

THE CRITERION

Vol. XXIX, No. 9

Indianapolis, Indiana

50¢

December 15, 1989

Bishops, politicians spar over abortion issue

WASHINGTON (CNS)—Several bishops around the country and Catholic public officials who claim their personal opposition to abortion need not guide their public actions have begun to confront one another, sometimes on one.

A candidate in a special election in California who was denied the right to Communion in November by Bishop Leo T. Maher of San Diego won a state Senate seat Dec. 5. The candidate, Lucy Killea, was denied Communion after running, as part of her campaign, two television commercials supporting a woman's right to abortion. (See full story on page 10.)

In Montana, an elected Catholic state official Dec. 5 told Bishop Elden F. Curtiss of Helena that despite his wishes she was free to speak publicly for abortion rights. She made the comments in a one-page letter sent in reply to Bishop Curtiss' request, made during a meeting in her office, that she answer six written questions concerning her views on abortion.

Bishop Joseph A. Ferraro of Honolulu also wrote to Catholic state legislators inviting them to meet with him to discuss the Catholic position on abortion and how it affects their public life.

In Ohio, Columbus Bishop James A. Griffin said he may ask to meet with Ohio Attorney General Anthony J. Celebrezze Jr., who announced Dec. 2 that he had changed his position against abortion.

Celebrezze, who may seek the Democratic nomination for governor, said he now supports public funding for abortions for poor women, and that, as governor, he would veto legislation to ban abortions.

Because of Celebrezze's statement, a spokesman for Bishop Griffin said Ohio's bishops were conferring by phone and might "possibly come up with a consensus statement" on abortion and politicians.

Montana school superintendent Nancy Keenan, a Democrat, told Bishop Curtiss that to keep women from following their consciences was the same as "imposing religious beliefs."

Keenan's remarks were the latest action in a debate that began Nov. 29, when Bishop Curtiss and Bishop Anthony M. Milone of Great Falls-Billings called on Catholic public officials to remain silent if they could not back the church on abortion. They spoke out the day after Keenan and state auditor Andrea Bennett, a Republican, addressed an abortion rights rally in the state capitol. Two other Catholic officials who attended the rally but did not speak made their support for abortion rights in remarks to reporters.

(See BISHOPS SPAR on page 10)



INFILTRATOR—A pro-life advocate with a sign reading "Keep Murder Legal" stands amid a group of pro-abortion activists outside the U.S. Supreme Court in Washington Nov. 29. (CNS photo from UPI)

Archbishop accuses U.S. of intimidating witness

SAN SALVADOR, El Salvador (CNS)—A public dispute erupted between the U.S. ambassador to El Salvador and Archbishop Arturo Rivera Damas of San Salvador after the archbishop accused U.S. officials of intimidating an apparent witness to the murder of six Jesuits.

The archbishop said the officials forced the witness into retracting her testimony implicating the Salvadoran armed forces. Ambassador William Walker denied the archbishop's accusation.

The witness, Lucia Barrera de Cerna, a 44-year-old housekeeper, was reported at

the time of the accusations to be somewhere in the United States.

Archbishop Rivera Damas said in a Dec. 10 Sunday homily that he had been told by lawyers and churchmen that Mrs. Barrera was subjected to an aggressive and violent interrogation in the U.S. "Instead of being protected, as U.S. representatives in El Salvador had promised, she was subjected to a veritable brainwashing in that country and to the blackmail that she would be deported if she did not tell the truth," the archbishop said.

"After this psychological torment, Mrs. Barrera hesitated and retracted her statement," he said.

Speaking to reporters later, he said Mrs. Barrera's treatment appeared to be in the interests of "those from here"—an apparent reference to the right-wing, U.S.-backed Salvadoran government.

The archbishop said that because the investigation "continues to point toward the overwhelming hypothesis that it was elements of the army" who carried out the Jesuits' murder, U.S. officials "are taking care that the path toward the clarification of the matter cannot be followed."

In a statement, Ambassador Walker said Archbishop Rivera Damas' information was incorrect. "I am saddened that the archbishop doesn't believe that the U.S. government and he are in the same quest for the truth (of who killed the priests)," the statement said.

In an interview with *The Washington Post*, the ambassador commented that "you don't find the truth by slinging around charges of psychological torture when you don't really know what you're talking about."

In Costa Rica, where he was meeting the other Central American presidents, El Salvador's Alfredo Cristiani said Dec. 9 that the investigation is focusing "almost exclusively within the armed forces."

Soon after emerging as a potential witness to the killings, Mrs. Barrera was taken under heavy security to the United States Nov. 23 and placed under FBI protection. She was reportedly questioned extensively by FBI and Salvadoran agents.

Mrs. Barrera has said she saw the murder of the six priests, who were pulled out of their beds and shot Nov. 16 along with their housekeeper and her 15-year-old daughter.

She had said the killers wore camouflage uniforms similar to those worn by the Salvadoran army.

Amid mounting criticism of U.S. handling of the case, Father Paul Tipton, president of the U.S. association of Jesuit colleges, accused Walker of trying to discredit the witness and questioned Washington's commitment to a fair investigation. In a letter to Secretary of State James Baker, Father Tipton said he had been informed that the ambassador had told reporters that Mrs. Barrera's testimony was worthless and that a human rights worker had told her to fabricate it.

The priest said in his letter that Walker apparently participated in efforts to discredit her testimony and this was a shocking betrayal of his responsibilities. Father Tipton said the envoy's actions raised doubts over the U.S. administration's commitment to a fair investigation.

A source close to the U.S. investigation said Mrs. Barrera was an unreliable witness

who had failed six lie-detector tests. "It seems to us she was coached by someone," the source said.

The priests were murdered in the first week of an offensive by leftist guerrillas which has claimed more than 2,000 lives.

Church and opposition groups have said the killings of the priests bore the hallmark of right-wing death squads which have killed thousands of people during El Salvador's civil war.

But officials of the U.S.-backed Salvadoran government have said guerrillas of the Farabundo Marti National Liberation Front could have killed the priests.

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THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Germany's commitment to the Third World

by John F. Fink

AACHEN, West Germany, Oct. 10—Aachen is just inside West Germany, where that country, Belgium and the Netherlands come together. On previous visits here, my hosts have taken me into Holland for dinners. Aachen is important historically because this is where Charles the Great, or Charlemagne, reigned; we visited his cathedral today. It is important today because both Missio and Misereor, the German church's mission and Third World organizations, are located here.

To understand the Catholic Church in Germany you have to know about the German church tax. It is what makes the German church the wealthiest in the world. All Germans must declare their religion, or make a solemn declaration at the government offices that they have no religion. Since even non-religious people usually wish to avoid themselves of church services for weddings or funerals, 90 percent of the people declare a religion, with 30 percent claiming to be Catholics and 50 percent claiming to be Protestants.

WHEN WORKERS PAY their income taxes, a bit more than eight percent is added for the church tax. It goes directly to either the Protestant or Catholic Church depending upon the religious affiliation noted on the income tax form. You can imagine how wealthy the Catholic Church in the United States would be if it received eight percent of all U.S. Catholics' income taxes.

An interesting fact about the wealth of the German Catholic Church is that the annual budget for one archdiocese, Cologne, is three times the size of the Vatican's annual budget. It's the wealthiest diocese in the world.

Despite its wealth, the church in Germany is not as vibrant



as is ours. Although half the population claims to be Catholic, fewer than 15 to 20 percent of them practice their faith. The German Catholic press, 22 diocesan newspapers and 106 magazines with a combined circulation of 9.1 million, has dropped five million in the past 20 years. Furthermore, the average age of readers is over 60 and 75 percent are over 50. Young people are not subscribing.

THE GERMAN CHURCH, though, must be given a great deal of credit for the money it devotes to the Third World, through three different mission organizations and Misereor, which calls itself "the German Catholic campaign against hunger and disease in the world." The three mission organizations are Missio, which directs missionary activity in Africa, Asia and Oceania; Adveniat, located in Essen, which works in Latin America; and the Holy Childhood, also based in Aachen, which advocates and distributes it for the benefit of children.

Our group of 17 American Catholic journalists met with Msgr. Bernd Kaut, Missio's director, who emphasized that Missio is a lay organization (but obviously one run by a monsignor); what he meant was that there are no bishops on its board. Missio is the equivalent of the Society for the Propagation of the Faith in the U.S. It was founded 157 years ago and has survived Germany's wars. It has been a branch of the Pontifical Mission Society since 1932. It concentrates on training of church personnel, building churches and chapels, and providing for priests' needs in the missions.

Missio receives about \$25 million annually from the church tax and gets the rest of its income from Catholics' donations, especially on World Mission Sunday when it collects about \$14 million. Total income is about \$100 million a year, which is also about what was spent in 1988. Of the expenditures, only 6.6 percent went to administrative and promotion expenses.

Missio publishes books about the missions and on other subjects to try to make money. It also has a travel agency. Its Institute for Missiology publishes reviews from Africa,

Asia and Latin America. One of its most serious problems, Msgr. Kaut said, is how to reach Catholics who don't go to church—about 80 percent of them. He said that disputes within the church over appointments of bishops and theological issues don't encourage donations.

IF MISSIO IS THE equivalent of the Society for the Propagation of the Faith, Misereor is similar to Catholic Relief Services (CRS) in the U.S. except that Misereor concentrates on Third World development, leaving another organization, Caritas, to provide aid to Third World countries in cases of emergency. CRS does both.

At Misereor we were greeted and briefed by Msgr. Norbert Herkenrath, its director. He told us that Misereor was founded in 1958 by Cardinal Joseph Frings. It gets money from three sources: donations, especially a collection on the Fifth Sunday of Lent (like CRS); the church tax (about \$12 million); and from government funds made available to contribute to the financing of church-sponsored development projects (also like CRS). Last year Misereor's income was about \$150 million and its expenditures totaled about \$180 million. Of that only 4.9 percent was for administrative and promotion expenses.

In comparison, CRS's total income in 1988 was \$288 million and its expenses were \$297 million. But, of course, the church in the U.S. is considerably larger than Germany's. The Catholic population of Germany is about 31 million compared with 55 million Catholics in the U.S.

Misereor works in three major geographical areas: Africa, Asia and Latin America. Money is spent on education, health care, cooperatives in rural areas, agriculture, vocational training, and training of leaders. Just as CRS does, aid is given to all the poor without regard to religion and Misereor doesn't get involved in politics.

All in all, one has to be impressed with the commitment the German church has made to the Third World.

ICC selects issues for lobbying in 1990 legislature

by Ann Wadelton

The church in Indiana will be involved in lobbying for bills that protect and preserve life during the 1990 session of the Indiana legislature.

That was the decision reached by five of Indiana's bishops and other members of the Indiana Catholic Conference (ICC) board of directors and advisory council when they met in Indianapolis this month to study the issues that will come before the coming session of the Indiana General Assembly. The ICC is the official voice of the Catholic Church in Indiana in the public policy arena.

Issues in which the ICC will be involved cover a wide spectrum, but have a common theme of protecting and preserving life. The ICC will impact all pro-life bills as well as those to expand medical care to poor children, increase the state's minimum wage, ban the death penalty for the retarded and mentally handicapped, provide more child care, and increase unemployment compensation.

ICC lobbyist and executive director Dr. M. Desmond Ryan said that the board chose issues for ICC involvement based on the "consistent life ethic" of the U.S. bishops. "Catholic teaching is based on two truths about the human person: human life is sacred and social," he said. "Because of its sacred character, we have a duty to protect and foster human life at

all stages of development, from conception to natural death. And because human life is part of the social fabric, society must protect and foster it."

In past sessions of the General Assembly, the ICC has supported legislation to provide medical care for poor pregnant women and babies; increased benefits for AFDC families; requiring parental consent for a minor to have an abortion; requiring that abstinence be stressed in sex education classes in schools; and requiring textbook

aid for indigent students attending non-public schools. The ICC has opposed the death penalty and legalized surrogate contracts.

The ICC board includes the bishop and one layperson from each of the state's five dioceses. Representing the Archdiocese of Indianapolis on the board are Archbishop Edward T. O'Meara and James Loughery, a parishioner of St. Luke Church, Indianapolis. Archdiocesan members of the advisory council include

Daughter of Charity Sister Margaret Marie Clifford, director of the Urban Parish Cooperative and ICC diocesan coordinator; Charles Williams, St. Thomas Aquinas Parish, Indianapolis; and Steve Zigan, St. John Parish, Osgood.

Central to the work of the ICC are 3,000 networkers who receive information from the ICC, then contact their legislators on specific issues as the legislative session progresses. Those interested in joining a network are encouraged to call Sister Margaret Marie Clifford at (317) 283-6179.

UPC holds Advent retreat for parish leaders

by Margaret Nelson

The Urban Parish Cooperative (UPC) sponsored an Advent Retreat for lay, religious, and ordained parish leaders. The event was held at Fatima Retreat House, Indianapolis on Dec. 8-9.

The speaker was Conventual Franciscan Father Fenton Cantwell, a full-time counselor in drug and alcohol abuse ministry in Dayton, Ohio. A native of Holy Cross Parish, Indianapolis, he is a member of the pastoral team at Corpus Christi Parish in Dayton.

After a Friday night prayer experience led by Franciscan Sister Marie Werdman,

Father Cantwell talked on the theme, "Let the Word of God, rich as it is, dwell in you." (Col. 3:16)

Father Cantwell told the parish workers to put their own expectations aside and remember, "The important thing is what God expects." He gave them Scripture readings to use so that they could "continue to be empowered in the ministry" in which they are involved.

"Would we have some of the problems that we have if we really believed that we are created in the image and likeness of God?" he asked.

But Father Cantwell warned that some-

times "our ego gets in the way of what we are supposed to be doing" and the result becomes "my plan, my diagram, my parish."

He then asked participants to immerse themselves in the Word of God and let it speak to them about their work in central city parishes.

The retreat included a social on Friday night, Saturday morning prayer, retreat, and liturgy and closing.

Planners for the event were chairperson Lillian Stevenson, St. Rita; Dorothy Fanning, St. Bridget; and Sister Marie, Holy Cross.

Archbishop O'Meara's Schedule

Week of Dec. 17

MONDAY, Dec. 18—Visitation at St. Paul Hermitage, Beech Grove, Eucharistic Liturgy at 10 a.m. followed with lunch.

TUESDAY, Dec. 19—Visitation at Providence Retirement Home, New Albany, Eucharistic Liturgy at 11 a.m. followed with lunch.

THURSDAY, Dec. 21—Christmas gathering of seminarians of the Archdiocese of Indianapolis, parents of seminarians, and members of the Indianapolis Serra Club, Fatima Retreat House, Indianapolis, 6:30 p.m.

SUNDAY, Dec. 24—Christmas Midnight Mass, SS. Peter and Paul Cathedral, Indianapolis, 12 Midnight, singing of Christmas carols beginning at 11:30 p.m.

Father Michael Widner named new archdiocesan archivist

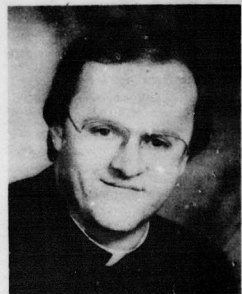
Father Michael L. Widner has been named archdiocesan archivist by Archbishop Edward T. O'Meara. He succeeds Providence Sister Ann Kathleen Brawley, who resigned for reasons of health.

Father Widner will retain his assignments as pastor of St. Paul, New Alsace; St. Joseph, St. Leon; and St. Martin, Yorkville.

In making the appointment, Archbishop O'Meara praised the job done by Sister Ann Kathleen, saying that she has done a remarkable job of putting the archdiocesan archives in order.

Father Widner has been associate archivist historian for the archdiocese since 1987. His new appointment capitalizes on his interests in Catholic history. He also worked in the archives during summers while he was in the seminary.

Father Widner thanked Sister Ann Kathleen who, he said, has nurtured him along while he was her associate.



Father Michael L. Widner



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Feast of Our Lady of Guadalupe is marked

by Margaret Nelson

A Spanish Mass at St. Mary Church, Indianapolis, recognized the Feast of Our Lady of Guadalupe. The pastor, Father Mauro Rodas, presided at the 1:15 p.m. Sunday liturgy.

Fernando Ouribe was the child who portrayed Juan Diego, the man who saw the apparition known as Our Lady of Guadalupe at Tepeyac hill in Mexico in 1531.

At the offertory procession, Fernando stood before Father Rodas, as Juan stood before his bishop to give a sign of Our Lady's appearance. When he opened his tunic, roses dropped to the floor and a painting of Our Lady of Guadalupe was on his burlap-like cloak.

After the roses fell on Sunday, Father Rodas lifted Fernando up, showing the painting on his cloak, and the assembly applauded.

The offertory procession included girls

dressed in bright Mexican dresses who circled the church to the music. In the entrance procession, there were also boys dressed like the Aztec Indians, as were most of the people at Tepeyac at the time of Mary's appearance.

At the end of the Mass, four parishioners carried the statue of Our Lady of Guadalupe around the church on the traditional pallet, decorated with flowers. The entire congregation sang and joined in the procession.

On the feast day itself, Dec. 12, a bilingual noon Mass was held at St. Mary for the children of Holy Cross Central School, which includes St. Mary parish. Father Rodas was the celebrant.

At 7 p.m. Tuesday Father Michael O'Mara, associate pastor of St. Pius X Church, offered a bilingual Mass in honor of Our Lady of Guadalupe at the northside church. A fiesta followed the liturgy. Father O'Mara has worked with the Hispanic people in Guatemala, Texas and Indianapolis.



JUAN DIEGO—Fernando Ouribe (left) takes the part of the Mexican Juan Diego as he drops roses from his cloak before Father Mauro Ramos (in left photo) to reveal the picture of Our Lady of Guadalupe (seen at right) as St. Mary pastor, Father Ramos, holds him aloft. (Photo by Margaret Nelson)

Connersville children make 'Journey to Bethlehem'

by Beth Luking

Director of Religious Education

Children in St. Gabriel School, Connersville, are preparing for Advent by participating in "Journey to Bethlehem." They are acting as Jewish children in Nazareth during the time before Christ's birth.

During the Thursdays of Advent, the children in the primary building (kindergarten through third grade) are gathering for 40 minutes in the morning to prepare for Christmas, similar to the way they participated in the vacation Bible school program, "Marketplace." There are two sessions in January.

During the original session, first grade teacher Carla Redelman taught the young people the basic steps of the Hora dance. Each class divided into small groups. The students wore scarves on their heads and prayed the opening prayer with the Halleluiah candle. Members of each group shared a spice jar. They also read the Shema in the Mezuzah.

Mrs. Keith Holmes acted as a storyteller who had just come from the marketplace carrying her water jug. She told those present that a Roman soldier had said a counting was to be taken. Since the 100 present were said to be from the house of David, they would need to prepare for their journey to Bethlehem. They learned that

Mary and Joseph would be traveling to Bethlehem, too.

The group talked about what would be needed for the journey, how they would get there and how long it would take.

During the session this week, the group arrived at Bethlehem and celebrated their long journey. They completed a census scroll. Father Frank Eckstein, the pastor, shared slides of Bethlehem from his trip to the Holy Land last spring.

In the third session next week, each classroom will inquire for lodging like a posada. Two people will be Mary and Joseph. Then all the students will meet together and wait for Christ's birth.

The fourth session will be held on Jan. 4. The group will gather to celebrate Christmas and the arrival of the three kings for the Epiphany story.

On the final session, the young people will meet Anna and Simeon as they leave the Temple. Then the group will return to Nazareth.

The program is being coordinated by Sue Barth, first grade teacher and chairperson for the school's religion committee, with the director of religious education.

The religious education students in the parish (K-8) will experience a shortened version of "Journey to Bethlehem" as a family activity on two Sunday mornings, Dec. 17 and Jan. 7.



PLANNING JOURNEY—Students at St. Gabriel, Connersville, plan a "Journey to Bethlehem" as part of the religious education program for Advent.

St. Rita closes 70th anniversary

by Margaret Nelson

Benedictine Father Cyprian Davis was the presider and homilist when St. Rita Church closed the celebration of its 70th anniversary with a Mass on Sunday, Dec. 3.

Father Cyprian told the story of St. Augustine, whose early life was admittedly sinful. He said that the first reading (Isaiah 2:1-5) "struck him like a lightning bolt. St. Augustine found courage to change his life, later becoming a priest and bishop in Africa. 'He was one of the most brilliant theologians of all time,'" said the homilist.

He told of St. Augustine's writings about the City of Man, built on selfish love and the desire to dominate—which would come to an end in this world. But the City of God comes from the love of God and is established on love of neighbor. This society would be transformed and passed on into the world to come, Father Cyprian said.

He used Bible and language references to show that "we are all pilgrims on a long journey . . . Every time we come to

church, we are reminded that we are sojourners and that we do not have a lasting home."

Father Cyprian compared parish churches with bus stations or a railway terminals. He called them places to get "tickets," "food," and information to help with the journey. He said, "You meet all kinds of people in the bus station . . . Those rich in virtue and grace walk side-by-side with those who are poor in virtue and poor in grace. We all need help from the divine physician."

"May we come to this church as a way station, always ready to talk to the Lord, listen to him, . . . and see that no one gets left behind," said Father Cyprian Davis.

Concelebrating were Divine Word Fathers Ponciano M. Ramos, pastor of St. Rita; Sylvester Jaworski, associate pastor; William Fitzgibbon; Chester Smith; and Lino Nicasio.

The St. Rita Gospel Ensemble provided the music ministry. Closing remarks were given by Michael Blair, chairperson of the parish council.

Parishes use Advent to prepare

by Margaret Nelson

St. Augustine Parish, Jeffersonville, is celebrating the pre-Christmas season with an "Advent Angel" project.

On Sunday, Nov. 26, parishioners who wanted an Advent Angel put their names in a box in the back of the church. The names of those in the parish who are confined to their homes were included.

On Sunday, Dec. 3, each person who volunteered to act as an Advent Angel drew a name out of the box.

During the season, each anonymous "angel" is responsible for praying for the person whose name is on the card and sending greeting cards or other remembrances.

The religious education students at St. Augustine mailed names to the home-bound parishioners so that they could be Advent Angels, too.

At St. Philip Neri, Indianapolis, the school and preschool children are using Advent days to prepare for the 5:30 Christmas Eve family liturgy.

They will decorate an altar banner with their handprints and names. And they will make flowers to decorate the altar.

Children from preschool through grade four are learning songs for the celebration. And they are making and baking the bread that their pastor, Father Glenn O'Connor will use for consecration at the feast day Mass.

An Advent tradition at Holy Cross Central School is the Christmas luncheon and play for senior parishioners and benefactors. Eighth grade students help prepare and serve the meal for adults in the three parishes the school serves—Holy Cross, St. Mary and St. Peter and Paul Cathedral. They also plan the pageant so that all classes participate.



DEDICATION—Shown at the Nov. 25 dedication of the Physical Education Building at Our Lady of Providence High School are (from left): Paul Ernstberger, chairperson of the facilities committee; Robert Koetter, general contractor; Father David Coats, archdiocesan vicar general; Samuel Robinson, honorary chairperson of the campaign leadership committee; and Michael C. Johnson, principal of the Clarksburg High School. (Photo by Paul Schellenberger)

Commentary

THE BOTTOM LINE

Is Mars appropriate for our next 'giant step'?

by Antoinette Bosco

Momentum is mounting for a mission to Mars. In the last few years the idea of going to Mars has received serious attention in the scientific community.

The National Aeronautics and Space Administration has already begun initial testing research. A Mars shot, wrote former astronaut Michael Collins in a *National Geographic* article a year ago, could be possible as early as 2004.

As a child, well before the Space Age began, I would dream of going to Mars. I marveled at the fuzzy red ball and lavished



fanciful thoughts upon it. Aided by such visual supports as the Flash Gordon serials, and later by valid scientific writings, I imagined an exciting planet, possibly populated by intelligent beings.

Unlike the other planets, Mars seemed friendly and even habitable. I was in the same camp as author James Michener, who wrote: "Mars has played a special role in our lives, because of the literary and philosophical speculations that have centered upon it. I have always known Mars."

The dream lasted until the day my oldest son showed me an article that displayed images of Mars taken in 1971 by the U.S. spacecraft Mariner 9. The photographs depressed me. They showed a barren, lifeless planet, not the Mars I expected.

The 1976 Viking probes suggested that not so much as a microbe has ever lived on the planet.

I concluded that I saw no reason to send people there. Now I read that NASA envisions a colony on the Red Planet by the late 21st century, or even as early as the year 2050.

I now think they could not have picked a more hostile-sounding place. The temperature on Mars is never above freezing, and dips as low as minus 200 degrees Fahrenheit. The Martian atmosphere is almost all carbon dioxide. There is only a trace of oxygen and no protecting ozone layer. The pressure is so low that a human's blood would boil if not protected by a space suit.

It seems to me it would be easier to build in the Sahara desert, a place not now besieged by colonists.

Mars is far away, too. It takes the better part of a year to get there. Wouldn't it make more sense to put our resources into building closer to the Earth, a lunar outpost, for example? I admit, however, that I think even the moon is too far.

The romantic vision of colonizing other planets has been instilled in us by countless films, novels and television. Yet, considering the astronomical effort, cost and energy required to even begin the planning, is this a morally responsible undertaking, especially when you take into account the endless problems right here on earth that could benefit from these resources? Even many space experts say it makes more sense to orbit planets than to land on them.

What I visualize are permanent communities on a grand scale in Earth's orbit. These easy-to-reach colonies could spin to create artificial gravity, and could be made both profitable and self-sufficient.



SLEEPING GIANT

Moreover, unlike Mars visits which would include a small number of people, these floating cities would create new living space for common people. If we are going to throw so much money into the sky, let it be for something that could be humanitarian, by expanding quality living for people who choose to be pioneer space inhabitants.

I think a Mars shot would be a monumental achievement for a human being, but I believe—at least at this time—that it is an inappropriate step for humanity.

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THE HUMAN SIDE

Resurrection of religious traditions in Europe?

by Fr. Eugene Hemrick

Political observers are having a field day interpreting the changes in Eastern Europe. Are poor economic systems that just

aren't working behind the changes? Or should the changes be seen in the light of new styles of leadership that are emerging or a new generation of youth that demands change and rebels against totalitarianism.

These are major factors in what is a complex picture. But another factor I wouldn't want to overlook is the tradition of Christianity that is so deeply rooted in the region. The Eastern European countries involved in the reforms all have been influenced by Christianity.



The Gospel and church tradition couldn't be stamped out by totalitarianism, for this tradition reaches too deeply within people.

Totalitarian communism, as we saw over the past few decades, had a way of separating people from their own culture. It attempted to tear people from their roots, from their identity—from themselves, that is. This is one sense in which it was divisive.

It went against the grain of the people's Christian tradition. This is a tradition of justice and peace that will always have great difficulty with the oppression of human rights or lack of respect for human dignity. And it is a tradition that naturally motivates people to pursue their true identity and to do so within the context of their own culture.

Christianity and culture intertwine. That, undoubtedly, is why Pope John Paul II speaks so often when he travels about the history and the culture of the people he visits.

The pope certainly has done this when visiting Poland, his homeland. Some of his addresses to the tumultuous crowds that

The Gospel and church tradition couldn't be stamped out by totalitarianism . . .

greeted him were like lessons in the events and great figures of Polish history.

He was recalling the people to their heritage, to their identity.

Today, a lot of divisive walls are falling in Eastern Europe, whether they are walls of concrete and barbed wire or psychological walls dividing people from themselves.

I like to think that the events in Eastern

Europe are a drive toward unity of the people with their own culture, unity with themselves—a drive, that is, in the direction of their true identity.

Wherever the Christian tradition has sunk deep roots, it would be extremely difficult to eradicate such a drive and it would be natural for such a drive to assert itself.

Yes, the changes in Eastern Europe are economic and political. Pragmatism is a powerful force.

But might it be that what we are witnessing today in Eastern Europe is the resurrection of a religious tradition planted by grandparents, great-grandparents and leaders long ago?

Given the heritage of the people most responsible for the recent events, could it be that in the reuses of their minds even they are endowed with the Christian principles of justice and peace?

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EVERYDAY FAITH

Game points to need for friendly, supportive parish

by Lou Jacquet

Recently I took a job in a new state to work in a new company. Since I knew hardly anyone there, I wanted to find a way to meet fellow employees on an informal basis.

I came up with a daily Trivia Quiz. Every morning, I'd think up 10 questions on a variety of subjects—sports, movies, history, philosophy, literature and music—and scrawl them onto the blackboard near my office.

It worked. Slowly, steadily, I got to know people in the department. Then, as the weeks passed, folks who had come by to write in answers asked if they could take a turn putting up questions of their own.

Soon we had people lined up to take turns, booked a couple of weeks ahead. And soon each morning began with a group of people gathered around the Trivia Quiz board to debate the day's questions.

I can't say that it did much for departmental productivity, but my

simple way of meeting others had grown into something far beyond what I had imagined. Folks in the department who had never spoken to one another were suddenly exchanging answers under non-threatening conditions; management



and staffers were interacting in a setting where knowledge of the trivial, rather than salary or status, was the benchmark of success.

Something of this interaction happens in a successful parish. There is nothing trivial about the place where we gather together for worship. There is nothing trite about the central site where we meet for parish events.

But in a very real way, the dynamics that made my Trivia Quiz succeed are the dynamics found in every parish that people want to belong to.

In other words, the successful parish has the same intangible quality of that morning Trivia Quiz: people want to be there. They want the camaraderie; they want to feel welcome and they want to feel that they belong. They want power and majesty and good preaching in their worship, which many parishes do well.

But they also want their parish to be a place where they can gather after Mass for coffee and doughnuts in the parish hall, meet on a week night to study the scriptures, or bring the kids to a basketball game on Saturday afternoon.

They want to gather to support one another in non-threatening situations. And, once again, the benchmark for good parishes is not salary or status, but neither

is it the trivial, in fact, it's the profound, our equal status in the eyes of God.

On that level, some of our parishes still fall away. We must make them a place where people want to be (not HAVE to be) gathered—as enthusiastically, at least, as they are around the board that lists my Trivia Quiz.

We've got some work to do.

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

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$18.00 per year

50¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.

ISSN 0574-4350

Most Rev. Edward T. O'Meara
Publisher

John F. Fink
Editor-in-Chief

Published weekly except last week
in July and December

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

THE CRITERION



To the Editor

Reads Fr. Catoir's column first

Thank you for adding to the inspirational columns that I enjoy as I read *The Criterion* each week.

I refer, specifically, to "Light One Candle," by Father John Catoir. My interest in The Christophers began years ago when Father Keller founded the organization. At his death, Father Catoir assumed leadership and I have supported and rejoiced in The Christophers' outreach.

Father Catoir's column is the first that I read each week. His Dec. 1 article, "True Prayer During Advent," is so beautiful as, typically, Father tells how very human our weaknesses at prayer are and how God's love is always with us.

Readers might want to know that "The Christopher Close-Up" features Father Catoir at 6:30 each Sunday morning on Channel 8, Indianapolis. We set the VCR to record it each Sunday so we can watch at our leisure during the week.

Arlene Locke

Indianapolis

Wake up before it is too late!

Winifred E. (Bud) Moody is right. I agree with what he stated in his letter to the editor ("Where Were the Pro-Life People?" Dec. 8): "It is the age of materialism, me first, selfishness and Goddess groups in our land."

It is time to make our desires and beliefs known. We see in East Germany, Czechoslovakia and even Russia that when people stand together and demand their rights, God hears their prayers.

We see just the opposite happening in our nation and the American nations. More and more of our freedoms are being taken away. E.g., the nativity creche has been a part of our nation from the beginning. Our whole form of government was based on Bible principles. Now the Supreme Court rules religion is not lawful, can't be in public buildings. Why do we stand still for this?

We need to pray for the Supreme Court justices that they will once again uphold the law of the land, not reinterpret it or make it say what it was never meant to say.

I pray that we wake up before it is too late!

Katie Helzel

Hamburg

Make sure you're doing your part

I strongly agree with Judy Neidinger (Nov. 17) that more Catholics should get involved as volunteers at Right to Life of Indianapolis. Many pro-life Catholics do little or nothing and are a big part of the silent majority. Every single person is important and necessary to stop the killing.

Prayer is of the greatest importance and should become a daily habit. It can be done by anyone, anywhere and

anytime. Since elected officials are your public servants, write to them of your views often. It can be brief and concise and if they're pro-life let them know you're supporting them.

All agencies need financial help to keep open and operating. Some have yearly dues, all accept donations and no amount is too small. Volunteers are needed to work in the offices or at home. You can volunteer at Right to Life of Indianapolis or call there for a list of other organizations. The telephone number is

637-6156. (Editor's note: The writer is from Indianapolis, but other cities in the archdiocese also need volunteers for pro-life organizations.)

It's good to be better informed but just the basic truths are needed to support your stance. Life is one of God's miracles and it begins at conception. That says it all. We don't want legalized abortion in Indiana and God gave us each a part to play. Make sure you're doing your part.

Dorothy Riley

Indianapolis

LIGHT ONE CANDLE

You are God's bliss

by Fr. John Catoir
Director, The Christophers

In her mystical revelations, entitled "Showings," Julian of Norwich writes:

"It is God's will that we have true delight with him in our salvation. And in it he wants us to be greatly comforted and strengthened and so joyfully he wishes our souls to be occupied by his grace. For we are his bliss, because he endlessly delights in us, and so with his grace we delight in him and all that he does and will do."

Imagine being God's bliss, imagine him endlessly delighting in you. If you look at it from God's viewpoint, you'll understand better that God is a father delighting in his children; he is an artist admiring his handiwork.

Anyone who understands what it feels like to create something beautiful can begin to appreciate God's joy in beholding all that he has made. God made the world and all that is in it (you included) and he looked upon it, and God saw that it was good" (Gen. 1:25).



It is God's delight to reveal his beauty and share his joy with us. When we admire a radiant sunset we are seeing a reflection of God's majestic beauty. He delights in delighting us and as he beholds us enjoying his gifts, he gives us the grace to thank him with all our heart.

In order to make headway in understanding God's inner life of joy, I would ask you to suspend your doubts, your misgivings and your need to be logical. Accept the mystery that God is unchanging love. Everything else flows from this truth. God delights in you because his love for you is infinite; it never ceases or wanes. To appreciate his love is to possess the greatest wisdom.

No matter what cares may weigh you down, or what cross you may be carrying at this moment, you are God's beloved child, you belong to him.

Believe in God's love without a trace of doubt. This will delight his heart, for he ardently wants your happiness and it pleases him to know that you have an unvarying faith.

(For a free copy of the *Christopher News Notes*, "Say it With Love," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.

Father Catoir's "Christopher Close-up" can be seen each Sunday morning on WISH-TV, channel 8 in Indianapolis.)

Point of View

If it wasn't Fatima, what was it?

by Ivan J. Kauffman

These are the facts:

On May 13, 1917, in the midst of World War I, three Portuguese children from the village of Fatima saw a vision of Mary. Five more times she appeared, always on the 13th of the month. For her final appearance on Oct. 13, tens of thousands from across Portugal gathered in Fatima. A reporter from one of Portugal's newspapers wrote that day:

"Before the astonished eyes of the people, whose attitude carried us back to Biblical times, and who, white with terror, their heads uncovered, gazed at the sun, the sun trembled and made brusque and unheard of movements beyond all cosmic laws. The sun seemed literally to dance in the sky."

During Mary's July appearance she had given the children this message: "The war is going to end, but if people do not stop offending God another and worse one will begin during the reign of Pius XI..." To prevent this I shall come to ask for the consecration of Russia to my Immaculate Heart, and for Communions of reparation on the first Saturdays.

"If they heed my requests, Russia will be converted and there will be peace. If not, she will spread her errors throughout the world, promoting wars and persecution of the church. The good will be martyred, the Holy Father will have much to suffer, various nations will be annihilated."

"In the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me and she will be converted, and a certain period of peace will be granted to the world."

The next year Bolshevik revolutionaries took control in Russia, establishing the first atheistic government in known history.

The "worse" war did take place, and in the darkest days Pope Pius XII (who had been ordained a bishop the same day

the first apparition at Fatima took place) announced in 1942 that the entire world, and especially Russia, had been consecrated to the Immaculate Heart of Mary.

After World War II millions of Catholics carried out the First Saturday practices requested by Mary at Fatima, and prayed the rosary for the conversion of Russia.

On May 13, 1981, the 64th anniversary of Fatima, a gunman with close ties to the Bulgarian KGB tried to assassinate Pope John Paul II. The Holy Father miraculously survived and a year later went to Fatima where he once again consecrated the world, and Russia, to the Immaculate Heart of Mary.

On May 13, 1981 Mikhail Gorbachev, the son of a Christian family, came to power in the Soviet Union. He immediately set in motion a bloodless revolution which in only four years almost completely dismantled the Stalinist police state. The persecution of the church ended, free elections began, a parliament was established, and the economy began moving away from centralized control.

The captive nations of East Europe were set free—first Poland, then Hungary, then East Germany, now Czechoslovakia. This month President Gorbachev traveled to the Vatican to meet with the pope.

These are facts which anyone can verify. The only question is this: Are the astonishing events taking place in the communist bloc an answer to the prayers Our Lady requested at Fatima? Each person has to answer that question for herself or himself, but there are three things worth noting.

The first is that prayers are answered. To believe otherwise is to believe our whole religion is a fraud.

The second is that political affairs are controlled by spiritual forces. To deny that is to make the entire Bible into a fairy tale.

The third is that not a single expert has been able to predict the events of the past four years, or to explain them even after they've happened.

Which leaves us with this question: If it wasn't Fatima, what was it?



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CORNUCOPIA

Sticking up for our unbelief

by Cynthia Dewes

Santa Claus is at the ready, patting his sliding paunch into position and popping breath mints. The elves are adjusting their pantyhose. "I'm Dreaming of a White Christmas" is wobbling on the public address system of the department store.

When the doors open, a flood of mothers, dads, devoted aunts, grandmas and grandpas sweeps through the aisles, suctioning kiddies along in his wake. The rabble converges on Santa's throne and jostles for position.

For a moment it appears that the French Revolution and its Terror have returned. The scriptural promise that "the last shall be first" is lost in the shuffle as that annual American ritual phenomenon, the Visit to Santa, begins.

Toddler Derwood Upchuck is the first supplicant to be plunked onto Santa's lap, where he clings, terrified, to a red plush leg. "And what would you like for Christmas, little buddy?" Santa thunders, wrenching his beard from under Derwood's posterior.

No amount of pleading will drag Christmas wishes from Derwood's lap, however, and he is soon whisked away to the sidelines by an elf.

A pair of twins takes Derwood's place. Luckily, Santa has two knees to accommodate them. One double take at Santa's overheated complexion and they set each other to bawling, wailing and plashing from above and below as they gear up. When Santa finally feels the warm flush, it's Exit Twins.

Little Dora Dudd, who seems a trifle

leggy to be putting her faith in Santa, tries to tickle him and grab his beard in her teeth as she perches coily on his lap. A special-duty elf maneuvers her away from the throne.

Recovering his composure, Santa booms "Ho Ho Ho!" at the next little boy, who has come prepared for any thing. Unfazed, the child rattles off 23 items before the vigilant elf can remove him.

As the "Gimmies" continue, a blond lambchop in an angora sweater picks at the Gingerbread House behind Santa while awaiting her turn. She has an entire styrofoam window ledge demolished before her keeper reigns her in.

Another kid is quietly listening suckers from the elves' cache, and a third is dancing a jig while his mother races for a restroom with him in tow.

The noise level rises. Bing Crosby is long since eclipsed, and Santa only pretends to hear the high-pitched desires of his little customers. Instead of a White Christmas, he's dreaming of a hot toddy.

Kiddies who have concluded lipping their innermost wishes to Big S are ushered nearby to Mrs. Santa's Kitchen, for cookies and milk. They're fed a tough cookie by another tough cookie who speaks TV toy commercials.

If the kids are ornery enough to make speed essential, and if Mom or Grandma or Aunt Tilly push on with stubborn determination, the ordeal can be over within a single morning or afternoon. Like pain, it feels so good when it's over.

This is a tender time of year. The mood is by Charlie Brown out of Frank Capra, and all our nostalgic rituals are as necessary as Christmas ornaments and tinsel. Even that tiresome visit to an imaginary person we don't believe in anymore.

vips...



Mr. and Mrs. Richard De Lisle will celebrate their 50th Wedding Anniversary with a 10:30 a.m. Mass on Wednesday, Dec. 20, in Our Lady of the Greenwood Church at Greenwood. Later they will be entertained at a local dinner theater by family and friends. Dick and Edie (Edith Cross) De Lisle are the parents of one daughter, Dianna K. Harris. They also have three grandchildren, Michelle Tester, Kellie Maher, and Todd Harris, and two great-grandchildren, Matthew and Jessica Tester.



Mr. and Mrs. Thomas Steppe celebrated their 45th Wedding Anniversary. They were married on Thanksgiving Day, Nov. 23, 1944, at St. Leonard Church, West Terre Haute. Father Daniel Nolan officiating. They renewed their vows at St. Leonard during Sunday Mass on Nov. 25. The couple was honored that evening during a dinner hosted by their children and grandchildren. The former Catherine Foradori and Thomas Steppe have seven children: Margaret Price, Alice, Mary, Joseph, Michael, Thomas, and James Steppe, and ten grandchildren.

Morris "Mo" Gardner, a graduate of Cathedral High School and St. Andrew School, Indianapolis, was named to the first-string All American Associated Press college football team. Gardner, a junior, plays the defensive nose guard position for the University of Illinois. He was second of three finalists for the Outland Trophy for linemen. Gardner was married in June to Roberta Price. His parents are members of St. Andrew, where his mother earned the North Deaneury Out-

standing Educator Award for her work in religious education.

Lilly Endowment, Inc. has added Providence Sister Jeanne Kroeber, chancellor of St. Mary of the Woods College, as a fulltime program director of its religion division. A Fulbright Scholar and former Woods president, Sister Jeanne has served as a consultant to Lilly Endowment and other non-profit organizations. She designed a Lilly Endowment grant program to help women religious in the U.S. confront the economic crises that afflict many orders.

check-it-out...

Las Posadas, a Christmas celebration in the Mexican tradition for the entire family, enables guests to become pilgrims with Mary and Joseph as they search for shelter during their travels before the birth of Christ. Alverno Retreat Center on the northwest side of Indianapolis will again offer the popular Advent program Dec. 17 at 5 p.m. and Dec. 20 at 7 p.m. The cost is \$5 per person or \$10 for the family. Call Alverno at 317-257-7338.

Our Lady of Providence High School's annual Christmas concert Dec. 17 at 7 p.m. will feature performances by the Providence Singers, Popcorn Players, Music-Theater Ensemble, band choir, and soloists. Charles Dickens' "A Christmas Carol" and traditional holiday songs are among the program highlights. Tickets are \$3 for adults and \$2 for students, and may be purchased at the gymnasium before the show. Providence High School is located at 707 W. Highway 131 in Clarksville; telephone the school at 812-945-2538.

Family ties that bind the past to the present are the unifying elements of "Generations," a special family exhibit opening Dec. 22 at The Children's Museum in Indianapolis. Inspired by a similar exhibit at the Smithsonian Institution, "Generations" is about birth and beginnings, about life's mysteries and cultures, aspirations and expectations, and the realities that shape each family's vision.

Persons involved in youth ministry in the Archdiocese of Indianapolis are invited to join the new Youth Ministry Association, which provides opportunities for networking and support. Two levels of membership are offered. The group meets again at 10:30 a.m. on Thursday, Jan. 4, at St. Agnes Parish in Nashville. If interested in attending, call Mike Betting. Our Lady of Perpetual Help Parish in New Albany at 812-949-8321.

Music lovers may join the Indianapolis Chamber Orchestra, conducted by Michael Shasberger, and local soloists in a sing-along performance of Georg Friedrich Handel's "Messiah" at 8 p.m. Dec. 22 at the First Lutheran Church, 701 N. Pennsylvania Ave. Tickets are \$6, with a \$1 discount for senior citizens and students, and may be purchased at the door. A rehearsal open to the public is set for 2 p.m. on Dec. 17. Scores may be rented at the door on the night of the performance. Proceeds benefit restoration of the church.

The VISTA (Volunteers in Service to America) 25th anniversary committee is looking for former volunteers who are currently living in Indiana. The group wishes to contact them for the celebration of the anniversary in May, 1990. Those involved should call 1-800-624-7585 and leave their names, addresses and phone numbers with Sharon Mills. Indianapolis residents should call Paula Allen at 274-8605.



THANKS—Father Louis Schumacher, pastor of St. Michael, Brookville, accepts offerings during a school Mass. Students collected funds for human development as well as fresh fruit for patients in local nursing homes. The fruit was used to decorate the altar during the Mass before it was distributed to the patients.

The Ad Game

\$25 — A PUZZLE FOR PRIZES — \$25

The following readers correctly unscrambled the previous puzzle:

Mary Hinton	Kathy Giles	Bernice Lamping	Merrie Drexler
Lucille Van Winkle	Verna Jansing	Elaine Adams	Mary Odome
Lucy Duffy	John Huns	Anna Sanders	Sister Diel
Robert Nunke	M. H. May	Margaret Sanders	Theresa Speig
Phyllis Platter	John Kramiec	Heleen Bar	Bernadette Fry
Sharon Taylor	Theresa Duffy	John Kramiec	John Ryker
John Kramiec	Theresa Duffy	John Kramiec	John Ryker
Marge Weigel	Theresa Duffy	John Kramiec	John Ryker
Gladys Spornes	Theresa Duffy	John Kramiec	John Ryker
Mary Jacob	Theresa Duffy	John Kramiec	John Ryker
Leola Lathier	Theresa Duffy	John Kramiec	John Ryker
Carmel Otto	Theresa Duffy	John Kramiec	John Ryker
Heleen Bar	Theresa Duffy	John Kramiec	John Ryker
Mary Wheatley	Theresa Duffy	John Kramiec	John Ryker
Mary Sands	Theresa Duffy	John Kramiec	John Ryker
L.J. Enkelien	Theresa Duffy	John Kramiec	John Ryker
Erma Wilhelm	Theresa Duffy	John Kramiec	John Ryker
Cathy Porter	Theresa Duffy	John Kramiec	John Ryker
Anna Zinner	Theresa Duffy	John Kramiec	John Ryker
Freda Navarra	Theresa Duffy	John Kramiec	John Ryker
Lucy Adams	Theresa Duffy	John Kramiec	John Ryker
K. Hermann	Theresa Duffy	John Kramiec	John Ryker
Heleen Augustin	Theresa Duffy	John Kramiec	John Ryker
Novie Steenburgh	Theresa Duffy	John Kramiec	John Ryker
Dorothy Pritchard	Theresa Duffy	John Kramiec	John Ryker
Betty Jordan	Theresa Duffy	John Kramiec	John Ryker
Donna Ruff	Theresa Duffy	John Kramiec	John Ryker
Josephine Muc	Theresa Duffy	John Kramiec	John Ryker
George Augustine	Theresa Duffy	John Kramiec	John Ryker
Pat Stray	Theresa Duffy	John Kramiec	John Ryker
Joanne Apley	Theresa Duffy	John Kramiec	John Ryker

— ANSWERS TO LAST WEEK'S "AD GAME" —

MAJEYFERSRWLE
FARMERS JEWELRY
MICVONRAFSEHHETS
THE FISHERMANS COVE
LENTETWTEHHISI
THE WESTIN HOTEL
TAWGERLENSONJRB
BARRINGTON JEWELS
CUBSOTMICPELSEERYCEN
SUPREME BICYCLE STORE INC
(THE BREAKER)
LOPITONASHODCENSHISJ
ST JOSEPHS INDIAN SCHOOL

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

Nancy Glair, St. Mary, Mitchell
— Your \$25 check is in the mail —

- 1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Thursday following publication of the game.
- 3) All entries must be accompanied by the name and address of the person submitting the answers.
- 4) In case of a tie, the winner will be picked at random from the winning entries received.

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

Marian students work in Mexican mission

by Stacey Nicholas

While most students spend the summer months working and saving money for the next school year, serving in a Mexican mission can be a broadening and unforgettable experience.

"It was one of the greatest accomplishments of my life so far," said Marian College senior Michelle Scheidt. "Those people have nothing—certainly no material things, and many of them don't even have running water. But they are happy with life and with each other. They are beautiful people."

Adds junior Barbara Crook, "You don't notice how poor they are because the people are very generous."

Scheidt and Crook spent two months last summer working at the Mission Franciscana in Guaymas, Mexico. The Franciscan mission is sponsored by the Sisters of St. Francis at Oldenburg. It operates a soup kitchen, old-age homes, an orphanage, five dispensaries and seven churches in Mexico.

The students lived in the Fatima barrio, the poorest section of Guaymas, with a population of 1,200 people. According to Scheidt, three-fourths of the barrio's population are kids under 16.

"This barrio is built on the site of a former dump," said Scheidt. "The major materials for home construction are cardboard and sheet metal. The people found these, dragged them a little distance, and built their homes."

Crook adds, "The longest anyone can say that they lived in Fatima is 16 years, so it's fairly new."

Two Sisters of St. Joseph from California opened their homes to the students. The first two weeks the students lived in for Sister Sue, who was on retreat. They taught her classes in first Communion,

recorder, English and aerobics. They also attended Bible study and prayer groups.

The students spent most of the summer converting a classroom into a children's library. Crook and Scheidt built shelves, cleaned, painted, built windows, and developed a card catalogue. For the final two weeks of their stay, they worked in the library and trained volunteers.

Scheidt comments on the library: "These kids don't have anything. We never saw them with any toys. When it (the library) was done, it was sharp. It was new."

Crook added: "The children were very excited about the library. They would come and watch us while we were building it. When it opened there were between 75 and 100 kids there."

Guaymas is known as the shrimp capital of the world. "The people are poor because the fathers are fishermen and the fishing hasn't been good. They leave (to go fishing) in the fall and return in May or June. By summer, their money is all gone," Crook said.

Scheidt continues: "During the summer, the men have nothing to do. They drink a lot and get into trouble. At the Masses, you hardly ever see any men—only six men came to the Father's Day Mass."

Ninety-five percent of the Mexicans say they are Catholic. Each weekend three liturgies are held, one in church and two in neighboring homes. Paraliturgies are conducted by friars and seminarians.

"Liturgies are memorable," Crook said. "At the Ranchito, Mass is right outside, behind someone's house. They call it the orphan's Mass because there usually are 40 kids and 10 adults. Usually, the kids come without their parents."

She continued: "They are the most lively Masses we've ever attended. The



BARRIO CHILDREN—Marian College senior Michelle Scheidt is surrounded by barrio children in Guaymas, Mexico. (Photo by Barbara Crook)

people clap their hands and really become involved. The priest always gives them a simple message that relates to the day-to-day life of the people."

At Marian, Crook is obtaining a degree in education and math. She plans to teach or continue her missionary work, possibly in the Peace Corp. Both students have Spanish minors.

An English major, Scheidt plans to continue missionary work after she graduates in May. She is exploring

programs that would enable her to work in the midwest and still use her Spanish. Both women are active in the Campus Ministry program at Marian college.

Franciscan Sister Rosanne Taylor, an assistant professor of Spanish at Marian, introduced Crook and Scheidt to the program and joined them at Casa Franciscana. She comments on the job they did: "The director at the Casa and the director of volunteers named Barb and Michelle the best volunteers to date."

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Parishes schedule communal penance services for Advent

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

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

Indianapolis North Deanery

Dec. 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. 18, 8 p.m., St. Rita.
Dec. 19, 7:30 p.m., St. Thomas, Fortville.
Dec. 20, 7 p.m., St. Mary (in Spanish and English).
Dec. 20, 7:30 p.m., St. Philip Neri.
Dec. 22, 7 p.m., St. Simon.

Indianapolis South Deanery

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. 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. 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. 19, 7:30 p.m., St. John, Bloomington.

Connersville Deanery

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. 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, Clarksville.
Dec. 20, 7:30 p.m., St. Mary, New Albany.
Dec. 20, 7:30 p.m., St. Mary of the Knobs, Floyds 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, Charlestown.

Seymour Deanery

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

Tell City Deanery

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.

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A CONVERSATION WITH NOTRE DAME'S PRESIDENT—II

Father Malloy discusses education document and role of theologians

by John F. Fink

Holy Cross Father Edward A. Malloy, president of the University of Notre Dame, visited the *Criterion* office on Friday, Dec. 1. We discussed many of the things in which he is involved, some of which were reported last week.

His primary interest, naturally, is Catholic higher education. And just as his predecessor, Holy Cross Father Theodore M. Hesburgh, as president of the International Federation of Catholic Universities, was deeply involved in the 1960s with redefining the Catholic university, so Father Malloy has been one of the leaders in a similar exercise this year.

The Vatican's Congregation for Catholic Education has been in the process of preparing a major document on Catholic higher education. In 1988 it circulated a draft of the document, a draft that was widely criticized by educators around the world. In April a world congress of Catholic educators, including Father Malloy, met at the Vatican to discuss the draft. This resulted in the creation of a 15-member commission that was charged with preparing a revision of the draft during another meeting in September, and Father Malloy was one of three U.S. educators selected for that commission. The revision was completed in time for a meeting of the congregation in late October, and it is expected that the document will be issued in its final form soon.

Father Malloy said that the meetings he attended at the Vatican demonstrated the great diversity of Catholic higher education in the world. It is only in the United States and Canada, he said, that Catholic universities that emphasize research are organized as we know them. In non-Christian countries, he said, Catholic colleges must develop a witness without evangelizing. European Catholic universities are usually controlled by the state.

Because of this great diversity, he said, the commission of which he was a member

urged the Congregation for Catholic Education to issue an encouraging or inspirational statement without being too specific. That way the statement could be adjusted for the different cultures.

Father Malloy said that the positive message is that the leaders of Catholic universities and colleges in this country as well as around the world, care deeply about the Catholicity of their institutions. "The trustees, administration, faculty, alumni and benefactors all want the institutions to be Catholic," he said.

American Catholics should be proud of their colleges and universities, he said. "I regard Catholic higher education in this country as both a great American success story and one of the paramount achievements in the history of the church," he said. "Since the founding of Georgetown University 200 years ago Catholic higher education has grown to more than 200 colleges and universities—institutions that have evolved from cultural shelters for the children of immigrants into true centers of scholarship and teaching."

He noted that the first Catholic colleges were not intended to be intellectually distinguished. Rather, he said, "they were intended to—and did—take the sons (and daughters, though unfortunately to a lesser degree) of immigrants and make of them priests and lawyers, merchants and politicians, whose own sons and daughters could aspire to equal or greater accomplishments." At the same time, he continued, American Catholic higher education faithfully discharged its mission as a transmitter of the faith.

Today, though, Father Malloy said, American higher education has a new challenge: "Catholic colleges and universities have been called upon to place themselves among the nation's and the world's foremost institutions of teaching and scholarship."

While trying to accomplish this, one of



Holy Cross Father Edward A. Malloy

the issues that always comes up is the tension that sometimes exists between bishops—the church's teachers and preservers of the faith—and theologians and scholars. Father Malloy, a theologian himself, has given a great deal of thought to this matter.

"There has never been a time, in the entire history of the church, that there has been complete conformity," he said. "Like any living body, the church has never ceased to change; its teachings have been reformed and refashioned over time. Differences, disagreements, accommodation and change have been with us from the beginning."

Father Malloy gave examples of some of the controversies that have existed through the centuries: "The Nicene Creed, which we revere today as one of the great orthodox expressions of faith, emerged from a council held in a period of confrontation so intense that the church appeared likely to be torn into hostile camps."

"Again during the High Middle Age," he continued, "St. Thomas Aquinas, subsequently proclaimed a Father of the Church, was the target of severe criticism for his appropriation of Greek philosophy. At one point, troops had to be called onto the campus of the University of Paris to protect him from those who were protesting his teaching."

Father Malloy said that examples of such conflicts can be found in every century. "The sacramental system, papal and episcopal authority, veneration of the saints and the Blessed Mother, the popular reading of Scripture—these and many other theological topics were debated not only in the academy and from the pulpit but, unfortunately, also sometimes on fields of war," he said.

St. Thomas Aquinas was not the only theologian who had trouble with the church hierarchy, he said. St. Teresa of Avila was another, threatened by the Inquisition because of her innovations regarding the contemplative life.

One difference between the bishop-theologian debates of earlier centuries and those of today, he noted, is that today those disagreements can't be hidden. "Because of modern communications, there is no way to hide disagreements," he said, "or prevent exposure to other points of view."

Universities, of course, don't want to prevent exposure to other points of view. "The essence of scholarship," Father Malloy said, "is to investigate, to propose and to test, which means to err as well as to discover."

He also believes, though, that modern communications and the capacity of theologians to be newsmakers imposes a new responsibility on theologians—"the responsibility always to make clear the difference between the core truths of Christian faith and the philosophical and theological categories employed to explicate them; between the integral components of Christian teaching and those issues and problems that still elude ready solution; between the public faith of the community and the experience and speculation of the individual believer."

He said that, at Notre Dame, "the search for truth, beauty, justice and wisdom continues to be our high goal and, in pursuit of that goal, freedom of inquiry has been, and will continue to be, our hallmark and our most effective resource."

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Give children the gifts of love and affirmation

by Mary Ann Wyand

What determines the level of a child's self-esteem?

Love and positive affirmation significantly contribute to a child's sense of self-esteem and are two of the most important gifts that parents can give their children, according to Valerie Dillon, director of the archdiocesan Family Life Office.

Dillon spoke to a capacity crowd of young mothers on the topic of "Raising Your Children With Self-Esteem" during a fall retreat at Fatima Retreat House in Indianapolis. She will offer additional advice and techniques for positive child-rearing during a second workshop at Fatima on April 10. For registration information, contact the retreat house at 317-545-7681.

Dominant factors in shaping young lives are "positive life experiences, negative life experiences, fate, and what we decide to do about all of the above," she said. "Every person has a banquet table of life experiences. Some will take positive ones, others negative ones."

Fate refers to factors which are out of the person's control, such as the loss of a parent through death or divorce, the family's economic status, birth order in the family, and heredity, including physical and mental attributes.

"You can't do much about fate or about your children's choices," Dillon noted, "but we can have an impact on their positive experiences and opportunities."

During their early years, she added, children begin to interpret life's meaning in light of perceived acceptance or rejection, even if the perception is incorrect.

"This is why we as parents need to be conscious of the meanings that we convey to our children," she said. "Our children look to us for answers and examples."

The parent's readiness for parenting also is linked to self-esteem, the family life specialist explained.

If parents don't have a strong sense of themselves as valuable and lovable, she said, they will tend to depend on their children to prove they are successful.

"The result often is very high expectations for the child's behavior, appearance, and performance as he or she gets older," Dillon said. "Many children carry the burden of a parent's unrealistic hopes, and it's a terrible burden."

It is important that parents understand the meaning of nurturing, she added, and that they affirm their children from infancy on "just for their being, the fact that they exist."

Sometimes, Dillon said, parents fall into the easy habit of affirming children only for what they do and achieve.

"In our production-oriented society, it is so much easier to affirm people for what they do than what they are," she noted. "So often, it's our measure of their value. Instead, we need to keep reminding ourselves that every person has a value beyond their capabilities. He or she is a child of God, made in God's image."

Further, she said, "Children—all of us—need to know we're loved, no matter what wrong or foolish things we do."

One of the most difficult aspects of parenting involves helping children learn what is acceptable and appropriate behavior, yet in a positive way.

"Feelings aren't wrong," she said. "They simply are." Children should be allowed to express their feelings even if they are not very pleasant to hear "because acting out feelings and emotions can be very beneficial in the process of learning to become a healthy adult."

"If you want honesty and not hypocrisy," Dillon added, "you need to permit your child to say what he or she is feeling. The child needs to know what will not be tolerated, and parents need to be consistent."

Unfortunately, the family life director explained, "One of the things that we as parents do is criticize and not structure. Criticism really saps a child's spirit, but structure gives the child alternatives."

Parents need to clearly explain to their children when behavior is not appropriate, she said, and also must remind them that when they fail they are not failures.

Subtle aspects of parenting require that mothers and fathers "nurture and console," Dillon added, "but do it in a way that will not invite dependency. It is important to affirm your children's personal power to make changes in their own lives."

Never label children, Valerie Dillon emphasized. "The minute you hang a label on children," she said, "you are inviting them to be what you say."

Labeling can be very damaging, she said, because children trust and love their parents and want to believe them.

"We give messages to our children from the time they are babies," she explained. "These are fundamental messages that the child hears from the parents."

Because parents are "bigger than life-size to their children," Dillon added, "the things that parents say when a child is young take on disproportionate power."

Children often question their own value, she emphasized, and when parents give messages they need to be very clear and careful about what they are saying because they will be taken literally.

"Let's be very clear about the power we have to give strong negative messages to our children that can be the basis for interpretation of future experiences," she advised. "Children generally hear our spoken and unspoken messages whether we realize it or not."

On the topic of sibling rivalry, which often frustrates parents, Dillon explained that "All children are rivals. They have to share the love and attention of their parents with other brothers and sisters, and it's normal and inevitable that they will compete and disagree at times."

Citing developmental psychologist Erik Erikson, the family life director noted that children must learn to progress through the eight basic life stages of trust, autonomy, initiative, industry, intimacy, generativity, and integrity.

That process begins at birth, beginning with trust. "The task of the newborn is to learn that other human beings are trustworthy," she said. "They learn this from parental responses to their cries for food, a dry diaper, their need for touching."

Autonomy, the second step, involves the child's effort to discover his or her own will power, while initiative, the third part of the growth process, evolves from the child's attempts to reach out and have an impact on the environment.

Guilt and shame-based personality problems result from incorrect parental responses to their children's behavior during the crucial developmental stages of autonomy and initiative, according to the family life specialist.

"If children always feel like they have done something wrong," she stressed, "they will develop feelings of guilt and shame instead of a sense of autonomy and initiative."

Industry, the fourth developmental stage, coincides with the school years and involves the child's learned ability to achieve, accomplish, and be successful. Energy and enthusiasm for work correspond to this important stage.

"If parents somehow don't enable or help the child to feel successful," she

explained, "the child develops a sense of inferiority instead of industry."

Next comes identity, a child's search and perhaps struggle for understanding common during the teen-age years. At this time, the older child renegotiates previous stages and evaluates them to forge a unique identity.

This stage is closely followed by intimacy, then by generativity, which is a person's desire to share and pass on their values by having children of their own.

Finally, in later years, the person seeks integrity. "This stage is when a person is able to look at his or her life and know it is of value," Dillon said. And that analysis ultimately hinges upon a person's sense of self-esteem.

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Catholic denied Communion for her abortion views; wins election

SAN DIEGO (CNS)—A Catholic assemblywoman, denied Communion by her bishop because of her campaign advertising favoring abortion rights, was the winner of a state Senate seat in a special election Dec. 5.

Lucy Killea, a Democrat, defeated Republican Assemblywoman Carol Bentley.

Bishop Leo T. Maher of San Diego Nov. 15 wrote Killea, 67, "that by your media advertisements and statements advocating the 'pro-choice' abortion position... you are placing yourself in complete contradiction to the moral teaching of the Catholic Church."

Craig Reynolds, her campaign manager, told Catholic News Service Dec. 6 that

Killea had "no idea of the net effect" of the bishop's action. He said she believed it brought her some votes and lost her others.

Killea has said she believed a public official could not impose religious beliefs on other citizens.

In a post-election statement, Bishop Maher said that "no popular vote or public opinion can change in any way the divine law that directs and guides humankind."

Saying the "time for choice is before conception, not after," the bishop added that a Catholic's duty to be pro-life "extends to all Catholics, including those holding offices of public trust."

Bishop Maher did not mention Killea by name in his statement.

The bishop quoted a 1930 encyclical of Pope Pius XI, "On Christian Marriage": "Those who hold the reins of government should not forget it is the duty of public authority... to defend the lives of the innocent," especially "infants in the mother's womb."

"And if the public magistrates not only do not defend them but by the law and ordinances betray them to death at the hands of doctors or others, let them remember that God is the judge and avenger of the innocent blood that cries out to heaven," the encyclical added.

The bishop said a "pro-choice Catholic is an oxymoron. To be publicly endorsing and privately opposed to abortion is an evil charade."

In a democracy "there is no value neutrality, so the moral actor must enter the democratic arena. The moral judgment is not an intrusion upon the otherwise amoral public square," Bishop Maher said.

The higher a people's "standard of virtue," the higher its standard of civilization, he said. "With the loss of virtue comes the loss of liberty."

Abortion "is immoral, it is sinful and a crime," Bishop Maher said in his statement. "Of all the crimes against the future, extinction is the greatest. It is the murder of the future."

In an editorial titled "A Mistake in San Diego" in its Dec. 9 issue, the Jesuit magazine *America* said that Bishop Maher's action "damages the pro-life movement and renders the abortion rights lobby an enormous service." The magazine was printed and mailed prior to the Dec. 5 election.

The editorial stated that, during this year's meeting of the U.S. bishops, when asked if the bishops mean to penalize politicians who take a pro-choice stand, Archbishop John May of St. Louis said that that would not be helpful, that "it might even have an adverse effect." Similarly, the editorial said, Cardinal John O'Connor of New York denied that "the conference is implying that we should start using ecclesiastical sanctions like excommunication of church members who support legal abortion."

The *America* editorial said that, by barring Killea from receiving Communion because of her pro-choice stand, Bishop Maher has "made it appear that this is a narrowly sectarian issue rather than a question of fundamental human rights... given currency to the old shibboleth that Catholic politicians are not at liberty to uphold the laws but must surrender their independence to the dictates of prelates... supplied credit to the charge that when persuasion fails, the church will resort to coercive measures, seek to 'impose' its will... committed the tactical blunder of singling out a woman when men who hold similar positions escape censure."

Politician rejects both extremes on abortion

NEW YORK (CNS)—Allowing that he could lose office, a Catholic Minnesota state senator is telling constituents that he rejects "both extremes" on abortion—that it is murder and that it is a woman's choice.

Commonweal magazine, published in New York, printed in its Dec. 1 issue an edited version of a letter John E. Brandl has been sending voters in his South Minneapolis Senate district.

Calling for "a more moderate position than either extreme," Brandl wrote that "my receptiveness" to other viewpoints "is not contrived to curry political favor" or "calculated 'to increase my prospects' for re-election."

Brandl sent his seven-page, 1,800-word letter to *Commonweal* in answer to its Nov. 3 editorial which contended that politicians were evading a debate over the abortion issue.

In addition to his legislative service, Brandl is professor of public affairs at the University of Minnesota's Hubert H. Humphrey Institute of Public Affairs. He and his wife have three children.

"An abortion ethic seems to have swept" the country, Brandl wrote. Having become legal, Americans are now thinking "abortion is no longer a serious moral issue."

Rejecting the extremes, Brandl said, "will not satisfy people who hold their polar positions, but it respects the wishes of the majority and I think it is a reasonable

stance to take in a debate that frequently has not been characterized by reasoned dialogue."

"The politician's responsibility on this matter is different from that of the moralist or the theologian," Brandl's letter said.

"Even the politician who abhors abortion may conclude that a law tolerating it in some circumstances is preferable to complete abolition," he said.

"The politician's personal position regarding the morality of abortion does not necessarily imply what public policy ought to be," Brandl said. "In politics one does not seek to place in law all one's own moral beliefs."

He then quoted the late Jesuit Father John Courtney Murray, whom he called "the greatest of American Catholic philosophers."

"The law," he quoted Father Murray, "is required to be tolerant of many evils that morality condemns."

To that Brandl added: "I will continue trying to dissuade people from choosing abortion, but will also continue voting in the Senate to permit that choice in some circumstances."

Brandl's letter called the 1.5 million U.S. abortions each year "a tragedy." He said the "moment at which to attribute personhood to a developing fetus is disputed." The fetus, he continued, "is deserving of respect—increasing respect as it develops over time."

"Government should not ban abortions in the early weeks of pregnancy," Brandl

said. Government "acquires an interest in protecting incipient human life," he said, noting what the Supreme Court had said in *Roe vs. Wade* in 1973.

For himself, Brandl said that although abortion should be allowed in the early weeks of pregnancy it should be illegal beyond the 23rd week. Before that time, the would-be mother, he said, "should know of the characteristics of a fetus and should know of the alternatives to abortion" before giving her consent to abortion, which should be required.

Brandl also said he had voted for public funding for abortion, but "a right does not necessarily imply a guarantee of public money."

He also said he had "voted against requiring that before a pregnant adolescent could have an abortion, her parents would need to be notified or to approve."

Bishops spar with politicians

(Continued from page 1)

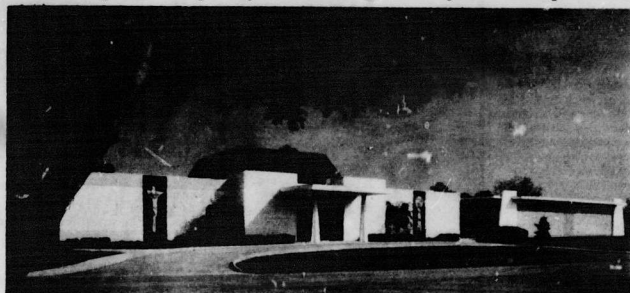
Bishop Curtiss then met both women in their offices, and addressed six questions to Keenan. Within days, he wrote to the two other elected state officials, Secretary of State Mike Cooney and state Supreme Court clerk Ed Smith.

"As a public official, there is no question in my mind that depriving women of the right to follow their

conscience is the same as imposing religious beliefs," Keenan wrote Bishop Curtiss Dec. 5, saying she would answer his six questions with a single statement.

She said she accepted "the teaching of my church on abortion," but added that she suspected she and the bishop "will forever disagree on my responsibility as an elected public official."

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Today's Faith

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It's easier to recognize love than to define it

by Fr. Eugene LaVerdiere

All know the story of Jesus and the raising of Lazarus. It is a story about life, the new life Jesus gives, a life stronger than death.

It also is a story about love and friendship. When Lazarus became ill, his sisters, Mary and Martha, sent word to Jesus: "Master, the one you love is ill."

Later, the Gospel notes that "Jesus loved Martha and her sister and Lazarus."

Later yet, we learn that Lazarus died when Jesus declares, "Our friend Lazarus is asleep, but I am going to awaken him."

When Jesus saw Mary and the others weeping, he too began to cry. Upon seeing him, people said, "See how he loved him."

It is plain that Jesus had friends whom he loved in Bethany. But it is only when Jesus choked up and started to cry that we understand what this means.

The scene of Jesus crying is one of the most human and moving moments in the entire New Testament.

On reading it, we do not need to be told that Jesus loved Lazarus. We know what prompts the tears.

It is much easier to recognize love than to define it. But love is not alone in that. Experiences such as joy, desire, fear, and life itself also are hard to define. Perhaps they are too simple and too close to us to define.

Even so, we would like to understand what love really is. All that seems to be love is not necessarily genuine. Love has its half-measures and its downright counterfeits.

We may not be able to define love, but we can describe it by showing some of its qualities.

St. Paul did that when he wrote that love is patient and kind, not jealous, not pompous, not rude, and not self-seeking.

I recognize those qualities and the others as Paul's lists in the love of people I know. It is hard to improve on Paul.

But we need to name the qualities of love for ourselves.

Love is selfless and love is forgiving. Those two qualities may say it all.

Selfless love is not possessive. Its purpose is not to satisfy our own need to be loved. It is outgoing and interested in the good of others.

Forgiving love means that when someone we love very much has offended us, our love is so strong that it can put the offense aside and go on loving.

Love and its special qualities are not expressed in the same way by all. Some people are more expressive by nature than others. Some are more reserved. But that does not mean they love less. Silent love, like quiet water, runs deep.

Nor does love appear all at once. Like a flower, it starts as a seed sprouting. Then comes the bud. It takes awhile before it reaches full bloom.

A small child's hug is wonderful. But we are not amazed when the child runs off immediately to play. With playmates, the little child is oblivious of adults.

A little child loves with a little child's love. That love is genuine, but we do not expect it to be considerate and understanding like an adult's.

In young people, love often focuses on one person and becomes all-absorbing. Everyone else practically ceases to exist.

Young people in love are hurt easily by those they love. Their love is wonderful, but it is only a young bud in relation to adult love.

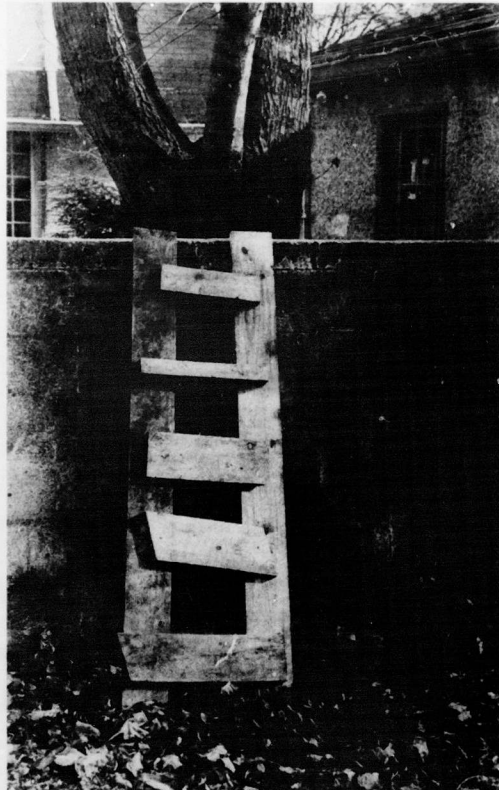
In young adults, we watch love take on various responsibilities and reach out to a wider circle of people. Young adults also rediscover those they loved as children, their parents, for example, and they learn to love them anew, this time with appreciation for all they did out of love.

But young adults also are taken up with providing for their family and with achievement. Their love sometimes is mixed up with their drive for success and ambition.

Then there is elderly people's love. This must be the love Paul describes when he says that love is patient and kind, not rude, nor quick-tempered; nor does it brood over injuries; love endures all things.

That is the love of parents and grandparents. It is the love of a modern Christian hero like Pope John XXIII.

Such mature love was also that of Jesus as he approached Bethany and cried with his friends for Lazarus, his friend who had died.



BUILT WITH LOVE—Blend imagination, love of the outdoors, and the joy of friendship with a beautiful Saturday afternoon, and wonderful things like this labor of love can happen. Three boys wanted to climb, but didn't have a ladder. After discussing several ideas, they borrowed a hammer, nails, and scrap wood to construct their own. Surveying the finished product, one boy happily announced, "This is the first thing I've ever built that really works!" (Photo by Mary Ann Wyand)

Love and trust are two enormous mysteries in life

by Jane Wolford Hughes

She stood on the porch one day this summer close to the door. There was a tall, gray-haired man directly behind her and two children, a boy and a girl, holding her hands. The black woman's broad smile indicated she expected to be welcomed like a relative returning from a trip.

I waited until she said, "Mom, you haven't changed very much except for the white in your hair."

The decades disappeared and I blurted out, "Marilyn!"

We embraced with laughter and tears, and as she

introduced her husband and grandchildren she kept saying, "I told you she would remember me."

Marilyn was 18 and had just graduated from high school when she left us to go south for a job with some cousins in Georgia. She promised to call upon her arrival, which she did. We exchanged some letters until ours came back "address unknown." Our efforts to find her were fruitless.

Marilyn had been in a class taught by my Aunt Ruth. She was a 15-year-old whose life had been a joyless stretch of neglect and abuse. My aunt believed that this bright girl would be destroyed without some experience of trust and love. Ruth prevailed upon us to raise Marilyn with the six children we then had.

It was a gamble. We took the risk, for Marilyn was not the first of the troubled girls who had stayed with us a year or so.

I look back now and wonder how we managed. I guess we accepted Marilyn as part of the whole strong song of love which kept on singing in our lives in spite of frayed nerves and frustration and her early resistance to just about everything from food to curfews.

Our young family learned that love and trust are enormous mysteries to anyone who has almost never known them, so these mysteries must be seen as well as felt.

We became more conscious of our relationships with each other. My husband and I saw that what we were trying to do carried a crucial message about our relationship with God, for whom race is no barrier. In our loving, we were echoing God's love for us.

When we no longer heard from Marilyn, we wondered

what more we could have done in preparing her for a life on her own.

Now she was back, pouring forth her history of a stable, caring family with a modest financial success and a dedication and involvement in church. "Just like you, Mom," she proudly exclaimed.

She and Tom, her husband, had converted to Catholicism when they were first married. They raised five children, and had several grandchildren.

Marilyn, Tom, and two grandchildren were on a trip to northern Michigan from their home outside Atlanta. Marilyn convinced Tom to detour to return to where she had spent summers on Lake Huron.

She must have looked a picture of our house and grounds in her memory, for she took her family on a tour of every nook and cranny with special emphasis on the room which had been hers. She told stories to her grandchildren about her "brothers and sisters."

Marilyn wanted to know about my husband ("Dad") and the grandparents, who are all dead now. She grew very quiet and then said with real conviction, "I'm sure they are all in heaven, they were so good to me."

Marilyn lingered a bit as the others reached the car. "You all were a puzzlement to me at first, but I caught on. You were with me all the way. It was important to someone for the first time," she said. "Whenever folks talk about home, I tell about my three years with you. It's really when my life began. The rest, before—well, it was just a mess. It's almost forgotten."

Recently I asked a veteran religious educator how to teach Christian love. Her answer was, "You can't teach it. You have to be it."

This Week in Focus

What is love? It is easier to recognize love than to define it. Perhaps love is too simple and too close to us to define easily. The theme of love is so appropriate during Advent, a time of the year when people generously open their hearts to others to demonstrate what love in action means. But is it possible for Christians to love as Jesus loves? Although difficult, people can get glimpses of what it means to love as Jesus does. In the Parable of the Good Samaritan, Jesus taught that love is not a matter of sentiment and cozy feelings alone. Instead, loving others as Jesus taught us is a selfless attitude of concern for all human beings.

LOVE ONE ANOTHER

Christianity demands our concern for others

by Joe Michael Feist

Love one another as I have loved you, Jesus told his followers.

A nice line, you might say, but totally impossible! Not only is the world filled with seemingly unlovable people, how can the love we have for anyone ever begin to equal the total, unconditional love that God has for us?

Yet the struggle to reach that level of all-encompassing love is what Christianity demands, said Patricia LeNoir, director of the Office of Worship for the Dallas Diocese in Texas.

LeNoir said she isn't sure that loving one another as Jesus loves us "can be done consistently." But there are moments, "when we cooperate enough with the Spirit inside us, that we can draw near to that kind of love."

For many parents, she said, the relationship with a child "often approaches the kind of unconditional love God has for us."

She told of an occasion with her infant daughter, Mary Teresa, last Lent. She was making a list of all that she had to do when the baby began to cry.

"My first reaction was, 'Oh, no, not tonight!'" LeNoir said. When Mary Teresa continued to cry, she went into the nursery and patted her for a while. Realizing that this approach was not going to work, she picked her up.

"I could feel her begin to relax almost as soon as I held her close," LeNoir said, and soon she had fallen back to sleep. She said that her first instinct was to put Mary Teresa back to bed and begin to work.

Instead, she chose "to sit in the silence, holding my child . . . a tired mother and a

sleeping child in Christ's embrace, both in need of the holding and the loving."

LeNoir views that encounter not only as Lent at its finest—choosing to fast from "all that's got to be done"—but also as a lovingly sacred moment.

"When I finally put her back to bed," she said, "I left the room knowing that, in Mary Teresa, Jesus had come to me." Aggie Gladbach, director of religious education at Holy Family Parish in Irving, Texas, said she experienced a similar moment in a most dissimilar circumstance.

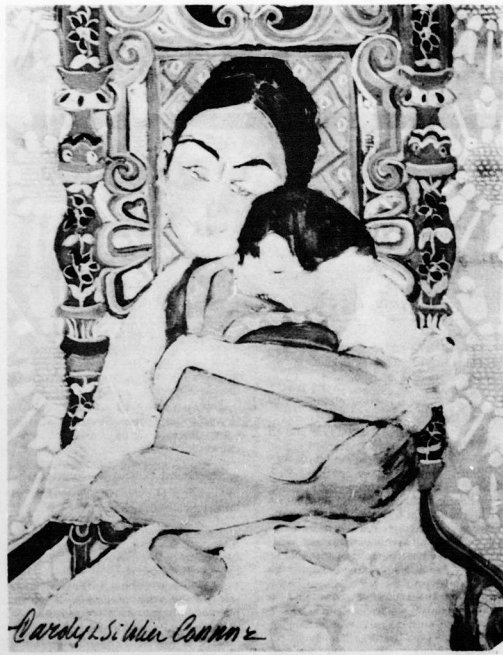
She recently joined a group of Holy Family parishioners involved in jail ministry on a visit to a Dallas County jail.

"When we went in and I heard the doors clang shut, it was like cold chills just ran over me," she recalled. "And then we went in and they opened another door and we stood there" facing the prisoners.

Suddenly, she said, her fear and apprehension disappeared. "As I looked in the eyes of the prisoners, not knowing whether they were child molesters or rapists or thieves, or what their crime was, it was as if that did not matter. For that moment, I experienced loving, I guess you would say unconditionally, as much as we can."

Gladbach said she kept thinking that "bars separate us now, but in the kingdom we will be one." She also was struck by being able to see in each prisoner "the 'you' that Jesus loves. It was like looking beyond the human."

"To see beyond the crime, beyond the bars, to see the oneness that Christ calls us to," she said, "for me, that's what 'love one another as I have loved you' is all about."



SELF-PORTRAIT—Nationally acclaimed artist Carolyn S. S. Connors of Indianapolis completed this self-portrait, an oil painting called "Mother and Child," 20 years ago as a gift for her own mother. Right to Life of Indianapolis recently featured the painting on the cover of their "Celebrate Life" brochure. Connors' son, Nicholas, is now a senior at Indiana University Medical School. (Reprinted with permission)

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THIRD SUNDAY OF ADVENT

The Sunday Readings

Sunday, December 17, 1989

Isaiah 35:1-6, 10 — James 5:7-10 — Matthew 11:3-11

by Fr. Owen F. Campion

Again this week, the prophecy of Isaiah provides the Liturgy of the Word with its first reading.

When Isaiah was active as a prophet, his homeland was in considerable turmoil. Menacing nearby was the great military empire, Assyria. The political leaders of Isaiah's time in his own country nervously viewed the might of Assyria, and they attempted to appease their powerful neighbor. (In time, the appeasement would fail. Assyria would sweep across the Jewish kingdoms with a fury seldom matched in that region's long history.)

For Isaiah, such accommodation denied the very bond between God and his people. In his eyes, there could be no toleration of paganism in any way, no exchange with any pagan power.

His writings, therefore, were bold in their rebuke and warnings. However, they also were exceedingly hopeful. None surpasses this weekend's reading in that aspect. This week's reading promises God's redemption and protection. Despite their misalliances with pagans, and regardless of the damage caused, God will not abandon his own people. In the end, they will endure—but only when they return to him



in a triumphal procession of homage and trust.

Seldom does the Liturgy of the Word present readings from the Epistle of James. However, this week's liturgy does proclaim a section of James as the second reading.

The Epistle of James is neither lengthy nor profound. There is a question about its author. Tradition identifies James, the kinsman of the Lord and first bishop of Jerusalem, as the writer. However, there is no such identification in the text itself. The New Testament mentions four men named "James." The author could be any of them, or another, or the name may have been used by another writer altogether who attached a venerated Christian name to his writing. After all, that was the style then.

In the epistle, the author calls upon his readers to live full and faithful Christian lives. He sees God as the God of judgment, but also of compassion and healing.

St. Matthew's Gospel is the source of this weekend's Gospel reading. This week's reading occurs in the Gospel in a section in which Jesus is rejected by others in a series of events. However, the Gospel responds to those events by insisting indeed that Jesus is the messiah, the redeemer long promised by God.

That response appears this week in the words of John the Baptist. For the second week, the liturgy presents worshippers with the image of this intriguing and important figure in Christianity's beginnings, St. John the Baptist.

THE POPE TEACHES

Vision leads Peter to evangelize

by Pope John Paul II
Remarks at audience December 6

The descent of the Holy Spirit upon the day of Pentecost brought Christ's mission to its fulfillment and completed God's revelation of himself through his Incarnate Son. As the Messiah, Jesus was consecrated in the fullness of the Holy Spirit so that he might bestow that Spirit upon God's chosen people and upon all mankind.

In his speech at the house of the Roman soldier Cornelius, Peter linked the coming of the Holy Spirit to a new course of events that began at Pentecost and would continue until the end of time.

Peter himself was involved in a decisive moment of that process. Led by the Spirit, he baptized Cornelius, who thus became the first pagan to enter the church. Peter had come to realize that God desired to pour out his Spirit on all the peoples of the earth, regardless of nation, culture, or religion.

The Acts of the Apostles relate how the Spirit brought Peter to this understanding. Following a mysterious vision, Peter went to preach the Gospel in the house of Cornelius.



When the Holy Spirit descended upon all who were listening to his words, Peter did not hesitate to baptize them in the name of Jesus Christ. By his apostolic authority and guided by the Spirit, Peter thus began the spreading of the Gospel and the extension of the church beyond the frontiers of Israel.

The descent of the Holy Spirit upon Cornelius and his household convinced Peter that the blood of Christ, shed upon the cross, had purified all mankind, and that "in every nation any one who fears God and does what is right is acceptable to him" (Acts 10:34).

MY JOURNEY TO GOD

My dear dolly Marie

When Mother was busy, and no one had time to read me a story or tell me a rhyme,

I'd take my dear dolly, little Marie, and tell her the stories that Mother told me.

Marie came on Christmas, dressed oh so sweet!
All dressed in pink silk from her head to her feet.

Her smile was so dear and so was her name.

My heart was so glad that I cried when she came.

I tell her the stories of shepherds one night.

While watching their sheep, there shown a great light.

A bright shining angel came down to their feet and told them of Jesus. Now wasn't that sweet?

He told them to follow the beautiful star and find the child Jesus. 'T was not very far.

The shepherds soon found him and knelt at his feet and worshipped our Savior. Now wasn't that sweet?

—Bridget Meschen

(A member of St. Lawrence Parish, Bridget Meschen has loved this poem for many years. "When I was a child," she said, "my mother taught me this Christmas poem which her own mother taught to her. My grandmother was Scotch Presbyterian and had learned the poem in Sunday School. It is at least 80 years old.")

Vital in this week's reference is the mention of Jesus as the healer and consoler of the poor and the troubled. It is a majestic description of the Savior, one that the church historically has used not only to tell the story of Jesus but to inspire contemporary works in his name.

St. Matthew's Gospel also saw John himself as a prophet. In the Jewish view of religion, and in the Christian view also today, prophets were special messengers of God. For John to recognize Jesus as messiah was a convincing statement of the Lord's own claim to possess that role.

Reflection

This weekend, the church will celebrate the Third Sunday of Advent. The liturgies of Advent are lavish in their abilities to inspire and to teach. When Advent concludes, the Christian world will rejoice in the great anniversary of the Lord's birth, Christmas, although the exact date of the birth of Jesus is unknown.

Two familiar images in the festivities of Christmas are the arrival of Mary and Joseph in the crowded Bethlehem and their seeking of Mary in a place to stay, and the appearance of the reverent shepherds before the newborn messiah.

Advent anticipates Christmas. However, its usefulness is far more personal and enduring than simply of being a time to

prepare for a holiday, however holy that day may be.

It is a time to bring ourselves to God, and God himself into our hearts. As instruction for that process, the liturgy this weekend turns attention solely to Jesus, in the reading from St. Matthew. The voice is that of St. John the Baptist, and it is a voice spoken with the authority of a prophet, but the word proclaims Jesus the Lord. In that proclamation, Jesus emerges as the one who bears of a title, but as the active presence of God's mercy and power among people.

The reading concentrates on those very much in need of God's consolation. All people, however, may stand among those who are poor and crippled. Limitations impoverish everyone. Sin cripples us all. We all need God, and the love God sent in the person and redemption of Jesus.

Realizing God in life is no solitary, bleak, herculean task. We have the strength of God upon which to rely. We have the example of Jesus, and the grace of uniting ourselves with him in faith and action. So James could encouragingly speak to his audience.

We must willingly approach God. We must seek his strength. In that appeal, we must dedicate ourselves fully to the task. We must be honest. So Advent summons us and it enables us, as we seek God, to point ourselves to him and resolve to remain with him all our lives.

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VIEWING WITH ARNOLD

'Dad' portrays bonding between 3 generations

by James W. Arnold

Dads have been all over movie screens in the 1980s, from "Ordinary People" to "Field of Dreams," so it's no surprise to see the decade end with still another father-son bing of manly affection and reconciliation.

The new movie is "Dad," based on William Wharton's novel, with Jack Lemmon (at 64) playing Jake Tremont, a 78-year-old somewhat out of touch with reality, and Ted Danson (at 42) as John, the hotshot Wall Street executive son, who comes home to make up for past negligence.

Let's concede that the movie's heart is in an admirable place. Like its antecedents, "Nothing in Common" and "Memories of Me," the story about a man in his prime taking the time to help and love his father in his gravest time of need ("at the hour of my death") is not just moving but quite relevant to real American families. Old people are living longer, often in a weakened and dependent state, and adult children are facing sacrifices nothing can really prepare them for.

These acts are "Christian" in the sense that we call good and conscientious deeds, done out of love. "Christian," when we mean reflecting God's spirit. Not only are the Tremonts, all of them, definitely nice people, they are models of togetherness and caring. John leaves job behind and



gives over his life to helping his ailing father, and he does it apparently without much thought or hesitation.

The act allows him to discover a renewed bonding with his own estranged college-age son (Ethan Hawke), whom he'd left years before during a divorce, when he chose business over family. Shrinks will love this movie as much as priest-confessors: it's filled with masculine hugs and I-love-you's. It also forces you to consider what you may owe your own parents, if you're lucky enough to have good ones.

Still, there's plenty of room for complaint. Movies haven't yet found a way to show old folks being happy without having them act like 18-year-olds ("Dad" suffers severely from the "Cocoon" syndrome). The upbeat values are a plus, but less helpful is the lack of dramatic tension and reasonable reality. The people in "Dad" are occasionally abrasive, especially Olympia Dukakis as the dominating, possessive matriarch, but mostly they're too good to be very interesting.

In American reality, most sick or damaged seniors endure (and fear most) loneliness and poverty. The Fremonts don't have to worry about either. Their socio-economic status puts them out of range of the experience of 90 percent or more of U.S. families.

It's also fruitless to complain that 99 percent of American movies ignore religious matters, which you think might be important to a dying man. But this isn't a Woody Allen or Robert Benton ("Places in the Heart") movie, so you just have to put up with the hole in the center.



ROLE REVERSAL—Jack Lemmon as Jake shares a moment of pride with his son, John, played by Ted Danson, in "Dad." The film explores role reversal, as Danson's character encourages his father to regain his independence. The U.S. Catholic Conference says young and old will "find much to identify with here" and classifies the movie A-II for adults and adolescents. (CNS photo from Universal Studios)

"Dad" steers clear of most realities. It's an entertainment movie designed to make the audience feel good while showing them examples of healing family relationships. Understood and accepted, its determined sentimental glow can be endured.

The movie's only tough shot is a pulled punch at the medical establishment. Jake's first doctor is arrogant and unfeeling, but he's soon replaced by a kind black physician (Zakes Mokae) who is a combination of Gandhi and Albert Schweitzer.

The veteran Lemmon won't give a bad performance in this situation. Aided by Dick Smith makeup, he's convincing and moving as a man 15 years older, whether in his early depressed or later manic condition. He's much less convincing as the blue collar, timecard-punching guy with modest education that he's supposed to be. Kathy Baker and especially Kevin Spacey (as daughter and son-in-law) also give the movie a shot of credibility.

The show belongs, however, to Danson as both actor and character. His competence and virility give "Dad" a strong

rather than mushy center. Near the end, he allows himself one line of advice to his own son. It's simply, "Be forgiving." Because he is who and what he is, it works perfectly.

(Sentimental family drama with modest uplift but insufficient toughness and depth; solid values and role models; satisfactory for youth and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Back to the Future Part II A-II
Dealers A-III
National Lampoon's
Christmas Vacation A-III
The War of the Roses A-IV

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.

'A Child Called Jesus' tells of Christ's early years

by Henry Herx and Judith Trojan

"A Child Called Jesus," an International Emmy Award-winning miniseries, airs Sunday, Dec. 24, from 6 p.m. until 10 p.m. on WTTV, Channel 4, Indianapolis.

The Italian production was filmed in Tunisia with an international cast largely unknown to U.S. audiences. That's not much of a drawback, however, because of the familiar nature of the story and the visual spectacle of the production.

The flight of the Holy Family from Herod's Slaughter of the Innocents in Bethlehem is the genesis of the drama which tries to imagine the family's life in exile and the return to Nazareth. Since this is not detailed in the Gospels, the TV script offers a scenario which is interesting and may not be far-fetched.

Presenting the flight from Bethlehem in a short, effective prologue, the story resumes seven years later with Mary (Maria Del Carmen San Martin) and Joseph (Bekim Fehmiu) raising Jesus (Matteo Bellina) in a small village on the

Egyptian border. They are content here except for nagging doubts about whether it is safe to return to Nazareth.

Forcing them to decide is the appearance of one of Herod's henchmen, Sefir (Pierre Clementi), who has become obsessed with finding Jesus and killing him. One of the script's principal plot devices, this evil character turns up often in the rest of the story, motivating events until he, himself, is consumed by them.

After Sefir makes an attempt on Jesus' life, the Holy Family flees to Alexandria where they are given refuge by the Jewish community. When Sefir again finds them, a friendly rabbi arranges for Mary and Jesus to join a desert caravan bound for Palestine. Joseph, severely burned in a fire caused by Sefir, is to join them when he is able to travel.

After much hardship and brushes with Roman soldiers as well as Sefir, Mary and Jesus reach Nazareth where Joseph eventually joins them.

Matteo Bellina portrays Jesus as a sober child, quietly observing the world around him, though at times given to playing with other children. His divine power is revealed through several miracles—a bird he has molded in clay

comes to life when he throws it into the air and, in a touching scene, the grief of a mother over her daughter's leprosy brings the child Jesus to tears and the woman's daughter is cured.

In the main, however, the 7-year-old Jesus is depicted as struggling to understand these strange powers and thoughts beyond his age. For one thing, he has visions of a man from Galilee who performs miracles and dies on a cross. Shot in soft focus, these visions are an effective device to convey the mystery of the Incarnation's commingling of the human and the divine.

Like other mothers, Mary complains, "What am I going to do with him?" when Jesus runs off to play and, like other fathers, Joseph responds, "He's only acting his age."

They know, however, that they're not like other parents and that Jesus is not like other children. When Joseph confesses to Mary, "Sometimes I find it difficult to speak with him," she nods and adds, "We're not enough for him."

There is much here that Christian viewers especially will respond to and the production has an historical scope that is dramatically satisfying. The context of the times is well-depicted in scenes of Jewish rebel bands pitted against the might of the Roman Empire.

Noteworthy too are the many scenes demonstrating the Jewish identity of the Holy Family, an aspect of the production which quite naturally establishes the bridge between the Old Testament and the beginning of the New. Veteran movie director Franco Rossi has succeeded in dramatizing a story of the Redeemer's childhood without being cloyingly pious nor annoyingly saccharine. It may not suit every taste or one's personal view of the Holy Family, but its visualization has a sense of mystery and the power of the divine.

What may put off some viewers is the fact that the dialogue has been dubbed into English. Though this has been done fairly well, there is a certain loss in the process and some of the voices don't quite match their characters—the most unfortunate of which happens to be the voice chosen for Jesus.

This English-language version may not completely reflect the quality which earned the original its International Emmy and such popularity with European viewers that the producers already are filming a sequel.

Whatever one's reservations about the translation and dubbing, "A Child Called Jesus" is welcome Advent fare for family viewing and discussion.



CHRIST'S CHILDHOOD—Joseph helps Mary and Jesus on their arduous journey through the desert in "A Child Called Jesus," a four-hour mini-series airing on WT-V, Channel 4, Indianapolis, from 6 p.m. until 10 p.m. on Christmas Eve.

The drama tries to imagine the life of the Holy Family in exile, a depiction that the U.S. Catholic Conference says "is interesting and may not be far-fetched." (CNS photo from Tribune Entertainment)

QUESTION CORNER

How could Jesus Christ rise 'again'?

by Fr. John Dietzen

Q Please explain the background of the word "again" as it appears in the Nicene Creed, "on the third day he rose again in fulfillment of the Scriptures." Since we believe that Jesus arose only once I wonder why the Bible says "again"? (California)

A Neither the original Greek nor Latin text of the Creed contains that word, although the Latin "resur-rex-it" could be broken down to translate that Christ has "re-risen."

The meaning, however, is simply that Jesus was alive and through the resurrection he comes to life again. By using these words, there is no implication of a second resurrection.



Q I am a religious sister frequently involved through our community with liturgical celebrations.

Is there any one authentic source of liturgical directions for celebrating the Eucharist? Each liturgist seems to put forth his own opinion. Thank you for any help. (Kentucky)

A Yours is a good question but not easy to answer. There is no "one" authentic source because, in addition to the basic sources which I will mention, we have numerous other authentic (official) interpretations or clarifications that are equally authentic. They come either from appropriate Vatican congregations or from the national bishops' conference.

Of course, the place to start is Chapters 1 and 2 of the Constitution on the Sacred Liturgy of Vatican Council II. They contain not only "ideals" but very practical background for understanding and implementing the reconstructed eucharistic rites.

Next, the two most fundamental sources are the Foreword and General Instruction of the Roman Missal, and the Introduction to the Lectionary. The first two are found at the beginning of the Sacramentary (missal). The last is in the front of the Lectionary. Both were promulgated in 1969.

"Liturgical Institutions," published by the Congregation for Divine Worship in September 1970, often referred to as the "Third Instruction of the Correct Application of the Constitution on the Liturgy," specifies many important norms for eucharistic celebrations.

It includes particulars about essential aspects of the Mass, including singing, texts, ministers, and so on.

These would be among the key general documents for the universal church. Dozens of others, as for example the "Instruction Concerning Worship of the Eucharistic Mystery" ("Inaestimabile Donum"), published under the authority of Pope John Paul II in 1980, deal with particular questions or elements of the liturgies of the word and the Eucharist.

Two of these are of special importance, both because of the scope they offer and the background and direction they give on the subject. They are the "Universal Prayer or Prayer of the Faithful," published by the Congregation of Rites in 1966, and the "Directory for Masses With Children" from the Congregation for Divine Worship in 1973.

For sacred music and its necessary relationship to all aspects of the eucharistic liturgy, for brevity, clarity, and specific application, nothing in my opinion beats "Music in Catholic Worship," published by the American bishops' Committee on the Liturgy in 1983.

Most or all of these should be available through a Catholic bookstore or from the U.S. Catholic Conference publications office, 3211 Fourth St. N.E., Washington, D.C. 20017.

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

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FAMILY TALK

Young children need to learn safe boundaries

by Dr. James and Mary Kenny

Dear Dr. Kenny: We live on a moderately busy street, with parked cars on both sides, and I'm afraid to let my 4-year-old son out of the house unattended. He wanders, runs, and acts on impulse.

I worry that he'll run out between the parked cars into the street, right in front of an oncoming car. My husband says that I worry too much, but my son still seems so little. What do you think? (Indiana)

Answer: You are right to be concerned. Four-year-olds are natural explorers. A 4-year-old can wander anywhere. Four-year-olds are also likely to act on sudden impulse.

He could dart out into the street without looking, no matter how many times you have told him to stay on the grass or sidewalk or to look before he crosses.

Forget your lecture as a means of control. However good you sound, however concrete and practical your reasons are, your lecture will have little effect. It may even become a game. Do not count on mere words to keep your son out of the street.

What can you do? There are a number of practical possibilities. Here are some steps you can take to ensure safety and still allow your 4-year-old some freedom to roam.

► Go outside with him for an hour each day. Play with him. Let him wander, but follow closely enough. If you feel you don't have enough time, perhaps you can take turns watching each other's youngsters with a neighbor who also has a toddler or recruit the help of an older child.

► Better still, take your toddler off to a park for an hour or so somewhere where there are not speeding cars nearby. Take him to a place where you can relax and let him roam a bit more widely. It might be good for you to get away for a certain time each day as well. In fact, you might take a book newspaper along to read in case he finds a new friend to play with at the park.

► Fence in your yard. If not your whole yard, then fence in a smaller play area. The cost of a secure fence is a small price to pay for peace of mind and safety.

► Help him choose small toys that are suitable to play with outside, such as little cars and trucks, that he can use for imaginative play. Show him how to load little pebbles in the truck or let him scoop up dirt just like construction workers do with big trucks!

► Pretend that the porch is a house, a castle, or a ship, and let him use household items such as a cardboard roll found inside paper towels. These work great as spy glasses or megaphones. Add other props so he can visualize the setting and its limits. This should help him learn to stay within a designated boundary. Point out a big fish in the "water" then let his own growing imagination take over. Look for other play ideas in children's books.

► You might consider a leash with a body harness. If you use this somewhat extreme measure, make sure he cannot tangle himself up. While some may find this offensive, it makes a lot more sense than allowing him to run freely near a busy street.

► Talk with your neighbors about the possibility of blocking off your street for a play hour each day. I realize that this is a long shot, but the city may go along if enough persons request it. After all, children are our most important resource.

► Finally, you may need to keep him indoors. Outdoor play may be important, but not with a serious risk to life. Better that he stay inside with you than to take a chance.

Every parent has to balance a child's need to try new things and to learn and grow with their quite natural concern for their preschooler's safety and protection from serious harm.

Some parents are too protective, while others are too negligent. Most of us use common sense. Try to give your child as much space as you can safely supervise so that he can learn and grow. He'll be off to kindergarten next year!

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

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Court hears arguments in 'right to die' case

by Julie Asher

WASHINGTON (CNS)—The right to liberty, "to be free of intrusion by the state," is as important as the right to life for Nancy Beth Cruzan, who is being kept alive by artificial nutrition and hydration, an attorney told the U.S. Supreme Court Dec. 6.

"If her right to liberty is protected she won't be forced to live in an unconscious shell in a room with strangers," said William Colby, a Kansas City, Mo., attorney.

But Missouri's assistant attorney general, Robert Presson, said the state has not "intruded" but has followed through on its "general obligation to act in the best interest of an incompetent patient."

Their comments came in oral arguments before the high court in the case of Cruzan vs. Director of Missouri Department of Health, the first so-called "right to die" case the court has agreed to hear.

The case involves 32-year-old Nancy Beth Cruzan, who was injured in a 1983 car accident that left her in what has been described as a "persistent vegetative state."

As her guardians and petitioners in the court case, her parents, Lester and Joyce Cruzan, are seeking permission to stop the food and water being administered to her through a tube—surgically implanted in her stomach—to keep her alive.

Doctors have said that without receiving food and water through the tube she would die of starvation and dehydration. With it, she could live for 30 years or more, though little hope has been given for her recovery.

Colby, speaking for the petitioners, urged the court to find in the constitutional guarantee of liberty in the 14th Amendment, reason for deciding in favor of the Cruzans.

"There is a liberty interest for people conscious and unconscious to be free from invasion of the body the state has ordered," Colby said. "If Nancy could tell the court she would say her liberty" should be protected.

The 14th Amendment declares that no state shall make a law abridging the privileges of citizens, "nor...deprive any person of life, liberty or property, without due process of law."

Colby said Cruzan's family has "clear evidence" from remarks she made to her friends that she would not have wanted to be kept alive in such a state, but he said the court chose to ignore that evidence.

"Before the state can intrude" it "has to show some specific reason" for doing so, and in Colby's view, Missouri "has shown no reason specific to Nancy Cruzan...only that it has an interest in preserving life."

But withdrawing treatment "will lead to

the death of a ward of the state," and the state, acting in the "best interest of an incompetent ward," has properly decided that Cruzan should continue to receive food and water, Presson argued.

"It's not a situation of the state intruding as the petitioner keeps saying because it's not intruding or seeking to override the choice of a competent person. The question is how to make the decision for an incompetent person, how to decide on behalf of someone who can't decide for themselves," Presson said.

Also, Presson continued, the state can treat food and water different than other treatment and "should create a separate category" of procedures for making decisions in such cases.

Chief Justice William Rehnquist and four other justices drilled the two attorneys on various aspects of their arguments, but as is usually the case gave no indication of when or how they might rule.

U.S. Solicitor General Kenneth Starr, the Bush administration's top courtroom lawyer, spoke in support of the state's decision, drawing a distinction between food and water and other forms of care.

He noted that when the parents of Karen Ann Quinlan got permission to withdraw the respirator, they refused to "withdraw nutrition because they believed it presented a different moral issue."

Regarding the Cruzan case, Starr said, "We believe in this highly sensitive and deeply vexing" situation, due process should be "interpreted to provide states and the federal government wide latitude" in developing standards that "reflect reasonably" people's wishes.

Justice Sandra Day O'Connor asked Colby if the state could override a competent adult's refusal of food and water.

"A competent adult has a strong right to refuse a feeding tube," Colby said, but added that if the state "presumed the decision was irrational, the state may have a need to override it."

Rehnquist asked how one would decide a person is rational or irrational. Colby responded that "there is a continuum and all kinds of decision are made along it and sometimes the state has to intervene, if the decision is inappropriate."

Colby used the example of a Jehovah's Witness who on religious principles would refuse treatment even if it could save a life. In that case the state should intervene, he said, but he added that situation differed from the Cruzan case because there is no hope for the woman.

But Justice Anthony M. Kennedy told Colby, "You presume there is a liberty to die without clear and convincing evidence" of the patient's wishes.



CRUZAN PARENTS—Joyce and Lester Cruzan, the parents of Nancy Beth Cruzan, leave the Supreme Court Dec. 6 after the court heard arguments in a "right to die" case involving their comatose 32-year-old daughter. The parents are fighting for permission to withdraw their daughter's food and hydration. (CNS photo from UPI)

Justice John Paul Stevens asked Presson if in Missouri law a judge could ever authorize withdrawal of treatment "if there were not certain evidence as to the intent of a patient."

Presson said some factors would make that possible, namely if the treatment caused unbearable pain or any "heroic" measures were used that would be ineffective.

Justice O'Connor told Presson she was "concerned" because it was "not clear what standard" the state Supreme Court set for making its decision to retain the food and water.

The Cruzans have argued their daughter would not have desired to be kept alive in such a fashion. She is able to breathe on her own and has periods of wakefulness in which her eyes move randomly in all directions, but doctors say she is incapable of reacting or relating to her environment.

A lower court judge ruled in their favor and told the medical facility to stop the feedings. But the case was appealed to the Missouri Supreme Court, which overturned the lower court, 4-3, in November 1988.

The Missouri court said it could find no "principled legal basis" which would permit the Cruzans as guardians "to choose the death of their ward," a patient at Missouri Rehabilitation Center, Mount Vernon, Mo. The court said because of "the state's strongly stated policy in favor of life, we choose to err on the side of life."

In a friend-of-the-court brief filed Oct. 16, the U.S. Catholic Conference said, "The decision to terminate a life is not encompassed by the constitutional right of privacy" and urged the court to uphold the Missouri Supreme Court ruling.

The USCC is the public action agency of the National Conference of Catholic Bishops.

The USCC brief said the Cruzan petition "asks of this court something that has never before been requested: That the court find in the due process clause of the 14th Amendment a principle of personal liberty that would deprive (Nancy Cruzan) of life."

"If granted, this petition would place in the Constitution the idea that personal liberty includes the right to choose death if it should appear preferable to life," the USCC said.

Study shows media coverage skewed in favor of legalized abortion

by Sr. Mary Ann Walsh

WASHINGTON (CNS)—U.S. media coverage favors people who want abortion kept legal, according to the Center for Media and Public Affairs, a Washington-based non-partisan group which studies how media treat social and political issues.

In news reports from Jan. 1 to Aug. 31, 1989, "the pro-choice side dominated" in stories about the legalization of abortion, and reporters quoted "pro-choice activist sources" more than their pro-life counterparts "by a 5 to 3 margin," according to a report from the research center.

The center also found that:

►Women reporters were more likely than men reporters to emphasize the "pro-choice" position.

►TV reports respected the wishes of abortion rights advocates to be designated "pro-choice," but ignored the preference of the opposition to be called "pro-life," and instead designated them "anti-abortion." Newspaper reports usually designated the two sides as "abortion rights" and "anti-abortion."

►Television carried more than twice as much coverage of demonstrations as did newspapers.

►The "pro-choice" side dominated the legalization debate, covered heavily in the news early in 1989 as the Supreme Court

prepared to rule on Webster vs. Reproductive Health Services. In its July 3 decision, the court gave states more power to limit access to abortion.

►The pro-life position dominated stories on Roe vs. Wade, with pro-lifers opposing the 1973 Supreme Court decision legalizing abortion.

►The pro-life position also dominated stories on government funding for abortion, with pro-lifers rejecting use of public funds; on debates on the morality of abortion, which pro-lifers denounced; and on when human life begins, with most pro-lifers answering "at conception."

Richard Doerflinger, associate director for policy development of the U.S. Bishops' Office for Pro-Life Activities, said the study "confirms some impressions we have had for a long time. Secular media are heavily biased on the abortion issue even in terms of the ways they are willing to describe the opposing sides in the debate," he said.

"Speakers favoring abortion on demand are given much more coverage than those who oppose it and, interestingly, although our opponents continue to claim that the pro-life movement is promoting an establishment of the Catholic religion, representatives of the Catholic Church are almost never asked for their opinions in this issue," he said.

He added that the report's finding "that women journalists are more biased in favor of support for abortion than their male counterparts is of interest because most surveys of the general public show women generally to be somewhat more opposed to abortion than that."

Results of the study, which examined coverage of abortion by the ABC, CBS and NBC evening news programs and in stories and opinion pieces in *The New York Times* and *The Washington Post* daily newspapers, were released in *Media Monitor*, a journal published by the center 10 times a year.

In reviewing abortion coverage, the center found there was "a relative absence of in-depth treatment," and said that "this was particularly true of television," which, it said, "rarely went beyond cataloging ongoing events."

In noting all the persons cited in stories on abortion was asked by the center that "pro-choice and pro-life advocates accounted for 42 percent of all sources quoted, by far the largest slice of the pie." It added that among these advocates, pro-choice persons were favored.

It said "the pro-choice movement's advantage was aided by the high visibility of several organizations."

Among them were the National Organization for Women, which led all groups by being cited 75 times. Following closely was

the National Abortion Rights Action League, cited 72 times; Planned Parenthood, 40 times; and the American Civil Liberties Union, "especially its Reproductive Freedom Project," 20 times.

"By contrast, only two pro-life groups enjoyed high media profile—National Right to Life (Committee) with 65 citations and Operation Rescue with 28," the center said.

Two "pro-choice" activists, Kate Michelman, director of the National Abortion Rights Action League, and Molly Yard, president of the National Organization for Women, led the list of 12 most frequently cited sources in articles on abortion.

Other abortion rights activists on the list included Norma McCorvey, who was "Jane Roe" in the original abortion suit; Eleanor Smeal, former president of the National Organization for Women; and Faye Wattleton, president of Planned Parenthood Federation of America.

Only two pro-life activists made the list. Dr. John C. Wilkie, president of the National Right to Life Committee, sixth on the list, and Randall Terry, organizer of Operation Rescue, who was 11th.

Others frequently quoted included President Bush, Chief Justice William H. Rehnquist and Supreme Court Justice Harry A. Blackmun, Sandra Day O'Connor and Antonin Scalia.

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The Active List

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

December 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.

Our Lady of Lourdes Parish, Indianapolis, school Christmas program begins at 7 p.m. at Lyons Gym.

St. Joan of Arc Parish, Indianapolis, will conduct a paper drive for newspapers only, with a collection bin in the school yard until Dec. 21.

An Open House for New Albany Deanery Youth Ministry and friends will be held from 1-5 p.m. at the renovated Homeplace, 7810 St. John Rd., Starlight.

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

December 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, 5335 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

Fourth Annual St. Luke Parish Parent's Day Off, youth ministry babysitting service, featuring games, movies, and visit from Santa Claus, 10 a.m. until 3 p.m. at the school cafeteria, 7575 Holiday Dr. Donations benefit a needy family adopted by the parish and inner city children. Call 317-259-7886 for information.

St. Benedict Church, Terre Haute, will sponsor their second annual Christmas Luncheon for Widowers, and Single Adults at 12:30 p.m. at Hellmann Hall, \$3 per person.

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

Providence High School at 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.

The Posada will be held at 7 p.m. in the Marian Center, 311 N. New Jersey St.

Providence High School Alumni Association members will elect new directors at 7:30 p.m. at the gymnasium in Clarksville just prior to the Providence and Floyd Central basketball game.

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.

Las Posadas family Christmas celebration in the Mexican tradition, 5 p.m. at Alverno Retreat Center, Indianapolis, \$5 per person or \$10 per family. Call 317-257-7338 for information.

The IUPUI 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 8:15 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.

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8:300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

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

The Catholic Alumni Club (CAC) will attend the ISO Yuletide Concert at 7:30 p.m. For details call Mary at 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.

Secular Franciscans of the Sacred Heart Fraternity will meet at 3 p.m. in Sacred Heart Chapel, 1530 Union St. A social celebrating Jubilarian Agnes Schaler's 25 years as a Secular Franciscan will follow in the hall. Everyone is welcome.

Holy Angels Parish, Indianapolis, will present their annual Christmas celebration at the school after the 10:30 a.m. Mass.

St. Patrick's Women's Club will hold its monthly card party in the parish hall at 2 p.m. Admission \$1.25.

December 18

The Posada will be held at 7 p.m. at the Marian Center, 311 N. New Jersey St.

The Centering Prayer program

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"The next time you order anything C.O.D. I'm sending it back."

concludes from 7-9 p.m. at St. Christopher Parish activity room, Speedway.

Catholic Adults Reaching Out (CARO) will go Christmas caroling at the Children's Guardian Home. Social follows. Meet at 5:45 p.m. at the CYO Center, 580 E. Stevens St.

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1233 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

The Daughters of Isabella, Circle # 1133, will celebrate the holiday season with a Christmas party during their regular meeting, at 6:30 p.m. at St. Elizabeth's Home, 2500 Churchman Ave.

St. Bernardette Parish, Indianapolis, Ladies' Guild will celebrate their annual Christmas party, a pitch-in dinner with gift exchange, at 6:30 p.m. in the parish hall.

December 19

The Inquiry Program continues with "Traditions of the Church/Saints" from 7:30-9 p.m. at Holy Spirit Parish, 7243 E. 10th St. Next session Jan. 9, 1990.

Beginning Experience organi-

zation for separated, divorced or widowed persons will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Call 317-745-2606 for details.

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.

December 20

The Catholic Widowed Organization (CWO) will hold installation of officers at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St.

Las Posadas family Christmas celebration in the Mexican tradition at 7 p.m. at Alverno Retreat Center, Indianapolis, \$5 per person or \$10 per family. Call 317-257-7338 for information.

December 21

The Posada will be held at 7 p.m. at the Marian Center, 311 N. New Jersey St.

New Albany Deanery Youth Ministry will hold a Christmas Open House from 2-5 p.m. at the Aquinas Center, Clarksville.

Catholic Adults Reaching Out (Continued on next page)

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7:30 p.m.

"Interiority: Everyone's Thirst for God"

Friday, January 26, 1990

7:30 p.m.

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Pope names new Christian Unity Council head

by Cindy Wooden

VATICAN CITY (CNS)—Pope John Paul II has appointed a career Vatican diplomat, Australian Archbishop Edward I. Cassidy, to be head of the Pontifical Council for Promoting Christian Unity.

Archbishop Cassidy, the No. 2 official in the Vatican Secretariat of State, succeeds Cardinal Johannes Willebrands, who has been the Vatican's chief ecumenist for more than 20 years.

The retirement of 80-year-old Cardinal Willebrands and the appointment of Archbishop Cassidy, 65, were announced Dec. 12 by the Vatican.

The announcement also said that Father Pierre Duprey, a member of the Missionaries of Africa and secretary of the

Council for Christian Unity, would retain that post and be made a bishop.

The appointment shows Pope John Paul's "great confidence" in the ecumenical office and the "enormous importance" with which the pope regards ecumenism, said Joaquin Navarro-Valls, director of the Vatican press office.

The Holy Father has decided to entrust this dicastery to one of his closest collaborators in view of the future development of the entire ecumenical activity of the Holy See," Navarro-Valls said.

"The ecumenical dynamism of this pontificate requires a man of experience and youth," he said.

"There are many doors which have been opened," he said, including increased dialogue with Anglicans, with Lutherans and with Russian Orthodox.

Cardinal Willebrands and Archbishop Cassidy went to

Moscow Nov. 2 for high-level talks with Russian Orthodox leaders, who have opposed the legalization of the Ukrainian Catholic Church in the Soviet Union.

As deputy secretary of state and head of the secretariat's Section for General Affairs since May 1988, Archbishop Cassidy has coordinated the pope's daily schedule and the work of all the Vatican congregations, councils and commissions. He reviews the work of those departments and decides which issues should be brought to the attention of the pope. The Section for General Affairs also coordinates Vatican relations with national hierarchies.

Archbishop Cassidy has described his job as being the Vatican's equivalent of White House chief of staff.

Cardinal Willebrands' work in Catholic relations with other Christians goes back at least to 1946 when he was elected president of the St. Willibrord Association, a group promoting ecumenism in the Netherlands.

He has become the symbol of the Catholic Church's ecumenical outreach since the Second Vatican Council.

When the Secretariat for Promoting Christian Unity was established by Pope John XXIII in 1960, then-Mgr. Willebrands was appointed secretary. After the first president of the secretariat, Cardinal Augustinus Bea, died in 1969, Msgr. Willebrands was named his successor and was made a cardinal.

As the No. 2 official in the secretariat, Msgr. Willebrands was credited with guiding through the Second Vatican Council the conciliar documents on ecumenism, on religious liberty, and on relations with non-Christian religions.

In 1976 Pope Paul VI named him archbishop of Utrecht and head of the military ordinariate in the Netherlands. At the same time, Cardinal Willebrands continued as president of the Council for Christian Unity.

He resigned as head of the military ordinariate in 1982 and as archbishop of Utrecht in 1983, returning to full-time work at the Vatican.

Under Cardinal Willebrands' guidance, and often with him acting as a co-chairman, the Vatican has engaged in international ecumenical dialogues with Protestant and Orthodox churches.

The Active List

(Continued from previous page)
(CARD) will enjoy Christmas Dinner at 7:30 p.m. at Milano Inn. Call Chuck at 317-356-1659 for details.

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

☆☆☆
St. Luke Parish Christmas program begins at 1 p.m. and again at 7 p.m. in the athletic and activity center.

December 22
The Posada will be held at 7 p.m. at the Marian Center, 3111 N. New Jersey St.

☆☆☆
Exposition of the Blessed Sacra-

ment 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.

☆☆☆
A Christmas Party for adults who work with youth will be held at 7:30 p.m. at the Homeplace, 7810 St. John's Rd., Starlight.

December 23
Pro-Lifers will pray the rosary at 9:30 a.m. outside the Clinic for Women, 2951 E. 38th St.

December 24
A Spanish Mass will be celebrated at 1:15 p.m. in St. Mary Church, 317 N. New Jersey St. Midnight Mass in English.

Sign Masses for the Dead are celebrated each Sun. at the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rabie Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

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

December 26
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.

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 Plus X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachi, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, 6:05 Pashville Rd., Johnson Co., 7 p.m.; food served 6 p.m. WEDNESDAY, St. Anthony, 6:30 p.m.; St. Roch, 7:11 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY, St. Catherine Parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; 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, 1305 N. Delaware, 4:30 p.m. SUNDAY, Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.



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Sunday Morning 10:30 a.m.

Christmas Celebrations

On the Eve on Christmas, December 24, the vigil of anticipation will be celebrated at 5:00 p.m. Then, at MIDNIGHT, Archbishop Edward T. O'Meara will preside; the cathedral choir will sing starting at 11:30 p.m. On CHRISTMAS MORNING, there will be a 10:30 Liturgy.

New Year's Liturgies

The January 1 celebration of Mary, the Mother of God, begins with a Liturgy on New Year's Eve at 5:00 p.m. The next morning the Mass is a 10:30.

FREE parking behind the cathedral and in Catholic Center lot.

Fatima retreat house

January/
February

Jan. 8 (M) — Scripture Evening. "Introduction to Paul." Kevin De Prey, Fatima director. Cost: \$10; non-refundable deposit, \$5. Light supper included.

Jan. 11 (Th) — Leisure Day. "Work is Overrated." Father James Sweeney, pastor. St. Pius X Parish. Cost: Adults, \$10; children, \$3. Non-refundable deposit, \$5. Child care provided.

Jan. 19-21 — Marriage Encounter Weekend. For cost and registration information call Ann and George Miller (317) 788-0274.

Feb. 1 (Th) — Leisure Day. "Will the Real Heroine Please Stand Up!" Sister Diane Jamison, OSF, Fatima Spiritual Development coordinator. Cost: Adults, \$10; children, \$3. Non-refundable deposit, \$5. Child care provided.

Feb. 2-4 — Serenity Retreat for Men and Women. Especially designed for those whose lives have been affected by alcoholism. For cost and registration information call Carolyn Robertson (317) 283-8105.

Feb. 12 (M) — Scripture Evening. "Pauline Letters I." Kevin De Prey, Fatima director. Cost: \$10; non-refundable deposit, \$5. Light supper included.

Feb. 16-18 — Men's Weekend Retreat. "Masculine Spirituality." Father John Doctor, OFM, Franciscan House Friary, Franklin, Ind. Cost: \$75; non-refundable deposit, \$25.

Feb. 20 (T) — Over 50 Day. "Winter Signs of Hope. Spirituality for the Later Years." Sister Ruth Eileen Dwyer, SP, director, Pastoral Theology graduate program. Saint Mary-of-the-Woods College. Cost: \$10; non-refundable deposit, \$5.

Admissions will not be denied based on race, color, national origin, age, sex or handicap by Fatima Retreat House. Any complaint covering discrimination should be directed to the Secretary of Agriculture, Washington, D.C. 20250.

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Youth News/Views

St. Roch youths invite Santa and kids to party

Laughter, a few tears, delicious treats, and surprises were all on the menu, and everyone had a fun-filled time.

Nearly 200 children and adults enjoyed "Breakfast With Santa" Dec. 9 thanks to an ambitious holiday project sponsored by the St. Roch Parish youth group at the southside Indianapolis school.

This was the second year that St. Roch teen-agers have organized the community service event and prepared food, decorations, and gifts. Santa Claus was the honored guest, much to the delight of 115 children who waited in line to climb on his lap and share their Christmas wishes.

The fun holiday program was one of several seasonal projects for the busy youth group. Parish teen-agers have also helped with the St. Roch Holiday Bazaar, Christmas Giving Tree, a canned food drive, parish assistance with a local soup kitchen,

and participation in the Teen Toy Shop at Central State Hospital.

Other youth group projects included their first annual "Haunted Trail" fund-raising party at Halloween. St. Roch teen-agers escorted grade school students and adults through fright-filled outdoor trails on the parish grounds in late October.

Parish youth also hosted the High School Co-ed Kickball Tournament and the Catholic Youth Organization's November city-wide Mass and dance. An overnight camping trip, horseback riding, outing to Eagle Creek, and trip to St. Louis are among other fun activities supervised by parish youth ministry coordinators Karen Kiefer and Dick Gallamore.

St. Roch teens visited patients at Central State Hospital several times this year and helped staff the Riley Hospital for Children "Walk and Run" fund-raiser.



SANTA'S HELPERS—St. Roch Parish youth group members join Santa Claus and Erin Ancelet for a photograph during the second annual "Breakfast With Santa" party Dec. 9 at the school. Everyone but Erin seems to be enjoying the occasion. She is the daughter of Marc and Sharon Ancelet of Indianapolis. (Photo by Mary Ann Wyand)

Priests, brothers can help youths learn to make a difference in life

by Arin Neucks

The greatest difference that I could make as a priest or brother would be to influence adolescents in a manner that would lead each of them individually to step forward and make a difference. One can make a small difference, but collectively the results can be astounding.

Children will always be our future, therefore we must work diligently to give them the tools necessary to alter positively the world in which they will be living.

I would consider it my primary duty as a priest or brother to show them that in order to help others one must learn to love others, and that can only be accomplished by first loving oneself.

Although loving oneself may seem

easily achieved, for the youth of today it is not a common trait.

Committing suicide, addicting oneself to drugs, and participating in various forms of self-destructive behavior are all signs of a poor self-concept stemming from an inability to love oneself.

I feel that I possess various personality traits that would enable me to reach out and touch the youth of today. I am a good listener with a strong desire to find solutions to problems. I truly believe that if we all work together we can accomplish all that we set out to do.

(Arin Neucks won first place in the high school division of the annual Indianapolis Serra Club religious vocations essay contest. He is a ninth grade student at Cathedral High School and resides in Indianapolis.)



VOLUNTEERS—St. Roch parishioners Maria Schott and Mike Brunsman staff the prize booth during the parish youth group's second annual "Breakfast With Santa" program Dec. 9 at the school. (Photo by Mary Ann Wyand)

Cathedral students collect 18,334 cans of food

Cathedral High School students responded to the Student Council's annual request for **canned food donations** during November in dramatic style, surpassing the goal of 15,000 cans with a total of 18,334 food items. Students brought in over 11,000 cans on one day alone!

The bulk of the food went to the St. Vincent de Paul chapter of the Holy Cross Food Pantry, housed at Holy Cross Church on the Indianapolis near-eastside. Holy Cross Food Pantry officials were delighted to receive 14,000 cans of food to distribute to needy Indianapolis residents.

The Crisis Center, operated by Catholic Social Services, also benefited from the school's canned food drive. Food items also were delivered to the Damien Center, where

people suffering from Acquired Immune Deficiency Syndrome (AIDS) received donations.

Student Council representative Scott Taylor described the students' response as "phenomenal" and said he was "really proud of the students, especially the seniors."

☆☆

St. Luke Parish youth group members are sponsoring their fourth annual "St. Luke Parent's Day Off!" Dec. 16 from 10 a.m. until 3 p.m. at the northside Indianapolis parish.

The youth ministry babysitting service in the parish athletic and activity center enables parents to complete Christmas shopping, go out for lunch, or relax while their children are enjoying games, movies, cartoons, and even a visit from Santa Claus.

Youth ministry coordinator Bob Schultz said proceeds from the youth group project will benefit a needy family adopted by the parish as well as a number of center-city children.

Donations may be cash or a household item from the Christmas Service Project list. Telephone the parish youth ministry office at 317-259-7886 for registration information.

☆☆

Members of St. Monica's confirmation class are again sponsoring their **Rent-A-Kid** project for babysitting and odd jobs to raise funds for the Indianapolis parish. For information, contact Rose Rosenbaum at 317-299-4166. All proceeds benefit the northwestside parish.

☆☆

Youth group members from St. Mary's Parish at Lanesville will be hosts for the New Albany Deane's monthly **youth Mass** on Dec. 17 at 6:30 p.m. A Christmas party after the Mass begins at 7:30 p.m. and concludes at 9:30 p.m.

On November 26, youth group members from St. Paul Parish at Sellersburg were hosts for the deane's monthly youth Mass. Youths from St. Michael's Parish at Charlestown hosted the October gathering for more than 100 teens.

☆☆

Shaw Memorial High School senior Kristina Skiles of Madison received **first place honors** and a \$300 prize from the Indiana Association of Realtors for her essay on the special aspects of home ownership.

The award was presented by the association during their annual convention in Evansville. Kristina's essay, written for a United States history class assignment, focused on the theme "Home Ownership and the Family, Memories Are Made of These."

Her story, published in a recent issue of *Indiana Realtor*, described historical memories related to a piece of property during the years 1911 through 1989 from the viewpoint of an oak tree.

☆☆

Newly elected officers of the St. Mark Parish youth group are Ken Cabrera, president; Julie Schmalz, vice president; Denise Kattau, senior class representative; Jason Schwartz, junior class representative; Steve Shockley, sophomore class representative; and Angie Hillman, freshman class representative.

☆☆

Like Santa's elves, drama students from Our Lady of Providence High School in Clarksville will need a post-Christmas vacation from their busy **holiday entertainment** programming.

After their seasonal performances for both young and old audiences in Indiana and Kentucky, the Providence Singers and drama students participating in the school's "Christmas to Go" and "Holiday Yarnspunners" programs will take a needed rest.

Their community service work as members of the Popcorn Players, Cricket Company, Wise Guys, Kris Kringle Readers, Berry Good Time Readers, Reindeer Readers, Home and Hearth Readers, and Gingerbread Readers has earned praise and applause during Advent.

Those groups, along with the acclaimed Providence Singers, have performed on location for senior citizens, school children, and other groups.

Youth events

Dec. 17—New Albany Deane's youth Mass and Christmas party, St. Mary Parish, Lanesville.

Dec. 18—Catholic Youth Organization "Seven Super Mondays" program on "Sexuality" at the CYO Youth Center, 7 p.m. to 9 p.m.

Dec. 20—St. Paul Parish, Tell City, youth group caroling party, 6:30 p.m. to 9 p.m.

Dec. 21—Aquinas Center, Clarksville, open house for New Albany Deane's volunteers, 2 p.m. to 5 p.m.

Dec. 22—St. Paul Parish, Tell City, youth group bowling party, Tell City Bowling Center, 7 p.m. to 9:30 p.m.

Dec. 27—St. Mark Parish, Indianapolis, youth group outing to Union Station, 11 a.m.

Submit items for the biweekly calendar by 10 a.m. Monday to Youth Calendar, P.O. Box 1717, Indianapolis, Ind. 46206.

For more information, call the Catholic Youth Organization, 317-632-9311; Connersville Deane's, 317-825-2944; New Albany Deane's, 812-945-0354; Tell City Deane's, 812-843-5474; Terre Haute Deane's, 812-232-8400; or individual parishes.

Faith, kindness, and even joy survive violence

by Fr. Paul J. Schmidt

We live in a violent world. What once was told by word of mouth and later written in newspapers and photographed for leisurely viewing now comes immediately into our living rooms through television.

Murders, prison riots, terrorist bombings, airplane crashes, wars, robberies, hostage-takings—all pour through the screen every day. We watch programs filled with simulated violence. Then we go to the movie theater to view the latest version of "Friday the 13th" on the big screen.

Not all violence is made by human beings. Nature often gets into the act. Who can forget sitting down to watch the third game of the World Series in the San Francisco Bay area and witnessing a devastating earthquake instead?

Not long before that we had a front row seat at the terrifying destruction wrought by Hurricane Hugo.

Our experience of violence, however, is not only vicious. Many people have become victims of untimely nature and the cruelty of fellow citizens.

At a recent jury selection for a violent

criminal case, the judge asked prospective jurors if they or anyone close to them had experienced a violent crime. Out of a dozen people, only two said yes.

Most jurors had several experiences to relate. Some said, "I was only robbed" or "I only had my car broken into." Such crimes now are taken for granted, even considered insignificant.

How are Christians to live in this kind of world? Certainly we should try to change it. We can and should limit the amount of "entertainment violence" we subject ourselves and children to. But we cannot stop an earthquake. And so much violent activity is beyond our control.

Chapter 16 in the Acts of the Apostles is a place where we can get help in dealing with violence. Here Paul and Silas, newly arrived in Macedonia, encounter several kinds of violence.

First they have to drive the devil himself out of a fortunetelling young slave girl who harasses them. Then the girl's owners lay violent hands on them and drag them before the authorities. The crowd turns on them as well. The magistrates have them beaten with rods and thrown into a maximum security jail cell. Next there is an earthquake.

What do Paul and Silas do? While in prison, they pray and sing hymns. The other prisoners listen, probably thinking that Paul and Silas were crazy. They expected to hear moans and curses after a scourging, not the sounds of a prayer meeting.

When the earthquake hits and the doors fly open, the apostles do not lead a prison revolt or run away. They stop the jailer from killing himself. Before long, they accept his hospitality and win him and his whole household as converts by proclaiming the Word.

Finally the disciples have the presence of mind—or the sense of humor—to demand that the magistrates eat crow and send them on their way publicly.

Paul and Silas teach us that it is possible to experience a violent world and remain human. Courtesy, common sense, faith, kindness, even joy can survive in the worst of circumstances. The evil of violence can become the opportunity for doing good.

An earthquake or a hurricane can bring out heroism and generosity in many people. Criminal behavior, if it does no other good, can challenge us to forgive our enemies.

How many opportunities for forgive-

ness come beaming at us every day through the television set?

The violence around us can force us to get our priorities straight, to live a life reconciled to God and to our neighbor, to recognize our dependence on providence. It can motivate us to find the inner peace that nothing can shake, the calm that thinks of others with compassion in times of calamity, the quiet joy that remains rooted at the depth of our being, no matter what sad and frightening things are going on around us.

Writing to the Corinthians, Paul compiled a catalogue of the mayhem he had encountered. He also told how he dealt with adversity. Learning from his experience can give us serenity in a violent world.

"We have to show great patience in times of affliction, of need, of difficulty; under the lash, in prison, in the midst of tumult; when we are tired out, sleepless and fasting. We have to be pure-minded, enlightened, forgiving and gracious to others. We have to rely on the Holy Spirit, on unfeigned love, on the truth of our message, on the power of God" (2 Corinthians 6:4-10).

(Father Schmidt writes religious education articles for Catholic News Service.)

Youths describe tragic effects of domestic violence

by Mary Ann Wyand

First of two parts

What effect does domestic violence have upon young people?

Conventional Franciscan Brother Martin Masler, a religion teacher at Cardinal Ritter High School in Indianapolis, gathered a group of Ritter students for a panel discussion on that topic with members of Separated, Divorced, and Remarried Catholics this fall at the Catholic Center.

"We're laying our hearts and our souls out to you as a learning experience," Brother Martin said. "We're here for you to see the effects of abuse and divorce and what happens in the grieving process for adolescents and young adults."

Their candid remarks dealt with stress caused by alcoholism, emotional, physical and sexual abuse, divorce, and suicide.

"I didn't have any other best friend but my dad," one teen-age boy said. "He drank a case and a half of beer every day, and I didn't know what to do." Finally, the student said, "I talked my dad into talking with Brother Martin, and he spilled out his

whole life story, things I never knew about."

Although the father agreed to check into an alcoholism treatment center, a final drinking outing led to his death.

"I saw alcohol kill my father," the student said, "and I felt like killing myself so I could be with my dad. That's how much I cared about him. I'm totally against drinking myself."

The Ritter student said his teacher helped him deal with the intense grief that followed his father's death.

"Brother Martin helped me, and now he's just about the only person I can talk to," he said. "It was so great because somebody was there to help me."

A female student spoke next, telling a tragic story of sexual abuse by her father.

"My dad tried to molest me, and I had to fight him off," she admitted. "I didn't cry the whole time. I was probably in shock. Then I told my mother, and after that I couldn't stop crying."

Reflecting on that difficult time, she described a conversation with a police officer, who asked her if she wanted psychological help.

"I've never had a dad that I could love and that could love me," she said. "I went through a time when I couldn't talk to anybody, but now I can talk about it."

Another teen-age girl also told a sad story about her father, who survived a tour of duty during the Vietnam War only to commit suicide at home.

"I was five when my dad committed suicide," she said. "My mom acts like it's no big deal, but I know she really misses him. It's a big mystery in our family, why he could have committed suicide. Everybody thinks about it. I've even tried it."

She also said her mother "has been in and out of relationships with married men for eight years, and it's been really hard on

me. I think if you're going to get married, those vows should be sacred."

Another Ritter student admitted that she has attempted suicide several times.

"My parents fight a lot and they put me in the middle of it," she said. "My parents can't give me love. They don't know how. All they know how to do is yell and scream at me. I've tried to kill myself more than once."

Another teen-age boy also lamented the fact that, "My dad really tears me down bad with mental and physical abuse. My oldest brother used to do a lot of drugs because of it. Now he's in prison."

Brother Martin noted that, "Once God gives us that gift of a parent, that cannot be taken away. Unfortunately, some parents never give any positive strokes."

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BOOK REVIEW

Books of interest to Catholics

WASHINGTON (CNS)—Here is a list of books of particular interest to Catholic readers.

"THE BEATITUDES IN MODERN LIFE," edited by Margaret Garvey, Thomas More Press, \$8.95, 183 pp. Essays by eight Catholic activists illustrating their responses to the Beatitudes.

"EVER PRESENT LORD," by Bishop Joseph J. Gerry, St. Bede's Publications, \$11.95, 16 pp. Selected commentaries, homilies and talks given by Bishop Gerry during his 14 years as abbot of the Benedictine community of St. Anselm and chancellor of St. Anselm College, both in Manchester, N.H. He is now bishop of Portland, Maine.

"COMMITMENT: KEY TO CHRISTIAN MATURITY," by Susan Muto and Holy Ghost Father Adrian van Kaam, Paulist Press, \$8.95, 216 pp. Shows Christians

how they can satisfy their deep spiritual hunger and grow spiritually through commitment to the ordinary events of everyday life.

"TROUBLING BIBLICAL WATERS," by Cain H. Felder, Orbis Books, \$14.95, 233 pp. Distinguished African-American biblical scholar examines and comments on the issues of race, class and family in the Bible.

"TOWARD A MALE SPIRITUALITY," by John Carmody, Twenty-Third Publications, \$7.95, 117 pp. Stresses theology in urging the development of a male spirituality based on experience and potential.

"CHRISTIAN NEIGHBOR-LOVE," by Jesuit Father Garth L. Hallett, Georgetown University Press, \$24.95 cloth, \$12.95 paper, 177 pp. Scholarly study of the six different and incompatible ways in which Christians have conceived love's requirement of service to others.

"SEEK MY FACE," by Jesuit Father William Barry, Paulist Press, \$4.95, 100 pp. Uses Bible stories to show readers how to use everyday experience as a means to a deeper relationship to God.

"PORTRAITS OF HEALING," by Jean Acheson, Ave Maria Press, \$4.95, 127 pp. Vivid evidence that those who minister to the handicapped are healed of their own infirmities and handicaps.

"RESIST THE DEVIL," by Holy Cross Father Charles W. Harris, Greenleaf Press, \$5.95, 118 pp. Integrates traditional Catholic doctrine on demonic activity with contemporary pastoral knowledge and the authentically helpful insights of modern psychology.

"BIBLICAL BLUES," by Divine Savior Father Andre

Papineau, Resource Publications, \$7.95, 229 pp. Twenty-five stories which deal in a practical way with the exhilarating experiences and the letdowns that people encounter in daily living. The potential for growth in each is explained.

"PRAYER AND REMEMBRANCE," by Father Roger Swenson, Ave Maria Press, \$5.95, 189 pp. Prayer as an active, purposeful openness to God through the medium of memory.

"THE CELIBACY MYTH," by Jesuit Father Charles A. Gallagher and Father Thomas L. Vandenberg, Crossroad, \$8.95, 156 pp. Looks at clerical celibacy from the viewpoints of the parish priest and the people of the parish.

"HOMOSEXUALITY IN THE PRIESTHOOD AND THE RELIGIOUS LIFE," edited by Sister Jeannine Gramick, Crossroad, \$14.95, 251 pp. Essays from personal or professional experience and from theological and philosophical perspectives on a persistent church issue.

"GAY PRIESTS," edited by James G. Wolf, Harper & Row, \$17.95, 216 pp. Findings of a National Opinion Research Center study of 101 homosexual Catholic priests. Essays by four homosexual priests reveal their struggle with the political, social, ecclesiastical and religious implications of their sexual orientation.

+ 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.)

+ BALLOW, Lilly M., 76, St. Michael, Cannelton, Dec. 2. Wife of Robert; mother of James Dennis Nelson; sister of James Lahee and Helen Fernow.

+ GAULEY, Eugene F., 75, Holy Family, New Albany, Nov. 25. Stepbrother of Edward LeBlanc and Martha Bell.

+ GRAHAM, Nellie, 92, St. Augustine, Jeffersonville, Nov. 30. Sister of Margaret Cowman.

+ HENCKEL, Paul, 88, St. Mary, New Albany, Dec. 3. Husband of Elsie Hendrick; brother of Marie Sandbach and Rose Henckel.

+ ICE, Jennifer A., 19, Our Lady of the Greenwood, Nov. 20. Daughter of Jerry S. and Elsie Moroz; sister of Erin Ice; granddaughter of June Ice and Mr. and Mrs. Michael Moroz.

+ KING, Hazel M., 67, St. Gabriel, Cannelton, Dec. 3. Wife of Harry King; mother of Susan Hooten; stepmother of Judy Reebster and Donna Reynolds; sister of John McCarroll; grandmother of three; step-grandmother of five; great-grandmother of two; step-grandmother of four.

+ LARSON, Barbara Alice, 59, Our Lady of the Greenwood, Nov. 18. Wife of Gordon E. Larson; mother of Cheryl E. Kocher, Patricia Boswell and John Larson; sister of Charles R. Dillon and Delores Isenhardt; grandmother of six.

+ MACKIE, Gordon L., 58, St. Gabriel, Dec. 6. Husband of Lenora F. Mackie; father of William J. and P.K. Robert; John Mackie; stepfather of David A. Hudson, Lenora Moore and Brenda L. Mains; son of Margaret E. Mackie; brother of Melvin D. Mackie and Jerry F. Mackie; grandfather of one.

+ MAPPES, Florence, 84, St. Roch, Dec. 1. Mother of Delores Husson, Catherine Bickers, Caroline Underwood, and Bernard Joseph, Norbert and Thomas Mappes; sister of Esther Berry and Owen and Howard Snyder; grandmother of 35; great-grandmother of 37; great-grandmother of two.

+ MARTIN, Betty B. (Helms), 68, St. Bridget, Indianapolis, Dec. 1. Mother of Anthony A. and Keith A.; sister of James C. Helms; grandmother of three.

+ MAURER, Freda, 81, Holy Name, Beech Grove, Nov. 14. Sister of Vivian Gray, Mary Elaine May, Jerry Bergfeld and Betty Gultans.

+ MAY, Lawrence J., 92, St. Pius X, Dec. 2. Husband of Teresa May; father of Robert, James and Thomas May and Beverly Abel; grandfather of 16; great-grandfather of 36.

+ MCHUGH, Dona M., Facet, 78, Our Lady of the Greenwood, Nov. 30. Mother of Jackie Bohannon, Patricia Stonebraker and Thomas McHugh; sister of Dons Wright; grandmother of 19; great-grandmother of 23.

+ McNAUGHT, Anne J., 85, St. Christopher, Dec. 2.

+ NEUMEYER, Charles, 64, St. Catherine of Siena, Nov. 29. Husband of Carol; father of Robert L. Thomson, Gary L. and Kevin R. Neumeier; brother of Jessie West and Helen M. Ensmann; grandfather of three.

+ PIERRARD, Thomas, 62, St. Mark, Dec. 3. Husband of Maiala; brother of Polly Stocker.

+ SPALDING, James F., 74, Holy Name, Beech Grove, Nov. 27. Husband of Mildred A. (Key); father of Rita Ann, James Dennis and Joseph Edwin; brother of Marguerite Lundegren and Rose Angelle.

+ WEIDMAN, Harold Thomas, Sr., 65, Sacred Heart, Indianapolis, Nov. 3. Husband of Alice May Weidman; father of Philip and Harold Thomas Weidman, Jr. and Nicki Dunbar and Debbie Fard; brother of Robert, Fred, and Walter Weidman and Margaret Graham; grandfather of five.

+ WUESTFELD, Eugene, 69, St. Joseph, St. Leon, Nov. 24. Brother of Ralph, Blanche Hoff, Celeste Allen, Matilda Bischoff.

Sister Rose Ellen O'Toole dies at Woods Dec. 4

ST. MARY OF THE WOODS—Providence Sister Rose Ellen (Lucille) O'Toole died here at Dec. 4 and was buried from the Church of the Immaculate Conception on Dec. 7. She was 82.

The former Lucille O'Toole was born in Vincennes, Ind. She entered the Congregation of the Sisters of Providence in 1924 and professed final vows in 1932. Sister Rose Ellen taught in St. Charles, Bloomington, Annunciation, Brazil, St. Catherine, Indianapolis, and St. Patrick and St. Margaret Mary in Terre Haute. She taught in other Indiana schools outside of the archdiocese as well as in Illinois, Maryland and Washington D.C. Sister Rose Ellen is survived by a sister, Margarita Bach.

A children's gift book

Reviewed by Margaret Maher

WILLIE'S NOT THE HUGGING KIND, by Joyce Durham Barrett, illustrated by Pat Cummings, Harper & Row (New York, 1989), 32 pp., \$12.95.

Peer pressure persuades Willie to "stay cool" and avoid hugs from his family. Willie's best friend, Jo-Jo, tries to convince him that he's too old to be hugged and he doesn't need affection anymore. Barrett's warm and gentle story accentuates the human need for love and this work should be shared with the entire family. (Ages 5-8)

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'Ecological crisis is a moral issue,' pope says

by Cindy Wooden

VATICAN CITY (CNS)—The ecological crisis is a moral issue and destruction of the environment threaten hopes for world peace, said Pope John Paul II.

Lack of respect for nature "is a seedbed for collective selfishness, disregard for others and dishonesty," the pope said in his annual message for the World Day of Peace, celebrated Jan. 1.

The message was the first papal document dedicated exclusively to ecology, said Cardinal Roger Etchegaray, president of the Pontifical Council for Justice and Peace. The cardinal spoke at a Dec. 5 Vatican press conference at which the document was released.

The "ecological crisis" facing the world today is a call to all people to ensure that creation be protected and preserved for future generations, the pope said. Ethical values such as respect for life and the careful use of technology not only contribute to protecting the environment, he said, they also are essential to world peace.

For Christians, the pope said, "responsibility within creation and their duty toward nature and the creator are an essential part of their faith."

The "indiscriminate application of advances in science and technology," he said, have shown that "we cannot interfere in one area of the ecosystem without paying due attention both to the consequences of such interference in other areas and to the well-being of future generations."

The pope spoke about depletion of the ozone layer, which protects the earth from the sun's harmful rays, and about the resulting "greenhouse effect" of gradual warming.

The greenhouse effect "has now reached crisis proportions as a consequence of industrial growth, massive urban concentrations and vastly increased energy needs," he said.

"Industrial waste, the burning of fossil fuels, unrestricted deforestation, the use of certain types of herbicides, coolants and propellants: all of these are known to harm the atmosphere and environment," he said.

The Judeo-Christian belief that God created the earth for the benefit of all people requires an end to any selfish uses of its natural resources, the pope said. "It is manifestly unjust that a privileged few should continue to accumulate excess goods, squandering available resources, while masses of people are living in conditions of misery at the very lowest level of subsistence," he said.

The social structures that create and maintain abject

poverty often lead to abuse of the environment, he said. "Rural poverty and unjust land distribution in many countries, for example, have led to subsistence farming and to the exhaustion of the soil," the pope said. "Once their land yields no more, many farmers move on to clear new land, thus accelerating deforestation."

The poor should not be given all the blame for the environmental consequences of such actions, he said. "Rather, the poor, to whom the earth is entrusted no less than to others, must be enabled to find a way out of their poverty," the pope said.

Although some ecological damage is irreversible, future destruction of the environment can be prevented if nations work together and if individuals change their style of living, he said.

"The seriousness of the ecological issue lays bare the depth of man's moral crisis," he said, especially the growth of consumerism and the longing for "instant gratification."

"Simplicity, moderation and discipline, as well as a spirit of sacrifice, must become a part of everyday life, lest all suffer the negative consequences of the careless habits of a few."

The pope also decried the continuing development of chemical, bacteriological and biological weapons "despite the international agreements" that prohibit their use. "Any form of war on a global scale would lead to incalculable ecological damage," he said. Even local and regional conflicts destroy human life and the environment, damaging "the land, ruining crops and vegetation as well as poisoning the soil and water."

The pope asked people to follow the example of St. Francis of Assisi, who "gives us striking witness that when we are at peace with God we are better able to devote ourselves to building up that peace with all creation which is inseparable from peace among all peoples."

Accommodation to U.S. culture called danger

by Tracy Early

NEW YORK (CNS)—Jesuit Father Avery Dulles, the noted theologian, said Dec. 5 that the greatest danger facing the Catholic Church in the United States was "excessive and indiscreet accommodation" to U.S. culture.

Father Dulles in a lecture in New York called U.S. Catholics to a "counter-culturalism," but one "measured" and "prudent" in recognition that the church could benefit from "certain American democratic values and practices."

"Our American traditions of freedom, personal initiative, open communication and active participation can undoubtedly be a resource for the renewal of Catholicism in an age when authoritarian structures, repression and conformity are in general disrepute," he said.

But traditional Catholicism, he said, has "convictions and priorities" different from those embedded in American culture.

"The more thoroughly Catholics become inculturated in the American scene, the more alienated they become from their religious roots and the hierarchical authorities," he said. "Accommodation, therefore, can increase the crisis of identity felt by American Catholics."

Speaking at the Lincoln Center campus of Fordham University, Father Dulles made his remarks in delivering the annual McGinley Lecture, part of his responsibility as holder of Fordham's McGinley Chair in Religion and Society.

He said that a new mass culture of "consumerism" had been imposed on the cultural patterns of past centuries.

Father Dulles said the predominant trend in U.S. Catholicism since the Second Vatican Council was "accommodationism," and he found this tendency in the hierarchy as well as among theologians and young Catholics who see themselves first as Americans and "only secondarily as Catholics."

"Apart from the issue of abortion, on which they are willing to risk a measure of unpopularity," he said, "the bishops increasingly shift their attention to social issues, adopting agendas that in many ways resemble those of the liberal intelligentsia, notably in their teaching on peace and on the economy."

Accommodation has always been "an honored principle of pastoral and missionary practice," and there can be "no question of simply rejecting" it, Father Dulles said. But the church must guard against its dangers, he said.

Father Dulles, who was born to a Presbyterian family and

converted to Catholicism while a student at Harvard, said that "by simply echoing the prevailing opinions and values" the church undermined its "claim to present a divine message" and weakened the "motivation for seeking membership."

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DEBATE RAGES

'Conscience' becomes theological battleground

by John Thavis

VATICAN CITY (CNS)—The individual conscience, long held by the church to be a "sanctuary" where a person is alone with God, is fast becoming a theological battleground.

In the continuing debate over dissent, the Vatican has shown concern that "following one's conscience" may be used by Catholics as an escape clause to opt out of church teachings on moral issues—particularly birth control. Others have responded that the traditional dignity of the personal conscience, as the ultimate place of reckoning for each individual, demands respect and a certain flexibility.

The question has been taken up publicly by theologians close to the Vatican. It has been answered by others in church academic circles, such as Father Bernard Haring, who warned that "a war against the creative conscience" is taking place.

Most recently, Austrian Cardinal Franz Konig raised the issue in a lengthy article he wrote for an Italian newspaper, *Corriere della Sera*.

Cardinal Konig said he thought the relationship of the conscience to the church's teaching authority was being manipulated and "called into question" in the debate over *"Humanae Vitae"* ("Of Human Life"), the encyclical that banned artificial birth control.

Reviewing statements of the Second Vatican Council, he noted that Catholics are called to "give particular attention" to what the pope and bishops teach and be disposed to follow these teachings.

But "a different decision of conscience must be possible," he said. Those who have struggled in conscience over church teachings and find they cannot agree with them should not be considered outside the faith, said Cardinal Konig, who helped write the council's documents on the subject.

At the Vatican, a slightly different view prevails. "It is a very dangerous idea that a Catholic is free, after serious

reflection, to reject the church's teaching," said one official who deals with doctrinal issues.

"It's what a lot of theologians are saying. It's an invitation to practical dissent," said the official, who asked not to be named. Like others, he suggested that some pastors may be "happy to hide behind this idea of conscience" when it comes to advising couples about contraception.

He also made another point which is frequently emphasized at the Vatican: that the obligation to "follow one's conscience" refers to a "rightly formed" con-

The 'duty of conscience' cannot be understood as a loophole for dissatisfied Catholics.

science. For Catholics, the official said, this is not simply a matter of informing themselves about what the church teaches but "forming the conscience according to the teaching of Christ" as expressed through the magisterium of the church.

In this view, any definitive dissent would be considered an act of infidelity, the official acknowledged. He said a correct pastoral approach would be to tell those who cannot in conscience agree with a church teaching that they must at least keep trying to agree.

Other theologians, however, have said an individual cannot be expected to remain in a state of permanent doubt on moral issues. At a certain point he or she must act on his beliefs—even if they are in disagreement with the hierarchy.

Msr. Carlo Caffarra, a papal adviser on birth control and other moral issues, said in an interview last spring that the church could not tolerate the idea of an "autonomous conscience" that "produces in a creative manner the truth regarding good and evil."

Father Haring, a well-known German theologian, countered that Msr. Caffarra's arguments would make the conscience a prisoner of rigid precepts and prohibitions. A conscience that is not allowed any flexibility would become "inevitably sick," he said.

Father Haring also cited the council's teachings on the dignity of the moral conscience, "Gaudium et Spes," the Constitution on the Church in the Modern World, said the conscience contains a law inscribed by God which must be obeyed. Man's "dignity lies in observing this law, and by it he will be judged," the document said, referring to St. Paul's Letter to the Romans.

In today's church, Father Haring commented, "truth

of conscience carries greater weight than a manipulated obedience, unsupported by inner conscience."

Elsewhere, the council said that "in forming their consciences the faithful must pay careful attention to the sacred and certain teachings of the church."

It also specifies that married couples cannot simply "follow their own fancy" on issues of marital love. They "must be ruled by conscience—and conscience ought to be conformed to the law of God in the light of the teaching authority of the church."

This was pointed out recently in an important Vatican newspaper editorial marking the 25th anniversary of *"Humanae Vitae"*. The editorial warned against justifying illicit behavior by recourse to the "rights of the individual conscience."

At a Vatican meeting devoted to the anniversary, participants rang similar alarm bells. Archbishop Desmond O'Connell of Dublin, Ireland, stressed that conscience "does not mean that what I feel is right, or simply deciding for myself."

The issue of conscience has come up in other contexts, too. When Hungarian Father Gyorgy Bulanyi was asked to submit to 12 basic church teachings outlined by the Vatican's doctrinal congregation in 1985, he added a 13th at the bottom of the page: that no one can be forced to act against his conscience.

The congregation prefect, Cardinal Joseph Ratzinger, said that while that was "absolutely correct in itself," it could not be used as an excuse to justify the priest's views on church authority and other matters. Father Bulanyi's suspension from the priestly ministry was upheld by the congregation.

Earlier this year, Italian bishops picked up on the theme in a pastoral document aimed at priests and lay people. They warned against overvaluing the authority of the personal conscience and against appealing to "presumed rights of the faithful against the dispositions of the church."

The bishops appeared anxious to make clear that the "duty of conscience" cannot be understood as a loophole for dissatisfied Catholics.

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