include sorting, organizing and distributing donations at the society's distribution center, or assisting expectant mothers as part of their Well Baby Program.

Catholic Social Services offers a multitude of volunteer opportunities ranging from staffing the Crisis Office to working in the adult day care centers.

St. Vincent Hospital and Health Care Center appreciates volunteers to spend time with terminally ill patients in their Hospice or home care programs. Volunteers are matched with a patient and their family and act as "good neighbors" by visiting, helping with errands, or assisting at the hospital.

If you enjoy working for the common good, the Indiana Catholic Conference Network needs help contacting legislators about important human service bills.

And Birthline offers material assistance as well as telephone hot-line advice as encouragement and counseling to help mothers complete their pregnancies.

Then there is the St. Mary's Child Center, the St. Augustine Home for the Aged, the Holy Cross chapter of St. Vincent de Paul Food Pantry, and other community service agencies that depend upon volunteer help. How about it?

"They should send some government officials on an Urban Plunge," said Lisa Harrell, a St. Mary College sophomore from Kokomo who came to Indianapolis to study poverty in the center city.

"A lot of people think these people are not really trying—that they're lazy—and that's just not the case. That's not the case at all," said Harrell, after working with the poor in an Indianapolis parish St. Vincent de Paul food pantry, a shelter for homeless families, and other facilities for the impoverished.

"It kind of makes you scared to see people who may have had a good life not too long ago, but they lost their things. Things mount up and they have no place to turn to," Harrell commented. She was surprised that "they are really friendly. Some have smiles on their faces. They have so little, yet they are still thankful for what they have and what you do for them."

"It is frustrating. You want to help, but everything has gotten so complicated. Sure you can cheer up a little boy, but that's not going to improve his life," said Harrell.

Harrell was one of 13 students from Notre Dame, St. Mary's, and Holy Cross Junior College who spent Jan. 8-11 studying under the auspices of the Volunteers in Ministry (VIM) of the Urban Parish Cooperative (UPC) to complete a one-credit study of the life of poor center city residents.

Jeffrey Terrell, a Carmel senior in architecture at Notre Dame, said that in Indianapolis, "It seems easy for someone in the suburbs not to be aware of the problems" in the inner city. "You find very high income housing two blocks from slums." He believes this is "very wrong."

Terrell was surprised at how well-kept and humane places like the Holy Family Shelter were. "It is an environment in which the morale could be lifted. They do a good job of creating a place where one can lift oneself up. It is important to use money to create places like this." But he is concerned that conditions during the families' limited stays there "are better than they can afford when they are working."

Holy Family Shelter provides child care, medical care, and job counseling for its residents.

Michelle Seery, another St. Mary sophomore from Zionsville, was surprised that people at the shelter were so pleasant. "I would have expected them to be resentful, but they seemed flattered that we were interested. If I lived here, I'd be really mad that the (television) cameras were following me."

"At the shelter for battered women, one lady told me what happened to her and her baby. Before I came here, I'd get ticked off because I got a poor grade. Now I realize that in the scope of things, that's not very important," Seery said.

"The most important thing is to get peo-

ple to really care," Seery said. "Before, I thought it was important to give money to have shelters. But now I think, 'What's that for—to get rid of them so people won't know?' The problems are still there. Money is not enough. The time is going to come when our first concern is compassion for people."

Seery was touched by a poverty-stricken 19-year-old woman who had a four-month-old baby. "She was happy to find out she was pregnant again! That was because she would have someone else to love, someone else to care for her. She would have to live with less food and less money, but that love was more important to her," said Seery.

Chris Hair, a junior in government at Notre Dame, believes the most important solution is "better education." He was surprised at the number of programs there and the number of people involved. But he added, "Sometimes I got the impression that the system of helping was not help as much as making some people dependent on the system." He added, "That is different for every person."

Notre Dame sophomore in psychology, Sarah Deitsch from St. Mary Parish in Richmond, also had some surprises. "I was never exposed to anything like this. I don't know if just being aware of the situation will change the way we live our everyday lives."

Deitsch said that she expected to be uncomfortable, but "talking with those people over at the (Holy Cross) food pantry was really neat. The talents of the people who use the services are employed there."

Deitsch was surprised at "how much is being done, how organized people really are. It seems like really strong efforts are already being made. I saw the dedication of a lot of volunteers."

Geoff York, an English major at Notre Dame from Columbus, said he came expecting to get his questions about poverty answered. "We're leaving with all these questions. We realize how much we don't know and how much there is to do."

Harrell plans to do more volunteer work. "I can't imagine living like this all my life, or even for a month. It's not a good feeling at all. I know when I get back up to school, I'll see if I can help out at El Campino Day Care Center, where I volunteered in the summer. The children there were just wonderful."

Harrell recognized time as an important contribution to the needy. She remembered her work at the Holy Cross food pantry. "I don't know how they'd have gotten everything organized without seven more people helping out. People were coming in for food. We got done just in time."

Harrell summarized her visit: "I didn't realize there were so many homeless people. I was oblivious to the fact. Before, I think I subconsciously blocked them out. Now I can definitely spot them."



GETTING TO KNOW YOU—Michelle Seery introduces herself to a younger resident at the Holy Family Shelter in Indianapolis. (Photos by Margaret Nelson)

Ways to volunteer in the Indianapolis area

Big Brothers of Greater Indpls.
1100 West 42nd Street
317-925-9611

Big Sisters of America
Central Indiana Office
615 North Alabama Street
317-634-6102

Holy Family Shelter
30 East Palmer Street
317-635-7830

Meals on Wheels
1100 West 42nd Street
317-924-5593

New Hope of Indiana
8450 North Payne Road
317-872-4210

Central Ind. Radio Reading
WABC Radio, Butler Univ.
317-283-6332

St. Vincent de Paul Society
Distribution Center
111 East 17th Street
317-926-4416

Catholic Social Services
Crisis Office
317-236-1500

Semi-Independent
Living Program
317-236-1550

Adult Day Care Centers
317-638-8322, 317-545-4833

Birthingline
317-236-1550

St. Vincent Hospital and
Health Care Center
Volunteer Department
20 W. West 36th Street
317-871-2288

St. Francis Hospital Center
Volunteer Department
1600 Albany, Beech Grove
317-783-8192

Indiana Catholic Conference
1400 North Meridian Street
317-236-1455

Holy Cross Chapter of
St. Vincent de Paul
Food Pantry
125 North Oriental Street
317-635-9560

St. Mary's Child Center
901 North West Street
317-635-1491

St. Augustine Home for
the Aged
2345 West 36th Street
317-872-6420

COMMENTARY

The Human Side

Statistics on priesthood shouldn't cause despair

by Fr. Eugene Hemrick

Sometimes being a researcher in the church can be discouraging. I notice that most on days when I make a study of the statistics available on the priesthood.

In 1980 the church in the United States had fewer seminarians than the previous year. There also are now 70 dioceses reporting that they have parishes which should have priests but do not. Many other dioceses think this will soon be the case for them.



There are priests ordained two to three years who leave and tell us, "I can't see liv-

ing the rest of my life this way." And the projections for the turn of the century tell us the decline will continue.

Facing the New Year with an uplifted spirit will not be easy. As I look at the statistics on my desk, I sometimes am tempted to despair. But there is something wrong about despair. I don't think God ever really calls us to despair in the face of problems.

Despair comes from the belief that we control everything but that we are not controlling things well enough. It indicates that we are focused on the negative side of things and not looking further.

At moments when I might be tempted to despair at the statistics on my desk, I look around for reasons to feel positive. And usually a work of the Holy Spirit that had eluded me pops up.

Watching "60 Minutes" a while back, I had such a moment. A segment of the show told about a school in New York's South Bronx that almost was abandoned. Its neighborhood looked like it had been blitzed by bombs. Viewers were told that crime abounded in the area and that most youngsters on the street probably would be there the rest of their lives.

But not all youngsters would take that road, thanks to the school's principal who turned the school into a prized learning environment. Interview after interview with students revealed that they were exceptionally well-educated. They spoke with clarity, had vision and reflected sound learning and knowledge of how to apply it. Most graduates would end up in the best universities, the TV segment said.

As I watched the program I noticed that the students were in uniform. The boys and girls sported smart-looking sweaters with the school emblem. And who was the school principal behind this wonder? He was a former religious brother.

It was then that it dawned on me that what we were seeing was in many ways a vocation that never quit.

I began to reflect on classmates of mine who left the priesthood and were laicized, and who often are performing works of mercy that put me to shame. Some encourage young men to consider the priesthood. One works in the social justice field. Several are leaders among the people in their parishes.

At the parish where I help out on week-ends, I have met men who were once



seminarians and who never lost the ideals implanted in them. Women who once had studied in the convent, grace the choir and bolster the religious education program.

When I see these people, I realize that when God has touched someone, that person can become dedicated forever to the things of God and the church. Their love and concern continue, they make positive contributions.

And then I am reminded that despair is not my calling from God.

1989 by NC News Service

The Yardstick

Guidelines offer advice on Catholic and Jewish relations

by Msgr. George G. Higgins

I believe the New Year will pick up where the old left off in the field of Catholic-Jewish relations, with substantive advances counterpointed by occasional, more "news-worthy" controversies of the moment.

Certainly, 1989 will give us one of the most significant statements of the U.S. hierarchy on Catholic-Jewish relations since the Second Vatican Council.

This statement is titled "God's Mercy Endures Forever" and is being issued in January by the bishops' Committee on the Liturgy. "God's Mercy" provides guidelines for homilists on how to present Jews and Judaism when commenting on the biblical



texts. In many ways it is a remarkable document, distilling the results of several earlier documents of the Holy See and applying their principles to the Lectionary readings for the entire year.

"God's Mercy" begins with a grateful acknowledgement of the indebtedness of Catholic liturgy to its "Jewish roots" in synagogue worship. It clearly rejects, as did the Second Vatican Council, both the notion of collective Jewish guilt for the death of Jesus and "supersessionism" (the idea that God rejected Israel and replaced it with the church).

"How," the text asks, can the church "confidently affirm the truth of God's covenant with all humanity and creation in Christ (Rom. 8:21) without at the same time affirming God's faithfulness to the covenant with Israel that also lies at the heart of the biblical testimony?"

The church's proclamation and "the con-

tinuing Jewish witness," therefore, stand "in solidarity" with one another, not in opposition as we sometimes hear from our pulpits.

While affirming the validity of the lectionary's "typological" use of the Hebrew Scriptures (e.g., the binding of Isaac in Genesis is seen as a "type" or model prefiguring the sacrifice of Christ), it reminds us that such biblical Christian applications by no means exhaust the "unfathomable riches" of the biblical text and that homilists can profitably draw "discerningly" on Jewish traditions of interpretation as well.

With regard to the "fulfillment" theme of the Advent readings, homilists are advised to stress also the "not yet" aspect of the proclamations, noting that the fulfillment of the biblical prophecies "is not yet completely worked out in each person's life or perfected in the world at large." The message of Christmas and Easter is one of challenge, not complacency.

Special care is given, of course, to a proper understanding of the Lenten readings and the passion narratives of Holy Week. Practical pastoral advice is offered to parish liturgy commissions on the planning of parish Seders and memorial services for the victims of the Holocaust.

The text recommends—I believe for the first time by a national bishops' conference—specific examples of petitions for the general intercessions at Mass "on the Sunday closest to Yom HaShoah" (Holocaust Memorial Day in the Jewish liturgical calendar) "for the victims of the Holocaust and their survivors."

The bishops' statement concludes with a handy listing of nine basic principles summarizing its reflections. In my opinion, this list should be clipped out and put up on the bulletin board of every rectory and Catholic seminary in the country.

1989 by NC News Service

To Talk of Many Things

We must consistently apply ethical concern for human life

by Dale Francis

It really is true that we cannot be selective in our concern for human life, that our concern must consistently be for whatever lessens the dignity of human life. We should, for example, be concerned not only for the protection of human life in the womb but we must be concerned for the human life of those born into poverty and oppression.

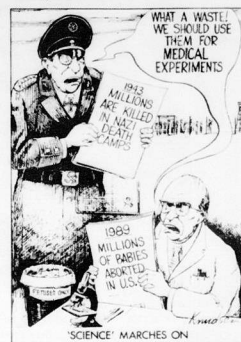
If we must consistently apply an ethical concern for human life, it does not follow, as some seem to argue, that if you are opposed to abortion then you must be opposed to capital punishment. It happens I am opposed to the death penalty, have been for decades from conclusions reached as a newspaperman. But I find no equation in my opposition to abortion and my opposition to capital punishment. Nor do I find any equation in the approach of the Catholic Church to the two.

First of all, you must understand that abortion is not wrong because the Catholic Church says it is wrong. The Catholic Church says abortion is wrong because it is evil to deliberately destroy innocent human life.

The church has through the centuries noted the evil of abortion. In contrast, the

church has always recognized the right of the state to inflict the death punishment on those who have demonstrated they are a danger to society.

In some ways, although not others, today's society has a more developed compassion toward those who have committed capital crimes. There are many in today's society who no longer can accept the idea of death punishment.



The bishops of the church in the United States have voted in opposition to death punishment. This does not necessarily mean the church's theological position is different but it does mean compassionate bishops no longer approve of capital punishment.

But there are those of us who remember when the movement in opposition to capital punishment began in the bishops' conference and how there were bishops who opposed the opposition to capital punishment.

Today the bishops of the church in the United States say we must be opposed to capital punishment. Even the pope holds the same position to judge by some of his talks. It is, in a sense, a modern teaching of leaders of the church.

It is, however, of an entirely different nature than the position of the church against abortion. Abortion isn't wrong because the church says it is wrong; the church says abortion is wrong because it is an evil action.

There are many reasons for opposing capital punishment. As a newspaperman on the police beat, covering criminal cases where men were sentenced to die in the electric chair, I came to the conclusion half a century ago that because there existed a rare chance an innocent man might be sentenced, it was wrong to carry out an irrevocable sentence.

But while I have opposed capital punishment, I have never thought even remotely

that capital punishment was wrong in the sense that abortion, which I opposed early too, is morally wrong.

Opposing capital punishment because of the possibility of an unjust sentence does show concern for human beings. In this sense, there is some consistency with opposition to abortion.

But while it is right that we should be concerned about human beings at every stage and in every state of life, common sense tells us there are differences.

the CRITERION

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to the editor

'No' to diaconate disappoints priest

Archbishop Edward T. O'Meara's "no" to the diaconate program, reported on the front page of *The Criterion* in the Jan. 13 issue, but announced to me, more appropriately, at the funeral of a priest friend, has left me alternating between disappointment and isolation.

I am disappointed in what I see as a missed opportunity to capitalize on momentum building up on a gradual basis in the area of ministry training. And I feel isolated, not only from the vast majority of American dioceses that have already taken this step, but also from those of my brothers who apparently assume that to favor the restored diaconate is to promote clericalism and to reject the concept and practice of lay ministry. To the latter I plead not guilty!

As for clericalism, I find it significant that the archbishop accepted the 127 recommendation of the Council of Priests, a not very balanced miniature of the more narrowly divided 61-55 split (with 16 not committing themselves) among the 132 priests responding to a survey.

Lay responses, measuring 110 in favor and 25 opposed, with 29 remaining non-committed in one sample, 104 in favor and 70 opposed, and nine non-committed in another, obviously did not weigh as heavily in the decision.

If clericalism is alive and well, it is not

the monopoly of those who favor the diaconate restored!

In the course of our months of discussion on this issue, a rather curious alliance developed between those who desire a more egalitarian and non-sexist access to clerical orders and those who question whether, after all, ordination really means anything anyway.

It will be interesting to see future developments as these mutually opposed theological camps try to come to terms with one another.

What concerns me is that, in the ensuing struggle, our Catholic community will have left the sacramental high ground to those whose ecclesiology cannot extend past the 16th century moving in either direction, neither back to our roots nor back to the future!

Did no one catch the significance of the observation that those who are pressing for the diaconal ministry to be opened to women, in accord with our liturgical and scriptural traditions, are bishops who already have a restored diaconate in place? Doesn't anyone of our decision-makers worry that, in the face of a rapidly decreasing priest population and a more rapidly decreasing population of women religious, the most likely candidate for president at the Catholic wedding of Year 2000 will be the ordained Presbyterian minister (e.g.) down the street?

What really matters to me over the long haul is that I can continue to minister to and with the Catholic faith community. Whether our own particular church is the "brave new world" of ministry formation, or simply

another ecclesiological backwater, will remain for us to determine. It is at least unsettling to note that Indianapolis is one of but 14 dioceses nationwide who have not restored the diaconate to active status.

If we ever choose to reverse this recent decision, I am confident that we shall not be forced to repeat all the mistakes others have made. If we remain convinced that we are right in denying this diaconal ministry to our people, we shall stop to see whether anyone is following, and, if so, whether?

Father Clem Davis
Pastor

St. Monica Church
Indianapolis

Sometimes God has mother's face

Sometime God has a mother's face. The mother in Alice Dailey's article "God Has Many, Many Faces," *Criterion* Christmas supplement) was torn from her young children and husband by that insidious disease of tuberculosis. At a time in her young life when she most wanted and needed to be with her young children and husband she was banished to Sunnyside Sanitarium to await the remission of her disease. Those years must have been spent in prayer and meditation because her strength in the years to follow could only be strength from the Spirit.

Sometimes God has a mother's face as she waited and prayed for her only son's safe return from Viet Nam and his tour of duty in the Marine Corps. And return he did.

God must have the face of a mother who joyfully and tearfully gave her daughter to Christ as a young girl entering the convent and then again gave her to God through death after suffering from cancer.

Sometimes God has a mother's face as she stood by and watched another daughter suffer the loss of a husband through illness and later lost her own life. God must surely have the face of a mother who has lost two daughters.

God must have the face of a mother and wife who stood valiantly by her husband and who was with him daily in his last years of helplessness in a nursing facility.

God must be smiling upon this mother's face and has given her a younger daughter who is lovingly at her mother's side through all her griefs and losses. And God has given this courageous mother five wonderful grandchildren, a great grandchild and a host of friends and neighbors.

God must have the face of this mother, who through the years has never complained and who has maintained a God-given sense of humor and humility. This mother is Alice Dailey, who shares all this humor and humility with us through her writings in *The Criterion*. God love you, Alice.

Bettie C. Sims

Indianapolis

point of view

Does prayer go with politics?

by Ivan J. Kauffman

Do politics and prayer have anything in common? Many of us were taught they don't. Prayer, we were told, is mystical and magical. It may make you feel better but it doesn't really change anything. Politics on the other hand is realistic and practical. According to this view it's O.K. to pray at funerals, but when it comes to making the tough political decisions we have to rely strictly on human judgment.

But that's not the way two of this century's best-known political leaders see things. One of them is President Corazon Aquino of the Philippines. She says that without prayer the movement which toppled the Marcos dictatorship and replaced it with a democratic government three years ago would not have succeeded.

"Prayers are answered in unforeseen ways," she said at the National Shrine in Washington in 1986, and the answers "always exceed human expectations and understanding."

"Who stayed the hand of Marcos as his forces poised to smash us?" she asked. Why did the previously astute politicians who created the Marcos dictatorship make the many blunders which caused it to collapse? For the Philippine people, she said, the entire experience "reaffirmed our faith in the power of prayer."

The leader of the Philippine Church, Cardinal Jaime Sin, agrees. The cardinal says the soldiers who were sent to disperse the protesters told him afterward their tanks had been stopped by "a very beautiful woman whose eyes were sparkling"—a woman so beautiful they couldn't describe her. The woman told them, "Do not touch my people."

The world can learn an important lesson from the Philippine experience, Cardinal Sin says: "They should learn how to pray."

In a speech to the U.N. General Assembly last fall, President Ronald Reagan also

spoke of the role of prayer in his political career. He first paid tribute to his mother. She "possessed something that those who hold positions of power sometimes forget," he told the assembled world leaders. It is knowing "that when we grow weary of the world and its troubles, when our faith in humanity falters, it is then that we must seek comfort and refreshment of spirit in a deeper source of wisdom, one greater than ourselves."

President Reagan concluded his final U.N. speech with these words: "If future generations do say of us that, in our time, peace came closer—it'll be cause for pride. But it shall be a cause of greater pride still, if it is also said that we were wise enough to know that the deliberations of great leaders and great bodies were but overture; that the truly majestic music—the music of freedom, of justice and peace—is the music made in forgetting self and seeking in silence the will of him who made us."

Ronald Reagan and Corazon Aquino are very different people. They represent very different political philosophies, and the problems they've had to deal with are equally different. Yet both emphasize the role prayer has played in their success.

Maybe the conventional wisdom of the 20th century is wrong. Maybe we aren't smart enough to run the world without some help. Certainly the record of our century—which includes the bloodiest wars in human history, the extermination of entire ethnic groups, and enough nuclear weapons to destroy the entire human race—isn't one to inspire confidence.

Perhaps the connection between politics and prayer isn't clear to us because we really don't understand either one. Perhaps God actually is involved in everyday human events and responds to our requests—as the Scriptures say has always been the case. It's a mind-boggling thought, but that doesn't mean it isn't true.

And if God actually is involved in the events of our time, then surely it makes sense to ask God to tell us what to do about them.



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MARDIS GRAS—St. Michael Parish, 3354 W. 20th St. in Indianapolis, will celebrate Mardi Gras on Saturday, Feb. 4 with Mass at 4 p.m., followed by children's games from 5-9 p.m., adult games from 9-11 p.m. and a chili supper and ice cream social served from 5-8 p.m. Planners for the celebration are (from left) Virginia Kappner, school principal; Pat Spellacy, general chairperson; Susie Watson, chili supper chairperson; and Jane Bybee, children's games chairperson.

ural Mass in the National Shrine of the Immaculate Conception. The Mass, commemorating the inauguration of President George Bush who has been invited to attend, will be celebrated by Cardinal James Hickey. On Sunday, Jan. 22 at 8 p.m. EST EWTN will cover the Eucharistic Celebration on the occasion of the National Prayer Vigil for Life. The prayer vigil has been held annually on the eve of the March for Life since the 1973 Supreme Court decision legalizing abortion.

St. Mary of the Woods College students, faculty and staff will hold a free Religious Awareness Day on the theme "Make a Difference!" on Wednesday, Jan. 25. Keynote speaker Father Thomas Savage will speak on the mission, including service, of the Catholic liberal arts college. People who have "made a difference" will share experiences. For more information on the event, which is open to the public, call the public relations office at 812-535-5212.

Care Connectors, a child care referral service based in Indianapolis and serving the state of Indiana, seeks in-home child care givers, licensed or unlicensed. Parents who call the service receive the names and addresses of care givers, along with a checklist of questions to determine suitability. For information in joining the service or operating a child care program call Care Connectors at 317-899-3463 or call toll free 1-800-635-7986.

vips...

Irish singer **Carmel Quinn** of Dublin, Ireland will be the featured entertainer at the 119th Annual St. Patrick's Day Celebration sponsored by Kevin Barry Division #3, Ancient Order of Hibernians at 3 p.m. on Sunday, March 12 in Circle Theatre. A Mass will be celebrated at 1 p.m. in St. John Church, 126 W. Georgia St. For more information call Patrick Miles at 317-783-9441 or Kevin Murray at 317-352-1331.

Tom Shea was recently named the 1988 recipient of the Hibernian of the Year Award given annually by Kevin Barry Division #3, Ancient Order of Hibernians in recognition of outstanding contributions made to the organization. The award was presented to Shea, a member of St. Philip Neri Parish in Indianapolis, at the Division's installation dinner and Irish Christmas party.



Timothy Leach, a teacher at Chatard High School for five years, is now director of Higher Educational Learning Possibilities (HELP) college planning and information specialists. The organization offers help in planning college selection, career guidance, SAT and ACT preparation and financial aid. For more information write: HELP, 33 S. Addison St., Indianapolis, IN 46222 or call the HELP line at 317-635-7019.



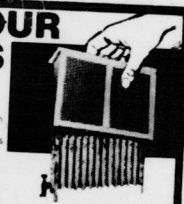
IT'S ONLY MAKE BELIEVE!—Members of Holy Family Lip Sync Group "dress rehearsal" for their part in the program slated for Jan. 20 and 21 at 8 p.m. at the New Albany parish. Shown in the "We Will, We Will Rock You!" are (from left) Darris Knear, Alan Nolan, Barret Briscoe (in chair), Darryl Wilt, and Dr. Ronald Nolan. Suggested donation is \$3. Doors open at 6:30 p.m. The St. John Starlight Players will present "Puttin' on the Hits" in another lip sync show on Jan. 27 and 28 at 8 p.m. in the Starlight parish. Tickets are \$3, \$2.50 for children. These groups began performing for social events about seven years ago and have evolved into benefits to help hospitals, schools, and community groups. (Photo by Paul Schellenberger)

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Life is rough in barrio parish

by Bill Pritchard

PHILIPPINES (NC)—Father Beato Tariman goes about his parish business in the narrow, crowded streets of Bagong Barrio on the northern outskirts of Manila where poverty, radical politics and labor unrest come together in what he calls a "political hotbed."

Three soldiers of the CapCom (Capital Command) have been killed in the barrio. They were among a small unit assigned to the barrio after authorities decided it was a touchy enough place, politically, for the military to monitor.

Father Tariman says it is generally believed that assassination squads, called "sparrow units," of communist-led New People's Army operate in the area.

There is also a branch of a radical group Youth for Democracy and Nationalism in the barrio, he says.

Every Sunday, retired Auxiliary Bishop Antonino Nepomuceno of Cotabato, an outspoken critic of U.S. military bases in the Philippines and of the Philippine military, celebrates Mass in the parish, named in Tagalog Birhen Ng Lourdes (Our Lady of Lourdes).

Politically speaking, we are a hotbed because we are a squatter area" which is unsettled by its nature, says the 55-year-old Father Tariman, an Oblate of Mary Immaculate, sipping coffee at the table in the rectory's tiny kitchen-dining room on an early December afternoon. The land is owned by the national housing authority; the residents only occupy it, says the Filipino clergyman.

Even the land occupied by the Birhen Ng Lourdes Church and parish offices is leased from the agency, says Father Tariman, who has been pastor for 18 months.

The barrio also has its share of drug addiction and crime, says the priest.

The 64,000-plus residents of Bagong Barrio are packed into an area of less than one-fifth of a square mile. It is a place where housing ranges from shacks made of scrap to scattering of large, substantial and well-

tended concrete homes of workers who made good money working overseas.

Father Tariman acknowledges his own politics lean to the left. He was once involved in backing a candidate from the leftist People's Party in his former diocese in Mindanao. He says he also embraces liberation theology, a system of thought which emerged in Latin America as an effort to apply Christian teachings to concrete social, economic and political problems.

"That is the direction we are trying to bring in" to the parishioners of Bagong, he says.

Liturgies in the parish have often been developed around a social or political theme.

"Definitely, the kind of theology we have here is not a traditional one," says Father Tariman. That is "causing a little disturbance" among more conservative pastors in neighboring parishes.

Father Tariman says he has also encouraged the development of basic Christian communities in the barrio. There are 90 such small groups of neighbors in Our Lady of Lourdes Parish, organized around Bible readings and reflections on the meaning of Scripture in their daily lives.

A small group meeting begins with readings and spontaneous prayer. Father Tariman says, then moves to discussions of relationships among the members of the group and finally to "an issue in the community."

A few feet from the rectory, a new church about 50 percent larger than the old, metal-roofed structure is being built. The new structure is rising around its predecessor, enclosing it like an outsized cement-block shell. The old one will be torn down once the construction is finished, but this way the congregation will have a place to worship while work continues on the new building.

Father Tariman says he also is building a new parish organization. He is turning much of the administration of the parish and parish social services, as well as responsibility for liturgical planning, over to his parishioners.

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Altar boys enjoy close look at Catholic faith

by Mary Ann Wyand

The mere thought of serving as altar boys for Archbishop Edward T. O'Meara in the massive St. Peter and Paul Cathedral might make some boys nervous, but Matthew Tebbe and Patrick Meyer enjoyed the experience and would like to help again.

Matt and Patrick assisted the archbishop during the annual Family Mass for Separated, Divorced, and Remarried Catholics and their relatives at the cathedral last fall, and described their experience as "exciting."

They told *The Criterion* that service as altar boys is "fun" and enables them to better understand the Catholic faith. And they would advise other boys and girls to volunteer as servers in their own parishes.

Twelve-year-old Matt, a seventh grader at St. Barnabas School, learned the protocol for serving from Father John Sciarra three years ago and regularly assists at Mass in the southside Indianapolis church. He is the son of Merle Tebbe and Chris Tebbe.

"When the opportunity (to serve) came along, I wasn't sure if I wanted to do it," Matt admitted. "But I tried it, and I liked it."

A sixth grader at Immaculate Heart of Mary School on the Indianapolis northside, Patrick began serving as an altar boy last summer after receiving instructions from St. Joseph Sister Jean Frances Mannion, pastoral associate. He has assisted Father James Byrne about twice a month since

then, along with ten other students. His parents are Robert Meyer and Nancy Meyer.

But nobody ever said that serving the Lord is easy, and both boys admit to a few "mistakes," some more noticeable than others, while on the altar.

"At first, I messed up a lot," Patrick lamented. "Once I almost forgot to bow, you know, right after you pour the water on the hands of the priest. I forgot to bow before I went down off the altar. People started giggling."

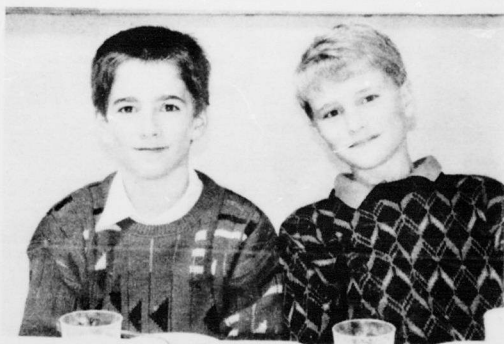
Matt had a little trouble with the water too, so it must be a common occurrence. "Once during a school Mass, I was supposed to bring up the water for Father when he washes his hands," he remembered. "I was supposed to pour the water in the bowl, but I poured too much and we had to get a towel to wipe it up. That was embarrassing!"

And the very first time that Matthew served at St. Barnabas, the Bible presented a bit of a challenge.

"The Bible is really, really big," he told *The Criterion* reporter. "It's big and heavy, and I took it up there to the altar, and Father read from it, and then I closed it too quick, and it sounded like a boom! You could hear it in the back of the church!"

Serving at Mass requires "listening for your cues," the boys explained. "You really have to anticipate," Matt emphasized, "but serving makes the Mass more enjoyable because you're thinking about it."

About 25 boys and girls from St. Barnabas



FRIENDS—Patrick Meyer (left) and Matthew Tebbe are buddies. (Photo by Mary Ann Wyand)

Parish assist at Mass as servers, and Matt said he thinks they all enjoy this special responsibility.

"I think other kids ought to know that it's not that risk-taking," he added. "You can do it the first time. Most kids think it's so hard up there and you're in front of all those people, but all you have to do is think about the job and not about the people."

There are lots of benefits to serving, he emphasized, because, "You get to know the priests better, and you get to know the lecturers better, and you get to understand the Mass, what it's about, better."

Instructions are "pretty easy" to learn, Matt explained. "I walk up with Father. In

the beginning, when he goes, 'Let us pray,' I am supposed to take up the Bible and let him read from it, and then I am supposed to set the table at offertory time, and then I go and stand off to the left, and when he is blessing the bread and the wine I am supposed to bow."

Once "all that" is done, "At communion time, I take the wine and the host and I put them back off to the side," he continued, "and then I take the wine chalice and offer more wine if needed, and then I go sit back down, and at the end he will say, 'Let us pray,' and I will take up the Bible and do the same thing."

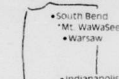
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Liturgy of the Hours offers moments of peace

by Katharine Bird

The day began with morning prayer and ended with evening prayer at an Eastern Orthodox monastery in Cambridge, N.Y., where the Rev. Robert Wilken attended a meeting of the Lutheran-Orthodox consultation.

Describing morning prayer, Mr. Wilken, a Lutheran minister and church history professor at the University of Virginia, said it fit squarely in the Eastern tradition of spirituality.

Presented in four parts, the service was all sung, he said, lasted more than an hour, and included lots of incensing of icons.

In Rome several years ago, my day also began with morning prayer at the Foyer Casa Unitas, a former hostel for travelers.

Held in the hostel's small level of a chapel, morning prayer was very short. Led by a nun who operated the hostel, it included psalms, a song, a Scripture text, and a reading from a saint or church dignitary. It was simple, informal and beautiful.

People today are praying the Liturgy of the Hours, the church's ancient prayer, in other settings besides churches and chapels. They are part of what some liturgists see as a growing trend in spirituality.

No emotion, no event, no need is so insignificant that we cannot take it to God in prayer

In Washington, D.C., it is not rare to see someone riding the subway flipping from section to section in a prayerbook while saying morning prayer on the way to work.

And people pray the Liturgy of the Hours in their homes too, using prayerbooks developed especially for home use.

While the unabridged form of the liturgy includes prayers for seven different times through a 24-hour period, the prayerbooks for home use often are simplified. Some include only morning and evening prayers. Others provide prayers and readings for a number of the hours.

For people at home, this prayer offers advantages, once they get beyond the initial difficulty posed by learning to use an unfamiliar prayerbook.

For many people, the prayer offers a few

moments of much needed peace before plunging into a hectic day, or a way to unwind before going to sleep at night.

The Liturgy of the Hours also brings people into contact with many of the vibrant, interesting saints and holy people who preceded them.

Some, like the writer or writers of the Psalms, are anonymous. But their feelings and needs come through loud and clear in the Psalms. They speak of rage at the unfairness of life, of sorrow and of fear, and of delight and praise for the Creator.

Prayer offers a few moments of much needed peace

Others, like the writers of the daily readings, are identified. Here we listen to people like St. Stephen of Hungary in the 11th century. He speaks in moving tones to "my beloved son, my heart's treasure and our hope for future descent."

Stephen, like parents in every age, gives his son advice. He tells him to take care of the church because it is "young and a newcomer in our kingdom." He also tells his son to be kind to strangers, not just to important people and family.

We also meet St. Elizabeth of Portugal from the 14th century. Married to a king, she has come down in history with the reputation of a peacemaker. She faced the difficult trial of seeing her son and son-in-law at loggerheads.

In the 17th century St. Francis de Sales, bishop of Geneva, tells readers to find a devotion suited to their lifestyle. Adding that married people have concerns different from those in religious orders, he says spiritual practices should be accommodated to the "strength, activities and duties" of each person.

Reading the Liturgy of the Hours day after day, month after month, people begin to see that the saints and great thinkers of the church had to struggle to make sense of God and their lives, just as we do today. Like us, they too struggled with family and work and friends.

We also learn that no emotion, no event, no need is so insignificant that we cannot take it to God in prayer.

Gradually, we begin to see that we are part of a supportive network of friends and allies reaching back into time.



A healthy society requires contact with the past

by Fr. Lawrence Madden

We who are Americans are notorious for having short memories and for taking greater interest in the future than in the past.

This Week in Focus

How do the past, the present, and the future meet in the liturgy? Jesus promised the disciples during the Last Supper that he would not leave his disciples orphans. One way Jesus keeps coming back is in the liturgy. The Liturgy of the Hours, the official prayer of the church, is one way for people to respond to God's word today as well as connecting them with their liturgical roots. And morning prayer time at home is a way for people to become better acquainted with the church's rich heritage of saints, which forms a giant network of friends reaching back into the past and forward into the future.

But recently we have begun to learn that contact with our past is essential if we are to be healthy people and live in a healthy society.

We are showing greater interest in the history of our country, of our institutions, towns and cities, even our old buildings. We seem to want to understand their meaning and to preserve them for future generations.

Religious ritual such as the kind we celebrate in the sacraments also is an activity where the past can be encountered helpfully and creatively.

The sacraments, such as baptism and the Eucharist, always encompass three time zones: the past, the present and the future.

The sacraments focus in on the presence here and now, and the power of the risen Christ. But the sacraments celebrate the present in the context of the past, in an atmosphere of remembrance.

Christian liturgical prayer follows Jewish prayer in this regard. Most Jewish prayer began by recounting what God had done for his chosen people in the past.

Jewish worship recalled such events as the deliverance from Egypt or the giving of the covenant at Sinai by reading from Scripture. The Jews then gave thanks and praise to God for his mercy and continuing protection.

The Jews also thought that as they remembered the events of the past they somehow could take part in them. Remembering made the events of the past present for their spiritual benefit.

When Christians assemble to celebrate the sacraments we also begin by reading an account of God's actions recorded in Scripture. This is done to help us remember God's

loving acts on our behalf, especially the life, death and resurrection of Jesus and the pouring out of the Holy Spirit upon the church.

But we also believe that by proclaiming the account of God's acts in this manner, Christ becomes present in a special way in our midst. So the proclamation of the record of the past is an occasion for a present experience of Christ in our midst.

Recalling the past helps us find deeper meaning in our lives

When the assembly celebrates the sacraments such as baptism or Eucharist, it remembers and performs the sacred words and actions of the past praising God for his mercy. And the effects of Jesus' saving actions in the past become present for our salvation now.

Recalling the past in this way helps us to find deeper meaning in our lives in the present. It frees us into fuller life, a life enlivened by Christ. This remembrance of the past transfers life and meaning to us now.

In our liturgical celebrations we remember the past, we affirm the present, and we are prompted to look forward with some imagination to the future God wants to bring about.

It is a future marked with the characteristics of God's kingdom: justice for all, peace for all, love for all.

All three time zones—past, present, and future—are integral to Christian liturgy. We must live in all those zones if our lives today are to have meaning and direction.

Liturgical symbols help us unearth our roots



by Fr. Robert Kinast

When Jimmy was 10 years old, his parents were killed in an automobile accident. I was asked to tell him the tragic news.

Over the next few weeks, I became aware how doubly traumatic Jimmy's loss was.

Jimmy was adopted. The death of his adoptive parents whom he loved dealt him a severe blow. But suddenly, too, he began to experience anxiety regarding his biological parents, wondering who they were.

I am sure that in many ways Jimmy's feelings were similar to those any child might feel when parents die. He felt profoundly disconnected from other people, from those who located him in the network of life.

A similar experience can affect groups. When a founder or leader dies, the group can feel lost.

Jesus anticipated this kind of reaction among his disciples at the time of the Last Supper. John's Gospel says Jesus promised, "I will not leave you orphans. I will come to you" (John 14:18).

One way Jesus keeps coming back to us is in the liturgy. The liturgy connects us to our origins. It reminds us where we have come from and who we are now.

The liturgy does this by using resources familiar to all of us—stories and symbols.

When my mother tells about the snow that fell the night I was born and how my father and grandfather couldn't find their car when they left the hospital, she is rooting me in the story of my origins. I know I belong to those events.

When the liturgy tells about the night the angel passed over the houses of the Israelites in Egypt or the morning the angel announced the resurrection of Jesus, it is rooting us in the story of our salvation. We know we belong to those events.

The same thing happens with symbols. When I look at my father's watch 20 years after his death, I feel like I'm touching the man who wore it, who taught me to tell time by it, who was as quiet and reliable as the hands which still tick around the surface.

Likewise the tangible things we use in liturgy put us in touch with our spiritual

origins. Blessed water renews our baptism; bread and wine re-enact the Last Supper; oil seals us deeper in the Spirit.

Sometimes we have a greater need for these stories and symbols than at other times. For example, when we experience the death of a loved one we can feel cut off from the very source of our own life.

That's why the funeral liturgy and Mass of Resurrection retell stories of the life which continues after death and of new life arising from death.

These stories do not displace our own. Instead they place our own stories within this special context. For example, at the vigil service the priest prays, "Your Son, Our Lord Jesus Christ, by dying for us conquered death and by rising again restored life. May we then go forward eagerly to meet him and after our life on earth be reunited with our brothers and sisters where every tear will be wiped away."

The symbol—of the funeral liturgy put us in touch with this same belief. The paschal candle helps us imagine risen life, the blessed water and white pall on the casket remind us of the life of baptism which clothes us.

Another time when we feel the need for the stories and symbols of the liturgy is during a serious illness. A person who is seriously ill can be cut off—at least partially—from the people and events that make up that person's life. There is a danger of feeling isolated and alone, of losing contact with one's roots.

The instruction before the anointing of the sick recalls the practice of the first Christians who summoned church ministers to pray over sick members and anoint them with oil in the name of the Lord (James 5:14).

The instruction situates the present anointing in a continuous history.

And the oil itself links us with our spiritual ancestors who used oil in the same way. The anointing on the head by the priest consecrates the person, and the minister's touch physically connects the person with the community.

Through these stories and symbols, the liturgy keeps us rooted in our spiritual origins and fulfills Jesus' promise not to leave us orphaned.

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Liturgical symbols help us unearth our roots



by Fr. Robert Kinast

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THIRD SUNDAY IN ORDINARY TIME

The Sunday Readings

JANUARY 22, 1989

Nehemiah 8:2-4, 5-6, 8-10 — 1 Corinthians 12:12-30 — Luke 1:1-4, 4:14-21

by Fr. Owen F. Campion

The Book of Nehemiah supplies the Liturgy of the Word for this weekend with its first reading. Once, Nehemiah appeared as one book with Ezra to detail the history of the Jews after the Exile. Now, they appear as two distinct books of Scripture. The book takes its name from its chief figure, Nehemiah, who sought to rebuild the temple in Jerusalem.



Nehemiah first was wine steward to the king, and then governor of Judah.

Probably the book is a gathering of his historic reflections and memories. It is not legend. Ancient writings found in Elephantine, Egypt, support many of the facts it states as history.

This weekend's reading refers to a reading of the Scripture—or the Law of Moses, as it was contained in the Pentateuch, the first five books of the Old Testament. In the third reading, from St. Luke's gospel, another reference is made to the reading of the Scripture. Synagogue services were—and are—readings from the Scriptures, and considerations of how those Scriptures might be applied. Temple ceremonies alone included sacrifices. There was only one temple for the Jews, in Jerusalem. Since most could not be present in Jerusalem for sacrificial rituals in the temple, and since such rituals were not everyday, the synagogue services became the standard religious event for most Jews.

To the distressed, weary, and mistreated he has a message

The Scriptures, containing God's law, were not seen simply as the thoughts or directions of someone living generations ago. Rather, through the effort of a human author, the Scriptures were God's very word in Jewish estimates.

Again, this weekend, the church uses the First Epistle to the Corinthians as the second reading in its Liturgy of the Word. The very status of Corinth as a major pagan commercial center made life difficult for its Christian community. All around the Christians were values in utter conflict with those of the Gospel of Jesus. To complicate the problem, Christians in Corinth fought among themselves. St. Paul's epistle encouraged the Corinthian Christians to be strong in faith, but it also challenged them to confront and overcome the petty differences that troubled the church community.

In this weekend reading, as in last weekend's second reading, St. Paul reminds the Christian Corinthians that each has a special, particular, personal calling from God. Each is essential, with a different mission. However, all are part of the same community and Body of Christ.

St. Paul uses the analogy of a human body—an analogy instantly understood by any hearer of the epistle's words. The eye has its function in the body, as does the ear. Both are part of the one body, however, and both serve the whole of the body.

The gospel reading takes two sections from St. Luke's Gospel. The first is the very beginning of the gospel. St. Luke writes to Theophilus, who possibly was an early Christian of some prominence. He is not identified further. Continuing, Luke says that he writes on the basis of memories of Jesus in those who knew the Lord.

Understanding the personal nature of each gospel is important. Each reveals the person and mission of Jesus through the insights, and according to the priorities, of the evangelist of a particular gospel. For example, the recollections of Abraham Lincoln by his son, and by his Secretary of State, and by his political opponent in the 1864 Presidential campaign, all will be very different. Each knew Lincoln in a different way. For each, relationship with Lincoln meant different interests. All, however, knew Lincoln. Their recollections all are of Lincoln.

As this weekend's lesson proceeds, it describes the Lord's appearance in the synagogue of Nazareth. There he read the Scriptures as part of the ceremony.

The very presence of Jesus in the synagogue as an actual participant has its message. Jesus attended the synagogue service. He was not required to do so. He read the Scriptures as God's word and the disclosure of God's will.

St. Luke's Gospel pinpoints the groups in the Lord's special attention: the poor, the downcast, and the captives. Luke has a special concern for the dispossessed and abused.

Quoting Isaiah, the Lord describes himself as anointed. The Christian liturgy has taken the gesture of anointing in several Sacraments. Anointing symbolizes marking, and strengthening, for a special function. Thus, Christians are anointed at baptism. They are God's messengers in their worlds. Priests and bishops are anointed to serve the church in their ordained ministries. Once, Catholic kings and queens were anointed. In reading the quotation from the prophet Isaiah, Jesus is stressing the fact that he is anointed, or that he also has a special mission to fulfill in God's plan for salvation.

He identifies himself as the living presence of God's promise to guide and to

protect his people, especially those most often overlooked or disliked.

The reference to the "captives" is interesting. It may have its very literal meaning. But, also, it established a time for the Lord's coming. Captives were released in years of jubilee, when redemption was emphasized and extolled. The Lord appeared, and thus there was jubilee, the reference may imply.

Reflections

Again, this weekend, the church reveals to us the person of Jesus of Nazareth and his mission. He is the anointed. He holds the special commission of God to proclaim God's word of peace and mercy in the world. To the distressed, weary, and mistreated, he has a special message. For them, he has a special concern. His presence is redemption. For that, there is jubilee among those who know him and love him.

The presence of Jesus centuries ago was history. It also is real today. It is not just history, it is present reality. Each Christian has been created by God individually. Each Christian is anointed, as was Jesus, to discharge some special task for the Lord—beginning with securing salvation for that individual's own soul.

Each Christian is indispensable in God's plan, but no Christian stands alone. Each has salvation in the church which received, and still keeps, the revelation of God; which meets God in the sacraments, which sacrifices to him, as Jesus, the perfect sacrifice of Calvary in the re-presentation of Calvary in the Eucharist.

How then do we follow God and be in fact God's messengers and instruments? The readings this weekend tell us how. Listen to the Scriptures. Do God's will. Be aware of our Christian calling. God's peace of heart on earth, and glory everlasting, await those who are all his anointed.

My Journey to God
Love Affair
with God

I call it "my love affair with God," my 30-minute stroll along the riverfront several times a week with my dog. There, I drink in the beauty of my surroundings—the breathtaking rolling knobs that rise up behind my town and the glorious waterway that winds itself around me. The peacefulness is unmatched.

As I huff and puff, combining my physical exercise with my spiritual, my heart is bursting with praise and gratitude. I thank God for the everyday things that I so often take for granted—my loved ones, health, the birds, the smiling people I pass along the path.

My love affair is but a brief part of my day, but its benefits are many. I come home refreshed, calm, and more in awe of my creator and the love he has for me.

—Cynthia Schultz

(A resident of New Albany, Cynthia Schultz is a member of St. Mary Parish.)

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THE POPE TEACHES

Christ fulfills mission during his three-day descent into hell

by Pope John Paul II
Remarks at audience Jan. 11

In our weekly catechesis we reached the point where we are considering the words of the Creed: "He descended into hell." Christ descended into hell, which is Hades in Greek and Sheol in Hebrew, and which we understand as the abode of the dead, not the place of eternal damnation.

The many statements of the New Testament about the descent of Christ into the lower regions where the dead were thought to dwell form the basis of this article of our faith. For example, in the Letter to the Ephesians we read: "He who descended is he who also ascended far above all the heavens, that he might fill all things."

Thus St. Paul links the descent of Christ among the dead with his ascension to the Father, which begins the eschatological fulfillment of all things in God.

The first meaning of the words "he descended into hell" is that Christ underwent the actual experience of death during the three days before his resurrection. We find a further meaning in the First Letter of Peter, which says: "Being put to death in the flesh but made alive in the spirit, he went and preached to the spirits in prison;" and again: "The Gospel was preached even to the dead, that though judged in the flesh like men, they might live in the spirit like God."

These verses seem to indicate the extension of Christ's salvation also to the just men and women who had died before him. Accordingly, by his descent into hell, Christ brought to fulfillment his redemptive mission. The message of the Gospel and of the cross reached all the just of every time and place when Christ freed the souls of the just from their imprisonment and led them to share the fullness of life in God.

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Entertainment

VIEWING WITH ARNOLD

'Rain Man' elevates status of handicapped

by James W. Arnold

If you want to argue about whether the world is getting worse or better, probably nothing checks in so strongly on the "better" side than the change in media images given to the developmentally disabled.

The phrase itself suggests some conceptual improvement over "idiot" or other common derogatory words used freely by nearly every human generation until our own. In terms of character sympathy and compassion in plays, movies and television, even 30 years ago seems like the Dark Ages. These people then were mostly invisible. If not, it was usually an occasion for pity, ridicule or fear.

Now comes, with a certain wonderful inevitability, "Rain Man." It's a new movie in which Dustin Hoffman, as a "high-functioning autistic" adult, pulls off still another dazzling acting coup. But above all the movie, through its obvious love for Hoffman's character, helps establish a new status for the mentally and emotionally disabled in the public mind.

"Rain Man" also stars Tom Cruise in a trio performance likely to turn skeptics into believers. It's basically a cross-country road movie. Instead of an incompatible man and woman ("That Sure Thing," "Something Wild") or a cop and a crook ("Midnight



Run"), this film offers conflicting men who happen to be brothers.

Cruise is abrasive Charlie Babbitt, a "normal" materialistic hustler in desperate need of cash. Hoffman is Raymond, who has spent most of his life in a protected hospital environment and is seeing "the world" for the first time.

Raymond is aboard because Charlie has literally kidnapped him from his home in a posh sanitarium near Cincinnati. Charlie, the family black sheep, hopes to ransom from the hospital at least half the \$3-million inheritance it got as a trust for Raymond. While he's a little mean and a lot greedy, the trouble with Charlie is mostly shock. He was never told that Ray existed.

The story is going to be about how these two wildly divergent men come together in something like genuine fraternal love. The change really comes in Charlie, because Ray hasn't that much room to change, and that makes it much more moving.

But the key to "Rain Man" is not what happens, but how. This is probably the best film yet from director Barry Levinson ("Diner," "The Natural," "Good Morning, Vietnam"). He shot the movie in a fast nine weeks on location from a first screenplay by Barry Morrow, with credited help from a half-dozen medical advisers.

Hoffman's Raymond is essentially an endearingly comic character whose foibles are not that different, just more extreme. His abnormality has both an upside (he's a math genius with a photographic memory and an uncanny gift for mimicry) and a down (he can't deal with emotions, and



BROTHERS—In "Rain Man," Dustin Hoffman (left) is Raymond Babbitt, who suffers from autistic savant syndrome. Tom Cruise is his brother, Charlie, who hopes to sue for custody of Raymond and obtain half of his \$3.5 million inheritance. The U.S. Catholic Conference describes "Rain Man" as a "cool and distancing film." (NC Photo)

retreats into his own universe of harmless but maddening rituals).

He's obsessed with routines and schedules, including times for watching TV. Under stress, he'll begin reciting "Who's on First?" the old Abbott and Costello routine, one of several wacky inventions that lead to both comedy and poignance. At worst, he's computer-like. He can recite complex information but has no inkling of what it means.

The formula is "The Odd Couple." Charlie wants to fly to Los Angeles, but Ray knows the accident statistics. He also dislikes the interstate, and going out in the rain. He must have his food a certain way at a certain time, is a walking baseball compendium, makes lists endlessly, will wear only boxer shorts and only from K-Mart, and cannot miss "Jeopardy" or Judge Warner on TV without freaking out. Sounds like Uncle Harry, right? Since the frantic Charlie wants to reach L.A. in three hours, all this causes some conflict and humor. The trip takes six days, including a stop in Las Vegas (an inevitable episode in road movies) where Ray's talents at blackjack prove beneficial.

In the end, the emotion is strong but controlled, especially in two great scenes where (1) Charlie teaches Ray to dance and

(2) Charlie's lovable girlfriend (Valerie Goleman) dances with Ray on a Caesar's Palace elevator while he watches a video of Astaire and Rogers.

Hoffman's work here—the flat voice, averted eyes, quick responses, nervous rocking and curious self-confidence amid chaos—will join his classic roles in "The Graduate" and "Tootsie." His Raymond is funny but dignified, even charming. Without doubt, his achievement owes some debt to such varied precursors as "Best Boy," "Square Dance" and "Being There."

The cross-country footage by the Australian John Seale ("Gorillas in the Mist") is sometimes art-calendar lovely, and there are also fascinating point-of-view shots for the often astonished Raymond.

Of course, this may not be the autism many live with in real life. But image-changing progresses in small steps. For once, it's not a robot, animal or lost alien the audience comes to love, but a damaged human being with the unmistakable spark of the divine.

(Beautiful dramatic comedy; sex situation, vulgar language, but positives predominate; strongly recommended for mature audiences.)

USCC classification: A-III, adults.

Series on arms race explores war and peace

by Henry Herx and Judith Trojan

"The Challenge of Peace," the U.S. bishops' 1983 pastoral letter on the morality of nuclear armaments, urged individuals to look at the fact that enough nuclear warheads exist to kill the human race many times over.

Helping people understand that situation is "War and Peace in the Nuclear Age," a 13-part public television program. The series shows viewers a history of the nuclear

arms race, the evolution of military strategies for using these weapons and the political considerations in reducing the risk of nuclear war.

The premiere episode, "Dawn," airs Monday, Jan. 23, 8-9 p.m. on PBS.

"Dawn" reports that World War II's atomic bomb was created out of fear that Nazi Germany would build one first. The supposition was based on the fact that before the war, German physicists had been trying to split the atom.

But though Germany then lacked the technical capability to construct such a weapon, American scientists worked in a crash program that produced the first atomic explosion in July 1945, two months after Germany's surrender.

The documentary offers several reasons why the bomb was used to destroy two Japanese cities several weeks later. Some argue it was needed to force Japan's surrender, though others point out that at the time conventional bombs dropped in mass raids by U.S. planes were wiping out a Japanese city a day.

The program also suggests another motive for the U.S. demonstration of the bomb's power: to show the Soviet Union what it might expect if it did not honor postwar commitments in Eastern Europe.

In covering the birth of the nuclear age, the program notes that with the Soviet development of a comparable weapon, the United States and Soviet Union became Cold War adversaries and competing advocates for bigger and better nuclear weapons systems. The remainder of the series follows this fruitless quest for security based on the threat of mutual annihilation.

"Dawn" succeeds in re-creating the context that made atomic weapons thinkable. The magnitude of the war's violence and the fear of Nazi victory is soberingly depicted in grim newsreel footage and government films of the period, as well as in interviews with participants in the war.

The program is dramatic and informative. But what makes it significant is seeing the birth of the nuclear age and the almost 50-year aftermath of a world held hostage by the threat of nuclear war.

The series is being used by some colleges as a credit course, and there is a home viewer's study guide among other materials available. Information about these can be obtained by calling 1-800-LEARNER.

TV Programs of Note

Friday, Jan. 20, 9:10-10:30 p.m. (PBS) "Melba." The first of a four-part "Great Performances" miniseries depicting the

life of world-renowned opera star Nellie Melba, whose career spanned 40 years beginning in 1885 as the wife of an Australian plantation owner to her stardom in the opera houses and courts of Europe.

Saturday, Jan. 21, 8-9 p.m. (PBS) "The Lion, the Witch and the Wardrobe." In the second of a three-part live-action adaptation of a book in the C.S. Lewis series "The Chronicles of Narnia," young Lucy, Susan and Peter discover that their brother Edmund is missing and seek the help of Aslan, the great Lion King who alone can save the magical kingdom of Narnia from the power of the wicked White Witch.

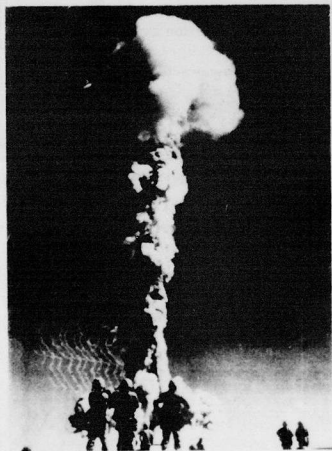
Sunday, Jan. 22, 9-11 p.m. (NBC) and Monday, Jan. 23, 9-11 p.m. (NBC) "The Brotherhood of the Rose." Parts 1 and 2. A four-hour spy adventure about two skilled CIA operatives (Peter Strauss and David Morse) who were raised as brothers and trained by their adoptive father, a top CIA genius (Robert Michum) who eventually betrays them. The brothers plot revenge with another high-ranking international agent (Connie Sellecca). Looks like a complex but entertaining adult spy saga.

Monday, Jan. 23, 9-10 p.m. (PBS) "The Only Rule Is Win." The first program in "Secret Intelligence," a four-part series examining the development of America's domestic and foreign security agencies, begins with the 1920s creation of the FBI and the World War II Office of Strategic Services, the predecessor of the CIA.

Tuesday, Jan. 24, 9-10 p.m. (PBS) "The Spy Who Broke the Code." Assessing the damage to U.S. national security caused by the Walker spy ring is this "Frontline" documentary report which includes an interview with John Walker, convicted of selling military secrets to the Soviets for more than 17 years.

Wednesday, Jan. 25, 8-9 p.m. (PBS) "Web of Life." Examining the scientific quest to understand the genetic basis of life is this "Smithsonian World" program which looks at the ethical questions raised by the uncertain future of human efforts to control nature.

Thursday, Jan. 26, 10-11:30 p.m. (PBS) "The Alfred I. duPont-Columbia Awards in Broadcast Journalism." Veteran CBS newscaster Charles Kuralt is the master of ceremonies at the 46th annual presentation from Columbia University of awards for the best in radio and television journalism, excerpts of which will be aired during the course of the program.



NUCLEAR AGE—Marines watch the mushroom cloud of an atomic bomb during military exercises in the 1950s. "War and Peace in the Nuclear Age," a 13-part history of the nuclear arms race, premieres on PBS Jan. 23.

QUESTION CORNER

Wedding Mass differs

by Fr. John Dietzen

Q This fall I attended two weddings in Catholic churches, both at Mass. At one there was no Holy Communion. I was told the bride, who was Catholic, requested no Communion because her groom was not Catholic.

In the other case, the bride and groom received Communion but no one else. The priest told me this was what the bride and groom requested. He said he tried to talk them out of it but to no avail.

Since when do a bride and groom decide for all participants at a wedding Mass who may, or who may not, receive Communion? If this is a new fad, I hope it will not catch on. (Indiana)

A In both cases there obviously were deep gaps in the faith of the people involved.

The bride and groom at a Catholic wedding have numerous opportunities (choice of Scripture readings, music, general intercessions and other elements) to express to each other and to the assembled guests their understanding of marriage and their faith in God.

Holy Communion, however, is an integral part of the celebration of the Eucharist. The decision whether or not to provide opportunity for Catholics present to receive should not under any circumstances be subject to the whim of the couple or the priest.

As a pastor, I too have received such requests. I explain

why neither they nor I have the right to refuse to give Communion to people at Mass.

If, because of a lack of faith or because of a legitimate desire not to discriminate between those who are Catholic and those who are not, they cannot agree, we prepare an appropriate ceremony constructed along the lines of the Liturgy of the Word, as provided for in the church's marriage ritual.

To me that is a far more appropriate, and Catholic, solution to the problem.

Q Is the marriage of a Catholic to a non-Catholic who is not baptized valid? This is the situation of a friend who was married in 1979 in the Catholic Church and whose husband has now left her. Is the fact that my friend's husband was never baptized grounds for an annulment? (Pennsylvania)

A Since this marriage took place in the Catholic Church, the bishop would have given the necessary dispensation for the Catholic to marry a non-baptized person. Thus the marriage was valid.

The fact that the husband was not baptized is not grounds for an annulment. Annulment might be possible for other reasons. If the information you gave me is accurate, a solution called the Privilege of the Faith also may be possible.

These decisions would need to be determined by the tribunal of your diocese through your parish priest.

Q My son married another Catholic in the church 12 years ago and now is divorced. He is not remarried. Some people have told me he cannot receive Communion; I was taught he can. Who is right? (Delaware)

A You are. Unless he would attempt another marriage, there is no obstacle to his receiving the sacraments of penance and the Eucharist.

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

1989 by NC News Service

FAMILY TALK

Let daughter earn some college funds

by Dr. James and Mary Kenny

Dear Mary: Is there such a thing as having too much of a good thing? I have seen many articles about budgeting and sacrificing to provide a college education for your child. We did that for our older children when we were still struggling to raise younger ones.

Now the older children are on their own and only the baby, a teen-ager, is at home. Our house is paid for, we have two incomes and only three mouths to feed.

In short, we are financially quite comfortable for the first time in our lives. Saving for retirement and perhaps some travel are our only remaining financial goals.

My question is, how do you handle the money needs of this last child? We can afford to buy her lots of nice clothes, a used car, a college education.

My older children all worked and borrowed and planned for their educations, cars, stereos, whatever. They had to. I feel that they are better people now because they planned and worked for what they have.

How can I encourage this child to work for the things she needs when we both know that this is not necessary? Am I just being selfish, wanting to hold on to our income? (Virginia)

Answer: Unless you have had a sudden large inheritance, you still seem to have your own financial needs and goals. Saving for retirement is certainly not selfish but wise. If you have raised several children, you have not had much opportunity to put money aside over the years. That means you must make a major saving effort in the decade or so that remains.

I agree with you that children who plan, work and budget for their own needs often seem to have a greater sense of responsibility and independence as adults. It is a good reason not to hand a teen everything she wants or needs.

Teens are not above making you feel guilty in order to get what they want. "Why can't I have that?" "You're not rich enough," is a not uncommon taunt.

If you are happy with the way your older children turned out, why not continue the same practices? Plan a budget which includes savings for retirement and travel. These are your reasonable financial goals.

In the budget figure an amount for raising your daughter. Budget an amount you will give her toward clothes, car purchase and maintenance, and allowance.

Even better, give her an allowance adequate enough to cover all her expenses except room, board and medical. Then make her responsible for all her other needs. This latter system allows the teen to decide whether she will keep up a car or have a lavish wardrobe, but she will quickly discover that she cannot do both.

Budget for her college needs, saving ahead if you have the time. Let your daughter know how much you will give her and how she, through loans and jobs, might make up the rest.

In planning your budget, allow enough to provide for your daughter, but also give her the encouragement and the necessity to provide some things for herself.

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

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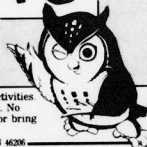
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the active list



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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

January 20

The Catholic Alumni Club (CAC) singles group will play volleyball from 9:10 p.m. at St. Joan of Arc Parish, 42nd and Central. 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 from 7:30 p.m. in church to protest abortion. Rotary, Way of the Cross. Everyone welcome.

January 20-22

A Marriage Encounter Weekend will be held at Fatima Retreat House, 5353 E. 56th St. Call Ann and George Miller 317-786-0274 for information.

An Engaged Encounter Weekend will be held at Fatima Retreat House, 5353 E. 56th St. Call Marilyn and Mark Braun 317-849-7529 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 Mgr. Bernard P. Sheridan Council #6138 of Greenwood will be held at 10 a.m. For information call Jerry Schnarr 317-535-5632.

Indianapolis South Deaneery will sponsor a workshop by Fountain Square Fools for ministers of 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 Enablement 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 6:30 p.m. and dancing music from 7 p.m. Adults \$3; children under 12 \$2. Call 317-535-5632 for reservations.

January 22

Sign Masses for the Dead are celebrated every Sunday in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.

and Holy Spirit, 7243 E. 10th St. 10:30 a.m.

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

Butler University Chorale 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.

State Representative John Day will speak at 9:30 a.m. at St. Christopher Parish, Speedway on family and child issues in the Indiana legislature. Public invited.

January 23

Separated, Divorced and Remarried Catholics will meet for a pitch-in dinner at 7 p.m. in the Catholic Center, 1400 N. Meridian St. Bring new recipe dishes. Call 317-226-1596 days or 317-944-5034 or 317-291-3929 evenings for information.

The Liturgical Ministry Formation Program Phase I: Session IV on "Celebrating the Liturgical Year" will be presented from 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.

An archdiocesan Workshop on Compensation for Religious will be held for pastors and educational administrators from 3:30 p.m. at St. Columba Parish hall, Columbus.

Roncalli High School will host its annual Open House at 6:30 p.m. Students of all grades and parents are invited. Information, displays, refreshments. Call 317-787-8277 for information.

St. Joseph Sister Eleanor Bernsten will present "Celebrating the Liturgical Year" from 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Cost \$5. Call the Office of Worship 317-236-1483 for information.

Dr. M. Desmond Ryan, director of the Indiana Catholic Conference will address the noon meeting of the Serra Club on the Catholic perspective of issues currently before the Indiana legislature.

January 24

An archdiocesan Workshop on Compensation for Religious will be held for pastors and educational administrators from 3:30 p.m. at Providence High School Library, Clarksville.

New Albany Deaneery Youth Ministry will sponsor a workshop for adult youth leaders on "Early Adolescents: A Critical Need" presented by Joe Exline from 7:30-9:30 p.m. at the Aquinas Center, Clarksville. Fee \$5; pre-registration required. Call 812-945-0354.

A program on Parenting Adolescents and Teens will be held at 7:30 p.m. at St. Gabriel Parish



cafeteria, Indianapolis. Discussion, questions and answers.

administrator from 3:30 p.m. at St. Gabriel Parish meeting room, Connersville.

A 10-week program on "Loving You, Loving Me" Christian caring skills will begin from 7:30-9 p.m. at St. Anthony of Padua Parish, Clarksville. Cost \$15/couple. Call 812-282-2290 for reservations or information.

A Natural Family Planning Class will be held from 7:30 to 9 p.m. at St. Anthony of Padua Parish, Clarksville. Cost \$15/couple. Call 812-282-2290 for reservations or information.

January 25

An archdiocesan Workshop on Compensation for Religious will be held for pastors and educational

January 26

Nancy Brooks will present "Eleanor: Woman of Peace" at

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An archdiocesan Workshop on Compensation for Religious will be held for pastors and educational administrators from 3-5 p.m. at St. Patrick School cafeteria, Terre Haute.

January 27-29

"A Spiritual Journey" retreat for adult children of alcoholics will be presented by Mary Frances Crowley at Fatima Retreat House, 5303 E. 36th St. \$65 cost includes non-refundable \$20 deposit. Call 317-545-7681.

January 28

The Catholic Widowed Organization (CWO) will meet for a Ladies' Night social held by the men at 6 p.m. Mass at St. Peter and Paul Cathedral at 5 p.m.

Secunia Alumni Association will hold its annual All-Alumni Basketball Game at 8 p.m. in the gym. Social follows in cafeteria until 1 a.m. Cost \$2; grade schoolers free. For information call Kevin Monaghan at Secunia.

South Central Separated, Divorced and Remarried Catholics (SDRC) will sponsor a Mid-Winter Dance from 8 p.m.-midnight at St. Charles Borromeo Parish, 2224 E. Third St., Bloomington. Snacks and soft drinks provided. Call Pat Fitzgerald 812-336-1896.

The Catholic Alumni Club (CAC) will hold a Card and Game party hosted by Jackie Fischer at 7:30 p.m. \$2 cost for refreshments. For information call Jackie at 317-241-3156 or 317-269-1751.

Chattard High School will hold a placement test for incoming freshmen at 8:30 a.m.

Madonna Circle of our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany will sponsor its Annual Italian Spaghetti Dinner from 4:30-7:30 p.m. in the school cafeteria. Take-out available. Adults \$4; children \$3.

Lawrenceburg K of C will sponsor its Annual Chicken Dinner Carryout from 11 a.m.-5 p.m. Pick up at Father Kasper Hall or call 812-537-3690 for free delivery. Proceeds benefit Gibault School.

January 29

Providence Sister Heien Ann Conway will be honored at a Farewell Reception from 2-5 p.m. at St. James the Greater Parish, 1155 E. Cameron.

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

A Newly Married Day for couples married 1-5 years will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7368.

Steve Noone, lobbyist for the Indiana Non-Public Education Association (INPEA) will speak at 9:30 a.m. at St. Christopher Parish, Speedway on Indiana education legislation.

A Revival of Unity will be held from 2-5 p.m. at St. Mary Parish, New Albany. All parishioners and former parishioners invited.

Vatican says action was peace gesture

by Agostino Bono and Greg Erlandson

VATICAN CITY (NC)—Libya's return of the corpse of a U.S. airman shot down in a 1986 air raid was a gesture of reconciliation and peace toward the United States, not an "opportunistic" ploy, said the bishop who was the Vatican's intermediary in the transfer of the body.

Libya chose the Vatican as intermediary because the Vatican "enjoys a special appreciation" in Libya and among Arabs for its efforts on behalf of world peace, said Bishop Giovanni Martinelli, head of the Vicariate of Tripoli, Libya.

The Vatican accepted the intermediary role because it wanted "to support this will and this desire for peace" by Libya, he said in a Jan. 14 Vatican Radio interview.

Bishop Martinelli said he was happy to be chosen as the Vatican representative in the transfer because it showed that the church in Libya also supported the reconciliation move.

Libya gave the body to Bishop Martinelli in Tripoli Jan. 13. The bishop accompanied the remains on a flight to Rome where it was handed over to U.S. officials on the same day.

The body was later identified as that of 33-year-old Capt. Fernando Ribas-Dominici.

"Libya wanted once more, in a very special way, to show that reconciliation is the best way to begin a new era, a new period of peace, especially with America," said Bishop Martinelli.

"Some people might think that this could be opportunistic, but I emphasize that we should put in evidence the positive aspect of this gesture," he added.

Bishop Martinelli called the Libyan decision a "humanitarian action."

There was initial confusion over the identity of the airman's remains "because there were no identity documents," said the bishop.

Initial news reports said the corpse was that of Capt. Paul Lorence, weapons system officer aboard the F-111 which Capt. Ribas-Dominici piloted.

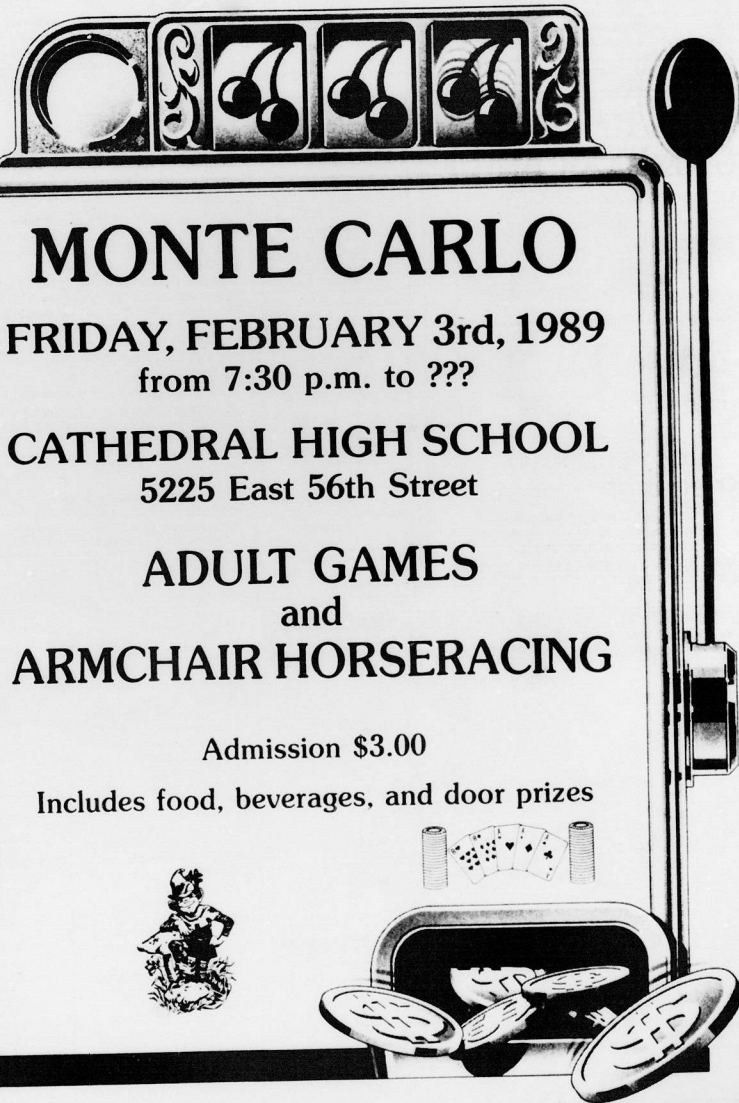
From personal effects it seemed more likely, at first, that the remains were of Lorence, Bishop Martinelli said.

The joint Air Force-Navy raid was in retaliation for what U.S. authorities claimed was a Libyan-backed bombing of a TWA airliner and a West Berlin disco frequented by U.S. servicemen.

Five days before the raid, Bishop Martinelli and three other churchmen were arrested by Libyan authorities. Church officials at the time said the priests were seized as possible hostages in the event of a U.S. attack.

The four clergymen were released April 19, following Vatican intervention.

Bishop Martinelli was born in Libya of Italian parents and is a member of the Italian province of Franciscans.



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Survey shows openness to faith

by Jerry Filteau

WASHINGTON (NC) — Today's U.S. Catholic young people show "a new openness to and interest in religion," but often find the church "impersonal" and "inhospitable," according to a survey done for the Vatican by the National Conference of Catholic Bishops.

A report on the survey, released in Washington Dec. 29, said the interest of young people in the church is closely connected to their access to church-sponsored youth programs.

"Teens who are experiencing these programs are responding positively, but our survey also shows that where there is nothing for young people they are becoming alienated from the Catholic Church," the report said.

It said that "fundamentalist groups" are attracting many young Catholics, especially young blacks and Hispanics "who find the Catholic Church not in tune with their needs."

"Cults also attract many with their strong street ministry and outreach," the report said. "Cults place themselves where the people are hurting."

Societal emphasis on success, material goods, and pleasure poses one of the main threats to religious and moral values of young people in the United States, the report said.

Despite those "negative cultural values," the report said, "we found that our youth can also be characterized as pilgrims on a spiritual journey. Youth today search for a meaning in life, a spirituality to give them rootedness. . . They yearn to experience the grace of God which challenges and sustains them, but they all too often feel only alienation and confusion."

The report is titled "Youth Ministry in the United States:

A Survey of Youth Pastoral Work." It was based on a survey, conducted by the NCCB Secretariat on Laity and Family Life, which involved responses from more than 100 dioceses and more than a dozen national or regional organizations involved in Catholic youth ministry.

Requested by the youth section of the Pontifical Council for the Laity as part of a worldwide Vatican study on Catholic youth and youth ministry, the survey results were forwarded by the laity secretariat to the council and to the bishops of the United States.

Paul K. Henderson, special assistant for youth and young adult ministry in the NCCB secretariat and chief coordinator of the survey, said the responses to it indicated many positive youth programs are at work in the U.S. church, but much more is needed.

"In parishes and dioceses with strong youth ministry programs, youth feel a connectedness to the church, a linkage of their lives with faith," he said. "But this is not as common an experience as we would hope for," he added.

Specific findings cited by the report included: "Teens typically experience the church as impersonal, inhospitable and lacking adequate role models," but "parish, school and diocesan programs for youth ministry are rebuilding the interest of youth in the institutional church."

"Youth generally make little connection or linkage between religion and lived experiences. Church is seen as something for Sunday, not every day." Many young people "are passive and bored" at Sunday Mass and have a strong "negative feeling" toward it.

► "During the past 10 years there has been a significant decrease in vocations to the ordained ministry and religious life," and according to some research "vocations will surely dwindle further if mothers lose their commitment to the institutional church."

► Among losses of young people to other religions, "the most serious threat is from various fundamentalist groups."

► Among negative ideologies affecting young people in the United States, the chief ones are not philosophical or theoretical but "materialism, consumerism and excessive individualism. . . We have lost many of the values upon which our country and faith are built."

► The cultural diversity of U.S. Catholics presents a special challenge: "As Catholics how do we celebrate our various heritages of faith so all may feel welcome?"

► "The primary way youth experience the person of Jesus today is through relationships with caring and faith-filled youth and adults." Programs that have proved particularly "effective in assisting young people to experience Christ . . . include weekend retreats, community service projects, Masses for youth, prayer services, and personal encounters."

► Catechetical formation, aimed at forming a living union with Christ, "is the primary objective of youth pastoral work in the United States."

► On the extent of youth involvement in church-sponsored groups, "there is lack of adequate data, but we think approximately 35 percent to 40 percent of young people are involved in ecclesial groups. Of those who participate with church groups, most are affiliated with parish, school or scouting programs."

► For young people who do not belong to such groups, "a significant amount of evangelization . . . is accomplished through non-institutional situations, such as peer ministry and personal invitations. . . Countless young people have had their first positive experience of church through a friend's invitation to 'come and see.'"

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INDIANAPOLIS

CYO touches hearts and souls

by Mary Ann Wyand

Anyone who has ever participated in Catholic Youth Organization activities has lots of fond memories of games won or lost, weekend retreats, music contests, summer camp experiences, and priceless good times with friends.

This year, the Catholic Youth Organization marks its 50th year in Indianapolis on March 11 with "Golden Memories of CYO" at the Indiana Roof. And the years will no doubt melt away as longtime CYO supporters swap stories under the starry sky that forms the ceiling of the elaborate downtown ballroom.

CYO executive director Edward J. Tinder and assistant director Jerry Ross reminisced with a *Criterion* reporter last week about the many good times that are the heart and soul of the Catholic Youth Organization.

"Virtually every child in the Catholic schools has been touched by CYO in some way," Tinder explained, "and all of their parents have at one time or another been involved in CYO. The Catholic Youth Organization is an institution in America."

Ross noted that the youth organization is such a big part of

people's lives that the Smithsonian Institution in Washington, D.C., displays a CYO emblem in one exhibit.

"I grew up in CYO myself," he said, "and participated in athletic events, hobby shows, and science fairs. I'm now able to give a little bit back as thanks."

Learning to win and lose is an important part of growing up, Ross explained, and CYO activities foster that growth in positive ways.

"The thing that is neat for me," he said, "is to see the kids in their joys and successes as well as in their failures. You can look in those kids' eyes and see the immediate disappointment of their loss. Then you can spend a few minutes reflecting with them on all of the good things they have accomplished during the season, like time spent with friends and working with adults. It may still sting a little bit, but it softens the loss."

In a given year, Tinder estimated, approximately 25,000 to 30,000 participants enjoy a wide range of Catholic Youth Organization activities. More than 2,000 volunteer coaches cover all CYO sporting events each year.

"CYO would not be what it is today without the dedication of many volunteers and all of the individual patrons," he emphasized. "One of the key strengths has been the dedication of volunteers."

Community support also comes from the United Way.

The growth of the Catholic Youth Organization correlates with the changing times and the needs of youth, the executive director continued. "Our high school programs are really tuned in to the needs of youth today. We have programs on substance abuse, sexuality, grief, peace, justice, covering personal growth, spiritual growth, leadership development, and peer ministry training."

Catholic Youth Organization activities are "an extension of the church, the educational system, the classroom, and the family," Ross noted. "CYO helps the kids stay in touch with their church, and brings families closer together by giving parents a rallying point in support of their children."

CYO is and has always been more than a game, a team, or a retreat. "We try to delve deeper than that, and give the kids an overall picture of accepting responsibility, learning teamwork and cooperation, and accepting defeat," Jerry Ross explained. "We're an apprenticeship for later in life."

But the real magic of the youth organization, Ed Tinder explained, is the fact that, "CYO builds memories."

CYO offers good times for youth

by Tiffany Willingham

Catholic Youth Organization activities encourage students to become involved in a wide variety of extra-curricular programs that deal with athletics, leadership, community services, parish events, and social, cultural and spiritual growth.

CYO executive director Edward J. Tinder spoke with student council members at Cardinal Ritter High School recently to promote the organization's programs. Students need not be Catholic to participate in CYO activities.

"Programs are generally meant to make young people aware that the church and parish go beyond school," Tinder told the student council. "These programs bring young people together."

Retreats, peer leadership training programs, workshops, table tennis, bowling, volleyball, softball, basketball, one-act plays, talent contests, and musical competitions are among the varied programs.

Why take part in one of the Catholic Youth Organization's weekend retreats? Shannon Brown, a Ritter junior, said she enjoys CYO retreats because they "are great ways to meet new people and learn new things about yourself."

Tiffany Willingham is a junior at Cardinal Ritter High School. She is the daughter of Shirley Willingham of Indianapolis.

Brebeuf girl is a finalist

Brebeuf Preparatory School junior Veena Kulkarni of Carmel is a finalist in the fifth annual Prelude Awards cultural and performing arts competition to be held at 7 p.m. Jan. 27 at The Children's Museum.

The defending grand winner, she will perform Frederic Chopin's "Ballade No. 1 in G Minor" in the museum's Lilly Theater as part of the instrumental music competition.

Last year, she won the \$5,000 top prize in the Prelude competition. Mr. and Mrs. Kishor Kulkarni of Carmel are her parents and Tamara Orlovsky is her instructor.

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Book Review

'Rainbow' attacks urban machine

Rainbow's End, by Steven P. Erie, University of California Press (Berkeley, Calif., 1988). 345 pp., \$27.50.

Reviewed by Joseph F. McKenna

The Irish political machine may have survived best in the memories of those who have savored the pages of Edwin O'Connor's "The Last Hurrah," or those who have dimly lighted images of Tammany Hall. Especially later-generation Irish-Americans—including this grandson of a city politician—like to think of the machines as wild but well-oiled, roguish but romantically decent.

Steven P. Erie, associate professor of political science at the University of California at San Diego, notes that the "rainbow theory" of the urban machine similarly contends that such organizations, "though corrupt and undemocratic, actively worked to incorporate working-class immigrant groups such as the Irish, Jews and Italians."

Not so, says Erie. In fact, he says, "It's time to lay the rainbow theory of the urban machine to rest."

And by using "a wide variety of untapped data sources," Erie states that "throughout most of their history, urban machines did not incorporate immigrants other than the Irish. The machine's arsenal of resources was far more modest than it sometimes appeared. Owning to the scarce nature of the machine's benefits, the Irish could not readily translate political power into group economic advancement. Limited as these prizes were, the Irish jealously guarded them, parsimoniously accommodating the latter-arriving Southern and Eastern Europeans and blacks."

Erie builds his study on the machines functioning in such major "Irish cities" as New York, Chicago, Albany and Boston, where Frank Skeffington's deathbed comment—"See you around"—supposedly summed up post-New Deal urban politics in O'Connor's novel.

In a style akin not to O'Connor's "Hurrah," but to Banfield and Wilson's "City Politics," Erie carefully analyzes the Irish and the machines, and cautions newcomers to the

political scene "to carefully examine the Irish experience, separating historical fact from fiction."

Without "tangible benefits," especially in these last eight years under the tight-fisted Reagan administration, "new minority power brokers may discover what was learned the hard way by the now-departed Irish bosses: the real lessons at Rainbow's end," Erie says.

Or as Tammany sage George Washington Plunkitt said long ago, if one "shows no talent for scenting out jobs or ain't got the nerve to demand and get his share of the good things," his followers may be absolved from their allegiance and they may up and swat him without being put down as political ingrates."

(McKenna is the editor of a business weekly in Cleveland.)

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. Obtainments 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.

* ADAMS, Kenneth, 63, St. Thomas Aquinas, Indianapolis, Jan. 3. Husband of Ramona; father of five; stepfather of two.

* BARTLE, Joann (Wager), 51, St. Augustine, Jeffersonville, Jan. 10. Wife of Glenn F.; sister of Rosemary and Joette Wager.

* BEST, Marybel, 66, St. Mary of the Knobs, Floyd Knobs, Dec. 20. Wife of Kiren; mother of Charles and Mary Helen; sister of Edward Murphy; grandmother of five.

* BOWEN, Lowell F., Sr., 81, Christ the King, Indianapolis, Jan. 9. Husband of Pauline N.; father of Candy Dimick, Jane Ann Smith, Betty Bagley, Benny, Jr.; brother of Lucille Broyles; grandfather of 11; great-grandfather of 15.

* CAUFIELD, Elizabeth F.,

"Tootie," 70, Holy Family New Albany, Dec. 31. Wife of Joseph M. * CLEMENTS, Mary Elizabeth, 74, St. Augustine, Jeffersonville, Jan. 8. Wife of Thomas L.; mother of Arletta; sister of Howard Phillips and Helen Tomlin.

* CULLUM, George, 78, Holy Name, Beech Grove, Dec. 24. Husband of Marie H. (Kunkel); brother of Dorothy Pitts.

* DECKER, Regis C., 66, St. Pius X, Indianapolis, Dec. 24. Husband of Barbara J.; father of Eric, Brian, and Gaylen S.; Klein brother of Richard, Norman, Donald, Paul, Mildred Rosemeier and Evelyn Dooney; grandfather of four.

* ENGLISH, Rose J. (Bova), 74, St. James the Greater, Indianapolis, Dec. 9. Wife of Edward M.; mother of Joan Thomas, Carolyn Koerner, Dorothy Enkleigh, Julia Greene, Peggy Stinson, Barbara Dean, Edward W., Alan and Jerry; sister of Sam Bova, Gusie Brinker, Joseph W. Wolsinger and Sarah Vitello; grandmother of 40; great-grandmother of 42.

* FISCHER, Marie Cecelia, 100, St. Joseph, Shelbyville, Jan. 8. Mother of Henry T.; Rosemary Landley and Rita Boring.

* GELDMEIER, Fred, 77, St. Patrick, Indianapolis, Jan. 7. Father of Fred and Henry; grandfather of four; great-grandfather of three.

* HARMER, Don Balfe, 45, St. Mary, Richmond, Jan. 8. Husband of Nancy; father of Michael and Amanda; son of Ed; brother of Anne Kessler and Pat Kirtley.

* HARSHA, Lia Marie, 3, Little Flower, Indianapolis, Dec. 31. Daughter of Dennis and Cristina; granddaughter of Emily Bare, Ronald, and Lenda and David Apodaca.

* HECKER, Orville F., 85, St. Paul, Sellersburg, Dec. 25. Husband of Marcella; father of Jack Martin, Marie Schaffer and Helen Moore; grandfather of 16; great-grandfather of 13.

* HEIDT, John J., III, 23, St. Pius X, Indianapolis, Jan. 5. Son of John J., Jr. and Bonnie F.; brother of James, Joseph, Kathy Huebner and Ann; grandson of John J. and Frances K., and Roman F. Frey.

* HIBBERT, Robert C., 71, St. Christopher, Indianapolis, Jan. 5. Husband of Hazel (Tracy); father of John M. and Charles; brother of Donald, and Kathryn Ziegler; grandfather of four.

* JONES, Berton V., "Casey," 78, St. Philip Neri, Indianapolis, Jan. 9. Husband of Margaretta; father of Elizabeth A. VanNoy, Mary Frances Dwyer, Kathleen P. Carter, Margie Litz and Donna L. Monaghan; brother of Julia O'Bryan, Joine Bush and Josephine Pries.

* KELLISON, Hazel, 95, St. Paul Hermitage, Beech Grove (formerly Little Flower, Indianapolis), Dec. 23.

* KENNEDY, Mary C., 101, St. Lawrence, Lawrenceburg, Jan. 9. Mother of Margaret Riemer; grandmother of six; great-grandmother of 14; great-great-grandmother of two.

* LEWIS, Marshall N., 89, Sacred Heart, Jeffersonville, Jan. 8. Husband of Ella M. (Jones); father of Michael S., Rose E. Chapman and Judy A. Fetz; brother of Paul M., Rudella James, Opal Paffel, Sally Gradzinski and Bertha Conter; grandfather of seven; great-grandfather of four; uncle of six.

* METHOD, Joseph M., 58, Little Flower, Indianapolis, Jan. 1. Husband of Lorraine; father of Patrick Metheux, Tim, Kevin, C. Peter, Kathy Connee, Maureen Akers and Colic; brother of Hugh and Francis; grandfather of six.

* MILLAZZO, Lillian "Jackie," 66, St. Lawrence, Lawrenceburg, Jan. 6. Mother of David Crouch and Joe; sister of Terry Hall; grandmother of six; great-grandmother of one.

* MILLER, Louis J., 33, Holy Family, New Albany, Jan. 4. Husband of Dorothy Jean; father of Tammy, Julie and Bridgett; son of Margaret; brother of Margie Davis; grandfather of two.

* MURPHY, Francis P., 85, St. Luke, Indianapolis, Dec. 5. Husband of Freeda; father of Suzanne Brainer, brother of Marcina Holden and Gertrude Thompson; grandfather of three.

* RAMEY, Richard, 66, St. Lawrence, Lawrenceburg, Jan. 5. Husband of Jean; father of 10; brother of Larry A., daughter of Helen L. Horner; sister of Jackie Lang, Eleanor Horner and Mary Helen Kingston.

* SMITH, Richard C., Sr., 71, St. Anthony of Padua, Clay City, Jan. 5. Husband of Sylvia (Brierley); father of Richard C., Jr.; brother of Edith Ther and Virginia Boehm; grandfather of two.

* STEWART, Julie A., 16, Christ the King, Indianapolis, Jan. 10. Daughter of Phyllis J. and James A.; sister of Jimmy A.; granddaughter of Philip McNamara.

* TURNER, Josephine Rose, 85, St. Mary, Richmond, Jan. 4. Mother of Maxine McClain, Dolores Eliason and Richard M.; grandmother of nine.

* VARDI, Mabel P., 84, Little Flower, Indianapolis, Dec. 29. Mother of Vivian Hess.

* WALKER, Marie, 82, St. Mary, New Albany, Jan. 7. Mother of Dolores Kremenetz, Juanita Engle and Joyce A. Walker; grandmother of four; great-grandmother of eight.

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Calland Jan. 16

Helen M. Calland of Indianapolis, sister of Msgr. Raymond T. Bosler, died on Jan. 12 and was buried from St. Joan of Arc Church on Jan. 16. She was 71.

The former Helen Bosler was a member of St. Matthew Parish in Indianapolis. She was a former president of the women's club of St. Joan of Arc Parish.

In addition to Msgr. Bosler, Calland is survived by her husband, Dr. John J. Calland, and seven daughters: Carole J. Boylan, Kathleen Berg, Maureen Cornelius, Patricia A., Jean LaBus and Mary Ellen Strack. She also leaves two brothers, Richard C. and Paul; three sisters, Lucille Collier, Clara Bosler and Martha Fiederspiedly; and 10 grandchildren.

Msgr. Bosler was the former editor of *The Criterion*, and was a priest and ecumenism director for the archdiocese. He is now retired.

Detroit parishioners confront grief about closings

by Catherine Haven and Mark Pattison

DETROIT (NC)—Detroit Catholics sifted through painful emotions and possible avenues of appeal after Cardinal Edmund C. Szoka announced Jan. 8 that 31 parishes will close and another 25 be given a year to "reach viability" or close.

Pastors of parishes scheduled to close may appeal to Cardinal Szoka. If rejected, appeals may be filed with the Vatican Congregation for Clergy, said Father Ricardo Bass, the archdiocese's canonist. The congregation is not obligated to review the appeal.

The Detroit Pastoral Alliance, a vocal critic of the method used to decide which inner-city parishes will close, is waiting for the affected parishes to make the next move.

"The alliance is going to respect the local parish's decision and support it," said Father Norman Thomas, a member of the alliance.

"We will do whatever is asked by them to help them. If they decide to close we'll support that. If they decide to go through the grievance procedure with the archdiocese, we want them to know that is a normal, legal ecclesiastical response that is perfectly responsible and within the parameters of our church. We want to support them, help them and let them know that they are not alone in this."

The alliance planned a "Coming Home Weekend" in mid-January urging suburban parishioners to revisit their former parishes or other city parishes. "We hope to encourage suburbanites who grew up in the city to show their moral support to city parishes, especially now since so many have come under the gun and are being told they must close," said Dominican Sister Jolene Van Handel, co-director of the alliance.

Sister Van Handel said parishes told that they will be closing "need time to sift through" the decision they make—to accept the closing or to appeal it. She said "parishes who have received reprieves feel like they are survivors of plane crashes."

She criticized the "questionably viable" status awarded to 25 parishes, who will now have to work toward meeting criteria that include a yearly income of \$100,000—half from Sunday collections—and parish enrollment of 500 people.

Although the cardinal's instructions to those parishes deemed questionably viable asks only that they show progress in meeting those criteria, "who determines if there's been enough progress, and how do you judge if you've made enough

improvement in one year to stay open?" Sister Van Handel asked.

Both Auxiliary Bishop Patrick Cooney, who chaired the committees that made the final recommendations on the future of the parishes, and Cardinal Szoka have said that suburban parishes also will be subject to criteria on their own viability.

"I believed all along that the criteria being used, especially the numbers game of dollars and the number of households, has to be blown out of the water," he said. "Those have to be challenged and set aside, and I think suburban parishes ought to be joining with us on that."

Members of parishes slated to close must confront a range of emotions, according to Dominican Sister Tarianne DeYonker of Detroit, executive director of Beginning Experience, a retreat and support ministry for the divorced, widowed

and separated. She likened the experience to the five stages of grief—denial, anger, bargaining, depression and acceptance.

Sister DeYonker said denial would have come immediately after the first announcement last September that more than 40 parishes could be closed under the archdiocese reorganization plan. "It won't happen to me, I can't believe it. Our parish has been here forever. I can't believe the cardinal would close us down."

The hearings conducted for affected parishes, she said, "were an effort to bargain. If I can present a good enough case, then our parish will be saved." The protests and prayer vigils and letter signings also, I think, kind of manifest the bargaining stage.

"Some of the stronger statements—No, I won't, even if we're told to close—are part of the anger stage," she said.

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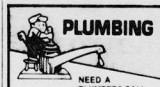
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Radioactive leaks close Cincinnati youth camp

CINCINNATI (NC)—A summer camp run by the Archdiocese of Cincinnati will not open this year because of anticipated low enrollment following news of a 30-year history of radioactive leaks at a uranium processing plant less than two miles away.

The archdiocese announced in early January that it would suspend activities at Fort Scott Camp, which usually serves 2,000 children each summer. Early figures indicated enrollment could be down 30 percent to 30 percent.

Father Leonard C. Wenke, director of the archdiocesan Office of Youth Ministry which runs the camp, said the low enrollment was due to parents' fears about exposing their children to radiation released by the Feed Materials Production Center in Fernald.

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Archbishop O'Meara visits war-torn country

Vietnam church is 'vigorous' despite problems

WASHINGTON (NC)—The church in Vietnam is "alive and vigorous" despite lingering problems, according to a preliminary report from a delegation of U.S. archbishops who visited the Far East.

Archbishops Edward T. O'Meara of Indianapolis, chairman of the board of Catholic Relief Services, Roger M. Mahony of Los Angeles, chairman of the U.S. Catholic Conference (USCC) Committee on International Policy, and Theodore E. McCarrick of Newark, N.J., chairman of the bishops' Migration Committee, visited Vietnam, the Philippines and South Korea in early January.

Their report was given to Msgr. Daniel F. Hoye, USCC general secretary, and a full report will be given to Archbishop John L. May of St. Louis, president of the USCC and the National Conference of Catholic Bishops.

"The church in Vietnam is alive and vigorous, blessed with strong and faithful bishops, dedicated priests and Religious, and courageous and committed lay people," according to the archbishops. "The church in Vietnam is living out the Gospel in a difficult and complex situation with remarkable persistence and strength."

They said the government of Vietnam is "apparently moving away from past forms of repression and intimidation," but government leaders "need to be encouraged to respect more fully the church's autonomy in selecting seminarians, ordaining priests, transferring pastors and organizing its own affairs. They should release any remaining priests or religious in detention."

"We came away from our brief but very helpful visit to Vietnam with greater awareness of the enormous needs as well as the great strengths of the people of Vietnam, with renewed appreciation for the great faith of the Catholic community, and with a sense of the modest but real changes during the last two years within Vietnamese society," the delegation said.

Noting that Vietnam is a poor country "suffering from decades of war as well as poor economic performance," the

archbishops said "new steps are needed to lift restrictions which now inhibit needed humanitarian assistance to the Vietnamese people."

The delegation met with Cardinal Joseph Marie Trinh Van Can of Hanoi and Archbishop Paul Nguyen Van Binh of Ho Chi Minh City.

The three archbishops were accompanied by John Carr, secretary of the USCC Department of Social Development and World Peace; Robert T. Henenmeyer, director of the USCC Office of International Justice and Peace, and Msgr. Nicholas DiMarzio, executive director of the USCC Migration and Refugee Services.

The delegation also visited the Catholic bishops' conference of the Philippines to discuss common concerns and had what it termed "very useful discussions" with the Korean bishops' conference in Seoul.

Catholicism was introduced to Vietnam in 1533 and by 1639

there were 100,000 Catholics in the country. In 1974, the last year figures were available, Catholics numbered 2,279,000.

The U.S. archbishops visited with many priests, sisters, seminarians, and lay leaders, and celebrated Mass each day in local churches, convents, seminaries, and with the Archbishop of Hanoi in his chapel.

The archbishops' report concluded: "Our two nations are linked by memories of a tragic and divisive war. Our two churches share one faith. In our visit we found not enemies, but sisters and brothers in need of our support and our help in their struggle to live decent and dignified lives. Next June, the Catholic bishops of the U.S. will discuss a policy statement that touches on our relationship to Vietnam. We are committed to sharing as best we can with our brother bishops the pressing needs, the deep faith, the complex reality and the tremendous hope we found among our sisters and brothers in Vietnam during our visit."

Archbishop May backs Bush request

WASHINGTON (NC)—Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, has backed George Bush's request that Jan. 22 be observed as a National Day of Prayer and Thanksgiving.

"It is a good thing for a country when its leaders acknowledge and express their absolute dependence on God," said the NCCB leader, in a Jan. 13 statement.

He noted that Bush "requested the cooperation of the churches of this country in making the first Sunday of his presidency a National Day of Prayer."

After being inaugurated Jan. 20, Bush was scheduled to attend a Jan. 22 prayer service in Washington at the Episcopal Church's National Cathedral "to participate in an ecumenical prayer service thanking God for his blessings on our country and imploring his wisdom and guidance," Archbishop May pointed out.

Cardinal James A. Hickey of Washington was slated to deliver one of the biblical readings at the ecumenical prayer service.

Bush also was invited to attend a Mass—the official Catholic commemoration of the inauguration—the evening of Jan. 21 at the National Shrine of the Immaculate Conception

in Washington, The Mass, with Cardinal Hickey as celebrant and homilist, was intended to invoke God's blessings on the nation and its newly elected government. Members of the Bush Cabinet, Congress and the judiciary also were invited to attend.

"A new president faces many challenges and also deserves the support of his fellow citizens, not least in their fervent prayers that he be inspired always to act justly and wisely and truly in the spirit of righteousness," Archbishop May said in his statement.

In supporting Bush's request "that all of us strive to make the Sunday following the inauguration a day of prayer for this country," he said that "I am confident Catholic parishes throughout the land will enthusiastically participate in this endeavor."

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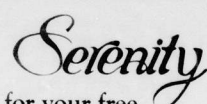
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