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Archbishop initiates strategic plan

by John F. Fink

The process for developing a strategic plan for the future directions of the archdiocese continued this week as Archbishop Daniel M. Buechlein started to survey leadership groups.

A "situation analysis questionnaire" has been sent, or is being sent, to leaders within the archdiocese, including all clergy and pastoral leaders.

The development of a strategic plan was announced in last week's *Criterion* after the process was described to members of the Archdiocesan Pastoral Council at its meeting Nov. 21. It is hoped that the plan can be implemented by the first anniversary of Archbishop Buechlein's installation next September.

The first step of the process is an analysis of the present situation of the archdiocese. The questionnaires mailed this week are part of that step. In a letter sent with the questionnaire, the archbishop said that the situation analysis "will identify our archdiocese's major strengths, weaknesses, opportunities and threats at this moment in our history."

Previous planning efforts, studies and recommendations will also be part of the situation analysis, he said.

The analysis will be used in drafting the strategic plan for the archdiocese. This will be done by a core planning team comprised of representatives from advisory groups and operational personnel in the archdiocese. During the Archdiocesan Pastoral Council meeting, the

archbishop said his team will consist of 15 people, including himself.

In his letter, Archbishop Buechlein said that "as the plan is developed, an extensive consultation process will invite the participation and 'ownership' of the entire Catholic community in central and southern Indiana."

When the plan is completed, the archbishop said, it "will include a series of specific, practical 'action steps' and 'accountability' which allows us to measure (in both qualitative and quantitative ways) how well we're doing in our efforts to achieve our objectives. In addition, the core planning team will review the archdiocesan plan on a quarterly basis and revise it annually."

The questionnaire asks seven two-part questions about the needs of the archdiocese as a whole. The archbishop noted that "recent studies have examined various aspects of our ministry, but we also need your insights and observations about the full scope of our life as an archdiocesan church."

The seven two-part questions on the questionnaire are:

1. What have been the major accomplishments of our archdiocese? What action can we take to further them?
2. What have been our major shortfalls? What action can we take to minimize the impact of these shortfalls?
3. What are our major strengths? How can we build on these strengths?
4. What are our major weaknesses? How can we correct them or minimize their impact?

5. What are the major opportunities that lie before us in the next five to 10 years? What can we do to successfully address these opportunities?

6. What are the major threats or risks to our continued success over the next five to

10 years? What can we do to resolve them or contain their impact?

7. What are the three most important tasks that we face over the next five to 10 years? Why are they the most important tasks?



CHRISTMAS STORE—Edward Timpe (left) was excused for the day from fourth-grade studies at St. Matthew's School, Indianapolis, to help at the Catholic Social Services Christmas Store. With him are volunteer Dianne Gardner and Nancy Timpe, chairperson for the event. Sixty people provided 600 volunteer hours just to set up the store so that the needy can select Christmas gifts for family members for a small fee. The store will be open two weeks, helping 200 families comprised of 800 individuals. (Photo by Margaret Nelson)

Church has shifted views on pedophile priests

by Jerry Filtreau
Catholic News Service

WASHINGTON—When the U.S. Catholic bishops adopted a resolution Nov. 19 expressing concern for victims of clergy sex abuse, it was the first time the bishops as a body had engaged in public discussion of the issue.

But behind the first public discussion was a long history of the bishops' efforts to address sex abuse, especially child molestation, by their priests.

At least five other times in recent years they have devoted time during their national meetings to closed-door discussions of clerical pedophilia. Out of those workshops and seminars has come a concerted effort to deal with all aspects of the problem.

One of the most infamous clergy pedophilia cases in the country was that of Father Gilbert Gauthé, a priest of the

Diocese of Lafayette, La., who in 1985 was sentenced to 20 years at hard labor for sexually abusing small boys.

Even purged of the lurid details—most news reports carefully avoided specifics—the Gauthé case shocked the nation: For years the priest had freely preyed on dozens of boys, many under 10, and church authorities and parents had failed to recognize the signals that should have warned them of something gravely amiss.

In retrospect, the Gauthé case marked the start of far-reaching reforms in the way the Catholic Church in the United States deals with the issue.

A leading priest-psychiatrist, Jesuit

Father James J. Gill, described it as "a wake-up call" that alerted the nation's church and mental health officials to the nature and extent of child molestation by priests.

(See Archbishop Buechlein's column on page 2 for more about this subject.)

Before that, he said, bishops "did not ignore it" when a priest was accused of sexual activity with a minor, but they approached it primarily as a moral issue of temptation and sin, not as a psychological or psychiatric problem.

"Bishops thought they were doing the

best they could by moving the priest to a new situation," away from the child he had been attracted to, Father Gill said.

But as the Gauthé case unfolded, "a lot of us became aware (that) not only does this happen, but when it happens the implications are monumental—not just financially, but in how many people are involved (as victims), the harm to them and to their families," he said.

In spring 1985, a few months before Father Gauthé was sentenced to prison, St. Luke Institute in Suitland, Md.—a facility founded to treat priests and religious who suffered from alcoholism—notified bishops and religious orders that it was changing its focus to specialize in treating those whose primary diagnosis was sexual behavior problems. Immediately "we got swamped with referrals," said Dr. Frank L. Valcour, a psychiatrist and director of St. Luke's.

Because of the awareness provoked by the Gauthé case and other incidents being (See CHURCH'S VIEW, page 8)

Bishops' Resolution On Clergy Sex Abuse

During their fall meeting the U.S. bishops approved a resolution recommending that dioceses:

- † Respond promptly to all allegations of abuse where there is reasonable belief that abuse has occurred.
- † Relieve the alleged offender promptly of his ministerial duties and refer him for appropriate medical evaluation and intervention if an allegation is supported by sufficient evidence.
- † Comply with the obligations of civil law as regards reporting of the incident and cooperating with the investigation.
- † Reach out to the victims and their families and communicate the church's sincere commitment to their spiritual and emotional well-being.
- † Deal as openly as possible with members of the community within the confines of respect for the privacy of the individuals involved.

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THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Pedophilia is a large problem in society

by Archbishop Daniel M. Buechlein, OSB

I have been shocked in recent years by the ever more apparent phenomenon of violence in the United States. I am appalled by the ever increasing revelations of sexual abuse and incest which seem to have reached epidemic proportions among us. Has this always been a grave problem, but one that was buried deeply in secrecy?

I share a sentiment recently expressed by Bishop William Higi in the Catholic weekly newspaper of the Lafayette Diocese. He wrote: "No single pastoral issue is more painful to those of us who are bishops than the sexual abuse of a child involving a priest perpetrator or a person in the employ of the church." Brother priests and other religious and lay leaders of our archdiocese share that pain.

Bishop Higi cited important statistics. Research suggests that as many as one out of every four girls and one out of every six to 10 boys is sexually abused before they reach their 18th birthday. Contrary to media impressions, it simply must be said that rarely are priests perpetrators of this abuse. But I hasten to add that one priest pedophile is one too many. As Bishop Higi puts it,



"An encounter with a priest pedophile must be a trauma beyond description."

Pedophilia is a disorder and it is a large problem in our society. As Bishop Higi notes, among perpetrators "the sexual abuse of children knows no class, race, social, income, religious or occupational distinctions." It is also important to note that the disorder of pedophilia is not determined by gender or sexual orientation or whether the person is married or celibate.

There is a general impression abroad that needs careful clarification. It concerns fear about a "cover-up." The media have reported claims that there has been and there continues to be a widespread cover-up of priest pedophiles by church leaders. In fact one of the initial letters I received recently moved immediately from "welcome to Indianapolis" to a scolding because we bishops are covering up rampant clergy pedophilia. I want to assure all who are rightfully concerned about this terrible problem that forthright and proper action is and will be taken in regard to any information which is brought forward concerning a priest or any other person employed by the Archdiocese of Indianapolis.

In fairness to predecessor bishops and church leaders, until recently pedophilia was not even understood by professionals like psychiatrists and psychologists. Mistaken judgments, sometimes based on professional advice, were indeed made about the treatment and future placement of pedophiles. The problem was generally viewed

as a moral problem and that is why repentance and change of assignment was viewed as an acceptable solution in cases that were made known. Nor was it generally understood how to deal with the trauma of the victims of abuse or how many victims there even might be.

Like other bishops, I am so sorry for what has happened. While I cannot change what has happened, I can say that today we know that pedophilia is a grave disorder and must be and is treated as such. I am also firmly committed to do all I can to prevent further abuse. And I am committed to provide professional, pastoral and loving help for victims of abuse whom we know are in need. I echo Bishop Higi when I say that perhaps no other institution is doing as much as the Catholic Church to address this issue.

But I am frankly worried. The vast majority of perpetrators of abuse are in our families and our homes and there is where the large cover-up seems to be happening today. Our archdiocese is committed to help educate and raise consciousness about sexual abuse and incest and about steps we can take to prevent the abuse of children or anyone else, no matter who the perpetrators are. And yes, we are obliged and committed as church to help those who suffer the tragic disorder of pedophilia among us. I want to assure you that we are taking steps to solve this problem and they have taken it on the chin. We need healing all around. We share a tremendous challenge! Please help us.

EDITORIAL COMMENTARY

The archbishop starts setting future directions

by John F. Fink
Editor, The Criterion

When Archbishop Daniel M. Buechlein arrived in Indianapolis, he found a number of studies on his desk with many recommendations about what should be done to meet the problems of the church in this archdiocese. This is because of the foresight of the late Archbishop Edward T. O'Meara, who commissioned those studies before he died.

Certainly the study that has had the most publicity has been the Future Parish Staffing project done by a committee of the Council of Priests. Its recommendations for staffing parishes, taking into consideration the lower number of priests available in the future, became controversial when some of them called for closing or consolidating some parishes.

The Archdiocesan Pastoral Council also made its study of the needs of the archdiocese. It drafted a mission statement, set goals and objectives, and created task forces to start accomplishing them. Then Archbishop O'Meara died and the work of the council was halted until after a new archbishop was appointed.

Other studies were made by the Conservation Company of Philadelphia. One of these was a study of the future of Catholic education in the archdiocese that culminated in the Education Summit held last January.

Another study was of urban ministry, another controversial issue since it concerns ministry to low-income people in the center city of Indianapolis, many of whom are not Catholic. And the final study was a management audit of the administration of the archdiocese, the recommendations of which have never been made public.

All this was on Archbishop Buechlein's desk when he was installed in September. There were a lot of recommendations for him to consider. But all these studies had an important and essential ingredient missing. The new archbishop, the one responsible for administering the archdiocese, had had no role in formulating the plans. How could they be his plans for the future direction of the archdiocese when he had had nothing to do with preparing them?

In the business world, can you imagine a new chief executive officer taking over a corporation and just carrying out the plans of his predecessor? The direction of an archdiocese, like that of a corporation, must have the input of the CEO.

From the time of his appointment as archbishop on July 14, Archbishop Buechlein has made it clear that he believes in strategic planning. That was his reputation

at both St. Meinrad Seminary and in the Diocese of Memphis.

During his first press conference and again during his first meeting with Catholic Center employees, he stressed that, as he said, "I am somewhat familiar with the needs and hopes and plans of the Archdiocese of Indianapolis. Nonetheless, I plan to take some time to look and to listen and to ask questions before I make any decisions."

That is what he is doing now. He has put into motion a process that will analyze the archdiocese's strengths, weaknesses, opportunities and threats from which will come a strategic plan. He hopes to have wide consultation as the plan is being developed so that the final result will be "ownership" by our entire Catholic community.

This doesn't mean that we are going to "re-invent the wheel." All those studies mentioned above will be included in the analysis of the archdiocese's current status.

Just having those studies will move the process along; if they didn't exist they might have to be commissioned.

The archbishop is also well aware that, as he has said, it's time to stop studying and start implementing. So he is proceeding with all deliberate haste. He would like to have his strategic plan in place and being implemented by the time of the first anniversary of his installation next September. That seems like a very realistic timetable.

Is the final strategic plan going to resemble the recommendations made by any of the previous studies? No one knows the answer to that. We do know, though, that during the five years our archbishop was Bishop of Memphis that diocese experienced considerable growth. He was able to dedicate eight new churches and several school expansions, among other things. And in March of this year he announced plans for still more new parishes.

No doubt he would like to be able to plan for similar growth for the Archdiocese of Indianapolis.

OFFICIAL
APPOINTMENT

Effective January 6, 1993

REV. JOHN GEIS, from priests personnel director to pastor at St. Mary of the Knobs, Floyd County, is retaining current assignment of priest moderator to St. Maurice, Napoleon; Immaculate Conception, Millhouse; and mission, St. Dennis, Jennings County; with residence at St. Mary of the Knobs.

The above appointment is from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Four parishes to celebrate the
feast of Our Lady of Guadalupe

by Margaret Nelson

At St. Mary, the regular 1:15 Sunday afternoon Spanish Mass on December 13 will honor Our Lady of Guadalupe. Father Mauro G. Rodas, pastor of St. Mary, is a native of Ecuador and director of the Hispanic Apostolate for the archdiocese.

A novena, using a statue of Our Lady of Guadalupe in parishioners' homes, will close with a rosary at the Marian Center at 7 p.m. Friday, Dec. 11.

This year, three other Indianapolis churches will sponsor celebrations in honor of the feast of Our Lady of Guadalupe.

Holy Cross, which has a large number of Hispanics in its parish community, will coordinate its celebration with St. Philip Neri. A *las mananitas* (morning prayer) will be held at 9 a.m. Saturday, Dec. 12, at Holy Cross, to be followed by *pan dulce y cafe* (sweet bread and coffee).

"We will gather once more at St. Philip at 5:30 p.m. for a bilingual Mass," said Father Michael O'Mara, administrator of St. Philip. "There will be a big fiesta after that in Father Busald Hall."

Father O'Mara speaks Spanish and has worked with Hispanic people in Indianapolis, San Antonio and in Guatemala. He said that traditional Spanish music will be featured during the Mass and there will be folk dancing at the fiesta. Food will be provided by local Hispanic restaurants, and coordinated by Mexico Lindo and El Sol de Tala.

Holy Spirit Church will have a bilingual Mass at 10:30 a.m. on Saturday, Dec. 12, with Father Peter Gallagher, associate

pastor of Holy Spirit, presiding. Music will be provided by a folk choir. Father Gallagher taught at a center city Los Angeles Catholic school where about one-third of the students were Hispanic before completing his seminary work for ordination this June.

The St. Mary celebration will have the theme: "Hail Mary, Mother of the Americas." The many Hispanic associations and representatives of different nationalities have been invited to attend the Dec. 13 Mass. Many are expected to dress in their native garb and to offer petitions on behalf of their countries of origin.

The United States, Mexico, Colombia, Puerto Rico, Venezuela, Peru, Argentina, Panama, Costa Rica and Ecuador are among countries that are expected to be represented at the St. Mary liturgy. A pitch-in fiesta will be held at the Marian Center after the Mass.

Moriarty set to
become deacon

Joseph Moriarty, who is studying at St. Mary of the Lake Seminary, Mundelein, Ill., will be ordained to the diaconate by Cardinal Joseph Bernardin at the Chapel of the Immaculate Conception there Dec. 12.

A native of Little Flower Parish in Indianapolis, Moriarty will be ordained to the priesthood for the Indianapolis Archdiocese at SS. Peter and Paul Cathedral on June 5, 1993.



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RETIREMENT FUND FOR RELIGIOUS

Sister Magdalene still keeps busy at age 89

by Patti Getzleicher
Third in a series of articles

(The annual collection for the Retirement Fund for Religious will take place next weekend. The fund helps support religious men and women like the one who is the subject of this article.)

Sister Magdalene Wilhelm, 89, entered religious life in 1920 as a Sister of St. Joseph of Tipton, Ind. She taught in a number of parochial schools in northern Indiana prior to teaching English at Indiana State University. After leaving ISU in 1970 (due to a mandatory retirement rule), she taught at Terre Haute's Schulte High School until it closed in 1972.

Her vocation next took her to Bishop Chatard High School in Indianapolis, where she organized a resource center and served as assistant librarian. She has

been recognized as an outstanding educator by professional organizations, including the Indianapolis Archdiocesan Board of Education and the Tipton County Literacy Project.

After her formal retirement, Sister Magdalene became a tutor. In that capacity, she has guided "more students than I can remember," she said. Filled with a love for learning, she rejoices at the progress of individual pupils. The remarkable Sister Magdalene follows the Catholic press closely, and takes a keen interest in world affairs.

When the Sisters of St. Joseph held their annual Harvest-for-Haiti fundraiser in October, Sister Magdalene worked 10-hour days canning apple butter and apple sauce which was sold at the event. (When her physician urged a medical test, she told him she'd be "much too busy" until after the sale.) Her dawn-to-dusk endeavors

were suspended just long enough to eat a meal and to pause for her favorite television program, "The MacNeil-Lehrer Report."

Sister Magdalene is still visited by teacher-friends, typically people many

years younger than herself. When such a couple came by last year, the young man perhaps summed up the feelings of her former colleagues: "We think she's somethin' else!"



ACTIVELY RETIRED—Sister of St. Joseph Magdalene Wilhelm, right, still keeps busy as a tutor. Here she is with Betty Gray.



SOCK IT TO 'EM—Kindergarten students at St. Matthew pose with their teacher, Beth Freeman. They brought more socks for the Catholic Social Services' 1992 Christmas Store for the poor than any other class. (Photo by Chris Dossman)

Celebration at cathedral Jan. 18 will honor Martin Luther King Jr.

"The Dream Lives On" will be the theme of an ecumenical celebration to be held at 2 p.m. at SS. Peter and Paul Cathedral on Jan. 18, 1993, to honor Dr. Martin Luther King Jr.

Father John T. Judie, from the Archdiocese of Louisville, will be the speaker. Besides his preaching ministry, Father Judie is known as an author and musician. He is administrator of St. Peter Claver Church, associate pastor of St. Augustine Church, and chaplain of Holy Cross High School in Louisville.

Father David Coats, vicar general, will preside. The choir from Father Judie's parish in Louisville and gospel singer Denise Tichenor will provide the music.

The winner of the Dr. Martin Luther King Jr. essay contest will read his or her composition.

A reception will be held in the Assembly Hall of the Catholic Center after the service.

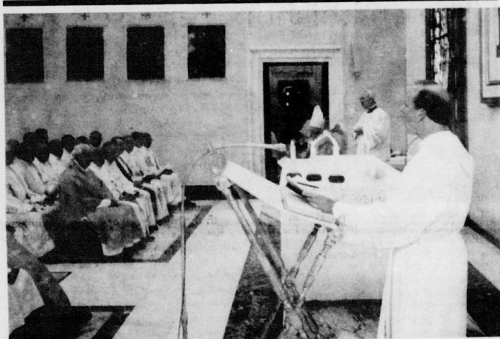
Invitations will be sent to area churches, the Church Federation, the Black Ministerial Alliance, Indiana Interreligious Commission on Human Equality, and parishes and schools in the archdiocese.



Father John T. Judie

Public officials and municipal employees will also be encouraged to attend.

The service is sponsored by the cathedral, the Catholic community, the Urban Parish Cooperative and the Office of Ecumenism.



POPE'S CANTOR—Father Steven Jarrell, director of the archdiocesan Office of Worship who is on sabbatical in Rome, is the cantor during a Mass with the pope in his private chapel Oct. 27. (Photo by Arturo Mari, L'Osservatore Romano)

Holy Family Shelter—for the innocent children

by Sr. Nancy Crowder, DC

As economic opportunities continue to dwindle and social stresses multiply, the ranks of the homeless families continue to swell in the city. An estimated 2,200 persons, nearly half of them parents with children, make up this number.

Last year, 427 of these homeless families found their way to the Holy Family Shelter, sponsored by Indianapolis Catholic Social Services and partially supported from contributions to the archdiocesan Appeal. Some of the families are intact, but the majority are single women with children.

The mothers themselves are coming at younger and younger ages. Domestic violence is an ever-increasing factor, but emergencies, such as job loss, illness or divorce, also drive people into the streets. All too often, the working poor are becoming the non-working poor.

At Holy Family, the staff is on hand to welcome homeless families 24 hours a day. Each family has its own private room, because the value of the family is a top priority. Each homeless person is treated with dignity and respect. It is not enough to provide shelter. We want to empower the poor to help themselves, not warehouse them.

On any given day, we can serve as many as 80 people, with half being children. Because of the large number of people, it is important to maintain house rules, which are just basic common sense.

For example, residents are required to look for housing and employment daily and they may not act abusive to the staff or

other residents. Fortunately, we are able to assist the majority of our residents, but there are always a very small number who are extremely ill mentally, or are very problematic.

To help clients take charge of their lives, we offer a battery of resources. Among these are medical and dental care, legal services, mental health and counseling, job and transportation assistance and child care.

If people want to help themselves, we're there for them 100 percent. There is no

reason people who come to us can't make it, especially with the services we offer. It just takes time and care.

We're striving to make a difference in the lives we touch, and it's a daily struggle. But when I look into the eyes of the children, I again know why I'm here—the innocent children. We must make an impact with their parents and with them.

I believe in the words of St. Vincent de Paul, "The closer you are to the poor, the closer you are to God."



CHILD CARE—A brother and sister (above) get into the indoor sandbox at the child care facility at Holy Family Shelter. At right, Daughters of Charity Sister Nancy Crowder looks out for two young men who pause from their work at the adapted "hardware" cabinet. The child care is provided so that parents can be free to search for employment or housing. (Photos by Margaret Nelson)



FROM THE EDITOR

The future of religious orders in the U.S.

by John F. Fink

During the past 30 years the number of religious sisters, brothers and priests in the United States decreased from 206,660 to 123,929, according to *The Official Catholic Directory*.

This decrease in numbers has made members of all religious orders take a good look at the purposes of their orders to make sure that they are filling needs within the church and society that can be done best by religious orders. And in 1994 the World Synod of Bishops will discuss the future of religious orders.

One of the problems that the decrease in numbers has created is a disproportionately large number of elderly religious men and women who must be cared for. Next weekend's special collection is meant to help in that respect. In this column, though, I want to start a discussion on the future of religious orders.



FIRST, THOUGH, A BIT OF history. A countless number and a great variety of religious orders of men and women have arisen at various times in the history of the church. Many of these orders died out as the needs of the world and the church changed. Many others, though, have remained with us down through the centuries.

Even in New Testament times there were groups of dedicated virgins and desert hermits who pursued holiness in an organized manner. In the fourth century St. Basil developed the first organized rules for religious, for which he is called the Father of Monasticism in the East. In the sixth century St. Benedict founded the famous Monte Cassino Abbey and wrote the Benedictine monastic rule, for which he is called the Father of Monasticism in the West.

West. His twin sister, St. Scholastica, was the first nun of the Benedictine Order. Both Benedictine men and women religious have monasteries in this archdiocese.

During the 13th century, the church had to respond to the worldly values then current and the answer was the orders founded by Sts. Francis and Dominic. They reaffirmed basic Christian virtues of simplicity and piety and involved themselves in direct service to those in need.

In the 16th century, the Carmelite Order needed reform, and that was done by St. Teresa of Avila. The same century saw the beginning of the Protestant Reformation and the need for reform in the Catholic Church. This was led by the Society of Jesus (Jesuits) founded by St. Ignatius of Loyola.

Most women religious were in cloistered convents until the 17th century. Then the Daughters of Charity began caring for the poor outside the cloister.

The French Revolution eliminated many religious orders. The Benedictines, for example, dropped from more than 2,000 establishments in 1789 to 20 in 1815. But the 19th century marked great growth for religious orders, with many new orders founded. The Sisters of Providence, for example, were founded in 1806 in France.

RELIGIOUS ORDERS TODAY have again changed with the times in order to meet different needs of the church. During the 19th and early 20th centuries, religious were needed to teach generations of Catholics because the religious were more highly educated than other Catholics were. Today an educated laity is able to do that. (I realize that, canonically, nuns and brothers are part of the laity, but it's easier to distinguish between religious and laity than to say vowed and non-vowed laity.)

Today one of the pressing needs of the church is for laity who can help relieve the growing shortage of priests. At present, sisters are better trained to do that than are other lay people. Therefore, nuns are being appointed as parish life coordinators, pastoral associates, and other roles in parishes that used to be filled by priests.

In September, the results of a major study about the future of religious orders in the United States were announced. Funded by the Lilly Endowment, the study was done by Vincentian Father David Nygren and Sister of St. Joseph of Carondelet Miriam Ukeritis, both of De Paul University in Chicago. The announced results were both critical and positive.

"During the last three decades of extensive change," Father Nygren said, "many religious congregations lost their sense of purpose and mission. . . . Many orders still lack a corporate focus that would help direct the order's commitment to Gospel living."

The researchers said that, if religious orders are to be revitalized, there is an essential need to clarify their role in the church. They found low levels of role clarity among religious sisters. In other words, religious orders must be able to explain how the roles of their members are different from those of lay people. Sister Miriam said, "Increasingly, the contribution of members of religious orders is not that distinct from the laity in the church."

THE STUDY IDENTIFIED the most important component necessary for the future of religious orders as "a contemplative attitude that is totally inclusive toward all creation and recognizes contemplation as a way of life for the whole church with religious orders as centers of spirituality and as witnesses to the experience of God."

Religious orders in the future, the study said, will be comprised of a core group of persons with temporary and permanent commitments, and may include persons of different ages, genders, cultures, races and sexual orientation. They also may include persons who are lay or cleric, married or single, as well as vowed or unwoven members. However, religious life will still include some congregations of only permanently vowed members, it said.

However religious orders evolve, there will always be a role for committed men and women in the church.

THE YARDSTICK

Father Coughlin, the 'radio priest,' and the right to strike

by Msgr. George G. Higgins

The origins of diversity and conflict in the Catholic Church and the processes of ideological change are examined in a new and provocative book, *"The Frontiers of Catholicism: The Politics of Ideology in a Liberal World"* (University of California Press, Berkeley).

Its author, Dr. Gene Burns, professor of sociology at Princeton University, seems to have a good feel for the inner workings of the church, but his treatment of papal teaching on the right to strike is off the mark.

"What Pius XI presented in *'Quadragesimo Anno'*," he writes, "was a vision of a corporatist social order in which workers share in ownership but are forbidden to strike because the state would prevent class conflict."

While it may be true that "Quadrage-



simo Anno's" support of a corporatist order is not as perfectly clear—and in any event has since dropped out of the body of Catholic social teaching—I find nothing in the encyclical that supports Burns' statement.

Rather than forbid workers to strike, the encyclical simply says that under Mussolini's fascist system they were forbidden to strike. This states a fact, not a normative judgment.

Unfortunately, Father Charles Coughlin, the famous radio priest of the '30s, took it to mean that workers should never strike and turned it again as the United Auto Workers. Therein lies a fascinating episode in American church history that has not yet had the attention it deserves.

To put the story in perspective, it is necessary to go back to the beginning of Father Coughlin's dramatic but ill-fated involvement in politics and social reform. In the early days of his fame as a radio personality, Father Coughlin was closely identified with the cause of organized labor. But when the Congress of In-

dustrial Organizations arrived on the scene in the late 1930s, he turned into one of the labor movement's bitter detractors. In a radio sermon after radio sermon, he charged that the CIO—and its Auto Workers affiliate—had fallen into the hands of communists.

At the time, the Detroit chapter of the Association of Catholic Trade Unionists and other ACTU chapters throughout the country were urging members to rebut Father Coughlin's anti-union broadcasts and his diatribes against the CIO in particular.

While the late Cardinal Edward Mooney of Detroit also lent his support to the CIO, he was more cautious in his handling of Father Coughlin, pastor in his archdiocese. He realized he could make a martyr of the priest by coming down too hard.

The cardinal, however, found an opening at the time of a nationwide strike by Chrysler workers in 1939. Father Coughlin called on the workers to go back to work, citing "Quadragesimo Anno" as forbidding workers to strike. Since this

was a matter of church teaching rather than political judgment, the cardinal decided to intervene.

Radio time was bought to respond to Father Coughlin's attacks on the striking Chrysler workers. During the broadcast, the archdiocese's social action vice said misrepresented Catholic social teaching. This message of disapproval from Father Coughlin's own archbishop contributed to his eventual downfall.

Such an episode in the Catholic engagement with labor would be hard to find in the volumes of revisionist history. It does not fit neatly into the theme of a "conservative" church that joined the labor struggle merely to oppose communism or serve its own interests.

Yet, action for the genuine progress of labor was at that time the rule rather than the exception in the Catholic social action movement. It defined the church's relationship to organized labor during the movement's first formative battles for recognition.

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EVERYDAY FAITH

A glamorous sport raises some questions about our culture

by Lou Jacquet

Maybe it's because I am sailing headlong into my mid-40s with all the attendant mid-life ramifications, but the realization that trying to take the Gospel seriously can put a damper on enjoying some popular aspects of American life has hit me with a vengeance of late.

The catalyst for this navel-gazing was a subscription to *Stock Car Racing* magazine I had ordered a while back. The slick, glossy publication offers solid reporting on the 29 races that make up the Winston Cup circuit in stock car racing's major leagues. But as the issues began to pile up in the corner, I had to admit a problem: a sport that still enraptures me with its glitz and glamour has begun to disturb me because of its high costs, hero worship, and danger.



It is true that few things excite me as much as the start of a stock car race—watching 35 to 40 drivers coming fence-to-fence down the main straightaway at speeds over 200 miles per hour makes the adrenalin rush. The noise, speed, and raw excitement of the moment make what's left of my hair stand on end every time I watch a race begin.

Alas, it is also true that holding a stock car team for the Winston Cup series (29 races from February through November at tracks across the U.S.) costs in excess of \$4 million. Each team needs about eight identical cars prepared for specific tracks; the tires alone run \$1000 per set and each team uses about \$500,000 worth in a season. Indy Car racing is not much better; the average cost of each of the 13 starting cars in the Indy 500 this year was \$500,000—for one race.

On the positive side, these teams collectively provide employment for hundreds of crew members and racing personnel. Auto racing offers good family entertainment and probably keeps plenty of hoodlums off the streets.

But a sport that absorbs some \$225

million of our resources each year while millions go to bed hungry and thousands more are homeless disturbs me. We could buy tons of baby formula and provide medical care for thousands with those monies. Nor am I certain that we can morally justify putting human life in danger for mere entertainment.

Of late I am equally uneasy with the adulation heaped upon the sport's heroes. Brave? Surely, but my definition of heroism has shifted in recent years. The superstars of the sport now seem less heroic than others I know: single parents who raise their children alone, unwed mothers who choose to have their babies, middle-aged couples who find themselves facing the challenge of caring for elderly parents at home. Is driving 200 miles an hour into a corner any more heroic than being a teen who refuses to use drugs? Is battling a competitor at high speeds any braver than battling cancer?

In the end, my boredom with a magazine I will not renew confirms what I have suspected: the deeper one delves into this business of trying to live the

Gospel, the tougher it becomes to accept much about the way our culture allocates its resources and judges the worth of its people.

THE CRITERION

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To the Editor

Day explains his votes on abortion

In the spirit of due process and fairness, I would like to respond to the letter from Jane Brockmann in the Nov. 6 issue of *The Criterion* critical of my voting record.

For those of us who want to address the tragic issue of abortion, two approaches can be taken: the "thou shalt not" method, and one that seeks to provide supportive services to a person facing a troubled pregnancy. We need the best features of both strategies.

I have supported both approaches when I thought they would be effective, enforceable and make a meaningful difference.

Some examples: In 1979, I voted for a bill, now law, that prohibits the use of state funds to pay for abortions. Scarce public funds ought to be used to promote life. In 1990, I voted against two amendments which would have weakened our parental consent law.

As to the second approach, I have sponsored and supported several bills to provide prenatal care, nutrition, adoption subsidies and a family and medical leave bill. My 1987 amendment to the cigarette tax provided funds for prenatal care and nutrition (food supplements) for both expectant mothers and their unborn children, plus child health and nutrition services for young children.

A concluding thought: I long for the day when the best of both approaches are merged, when those of us who care about the dignity and sanctity of all life can join hands. Then we will have a society where life is respected and nurtured, and where each child can fully develop his/her potential.

To be sure, I am John J. Day, Member of the Indiana House of Representatives Indianapolis

Choosing between God and money

The great American electorate has spoken. It has chosen between God and money this year. All political illusions aside, many Christians agreed with them. To be sure, these Christians were not opposing the pro-life movement even though President-elect Clinton did. People were tired of President Bush, the economy was awful, a change, etc. Suppose, though, that these Christians who supported Clinton had really intended to divorce themselves from the burden of the unborn, wouldn't they have voted exactly as they did?

In less time than it takes to tell, the economy is recovering. The incessant hammering against the Bush economy has ended. It has served its purpose and is seen widely for what it was—a well-orchestrated political ploy. Does anyone feel hoodwinked? Probably not. Amid the copious lessons floated by the punditry to be learned from this election, don't overlook the passage in Matthew 6:19-34 about the impossibility of serving two masters and more importantly, the depth of the Father's love for us.

Face it, friends, you were deceived. What, if anything, do you choose to do now?

Lois M. Jackson

Indianapolis

Don't boast about Clinton

It would be nice if *The Criterion* could refrain from boasting about the Catholic ties of the President-elect ("The Jesuit Education of a Baptist President," Nov. 13 issue). Despite the many allegations against Mr. Clinton's character, which you could argue are unsubstantiated, the position he takes on abortion is undeniable.

Because of this one man, it is likely that there will be an increase in babies dying from abortion. His promise to lift the so-called "gag rule" alone may be enough to send some children to their deaths. Instead of bragging, we should find the news of Mr. Clinton's Catholic education to be sad. I think that Mr. Clinton and this country are in need of much prayer. We can only hope, for the sake of our children, that he will not take any action against our dear and helpless unborn.

Sadly to say, I have Catholic friends who voted for Mr. Clinton despite his views on abortion. To me it's like overlooking a fatal flaw. On the same "one issue" logic many of the world's most infamous people were not so bad after all. Yes, I'll vote for Mr. Hitler even though I disagree with his position on the Jewish issue. God help us please. When is the horror of abortion finally going to sink in?

Jerome Quigley

Bloomfield

(We do not believe the article was boasting or bragging in any way, simply reporting the fact that Clinton is the first graduate of a Catholic university to become President of the United States.—Editor)

How to preserve Catholic orthodoxy

I was greatly encouraged by the archbishop's column on St. Meinrad in the Nov. 6 issue. I attended this seminary for seven years, and each year I go back there three times to visit. The place exudes beauty and peace.

This past August I went there on the last day of the alumni reunion and talked for three hours with one of my former classmates, Msgr. Jack Bendik of the Diocese of Scranton.

Msgr. Bendik stressed that it's not a matter of liberals vs. conservatives in the church today, but a question of preserving Catholic orthodoxy. What does orthodox Catholic doctrine have to say about premarital sex, homosexual activity, sin and eternal consequences?

He affirmed his devotion to Mary and mentioned that a number of his parishioners have traveled to Medjugorje. I remember he expressly stated that his diocese would never allow certain well-known priests whose orthodoxy is in question to even go to Scranton.

I also would like to comment, Mr. Fink, on your interesting columns on Brazil. You said that Padre Leonardo maintains that the church in Brazil must put its emphasis on devotion to Mary and to the Eucharist. These are two things the evangelical churches don't have. I went to Father Ken Roberts' parish mission at St. Lawrence in September, and he gave two outstanding talks on Mary and the real presence of Jesus in the Eucharist. It has been a long time since I have heard a talk explaining from Scripture why Catholic orthodox teaching maintains that Jesus is really present in consecrated hosts. A recent Gallup poll found that only one out of three Catholics still believe this.

Padre Leonardo also said that Brazilian Catholics believe in the devil. I understand that many of them also dabble in spiritualism and other aspects of the occult. This is another trend of orthodox Catholic teaching: the existence of the devil and the dangers of involvement in the occult. I wonder if these dangers are still recognized today in our Catholic Church.

I'm thinking of two of my professors at the seminary back in 1965. One of them told us that the devil is real, that he had personally witnessed an exorcism. Another, my Scripture professor who is no longer there, told us that there are no such things as angels and devils, that they don't exist. And I'm reminded of something a priest from one of our Catholic high schools here told my fourth-grade class at a Mass in 1984. In the Mass readings, demons were mentioned. He homilyed, he said to the children, "You don't believe in these things (demons and hell), do you?"

Jim Armstrong

Indianapolis



Not much hope for the future

It was with dismay and disgust that I read your "editorial comment" on the recent American election entitled "The Voters Made an Act of Hope in the Future" (Nov. 13 issue). What kind of future are you talking about? One riddled with more abortions, more euthanasia, more birth control, more sodomy and more everything that will tear this society apart even more?

What kind of a future can we expect from a leader who had a 12-year extra-marital affair and whose baby by this woman, according to her testimony, was aborted? He has already said that he is going to revoke the "gag rule" by executive order. He will do everything in his power to introduce RU-486 for do-it-yourself abortions. Furthermore, he will allow abortions on military bases located on foreign soil. He will revoke the Mexico City rule.

Pending in the Congress is the so-called Freedom of Choice Act. Under this proposed legislation, which was co-sponsored by (Vice President-elect) Al Gore and endorsed by both (President-elect) Bill Clinton and Ross Perot, "a state may not restrict the right of a woman to choose to terminate a pregnancy: 1) before fetal viability; or 2) at any time, if such termination is necessary to protect the life and health of the woman."

LIGHT ONE CANDLE

Words reveal a lot about us

by Fr. John Cattoir
Director, The Christophers

What are the most important words in your life? A sage once gave this answer:

The six most important words are: "I admit. I made a mistake."

The five most important words are: "You did a good job."

The four most important words are: "What is your opinion?"

The three most important words are: "If you please."

The two most important words are: "Thank you."

The least important word is "I."

Admittedly this is a rather glib list, but I believe it contains great wisdom. Words

stem from the heart, and are transmitted by the lips. They reveal a lot about us.

Your words tell others whether you are an optimist or a pessimist; a giver or a taker; a doer or a procrastinator; a joyful person or a sad sack. Be careful about your words. Think of those around you. Is there a co-worker struggling with a personal problem? Do you know an elderly person in need of a little conversation? Is there someone you know who is grieving the loss of a loved one? Your words can be an instrument of peace and healing. This list of those waiting for your loving words is endless, so be ready to speak the truth with love.

Then there are those other words—the words you use when you address God. In St. Mark's Gospel (11:24), Jesus says,

Passage of this act appears to be virtually assured, and we can look forward to Clinton gleefully signing it in the full glare of a cheering pro-abortion media. He will get all the political mileage he can out of it from the left, the anti-life crowd and their fellow-travelers, etc. This will mean that at least for the remainder of this century, and probably well into the next, unborn babies will be without any effective legal protection in this wretched society and nation.

Thus all three branches of the federal government will have agreed that a whole segment of the population, indeed the most defenseless and vulnerable among us, may be deprived of the God-given right to life. And it will be done, let it be frankly acknowledged, with the implicit consent of a majority of the American people. (And that includes a large number of Catholics or those who call themselves Catholics!)

It must be recognized that, though the media do their best to misrepresent and distort, they are probably correct in their insistence that only a small minority of the voters cared very much about this issue. And, of course, this small minority is abused by the media and by the so-called "progressive-clergy" as being "extremist" or "far-right," etc. Is this what you propose to the local Catholic population as "an act of hope in the future?"

What we witnessed in the election was the weakened Catholic population not voting according to the teaching of the church. This has come about because of several factors but primarily because of the Modernist heresy rampant in the upper clergy of the American Catholic Church and the poor training being meted out in the majority of seminaries. In addition to that, it also shows how materialistic Americans have become: Life is not as important as money in your pocket. And we have the arrogance to talk about the Germans!

Leon H. Bourke, Ph.D.

Indianapolis

(The editorial quoted Cardinal Pio Laghi, prefect of the Vatican Congregation for Catholic Education, as saying, "To have elected a man who is just 46 years old as president of such a great power is to make an act of hope in the future." The same editorial said that "the election of so many pro-choice people should not be construed as a mandate for passage of the Freedom of Choice Act," that "Bill Clinton has said that he believes states should have the right to legislate some restrictions" on abortion, and that, if so, "the Freedom of Choice Act should be rejected by the next Congress."—Editor)

"If you are ready to believe that you will receive whatever you ask for in prayer, it shall be done for you." What does he mean by that, and how will you respond to such a promise?

If you are lonely and in need, ask in faith and help will come in abundance. Jesus has promised. If you are under attack and need God's protection, ask and you are already under his protection. If you are burdened with guilt, and ask for God's forgiveness, know that you are already forgiven.

Jesus also taught us to "forgive those who trespass against us." Some people cannot forgive; it seems to give rise to much pain or too many terrible memories, but again words are crucial. A Christian can at least pray for the grace to forgive. Some people need time just to explore the mental or emotional dynamics of the person who has harmed them. They may have been victims of abuse. In time wisdom comes into play. To understand is to forgive. It's easier to forgive a person's sickness than the person himself (or herself). Would they have behaved as badly if they were healthy?

If you ask for the grace to do God's will, believing that help will be given, it is already given. If you want peace of mind, ask for it and you will discover that you must do it with a "let go" attitude. We have to take responsibility for our own actions.

Never worry about the words you use with God. Just give yourself to him as best you can and he will do the rest. Nothing pleases him more than a humble heart.

(For a free copy of the book *Christians and You* Note: "Sancti With Love," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, NY 10017.)

CORNUCOPIA

The bliss of living—to 150?

by Cynthia Deves

There was an article in the paper the other day about breakthroughs in medicine which will increase human longevity. The idea was that not too far in the future many of us will be living to the age of 150 years, give or take a decade.

Supposedly the "new" oldtimers will be vigorous and productive right to their protracted ends, thus increasing their lifetime productivity and contributions to humanity. No vegetating in bathrobes for them, no sir!

According to the article, heredity would no longer be an acceptable excuse for drooping thighs, wrinkled jaws and hairlessness as our years accumulated. Severe genetic problems might be acknowledged grudgingly, but otherwise everything would be our own fault. Proper diet, exercise, and a politically correct lifestyle would be the arbiters of our doing or undoing.

Although it was touched upon fleetingly, the question of what would happen to marriage because of such lengthy lives was cleverly left unanswered. The implica-



tions of "till death do us part" are chilling when we realize that death may end our marriage only after five or six generations have succeeded us into the world. And if remarriage after annulment or widowhood takes place, the step-possibilities can make cosmic infinity seem easier than first-grade arithmetic.

The thought arises: if we commonly live to see our great-great-grandchildren, how will we be able to afford the wedding and baby presents? How many "greats," not to mention "steps," will finally bankrupt the Social Security system? No one figured the actualities of how many generations it takes to support five or six older ones, plus their cats, golf bags and bingo.

Not only that. What if one marriage partner decides to go the traditionalist route: eat what she pleases, sit in front of the television 16 hours a day, and die happily toothless at age 80 or so. Meanwhile, her modernist partner grabs for the gusto of 150 years by working out, eschewing taco dip and flexing at least one muscle every five seconds of his life. Will we be scandalized when one spouse is drooling in her institutional gown while the other is out picking up chicks? Not to mention that the old boy will be about 120 and the chick, 75.

And what about centenarian dating if the traditionalist partners die (as we used to

say) gracefully, and the modernist partners are left feeling lonesome? It would be just their luck to be left only with the guys in checkered pants or the blue-haired ladies who gave up cooking in 1952.

There is another possibility besides death. What about "till ennui do us part"? The charms of one's beloved, considerable as they may be, will almost certainly wane after a hundred years or so. How many times can we give rapt attention to the same stories, laugh at the same jokes, or pretend not to notice that the other never asks for directions while driving, or never reads instructions that come with appliances?

Will the teeth that barely chewed through 60 or 70 years be holding up at 150, or will we gain a new set? Will our elders of 130 or 140 say to us kids of 90, "Isn't that cute. (5)he's lost his/her second teeth and the third set hasn't come in yet." Will we forget more and more, or will we continue to be permitted selective memory, one of the few current perks of aging? How about the monochromatic hair, the irresponsible eyesight, the obstinate joints?

Of course, we never have any say in these matters. But whatever happened to Natural Law?

check-it-out...

St. Gabriel's Women's Club welcomes all parishes in the West Deanery to a Christmas Family Skate Party at Melody Skateland, 5101 W. Washington St., on Saturday, Dec. 12, from 4:30-6:30 p.m. Tickets are \$2 at the door or may be purchased in advance for \$1.50.

Pro Cleaners of Indiana, Inc. speci-

fically Regular Cleaners, 755 N. Shadeland, will be collecting new pairs of socks for the central Indiana needy. The collection began on Dec. 1, and will run through Dec. 19. Distribution will take place from Dec. 22 up to Christmas. For information, call 317-356-6065.

Mt. St. Francis Retreat Center will be sponsoring a day of recollection for people dealing with bereavement on Saturday, Dec. 12 from 9:30 a.m. to 4 p.m. The program is called "For they shall be comforted," and will be co-sponsored by Dr. Sandra Graves Ph.D., A.T.R., and Conventual Franciscan Father Daniel Manger. For registration information, call 812-923-8817.

St. Charles Borromeo Church is planning a spring pilgrimage to Italy. The tour will include an audience with the Holy Father, a tour of the Vatican Museum, the Sistine Chapel, the Catacombs, and more. For more information call Lana Hershmann of Diamond Travel Service at 1-800-345-1647 or 812-333-3360.

Kathy Denney at Mary's Pilgrims will be leading a pilgrimage to Medjugorje for the Christmas holidays. Departure date is December 21st. If interested, please call 317-888-0873. Reservations are limited.

vips...

Lillian Stevenson, St. Rita parishioner, was elected as a vice-presidential officer at the annual meeting of the Indiana Inter-religious Commission on Human Equality. She will represent the Archdiocese of Indianapolis and Black Catholics Concerned.

Anne Ryder, a WTHR news anchor, will illuminate the Christmas tree at the American Cancer Society's "Love Lights a Tree" ceremony on Dec. 5 at noon at the Fashion Mall in Indianapolis.

There's another side to the coin...



Look at the side
of the world
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you.

Will you reach out to the multitudes who are
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Advent penance schedule

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 reported to *The Criterion*, according to deanery.

Indianapolis North Deanery

Dec. 14, 7 p.m., Immaculate Heart of Mary.
Dec. 15, 7:30 p.m., St. Luke.
Dec. 15, 7:30 p.m., St. Matthew.
Dec. 16, 7 p.m., St. Andrew.
Dec. 16, 7:30 p.m., St. Thomas Aquinas.
Dec. 17, 7:30 p.m., Christ the King.
Dec. 20, 3 p.m., St. Joan of Arc.
Dec. 21, 7:30 p.m., St. Lawrence.

Indianapolis East Deanery

Dec. 13, 3 p.m., Our Lady of Lourdes.
Dec. 14, 7 p.m., St. Simon.
Dec. 14, 7:30 p.m., Holy Spirit.
Dec. 15, 7 p.m., St. Michael, Greenfield.
Dec. 16, 7 p.m., SS. Peter & Paul Cathedral.
Dec. 16, 7 p.m., St. Mary.
Dec. 16, 7 p.m., Holy Cross.
Dec. 21, 7 p.m., St. Philip Neri.
Dec. 21, 7 p.m., St. Thomas, Fortville.

Indianapolis South Deanery

Dec. 9, 7:30 p.m., Nativity.
Dec. 13, 4 p.m., Holy Rosary.
Dec. 14, 7 p.m., St. Jude.
Dec. 15, 7 p.m., St. Roch.
Dec. 15, 7 p.m., St. James.
Dec. 17, 7:30 p.m., St. Barnabas.
Dec. 21, 7:30 p.m., Holy Name.
Dec. 22, 7:30 p.m., St. Mark.

Indianapolis West Deanery

Dec. 6, 10:30 a.m., St. Bridget.
Dec. 9, 7:30 p.m., St. Christopher.
Dec. 13, 2 p.m., Holy Trinity.
Dec. 15, 7 p.m., St. Monica.
Dec. 15, 7 p.m., St. Susanna.
Dec. 16, 7:30 p.m., St. Malachy, Brownsburg.
Dec. 17, 7 p.m., Holy Angels.
Dec. 17, 7:30 p.m., Mary, Queen of Peace.
Dec. 20, 2 p.m., St. Anthony.
Dec. 21, 7:30 p.m., St. Michael.
Dec. 21, all morning, Ritter High School.

Batesville Deanery
Dec. 10, 7 p.m., St. Peter, Franklin, Mo.
Dec. 13, 2 p.m., St. Maurice, St. Maurice, St. John, Enochsburg, St. Anne, Hamburg, at Hamburg.
Dec. 13, 4 p.m., Immaculate Conception, Milhousen; St. Dennis, Jennings Co.; at Milhousen.
Dec. 13, 7:30 p.m., St. Maurice, Napoleon.
Dec. 15, 7 p.m., St. Lawrence, Lawrenceburg.
Dec. 15, 7 p.m., St. John the Baptist, Dover.
Dec. 16, 7 p.m., St. John, Osgood.
Dec. 16, 7 p.m., St. Joseph, St. Leon.
Dec. 17, 7:30 p.m., St. Mary, Greensburg.

Connorsville Deanery

Dec. 9, 7 p.m., St. Anne, New Castle.
Dec. 10, 7:30 p.m., St. Michael, Brookville.
Dec. 10, 7 p.m., St. Rose, Knightstown.
Dec. 11, 7 p.m., St. Bridget, Liberty.
Dec. 14, 7 p.m., St. Elizabeth, Cambridge City.
Dec. 15, 7 p.m., St. Gabriel, Connorsville.
Dec. 17, 7 p.m., Holy Family, Richmond.
Dec. 17, 7:30 p.m., St. Mary, Rushville.
Dec. 18, 7 p.m., Holy Guardian Angels, Cedar Grove.
Dec. 19, 12:05 p.m., St. Mary, Richmond.
Dec. 21, 7 p.m., St. Andrew, Richmond.

New Albany Deanery

Dec. 9, 7 p.m., St. Mary of the Knobs, Floyds Knobs.
Dec. 13, 3 p.m., St. Joseph, Corydon.
Dec. 13, 7 p.m., St. Mary, Lanesville.
Dec. 14, 7:30 p.m., St. Anthony, Clarksville.
Dec. 15, 7 p.m., Holy Family, New Albany.
Dec. 15, 7:30 p.m., St. Mary, New Albany.
Dec. 16, 7 p.m., St. Paul, Sellersburg.
Dec. 17, 7 p.m., St. John, Starlight; St. Michael, Bradford.
Dec. 17, 7 p.m., St. Joseph, St. Joe Hill; St. Mary, Navilleton.
Dec. 17, 7:30 p.m., Sacred Heart and St. Augustine, Jeffersonville, at Sacred Heart.

Seymour Deanery

Dec. 10, 7 p.m., St. Mary, Madison.
Dec. 13, 2 p.m., St. Rose of Lima, Franklin.
Dec. 13, 7 p.m., St. Ambrose, Seymour.
Dec. 16, 7 p.m., St. Mary, North Vernon.
Dec. 17, 7 p.m., St. Columba, Columbus.
Dec. 18, 7 p.m., St. Vincent, Shelby County.

Are ethical standards getting better or worse?

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—Is there a "hole in the moral ozone" or is the country making progress toward new ethical standards? For those concerned with ethics, the news in November brought a mixed response.

In the political arena, President-elect Bill Clinton moved to enforce stricter ethical standards on those involved in his transition effort, seeking to assure that his appointees don't use their positions for their own financial gain.

But on the personal morality front, a study by the Joseph and Edna Josephson Institute of Ethics was full of bad news. It showed that few high school and college students have serious qualms about lying, cheating or stealing to get a job, pass a test or achieve some other goal.

"There is a hole in the moral ozone, and it is probably getting bigger," said Michael Josephson, who founded the institute named for his parents.

"The present and future well-being of our society depends on (young people's) willingness to exercise the self-restraint and pursue the pro-social values inherent in ethical conduct—trustworthiness, respect, responsibility, fairness, caring and civic virtue," he said.

David Klopferstein, executive director of the Ohio-based National Catholic Student Coalition, said he found the study's results "dismaying, especially for students

who are trying to be honest. It's dismaying to know that there are others out there who will do anything to succeed."

The San Francisco-based Josephson Institute interviewed 3,243 high school students and 3,630 college students at 40 schools around the country, and compared their answers to a sample group of 2,092 non-students, most of them over age 30. The margin of error was 2 percentage points.

Nearly a quarter of high school students and a fifth of the college students surveyed agreed with the statement, "It's not unethical to do whatever you have to do to succeed if you don't seriously hurt other people."

Nearly two thirds of the high schoolers and one third of the collegians said they had cheated on an exam in the past year. One third of the high school students and 16 percent of college students said they had stolen something from a store within the past year.

In his new book, "Why Johnny Can't Tell Right from Wrong," William Kilpatrick, an education professor at Jesuit-run Boston College, blames the public school system for abandoning its former task of providing moral education.

"Americans have been led to believe that their children will be able to fight their personal moral struggles with weapons that, upon examination, turn out to be very flimsy," he writes in the book, subtitled "Moral Illiteracy and the Case for Character Education."

"There is not much evidence that values

curriculums or the 'self-esteem' they claim to foster have much effect on behavior," Kilpatrick adds.

Manny Lim, a theology graduate student and campus ministry intern at Wheeling Jesuit University in West Virginia, said there was "no way we can be surprised" at the results of the Josephson Institute study.

Students are constantly confronted with media images depicting "the need to have more" and the college setting puts an emphasis "more on success than on being a moral thinker or a critical thinker," he said.

Lim, a 25-year-old Chicago native, said a primary goal of campus ministry offices throughout the country is to convince students that "the things you do and the things you think and say are going to affect other people."

The ethical guidelines outlined by the Clinton team in mid-November were described by transition director Warren Christopher as "by far the strongest, toughest rules ever put forward for a presidential transition."

Those working in the transition must agree not to lobby for six months any agency for which they had planning responsibility during the transition and not to participate in any transition matter that "conflicts or appears to conflict with their personal financial interest or those of their families, clients or businesses."

"I think the code of ethics requirements on the executive branch will give people confidence that whatever decisions we make in dealing with economic issues here and beyond our borders will be made by people who cannot in turn profit from them for several years after they leave government," the president-elect said. "And that will increase the credibility of decision-making."

But the credibility of the nation's students remains a bigger question mark. In perhaps its most disturbing finding, the Josephson institute study reported that some survey subjects even admitted to cheating on the survey.

Father Waldon urges Tell City group to spread Good News

by Peg Hall

Father Clarence Waldon blew into Tell City on a blustery Nov. 12 to speak to the St. Paul "Theology Night Out" gathering. Father Waldon is director of evangelization for the archdiocese and pastor of Holy Angels Church in Indianapolis.

"It's Not Good News Unless It's Shared" was Father Waldon's topic, which showed contrasts in what people choose to communicate. "In our society, the only news that is shared is bad news, sleazy news, or scandalous news," he said.

"But when they get something that is really good news, they keep it to themselves." But he said, "We as human beings want to share good news." It's absolutely impossible to be with a person who has just become a grandparent without seeing a picture of their grandchild.

"And yet, many times you can work with a person for years on end and never know that he or she is Christian," Father Waldon said. "One reason is a tendency to see religion as a personal possession and sometimes it gets so personal that nobody would even know that we have it."

Religion gets reduced to a combination of "fire insurance" and a ticket to heaven, with we really don't need until we're ready to die, he said.

Father Waldon said that the false notion has spread that "God doesn't want us to have too much fun." After a pause, he said, "That's not good news."

"Some people live their whole religious lives purely and simply out of fear," Father Waldon said. "I don't care what you've heard or been told. Fear never, ever leads to love. And God is about love."

He said, "There's a whole other group of people who see religion as things to do, and many times they completely and totally miss the reason behind the things they're doing."

He referred to people who leave Mass after 45 minutes. "The only thing that's too long is something that's boring," Father Waldon said. "If you go someplace and put out your good money to listen to Johnny Cash, you don't sit there and say, 'Oh, I sure hope he gets finished soon. He's been singing out there for a half hour.' And my guess is you pay more to see Johnny Cash than you put in the collection."

He said people should think of developing a personal relationship with God. "We need to look at why we're here. Jesus came into the world to give us good news." God is like a loving, forgiving parent and people



Fr. Clarence Waldon

need that because it's impossible to live without sinning, he said.

Father Waldon said, "You're not going to get to heaven because you're perfect. If anybody walks up to the pearly gates and knocks on the gates, and Peter comes out and he says, 'Why should I let you in?' and the person says, 'Because I'm perfect—because I'm good,' Peter's going to say, 'Go to hell.'"

"The only thing that will get you in that gate is to say, 'I have been forgiven, because Jesus died on the cross for me,'" Father Waldon said.

"Sin kills," he said. "Things aren't wrong because God happened to get up on the wrong side of the bed one day. Things are wrong because they are dangerous."

Father Waldon said that one part of the Good News is the promise of Jesus that he and the Father would be with those who loved him and obeyed his commandments. "And he sent the Holy Spirit, who will teach us all things."

"I think that's important because a lot of people tell me, 'Father, I don't read the Bible because it's so hard to understand,'" he said. "It's true. The Bible is not a Harlequin novel."

Father Waldon said, "Only love lasts. Jesus has no body anymore. He's gone. You are all he's got. You are the body of Christ. You make Jesus present in 1992. You are his hands; you are his feet; you are his voice. You are the only ones who can share his message with those who need to hear it so badly."

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Church's view about pedophilia has shifted

(Continued from page 1)
uncovered at that time, he said, "church officials began to realize that the old way (giving a priest a few sessions with a counselor and then moving him to another parish) was inadequate."

Catholic News Service interviews with Valcour, Father Gill and other experts in the field indicate that since then Catholic bishops and religious superiors around the country have taken major steps to:

- Investigate immediately and thoroughly any allegation of child molestation by a priest.

- Remove the priest from his post immediately if an allegation appears substantiated, and place him under professional evaluation and treatment.

- Recognize the serious impact abuse can have on victims and offer immediate pastoral care and other appropriate assistance to them and their families.

- Deal with the likelihood of other victims, taking account of research that shows most offenders have had multiple victims before they are discovered.

- Assure that a priest who is a diagnosed pedophile will either be barred from ministry or be placed only in a limited ministry with supervision and restrictions designed to prevent any risk to children.

- Establish and publicize clear, strict guidelines for reporting suspected cases of child sex abuse and responding to such reports.

- Improve screening and supervision of new candidates for the priesthood in order to weed out those with serious psychosexual disorders and improve the formation of others.

In their Nov. 19 resolution, the bishops reiterated a five-point set of policy recommendations to all dioceses which touched on most of those concerns.

Father Gauthier himself, like most child molesters, was a former victim who had become a victimizer. Jason Berry, a New Orleans reporter who covered the case extensively, reported in his book on it, "Lead Us Not into Temptation," that when Father Gauthier was a child, an older boy in his neighborhood forced him to engage in a sex act.

Father Gill, senior consultant in psychiatry at the Institute of Living in Hartford, Conn., and a frequent consultant to bishops and religious orders on a variety of mental health concerns, including pedophilia, told CNS, "Roughly two-thirds of those who abuse children were themselves abused as children."

Father Gill said he was speaking of true pedophiles—adults who are sexually attracted to prepubescent children.

He said a past history of abuse is not quite as common among ephebophiles. Ephebophiles are adults who are attracted to adolescents.

The distinction between pedophilia and ephebophilia (pronounced eh-FEB-o-FEE-lee-ah) is very important to therapists, but it is often lost on others, since the U.S. legal system treats both under the single category of sexual abuse of minors. Most dictionaries do not even have entries for ephebophile or ephebophilia. (Some dictionaries also don't have entries for pedophile or pedophilia.)

Valcour said that since 1985 St. Luke Institute has evaluated about 200 priests and religious accused of sexual involvement with minors. Those involved with adolescents outnumbered pedophiles "by at least three to one or four to one," he said. Valcour said that from a standpoint of therapy for the molester, pedophiles are likely to have more deep-seated problems and need more extensive treatment than ephebophiles.

Father Stephen J. Rossetti, a licensed psychotherapist in Massachusetts and editor of a book on clergy child abuse, "Slayer of the Soul," said the church's failure to confront the issue with the seriousness it deserved 10 or 20 years ago mirrored a failure throughout all of society. It was only beginning in the 1960s and

'70s, he said, that "society was willing to champion the rights of children and to take them seriously" in numerous areas, including that of abuse by adults.

After decades of neglect, the new attention to child victims "is like a flood," said Baltimore-based psychotherapist A.W. Richard Sipe. "The drought is over and we finally have rain, but now we need a boat."

Valcour said he did not have a ready explanation for a new phenomenon: Of priests now being referred to St. Luke's for evaluation or treatment, fewer are there because of new incidents and more are there because of activities many years ago.

As examples, he cited one priest currently being treated who had not molested a child in 10 years and one who's last activity was 20 years ago.

Part of the explanation for the phenomenon of more cases involving older incidents and fewer involving new incidents, Valcour said, may be "a greatly increased professional awareness of the long-term effects" of child sexual abuse.

He explained that because of this awareness, therapists today are more likely to recognize and pursue the signals that childhood sex abuse many years ago may be at the root of a patient's current problems.

Another possible element, Valcour said, is that "the church has responded with increasing sensitivity and a crescendo of activism," following up on every allegation including those that date back many years.

He added that he sees the responsiveness of church officials from the standpoint of one who is involved in helping the perpetrators of child molestation.

"But from talking with bishops and chancellors, I know they're very activist in talking with the victims and offering them help as well," he said.

Asked if improved screening of candidates is helping prevent the ordination of people with serious sexual problems, Valcour said he was recently involved in "the evaluation of several people who were in (seminary) formation," and he identified two as having pedophilic tendencies. He said, "Those people were removed from formation, appropriately in my view."

Legal liability no longer seen as main issue in pedophilia cases

by Jerry Filtzau
Catholic News Service

WASHINGTON—In many clergy sex abuse cases that surfaced in the 1980s, one recurring complaint by victims and their families was that primary concerns of therapy, pastoral care and healing were too often sacrificed on the altars of civil and criminal liability.

But Jesuit Father James J. Gill, a psychiatrist frequently consulted by dioceses and religious orders, believes that if the U.S. bishops lost control of the situation to lawyers in the 1980s, they have started to regain it in the '90s.

"If the emphasis is on the legal implications and legal process, it takes a special effort to bring attention back to spiritual and pastoral concerns," he said.

But in his extensive dealings with bishops confronted with cases, he said, it is clear that their first instinct is spiritual and pastoral concern.

Mark Chopko, general counsel for the National Conference of Catholic Bishops, said that earlier perhaps the best response to those cases, "until we saw how the liability trends were going to go, until we saw the different reactions, had been to put it into the hands of lawyers."

"Especially when these (legal) cases got filed, there was too close a connection drawn between legal liability and pastoral responsibility," Chopko said. "Certainly the people who were brought in to defend these cases, insurance lawyers, were not always familiar with the church as an institution, so they treated it as another insurance defense case."

But "those days are over, those days are gone," he said. "Certainly since the mid-'80s, it has been our approach that the pastoral responsibility comes first."

"It would be nice of someone (in the media) to make that point," he added, because allegations of church insensitivity often receive heavy news coverage, while "it's not newsworthy when the church acts like church and acts openly and . . . with pastoral responsibility."

As one of the chief advisers to bishops across the country for the past eight years on how to deal with allegations of clergy sex abuse, Chopko said that he has insisted for years and "would say it more clearly now, because my experience bears it out, that the liability questions are independent of the pastoral questions."

He added: "No matter what you do with respect to the victim—short of saying, 'It's my fault, I admit it,' which dioceses do not do—pastoral outreach will have no effect whatsoever on the liability question."

In retrospect, he said, it might have been good to have laid out earlier and more publicly what the bishops were doing about clergy pedophilia and how they were responding and intended to respond to the problem.

"That's what I think our own people need to hear," he said. "They need to know that when we do get an allegation of this kind, we take it seriously and we know how to respond to it, that we take effective action and that we are dedicated to healing" those who are harmed.

The Catholic bishops "are ahead of the learning curve" when their response is compared with responses in other segments of society, he said.

"Other religious institutions look to us for advice on how best to deal with it," he said.

Protests follow talk by Jackson

LITTLE ROCK, Ark. (CNS)—Callers from at least 16 states protested a speech at a Catholic church by the Rev. Jesse Jackson Nov. 27 at St. Ann's also attended by President-elect Bill Clinton.

About 50 callers to the main office of the Little Rock Diocese complained about Jackson's speech at St. Theresa's Parish, which followed the regular 8:30 a.m. Sunday Mass. The parish received about 60 calls.

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Indiana State Museum at the corner of Ohio and Alabama Streets, Indianapolis, Nov. 27-Jan. 3. Train hours, Monday through Saturday 10-4; Sunday 1-4. Free admission to the Museum. Train tickets are \$1 per person. ISMS members ride free.



Bishops' new president lists his top concerns

by Jerry Filleau
Catholic News Service

WASHINGTON—Evangelization and good religious education are among the top concerns throughout the U.S. church, from Catholics in their parishes to the National Conference of Catholic Bishops and U.S. Catholic Conference, said the new NCCB-USCC president.

Among other concerns cited by Archbishop William H. Keeler of Baltimore as top priorities for his coming three years as conference president were:

- Recruiting more priests.
- Formation for the growing cadre of lay ministers across the country.
- The current in-depth review of NCCB-USCC structures and mission.
- The 1993 World Youth Day in Denver, which will feature a papal visit.
- The visits of all U.S. bishops to the Vatican during 1993.
- Preparation for the world Synod of Bishops, which meets in 1994 to discuss religious life.

► Bringing Catholic social teachings to bear on public policy as a new Democratic administration in Washington begins to shape and carry out its plans.

Archbishop Keeler, 61, who has been archbishop of Baltimore since 1989, was interviewed shortly after the close of the four-day bishops' meeting at which he was elected conference president.



Archbishop William H. Keeler

One of the bishops' actions at the meeting was adoption of a national plan and strategy of evangelization. Archbishop Keeler—whose motto as bishop is "Do the work of an evangelist"—spoke enthusiastically about the role of lay Catholics as evangelizers.

In his own archdiocese, he said, evangelization "is one of the highest priority areas of concern people mention... most particularly reaching out to Catholics who have for one reason or another stopped being active in the church."

"Typically, it's in a suburban setting," he added, "and I note from talking with other bishops, it's a national phenomenon. The development of the suburbs of our land has had many people moving to areas where they're strangers. The first one or two or three Sundays they go out to Mass, they find the parking lot already full, and sometimes they just give up. And (the concern is) how to address that."

At the conference level, he predicted that "there's going to be a continuing search for a formula" to overcome budget restraints and find the funding needed to hire a staff person for evangelization.

Archbishop Keeler called religious education, or catechetics, another major area of concern both to the conference and throughout the U.S. church.

"I hear again and again and again from parents the hope for greater clarity in the presentation of church teaching—and going with that, the hope that we who have leadership responsibilities (will) give greater formation of our catechists, who have been so generous with time but need the help of formation," he said.

Archbishop Keeler was asked for his views on a suggestion raised during a Nov. 15 workshop for bishops on lay ministry, that perhaps the time has come for the bishops to establish a committee in the conference to address formation, employment standards and other issues related to the growing phenomenon of paid lay ministers, now estimated to number over 20,000 in parishes across the country.

"I hadn't heard the idea of a commit-

tee," he said, "but it's certainly, from my own point of view, my own personal commitment—and I'm speaking now just as the archbishop of Baltimore—to move to provide education for full-time people in lay ministry."

Asked about the conference's national public policy agenda as it faces a new Clinton administration which may be more in tune than President Bush was with church social teachings on some issues, but is more at odds with the church on abortion, Archbishop Keeler said, "I think we really haven't begun to wrestle with all the implications of that. Nor have we seen clearly what can be done to give more hope to people who live in the cities, where there is a culture of violence that causes many to suffer."

"Part and parcel of our pro-life plan... is to give support to whatever will relieve the enormous economic and social pressures upon women and upon families," he added. "And I see that as pro-life and promoting life, so that the situations where people will go to look for abortions will be alleviated."

The new NCCB president said that "it's too early" for the conference to have developed much of a conversation with the incoming administration on policy issues, since President-elect Clinton was still in the early stages of forming his Cabinet and other top personnel.

"I do see our major role as church (on political issues) is the pastoral role for our own people," he said.

Catholic and Lutheran experts expect a big step toward unity

by Cindy Wooden
Catholic News Service

VATICAN CITY—With the expected completion next year of a statement on justification and the church, the Roman Catholic and Lutheran churches will take a major step toward visible unity, experts from the churches said.

Members of the international Lutheran-Roman Catholic Joint Commission met in Germany in early November to begin putting the final touches on their seven-year study of justification and ecclesiology, said a statement released Nov. 24 at the Vatican.

Justification means that God forgives people and saves them by their faith. Good works are said to result from salvation, not initiate it.

At the time of the Reformation, the Catholic Church responded to the Lutheran doctrine of justification by insisting that while God justifies people through grace, people must freely cooperate in their own justification through good works.

Over the years, both sides tended to oversimplify each others' position. But in the past decade, the dialogue participants have indicated the differences are not so great as to be a source of division between the churches.

The current work, the third phase of a 25-year-long dialogue between the churches, is expected to be completed at a meeting in September 1993.

Among the resources used for the discussion on justification and the church were documents resulting from national Catholic-Lutheran dialogues in the United States and in Germany.

Father Heinz-Albert Raem, an official of the Pontifical Council for Promoting Christian Unity, said the dialogue members were about half finished with their final document.

Together with a 1978 statement on the Eucharist and a 1981 statement on ministry, "the present study should enable the churches to take a decisive step forward in their relationship, coming nearer to the stated goal of visible unity," the statement said.

After working three years on only the topic of justification, dialogue members expanded the discussion to include the role of the church in salvation, including a discussion of the church as the mediator of salvation.

The statement said the dialogue group's "discussions are carried out in full awareness of how political and social changes influence not only the mission of the churches, but their ecumenical relations."

For example, it said, during one session of the Nov. 10-14 meeting, Roman Catholic members of the commission who live in Poland and the former East Germany presented a report on the situation in Eastern Europe.

And the Lutheran bishop of Soweto, South Africa, Bishop Manas Buthelezi, gave a report on the social and political crisis in his country.

Pope says the demands of Christian marriage are not threats to freedom

by Cindy Wooden
Catholic News Service

VATICAN CITY—Demands of Christian marriage are not threats to human freedom, but are ways of helping spouses make a complete commitment to each other, Pope John Paul II said Nov. 26.

When couples give of themselves, are united with the indissoluble bonds of marriage and are open to and respectful of new life, they are not faced with "obstacles to the authentic need for self-realization and freedom."

Human nature allows individuals to be true to themselves while making those commitments for the sake of another person and for new life, the pope said.

Ministry to strengthen families should be a priority for the church, the pope said in his speech to European bishops who preside over family life commissions at national bishops' conferences.

The meeting to exchange experiences and ideas for pastoral programs was sponsored by the Pontifical Council for the Family.

The pope said those involved in pastoral work with families will find that the life and teaching of Christ can shed light on "even the most complex situations of human existence."

Only through Christ, the pope said, can people become fully aware of "the value of the matrimonial commitment as a law of freedom and the fulfillment of love."



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Needs of the poor should top agenda, Charities head says

by Carol Zimmermann
Catholic News Service

WASHINGTON—Poor families need to be part of the Clinton administration's proposed "new covenant," said the new head of Catholic Charities USA.

"I'd like to see the poor get much more attention. They've got to be part of the picture," said Jesuit Father Fred Kammer, president of Catholic Charities since October.

Father Kammer, a lawyer and former policy adviser on health and welfare to the U.S. bishops, said he would prefer to see the slogan "Poor families, stupid" replace the sign, "The economy, stupid," which once hung on the wall of Clinton's campaign headquarters to symbolize the campaign's priority.

In a Nov. 23 interview with Catholic News Service, Father Kammer said his agency has been in partnership with the federal government for decades and would continue this relationship no matter who won the election.

But he termed it a "happy accident" that during his presidency of Catholic Charities, his former law school classmate would be president of the United States.

Father Kammer, 47, was a Yale Law School classmate of Bill and Hillary Clinton and has kept in touch with them since graduation. But he said he does not wear a "Friend of Bill" button and noted that Clinton has about 40,000 friends. He said he does not agree with all the issues Clinton supports, such as legalized abortion and the death penalty, but he hopes he can work with the new administration on several key concerns such as hunger, housing, family incomes and health care.

Last year more than 12 million people came to Catholic Charities, the nation's largest private human service organization, seeking help with everything from adoption, education, counseling, food and shelter. According to Father Kammer, the amount of people coming for services has quadrupled from 10 years ago.

He also noted that last year two out of three people needed emergency services such as food and shelter, compared to one in four who needed such care a decade ago.

"We can't solve the problems of America alone," he

said. "We need a major commitment from government, business and the private sector."

The president of Catholic Charities, whose headquarters are in the Washington suburb of Alexandria, Va., noted that in the past decade, government cuts in social service programs stretched the local agencies "as far as possible."

He said members of his organization will press on, advocating effective public policy for the poor. "Catholic teaching has long taught to use government where it is needed," he said.

Hunger tops the list of needs. "We are pushing the hunger agenda because it is so up front and can be dealt with so easily," said Father Kammer. He hopes to make the Mickey Leland Childhood Hunger Relief Act a priority. The measure is named for the late Texas congressman who worked against hunger.

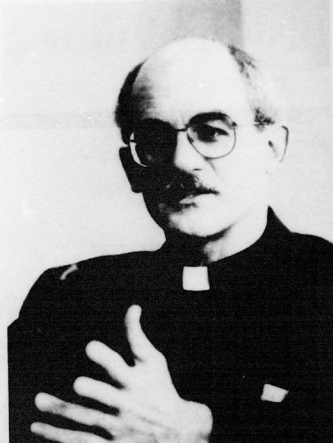
Father Kammer said he is encouraged by Clinton's indications that he would fund programs such as Women Infants and Children and Head Start. Family income and jobs are also key issues, according to Father Kammer, who supports Clinton's concept about decent wages and his proposals to ensure the collection of child support.

He also favors, but with reservations, Clinton's proposed job training program and a National Service Corps. Father Kammer said he wondered if two years of job training would be adequate and if jobs would be available following such training. He was also concerned that a service corps assign "real productive work."

Other items at the top of the Catholic Charities' agenda include improved health care and housing. "Our health care system is broken and needs to be fixed," said Father Kammer. He said he agrees with Clinton's idea of local networks providing health care services. He also said it was crucial to "have the poor on the same health care system as everyone else."

According to Father Kammer, the country's homelessness is directly related to the government's housing cutbacks. "We've got to reinvest in housing," he said, noting that today's homeless are predominantly women with children.

"Clinton folks talk a lot about infrastructures," he said. "The human infrastructure is in bad shape," he added, citing examples of abused children who have come to



Fr. Fred Kammer, SJ (CNS photo by Barbara Stephenson)

Catholic Charities' agencies for help. He said today's families are hurting more because of the economy and other problems.

When Father Kammer is not worried about the organization's ability to provide for the escalating needs of the country's poor, he works on a personal agenda in his role as president of Catholic Charities.

In succeeding Father Thomas Harvey, who held the post for 10 years, he plans to provide support for the local agencies by helping them to network.

He would also like to add to his staff of 23. "We're the largest non-profit organization with probably the smallest staff," he said.

Father Kammer has spent the last two decades working in various religious and secular social agencies. Last year, Paulist Press published his book, "Doing Faithful Justice: An Introduction to Catholic Social Thought." This year he is squeezing in writing another book, primarily for those who have been involved in social justice work.

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Christ offers freedom for community, goodness

by Steve Heymans

I often hear college students say they were given a lot of freedom growing up. Occasionally I ask what the student means by that.

Usually the answer is something like: "My parents let me do what I want. Instead of telling me what to do, they let me make my own choices."

It is surprising how easily students define freedom: Freedom resides in choice. No choice, no freedom: It's as simple as that.

When you think about it, that notion is in the air we breathe. No longer are "Freedom of Choice" billboards selling just a right to have an abortion. Now we talk about freedom of choice in education, health-maintenance organizations, and options on a '93 Ford.

To counter political foes, just accuse them of depriving us of choice. Isn't freedom our birthright?

Interestingly enough, for many students who described themselves as free when growing up, no choice was offered by their parents in things that really mattered.

Spring breaks in Mexico, not going to church on Sunday, or going to Guns 'n' Roses concerts were simply out of bounds. From what I gather, the more serious the matter, the less choice the parents offered.

But among students to whom choice consistently was offered, it is interesting to note how often they opted for the standards of their peer groups. Choices, it appears, are never made in vacuums, but tend to affirm one group or standard at the expense of others.

I am often struck by how unfreeing the "choices" for the peer group can be, for the cost of the peer group can be very steep: Calvin Klein jeans, Metallica's CDs and the afterschool work at McDonalds to pay for it all soon become a new form of slavery.

It is interesting to note that women who choose to have abortions seldom describe their decision as one of choice. Indeed they may feel they had "no choice," given the situation. Yet we have learned to consider abortion an exercise of freedom.

For all our talk of choice, when it comes down to significant things, we find we rarely "freely" choose. Take something as common as families, for example. We don't choose our parents, brothers or sisters.

When we think back on our most cherished decisions, like whom we married or our career direction, we find there was more at work than choice.

At the time we thought our decision was made in freedom. Later in life, however, we find that unconscious forces were at work.

Psychology tells us we often "choose" our marriage partners because they embody qualities we appreciate in our own parents or qualities the opposite of those

we despise in our parents. In both cases, our "choice" was determined in part by our parents.

Alas, the choice we thought we made in freedom turned out to be less a choice than we thought. In fact, there were hidden variables we failed to factor in. Thus we often say, "If only, I knew then what I know now."

As members of a culture that assumes people will flourish if given the freedom to do so, we learn to dismiss bad choices as exceptions to the rule. We pledge that in the future we will make better choices. Then, again, we find that things don't turn out quite the way we thought.

Instead of re-evaluating the flaws in our cultural notion of freedom, we try all the harder to make it work. We enlist therapists and specialists and consultants so that we might make better choices. We get degrees in the social sciences so that we might better predict human behavior.

But try as we may, we find that unpredictable, accidental and sundry imponderables sneak into our equations.

Often we find that our choices coincide with our desires. In short, freedom comes to mean being able to go after what "I" want. But like the college student, we find ourselves enslaved by our desires; they become our tyrants.

That is why I try to tell students that the freedom Jesus offers is quite different from the freedom of Thomas Jefferson, for example.

It is assumed that freedom means being freed "from" tyrants, "from" authority, "from" custom and community? Instead, for Christians, it is a matter of freedom "for": "for" community, "for" goodness, "for" God.

In the struggle to be free for goodness, we become liberated from the bondage of sin and death.

This is why the German Christian, Dietrich Bonhoeffer, imprisoned and awaiting execution by the Nazis, could celebrate his captivity as freedom. For Bonhoeffer, freedom was one's ability to respond to the call of God, to sacrifice all when called to obedient and responsible action in faith and allegiance to God.

Perhaps this helps to explain why the language of freedom we so often hear is so confusing. When the word "freedom" is invoked, we must learn to ask, with Bonhoeffer, "Whose freedom and by which standard?"

In so doing, we can reclaim the freedom in Christ that is our birthright.

(Steve Heymans is the director of campus ministry at St. John's University in Collegeville, Minn.)



MASKS—For some people, freedom means being able to make choices or win the desires of their hearts easily. But these perceptions are masks for true freedom. Christ offers freedom for community, goodness and God. (CNS illustration by Caole Lowry)

What does freedom look like?

by David Gibson

Just when you think you possess freedom, you begin to suspect you don't. Or it looks like the free person isn't you: It's that guy with nothing to do on Saturdays except go to the movies or ride a bike, while you attempt in vain to complete 10 chores.

What does freedom look like? I don't believe freedom looks the same for everyone. My freedom and yours may get expressed differently, depending on circumstances.

I also don't believe freedom is the opposite of responsibility. To say you're not free because you have things to do

makes freedom impossible. Of course, if one is addicted to "doing things" he isn't really free.

Freedom is a big idea. To reflect on it, keep it simple. Ask when you felt free. Was it when, though busy, you took time to listen with care to someone who needed you to do that? When you were finding time to exercise or to rest or to pray?

Time often is our tyrant. It's difficult to feel free if you rarely have time to pursue your priorities or be accessible to anyone. But one step toward freedom is to evaluate, and change, the ways time works for or against us.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

God gave human beings free will

This Week's Question

What is individual freedom's purpose? What is freedom for?

"Individual freedom, to me, is freedom from one's self. You can be a prisoner of your own mind and be miserable . . . Be honest with yourself and you will be able to look anyone in the eyes and feel good as a result . . . have peace of mind." (Jeff Neil Miller, Marion, Indiana)

"You need freedom in order to love. It's the greatest gift that anyone can offer to another. It's the springboard to every decision and action that makes us human." (Rob Grant, San Francisco, California)

"Because love is a choice. Love that's required is not love at all. You can't have love without freedom. You have to give it. God wants us to choose him." (Sandy Seaward, Stah, Washington)

"As a gift and a challenge. God separates humans from

all creation by their free will. This capacity makes everything human that much more valuable and at the same time makes possible so much which we find detestable." (Jim Grant, Fresno, California)

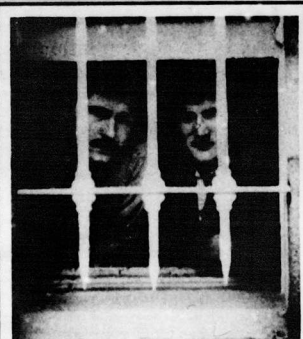
"In human terms, there is no meaningful relationship without freedom. And God has to relate to us as humans. How can you have a meaningful relationship if someone is holding a gun to your head? (Steve Cain, Chassel, Michigan)

"If we didn't have freedom, we wouldn't be able to worship God. Freedom gives us the chance to express ourselves, to choose to follow God's plan." (Kathy Hicks, Spokane, Washington)

Lend Us Your Voice

An upcoming edition asks: When—and why—has a flexible approach to problem solving served you well?

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



Why choose isolation?

by Fr. David K. O'Rourke, OP

A young man I had not seen since he was finishing college six years ago called me. He had married and the couple had a little boy, now 3 years old.

Obviously in distress, he described a situation we hear of more and more.

His wife wanted a divorce.

"Does she have someone else?" I asked. "No," he said. "It's nothing like that. She's not even mad at me. She just doesn't want to be married anymore."

What brings someone to give up on a spouse and kids, and in effect prefer living alone?

People talk about wanting to be free and wanting their freedom. But it seems that freedom is coming to mean isolation from others.

That was the case with the young woman in this story. She wanted out of marriage because she wanted her freedom. In her mind that meant not being responsible to other people. Even more, it meant not being responsible for others—for her husband, for her child.

As she put it, "I don't want my decisions to affect anyone but me."

Many people still think in terms of relationships. Ask someone who he is and he will tell you who his people are.

But this can change when we move into the realm of psychology. Many theories taught today and the counseling goals drawn from them are very individualistic, having grown out of scientific theories which tried to explain the world by breaking things down into their smallest parts: The physical world is made of atoms; the human world is made of individuals.

Relationships don't rate high in such theories.

Today our sciences are again studying relationships at all possible levels. But some counseling therapies can still be stuck on

individualism, not only starting with the individual but serving only the individual.

Most people still look to relationships—family, church, work and the people they work with, and other small communities—for their sense of happiness and purpose. Their human fulfillment involves other people and takes place in a societal setting.

But our language doesn't show that. Use the word "fulfillment" and most people preface it with "personal" or "self." And our language, the way we speak and form our ideas, colors the way we act.

The young woman I mentioned saw fulfillment as a series of enriching events that affected her alone. What I am describing as isolation was for her, a sense of rebel from the demands of human interaction.

Christians do not look at the community with a take-it-or-leave-it attitude. For us the community is more than just a collection of people. It is the body of Christ, a living organism of which we are parts. We are grafted into this living body through baptism and the other sacraments.

We speak of the church as a sacramental community. The sacraments are social; they involve us with other people, and they are not private or individualist. They support us in our lives as part of a community. So membership in this body, the church, with all the relationships that are part of it, is not extrinsic to human fulfillment. Individual fulfillment takes place in and through community.

This sacramental vision is basic to all of life. That's why freedom is not isolation from people. Christians want freedom from an isolated life without others.

That freedom is based on the belief that in life: life together people encounter the Lord.

(Dominican Father David O'Rourke is pastor of St. Dominic's Parish in Benicia, Calif.)



ISOLATION—What brings someone to give up on a spouse and kids and live alone? People talk about wanting to be free, but sometimes it seems that freedom actually means isolation from others. (CNS photo from Cleo Freelance Photo)

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SECOND SUNDAY IN ADVENT

The Sunday Readings

Sunday, December 6, 1992

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

by Fr. Owen F. Campion

The Book of Isaiah is the source of this weekend's first reading.

Advent is a time of joyful, excited expectation for the church. The Lord is coming! With its eloquence and strength, the Book of Isaiah captures the mood very well. So it often supplies Advent liturgies with their scriptural lessons. Such is the case this weekend.



This weekend's reading is typical of the Advent mood and of the first part of Isaiah. The "stump of Jesse" refers to David's family, his dynasty. This dynasty then reigned over the kingdom. There was a mystical quality about the king and the kingdom in ancient Jewish thought. The king, descended from King David, was especially gifted by God, and particularly commissioned by God to rule in God's behalf. No other earthly authority could stand in the place of the kings who descended from David.

With this case, the continuance of the dynasty was more than a political convenience. It was an utter necessity in the continuing relationship between God and God's Chosen People.

In this lesson, Isaiah exclaims his faith and hope at the birth of a new crown prince. The birth of a new heir to the throne was a promise that the divinely-guided dynasty would endure for yet another generation.

For Isaiah, the hope had special meaning. Everything was not well among God's people. Isaiah thought reforms were in order. He devoutly hoped that the new crown prince one day would call for those reforms. Over the centuries, Christians have seen in the writings of Isaiah a source from which to express their own faith and hope in the greatest of the sons of David, Christ the King.

St. Paul's Epistle to the Romans gives this weekend its second reading.

The early church was an interesting mix of people. First, it included Jews. In the beginning, all the Christians were Jews. The leaders of the church, without exception, the apostles to whom Christians accorded such regard and affection, were by birth, experience, nationality, and residence all Jews.

So, understandably, the ancient Jewish religious writings were often invoked. After all, so many were familiar with them.

However, there increasingly were more and more members of the church who were not Jews. They originally were pagans, from any of the several pagan religious present in the Roman Empire. They were not at all familiar with ancient Jewish traditions, writings, and beliefs.

Coming from a Jewish background, proclaiming a messiah who himself was Jewish and who preached in Jewish words and symbols, Paul often interpreted the Jewish tradition for the benefit of the converts from paganism. Such is the case this weekend.

In this weekend's second reading, Paul reminds his audience that all that was ... and done in Jewish history prior to the coming of Jesus was nothing more than prelude to him.

St. Matthew's Gospel supplies this weekend's Liturgy of the Word with its Gospel reading. The central figure in the reading is John the Baptist, another popular source for the Advent liturgies.

In the most straightforward manner, John the Baptist offers himself as the messenger appearing before Jesus.

There very well may have been the mistaken notion in the times contemporary with Jesus that John himself was the promised redeemer.

It is clear from the Gospels that John had many followers. Even King Herod knew of him, and even Herod's queen feared John's denunciation.

The Gospels take pains to make two points:

►John was a great prophet, very near

Daily Readings

Monday, December 7
Ambrose, bishop and doctor
Isaiah 35:1-10
Psalms 85:9-14
Luke 5:17-26

Tuesday, December 8
Feast of the Immaculate Conception
Genesis 3:9-15, 26
Psalms 98:1-4
Ephesians 1:3-6, 11-12
Luke 1:26-38

Wednesday, December 9
Advent weekday
Isaiah 40:25-31
Psalms 103:1-4, 8-10
Matthew 11:28-30

Thursday, December 10
Advent weekday
Isaiah 41:13-20
Psalms 145:1, 9-13
Matthew 11:11-15

Friday, December 11
Advent weekday
Isaiah 48:17-19
Psalms 114:1-6
Matthew 11:16-19

Saturday, December 12
Our Lady of Guadalupe
Zechariah 2:14-17
or Revelation 11:19,
12:1-6, 10
Psalms 45:11-12, 14-17
Luke 1:39-47

the Lord in the Lord's family and in the Lord's own message.

►but, John was not the messiah.

With these points being made, this reading uses John himself to announce with the utmost relief and the greatest of hope that the Lord is coming, the Lord Jesus.

Reflection

Advent is the traditional, ancient season during which the church calls us to prepare for Christmas.

It would be very far from the church's mind, however, were we to assume that all our interest in Advent would be satisfied by our observance, however devout, of the birth of the Lord, commemorated on Dec. 25.

Rather, Advent calls us to a personal realization of Christmas. In other words, this season, instruction and inviting by purpose, summons us to make the Lord a part of our lives.

To make the Lord truly a part of our

lives, we must realize within ourselves our need for him.

The church supposes in this weekend's liturgy that we have some sense of our need for God. If we think about it, we know that we are limited and that events and circumstances indeed can go against us.

By way of response, the church tells us in its most excited voice that God with all his mercy, goodness, and satisfaction is coming to us. He will come to us in the person of Jesus. Jesus is the answer to all human needs.

However, the Lord will not thunder into our hearts, into our midst. We must invite him to come to us. We must invite him in all honesty.

We must express our needs, affirm our will to receive him. That we do by purifying our motives, our behavior, and our intentions.

This is Advent. It is a time of evaluation and sacrifice, but how magnificent the reward!

THE POPE TEACHES

Jesus gave Peter a special mission

by Pope John Paul II

Remarks at audience Nov. 25

Continuing our catechesis on the ministry of bishops in the church, we now turn to the particular ministry of the pope as head of the college of bishops and successor of St. Peter.

The papal ministry is based upon the mandate which Simon Peter himself received from Jesus Christ after making his divinely inspired confession of faith at Caesarea Philippi, as narrated in the Gospel of Matthew (cf. 16:13-19).

Jesus gave Simon the name "Peter," meaning the "rock" on which he would build his church (cf. Matthew 16:18). The Lord's words reflect his intention, in establishing the church, to give a specific mission to Peter.

As a consequence of this mission and in accordance with the Lord's promise, the gates of hell shall never prevail against the church built upon the "rock."

Christ also promised Peter "the keys of the kingdom of heaven" (Matthew 16:19), making him the steward of the messianic kingdom (cf. Isaiah 22:22; Revelation 3:7) and endowing him with a universal power "to bind and loose."

The power of the keys involve full authority in matters of doctrine, as also in guiding the church in her life and growth. As minister of the saving power of Christ present in the church, Peter was given this power in order to open for all humanity the gates to the heavenly kingdom won by the Savior when he shed his blood on the cross.

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Advent Haiku

The darkness lengthens
the time for contemplation
of the coming light.



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Darkness
Promise
Watching, waiting, hoping
Mary, full of grace!
Yes!
Come, Emmanuel!
The kingdom is in your midst.

—by Sister Norma Gettelfinger, O.S.B.

(Benedictine Sister Norma Gettelfinger is a member of Our Lady of Grace Monastery at Beech Grove.)

Photo by Margaret Nelson

Entertainment

VIEWING WITH ARNOLD

Lawyer loses his soul in 'Night and the City'

by James W. Arnold

In the first few minutes of "Night and the City," the leading character, a frantic Manhattan lawyer named Harry Fabian (played by Robert De Niro like a squirrel gathering nuts for the winter), undergoes several interesting experiences. None of them especially encourages you about the movie.

►He's mugged at a machine but finishes his way out of the encounter unscratched.

►He's beaten up in a bar by a stranger who says Harry has been messing with his wife.

►He has sex in a dark doorway with the wife of the operator of the bar in which he was almost killed.

►He proposes to a client that he fake the severity of physical injuries so he can file a lawsuit in his behalf.

Let's just say that Harry is a hustler who never rests. Despite his long list of vices, he also has a heart of gold and will eventually repent—although with all the convincing sincerity of a man who owes you \$100 trying to borrow \$50 more.

"Night" is a strange movie, an extensive remake of a 1950 film noir starring Richard Widmark as a likeable but mildly crooked NYC wrestling promoter in postwar London. His marginal deals enrage the local underworld heavies, who eventually close in.

The new movie has some of the same problems for an audience as the old one. The hero is somebody you'd walk across the street to avoid in real life. The reasons for the remake have much more to do with a stylishly tough New York script by trendy writer Richard Price ("The Color of Money")—and acting opportunities for the performer—than with any moral or box-office imperatives.

Harry is fast-moving, fast-talking and street smart, a slippery counselor whose clients are mostly the lower-grade denizens of the city. (This seems to be the year for giving De Niro parts that fit but don't stretch the flamboyant, hyper side of his personality.)

Yet it's obvious he's a loser. Harry is no kid, and hasn't much to show for his efforts. As he himself confesses, he earns most of his income by settling out of court for small sums. A friend tells him, "You'd be good at something if you'd only slow down."

Soon Harry gets the idea he hopes will somehow lift him out of the smalltime: promoting a local boxing card, just as in the old pre-television days. Trouble is, he's not very good at that, either. "You couldn't promote a pillow fight!" a boxing-wise oldtime tell him, with some acumen.

Besides bumping into the territory of a nasty local hood named Boom-Boom Grossman (a straight role played with menace by comic Alan King), Harry also cuts his usual corners in raising operating cash. But he works on a thin margin of error.

Thus, he's borrowing money from the hard-nosed, very jealous bar operator (Cliff Gorman) whose wife he happens to be stealing. We know this guy is mean



ALONE AGAIN—Child star Macaulay Culkin is back on the big screen as Kevin, and this time he ends up in the Big Apple while his frazzled family flies to Florida in "Home Alone 2: Lost in New York." The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from Twentieth Century Fox)

because earlier we've seen him literally throw a woman in nun's garb out on the sidewalk for collecting money for "orphans" in his tavern.

Harry's also borrowing quietly from the wife, Helen (Jessica Lang). To add to it, she wants to open a watering hole of her own downtown. Harry steals (borrows?) the money stash she gives him to "fix" a liquor license. He just prints a phony license and puts the \$7500 into his fight promotion kitty.

Crooked? As they used to say, when Harry dies, they'll have to screw him into the ground. All his plans are bound to go awry, and when they do, he escapes with his life thanks only to the indulgence of scriptwriter Price. He suffers for his sins, but maybe sees the error of his ways and lives to survive with the wonderfully understanding Helen in California.

Beside the obvious moral (you can't beat dishonest people at their own game), "Night" offers exceptional performances by De Niro, Gorman and Lange, as well as by veteran (67) Jack Warden as a feisty ex-fighter who doesn't much like the way the world has changed. He lives in a "retirement complex" in Coney Island,

and Harry's visit there allows the film to escape briefly from melodrama into reality.

First-time director Irwin Winkler, a long-time upscale producer ("Goodfellas," "The Right Stuff"), gives the movie relentless energy. But neither Winkler or Price seem quite sure if this is a comedy or a tragedy. The way it ends is likely to satisfy no one.

(Frenetic big city hustler slowly works his way to disaster; extensive street talk; brief sex situation; OK for adults, but not recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

The Bodyguard	A-III
Brother's Keeper	A-III
A Fine Romance	A-III
Tout les Matins du Monde	A-III
Adolescence	A-III
Adolescence	A-III
Adolescence	A-III
Adolescence	A-III
Adolescence	A-III
Adolescence	A-III

USCC classification: A-III, adults.

Christmas specials feature traditional holiday music

by Henry Herx
Catholic News Service

It's that time of year again when Christmas specials—and some not so special—make their annual appearance on the TV schedule.

►One of the first to mark the season on public television is "A Peter, Paul and Mary Holiday Concert," to be rebroadcast on Monday, Dec. 7, from 10:30 p.m. until midnight on PBS. (Check local listings to verify the program date and time.)

The trio performs a program of mostly Christmas music, accompanied by the 160 voices of the New York Choral Society and a 40-piece orchestra. The presentation of traditional carols ranges from "O Come O Come Emmanuel" to "Hark! The Herald Angels Sing" and most of them are done particularly well.

One of the best moments in the concert is the trio's lovely rendition of "Silent Night." It also is one of the few times that a song is put into context by a few words of introduction, a device that would have been helpful for a number of other songs.

Less familiar to the audience—and, apparently, to the trio—are such English Christmas ballads as "I Wonder As I Wander." It is here that the orchestra and chorus are most needed in assisting the trio to get through songs they haven't quite mastered.

They need no such help with "Weave Me the Sunshine" and "Puff, the Magic Dragon," songs that were their trademark during the 1960s. The concert creates a feeling of nostalgia, with an enthusiastic audience of obviously onetime fans, who are now parents, and their youngsters.

One of the most serious moments is the singing of a Hanukkah song, "Light One Candle," which is about the never-ending struggle against injustice. It works very well within a concert that is a mixture of religious, folk and popular music about a season that many Americans consider related to a holiday rather than a holy day.

►Presenting a concert of traditional religious carols is "Christmas with the Mormon Tabernacle Choir and Shirley Verrett," to be rebroadcast on Wednesday, Dec. 9, from 10:40 p.m. until 11:28 p.m. on PBS. (Check local listings to verify the program date and time.)

The selections are the enduring favorites of church choirs every Christmastide, from "O Come O Come Emmanuel" to

"O Come All Ye Faithful." Even the tone-deaf among us enjoy singing them without thought of apology to those within earshot.

It is something else again to hear these carols sung with the feeling and amplitude of the Mormon Tabernacle Choir's 325 voices.

Famed soprano Shirley Verrett adds to the musical grandeur of the occasion with a tender and moving solo performance of "O Holy Night" and an elegant rendering of the spiritual "Go Tell It on the Mountain."

The concert ends with Verrett leading the choir in an emotionally fulfilling rendition of Handel's "Joy to the World."

The program is recommended viewing for all church choir members. The rest of us may sit back and enjoy anew the traditional carols of Christmas as they were meant to be sung.

TV Programs of Note

Sunday, Dec. 6, 12:30-1:30 p.m. (ABC) "God Is History." In this special, two renowned scholars discuss the interaction of Jewish memory and Jewish history. It is part of the ecumenical series "Visions and Values" presented by the Interfaith Broadcasting Commission.

Sunday, Dec. 6, 9-10:30 p.m. (PBS) "The Alastair Cooke Farewell Salute." This special salute Cooke's distinguished work with public television for the past 21 years.

Tuesday, Dec. 8, 8-10 p.m. (PBS) "New York Philharmonic 150th Anniversary." A "Live from Lincoln Center" celebration of the Philharmonic features Kurt Masur, Zubin Mehta and Pierre Boulez conducting three of their best-known works.

Tuesday, Dec. 8, 9-10 p.m. (PBS) "Abraham Lincoln: A New Birth of Freedom." This special salute Cooke's distinguished work with public television for the past 21 years. The program is recommended viewing for all church choir members. The rest of us may sit back and enjoy anew the traditional carols of Christmas as they were meant to be sung.

Tuesday, Dec. 8, 9-10:30 p.m. (PBS) "If You Knew

Souza." "The American Experience" program relates the story of bandmaster-composer John Philip Sousa and the rise of an American institution—the small-town marching band.

Wednesday, Dec. 9, 9-10:20 p.m. (PBS) "A Decade of Hard Choices: A Retrospective with Fred Friendly." This special features segments from 10 years of Friendly's "Seminars on Media and Society" which challenge viewers to grapple with the tough issues of our time via hypothetical cases.

Thursday, Dec. 10, 8-9 p.m. (PBS) "Shirley Temple: America's Little Darling." Tommy Tune hosts this movie clips-filled biography of the child star.

Friday, Dec. 11, 9-10:30 p.m. (PBS) "Placido Domingo: The Concert for Planet Earth." Taped last June at the Rio de Janeiro Earth Summit, various musical celebrities commemorate the U.N. Conference on Environment and Development to preserve the Earth's fragile resources.

Friday, Dec. 11, 8-9 p.m. (CBS) "Rudolph the Red-Nosed Reindeer." Burl Ives narrates this rebroadcast of the musical holiday special about the shy reindeer with the shiny nose. Saturday, Dec. 12, 8 p.m. (CBS) "Miracles & Other Wonders." This mini-series which first aired on Nov. 28 continues each Saturday in December with an hour of faith-promoting stories about modern miracles in the lives of ordinary people. The series is based on a movie of the same name which appeared on CBS last spring. After it aired, thousands of viewers asked the network to make the show into a series. Each of the programs features the re-enactment of miraculous stories and includes conversations with the real people involved in the miracles. Stories include an encounter by a mother of a needy child on a lonely, forgotten road which offers "miraculous proof that there are guardian angels," a 13-year-old girl who holds her family together after her own mother's death and receives "a miraculous pay-back," and an old dog whose amazing "leap of faith" heals a family relationship and helps people avoid a tragic fate.

Saturday, Dec. 12, 10:30-midnight (PBS) "Kathleen Battle and Jesse Norman Sing Spirituals." A rebroadcast of a "Great Performances" program features an evening of American spirituals performed with a gospel chorus conducted by James Levine.

(Check local listings to verify program dates and times. Henry Herx is the director of the U.S. Catholic Conference Office for Film and Broadcasting.)

QUESTION CORNER

Canon law limits daily Communion

by Fr. John Dietzen

Q Some time ago it was announced that one could receive Holy Communion a second time in one day if it were during a funeral Mass, wedding or other such ceremony.

I believe permission is now granted to receive Holy Communion at all Masses one might attend, as long as each is a complete Mass.

Somewhat, to attend Mass without receiving Communion is to me like attending a banquet and not taking part in the feast.

Am I correct? (New York)



A Some years ago, after Vatican Council II, the centuries-old rule of limiting Catholics to Communion only once a day was considerably relaxed.

FAMILY TALK

Try creative ideas for inexpensive Christmas

by Dr. James and Mary Kenny

Dear Mary: We have become very frugal lately since I was laid off and we are down to one income. I am trying to budget very carefully for Christmas giving, but I fear it will seem like a very poor Christmas, especially compared to other years.

I know we can make some gifts, but what else can we do? Adults understand, but I am concerned about the children. (Indiana)

Answer: First consider the good news about your problem: You will probably be unable to buy the expensive toys featured on children's television.

These are precisely the toys that have fragile, intricate parts and are broken before Christmas Day is over. You and your children will be spared this disappointment.

~~This is true that children often have their hearts set on expensive, highly advertised toys.~~

The challenge to you is to enlist the whole family in a plan that involves giving as well as getting.

Here are some ideas:

► Making things. Handmade gifts can be the most treasured of all. For success, start early so you can finish your projects well before Christmas. Do not make plans beyond what you can accomplish. If you are making something that many people can enjoy, do not hesitate to make the same gift for many people.

► Set a theme and have all family members participate. Last Christmas one family decided that they would buy all their gifts for each other only at thrift stores, garage sales and the like. For the actual gift exchange, the family arranged a garage-sale setting in the home.

► Services are often more appreciated than merchandise. Why not give a "Cookie of the Month" gift which will delight the recipient throughout the year?

Adult children can invite their parents to a free or low-cost concert, museum visit, art exhibit, sporting event or festival, and then invite them back to your home for a simple meal.

Families with children might invite grandparents for a similar outing. After many years of cooking for you, Mom might really welcome your entertaining her.

Elderly relatives, busy relatives and non-mechanically inclined relatives of all ages will welcome the gift of help. Yard work, snow removal, household maintenance and fix-it help of all kinds make welcome gifts.

Parents, give your children the gift of time. Perhaps a one-parent/one-child outing would be especially appreciated. Listen to your child's request and try to find ways to spend time together rather than lots of money.

► Share what you have. Cuttings from favorite houseplants can be attractively potted. Flowering bulbs can be divided and shared with others. Seeds from your garden also make nice gifts. Look around the house for personal belongings that can be given to relatives or close friends, such as a necklace from your jewelry box or a pretty vase.

► Share your heritage. Make your adult children a family cookbook of everyone's favorite recipes. Write your family history, make copies for each family member, and package it attractively for giving.

► Make your adult child a personal photograph album. Get out old family photos from drawers or boxes and select the photos that feature the person getting the album. Complete the album with photos of other family members. Be sure to include Dad, Mom, Grandpa and Grandma when they were young. This is a wonderful keepsake gift that will mean a great deal to loved ones for many years.

By giving gifts that take more thought than money, you plan a celebration in which everyone, young and old, can participate as giver and recipient.

You may find that this is the year you get closest to the spirit of Christmas.

(See letter questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison St., Bensenville, Ill. 47978.)

Later, the new Code of Canon Law (1983) specified no list of particular occasions when one might receive more than once.

It simply said that anyone who has received the Eucharist may receive it again on the same day only during the eucharistic celebration (Canon 917).

A year later the Vatican Commission for Interpretation of Canon Law ruled that, even at Mass, Communion should not be received more than twice a day.

That is the regulation or policy on Communion which is in effect today.

As I have explained before, the church has two serious concerns in this matter about how often to receive the Eucharist.

First and most important, as you indicate, reception of Holy Communion should be an automatic part of every Mass we attend, unless of course one is impeded by a serious sin.

This is, I believe, well understood by all Catholics today. Receiving the Eucharist is not an optional accessory to the celebration of the Eucharist.

Among other effects, our sharing in the body and blood of the Lord seals the union of our lives with his death and resurrection, which we proclaim and confirm in the Eucharistic Prayer.

Liturgically, it is all part of one action.

On the other hand, the church knows from a lot of

unfortunate experience that some people tend to abuse even the most sacred things and use them, at least to some degree, superstitiously.

Thus, the principle "If one is good, six is better" is on occasion applied even to Mass and Communion.

I once knew a woman who sincerely and piously claimed she attended 12 Masses every Sunday. She arrived by the Offertory and left immediately after the priest's Communion, attending one Mass after another beginning with a 5:30 a.m. eucharistic celebration and continuing throughout the day.

Obviously, whatever her devotion or personal holiness, there was something seriously wrong with her grasp of what the Mass is all about.

To prevent people from "collecting" Communion in this fashion is at least one major reason for the church's policy today.

It trusts that our deeper understanding of the Eucharist will guide us away from this sort of abuse and still encourage us to receive Communion whenever we attend Mass, even when it is twice in the same day.

(A free brochure explaining Catholic teaching and practice on annulments is available by sending a stamped and self-addressed envelope to Father John Dietzen in care of Holy Trinity Church, 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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WHO WILL KNOW WHAT YOU DO OR HOW GOOD YOU ARE IF YOU DON'T TELL THEM? PERHAPS NO ONE. **ADVERTISE** AND BE SURE THEY KNOW.

"For unto you
is born this day
in the city of David,
a Saviour,
which is Christ
the Lord."

Please join us this holiday season as St. Vincent Carmel Hospital again hosts the Living Nativity Scene. On Saturday, December 12, the birth of Jesus Christ will be re-enacted in performances beginning at 6:00, 7:00 and 8:00 p.m. under a heated tent on the hospital grounds.

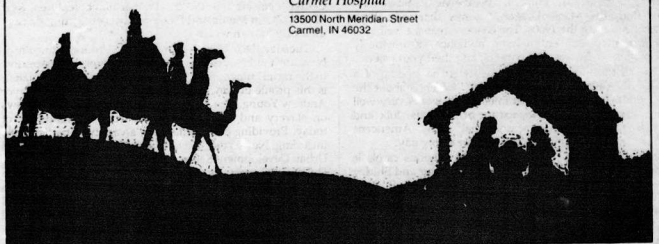
Each scene features live animals, elaborate costumes, and a scripture reading of the birth of Jesus Christ. Our Lady of Mount Carmel Church Choir will sing before each performance. This event is free and refreshments will be served.

Donations of canned goods are requested upon your admission to the Living Nativity. St. Vincent's food pantry will feed many poor and hungry this holiday season.

Please bring your family and friends and may the joy of the first Christmas be with you throughout the New Year.



St. Vincent
Carmel Hospital
13500 North Meridian Street
Carmel, IN 46032



The Active List

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

December 4

Catholic Charismatic Mass and healing service will be held at St. Lawrence, 4650 N. Shadeland Ave., teaching at 6:30 p.m.; Mass at 7:30 p.m. For more information, call 317-927-4871.

December 4-5

The Indianapolis Children's Church present their annual holiday concert, "The Angels Sing" at S.S. Peter and Paul Cathedral at 7:30 p.m. Tickets must be purchased in advance. Call 317-283-9640 for ticket information.

December 4-6

Fatima Retreat Center will present "Charismatic Retreat" with Franciscan Father Dimitri Sala and Patricia Packer. For registration information call 317-545-7581.

December 5

Mt. St. Francis Retreat Center will hold their second annual Greccio Christmas Bazaar from 10 a.m. to 5 p.m. Lunch will be available.

☆☆

St. Nicholas, Sunman, will hold a Charismatic Mass, Fatima devotion and S.A.C.R.E.D. meeting at 8 a.m.

☆☆

Oldenburg Academy will give placement test to eighth grade girls today at 8:30 a.m. To register, call the Director of Admissions at 812-934-4440.

☆☆

St. Simon's School, 8400 Roy Road, will hold a craft fair from 9 a.m. to 4 p.m. Over 40 booths, admission free.

☆☆

Friends of Joan of Arc will hold their Christmas Anniversary party at Springs Clubhouse, 8801 N. Township Rd. (next to the New Orleans House), beginning at 7:30 p.m. For more information, call 317-882-8199 or 317-576-9919.

☆☆

Sacred Heart School, Terre Haute, will be hosting a lunch with Santa from 11 a.m. to 2 p.m. Contact the school office for tickets and information, 812-232-8901.

December 5-6

St. Benedict Altar Society, Terre Haute, will sponsor a Holiday bazaar and bake sale. Donations are still needed. Call 812-235-1532.

☆☆

St. Joseph's Altar Society, Terre Haute, will hold a Christmas Bazaar on Sat. from 4-6 p.m. and Sun. from 8:30 a.m. to 12:30 p.m. in the parish center. For information call 812-232-7011.

☆☆

St. Anthony, 379 Warman Ave., Altar Society will hold their annual Christmas Boutique from 9 a.m.-6 p.m. on Sat., and from 8 a.m. to 12 p.m. on Sun.

December 6

Marian College, 3200 Cold Spring Road, presents its annual Madrigal dinner in Allison Mansion at 1:30 p.m. Cost is \$30/person.

☆☆

Oldenburg Academy will hold their Christmas Concert at 2 p.m. For information call 812-934-4440.

☆☆

Washington Park



(317) 898-6611

CEMETERY AND MAUSOLEUM
The Historical Cemetery
10800 E. Washington St.
Indianapolis, IN 46229
Crypts • Graves • Memorials

St. John, 126 W. Georgia St., will present John Gates, music director of St. John, at 4 p.m. in the third installment of the organ concert series.

☆☆

A support group for central city families which have a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St. Call Doris Peck 317-545-9907 for details.

☆☆

St. Vincent Hospital Guild, Inc., will present a "What's Hopping" Christmas brunch at Ritz Charles, 12150 N. Meridian, beginning at 11:30 a.m. for a social hour. For reservations, call 317-876-3658.

☆☆

St. Rita, 1733 Dr. Andrew J. Brown Ave., will hold their annual Men and Women's Day Celebration at 11:30 a.m. All are welcome.

☆☆

Our Lady of Lourdes, 5333 E. Washington St., will present a Taize prayer service at 7 p.m. For more information, call 317-352-9281.

December 6-12

Beech Grove Benedictine Center will hold a week-long Christmas Elderhostel for seniors. For more information call 317-788-7581.

December 7

The Right-to-Life committee of Sacred Heart, 1530 Union St., will sponsor a prayer vigil beginning immediately after 7 p.m. Mass, and lasting until midnight.

December 8

Fatima Retreat House, 5533 E. 56th St., will present Father Edward Farrell in session two of "My Life in the Business World." For more information, call 317-545-7681.

December 8

The Ave Maria Guild Christmas party will be held at St. Paul Hermitage, Beech Grove, beginning at 12:00 noon. Members should bring a covered dish, table service and gift exchange. Meeting will follow.

December 9

St. Mary of the Woods College will be hosting its second annual Christmas Bazaar from 3-6 p.m. in Guerin rotunda. For more information, call 812-535-5287.

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December 9

Beech Grove Benedictine Center, 1402 Southern Ave., will present a morning retreat, "The Magnificent—Waiting with Mary," from 9 a.m. to 1 p.m. For more information, call 317-788-7581.

☆☆

Mount St. Francis Retreat Center will continue its advent series, "And I will heal them," with the spiritual aspects of healing presented by Conventual Franciscan p.m. For more information call 812-923-8817.

December 9-11

Fatima Retreat House, 5533 E. 56th St., will feature Father Edward Farrell in session two of "My Life in the Business World." For more information, call 317-545-7681.

December 12

St. Andrew, Richmond will hold an Advent prayer breakfast from 7:40-9:15 a.m. in the parish center. Call 317-962-3902 for information. (Continued on page 17)

Miracle on 62nd Street

Come out and meet Saint Nicholas at THE VILLAGE DOVE

in Broad Ripple, Sunday, December 6, noon to 6 p.m.

BENEFIT FOR CLEANERS FOOD BANK



Enjoy refreshments, carriage rides, live-action windows, street ministrals, & much more!

Saint Nicholas is a symbol of unselfish giving — the true meaning of Christmas.

In this season of warmth and tradition, let us not forget Christ, the reason behind our celebration.

THE VILLAGE DOVE

722 E. 65th St.

Mount Saint Francis Retreat Center

(located in beautiful Southern Indiana, on Highway 150 West, minutes from I-64 and Louisville)

December 9, 16, Advent Series "... And I will heal them."

December 9: Spiritual Aspects of Healing, presented by Fr. Daniel Manger, OFM Conv.

December 16: Physical Aspects of Healing, presented by Dr. Phillip Johnson, M.D.

Each program will begin at 7:30 p.m. with a presentation and will allow some time for discussion and interaction; all of the programs will conclude with the Sacrament of the Anointing of the Sick. The programs are free, but donations will be accepted.

☆☆

Saturday, December 12, 9:30 a.m. - 3:30 p.m. "For They Shall Be Comforted," A Day of Reflection for those dealing with bereavement. Co-sponsored by Dr. Sandra Graves, Professor of Expressive Therapy, University of Louisville & the Accord Center, and Fr. Daniel Manger, Programming Director, Mt. St. Francis Retreat Center.

☆☆

December 18-20 Christmas Family Retreat

January 15-17 The Pearl of Great Price: Dreams and the Spiritual Journey presented by Sr. Gabriele Uhlein, OSF

January 15-17 Retreat for Young Adults

FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS:

CALL: (812) 923-8817 OR WRITE: Director of Retreats;

Mount Saint Francis Retreat Center

101 St. Anthony Drive, Mount Saint Francis, Indiana 47146

Mount Saint Francis Retreat Center is an apostolate of the Conventual Franciscans

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Rosary-5 Glorious Mysteries-Songs-Litany	3.00
Rosary-Songs-15 Decades-Spanish Songs	3.00
Meditations & Poems #1-Musical Background	3.00
Meditations & Poems #2-Musical Background	3.00
St. Brigid Prayers-15 Prayers-Songs-Poems	3.00
Religious Hymns #1	4.00
Religious Hymns #2	4.00
Religious Hymns-Spanish	3.00
Fatima Choir-Traditional & Latin Hymns #2	8.00
Fatima Choir-Christmas Hymns	8.00
The Woman I Love-Bishop Sheen	3.00
Our Father-Bishop Sheen	3.00
Explanation of Rosary-Bishop Sheen	3.00

BLESSED CANDLES

10 Hr. Votive Lights 25/4.00 50/7.00	0.25
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Brown Scapulars 50/10.00	0.25

BOOKS

Pieta Blue Book \$1.00	
I Am Your Jesus Of Mercy Vol. 1_Vol 2	
Vol 3...each	\$2.00
Gold Book Of Prayers	4.00
Apocalypse The Book Of Our Times	4.00
Women Of Many Titles	4.00
St. Michael And The Angels	5.00
Ten Years Of Apparitions	6.00
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Old & New Testament English...Spanish...	4.00

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Jesus At Prayer 3 1/2 x 5-100/9.00	0.10
Our Lady 2 1/4 x 3 1/2-100/6.00	0.10
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Pray the Rosary daily — Watch it turn your life around.

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Vatican approves bishops' action on holy days

by Jerry Fileau
Catholic News Service

WASHINGTON—When any of three holy days of obligation—Jan. 1, Aug. 15 or Nov. 1—falls on a Saturday or Monday in the future, U.S. Catholics of the Latin rite will not be obliged to attend Mass that day.

Jan. 1 is the feast of Mary, Mother of God. Aug. 15 is the feast of the Assumption of the Blessed Virgin Mary. Nov. 1 is the feast of All Saints.

The change comes as a result of a decision made by the U.S. bishops last year.

The bishops' decision was confirmed by the Vatican this summer and formally decreed as law Nov. 17 during the fall meeting of the National Conference of Catholic Bishops by Archbishop Daniel E. Pilarczyk, then NCCB president.

He delayed public release of the decree until Nov. 23. It takes effect Jan. 1, 1993.

The change does not affect the Catholic duties of attending Mass and resting from work on Sundays or on the other three U.S.

holy days of obligation. They are Christmas (Dec. 25), the Ascension (the sixth Thursday after Easter) and the feast of the Immaculate Conception (Dec. 8).

Nor does it affect Jan. 1, Aug. 15 or Nov. 1 except when they fall on Saturday or Monday—that is, back-to-back with Sunday.

In 1993 the only day that will be affected will be Nov. 1, which falls on a Monday.

In 1994 Jan. 1 will fall on a Saturday and Aug. 15 will fall on a Monday.

The dropping of the obligation for some holy days when they fall on Saturday or Monday was the first national change in U.S. rules governing Mass attendance on holy days in 108 years.

In 1884 the Third Plenary Council of Baltimore established the current list of six days of obligation in the United States. When the Declaration of Independence was signed 108 years before that, England and its American colonies observed 34 holy days of obligation.

The bishops' national liturgy office issued a background paper along with the announcement of the change. It explained current church practice regarding Sundays and holy days and some of the reasoning behind the bishops' decision to remove the obligation when those three feasts occur on a Saturday or Monday.

It said that "at times some confusion arises in parishes. This is partly due to the present practice of celebrating Vigil Masses: on Saturday evening for the Sunday or on the evening preceding a holy day of obligation."

It went through the scenarios: Saturday holy day Masses on Friday evening and

Saturday morning, followed by Sunday Masses on Saturday evening and all day Sunday; or Saturday evening and Sunday morning Masses for Sunday, followed by Sunday evening and all day Monday for a Monday holy day.

"There is often great confusion as to which Mass satisfies which obligation," it said.

The paper also noted that holy days are supposed to be "major celebrations of the church" which "should be celebrated with due solemnity."

"However, in practice it is difficult to celebrate both Sunday and a holy day with equal solemnity," it added. "An unfortunate result is the rather perfunctory celebration of the holy day liturgy."

It added that because of the way Americans observe their weekends "it is already difficult to get some people to celebrate Sunday as the day of the Lord and to come for the celebration of the Eucharist. It is even more difficult to get them to come twice. In practice many people will come either to the Sunday Mass or to the holy day Mass, but not both."

The liturgy office paper emphasized that removing the Mass obligation does not mean that the feast is removed from the liturgical calendar. It is still observed as a solemnity, the liturgical term for the most important feasts on the church calendar.

"Parishes should continue to make these days special by scheduling one or more additional Masses and at a convenient hour so that the people who wish and are able will be able to participate in the celebration of Mass," it said.

The Active List

(Continued from page 16)

☆☆

Beech Grove Benedictine Center, 1402 Southern Avenue, will present an Advent Retreat: A Fire in Winter, from 9:30 a.m. to 4 p.m. For more information, call 317-788-7581.

☆☆

Holy Cross, 125 N. Oriental, will hold a "Breakfast with Santa," from 8:30-11:30 a.m. in the school cafeteria. Adults \$3.75; children \$2.75; pre-schoolers \$1.00.

☆☆

Catholic Widowed Organization will hold their Christmas party at Primo's Restaurant. Call 317-784-4207 for details or last-minute reservations.

☆☆

St. Philip Neri, 550 Rural, will celebrate a special bilingual English/Spanish Mass at 5:30 p.m. Following will be a Mexican program and meet sponsored by Hispanic Business Community. All are welcome.

December 13

Holy Cross, 125 N. Oriental St., will hold an afternoon of retreat from 12:45-3 p.m. conducting with evening prayer. Call 317-637-2620 for information.

☆☆

St. Michael, 3354 W. 30th St., will hold a "Breakfast with Santa," from 8:30-11:30 a.m. in the school cafeteria. Adults \$3.75; children \$2.75; pre-schoolers \$1.00.

☆☆

Catholic Widowed Organization will hold their Christmas party at Primo's Restaurant. Call 317-784-4207 for details or last-minute reservations.

☆☆

St. John, S. Capitol Ave., at Georgia St., will present the final organ concert of their series with Martin Ellis from Second Pres-

byterian Church, Indianapolis, performing at 4 p.m.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 7 p.m. WEDNESDAY: St. Catherine, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

Christmas

- * Mistletoe
- * Wreaths
- * Tree Stands
- * Statuary
- * Poinsettia

Headquarters for:

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- * Pine Tree Roping
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Vocation Experience Weekend

December 12, 13, 1992

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317-787-3287

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 ☐ My Food Donation is _____

NAME _____

ADDRESS _____

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Indianapolis, Indiana 46219

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SPRING PILGRIMAGE TO ITALY

St. Charles Borromeo Catholic Church is once again planning a spring pilgrimage to Italy. The trip will include: Milan to visit the tombs of St. Charles Borromeo and St. Ambrose, Pisa, Florence, Siena, Assisi, Rome, Subiaco, Monte Cassino, Sorrento, and Amalfi Coast. The tour will include an audience with the Holy Father, a tour of the Vatican Museum, the Sistine Chapel, the Catacombs, and more. Continental breakfast and most meals included.

Air Travel by USair and KLM Royal Dutch Airlines.

Dates: **March 11 - 21, 1993**

Extension dates: **March 21 - 27**

Cost: **\$2150** per person for first portion of the trip
\$815 for the extension

Tour led by: Fr. Ron Ashmore, Pastor of St. Charles
Jerry Moorman, Pastoral Associate

For reservations or for more information contact:

Lana Hershmann
Diamond Travel Service
P.O. Box 144
Bloomington, Indiana 47402
Tel: 1-800-345-1647 or 812-333-3360

Youth News/Views

Pro-life athletes tackle anti-abortion campaign

by Mary Ann Wyand

"Life: The Way of Champions," a new pro-life video produced by Pro-Life Athletes, Inc. in association with the Knights of Columbus, features members of the Washington Redskins and the Buffalo Bills in hard-hitting scenes from Super Bowl XXVI last January as well as in emotional testimonials appealing to expectant mothers who are considering abortion.

In the opening, Redskins coach Joe Gibbs discusses the use of instant replays in sports. Then he laments, "If only we had the instant replay for abortion, whereby we had a second chance to reconsider this terrible decision, I wonder how many babies could be saved."

Featured in the video are National Football League athletes Frank Reich, Jim Ritches, Howard Ballard, Mark Kelso, Danny Copeland, Monte Coleman, Tim Johnson, Earnest Byner, Matt Millen, Don Beebe, and Pete Metzelaars.

Metzelaars and his wife, Barbara, tell the painful story of her abortion at an Indianapolis abortion clinic.

"We made this awful mistake 11 years ago," he said. "Don't let anyone mislead you into believing that abortion is an easy answer. We have regretted that choice every single day."

In the video, Bills wide receiver Don Beebe calls adoption "the winning option."

Former New York Giants star Chris Godfrey, president of Pro-Life Athletes, Inc., said it was an honor to participate in the filming of the pro-life video.

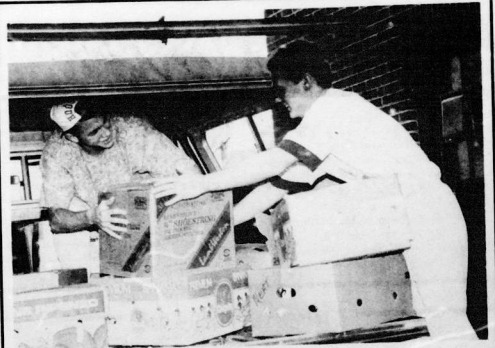
"Five of my teammates and I were severely criticized for participating in a pro-life video after we won the 1987 Super Bowl," Godfrey said, adding that media

intimidation was a small price to pay in the face of such a holocaust.

"The pro-abortionists' public relations campaign has been virtually unchallenged," he said. "The Hollywood set has received nothing but praise for their pro-abortion message."

Perhaps the film's most emotional message is the ending notation that, during the time it takes to watch the 12-minute video, 36 pre-born babies will have lost their lives in abortion.

(For a free pamphlet or to order the video, write to Pro-Life Athletes, Inc., 76 Fuller Circle, Chatham, N.J. 07928.)



FOOD FOR THE POOR—Roncalli High School seniors Doug Wycickalla (left) and Solomon Base of Indianapolis unload food for the Catholic Social Services Crisis Center on Nov. 20. The food was collected by students, faculty, and staff during the school's annual Thanksgiving canned food drive in November. Roncalli also donated \$1,000 to the Crisis Center. (Photo by Mary Ann Wyand)

Colts lead anti-drug rally at the Dome

For the fourth consecutive year, the Indianapolis Colts gathered in the Hoosier Dome on a weekday to show their support for Indiana students who choose to lead substance-free lives.

The Colts' "Yes to School/No to Drugs" Rally on Nov. 24 included nearly 10,000 students and 650 chaperones from 63 middle schools and junior high schools in the eight-county metro area.

Students in hundreds of other schools throughout the state watched the anti-drug rally in their classrooms via a live broadcast on six of Indiana's public broadcasting stations.

Rally speakers were:

- Indianapolis Mayor Stephen Goldsmith, who welcomed students;
- Paula Parker-Sawyers, a former deputy mayor, who spoke to the students about the importance of self-esteem;
- Colts strength and conditioning coach

Tom Zupancic, who offered a motivational speech and entertained students by lifting the end of a car;

►Colts wide receiver Bill Brooks, who delivered the keynote address on success and achievement without drugs;

►Colts wide receiver Clarence Verdin, who performed a rap song with 15 students from area schools who were previous winners of the Project I-STAR anti-drug rap contest;

►Colts linebacker Tony Walker, a music major in college, who sang the National Anthem and played a trumpet solo during the event;

►And nationally-known anti-drug comedian Kevin Wanzel of Indianapolis, an Indiana Jefferson Award winner and one of the youngest appointees to the White House Conference for a Drug-Free America, who entertained students with his humorous anti-drug messages.

Organizers said objectives for the rally were to advocate the need for educational accomplishment and to send the message to young people that the community upholds drug-free behavior, which is defined as abstinence from tobacco, alcohol and illicit drugs.

Rally speakers emphasized that personal goals are attained through education and without the use of alcohol and other drugs, that physical fitness contributes positively to students' self-image, and that there are alternatives to substance abuse.

"Yes to School/No to Drugs" was sponsored by the Indianapolis Colts; The Indianapolis Star and The Indianapolis News, WFYI Channel 20, and Coca-Cola of Indiana to support the Project I-STAR goal of reducing the level of substance abuse among young people.

Cathedral, Luers win state football titles

Cathedral High School in Indianapolis and Bishop Luers High School in Fort Wayne earned Class 3A and Class 2A state football championships in the Indiana High School Athletic Association's gridiron finals on Nov. 27 at the Hoosier Dome.

Cardinal Ritter High School students Mary Jo Andretti of Brownsburg and Todd Gibson of Indianapolis recently represented Indiana at the National Young Leaders Conference in Washington, D.C.

The conference theme was "The Leaders of Tomorrow Meeting the Leaders of Today." Students met with government officials, senators, representatives, and members of the media to discuss the democratic system of government.

In a mock congress on gun control, students debated and then voted on proposed handgun legislation.

Mary Jo and Todd also received National Youth Leadership Certificates of Merit.

Brebeuf Preparatory School freshman Courtney Adams of Indianapolis recently won the 12th annual Indiana State Cross Country Championship for high school girls. Her undefeated season and state title places her first among a field of more than 3,000 Indiana runners.

The Lady Rockets from St. Roch Parish in Indianapolis recently earned the Catholic Youth Organization's 56-A city championship in kickball.

Secenia Memorial High School senior Casey Richardson of Indianapolis was recently named the *The Indianapolis Star* All-Metro Football Team.

In other Secenia gridiron news, members of the freshman football team completed an undefeated season.

Oldenburg Academy will offer a placement test for eighth-grade girls on Dec. 5 from 8:30 a.m. until noon.

On Dec. 6, academy students will present their annual Christmas Concert for parents and guests at 2 p.m. in the auditorium.

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Campus Corner

Hard work, faith lead Gervasio to successes

by Elizabeth Bruns

John Gervasio, a sophomore business administration major at Marian College in Indianapolis, knows all about following his dreams. He also knows achieving those dreams takes hard work, determination and perseverance.

Tennis is his forte. The 1991 graduate of Roncalli High School has a great deal of self-confidence in his abilities, not only in tennis but in academics and extra-curricular activities as well. He attributes most of that self-confidence to his faith.

He laughs when asked if he was ever frustrated with tennis.

"It's funny that you asked that question, I can tell you a lot about frustration," said Gervasio.

"When I was a freshman at Roncalli, I had the worst attitude," he admitted. "I threw my racket all the time, even cracked it. The coaches would sit me down and tell me how I needed to get a handle on my attitude and how I needed to shape up."

"It was a big adjustment to graduate with 30 people from Our Lady of Greenwood, to having 200 in your class (at Roncalli)," he said. "It was a lot of pressure. It made it harder to get on the tennis team. I started to wonder if I was any good at all."

For Gervasio, however, the situation got worse before it got better. He did make the tennis team his freshman year, but due to

an illness during tryouts, he did not qualify to be placed on the team his sophomore year.

"That was the hardest thing I've ever had to deal with (not being able to play tennis competitively his sophomore year). I have played since I was 13. I play at Racquets Four (Sports Centre) in the winter. It was very hard not being able to play for Roncalli," Gervasio said.

He did make the team his junior year at Roncalli, but he did not play varsity. He put up with a great deal of razzing from his friends.

"There was plenty of pressure being a junior," he said, "and playing junior varsity instead of varsity."

Gervasio remembers, "Junior year was the point where I really questioned my ability or if I had any at all."

God has always been a part of Gervasio's life, but after a great deal of soul searching he decided to work harder than he ever had because, as he said, "With God I can do anything."

True to measure, during his senior year, John not only played on the team, but he played #2 singles. He had worked up to his potential as a high school athlete. He started thinking that he might be able to play tennis at college. At Marian, he plays #1 singles as a sophomore.

Gervasio said he owes a great deal to Tony Natali, the tennis coach at Marian College. When Gervasio went to visit Marian in April of his senior year in high



TENNIS AT ITS BEST—John Gervasio, sophomore tennis player at Marian College, Indianapolis, wraps up his personal fall season with a record of nine wins and seven losses. Marian's fall season concluded with 11 wins and five losses, the best record in Marian College's tennis history. (Photo by Elizabeth Bruns)

school, he met with Natali and asked for a chance to play, a chance to prove himself.

Natali agreed to let him play and in turn, Gervasio made the all-district and all-conference teams. Marian's best team record, coincidentally, happens to be this past season, 11 wins and five losses.

Gervasio credits Pete Sampras, professional tennis player, for his own attitude now. By watching tapes of Sampras for his level-headedness, Gervasio tries to copy that attitude.

He is also grateful to his parents, William and Louise Gervasio of Our Lady of the Greenwood Parish, for always

being supportive and proud of him for not giving up.

Gervasio said he likes being at Marian because, "they let you be who you want to be" and "everybody accepts you for who you are."

"Marian stresses and encourages church and prayer, but they don't try to tell you what to do," he said. "They offer it to you in a way that makes you feel welcome, not threatened."

On the court and off, John Gervasio said Our Lady of the Greenwood School, Roncalli High School and now Marian College have made a big impact on his education and his faith.

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Synod to discuss how church benefits from religious orders

by Cindy Wooden
Catholic News Service

VATICAN CITY—The 1994 world Synod of Bishops on religious life will not examine the past but will discuss how the entire church can support and benefit from the ministry of religious, said the secretary general of the synod.

Archbishop Jan P. Schotte, the synod official, presented the preparatory document and its list of questions for the 1994 gathering of bishops on Nov. 20. Responses to the preparatory document's questions and reactions to its content will be the basis for the synod's working document.

The theme chosen by the pope for the synod is: "The consecrated life and its role in the church and in the world."

Archbishop Schotte summarized the synod's concern as guaranteeing that the various forms of consecrated life, authentically expressed, are prepared to meet the challenges of the third millennium and, particularly, the new evangelization of the church required on every continent.

Discaled Carmelite Father Jesus Castellano Cervera, a professor at the Teresianum Theological Faculty in Rome, told a press conference there are more than 1 million women and men religious in the Catholic Church.

He said Vatican figures for 1991 estimated there were some 880,000 women religious, 62,000 brothers and 145,000 religious priests. The number of men joining religious communities in general is increasing, he said, as is the number of women entering contemplative communities.

The preparatory document briefly outlines a theology of consecrated life, which, Father Castellano said, is useful for the world's bishops as well as for the laity.

"Religious men and women, in fact, are often appreciated for what they do, but not so much for who they are."

Through a public profession of chastity, poverty and obedience, religious strive toward a complete following of Christ and his love for God, the document said.

"The counsels of chastity, poverty and obedience are not only founded on the words and example of the Lord, but they represent in the church the form of life which the Son of God chose for himself when he came into the world to do the Father's will," it said.

The vows not only are a sign to the church, but as a "total yes" to the love of God and neighbor, they "stand in forceful opposition to the negative tendencies of the world and sin, as witnessed in many sectors of society today."

Religious men and women show the world an alternative to an excessive search for pleasure, material gain and power, it said.

The document listed several positive developments in Catholic religious life in the last decade, including:

► The further development of the biblical and theological foundations of religious life.

► Better understanding and appreciation for the role of liturgy in the life of religious communities.

► The examination of community life resulting in a clear emphasis on the value of people over structures.

► Greater awareness of the importance of the original purpose and aim of individual communities.

► The rediscovery of the place of consecrated life in the church's structure.

► The work and sacrifice of religious, even to the point of martyrdom, and their concern for those in need.

But, the document said, the modern world has not been without its negative influences on religious orders, even those that are cloistered. Among the negative it cited:

► Some orders or individual religious show "signs of disorientation" as a result of changed constancies or divergence from past practices.

► "Individualism and secularism" have influenced the behavior, spiritual life and communal life of some religious men and women.

► There are some instances of tension: with the hierarchy and manifestations of dissent in both theory and practice" to the teaching of the pope, the Vatican or the bishops and in liturgical practice.

► Some orders are experiencing such a decline in numbers that the orders face extinction.

The document praised the growth of religious orders in Africa, Asia and other developing countries. But it said specific attention must be paid to the cultural and educational needs of new members from the areas.

It said religious orders have broadened the areas in which women work and the ways in which they contribute their gifts to the service of the church.

"However, in some cases a mistaken idea of feminism has laid claim to the right to participate in the life of the church in ways which are not in keeping with the hierarchical structure willed by Christ."

The document praised individuals and communities who have not only ministered to the poor, but have lived among them, sharing their lives, risks, trials and problems.

N.Y. bishops criticize distribution of condoms

by Catholic News Service

ALBANY, N.Y.—The bishops of New York, in a pastoral statement critical of condom distribution, have advised parents to counsel their children not to turn the "life-giving, wondrous act" of sex into an act of death and destruction. Given what they said were high condom failure rates, the bishops suggested that encouraging condom use to fight spread of acquired immune deficiency syndrome was akin to "giving our children a cereal that caused death 17 percent of the time."

The statement, titled "On Condom Distribution in Public Schools," calls on parents, educators, policymakers and others to send adolescents the message that "human sexuality is beautiful, powerful, sacred and good . . . and must be used responsibly."

The statement was released Nov. 18 by the Albany based New York State Catholic Conference, which represents all the bishops of New York.

It notes that public high schools in New York City distribute free condoms to students on request and that other school districts in the state are considering similar plans.

Meanwhile, it says, drug stores, grocery markets and gift shops "boldly promote the illusion of 'safe sex' through condom sales." Every day, it says, rock music "sells sex without responsibility and television uses sex to sell everything from blue jeans to automobiles."

Citing a 17 percent failure rate found in studies of condom use for protection against the virus that leads to AIDS, the bishops say urging condom use among young people to prevent AIDS is risky.

"Can you imagine giving our children a cereal that caused death 17 percent of the time? Or buying them cars that were known to have a 17 percent rate of mechanical breakdown?" they ask in the statement.

"We do not hand out children filtered cigarettes and say, 'If you must smoke, use these. They reduce the risk,'" the bishops said.

Instead, adults must tell young people that "sex is God's gift for marriage. Wait. We do not wish this life-giving, wondrous act to be turned into an act of death and destruction for you. You are precious. You are unique. The future awaits you," the bishops said.

As an alternative, the bishops cited abstinence education projects which they said have proved effective in postponing sexual involvement and reducing pregnancies.

"Project Respect, based in Illinois, has recently demonstrated a 45 percent lower pregnancy rate among high school sophomores using (its) curricula," they said.

Saying that parents continue to be the primary educators of their children, the bishops urged parents and guardians to spend quality time with their children, to talk to them about human sexuality, and to "lead by example as loving, moral, chaste people."

They said it was critical that children and adults "know the truth about the HIV virus and the AIDS disease." They said all schools in the state, including Catholic schools, are right to educate youth about the disease.

"We are confronted with a disease that kills," they said. "It's time to speak the truth."



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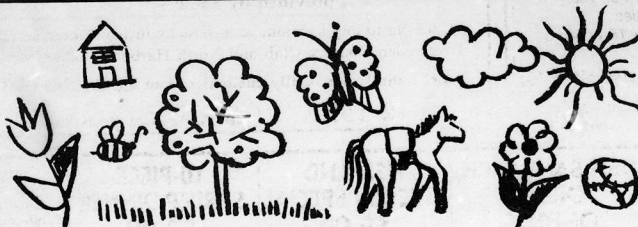
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Vatican pledges stronger efforts for Balkan peace

by Agostino Bono
Catholic News Service

VATICAN CITY—The Vatican has pledged to strengthen efforts to overcome the nationalist rivalries that are fanning the flames of war in the Balkans.

The commitment came during Nov. 23-24 meetings at the Vatican with papal diplomats stationed in what was Yugoslavia and in neighboring countries, said Joaquin Navarro-Valls, Vatican spokesman.

He said Nov. 25 that the diplomats also discussed the need to increase humanitarian aid to refugees and people in the war zones of Bosnia-Herzegovina, one of the new-independent former Yugoslavian republics.

The diplomats pledged to inform the warring parties of papal efforts to promote "a peaceful social harmony among all the ethnic groups, overcoming all types of nationalism," said Navarro-Valls.

The diplomats were also asked to encourage ecumenical dialogue with Serbian Orthodox, he said.

Much of the fighting involves Serbs, Croats and Muslim Slavs. Croats are mostly Catholic and Serbs are mainly Orthodox.

Pope John Paul II asked for the meeting and attended several sessions because he "wanted to hear the analysis of experts," said Navarro-Valls.

Vatican cautious on ordaining Anglican clergy

by Cindy Wooden
Catholic News Service

VATICAN CITY—The Roman Catholic Church will seriously consider requests for membership from former Anglican priests or bishops disgruntled with their church, but it will not encourage them to switch denominations, said Cardinal Edward I. Cassidy.

"We're not in the business of dividing churches; we're trying to unite them," said Cardinal Cassidy, president of the Pontifical Council for Promoting Christian Unity. Several Anglican bishops in Great Britain said they would seek membership in the Roman Catholic Church after their church synod voted in mid-November to ordain women priests.

Cardinal Cassidy told Catholic News Service Nov. 25 that their requests had not reached the Vatican, and that the church was "waiting to see what happens."

"Exactly what we are not doing is making the first move," he said. "We obviously would have to take it seriously" if individuals or groups request membership in the Roman Catholic Church, he said.

The Catholic Church has for years considered the applications for ordination of Anglican clergy who split with their church. For several years it has also considered the applications of married Anglican priests, and a number have been ordained.

In an interview with the Catholic magazine *Il Sabato*, Cardinal Cassidy said that although the Catholic Church was being cautious, "it would be wrong to give the impression that we are not interested."

The ordination of women and other concerns which have led some Anglicans to consider becoming Roman Catholic "are not problems of secondary importance."

"It is a decision which regards basic questions of faith, a reaction to something which deeply touches church tradition," the cardinal said.

Besides the fact that there is no formal request, a quick Vatican response to the idea of accepting Anglican priests and bishops would not be appropriate because "a period of patience and reflection" is needed after the Church of England's vote to ordain women.

Although Cardinal Cassidy said his office clearly does not want to help create new divisions in other churches, "we must say with as much clarity that we will try to be in

contact with these people to help them find possible forms of communion in the Catholic Church."

Bishop Graham Leonard, the former Anglican bishop of London, has proposed that the pope establish for former Anglicans a personal prelature—a church jurisdiction without geographic boundaries erected to carry out particular pastoral initiatives.

Cardinal Cassidy told *Il Sabato* that based on past experience of former Anglican priests joining the Roman Catholic Church, the acceptance of dissatisfied members of the Church of England would not harm the ecumenical dialogue.

"Besides, it should be emphasized that we did not provoke the current problem; it took place within the Anglican Communion," he said.

The Vatican's position, made clear to the Anglicans, is that the church is not authorized to ordain women priests because of Jesus' example and an unbroken tradition of male priests.

The Church of England synod went ahead with the vote to ordain women although it was known that "a good number" of their own priests were opposed, the cardinal said.

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Good books for children's gifts

Reviewed by Barb Frazee and Margaret Maher Krause

The following children's books are suitable for Christmas gift-giving.

THE MACMILLAN BOOK OF BASEBALL STORIES, by Terry Egan, Stan Friedman and Mike Levine. Macmillan Publishing Co. (New York, 1992). 127 pp., \$14.95. In an age when sports heroes are getting harder to come by, this book offers kids a look at athletes who were heroes off as well as on the diamond. It includes stories of current and past players, as well as a few famous people who never quite made it to the major leagues. Many stories include sometimes little-known accounts of the players: Jesse Barfield helping out reporter Suzyn Waldman; the only female in the locker room; Dave Stewart running errands for rescue workers after the 1989 earthquake; James "Cool Papa" Bell giving up a Negro League batting title so a younger player could win it and go to the major leagues. Four- and five-page stories are accompanied by photos of the athletes and help make this book suitable for reading aloud to younger fans. "Baseball Stories" will be a home run with fans, young or old. Ages 7-15. (BF)

JOSE'S TROUBLES, by Phyllis Reynolds Naylor, ill-

ustrated by Shelley Matheis. Atheneum (New York, 1992). 99 pp., \$12.95.

Newbery Medal winner Phyllis Reynolds Naylor has written another great book, this one dealing with the predicament of Josephine Wells and her friend, Sarah Prescott. After the two fourth graders break the leg on an expensive piano bench, they must raise the money to fix it. Naylor combines realistic dialogue with often-hilarious

situations and a plot that thickens as the girls learn about going into business and friendship. Ages 8-11. (BF)

BECCA'S STORY, by James D. Forman. Charles Scribner's Sons (New York, 1992). 180 pp., \$14.95.

Alex, Charles and Becca are teen-agers, best friends prior to the Civil War. As the North begins to rally together to take on the South, Becca's two best friends are called to serve their country. She maintains constant contact with each of them through almost daily correspondence. This fictionalized account, based on letters by the author's great-grandmother, is a riveting tale of Becca's young adulthood. Ages 10-13. (MK)

Rest in Peace

(The Criterion requests death notices from parishes and/or individuals; we obtain them in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving 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.)

† **ABEL, Mary Lyda**, 80, St. Vincent de Paul, Bedford, Nov. 23. Mother of Eugene Paul, Jerry and Judy Goote; sister of Donald and Robert Fish, Mar-

guerite Fender; grandmother of ten great-grandmother of two.

† **BABCOCK, James W.**, 76, Our Lady of Lourdes, Indianapolis. Nov. 2. Husband of Evelyn Duggan; father of David J. Babcock, Benedictine Sister Julia Babcock and Mary Martha Costello, grandfather of five.

† **BISCHE, Mary M. Gish**, 96, St. Christopher, Speedway, Nov. 23. Mother of Clarence L. and Harold J.; grandmother of five; great-grandmother of seven.

† **CUNIGERMAN, Ruth V.**, 69, Holy Spirit, Indianapolis, Nov. 19. Wife of Cleo; mother of Mary, Thomas, and Christina Marie Bennett; sister of Teresa Beach; grandmother of six.

† **COSTANTINO, Silvio**, 76, Our Lady of the Greenwood, Greenwood, Nov. 11. Husband of Margherita J. Pizzo; father of Angela McCarthy and David Costantino; brother of Attilio Costantino and Adelina Hessman; grandfather of four.

† **CRAWFORD, Hilda R.**, 52, St. Barnabas, Indianapolis, Nov. 17. Daughter of Grace Templeton and John Holland; mother of Tammy Knight, Kelly McCammon and Michele Crawford; sister of Bob and Fred Holland, Gary Templeton; grandmother of two.

† **DALE, Opal**, 83, Our Lady of Lourdes, Indianapolis, Nov. 18. Wife of Gregory F.; mother of Margaret Jacobs and Jacqueline Vukovits; sister of Arthur F. Bullman and Ellen Aleksa; grandmother of five; great-grandmother of two.

† **DEAN, Opal**, 83, Our Lady of Lourdes, Indianapolis, Nov. 18. Wife of Gregory F.; mother of Margaret Jacobs and Jacqueline Vukovits; sister of Arthur F. Bullman and Ellen Aleksa; grandmother of five; great-grandmother of two.

† **DAWSON, Wilma Scheffer**, 71, Christ the King, Indianapolis, Nov. 17. Wife of Vernon; mother of Susan Hollibaugh, Mary Chapman, Donna Siegel and Betty Darko; sister of Zeno Scheffer; grandmother of ten.

† **DENHAM, Beverly Ann**, 61, St. Roch, Indianapolis, Nov. 20. Mother of Margaret Walsh and Barbara Hurst; sister of Margaret Neal; grandmother of four; great-grandmother of two.

† **EBY, Ralph H.**, 64, Holy Family, Oldenburg, Nov. 10. Husband of Mary Ann McCollin; father of Tom, Andy, John, Ruth Ann and Sister of Mercy Judy Eby; sister of Clara Spellman, Jane Brunst, Carol Ann Carr and Mary Lou Reed; grandmother of one.

† **FAIRBANKS, Mary Louise**, 74, St. Pius X, Indianapolis, Nov. 11. Wife of Gordon; mother of James, Diana Zenzel, Linda Nourse, Becky Herbison and Cathy Fairbanks; grandmother of ten.

† **FRY, Laura Margaret**, 82, St. Pius X, Indianapolis, Nov. 20.

† **GALLAGHER, Richard T.**, 58, Holy Spirit, Indianapolis, Nov. 10. Father of Suzanne Horn; brother of Joan Whitaker; grandfather of four.

† **GOODSON, Catherine**, 82, St. Mary, Aurora, Nov. 18. Sister of Mary Jackson.

† **GRAVISS, Elbert A.**, 77, St. Anthony of Padua, Clarksburg, Nov. 22. Husband of Ruth A.; father of Kevin L., Karen A., Krista M., Kathy Wright and Karen M. Dorsett; son of Kenton J.; brother of Velma Graviss and Louise Metcalfe; grandfather of five.

† **HALL, Kathryn**, 71, Sacred Heart, Jeffersonville, Nov. 1. Sister of Mary Swank, Doris Wakefield, Russell M., Bill and Budd Hall.

† **HESS, Dale E.**, 32, Sacred Heart, Jeffersonville, Nov. 20. Brother of Joseph A., Paul D., Bruce W., Barry R., Dianne L. Smith, Kathy A. Plance, Donna M. Higdon and Brenda G. Chesher.

† **JAENHAN, Judith**, 51, St. Mary, Aurora, Nov. 18. Wife of George; mother of Thomas, David, and Connie Johnson; daughter of Gertrude Urbanski; sister of Robert and Harold Urbanski, and Pat Urbanski.

† **JOHANTGEN, Walter C.**, 80, St. Pius X, Indianapolis, Nov. 16. Husband of Dorothy Filmer; father of Doty Morris and Walter C.; brother of Hans and Vincent, Catherine Hoefing and Martha Deal; grandfather of three.

† **LECLAIR, Vivian**, 56, Christ the King, Indianapolis, Nov. 20. Wife of Joseph.

† **LONG, Walter "Bud"**, 75, Holy Family, New Albany, Nov. 22. Husband of Mildred Weis; father of Sharon, brother of Charles N., and Josephine Kruse.

† **MCGINLEY, Mary F.**, 88, Christ the King, Indianapolis, Nov. 19. Daughter of Anne; sister of Joseph, John, and Peggy Trier.

† **MEAGHER, Louise Elizabeth**, 80, St. Anthony of Padua, Clarksburg, Nov. 13. Wife of Francis G.; mother of Joyce C. Lacy; sister of Frederick Roth and Henrietta Hessell; grandmother of two; great-grandmother of one.

† **MOELLER, Patricia Ann**, 44, St. Mary, Greensburg, Nov. 22. Wife of Delano W.; daughter of Fred W. Saller and Rita Fischer Saller; mother of Shelly and Brenda Koestel; sister of Jerry L. (Jim), R. H. Helt, Enochling, Anita Houser, Dee Kilgote, Dot Stewart, Matt Lux and Diane Myers; grandmother of one.

† **MULLIS, Roman W.**, 79, St. Paul, Tell City, Nov. 19. Husband of Agnes Mattingly; father of Terry W., Gay E. Mitchell and Stacy Gilean; brother of Jacob, Leona James and Verma Blandford; grandfather of seven; great-grandfather of one.

† **NYE, Barbara K.**, 65, St. Pius X, Indianapolis, Nov. 18. Mother of Kathleen M., Theresa James F., and Susan M. Archer; grandmother of one.

† **O'HARROW, John R.**, 84, Holy Spirit, Indianapolis, Nov. 14. Husband of Marge Helt; father of Robert E., Nancy Kappes, Susan Rose and Jane Jacobs; step-father of Jeffery Irwin and Nancy Copeland; grandfather of 15; great-grandfather of two.

† **PRICE, Josephine M.**, 75, St. Margaret Mary, Terre Haute, Nov. 19.

† **RANEY, Irene M.**, 90, St. Ambrose, Seymour, Nov. 5. Sister of William Millard and Bernice Strange.

† **RECKELHOFF, Florence J.**, 79, St. Paul, Tell City, Nov. 21. Wife of Hugo "Hooks"; mother of Donna Toman; sister of Lorena Hubbert and Ann Sparr; grandmother of three.

† **SHEWMAN, Julia Elizabeth "Liz"**, 76, St. Luke, Indianapolis, Nov. 22. Wife of James R.; mother of Patricia E. Albin, Julia A. Ritz, Betty Shevman and James T. Shevman; grandmother of 14; great-grandmother of five.

† **WATSON, Agnes**, 56, St. Augustine, Jeffersonville, Nov. 23. Wife of Edward J.; mother of Gregory E. and Kelly; sister of Catherine "Fran" Dowdle.

† **WINZENREED, Melvin**, 78, St. Roch, Indianapolis, Nov. 15. Husband of Margaret Aldering; father of Marjorie Thomas, Marleen Norton, Mary Louise Deal, Mary Schermer, Melissa Brown, Madonna Kasting, Milvin J., Michael A. and Mark; brother of Floyd and Lester Winzenreud, and Madred Davidson.

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What next for bishops' document on women?

by Jerry Filtiau
Catholic News Service

WASHINGTON—When the U.S. Catholic bishops defeated a pastoral letter on women's concerns during their November meeting and then approved publication of the same text as a committee report, even some of the bishops were left wondering exactly what their action meant.

A "committee report" on church teaching and women's concerns clearly is much less than a "pastoral letter" on the topic, but at the same time it is more than nothing.

What is it?

"A report is a report," said Cardinal Joseph L. Bernardin of Chicago at a press conference during the meeting. "It does not have the same status as another kind of document."

Cardinal Bernardin, anticipating a defeat of the controversial document as a pastoral letter, was chief architect of the plan that allowed the bishops to salvage the text in another form and keep its contents on the agenda of the National Conference of Catholic Bishops in coming years.

In his motion—which the bishops adopted by nearly a 4-1 margin after they voted the document down as a pastoral letter—Cardinal Bernardin called for the draft text, as amended during the meeting, to be referred to the NCCB Executive Committee with instructions it be used as a basis for:

- Action on the document's 25 recommendations.
- Further study and dialogue regarding the philosophical and theological principles underlying the church's teaching on a number of issues addressed in the document, for the purpose of clarifying and supporting that teaching and presenting it more persuasively.

Cardinal Bernardin's original motion did not propose publishing the text as a report of the ad hoc committee that had spent nine years writing it. But when another bishop made that suggestion as an amendment to his motion, he had no objections.

It was consistent with his motion, he said, and in fact his motion presupposed that the text be made public and available somehow, even though it had been defeated as a pastoral letter.

"I kind of anticipated there would have to be a report of some kind," he told reporters afterwards. "I anticipated that this document would somehow be in existence." "It does not have the status of other teaching documents," he added. "But does that mean it is not authoritative, or does not have a teaching nature? Not at all."

When Archbishop Oscar H. Lipscomb of Mobile, Ala., tried to make a motion to publish the text as a committee "statement," he was told that such a motion was not in accord with NCCB rules.

Committee statements must be authorized by the 50-bishop Administrative Committee ordinarily—or by the five-bishop Executive Committee if circumstances require more immediate action—before they can be published.

According to NCCB regulations, even after such approval, "as committee statements, these do not commit the entire membership of the conference to a position, but they do offer important guidance for assessing the subjects they treat."

Even Bishop Joseph L. Imsch of Joliet, Ill., chairman of the committee that wrote the document, objected to issuing it as a statement by his committee.

Msgr. Robert N. Lynch, NCCB general secretary, told Catholic News Service a committee report has lower standing in the NCCB than a committee statement.

A report, Msgr. Lynch said, is more like a "working document" to be used by the conference and its committees.

At a press conference Nov. 19, following the final session of the bishops' meeting, outgoing NCCB president Archbishop Daniel E. Pilarczyk of Cincinnati said the long nine-year effort to write a pastoral addressing the whole range of issues concerning women in the church and in society was like asking for "an automobile that couldn't be built."

He said the Executive Committee could take several different approaches to the bishops' instructions to use the document as a basis for action and further study.

"One is to establish an ad hoc committee to oversee the disposition of these items," he said. "Another is to entrust it to the already standing Committee on Women in Society and in the Church and say, we want you, the standing committee, to deal with these matters with a certain sense of urgency and priority."

"It's conceivable," he added, "that some items could be given to the Doctrine Committee, some could be given to the Committee on Pastoral Research and Practices, some could be given to the Liturgy Committee. So there are a number of ways in which Archbishop (William) Keeler (newly elected NCCB president) could deal with that."

Msgr. Lynch said conference committees may find it easier to deal with the action recommendations at the end

of the report than with some of the document's "theological pieces."

Many of the recommendations involve action that would take place primarily at the level of family life of Catholic parishes, schools and dioceses rather than at the national level—such as the recommendation, for example, "to stress the importance of marriage preparation for young people and engaged couples and to provide suitable programs to assist them."

Where the recommendations do involve possible conference action, in many cases they affirm and reinforce programs or policies already in place.

For example, one recommendation is a proposal "to denounce violence against women through preaching and teaching and to expand ministries especially to women and children who are victims of domestic violence." But less than a month before the bishops' meeting, two of their committees—on women in society and in the church and on marriage and family life—jointly issued a strong statement condemning domestic violence against women.

Many other issues listed among the recommendations are already well established on the agenda of conference committees and staff in various ways, ranging from publications they issue to their testimony on public policy issues on Capitol Hill.

Some of the theological issues the report addresses, on which the bishops called for more study and dialogue, could be "looked at and perhaps cut into pieces," Msgr. Lynch said.

He said it is possible, for example, that the Committee on Women in Society and in the Church might be asked to deal with a number of them and, in coming years, "issue a series of statements on a variety of topics."

Cardinal Bernardin emphasized several times that in calling for more dialogue and study on the "philosophical and theological principles underlying the church's teaching," he intended to see church teaching clarified and explained better, not to suggest that the teaching was subject to change.

"I would just like to make that very, very clear," he said. "I do not want to be misquoted or misinterpreted."

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Cardinal O'Connor new bishop moderator for Jewish relations

by Jerry Filtzau
Catholic News Service

WASHINGTON—Cardinal John J. O'Connor of New York has been named episcopal moderator for U.S. Catholic-Jewish relations for the next three years.

He replaces Archbishop William H. Keeler of Baltimore, who was elected Nov. 17 to a three-year term as president of the National Conference of Catholic Bishops-U.S. Catholic Conference.

Archbishop Rembert G. Weakland of Milwaukee, chairman of the Bishops' Committee for Ecumenical and Interreligious Affairs, or BICEA, wrote to Cardinal O'Connor Nov. 20 confirming the appointment.

Archbishop Weakland, whose committee oversees Catholic-Jewish relations at the national level, announced the appointment Nov. 23 through the bishops' national offices in Washington.

In his letter he told Cardinal O'Connor, "Archbishop Keeler and I feel that you would be ideally suited to do this for the BICEA, not only geographically since so many of the national Jewish groups are headquartered in New York, but also personally."

Cardinal O'Connor, who is 72, has been involved in Catholic-Jewish relations internationally and nationally as well as locally. He is one of the original Catholic members of the national consultation group formed in 1988 by the Synagogue Council of America and the NCCB.

Several times he attended and spoke at annual rallies in New York on behalf of the rights of Soviet Jews. He has received several awards from Jewish organizations for his work in promoting Catholic-Jewish understanding.

When he visited Israel last November he became the first high-level Catholic official to meet with Israeli government officials in their offices. On a previous visit he had to cancel some scheduled meetings of the same type because of Vatican protocol rules in effect at the time, and he immediately began working at the Vatican to get the rules changed.

Rabbi Jack Bemporad, former co-chair of the dialogue of the Synagogue Council of America and the NCCB, who was recently named director of the Center of Christian-Jewish Understanding at Sacred Heart University in Fairfield, Conn., called the cardinal "a good friend to us all."

He praised Cardinal O'Connor's sensitivity to and work on

behalf of Jewish concerns in a number of areas. "His guiding the bishops' statement on the Middle East, his implying Cardinal (Jozef) Glemp (of Warsaw, Poland) to fight anti-Semitism and to use his influence with the pope for the Vatican to recognize Israel are just a few examples," he said.

"Cardinal O'Connor during his trips to the Vatican has repeatedly used his good offices on behalf of Jewish concerns and on behalf of Israel," Rabbi Bemporad added. "His trips to Israel and the Middle East have made him fully aware of the issues and problems."

Archbishop Keeler, 61, was made moderator of Catholic Jewish relations in 1988, replacing Bishop Francis J. Mugavero of Brooklyn, N.Y., who had held the post for the previous two decades.

Archbishop Keeler had played a key role as mediator in resolving international Catholic-Jewish tensions just before Pope John Paul II's 1987 visit to the United States, staging a papal meeting with Jews in Miami.

Following the papal visit, he worked with the Synagogue Council of America to form the consultation group involving the council and the NCCB.

He told Catholic News Service Nov. 19 that as the new NCCB president he planned to give up his post in Catholic-Jewish relations, but at that time details for naming a replacement had not been worked out.

Pope says West must help Eastern Europe

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II warned that the promising opportunities created by the fall of communism in Eastern Europe may prove illusory unless the West provides generous aid and cooperation.

The pope said Eastern Europe needs help completing its "pilgrimage toward freedom" and overcoming new conflicts in the region. He made the remarks in a talk to Italian President Oscar Scalfaro during an official state visit at the Vatican Nov. 27.

The pope said the emergence of democracy had allowed East Europeans to become "protagonists of their own history" and to rediscover cultural and spiritual resources after years of oppression.

"But these promising opportunities of development and growth may turn out to be ephemeral and illusory unless there is solid support from Western Europe," he said.

In particular, the pontiff warned that the "new configuration" of Europe is "marked in many regions by lasting instabilities or dramatic conflicts."

The pope urged Italy and other countries to help "design a common and courageous project of cooperation

and harmonization" to help overcome political weaknesses and economic difficulties in Eastern Europe. Only in this way can the real values of the "European person" emerge, he said.

The pope has been particularly concerned about the fighting in the republics of former Yugoslavia, where thousands have been killed.

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