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Vatican-Soviet summit draws pledge of religious freedom in Soviet Union

by Agostino Bono

VATICAN CITY (CNS)—Amid an atmosphere of smiles and triple-pump handshakes, Pope John Paul II and Soviet President Mikhail S. Gorbachev opened the way for diplomatic relations between the Vatican and the Kremlin and freedom of Catholic worship in the Soviet Union. Gorbachev emphasized diplomatic ties, saying an "agreement in principle" had been reached on establishing Vatican-Soviet links. The pope stressed religious freedom in the Soviet Union.

The Dec. 1 summit was the first summit meeting between the supreme leaders of the Catholic and communist worlds. At the historic event both men pledged cooperation on international issues in a world of fast-paced events and rapidly changing attitudes, especially in East-West relations.

Gorbachev described current events as a "historic watershed" that needs to be crossed to achieve world peace. The pope expressed hope that a Soviet draft law on freedom of conscience would allow Latin-rite and Eastern-rite Catholics "to practice freely their religious life." But in his public remarks he did not specifically mention the Ukrainian Catholic Church, an Eastern-rite church which is illegal in the Soviet Union.

The two exchanged public speeches Dec. 1 after meeting privately for 76 minutes. Gorbachev addressed the pope as "your holiness."

But the meeting, which Gorbachev called a "truly extraordinary event," produced pledges rather than concrete decisions. It set an agenda for future Soviet-Vatican contacts rather than coming to decisions about current problems.

Gorbachev, in off-the-cuff remarks at the end of his prepared speech, said both men talked about the possibility of a papal visit to the Soviet Union, but gave no details.

A Vatican communique afterward noted the invitation and said the pope "cordially thanked" the Soviet president for the invitation "and expressed hope that development of events would make it possible for him to accept it."

Gorbachev's talk listed establishing of diplomatic relations as a main agenda item of Vatican-Soviet talks. "We have reached agreement-in-principle to give official status" to contacts, with the details to "be determined by our diplomatic officials," Gorbachev said.

The Polish-born pope stressed religious freedom in the Soviet Union and world peace as main agenda items.

"We have also discussed the development of contacts between us for resolving the problems of the Catholic Church in the U.S.S.R. as well as for fostering a shared commitment on behalf of peace and cooperation in the world," the pope said.



LEADERS TALK—Soviet President Mikhail S. Gorbachev and Pope John Paul II confer during their Dec. 1 summit at

the Vatican, the first talks ever between the two leaders. (CNS photo from UPI-Reuters)

At a time of political ferment in Communist-ruled Eastern European countries, the pontiff pledged support of Gorbachev's reform program, called *perestroika*, if it helps to "protect and integrate the rights and duties of individuals and peoples, so that peace may be ensured in Europe and the world."

The pope called the meeting "a promise-filled sign for

the future" of religious liberty after "past decades of painful trials."

"Your visit, in fact, enables us to look with greater confidence to the future of the communities of believers in the Soviet Union," the pope said. "Many Catholic communities are today eagerly awaiting the opportunity of

(See POPE AND GORBACHEV on page 20)

Bush says Jesuits' murderers will be punished

WASHINGTON (CNS)—President Bush has assured the president of the U.S. bishops' conference that the people who killed six Jesuit priests, their cook and her daughter Nov. 16 in El Salvador will be brought to justice.

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Bush, responding to a Nov. 16 letter from Archbishop Daniel E. Pilarczyk of Cincinnati, president of the National Conference of Catholic Bishops and U.S. Catholic Conference, told the prelate in a Nov. 25 letter that Salvadoran President Alfredo Cristiani had assured him that the perpetrators would be prosecuted, regardless of who they were.

"I have told him that we stand ready to assist the investigation in any way we can," Bush said. "But we have made clear that we expect his government to follow through with a thorough investigation and appropriate judicial proceedings."

Bush's letter was released by the USCC Dec. 4.

Archbishop Pilarczyk wrote his letter to the president hours after the slayings, which occurred at Central American University in San Salvador. Witnesses said a group of armed men in uniforms committed the murders.

The archbishop urged the president to pressure the Salvadoran government to investigate the murders thoroughly since he said the Salvadoran government had a "poor record" of "investigating and prosecuting other tragic killings," such as the murder of San Salvador Archbishop Oscar Romero and four American church women in separate incidents in 1980.

The archbishop also asked the president to strive for peace and human rights in the country, which has been in a civil war for a decade. The U.S.-backed Salvadoran military has been fighting the Farabundo Marti National Liberation Front, known as the FMLN, said to be armed by Nicaragua and Cuba.

"We stand with our brother bishops in El Salvador in their call for peace instead of conflict, dialogue in place of violence and their consistent defense of human life, human dignity and human rights," the archbishop said in his letter to Bush.

The Jesuits were killed just days after the rebels had launched a major offensive in El Salvador Nov. 11. More than 1,000 people were killed in the days that followed.

Bush defended his administration's policy in El Salvador, noting that Cristiani sought a "cease-fire for months before the FMLN launched its bloody offensive."

"We fully supported the dialogue and have urged other governments as well to use their influence to bring about a cease-fire," Bush said.

Bush's letter also addressed the issue of alleged human rights violations in El Salvador.

"Violence in El Salvador only brings about suffering and pain to a country

which has known too much hardship," Bush's letter said. "I can assure you that my administration will continue to press for full respect for human rights, democracy and social justice in that troubled country."

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Devotion to Our Lady of Guadalupe

by John F. Fink

Today, Dec. 8, is the feast of the Immaculate Conception. Ever since the July 2, 1847 decree of the Sacred Congregation for the Propagation of the Faith, Mary has officially been the patroness of the United States under the title of the Immaculate Conception. The U.S. bishops had requested this official designation on May 13, 1846.

Next Tuesday, Dec. 12, we observe another feast of Mary as Our Lady of Guadalupe. Under this title she was proclaimed by Pope Pius XII, on Oct. 12, 1945, as Empress of the Americas. Sixteen years later, on Oct. 12, 1961, Pope John XXIII called her Mother of the Americas. Under whatever title, Mary is the official patroness of all the countries in this hemisphere.

Although Hispanic Catholics have always had a special devotion to Our Lady of Guadalupe, many of today's Catholics aren't familiar with her. So this column is simply to tell the story of Our Lady of Guadalupe.

IT HAPPENED IN 1531, just 39 years after Columbus discovered America and eight years after the Franciscans first arrived in what is now Mexico. The place was just northeast of what is today Mexico City, a spot that once was the center of Montezuma's Aztec kingdom. Later it was also discovered that it was in the geographical center of the Americas. Most of the Indians still worship their gods, one of which was Quetzalcoatl, the serpent.

One of the Christian converts, though, was a 57-year-old Indian named Juan Diego. On the morning of Dec. 9 he was on his way to Mass for the feast of the Immaculate Conception, celebrated on that date at that time. As he reached the top of Tepeyac hill, he saw a beautiful lady calling him by name and beckoning him to

come closer. She identified herself as "the perfect and perpetual Virgin Mary, Mother of the true God," and she asked that a shrine be built there in her honor. To accomplish that task, she sent him to the bishop, Juan de Zumarraga.

BISHOP ZUMARRAGA (who was later to play a leading role in the introduction of the first library, hospital, college and printing press) listened to Juan Diego but was not much inclined to believe his story about talking with Mary. He put him off by saying that he would think about the request for a shrine. Juan Diego so reported to Mary, who told him to return to the bishop a second time.

So Juan Diego tried to see the bishop after Sunday Mass on Dec. 10. It proved difficult to get to the bishop, who by this time was annoyed with the Indian. He did listen though, and finally asked Juan Diego for some sign from the Virgin. That evening Juan Diego again reported this to Mary who told him that the next day she would give him a sign.

Juan Diego did not meet Mary the next day, though, because he stayed home and cared for his sick uncle, Juan Bernardino. On Tuesday, Dec. 12, he went to get a priest for his uncle and, as he neared Tepeyac hill, Mary was waiting for him. She assured him that Juan Bernardino sign the bishop requested. She told him to go to the top of the hill where she had first appeared to him, to cut roses that he would find there, gather them in his tilma (his cloak, made of rough cactus fibers) and bring them to her.

Roses in December on a hill where only cactus grew? But Juan Diego found the roses, too; then back to Mary and she arranged them in his tilma. Then she told him to take them to Bishop Zumarraga. The bishop was again difficult to get to, but Juan Diego finally managed to do so and to tell him the story. Then he opened his tilma to show him the roses.

As the roses tumbled to the floor they uncovered a large

and beautiful painting of the Lady of Tepeyac Hill. The bishop took the tilma to his chapel and the next day gave the order to build a shrine at the top of the hill.

The bishop asked Juan Diego to stay with him that night. The next day he went home and learned that Mary had appeared to Juan Bernardino, cured him, and then told him her name in the Indian language—*Héhuatzin ni Coatlicauqueh* ("I am she who crushed the serpent"). The sound of the last word is like Guadalupe.

TODAY JUAN DIEGO'S tilma, with its miraculous painting, hangs in the new Basilica of Our Lady of Guadalupe, completed in 1976. For 116 years the tilma had no protection of any kind and people kissed it, rubbed it, and touched objects to it. In 1921 a bomb planted in a bouquet went off on the altar beneath the painting. It shattered the marble altar and twisted a bronze crucifix, but did no damage to the tilma or the painting.

The original painting has no brush marks and neither the tilma (like a burlap bag) nor the painting shows any deterioration or cracking. Those who have examined it closely say that the painting lies on top of the tilma, something like the emulsion of a photographic print, and is silky to the touch.

The entire painting we see today, though, is not the original. Infrared studies have shown that the original image has qualities of color and uses the weave of the cloth in a way no human painter and no substance known in painting can effect. But quite a few additions have been made—probably to cover water damage made by a flood in 1629—the moon at her feet, the angel, the background sunburst, the mantle's gold stars, and some other things.

Some believe the painting is actually a photograph of Mary—taken at the exact time Juan Diego opened his tilma. This is because the eyes, when magnified, show reflections of three figures—Juan Diego, Bishop Zumarraga and a man assumed to be the bishop's interpreter.

Collection for elderly religious is this weekend

by John F. Fink

Following on the heels of a successful collection a year ago, this weekend Catholics throughout the United States will again contribute to the Retirement Fund for Religious to support elderly and infirm members of religious orders.

The seriousness of the shortfall in retirement funds for religious orders prompted the bishops to establish this weekend's collection for 10 years. That shortfall amounts to more than \$3 billion.

Last year's collection netted a total of \$25,473,623.56, of which \$410,892.55 came from the Archdiocese of Indianapolis. Of the 154 dioceses involved in the collection, Indianapolis was eighth in the amount collected and the highest in the per-capita contribution of the 28 dioceses with more than 200,000 Catholic population.

Money from the collection goes to the Tri-Conference Retirement Project, an office established by the Conference of Major Superiors of Men, the Leadership Conference of Women Religious and the National Conference of Catholic Bishops. School Sister of Notre Dame Mary Oliver Hudon is director of the project.

The amount of grant that each religious congregation receives is based on a formula that is weighted by the age of the men or women religious. Larger congregations with many members in their 70s, 80s and 90s receive the highest grants.

In June \$22.8 million were distributed to 484 congregations with another \$2 million to be awarded this month to congregations with imminent financial needs. Out of every dollar contributed 97 cents went to religious congregations, with three cents used for administrative expenses.

Congregations with headquarters in Indiana which serve the church in the Archdiocese of Indianapolis received a total of \$574,592.01, as follows: \$289,522.71 to the Sisters of Providence at St. Mary of the Woods, \$143,562.19 to the Sisters of St. Francis at Oldenburg, \$62,046.88 to the Sisters of St. Benedict at Ferdinand, \$27,849.49 to the Benedictine Fathers and Brothers at St. Meinrad, \$27,571.66 to the Benedictine Sisters at Beech Grove, and \$24,039.08 to the Sisters of St. Joseph, Tippecanoe.

The crisis in retirement needs of religious congregations resulted from the serious decline in the number of active members who provided the main support for retired members. Since the congregations did not expect this decline they failed to put aside savings for retirement during the years that they were serving in ministries where the small stipend they received paid only for their daily maintenance costs, the education of new

members and the financing of charitable works which they sponsored. Escalating health care costs and the longevity of the members have made the lack of retirement savings a heavy burden for most orders.

Today 37,000 sisters and almost 4,000 men religious are over 70 years of age.

Sister Mary Oliver said she expects no drop-off in the collection this year and has set a goal of \$27 million. "If dioceses raise five or 10 percent more than they did last year we'll make that goal," she said.

Collection for retired religious

My dear Family in Christ:

For men and women religious across the United States, the response to the collection for the Retirement Fund for Religious was a real morale booster. They were remembered. They were loved. Everyone wanted to help.

Here in the archdiocese we proudly point to being eighth out of 154 dioceses in giving more than \$400,000 in last year's collection. With smiles—and tears—the elderly women and men religious express their thanks that the burden of care is being shared so generously.

Again this year the need is with us to help meet that \$3 billion unfunded liability. I hope we will surpass last year in saying our thanks to these religious who keep right on praying for us and our needs.

Devotedly in Our Lord.

+ Edward T. O'Meara
Most Reverend Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

Archbishop O'Meara's Schedule

Week of Dec. 10

SUNDAY, Dec. 10—The Catholic Women's Discussion Club of Indianapolis 50th Anniversary, Indianapolis, 4 p.m.

—CYO Board of Directors Christmas Party, Fatima Retreat House, Indianapolis, 6:30 p.m.

TUESDAY, Dec. 12—Deanery Board of Catholic Education Presidents meeting, Catholic Center, 7:30 p.m.

WEDNESDAY, Dec. 13—Visitation with the clergy of St. Rita Parish, Indianapolis, lunch at 12:30 p.m.

THURSDAY, Dec. 14—St. Elizabeth's Home Christmas gathering, Southside Knights of Columbus Hall, Indianapolis, 6 p.m.

SATURDAY, Dec. 16—Diaconate ordination ceremony, St. Philip Neri Church, Indianapolis, Eucharistic Liturgy, at 1 p.m.



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PLANNERS—Members of the archdiocesan committee of the Retirement Fund for Religious are (from left): Providence Sisters Marikay Duffy; Marian T. Kinney; Marilyn Herber; and Loretta Schaffer, chairperson; Franciscan Sister Alice Retzner and Benedictine Sister Anna Rose Luken. Sister of St. Joseph of Carondelet Carolyn Strack is also a member of the committee. (Photo by Margaret Nelson)

ARCHDIOCESAN CATHOLIC CHARITIES

Children abound at Holy Family Shelter

by Margaret Nelson

More than 1,500 people were given "a roof over their heads" at Holy Family Shelter this year.

And that is not all. Up to 75 people a day have received meals, milk, medical and dental care, counseling, parenting classes, diapers and laundry facilities.

Nearly two-thirds of the residents who come and go at the former Sacred Heart convent are children. And between half of those are under six years of age.

The director, Daughters of Charity Sister Nancy Crowder, sent a Dec. 1 letter to friends of the shelter. "Regardless of age, all of the children arrive at the shelter with emotional and physical needs to be met," she wrote. "The infants absorb the stress and anxiety of their parents and cry more often than usual."

"The pre-schoolers are terrified by the large number of strangers and suffer greatly from separation anxiety. This is heightened by unfamiliar surroundings and routines."

Sister Nancy continued. "The school-aged children have added problems, because they are often ridiculed when classmates discover where they live. Many

of our teens get off the school bus at a different stop, so no one will realize their true destination."

Holy Family provides up to 45 days of shelter for homeless families. A family is defined as a pregnant woman, a married couple, or a couple or a woman or a man with children.

Families are referred through social service agencies, hospitals, the crisis suicide line and other professional referrals. The potential resident is usually given a basic screening during the telephone referral. A notation is made of the parents' names and the number of children who will be coming to the shelter. The family then has until 11 p.m. to arrive at the shelter.

The entire family must be present at the official intake and parents must have proper identification. The family is then welcomed and given the rules, procedures and expectations.

Holy Family has medical care available twice a week through the Homeless Initiative program and a free medical clinic by Dr. Jack Rupp. The shelter works with Wishard Hospital for emergency medical and psychiatric care.

Nutrition classes, job training, general equivalency degree education and some transportation services are also available.

There are nine other staff people besides Sister Nancy. Five of them work with the residents and one is an intern. Cil Kimmons is the cook and there are two



Sr. Nancy Crowder, DC, Director

people who help with the cleaning—one part-time.

Sister Nancy said that an important part of the work of the shelter is done by volunteers. Cindy Dawson, herself a volunteer, has built the program to a group of nearly 100 persons who offer their help by cooking on weekends, baby sitting, acting as receptionists, working in the clothing room, and doing plumbing and other maintenance jobs.

In comparing key statistics for the first

ten months of 1989 against last year, the average length of stay this year was 38 compared to 28 last year. In 1988, 60 percent of the Holy Family population were white; 30 percent, black; nine percent, Hispanic; and one percent American Indian. That compares with 55 percent white; 42 percent black; and three percent Hispanic so far this year.

In the past ten months, 60 percent of the residents were employed, at least part-time, compared to 80 percent last year.

Twenty percent of those residing at the shelter this year have high school educations. The reason given for their homelessness breaks down to: eviction, 50 percent; domestic violence, 30 percent; "passing through," ten percent; disaster, six percent; and crowded home, four percent.

The shelter welcomes donations of fresh fruit and vegetables; commercialized canned goods; fruit drinks; baby food, formula and bottles; diapers; baby high chairs, boosters or strollers; underwear and socks; sheets, towels and washcloths; cold and headache medicine; personal grooming products; light bulbs, laundry soap and household cleaning items; plastic cups, silverware; waste baskets and 50 gallon, heavy-duty trash bags; and office supplies.

Those wishing to help the Holy Family Shelter with donations of time, supplies or cash may call 317-635-7830.

2 to be ordained for the diaconate

Thomas Clegg and Steven Schwab will be ordained to the diaconate at 1 p.m. on Saturday, Dec. 16 at St. Philip Neri Church.

Archbishop Edward T. O'Meara will confer the order on the two men at the eastside Indianapolis church.

Thomas Clegg grew up in St. Philip Parish and taught and served as youth minister there from 1984 to 1986.

Clegg was graduated from Latin School and Marian College in Indianapolis. In 1987, he served at St. Lawrence, Lawrenceburg, and in 1988 he took the pastoral care program at Methodist Hospital.

From Sept. 1988 to June 1989, he served as full-time pastoral intern at St. Monica's Parish. He is completing studies for a master of divinity degree at the Mt. St. Mary's Seminary/Athenaeum of Ohio in Cincinnati.

Steven Schwab received his bachelor's degree from Marian College, and law degrees from Indiana University and from Harvard Law School.

Schwab did pastoral work at St. Malachi, Brownsburg, in 1987; Sacred Heart, Jeffersonville, 1988; and Holy Cross, Indianapolis, in the summer of 1989. He is now completing his studies at the theological college of Catholic University at Washington, D.C.

Both Clegg and Schwab will become transitional deacons—preparing for the priesthood. (Some dioceses also have permanent deacons.)

The two men will be ordained priest June 2 at SS. Peter and Paul Cathedral.

Madison area parishes face leadership decisions

by Don Wood

Five Madison area churches must make plans now for June, 1990. That is when Father Hilary Meny, pastor of St. Patrick, Madison, will retire.

The five Jefferson-Switzerland County Catholic churches are: St. Mary and St. Michael, Madison, served by Father Jeff Charlton; St. Patrick, Madison, served by Father Meny; St. Anthony, China, and Sorrowful Mother, Vevay, served by Father William Turner, who is also chaplain of Shawnee Memorial High School.

Father Jeff Charlton is spiritual leader of a task force that will make this decision. The group will follow Vatican II guidelines, which he said calls for collaboration of laity and clergy in making leadership decisions.

"Prior to Vatican II," explained Father Charlton, "the decision would be made for the people by the bishop. At that time, the church treated adult laity like children, laying down the laws. Post-Vatican II makes all adults able to participate as adults in the decision process."

The creation of the task force, which acts as a data-gathering group, is part of the decision-making process. It first met with Holy Names Sister Louise Bond, ministry development consultant for the archdiocese.

After several meetings, the task force scheduled the first assembly of the laity in the parishes involved. The first assembly of

the Madison-China-Vevay community was held at Pope John XXIII school on Nov. 17, 18 and 19.

Parishioners learned that no decisions had been made and that the deadline for submitting recommendations to the bishop is March 1, 1990.

Those who attended the meeting were divided into groups of eight people. Each cluster discussed parish situations and what is expected from parishes in the way of rights and responsibilities.

Participants were also asked what the church expects of laity and clergy in this post-Vatican II period.

Father Ajamie speaks on Advent at adult program at Connersville

by Kathleen Rhoads

"The Biblical and Theological Foundations to the Seasons of Advent and Christmas" was the theme of the third of a five-part Adult Faith Formation program sponsored by the Connersville Deaconry Board of Total Catholic Education.

Father Albert Ajamie, pastor of St. Thomas in Fortville, presented the Nov. 30 program at St. Gabriel Parish, Connersville. The evening began with prayer, scripture reading and the song, "We Remember," by Marty Haugen.

Referring to the words of the song, Father Ajamie said that Christians celebrate Jesus in the past, present and future. He said that Jesus is celebrated in his birth (Christmas) and resurrection (Easter), but that it is more important to celebrate the rebirth of Jesus in the heart.

The program leader said that there is a need to celebrate the future promise of the

A Notre Dame study of six parishes was given in a video presentation. The show demonstrated how those parishes became dynamic, faith-filled communities.

After the viewing, groups of eight parishioners addressed the essential elements of the parishes portrayed in the video, which of these elements were present or absent in their parishes, and what insights the video gave them.

The ideas of the participants were recorded so that the task force could study them. A second assembly will be held in January.

second coming of Jesus. When the faithful think of him as a part of their lives today, it helps them know where they are and where they are going.

Father Ajamie said that Advent, as the beginning of the church year, was formally established in the sixth century as a four-week period of penance and preparation. Although purple vestments are worn in Advent, it is a time of waiting, expectation and anticipation, while the purple of Lent is penitential. He said that Advent is a preparation period anticipating the rebirth of Jesus to the faithful, but also anticipating his second coming. The importance of liturgy during Advent, Christmas, and the whole church year was stressed.

The program was concluded with two videos. The fourth program will be Jan. 18, 1990, when Kevin DePree, director of Fatima Retreat House, will present "An Evening of Spiritual Reflection."

Agency heads discuss family perspective in church ministry

by John F. Fink

The directors and other personnel of archdiocesan agencies met Monday, Dec. 4, to examine how they can bring greater sensitivity toward families to policies, programs and services of the archdiocese.

The meeting was facilitated by the Family Perspective Task Force, which has been charged by Archbishop Edward T. O'Meara with implementing the document of the U.S. bishops, "A Family Perspective in Church and Society."

Members of the task force are Valerie Dillon, Matt Hayes, Rosalie Kelly, Benedictine Sister Antonette Purcell and Providence Sister Marie Kevin Tighe. This team has been meeting since May, 1988 when they represented various national organizations at the Catholic Education Futures Conference at the University of Dayton.

The mission of the task force is to emphasize the importance of the family at all levels of the church throughout the archdiocese.

Included at Monday's meeting was an overview of the family perspective document, a 64-page manual that stresses the need to make the family a real priority at every level of the church's ministry.

Included in the discussion were what have been identified as the four elements of a family perspective: a Christian vision of family life; the family as a developing system of persons; the structure, needs and diversity of family life today; and the necessary partnership between families and various social institutions in a highly technological society.

The participants met in small groups to examine how the new document applies to their particular ministries and how best to enhance family strengths.

Martyrs remembered at Marian

"Like Grains of Wheat" was the theme of the ecumenical prayer service at the Marian College Chapel on Dec. 1. The evening was sponsored by the peace and justice committee of ARIA (Association of Religious of the Indianapolis Archdiocese).

The pictures of the four missionary women who were killed in El Salvador on Dec. 2, 1980 were displayed at the foot of the altar.

Also remembered were Archbishop Oscar Romero, the six Jesuit priests and the two women who were killed there on Nov.

16, 1989, and martyrs in Nicaragua, Guatemala and Honduras.

Prayers, songs and readings commemorated the sufferings of the poor in Central America and those who have served them.

Jesuit Father Paul O'Brien read portions of the Nov. 19 funeral homily by Father Jose Maria Tojeira, Jesuit provincial of Central America. He spoke of the many priests and lay persons serving the poor in El Salvador who were "witnesses with their love and blood."

Commentary

TO TALK OF MANY THINGS

20 million denied any 'freedom of choice'

by Dale Francis

When Douglas Wilder was elected governor of Virginia after a campaign in which he took a strong pro-choice abortion position against his opponent's equally strong pro-life stand, Wilder's political strategist, Paul Goldman, credited support for abortion as being a significant factor in Wilder's victory. "Abortion is the symbolic issue for a tremendous life-style change," he said.

We can be grateful for his observation. We know that the carefully planned movement to erode the nearly 200 years of universal opposition to abortion in the nation has brought a mind-staggering 20 million abortions to our land. We know



how that has torn at the fabric of our people's fundamental belief in the importance of every human being. But now we are being told that abortion is only a symbolic issue for a tremendous life-style change, that it is the beginning of the dismantling of many long-held values.

After the November elections, the news media reported there had been a remarkable swing in public opinion towards the pro-choice position. They reported the surveys indicated this. Is this a fact?

It is a fact the pro-choice movement activists have waged a gigantic campaign, that they have gained the support of entertainment personalities, that they have drawn huge numbers of people to rallies in Washington and other cities. It is a fact the new media have reported this. It is a fact that the pro-choice movement has announced a campaign to support pro-choice legislators, oppose pro-life legislators. It is also a fact that some timid members of the House and Senate, who have supported

the pro-life position in the past, are wondering if they should equivocate in their positions.

It is possible to believe, as I do, that a majority of the people are uneasy about the idea of abortion and yet realize that we are at a critical point in the battle between the pro-life and pro-abortion forces. The pro-choice movement is aiming for a political victory in 1990 that will mortally wound the pro-life movement. Make no mistake about it, they have a chance. Making certain they do not succeed is the serious task before us.

The pro-life movement must support legislators who support the pro-life position, must oppose those who support the pro-choice position. There will again be those who say there shouldn't be single-issue politics. This is politically misinformed; single-issue politics is a part of our national history. Those who supported the civil rights movement would never have voted for a candidate who opposed civil rights, whatever other merits the candidate might have.

But this time, it is absolutely necessary that those who oppose abortion must vote for legislators who support their position and vote against those who support abortion. It is necessary because the pro-choice activists, making absolutely clear their intention, are calling for support of those who favor the pro-choice position and opposition to those who do not.

We must strip away the facade of support of freedom in the euphemistically titled freedom of choice movement. The movement diverts attention from the real intent of the movement, gaining sympathy for the right of women to make decisions concerning their own bodies.



But what is cosmetically presented as the freedom of women has led to the annual destruction of the lives of 1,600,000 infants in the womb, never deprived of even the choice of living.

It is a serious task before us. We must emphasize the fact that life in the womb is real human life. We must show compassion for those women who make the traumatic decision of abortion. We must seek whatever legislation will save the lives of the unborn. And in 1990, we must demonstrate our support for legislators who support protection for the lives of the unborn and oppose those who do not. It's single-issue voting but what an important issue!

THE YARDSTICK

The religious significance of secular vocations to social justice

by Msgr. George G. Higgins

It was my sad duty recently to deliver the homily at the funeral of William D. Kircher, an official with the national AFL-CIO and a pioneer champion of farm workers and other disadvantaged groups of workers.

He was one of the most dedicated and selfless labor leaders I ever met. His death, following a long and painful illness, set me thinking about the religious significance of a life devoted to the cause of social justice—not only Kircher's life but that of many other people from different occupations and professions with whom I have been privileged to work during my 50 years in the priesthood.

A few years ago the U.S. Catholic



bishops issued a pastoral letter on Catholic social teaching and the U.S. economy. Organized labor predictably has shown a great interest in this document which deals with workers' needs and problems under several different headings.

During the past two to three years, I have taken part in several seminars on the pastoral letter sponsored by local union coalitions. At a seminar in San Francisco, one labor delegate took the floor to say that as a regular churchgoer he had never heard a homily or sermon on a labor leader's vocation.

In his experience, he said, the word "vocation" was used almost exclusively with reference to priests and to men and women members of religious orders. He complained that while he did not want to sound holier than thou, he always had thought of his role in the labor movement as a vocation—a call from God to serve his fellow workers.

His complaint was echoed by two or three other participants and was well taken

by all the clergy present. It sent me back to the text of the pastoral letter to refresh my memory about what the document says on the vocation of lay people dedicated to the cause of social justice.

I found that the document touches on this matter in several contexts. For example:

"It is principally through the laity that the Spirit will lead this world to greater love, justice and peace. . . . Holiness is achieved in the midst of the world. The constant effort to shape decisions and institutions in ways that enhance human dignity and reflect the grandeur and glory of God represents a most important path to holiness."

It seems to me that this excerpt might well have been written with men like Kircher in mind. At a time when so much attention is entered on the work of catechetical, liturgical and other lay ministries within the church—and rightly so—it is important to pay attention also to the work of lay people who are involved as

Christians in what are sometimes denigrated as purely "secular" tasks in Kircher's case, for example, organizing workers into democratic unions.

Bishop John Cummins of the Diocese of Oakland, Calif., head of the National Conference of Catholic Bishops' Secretariat on Lay and Family Life, put it graphically when he pointed out recently, "There isn't much room behind that altar rail."

That is to say, the overwhelming majority of lay people will never be "lay ministers" in the ecclesiastical sense of the word. They will exercise their ministry, their calling or vocation, not behind the altar rail or within the sanctuary but in and through their respective occupations, be they workers, employers, bankers, professionals or what have you.

William Kircher found his vocation in the labor movement. He was a great credit to it and to the church which nourished his faith and sustained him in his struggle for peace.

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THE HUMAN SIDE

Parish lay leaders need to be recognized, motivated and educated

by Fr. Eugene Hemrick

If the local church is to meet the challenges it faces, many people believe it must move forward in the training of leaders. But what kind of leadership training is needed, given the number of larger parishes, the smaller number of priests and the need to provide new services to meet new needs?

One theory on leadership holds that people need to learn to think problems through competently. To do this, people need to learn to sift through the most complicated situations and learn how to consult with others.

From this perspective, leadership training should build upon a person's powers of logical reasoning and creative thinking, along with the capacity for mental and physical endurance that is needed if problems are to be thought through to their conclusion.

The fact is that leaders are going to find themselves in situations where



consultation is vital—where a pastor and other parish leaders must concentrate all their thinking powers on a particular problem. They will need discipline and a genuine desire to use their mental powers to solve the problem if they are to carry through in the face of time pressures and their own dwindling energies.

Leadership training, according to this view, should lead to a Spartanism of both the mind and the body.

Another approach to leadership training emphasizes listening and communication skills. In other words, leadership calls for strong interpersonal skills. For the leader is one who must know how to encourage and reinforce a person, how to form networks and how to get people to collaborate.

A key to leadership here is the ability to communicate through images and in language that people understand, and to relate well to others as individuals.

The art of delegating is one that might be given a great deal of time in leadership training. Here the pastor and other parish leaders are seen as enablers, people who need to draw out the talents of others and to interest others in helping to solve parish

problems, rather than in solving the problems themselves.

Some people feel that none of these skills can really be taught—that they must come naturally. According to their theory, leadership is a charisma you are born with.

It is true that there are people who seem to be naturally charismatic leaders. Such people are found in all parishes. But it still takes a good pastor and professional staff to spot this type of person and to invite him or her to become a leader in the parish.

So perhaps the church needs leadership courses on how to spot born leaders and how to motivate them to become involved in the parish.

Theories and courses in leadership abound. Perhaps they hold the key to solving many of the church's problems.

We'll need to be clear about some things, however, if we are really going to train the leaders we need in the church. We need to be clear that we really want well-trained leaders, since leadership training presumes an interest in a consultative, collaborative approach to problems.

To successfully train the leaders of all

kinds that will be needed in the future, there is a need to be clear about why we are doing so and what our assumptions are. But if we have clarity about these matters, diocesan leadership training could be the answer to many of the church's challenges.

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To the Editor

Where were the pro-life people?

A few weeks ago there were an estimated 2,000 people present for a "Thanksgiving for Life" rally at the statehouse. The next day, a pro-choice rally was held in the downtown area. An estimated 6,000 people were present.

Where were all those who claim to be anti-abortion? This pro-life rally was supposed to be a show for the legislators to see the strength of the pro-life people. What a showing! Does this mean that there are three times as many people who favor abortion as there are who oppose it?

Really, I don't think that this is the case. I think the Christian people have become complacent. We've always considered this to be a Christian nation, and if we leave things alone, they usually turn out all right. I do not believe this is true anymore. In this age of materialism, me first, selfishness, and the Godless groups in our land such as the ACLU, the time has come when good people must make their desires and beliefs known.

I realize that not everyone was able to attend the pro-life rally. But there are few of us who are not able to make a phone call or write a letter to our congressman. This is what we must start doing, and doing it now. Regardless of what you hear, congressmen do listen to the voices of their constituents.

When we do not do everything in our power to stop abortion, then we are not doing our duty as Christians.

Winifred E. (Bud) Moody

Indianapolis

Food for those who will not work?

Once again the National Conference of Catholic Bishops has issued a "policy statement" so broad and generalized as to give the appearance of being contrary to the teachings of Scripture.

The statement, as it is quoted in the Nov. 17 issue of your paper, calls, in part, for a national policy that would "establish food security as the ultimate goal of food and agricultural policy, ensuring that every human being has access to enough food to

maintain a decent human standard of living." (Emphasis added.)

Quite coincidentally, the second liturgical reading for Holy Mass on the weekend that article appeared was taken from Paul's second letter to the Thessalonians. This is

where Paul says: "Indeed, when we were with you we used to lay down the rule that anyone who would not work should not eat." (2 Thess. 3:10).

Surely the parishioner seated out in the pew may be entitled to wonder from whence the bishops derive the authority to contradict the teachings of St. Paul. There really is a different level of responsibility toward those who cannot work as opposed to those who will not work. Why do the bishops have such difficulty accepting that difference?

Fred McCarthy

Indianapolis

Reader agrees drug war not lost

I wholeheartedly agree with your editorial in the Oct. 27 *Criterion*. With respect to the war on drugs, I, too, refuse to believe the war is lost.

Your series on the history of Catholic bishops in America was a very fine collection which can help us gain a sense of our Catholic tradition.

Patrick L. Cole

Bedford

Point of View

El Salvador: It's time to stop

by Ivan J. Kauffman

Six Jesuit missionary priests were pulled from their beds, tortured, then shot in the head. Their housekeeper and her 15-year-old daughter were also shot to make sure there were no witnesses. The murderers then dragged the corpses onto the front lawn and mutilated them.

The victims were no youthful radicals. Four of the priests were in their 50s. The youngest was 47, the oldest 71. Nor were they political activists. They were academics, including the president and vice president of El Salvador's leading university, and the former head of El Salvador's seminary.

Nor were they the first church leaders to be murdered in El Salvador. Nine years ago the Archbishop of San Salvador was killed while celebrating Mass. A few months later three nuns and a lay volunteer from the U.S. were raped and murdered. Dozens of other priests and lay church leaders have been killed in the past decade. Some 60,000 ordinary people, most of them Catholics and many of them children, have been killed in this decade of blood-letting.

What is going on here? The easy answer is to blame it all on the communists. But the fact is it's not communists who are murdering El Salvador's church leaders—it's members of El Salvador's army.

Salvadoran soldiers were convicted of murdering the four American churchwomen, and are now in jail. There is conclusive proof the Salvadoran army was responsible for Archbishop Romero's mur-

der, although that killer has never been brought to trial. Archbishop Rivera y Damas of San Salvador says he believes the army was responsible for murdering the six priests last month.

Why would the army kill church leaders? Because the church stands for human rights, and a privileged class in El Salvador wants to keep the rest of the population in economic slavery. Church leaders are being killed in El Salvador today for the same reason civil rights workers were killed in the United States in the 1960s.

The church in El Salvador, especially since the martyrdom of Archbishop Romero, stands with the poor—and it is paying the price. Only two days after the six priests were killed El Salvador's attorney general sent a letter to Pope John Paul threatening to kill El Salvador's bishops if they didn't leave the country.

Behind this story of mass murder and political terror stands a truly evil leader named Roberto d'Aubuisson, the head of

El Salvador's death squads. Archbishop Rivera y Damas says d'Aubuisson was responsible for Archbishop Romero's death, and a former U.S. ambassador to El Salvador has described him as a "pathological killer."

The most incredible thing about this bloody story is that we're paying for it. In the past 10 years more than \$4 billion of tax dollars have been sent to El Salvador, mostly to buy weapons for the army which Mr. d'Aubuisson controls.

Before he was killed Archbishop Romero wrote to President Jimmy Carter asking the U.S. to suspend military aid to the Salvadoran government. The guns were being used to kill innocent civilians, Archbishop Romero said.

A short time later one of the guns we provided the Salvadoran army was used to kill Archbishop Romero himself. A few months later U.S. weapons killed four U.S. women. U.S. guns were used to murder the six Jesuit priests last month.

We didn't listen to Archbishop Romero's plea and tens of thousands of innocent people died as a result.

It's high time to stop all military aid to El Salvador. If the Salvadoran army wants to keep on murdering their priests, archbishops, missionaries and college presidents they can do it with somebody else's bullets.

LIGHT ONE CANDLE

The fruits of hope

by Fr. John Catoir
Director, The Christophers

Hope gives us a sense of direction and enables us to have a feeling of success at the outset of any venture. Hope supplies the courage to make the hard decisions needed to follow our dreams. Without hope we are lost, but with it we become world-beaters.

Here is an example of what hope did for one human being. Canadian-born Terry Fox of Port Coquitlam, B.C., was 22 when he undertook a strenuous trans-Canadian "Marathon of Hope" to raise funds for cancer research. What made his run so special was that in 1977 most of one leg had to be amputated because of a rare form of bone cancer. While recovering he got the idea for a marathon run across Canada to raise money for cancer research. After months of training, he began his run at St. John's on April 12, 1980, and ended it on Sept. 1, 1980 in Thunder Bay, Ont.

At first his story was given a few lines on the back pages of the Canadian newspapers, but by the time he finished he had inspired millions of people all over the world, helping to raise \$24.7 million in the process.

In spite of the fact that he was a dying



man he found the strength to do something positive to accomplish an important goal. He found a way to make his last year on earth a meaningful and exciting adventure. He was alive with hope to the very end. Terry Fox died a national hero on June 28, 1981.

The dictionary tells us that hope is an expectation of something desired. Dante defined it as "a waiting with certitude." It is more than merely wishing. Hope is a confident anticipation of something wonderful that is yet to come. Terry Fox ran his heart out because he dreamed of helping other cancer sufferers like himself.

Pope John Paul II captured the essence of hope not too long ago when he said, "If we look only at ourselves, with our own limitations and sins, we quickly give way to sadness and discouragement. But if we keep our eyes fixed on the Lord, then our hearts are filled with hope. We cannot live without hope. We have to have some purpose in life, some meaning to our existence. We have to aspire to something. Without hope we begin to die" (Message to Youth in America, Los Angeles, Sept. 15, 1987).

Christmas is a season of hope because Jesus awakened in us the power to look forward to an eternity of happiness. Hope makes it easier to love and be loved.

(For a free copy of the *Christophers* News Notes, "The Fruits of Hope," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

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CORNUCOPIA

A spunky model for today

by Cynthia Deaves

We think of the Blessed Mother, and our imagination tends to center on a sentimental picture of an ethereal lady in blue and white, presiding over the side altar in our old parish church.

We see Mary as the inspiration for many of our rosary prayers, and the focus of widespread renewal and prophecy at shrines like Guadalupe and Medjugorje. In our mind's eye she seems to present a rather delicate image.

Even in the movies, "Mary" is the favorite name for a demure heroine, as in Mary, the supportive wife of "It's a Wonderful Life." George M. Cohan wrote an entire song about the gentle "grand old name," whose popular variations from Marie to Marietta could fill a book.



But if we get past the May crownings of our youth, and the wilted wedding bouquets placed before Mary's sweet statue, we find a plucky teenager, probably only 14 or 15 years old, who lived in a society where women were considered property.

As a woman, Mary had few rights. She was pregnant without a husband, part of a religion which stoned women (but not men) for sex out of wedlock. What's more, she claimed an angel was the cause of the whole thing.

Imagine the reaction of her people, if they found out. For that matter, imagine the reaction today if a young girl claimed she had become pregnant without human help. But Mary stuck to the promise she made to God.

Fortunately, she had a faithful and supportive husband-to-be in Joseph, who believed her story and kept silent. He married her and loved the baby Jesus as his own son.

Mary had other, even greater trials ahead. And her reaction was consistently tougher than merely looking piously

toward heaven in prayer, as we often see her pictured.

When the boy Jesus remained behind in the temple and his parents thought he was lost, Mary scolded him forcefully. She was a no-nonsense mom.

When Jesus grew up, she didn't do the routine about "When are you going to get a steady job?" "When will you settle down and find a nice girl?" But she did prevail upon her son to do a kindly favor for the wedding couple at Cana.

And when Jesus died, Mary suffered nobly one of the most devastating events that can happen: watching her only child abused and murdered, apparently without honor.

The Blessed Mother was no weakling. She was a faithful, loving, tenacious and determined woman. She was special.

Which brings us to the Immaculate Conception, a sometimes misunderstood feast. It does not celebrate a miraculous conception of Mary herself, but rather, the fact that she was privileged to be born without original sin.

Cynics will say that this fact accounts for Mary's ability to handle easily the trials of her life, and to stand up to the demands God made of her.

But I like to think that one flowed from the other: because Mary was faithful even under fire, no sin stained her soul, and at the same time, because she committed no sin when sorely pressed, her faith increased.

Jesus is our savior. But Mary can be our model.

check-it-out...

American Collegians for Life will hold its **Third Annual National Pro-Life Leadership Conference** at Georgetown University in Washington, D.C. on Sunday through Tuesday, Jan. 20-22, 1990. The conference will be held in conjunction with the annual March for Life. Registration is \$30 before Dec. 20 and \$40 afterward. Write: ACFL, Conference

Since *The Criterion* is not published the last week of December, news items dated through Sunday, Jan. 7, 1990 should be received in our office by Friday, Dec. 15 to be included in the issue of Friday, Dec. 22. No paper will be published on Friday, Dec. 29. Send news to: *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206.

Committee, 3316 Delt Place N.W., Washington, D.C. 20007.

Holy Trinity Parish, 2618 W. St. Clair Street in Indianapolis will present its annual **Christmas at Holy Trinity Concert** at 7 p.m. on Saturday, Dec. 16 in church. An Adult Choir, Slovenian Choir and Children's Choir from the parish will perform. A special guest choir from St. Michael Parish will also sing. A reception will follow the concert, at which a free will offering will be taken.

Father Steven Banet, pastor of St. Bartholomew and St. Columba Parishes in Columbus, will present an adult education talk on "**Reconciliation: Healing and Promise**" from 3 to 5 p.m. on Sunday, Dec. 10 in St. Pius X Church, 7200 State Drive, Indianapolis. Admission is free and the public is invited to attend.

Parishioners of **West Deaneary Parishes** are invited to meet with State Representative **Don Nelson** from 7 to 9 p.m. on Tuesday, Dec. 12 at St. Christopher Parish Annex, Speedway to discuss pro-life legislation in the Indiana state legislature.

CORRECTION! The Mass in honor of the feast of Our Lady of Guadalupe will be celebrated by Father Mauro Rodas at 1:15 p.m. on Sunday, Dec. 10 in St. Mary Church, 317 N. New Jersey St. The school children's Mass on Tuesday, Dec. 12, the actual feast of Our Lady of Guadalupe, will be celebrated at 12 noon in St. Mary Church.

vips...

St. Mary Child Center recently elected 1990 officers for its board of directors. They are: president, **Bill Carson**; vice president, **Gary Smith**; treasurer, **Don Steel**; and secretary, **Frank Murphy**.

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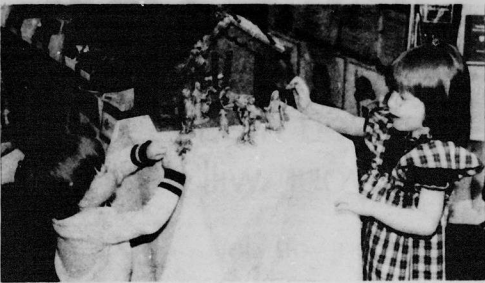
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— PLENTY OF FREE PARKING —

Fr. Vincent Gottbrath, OFM celebrates 60 years as priest

Conventual Franciscan Father Vincent Gottbrath, St. Anthony of Padua Parish, Clarksville, will celebrate his 60th anniversary of ordination on Sunday, Dec. 17 at 2 p.m. at the church. Afterwards, there will be a reception in the school.

"Within my limitations, I have tried to do my best," said Father Vincent. He said that he hopes the Franciscan order will continue to strengthen its bonds of fraternity through interaction among the friars.

A native of St. Anthony, Louisville, Father Vincent entered the order through the Mount St. Francis Minor Seminary in 1919. He was ordained to the priesthood on Dec. 18, 1929 in the chapel of the Capuchin House of Studies in Washington, D.C.

Following studies at Catholic University of America, Father Vincent became a

teacher of social studies in 1930 at Mount St. Francis, where he remained until 1964. He served as prefect of students for 16 years.

In 1937, Father Vincent organized the Men of the Mount Retreat League, which became the foundation for the current retreat outreach at the seminary's retreat center. The first midweek retreat served five men. Last year, the six weekend retreats drew 400 men.

In 1964, Father Vincent began two years of service at Assumption Seminary in Chaska, Minn. He became pastor of St. Ann, Chicago Heights, Ill., in 1966 and then served as associate pastor at St. Bonaventure, Bloomington, Minn.

Father Vincent served on a special commission that monitored how the federal government cared for the elderly from 1977-1981.



SCHOLARSHIP WINNERS—Tamara L. Jones (left) and Patricia F. Hughes (right) are the happy winners of nursing scholarships donated by St. Vincent Hospital Guild in conjunction with the St. Vincent Hospital Foundation Nursing Scholarship Program. Katie Conner (center), president of the Guild, presented the two scholarships of \$5,000 each as the first part of the Guild's five-year goal of \$50,000 to be donated for nursing scholarships. The Guild will sponsor a Gala Affair, featuring a drawing for a car, on April 24, 1990 as its major fund-raising project in 1989-90.

Deaneries schedule Advent penance services

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

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

Indianapolis North Deanery

Dec. 12, 7:30 p.m., Christ the King.
Dec. 12, 7:30 p.m., St. Matthew.
Dec. 13, 7 p.m., St. Andrew.
Dec. 13, 7:30 p.m., St. Thomas Aquinas.
Dec. 14, 7 p.m., Immaculate Heart of Mary.
Dec. 14, 7:30 p.m., St. Luke.
Dec. 17, 3 p.m., St. Joan of Arc.
Dec. 18, 7:30 p.m., St. Lawrence.
Dec. 20, 7:30 p.m., St. Pius X.

Indianapolis East Deanery

Dec. 10, 4 p.m., Our Lady of Lourdes.
Dec. 11, 7:30 p.m., Holy Spirit.
Dec. 14, 7 p.m., Holy Cross.
Dec. 14, 7 p.m., St. Michael, Greenfield.
Dec. 18, 8 p.m., St. Rita.
Dec. 19, 7:30 p.m., St. Thomas, Fortville.
Dec. 20, 7 p.m., St. Mary (bi-lingual).
Dec. 20, 7:30 p.m., Philip Neri.
Dec. 22, 7 p.m., St. Simon.

Indianapolis South Deanery

Dec. 11, 9 a.m., Cardinal High School.
Dec. 12, 7:30 p.m., St. Roch.

Dec. 13, 7:30 p.m., Central Catholic School parishes at St. James.
Dec. 14, 7:30 p.m., Nativity.
Dec. 18, 7:30 p.m., St. Ann.
Dec. 18, 7:30 p.m., St. Jude.
Dec. 19, 7:30 p.m., St. Mark.
Dec. 21, 7:30 p.m., St. Barnabas.

Indianapolis West Deanery

Dec. 10, 2 p.m., Holy Trinity.
Dec. 10, 2 p.m., St. Thomas More, Mooresville.
Dec. 13, 7 p.m., Holy Angels.
Dec. 13, 7 p.m., St. Bridget.
Dec. 13, 7:30 p.m., St. Michael.
Dec. 14, 7:15 p.m., Mary, Queen of Peace, Danville.
Dec. 17, 2 p.m., St. Anthony.
Dec. 18, 7:30 p.m., St. Joseph.
Dec. 18, 7:30 p.m., St. Monica.
Dec. 19, 7:30 p.m., St. Susanna.
Dec. 19, morning and afternoon, Ritter High School.

Batesville Deanery

Dec. 10, 4 p.m., Immaculate Conception, Millhousen.
Dec. 10, 7:30 p.m., St. Maurice, Napoleon.
Dec. 11, 7 p.m., St. John, Osgood and St. Magdalen, New Marion at St. John.
Dec. 12, 7 p.m., St. Joseph, St. Leon.
Dec. 12, 7 p.m., St. Lawrence, Lawrenceburg.
Dec. 13, 7:30 p.m., St. Mary, Aurora.
Dec. 14, 7:30 p.m., St. Mary, Greensburg.
Dec. 15, 7:30 p.m., St. Ann, Hamburg.

Dec. 17, 2 p.m., St. Maurice, Decatur Co. and St. John, Enochsburg at St. Maurice.
Dec. 18, 7 p.m., St. Louis, Batesville.
Dec. 19, 7 p.m., St. Anthony, Morris.
Dec. 19, 7 p.m., St. John, Dover.
Dec. 19, 7:30 p.m., Holy Family, Oldenburg.
Dec. 20, 7 p.m., St. Peter, St. Peter.

Bloomington Deanery

Dec. 12, 7:30 p.m., St. Charles, Bloomington.
Dec. 19, 7:30 p.m., St. John, Bloomington.

Connersville Deanery

Dec. 11, 7 p.m., St. Elizabeth, Cambridge City.
Dec. 12, 7 p.m., St. Gabriel, Connersville.
Dec. 14, 7 p.m., Holy Family, Richmond.
Dec. 14, 7 p.m., Holy Guardian Angels, Cedar Grove.
Dec. 16, 12:05 p.m., St. Mary, Richmond.
Dec. 18, 7 p.m., St. Andrew, Richmond.
Dec. 19, 7:30 p.m., St. Michael, Brookville.

New Albany Deanery

Dec. 11, 7:30 p.m., Our Lady of Perpetual Help, New Albany.
Dec. 12, 7:30 p.m., Holy Family, New Albany.
Dec. 13, 7:30 p.m., St. Mary, Navilleton.
Dec. 14, 7:30 p.m., St. John, Starlight.
Dec. 14, 7:30 p.m., St. Joseph, St. Joseph Hill.
Dec. 17, 7:30 p.m., St. Augustine, Jeffersonville and Sacred Heart, Jeffersonville, at Sacred Heart.

Dec. 17, 7:30 p.m., St. Joseph, Corydon.
Dec. 18, 7:30 p.m., St. Mary, Lanesville.
Dec. 20, 7:30 p.m., St. Anthony, Clarks-ville.
Dec. 20, 7:30 p.m., St. Mary, New Albany.
Dec. 20, 7:30 p.m., St. Mary of the Knobs, Floyd's Knobs.
Dec. 20, 7:30 p.m., St. Michael, Bradford.
Dec. 20, 7:30 p.m., St. Paul, Sellersburg.
Dec. 21, 7:30 p.m., St. Michael, Charles-town.

Seymour Deanery

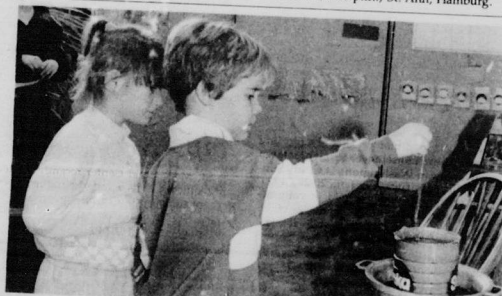
Dec. 13, 7 p.m., St. Mary, Madison.
Dec. 17, 7 p.m., St. Ambrose, Seymour.
Dec. 18, 7 p.m., St. Columba, Columbus.

Tell City Deanery

Dec. 11, 9 a.m., Twilight Towers, Tell City.
Dec. 14, 7 p.m., St. Michael, Cannelton.
Dec. 14, 7:30 p.m., St. Meinrad, St. Meinrad.
Dec. 18, 7:30 p.m., St. Martin, Siberia.
Dec. 19, 7:30 p.m., St. Boniface, Fulda.
Dec. 21, 7 p.m., St. Paul, Tell City.
Dec. 21, 7:30 p.m., St. Isidore, Perry Co.

Terre Haute Deanery

Dec. 17, 7 p.m., St. Joseph, Rockville.
Dec. 19, 7 p.m., Sacred Heart, Clinton.
Dec. 20, 7:30 p.m., Terre Haute parishes at St. Joseph, Terre Haute.
Dec. 21, 7:30 p.m., St. Paul, Greencastle.



WAX WORK—Marti McHargue (left) watches Grant Gray dip his candle taper as Kathy Chapin's first grade class at St. Susanna School, Plainfield, makes its Advent wreaths. Each student made four candles and a wreath to use in the family observation of the pre-Christmas season. (Photo by Margaret Nelson)

Students learn about disabilities

St. Paul School, New Alsace, had a program to help its students understand the way disabled people live.

"Everybody Counts" was offered to the students of all grade levels during one week in October.

The experience was designed "to help children understand handicaps and to foster accepting attitudes to those they view as different."

Each grade studied a different disability: the first grade, blindness; second, deaf-

ness; third, mental retardation; fourth, physical disabilities; fifth, learning; and sixth, emotional.

The children were encouraged to explore their feelings and ask questions about people with these disabilities.

As part of the program, the students engaged in activities to simulate experiences and difficulties of the disabled people. They attempted to do routine tasks that the children previously took for granted.



DEMONSTRATION—Fourth grade students at St. Paul School, New Alsace, watch as Steve Weiler demonstrates the way he moves the wheelchair out of his van. The children spent a week studying the lifestyles of people with disabilities. (Photo by Shirley Beetz)



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A conversation with Notre Dame's president—I

by John F. Fink

Like his predecessor (rather, like most of his predecessors'), Holy Cross Father Edward A. Malloy, the president of the University of Notre Dame, is a man with many abilities and a willingness to contribute those abilities to the church and to society. Last Friday, while he was in Indianapolis, he stopped by *The Criterion* and we talked about a few of his interests.

Since he became president of Notre Dame in May of 1987, he has already served both the pope and the president. For Pope John Paul II, he served on the commission that advised in the preparation of the document on higher education that the pope probably will issue soon. For President George Bush, he is a member of the President's Council for Drugs. He is also a member of Indiana Governor Evan Bayh's Task Force for a Drug-Free Indiana.

He is passionately opposed to illegal drugs, an issue, he said, that can and should rally liberals and conservatives, old and young, men and women, everybody since drugs are so damaging. He said that William Bennett's office in Washington has a particularly good booklet on the whole drug problem and how to deal with every dimension of that problem.

"We can't be myopic," he said, and just try to deal with the problem by trying to put the drug lords out of business. "Both supply of drugs and demand for them must be faced. The council I serve on is coalition-building and it is our task to keep a balance among all the tactics that emerge in combatting drugs—law enforcement, interdiction, and education."

It saddens him that colleges and universities have been part of the drug problem in the past instead of part of the solution. "Universities were seen as bastions of freedom in the '60s, and drugs were part of that scene," he admitted. "But the nature of the drug problem has now changed so drastically and the seriousness of the problem is finally being recognized. We have seen whole countries corrupted by the drug traffic and whole areas of the United States that are controlled by drug dealers."

When asked if we will win the war against drugs, he immediately answered, "Yes! We will win the war, although I really don't like to talk about it in military terms. We must convince people of the damage that drugs do. People are amenable to changing habits. Witness how many



CONVERSATION—Holy Cross Father Edward A. Malloy, president of the University of Notre Dame, talks with Criterion editor John F. Fink. (Photo by Margaret Nelson)

people have stopped smoking, for example."

He said that we must inform people and change behavior and social structures through public support. In this respect, he said, it's a matter of attacking demand for drugs.

He clearly has no patience with those who advocate the legalization of drugs. This, he said, is equivalent to saying that illegal drugs are the same as alcohol use. While acknowledging that alcohol is also a drug and is often abused, he said that it doesn't have nearly the addictive qualities that today's drugs do. "Crack, ice, crack and similar drugs destroy bodies," he said. "Alcohol can be used in moderation, but these drugs are not designed to be used in moderation."

He pointed out that the drug problem is not just among the poor and minorities. "Seventy percent of drug users are Caucasians," he said.

One of his fears is that drugs of the future will be manufactured in laboratories instead of shipped from countries such as Colombia. "Colombia and other such countries would be expendable to the drug dealers if synthetic drugs are made in laboratories," he said. "That's why it's vital that we attack the demand for drugs" by educating people about them.

Father Malloy believes that certain elements of our society have been underutilized in the battle against drugs, mentioning in particular churches and synagogues. They could be doing much more to educate people about the harmful

effects of drugs and thus cut down on the demand for them, he indicated.

Another of Father Malloy's interests is volunteerism, which he promotes every opportunity he gets. He is proud of the fact that students at Notre Dame have had a record of volunteering for community projects for more than 25 years, with more than a quarter of the students involved in some type of voluntary activity sometime during their college years. This has ranged from the Urban Plunge, where students use part of their Christmas vacation to go into the inner cities, to teaching religion in South Bend parishes, to helping the elderly poor with their taxes, to working with Special Olympics, and much more.

Father Malloy is pleased, he said, to see that more institutions are now starting to emphasize volunteerism as an integral part of an education and are actively promoting it.

Notre Dame itself tries hard to be actively involved in the community, he said. An example of this is the \$400,000 spent for a South Bend-Notre Dame joint project, a new Center for the Homeless opened a year ago. One hundred single persons and five families can be accommodated in a former retail building that was renovated by the university. It's run by South Bend's United Religious Community and partially staffed by Notre Dame faculty, staff and students.

The shelter provides services ranging from alcohol and drug abuse counseling to job training programs.

"This type of project has allowed the university to be a better neighbor," Father Malloy said. "Notre Dame as a national university must also have both a local and a state-wide presence," he said. He said that he considers the project part of Notre Dame's educational mission.

Those served by the South Bend Center for the Homeless are also fed from Notre Dame food, Father Malloy indicated. One of the students realized that Notre Dame dining halls always had leftover food that was being thrown away. Thanks to her efforts, much of that food is now being collected each evening and taken to the "soup kitchen."

Education for minorities is also one of Father Malloy's priorities and he is proud of the fact that the percentage of minorities in the freshman class at Notre Dame rose from eight to 16 percent this year. "This was the result of a lot of hard work," he said. "And we realize that, now that they are enrolled, it is equally important to make sure they are happy and successful in their college studies."

Father Malloy is a member of the board of trustees of the Sister Teresa Bowman Foundation that is promoting Catholic education among blacks. He is particularly concerned about keeping a Catholic presence in the center cities despite the fact that many Catholics have moved to the suburbs. "If we don't make a great effort to keep our Catholic schools in the center cities and to educate minorities," he said, "it would be a tremendous loss. I feel very strongly about that."

He was, by the way, familiar with the efforts being made in Indianapolis by the Urban Parish Cooperative and was particularly pleased that some Notre Dame alumni have been among those who have volunteered their time for the UPC.

Before finishing our conversation, Father Malloy said that he wanted to mention the great contributions that the late John Marten and his wife, now Virginia Witchger, have made toward helping improve preaching through grants made both to Notre Dame and to St. Meinrad Seminary. He said that students from many countries have studied homiletics at Notre Dame as a result of those contributions, so John and Virginia's gifts have helped improve preaching all over the world.

(Next week we'll report on Father Malloy's thoughts about the coming Vatican document on Catholic higher education and on the relationship between theologians and the church's hierarchy.)



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Busy families can grow in spirituality together

by H. Richard McCord

"Where is the life we have lost in living?" wondered poet T.S. Eliot. His question, or a paraphrase of it, echoes through the lives of many families.

Behind the question are two yearnings to which people continually attest. The first is simply for more time. Few people think they possess enough of it.

In a recent national survey, 46 percent of participants admitted they didn't spend enough time with their families. Respondents judged that the top-ranking threat to family stability was the small amount of time that family members spend with each other.

The desire for more time is related closely to an intense hunger for more depth in our experiences and relationships. Just considering how much energy is expended getting home for great family holidays. I think we do this because we hope to find some deeper dimension which is missing from our everyday, hurried lives.

Similarly, when people speak of wanting to develop a spiritual life, it is but another expression of the same longing for "the dearest freshness deep down things," as poet Gerard Manley Hopkins put it.

Yet when I ask people what impedes them from reaching a desired level of depth in their lives, the answer again is time. If I ask what prevents them as families from growing spiritually, the reply is the same.

Then what's to be done?

Here are some suggestions, first at the level of attitude adjustment and second in the realm of activity.

As family people, we never will find enough time to develop a spiritual life if we imagine it is something outside our ordinary lives. If we think we can grow spiritually only by withdrawing from daily routine, we will be frustrated continually.

Each person can live only one life. A spiritual life is the deepest dimension of our ordinary lives, the point at which our spirit rests most intimately with God's Spirit.

For everyone, the Christian message of incarnation is the same: the sacred is discovered in and through the ordinary.

Another attitude in need of adjustment is the one which regards spiritual growth as essentially individualistic. Such a notion can lead to the belief that one must withdraw from people in a search for holiness. Not only does this ultimately not work, but it contradicts the truth, deeply rooted in Scripture and tradition, that God saves us in and through community. The

cultivation of relationships is fundamental to spiritual growth.

Re-evaluating our attitudes about the nature of the spiritual life and about how to grow spiritually can open up practical possibilities for spiritual development as a family.

The first concerns time. If we come to understand that spiritual life doesn't occur in a time zone outside our ordinary routine, we should be drawn to examine how we use what time we have. How much of it do we use deliberately for communication and nurturing relationships among family members?

Dolores Curran observes that when families make time for each other, everything else improves: communication, support, friendship, sex, spirituality, and the capacity for dealing with daily problems.

Making time often means we'll have to turn off the television and actually face each other. We'll need to rediscover how to converse, first at a more superficial level, gradually venturing to a depth wherein we share what's really important to us and can feel free to speak and to allow others to speak the truth.

When we become convinced that the sacred is embedded within the ordinary, we should want to see more clearly and listen more perceptively for God's revelation—even in the most unlikely circumstances. Indeed, anything within family life can become a window to God: moments of forgiveness, a loving embrace, giving or receiving an unexpected gift, sharing a laugh, a meal eaten together.

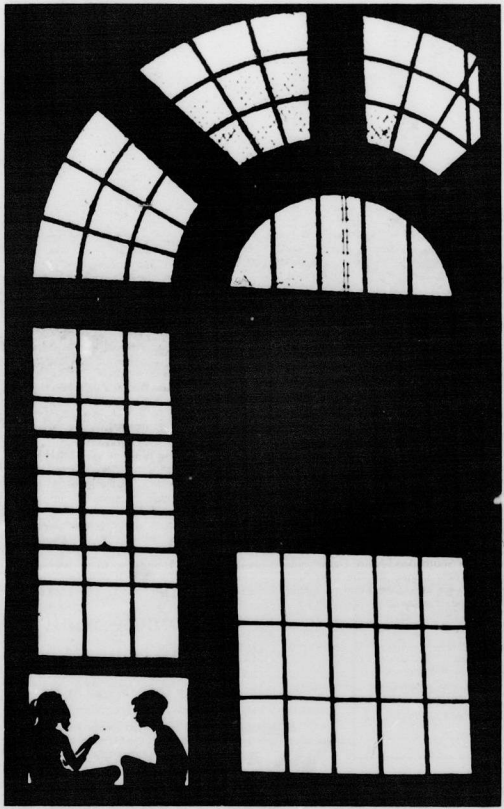
The challenge is to develop the skill of "common contemplation" whereby we step back from a certain event long enough to understand how God is acting in our lives.

To do this as a family might mean pausing at grace before meals or at bedtime prayers and letting each person tell when he or she felt close to God that day.

Prayer together is essential for developing a family spirituality. Again, look for those opportunities within the rhythms of family life which naturally suggest prayer. Beginnings and endings of meals or projects, or a school year, or a trip, or a crisis period are such moments. Anniversaries of births, baptisms, weddings, and deaths are others.

Praying the rosary or the prayerful use of sacraments like an Advent wreath can aid a family's spiritual growth.

All of us have only so much time and most of us will have only one family. Both can be magnificent gifts for growing closer to God and each other.



WINDOW TO GOD—Anything within family life can be a window to God. Moments of forgiveness, a loving embrace, giving or receiving an unexpected gift, sharing a laugh or a confidence, a meal together, all can be occasions where a family experiences growth in faith. (CNS photo from UPI)

Stumbling blocks can become stepping stones

by Katharine Bird

After the death from cancer of his wife, Joy Davidson, British author C.S. Lewis was plunged into an intense spiritual struggle. He is the renowned author of "The Narnian Tales" and numerous works on Christianity.

In "A Grief Observed," Lewis told how he felt abandoned by God and how in his anger and devastation he lashed out angrily at God.

"Where is God?" Lewis wrote in the book. "Go to him

when your need is desperate, when all other help is vain, and what do you find? A door slammed in your face, and the sound of bolting and double bolting on the inside."

"You may as well turn away," Lewis continued, hinting at the great difficulty he had praying. "The longer you wait, the more emphatic the silence will become."

Drawing heavily on a journal he kept during the period following his wife's death, Lewis told how he continued to make an effort to pray and to talk with God, even when prayer seemed worthless and God most distant.

Though progress was excruciatingly slow, bit by bit his bitter mood began to lift. Gradually Lewis was able to put his experience of loss in the broader perspective of "Lord, not my will but thine be done."

Slowly, Lewis reported, he became aware again of God's presence and comfort. His spiritual struggle eased as he moved into a new stage in his relationship with God.

A personal crisis can be either a stumbling block or a stepping stone to a deeper spirituality for people, Father Lawrence Mick said in a recent interview. He is pastor of St. Rita's Parish in Dayton, Ohio.

Which one it will be depends on people's approach, he said, on whether the crisis "turns them away from God and makes them bitter or whether they identify with the suffering Christ and grow closer to him."

When facing a difficult spiritual problem, it helps to see things "from the perspective of the paschal mystery in light of Jesus' death and resurrection," Father Mick said. This can help people "deal with the crosses of life

as a road to resurrection rather than something to alienate us" from God.

"A lot of times people have a hard time naming their own demons at first," Father Mick said. He gave the example of people who, after their lives around the acquisition of wealth, expecting it to bring them happiness and security.

Then, when it doesn't and they find themselves wondering why they are dissatisfied, they may be able to consider the possibility that their primary goal was really a stumbling block to growth, Father Mick said.

Asked how he helps people through a spiritual crisis, he said that he encourages them to "experience the presence" in terms of God's call to them to grow in a given situation.

He told of a couple whose marital relationship was shaky following an instance of infidelity. The couple came to him saying, "We're in this for life. We have to work through it."

He said that in the course of counseling he helped the couple to deal with such basic Christian principles as forgiveness and unconditional love. They also talked about trust and how to restore trust following betrayal.

Working through these issues over time, the couple also began to deal with the underlying marital problems that had contributed to the infidelity.

Having struggled over a period of time, the couple ended up with a richer, stronger relationship, Father Mick said. And a situation that could have turned them away from God and each other became instead a step to a deeper spirituality.

This Week in Focus

In this Advent season, think about the stumbling blocks that people encounter in their spiritual journeys. Often, time is a constant threat as people endeavor to grow spiritually. However, parents and children can use ordinary family life as a time for spiritual growth. In spite of the difficulties in their spiritual journeys, one couple juggles their family's schedules to include some regular time to pray with their children. This strengthens the bonds of togetherness in their home. With faith and determination, people can learn to turn stumbling blocks into stepping stones to spiritual growth.

Learn to clear hurdles found in 'race for faith'

by Stan Komieczny

St. Paul frequently employed the image of a race to describe his faith experience. Anyone who ever laced up a pair of Reeboks to follow in the apostle's footsteps has discovered that there are a few hurdles to leap on the race course!

An active lifestyle and a packed appointment calendar are what challenge Lois Neary's spiritual life. She is a single, young adult in the Diocese of Belleville, Ill., who works as a secretary and volunteers time to youth organizations such as the Teens Encounter Christ retreat program.

"I have a very intense personality and I face a world of busy schedules and little time. Each day brings considerable stress, unmet expectations, financial pressures, and too many meetings," she explained. "I have to remind myself of my spiritual life. Usually I don't do that until I am frustrated and my heart is racing."

She finds even in her youth ministry endeavors that she must stop and remind herself exactly what she is doing and ask why she is giving her time in this way.

And prayer is essential for her. During a diocesan youth meeting, Neary learned of a prayer attributed to Cardinal Richard Cushing titled, "Slow Me Down, Lord."

The prayer ends: "Slow me down, Lord. Inspire me to send my roots deep into the soil of life's enduring values that I may grow toward the stars of my greater destiny."

"Just reading the title of that prayer can have a calming effect," she noted. "It makes me stop and think and then the frustrations and the busy schedules don't seem so important."

Neary said she has a "standing appointment" for prayer at night. It serves as a

review of the day, bringing closure and relaxation.

"I always end my evening prayer by saying, 'Okay, we'll get a new start again in the morning,'" she said, "and I find that I sleep better."

Integrating quality prayer into hectic family activities is the challenge for Rich and Jane Friederich of Belleville, Ill. Rich teaches high school math and Jane works as a homemaker.

Together, they are involved in Marriage Encounter and the Luke 18 retreat program for junior high school students.

"When we pray together as a couple, it is easier. Our relationship with one another makes it more comfortable to be with God," Friederich said. "When we pray together as a couple and as a family, we get along better."

So they juggle their schedules to accommodate family prayer. This may mean planning a special family evening prayer to involve their three daughters, who are 19, 13, and 7.

A special time for the Friederich family is Sunday Mass, which with few exceptions they attend together. Parents and daughters alike alter their schedules to meet this priority.

"Sometimes we have to fight, and we fight hard, to get our children to keep the values that we try to teach them and that we try to live," Friederich noted.

"One spiritual hurdle that I encounter is 'acedia,' or spiritual sloth," Jo Vallo confided with a glee which betrayed her 34 years in the classroom. Now retired, she still enjoys teaching a new word, conveying a new concept.

"My husband used that term often," she said. "'Acedia' is a laziness about spiritual matters, a lack of caring that can come at anytime. As soon as you catch it, you have to do something about it or you



ONGOING CHALLENGES—In the race of faith, the difficulties that people encounter can be stumbling blocks or stepping stones to spiritual growth. (CNS photo by Mimi Forsyth)

will never make any spiritual progress," Vallo explained.

Her best remedy is to get involved in helping others. "Take the needs of people seriously. I think that has to be a part of spiritual life," she advised.

Vallo also depends on the sacraments and the help of friends to help her through bouts of spiritual sloth. And she has

become a lay associate of a women's religious order based in Ruma, Ill.

"I am a widow," she said, "and I have found that the spirit of community gained through associate meetings helps those who live alone."

And, she concluded, the community's retreats, days of special prayer, and talks "contribute to the long pilgrimage."

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SECOND SUNDAY OF ADVENT

The Sunday Readings

Sunday, December 10, 1989

Isaiah 11:1-10 — Romans 15:4-9 — Matthew 3:1-12

by Fr. Owen F. Campion

The rich prophecy of Isaiah again supplies the Liturgy of the Word with its first reading.

Isaiah, the author of the first of the three sections of the Scripture that bears his name, was active in Jerusalem and its environs as a prophet between 740 and 801 BC. It was a disturbing time. Near the kingdom of God's people, Assyria, was overbearing and threatening. Assyria was mighty, ambitious, and its people pursued warfare and brutality as if they were a national avocation.

Understandably, the political leaders of Isaiah's time in his own country were uneasy. Many were willing to appease, or accommodate, the pagan Assyrians. That flirtation with paganism outraged Isaiah. He rebuked the leaders of the land.

In this weekend's reading, however,

read in celebration of the Second Sunday of Advent, his message ultimately is hopeful. When the throne is occupied by an heir of David and a loyal servant of God, and when God's justice reigns, then security and peace will abide.

To achieve those ends, the people must reform themselves and offer themselves to the "spirit of God." God's strength for humans who seek to accomplish extraordinary things.

When St. Paul lived, Rome was the very center of the western world. It was the capital of the unequalled Roman Empire, the splendidly wealthy economic center of the world, and the largest city of its time. It also was the sacred city of Roman paganism. In such surroundings, Christians—with their values focused upon the abstract and the hereafter, and numbering in the minority—were definitely out of the mainstream. It was easy for that mainstream to see them as threats. It was a worrisome time for followers of the Lord.

To those followers in Rome, Paul addressed this epistle. He urged them to be patient and strong.

St. Matthew's Gospel is the source of

this weekend's Gospel reading. When originally presented, Matthew's Gospel served a church of both Jews and Gentiles. Jewish believers had come fully to separate themselves from Jews who had converted to Christianity. Matthew's writings filled a need. They explained the meaning of the ancient Scriptures in the light of Jesus, whom the Gospel identified as the Messiah.

An important figure in the veneration of the early Christians was St. John the Baptist. The cousin of the Lord himself, coming from an Essene milieu, John the Baptist called people across the land to repent and to be loyal to God. His work was ended when King Herod ordered his execution.

Quite likely, John the Baptist appealed to pioneer Christians because of his unyielding demand for conversion. Indeed, that demand confronted them as they left the established ancestral religion, if they were Jews, or paganism, if they were Gentiles.

St. Matthew festoons his image of John the Baptist with the symbols of the prophet. John dressed in camel's hair. He preached boldly and widely, as did most of the prophets. He had no patience with the half-hearted or unconvinced.

This reading's stern denunciation of John's questioners is not so much to dismiss them, as to assert Christianity's

true and solitary place as the religion linking God with humans.

Reflection

Advent symbolically awaits Christmas. Very practically, it summons Christians to reform themselves and come to the Lord.

Such reformation of spirit is no quick, easy, and simple process. It requires a change of heart at the very root of making decisions. It means turning away from self, and turning to God in every respect, at every moment, and always in faith.

The Gospel reading underscores the depth of that conversion. John the Baptist summoned his audiences to absolute change-of-heart. His preaching, remembered by St. Matthew, and St. Paul's letter to Rome's Christians, insist that conversion is not simply a good intention for the future—although it means an intention unrelenting for all the future. It shows itself in practical Christian living, as heroically pursued as the Lord himself followed his mission. It means following Jesus, and serving God, in the context of God's truths and laws, given us in this era by the church.

What is the basis of such commitment within the church? It is its place in the plan of Jesus, who came to redeem and heal. What will attention to God's law attain? It will mean absolute justice, from which genuine peace inevitably will proceed.

THE POPE TEACHES

Power of Holy Spirit is visible in church unity

by Pope John Paul II

Remarks at audience November 29

The coming of the Holy Spirit on the day of Pentecost began a process that would continue throughout history.

According to the Acts of the Apostles, the community in Jerusalem, gathered around the Apostles, bore clear signs of the invisible yet active presence of the Spirit (Acts 2:42).

The Holy Spirit's power was revealed in the early church's unity in prayer and in preaching the word of God with boldness, especially in the face of persecution.

The early church was thus a model for all religious communities to come, including parishes and religious congregations. Under the guidance of the Spirit, the Jerusalem community increased in size and strength through its devotion to the Word of God, to the Eucharist, to prayer and fraternal charity.

For their part, the apostles testified to the resurrection with signs and wonders, while Stephen, "a man full of faith and of the Holy Spirit" (Acts 6:5), became the first to die for bearing witness to Christ.

Like the Apostles and the Blessed Virgin Mary, the members of the first Christian community were of Jewish origin. As the



church grew and Peter made his way to Rome, these Jewish Christians would slowly recede into the background. But they deserve our respect and gratitude, for they were our "elder brothers and sisters" in the faith which the apostles preached.

In her beginnings in the heart of Judaism, the church experienced the fulfillment of Jesus' promise that he would send the Paraclete, the Spirit of Truth, to be with us forever.

In time, the Holy Spirit would lead the apostles and their fellow workers to extend the experience of Pentecost to the men and women of every nation on earth.

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The custom of sharing a special bread or wafer (oplatki) at Christmas dates back to the early Christians, and is still practiced today in many homes during Advent prayers and before the Christmas dinner. The head of the family breaks the first wafer while saying a simple prayer for God's grace and the welfare of the family. He or she passes a piece to each member with a kiss and wishes for this Christmas and the year to come. The family then shares their pieces with one another.

This beautiful custom reaffirms the unity of the family and the bonds of friendship. Sharing Christmas Wafers is a way to bring dear friends and loved ones closer together and to live the faith you hold in common. Start your own tradition this Christmas — make Christmas Wafers a part of your Advent prayers and Christmas dinner.



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MY JOURNEY TO GOD

Mary meets Juan Diego

"Listen, my son, the smallest of my children. I want you to understand that I have many servants and messengers to whom I can entrust this message, but in every aspect it is precisely my desire that you seek help to that with your meditation, my wish will be fulfilled. I beg you with great insistence, my son, the smallest of my children, and I sternly command you, once again, to do tomorrow to see the bishop. Greet him in my name and make known my will to him, that he has to begin work on the temple which I am asking for. And once again tell him that I personally, the ever holy virgin Mary, Mother of God, sends you."

Juan Diego responded: "My dear Lady, I will gladly go to fulfill your mandate. I will go to do your will. They probably won't listen to me, or if they listen, they will probably not believe me. But in any case, I will return tomorrow afternoon to report to you."

"Oye, hijo mío, el más pequeño—le respondí la Santísima Virgen— son muchos mis servidores a quienes puedo encargarse de mi mensaje; pero mi deseo es que seas tú el que solicites y ayudes con tu meditación a que se cumpla mi voluntad. Te mando que otra vez vayas a ver al Obispo y otra vez le digas que la Siempre Virgen Santa María, Madre de Dios, te envía."

"Señora Mía—respondió Juan Diego—, no te cause yo aflicción; de buena gana le cumpliré tu mandato y mañana en la tarde, cuando se ponga el sol, vendré a darte razón de tu mensaje. Ya de ti me despido. Hija Mía, la más pequeña, mi Niña y Señora."

(In observance of the Feast of Our Lady of Guadalupe, Hispanic Apostolate staff member Delia Diaz contributed this bilingual account of Mary's conversation with Juan Diego at Tepeyac.)

Entertainment

VIEWING WITH ARNOLD

'Immediate Family' is a witty parenthood film

by James W. Arnold

Babies—wanting them and not having them, or having them and not wanting them—are at the center of much contemporary moral anguish.

In this respect, there couldn't be a more relevant film than "Immediate Family," which explores those issues. The movie comes from producer Lawrence Kasdan and writer Barbara Benedek, the big creators of "The Big Chill."



Glenn Close and James Woods, taking a respite from manic mania, portray a Seattle couple, affluent but childless after 11 years of marriage. Michael Spector is a veterinarian, Linda a Realtor. They're desperately anxious to be parents, and likely to be good at it. That's not true of all young parents of their age and status, as writer Benedek shows deftly and amusingly in an early kids' birthday party scene. The children are often just over-indulged status symbols, or weapons parents use to attack each other ("Why are you spoiling him?").

The Sectors have tried most of the medical solutions, traditional and experimental, but the movie doesn't explore the specifics. Instead, Mike and Linda opt for adoption, undoubtedly the preferred pro-life solution, in the enlightened "open" form. That means the adopting couple and the birth mother are in contact throughout the process. Ultimately, the child knows his natural as well as his adoptive parents.

Oddly, during the initial interview, the lawyer-intermediary describes the method as "God's way." Not surprisingly, Mike wonders why, suggesting that sexual relations between husband and wife are

"God's way," Linda says. "He's just being obtuse."

Eventually, it turns into, if not a horror story, then a melodrama. The movie, you could say, examines the difficulties with open adoption. But it does present the emotional ups as well as the downs, so it's impossible to predict its impact on couples considering such a move.

For about 75 percent of the film, in fact, it's almost like a public relations documentary, showing the ideal way to arrange an adoption. First, the Sectors are in mail and telephone contact with the prospective mother, Lucy (Mary Stuart Masterson), an unwed Ohio teen-ager who has already made the tough decision against abortion. It's key that she has no family: Mom is dead. Dad is long gone.

When Lucy buses to Seattle for the final weeks before delivery, they all hit it off splendidly, despite obvious nerves and social class differences suggested at just the right level of subtlety by director Jonathan Kaplan. Thus, punkish, leather-jacketed Lucy is cowed (as) at the Sectors' "House Beautiful" home on wooded hillside overlooking the water. At another time, she wonders "how you stay married for 11 years." When Linda confesses, "Not having a Barbie was one of the tragedies of my life," Lucy responds, "You had a good life." (The women end this scene dancing together to a Van Morrison rock song.)

Last year, Kaplan directed Jodie Foster's Oscar performance in "The Accused," and he seems expert at handling strained communications across class barriers. In "The Accused," it was a working class rape victim and the female prosecutor; "no took on her case."

When Lucy's apparently tacky teenage boyfriend, the baby's father, arrives to check out the situation, it seems something bad is bound to happen. Sam



IMMEDIATE FAMILY—When childless couple Linda and Michael Spector (portrayed by Glenn Close and James Woods, at right) seek to adopt a baby, they befriended unmarried teen-agers Sam and Lucy (Kevin Dillon and Mary Stuart Masterson), who are considering adoption for the child Lucy carries in the movie "Immediate Family." Described by the U.S. Catholic Conference as "a predictable, bittersweet" movie, the film focuses on some of the issues raised by adoption and teen-age sexual activity. It is classified A-III for adults. (CNS photo from Columbia)

(Kevin Dillon) could be anything, including a mass murderer. But he proves to be a pussy-cat as well, and you sympathize with him immediately when Mike stupidly asks what kind of business his parents are in. ("They're not in a business, they're in a job.") The clincher comes when Sam turns the tables on the Sectors: "A baby's a big responsibility. Have you thought about this?"

The situation delights, of course, because it's the unmarried teen-agers, disadvantaged and disreputable, who sit in judgment on the respectable married heroes. Yet all four of them grab your heart. The bonding among them grows through the birth, and in reality, the movie should end there, a totally gratifying, "lovely experience."

But then the trap snaps on everybody, characters and audience alike, and we're shipped through the agonies of suspense equivalent to the final minutes of a seamy football game. Do we accept this as the kind of clever dramatic manipulation we expect in a movie? Or is it dumb and intrusive?

The best that can be said is that it's strained. The moral ends up being what it should be: adoption is beautiful, and most of the time it's the right thing to do. But

whenever both natural and adoptive parents are in contact, it's risky emotional business. Close and Woods seem especially relaxed being sympathetic in what are for them "normal" roles, and the Vancouver locale cinematography by John Lindley ("Field of Dreams") is a constant reward.

The final thought here: "Immediate Family" is a witty movie about the value of parenthood and the truth that not just anybody is worthy to play the role.

(Glossy, bright, somewhat manipulative comedy-drama; ideal conversation piece for youth and adults; satisfactory for all but young children.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Apartment Zero O
Prancer A-I
Steel Magnolias A-III
Triumph of the Spirit A-III

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

'Christmas In America' is a story of reconciliation

by Henry Herx and Judith Trojan

Long-overdue reconciliation between father and son is what is at stake in the sentimental drama, "Christmas in America: A Love Story," airing Wednesday, Dec. 13, 9-10 p.m. on NBC. (Check local listings to verify program time.)

Kenny Rogers plays Frank Morgan, a big-time photographer whose son, David (Kenny Rogers Jr.), believes his father "never loved anything but his camera." The reason for the son's alienation becomes clear when Frank turns to his hometown for an exhibit of his photos and begins to reflect on turning points in his life.

Through flashbacks, Frank recalls his joy at age 12 when he received his first camera as a Christmas present from his father, his being wounded at a combat photographer in Vietnam, his wooing of his wife, Emily (Ashley Crow), and his frequent absences from wife and son because of photo assignments around the world.

It is Emily's death at Christmas while he is working in Jerusalem that causes the final rupture in Frank's relations with his son.

When Frank revisits his hometown where the drama began, David refuses to see him or the exhibit. On this particular Christmas, it will take the birth of a child to bring the two together.

The Christmas TV season invariably brings stories of family bonds and healing broken ties. This particular example is a solid, compact series of vignettes scripted by Earl Hamner Jr. and Donald Sipes, who write every bit of sentiment possible out of a situation rooted in a classic father-son formula.

Canadian director Eric Till makes the transitions from past to present effortlessly and conveys with effective economy the emotional meaning of each of the vignettes. The drama's ersatz locale, however, is disconcertingly manufactured out of local filming done apparently on both sides of the Canadian-U.S. border, mixed in with studio shots.

As usual, the TV program treats Christmas as a civic holiday without religious significance. What it emphasizes, however, is Christmas as a special time for families to bask in the love they have for one another.

Though some viewers may find the story's events forced, artificial and unoriginal, Rogers' earnest performance as an aging man who regrets putting his career ahead of his family goes a long way in making the drama credible. For most family viewers, however, the emotional workout involved in the hour-long presentation will be a warm-hearted, rewarding experience meriting reflection, if not discussion.

TV Programs of Note

Sunday, Dec. 10, 9-11 p.m. (PBS) "Mozart by the Masters." Celebrating the classic works of 18th-century composer Wolfgang Amadeus Mozart, this special feature performances by violinist and host Itzhak Perlman, Pinchas Zukerman conducting the Chicago Symphony Orchestra, and special guest Victor Borge.

Monday, Dec. 11, 9-10 p.m. (PBS) "H.R.H. Prince Charles: A Personal View of Architecture." In this program, the Prince of Wales travels around Britain, talking with people about the buildings in which they live and work, making speeches about architecture's impact on the urban environment, and pondering what might be learned from the great European cities of the past.

Tuesday, Dec. 12, 8-9 p.m. (PBS) "The Schoolboys Who Cracked the Soviet Secret." This program in the "Nova" popular science series re-enacts a classic case of classroom detection showing how some English schoolboys tracked down a secret Soviet launch site.

Tuesday, Dec. 12, 9-10 p.m. (PBS) "Ballad of a Mountain Man." Bascom Lamar Lunsford, a pioneer in the movement to preserve America's folk music and dance, is profiled in "The American Experience" series in a documentary highlighting his role in organizing the country's first folk festival held in 1928 at Asheville, N.C.

Tuesday, Dec. 12, 10-11 p.m. (PBS) "Hunger in America." Narrated by actress Glenn Close, this documentary examines how many of the 13 million children in the United States who live below the poverty line go hungry each day, the effects of malnutrition on the young, and the struggle of poorly-paid working parents to feed their families.

Wednesday, Dec. 13, 9-11 p.m. EST (PBS) "The Right

to Die?" Examining complex legal and moral issues that the Supreme Court faces this term is the "Frontline" story of the Cruzan family's court battle to remove their daughter from the medical life-support system that keeps her alive.

Thursday, Dec. 14, 4-5 p.m. (ABC) (Check local listings.) "Torn Between Two Fathers." When a girl's mother is tragically killed, she assumes that she will continue her life as usual with her stepfather and half-brother. Her natural father has different plans for her and the legal power to carry them out. This "ABC AfterSchool Special" rebroadcast for adolescents and their parents deals with the issue of stepparent rights.

Thursday, Dec. 14, 10-11 p.m. (PBS) "The Hero's Adventure." In the first program in a rebroadcast of the series "Movers: Joseph Campbell and the Power of Myth," journalist Bill Moyers interviews mythologist Joseph Campbell about what heroes of all cultures have in common and how each person is called to undergo a personal heroic journey.

Friday, Dec. 15, 8-9 p.m. (CBS) "Rudolph the Red-Nosed Reindeer." Rebroadcast of the animated special based on the popular song by Johnny Marks and narrated by Burl Ives.

(Check local listings to verify program date and time.)

'La Lucha' will air on Jan. 14

"La Lucha," a religious special documenting the part taken by Christians in El Salvador's decade-old civil war, will be broadcast by WRTV Channel 6 in Indianapolis on Sunday, Jan. 14, at 2 p.m., according to a spokesman for the ABC station.

The documentary was released by the network for national broadcast on Dec. 3, but Channel 6 opted to tape the program and telecast it next month due to conflicts with local scheduling. Catholic News Service described "La Lucha," which means "The Struggle," as a lucid overview of El Salvador's recent history in a story published Dec. 1 in *The Criterion*.

QUESTION CORNER

Faithful may want blessing, not host

by Fr. John Dietzen

Q In the parish church we now attend, adults and children come up at Communion time with their arms folded. The priest does not give them Communion but says a prayer or may give them a blessing instead.

I saw this happen once before at my daughter's home in Michigan. I did not have a chance to ask the priest here about it. Can you tell me what that means? (Florida)

A The practice you observe is common in a number of places. Any Catholic who is not receiving Communion, young children who have not yet made their First Communion, and people of other faiths who wish to do so approach the place of Communion with the rest of the people.

As they reach the priest, they cross their arms over their breast as a sign they cannot, or for some reason do not wish to, receive Communion. The priest or other eucharistic minister places his or her hand over the head or shoulder of the individual and says a brief prayer or blessing.

This practice has been observed in some places for many years and apparently is growing.

It happened, incidentally, with our Holy Father himself

FAMILY TALK

Woman can learn to accept health problems

by Dr. James and Mary Kenny

Dear Mary: I am 58 and single and have never been married nor had a child. I am diagnosed as having schizophrenia and depression at times. I have had both professional and non-professional help.

I live in an attractive residential and retirement center. The doctors seem to think I will get better. There have been better things I could not learn to do that others could. I don't think I could ever be a nurse, although I have lent assistance.

I try to forget myself, help others, do penance and mortification, trust in God and pray, read good books, and watch a smidgen of television. But I guess I'm scrupulous or neurotic. I seldom drink, don't smoke, and eat well. I take a tranquilizer and a sleeping pill as needed, but I don't develop strength of character it seems. Soon I will talk to the psychologist at the day center.

I know there are people worse off and bigger problems in the world, and maybe my illness is a penance. (California)

Answer: You seem to be waging a lifelong struggle with mental illness, and you seem to be doing rather well at it. What you lack is something all of us need, whatever our situation. That something is support, affirmation, someone to say "Good job."

Sadly, we cannot order such a support person. What else can you do to bring enrichment, satisfaction, and peace into your life?

One step is to accept yourself as you are. You say that there are certain jobs which you do not think you could do. Accept this. It is true for all of us. It is all right to be this way. Use the help of friends and professionals to gain a better perspective of what you can and cannot do. Then accept your strengths and limitations.

A second road to peace and satisfaction is to focus on the needs of others. To do so when our own problems are severe is very difficult. However, you seem to be trying to do so despite your own problems. Here are some concrete ways to focus on people and things outside yourself.

At the start of each week write down one way you will help others in the week ahead. Possibilities include writing a letter for someone who is unable to write; reading to someone with failing eyesight; playing a table game with someone who rarely socializes; encouraging another resident to join you at an activity such as bingo, exercising, or arts and crafts.

At the end of the week, renew your commitment or choose one new way to help others.

You have written effectively to us. Use your ability to write. It is a gift. Write about your roommate and other people that you know. Try to describe them so that they come to life for others.

Write about God's gifts in your life: the beauty of nature which raises your spirit, the kind or loving or interesting people you have known throughout your life.

You seem to be a positive and articulate person despite your problems. Accept yourself as you are, and use your gifts, particularly your ability to write, to focus on others. Good luck!

(Reader questions on family living or child care to be answered in print are invited. Address questions to The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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in his recent visit to Scandinavia. The Lutheran archbishop of Uppsala, Sweden, came up to Pope John Paul II at Communion time with what one reporter called "his body language for the new rite of imperfect communion." That is to say, a ritual for those who are not "in communion" with the Catholic faith sufficiently to actually receive the Eucharist.

He folded his arms on his chest in the form of a cross and the pope gave him a blessing.

As I have indicated previously, priests and the lay people who take advantage of this opportunity seem to find several good points to recommend it. Perhaps most of all, as happened with the pope, it gives Christians of other faiths who cannot normally receive Communion at a Catholic Eucharist a way of sharing at least their desire for community of faith at the Communion of the Mass.

Some non-Catholics are alone on Sunday, some come with Catholic spouses. Some are children who for one reason or another have not received the Eucharist.

Most of these participate fully in the Mass in every other way through the responses, the sign of peace, and during the music liturgy.

While we cannot invite them to the Eucharist itself, we can do more than ignore them after the buildup of the eucharistic prayer by allowing them to share in some way our common Christian identity during this intimate part of the eucharistic celebration.

Liturgical scholars with whom I have discussed the matter continue to see no reason to object to the practice. In fact, some feel it is a major step in being able to acknowledge the faith we do share.

One should remember that some Catholics of Oriental churches routinely approach Communion with arms crossed this way. This may cause some confusion in certain parts of our country where there are large numbers of Oriental rite parishes.

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

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Catholic Adults Reaching Out (CARO) will meet for 5:30 p.m. Mass followed by games and pizza from 7-9:30 p.m. at Little Flower Parish, 13th and Bosart. \$3 fee.

Father Steve Banet will present a free talk on "Reconciliation: Healing and Promise" from 3:35 p.m. at St. Pius X Church, 7200 Sarto Dr. Public invited.

St. Meinrad Seminary Chorus will present its annual free Advent Concert at 3 p.m. EST in the archbishop church. Public welcome.

December 11

The Bible Study on "The Birth of Christ" continues from 10 a.m.-12 noon at Holy Cross Parish meeting room, 125 N. Oriental St.

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

The Centering Prayer program sponsored by the Adult Catechetical Team continues from 7-9 p.m. at St. Christopher Parish activity room, Speedway.

Separated, Divorced and Remarried Catholics (SDRC) will have a program by Dick Hess on "Miracle at Medjugorje" at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St.

December 12

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517 for information.

The Inquiry Program continues with "Mary, Mother of Jesus/The Rosary" from 7:30-9 p.m. in Holy Spirit Parish Center, 7243 E. 10th St.

Father Mauro Rodas will celebrate the Feast of Our Lady of Guadalupe at 12 noon Mass in St. Mary Church, 317 N. New Jersey St.

Father Michael O'Mara will cele-

brate the Feast of Our Lady of Guadalupe at 7 p.m. in bilingual Mass in St. Pius X Church, 7200 Sarto Dr. Children's program, fiesta after Mass.

The Catholic Alumni Club (CAC) will hold a Newsletter Meeting at 7 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St.

December 13

Systematic Training for Effective Parenting (STEEP) classes conclude from 7-9 p.m. at St. Andrew School, 4050 E. 38th St.

A Natural Family Planning class will be held for married and engaged couples at 7:30 p.m. in Room 212 of the Catholic Center, 1400 N. Meridian St. \$15 fee. Call 317-236-1596 for reservations.

December 14

The quarterly meeting of the NCCW will begin with Mass at 9:30 a.m. at the K of C, 13th and Delaware. Luncheon 12 noon. Reservations 97. Call Maxine Schmolz 317-888-2721.

The Bible Study on "The Birth of Christ" continues from 7-9 p.m. in Holy Cross Parish meeting room, 125 N. Oriental.

The Bible Study on the Book of

Exodus concludes from 10:11-30 a.m. at St. Christopher Annex meeting room, Speedway.

December 15

The Catholic Alumni Club (CAC) and Catholic Adults Reaching Out (CARO) will play volleyball from 8-10 p.m. in St. Thomas Aquinas gym. Cost \$3. Call Linda 317-875-0536.

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m. until 5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

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

December 15-16

A retreat for adult children of alcoholics, entitled "Free to Feel: Learning, Acceptance of Feelings and Emotions" will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-283-8818 for details.

December 15-17

A Christmas Family Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

December 16

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

Providence High School, Clarksville will offer a free placement test required for incoming freshmen from 8:30-11:30 a.m. For details call Rene Lippman 812-945-2538.

The annual Christmas at Holy Trinity Concert will be held at 7 p.m. in church. Free will offering.

A Living Nativity scene will be displayed at 6, 7 and 8 p.m. at St. Vincent Hospital, Carmel.

December 17

Christmas Concert XXVIII will be presented at 3 and again at 6:30 p.m. in Holy Name Church, Beech Grove. Tickets \$3. Call Kay Petroff 317-786-7820.

The IU/PUI Newman Center will sponsor a Christmas Mass, dinner and carols at 5:30 p.m. No Masses Dec. 24, 25, 31 or Jan. 1.

St. Lawrence Parish and Holy Trinity Episcopal Church, Lawrenceburg, will co-sponsor a concluding Advent Evening Prayer at 6:15 p.m. in St. Lawrence Church. Advent music begins 6 p.m.

The Parent Club of St. Louis School, Batesville will sponsor a Breakfast Buffet after all Masses. Free will offering.

Advent Evening Prayer concludes at 5:15 p.m. at Our Lady of Grace Monastery Chapel, Beech Grove. Advent music 5 p.m.

The Catholic Alumni Club (CAC) will attend the 150th Yuletide Concert at 7:30 p.m. For details call Mary 317-255-3841 late evenings.

Catholic Adults Reaching Out (CARO) will hold Fellowship

from 7-9 p.m. at the CYO Center, 530 E. Stevens St.

Socials:

MONDAY; St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY; K of C Pius X Council 3433, 7 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, 695 Pushville Rd., Johnson Co., 7 p.m.; food served 6 p.m. WEDNESDAY; St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY; St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY; Cathedral High School, 3 p.m.; K of C Council 437, 1325 N. Delaware, 4:30 p.m. SUNDAY; Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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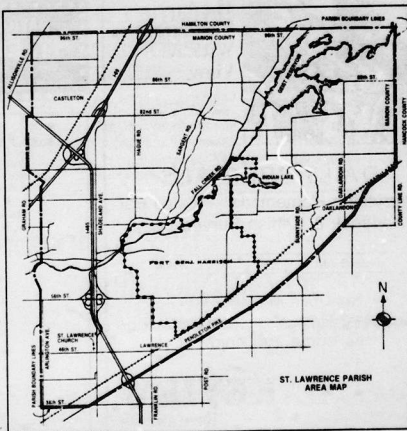
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SUNDAY MASSES:
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Youth News/Views

Providence students present holiday shows

Our Lady of Providence High School's performing arts department will present a free holiday Children's Theater Festival Dec. 9, according to Marilyn Jarboe, director of development and public relations at the Clarksville school.

Beginning at 9 a.m. on Saturday, Santa Claus and some of the Christmas elves will greet children in the school lobby. Providence High School is located at 707 West Highway 131 in Clarksville.

Youngsters may choose from eight different half-hour holiday shows performed by the Providence Popcorn Players, Home and Hearth Readers, Cricket Company, Reindeer Readers, Wise Guys, Berry Good Times Readers, Kris Kringle Readers, and Gingerbread Readers.

Holiday shows will continue every 30 minutes until noon, with six opportunities to view seasonal programs ranging from improvisational fairy tales to both traditional and contemporary skits and stories.

Providence High School's performing arts department is also taking bookings for "Christmas-To-Go" programming by the same student theater groups.

"Christmas-To-Go" programs feature

three different types of entertainment ensembles available during non-school hours to perform for groups and organizations in Indiana and Kentucky.

Providence Singers, the only vocal group, is already completely booked for the Christmas season, Jarboe said.

The three "Christmas-On-Wheels" groups provide lively family comedy through improvisational and audience participation techniques. Their shows are suitable for audiences of all ages, she said, and are especially loved by children.

The Holiday Yarnspunners are smaller groups that present heart-warming Christmas stories in 20-minute shows suitable for small groups and retirement audiences.

For scheduling information, contact Providence High School at 812-945-2538.

There is no charge for "Christmas-To-Go" programs, Jarboe said, but donations from sponsor groups help defray expenses.

These holiday offerings conclude a busy year for the Providence drama and music departments, both long recognized for exceptional instruction in theater and music. Their current shows are truly wonderful gifts for children and adults alike.



ADVENT PLANS—Rita Cruz works with Miguel Zarate (seated) and Saul Lopez on youth group plans for Advent as part of holiday programs at the Hispanic Apostolate in Indianapolis. The Posada, a re-enactment of Mary and Joseph's journey in search of lodging before the birth of Jesus, is scheduled 7 p.m. on Dec. 16, 18, 21, and 22, at the Marian Center, 311 N. New Jersey St. (Photo by Margaret Nelson)

St. Thomas clinches top honors at speech contest

Junior high students from St. Thomas Aquinas School in Indianapolis won first place trophies in both the parochial school division and the overall competition during Brebeuf Preparatory School's **Middle School Speech Tournament** Dec. 2.

St. Jude School, also in Indianapolis, finished with a second place trophy in the parochial division and sixth place honors in the overall competition.

St. Thomas speech students have won the overall first place trophy four times during the past five years. Principal Bernadette Paradise said public speaking is an integral part of the school's language arts curriculum. Kathy Chapman, language arts teacher, coached 20 St. Thomas students during rehearsals for the contest.

St. Thomas students earning first place honors in various categories were Justin Wilhere, extemporaneous speaking; Clare Savage, original oratory; Jenny Byers and Lawrence Smith, oratorical interpretation; and Casey Senden, drama.

St. Luke student Beth Connors and St. Gabriel student Kelly Williams both earned first place honors in the discussion category, and Drew Tilson from St. Jude School claimed a first place award in impromptu speaking.

Brebeuf speech teacher William Hicks coordinated the event, which drew nearly 500 students from 22 schools.

Secina Memorial High School seniors Michael Jeffers and Michael Waddick have been named **commended students** by the National Merit Scholarship Program.

This honor is based on outstanding performance on the 1988 PSAT/NMSQT. They are the sons of Mr. and Mrs. Thomas Jeffers of Little Flower Parish and Mr. and Mrs. James Waddick of Holy Spirit Parish in Indianapolis.

During a recent **Fall Sports Banquet**, Brebeuf Preparatory School in Indianapolis recognized outstanding athletes in five sports.

Kevin R. Horriagan, athletic director was master of ceremonies for the annual event. There were 108 award winners representing all four classes at the Jesuit preparatory school.

Brebeuf students receiving Chief's Awards for outstanding athletic contributions were Mike Millikan and Denik Bailey, men's cross country; Todd Anderson, men's tennis; Jaime Gurtz, women's cross country; Alexis Trapp, women's golf; and Lisa Burke, women's volleyball.

Special recognition also went to other top athletes in

men's cross country, men's tennis, women's cross country, women's golf, and women's volleyball.

Bob Bradford and Mike Jeffers, senior members of Secina Memorial High School's varsity football team, were recently named to the **Academic All-State Football Team** by the Indiana Football Coaches Association.

Secina senior Eric Neidlinger was named to the Honorable Mention All-State Team by association members. These honors recognize outstanding student effort in the classroom as well as on the field.

In other football news, Secina senior Jerry Jackson was selected for the widely acclaimed All-State Special Mention Team announced annually by *The Blooming Herald-Telephone*. The newspaper also recognized Secina students Nate Leffler, Mike Foley, Toby Jacobs, and Larry Shackelford for exceptional gridiron accomplishments.

"You Are the Top 40 Hits," New Albany Deaneys' overnight freshman retreat Dec. 2-3 at Mount St. Francis, focused on developing a positive self-identity while looking at values, especially those communicated through music, movies, and other medias.

A second freshman retreat is scheduled Jan. 27-28, also at Mount St. Francis. For registration information, contact the Aquinas Center at 812-945-0354.

During Christmas vacation, St. Mark youth group members will visit Union Station for a **downtown shopping trip** at 11 a.m. on Dec. 27. For more information, contact Eva Corsaro, youth ministry coordinator, at 317-787-8246.

Roncalli High School senior Stan Lawrie was featured by *The Indianapolis News* Nov. 9 for his **exceptional accomplishments** as a newspaper carrier, scholar, and three-sport athlete. He was also named "Metro Athlete of the Week" for Oct. 30 through Nov. 4 by *The Indianapolis Star*. Stan is the running back for the Roncalli Rebels, winners of the 3-A state football championship in 1988. In addition to his morning newspaper route, Stan serves as the president of his class, ranks 19th in his class academically, performs in two school singing groups, and works at St. James Parish.

Winners of Bishop Chataud High School **scholarships** are eighth grade students Nichole Riddick of St. Rita Parish and Ryan Cannon of St. Lawrence Parish. They won the awards during Chataud's open house on Nov. 19.

Principal Ed Smith along with Father Don Quinn, the school chaplain, and Roger Trahin, Indianapolis North Deaneys board president, welcomed 144 junior high school students and their parents. Each prospective student received an "I love Chataud" T-shirt.

Entertainment for the open house included song and dance routines from "Godspell," Chataud's 1989 spring musical, performed by drama students. The school band, choir, and freshman cheerleaders also entertained the guests. Representatives of the National Honor Society, Student Council, Brain Game team, and peer ministry group were k-ur guides, and members of Chataud's Trinity Club served refreshments.



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The Vatican's Ostpolitik is beginning to pay off

by John Thavis

VATICAN CITY (CNS)—Pope John Paul II's meeting with Mikhail Gorbachev marks a time of reckoning for the Vatican's patient gable known as *Ostpolitik*.

After decades of small-stakes dialogue and negotiation with Soviet-bloc regimes, the Vatican is suddenly winning a richly rewarding series of concessions for struggling Catholic churches in the East.

"I think the prevailing view at the Vatican is, let's push ahead as far as we can right now," said Father John Long, a Rome-based Jesuit and a veteran of Vatican dialogue with Soviets. "The feeling is that no matter what happens, they'll never be able to push us back to where we were (in Eastern Europe)," he said.

That belief was echoed by a top Vatican official involved in East-bloc relations: "This is a deep revolution. The changes are substantial. It's my opinion that once this movement has started it will not be turned back easily."

Some Vatican officials believe the church, in fact, is facing an historic opportunity—one offered by the rise of a political and human rights movement in the Soviet bloc during a pontificate that has, from the beginning, looked eastward.

The stakes now could be very high, one church source said. "We could be looking at the normalization of church life for more than 80 million Catholics in these countries," he said. The strategy now is to keep pressing for a full slate of bishops, for religious freedom legislation and for church input into national debates, he said.

Inside the Vatican, much of the credit for this rapid progress is given to the first Slav pope: the pope who, in public speeches and private meetings, has hammered on the theme of religious freedom as the first and most basic human right; who inspired his native Poland's evolution toward democracy; and whose vision of a united Europe seems to match the mood of many East Europeans.

Many churchmen, however, say there is no denying that Gorbachev and his campaign for *perestroika*, or social restructuring, have formed the other half of the equation. From initial wariness and skepticism, there is now confidence among top Vatican officials that Gorbachev can be trusted to deliver on promises of religious liberty.

"There are certainly enough facts to prove that Gorbachev is serious about reform," the Vatican official said. "And there is a clear effect being felt in the churches of Eastern Europe."

Gorbachev has introduced a new "style and substance" and truly wants a fresh relationship between church and state, said Vatican press spokesman Joaquin Navarro-Valls. But beyond these two protagonists, there is an equal awareness that today's remarkable changes owe much to *Ostpolitik*—the policy fashioned in the early 1960s when the Vatican decided to keep communication lines open with communist regimes. Its chief exponent was then and remains the Vatican secretary of state, Cardinal Agostino Casaroli.

The 75-year-old cardinal, speaking on the eve of Gorbachev's arrival in Rome in late November, said a combination of providence and policy decisions had brought church-Soviet relations to a "substantial turning point." He compared it to the arrival of a "real springtime" after a long winter.

"(Cardinal) Casaroli's wisdom was in setting in motion a policy which foretold that, sooner or later, a Gorbachev would arrive on the scene," said Father Antoine Wenger, a French Soviet expert.

A Vatican diplomat agreed. "The secret was continuity, patience, dialogue—things that may have been contested years ago, but which now are bringing results," he said. He added that because the successes follow years of wearying and often unproductive meetings, they are "very gratifying" for *Ostpolitik* veterans today.

What these officials see happening around them is, by old standards, astonishing. Among recent developments:

► In hard-line Czechoslovakia, the communist government's cultural minister led 8,000 Czechoslovakian Catholics in a pilgrimage to Rome in November to watch the pope canonize St. Agnes of Prague.

► In heavily Catholic Lithuania this year, Soviet authorities first restored several churches, then allowed the pope to appoint bishops in all six dioceses—including a bishop in exile until last year—and most recently allowed a second seminary to open.

► In Hungary, a new law has been designed that would give the pope free reign in naming bishops, remove state controls on most religious activity, increase subsidies to church institutions and allow religious orders to run social programs. Limits on seminary enrollment have been dropped, and some religious orders are operating.

► In Poland, the church last spring won an array of legal rights and opportunities that give it an unprecedented social role. Meanwhile, an unpopular communist regime has been replaced by a government led by Solidarity, the church-backed movement praised by the pope and outlawed until last spring.

► In Byelorussia, the pope named a young apostolic administrator, giving that Soviet republic's 2.5 million Catholics a pastoral leader for the first time in nearly 50 years. There is hope for future appointments in other Byelorussian Sines and in such "extinct" dioceses as Moscow and Leningrad.

One measure of the velocity of reform was seen in an exchange of letters between the pope and Gorbachev. In mid-1988, Cardinal Casaroli went to Moscow and consigned a detailed list of complaints: Millions of Soviet Catholics were without bishops or places to worship, limits on seminaries stunted the growth in numbers of clergy,

religious publications were banned, and the Ukrainian Catholic Church was still outlawed.

By the time Gorbachev answered last August, one year later, the situation had dramatically improved. As well as the new bishops and restored churches in Lithuania and Byelorussia, limits were lifted on seminary students, and official meetings were held with clandestine Ukrainian bishops.

The pope's handshake with Gorbachev, then, clearly represents more than a hope on the church's part. The Vatican is now in a position to consolidate gains and press for more.

"Freedom-of-religion laws are replacing concordats as the ideal," said a Vatican official. The Vatican is prepared to offer diplomatic relations as the *quid pro quo* for such

The Vatican is now in a position to consolidate gains and press for more

legislation, as demonstrated in the case of Poland last summer. After Hungary passes its law next January, Cardinal Casaroli is expected to travel to Budapest, the Hungarian capital, to inaugurate diplomatic relations there.

In the Soviet Union, a similar law is expected to be enacted within 1990. If and when that happens, it will be a watershed event for believers there. That would also probably be the moment to institute permanent diplomatic relations between the Vatican and the Soviet Union, Vatican sources said.

"The draft we saw last year was good, satisfactory," one Vatican official said of the proposed Soviet law. Like the Hungarian proposal, it would give the church juridical status and widen its opportunities in areas such as religious instruction, publishing and social work.

As envisioned, it also would grant legal status to the 5 million-strong Ukrainian church, but leave a host of thorny practical problems to be worked out between Ukrainian and Orthodox leaders—probably with guidance from Moscow and the Vatican.

In some parts of Eastern Europe, notably Czechoslovakia and Romania, the naming of bishops remains a top Vatican priority. In the view of *Ostpolitik*, these appointments are still seen as the most necessary to rebuilding pastoral life. They are generally followed by establishment of a diocesan curia and—where possible—the building of seminaries and other formation centers.

In the past, Vatican officials sometimes negotiated for

years for a single bishop, but this, too, has changed. Over the last year, the Vatican has named bishops in Eastern Europe at the rate of about two per month. Most dioceses in the Soviet bloc are now occupied by either bishops or apostolic administrators; even in worst-case Czechoslovakia, four appointments were made earlier this year, and three more are expected soon.

Vatican officials are watching Czechoslovakia very carefully at the moment. There, too, a law on religious freedom was promised last year by the government—and the hope is that political changes will speed up the process. In the meantime, the Vatican is pressing the government to allow the opening of one or two more seminaries—the present two seminaries serve 670 students who "live like sardines," said one official.

If Czechoslovakia begins real collaboration with the church, Vatican officials believe governments in East Germany and Romania—which have largely resisted religious reform—might eventually follow suit. In these countries, as in Bulgaria, the number of Catholics is relatively much smaller, Vatican officials point out.

The Vatican's long-range confidence is based largely on the perception that East European leaders are genuinely changing their view of religion—and that recent concessions are more than a tactical ploy. Church officials point to a Vatican-Soviet dialogue in France last October as evidence that Marxist antagonism toward religion has all but disappeared in official thinking.

Looking back, the Vatican is proud that its persistent, patient approach has worked without jeopardizing the fragile existing liberty of local churches.

"All this has happened without anyone getting hurt,"

But one risk the church now faces in the Soviet bloc is that its local leaders might support or take active roles in separatist or other political movements deemed dangerous by Moscow. This is true not only in the Ukraine, but in the Baltic states, where, for example, Cardinal Vincentas Sladkevicius, joined calls for an independent Lithuania earlier this year.

A Vatican official acknowledged that "there may be consequences" for this kind of activism, but added: "We do not oppose aspirations for autonomy. This belongs to political life."

Indeed, from these movements "may derive a better world, a more just world," he said.

Cardinal Casaroli, who said he was disappointed that his policies have sometimes been viewed with suspicion by local church leaders, noted that the Vatican considers local church "militancy" as an asset and as one of the cards it holds when dealing with East-bloc regimes.

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Appropriate books for children

Reviewed by Margaret Maher

CHRISTMAS GIFT BRINGERS, by Leonard B. Lubin. Lothrop, Lee & Shepard (New York, 1989). 24 pp., \$12.95.

As the Mouse family prepares for the arrival of Santa Claus, Father Mouse shares the legends of the Christmas gift bringers from across the globe with his family. These fascinating stories of Father Christmas, St. Nicholas and

Pere Noel emphasize various Christmas traditions around the world. Such legends also reinforce the true meaning of Christmas as a time of peace and good fortune for all. (Ages 6-8)

A CHILD'S PRAYER, by Jeanne Titherington. Greenwillow Books (New York, 1989). 18 pp., \$13.95.

Subdued pastel etchings illustrate this simple bedtime prayer by Jeanne Titherington. A combination of prayer and play challenges the child's imagination in this beautiful

picture book. Titherington's soothing work can certainly calm the end of a child's day and reinforce God's presence at bedtime. (Ages 3-6)

THE TWELVE DANCING PRINCESSES, as told by Marianna Mayer, illustrated by K.Y. Craft. Morrow Junior Books (New York, 1989). 37 pp., \$14.95.

A favorite fairy tale of old is presented by Marianna Mayer in an enchanting and fanciful new work. It is a mystery why the king's 12 daughters wear out their dancing slippers each night, but when the gardener's son uncovers the reason, the evil spell is broken. K.Y. Craft's illustrations are medieval in style and richly enhance this beautiful picture book. (Ages 5-10)

† Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included

here, unless they are natives of the archdiocese or have other connections to it.)

† **BEAMS, Addie Mae**, 78, St. Michael, Charleston, Nov. 2.

† **BIBB, Ida G.**, 91, St. Augustine, Jeffersonville, Nov. 26. Mother of Thomas M., grandmother of two, great-grandmother of two.

† **CLINE, Henrietta L.**, 82, St.

Pius X, Indianapolis, Nov. 19. Mother of Robert H. and Donald L., sister of Raymond, Robert and Mary Gardner, Rosamond Gisker and Catherine Parrish; grandmother of nine; great-grandmother of eight.

† **DOUGHERTY, Laura E.**, 86, St. Mary, New Albany, Nov. 23. Wife of John L., mother of John Jr., sister of Gertrude Prinz; grandmother of two, great-grandmother of one.

† **DREWES, Marie E.**, 86, St.

Michael, Brookville, Nov. 24. Sister of Anna and Leo.

† **ESHERICH, Betty Jo**, 67, Holy Name, Beech Grove, Nov. 13. Mother of Amy I. Eaker; sister of Mary Whitesell.

† **FOSTER, Mary Jo**, 47, St. Pius X, Indianapolis, Nov. 16. Wife of Dr. Lowell G.; mother of Kimberly and Wendy Brown; daughter of Joseph and Josephine Kretzer; sister of Paul Kretzer and Margaret Cirott.

† **GOBEL, Rosemary**, 61, St.

Joseph, Shelbyville, Nov. 22. Wife of Roy L.; mother of Timothy R., sister of Melvin, Arthur and Richard Waincoat; Goldie Collins, Virginia, and Violet Kay.

† **GORDON, Patricia**, 72, Our Lady of Lourdes, Indianapolis, Nov. 27. Wife of Sydney, mother of Kenneth and James Orcutt, Sydney R., Gilbert, Jeanette Bista, Annette Waincoat, and Stan Parsley.

† **HATTABOUR, Mona J.**, 60, St. Ambrose, Seymour, Nov. 19.

† **HENNESSEY, Richard K.**, 62, St. Joan of Arc, Indianapolis, Nov. 26. Husband of Betty J. (Smith); father of Richard E., John M., Patrick J., Kevin K., William Smith, Carolee Cames, Colleen Guarnon, Maureen Dean and Margaret Armstrong; grandfather of 11; great-grandfather of one.

† **JONISKAN, Antanina**, 57, St. Pius X, Indianapolis, Nov. 8. Wife of Albert; mother of Laura and Edwin; daughter of Maria Florence, sister of Valdie Dros.

† **JUGOVICH, Dr. Daniel J.**, 31, St. Christopher, Indianapolis, Nov. 22. Husband of Amoret, son of Zvonko and Maria; brother of John, and Dr. Mary Ann Collins.

† **KING, Arthur W. Sr.**, 83, St. John, Starlight, Nov. 28. Husband of Helen (Senn); father of Arthur W. Jr., brother of William, and Margaret Schallig; grandfather of four; great-grandfather of eight.

† **KOCHERT, John A.**, 71, Our Lady of Perpetual Help, New Albany, Nov. 23. Husband of Marjorie (Weber); father of David, Lonnie, Susan Magness and Judy Smith; brother of Jeanette Keiser, Imelda Zollman, Virginia Fessell, Beatrice Stigler and Mildred Ernberger; grandfather of seven.

† **LAKER, Agnes (Riegel)**, 73, St. Roch, Indianapolis, Nov. 26. Mother of Dorothy Schmoll, Ann Kuhn, Mildred, Mary Fields, William and Richard; sister of Anna, St. Joseph Sister Mary Severine Riegel and Mrs. Carl Laker; grandmother of 18; great-grandmother of one.

† **LEWIS, Elizabeth Ann**, 56, St. Paul, Sellersburg, Nov. 27. Mother of Danny, Brookville and Tonya Cornett; daughter of Elizabeth A. (Schubert) Schafer; sister of Bob and George Schafer, Martha Vest, Pauline Houchens, Virginia Mullins and Delphine Rothbauer; grandmother of four.

† **MACDUFF, Frank S.**, 68, Little Flower, Indianapolis, Nov. 27. Father of Larry M., Chrs J., Anne F. Hall, Gail McDonald, Eileen Wall, Theresa Johnson and Catherine Wyler; brother of Robert and Richard; grandfather of 19.

† **McFADDEN, Cyril C.**, 78, St. Augustine, Jeffersonville, Nov. 25. Husband of Rose; father of Susan, Michael, Mary Ann Sullivan, Karen Sprigler and Lois M. Triplett; brother of Vincent Lawrence, Genevieve Mahoney, Marlyn Grimm and Bernice Ehringer; grandfather of 22; great-grandfather of 19.

† **MILLER, Josephine M.**, 73, St. Mary, Richmond, Nov. 28. Mother of Dora Ward, sister of Dorothy, Heli Fernandes and Frances Sridham; grandmother of two; great-grandmother of six.

† **QUINLAN, Col. Edward W. Jr.**, 73, St. Lawrence, Indianapolis, Nov. 21. Husband of Alice M.; father of Edward W. III and Jack.

† **RENFORTH, Mary E.**, 83, St. Roch, Indianapolis, Nov. 1. Mother of Doris Gann, Joyce Krinner, Theresa Callahan, Dorothy Myers, Marilyn Buck

Darlene Harvey and Joseph; sister of Maurice Schmidt and Dorothy Raja; grandmother of 35; great-grandmother of 12.

† **RETALEATO, Ida Luella**, 66, St. Ambrose, Seymour, Nov. 27. Mother of Nancy Smith; sister of Wesley D. Woodcock, Merle Cooper and Roselee Fuoss; grandmother of two.

† **SCHAEFER, Arthur B.**, 80, St. Mary, North Vernon, Nov. 21. Brother of Mary Montgomery and Magdalene Jenkins; uncle of Rose Ann Wiley, Rita Murray, Jean Seest, Frances, and Charles Jenkins.

† **TAGUE, Mary Ellen**, 79, St. Mary, Indianapolis, Nov. 18. Cousin of Mary Ann Schmalz.

† **VOGEL, Sylvester**, 79, St. Joseph, Jennings Co., Nov. 28. Father of Charles, Anna Mae Bader, Kathleen Baurely, David and Henry Carr, Thomas, Elizabeth Ridges, Joyce, Colleen Gerth, Jeannette Heckman, Robert, Maria Tempest, Marie Laymon, Paul and Leonard; brother of Albert Florence Brewer and Benedictine Sister Mary Grace; grandfather of 57; great-grandfather of 12.

† **WHELAN, Charles A.**, 79. Our Lady of Perpetual Help, New Albany, Nov. 27. Husband of Rosella (Schauberger); father of J. Maroon, Frank, James "Red," Gene, Mary Lou Shi, man, Anna Margaret McGeebe and Rosetta Drotter; stepfather of Jerry Elder, brother of Kenneth, Victor, Nettie Osborne and Elmyra Harper; grandfather of 33; great-grandfather of eight.

† **WILKINSON, Donna M.**, 13, St. Augustine, Jeffersonville, Nov. 21. Daughter of John W. and Vera M.; sister of John W. and Kerri A.; granddaughter of Walter and Marie, and Jack and Pauline Dale.

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Father Clarence Weber, SVD, dies at 91

NEW ORLEANS, La.—

Divine Word Father Clarence Weber died here Nov. 28 at the age of 91. He was a native of Indianapolis.

Father Weber attended elementary school at St. Mary Parish and high school at St. John High School in Indianapolis. He worked as a railroad clerk from 1914 to 1918, when he enlisted in the student Army Training Corps at Notre Dame University.

In 1921, Father Weber entered Divine Word Seminary in Illinois. He was ordained in Chicago in 1933 and assigned as treasurer of St. Augustine Seminary in Bay St. Louis, Miss., until 1937.

In the following years, Father Weber served in parishes and seminaries in Missouri, Iowa, Illinois, Mississippi and Louisiana. He retired in 1979.

Father Weber's survivors include two sisters, Elvada de Jong and Catherine Salmon, and 18 nieces and nephews, all in the Indianapolis area.

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Vatican summit set agenda for future church-Soviet talks

by Agostino Bono

VATICAN CITY (CNS)—The historic summit meeting between Pope John Paul II and Soviet leader Mikhail Gorbachev set a meaty agenda for church-state talks in the 1990s.

The agenda includes establishment of diplomatic relations, religious freedom for Catholics and a papal visit to the Soviet Union.

At the first encounter between the supreme leaders of the Catholic Church and Soviet Union Dec. 1, both men also made clear that they wanted dialogue and mutual respect to replace confrontation and ideological rhetoric as the foundations of their new relationship.

The attitude was symbolized by Gorbachev's pledge to guarantee religious freedom and a papal pledge to support the Soviet president's reform program, called *perestroika*, as long as it respects human rights and helps ensure world peace.

The meeting at the Vatican also showed Gorbachev's high regard for the role of the pope as a stabilizing moral force in world affairs. The Polish pope and the Russian president are both Slavs who see the world from the perspective of East Europeans.

The visit to the pope was sandwiched between Gorbachev's call during a Nov. 29-Dec. 1 visit to Italy for a major meeting next year to redefine European security issues in the wake of crumbling support for Communist governments in East Europe and the Soviet leader's Dec. 2-3 summit with President Bush to symbolically end the Cold War and promise cooperation on world issues.

Gorbachev "sees the role which the Holy See can play in bringing about a world in which there is a greater possibility of peace, of the development of peoples, a greater solidarity among nations," said Archbishop Edward I. Cassidy, deputy Vatican secretary of state, Dec. 2.

"He appreciates the role the Holy Father has played in Eastern Europe, especially in helping bring about those developments in a peaceful, patient way, by always making clear the principles upon which developments should take place," said Archbishop Cassidy.

The archbishop said the next steps needed were establishment of an official Soviet-Vatican negotiating channel and passage of a Soviet freedom of conscience law. These will set the framework for resolving church-state problems, he added.

While the pope and Gorbachev met in private for 76 minutes to establish the overall guidelines of Soviet-Vatican relations, Archbishop Cassidy was part of a parallel meeting of their top aides to discuss specific issues.

Leaders of the delegations at that meeting were Vatican Secretary of State Cardinal Agostino Casaroli and Soviet Foreign Minister Eduard Shevardnadze.

The pope and Gorbachev exchanged public speeches at the end of their private session.

Gorbachev said the meeting opened the door to future diplomatic relations by reaching "agreement in principle to give official status" to their contacts.

Diplomatic relations were broken in 1917 when the Communist Party came to power with its belief that an atheistic political system was the wave of the future and religion a relic of the past.

Soviet believers "have a right to satisfy their spiritual needs," Gorbachev said.

"Shortly, a law on freedom of conscience will be adopted in our country" and church-state problems are being handled "in a spirit of democracy and humanism and within the framework of *perestroika*," he added.

Gorbachev spoke after the pope asked for a law "to guarantee to all believers the full exercise of the right of religious freedom."

The pope alluded to the specific problem of legalizing the Ukrainian Catholic Church by saying the new law must include Latin-rite and Eastern-rite Catholics.

Ukrainian Catholics form an Eastern-rite church which became illegal in 1946 when its members were told to join

Church-state problems will be discussed within the framework of the freedom-of-conscience law

the Russian Orthodox Church. An underground church has continued and Ukrainian Catholic officials in Rome say it has about 5 million members.

"Many Catholic communities are today eagerly awaiting the opportunity of re-establishing themselves and of being able to rejoice in the leadership of their pastors," the pope said. The pope also supported *perestroika* if it helps to "protect and integrate the rights and duties of individuals and peoples, so that peace may be ensured in Europe and the world."

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Pope and Gorbachev pledge mutual cooperation

(Continued from page 1)

re-establishing themselves and of being able to rejoice in the leadership of their pastors," he said.

The pope expressed hope that "the new law on religious freedom of conscience soon to be discussed by the Supreme Soviet will help to guarantee to all believers the full exercise of the right of religious freedom."

"On their behalf—whether they be of the Latin, Byzantine or Armenian rite—I express the fervent hope that they be able to practice freely their religious life," he said.

"The Holy See follows with great interest the process of renewal which you have set in motion in the Soviet Union," he added.

The pope said their meeting "will hardly fail to have a powerful impact on world opinion."

It will "be interpreted as singularly meaningful: a sign of the times that have slowly matured, a sign that is rich in promise," he said.

"The church appeals to all those who have the future of mankind at heart, to unite in the service of its material and spiritual betterment," the pope said.

"Such concern for man can only pave the way for overcoming internal tensions and ending the confrontation between blocs," he added.

This concern also includes greater activity by "the richer and more powerful nations" for improving conditions in poor countries, Pope John Paul said.

Developed nations need to develop a moral view capable of "surmounting every type of imperialism and determination to preserve their own hegemony," he said.

"The Second World War has taught us, however, that if fundamental ethical values are forgotten, fearful consequences for the fate of peoples can result," he said.

Gorbachev pledged that Soviet believers "have a right to satisfy their spiritual needs."

"Shortly, a law on freedom of conscience will be adopted in our country," the Soviet leader said.

"Problems between the state and various churches" are being dealt with "in a spirit of democracy and humanism and within the framework of perestroika," he said. Perestroika is the Russian word for restructuring and refers to Gorbachev's program for renewing the Soviet Union's economy and social institutions.

Vatican-Soviet dialogue "has now been consecrated by this summit meeting," he added.

Gorbachev pledged a "positive continuation" of perestroika and attributed "the profound changes" it has caused in Eastern Europe with making his papal meeting possible.

But he also asked papal support and understanding for perestroika as Soviet leaders learn "the difficult and indispensable art" of consolidating their renewal program.

The Vatican and the Soviet Union should "promote solutions to common European problems and create a favorable external environment enabling nations to make their own independent choice," Gorbachev said.

"Respect for the peoples' national, state, spiritual and cultural identity is an indispensable condition for a steady international environment which Europe and the world now need, to cross the historic watershed and attain a new period of peace," he said.

The meeting before the papal meeting, Gorbachev was stronger in his praise of religion as a positive factor for perestroika.

At a speech in Rome's City Hall, the Soviet leader called religion a stabilizing force in human and international relations and said Soviet leaders were mistaken in the past when they tried to eliminate it.

Religion was understood "in a simplistic way," he said. "Our starting point is not only the fact that faith is a question of conscience in which no one should interfere, but also a consideration of the moral values held by religion which can serve and which are serving the cause of our national renewal," Gorbachev said in Rome.

Communists "have renounced the monopoly on truth," he said.

Gorbachev arrived at the Vatican at 10:50 a.m., 20 minutes late. His black limousine entered St. Peter's Square and passed under the Gate of the Bells just to the right of St. Peter's Basilica. The limousine then drove for seven minutes under the basilica and up the winding road to the San Damiano courtyard where the Soviet president was received by several Vatican protocol officers and a 24-member honor guard of Swiss Guards in billowy yellow, blue and red dress uniforms designed by the Renaissance artist Michelangelo.

Gorbachev, in a blue suit minus the medals his predecessors used to sport in public, was taken inside the Apostolic Palace for a one-flight elevator ride to meet the

white-clad pope. Smiling, they shook hands and exchanged a few words in Russian and Italian.

The pope then accompanied Gorbachev to the papal library for their private talk, eye-to-eye across a wooden table. At Gorbachev's request, the two men spoke without translators for the first five minutes. After that translators were present, said Vatican press spokesman Joaquin Navarro-Valls.

During the pope-Gorbachev meeting a parallel encounter was going on between their chief aides: Vatican Secretary of State Cardinal Agostino Casaroli and Soviet Foreign Minister Eduard Shevardnadze.

A Vatican press statement said the two top aides discussed specific problems of Soviet Catholic life and international affairs. But it did not list the problems.

Raisa Gorbachev, the Soviet leader's wife, spent the time visiting the Raphael Loggia, a hallway where the walls and ceiling are lined by frescoes and designs of the Renaissance artist Raphael and his assistants.

The bare-headed Mrs. Gorbachev wore a bright red two-piece suit with double-breasted jacket closed at the neck. Traditionally women received by the pope wear black and cover their heads with a veil or a hat.

The only black worn by Mrs. Gorbachev was the color of her jacket buttons, her pointed jacket collar and shoes with matching clutch purse.

At the end of the private meeting, the pope and Gorbachev exchanged gifts. Gorbachev received a three-foot, high reproduction of a Vatican mosaic of Christ atop St. Peter's tomb. The mosaic contains a Bible open to the Gospel passage in Latin in which Jesus says: "I am the way and the truth and the life. No one comes to the Father except through me."

The pope received a two-volume reproduction of 14th-century Slavic psalms from Kiev. "I believe you will find these interesting," Gorbachev told the Slavic pope.

Gorbachev left the Vatican at 12:57 p.m., slightly more than two hours after he arrived.

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