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Catholic Cemeteries to buy Alverna

by John F. Fink

If the results of a feasibility study are favorable, and if rezoning can be obtained, the grounds of Alverna Retreat Center will soon be a Catholic cemetery serving Catholics in northern Indianapolis and the southern part of the Lafayette Diocese, thus filling a need that has existed for many years. Details are still being settled between the Sacred Heart Province of the Franciscan Friars, which owns Alverna, and the Catholic Cemeteries Association of Indianapolis. At present there is an accepted purchase agreement subject to an in-depth feasibility study which an independent consultant to the Catholic Cemetery Association is conducting. If the results are positive and required partial rezoning is obtained, the purchase will be consummated. The property is currently zoned "Church-Special Use" but would have to be rezoned for cemetery use.

The Franciscans announced in January that they would be leaving Alverna and would try to sell the property. They closed the doors on Nov. 30 and the Franciscan personnel who had been there have been reassigned.

The Catholic Cemeteries Association has been searching for property for a Catholic cemetery in northern Indianapolis for several years. There presently are three Catholic cemeteries in southern Indianapolis but none in the northern end of the city. Private cemeteries have designated certain areas of their cemeteries as Catholic but they have no official connection with the Catholic Church.

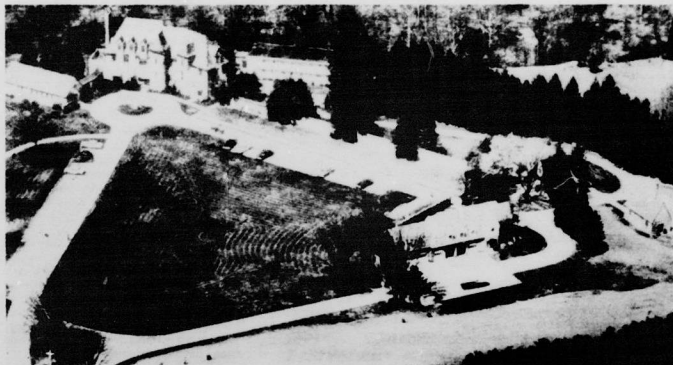
Surveys conducted for the Catholic Cemeteries Association have indicated that most Catholics do not live in northern Indianapolis but have not been using the Catholic cemeteries. Those surveys also have indicated that two-thirds of those Catholics have not yet purchased burial space and that 80 percent of these said they would purchase space in a new northside Catholic cemetery if one were available. The studies also indicated that the cemetery would be profitable for the Cemeteries Association within a few years.

Paul J. Wickham, director of Catholic Cemeteries for the Archdiocese of Indianapolis, told *The Criterion* that the agreed-upon purchase price is \$1,750,000. It will be paid over a period of 10 years, during which time the cemetery will be in operation.

The purchase is being made from Catholic Cemeteries Association funds and does not affect the archdiocese's operating budget. The accumulated earnings deposits of the association are \$2.1 million.

The price the Franciscans originally put on the property was \$2.5 million. However, they had not been able to sell the property before they left Nov. 30.

The Alverna property has approximately 40 acres in total with enough land suitable for cemetery purposes to satisfy needs for more than 100 years, according to the market study.



Aerial shot shows some of the grounds of the Alverna Retreat Center

Wickham said that the chapel at Alverna will be used by the cemetery and that a large garage there could house cemetery equipment. Many of the devotional statues currently on the property could be retained, he said.

Father David Coats, vicar general of the archdiocese, said that possible uses for the buildings on the property are now under discussion but that no definite decisions have yet been reached about them.

The Franciscans purchased the property, originally known as "The Four Winds," from the estate of Hugh McKenna Landon in 1947 for \$150,000.

In a statement released from their headquarters in St. Louis, the Franciscans said that they are happy that they have come to this agreement. "While the Franciscans are very sad to bring to a close our ministry to so many wonderful people in the Indianapolis area, we are indeed happy to see the property remain in the service of the church and the Christian people of the Indianapolis area," the statement said.

Indianapolis Archbishop Edward T. O'Meara said: "During the decade of the '80s just passed, I cannot count the number of those who expressed the wish that there be a Catholic cemetery on the northside of the city of

Indianapolis and Marion County. It is most satisfying to me that the Indianapolis Catholic Cemeteries Association is in a position to take advantage of the availability of the Alverna property and to acquire it at this time for use as a new Catholic cemetery.

"Likewise satisfying," the archbishop continued, "is the assurance of the Diocese of Lafayette-in-Indiana that there is substantial interest on the part of our Catholic neighbors to the north in the launching of this venture. It is very important to me that at this time we are able to make this contribution to the continuation of our ancient religious tradition for the burial of our departed loved ones."

Bishop William Higi of Lafayette said that the news that the Catholic Cemetery Association has purchased land for a northside Indianapolis cemetery is most welcome. "The dramatic growth of parishes along the southern boundary of the Lafayette Diocese, particularly in Hamilton and Boone counties, has long suggested the need for a Catholic cemetery in the area," he said. "We will now have one on the Alverna site. I am extremely pleased and grateful such a facility will now be available to parishioners of the Lafayette Diocese as well as to the Catholics of the Archdiocese of Indianapolis."

War 'too simple a solution,' archbishop says

by Mark Pattison
Catholic News Service

WASHINGTON—Those who say war in the Persian Gulf is inevitable are giving "much too quick a judgment and far too simple a solution," said the chairman of the U.S. bishops' Committee on International Policy in testimony Dec. 6 before the Senate Foreign Relations Committee.

Archbishop John R. Roach of St.

Paul-Minneapolis, in oral testimony, added that "non-military options should be given a much longer time to work."

The international embargo against Iraq, which triggered the Gulf crisis with its Aug. 2 takeover of Kuwait, "needs time to be effective," Archbishop Roach said. "The embargo cannot be dismissed before it has had the time needed to achieve its legitimate objectives."

U.S. objectives in the Persian Gulf have included punishing Iraqi aggression, liberating Kuwait, defending Saudi Arabia, freeing foreign nationals detained in Iraq, access to oil, and derauling Iraq's potential for making a nuclear bomb. "The longer the list of purposes is, the more difficult it is to achieve either clarity or success" in the Gulf, Archbishop Roach said.

"Some turn this extended lists of objectives into a series of tests, where all tests... become the minimum the United States must achieve in the Gulf," he said.

"This analysis almost inevitably leads to the conclusion that the use of deadly force is absolutely necessary for the United States. This multiplication of objectives is troubling, both politically and morally," Archbishop Roach highlighted tests outlined in Catholic teaching on the just war theory. Noting the necessity that a "proper authority" determine that war needs to be waged, he said, "we all have an interest in shaping a decision which benefits from the widest range of insight, wisdom and judgment.... Our national

interest will best be served by defining 'proper authority' broadly, not narrowly."

The test of last resort insists that a nation "fully pursue all reasonable political, diplomatic and economic means to resist aggression," Archbishop Roach said.

Noting the brief time the embargo has been in effect, he added, "I do not believe the principle of last resort has been met."

In response to committee questioning, Archbishop Roach said "many other options" were available before resorting to war.

He told Catholic News Service after his testimony, "We have not explored the economic or political options long enough.... A few months' of an economic embargo 'it seems to me is not enough.'"

The test of proportionality is met by proving the objectives sought in war to be proportionate to the damage to be done and the human costs to be incurred," Archbishop Roach told the Senate committee.

"Will this war be as swift, neat and clear-cut as some suggest? With more than 400,000 allied forces facing over 600,000 Iraqi forces?" he asked.

"Air warfare would be waged against an industrial and populous society," the archbishop continued. "Many military targets are located in cities and populated areas. Can we adequately discriminate between civilians and aggressors?"

The U.S. response "will set an important precedent for international order," Archbishop Roach said. "This is why we are so insistent that political and non-violent means be fully pursued in order to deter and reverse aggression."

To meet U.S. objectives without resort-

ing to war, he said, "would be a resounding achievement for U.S. policy and for international order. It is this outcome which should be strongly desired, effectively sought and fervently prayed for."

But to use force now "could well violate traditional moral criteria, undermine domestic unity and global solidarity against Iraq and bring about an exceedingly dangerous, divisive, bloody and unnecessary war," Archbishop Roach said.

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Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Father Ted Hesburgh's autobiography

by John F. Fink

Father Theodore M. Hesburgh's autobiography came out in November. The *Indianapolis Star* has already published a couple excerpts. Ann Landers plugged it, and it was reviewed (unfavorably) in the Dec. 1 issue of *America* magazine.

The book, published by Doubleday for \$21.95, is titled "God, Country, Notre Dame." It was organized into book form by Jerry Reddy from more than 1,000 pages transcribed from material that Father Ted dictated in 1982 and again in 1989.

The America reviewer, University of Rochester President Dennis O'Brien, didn't like this process. He complained that the book "is clearly not written English" and that "the material struck me as *Tischreden*, the sort of anecdote that Father Ted can tell to great effect at an alumni reception."

Frankly, that's one of the reasons I like this book. It is written just as Father Ted talks. It all seems very familiar, especially to someone who has read many of the diaries he kept during his travels. He dictated those, too.

IN 320 PAGES AND 17 chapters, anyone interested in Father Ted learns a great deal—how he provided leadership at the University of Notre Dame for 35 years, about his championing of the Catholic laity and academic freedom, about his involvement in numerous causes on behalf of the Vatican and the United States, and much about his personal life.

He starts out, though, as I was absolutely positive he would, by declaring that, if he were allowed only one word on his tombstone that word would be "priest." "I want nothing else, have never wanted anything else, never been



anything else but a priest. I say this now so that you, the reader, will know where I am coming from as you read the thoughts and events of my life."

When you come to understand that, you really understand a lot about Father Ted. You realize that everything he has accomplished flows from his priesthood. He is proud of the fact that he has missed saying Mass only one day since he was ordained 47 years ago—despite all his traveling and busy schedule. That one time was years ago when, after baptizing a premature baby in a hospital, he took a drink of water from a fountain, thus breaking his fast and preventing him from saying Mass the next day (he did attend Mass, though). He also never misses saying his breviary and the rosary.

The book devotes a whole chapter to the Mass and the many places he has said it, including the South Pole. He has often used invitations to Mass as a way to bring together U.S. and Soviet diplomats.

FATHER TED TELLS much about his 14 presidential appointments and his involvement in the most important social issues of our time, dealing with civil rights, peaceful uses of atomic energy, campus unrest, amnesty for Vietnam offenders, Third World development, and immigration reform. He tells about his relationships with several popes, especially Pope Paul VI with whom he had a special friendship.

He tells about his pivotal role in the establishment of the Peace Corps, his work as Vatican delegate to the International Atomic Energy Agency for 15 years, as a member and chairman of the Civil Rights Commission for 14 years, his efforts on behalf of academic freedom as president of the International Federation of Catholic Universities, his championing of the Catholic laity culminating in turning Notre Dame over to lay control, and so much more than I have space here to list.

But perhaps some of the more interesting sections reveal a side that few know. For example, about his

children and grandchildren. I first learned about them in 1974 when I was president of the Catholic Press Association and was going to introduce Father Ted as the speaker at our banquet. During the dinner, he mentioned his children and I responded, "Your children?" He went on to explain, as he does in the book, that back in 1956 while he was in Argentina, an American woman there told him, "I give you my children."

She and her husband wanted their five daughters and one son to be educated in America but couldn't afford to have them flying back and forth. So for years thereafter, another child would arrive. The boy went to Notre Dame and the girls to St. Mary's (Notre Dame wasn't co-ed yet). Father Ted was with them during vacations and generally looked after them. He did something similar for an orphan girl from Austria. Today these seven live in many places around the world and Father Ted has 30 "grandchildren." When we see each other, Father Ted always asks about my children (since five went to Notre Dame) and I, in turn, ask about his.

ANOTHER INTERESTING chapter concerns his adventures in flying, especially his flight in the SR-71, the world's fastest plane. President Jimmy Carter arranged for that flight. In detail, Father Ted describes the tests he took at age 62, the training, and the actual flight when he and the pilot set a new world speed record by flying more than 2,000 miles per hour. I first learned about that in Father Ted's office one day when I mentioned to one of our sons who did not go to Notre Dame had gone to Purdue because he wanted to be a pilot (today, though, he's a lawyer). Father Ted immediately got out the scrapbook that showed what he had to do to fly in the SR-71.

If I were editing the book, there are many other things I would have included, but I think most readers will find this book extremely informative and entertaining. An excerpt from the book will be in the Christmas supplement of next week's *Criterion*.

Mass stipends are not donations to the parish

by Sandra Behringer

During Wills Seminars held throughout the Archdiocese of Indianapolis during recent months, it has become clear that many Catholics do not fully understand the use of Mass stipends.

The Mass stipend is an amount of money given to a priest for offering the sacrifice of the Mass for a particular intention—currently \$5 per Mass in the Archdiocese of Indianapolis. It is not a gift given to a parish but support given to the

priest. In order to accept the stipend, church law requires that the priest must say the number of Masses desired within one year. If he cannot do so he must send the money to other priests who can, often to missionary priests.

At a recent meeting, a pastor noted that an elderly parishioner told him with great satisfaction that she had remembered her parish most generously in her will. Upon her death the pastor learned that she had left more than \$70,000 in Mass stipends. Despite her intent to leave

the money to her parish, her gift actually had to be distributed to many missionaries and priests far removed from that parish. The money was used to have Masses celebrated and it contributed to the support of many priests, but it did not help the woman's parish meet its financial needs as had been her original intention.

There is no need to leave great amounts of money for Mass stipends if the intention is to help meet the financial needs of the parish. A modest amount achieves the remembrance of the dead. It is a good idea

to consider leaving a sum of money directly to the parish with a notation that the donor be remembered in Masses that the parish normally says for parishioners and other benefactors and leave another gift for the financial needs of the parish.

Individuals wishing to leave large financial gifts for the specific use of their parish—parish school or archdiocesan agency—are advised to consider creating a new endowment or funding one already existing to support those beneficiaries. Outright bequests of cash, stock and property as well as annuities, insurance policies, trusts and similar gifts may be used to fund such endowments.

The Catholic Community Foundation (CCF) considers applications for new endowments and manages current ones. Those interested in the endowment program should contact Mike Prosser, president of the CCF at 317-236-1425 to determine if an endowment currently exists to support a favored beneficiary.

For general information about giving a parish, school or agency of the Archdiocese of Indianapolis, call Sandra Behringer at 317-236-1428 or 1-800-382-9636 at the Office of Development.

Danville parishioners to dedicate their new church

by Cynthia Deves

Parishioners of Mary, Queen of Peace Parish in Danville will participate in a Dedication Mass for their new church at 3 p.m. on Sunday, Dec. 16. Archbishop Edward T. O'Meara will be celebrant of the Mass, assisted by St. Mary's pastor, Father Charles Chesebrough, and Father David Coats, Vicar General of the Archdiocese of Indianapolis.

Following the two-hour Mass, which will include blessing of the altar, and a homily delivered by Archbishop O'Meara, a reception will be held on the lower level of the new building.

All former parishioners, staff members

and friends of the parish are invited to the special events.

Father John Roof, pastor of St. Augustine Episcopal Church in Danville, will address the congregation. The church architect and the building construction manager will also speak during the dedication ceremonies.

A dedication book containing a history of St. Mary's from the time the property was purchased, a parish mission statement, and a program of events and songs for the Dedication Mass has been prepared for those attending the dedication celebration. A special holy card in honor of the occasion will also be available.

St. Anthony to start centennial observance

by Cynthia Deves

St. Anthony Parish on the west side of Indianapolis will begin a year of centennial celebration and reminiscence with a special liturgy and blessing for all parish homes at 11 a.m. on the Feast of the Epiphany, Jan. 6, 1991. An open house, featuring coffee and doughnuts and an exhibit of parish memorabilia on the centennial theme of "Rejoice and Remember," will be held following the Mass.

For the past two years, Father John T. Ryan, pastor, and a centennial committee led by St. Anthony parishioners Barbara McCurdy and Paula Corpus have worked to arrange a month-by-month schedule of events which will attempt to capture the essence of what the church and the parish were like 100 years ago.

Special liturgies are planned throughout the year. On Sunday, March 17, the Feast of St. Patrick, a pancake breakfast will follow 11 a.m. Mass. On April 21, Archbishop Edward T. O'Meara will celebrate 11 a.m. Sunday Mass, followed by a program and breakfast in Ryan Hall.

The Feast of St. Anthony, June 13, will feature a special Mass at 5:30 p.m., and on July 14 a prayer Mass and Homecoming

picnic will be held in Max Bahr Park. All former parishioners, religious staff members and friends of the parish are invited to attend all centennial events.

On Thursday, Oct. 26 a dinner/dance will be held at Adams Mark Hotel. The year-long commemoration will end with a Solemn Closing Mass on Sunday, Dec. 29.

The choirs of St. John, St. Mary and other local parishes will join St. Anthony's choir in Masses and liturgical ceremonies interwoven with Latin hymns and traditional music. The musicians will try to reproduce the sound and flavor of worship in earlier times.

Traditional devotions are planned for Lent and in May and October, months of Our Lady. A Forty Hours service will be held Sunday through Tuesday, Feb. 10-12.

Ecumenical services of the 13 west-side parishes which were created since St. Anthony was established, are being considered. Older parishioners, some of whom are in their 90s, will be interviewed for information about the early days. Other sources, including diaries of teaching nuns and priests who served the parish in times past, are being researched.

Dr. James Divita, professor of history at Marian College, is writing a history of the parish which will include all the centennial

year events. It will be available for sale before Christmas, 1991.

As reported earlier in *The Criterion*, stained glass windows, candlesticks and other altar decorations from the original church building are being restored for use during the celebrations.

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Archbishop O'Meara's Schedule

Week of Dec. 16

SUNDAY, Dec. 16—Liturgy and Dedication of new church building at Mary Queen of Peace Catholic Church, Danville, 3 p.m.

MONDAY, Dec. 17—Annual Christmas Visit to Providence Retirement Home, New Albany; Liturgy at 10:30 a.m. with lunch following.

TUESDAY, Dec. 18—Annual Christmas Visit to St. Paul Hermitage, Beech Grove; Liturgy at 10 a.m. with lunch following.

WEDNESDAY, Dec. 19—Serra Annual Dinner for Seminarians and Families, Fatima Retreat House, 6 p.m.

Holy Family Shelter helps 860 children yearly

As Daughter of Charity Sister Nancy Crowder begins the season of Advent, she thinks of a homeless infant and his parents. The director of the Holy Family Shelter helped the family during the admission process.

"I held the baby, and as we contemplated each other, I thought of the enormous holes that our safety net has in it," she said. "But this baby, called Chris, hasn't fallen through—yet."

"I felt a deep sadness as I thought of the incredible obstacles he would face," Sister Nancy said. "Where will he live? How can his mother, scarcely more than a child herself, provide for him? Who will be his role models? What will happen if he becomes ill? Will this child live through the

next decade without becoming a victim of crime and violence? Isn't he a victim already?"

Sister Nancy has a message during this Advent and Christmas season: "We need your help to continue to help others like Christopher and his family. The Holy Family Shelter is an 80-bed facility for homeless families which provides temporary housing, three meals a day, medical and dental care, transportation and job assistance, child care, adult education classes, counseling and parenting groups."

In 1989, the Holy Family Shelter served 1,685 people. Sister Nancy said that 860 of those were children, most of them under the age of 12.

The community is encouraged to express concern for these family members by becoming part of the Holy Family ministry. It is the past and current support of volunteers and donors that has enabled the shelter to provide needed services for these families, she said.

Sister Nancy said, "We believe that with every child and his family we serve, we also

serve the infant Jesus and his family. After all, were they not homeless? Is it not coincidental that our shelter bears the name of Holy Family?"

"In the name of the families who live here, we hold our benefactors in our prayers, and thank them for their warm hearts and kind thoughts," Sister Nancy said.



WHAT WILL FUTURE BRING?—Daughter of Charity Sister Nancy Crowder ponders the future of a baby born to a homeless family being housed temporarily by the Holy Family Shelter. (Photo by Margaret Nelson)

Speaker says culture exerts negative influence on youth

by John F. Fink

"The dominant culture in this country exerts a negative influence on our youth," Josephine Cavanaugh told members of the Indianapolis Serra Club Monday. Cavanaugh is campus minister and a teacher at Cathedral High School in Indianapolis.

"In the past, youth heard the same message—from family, friends, neighbors, schools, community," she said, "but that's not true today."

As a result, she said, our youth "have reduced morality to simple legality" and have grown up believing that "happiness equals prestige, power and pleasure."

Cavanaugh blamed much of this on the power of television, with which today's youth have grown up. They have been instilled, she said, with the dominant myths of our society that they are entitled to do whatever they want, own whatever they want, and react intimately with whomever they want.

"Our institutions are cracking," Cavanaugh told the Serrans. As examples, she pointed out:

- by the year 2000, a full 50 percent of American homes will have only one parent;
- most families eat as a family only on holidays;

►we have lost 37 percent of our leisure time;

►we are trying to live on the same economic level as 15 years ago, so more members of the family are working to maintain that economic level;

►we have made the work ethic our religion.

Cavanaugh said that youth no longer have heroes to look up to as previous generations did, and that many heroes have fallen. She mentioned Archbishop Eugene Marino and Father Bruce Ritter.

She said that advertising messages get to today's kids because they have not been taught to think critically. "We have to make the kids see that they are being manipulated," she said. "We have to get the message across that they can make choices and they must take responsibility for their choices."

To counteract the negative forces, she said, today's youth need good role models—good families, good priests, good people. They must have good service programs in schools, such as Catholic schools have, she said. She said she thought that the Catholic Church's emphasis on the expanded role of the laity has helped.

She told the Serrans that parents must love their children and "name their gifts"—direct them toward areas where their talents lie so they will find happiness.

ADVENT MEDITATION

Shepherds' sight

by Marty and Lorita Doucette

Gospel details of Jesus Christ's birth are sparse. Mark and John make no mention of it. Matthew speaks around it. Only Luke briefly and tenderly pulls back the veil and gives us a glimpse into that intimate moment which forever changed the course of human events.

To the unbeliever, Luke's account of Christ's birth is a children's tale. To the faithful, it is a message from God filled with wonder and promise. For example, let us pull back that veil and dwell for a moment upon the shepherds in Luke's Gospel.

"In the countryside close by, there were shepherds out in the fields keeping guard over their sheep during the watches of the night."

These were not ordinary shepherds. They were Temple shepherds. Jewish laws at the time of Christ's birth required the keeping of sheep in wilderness areas. The one exception to this rule was sheep intended for use in Temple services. Such flocks could be kept near a town. In and around Bethlehem lived Temple shepherds.

For generations, in the hills surrounding Bethlehem, near the road which led to Jerusalem, fathers had passed on to their sons the skills necessary to raise sheep suitable for Temple rituals. They were especially trained to choose from among these flocks one special lamb each year to be the Passover sacrifice.

According to the Law, the Passover lamb had to be perfect, without blemish or flaw. Only a perfect lamb could be a suitable yearly sacrifice to God for the forgiveness of Israel's sins. On this special

night of Christ's birth, the shepherds in the hills surrounding Bethlehem were called upon to make such a selection. But in this instance, they would identify the lamb sent by God for the forgiveness of humanity's sins throughout time.

That night, while tending their flocks, the shepherds were called by angels into a service which they could never have imagined, yet a service for which they had unknowingly prepared for centuries. In his infinite humility, God chose shepherds as witnesses to his human presence in the world. Twenty centuries later and half a world away from Bethlehem, he chooses us to perform the same privilege.

The seeming simplicity and insignificance of our daily responsibilities is also a veil, just as it was to the shepherds of Bethlehem. God is and has been preparing us through circumstances of our lives for a holy service. Through the prompting of his Holy Spirit, God calls upon us to recognize his Son, Jesus Christ.

The circumstances of our lives are not just accidents. They are the hills which surround our own personal Bethlehem—our hearts. On those hills, we are daily taken through the rugged training of life. Like the shepherds, we are being prepared to choose Christ through faith and to identify his presence in our hearts. Also, like the shepherds in Bethlehem, we are called to be his witnesses to this little outpost of time and space which we call 20th century America.

Silent night. Holy night.

Shepherds guided by the light.

(Marty and Lorita Doucette are members of St. Luke Parish, Indianapolis.)

St. Augustine in Jeffersonville plans its future parish staffing

In Jeffersonville, members of St. Augustine Parish met to discuss future parish staffing.

The first meeting was in October for parishioners from eight groups or committees: pastoral council, board of total Catholic education, liturgy, pastoral planning, social and civic activities, building and grounds, finance and youth ministry.

During the two-and-a-half hour session several key issues were seen as important: how to cope with shortage of priests, changing roles of parishioners, impact on youth, survival of the church, who could serve as parish life coordinator, the diminishing of prayer life, cooperation, financial support, use of property, overcoming parish-level parochialism, desertion, possibility of closing, duplication of services, ability of priests to marry.

Frightening issues facing the parish were seen as: need for respect of lay coordinator, lack of solution to priest shortage, probable diminishing of parish involvement, merger, polarization, administration of church, priests able to marry, and women priests.

Also seen as possible problems were finances, parishioner education, a sense of loss without priests, "correct" passing

down of faith, education of laity on the meaning of church, not receiving the sacraments of anointing of the sick and reconciliation, a system of checking on a parish life coordinator and effects of a lack of clergy on youth.

Each parishioner was asked to rate the parish from one to 10 in 10 ministries. Allowance for diversity was lowest with six. Liturgy planning and celebrating and financial and property management were highest with scores of eight.

The others all received rating of seven: adult faith development; shared ministry, facilitating leadership; fostering community, hospitality; sense of ownership, good spirit and pride; transmitting traditions, planning and outreach.

Strengths in the parish were ranked according to importance: education, the pastor, liturgy, family life, financial condition and last, serving those in need.

Seen as areas of ministry that could be made stronger were: involvement; financial condition; fellowship and social; adult education; family life; liturgy; size of parish; and Renew.

The St. Augustine task force members for future parish staffing are: Jamie Boggs, Charles Kestler and John Thompson.



STUDENTS BAPTIZED—After baptizing eight St. Philip Neri young people during the Nov. 29 school Mass, Father Glenn O'Connor, pastor, anoints each child. Standing with their parents behind them are (from left): Jason Cannon; Tony, Candy and Manda Harper; Nathan and Micah Romig; Jeff and Ryan Spears; and Andrew Zupan. All attend St. Philip School, except young Manda. (Photo by Margaret Nelson)

Commentary

EVERYDAY LIFE

The 'typical' parish is like a situation comedy

by Lou Jacquet

If you've ever seen that marvelous CBS sitcom "Murphy Brown," you know what a joy it is to watch a cat interact when they work so well together.

Candace Bergen stars in the title role as a successful and driven TV reporter. But every member of that newsroom cast is integral to the hilarity. It is impossible to imagine the series without any one of them present. That's high praise in an era when so many television characters are devoid of personality altogether.



TV critics can judge why the series works. All I know is that I enjoy it immensely because the writers who created it seem to understand human nature so perfectly. There is another reason, too. Although I doubt that the moguls at CBS who funded the series had any thoughts of pushing a Christian agenda, I find that the characters on this series remind me of nothing so much as the folks in the average Catholic parish.

Like the ensemble cast, every parish has its share of players who interact in ways both maddening and hilarious. Like the sitcom newsroom, the typical parish is a delicate balancing act of personalities. One person is irrational, another goal-oriented; one lets nothing bother him, while one grows angry at every imagined insult.

Another preens and postures at every public appearance. One is a delight to be with; another seems insufferable. Sound like your parish council? Sound like the folks in your Renew group?

One difference: Some of the problems and divisions in our parishes are far from a laughing matter. Too often we seem to be unable, at a very fundamental level, to share a vision of what the church at large and our parish in particular should be about.

Of all the internal problems that the church must solve, few are more critical than our need to put aside differences and move forward as a people united in faith. Sounds simple enough. Yet this is precisely what we seem unable to do. If we spent half as much energy working to better the world as we do protecting our particular turf in the church, we'd be a denomination with the enormous clout to match our enormous numbers in this country. We are, of course, far from having any such power.

I like the sitcom analogy for another reason. One of the most appealing things about "Murphy Brown" is that its characters are so human. While our humanity causes problems in the parish, it also serves as our strength in two ways. First, the variety of humanity in our parishes adds color and texture to what would be a mighty bland experience if we were all of the same mind and outlook.

Second, acknowledging our limitations forces us to appeal to a loving God who wants good things for us. Until we realize that no amount of goodwill and effort on



LIGHT AN ADVENT CANDLE

our part can solve our divided church until we turn to the Lord for solutions, we will continue to rely solely on our human abilities. God wants us to use these abilities, but he wants us to make our decisions based on what we have learned after consulting him.

Lord, help us see the humor in our human frailties. Help us overcome the divisiveness in our parishes. Help us truly be a witness to the good things that the Kingdom is supposed to mean in our lives. Right here, right now.

THE YARDSTICK

European economy needs reformed capitalism

By Msgr. George G. Higgins

Some months ago I took issue with a *Forbes* magazine article in which Michael Novak of the American Enterprise Institute wrote that the worst threat facing Eastern Europe's newly emancipated countries was not inflation or unemployment, but envy.



Communism, Novak said, "mandated lethal injections of envy in every man, woman and child"—not only in the Soviet Union, but in its Eastern European satellite nations.

I thought that a gross exaggeration, specifically, for example, in Poland. I also questioned Novak's argument that capitalism is Eastern Europe's only hope. It depends how one defines capitalism and assesses its performance around the globe.

I quoted John Paul II as saying that unreformed capitalism is not Eastern Europe's only path, adding that the pope's

approach struck me as less ideological and more down-to-earth than Novak's.

Novak, in a characteristically courteous letter, took exception to the latter statement. He explained I made it seem that he favored unreformed capitalism and that his position is closer to the pope's.

"You know very well that in my view the economic system must be corrected and modified both by the political system and the moral-cultural system," he wrote.

Let me apologize for contrasting Novak's views on capitalism with the pope's and leaving the impression that he favors unreformed capitalism.

However, I repeat that I find Novak's advocacy of capitalism as Eastern Europe's only hope less measured and nuanced than the pope's treatment.

Novak recently sent me a follow-up letter, enclosing an excerpt from an article in *The New York Times Magazine* by Hendrick Smith, former *New York Times* Moscow bureau chief.

Reporting on his most recent Soviet visit, Smith wrote: "I came to see the great mass of Soviet people as protagonists in what I call the culture of envy—corrosive animosity that took root under the czars in the deep-seated

collectivism in Russian life and then was accentuated by Leninist ideology. Now it has turned rancid under the misery of everyday life."

Smith describes conditions in the Soviet Union, he notes, as Novak's *Forbes* article talked about all Eastern Europe. And Smith concedes that the culture of envy antedated the rise of Leninist communism. In other words, communism, for all its evils, is not solely responsible.

But the culture of envy has had disastrous consequences in the Soviet Union and, to some extent no doubt, in all Eastern Europe. Nonetheless I think Novak exaggerates the phenomenon's extent in Poland, for example.

Talking about capitalism in general terms, the answer to Eastern Europe's economic problems is not enough. One needs to be more specific.

Look at Poland's recent presidential election. Why did the electorate vote in unpredictably high numbers for Stanislaw Tyminski, a Polish emigrant who reportedly made a modest fortune in Canada and South America and hasn't lived in Poland in more than 20 years?

My curbstone guess is that many voters were reflecting disappointment with the

fumbling of established politicians trying to lift Poland out of the morass of 45 years of communist mismanagement. His rag-trickes saga must have appealed to many underprivileged Poles.

The election's central issue was not capitalism vs. some other economic system. All the leading candidates favored some form of capitalism. They differed in their definition of capitalism or, at least, on how best to move from a communist-dominated state socialism to some form of capitalist free-market economy.

Novak was on target when he said that "the poor will love democracy only if they can see steady, incremental improvement in their conditions." To get that, they must stop resenting other people's success, he says. I agree, but they must do more.

In Novak's words, Poland must make the market economy improve the condition of the poor. Unfortunately it appears the opposite is happening.

Neither exacerbating the virus of envy nor extolling in general terms the virtues of capitalism will solve Poland's economic problems. More is needed—including generous U.S. economic aid, which doesn't seem near the top of the Bush Administration's agenda.

THE HUMAN SIDE

Looking at what is at stake ethically puts ecology issues in focus

by Fr. Eugene Henrick

Royal blue skies, crisp air and the golden-yellow shock of autumn made this fall season magnificent. It was the kind of fall you'd like to see again and again in the future—the kind that makes you want to take the ecologists seriously.

But concerned environmentalists today argue that if ecology is to be taken seriously, its ethical aspects need to be given prime time. But what are the critical questions to consider in applying ethics to ecology?

William K. Franena gives our minds a healthy workout in this regard in "Ethics and Environment," a chapter he wrote in "Ethics and Problems of the 21st Century" (University of Notre Dame Press).

Do we want to ensure good air quality and to preserve the earth's resources solely for the sake of our own needs? Should we be concerned because it is we who will

suffer if the environment is abused? Should we fight for clean air to keep our lungs healthy while cutting down forests to meet our need for new homes?

Those reasons for ecological concern revolve around ourselves. In a self-centered way, they put us at the center of the picture and involve a sort of egotism.

If we formed our ethics on this kind of base, we could condone cutting down every forest and draining every lake on grounds that we are the most important part of God's creation—that we, above all else, must be preserved.

Or should we rather be concerned that the misuse of the earth's resources will harm not only us, but all human beings. After all, to the degree that we abuse fresh air, animal life, vegetation, etc., we harm those we love since they depend on these resources.

But this rationale for environmental concern still puts human beings at the center of the picture and can, again, lead to an unconscious egotism. As long as human beings are satisfied, we could argue, we can use the earth's resources however we choose.

One kind of ethical concern for the environment holds that any being possessing feelings and consciousness deserves respect. Since fresh air or the soil do not possess the powers of reflection or have feelings, they do not count.

Yet another point of view holds that everything in the world must be considered, right down to the most minute cell in a leaf. According to this way of thinking, all organic and non-organic beings are connected, and the more we respect and preserve all of nature, the more completely responsible is our ethics.

Some would point out in response, however, that nature often destroys itself—for example, electrical storms cause destructive forest fires.

Finally, there is God. If we abuse animals, the air quality or the forests, does it hurt God? Does God require us to respect everything in creation to the point that we ought to preserve it at all costs lest we cause unhappiness for God? And is it good theology to suggest that God can be offended by our actions?

This column is not a multiple-choice test. My point is not to place one ethical motive over against another.

I just want to look at what is at stake ethically because I believe this is a means of getting a handle on the issue of ecology. It is a necessary step toward making care for the environment a priority.

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To the Editor

The world is not a parish council

In "From the Editor" of Nov. 30 you confused the role of the United States in the world with the role of the Catholic Church, and the role of the president with the role of the pope. A president must sometimes wage war. It is a terrible thing, but it must sometimes be done.

You praised President Bush for sending troops to defend Saudi Arabia when Iraq invaded Kuwait. Iraq's response was to take American citizens hostage. A state of war has existed between the United States and Iraq from the moment Iraq took the first American hostage.

The most important factor in timing a military strike against Iraq is the weather. If we wait six months for the embargo to fail and then attack during the hot desert summer, the result will be more American casualties.

If we wait until the embargo starts to bite, the victims will be the innocent citizens of Kuwait and Iraqi women and children. (Remember Iraq's promises to give its soldiers food, water and medicine before its people.) A country capable of using poison gas against its own citizens is very capable of starving them to sway world opinion against the embargo.

Remember, the world is not a parish council. A nation is either bullied or lured by the Saddam Hussein of the world.

Roy F. Carlson

New Palestine

Pray for peaceful settlement of crisis

The news about the Middle East situation is devastating. We are on the brink of another war and my question is this: What are we as Catholics doing about it?

We are supposed to be a people of peace. I have wondered why we have not had organized prayer services, days set aside for prayer, novenas, etc., to ask for a peaceful settlement of this volatile situation.

I can remember so vividly when my husband was sent overseas (WWII). We had been married just a week. He was gone for over two-and-a-half years. I was king

first hand how it feels to have someone you love gone to war. You feel so helpless and hopeless. My heart aches for the men and women who have been sent to the Middle East, and for all the wives, mothers, children, the young men and women whose plans have been put on hold or plans that have never materialized.

I am sure that there are many of you who have sad memories of that time in your lives, when you sacrificed someone or whose lives were changed drastically. Many of us lived through those difficult times, and also know what it was like.

During that time, we only move it through by the grace of God, with many Masses, Communions, rosaries and sacrifices lifted up to the Lord and his mother for the safety of our loved ones, and to be given the strength to get through this horrible experience.

Now, as we face another dreadful time in history, we still have time to do something, but time is running out.

I am taking this opportunity to make this plea to our archbishop, our clergy, and our lay people to begin immediately to organize prayer services, with adoration of the Blessed Sacrament, vigils, novenas and rosaries for a peaceful settlement of this crisis and for the conversion of all those who are in need of conversion.

During the recent meeting of the National Council of Catholic Bishops, they asked President Bush to not be hasty in starting a war in the Middle East. They asked him to try every peaceful means to solve the problem. It amazes me that they did not go one step further and initiate a country-wide prayer for peace. We all know the wonderful power of prayer, so why don't we make use of this most powerful tool, begging for God's divine mercy. Let's not wait until it's too late.

Dorothy Moody

Indianapolis

War would be a senseless tragedy

Thank you very much for your editorial in the Nov. 30 issue, "A War Against Iraq Would Be a Disaster." Your summary and evaluation of the situation in the Middle East (including Lebanon and Israel/Palestine) is one of the most insightful I have seen in print.

an open wound which kept festering every day of his life, right into his retirement. I tried to help him to forgive and forget, but he didn't seem to hear me. He didn't understand that joy is the by-product of a forgiving heart.

The importance of human cooperation in attaining joy cannot be over-estimated. St. Paul said, "Rejoice always, be grateful in all circumstances." It means it is within our power to rejoice always.

What would happen if you decided to forgive all, and open your heart in gratitude to God? If you focus on gratitude there won't be much room for bitterness.

Pray for the grace to do what Jesus asked. Even if your present situation causes you on-going distress, trust God. He will give you the supernatural, miraculous, amazing grace you need to overcome the darkness.

Joy comes to those who strive to return good for evil. Bad feelings are of no consequence, pay no attention to them. Feelings are a passing emotion. Obedience to God is in the will and the will says yes or no.

Pray for all those who have ever hurt you, especially if they don't deserve it. Then you will begin to know the meaning of joy, and you will experience the dance of life in a new way.

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

Father Catoir's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)

We can let ourselves be drawn helplessly into a conflict that will be long, bloody, and costly and upset the fragile balance of power that exists in that area, creating a vacuum that would be difficult to fill. I hope our prayers and letters to our congressmen and the president can still avert what would be a senseless tragedy for everyone involved.

Raymond E. Gadke

Chicago

Pray that he will see the whole truth

This is in response to the letter of John F. Herbert (Nov. 30) in which he offered his "insights on the priesthood." It is apparent that he—along with millions of other Catholics—has become disillusioned by the contemporary perception of what the Catholic Church is and teaches.

The primary duty of all Christians—and humankind in general, if they are aware of a personal God—is to worship and glorify their creator: to know, love and serve him so that they may share an everlasting life of happiness with him forever. The primary teachings of the Old Law and of the New are not really complicated.

In recent years it has become popular among some "cafeteria Catholics"—those who choose only what they want to believe—to denigrate the "institutionalized church." Each would go his/her own way: individual interpretation of the Bible without regard to the reality that Christ did form an organized church with Peter and his successors as its head. This institution would "teach, govern and sanctify" his followers through the ages, until his return at the end of time.

"Social justice" is a laudable goal, and Mr. Herbert is to be commended for choosing to improve the lot of humankind. But for a Christian that's not everything, or even the primary reason for living, despite what he may have surmised. Marriage was instituted by God, and it is the vocation of the vast majority of people. It, too, is highly esteemed.

Celibacy is mandatory for priests in the western church. For many centuries it hasn't been a serious problem for the truly dedicated. And certainly it's not unnatural, as witness the millions of priests, nuns and brothers who have served God and his people over the centuries.

Perhaps most people have occasionally despised members of "the institution and the hierarchy." They're not perfect. While they won't necessarily see things the way our ex-seminarian does, they are no doubt praying for him at this very moment. . . . that he will see the whole truth, and "the truth shall make him free."

Don Backe

Crawfordsville

Franciscan Sisters speak their minds

Ten years ago on Dec. 2, Ita Ford, Jean Donovan, Dorothy Kael and Maura Clarke were martyred in El Salvador. We, the Sisters of St. Francis, Oldenburg, stand in solidarity with the church and the people of Central America with a preferential option for the poor as defined by the Latin American bishops at Medellin and Puebla.

We believe in basic human rights and self-government for all peoples. We deplore our government's intervention in the region by direct or indirect means—whether military, economic or other pressures—to influence the destiny of the people of Central America. We recognize the ability and respect the right of the people of Central America to resolve their own problems.

We commit ourselves to deepen our understanding of the issues that impact our sisters and brothers in Central America and to take actions through legislation and financial support. We seek effective collaboration with other like-minded individuals and groups. As women of hope we speak our minds and cry out for the silent poor in Central America.

Sisters of St. Francis

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LIGHT ONE CANDLE

Learning the meaning of joy

by Fr. John Catoir
Director, The Christophers

Joy is possible even in the midst of sorrow. I have discovered this to be true in my own life, and I'll bet you have, too. As Christmas approaches, the notion of joy is worth pondering. How does it work? How does one find joy in the midst of sorrow? The answer is simple, joy is possible through the miracle of God's grace.

Grace is something that emanates from God the way beauty shines forth from a glorious sunset. Grace is God's personal way of giving himself to us, but he is not visible. He comes to dazzle us with his presence but we do not see him. We can respond to him in faith, but faith barely suggests the magnificence of his light. God wants to lead us in the dance of life but we are not even aware of the music. That is why Jesus came to this world, to teach us how to dance.

For instance, those who make the effort to forgive everyone who has ever hurt them, simply because Jesus asked it, are more likely to experience joy than those who cling to resentment or bitterness. Bitterness harbored for a long time can strangle the joy out of us.

I know a man who was passed over for a promotion 10 years ago. The hurt was like



CORNUCOPIA

Ring those Christmas bells!

by Cynthia Dewes

Does the name Pavlov ring a bell? This joke is pretty funny, but it also illustrates a valid point: As pre-Christmas activity gains momentum, all our conditioned reflexes take over and we salivate at every Yuletide suggestion.

Before Advent begins, or even before the Thanksgiving turkey grows cold, signs of Christmas, without so much as a mention of the word, begin to set us off.

We see Christmas tree lights crowded with tired pine trees leaning together, quietly shedding needles. They appear to have been dyed a green-that-never-was by unseen northern hands last summer.

But suddenly we are whisked away by the sight of them to a cozy fireside where our picture-book family decorates a lush tree with gossamer angels and clever decorations, all handcrafted from dead pearls and glitter in our spare time.

If "Jingle Bells" comes on the radio, we immediately conjure up a snowy New England scene. Ruddy-cheeked ladies and gentlemen, resembling ourselves but apparently of Victorian persuasion, drive briskly across the landscapes of our

imagination in horse-drawn sleighs. (This from us, who have likely seen sleighs only in museums, and horses only through car windows.)

We smell balsam potpourri or mulling spices or bayberry candles in the shops, and instantly we're sharing Christmas at the Fezziwigs. A gray frozen fowl waiting sullenly in the grocery meat case is transformed by fancy into Tiny Tim's succulent Christmas goose, and our mouths water, ready for the Dickensian feast.

Naturally, the prospect of giving gifts triggers the latent Santa Claus, hiding within each of us. We remember "The Gift of the Magi" and Scrooge and all that, and swell up with warm pleasure at being the fine, generous folks we are.

As Christmas grows closer, every one of our senses is teased, caressed, assuaged or stunted in turn by overwhelming gift advertising. The radio plays "Buy it for someone you love!" and we find ourselves saddling Aunt Minnie with \$45 worth of sculpted tin figurines.

The television set reveals something that "is too beautiful to pass up," and sure enough, we don't. We've suddenly bought a Limoges vase for a young family with pre-schoolers of destructive bent. Department stores lure us in with displays that insinuate, "You deserve it." Yup, we deserve what we get, but what we get is humongous bills.

Gift catalogs set us to dreaming even before the stores get the scent. We visualize

ourselves in the glitzy clothes and well-appointed homes displayed on slick paper, and we love how we look. We imagine our children made beautiful and our friends made scintillating by the glamorous presents we've selected for them in the luxurious pages.

Somewhat our Pavlovian bells are rung at Christmas. We don't worry about cost or effort or suitability or need, or any of our usual concerns. We just feel this uncontrollable urge to give gifts, to be with family, to return to a simpler time and enjoy God's plenty.

So ring those bells and let's have Christmas, however it comes to us.

check-it-out...

The Indianapolis Committee for UNICEF is operating a Holiday Store, featuring items from the UNICEF catalogue, on the second floor of the Clayport Courts in downtown Indianapolis. Volunteers are needed to staff the store, whose hours are 10 a.m.-6 p.m. Monday-Saturdays and from 10 a.m.-3 p.m. Sundays.

Trappist Father Thomas Keating will present a Centering Prayer Intensive Retreat from Thursday through Saturday, Jan. 17-26 at Beech Grove Benedictine Center. Featured on the in-depth retreat will be three Centering Prayer sittings, meditative walks, silence, private time, sessions with a spiritual director and Father Keating, Eucharist and Liturgy of the Hours. Registration deadline is Jan. 1. Call 317-788-7581.

The Middle East Task Force of the Indianapolis Peace and Justice Center will sponsor a free Military Counseling Workshop on "Know Your Options" at 7 p.m. on Wednesday, Dec. 19 at North United Methodist Church, 3808 N. Meridian Street. On Sunday, Dec. 23 the group will hold a Candlelight Vigil for Peace and Good Will in the Middle East" from 5 to 6 p.m. in University Park in downtown Indianapolis. Participants are asked to bring candles. For more information on these events call 317-924-1553.

Las Posadas, Christmas celebrations in the Mexican tradition, will be held in Indianapolis during Advent. The Mexican Association of Indiana will sponsor a Posada at 6 p.m. on Sunday, Dec. 16 at the Marian Center south of St. Mary Church, 317 N. New Jersey St. A Posada featuring pilgrimage, family caroling, story telling and refreshments will be held at 7 p.m. on Friday, Dec. 21 at Holy Cross Parish, 125 N. Oriental St. A children's Posada will follow 1:15 p.m. Mass on Sunday, Dec. 23 at St. Mary Church, with an emphasis on the modern-day pilgrimage of people looking for shelter and food.

Ways to help explosion victims

St. Lawrence School is collecting blankets, food and money for those displaced by the Sunday night explosion at Fort Harrison Village near Indianapolis. Those wishing to help may bring contributions during school hours until Dec. 21, when the Christmas break begins. Franciscan Sister Mary O'Brien, principal, explained, "Some of our families have been taking in people. One family took 16 people in their home the night of the fire." Monetary contributions may also be sent to Fort Harrison Village Relief Fund, Army Community Services, Fort Benjamin Harrison Building 32, Indianapolis, Ind. 46216.

The Alliance for the Mentally Ill sponsors a support group for families of persons with severe mental illness in central-city Indianapolis. The group meets from 3 to 5 p.m. on the first and third Mondays of every month at Holy Angels School, 2822 Dr. Martin Luther King Jr. Dr. The next meeting will be held on Sunday, Dec. 16. For more information call Doris Peck at 317-545-9907.

The Family Life Office and Separated, Divorced and Remarried Catholics (SDRC) will co-sponsor a 10-week divorce recovery program, "Divorce and Beyond," on consecutive Wednesdays beginning at 7 p.m. on Wednesday, Jan. 16 at the Catholic Center, 1400 N. Meridian St. The cost of the program is \$10 and attendance is limited. Call 317-236-1596 for registration or information.

The PTO of St. Monica School, 6131 N. Michigan Road, is sponsoring a Raffle for a 1991 Oldsmobile Cutlery or \$10,000 Cash. Two-hundred-fifty tickets will be sold at \$100 each. On Friday, Jan. 18 ticketholders will receive cocktails and an Italian dinner for two at a preview of items for the annual School Auction, which will be held on Saturday, Jan. 19. For tickets or information call Trudy Wagner at 317-876-0042.

St. Joseph Parish, Terre Haute is selling Christmas cards designed by local artists to help raise funds for a restoration of the church. The \$130,000 project will include painting the interior, restoring murals, creating a gathering place and a shrine of the Sacred Heart of Jesus, and rebuilding the stained glass windows. Call 812-232-7011 for cards.

vips...

Morris Gardner, a graduate of St. Andrew School and Cathedral High School in Indianapolis, was featured in the Nov. 26 issue of Sports Illustrated magazine in an article entitled, "A Man Called Moe." Gardner, a University of Illinois senior, plays nose guard on the college's football team. His parents, Myrnelle and Morris Gardner, are members of St. Andrew Parish.

The AI Game

\$25 - A PUZZLE FOR PRIZES - \$25

The following readers correctly unscrambled the previous puzzle:

Rosemary Sabados
Barbara Nienisch
Maia Longbrury
Mary Sharp
June Beck
Madeline Bahr
Julia Pfeiffer
Stephen Codemaz
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Irisa Gabriel
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Celia Otto
Heck Schuchman
James Lashier
Mary Richardson
Jeanne McPherson
Margaret Reed
Fred Frazier
Sharon Taylor
Dorothy Baker
Betty Morgan
Scott Bryant
Betty Swensen
John Jamieson
Kathleen Leichter
Rosemary Long
Ruth Ann Hunt
Lawrence Reinhard
Betty Richardson
John Dowling
Raymond Hagley
Brenda Stull
A. Betty
Mary Osborne
Barbara Glederson
Rita Busch
Maggie Fontana
Michael Moran
E. Joris
Bernadette Fry
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Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #4). Congratulations to the winner this week.

Renee Schottelle, Holy Rosary, Indianapolis — Your \$25 Check is in the Mail —

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

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



FIVE LITTLE INDIANS—St. Pius X kindergarteners Nick Wilson (from left), Holly Bernard, Kathy Norris, Sean McGoff and Mollie Byrnes enjoy an Indian story read by Laura Noel, mother of a classmate, during an Indian Day. The children made their own vests and necklaces, played an Indian game, and decorated shakers and placemats. The teacher, Linda Theobald, had help from parents. (Photo by Christi Bastange)

Misconceptions keep some from reconciliation

by Margaret Nelson

Many Catholics talk about the sacrament of penance as an obligation rather than a welcome gift of healing. Some fear it. Father Lawrence Voelker, pastor of Holy Name Church in Beech Grove, tells a story that exemplifies these common attitudes.

"A girl came to me years ago," Father Voelker said. "She said, 'I don't believe in confession. I've done this and this (she mentioned her failings). I don't see why I have to tell you about it.'"

Father Voelker told her, "You just did. Would you like for me to give you absolution?" He remembers her reply: "Oh, yeah! Could you?"

He said, "She was telling me something she didn't believe in and saying that it was something between her and God. At the same time she was able to talk with someone about it."

Ann Hannan is married and the mother of a nine-year-old daughter. She came from a Catholic family, but when she took her daughter to reconciliation classes, she had some surprises herself.

"I had one of the biggest experiences of my life," she said. "I had never been to reconciliation since I was a kid. I knew what it meant—that was it. Therese told me things I had no idea were going on."

Therese Brennan is the parish administrator of religious education at St. Andrew in Indianapolis, where Hannan took Christina to prepare for the sacrament of reconciliation. The family now lives in Nativity parish.

"At the first session, she met with the parents," said Hannan. "I stayed after and asked her a question. What she said really got me thinking about my life and where I needed to be in relationship to my family, my church community, basically the whole world."

"That one class knocked me in the head," she said. "I saw reconciliation as pulling you back into the circle of the community. There are certain times you sin when you are completely turned away from God and there's not a thing you can do because you haven't put that piece back in."

"I made my reconciliation last week," said Hannan. "I felt like I started from the beginning. It was great. Before, I really didn't feel like I fit in."

"I was totally away from the church before I came to St. Andrew," Hannan said. "I was scared to leave (move away from the parish). I learned so much. They spent so much time with me. Therese was great. She explained everything, not only for the kids, but for the adults. She didn't

act like I should know all this. I think I asked about a question I read in *The Criterion*."

Hannan suggested that other people who have questions about reconciliation talk with their director of religious education. "They are usually qualified. They can take you from the basics."

"I really didn't know what reconciliation meant as a child, because it wasn't stressed at home," the young mother said. "With my daughter, it is different. She understands so much more than I did."

"Penance doesn't make sense unless we recognize what our baptism calls us to," Therese Brennan said. "We live in relationship with each other and with God. Sin is a break in those relationships."

"The sacrament of penance is more than apologizing for a sin or sins. It heals relationships," she said.

"It is not possible to go to everyone in the world and say we're sorry. The priest represents the church as well as serving as a representative of Christ," said Brennan.

"When the penitent responds 'Amen,' that is saying, 'Yes, I accept the forgiveness of God and the forgiveness of the church—the people of God,'" she said.

"One of the reasons people don't receive the sacrament is fear," Brennan said. "I don't think the sacrament of reconciliation has been taught to adults properly. If they were taught the 'grocery list' way, that has no meaning in adult life."

"It needs to relate to our experience in everyday life. Otherwise, the sacrament means nothing," she said. "We need to be willing to enter into the process of forgiveness in our daily lives."

"Shame has got no place in it," said Brennan. "The sacrament enables us to become whole with ourselves, with God and with others. It is relationship-oriented. Usually the priest places his hands on the head of the penitent."

"It should be a time of honest evaluation, including the positive. It is a time to ask 'What have I done to build up the body of Christ?' The sacrament can help you receive the strength you need to change that for the better," she said.

"A penance service can be a way to bring in the corporateness. It is helpful to have quiet reflection with other people—to celebrate humanness," Brennan said.

"If you are carrying hurt about the sacrament, you aren't going to be able to participate fully. There's baggage being carried by the one who is hurt, while the one who did the hurting may not even know. As members of the body of Christ, someone else can take the place of the person who hurt you and ask forgiveness. That is what Christ did for us."

Therese Brennan said, "Part of the problem is that the psychological pain is still there. That takes time. There is nothing wrong with negative feelings. Feelings are not moral. It's what we do with them that is another story. But if we don't forgive or seek forgiveness, we are not able to get on with our lives."

Since penance services and personal confession practices have changed over the years, those who have avoided the sacrament may find their fears unwarranted foundation today.

Penance services scheduled

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

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

Indianapolis North Deanery

Dec. 14, 7:30 p.m., St. Andrew.
Dec. 17, 7 p.m., Immaculate Heart of Mary.
Dec. 17, 7:30 p.m., St. Lawrence.
Dec. 18, 7:30 p.m., St. Pius X.
Dec. 19, 7:30 p.m., St. Thomas Aquinas.
Dec. 20, 7:30 p.m., St. Luke.
Dec. 20, 7:30 p.m., St. Matthew.
Dec. 23, 3 p.m., St. Joan of Arc.

Indianapolis East Deanery

Dec. 16, 3 p.m., Our Lady of Lourdes.
Dec. 17, 7 p.m., St. Philip Neri.
Dec. 17, 8 p.m., St. Rita.
Dec. 18, 7 p.m., St. Michael, Greenwood.
Dec. 19, 7 p.m., St. Mary (bilingual).
Dec. 19, 7:30 p.m., St. Thomas, Fortville.
Dec. 20, 7:30 p.m., St. Simon.

Indianapolis South Deanery

Dec. 16, 4 p.m., St. James, St. Patrick, St. Catherine, and Holy Rosary, at Holy Rosary.
Dec. 17, 7:30 p.m., St. Ann.
Dec. 18, 7:30 p.m., St. Mark.
Dec. 20, 7 p.m., St. James, St. Patrick, St. Catherine, and Holy Rosary, at St. Patrick.
Dec. 20, 7 p.m., St. Jude.

Indianapolis West Deanery

Dec. 16, 2 p.m., St. Thomas More, Mooresville.
Dec. 16, 2 p.m., St. Anthony.
Dec. 17, 7:30 p.m., St. Joseph.
Dec. 18, 8 a.m.-12 noon, Ritter High School.
Dec. 20, 7:30 p.m., St. Monica.

Batesville Deanery

Dec. 16, 2 p.m., St. Maurice and St. John, Enochsburg, at St. Maurice, Greensburg.
Dec. 17, 7 p.m., St. Louis, Batesville.

Dec. 18, 7 p.m., St. Anthony, Morris.
Dec. 20, 7 p.m., St. Nicholas, Sunman.
Dec. 20, 7:30 p.m., St. Mary, Greensburg.

Bloomington Deanery

Dec. 18, 7 p.m., St. Jude, Spencer.
Dec. 18, 7 p.m., St. Vincent de Paul, Bedford.
Dec. 20, 7:30 p.m., St. John, Bloomington.

Connorsville Deanery

Dec. 17, 7 p.m., St. Elizabeth, Cambridge City.
Dec. 18, 7 p.m., St. Andrew, Richmond.
Dec. 18, 7:30 p.m., St. Mary, Rushville.
Dec. 20, 7 p.m., Holy Family, Richmond.
Dec. 20, 7:30 p.m., Holy Guardian Angels, Cedar Grove.
Dec. 22, 12:05 p.m., St. Mary, Richmond.

New Albany Deanery

Dec. 16, 4 p.m., St. Joseph, Corydon.
Dec. 16, 4 p.m., St. Mary, Lanesville.
Dec. 17, 7:30 p.m., St. Mary, Navilleton.
Dec. 18, 7:30 p.m., St. Mary of the Knobs, St. Augustine and Sacred Heart, Jeffersonville, at Sacred Heart.
Dec. 19, 7:30 p.m., St. Mary, New Albany.
Dec. 20, 7:30 p.m., St. Paul, Sellersburg.
Dec. 21, 7 p.m., St. Anthony, Clarksville.

Seymour Deanery

Dec. 16, 7 p.m., St. Ambrose, Seymour.
Dec. 17, 7 p.m., parishes of Columbus.

Tell City Deanery

Dec. 18, 7 p.m., Holy Cross, St. Croix.
Dec. 18, 7:30 p.m., St. Martin, Sibers.
Dec. 19, 7:30 p.m., St. Isidore, Perry Co.
Dec. 19, 7:30 p.m., St. Boniface (CCD), Fulda.
Dec. 19, 7:30 p.m., St. Meinrad, St. Meinrad.
Dec. 20, 7:30 p.m., St. Boniface (public).
Dec. 23, 7 p.m., St. Paul, Tell City; St. Michael, Cannelton; and St. Pius, Troy; at Tell City.

Terre Haute Deanery

Dec. 16, 6:30 p.m., St. Patrick, Terre Haute.
Dec. 18, 7:30 p.m., St. Joseph, Terre Haute.
Dec. 19, 7 p.m., Sacred Heart, Clinton.



THANKS-GIVING—Kindergarten children at St. Michael School in Greendale sing for their parents during a Candlelight Thanksgiving dinner. The students helped their teacher, Judy Bodkin, prepare the beef stew, corn muffins, applesauce and chocolate chip cookies they served. The program included songs and the recitation of a poem. The pastor and the principal were invited. (Photo by Kelli Howard)

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Guadalupe Mass honors Americas

by Margaret Nelson

The Dec. 9 Spanish Mass at St. Mary Church, Indianapolis, that marked the Feast of Our Lady of Guadalupe had a different emphasis this year.

Mary's role as Patroness of all the Americas was stressed during the liturgy.

Religious education students representing families from six different Latin American countries brought roses to the altar during the offertory. The flowers symbolized the roses that fell from Blessed Juan Diego's tilma after the 1531 apparition at Tepeyac hill in Mexico.

Likewise, adults with roots from different nations brought the documents that represent Catholic teachings affecting Hispanics. Included were the "Document de Medellin," which resulted from the 1968 meeting of the bishops in Bogotá, Colombia; "Mexico de Pasa," from the 1979 conference in Mexico; the 1985 "Prophetic Voices," from the Washington D.C. meet-

ing of bishops; documents from the meeting of Cuban bishops in 1986; and the 1987 U.S. national bishops' pastoral plan for Hispanic ministry.

The Spanish offertory prayer for the Mass was: "We believe that with Our Lady of Guadalupe at our side we will see our dreams come true." All of the countries—Mexico, and the Caribbean, Central American and South American countries were mentioned in prayers for peace and social justice.

In Spanish, Father Rodas invited those who were not prepared to receive the Eucharist to also come forward for a blessing at the time of Communion. He defined several examples of those who were unable to receive. Nearly the whole assembly approached the altar as the priest blessed and gently touched those who did not receive the sacrament.

At the end of Mass, four men from the parish followed the priest, carrying the statue of Our Lady of Guadalupe around the church on the traditional flower-be-

decked pallet. The entire congregation sang and joined in the procession.

The assembly was invited to enjoy a fiesta at the Marian Center building south of the church after Mass.

On Dec. 12, the feast day, Father Rodas presided at a bilingual Mass at Holy Cross Church for the school children. A celebration with refreshments followed the liturgy.

At 7 p.m., Father Michael O'Mara, associate pastor of St. Pius X, offered a bilingual Mass at the north side Indianapolis church. A fiesta also followed that liturgy.



ROSES—On Sunday, children representing six Latin American countries bring roses to commemorate the Feast of Our Lady of Guadalupe during the offertory procession at St. Mary Church, Indianapolis. The pastor, Father Mauro Rodas, receives these symbols of the miracle witnessed by Blessed Juan Diego. (Photo by Margaret Nelson)

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Mother of hemophilia victim thankful to St. Roch School

by Margaret Nelson

Nancy Pieper wants everyone to know how her son, a hemophiliac, was treated at St. Roch school. Eleven-year-old Ryan Pieper died in his sleep Nov. 24.

"They were so super to him," she said. "You would never ever find that in the public school system."

"Isn't it funny?" Pieper asked. "All I wanted my kids to have was a good Catholic education. It makes me feel glad I made that decision."

She explained, "When he first started, Ryan didn't want anyone at school to know about the illness. His teacher—God love her—never said a word until he was ready to share it. It was like that from the beginning."

"The care that they took was just super," Pieper said. She explained that, when he had a hip bleed in the first grade, the principal carried him down in the wheel chair to the sister after school.

Three months later, Ryan recovered from this and was able to walk again after therapy. "He wanted to be treated like everyone else, but he learned from getting hurt that there was a price to pay."

"It really was amazing," she said. "Those teachers read all that information about hemophilia. The ones who didn't have him would say, 'Well, I'll have him next year.' No matter what grade, or whether it was kids or teachers, people always showed concern for him."

Because of the school staff's consideration, "I was able to go to work and not have to worry about him," Pieper said. "I couldn't get over how much caring was shown."

During the summer between the fourth and fifth grades, Ryan came down with histoplasmosis, a disease which affected his bone marrow, Pieper said.

"The class was always so close," she said. "When he was in the wheelchair everyone had to take turns, because they all wanted to help him."

After he died, she said that Franciscan Father Donatus Granish was with him. He called the school staff members, who let the parents of every child in Ryan's class know of his death. This way the parents could



Ryan Pieper

talk with their children about Ryan, Pieper said.

"We let the sixth grade kids pick out the music for the funeral," Pieper said. She said lots of the kids put something in the coffin. "They all thought they were being sneaky, but we buried those things with him."

Dick Galamore, fifth-grade teacher who had Ryan in both fourth and fifth grades said, "He always seemed happy and content at school here. He always seemed happiest with his classmates."

"He never complained when he was feeling ill," Galamore said. "He always spoke of his family and the fun they shared together. He shared that after every weekend."

Ryan's survivors include Nancy and Randall Pieper, and his brother Joseph, who is a freshman at Roncalli High School. "The kids talk about him," he said. "It's hard for a lot of them. Some of them went to a movie and shopping center with him the day before he died. They played around the neighborhood with him. It's a big shock to them that he is gone."

At the Tuesday morning Mass of the Resurrection at St. Roch on Nov. 27, Ryan's sixth-grade classmates sat with their parents. The seventh- and eighth-grade students sang during the liturgy.

Indian Mission and School Seeks Christmas Help

Priest Says Prayers, Donations Urgently Needed

Special to The Criterion

THOREAU, NM—This year, Very Rev. Douglas A. McNeill celebrates his 20th anniversary as a priest as director of a struggling Indian Mission far removed from the Borough of Brooklyn where he was raised by Irish immigrant parents.

"Fr. Doug," as he is affectionately known to the contingent of nearly 40 religious and lay missionaries serving with him, is director and spiritual leader of St. Bonaventure Indian Mission and School on the doorstep of the Eastern Navajo Reservation in Thoreau, NM.

After 20 years of hearing confessions, Fr. Doug is ready to admit that he, too, has a confession to make.

"Never, on the day I made my vows," says the priest whose dedication is rivaled only by his compassion, "did I dream my service to God would turn me into what I've become . . .

... A BEGGARMAN!"

Explaining how he has come to find himself in this unexpected role, Fr. Doug acknowledges, "If I had the heart to turn my back on despair bred by near-Third-World poverty, I wouldn't be a beggarman."

"If I had the heart to turn my back on starvation and malnutrition here in America, I wouldn't be a beggarman."

"If I had the heart to turn my back on a new generation of American Indian boys and girls I see being condemned to the same lives of hopelessness as their parents, I wouldn't be a beggarman."

"But," the red-haired priest confesses, "I AM a beggarman!"

As though it were yesterday, Fr. Doug recalls the day two years ago when he visited "Ella," a Navajo Indian, and her family in the 16 x 16-foot "box" that was their home.

"The ceiling was plastic trash bags held in place with carpet tape," Fr. Doug vividly remembers. "The walls were of scrap plywood. Sections of the outside had been tarpapered which gave a patchwork look to the makeshift

dwelling Ella had constructed to try to protect her family from winter's life-threatening cold."

As he stepped inside the crude shelter with its "floor" of bare earth, har'packed and swept clean, Fr. Doug said he realized that "Ella and her children didn't 'live' in this box; they simply tried to survive."

His heart pierced with sorrow when he later learned that an infant had died within those flimsy walls, Fr. Doug determined he would do whatever was necessary to help Ella and her family.

He turned to begging.

Today, "thanks to wonderful friends who care," Fr. Doug exults, Ella and her family are safe from winter's cold in the first real home they've known."

Starvation and malnutrition. These are more than words to Fr. Doug! Starvation and malnutrition among the aging Navajo Indians living in pockets of poverty on the Eastern Navajo Reservation have stirred the priest to action.

Financed by his "begging," the Mission operates



Two years ago, Fr. Doug McNeill, director of St. Bonaventure Indian Mission and School, "begged" for a new home for this child and her family. Today, this family is safe from winter's threatening cold in the first real home they have ever known, "thanks," the priest says, "to help from wonderful friends who care, as I do.

what is possibly the only meals delivery program of its kind in the continental United States. Bouncing along deeply rutted paths over terrain that requires a four-wheel drive vehicle to traverse, lay missionaries travel thousands of miles yearly to bring hot, nutritious meals to aging Navajos. And, daily, the Mission hall is filled with grateful diners because Fr. Doug and his missionaries take seriously Christ's commandment to "feed the hungry."

Fr. Doug also takes seriously these statistics:

* 55% of the Navajo population cannot read or write

* the suicide rate among Navajo teen-agers is ten times higher than for their age group in the U.S. population at large.

Out of this need was founded the Mission school, Blessed Kateri Tekakwitha Academy, now in its tenth year.

To keep the school's doors open, Fr. Doug goes begging.

Gifts to St. Bonaventure Indian Mission and Blessed Kateri Tekakwitha Academy are fully tax-deductible. The school also qualifies for "Matching Gifts."



Brooklyn born Fr. Doug McNeill with a group of students

Dear Criterion Reader,

I'm turning to you for your urgent help. I'm begging you to join me this Christmas in a partnership of prayer, love and concern.

My urgent and serious problem is the plight of destitute families and aging First Americans on the Eastern Navajo Reservation . . . and the future of our Mission school boys and girls.

I cannot turn my back on the despair bred by near-Third-World poverty, so I'm begging for your prayers . . . and your help. I cannot turn my back on starvation and malnutrition, so I am begging for your prayers . . . and your help. I cannot turn my back on a new generation of American Indian boys and girls I see as condemned to lives of hopelessness without an education, so I am begging for your prayers . . . and your help.

Christmas blessings,

Father Doug

Father Doug McNeill

P.S. I pray for your needs, too.

Keith Gerton from Vincennes, IN Serving at Indian Mission in NM

THOREAU, NM—Vincennes native Keith Gerton is among the nearly 40 lay and religious missionaries serving at St. Bonaventure Indian Mission and School here.

A 1977 graduate of Rivet High School, Gerton is the son of Frances Jean McCord, member of St. John's Parish. He is a former member of Sacred Heart Parish.

Gerton was a primary instructor of Emergency Medical Services for the State of

Indiana and former ambulance-service provider in the Vincennes area.

The Indiana resident arrived at St. Bonaventure this fall to serve as head of school support services in charge of transportation, food service and school maintenance.

Gerton said he wanted to serve at St. Bonaventure "out of gratitude for the things I've been given in life. . . I believe we can only keep what we have by giving it away."

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Boyd's welcome Christmas in new Habitat home

by Margaret Nelson

Last year, Joyce Boyd's children asked for a better house to live in for Christmas. This year, the family faces the holiday with a brighter outlook. "It's one of the best things that's ever happened to us."

"It's our faith and trust in God that got us this far," she said. The family consists of Joyce, her husband Larry Boyd Sr., Larry Boyd Jr., 12, Rhonda, 11, and Matthew, 8.

Since June, the Boyds have lived in a home built by Habitat for Humanity and their own "sweat equity." Holy Trinity Church was the sponsoring group. Two hundred volunteers helped build the home under the supervision of Jonathan Homes. Richard Summe was the sponsor and \$2,600 was collected from the Catholic community.

"It really hasn't sunk in to the kids that it's really our house," Boyd said. "I keep telling them it is our house, that we are not going to have to move."

"I love the kitchen," she said. "It will be fun to bake for Christmas with the nice, brand new oven and refrigerator." She explained that where she lived before, just a couple of the burners worked on the stove. "Now, I feel like going in the kitchen, instead of being afraid something will be falling apart."

Boyd explained that Habitat volunteers were bringing a Christmas tree. "I'd like to invite the sponsors for cookies and eggnog. We could all decorate the tree and sing some carols. I feel like they are part of our family."

The non-denominational Christian organization obtains sponsor and volunteer teams to build homes for low-income working families at 20-year interest-free mortgages.

A team of counselors works with the Habitat family after it moves in. Three women from the Catholic Center offices

are meeting regularly with the Boyds. Ann Wadleton, Holy Names Sister Louise Bond and Pat Linehan.

Boyd said they have nice neighbors. "The house did a lot for the neighborhood. The people who were already living here are taking care of their yards and cleaning up the area. Some of them started painting their houses. One man down the street put a new roof on."

"I hope Habitat will try to build up the west side," she said. Her husband Larry's Army reserve sergeant was originally from the area. "He commented on how nice it looked," she said.

The owners of the other six nearby Habitat homes have formed a bond, she explained. "Since we first started working here, we hung in there together. We helped each other out with our sweat equity. The one behind us got done first. We all helped each other out to get our hours in."

"In September, we had a big dinner in the middle lot," Boyd said. "We barbecued together. Before that, we had a barbecue on the fourth of July."

Boyd said that everyone appreciates the home because they worked on it and because of the living conditions in their former homes.

Larry Jr. first started working when they laid the floor. "He was like a little guard," she said. "He stayed right there to make sure no one messed it up."

"The boys always wanted bunk beds," Boyd said. "They are so proud of their bunk beds, I don't have to worry about them keeping their room clean."

"I love the bathtub," she said. "I go there and sit and sit." Boyd explained that she didn't have a bathtub before, but a shower stall that rats sometimes ran through.

"Our bed before was two box springs," she said. "Now we've got a mattress."



HOMEOWNERS—The Boyds prepare to celebrate their first Christmas in their own Habitat for Humanity home that was built during the June Building Blitz. They are (from left) Larry Jr., Matthew, Rhonda, Larry and Joyce Boyd, holding Puffy. (Photo by Margaret Nelson)

"I think Habitat for Humanity is great. I think it's the best thing that ever happened," she said, explaining that she didn't know what it was at first. "I didn't think anyone would do all this for someone else."

"If you give somebody a home, it makes them feel secure. It changes everything," Boyd said.

"Most people work all week and don't have a home to go to where they can relax," she said. "They never know what to expect when they get there—no heat, no water or what."

Boyd commented, "Public housing is based on the more you make, the more they take. You'll never get out of there. It doesn't give people any incentive to get off welfare. You stay there and, when your kids grow up, they stay there."

In the past, the Boyds have occasionally driven to nicer neighborhoods and commented, "That's what I'd like to work for." But they usually thought, "I'll never be able to have that." She added, "You lose all incentive to set any goals."

As Christmas nears, Boyd tries to work a lot of overtime because her husband is not working. He just received one week's notice that his reserve unit is headed for Saudi Arabia.

"You know how kids are. You can't tell them you can't afford Christmas gifts," she said. Joyce Boyd is proud that they do their chores every day. She smiled knowingly and added, "Sometimes they need a little prodding."

(Those interested in helping Habitat for Humanity of Greater Indianapolis may call 317-636-6777 or Sister Louise Bond at 317-236-1511. The 1991 Blitz Week will be Aug. 5-11.)



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Faith Alive!

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Turn to spiritual rather than chemical solutions

by Fr. David K. O'Rourke

During a recent week I responded to several typical situations. The first involved a youngster having a rough time in school who decided to ease the pressures by getting stoned.

The second started with a telephone call from a woman who said she is finding work pressures so difficult that her lunch hours 'are becoming longer and drunker.'

The third incident was another call, this one from a family trying to deal with the frightening effects of alcoholism.

For some people, these incidents might seem to be medical or psychological problems. But they are more than that. Turning to alcohol and drugs as a way to handle life problems is a spiritual matter.

I think it is necessary to spell this out because by spiritual matters I don't mean church matters. I am talking about life purposes and goals.

The middle-aged office manager of a down-and-out public service agency, who telephoned me about her excessive lunchtime drinking, was having a hard time at work because she could not stand the work she was doing. As she said, "I'm going in there to do a job that no one needs done anymore."

The teen-ager who turned to drugs did so because he did not want to deal with the fact that it was time for him to make some choices about his future. He suspected, rightly I imagine, that going to work or to college was going to be harder than the life his indulgent parents had provided for him during high school.

When we look at the beginning of the day with dread, that is a spiritual problem. When we come face to face with basic choices in life and feel unable even to look

at them, that is a spiritual problem. When we look at our work, or those we are most committed to—spouse, children, closest friends—and experience boredom or revulsion or the desire to be rid of the whole thing, that is a spiritual problem.

Where do the drugs and alcohol come in? Modern culture believes in providing chemical answers to spiritual problems.

If you can't stand your life, your work, or your family, the standard response is to take a drink, a pill, a drug. The slogan is simple: Better living through chemistry.

Our challenge is to learn to provide spiritual answers to spiritual problems.

If we can't face our day, then we have to look at how we might make some changes either in the way we spend our day or the way we think about it. That is what we mean by a spiritual solution.

If we can't stand the work we do, then instead of dulling that work with alcohol we need to look at the possibility of a job change, also looking at things spiritually.

If relationships have become troubled or unfulfilling, then a spiritual approach would have us look at what is going wrong, not at blocking out the pain.

Faithful life focuses principally on liturgy and providing access to the sacraments. But that is only part of what we are about.

As people trying to live the Gospel, we also have to look at our goals and purposes as individuals. Do we have goals or are we drifting? If we have them, are they satisfying and worthwhile or are we wasting our lives? These are critical questions.

So often they are intimately connected with whether people face life sober and unaddicted or turn to alcohol or drugs.

(Dominican Father David O'Rourke is a pastor and writer in Benicú, Calif.)



SPIRITUAL NOT CHEMICAL—If you can't stand your life, your work, or your family, the standard response is to take something. That's why many people turn to alcohol, pills or other drugs. Our challenge as Christians is to learn how to provide spiritual answers to these spiritual problems. (CNS photo by Mimi Forsyth)

Church helps people rebuild lives

by David Gibson

"The unconditionally loving arms of the church could possibly mean the difference between somebody living or dying," David Carr, a recovering drug addict, told a U.S. bishops' committee early in 1990.

The committee was studying ways that church communities might respond to the substance abuse crisis. Through the committee's efforts, a message on the church and substance abuse would be brought before the full body of U.S. bishops for adoption in November.

Why are drug abuse and alcoholism the church's business?

First, there is the church's instinct to

respond to human suffering with compassion and to extend hospitality to those in pain. Another factor is the church's interest in health care and the well-being of its own members and of others.

Then again, the church has a large supply of hope and faith—qualities essential to recovery from substance abuse.

Carr put it another way. "By demonstrating a willingness to minister to those afflicted with this disease," he said, "the church becomes better . . . The church has the proximity and the people to make a difference in what seems like an insoluble problem . . . Helping people rebuild their lives sounds like noble work to me."

(David Gibson is the editor of Faith Alive!)

DISCUSSION POINT

Parishes need to help addicts

This Week's Question

When confronted by a substance-abuse problem, what do people need that a parish or diocese might provide?

"People need to have immediate references to those who are trained to address the problem. One thing they should not do is attempt to treat the addiction. Instead, they must look at the causes which lead to the addiction." (Cynthia C. Norris, Chicago, Illinois)

"I think that we should seriously consider utilizing Catholics who are also recovering addicts/alcoholics . . . to establish a program whereby the parish/diocese is aware of the danger signs of substance abuse; i.e. confrontation and intervention, recovery and relapse." (Kevin Gerard Dunham, Salem, Oregon)

"Dioceses need to flood parishes with brochures listing area AA and AL-ANON meetings, centers for chemical dependency treatment, hotlines for addicts and victims, private physicians who are treatment specialists, prayer groups. Invitations from the pulpit also need to be made weekly, encouraging people to come to the rectory

to talk privately about getting help." (Ernest E. Barnes Jr., Queens, New York)

"Those affected in any way by substance abuse need a person who can listen to their problems with compassion and understanding. There is a tremendous evangelization opportunity in this for the church. When it feeds the hungry and helps the hurting, these people build trust because they feel accepted." (Elmira Thornton, Baltimore, Maryland)

"Churches need to take better care of their own. Maybe they should host regular weekend workshops to teach people what drugs do to the body and how to recognize and respond to those around them who are in denial about substance abuse." (Brenda Harris, Alexandria, Virginia)

Lead Us Your Voice

An upcoming edition asks: What question would you like to ask about reading the Bible? What confuses you about the Bible?

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



Faith offers help, hope

by Katharine Bird

"We cannot stand by as our children, neighbors and communities are overtaken by a new slavery—to drugs and alcohol abuse and the hopelessness, fear and violence that often come with them," Cardinal James Hickey of Washington stated in a 1989 pastoral message on substance abuse.

"The abuse of alcohol and other drugs is a problem of epidemic proportions which affects every family, parish and community . . . Recognition of this problem is an essential step toward the recovery of spirit, body and emotion which comes through the healing touch of Jesus administered by his faithful followers," the New York State Catholic Conference noted in a 1989 policy statement on chemical dependency.

Should the church get involved in the fight against chemical abuse? Why is the church doing so?

"In the New York area, I can't imagine the church not being involved," Mary Bohlen, director of the office for substance abuse ministry in the Archdiocese of New York, emphasized.

Substance abuse isn't just a problem for the inner-city poor, Bohlen said. "It cuts across all ages, all neighborhoods, all socioeconomic groups."

For her, the church's involvement is a justice issue and a pro-life issue. Chemical abuse affects people's lives from the cradle to the grave, she said. It is seen in so many social issues that we are hearing about today, from "crack" babies born to drug abusers, to elderly people who become alcoholics out of loneliness and despair without intending to do so.

The church also is involved because of its responsibility as a spiritual leader, Father James Powderly said. He is the substance abuse prevention coordinator in the Archdiocese of Washington.

Being a "true spiritual leader means that

you see social problems and how they affect the dignity of individuals and the intactness of families," he said.

But what can the church do to combat what Cardinal Hickey's pastoral called a "complex and deeply rooted" crisis?

The church's multifaceted efforts involve education, prevention and mobilization of people in parishes.

In Washington, each parish has been asked to study the cardinal's pastoral and find a way to implement its principles in light of individual parish needs.

Father Powderly noted that "the thrust of Cardinal Hickey's pastoral is on prevention." That involves:

►Preventing the onset of chemical abuse, which means, in part, keeping youths from getting started as abusers.

►Preventing by getting people who already are chemical abusers into treatment.

►Preventing relapse once an abuser enters a recovery program.

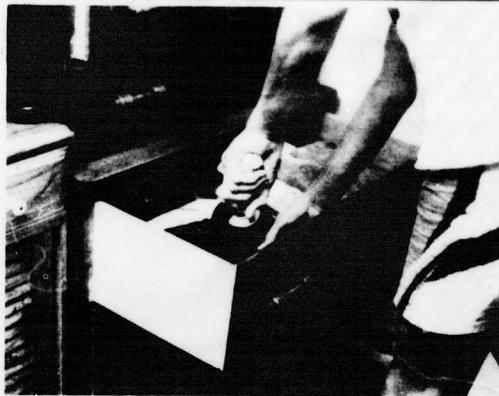
The church's educational efforts in the area of chemical abuse include teaching people to act as a welcoming community toward those in recovery, Father Powderly said. A recovering alcoholic since 1968, he said that feeling welcome is of vital importance to chemical abusers.

"When first in recovery, many still carry a stigma and feelings of isolation and embarrassment," he said. These feelings "can be overcome a lot quicker when they come back to a community and find welcoming people."

Bohlen and Father Powderly said educational programs offered under church sponsorship are a non-threatening way of getting people to look at addiction and those it affects.

"Denial is a tremendous part of substance abuse," Bohlen said. "Denial on the part of the abuser and family, but also denial on the part of society that something is going on."

People pretend that chemical abuse



SLAVERY—Drug and alcohol abuse are new kinds of slavery that cause health problems, hopelessness, fear, and violence. (CNS photo by Mimi Forsyth)

"doesn't happen in my neighborhood, my family." That denial extends to society's stereotypical view of the alcoholic as a "street derelict who is panhandling you for 50 cents," Father Powderly said.

In fact, "the so-called skid-row bums" make up only 5 percent of alcoholics, he said. "Ninety-five percent are functioning people still living in family situations. Most are still employed, and their families, friends and neighbors never use the word 'alcoholic' for them."

The Archdiocese of New York's education programs help people "get past their fear and apathy," Bohlen said. "Our programs help to get people involved in making positive changes in themselves and in their communities."

The substance abuse department focuses on community-based education via eight regional offices and six youth programs,

she said. "We can get at our people through education and try to change attitudes, then teach prevention tactics."

The church also helps combat chemical abuse by offering people a sense of hope.

"I know we can overcome this tragic situation," wrote Cardinal Hickey in his pastoral. "I have seen people I very much care for confront and live creatively with the disease of substance abuse. I know our Lord gives us strength."

"The church offers individuals in trouble respect for individual life," Bohlen said. "We try to bring to people the Christian message of hope. There is something you can do, not only for yourself, but for the people around you, for your community. That message of hope in a time when things seem bleak and overwhelming is very important."

(Katharine Bird is a free-lance writer.)

"This is where God wants me."

Sister Mary Florence

AGE: 37

NATIVE OF: Philadelphia, PA

GRADUATE: Pace University,

New York City

Associate Degree, Nursing

INTERESTS: Sports, and arts and crafts.



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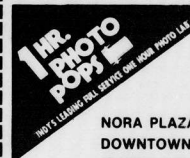


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THIRD SUNDAY OF ADVENT

The Sunday Readings

Sunday, December 16, 1990

Isaiah 61:1-2, 10-11 — 1 Thessalonians 5:16-24 — John 1:6-8, 19-28

by Fr. Owen F. Campion

The third part of the Book of Isaiah, or Trito-Isaiah, supplies this weekend in Advent with its first reading in the Liturgy of the Word. As is typical of Trito-Isaiah, and indeed of the other two sections of Isaiah as well, this reading is evidence that the author, or authors, were persons of faith and unusual ability in communication. There is an eloquence in the passage that makes the lesson come alive.



In this reading, the prophet confirms the prophetic traditions. The prophet is anointed by God. Anointing was an ancient gesture to symbolize mission and identity. The prophet's mission is to insist among all that God lives, and that God provides for his people.

There is also a collective symbolism in the reading. Israel, God's people, has a mission. Its special interest is the poor, particularly those languishing in the poverty of ignorance of God.

St. Paul's First Epistle to the Thessalonians again this weekend furnishes the Liturgy of the Word with a reading. The first century produced Christian heroes and heroines. It also was a time when links between individuals and the Christianity they had embraced were fragile. The times made those links fragile. Fear

must have accompanied many Christians day-by-day as they moved through life. There was the fear of the hostility increasingly evident from the ruling political authority, the Roman Empire. In time, that hostility ignited the flames in which so many died as martyrs.

Amid such uneasiness, Paul necessarily felt impelled to encourage and carefully to advise Christians in how best to pursue their religious resolve.

This weekend's reading is highly reassuring, but firm and detailed in its advice. The advice, proceeding as it does from the apostolic source, is still valid for us today.

St. John's magnificent Gospel offers this weekend its liturgical Gospel reading. It presents again this Advent season the figure of John the Baptist, a figure so hauntingly familiar to Christians and appealing to the pioneer Christians in particular.

John the Baptist displayed that rigid devotion to God, that intense perception of life and its values, that Christians long have sought in their search for how best to live. In this weekend's reading he repeats the works of Isaiah, connecting himself with the prophetic tradition so venerated among the Jews and establishing that tradition as a prelude to the teaching of Jesus.

As was his purpose, John the Baptist extols Jesus, John assuring us that he himself must not be the object of their attention, but Jesus, whose sandals John is unworthy to untie.

Of the Gospels, each with its distinctive literary plan and theological statement,

John stands alone. It rises from sources different from the others. It is longer. It also is urgent and compelling in its message. It is not unlike the teaching of John the Baptist, whom some think influenced the author of the Gospel of St. John.

There is a community aspect in this reading. Baptism was the first and essential step for Christians in their religious progress when the church began, and now as well. Through baptism, Christians identified with Jesus, and through him with God. Through baptism, they disposed of sin. Through baptism, they bonded themselves with the church, which is the body of Jesus on earth.

Reflection

With these readings, in this liturgy, the church proceeds to guide us to God through Advent. Spiritually, it leads us to the point where we meet Jesus in our own hearts, by our own choice.

The readings present lessons of mission and of identity. Our identity is to unite with God. It was an identity planned eternally by God, and enabled by God through all the years of salvation, through the teachings of the prophets, the teachings of John the Baptist, and finally fulfilled in perfection by Jesus himself. Always God destined us to be one with him.

That destiny does not involve conquest.

God kidnaps no one. We meet God voluntarily. The second reading reminds us of that, and it further reminds us that we meet God not just in a fleeting inclination to be with him, but in an everyday active resolve to serve him. That resolve is more easily discussed than lived. We must seek God's strength to do his will. When we do his will, we unite with him in Jesus.

Uniting with Jesus means union with the body that is his church. In the church, he continues to heal and fortify through the Sacraments. In the church, he continues to teach. In the church, he continues to meet us and to bring us to God.

As members of the church, we continue the work of the prophets, and of John the Baptist, and of Jesus himself. We proclaim liberty to the captives, hope to the broken-hearted.

Midway in Advent, we rejoice that God is with us, and has been with us. Once this Sunday was called "Gaudete Sunday," in fact, taking the name from the Latin word that began the Introit song and set the theme of joyfulness. To be with God is to meet him in reality, on his terms. That is to determine to resemble his Son. We resemble Jesus when we too love the needy and the lonely, when our very acts and statements bespeak the Good News that God is near in his love and in his mercy.

THE POPE TEACHES

Holy Spirit brings forth a mystical unity of peoples, nations, cultures

by Pope John Paul II

Remarks at audience December 5

As the source of life within the Body of Christ, the Holy Spirit is also the principle of the church's unity.

The Spirit brings forth a mystical unity from the diversity of individuals, nations and cultures which make up the church, and thus enables the multitude of the church's members to be built up as "a holy temple in the Lord . . . a dwelling place of God in the Spirit" (Ephesians 2:21, 22).

Since communion between believers is itself a sharing in the unity of the Blessed Trinity, the universal church may be appropriately described, in the words of St. Cyprian, as "a people made one from the Spirit of the Father, the Son and the Holy Spirit" (cf. "Lumen Gentium").

By bestowing an abundance of spiritual gifts, of which the greatest is love (cf. Corinthians 13:13), the Spirit leads the

members of the body of Christ toward deeper communion and heals the divisions resulting from human weakness and sin. The Second Vatican Council attributed to "the inspiring grace of the Holy Spirit" the many efforts being made in our own days to overcome divisions between Christians and to attain the fullness of that unity which Christ wills for his church (cf. "Unitatis Redintegratio", 4).

The Holy Spirit also makes the church more aware of the unity of the entire human family. In her missionary activity, the church is guided by the Spirit of truth to recognize and foster all that is true and good in every culture and to lead it back to its source in Christ.

Poured out upon the church as love and saving power, the Spirit assists us in our struggles against sin and gives us the strength to overcome all that holds us back from growing together in unity and peace.

MY JOURNEY TO GOD
Feeling Sad

There have been times when I have been upset or sad about an incident in my life or in the lives of loved ones. Sometimes when I would talk to others about it, they would say, "Look at it so and so. That is much worse. This problem is not nearly as bad as that."

I usually would agree because what they said was true. But that did not help me. It only made me feel worse because then I would feel guilty for feeling sad or hurt because I knew there were others worse off. Still, I was left with the problem and I feeling more isolated than ever. Though it may not have been the greatest problem in the world, it was something that was causing me anguish.

I have been guilty too of trying to comfort people by pointing out how much worse it could be. Just recently, have I discovered that I was denying them their need to hear, "Yes, that does hurt. I am

(Mary Ruback Benson is a member of St. Simon Catholic Church in Indianapolis.)



sorry this happened. How can I help? Or maybe to just listen sympathetically. They like me, needed to grieve in order to work through the problem or accept it. Nothing is too small or insignificant to take to Christ. He will listen patiently and lovingly because he loves us and cares. We need to try to listen to each other as Christ listens to us.

—by Mary Ruback Benson

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Entertainment

MOVIE REVIEW

'Three Men, Little Lady' mixes romance, comedy

by Gerri Pare
Catholic News Service

The bachelors are back in "Three Men and a Little Lady," a new Touchstone comedy, but they are in danger of losing their tiny lot to a misadventure marriage.

Baby Mary (Robin Weisman) is now 5 years old and living with her actress mom,

Sylvia (Nancy Travis), and her three "daddies"—Peter (Tom Selleck), Jack, her biological father (Ted Danson), and Michael (Steve Guttenberg).

Peter has fallen in love with Sylvia but can't find the words to tell her and fears jeopardizing the delicate balance and platonic harmony of the group's unorthodox living arrangement.

When Sylvia concludes that Peter is not interested in her, she accepts the proposal of her officious director (Christopher Cazenove) to marry and move back to England.

The guys are crushed at the prospect of losing their two favorite roommates but recognize there's more than a little truth to Sylvia's contention that they all have been using the situation to avoid committing to other relationships and getting on with their individual lives.

Once Sylvia and Mary arrive in England for the wedding preparations, the three decide Sylvia's stuffy fiancé will be a bum dad and they're off and running to stop the ceremony or at least put the right man by the bride.



LITTLE LADY—Tom Selleck, (from left) Steve Guttenberg, Robin Weisman and Ted Danson star in "Three Men and a Little Lady," a sequel to the hit "Three Men and a Baby." The U.S. Catholic Conference describes the film as "modestly appealing" even though it "never quite captures the fun of the baby situation." The comic sequel is rated A-II for adults and adolescents. (CNS photo from Touchstone Pictures)

As typifies most sequels, "Three Men and a Little Lady" does not measure up to the 1987 mega-hit "Three Men and a Baby." Nonetheless, director Emile Ardolino offers a modestly appealing picture that tries to combine screwball comedy with old-fashioned romance.

The reformed playboys are still overgrown adolescents who put their adult lives on hold to watch over and play with Mary. Selleck, Danson and Guttenberg are likeable performers but they can't quite recapture the fun of the baby situation in the original. Their misadventures in the English countryside are amusing if not

side-splitting, although Irish actress Fiona Shaw is priceless as the prissy schoolmarm absurdly turned seductress.

Little Robin plays a delightful Mary, and her mom, played by the American Travis, masters a British accent very well indeed.

The movie skips along at a sprightly pace, punctuated by oddball British types like the peculiar butler and the voracious vicar. All this lends a mildly farcical air to the proceedings, but as the outcome is entirely predictable "Three Men and a Little Lady" may not completely charm discerning viewers.

(Comedy dialogue features very mild sexual innuendo.)

Recent USCC Film Classifications

Edward Scissorhands	A-II
Hidden Agenda	A-II
L'Atalante	A-II
Once Around	A-II
The Grifters	O
The Sheltering Sky	O

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

'The Tailor of Gloucester' stitches fanciful classic

by Henry Herx
Catholic News Service

Fanciful Christmas diversion is afforded viewers in "Beatrix Potter's The Tailor of Gloucester," airing Friday, Dec. 21, from 9 to 10 p.m. on PBS.

Beatrix Potter (1866-1943) is best known as the author and

illustrator of "The Tale of Peter Rabbit," a story that became an instant children's classic when it was published in 1902 and has never been out of print since.

Written as Potter's gift for a young girl, "The Tailor of Gloucester" was first published in 1903 and was reportedly the author's favorite of all her works.

In introducing this musical adaptation by Douglas Young and John Michael Phillips, actress Lynn Redgrave explains

that the story is based on an old tale about animals being able to talk on Christmas Eve. Potter heard it as a child and never forgot it.

The setting is the cathedral town of Gloucester in the 18th century, an ornate "time of swords and periwigs." The town's tailor (Ian Holm) is promised a fortune if he can make a fine coat and waistcoat sewn with silken twist for the mayor's wedding on Christmas Day.

The poor tailor is overjoyed at the opportunity though he has only three days in which to complete the task. But that night he comes down with a fever that keeps him from stirring out of bed until Christmas morning.

Saving him from ruin are the friendly mice who inhabit his shop. On Christmas Eve, they band together to make a splendid coat and beautifully stitched waistcoat, although they don't quite have enough time. No matter, all ends happily with the mayor's rewarding the tailor amidst Christmas bells and carols.

The mice are charmingly portrayed by children from Britain's Royal Ballet School in costumes patterned on Potter's imaginative illustrations. Performing carols and folk songs integral to the delightful production are choristers from Gloucester Cathedral and Winchester College.

Children's Choir offers medley of holiday songs

The Indianapolis Children's Choir, accompanied by several musicians from the Indianapolis Symphony Orchestra, is featured in "The Angels Sing," a one-hour holiday concert airing Dec. 17 at 8 p.m. and again Dec. 25 at 2 p.m. on WFYI Channel 20. It will be stereo-simulcast on WFYI Radio, located at 90 on the FM dial.

The special holiday performance was taped in the sanctuary of the historic Tabernacle Presbyterian Church in Indianapolis. Raymond Leppard, the music director of the Indianapolis Symphony Orchestra, is host and narrator of the program, which also features tenor Steven Stolen, a Butler University voice professor.

Harry Leck, ICC music director and founder, and Ruth Dwyer, associate music director, conduct the 350-member choir in seasonal favorites that include "Angels We Have Heard on High," "The Little Drummer Boy," and "Joy to the World."

Classical pieces such as "Dixit Dominus" by Galuppi, "Le Sommeil," a French carol, and "Procession from Ceremony of Carols" will supplement the traditional Christmas songs.

Now in its fifth year, the Indianapolis Children's Choir has developed an international reputation following performances at the International Violin Competition and the opening and closing ceremonies of the Tenth Pan American Games. In 1989, the choir toured Europe and performed at major cathedrals in England, Wales, France, Germany and Austria. Most recently, the choir performed at New York City's Carnegie Hall.



CLASSICS—Santa and Rudolph (top left) appear in the animated holiday special "Rudolph the Red-nosed Reindeer" Dec. 14 at 8 p.m. on CBS. "Foxfire," the award-winning "Hallmark Hall of Fame" drama about an Appalachian farm family, (top right) will be rebroadcast Dec. 15 at 8 p.m., also on CBS. Beatrix Potter's "The Tailor of Gloucester," a classic tale about mice (at right) who come to the aid of a kindly tailor on Christmas Eve, will air on Great Performances Dec. 21 at 9 p.m. on PBS. Check local listings to verify dates and times. (CNS photos from CBS, Hallmark Hall of Fame and PBS)



QUESTION CORNER

Organ donations add years to lives

by Fr. John Dietzen

Q I am writing to you concerning organ donations and your answer to the person who expressed hesitation about donating.

It is a concern I have heard often, and your response was wonderful!

I am a retired naval officer living in the Orlando area. When my wife was 50 years old, she was told she needed a liver transplant.

She had about two months left, the doctors said, when she received the liver of a young adult from Virginia. Carol will be 55 this year and has had five wonderful years because of the love and generosity of a person and family we will never know.

We thought you might be interested to know that Carol and I, along with 25 other volunteers, have founded a charitable organization called the Organ Transplant Foundation of Central Florida.

We help patients and their families waiting for organ donors with person-to-person support, and money for



expenses when we have funds. We have helped nine families so far and have four patients at present with whom we are working. Our other involvement, and the most important area of transplantation, was the subject of your answer. There simply are not enough donors.

Last year, statistics reveal that almost 25,000 Americans died who could have been donors. Only about 4,900 individuals or families agreed to donate organs. For their own reasons, approximately 20,000 declined or were not aware of the opportunity.

You are welcome to refer to us anyone in need of information on this subject. We have a support group that meets monthly at a Florida hospital medical center.

Our whole family is thankful to our donor family for the time they have given Carol. They will always have the consolation of knowing that their loved one's tragic death resulted in continued life for someone else. (Florida)

A Thank you for writing and sharing this information. The information and experience you are willing to

share might encourage others who, like you, wish to spread the kindness you received.

As I indicated in that column, thousands more organs could be used in our country than are presently available.

Within the past several months Pope John Paul II pointed out organ donations as one of today's most needed acts of charity toward our fellow human beings.

Those interested may write to the Organ Transplant Foundation of Central Florida, 1651 North Semoran Blvd., Orlando, Fla. 32807, or phone their office at 407-380-6900.

Many hospitals also offer specific information about medical requirements and legal procedures regarding organ donation.

(A free brochure explaining Catholic regulations on membership in the Masons and other organizations is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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FAMILY TALK

Aged parent challenges her daughter's patience

by Dr. James and Mary Kenny

Dear Dr. Kenny: I visit my 84-year-old mother in the nursing home every day. She is thoughtless and just not nice. She orders me to buy her shoes, then finds fault with them and tells me to take them back. She wants me to make doctors' appointments for her many minor (to me) ailments all the time.

I work full time and run a household, but I still manage to stay about an hour. Is she appreciative? Hardly. When I leave, she is never satisfied. She tells me if I loved her, I'd stay longer. When I mention my family, she says they would understand, that I am just being selfish. I'm tempted to stop visiting. Help! (Ohio)

Answer: The mood and attitude you describe are all too common. The older elderly are prone to become crabby and bossy and self-centered.

Some of the reasons may be organic, the result of brain deterioration. Other reasons include frustration and just plain not feeling good. Whatever the reasons, loving them is not always easy.

Your mother is obviously totally focused on herself. Criticizing her for that or treating it as if it were a moral failing on her part is not likely to straighten her out.

Scripture scholars tell us that this situation is the primary occasion for the Fourth Commandment. "Honor thy father and thy mother" was primarily written to remind us of the respect due our parents when they become old.

We need reminding. Your letter is a catalogue of reasons why we need reminding. We must honor our parent even when she does not behave like a nice person. We are not obligated to obey her every wish and whim, but we do owe her respect and care.

You are doing that, even though it is hard. Bless you! Your daily visits are an expression of the kind of person you are. You are continuing to visit, even in the absence of any gratitude or maternal solicitude on her part.

Your visiting defines you and says who you are. Instead of reacting to your mother's unpleasant mien, you are acting in a way that you deem honorable. Keep it up!

Take charge. Commit the time you think is appropriate for each visit. Decide what might be pleasant for the two of you to do. Then don't let yourself get upset by her negative response.

Read to her. Perhaps a short story from the lives of the saints. Or a devotional tract. Or some of the human interest items from the newspaper or Reader's Digest.

Share a "cocktail" together. Share a glass of fruit juice or soda. Later in the evening, a glass of wine or beer might be sociable if alcohol won't interfere with prescription medicine.

Take her for a short walk. Or get her out in the car for a ride. She may be resistive while you are getting out, and then talk about the trip to the other residents for the next three days.

Relate the details of your day. Tell her what you are doing. Share family stories and events. Let her get involved in some of the everyday trivialities.

Put on a music tape and listen together. Watch a favorite TV show with her.

Then when it is your time to go, give her a hug and say: "I have to go now. Mother." Be firm, as you have been. And leave her with the satisfaction of knowing that you have done well during your visit.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison St., No. 4, Rensselaer, IN 47978.)

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American theologians criticize Vatican actions in four areas

by Jerry Filleau
Catholic News Service

WASHINGTON—At least 431 members of the Catholic Theological Society of America have called "excessive Roman centralization" under Pope John Paul II an obstacle to church renewal.

Their statement, released Dec. 13, was the first major criticism of Vatican actions by a large number of theologians since hundreds of European theologians endorsed the Cologne Declaration in 1989.

The statement, written by a CTSA committee and approved by U.S. and Canadian theologians by mail-in secret ballots, cited problems with Rome in four key areas of church life—the Vatican's treatment of bishops, theologians, women in the church and ecumenism.

They said some statements and actions by the Roman

Curia have undermined the authority of bishops' conferences and of some individual bishops.

The pope and his Curia have adopted a narrow view of legitimate theology and a narrow understanding of the "proper role" of women, they said.

The cause of Christian unity has been hurt by a lack of ecumenical leadership and an "authoritarian style of acting" by the Vatican, they added.

They contrasted the Vatican style of leadership on those issues with the style of the U.S. and Canadian bishops, generally praising their own bishops for collegiality, good relations with theologians and strong pastoral leadership on ecumenism and women's concerns.

The theologians called for "critical reflection and discussion within the church" on the issues raised in their statement.

Canadian Basilian Father Walter H. Principe, CTSA

president, emphasized that the statement, despite its critical stance, was not an act of dissent from church teachings. "The document focuses not on doctrines but on actions and procedures, many of them coming from the Vatican Curia," he said.

The 3,000-word document was titled "Do Not Extinguish the Spirit." Extensive footnotes gave examples of specific Vatican actions giving rise to the problems the document cited.

The text was mailed to the society's 1,400 members Nov. 14 with a Dec. 1 deadline for returning their ballots. Of the 544 members who cast their votes by the deadline, 431 approved the statement. Ninety-one, or 17 percent, rejected it, and 22, or 4 percent, abstained.

The short statement of approval which the theologians actually voted on said: "I judge the document, 'Do Not Extinguish the Spirit,' to be generally accurate. It expresses serious theological and ecclesial concerns which are shared by many North American theologians and which deserve further critical reflection and discussion within the church."

Following the vote, the society sent copies of the statement to the U.S. and Canadian bishops under a cover letter dated Dec. 8, the 25th anniversary of the close of the Second Vatican Council. In his letter to the bishops, Father Principe said, "The concerns we express come from our loyalty to and love for the church."

To give bishops an opportunity to read the statement first, it was not made available to the media until the following week.

The theologians presented the statement as "some reflections on the church in the United States and Canada 25 years after Vatican II."

It was the result of a resolution passed at the society's 1989 convention, when members asked the CTSA board to examine issues raised in the Cologne Declaration and comment on them from "a North American perspective."

The Cologne Declaration was issued in January 1989 by 163 European theologians, many from Germany, to protest against what they called "exaggerated hierarchical control . . . suppression of theological debate . . . centralization . . . autocratic methods . . . (and) arbitrary procedures" coming from Rome under Pope John Paul. That declaration received further support in subsequent statements by Italian, Spanish and French theologians.

The North American statement went through nine drafts before it was sent to CTSA members for their vote. It generally avoided the polemical and confrontational tone of the Cologne Declaration, although it addressed some of the same issues and reached similar conclusions.

Specifically, the North American theologians criticized the Vatican for:

►Selecting bishops more on the basis of "adherence to prescribed positions on a few issues" than on "pastoral experience" or local pastoral needs.

►Bypassing or publicly criticizing local bishops in local church affairs, rejecting their "mature pastoral judgments" and questioning and impugning the authority of bishops' conferences—in general, taking various actions "not compatible with the teaching of Vatican II on episcopal collegiality and the local church."

►Making cooperation between bishops and theologians "more difficult by a series of actions and statements" which cast suspicion on "serious theological scholarship" and cut off discussion of still-debated questions.

►Ignoring "the hierarchy of truths acknowledged by the council" by presenting diverse teachings "as carrying the same authority."

►Adopting "a limited view of women's 'proper role'" in marriage and family life, a view that, according to the statement, fails to "reflect the experience of married persons or contemporary scholarship."

►Dealing with the "intensified theological reflection on the possibility of the church's ordaining women" by ordering bishops not to support groups that promote women's ordination and by screening episcopal candidates "to insure their unqualified opposition to the ordination of women to the priesthood."

►"Consistently" viewing feminism "with suspicion" and neglecting possibilities for "the further development of legitimate public roles for women in the church."

►Harming ecumenism by an "authoritarian style of acting" which "cannot be reconciled with the council's vision of the church" and which creates new obstacles to Protestant, Anglican or Orthodox acceptance of the pope as a servant of unity.

►Acting too slowly, and at times without "the theological sophistication of which Catholic theology is capable," on the results of ecumenical dialogues.

The North American theologians said that "the renewal inspired by Vatican II" has "taken hold among our people" and brought new vitality to "many areas" of church life.

They acknowledged that "Catholics in North America are not immune to the sins and temptations of their own culture" and that "we theologians have at times fallen short of our duty in these years of renewal."

But they recalled "the council's teaching that the church is in continuous need of reformation."

Especially in North America, they said, "an arbitrary and authoritarian style of leadership is foreign to our experiences and traditions."

If the church is to meet the challenges it faces in the United States and Canada, they said, it "must be persuasive and credible to North Americans."

Father Principe said that because the balloting on the statement was conducted outside the yearly CTSA convention, "it is not an official statement of the society. Yet it records the views of the members better than would a vote at a convention meeting since only about 250 or 300 members can usually be present at such meetings."

He said he considered the 544 ballots returned a high response for the short voting time allotted.

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Pope, Jewish leaders outline areas of concern

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II and international Jewish leaders, meeting for the first time in three years, promised to continue the dialogue begun with the Second Vatican Council and outlined areas of continuing concern.

During the Dec. 5-6 meeting, Jewish leaders asked the Vatican to establish diplomatic relations with Israel.

The pope, meeting the 30 members of the International Jewish Committee on Interreligious Consultations Dec. 6, called for peace among Christians, Jews and Muslims in the Holy Land.

Seymour D. Reich, chairman of the committee, asked the pope to continue speaking against anti-Semitism, especially in his native Poland and other East European countries.

Sponsored by the Vatican's Commission for Religious Relations with the Jews, the meeting was a celebration of the 25th anniversary of "Nostra Aetate," the Vatican II document on relations with non-Christian religions. The document was promulgated Oct. 28, 1965.

Vatican meetings with the international Jewish group, the church's official Jewish partner in dialogue, broke off in 1987 after several incidents that Jews felt displayed Catholic insensitivity. The incidents included the presence of a Carmelite convent at the former Nazi death camp of Auschwitz and Pope John Paul's meetings with Palestine Liberation Organization leader Yasser Arafat and Austrian President Kurt Waldheim, who has been accused of participating in Nazi war crimes.

At the December meeting, a Vatican official announced that Pope John Paul had approved a \$100,000 Vatican contribution to help build a new Carmelite convent and prayer center outside Auschwitz's boundaries.

Reich said the Jewish leaders met with officials from the Vatican Secretariat of State and "established a mechanism for communication" about papal statements on "political matters which are sensitive to the Jewish community."

The pope said the 25th anniversary of "Nostra Aetate" is a celebration of "the divine mercy which is guiding Christians and Jews to mutual awareness, respect, cooperation and solidarity."

He prayed that the anniversary celebrations would bring "fresh results of spiritual and moral renewal" and "above all, the fruit of cooperation in promoting justice and peace."

In his only comment on Israel, the pope said the city of Jerusalem is holy to Christians, Muslims and Jews. "I should like you to join in praying daily for peace, justice and respect for the fundamental human and religious rights of the three peoples, the three communities of faith who inhabit that beloved land," he said.

Reich told the pope, "Now is the time for the full ripening of relations between the Holy See and the state of Israel." He said such recognition could "advance the cause of peace" in the region by sending "a strong signal to those nations still committed to the destruction of Israel."

Reich said officials at the Secretariat of State reiterated the Vatican position that three issues prevent Vatican recognition of Israel. They are:

►Israeli borders. Israel and Jordan must sign a treaty defining their common border.

►Jerusalem. The Vatican insists that it be internationally protected as a holy city for Jews, Christians and Muslims.

►Palestinians. The Vatican is concerned about Israeli treatment of Christians and Muslims and has insisted on their right to a homeland.

Rabbi Jack Bemporad, chairman of the Interreligious Affairs Committee of the Synagogue Council of America,

said the church has shown it is beginning to understand the religious significance Jews give to Israel as the land promised to their ancestors.

"Why not go all the way and establish relations?" he asked during a Dec. 5 conference held in conjunction with the dialogue.

Recognition would "not imply an agreement" with all Israeli government policies, he said.

"Startling changes have taken place" in Catholic-Jewish relations since the Second Vatican Council, Rabbi Bemporad said.

The Catholic Church had a history of making "a mockery" of Jewish beliefs, of engaging in dialogue with conversion being "the hidden and often not so hidden goal" and of approaching Judaism not as a living faith, but as a precursor to Christianity, he said.

The future of Catholic-Jewish relations should include working together to meet "our common responsibility for the destiny of the earth and its population," the rabbi said. "There is out there a world that is crying for redemption."

Retired Cardinal Franz Konig of Vienna, Austria, also speaking Dec. 5, said, "the contemporary urgency of working with all men for the promotion of justice, peace and human and religious rights" is one of the factors motivating Catholic-Jewish dialogue.

Another is the obligation to overcome the "contra-

dictions, prejudices and persecutions" that marked Catholic-Jewish relations in the past and contributed to the Holocaust, he said.

The December meeting with the pope followed a September meeting of the Vatican and Jewish delegations in Prague, Czechoslovakia, where work was begun on a Vatican document on the Holocaust.

The pope praised the work of the September meeting, which included a statement calling anti-Semitism a sin. The statement was prompted by recent incidents of anti-Semitism in Eastern Europe. The incidents included accusations of anti-Semitism connected to the recent presidential elections in Poland and the desecration of synagogues and cemeteries in several countries.

"The Catholic Church's effort to eradicate anti-Semitism, a sinful social pathology, must increase and intensify throughout the world, and this effort is especially needed today in newly freed Eastern Europe," Reich said in his speech to the pope.

"No dialogue between Christians and Jews can overlook the painful and terrible experience of the Shoah," the Holocaust, the pope said.

He supported the statement's call for more efforts to overcome anti-Semitism, including frequent Catholic teaching and wider distribution of Catholic documents against anti-Semitism and other forms of prejudice.

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Catholic Charities — Archdiocese of Indianapolis
Greensburg — St. Mary's Parish School
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Queen of Heaven Cemetery — Jeffersonville
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Greensburg — St. Mary Parish Cemetery
Richmond — St. Andrew Parish
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The Active List

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

December 14

Catholic Adults Reaching Out (CARO) will go Christmas Caroling at St. Francis Hospital. Meet at St. Paul's Hermitage, Beech Grove at 5:45 p.m. Dinner later.

December 14-16

Benedictine Father Meinrad Brune will conduct a weekend retreat on "The Virtues: Living Our Christian Life" at St. Meinrad Archabbey. For information call 812-357-6585.

December 15

The Annual Irish Christmas Party will be held at 8 p.m. at St. Philip Neri Parish community rooms, 501 N. Rural St. Admission \$2. Everyone welcome.

Our Lady of Providence High School, Clarksville will hold a free required Placement Test for prospective freshmen from 8:30-11:30 a.m. Call Rene Lippman 812-945-2538 for details.

The 3rd Annual Christmas Luncheon for Widows and Singles will be

held at 12 noon at St. Benedict Parish. Terre Haute. \$3 donation. Reservations required.

December 16

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.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1330 Union St. Everyone welcome.

The Allison and Stokely Mansions, Marian College will be open from 12 noon-7 p.m. as part of the Indianapolis Historic Holiday Homes Tour. Tickets are \$8 available at the door.

Advent Evening Prayer continues at 5 p.m. in Our Lady of Grace Monastery chapel, Beech Grove. Call 317-788-1561 for details.

Christmas Concert IV will be held

at 3 p.m. in Holy Trinity Church, 2618 W. St. Clair St.

Catholic Alumni Club (CAC) will attend "Nutcracker on Ice." Call Marilyn 317-786-7664 for details.

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

The Alliance for the Mentally III will sponsor a support group meeting for central city families with a mentally ill member from 3:5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. Dr. Call 317-545-9907 for more information.

The Mexican Association of Indiana will sponsor a Posada at 6 p.m. at the Marian Center, 317 N. New Jersey St.

December 17

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

Systematic Training for Effective Parenting (STPEP) classes sponsored by Catholic Social Services conclude from 7-9 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St.

Our Lady of Everyday Circle #1133, Daughters of Isabella will hold its Christmas Party at 6:30 p.m. at St. Elizabeth's Home, 2500 Churchman Ave.

Catholic Adults Reaching Out (CARO) will eat Christmas dinner at Rick's Cafe, Union Station at 7 p.m. Call Chuck 317-356-1699 for reservations.

December 18

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 317-786-5717.

The Archdiocesan Board of Edu-

cation will meet at 7 p.m. at St. Bartholomew Parish, Columbus.

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

Beginning Experience organization for divorced, separated and widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. For details Call 317-745-2606.

December 19

Sacred Heart and St. Ann parishes, Terre Haute will sponsor a free Adult Education Workshop presented by Father John Buckel on "Praying with Scripture-The Infant Narratives" from 7-8:30 p.m. at St. Ann Church.

The Catholic Widowed Organization (CWO) will hold its regular meeting at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Christmas program, installation of officers, refreshments.

Dominican Sister Dr. Patricia Benson concludes Mornings with Mary from 9-11 a.m. at Beech Grove Benedictine Center.

December 20

Dominican Sister Dr. Patricia Benson concludes the Spirituality of Waiting series from 7:30-9 p.m. at Beech Grove Benedictine Center.

The Female Adult Survivor Recovery Program concludes from 6-8 p.m. at the Catholic Center, 1400 N. Meridian St.

December 21

An Over 50 Eucharist and Pitch-In Dinner for Dunham at 6:30 p.m. at St. Simon Church, 8400 Roy Rd. Dinner follows. \$15/person; \$25/couple; proceeds will be used to buy a new church organ. Call 317-898-1707 for reservations.

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

A Mexican Posada will be held at 7 p.m. at Holy Cross Parish, 125 N. Oriental St.

December 23

The Church of the Holy Name of Jesus will present Christmas Concert XXX at 3 p.m. and again at 6:30 p.m. in church. Tickets \$3. Call Mary Margaret Wilkins 317-786-5076.

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Illustrated by Susan Hubbard
Written by Mary Lou Alexander 1989
Kicks Inspire Countless Cartoons



Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1330 Union St. Everyone welcome.

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.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

The Advent Evening Prayer series concludes at 5 p.m. in Our Lady of Grace Monastery chapel, Beech Grove.

A special concert will be presented by renowned organist Father Roger Gaudet and music director Jim Dunham at 6:30 p.m. at St. Simon Church, 8400 Roy Rd. Dinner follows. \$15/person; \$25/couple; proceeds will be used to buy a new church organ. Call 317-898-1707 for reservations.

A Mexican Posada for children will be held after 1:15 p.m. Mass at St. Mary Church, 317 N. New Jersey St.

Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: Roncalli High School, 5:15 p.m.; St. Simon, 5:30 p.m.; St. Malachi, Brownburg, 6:30 p.m.; Msgr. Sheridan K. of Council 6138, 695 Pusthville Rd., Johnson Co., 7 p.m.; food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; 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.; St. Roch, 3:45 p.m.

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**January/
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Jan. 18-20 — Tobit Weekend. Marriage preparation weekend for engaged couples. Directed by Tobit Retreat Team. Cost: \$185 per couple; non-refundable deposit, \$60.

Jan. 25-27 — Marriage Encounter Weekend. For information/registration contact: Dave and Mary Timmerman 317-897-2052.

Feb. 1-3 — Tobit Weekend. Marriage preparation weekend for engaged couples. Directed by Tobit Retreat Team. Cost: \$185 per couple; non-refundable deposit, \$60.

Feb. 8-10 — Serenity Retreat For Men And Women. Especially designed for men and women whose lives have been affected by alcohol. For information/registration contact: Ada Stewart 317-255-8135.

Feb. 11 (M) — Over 50 Day. "Lent Is Here Already." Father Tom Stepanek, St. Pastoral Care Staff, St. Francis Hospital. Cost: \$10; non-refundable deposit, \$5.

Feb. 15-17 — Men's Weekend Retreat. "The Shadow: Ninety Percent Gold." Directed by Father Fred Link, OFM, campus minister, Marian College. Cost: \$85; non-refundable deposit, \$25.

Feb. 20 (W) — Leisure Day. "Prayer In Our Families." Marty Fair and Susan Rolfsen, St. Barnabas Parish members. Child care provided. Cost: Adults, \$10; children, \$3. Non-refundable deposit: \$5.

Feb. 22-24 — Women's Weekend Retreat. "Journey." Directed by Father Albert Jamie, St. Thomas Parish, Fortville, Ind. Cost: \$85; non-refundable deposit, \$25.

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Volunteerism: optimistic signs and some help from Congress

by Nancy O'Brien
Catholic News Service

WASHINGTON—Even with the budget crunch at the top of its agenda this year, Congress gave a gentle boost to U.S. volunteerism, adding some funds to the thriving industry of good will.

President Bush signed the National and Community Service Act of 1990 into law in November against a backdrop of several recent optimistic studies citing increased willingness to volunteer among teen-agers, college students and adults.

The legislation sets aside \$287 million over three years to encourage volunteerism and community service.

It includes establishment of the Thousand Points of Light Foundation, expansion of conservation and youth corps programs, a civilian national service corps, a project called YouthBuild to help disadvantaged inner-city youth to fight urban decay, and programs encouraging community service projects at schools and colleges.

Joe Heiney-Gonzalez, deputy executive director of Catholic Charities U.S.A., said the downturn in the economy has caused a sharp rise in the number of people requesting services from its agencies.

"But on the positive side, it is creating greater scrutiny (by voluntary organizations and others) of how to better respond to human needs," he said, adding that the community service legislation would be "a potential resource" for local agencies.

Roger Landrum, executive director of Youth Service America, a Washington-based national non-profit organization, said approval of the legislation "means that many young people will now have the chance to help others and internalize an ethic of service. The network of youth service programs will continue to expand."

Recent surveys on volunteerism among teens and young adults have encouraged news.

Campus Compact: The Project for Public and Community Service, a coalition of 235 college and university presidents nationwide, reported that young people on their campuses gave \$49 million worth of community service in the 1989-90 school year, based on the federal minimum wage of \$3.80 an hour.

Twelve percent of members' students worked an average of six hours each on one-time service projects while another 11 percent worked an average of four hours per week on ongoing projects.

Asked what type of community service programs they sponsor, 82 percent listed tutoring programs, 81 percent listed environmental programs, 76 percent listed mentoring programs, 72 percent listed programs aimed at helping younger students and 69 percent listed programs to help the homeless.

Independent Sector, a Washington-based organization which describes itself as a forum to encourage giving, volunteering and not-for-profit initiative, released a survey

Dec. 4 showing that 58 percent of American youth between the ages of 14 and 17 volunteered in 1989.

"This news... paints an optimistic picture of the future capacity for volunteering and giving in America," said Brian O'Connell, president of Independent Sector. "These findings certainly fly in the face of those who say that philanthropy in America is eroding with each generation."

Those aged 14 to 17 averaged 3.9 hours of volunteer time each week and over one-fourth of the teen volunteers gave five or more hours each week, according to a Gallup Organization study commissioned by Independent Sector. Total volunteer time by teens in 1989 was estimated at 1.6 billion hours.

The survey said schools and churches were the primary institutions that get teen-agers involved in volunteer activities. Fifty-two percent of the teen volunteers said they got involved through their school and 50 percent said it was through their church or synagogue.

Membership in religious institutions had a strong effect on whether teen-agers volunteered. Among the 75 percent of teens who reported membership in religious bodies, 62

percent volunteered. Among the 25 who reported no religious affiliation, 44 percent volunteered.

An earlier study by Independent Sector found that the amount of time and money contributed by adult Americans to charitable endeavors in 1989 increased over a similar study two years before.

The survey of adults also linked membership in religious groups to a greater likelihood of people to volunteer. "Religious organizations have been a major, if not the greatest, influence in developing a tradition of giving and volunteering to both spiritual and secular causes," the study said.

Launching a national program backed by a number of U.S. corporations, community groups and well-known celebrities to encourage community service by elementary and secondary school students, Bush called on all young Americans to "answer the call to serve your community and be a star."

Materials on the StarServe—Students Taking Action and Responsibility in Service—program have been sent to 100,000 schools, organizers said.

Among the celebrities who have agreed to visit schools to encourage participation are New Kids on the Block basketball stars Larry Bird of the Boston Celtics and Dominique Wilkins of the Atlanta Hawks, wrestler Hulk Hogan and tennis star Zina Garrison.

"I want every young American from 5 to 25 to be a point of light in his or her community, whether it's lonely senior citizens, a troubled classmate or acquaintance, someone who's burdened by drug use, illiteracy, homelessness or hunger," Bush added. "There's a need right next door, down the hall, or in your own back yard that you can meet."

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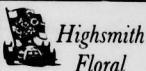
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Youth News/Views

Danny Butwin's story is a powerful reminder

by Mary Ann Wyand

Danny Butwin's story is unforgettable. Trapped inside a broken body, the 31-year-old Seelyville man has spent the last 10 years confined to a wheelchair and living in a Terre Haute nursing home because of brain trauma and other injuries sustained in a car crash caused by a drunken driver.

Danny can think clearly and understand conversation, but is unable to express his thoughts and feelings in words. He had a tracheotomy in his throat to assist his breathing and can only nod or shake his head to communicate. Because he cannot use his arms or legs, Danny needs help eating, liquidified food, dressing, and performing other daily activities that people generally take for granted.

In spite of his many disabilities, he manages to remain optimistic and cheerful about his situation most of the time.

Danny smiles a lot, enjoys having visitors, and doesn't mind listening to family and friends discuss his terrible accident. He wants to share his story to alert people to the dangers of drinking and driving.

A decade ago, the then-21-year-old son of Frank and Betty Butwin of Holy Rosary Parish in Seelyville was his life change completely in the few seconds that it took for the drunken man to cross the center line on Highway 40 and strike his car head-on during a summer rainstorm.

On the night of August 15, 1981, Danny

and several of his friends had gone to a local drive-in theater. They were on their way home after the movie when the intoxicated man left a nearby tavern and got into his automobile. He only made a few blocks before striking Danny's car. The crash ended his life and also the lives of two of Danny's friends.

Danny doesn't know that his friends died that night. He was in a coma for three months, then suffered a stroke.

"It was devastating," his mother told *The Criterion*. "It just changes your whole life. He was in a coma from that day until the first part of December. I don't try to think about that time when he was in Wishard Hospital. I can remember, but I don't want to remember."

Danny has become her number one priority, she said. "The nursing home becomes a second home. He was almost like a vegetable until March of 1982. I'm very thankful that he is the way he is now. I haven't stopped praying. I always pray."

The Butwins hope that sharing Danny's tragic story will remind teen-agers and adults that alcohol and other drugs are deadly and that this senseless tragedy can happen to innocent people when a chemically-impaired person drives a car.

"It just happened so quick," Danny's mother said. "It was a head-on collision just a few blocks from home. This is what happens when people drink and drive. You've just got to watch out for the other guy."

Teri McGraw, director of religious



DANNY'S STORY—Multiple injuries from a car crash caused by a drunken driver changed Danny Butwin's life completely. Teri McGraw, (left) parish administrator of religious education at St. Patrick Church in Terre Haute, and his mother, Betty Butwin of Holy Rosary Parish, Seelyville, hope people will remember his story.

education at St. Patrick Parish in Terre Haute, understands Danny's situation because seven years ago she also was the victim of a car crash caused by a drunken driver. But unlike Danny, she is living a normal life.

McGraw and Danny went to a Vigo County juvenile center to meet a group of teen-agers aged 13 to 17 who had been arrested for drunken driving. The program was arranged by Terre Haute law enforcement officials with assistance from the local chapter of Mothers Against Drunk Driving.

"It's not an easy thing to do," she said, "but Danny enjoyed seeing the kids. He spends his days watching television and to have company is a big delight."

Unfortunately, McGraw said, "People don't understand that they could be in the same type of situation some day because of a drunken driver. Danny will have these injuries for the rest of his life."

Teri McGraw said she gives thanks every day for her own recovery from a tragic crash.

"I too was hit by a drunk driver," she said, "but my miracle is that I can live a normal life. Because I am alive when so many victims don't survive, I feel a responsibility to speak to young people about the dangers of drinking and driving. Adults need to hear this message too, as they are the ones who set examples for youth."

Contests publicize Driving Straight into the '90s'

by Robin Fritz

Educating young people and their communities about the dangers of alcohol and other drug-impaired driving is the focus of "Driving Straight into the '90s," a national poster and essay contest sponsored by Mothers Against Drunk Driving (MADD).

Over \$13,000 in savings bonds and trips will be awarded to the 21 national winners who best represent the safety campaign theme, according to H. Dean Evans, state superintendent of public instruction.

Students in grades 1 through 12 may submit posters inspired by the theme, Evans said, while essays will be welcomed in both English and Spanish from students in grades 4 through 12.

National awards will go to poster and essay winners in each of the grades, and other prizes will recognize 21 individual finalists in each of those same divisions. February 1 is the entry deadline for posters and essays. Judging begins March 1 and winners will be notified on March 7 and 8 of next year.

Essays must be one page in length, with approximately 250 words. Posters may be

12 inches by 18 inches in size, up to 18 inches by 24 inches, and may be done in any medium, including water color, oil, crayon, acrylic, pencil, ink or magic marker. No wood, plastic, metal, glass, or other breakable materials will be accepted.

Entries will be judged on four criteria:

- Originality and uniqueness that reflects creative thinking.
- Style and expression, with spelling, neatness and legibility required for essays, and attractiveness, use of color and artistic ability considered for posters.
- Appropriateness and relationship to contest theme.

- Degree of visual impact for poster designs and effectiveness of mental impact for essays.

For official contest rules and entry forms, contact a local MADD chapter or write to MADD National Youth Programs, P.O. Box 541688, Dallas, Texas, 75354-1688. Aetna Life & Casualty is the corporate sponsor of this year's contest.

Mothers Against Drunk Driving is a nationwide, nonprofit corporation founded in 1980 that today has more than 2.8 million members and supporters. MADD's mission is to stop drunk driving and to support victims of drunk-driving related accidents.

"The MADD poster and essay contest provides our boys and girls with an opportunity to exercise their creativity while raising awareness among their peers to the dangers of drunk driving," Evans said. "I hope teachers are encouraging their students to take part in this contest."

The state superintendent of public instruction said he particularly hopes high school teachers will utilize the MADD poster and essay contest as yet another way to warn students about the dangers of alcohol and other drugs.

"High school students are very vulnerable to peer pressures," he said, "and all too often, this results in drinking and driving or abusing other drugs and controlled substances. We must reinforce the message that drinking and driving don't mix."

(Robin Winzenrad Fritz works for the Indiana Department of Education.)

Addict must acknowledge chemical dependency

by Mick Conway
Catholic News Service

If someone had the nickname "The Dragon Lady," what kind of mental image would you have of that person?

A fire-eating monster? A ferocious beast with a dangerous look in her eye and spikes on her back?

I have a friend who is affectionately called The Dragon Lady. However, she is

anything but those things. She is not your stereotypical dragon at all. In fact, she is quite the opposite.

She was given her title because in her role as an adolescent chemical dependency counselor she has developed the art of being confrontational with her teenage patients in order to break through their denial system.

Her way of being confrontational has earned the respect of her patients, as well as other counselors, because her manner is always kind and humane.

A teen-ager who was angry because she would not accept his watered-down version of why he had been admitted to the chemical dependency unit taped a piece of paper to her office door with the epithet "Dragon Lady" written on it.

She removed it from the door, stuck it on her blouse, and wore it into group therapy. This tactic completely defused the situation and gave notice that she would bear her new name with pride.

Once asked whether she considers herself a "tough" therapist, she replied that toughness was not the correct terminology to describe her style of therapy.

"Kids do not begin to get well until they work through the denial that is part of the illness of chemical dependency," she said. "Getting honest is (the) bottom line in recovery programs, and the role of the therapist is to lead teen-agers to that honesty by bringing them face to face with the reality of their situation."

I call this persistence vs. resistance. The hallmark of chemical dependency is denial.

It is blatant, it is entrenched, and it is universal. It is also impossible to make any headway in the treatment of this disease until alcoholics or addicts admit that they are, in fact, powerless over their drug of choice. This admission is the first step of their recovery—putting the denial they have lived with for so long aside and replacing it with honesty.

Dragon Lady is fond of saying that counselors provide education and motivation for their patients, but the kids find their own way back to sanity. The 12 steps of Alcoholics Anonymous provide the means by which people get well and stay well, and it's up to the recovering individual to live those steps.

A truly spiritual person, Dragon Lady incorporates our reliance on God for recovery in her work as a therapist. Her personal serenity, her openness about the importance of our Lord in her own life, and the happiness she radiates as a result all speak of the wonders that occur when we turn our lives and our wills over to the Great Healer.

Dragon Lady once told me that divine intervention was responsible for the beginning of her recovery. When her life had reached the depths of unhappiness, God gave her the insight and the strength to enter a treatment program.

That single act set in motion the beginning of a new life for her that has brought happiness, success, and a new-found career. No wonder she weaves the importance of spirituality into every treatment plan she develops for teenagers. It works!

Alcohol is most widely used and abused drug

Alcohol is the most widely used and abused drug available in our society today.

There are many influences on both youth and adults to use alcohol and other drugs, including television, advertising, and peer group pressure.

Serious alcohol and drug problems affect everyone in the family.

If problems continue or worsen over several months, it is important to seek professional help. Counselors can help defuse tension, re-open parent and teen communications, and diagnose and treat serious alcohol and drug problems.

When confronted with reality, many addicts are able to see how alcohol or other drugs interfere with life. Then, with help, they can make positive changes.

New Albany organizes Mid-Winter Youth Rally

"The Beat Goes On—Caring Hearts Heal the Hurts," the New Albany Deanery's Mid-Winter Youth Rally, will feature nationally-known speaker Anna Scally from Santa Rosa, Calif.

The two-day rally for high school students is scheduled Jan. 26-27 at the Quality Inn Lakeview at Clarksville.

For registration information, contact the New Albany Deanery Youth Ministry Office at the Aquinas Center at 812-945-0354.

☆☆☆

Richmond's Catholic Youth Ministry Committee sponsored their first annual Multicultural Dinner Nov. 10 for youth and adults from Holy Family, St. Mary and St. Andrew parishes.

Planned as an opportunity for fellowship, the dinner blossomed into a fundraiser for Richmond's Catholic Youth Organization. The menu featured foods representative of a variety of cultures.

Parishioners from all three churches donated foods made from recipes that originated in Germany, Hungary, Ireland, Italy, Poland, the Philippines, and America, according to Melody Schroeder, Richmond's tri-parish youth minister.

"The food was delicious and the variety was awesome," she said. "The CYO Youth Council was responsible for selling tickets and promoting the event. We sold over 100 tickets, a great number for our first year."

Youth Council members and other teenagers helped with set-up, food service, and the equally important clean-up duties.

"Many of the teens also helped decorate," Schroeder said. "The teamwork and enthusiasm was neat to see in the youth. The parishioners that joined in fellowship and support of the event really seemed to enjoy themselves. Many commented on how they would like us to hold a second annual Multi-Cultural Dinner."

In addition to the teen volunteers, St. Andrew parishioner Mary Beth Spitz, St.

Mary parishioner Catherine Marino, and Elma Vogelsang from Holy Family Parish helped Schroeder with arrangements.

☆☆☆

Bishop Chataud High School students recently assisted the Little Sisters of the Poor, the Holy Cross Food Pantry, and the Catholic Social Services Crisis Center in Indianapolis with canned food donations for the Thanksgiving and Christmas holidays.

Sponsored by the Student Council, Christian Formation Program, and religion department, Chataud's monthlong food drive began on All Saints Day with remarks by Father Don Quinn, school chaplain, during an all-school Mass.

Chataud's annual food drive netted more than 4,000 cans of food.

"The purpose of the program is to assist students in their awareness of hunger as they try to live the Beatitudes to the fullest," Kathleen Hahn Keiner, Chataud's director of development, explained. "The collection ended at Thanksgiving."

Freshman students gave their food donations to the Holy Cross chapter of the St. Vincent de Paul Food Pantry, while sophomores designated their canned goods for use by the Little Sisters of the Poor at the St. Augustine Home for the Aged. Juniors and seniors decided to help the Crisis Center, located at the Catholic Center.

☆☆☆

"Why Did I Do That? Critical Reflection and Circumstances" is the theme for the Catholic Youth Organization's next "Seven Super Mondays" program Dec. 17 at 7 p.m. at the CYO Youth Center in Indianapolis.

No registration is required for the free monthly program on "Choices: Tackling Your Biggest Decisions." Contact the CYO office at 317-632-9311 for information about other "Seven Super Mondays" programs.

☆☆☆

Students interested in enrolling at Our



PLANNERS—Rally steering committee members (left to right) Margo Plyman, Tyson Schroeder, Kyle Walker, and Deborah Zielberg discuss plans for the New Albany Deanery's 1991 Mid-Winter Youth Rally. (Photo by Ray Lucas)

Lady of Providence High School at Clarksville for the freshman class of 1992 are required to take a free placement test scheduled Dec. 15 from 8:30 a.m. until 11:30 a.m. at the school.

For more information, telephone Rene Lippman at 812-945-2538.

☆☆☆

Terre Haute Deanery youth group members from St. Benedict, St. Ann and Sacred Heart parishes have prepared a special mime performance of "The Ragman" as an Advent project.

Chris Maierle plays the Ragman, with Lori Schaffer as the narrator. Other characters are Amy Myers, Jason Douglas, Kris Harney, Stacey Patterson, and Pat Goodwin.

Other combined youth group Advent projects include helping assemble holiday food baskets Dec. 20 at St. Benedict Parish and Christmas caroling Dec. 23 at the Simon House, Garfield Towers, and Maplewood Manor, according to Janet Roth, tri-parish youth minister.

☆☆☆

Registrations are now being accepted for the Catholic Youth Organization's annual "I Want to Live" peace and justice workshop Jan. 18-20 at the CYO Youth Center in Indianapolis.

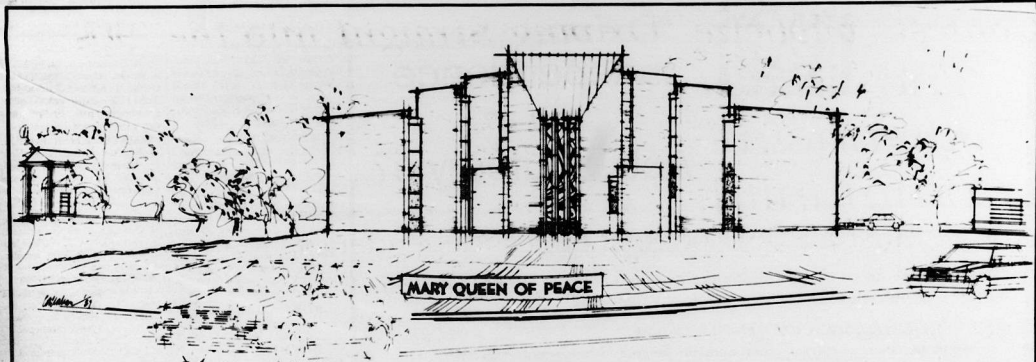
"This weekend experience is a chance for us to take a closer look at our world and what measures we can all take to make it a better place," Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, explained. "It is a special opportunity to experience global issues and see how others around us live."

For registration information, contact the CYO office at 317-632-9311.

☆☆☆

A Quest Retreat sponsored by the Catholic Youth Organization Dec. 14-15 at the CYO Youth Center in Indianapolis will help high school freshmen and sophomores take in-depth looks at themselves, others, and God.

Another Quest Retreat is scheduled March 8-9, with registrations due by Feb. 18. Contact the CYO office at 317-632-9311 for program information.



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BOOK REVIEW

How the church 'makes' saints

MAKING SAINTS, by Kenneth L. Woodward, Simon and Schuster (New York, 1990) 438 pp., \$21.95.

Reviewed by Brian T. Olszewski

When you grew up chanting the Litany of the Saints several times a year, you eventually begin to wonder about some of those names and the people who have them. You begin to wonder about sainthood.

Kenneth L. Woodward in "Making Saints" has written the ideal volume for anyone who ever wondered aloud, "Hey, why isn't Archbishop Romero a saint?" or "How come married people aren't saints?" (There are, but Woodward explains why more clergy and religious than lay people are canonized.)

If there were an international club for hagiologists, a prerequisite for joining would be the reading of this text. The author, who is both Catholic and a journalist—having covered the Vatican for 25 years as religion editor at Newsweek—now only talks about saints and potential saints and their causes,

but he introduces the reader to the process for canonization and to the people who are part of that process.

Among other things the reader will learn is that the road to canonization is expensive, time-consuming and political. The holiest person in Catholicism may never wear the title 'saint' if he or she remains a role model for a political cause, is being promoted for sainthood by people who are long on devotion but short on money, or whose life is not extraordinary

enough to get a hearing from the Vatican Congregation for the Holy Causes.

Some may not wish to read this book because it tarnishes the mythical halos that surround the canonization process. The revelations may damage what they view as a path lined with piety.

The reader who realizes that those designated for sainthood bring to an imperfect process their assortment of human imperfections and failings will find this book honest and engaging. Even the most learned of church people will learn important Catholic history lessons.

(Olszewski is the editor of the *Northeast Indiana Catholic*, newspaper of the Diocese of Gary, Ind.)

(At your bookstore or order prepaid from Simon and Schuster, 1230 Avenue of the Americas, New York, NY 10020. Add \$2 for shipping and handling.)

† 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.)

† ATKINSON, Janet C., 57, Our Lady of the Greenwood, Greenwood, Nov. 18. Wife of William P.; mother of Monique Hudson, Martin, Michael and Mitchell; sister of Theresa Rossi, Joyce Miller, Phyllis King and Evelyn Munson; grandmother of one.

† CASSIDY, Elmer L., 87, Little Flower, Indianapolis, Nov. 27. Husband of Ella M.; father of Ronald L.; brother of Anida Griswold; grandfather of five; great-grandfather of three.

† COHOAT, John J., 61, Little Flower, Indianapolis, Nov. 26. Husband of Mary (Steff), father of John S., Vincent J., Matthew A. and Jeffrey M.; son of Clara; brother of Claire Brezeckik.

† COONEY, Nellie I. (Steinke), 71, St. Jude, Indianapolis, Nov. 29. Mother of James, Janet, Henry, Carol and Nancy Mickey; sister of Lavina S. Sweeney and Edna Beyer Burnett; grandmother of two; great-grandmother of one.

† DOHERTY, Marge Ann, 57, St. Margaret Mary, Terre Haute, Nov. 30. Wife of John; mother of John J.; daughter of Katie Stewart; sister of Jim, Earl, Joe, Jane and Judy Stewart.

† DOYLE, Margaret E. (Schwimmer), 87, St. John, Indianapolis, Nov. 28. Mother of Franciscan Sister M. Dominica, Rosemary Becher and Thomas D. Jr.; grandmother of 10; great-grandmother of 21.

† FOSTER, James G., 52, St. Pius X, Indianapolis, Nov. 27. Husband of Denise (Kogler); father of Mark, Buechel, Sue Dinius, Mary Anne Courtney, Lili and Dan; brother of Ronnie, George, Jerry, Marion Anne, James Shepleman, Carolyn Greely, Rosalie Whitte and Darlene Richard; grandfather of four.

† GREENWALD, Eric, infant, St. Monica, Indianapolis, Nov. 27. Son of Eric Foster and Mary; grandson of Frank and Joseph Whitall, Alberta Dennis and Lenora Cripps; grandmother of two.

† HAYCRAFT, Catherine, 70, St. Augustine, Jeffersonville, Nov. 30. Mother of Alice Marie Keown, Alma Jean Grubbs, Dolores Ann Rutherford and Rosie Fugate; sister of William and Joseph Whitall, Alberta Dennis and Lenora Cripps; grandmother of two.

† HELDMAN, John B., 45, Our Lady of the Greenwood, Greenwood, Nov. 26. Husband of Mary; father of J. Scott, son of Cecilia; brother of Martin, Roy, Bill and Mary.

† INDIANO, Etore, 82, St. Pius X, Indianapolis, Nov. 24. Husband of Malfie (Flacco); father of Ignazio Michael; brother of Frank, Gene, Mary Carotta and Ermina DiNuzzi; grandfather of five; great-grandfather of six.

† MACNUS, Frank E., 84, St. Vincent de Paul, Bedford, Dec. 5. Husband of Nettie (Davis); father of Angie Hudson and John; brother of Carmela Perrino; grandfather of 15; great-grandfather of 15.

† MATTIMORE, Anne, 95, St. Anthony of Padua, Clarksville, Nov. 22. Mother of John D. Jr., Mary Wising and Ann Ropke; grandmother of 11; great-grandmother of 18.

† MEDLOCK, Walter "Butch," 71, St. Mary, New Albany, Dec. 1. Father of Pat Wolf, Mary C., and Bobbie Lou Hollabaugh; brother of William P. Sr. and Catherine; grandfather of five; great-grandfather of five.

† OBERMEYER, Leo H., 80, Holy Family, Oldenburg, Nov. 26. Husband of Marcella (Goldschmidt); father of Jerome, Gilbert,

Ronald, Robert J., Edward, Richard, and Rose Marie Whitfield; brother of Joseph, Ida Bueening and Josephine Grieve; grandfather of 15; great-grandfather of five.

† PATRICK, Arthur A. "Pat," 72, St. Pius X, Indianapolis, Nov. 23. Husband of Peggy (Prewer), father of Shan M., Neer, Michael J., and Lisa P. Schroeder; brother of John D.; grandfather of 15.

† PFEFFER, Ryan Scott, 11, St. Ruff, Indianapolis, Nov. 24. Son of Randall and Nancy; brother of Joseph; grandson of Walter and Janet; Virginia Scardon.

† FRILLER, Mary Katherine, 83, St. Jude, Indianapolis, Dec. 2. Stepdaughter of Barbara Adams and Albert.

† RUSSELL, Paul K., 73, St. Pius X, Indianapolis, Nov. 25. Husband of Florence; father of L. Harry, Betty Adams and Barbara Loe; brother of Byron H., Joseph, Harry E., Margaret Weather and Jo Ann Bartholomew; grandfather of 13.

† SAUER, John (Jack), 76, Our Lady of the Greenwood, Greenwood, Nov. 18. Husband of Josephine; father of John, Mary Wiese and Cindy Ann; brother of Mary Louise.

† SCHIAVONE, Dante A., 61, St. Monica, Indianapolis, Dec. 4. Husband of Lena M. (Grossi); father of Peter V. and Michael A.; son of Helen; brother of Norma Horvath, Mary Lou Bonaventura and Ben; grandfather of two.

† SMITH, Dolores, 71, St. Mary, Rushville, Dec. 1. Mother of Gerald N.; sister of Kristin Starn, Anne Fuller and Frances Owens; grandmother of Kristen and Karen Smith.

† WALKER, Vincent Paul, 79, St. Monica, Indianapolis, Nov. 27. Husband of Della (Barne); father of Vincent Paul Jr., and Katherine Miltz; brother of Rosemary Curtis; grandfather of four.

† WILHITE, Madeline Virginia, 65, Our Lady of the Greenwood, Greenwood, Nov. 22. Wife of Jack B.; mother of Rick, John, Jennifer, and Mary Jane Hannan; sister of Richard; grandmother of four.

† WILLIAMSON, Wilberta Mae, 71, Our Lady of the Greenwood, Greenwood, Nov. 26. Wife of Willard; mother of W. Joseph Jr. and Beverly Hoy; sister of Joseph Mescal; grandmother of six.

† WINTER, Edward, 78, St. Lawrence, Lawrenceburg, Dec. 5. Brother of Leo, Thelma and Alma.

Providence Sister Rose Genevieve Flaherty, 94, dies

TERRE HAUTE—Providence Sister Rose Genevieve Flaherty died in Union Hospital here on Dec. 2 at the age of 94. The Mass of Christian Burial was celebrated for her on Dec. 5 in the Church of the Immaculate Conception at St. Mary of the Woods.

The former Eileen Flaherty was born in Peru, Ind. She entered the Congregation of the Sisters of Providence in 1912 and professed final vows in 1923.

Sister Rose Genevieve was a teacher and school administrator in Illinois and Indiana schools. Her assignments in the Archdiocese of Indianapolis included St. Philip Neri in Indianapolis and St. Joseph in Terre Haute.

Nieces and nephews survive Sister Rose Genevieve.

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New secretary of state says liberty entails voice on issues

by John Thavis
Catholic News Service

ROME—Religious liberty for today's Catholics must include a public voice on issues such as the right to life, divorce and education, said the Vatican's new secretary of state, Archbishop Angelo Sodano.

Archbishop Sodano said religious liberty has a wider social meaning and cannot be limited to freedom of conscience for individuals. Such a view would lead to the "privatization" of religion, he said.

The archbishop made the remarks in an interview a few weeks before his appointment as secretary of state Dec. 1. The interview was published in the November issue of the Italian-based magazine *30 Giorni* (30 Days).

In the interview, Archbishop Sodano defended the Vatican's persistent diplomatic efforts around the world and said the church's influence was growing in international affairs. The political changes in Eastern Europe have given new life to the term "freedom of religion," he said, but the Vatican will carefully monitor to make sure it is fully preserved.

"Religious liberty is the freedom to live, profess and spread one's faith. In the name of religious liberty, believers also deserve recognition of the right to promote Christian values, such as the right to life, the indissolubility of marriage and Christian education of youths," he said.

"Obviously, this must be done while respecting the constitutional structures of different countries," he added.

Archbishop Sodano, who represented the Vatican at the recent Conference on Security and Cooperation in Europe, said Europe was in a "transition phase"—leaving away from decades of control by Eastern and Western blocs.

A "new form of dialogue" among European nations is needed, he said, in which the continent's diversity and national identities can be expressed.

He said that while much of the Vatican's diplomatic attention is focused on Europe, "there is not a 'Eurocentrism' at the Holy See." He noted that the Vatican has diplomatic contacts with 123 countries and said the church's voice "has been listened to with respect" in recent decades.

"The reason for this more extensive presence of the Holy See in international affairs can be found in the growing influence of the church in the life of individual nations and in the massive work undertaken by recent pontiffs in favor of world peace," he said.

During the current crisis in the Persian Gulf, as in other cases of conflict, the Vatican "has the duty to remind national leaders of the primacy of the way of peace, and to work—where its work is accepted—to maintain and re-establish peace," the archbishop said.

In the Gulf, he said, "it is true that there are few Catholics in that zone, but there are many values that are at stake."

The Vatican is asking that all states show "the most rigorous respect for the ethical norms of peaceful coexistence." The action of a single state and the reaction of another state should be inspired by international law, he said.

Archbishop Sodano said some people wrongly see Vatican diplomacy as "a compromise of the truth with error" at times. "It is not like that. It must not be like that. At least not for the Holy See," he said.

"For the Holy See, diplomacy is an instrument of dialogue, aimed at defending and promoting the rights of Catholics and favoring peaceful international relations," he said.

He said he considers his diplomatic role at the Vatican an aspect of his priestly life. Service to international harmony is a service to the church, he said.



PAPA WELCOME—Pope John Paul II greets Archbishop Angelo Sodano, the new Vatican pro-secretary of state, at the

Vatican Dec. 1. The 63-year-old Italian archbishop was appointed that day. (CNS photo from Reuters)

Haiti baseball plant closes after demands

by Catholic News Service

ERIE, Pa.—Pax Christi U.S.A., which had demanded an investigation into working conditions at a Rawlings baseball manufacturing plant in Haiti, has cried foul over the Nov. 30 closing of the plant.

The plant's 1,000 workers were not told of the closing until their last day, according to Benedictine Sister Margaret Wehrer, Pax Christi spokeswoman.

Sister Margaret said her Nov. 29 call to the Rawlings' parent company, Figgie International, to check on plant closing rumors drew a comment from a Figgie spokesman that the company could neither confirm nor deny the rumors.

She said a Nov. 30 Rawlings announcement cited political instability in Haiti as the reason for closing the plant, which manufactured all baseballs used by Major League Baseball.

Sister Margaret told Catholic News Service Dec. 7 the plant closing will only contribute to Haitian political instability. Turmoil has rocked the Caribbean island nation since well before the overthrow of Jean-Claude "Baby Doc" Duvalier in 1986.

Nationwide democratic elections were scheduled for Dec. 16. Father Jean-Bertrand Aristide, a populist priest dismissed from the Salesian order, is the leading presidential candidate.

Baseball manufacturing operations have been shifted to a Rawlings plant in Costa Rica.

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Walesa wins presidency with bishops' support

by Catholic News Service

WARSAW, Poland—Lech Walesa, who rose from an unemployed electrician to the presidency of Poland, won the election with tacit support of the nation's bishops.

Walesa, a devout Catholic, traveled Dec. 11 to Poland's holiest shrine in Czestochowa to pray before the Black Madonna, the Polish patroness whose image he always wears on his lapel.

The Nobel Peace Prize laureate will probably be sworn in as president later in December. Unofficial results of the runoff election gave Walesa 74 percent of the vote and Stanislaw Tyminski, an emigre businessman, 26 percent.

Walesa was the Polish bishops' favorite in the Dec. 9 elections, although the hierarchy decided against officially supporting his campaign, said Cardinal Jozef Glemp of Gniezno and Warsaw.

"In truth, the church has abstained from directly intervening in the elections," he said in an interview in the Dec. 5 issue of *Il Tempo*, a Rome daily newspaper.

He said a Nov. 30 Polish bishops' statement was clear in

indicating that the hierarchy preferred Walesa because he led the Solidarity struggle against the communist government.

Cardinal Glemp said in the interview that the election between Walesa and Tyminski, who lived outside Poland during the anti-communist struggle, was "a choice in which the good of the entire nation" was at stake.

In their Nov. 30 statement, the Polish bishops said the helm of the state should be passed to a person who based his actions on Christian virtues and would preserve the good achieved by Poland and other countries that overcame "totalitarian enslavement."

About 95 percent of Poland's 37 million population professes Catholicism.

Walesa, sipping victory champagne, pledged to rebuild a country battered by four decades of communism and take it closer to the European community.

"We have to build a system that fits into Europe. I want to build it with you. I never doubted for a moment that we would win," Walesa told a news conference after initial results were announced.

"We have moved away from the system of the past 45

years and now we must build a new one," said the Solidarity trade union chairman, who led Poland's long struggle against communism to victory last year.

Walesa will take over the presidential Belvedere Palace from Gen. Wojciech Jaruzelski, the former communist leader who jailed Walesa and thousands of Solidarity members under martial law in 1981 and 1982. Jaruzelski was among the first to congratulate the new president.

Walesa asked Bogdan Fortusiewicz, head of Solidarity's Gdansk chapter, to take over his responsibilities at the union.

Walesa promised to speed up political and economic reform in Poland and pursue a softened version of the Solidarity-led government's austerity measures, aimed at creating a Western-style free market.



Lech Walesa

Accused slayers of Jesuits to be tried

by Catholic News Service

SAN SALVADOR—The judge heading El Salvador's probe of the 1989 slaying of six Jesuit priests has ordered an army colonel and eight other soldiers to stand trial for the murders, a court spokesman said Dec. 8.

Under the order by Judge Ricardo Zamora, Col. Guillermo Benavides, three junior officers and five soldiers will stand trial for the Nov. 16, 1989, killings on the campus of the Jesuit-run Central American University.

However, leading churchmen and U.S. congressional investigators have said they believe the "brains" behind the killings remain at large. There have also been allegations of an attempt by top officers at covering up the military's involvement in the crime.

The murders, including those of the Jesuit's cook and her

teen-age daughter, occurred during a huge offensive by leftist rebels in the capital city of San Salvador.

"Zamora decided last night to send to the next stage the trial against the nine suspects for the crimes of murder and terrorism," court spokesman Mario Gonzalez said.

Admirers of the slain priests say they were intellectuals who sought a peaceful end to the country's 11-year civil war and to the deep-rooted social inequalities they considered its cause.

Many rightists and members of the armed forces saw them simply as the brains behind the rebel Farabundo Marti National Liberation Front and accused them of spreading Marxist ideas among the nation's youth.

Solving the murders was one of the conditions set by the United States for unfreezing some \$43 million in military aid withheld in September, partly in protest at human rights abuses by the U.S.-backed armed forces.

The State Department said Dec. 7 it was speeding up the release of \$48.1 million in military aid due to the Salvadoran government this year and next, to help counter an 18-day-old offensive by the FMLN rebels.

Benavides, the other officers and four of the five soldiers were arrested in January after an initial investigation ordered by President Alfredo Cristiani found that troops had taken part in the killings. A ninth soldier deserted and will be tried in absentia.

The eight victims were shot to death with high-powered rifles in a pre-dawn raid.

Zamora began the preliminary investigation of the murders more than a year ago to determine if there were sufficient evidence to take the case to trial.

Court spokesman Gonzalez said the defendants could appeal the decision to a higher court and that a date for the trial might not be set for at least three months.

Leading Jesuits, including the order's chief representative in Central America, Father Jose Maria Torieira, have said there are indications that officers superior to Benavides took part in ordering the killings. Benavides is the most senior military officer ever to face trial in a human rights case in El Salvador.

A U.S. congressional task force monitoring the case and human rights groups have echoed the charges, accusing the military of a coverup.

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