

Draft of universal catechism is sent to bishops

by Jerry Filleau

WASHINGTON (CNS)—The Vatican in December sent the world's bishops the first draft of a new universal catechism for the church—the first in more than 400 years.

Meant as a comprehensive statement of basic truths of the Catholic faith, the document is 434 pages long in the

English version. It was also issued in French, Spanish, Italian and German.

Its basic structure of three main parts—creed, sacraments, commandments—plus an epilogue on prayer is almost exactly the same as the last such universal catechism, the Roman Catechism issued in 1566 following the Council of Trent.

Unlike the Roman Catechism, however, the new

document addresses issues unheard of four centuries ago, such as nuclear and chemical warfare, surrogate motherhood, biogenetic research, reckless driving and pollution and toxic waste.

Its synthesis of moral and doctrinal teaching relies heavily on Scripture, ancient church writers and the teachings of the Second Vatican Council.

(See DRAFT on page 20)

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Noriega incites Vatican-U.S. tension

by John Thavis

VATICAN CITY (CNS)—The strange case of deposed Panamanian dictator Gen. Manuel Noriega, who took refuge in the Panama City nunciature Dec. 24, set off delicate negotiations and diplomatic tensions between the Vatican, the United States and Panama.

As *The Criterion* went to press, Noriega was still enjoying what the Vatican carefully termed "temporary diplomatic asylum" in the nunciature, the Vatican's embassy. Meanwhile, U.S. troops kept up their watch outside the building, hoping to nab Noriega and bring him to the United States for trial on drug charges.

As of Wednesday morning, no third country had publicly offered political asylum to Noriega. With Panama's new government hesitant to take custody of Noriega and the Vatican unwilling to hand him over directly to the United States, the situation appeared to remain at an impasse.

On Dec. 29, Panama's bishops told Pope John Paul II in a letter that Noriega must "be turned over to justice." They did not, however, specify whose justice he should be handed to. (See story on page 19).

The Vatican sent an experienced diplomatic official, Msgr. Giacinto Berloco, to Panama to "lend a hand" to the nuncio, a spokesman said Jan. 2. Msgr. Berloco is the Vatican's counselor to the Panamanian nunciature and routinely handles other Latin American affairs at the Vatican Secretariat of State.

Throughout the week, the Vatican sought to emphasize several points:

►The nuncio, Archbishop Jose Sebastian Laboa, had accepted Noriega



PANAMA DEMONSTRATOR—A young woman outside the Vatican Embassy in Panama City, Panama, waves a U.S. and a Panamanian flag. She was among the demonstrators Dec. 28 who urged the Vatican to turn Gen. Manuel Noriega over to the United States. (CNS photo from UPI-Reuters)

temporarily, and only after the ousted leader promised to call off his armed struggle against the invasion. In fact, Vatican spokesman Joaquin Navarro-Valls

said Dec. 29, there had not been a single death in the fighting since Noriega entered the nunciature.

►The Vatican could not simply consign Noriega to U.S. troops or "walk him to the door," as had been suggested by U.S. officials. For an embassy in one country to turn over a person seeking asylum to a third country would be "absolutely outside the norms of diplomatic procedures and international law," Navarro-Valls said.

►The Vatican was willing to consider a request for Noriega from Panama's new government, but as of Jan. 2 no such request had been made. The church was not trying to "block the course of justice concerning a person accused of serious

crimes," said a statement Dec. 30 from the Vatican Secretariat of State.

►Negotiations between U.S. and Vatican officials on Noriega's fate continued on a "cordial" basis, with Ambassador Thomas Melady, U.S. envoy to the Vatican, meeting Dec. 27 with Archbishop Angelo Sodano, the Vatican's deputy Secretary of State. The United States kept pressing for Noriega to be handed over and the Vatican politely refused, a Rome source said.

Meanwhile, U.S. military actions around the nunciature prompted a sharply worded reaction at the Vatican.

In an apparent bid to unnerv Noriega and those hosting him, U.S. soldiers spent the week blasting non-stop rock music at the nunciature, frisking embassy personnel, stopping official cars from entering, shooting out street lights and buzzing the building by helicopter.

"An occupying power cannot interfere with the work of a diplomatic mission nor demand that a person seeking asylum there be handed over to it," Navarro-Valls said Dec. 29. Citing an international treaty, the Vatican spokesman said such tactics were viewed as a "very serious matter."

As the negotiations continued, they appeared to focus on whether Panama's (See PANAMANIAN LEADERS on page 19)

American nun killed in Nicaragua

WASHINGTON (CNS)—Two nuns, one of them an American, were killed and an American bishop wounded Jan. 1 when U.S.-backed rebels fired on a vehicle they were driving in northeast Nicaragua.

The American nun was Sister Maureen Courtney, 40, of the Congregation of the Sisters of St. Agnes of Fond du Lac, Wis. The Nicaraguan nun was Sister Teresa Rosales, also a Sister of St. Agnes.

Wisconsin-born Auxiliary Bishop Paul Schmitz, 46, of the Apostolic Vicariate of Bluefields, Nicaragua, was injured in the attack. The bishop, a member of the Capuchin order from Fond du Lac, was shot in the arm.

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Bishops confer at White House about El Salvador

WASHINGTON (CNS)—The president of the U.S. Catholic Conference and two cardinals visited the White House Dec. 22 seeking U.S. support "for a cease-fire and good faith negotiations" in El Salvador.

After the one-hour visit with White House chief of staff John H. Sununu and national security adviser Brent Scowcroft, Archbishop Daniel E. Pilarczyk of Cincinnati, USCC president, sent a letter and a three-page policy document about El Salvador to President Bush.

The letter described the meeting, which also was attended by Cardinals Bernard F. Law of Boston and James A.

Hickey of Washington, as "constructive and helpful."

"We appeal to our government to support actively and strongly the efforts of the Central American presidents and the church in El Salvador to bring about a cease-fire and good faith negotiations to end the conflict," the archbishop wrote to Bush.

The prelates were accompanied to the White House by Father Dennis M. Schnurr, USCC associate general secretary, and John Carr, USCC secretary for social development and world peace.

(See BISHOPS' LETTER on page 2)

FAITH ALIVE!

Beginning with this first issue of 1990, *The Criterion* will publish religious education articles from Catholic News Service in a revised format called "Faith Alive!"

Formerly known as "Today's Faith," the updated weekly supplement is designed to serve all those who want to discover what promise faith holds in the new decade leading to a new century and new millennium.

When challenges that seem defined by their complexity virtually churn within society, God's people challenge themselves to connect the faith they celebrate and the life they pursue to discover a living faith, a faith that is truly alive.

the CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

It looks like a united Europe is coming

by John F. Fink

If it hadn't been for the amazing changes that were taking place in East Germany while I was in Belgium and Germany in October the thing that would have surprised me the most was the determination on the part of the Germans and the Belgians, and by all accounts other countries as well, to create a united Europe. Even with all that was then happening in East Germany, what people in Brussels, the West German Foreign Ministry, and the U.S. Embassy wanted to talk about was the progress that is being made in the European Community.

The European Community (EC) had its beginnings as far back as 1952 when West Germany, Belgium, France, Italy, Luxembourg and the Netherlands established the European Coal and Steel Community. This was followed in 1957 by the European Economic Community and the European Atomic Energy Community. Political cooperation began in 1970. The original six countries were joined by Denmark, Ireland and Britain in 1973, Greece in 1981 and Portugal and Spain in 1986.

BUT THINGS ARE REALLY going to change at the end of 1992, thanks to the Single European Act that was signed in 1986. This act created a single market in the EC as well as the expansion of European political cooperation into a European foreign and security policy. Almost all customs and trade barriers between member states have already been eliminated. The EC court's decisions supercede all national laws unless they conflict with a nation's constitution.

At the German Foreign Ministry we were told that, as of 1992, two pillars of the NATO alliance will develop—the EC as one and North America as the other. At the U.S.



Embassy were told that the U.S. favors the single market because it will be easier for U.S. companies to sell into one market than into many and U.S. companies are now making plans to take advantage of the single market.

THE CATHOLIC CHURCH ALSO favors the EC and has been working toward European unity since 1956. That's when the *Office Catholique d'Information sur les Problemes Europeens* (OCPIE) was established. That translates as the Catholic Office of Information about European Problems but the executive director calls it the Catholic European Study and Information Centre; he doesn't mention problems.

The director is Father John Lucal, an American Jesuit priest who was formerly on the staff of *American magazine*. I had dinner with him on Oct. 8 and then met with him and two others the next morning. The other two were Pere George Van Egghem, a priest of the Diocese of Bruges, Belgium; and Noel Treanor, from Ireland.

The government of the EC is in three cities: Brussels, which considers itself the capital of Europe and where we saw a lot of construction of EC buildings going on; Strasbourg, France, where the EC Parliament meets; and Luxembourg, where there are offices and the EC's OCPIE itself has offices both in Strasbourg and in Brussels.

OCPIE addresses aspects of peace, justice and human rights. It organizes international study seminars and disseminates their conclusions through national and international associations and the publication of two periodicals, *European Studies* and *European Vision*.

OCPIE isn't the only Catholic organization that supports the EC. There is also COMECE, the Commission of the Bishops of the European Community. This organization is composed of the Catholic bishops of the 12 EC countries. Each country's episcopal conference (similar to the U.S.'s National Conference of Catholic Bishops) has one representative on the commission. They meet regularly to discuss the role of the church in the EC. They tackle problems that

involve poverty, education, the family, development, medical and bioethical questions, etc.

Father Van Egghem said that COMECE has three goals: 1) to sensitize people to the fact that the EC is coming; that Europe is changing; 2) to maintain contact with European politicians and officials of the 12 countries; and 3) to study particular items of European problems such as those mentioned in the previous paragraph. He said that the Vatican II document "*Gaudium et Spes*" is sort of the charter for COMECE.

BUT HOW MUCH SUPPORT is there for the EC and how would it be affected by the possible reunification of the two Germanys? According to what we were told, the most support for the EC is in Italy, while the least is in Denmark and England. Furthermore, although the major countries belong to the EC, such countries as Switzerland, Norway, Sweden and Finland do not.

It seems to me that the EC is being supported much more by the various governments than it is by the average person in Europe. The more knowledgeable a person is about the EC the more likely he/she is to support it. For the elections to the Parliament that took place last June 58.4 percent of the Europeans in those 12 countries voted.

A West German Foreign Ministry officer told me that he visualized the reunification of Germany taking place within the context of the EC, with both Germanys eventually being members of a unified Europe. Since that time, though, a lot has happened in East Germany and West Germany's Chancellor Helmut Kohl has started promoting Germany's reunification with no mention of the EC.

Now with the changes in government in Hungary, Poland and Czechoslovakia, as well as in East Germany, those who are thinking ahead (including Pope John Paul) visualize an EC that will include Eastern Europe as well as Western Europe. Austria and Turkey have already applied for membership and it looks like it might be just a matter of time before there will be a united Europe.

Bishops' letter summarizes El Salvador policy

(Continued from page 1)

press secretary, said he had no specifics on the prelates' visit, which he called "a private meeting."

The U.S. bishops support Archbishop Arturo Rivera Damas of San Salvador "in his powerful criticism of both sides in the conflict in El Salvador." Archbishop Pilarsky's letter to Bush said:

He said the U.S. bishops wished to stress the importance of the U.S. government placing "a clear priority on the defense of human rights" and "the pursuit

of true justice and genuine peace through dialogue and negotiations among all the parties."

Archbishop Pilarsky also thanked Bush for his assurances that the killers of six Jesuit priests and their cook and her daughter on Nov. 16 would be brought to justice.

"As Catholic bishops," the letter said, "we stand with our brother bishops in El Salvador in their defense of human rights for all, their condemnation of violence on both sides, their solidarity with the poor,

and their pursuit of dialogue, negotiation and peace in place of war and violent conflict."

The document sent with the letter, "Principal Concerns of the U.S. Catholic Conference on U.S. Policy in El Salvador," was a summary of recent communications with the Bush administration and members of Congress on El Salvador. It urged:

►An end to "the pattern of harassment, threats and intimidation" aimed at church workers in El Salvador.

►The "effective investigation and prosecution of those responsible for brutal violations of human rights," especially the killers of the six Jesuits.

►Renewed respect and protection for church humanitarian relief efforts in El Salvador.

►Strong U.S. support "for a cease-fire and negotiations to end the Salvadoran civil war."

►Having the United States and the Soviet Union, in the improved climate of dialogue between the two superpowers, place priority on resolving regional conflict in Central America.

►Bush administration support for legislation to provide legal protection for refugees from El Salvador arriving in the United States.

►Reconsideration of U.S. military aid to El Salvador.

►Improved humanitarian assistance to the Salvadoran people.

"We fear that in the current crisis and in the future the extremes of right and left will increasingly threaten the lives, dignity and rights of Salvadorans," the document said.

"We hope a serious exploration can be undertaken of how military arms from outside El Salvador that fuel the violence can be replaced by economic and social assistance that El Salvador so desperately needs to address the fundamental causes of the conflict," it added.

Schwabb, Clegg are ordained to the diaconate

by Margaret Nelson

During a Dec. 16 Eucharistic liturgy at St. Philip Neri Church, Thomas Clegg and Steven Schwab were ordained to the diaconate. The east side Indianapolis church was nearly full for the ceremony.

Archbishop Edward T. O'Meara conferred the order on the two men. They first were called, presented to, and examined by the archbishop. They made commitments to celibacy and promises of obedience. Then the laying on of hands took place.

Father Carmen Petrone, pastor of St. Lawrence, Lawrenceburg, vested Deacon Thomas Clegg with stole and dalmatic. Father Clem Davis, pastor of St. Monica,

Indianapolis, performed investiture for Deacon Steven Schwab.

St. Philip pastor Father Glenn O'Connor, and vicar general Father David Coats joined the archbishop on the altar as he presided at the Mass. About 40 other priests from the archdiocese celebrated.

Archbishop O'Meara chose the church's homily for the occasion, noting that he "had such a splendid chance to say what I wanted to to both of the families before the ceremony."

The homily states that the order of diaconate would enable the men to "draw

new strength from the Spirit." Their ministries were defined as those of the word, the altar and charity.

In their works of charity, "in the name of their church and their bishop," the deacons were told to act as "Jesus, who came to serve, not to be served."

Deacons Clegg and Schwab became transitional deacons, preparing for the priesthood. (Permanent deacons are not used in this diocese.)

On June 2, 1990, the two men will be ordained to the priesthood at St. Peter and Paul Cathedral.

Eli Lilly Co. expands education gifts program

The Office of Catholic Education (OCE) advises that employees of Eli Lilly and Company are being encouraged to increase donations to public and private elementary and secondary schools by an expansion of the company's Matching Gifts to Education Program.

Richard W. Woods, chairman and chief executive officer of Eli Lilly and Company announced the recent changes.

Employee contributions will be matched by the company foundation at the rate of \$2 for every \$1 given to an institution to be used exclusively for educational purposes.

In a December notice to principals and pastors, G. Joseph Peters, coordinator of school services for OCE, commented that the Lilly matching gifts program had "long supported higher education."

Peters said, "This represents a tremendous opportunity for our school development programs and can make a significant difference in areas where Lilly employees and retirees reside. We are grateful for the expansion of this program to help with the needs of our Catholic schools."

"While we understand that potential contributions affect mainly the Indianapolis and Terre Haute deaneries where Lilly corporate facilities are located, we are sharing this information throughout the entire archdiocese," Peters added.

The minimum employee gift allowed is \$25 and the maximum, \$10,000 per year by a single employee.

Peters said that officials of Eli Lilly met with representatives of OCE to announce the program and to discuss the spirit in which the program is intended. Between two and three million dollars will be made available to all levels of education from this source, they said.

A gift cannot be "a payment in lieu of tuition" fees or to supplant other funding. Matching gifts should be over and above other regular contributions. The employee form specifically excludes contributions given to support any "third party organization," they said.

Examples would be the expense of parking fees or purchasing tickets to athletic events, payment of church pledges,

or compensation for fees of membership to organizations.

Peters will answer school questions about the program. Employee questions should be directed to Carol Edgier, secretary, Contributions Committee, at 317-276-5342.

OFFICIAL APPOINTMENTS

Effective January 1, 1990

REV. ROBERT DREWES, reappointed Dean of the Seymour Deanery.

REV. FRANCIS ECKSTEIN, appointed Dean of the Commersville Deanery.

REV. JOHN GEIS, reappointed Dean of the Batesville Deanery.

REV. JOHN RYAN, reappointed Dean of the Indianapolis West Deanery.

The above appointments are from the office of the Most Rev. Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.



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Father Schafer is featured on vocations poster

by Mary Ann Wyand

A newly-ordained priest from the Archdiocese of Indianapolis will symbolically represent the prayer and work of St. Meinrad Seminary via his photograph on a new vocations poster.

Father Raymond Schafer, the associate pastor at St. Paul Parish in Tell City, is featured on a full-color poster that proclaims, "Priests lead people to God. Pray for vocations. Invest in the seminary."

The poster also notes that St. Meinrad Seminary has been "educating parish priests for over 130 years."

Ray Wiseman's photograph shows Father Schafer holding a Lectionary in the St. Meinrad College Chapel. It has a universal appeal that symbolizes the parish priest and his call to serve the Lord. He could be any priest in any parish.

St. Paul parishioners are happy to point out that he is their new assistant pastor.

"This poster will be used in the Archdiocese of Indianapolis to invite persons to invest in the prayer and work of

St. Meinrad Seminary," Don Hale, director of communications, told *The Criterion*. Hale said seminary officials asked Father Schafer to pose for the promotional poster because he is a recent graduate.

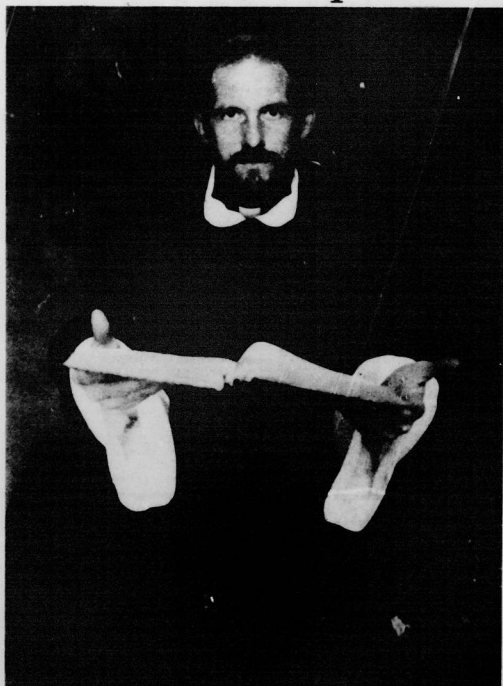
"We wanted to concentrate on a recent graduate of our School of Theology program," he said, "to emphasize that St. Meinrad Seminary prepares parish priests (to serve) in nearly 50 dioceses throughout the country."

Father Schafer said he has been amazed by people's reactions to the poster. "It's been wonderful," he acknowledged. "People really seem to like it."

It's the kind of picture that inspires reflection, that sticks in the mind, that seems to reach out with the Gospel messages.

St. Meinrad officials hope the poster will serve to unite the faithful and remind Catholics that new vocations are necessary to alleviate the national priest shortage.

And Father Schafer said he is glad to help publicize vocations because "being a priest helps me live my dream of what I believe life is all about."



PRIESTHOOD—Father Raymond Schafer is captured on film as he elevates the Lectionary for a new St. Meinrad Seminary vocations poster. (Photo by Ray Wiseman)

Kathy Sowl lauded for repairs made at Holy Family Shelter

by Mary Ann Wyand

During Indiana's recent bitter cold weather, Daughters of Charity Sister Nancy Crowder, director of the Holy Family Shelter in Indianapolis, worked with staff members and volunteers to provide warm and comfortable lodging for a number of homeless families.

"We have a child as young as four days old right now," Sister Nancy told *The Criterion* a few days before Christmas. "We generally run between 70 and 80 people a day, except during the Christmas season."

Even as she responded to current needs on this cold winter day, the director was also looking ahead to summer in the city with a great deal of elation and relief.

Thanks to a group of concerned area residents, the Holy Family Shelter received only "Christmas necessities" in the form of structural repairs, building improvements, and air conditioning for the sleeping units. When the cold weather turns warm and then unbearably hot, the former Sacred Heart Convent built of cinder block will remain cool and comfortable.

Under the guidance of Kathy Sowl, four Indianapolis businesses combined manpower and resources to assist the southside shelter. Sowl orchestrated a cooperative venture by Apex Ventilation Co., Davis-Huck Heating and Air Conditioning, J. A. House, Inc., and the Carrier Corp. to provide and install air conditioning last month.

Carrier Corp. employees also voluntarily painted part of the building, repaired plumbing, fixed the patio roof, and renovated the children's play area during a work session on Oct. 21. Furrow Building Materials, Porter Paint Co., Sherwin-Williams Co., Greendale Farms, Freitag-Weinhardt, and Martz Catering assisted with donations for those projects.

Mayor William Hudnut heard about these generous gifts and proclaimed Dec. 20 as "Kathy Sowl Day" in Indianapolis "in appreciation for responding to the needs of the homeless and especially the Holy Family Shelter."

Installation of the energy-efficient cooling system in December was the answer to a prayer, according to the director.

"By the time they were finished, we were talking about \$68,000 worth of donated labor and materials," Sister Nancy said. "This is a wonderful Christmas present. It's something I never would have been able to get, because there is no money in the budget for it. I had tried to get grants, but was told that air conditioning is a luxury."

Whatever the season, she explained, temperature extremes can cause serious health and safety problems. The sick, the elderly, children, and the homeless are particularly vulnerable to nature's sub-zero winter weather and excessive summer heat accompanied by intense humidity.

During 1989, the director said, more than 1,500 people received temporary housing at the shelter operated by Catholic Social Services. They took refuge from the extreme cold, as well as the excessive heat, and received nutritious meals, medical and dental care, counseling, and other social services.

"We have 70 to 75 people in one building, and it's cinder block, and my concern was that people would get sick from the heat," Sister Nancy said. "The children would get a heat rash even though we tried to keep them cool. This is going to make it safer. We're not talking about luxury. We're talking about being able to survive."

Sister Nancy recalled a very hot day last August when Sowl and other Carrier Corp. employees first visited the Holy Family Shelter.

"They were looking for a shelter to help," she remembered, "and they stopped by to see me. On behalf of the

shelter, we felt it was an answer to a prayer because this will definitely prevent illness from the heat and improve all-around safety and comfort."

After Sister Nancy watched Mayor Hudnut thank Kathy Sowl for her service to

the homeless, the director noted that, "I've lived in a number of cities, and I had not experienced the same kind of concern as I have in Indianapolis. The unique caring attitude of the people in this city is really something special."

St. Lawrence hosts special night for special guests

by Cynthia Deves

Hilda Kress and Barbara Clinton were the first to volunteer their help. Marsha Davis planned the food. Rosemary Herron and Cathy Catto figured out how to set up the facilities. And their efforts paid off for the 425 special guests who enjoyed a truly "Special Night Out" at St. Lawrence Parish last November.

The second annual SNO for mentally handicapped adults in the Indianapolis area resulted from the work of literally hundreds of parishioners and other friends of the handicapped. Father Joseph Beechem, pastor of St. Lawrence Parish, served as general chairman of the event.

"This year's party was fantastic," Father Beechem said. "Both the upstairs and downstairs locations were filled, and it was most satisfying. The guests have such a great time."



Fr. Beechem, Mary Lynn Cavanaugh

Father Beechem praised two parishioners who were chiefly responsible for creating the successful evening: Bill Bismeyer, who originally brought the idea to the parish, and Carl Heisserer.

Mary Lynn Cavanaugh, St. Lawrence's director of religious education, dressed as a clown and served as a kind of room mother for the whole event. "They (the guests) have so much fun!" she said.

"They liked the food, they liked my friendly clown face. And they all love to dance!" Cavanaugh continued. One woman cried because she had to go home when the party was over.

Cavanaugh was most impressed by the sweetness of the special partygoers. "They have no inhibitions," she laughed, "and they spread love. They told us their birthdays, and asked us to be in their souvenir pictures with them."

The effect of the guests on the volunteer hosts was remarkable. "It's touching to see people's images of each other change," Cavanaugh said.

"You think you're going to give to someone else, and you get much more in return," she explained. "The Confirmation class of kids who helped can't wait to volunteer for next year's party."

The high school musicians who made up the dance band were "not at all me-related," as some might expect, Cavanaugh remarked proudly. They danced with the guests, and invited them to come up to the microphone to sing with the band.

The parish family united in volunteering assistance. The Singles club arranged the dance and offered its members as dancing partners for the guests. More than 100 cooks helped the Sunset Club of

senior citizens supply the baked refreshments.

St. Lawrence's Confirmation class set up the rooms and made decorations, with art work by the sixth grade class, the majority of financing for the party was handled by the parish St. Vincent de Paul Society under the direction of Elfrida Goeben, while the parish Board of Total Catholic Education furnished leadership and warm bodies.

Pizza for the Special Night Out was donated by Pizza Hut and Domino's Pizza. Volunteer assistance came from the Pioneer Club of AT&T retirees and the Funstastics social club for mentally retarded adults on Indianapolis' northeast side.

Guests are invited to the Special Night Out by direct mail to group homes, on flyers passed out at work centers for the handicapped and Special Olympics games, and by word of mouth. The 1990 annual event will be held at St. Lawrence on Saturday, Nov. 10.



Special guests enjoy night out

Commentary

THE BOTTOM LINE

Some signs of hope as we enter the 1990s

by Antoinette Bosco

As we start a new decade and reflect back on the happenings that most affected us in the decade we are leaving behind, I can say that for me the events that occurred just before Advent this year are the ones that I consider most momentous.

I mention first the historic meeting between Pope John Paul II and Soviet leader Mikhail Gorbachev. Never did I believe that in my lifetime I would have the joy of seeing such a meeting take place.

For more than 40 years, we have prayed



that the noble people of the Soviet Union would be able one day to worship God in a church of their choice, and now it looks as if that day might come.

What was amazing were the words of Gorbachev during that meeting: "Shortly, a law on the freedom of conscience will be adopted in our country. Within the mainstream of perestroika we are learning... cooperation and consolidation of society on the groundwork of renewal."

The people who may be the most affected by this visit are the Ukrainians. Some 5 million of the people in Ukraine are in communion with Rome, according to Ukrainian Catholic officials. Yet they have not been able to worship legally in their own churches since Stalin merged the Ukrainian Catholic Church with the Russian Orthodox Church in 1946. But he

could not destroy the faith of the people; this Catholic Church continued to operate underground.

The meeting between Gorbachev and the pope was an awaited signal of hope to Ukrainian Catholics that their church will become legal. And the numbers of the faithful rejoicing at the news should be an inspiring witness for all to see that no force on earth can assassinate the faith of the people of God.

The other pre-Advent event that should never be forgotten by Catholics was the murder of six Jesuit priests in El Salvador. What made this crime even more heinous is the knowledge that they followed some 70,000 people in that country who have been murdered since the assassination of Archbishop Oscar Romero in March 1980.

What makes all of these murders almost unbearable is the fact that many of these people were killed with guns and ammunition supplied by the U.S. government.

On the first day of Advent, I had the privilege of seeing "Romero," the movie about the Archbishop of El Salvador, who became the "voice" of his people and was subsequently gunned down as he offered Mass.

After I dried my tears at the end of the film, the pain and sadness gave way to joy—that such a man as Romero had lived, joy that it was my church that had shaped him to be the person he was.

I remember a talk once by Archbishop Fulton J. Sheen, who said that the impact of Christ was so great that he split time into B.C. and A.D. I read last week that in El Salvador the people, who have



themselves declared Archbishop Romero their saint, now refer to events in their country as "before Romero" and "after Romero." Truly this was a man in whom Christ rose again.

As the new year begins, and we start a new decade that will end a troubled century, we should as Catholics be feeling new hope, for we have seen that no power can assassinate faith.

To add to that, the signs grow stronger every day that the world is on the threshold of an entirely new era.

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TO TALK OF MANY THINGS

It may be a new year, but it's an old decade

by Dale Francis

We're now in 1990. It's a new year but an old decade. No war arguing about it, though. The newspapers, magazines and television have all been talking about 1990 as beginning a new decade.

That's nonsense. They have the counting wrong. The first decade in a century is from one through 10, just as the ninth decade is from 81 through 90. That's common sense. But that's not the way the news media handle it.

It gives you a preview of what's ahead in 10 years, when we come to the year 2000, which will be the completion of the first 1900 years *anno Domini*. You may be



absolutely certain that it will be called the beginning of the 21st century rather than the completion of the 20th century. No use to fight it, that's the way it is, just as there's no use to dispute the misperception that 1990 begins the last decade of this century.

If I'm making more of this than it really deserves—and I am because time doesn't really move in decades and centuries—it is because there are those of a particular bent of mind who utilize presumed markers in time to serve as platforms for the advocacy of their viewpoints.

We have already been surfeited with predictions of what the church will be like in the '90s from a variety of theologians and publicists, all of whom envision the church in the '90s as being what they have decided the church should be.

We have theologians who tell us the church in the future will no longer pay any heed to the pope, which is what the particular theologians have been practicing

in their own religious lives. Those publicists who are made uncomfortable by the zealotry of Catholics on the issue of the destruction of human life in the womb, tell us that in the enlightened '90s Catholics will believe whatever they wish.

The predictions of the future are opportunities to promote their own views, which is all right if those who hear their predictions understand this. If the thought we are entering the '90s has brought many predictions, imagine what we'll receive in the discussions of the 21st century.

There's nothing wrong about discussions concerning the church. Insights can come from discussions. There's nothing wrong with raising questions, this is a responsibility of theologians. But when there are those who tell you what the church will be like in the future, find out where they are coming from, whether they are really promoting their own viewpoints.

If you are told the role of the pope in the

church will diminish so that the role is no longer essential, you can know that, not only today but in the past, there have been those who have held this view. But with the passing of time, the pope remains and his detractors fall away. There are those who would allow Catholics to hold contradictory viewpoints on important theological and moral viewpoints but the church stands firm. There will be no varieties of Catholic beliefs.

As we come to man's markers of time—decades and centuries—remember time is not really divided in this way. Time is in a flow that is continuous. As it passes by the human constructed markers of years, decades and centuries, the flow of time is not changed. The church in the '90s is not a suddenly different than the church in the '80s. The church in the 21st century will not suddenly be different from the church in the 20th century. Time in its flow is constantly changing, not in dramatic leaps, but yesterday into day, today into tomorrow.

THE YARDSTICK

Has the church been silent on the environment?

by Msgr. George G. Higgins

I am not one who goes around sniffing for anti-Catholicism. Occasionally, however, religious bias in the media sticks out like a sore thumb.

A recent example was an editorial which appeared in the December *Washington Monthly*, one of my favorite periodicals. Usually the editors of this highly sophisticated journal play fair and square even in the heat of controversy.

Unfortunately, however, they violated their own rules of civil discourse—and in the process got caught off base—in their criticism of the church for its alleged silence on environmental issues.

This silence, they blithely conjecture, appears "to have been motivated by a fear that discussion of environmental problems would lead to identifying overpopulation as a possible cause, which in turn would lead to calls for birth control."

That's a nasty jab and out of character for a serious journal of opinion. And, it turns out, very ill-timed.

Before the editorial appeared in print, the Vatican had already released an



extremely forceful statement on the environmental crisis. By Pope John Paul II. The statement was the pope's message for the Jan. 1 annual observance of World Day of Peace, whose theme this year was "Peace With God the Creator—Peace With All Creation."

It's probably a safe bet that the pope's



all-embracing statement linking the worldwide environmental crisis to disregard for life and human dignity is far more impressive than anything ever published in the *Washington Monthly* on this subject.

His analysis of the environmental crisis plays no favorites between the capitalist West and the communist Eastern bloc and forcefully argues that lifestyles in prosperous countries like our own are contributing to the crisis.

He says that "in many parts of the world society is given to instant gratification and consumerism while remaining indifferent to the damage which these cause." It is at least arguable that our own society in the United States is among the worst offenders in this regard.

The pope takes the environmental crisis with the utmost seriousness, noting that indifference to fundamental ethical norms or their rejection—for example, in the field of biological research—could lead humankind to the very threshold of self-destruction.

The message, which covers all aspects of the crisis, is directed first to members of the church. However, the pope expresses the hope that it will also be of interest and concern to persons of no particular religious faith who recognize an obligation to contribute to the restoration of a healthy environment because of "an acute sense of their responsibilities for the common good."

"All the more," the pope concludes,

"should men and women who believe in God the Creator, and who are thus convinced that there is a well-defined unity and order in the world, feel called to address the problem. Christians, in particular, realize that their responsibility within creation and their duty toward nature and the Creator are an essential part of their faith."

That's strong language. Editors of the *Washington Monthly*, please copy!

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by Ivan J. Kauffman

Tell them that when the Berlin Wall was opened on Nov. 9 we could not believe our eyes—that we were literally in a state of shock. Tell them that people sat in front of their television sets speechless, unable to believe that they were seeing things they

Watts, an Episcopal priest, wrote those words in 1947 but they are as fresh today as the modern controversy in the Catholic Church over sin and freedom. I grew up in that church which fostered frequent confession as a source of grace to overcome sin and as a means of giving some control over the uncertainty of salvation. Mortal sins were easy to commit as eating meat on Friday. Confession, instead of giving the penitent a sense of peace, often fostered a sense of guilt and fear. The habitual self-analysis required in the sacrament of penance led many sensitive souls into scrupulosity.

Tell them it seemed like a miracle at the time. And then ask them what they think.

by Police Capt. Michael Sherman

Proponents of legalization claim that since we are losing the war on drugs, we should repeal the drug laws. They feel,

(For a free copy of the Christopher News Notes, "The Fruits of Help," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017. Fr. Catoir's "Christopher Close-up" can be seen at 6:30 a.m. every Sunday on WISH-TV, Channel 8 in Indianapolis.)

In theory, the government would reap millions of dollars in taxes on legal drug sales. In reality, legal prices would have to be kept lower than the black market prices. Drug laws prevent most people from

We have to decide if we want to live in a lawless society or one that reinforces responsible behavior through use of legal penalties for irresponsible behavior. We can't afford to quit because the going gets tough. Actually we have made some progress, as the high school survey indicates. We have to dig in our heels and wage a tougher battle to insure a future for all our children.

(Captain Sherman is head of the Indianapolis Police Department's Narcotics Division.)

(Second College Edition)

[illegible]

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CORNUCOPIA

Old ends, new beginnings

by Cynthia Dewes

Breathes there a person with soul so dead, who never to overt have said, "Boy, I'm glad that's over!" We refer, of course, to the holiday season just past.

The last pine needle has been swept up, the moldy gift fruitcake fed to the birds, and all remaining red and green vestiges taken down. The January slump is upon us.

But wait! If something has just ended, it follows that something else has just begun. Like the year 1990, for instance. Not only that, this is the beginning of the *fin de siècle*, or "end of the century" decade. And not only the end of a century, but of a millennium! We're talking big stuff, here.

The end of the 20th (or any) century creates a natural desire to review recent history. For many of us, the watershed event of the 20th century was World War II, followed closely by the Great Depression.

For others, it was Woodstock, or the Vietnam War or the current tearing down of The Wall in Eastern Europe. Whatever looms large in our collective lives, the closing of a millennium will surely bring it to mind.

People take stock of their personal

experiences, too. They review their work, their relationships, their ambitions for the future and their regrets about the past.

Suddenly, it dawns on them that the knees that carried them to the winning touchdown at their alma mater can barely carry them to breakfast now. Or they realize that they've missed being named top salesperson or chief financial officer by about ten years.

There's a kind of abandon about this time too, rather like the reckless feeling we get on New Year's Eve. It's a time to take risks and do crazy things. Artists seem driven to be even more avant garde than usual. Culture flourishes and rejuvenates.

Some sort of mystical significance attaches to *fin de siècle* (millennium). There is a sense of empowerment, a conviction that our goals will be achieved because this milestone is upon us. Somehow, the larger future of the next 100 years, or 1,000 years, generates excitement.

In spite of all the hoopla, division of time into decades or millennia is arbitrary. It really has no meaning, except for convenience. But what we do with our time matters.

We seem to be ending this century on a few optimistic notes: the decline of world communism, the increased influence of Pope John Paul II and other moral arbiters, rumblings against indiscriminate abortion. This optimism may increase our excitement about the new century, and keep our anticipation hopeful.

On a more personal level, the last decade of the 1900s is a suitable time to reflect on our own lives. Where have we been? Where are we going? Or, better yet, who have we been, whom can we become?

check-it-out...

Kevin DePrey, director of Fatima Retreat House, will present an evening of spiritual reflection on "The Cost of Discipleship" from 7:30 to 9:30 p.m. on Thursday, Jan. 18 at St. Gabriel Parish in Connersville. The presentation is the fourth program in the Adult Faith Formation series sponsored by the Connersville Deanery Board of Total Catholic Education.

Chatard High School will hold a **Chabad-A-Braton** drawing on Saturday, Jan. 13. Tickets are still available. Call Kathy Hahn at 317-251-1451 for more information.

Cardinal Ritter High School will hold a **Silver Anniversary Dinner Dance** beginning at 6:30 p.m. in Adam's Mark Hotel, near the Indianapolis airport, on Saturday, Feb. 3. For details call Al or Mary Hernandez at 317-293-2699.

A post-holiday retreat on "Walking With Jesus Through Scripture" will be presented by Providence Sister Barbara Doherty and Donald Senior on the weekend of January 12-14 at St. Mary of the Woods College. The cost is \$75. For more information call the Office of Continuing Education at 812-535-5148.

On Dec. 7, Menorite Central Committee representatives Larry and Kori Leaman-Miller, will speak in three Indianapolis churches about their experiences during the two years they spent recently in El Salvador. At St. Christ the King, 5805 E. 56th St., at 1 p.m. and at North United Methodist Church, 3808 N. Meridian, at 7 p.m. They will speak during morning worship services at the First Menorite Church.

The Indiana Office for Campus Ministries will sponsor a conference on "Spirituality and Recovering From Addictive Lifestyles" from 10 a.m. until 5 p.m. on Thursday, Feb. 1 at Christian Theological Seminary in Indianapolis. The program will center on helping college students and adolescents to combat substance abuse. Send \$20 registration fee by Jan. 26 to: Indiana Office for Campus Ministries, 1100 W. 42nd St., Indianapolis, Ind. 46208.

A **Marriage Encounter Weekend** will be conducted on January 19-21 at Fatima Retreat House, 5353 E. 56th Street in Indianapolis. For information and registration call Dave and Mary Timmerman at 317-897-2052.

The **TV Mass for Shut-ins**, shown on WXIN-TV, Channel 59 in Indianapolis, has been produced since February, 1984. It is presented by the station free of charge to its viewers and to the archdiocesan Catholic Communications Center, which produces it. Joseph Young, vice president and general manager of WXIN, has been largely responsible for scheduling the program. Since the television station was sold recently, letters to Mr. Young thanking him for this free service would demonstrate to the new owners the viewers' appreciation for the TV Mass, and their hope that it will remain on the air. Send cards and letters to: Joseph Young, Vice President, General Manager, WXIN-TV, 1440 N. Meridian St., Indianapolis, Ind. 46202.

The "Focus on Faith" series seen on Saturdays and Sundays at 6:30 a.m. E.S.T. on WKTV-Channel 6 in the Indianapolis area will feature the following programs in January: Msgr. Raymond Bosler and panel, "Religious Faith: Static or Dynamic," Jan. 7; same panel, "Reflections on Martin Luther King," Jan. 14; Father Robert Borchemeyer and panel, "Religion: Power for Social Change," Jan. 21; and Father Larry Moran and panel, "Faith Forms Attitudes," Jan. 28.

Holiday deadline

Because of the upcoming holiday on which no mail delivery is made, material for Active List, Check It Out, VIPs, and other news items for the Friday, Jan. 19 issue should be in the Criterion office by Friday, Jan. 12. Send to: The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

Beech Grove Benedictine Center will offer children's **swim lessons** for all achievement levels on Saturdays, beginning Jan. 13. Adult swim lessons and swimastics will also be offered. Other **fitness activities** available at the Center include indoor winter walking, open swim and open gym times. For more information or registration call Cindy Newman at 317-788-7581.

vips...

Elmer Andrew Steffen, former music director of the Indianapolis Archdiocese, and his wife, **Marguerite Maass Steffen** were honored recently by a \$1 million gift made to the Indianapolis Symphony Orchestra endowment in their memory by their son, E. Andrew Steffen. Elmer F. Steffen directed several choral groups and composed secular and liturgical music. With ISO music director Fabien Sevitzky, he founded the Indianapolis Symphonic Choir during the 1937 concert season so that the orchestra might perform the great choral work, Beethoven's Ninth Symphony. For many years thereafter, Steffen was director of the Symphonic Choir, which now performs major choral works annually with the ISO.

Prominent Catholic layman **Dr. Frederick H. Evans**, an otorhinolaryngologist, head and neck surgeon, has retired from the practice of medicine at his offices located at 3901 N. Meridian St. Dr. Evans practiced medicine for more than 35 years. His patient records may be obtained by calling Dr. Glenwood Charles, 1633 N. Capitol Ave., at 317-916-1056.

Mr. and Mrs. Joseph A. Richardson celebrated their 50th Wedding Anniversary at a reception in Indianapolis on December 30. They also renewed their wedding vows at the Golden Jubilee Wedding Mass held last August in SS. Peter and Paul Cathedral. Joseph Richardson and the former Mary E. Biltz were married December 30, 1939 in Sacred Heart Church. They are the parents of three children: John, Jody O'Connor and Mary Ann Weaver, and grandparents of 10 grandchildren.

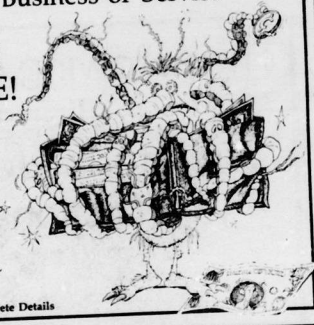
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The Ad Game

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Mary Hendley
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Virginia Estrad
Novia Steenburen
Marcia Williams
Mary Richardson

Dorothy Pfaffen
Erwin Tange
Emma Louisa
Wilem
Stan Osburn
L. Benkemier
Kathryn Sheets
Hermine Bruder
Tom Swatlow
Madeline Baer
Novia Williams
Monie Drenzi

Loretta Anderson
Rita Foley
Helen Hirschauer
Paul Hirschauer
Josephine Minic
F. Hennan
Stephen Codrman
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Paul Stahl
Lucy Atkins
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Michelle O'Connor
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Wima Jansing
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Paul Kiedrowski
Lena Edwards

Shirley Carr
Grace Engle
Pat Stray
Aurilia Wohlmeier
Candyn Duncan
E.M. Jorita
Midred Mueller
Heese Keller
Mary Komarc
L.J. Eckstein
Joan Dowling

ANSWERS TO LAST WEEK'S "AD GAME" -

PEDECHMETHINSOI
THE MEDICINE SHOP
GESBELCERLOACI
BRESICA COLLEGE
WASHELDJEOBULEIN
HINDEL BOWLING LANES
YUDLATPEIQGHSHOPPO
SOLITUDE PHOTOGRAPHY
TAWTYWTRASHORME
MATTHEWS MORTUARY

ANSWERS TO
GASWATPSCLENSIRY
CHRISTIAN SINGLES

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

Madeline Baer, St. Anthony, Indianapolis
— Your \$25 Check is in the Mail —

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



100th CELEBRATION—Maybell Spith (left), parishioner of St. Augustine, Jeffersonville, marks her 100th birthday with her cousin, Franciscan Father Juniper Cummings, at a celebration in the parish hall on Dec. 17. The nine-member committee for the event included the pastor, Father Harold Kneuev. John Thompson was master of ceremonies. Miss Spith was born on Christmas Day in 1889. (Photo by Paul Schellenberger)

New Albany innkeeper gives free sandwiches

by Cynthia Schultz

Even though the holidays are over, poor people in New Albany don't need to go hungry.

Shorty Gonder passes out free sandwiches to the needy all year round. An average of 50 people receive about 1,300 sandwiches each Friday, along with other food items that have been donated.

It all started four years ago when Gonder and his wife Midge first provided free Christmas dinners from the New Albany Inn, which Gonder owns and

operates. But the St. Mary couple became concerned when some of the recipients of the food dropped by during the year.

"After the holidays, the same people who came in at Christmas would stop to see if we had anything to eat," Midge Gonder said.

The couple began a three-day-a-week program last February. But it had to be reduced to one day because of the lack of volunteers and funds. The Christmas program continued as usual.

Currently, the couple spends about \$150 a week to buy the food. Bread is donated by a Louisville bread store. Midge scans the newspapers for food bargains.

About a dozen volunteers help make the bologna, egg salad, ham, and peanut butter and jelly sandwiches.

Providence Sister Helen Marie Siegrist, who is one of the regular volunteers said, "It's so nice to be personally involved with the needy."

"He knows them by name," said Midge Gonder as she watched her husband greet those who came in need of food.

There's two kids in my family. I ain't got no husband," said a young mother as Gonder dropped a dozen sandwiches into a bag. "Want some bread?" he asked.

A man came through the line with a compliment. "Good tastin' salad you made last week," he said as Gonder placed 20 sandwiches in a sack and darted into another room for a carton of macaroni someone had donated.

Another young woman came in. It was her first visit. After Gonder welcomed her and went through the litany of sandwich fillings, she said, "They like everything."

She was embarrassed to be there, but willing to discuss her situation. She and her husband had just found new jobs. They were off welfare, but had not been paid yet. She suffered from back and hip problems and wondered how long she could hold her job.

"It's embarrassing, but when it comes to my kids..." she said as her voice trailed off.

Another mother got in line with a small boy. "He eats them (sandwiches) all week," she said as she stroked his head. "He eats at school, but he's always hungry. It does help."

Gonder smiled and piled sandwiches and loaves of bread into a sack. Then he slipped behind a counter to get the boy some candy.

A New Albany Inn employee shared her thoughts as she watched Gonder hand out the food. "He has a kind heart. He's always ready to help anybody that needs anything," she said.

Several people greeted a disabled man.



HELPING HAND—Shorty Gonder, member of St. Mary, New Albany, gives a smile and free sandwiches to a man in need of nourishment. Each Friday during the year, he provides food from his New Albany Inn. (Photo by Paul Schellenberger, courtesy the New Albany Tribune)

"I was hit by a car," he said. "I was in a coma for nine months. I'm lucky to be here. I'm 100 percent disabled. I don't get that much aid. This helps a lot. I think it's a good program."

One woman who received food offered to come back and work as a sandwich-maker. "I'm thankful that there's someplace like this," she said.

Those wishing to contribute to the sandwich program may send donations to: Shorty Gonder, The New Albany Inn, 140 E. Market St., New Albany, Ind. 47150.

Nine parochial school students win awards for art and essays

by Mary Ann Wyand

Nine parochial school students from the Indianapolis area received congratulations and awards for their artwork and essays from Mayor William H. Hudnut II and Department of Parks and Recreation staff members during a special ceremony Dec. 20 at the mayor's office.

Central Catholic eighth grader Melissa Allen of St. Patrick's Parish won the Parks Department's annual "Christmas Card Contest" for the second year in a row with a detailed line-art drawing of a Teddy Bear surrounded by holiday decorations. Hundreds of copies of her design were distributed last month as the official Christmas card for the Department of Parks and Recreation.

Winners in the city's "Winter Wonderland Essay Contest" included Erin Ford, a sixth grade student at St. Luke School, who received second place honors, and St. Pius X fifth grader Cara Curtis, last year's winner, who finished in fourth place.

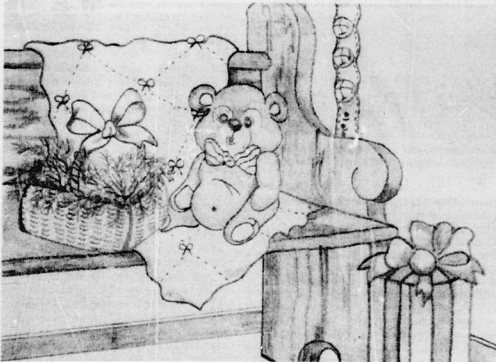
Celestine Sipe, who teaches art at both

Central Catholic and Holy Name grade schools, watched as the mayor praised Melissa for winning the Christmas card contest again. Judges had reviewed 473 entries from fourth through eighth grade students representing 21 Marion County schools before making their selections.

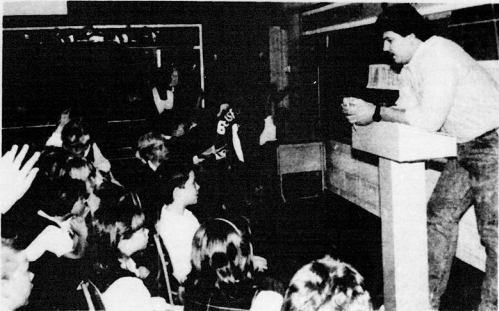
Sara Jackson, one of Sipe's seventh grade art students at Central Catholic, finished in second place with her card design, while St. Luke sixth grader Mike Ewald earned third place honors. Nativity eighth grader student Shane Clements finished in fourth place, and Andrea Bates, an eighth grader at Holy Name who also studies art under Sipe's instruction, was the fifth place winner.

Seventh place recognition went to Jessica Lawrence, a sixth grader at Holy Spirit School, and eighth place was awarded to Holy Spirit sixth grader Jill Kofod.

Mayor Hudnut also noted that of the 13 holiday awards given in both the card and essay contests, Catholic school students claimed the majority of those prizes with nine winning entries.



WINNING CARD—This Christmas card, designed by Indianapolis Central Catholic eighth grader Melissa Allen, won the contest sponsored by the Indianapolis Department of Parks and Recreation for the second year in a row.



READING ADVOCATE—Indianapolis Colt center Stan Eisenhooth, visits the fourth grade reading class at St. Luke School to talk about the importance of reading, trying hard and not giving up. The students tried on his jersey and looked at a game program.

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The 1980s: decade of transition for the church

by Jerry Filteau
Catholic News Service

WASHINGTON (CNS)—For the Catholic Church, the 1980s were a decade of transition from the turbulent years after Vatican II to a new identity, shaped in large part by the pope's personality and world view of Pope John Paul II.

Amid a world of violence, injustice and conspicuous consumption alongside devastating poverty, Catholic and other religious leaders were often a voice for peace, justice and spiritual values.

Quite apart from the interplay of church and world that occupied the major energies of religious people everywhere, however, the 1980s were also a period of significant internal change within the Catholic Church and other religious bodies as they tried to grapple with new issues, trends and personalities.

In the world at large, one of the most notable religious stories of the decade was the resurgence of Islam, led by the establishment in 1979 of Ayatollah Ruhollah Khomeini's Islamic revolutionary government in Iran. Before the ayatollah died in 1989, the fundamentalist fervor he encouraged had wide impact around the world.

One of the highlights of the decade in ecumenical and interfaith relations was Pope John Paul's 1986 invitation to world religious leaders to gather in Assisi, Italy, birthplace of St. Francis of Assisi, to pray side by side for world peace. The Oct. 27 day of prayer brought together 150 religious leaders—Catholic, Protestant, Orthodox, Jewish, Muslim, Buddhist, Hindu, African, animist, American Indian and others—from all parts of the world.

Within the Catholic Church, largest of all Christian bodies, Pope John Paul embarked on a campaign throughout the decade to re-establish a firm footing in traditional moral and religious doctrine after an era marked by questioning and dissent.

His chief guardian of faith and morals, Cardinal Joseph Ratzinger of the Congregation for the Doctrine of the Faith, was frequently in the news as an outspoken critic of theological opinions at variance with official church teachings.

The 1970s phenomenon of priests and religious in politics—seen by the pope as undermining their proper religious mission—was sharply curtailed in the early '80s. In 1980 the two U.S. priests in Congress—Jesuit Father Robert F. Drinan of Massachusetts and Norbertine Father Robert J. Cornell of Wisconsin—announced they would not seek re-election that fall. Similar withdrawals occurred in other parts of the world. In Nicaragua three priests were suspended for refusing to leave their government posts.

Less than two weeks before the start of the decade, Swiss-born German theologian Father Hans Kung was declared ineligible to teach as a Catholic theologian. In 1986 U.S. moral theologian Father Charles E. Curran received the same verdict. Brazilian Franciscan theologian Father Leonardo Boff, a leading proponent of liberation theology, was silenced for a year. U.S.

Dominican Father Matthew Fox, a creationist theologian, received a similar restriction.

The imprimatur, or official church permission to publish, was withdrawn in April 1984 from Anthony Wilhelm's "Guest Among Us," one of the most popular catechisms for adults in the United States. A few days later it was also withdrawn from Sulpician Father Philip Keene's "Sexual Morality."

U.S. bishops were drawn into the tensions in a special way in 1985-86 when Archbishop Raymond G. Hunthausen of Seattle had some of his powers removed by the Vatican for alleged laxness in governing his archdiocese. The initial Vatican solution of an auxiliary bishop with special powers was seen as unworkable, and a special commission of three leading U.S. prelates worked out a new solution.

Strong statements by the Vatican on the binding and authoritative character of specific moral teachings—coupled with controversial appointments of bishops and alleged intervention to prevent teaching appointments of some theologians—provoked a large group of German theologians in January 1989 to issue the "Cologne Declaration." Theologians in several other countries followed suit.

Critics of the pope accused him of abusing his authority, overcentralizing the



AFRICAN TRAGEDY—Famine and war in Africa, especially in Ethiopia and Sudan, marked the 1980s. In this June 1988 photo refugees crowd into Narus in southern Sudan. Catholic Relief Services provided relief and development funds. (CNS photo by Morton Hvala, U.S. Committee for Refugees)

traditional year of Christ's death, and the establishment of a special year of devotion to Mary in 1987-88.

Despite his efforts to lead departures from approved church practices, Pope John Paul was still too liberal for French

on both the sacrament of penance and the need for forgiveness and reconciliation in general as a basic element of Christian life.

►A review in 1985 of church renewal in the 20 years since the end of Vatican II. This special synod meeting, consisting chiefly of the presidents of national bishops' conferences, called for the development of a new universal Catholic catechism and deeper study of collegiality, authority and decision-making in the church, with special emphasis on the role of bishops' conferences.

►Laity in the church and the world in 1987, with the aim of developing lay spirituality and encouraging lay people to contribute more fully to the total mission and witness of the church in the world.

The new Code of Canon Law, which the pope published in 1983, emphasized the role of all baptized people in carrying out the church's mission. The new code, the product of 20 years' work to revamp the church's 1917 code, reflected and consolidated extensive changes in the church since Vatican II. Key elements in the legislative reform were a shift from a legalistic to a sacramental mentality throughout the code, substantial decentralization of church authority, significantly broadened definitions of lay rights and responsibilities within the church, and elimination of virtually all laws that treated laywomen differently from laymen.

While women found greater equality with men in many areas of church discipline and practice in the 1980s, their continued exclusion from priestly ordination was a source of tension and conflict in the United States and some other countries.

The ordination of women in some non-Catholic denominations, while Catholics and the Orthodox found themselves unable to accept the practice, came increasingly to the fore in ecumenical discussions as an obstacle to Christian unity. New attention was drawn to the issue in 1988 when the Lambeth Conference, a gathering of world Anglican leaders, urged member churches to respect one another's decisions to ordain or not ordain women, and in 1989 when the U.S. Episcopal Church adopted the first woman bishop in the Anglican Communion.

In the United States, the Women's Ordination Conference and Women-Church Convergence, a coalition of 27 Catholic or predominantly Catholic women's groups, sponsored large national conferences to promote women's equality in the church and urged full acceptance of Catholic women in ordained ministry.

The U.S. bishops in 1983 agreed to write a national pastoral letter on women's concerns. National and diocesan consultations on the pastoral 1985 showed wide divisions among women and men on the nature and extent of sexism in the church and just what the real issues are for the church.

The first draft of the pastoral, released in 1988, called sexism a sin against human dignity and deplored "sexual exploitation, diversion and violence" against women. It urged full equality of women in society and equality of women in all areas of church life open to lay people.

The draft was criticized from the left for
(Continued on next page)



ASSASSINATION ATTEMPT—Pope John Paul II slumps into the arms of aides in his vehicle seconds after being shot and seriously wounded by Mehmet Ali Agca at St. Peter's Square May 13, 1981. (CNS photo from UPI)

church and suppressing legitimate diversity in theological thinking.

Supporters said the pope was restoring a much-needed emphasis on authentic church teaching. They described his actions as putting the church back on the course of its central mission after a long period in which dissent and argument had left many Catholics without a sense of direction.

Among the pope's efforts to revive the spiritual life of Catholicism was the calling of a special holy year of reconciliation in 1983, marking the 1,500th anniversary of

Archbishop Marcel Lefebvre, leader of a traditionalist movement that opposed liturgical reforms since the Second Vatican Council and conciliar teachings on religious liberty and ecumenism. In 1988 the aging archbishop culminated years of dissent by ordaining four new bishops. He was immediately excommunicated.

In an effort to reconcile Lefebvrites who wished to remain in union with the church, the pope established a special commission that could offer limited concessions, including permission for use of the pre-Vatican II form of the Mass.

Despite complaints of more centralized power in Rome under Pope John Paul, the pope has been noted for his support of bishops' conferences, especially during his 44 trips abroad as pope—40 of them in the 1980s.

When problems arose between his central staff—the Roman Curia—and the bishops of a country, he convened a delegation of that nation's bishops in Rome to meet with him and top Vatican officials in order to develop better mutual understanding. Three such meetings took place: With 21 Brazilian bishops in 1986, with 34 U.S. prelates in spring 1989 and with 22 West German bishops in fall 1989.

The world synods of bishops held in the 1980s reflected the pope's concern to revitalize the church's sense of its mission. Building on the 1974 and 1977 synods under Pope Paul VI, at which representatives of the world's bishops addressed evangelization and catechesis respectively, the synods of the '80s dealt with: ►Family life in 1980, reflecting on the importance of the family as the place of growth in Christian belief and commitment.

►Reconciliation in 1983, concentrating



INTERFAITH HIGHLIGHT—Under the word "peace" written in many languages, Pope John Paul II is flanked by, from left, Anglican Archbishop Robert Runcie of Canterbury, Orthodox Archbishop Methodios of Great Britain, and the Dalai Lama at the Oct. 27, 1986 day of prayer in Assisi, Italy. Nearly 150 religious leaders from all over the world attended. (CNS photo from UPI/Reuters)



SYMBOLS OF LIBERTY—Lech Walesa, founder of Solidarity, received a hero's welcome in his November 1989 visit to the United States. Here he looks at the Liberty Bell during a visit to Philadelphia. (CNS photo from UPI)

(Continued from previous page)

reiterating the church's position that women cannot be ordained priests, and from the right for asking Rome to end the "contradiction" of proclaiming women's dignity yet preventing their equal access to all lay ministries by barring female altar servers.

Shortly after the first draft of the U.S. pastoral was released, the pope issued his own theological reflections on women. Some praised his document as a source of powerful new insights but others derided it as inadequate on key issues of women's equality.

Controversy frequently surrounded attempts by the pope and Vatican officials to reaffirm Catholic moral teaching on matters of sexuality and procreation. A 1986 document from the Congregation for the Doctrine of the Faith condemning all homosexual activity and warning church personnel to distance themselves from the "pro-homosexual movement" led several U.S. dioceses to halt Masses for Dignity, an unofficial Catholic homosexual organization. Dignity became more outspoken in its calls for a change in church teaching on homosexual orientation and activity.

A 1987 doctrinal congregation document challenged many rapidly expanding fields of procreative technology, insisting that the integral bond between the conjugal act and human reproduction cannot be separated morally. Among practices condemned were artificial insemination, *in vitro* fertilization, surrogate motherhood, non-therapeutic experimentation with embryos or fetuses and discarding of embryos in technological reproduction.

In a series of Wednesday general audience talks in 1984 the pope forcefully reaffirmed church teaching against artificial birth control. Four years later, church-backed international symposiums and other activities observing the 20th anniversary of Pope Paul VI's "Humanae Vitae" marked a new assault by church officials on what it called the contraceptive mentality.

The U.S. bishops in 1981 began a major effort to promote national family planning nationally and locally. They formed a resource office that helped many dioceses establish extensive programs to train couples in the values and techniques of natural methods of birth regulation.

Pope John Paul published six encyclicals during the 1980s: "Rich in Mercy" in 1980, "On Human Work" in 1981, "The Apostles of the Slaves" in 1985, "Lord and Giver of Life" in 1986 and "The Mother of the Redeemer" and "On Social Concerns" in 1987.

Other major Vatican statements on issues of doctrine, morality and church life in the 1980s included:

► From the doctrinal congregation, a 1980 declaration on euthanasia and two instructions in 1984 on various aspects of liberation theology.

► From the Pontifical Justice and Peace Council, documents on Third World debt in 1987, homelessness in 1988 and racism in 1989.

► From the Congregation for Catholic Education, guidelines in 1983 for sex education.

► From the Pontifical Council for Social Communications, a 1989 document on violence and pornography in the media.

► From the Pontifical Council for Promoting Christian Unity, a 1986 statement on sects and religious movements.

Catholic-Jewish relations suffered several setbacks during the decade as world Jewish leaders protested papal meetings with

In the United States, the National Conference of Catholic Bishops in the 1980s gained new respect as a major moral voice, as the bishops developed a new style of consultation in the writing of national pastoral letters. The new style started with their 1983 peace pastoral, which was preceded by two years of extensive consultation with leading U.S. theologians, scientists and experts in defense, disarmament and diplomacy as well as meetings with the Vatican and European bishops.

Work on the bishops' 1986 economic pastoral extended the range of consultation. Input came not only from theologians, economists and the Vatican, but from diocesan leaders, Jewish and Protestant theologians and church officials, and bishops from Third World countries.

The results were documents that attracted national attention not only among Catholics, but in other faith communities and in government and business circles. The peace pastoral in particular became a point of reference for discussions of the morality of nuclear deterrence by numerous Protestant and Jewish groups.

The two pastorals also provoked wide controversy and disagreement within the U.S. Catholic Church and contributed to the formation of several new lay groups opposed to the thrust of the bishops' collective thinking on public policy issues.

On a global level, the growing impact of statements and actions of the U.S. bishops on the rest of the church led to the development of procedures for them to consult closely with the Vatican before issuing any major statement with potential international impact.



UKRAINIAN DEMONSTRATION—Carrying religious banners, more than 150,000 Ukrainian Catholics marched through Lvov in the Soviet Union Sept. 17, 1989 asking for legalization of their underground church. (CNS photo from UPI-Reuters)

Palestine Liberation Organization leader Yasser Arafat and Austrian President Kurt Waldheim. Jews also objected to church delays in moving a Polish convent from the Nazi death camp at Auschwitz. Despite the differences, dialogue continued and some advances in Catholic-Jewish understanding were achieved.

Catholic-Lutheran and Catholic-Anglican relations advanced in the 1980s, with important new theological agreements. The Vatican also gave a generally positive response to "Baptism, Eucharist and Ministry," a 1982 document on basic issues of Christian unity produced under auspices of the Faith and Order Commission of the World Council of Churches.

Other highlights of ecumenical news in the decade included the merger of two major U.S. Presbyterian bodies in 1983, the merger of three U.S. Lutheran bodies in 1988, and substantial progress toward a covenant of unity by the Consultation on Church Union, a project of nine churches that represent 25 million U.S. Christians.

Catholics and mainline Protestant bodies expressed growing concern in the 1980s over proselytism by fundamentalist churches. But fundamentalists also suffered setbacks as two of their television preaching stars, the Revs. Jim Bakker and Jimmy Swaggart, were involved in sex scandals.

Throughout the decade the Holy See was beleaguered by yearly deficits in the millions. Bishops sought major increases in Catholic contributions around the world to reverse the deficits.

The Vatican bank was indirectly involved in dealings that brought on the 1982 collapse of Italy's largest private bank in one of the largest international banking scandals of the decade. The Vatican bank denied any guilt in the affair but in 1984 gave nearly \$250 million to resolve the matter.

seminary enrollment, with a corresponding dramatic increase in the involvement of lay people in church ministries.

► New financial difficulties in parishes and dioceses in the late '80s, which caused some dioceses to make major cutbacks in diocesan personnel and services in order to achieve a balanced budget. Studies showing that U.S. Catholics give far less to the church than their non-Catholic counterparts led the bishops to start work in 1989 on a national pastoral letter on stewardship.

► The financial plight of aging women religious. Revelations that women's orders face more than \$3 billion in unpaid retirement liabilities in coming years led the bishops to launch a massive, 10-year national collection campaign in 1988 to help ease the crisis.

► A Vatican-mandated study of religious life in the United States, conducted in the mid-'80s, which led to closer communication and cooperation between bishops and the religious orders working in their dioceses.

► A Vatican-mandated study of all U.S. seminaries, which led to some Vatican criticism of the quality and scope of theological formation in a few seminaries, but generally high marks for both college-level and theological-level seminaries.

► A new emphasis on evangelization at many levels in the U.S. church, notably in the bishops' 1987 national pastoral plan for Hispanic ministry, in the pastoral plan developed that same year by a national black Catholic congress and backed in 1989 by the bishops, and in plans approved in 1989 to make evangelization the main theme for U.S. Catholic observances in 1992 of the centennial of the arrival of Christianity in the Americas.

At the parish and diocesan levels, evangelization and revitalization of parish life were promoted across the country by wide implementation of the Rite of Christian Initiation of Adults, a program of formation and initiation for those converting to Catholicism, and by the use in many dioceses of Renew, a parish-based program of spiritual renewal.

The decade was marked by increased pastoral attention to racial and ethnic minorities in the U.S. church. New liturgical texts were approved in Spanish and Native American languages. The national pastoral plans for black and Hispanic Catholics were only the most prominent indications of widespread efforts to incorporate minorities more fully into church life. The nation's black bishops issued their own pastoral letter on racism and black Catholicism.

During the decade the number of bishops from minority groups increased dramatically. Archbishop Eugene A. Marino of Atlanta became the first black archbishop in the country. Coadjutor Bishop Donald Pelotte of Gallup, N.M., was the first Native American raised to the episcopacy.

Despite the progress, it was not fast enough for one black priest. In 1989 Father George A. Stallings of Washington, a nationally known speaker on evangelization, broke from the church to form an independent African-American Catholic congregation.

There was a marked transition in top Catholic leadership in the United States during the decade, as every U.S. cardinal who was active in 1980 died, retired or moved to Rome before the decade ended.

Only Cardinal William W. Baum, re-archbishop of Washington in 1980, remained on the active list of church officials at the end of 1989, and he had been transferred to Rome as head of the Vatican Congregation for Catholic Education on Jan. 15, 1989.



POPE-GORBACHEV MEETING—The historic meeting of the leader of the Soviet Union with the head of the Catholic Church took place at the Vatican on Dec. 1, 1989. (CNS photo from UPI-Reuters)

Faith Alive!

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Medical ethics requires close look at treatment

by Fr. Kevin D. O'Rourke

Would you prefer a world in which very few people ever get angry or aggressive?

What if the human personality could be altered at conception by eliminating the genes thought to be responsible for anger or aggression?

Do we have the right to do it?

And what about having people select the sex of their child in advance, so that couples who already have two girls can request a boy next, or vice versa?

Will society be better off when genetic research allows us to manipulate human reproductive cells in such a way as to readily accommodate these wishes?

Gaze into the decade ahead and you will see that the worlds of science and medicine are developing some surprising new capabilities. Closely connected to these capabilities, however, are important ethical questions.

Genetic research is an intriguing area of current scientific investigation. Among other things, it offers hope for the treatment of inherited diseases.

During a recent meeting of a study group whose members include scientists and theologians, one scientist outlined new developments in this field.

►Genetic research is identifying the genes responsible for inherited illnesses.

►More than 4,000 human diseases result from the failure of human genes to function in a normal manner.

►At present, more than 164 of these diseases or abnormalities have been associated with a specific gene or chromosome.

Gene-splicing therapy, enabling healthy genes to be substituted for defective or non-functioning genes, is under study. And while successful therapy for genetic defects seems to lie in the future, the ability to identify the gene associated with an inherited disease will allow for earlier diagnosis and better treatment.

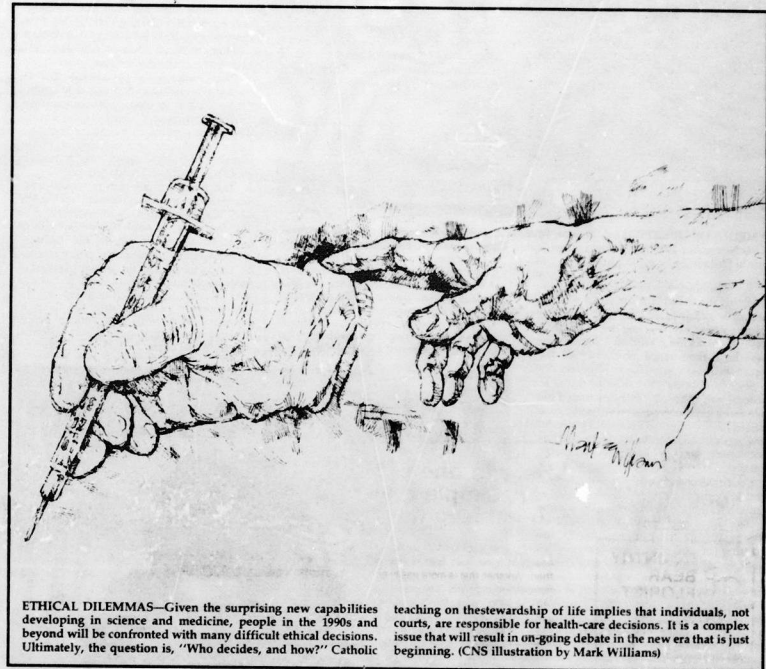
But in the process of developing genetic therapies for inherited diseases, ethical issues will arise. For example, who will "own" this therapy? Will the family whose child has cystic fibrosis be required to pay many thousands of dollars to seek a cure?

Pharmaceutical companies demand high prices for drugs like AZT and pentamidine, which alleviate and delay the effects of AIDS. Will the same situation arise with genetic therapy?

Another question concerns the research preceding the development of therapeutic procedures. The church has spoken in no uncertain terms against embryo research which does not benefit the tiny human person upon whom it is performed. Will embryos be used in research aimed at genetic engineering?

Again, if children are the subjects of research, how will we define and decide upon the risks to which their parents may subject them?

We must contend with these kinds of serious ethical issues. Still, genetic research



ETHICAL DILEMMAS—Given the surprising new capabilities developing in science and medicine, people in the 1990s and beyond will be confronted with many difficult ethical decisions. Ultimately, the question is, "Who decides, and how?" Catholic

teaching on stewardship of life implies that individuals, not courts, are responsible for health-care decisions. It is a complex issue that will result in on-going debate in the new era that is just beginning. (CNS illustration by Mark Williams)

is basically welcome because of the benefits it holds.

Nonetheless, genetic research may lead to developments which are not so welcome, like choosing the sex of a baby or altering a human personality by eliminating certain genes at conception.

Who will decide which direction to take? At present much of society seems to look to the government for decisions in matters like genetic research. The government passes the responsibility on to scientists, who may have vested interests in the research. Some scientists may argue pragmatically that the future good resulting from the research will far outweigh the harm to individuals now.

Experience demonstrates, however, that when pragmatic reasoning directs our ethical thinking, human suffering results and we are left on a slippery slope.

The case of Nancy Beth Cruzan has served to highlight another medical-ethical issue we face today. She became the

subject of a case recently brought before the U.S. Supreme Court.

Suffering severe injury to her cerebral cortex in an automobile accident seven years ago, she no longer could chew and swallow in a normal manner. A surgically implanted feeding tube became her means of nourishment.

Because doctors offered no hope that Cruzan ever would recover consciousness, her parents asked that the feeding tube be withdrawn, believing it was not beneficial therapy for her.

The Missouri Supreme Court had maintained that the tube could not be removed because to do so would "directly cause death."

There was also the Linares case in Chicago, in which a father held off hospital personnel with a 357 magnum revolver as he disconnected his brain-damaged infant son's life-support systems. Medical personnel said they would not remove the life support unless ordered to do so by a court.

Is it possible to overtreat patients like Nancy Cruzan and Baby Linares? Or is the use of a feeding tube in such cases simply basic care?

Those are significant ethical questions. But another question concerns the tendency to refer health-care questions to the legal forum.

Catholic teaching on the stewardship of life implies that individuals, not courts, are responsible for health-care decisions. If the individual is incompetent, then a loved one, a family member or friend, decides what the patient would have wanted, often in consultation with spiritual advisers and medical personnel.

The question, in other words, is who decides, and how. How should life-and-death decisions be made for you or for someone in your family in the hospital rooms of the 1990s? It is a complex issue that you can expect to hear much more about in the new era that is just beginning.

DISCUSSION POINT

Future brings more difficult ethical questions

This Week's Question

As you look into the world of the 1990s with its rapid changes, what difficult ethical decisions do you think you will face?

"How will we cover the cost of modern miracle medicine—like heart transplants, kidney transplants, or even long-term kidney dialysis—and make it available in a just way to those who need it?" (Ron Cuerni, Willoughby, Ohio)

"As a lawyer, I know there will be more cases where families are trying to make health care decisions for patients who are terminally ill or brain injured. As a mother, I'll be trying to help our young daughter develop a sense of values that will enable her to tackle the complex

ethical issues of the future. I can't begin to guess what specific issues she'll have to face." (Susan Kirk Ryan, Wilmington, Delaware)

"One particularly difficult problem is how parents should relate to adult children with different value systems. Should parents continue to accept their adult children's behavior no matter how far removed it becomes from the parents' own moral positions?" (Carla Overbeck, Richardson, Texas)

"I think we could face a situation that's gruesome, where the state could even get involved, perhaps a committee of citizens, some disinterested party, determining whether you are going to continue living after you reach the age of 70 or

75 or 80, and you are no longer a productive member of society." (Margaret Gillett, Dallas, Texas)

"There are a lot of people we've met through adopting Danielle who have had problems having kids and decided to go the route of adoption, and the wait and everything is just so long. All the abortions that occur have a lot to do with that." (Bob McMackin, Philadelphia, Pennsylvania)

Lend Us Your Voice

An upcoming edition asks: How does the Gospel message on money apply to people like you?

If you would like your response to be considered for possible publication, write to Faith Alive! at 3211 Fourth St., N.E., Washington, D.C. 20017-1100.)

Consider moral duty to plan ahead

by Fr. Robert Kinast

"I love to give lectures about the future," a colleague once said. "Nobody can prove you wrong now, and by the time things come to pass nobody will remember what you said. It's perfectly safe."

Those words give me adequate security to predict that three ethical or moral issues will appeal to each person — not just to what but ever — for a response in the 1990s. They are moral issues moving us to ask not just what to avoid in the world, but what to give it.

If talking about the future is safe, shaping it is another matter. Pope John Paul II makes this clear in his recent apostolic exhortation on the laity. Looking into the next decade and the coming millennium, the pope gives an overview of challenges posed by the economy, environment, and public life, stressing their moral dimension.

► First, environmental care.

The necessity not only to develop the world's resources, but to protect them grows clearer every day. As the pope says, "When it comes to the natural world, we are subject not only to biological laws but also to moral ones."

But what can you do for the environment? Neighborhood recycling projects are one answer. Or people can do what the Calvert Social Investment Fund does. This mutual fund uses strict criteria to assess a company's ecological responsibility before investing its clients' money.

► Second is the challenge of economic well-being.

Pope John Paul says that "according to the plan of God, the goods of the earth are offered to all people and to each individual as a means toward the development of a truly human life." There is a moral duty to see that each person has what is needed for such a life.

But what can a person do? Ferdinand Mahfood used his expertise as a businessman and exporter to establish Food for the Poor, which distributes food, clothing, medical supplies, and building materials to the extremely poor of the Caribbean.

Then there is PRIDE Inc., a company authorized to manage prison industries in Florida. PRIDE offers inmate workers a realistic job experience and marketable skills that will help them find employment upon release from prison.

► Third is political participation.

Public life is "a moral force" in the

world and "the spirit of service" is basic to the "exercise of political power," the pope writes.

But what can a person do when faced by what the pope describes as the egoism, power plays, and self-serving actions of some politicians and political parties?

The Catholic Committee of the South, an informal network of community organizers and laborers, gathers each year to celebrate the successes and struggles of common people who try to influence public policy on behalf of the poor.

My neighbor voted on Nov. 7 for the first time in 30 years because, "I thought about the political risks people were taking in the Philippines, the Soviet Union, Poland, Hungary, South Africa."

Years from now, no one will remember what was predicted for the 1990s. We can't actually foresee the future, anyway. But we can prepare for it. One way to envision the ethical challenges of the 1990s is to ask what kind of world you want in the year 1999. Then ask what you and others can do to bring that world about.

(Father Kinast is a pastoral theologian and author.)



ON THE MOVE—People in the Bible were forever on the move. Times really haven't changed all that much because people still live in a mobile society and must plan for the future. (CNS photo from the CBS movie "Moses, the Lawgiver.")

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Peace of mind will make you a happier person.

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Truly, many things can bring us peace of mind. Our faith is one of them. Another, that is more easily accomplished than you may realize, is pre-planning your family's future cemetery needs. Before you turn the page and think, "I'm not ready for that now," ask yourself these questions:

YOUR CONSCIENCE

Will it weigh heavily on your mind that survivors will bear the stress and financial burden of cemetery costs at the time of a death? Will much needed insurance money be used? Cemetery pre-planning can prevent this.

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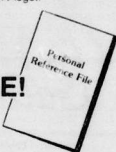
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And, should your needs change or you move from this area, your crypt or grave sites can be returned to the

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CR-1

Entertainment

VIEWING WITH ARNOLD

Michael J. Fox returns in 'Back to Mediocrity'

by James W. Arnold

Commerce has taken over the art of the movies at an alarming rate in recent years, but seldom so outrageously as in "Back to the Future, Part II."

Not only do they expect us to devour this slapdash sequel with the gusto of hogs at harvest time, but to be ready for another feeding next summer. Who can bear the wait?

The original "Future" (1985) was a moderately clever, ebullient time-tripping fantasy out of Steven Spielberg's magic workshop. It surprised everybody by becoming the 10th top box-office movie of all time. That's the only reason a sequel was made.

The old ingredients have been shamelessly recycled, with little charm or affection, and will surely be again. They don't even bother to give "Part II" an ending, just a "to be continued," plus some preview scenes from "Part III," just like a TV mini-series.

For five or six bucks a ticket, doesn't the movie owe us an ending? All this in addition to unabashed huckstering of name brands throughout the movie that makes it seem, it times like the Clio Awards (for best TV commercials).

The idea of a teen-ager from "now" going back 30 years to the teen-age years of his own parents is cute and heartwarming, with a clear potential for fun well exploited in the over-achieving first movie. After all, we "know" what 1955 was like, and



touching and amusing games can be played with it, or in contrasting its innocence with the grittier 1980s.

Asked to expand this idea a second time around, creators Robert Zemeckis and Bob Gale lack the inspiration. This \$35 million action comedy looks tacky. It's too well calculated to lose money, but it huffs, puffs, rattles, and clanks its way to the bank.

This time likeable Marty McFly (Michael J. Fox) and his zany pal, comic mad scientist "Doc" Brown (Christopher Lloyd) ride their DeLorean time machine 30 years into the future (to 2015), taking along girlfriend Jennifer (Elizabeth Shue). Jennifer is really an afterthought, since she spends much of the movie out cold or in a different time dimension.

The trouble with the future, in any case, is that it has to be "imagined." Zemeckis and Gale don't think much beyond changes in technology only, and that vision is limited to stuff like flying cars and skateboards (plan on a couple of chases involving them), six-screen TVs, and the Cubs winning a World Series. (A Spielbergian inside joke has the theater showing "Jaws 19," with a hologram shark that leaps off the marquee and literally gales the spectator.) The future, without explanation, seems to have turned into a mindless tackiness.

Most of the future-based action takes place in nostalgic Cafe 1980s (is that cheating?). After a brief visit to Marty's 2015 family (allowing Fox to play three or four McFlays at about the same time), we're zipped back to the present, where the old hometown has suddenly turned into a combination of Beirut and Las Vegas, ruled by the blockhead bully Biff



TIME TRAVELERS—Actors Christopher Lloyd (left) and Michael J. Fox return as Doc Brown and Marty McFly respectively in "Back to the Future, Part II," a sequel to the original film about modern time travel. Unfortunately, says the U.S. Catholic Conference, the sequel shows none of the "unexpected originality" of the first film and is simply a "cold, calculated, revenue machine." The USCC classifies it A-II, adults and adolescents. (CNS photo from Universal Studios)

Tannen (Thomas F. Wilson). Not so humorously, we learn that Biff has murdered Marty's Dad and debauched and married his Mom. (Did these writers take classic Greek?)

To prevent all this from happening, Marty and Doc roar back to 1955, where they hope to prevent teen-age Biff from getting the secret to his sinister wealth and power. The very basic chase situation is spiced up mainly because the key characters are in several time zones simultaneously, running in and out of scenes of themselves in the first film, and in constant danger of bumping into their past or future selves and short-circuiting the universe.

Could I figure it out? Obviously not. Can your kids figure it out? Give me a break. Not even Henry Kissinger can disentangle this situation, which is over-complicated by half.

On the upside, Fox and Lloyd are cheery and raucously appealing—although Lloyd has more dialogue shouted at rapid high volume than Patton may have expended on his troops in World War II. Among other negatives was the choice to build the story around the cliché

bully villain played by actor Wilson, who has enough trouble with one time dimension. The makeup and special effects range from clumsy to adequate, and Alan Silvestri's three-note score will rivet itself into the corners of your brain.

(Back to Mediocrity, with much commercialism, not recommended for young children, but O.K. for long-suffering older audiences.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

Blaze	O
Family Business	A-III
Sex Devil	A-III
The Wizard	A-II
We're No Angels	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 Gathering of Men' raises male consciousness

by Judith Trojan and Henry Herx

Raising men's consciousness about themselves and their roles in society and within the family is the object of "Moyers: A Gathering of Men," airing Monday, Jan. 8, 9-10:30 p.m. on PBS. (Check local listings to verify program date and time.)

Journalist Bill Moyers provides some commentary and questions but the program basically consists of discussions during a conference for men held in Austin, Texas. In introducing it, Moyers invites women to watch as well because they too have a stake in male consciousness "just as men have been affected over the years by the feminist movement."

Conducting the sessions is poet Robert Bly, who starts by explaining that men begin to realize in their mid-30s that their "models of youth are no longer tenable." The result is confusion about self and feelings.

Bly characterizes this mid-life crisis as "a grief of loss often felt but seldom acknowledged." The loss, he says, is of the father figure and it is a result of the Industrial Revolution which took the father away from the home to spend the day at a factory or other work place.

A boy growing up in an industrialized society, Bly explains, suffers not only the loss of his father as teacher and role model, but the male elders essential to initiate the youth into manhood. Mothering simply cannot provide the same values as fathering does while a boy matures in male adulthood.

Bly, whose father was an alcoholic, speaks from his own experience. He was 46 before he realized that his poems had never touched upon his relationship with his father. In reaching over this, he discovered that the emotion he had to deal with was not one of blame but of mourning what was lost to him.

He tells the story of a friend who was working his way through feelings of being rejected by his father. The man decided to phone his dad to thank him for all his help over the years. The father's response was to ask his son if he had been drinking.

Audience reaction to the story was one of instant recognition, indicating that many of them shared a similar unhappy relationship with their own fathers. Their response supports Bly's contention that at some point in their lives men must confront and seek to resolve the rift between fathers and sons.

Interspersed throughout are parts of a conversation between Bly and Moyers about issues raised at the conference. Bly doesn't think that the sexual emphasis of Freudian psychology is of much help in resolving a painful father-son relationship.

Bly, a Midwesterner with Scandinavian and Lutheran roots. Though his poetry is far different than that of Carl Sandburg, another Midwest poet, when Bly reads his poetry one hears something of Sandburg's emphatic cadence and regional twang.

Moyers, in talking about the conference, concludes that "men are drawn to these retreats by a sense of loss but also by a sense of hope" that sharing their feelings they can learn to resolve them. What is especially refreshing is that in all this talk about manhood and the male world, there is no evidence of any latent hostility toward women.

Viewers will find much to think about here, and parents with older adolescents might find it valuable to share together.

TV Programs of Note

Sunday, Jan. 7, 8-9 p.m. (PBS) "Gran Paradiso." The "Nature" series journeys into the Italian Alps to observe the wildlife of Gran Paradiso National Park, a wilderness of mountainous summits, woodland, and meadow.

Sunday, Jan. 7, 9-10 p.m. (PBS) "After the War: Friends and Enemies." Beginning in the summer of 1942, this eight-part "Masterpiece Theater" series interweaves three generations of fictional characters over the course of 25 years of postwar British life.

Sunday, Jan. 7, 10-11:30 p.m. (PBS) "Medea." Euripides's drama of love and betrayal stars Zoe Caldwell in the title role and Dame Judith Anderson as her attendant in a rebroadcast of a 1983 production based on the 1947 Broadway play written by poet Robinson Jeffers.

Monday, Jan. 8, 10-10:11 p.m. (PBS) "A Day with Dan Rather." Following the workday of CBS News anchor Rather, the documentary covers his activities from the conclusion of his nightly news broadcast through his part the following day in CBS's coverage of the 1988 vice-presidential debate in Omaha, Neb.

Tuesday, Jan. 9, 9-10 p.m. (PBS) "Battle for Wilderness." Looking at the 1913 dispute between naturalist John Muir and U.S. Forestry Service head Gifford Pinchot over the building of a dam in Yosemite National Park, "The American Experience" shows how the debate over commercial use of natural resources divides conservationists.

Tuesday, Jan. 9, 10-11 p.m. (PBS) "Louis Rukeyser's 1990 Money Guide." Business journalist Rukeyser interviews top figures in business, government and communications to find out what might be ahead for the country economically, politically and socially.

Wednesday, Jan. 10, 8-9 p.m. (PBS) "Amazon, Land of the Flooded Forest." The water levels of Brazil's Amazon River rise and fall some 50 feet with the change of seasons, and this "National Geographic Special" explores the bizarre ways in which the region's wildlife have over the millennia adapted to these extremes in their habitat.

Wednesday, Jan. 10, 10-10:11 p.m. (PBS) "Uneasy Neighbors." Examining the growing tension between migrant workers and affluent homeowners in San Diego County, Calif., the documentary talks with residents anxious over sanitation and property values and with migrants living in impoverished conditions.

Thursday, Jan. 11, 4-5 p.m. (Check local listings) (CBS) "Taking a Stand." Repeat broadcast of this "ABC Afterschool Special" that focuses on a boy who witnesses vandalism against a black family in a white neighborhood. He agrees to testify despite all the community pressure against him.

Thursday, Jan. 11, 10-11 p.m. (PBS) "Love and the Goddess." The fifth program in the six-part series, "Moyers: Joseph Campbell and the Power of Myth," discusses the mythic ideals of romantic love, the Holy Grail and marriage as sacrifice.

Friday, Jan. 12, 9-10 p.m. (PBS) "Dance in America: The Search for Nijinsky's 'Rite of Spring.'" The Joffrey Ballet performs its reconstruction of the 1913 Nijinsky ballet set to Stravinsky's music in a "Great Performances" presentation preceded by a documentary on the original.

Friday, Jan. 12, 9-10 p.m. (PBS) "Fred Waring's U.S. Chorus 1989: Moments in Time." WFMY-TV 20, in Indianapolis reports that central Indiana youngsters Jeanne Allgor of Indianapolis and Robert Constantine and Sarah Litzinger, both of Carmel, are among the featured vocalists who will sing well-known choral arrangements.

Saturday, Jan. 13, 7-7:30 p.m. (PBS) "As Long as He Can Count the Cows." The teacher of a young boy whose family raises cows in mountainous Bhutan tries to convince the parents that their son needs glasses in this live-action story rebroadcast of a "Long Ago & Far Away" program.

(Check local listings to verify program dates and times.)

QUESTION CORNER

Explain NFP techniques

by Fr. John Dietzen

Q We found your answer to a question a few weeks ago concerning the fact that church officials formerly said rhythm birth control was not moral to be very interesting.

But we're not sure of the connection with Natural Family Planning. The question the woman or man asked was about that, but you did not answer it directly. The NFP couples we know say it is not rhythm but something entirely different. Can you help us? (California)

A The historical perspective I gave in that column applied, as I said, to any method by which a couple attempts to arrange its sexual relationships to avoid pregnancy by limiting intercourse to the infertile times in the "rhythms" of a woman's menstrual cycle.

"Rhythm" is a generic term to designate any method which attempts to avoid or regulate pregnancy by avoiding intercourse when it is thought that the woman is in the fertile part of that cycle.



NFP is one of those methods, even though it did not exist, at least under that name, until relatively recently.

Part of the answer to your question lies in the fact that there are two critical elements in the effectiveness of any "rhythm" method.

One is the scientific-medical clarification of when the fertile time of a woman's monthly cycle occurs. At various times in previous ages that time was thought to be immediately before or immediately after her "period." We now know that is not true.

Under average conditions an ovum (egg) is released from a woman's ovary about 14 days before the beginning of menstruation and "lives" approximately 24 hours after its release. It is during those 24 hours that fertilization (pregnancy) can take place, if the male's sperm unites with the ovum.

The sperm is capable of fertilizing an ovum for about 72 hours. Thus, there are in round numbers about four days during each menstrual cycle when intercourse could result in pregnancy.

The other critical element in the effectiveness of any

rhythm method, therefore, is determining exactly when that 24-hour-period occurs, and thus when intercourse must be avoided if the couple wishes to avoid pregnancy. (Of course, the systems can be used in the opposite way also, if the couple wishes to have a child.)

Numerous factors can be said to attend at home to attempt to determine that time. They include the woman's temperature, identifiable pains or feelings in some parts of her body that consistently accompany certain phases of her cycle, the "thickness" of bodily secretions that vary at different times of the month, and so on.

Women differ in their cycles, of course. Sickness, tension, and other factors also may affect any of these physiological events.

Obviously the effectiveness of any "rhythm" method depends on the motivation and commitment of a couple who want it to work. It takes a good deal of patience, perseverance, and discipline to be regular in making these tests and to abide by the findings.

Natural Family Planning combines several of the above criteria. For those couples who are sufficiently motivated and seriously want it to succeed and who are faithful to its regimen, it has a very high rate of success as a method of family planning.

NFP training programs are available today in almost all dioceses and major cities.

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

FAMILY TALK

Dad's temper terrorizes family for four decades

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am 65, have been married 45 years, and have five children, with one son living at home.

My husband is 69 and has almost always been a good, loving man who keeps after the house well, but he is a perfectionist. When a problem arises, he'll fly up from his chair fuming, cursing, slam the door, and go outside cursing and talking loudly. We try to spare the neighbors, but he just doesn't care.

After all is over, he'll come in, but never mention a word about what happened or ever say he's sorry. We've put up with this all our years. The children hardly come around any more. I try to keep things under control and let him know how much he's hurting us all, but he doesn't care. If I try to reason with him, he tells me to move out. I'm very depressed and am thinking about moving out.

I don't want to speak to anyone about this because I really don't want anyone to think that he is a bad man. What is wrong? The son who lives with us is always arguing with him. I'm afraid some day something drastic will happen. (Delaware)

Answer: Changing behavior you have put up with for 45 years would be difficult if not impossible. However, two remarks of yours make me conclude that you need to make a serious effort to change this behavior.

The first is that it so depresses and upsets you that you want to separate. The second is that you feel "something drastic" could happen. Your fear is justified. When anger gets out of control, physical harm and even death result within families.

You judge that he behaves as he does because he "doesn't care." But that is your opinion. You really do not know. The extreme suddenness and severity of these outbursts in an otherwise "good man" suggest that there may be some physical basis for the problem. On the other hand, the outbursts may occur because you and the children have tolerated them. Suggest a physical examination.

What action can you take that will get through to your husband? Here are some steps you might take between these two extremes.

► Tell him exactly how you feel. Tell him that you are afraid his outbursts will lead to physical harm for someone. Tell him you are considering moving out. Don't raise your voice. If he refuses to listen, allow him his outburst, then repeat your message calmly at the first opportunity. Be clear that you mean every word you say.

► Tell him specifically what you want from him. You might say that you want him to have a physical exam and that you want to go along and describe to the doctor exactly what happens that causes you such concern. The doctor-patient relationship is confidential.

► Set a specific goal for limiting his outbursts, such as one whole weekend for starters.

► Ask your husband's help over the weekend in doing things he does well. Notice and thank him for cleaning the garage, caring for the yard, whatever he does that is good and helpful. When he has gone several days without an outburst, tell him how happy you are.

► If you get no response from your direct messages and your efforts to affirm his goodness, you must choose what step you wish to take. If you choose to move out, tell your husband what you plan to do and why. Be prepared to carry out any action you talk about.

You cannot change your husband by requesting change or by attempting to make him feel guilty.

(Address questions to The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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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 week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

January 5

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

January 6

First Saturday devotions to the

Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc church, 42nd and Central.

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart. Everyone welcome.

A FIRE chapter meeting will follow 8 a.m. Mass in St. Nicholas Church, Sunman.

January 7

St. Bernadette Parish, Indianapolis, will celebrate Christmas with a dinner on Epiphany after the 11 a.m. Mass.

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

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

January 8

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

January 9

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.

Catholic Adults Reaching Out (CARO) will attend a "Meet the Director Party" at 7 p.m. at Holy Trinity Greek Orthodox Church, 4011 N. Pennsylvania St. Call Mary Ann 317-574-9070 for details.

January 10

Systematic Training for Effective Parenting (S.T.E.P.) classes begin from 7:30-9:30 p.m. at St. Lawrence Adult Learning Center, 4680 N. Shadeland Ave. Call 317-543-4925 for information.

A Natural Family Planning class for married and engaged couples will be held at 7:30 p.m. in Room 212 of the Catholic Center, 1400

N. Meridian St. \$15 fee. Call 317-236-1596 for reservations.

January 11

Franciscan Sister Catherine Schneider will present Spiritual Leadership Program Unit II on "Communication Skills" from 7:10 p.m. at Beech Grove Benedictine Center. Call 317-788-7581.

Kathryn Williams will present Spiritual Leadership Program Unit IV on "Global Spirituality" from 7:10 p.m. at Beech Grove Benedictine Center. Call 317-788-7581.

January 12

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

January 13

Catholic Adults Reaching Out (CARO) will hold a Bash from 8 p.m.-1 a.m. at the K of C, 1313 S. West Rd. DJ dancing, cash bar, drawing, \$3 cost.

January 14

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

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

A Pre-Cana Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Pre-registration required. Call 317-236-1596.

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 Club, 7 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Mgr. Sheridan K of C Council 138, 695 Bushville 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.



"Who's the one with the broken 'funny bone'?"

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.

Pope's trip to Mexico in May has been scaled down

MEXICO CITY (CNS)—Vatican and Mexican church officials have announced that Pope John Paul II's visit to Mexico in May has been scaled down partly because the original itinerary would have been too hectic.

The Vatican's delegate to Mexico said the pope's health is "no longer as excellent" as it was during his 1979 visit to the country. But a papal trip planner denied that the pontiff's stamina has slipped.

In August, Mexican church officials announced that they had proposed to Vatican officials an 18-city tour during the May 6-13 visit. But, church officials have reduced the scale of the papal trip following consultations in Mexico in November between Mexican church officials and a special Vatican envoy, Jesuit Father Roberto Tucci, charged with reviewing the itinerary.

In a Dec. 22 press conference, church officials announced that the pope will visit 12 dioceses, including the greater Mexico City metropolitan area and Mexico's northern industrial city of Monterrey. On May 7, Pope John Paul is to meet with Mexican President Carlos Salinas de Gortari in the Los Pinos presidential residence.

The trip now excludes stops in cities near the border with the United States.

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FEAST OF THE EPIPHANY

The Sunday Readings

Sunday, January 7, 1990

Isaiah 60:1-6 — Ephesians 3:2-3, 5-6 — Matthew 2:1-12

by Fr. Owen F. Campion

The Book of Isaiah provides the first reading for the Liturgy of the Word of this historic, meaningful feast in the church's liturgical calendar.

Often during Advent, concluded only a few weeks ago, the liturgies also presented the Book of Isaiah. Actually, Isaiah is a collection of several works. Only the first of the three had the historic Isaiah as its author. The other two were written by others who adopted Isaiah's name. To use the name of another in modern writing would be offensive and deceptive. In ancient Jewish times, it was the greatest compliment to the writer whose name was copied by a later author and applied to that work.

The third section, from which this feast's reading comes, was composed after the Jews returned to their homeland from exile in Babylon. Nevertheless, they were not fully free. They were subject to Persia; their land was merely a Persian province.

Many years, and somewhat different circumstances, separated the sections of the Book of Isaiah from each other. Together, they offer the reader much of the eloquence to be found in the Hebrew Scriptures.

This section of Isaiah addressed a people surely frustrated by the fact that they were still beneath a foreign power. There must also have been economic trouble.

Third-Isaiah excitedly told its first readers not to lose heart and summoned them to joy and hope. God had proven his

mercy. They were restored in their ancient homeland. Eventually all would be right.

Ephesus, to which the second reading of this feast was sent as an epistle, was an important city in the ancient Roman Empire, located on what is now the Mediterranean coast of Turkey. Not only a major commercial center, Ephesus also was a religious shrine. Its principal building was the massive and elaborate temple of Diana, the Roman goddess of the moon. The temple, with its size and splendor, was one of the wonders of the ancient world. As such a city, Ephesus was a crossroads. People of many backgrounds walked in its streets.

The epistle reinforced Christians in their belief. That belief surely was in conflict with the prevailing Roman value-system. It also assured the Christians, who themselves were from varying origins, that in Jesus salvation and the strength to secure salvation were open to every person.

Only St. Luke and St. Matthew, among the Gospels, furnish readers with ideas about the birth and infancy of Jesus. For this feast the church presents a reading from St. Matthew's Gospel.

The reading describes strangers, from some distant place, although very wise in perceiving the divine presence through natural signs, in realizing Herod's treachery despite his assurances to the contrary, and understanding that God lives and acts among his people. They are intriguing figures. They have become beloved figures in Christian tradition. Where did they come from? Were they kings, as later legend implied? Where did they go? No one can answer those questions.

St. Matthew's Gospel is heavy with meaning at this point. In Jesus, God extended salvation to all races. That view was novel for Jews contemporary with the

Gospel's first presentation. God's presence creates warmth in the cold, light in the darkness. His light is in the heavens, the traditional abode of the divine, utterly beyond human reach. His light and warmth answer deep, universal human needs. The earthly city of God, Bethlehem in this case, is calm and holy, as opposed to the glitter and turmoil of Herod's Jerusalem.

Reflection

This weekend, the church celebrates the feast of the Epiphany, of God in the world.

Two images are important. The first is the star. Astronomers may speculate as to which light in space might have been the star to which the Gospel refers, but the star's message is much more expressive in its symbolism. Stars gleam in the regions known only to God. They are totally beyond human ability to create or control. They are in anyone's view.

Associated with the birth of the Redeemer in this reading, the star of Bethlehem attracted people from the most unknown, distant place. God's salvation brings a peace so complete that every human heart, regardless of surroundings

or attachments, finds that peace appealing. God is light in the darkness of bewilderment, sin, grief, or hopelessness.

The other image to recall is that of the Magi themselves, who felt the allurements of God's love and moved across great distances in pursuit of that love. God had come to their world, yet they had to go to God.

Primarily in this great feast, of course, the image is the Infant Jesus. He is God, to whom the Magi brought incense. He is king of all the earth, to whom the Magi gave gold. He is the crucified Savior, the Suffering Servant, to whom the Magi offered myrrh, a balm for anointing the dead.

Deep within our hearts, we feel the pull of God's peace, of his love. As did the Magi, we must move across the distances of our selfishness and doubt to approach the tiny Lord, in whom all divinity reposes. We too must bring him our homage, and our sufferings. It is a compelling journey, though not without hazards. Each of us, in temptations and personal sin, faces Herod. Our will must be as intent as that of the Magi, to reach the source on earth of God's power and mercy, despite the obstacles.

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Thurs., Fri. — 10 AM to 6:30 PM
Sat. — 10 AM to 5 PM
— PLENTY OF FREE PARKING —

THE POPE TEACHES

Spirit offers strength, guidance

by Pope John Paul II

Remarks at audience December 20

Beginning with the day of Pentecost, the apostles clearly realized that the Holy Spirit was present and at work in their midst as an invisible source of divine strength and guidance.

The constant activity of the Spirit in the life of the community revealed that he was the "Paraclete" (cf. John 14:16) whom Jesus had promised and who would complete his saving work.

The activity of the Holy Spirit was particularly evident in the spiritual fruitfulness of the apostles' ministry, which was to be clearly seen in the great numbers of those who believed, and in the deep spiritual growth which the church experienced.

The Spirit gave comfort to those who bore witness to Christ in the face of

persecution. He poured out his gifts of inner strength upon the disciples in their trials, and assisted the community with the gift of wise counsel at decisive moments of its existence.

The Spirit was also at work in the many miracles which confirmed the truth of the apostles' preaching. The presence of the first Christians for the Holy Spirit was reflected in Peter's harsh response to Simon Magus, who had tried to buy the gift of the Spirit.

With the coming of the Holy Spirit at Pentecost, the second phase of Christ's redemptive work began. The Acts of the Apostles is the story of how Christ's promise that he would send the Spirit to complete his work on earth bore abundant fruit in conversions to Christ and fidelity to the Gospel.

At this time of joy and peace, I pray that the light of Bethlehem may shine brightly in your lives throughout the year.

MY JOURNEY TO GOD

Portrait of Daybreak

From my room in the tower at St. Francis Hospital, I had a wonderful view of the whole city of Indianapolis. As I watched day break and the sun rise one morning, I realized that if you have never watched the sun rise over a city you have missed the softness of God's caring love.

The sun is very low—just peeking out. The houses seem to have disappeared because the tree tops are bathed in a blanket of soft color. I wish I could name that color. It isn't orange. It isn't brown. It color isn't yellow mixed with red. God, how did you make this color? What did you mix together to make the whole city look like the blush of a peach?

The grain bins on Raymond Street, standing like concrete sentinels, have lost their strength in this soft glow. The buildings

downtown look like the mountain peaks of Arizona.

By now the colors in the sunrise are leaving and the clear blue sky with long white silky clouds are pushing the earthen beauty away. The blanket of rosy peach is gone.

Now only dull brown trees, with row after row after row of tiny white houses, command my attention. They are sporting countless red brick chimneys, square fingers pointing to nothing, which make angular shadows on the rooftops.

School buses running. Trucks thumping. Motorists hurrying to work. Have a nice day everybody! God blessed you early this morning!

—by Ruth Steinmetz

(A member of St. Jude Parish, Ruth Steinmetz resides at St. Paul Hermitage in Beech Grove.)

Youth News/Views

Youth rediscover place in the Catholic Church

by Cindy Wooden

VATICAN CITY (CNS)—After a period of "distrust and separation," young people are rediscovering the church and their place in it, Pope John Paul II said.

The growing involvement of youth in the church is "a very significant phenomenon," the pope said in his annual message for World Youth Day, which will be observed June 3 on Pentecost Sunday.

Many young people are rediscovering the church "as a sure and faithful guide, as an indispensable way of communion with God and with others, as a place of growing spirituality and of commitment," the pope said.

The pope's Italian-language message for the 1990 observance was released by the Vatican on Dec. 2.

The message was accompanied by a statement which said no international event is planned for the 1990 observance. The 1989 World Youth Day, which was celebrated in August, included an international youth pilgrimage in Spain attended by Pope John Paul.

The 1990 theme is "Youth Rediscover the Mystery of the Church." The scriptural meditation for the day is based on the words of Jesus, "I am the vine, you are the branches."

The pope told young people that their growing commitment to the church "is a very eloquent sign. Many of you are no longer content to belong to the church in a

merely formal way. You are looking for something more."

The church, especially in its increasing efforts to evangelize, needs young people, he said.

It particularly needs "your dynamism, your authenticity, your passionate desire to grow, and the freshness of your faith," the pope said.

The church also needs willing workers, especially priests and religious, he said. "I am sure that many of you meditating on the mystery of the church have felt in the depths of your soul the invitation of Christ."

"Do not be afraid, because to serve Christ and his church in a total way is a wonderful vocation and a magnificent gift," the pope said. "Christ will help you."

Pope John Paul asked youths to meditate on the biblical image of Christ the vine and his followers the branches.

"Youth, you are the living branches in the church, you are the branches laden with fruit," he said.

"The branches are not self-sufficient, rather they depend totally on the vine. In this they find the source of their life," the pope said. "To be living branches, you must live the reality of your baptism, deepening every day your communion with the Lord by hearing and obeying his word, participating in the Eucharist and in the sacrament of reconciliation, and personally conversing with him in prayer."



FREEDOM—Brebeuf Preparatory School students in Indianapolis demonstrate their rendition of breaking through the Berlin Wall as part of a recent German class project. Their teacher, Josefa Crowe, joins in the celebration.

Deanery volunteers plan 25th anniversary events

During the past 25 years, thousands of young lives have been touched because of Catholic Youth Organization and youth ministry programming in the New Albany Deanery.

Residents of the southern Indiana deanery will celebrate this emphasis on educational ministry for youth throughout 1990 with a variety of special 25th anniversary events.

When the deanery established a structure in 1965 that would systematically begin to meet the pastoral needs of its young people, they began what would become a quarter century of memories, tradition, and vision in working with adolescents.

"We have a lot to celebrate and we want to do so in a manner befitting the goodness we have been blessed with," Jerry Finn, deanery director of youth ministry, explained. "An anniversary task force is being established to look at how we might celebrate our 25 years of working with young people."

Ideas under consideration for the long celebration include a special anniversary dance cruise on the Ohio River on "The Belle of Louisville," a family day featuring a picnic and games, as well as a banquet and the annual awards presentation.

St. Anthony's parishioner Paula Hoffman of Clarksville, a former deanery

youth council president, has agreed to chair the anniversary task force. Additional committee members are needed to help plan anniversary events and prepare a memory book.

All past youth council members on both the deanery and parish levels, as well as award winners, St. John Bosco recipients, former members of the board of directors and youth ministry commission, and others are encouraged to participate in the special celebrations. Contact Finn at the Aquinas Center at 812-945-0354 for volunteer information.

"So many people have given so generously of their time and talents to make sure that young people have opportunities to grow physically, emotionally, and spiritually," he said. "We would be remiss not to celebrate in the finest of ways what has been accomplished during the past 25 years."

In 1988, Lilly Endowment recognized the New Albany Deanery's "outstanding creative programming and commitment to youth" with a grant for additional youth ministries work.

"Most people don't realize how unique and even revolutionary the deanery has been in struggling to effectively meet the needs of young people," Finn noted. "It is a grass-roots effort that has earned both statewide and national acclaim."

Dear child, remember that your loving mother chose to embrace life

by Robyn Crosson

Oh dear child, you are the result of an act that was once thought of as love but now is sometimes seen as being used. As you grow in the safety of your mother's womb, your presence becomes more evident day by day, just as your mother's pain and suffering does.

At first, your mother thought about abortion, but realized that she could never forgive herself if she would have gone through with it.

She then thought she could keep you and live with her mother, but her mother made it very obvious that she wanted no part of you.

She thought of giving you up, but she is not mature enough to let go. The problem is that she is not mature enough to raise you either. Your mother is childish, selfish, and has problems taking care of herself, let alone you. Your mother is a child, 15 years your senior, yet she is still a child.

Now she must move in with her boyfriend and take care of you. All of your mother's youthful dreams are gone. Now she must dream of ways to get by. She cries out to God in the middle of the night, hoping that one night he will answer.

She has barely finished her sophomore year of high school, and doesn't have a driver's license. Her job does not support her, let alone both you and her. She hopes her boyfriend and his income will help, but that is hopeless.

For her boyfriend is just that, a boy. He is as selfish and childish as her mother, if not more. He does not love her nor does he love you. In fact, he beats her up. The only reason that she lives with him is to have the income to support you, so that you may have a better life.

So dear child, when you are born in this cruel world, resented and unwelcome, your father and neglected by you, mother, do not resent them. Love them. Especially love your mother, for she has given up her freedom to live and to live out her dreams. Your mother even gave up the remaining years of her childhood for you. She endures her boyfriend's beatings hoping that one day you will grow up and see what she gave up for you and how much she loves you.

Do not gripe when the gifts under the Christmas tree are few. You have the greatest gift of all—life. Cherish it always. Do not be jealous of your friends' possessions. You can possess the greatest thing anyone can have... the love of God.

And above all, do not ever be ashamed of yourself, your family, or anything you have. Always hold your head high. You are a survivor and a child of God. Many other people do not even have family or possessions to be ashamed of. Take care of what you have.

You have no idea what your mother has gone through and is going through now. Please do not hold your mother's past decision against her. She loves you more than you will ever know.

Your mother gave up many things for you and all she asks is that you live out your dreams and never sell yourself short like she did.

Dear child, when you think you are alone, remember that God is always with you. Oh dear child, I pray for you.

Inspired by a friend's experience, Robyn Crosson said she wrote this essay because "I think it is something that people should know about." A member of St. Barnabas Parish in Indianapolis, Robyn is a sophomore at Perry Meridian High School. Her parents are Richard and Kathleen Crosson.

Advice helps improve home life

The teen-age years are often labeled as "difficult" by frustrated parents who don't understand their growing children.

Parents interested in improving relationships with teen-agers might benefit from these suggestions distributed by Franciscan Father Bruce Ritter, founder of the Covenant House network for runaway teens.

Father Ritter offers parents 10 helpful ideas on ways to strengthen parenting techniques that focus on improving communication, enhancing self-esteem, and tolerating differences for a happier home life.

►Make time for your teen. Find an activity you enjoy doing together and pursue it. If your invitations are declined, keep asking.

►Listen. Really listen. Because parents have so much to do and so little time, we often try to listen while cleaning, washing dishes, or fixing the car. Put your chores aside so your teen knows you're really paying attention.

►Take the long view. Don't treat minor mishaps as major catastrophes. Choose the important issues. Don't make your home a battleground.

►Tolerate differences. View your teenager as an individual distinct from you. This doesn't mean you can't state your opinion if you disagree.

►Respect your teen-ager's privacy. If a behavior is worrying you, speak up.

►Let your teens sort things out themselves. Never say that you know how your teen feels. They believe their feelings, so new and personal, are unique. They'll learn otherwise, without your help. And never imply that the feelings don't matter or will change. Because teens live in the present, it doesn't matter that they'll soon feel differently.

►Don't judge. State facts instead of opinions when you praise or criticize. Stating facts like "Your poem made me smile" or "This report card is all C's and D's" leaves it up to your teen to draw the appropriate conclusions. Teens are sensitive about being judged positively as well as negatively.

►Be generous with praise. Remember to praise your child's efforts, not just accomplishments. And don't comment on the person. "You're a great artist!" is hard to live up to. "I loved that drawing!" is a fact and comes from your heart.

►Set reasonable limits. Teens need them. Your rules should be consistently applied and rooted in your deepest beliefs and values.

►Teach your teen to make sensible decisions and choices by encouraging independence and letting your teen-ager make mistakes. Don't step in unless you have to.

Archdiocesan volunteers help Guatemalan poor

Bringing hope to a place where there is much hopelessness will be a nine-month project for a St. Joseph's College student and an alumnus.

In December, Christina Kleiser, a junior from St. Joseph Parish in Terre Haute, and Rachel Metheny, an Indianapolis native and 1989 St. Joseph graduate, journeyed to Guatemala to complete an intensive study of the Spanish language and culture for a

field experience that will run through August.

Sister Donna Liette, associate director of St. Joseph's campus ministry, said there are three purposes for the project.

"They will gain an extensive Third World experience with the poverty-stricken people of Guatemala, who obviously have a lifestyle much different from ours," Sister Donna explained, "and

they will learn if working in the missions to Third World nations is something God is calling them to do."

Further, she said, sharing the daily lifestyle of the Guatemalan people should give Kleiser and Metheny a grassroots understanding of and appreciation for the history and culture of these people.

"We are not going there just to help in missionary work," Kleiser noted before their departure, "but to learn and experience what Jesus is doing in a poverty-stricken area that is totally foreign to our own white, middle-class experience here in the United States."

Kleiser and Metheny are staying at Tucuru, a village of approximately 20,000 people in the Guatemalan interior. A team of Society of the Precious Blood missionaries staff a local parish there. Kleiser said team member Rafael Fuentes, a recent St. Joseph student, was a source of information and inspiration for the project.

"I simply feel called to serve God in this manner, and I hope this experience will give me a greater sense of direction about where and how I can be of the most service to others," Kleiser said during preparations for the trip.

"Rafael talked to Rachel and I about the need for people to go to Latin America to aid these downtrodden people," she said.

"He explained the realities and dangers involved in this work, and he encouraged us to come to Guatemala to experience the lifestyle there."

Kleiser said she is intrigued at the development of base Christian communities in Latin America and also how they work, although she is apprehensive because "We'll be pioneers of a sort—among the first lay people to serve in this community."

Service to others is nothing new for Kleiser, who worked in an Hispanic health clinic in Washington, D.C. last summer.

Kleiser and Metheny financed their trip through their own earnings with help from their families and friends. Kleiser plans to resume her studies at St. Joseph College in August.

"I hope both of them will find a different image of God as they work among these people who need such a strong faith to cope with life's realities," Sister Donna noted. "I also believe they will come away from this experience with a deeper sense of their own faith."

Roncalli Rebels clinch girls' city championship

The Roncalli Rebels girls' basketball team clinched the city title Dec. 16 with a 59-47 win over Howe High School's girls' team.

Coached by Bob Kirkhoff, the Rebels defeated Arsenal Technical High School in a 51-50 overtime victory Dec. 12 and Ritter High School with a score of 69-35 Dec. 14 on their way to the city championship.

☆☆☆

Roncalli High School senior Kathy Lauck of Indianapolis was recognized by *The Indianapolis Star* Dec. 19 as the female **Metro Athlete of the Week** for her outstanding performance in leading the Rebels to the city girls' basketball title.

Kathy scored 50 points and claimed 45 rebounds in victory over teams from Arsenal Technical High School, Cardinal Ritter High School, and Howe High School.

☆☆☆

St. Mary's parishioner Lisa Megel of North Vernon has been selected the 1989-90 **Hugh O'Brien** winner from Jennings County High School.

The daughter of Dan and Jan Megel, Lisa is the school's 12th winner in the annual contest for outstanding sophomores. She will attend the Hugh O'Brien state leadership seminar at Butler University in Indianapolis this spring.

☆☆☆

Students and faculty from Seton Catholic School in Richmond are collecting aluminum cans as a **recycling project** designed to help improve the environment and increase student awareness of waste disposal problems.

Sally Hutton, president of the Richmond City Council, attended Seton's Student Council meeting Nov. 1 to discuss the problems of waste disposal. She also stressed the importance of recycling, and described other necessary changes that must take place in order to manage this environmental problem in the future.

Funds earned from recycling the cans go to pay for sending school supplies to the missions in Nicaragua, according to Emily Lemming, principal. Both projects help students learn about the global sense of responsibility for protecting the environment and helping the poor.

☆☆☆

Cathedral High School's **Lady Irish** volleyball team captured the regional championship recently under the guidance of Denise Farrell, head coach.

In earlier competitions, the team earned the sectional title for the second year in a row and was a three-time winner of Lawrence Central High School's annual volleyball tournament.

Senior co-captains were Amy Greer and Stephanie Keefe. Greer and Leah Lentz were both recognized by *The Indianapolis Star* as athletes of the week during the season.

☆☆☆

Thirty-four Brebeuf Preparatory School students and 15 students from Bishop Fenwick High School in Middletown, Ohio, recently participated in the third **Kairos Retreat** at Fatima Retreat House in Indianapolis.

The retreatants, along with eight student team members and four adult staff members, met at Fatima Nov. 28 through Dec. 1 for the combined retreat.

Jesuit Father Michael Dorrier, Brebeuf's campus minister and retreat director, said he hoped that the students "experienced the God, or the goodness, that is within each one of us."

The retreats are given by seniors for other members of the graduating class. Student staff members were Brian Witchger, Brett Elmendorf, April Mantel, Emil Klein, Leah Smith, Colleen King, Marc Schollett, and Mario Costello. Adult team members who assisted Father Dorrier were Jean Smith, Carolyn Lausch, and Jon Zwiitt.

In November of 1988, six Brebeuf seniors participated in a Kairos Retreat sponsored by St. Ignatius College Preparatory School in Chicago. Those six students then brought the program to Brebeuf for retreats at Fatima in February and September. Brebeuf juniors retired in experiencing a Kairos Retreat in April should contact Father Dorrier for registration information.

"Through this experience of being affirmed as basically good," Father Dorrier explained, "I would hope that the retreatants, through this new-found freedom, would reach out to others in love, mercy, and forgiveness."

☆☆☆

Shaw Memorial High School student Kristina Skiles of Madison was recently designated the school winner of the **Daughters of the American Revolution Good Citizen Award** for her essay on citizenship.

☆☆☆

Our Lady of Providence High School seniors Paul Buche, Robert Burkholder, Jessica Jackson, Heather Wibbels, and Kerri Wilkinson have been named **commended students** in the 1990 National Merit Scholarship Program.

About 35,000 commended students nationwide are being honored for their outstanding performance on the 1988 PSAT/NMSQT, which ranks them in the top five percent of more than one million students who completed the 1990 test.

☆☆☆

Three Secunia Memorial High School students from Indianapolis recently received **academic awards**.

Kerri Leffler has been offered a Presidential Scholarship to attend Marian College. She is the daughter of Rita Leffler.

Kerri, and Tom Tuttle have been admitted "with distinction" to Ball State University and are eligible for academic scholarships at that college. Mr. and Mrs. Thomas Tuttle are Tom's parents.

Eric Neidinger, the son of Mr. and Mrs. Larry Neidinger, has been offered an academic scholarship to Mount St. Joseph's College.

☆☆☆

Cardinal Ritter High School senior Mike Dalton has been named to the **Academic All-State Football Team** as a first-team quarterback.

At a recent Kiwanis Club luncheon for members of the all-city and all-county football teams, Mike was given special recognition as the top city and county academic athlete. He is a member of St. Gabriel Parish in Indianapolis.

☆☆☆

Shaw Memorial High School students Eric Armbricht and Denny Potter of Madison were chosen to participate in the **Lugar Symposium** Dec. 9. As participants in the seminar named after U.S. Senator Richard Lugar, they studied national and international governmental issues.

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Blend 'ingredients' for morality

The ingredients of a good moral life are God, others, self, community, church, life, freedom, responsibility, and intelligence, writes Father Matthew F. Koimescher in "Good Morality Is Like Good Cooking." It is "our duty to grow and learn to blend them in the right mixture." But it is "important to realize the impossibility of being spotless."

We need to be willing to pick ourselves up and start again when we have gotten off track, the author of "Good Morality" says. Otherwise, "we will end up discouraged and disappointed when we discover that we are not perfect."

(Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430. Paperback, 1987, \$4.95.)

† 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.)

† **BILLMAN, Regina**, 79, St. Lawrence, Indianapolis, Dec. 13. Mother of Edward E.; grandmother of four.

† **BROTHERS, Sidney**, 73, St. Augustine, Jeffersonville, Dec. 16. Husband of Tharsilla; father of Theresa Emerson; brother of

Rev. Vernon L.; grandfather of two.

† **BURDETTE, Mary L.**, 76, St. Andrew, Richmond, Dec. 12. Wife of Lloyd C.; mother of Carolyn Shores; sister of James Norungolo; grandmother of two.

† **CARMICHAEL, Richard O.**, 50, Assumption, Indianapolis, Dec. 20. Son of Virginia Whetstone Daywalt; brother of Leroy; Roberta Hernon and Janet Cain.

† **CONYERS, Minetta**, 80, St.

Plus X, Indianapolis, Dec. 10. Aunt of Ann Fernandez and Thomas.

† **LOUGHERTY, John L. Sr.**, 84, St. Mary, New Albany, Dec. 14. Father of John L. Jr.; brother of Katherine Jones and Margaret Herfel; grandfather of two; great-grandfather of one.

† **GOOTTE, William "Bill,"** 52, St. Mary, North Vernon, Dec. 13. Husband of Rosanne (Evans); father of Gary, Kathi and Jill; brother of John, Jim, Michael.

Jane Carter and Elizabeth Colvin; grandfather of four.

† **HANNA, Mildred R.**, 83, St. Philip Neri, Indianapolis, Dec. 11. Mother of Shirley Welsh; stepmother of Mark and Steve Welsh; grandmother of six; great-grandmother of 21; great-great-grandmother of one.

† **HARBESON, Robert B.**, 63, Holy Family, New Albany, Dec. 21. Husband of Ruth (Gesein); father of Bruce, and Dana Kay Tomes; son of Verda; brother of David, Paul, Darrell and James; grandfather of two.

† **HARRELL, Luia (Daniels)**, 56, St. Monica, Indianapolis, Dec. 18. Mother of Theresa, Ellis, Gerald and Floyd; sister of Elijah Daniels; grandfather of Jeffrey Mills, Gerald and Antonia.

† **HATTENBACH, Eva P.**, 83, St. Paul, Tell City, Dec. 18. Mother of Dorothy Kramer; Margaret Maizon and Charles; mother of Jessie Jarboe; grandmother of seven; great-grandmother of three.

† **HILLOCK, John E.**, 70, Our Lady of the Greenwood, Greenwood, Dec. 15. Husband of Maxine; father of John E. Jr. and Alicia Greco; brother of James Vincent, and Florence Jiddings.

† **JAHN, William F.**, 65, Our Lady of the Greenwood, Greenwood, Dec. 16. Husband of Ruby; father of William and Robert; brother of Lawrence Sumer.

† **KESSENS, Bertha**, 66, St. Paul, Tell City, Dec. 18. Wife of Oscar; mother of Donald, and Betty Eberle; grandmother of six.

† **KRONE, Marie**, 93, St. Andrew, Richmond, Dec. 10. Grandmother of Judy Chaney; great-grandmother of two.

† **LEIST, Orene**, 67, Holy Family, New Albany, Dec. 12. Wife of Theodore H. Jr.; sister of Theodore H. Jr.; sister of James Beacham, Wendell, Roger and Leonard Jones, Lois Cole, Edna Flora, Lucille DiGunta and Ruby Fryer.

† **LIVSEY, Jene Paul**, 47, St. Philip Neri, Indianapolis, Dec. 1. Husband of Robin H. (Keegan); father of Paula Jean, brother of Joe, Jim, and Shirley Price.

† **MAPPES, Florence E. (Sydney)**, 84, St. Rose of Lima, Franklin, Dec. 1. Mother of Thomas E., Norbert L., Joseph A., Bernard C., Dolores Husson, Catherine Bickers and Caroline Underwood; sister of Owen and Howard Snyder and Esther Berry.

† **MCCULLUM, Charles**, 77, St. Mary, New Albany, Dec. 25. Husband of Alma; father of Richard, Jerry, Sheldon, and Judy Blankenship; brother of Roy, Opal, Kurtis and Nelbie Damon; grandfather of 15; great-grandfather of 14.

† **MERCHAND, Mabel I.**, 87, Our Lady of the Spring, French Lick, Dec. 7. Mother of Wilbur and Marvin Woolsey; grandmother of nine; great-grandmother of 15.

† **MILLER, Edna V.**, 87, St. Philip Neri, Indianapolis, Dec. 5. Mother of Barbara James; grandmother of four; great-grandmother of two.

† **MOORMAN, Urban H.**, 65, Holy Family, Oldenburg, Dec. 11. Son of Mary (Brockman); sister of James K., Mildred Bessler and Viola Simmermer; uncle of six.

† **MORRIS, Elizabeth (Trosky)**, 87, St. Mary, North Vernon, Dec. 17. Mother of Charles, Edward Joseph Jr., and Patty Miller; sister of Francis and Anthony Trosky, Vicki Eder and Dorothy MacLaughlin; grandmother of four.

† **MURPHY, Mabel E.**, 79, St. Augustine, Jeffersonville, Dec. 12. Wife of John B.; mother of Jerry B.; sister of Lester Stepro and Ruth Van Hook; grandmother of three; great-grandmother of three.

† **O'CONNOR, Bernice**, 65, Christ the King, Indianapolis, Dec. 16. Mother of Anne Godoy, Jane Costa, Maureen Gilmer, Caroline Spoonmore, Michael,

Daniel, Thomas, Brian and Patrick; grandmother of seven.

† **PAGE, Lea Faye**, 57, St. Philip Neri, Indianapolis, Dec. 11. Wife of Charles L.; mother of James D., Charles L. Jr., John J., Perry R., Thomas P., and Janis L. Becker; daughter of Marjorie Watterson and Ethel Lowman; grandmother of four.

† **PANYARD, Roger Michael**, 35, St. Joan of Arc, Indianapolis, Dec. 19. Son of James Jr. and Len (Ragan); brother of Thomas, Richard, Timothy, Joseph, John, and Beth Lux.

† **PICKHARDT, Oliver W.**, "Pick," 78, Holy Spirit, Indianapolis, Dec. 20. Husband of Marie (Platt); father of Marci J. Bowman, and David H.; grandfather of five.

† **ROELL, Anna**, 92, St. Lawrence, Lawrenceburg, Dec. 22. Aunt of four.

† **ROTT, Charles Paul**, 93, Our Lady of the Greenwood, Greenwood, Dec. 12. Father of Charles, Keith, Betty Rushton and Patricia Owsen; stepfather of Paul, Thomas and Sister Joan Tokule; grandfather of 19; great-grandfather of 49; great-great-grandfather of 10.

† **SPRENGER, Helen L.**, 86, Holy Name, Beech Grove, Dec. 14. Sister of Catherine Babey.

† **STUMLER, William J.**, 79, Our Lady of Perpetual Help, New Albany, Dec. 15. Husband of Phyllis C. (Shaw); father of Mary Ann Simms; brother of Anna Losson and Leona Naville; grandmother of three.

† **SUBLETT, Joseph Donald**, 74, St. Pius X, Indianapolis, Dec. 13. Husband of Barbara; father of Michele Childs, Michael L., James K. and John Joseph; grandfather of four.

† **TIERNAN, Elizabeth (Kipp)**, 79, St. Andrew, Richmond, Dec. 5. Wife of Richard J.; mother of Jane E. Metcalf, Elaine Hiltner, Patrick and Thomas; sister of Helen Bots; grandmother of 10.

† **WHITE, Mary A.**, 61, St. Paul, Tell City, Dec. 14. Wife of Leon; mother of Benita, Lambeck, Angela Jarboe, Julie Daffron, Janelle Maurer, Grace Brumfield, and Gill, Marion, Tim and Mike Schmeck; stepmother of Barbara Spear and Dick; sister of Edward, Aloysius, Charlie, Joe and Sister M. Benita Biever; grandmother of 25.

† **WILKEMEYER, Mary L.**, 101, St. Andrew, Richmond, Dec. 6. Stepmother of Earl; sister of Anna G. Minner.

† **WILSON, Richard Joseph**, 65, Christ the King, Indianapolis. Husband of Jeanette (Blackledge); father of Catherine Schaut, Patricia Goodall, Julia Johnson, Theresa, Thomas and Robert; grandfather of five.

† **WRIGHT, Jay D.**, 63, Christ the King, Indianapolis, Dec. 16. Husband of Iuan (Eckstein); father of Pamela Gudas, Thomas and Gary; grandfather of six.

† **ZIMMERMAN, Mary**, 90, St. Francis Xavier, Henryville, Dec. 23. Wife of Hubert; sister of Sam McKinn.

Prov. Sister Ann O'Hara, 80, dies at Karcher Hall

ST. MARY OF THE WOODS—Providence Sister Ann O'Hara died in Karcher Hall here on Dec. 15 at age 80. The Mass of Christian Burial was celebrated for her on Dec. 19 in the Church of the Immaculate Conception.

The former Annabelle O'Hara was born in Chicago. She entered the Congregation of the Sisters of Providence in 1928 and professed her final vows in 1906. Sister Ann served in schools in Illinois, Indiana, Massachusetts, Missouri and Washington, D.C. Her assignments in the Archdiocese of Indianapolis included St. Andrew, St. Catherine and St. Patrick schools in Indianapolis, and Holy Trinity School in New Albany.

One nephew, Hugh O'Hara of Elk Grove Village, Ill., survives Sister Ann.



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Panama bishops urge Vatican to hand over Noriega for trial

PANAMA CITY, Panama (CNS)—Panama's bishops, in strong terms, have asked the Vatican to release Gen. Manuel Antonio Noriega, with certain humanitarian guarantees, for trial on various alleged crimes. But the bishops, in a Dec. 29 letter to Pope John Paul II, left open the question of whether the deposed dictator should be released from the papal nunciature in Panama to U.S. or Panamanian custody.

They were more certain in their view that Noriega should not be released to a third country. Should that happen, the bishops said, he would soon be involved in mischief detrimental to Panama.

The letter said papal nuncio Archbishop Jose Sebastian Laboa brought an end to the Noriega regime and the bloody fighting that followed the Dec. 20 U.S. invasion of Panama by granting the dictator temporary asylum.

But while asylum was initially justifiable, it is now

"completely necessary to us that former General Noriega be turned over to justice," the bishops' letter said. "As for the state which is to judge him, it will depend on the government of Panama, as well as or possible extradition arrangements according to existing treaties."

It said that pacification and re-establishment of democracy in Panama "is being mortally impeded so long as the presence of the former general Manuel Antonio Noriega continues in the Apostolic Nunciature in Panama."

The letter said that the church should extract assurances that Noriega will be treated humanely by whatever authorities would take him into custody.

"Naturally, it is very necessary, and the protective spirit of the church requires it, that first there be established certain guarantees of his physical and personal safety, such as the exclusion of capital punishment, humane treatment,

a fair and proper trial . . . and that he be judged only for specified crimes," the letter said.

Noriega took refuge in the nunciature on Christmas Eve. Since then the Vatican has been under intense pressure from U.S. authorities to release him to their custody. Panama's government appeared split on the issue of whether to press for his release to American authorities, or seek to try the ousted leader in Panama.

"It is quite justifiably feared that should he be set free in any part of the world, Mr. Noriega would be in a short time being causing turmoil, conflict, and violence in this already suffering nation," the letter said.

The bishops were clear on what they think about Noriega's character and conduct.

Their letter labeled him as "the author of abominable crimes, destroyer of his people and of his own nation." It said such activities have been "properly and constantly documented" by the Panamanian bishops, the Panama Commission on Human Rights and the Organization of American States.

It also said recent evidence showed Noriega was involved in drugs, torture, plans for extended guerrilla warfare, a decadent lifestyle and witchcraft.

Cardinals defend Vatican on Noriega refuge

WASHINGTON (CNS)—Two U.S. cardinals Dec. 29 defended the decision by the Vatican nuncio in Panama to give temporary asylum to deposed dictator Gen. Manuel Antonio Noriega.

Instead of attacking the nuncio, public opinion should praise him for his courageous decision," said Cardinal James A. Hickey of Washington. "Making the nuncio and the Catholic Church a scapegoat serves no valid purpose."

Cardinal Joseph L. Bernardin of Chicago said that papal nuncio Archbishop Jose Sebastian Laboa acted to "end the fighting between forces loyal to Gen. Noriega and U.S. armed forces."

"Thankfully, this goal was achieved, and the nuncio's action can be credited with saving the lives of Panamanians and Americans alike," he said.

Both cardinals stressed that once Noriega was admitted to the nunciature in Panama City, the Vatican's options were limited by norms of international law. Vatican, U.S. and Panamanian diplomats have been negotiating how to handle the case since Noriega took refuge in the nunciature Dec. 24.

"The ensuing dilemma has left church officials in an awkward position," Cardinal Bernardin said.

"Resolving the matter requires scrupulous attention to the letter and spirit of the relevant international legal provisions," he added.

"By granting temporary diplomatic asylum to Gen. Noriega, Vatican representatives were in no way condoning his lifestyle, alleged drug involvement or repressive rule," he said.

"The Catholic Church in Panama had itself been subject

to persecution at the hands of the Noriega government," Cardinal Bernardin said. He called it "unthinkable" that the offer of refuge was meant "as a hindrance to the exercise of justice."

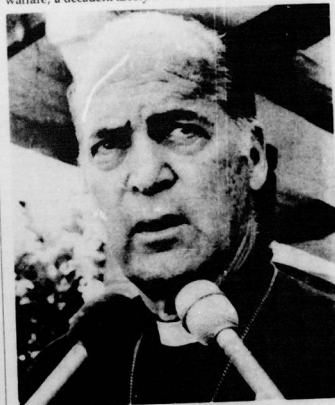
Cardinal Hickey said, "In spite of public pressure on the Holy See to violate (international) law, the nuncio has chosen a wiser course: to negotiate within the framework of the norms accepted by all the governments of the Americas."

"It is a grave injustice," he added, "to accuse the Holy See of harboring a criminal when it is engaged in the pursuit of justice."

The head of the U.S. Catholic bishops, Archbishop Daniel E. Pilarczyk of Cincinnati, also defended the Vatican's action. By giving refuge to General Noriega, he said Dec. 29, the Vatican nunciature "played the decisive role" in ending the fighting in Panama.

Archbishop Pilarczyk said he was issuing a statement "to respond to some of the concerns and the questions" about the deposed Panamanian dictator's "temporary presence in the embassy."

White House spokesman Marlin Fitzwater said Dec. 29 that the church was "doing a fine job" in its deliberations over Noriega.



Panama City Archbishop Marcos McGrath

Panamanian leaders split over solution to Noriega

(Continued from page 1)

new leaders would be willing to arrest Noriega and put him on trial there. Vatican sources said the nuncio was prepared to hand Noriega over to Panamanian justice as long as they were assured that certain guarantees would be maintained.

On this point, there was an apparent split among Panamanian leaders. The country's attorney general, Rogelio Cruz, said Jan. 1 that his office might try to indict the general on charges of murder and drug trafficking. The murder accusation concerned reports of executions following a failed coup in October.

But shortly afterward, Panamanian President Guillermo Endara said Panama's justice system was not prepared to try Noriega. He said he hoped "that the pope does not put us on the spot" by agreeing to a deal that would leave Noriega in the hands of Panama's authorities.

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Draft of universal catechism is sent to bishops

(Continued from page 1)

In a cover letter Cardinal Joseph Ratzinger asked bishops to submit their comments, criticisms and proposed changes to the Vatican by May 31, 1990. Cardinal Ratzinger is prefect of the Vatican Congregation for the Doctrine of the Faith and head of the special Commission for the Preparation of a Catechism for the Universal Church, which Pope John Paul II formed in 1986 to carry out the catechism project.

Copies of the provisional text were sent to bishops through bishops' conferences around the world under a stamp of secrecy. They were sent out to U.S. bishops Dec. 18. Although officials at the Vatican and U.S. National Conference of Catholic Bishops declined to release the document, a U.S. source outside Washington made a copy available to Catholic News Service Dec. 26.

The provisional title of the new work is "Catechism for the Universal Church." In an explanatory note accompanying the text, the commission told the bishops that the final version, like the draft, is to be addressed primarily to the world's bishops, the chief "teachers of the faith."

The note said that through the bishops the catechism will also be addressed to editors of diocesan and national catechisms and to catechists and people of God.

The note stressed that the draft text is not definitive and "does not yet have all the homogeneity which one would desire."

It said the draft still suffers some "limitations," such as differences in style in various parts of the text and occasional repetitions of the same material in different places. But it added that even the limitations could have a value in the consultation process, because they would afford bishops an opportunity to comment on which style they preferred or where they thought some subjects would be most appropriately treated.

One stylistic element almost certain to provoke some criticisms from the United States and Canada is the repeated use, in the English version, of masculine terms such as "man," "men," "he" and "him" in references that are

clearly meant to refer to all persons, male and female. The U.S. and Canadian bishops have made concerted efforts in recent years to avoid use of exclusive language wherever possible in their public documents.

The project for a new universal catechism began with a proposal at the 1985 world Synod of Bishops by Cardinal Bernard F. Law of Boston. Taking up his suggestion, the synod urged the pope to develop "a catechism or compendium of all Catholic teaching on faith and morals which may serve as a point of reference for the catechisms or compendiums composed in various regions."

The synod said the presentation of teaching in the catechism should be "biblical and liturgical, setting out sound doctrine and adapted to contemporary Christian life."

Two Americans—Cardinal Law and U.S.-born Cardinal William W. Baum, prefect of the Vatican Congregation for Catholic Education—are on the catechism's preparatory commission. Another American, Archbishop William J. Levada of Portland, Ore., is on the commission's writing committee.

The draft catechism is not restricted to a simple repetition of Catholic teaching. It also presents reasons behind the teaching, explanations of its nuances and implications, and at times indications of the church's proper attitude and pastoral approach toward those who find it difficult to live in accord with a particular teaching.

While the draft reiterates church teaching against homosexual activity and against divorce and remarriage, for example, it also stresses the pastoral concern of the church and the need for special pastoral care for those who find difficulty living in accord with those teachings.

In the section on the commandments especially, the draft often refers to specific contemporary moral issues. It indicates the principles and directions of church teaching in complex areas where the teaching may not be clearly fixed or may involve different elements in tension with one another.

In treating the commandment against killing, for example, it reiterates the traditional teaching that society has a right to impose the death penalty for extremely grave crimes, but it adds:

"Although the right to exact this penalty exists, the church would always urge the exercise of clemency, which is more in accord with the instincts of Scripture and particularly of the Gospel. Alongside the need to protect society and to discourage wrongdoing, there is also the duty to be merciful as the heavenly Father is merciful."

The draft includes among sins against the Fifth Commandment "the drug traffic, a force destructive of life and a social scourge today."

It also condemns, in addition to classically recognized sins of murder, suicide, abortion, mutilation, hostage-taking

and torture, new "risks to life in an industrial society"—among them the threat to others posed by drunken or reckless drivers and "the absence of guarantees and of protection for high-risk industrial concerns (nuclear power stations, those producing toxic matter or pollutants), which are a growing threat to people and their natural environment."

In its treatment of modern warfare it reaffirms the traditionally held "right of lawful self-defense," but it condemns outright "the manufacture and use of chemical weapons." It says it is "morally wrong" for nations to have "defense strategies that rely on weapons of indiscriminate destruction." It urges negotiated elimination of nuclear weapons from the arsenals of nations and prohibition of their use "by international law."

The section on the Fifth Commandment is one of several in which modern social teachings of the church on human rights and social justice are incorporated into the draft text along with more traditional moral teachings.

The section on the Seventh and Tenth Commandments includes a treatment of such issues as poverty, development of nations, ownership, work, employer-employee relations, economic systems and proper use of natural resources.

The draft tries to show a sensitivity to the Eastern rites of the church in areas where Eastern and Western traditions differ, explaining the legitimacy of each tradition and how each arose historically. It explains, for example, the Eastern traditions of married priesthood, of administering confirmation at the same time as baptism, and of considering the priest the minister of the sacrament of matrimony while the Latin Church considers the bride and groom the ministers of the sacrament.

Along with the draft, the catechism commission sent bishops form sheets to submit individual amendments to the text and a separate set of form sheets to answer a series of general questions about the completeness, precision and style of the whole document and of each of its major sections.

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