



## Relief groups to be allowed to help starving in Sudan

by Greg Erlanson

VATICAN CITY (NC)—Representatives of the Sudanese government and its guerrilla opposition agreed in a joint declaration to allow relief agencies to help thousands of starving civilians in southern Sudan.

The signers committed themselves to ensuring equal access by international relief organizations to "the needy people in the affected areas in Sudan on both sides of the conflict."

A spokesman for Caritas Internationalis, the Vatican-based international relief coordination agency, hailed the declaration, signed in Rome Dec. 1, as a positive step. "We are delighted at this meeting of minds which has taken place to stop the suffering in Sudan," said Salesian Father Larry Lorenzoni.

"This should help the work of all relief agencies" in the region, he added.

Father Lorenzoni called it "heartening" that both sides "have declared themselves ashamed of what is happening in the Sudan."

The joint declaration was signed by Ibrahim Ayoub, Sudan's ambassador to Italy; Stephen M. Baak, a representative of the Sudanese People's Liberation Army; and Ambrose R. Thaik, a representative of the Sudan Relief and Rehabilitation Association.

The declaration said relief organizations would "be allowed to administer and directly distribute relief aid to the people in need on both sides and without hindrance, in cooperation with the relevant local relief agency."

The declaration also appealed for international aid and said the two sides were "determined to work together" to alleviate

the "huge suffering" due to natural disasters and the "raging civil war."

A five-year civil war between the primarily Christian and animist South and the Moslem North has resulted in widespread starvation and death as civilians became pawns of the warring sides.

Relief efforts have long been hindered by an unwillingness on both sides to allow relief aid to reach civilians in each other's territory.

In the past year the country has also suffered from major flooding and an infestation of locusts.

A U.N. report estimated that 2.5 million people are at risk, and relief workers compare the scale of the disaster to the 1984-1985 famine in Ethiopia.

Some cities have been completely cut off from all aid for months. In September, Bishop Paride Taban of Torit, Sudan, sent a message to his people telling them to "prepare your souls for a good death." Torit has been completely cut off from aid since June and is swollen with refugees.

Since late October food has been flown into Juba, the largest town in southern Sudan, with an estimated 250,000 residents and refugees.

According to relief officials, approximately 2,000 metric tons of grain had arrived in Juba by Nov. 20, but the town's needs are at least 1,000 tons a month. People are receiving only half-rations: half a pound of grain per person per day.

## Federal official says school vouchers are remote

by Margaret Nelson

A Catholic school veteran who serves as a top federal representative for private schools told an Indianapolis audience it is important for children to have educational choices. But he said the possibility of the government providing financial support for school options is remote.

Dr. Charles J. O'Malley, who has served as executive assistant to the secretary of education for seven years, is the principle representative for private schools in the federal government. He talked to the St. Lawrence Home School Association on Nov. 29.

O'Malley said that the government and private school officials must cooperate in educating the 5.7 million children attending private elementary and high schools. He said that 56 percent of these children are in Catholic schools, down from 80 percent in the '60s and early '70s. "We must work together to find the best way to educate the child," he said.

His assistant quoted U.S. Education Secretary Lauro F. Cavazos in a tribute to Archbishop John Carroll School in Washington, D.C. in September. "America owes a lot to the private/parochial schools. They have achieved outstanding results. They are a beacon of hope, not just for students of affluent families, but for all families."

O'Malley said that vouchers and tax deductions would help low income parents have alternatives if local public schools do not meet their needs. "The poor don't have choice by station wagon," he said.

But he added, "The tax credit effort is



Charles J. O'Malley

dead. Tax reform put the final nail in that coffin." The only hope O'Malley sees is in a national group of state legislators which favors support of non-public schools.

While legislators argue that private schools are used to avoid desegregation,

O'Malley pointed to diocesan enrollments of minorities: Philadelphia, 14 percent; Chicago, 31 percent; New York City, 41 percent; and Los Angeles, 58 percent. (It is about 10 percent in the local archdiocese.)

When it is argued that only the children of the wealthy can attend private schools, O'Malley pointed to 1982 figures that show 43 percent of those attending non-public schools from families with incomes under \$25,000, noting, "These figures do not seem to bear that out."

To those who argue against church/state intervention, O'Malley noted that private school classes can use parks, buses, libraries and police services supported by public money, and that fire and police officers can give talks in private schools. He said that public money does not mean "public school only money," as some opponents argue.

And O'Malley said that besides the arguments legislators voice against support of religious schools, there is an unspoken fear: "Church-related schools will take over the world."

But he advised administrators to "keep a close eye on some little nannies" when they accept money from state or federal sources. He gave examples of possible con-

trols, such as types of students the schools must accept and mandated release of student records. But he said a decision might be made to seek help with textbooks, transportation, and testing, when it's "better to have something that is controlled than to have nothing at all."

Father Joseph Beechem, pastor of St. Lawrence, asked if an article was correct in stating that the U.S. is the only free country in the world that does not give financial assistance to parochial schools. O'Malley said, "Unfortunately, that is true."

Noting that his office was set up in 1978 to "make sure that private school children got a fair shake in government services," O'Malley said that non-public schools are "not getting the types of Chapter 1 services you should be getting."

O'Malley cited "the common threads" in public and private schools honored by the federal government for their excellence: high student test scores, strong parental and community involvement, teacher/principal support, and the teaching of values.

Of the best learning institutions, the education department spokesman said, "There is an ethos. You can almost sense it when you walk into the school."

## Forum examines building a just community

by Margaret Nelson

The Indiana Catholic Conference (ICC) cosponsored a legislative forum called "Building a Just Community: The Church and Public Policy" on Saturday, Dec. 3 at the Catholic Center. Other sponsors were the Church Women United and Indiana Council of Churches.

The keynote speaker was James F. Smurl, professor of religious studies at Indiana University-Indianapolis. The luncheon address on "The Politics of Social Change" was given by Patrick J. Traub, political writer for *The Indianapolis Star*.

John Day, representative to the Indiana state legislature and a member of Holy Cross Parish, and Desmond Ryan, executive director of the ICC, presented family workshops.

Smurl, who has a Catholic educational background, talked about "The Burdens of Justice." He outlined actions that would foster "a more just public community in Indiana," noting that many legislative issues affect "human as well as civil rights."

Commending the work of religious communities with the lawmakers, Smurl said, "The best state one may be in oneself should be the best expected for others in the community."



James F. Smurl

"Policies and situations are intimately connected," Smurl said. But he warned that "good people can become so good that they can become unjust."

He pointed to food, housing, education, and health care as basic needs demanding the standards of equality.

Other Saturday workshop topics included nursing homes for the elderly, pre-natal and infant care, homelessness and low income housing, migrant farm workers, and environmental issues.

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**the criterion**  
 Serving the Archdiocese of Indianapolis

from the editor

# Helping our religious in their great need

by John F. Fink

If it's possible for there to be such a thing as a popular special collection, this weekend's would qualify beyond a doubt. It's for the Retirement Fund for Religious and it will benefit the aging sisters, brothers and priests who have contributed so much to the church in the U.S. for about two centuries.

There are at least two reasons why the collection should be successful: there's a demonstrable need and the beneficiaries deserve all the help they can get.

Can you imagine what the church in the U.S. would be like today if it weren't for the religious? I can't. For sure we wouldn't have the Catholic schools, colleges, hospitals, orphanages, nursing homes and other special-care facilities we have had. How could the Catholic immigrants possibly have afforded them without the religious who helped build and operate them?



**THE FACT THAT MOST** of today's Catholics are in the mainstream of society is largely because of the religious who educated our ancestors. The poor Irish, Italian, Polish and German immigrants who came to this country in the 18th, 19th and early 20th centuries found a citizenry inhospitable to Catholics. They usually had no place else to turn except to the church. And the church turned to its religious.

The first religious in this country were, of course, immigrants themselves. They were missionaries from the great European orders—the Benedictines, Dominicans, Franciscans, Jesuits, Sisters of Providence and Daughters of Charity. In the cities on the east coast, they began to build the largest independent school system in the world, a system

that would educate students from kindergarten through graduate or professional school.

As Catholics spread across the country, the religious went with them, founding new American congregations to meet the needs of a growing Catholic population. By 1920 as many as 1.7 million students attended nearly 6,000 parish schools. By 1980 nearly 3 million children were being educated in Catholic elementary and secondary schools.

By 1930 there were also 624 Catholic hospitals, a figure that remains stable today.

**IT'S AMAZING TO THINK** that the labor force that built this vast social and educational system did so for little or no pay. As late as 1966, the average sister's stipend in the parochial school system was \$1,000 a year, which had to cover her food, clothing, medical costs and other living expenses (the parish usually provided shelter). And even much of that \$1,000 went to her motherhouse to help educate the younger members and care for the sick and infirm members of the order.

But the system seemed to work fine. The sisters lived simply but, since large numbers were entering religious communities, there was enough money to care for the elderly among them. No one suspected that vocations would decline in the years ahead. But that's what that happened after the Second Vatican Council.

Perhaps the religious did their work too well. Their efforts resulted in a well-educated laity ready to take its rightful place in leadership positions in the educational system created by the religious. Furthermore, many young men and women who might have elected religious life in previous generations discovered that they could serve the church and society in other ways.

From 1968 to 1988 the number of sisters declined from 176,341 to 106,912, a 39 percent drop, and the numbers entering declined even more. As a result, today the median age

for sisters is 64, 39 percent are 70 or older, 2.4 percent are over 90, and only 1 percent are under 30.

Consequently, as older religious have retired there are fewer and fewer young members to provide the resources to take care of them. A study released in 1986 amazed everybody when it revealed that, nationwide, religious congregations have an unfunded retirement liability of \$3 billion. That means that, if all the assets of the congregations were liquidated and used for retirement needs, \$3 billion would still be needed to meet the unfunded past service liability.

**THAT STUDY SPURRED THE** bishops to approve the collection that is being taken up this weekend. The money will go to the Tri-Conference Retirement Project, an office set up by the National Conference of Catholic Bishops, the Conference of Major Superiors of Men and the Leadership Conference of Women Religious. This office will distribute the money to every religious order in the U.S. that has an unfunded retirement liability. It will use a formula weighted toward those congregations with the highest number of elderly members, with 10 percent of the money to be used for special grants to communities in imminent financial crisis.

Religious orders are also taking steps to make sure that their present "working" members will not face the same problem when it's their turn to retire. That's why they are requesting (and it was granted by the archdiocese) that they be paid the same as lay people performing the same work. "This compensation makes provision for health care, social security and pension benefits.

It would be impossible to adequately compensate the religious for their tremendous past service over the past two centuries or more. But we certainly have an obligation to do whatever we can to help them in their need today. Please be as generous as possible this weekend.

## Sr. Margaret Marie Clifford is named ICC coordinator

by Ann Wadleton

Daughter of Charity Sister Margaret Marie Clifford has been named diocesan coordinator for the Indiana Catholic Conference (ICC) by Archbishop Edward T. O'Meara, executive chairman. Sister will be the archdiocesan link with 60 ICC networks totaling about 400 Catholics.

ICC is the official voice of the Catholic church at the Indiana statehouse and in other public policy arenas.

Sister Margaret Marie is director of the Urban Parish Cooperative and has been active for many years in hospital and agency work to serve the poor and homeless.

As a member of the ICC advisory council, Sister Margaret Marie will help to choose

issues for ICC involvement when the Indiana General Assembly begins its legislative session in early January. This year, those decisions will be made at a December 16-17 meeting at the Catholic Center.

The ICC board of directors, which includes the state's six bishops and one layperson from each diocese, discusses the issues with the advisory council that has representatives from each diocese.

Issues are chosen for their moral components, usually centering around family, child and poverty matters, as well as those affecting Catholic schools. Among issues being considered this year are medical care for the poor; day care for children; parental work leave for parents at the birth, adoption, or serious illness of a child; increased funding for home care of the elderly; comprehensive family life education programs in the school and others.

ICC networks are organized throughout the state so that every senator and representative has constituents who will personally "lobby" them.

Dr. M. Desmond Ryan, ICC lobbyist at the statehouse, initiates telephone "alerts" when immediate action is needed, usually when a bill that is supported or opposed by ICC is scheduled for vote in committee or in chamber. Networkers receive regular newsletters from the ICC staff giving background information on issues as well as updates.

The archdiocesan representative on the board of directors is James Loughery, St. Luke Parish, Indianapolis. Besides Sister Margaret Marie, advisors include Charles Williams, St. Thomas Aquinas Parish, Indianapolis, and Steve Zigant, St. John Parish, Osgood.

The diocesan coordinator is linked to the networks through deanery coordinators. They include Virginia Back, Batesville Deanery; Henry and Ann Cockerill, Bloomington; Jackie Miller, Connorsville; Cindy Bauer, New Albany; Cathy Wendowski, Seymour; Providence Sister Dawn Tomaszewski, Terre Haute; Robert Gohlsch, Indianapolis North; Terry Garcia, Indianapolis West; and Chris Bouchle, Indianapolis South.

Those wishing to join a network or to obtain more information may contact the deanery coordinator or call Sister Margaret Marie at 317-283-6179.



**NEW COORDINATOR APPOINTED**—M. Desmond Ryan (from left), Daughter of Charity Sister Margaret Marie Clifford, and Archbishop Edward T. O'Meara meet to discuss the new ICC post. (Photo by Margaret Nelson)

## Retired religious collection

My dear family in Christ:

We are church and a loved segment of our members is facing a serious crisis. Religious congregations have a dramatic shortfall of retirement funds. Nationwide that retirement liability stands at \$3 billion.

Most religious congregations depend primarily on the earnings of their active members to support their retired and infirm sisters and brothers. With fewer earning members, the financial base for the older members gets smaller each year. Because stipends paid to these older members in their active years of service to the church were minimal to non-existent, it was impossible for the communities to put aside for retirement.

Religious are not just sitting and waiting for help to solve their problem; they are taking drastic steps themselves by disposing of assets in terms of buildings and institutions built by them for service to the church. Diverting resources from active ministry to maintenance is a painful decision which many have had to make.

Today religious congregations still pay their own way. They continue to bear the expenses of their members—active and retired—and the cost of their ministries which are now expanded to include service to the new poor and neglected of our day. Whether or not men and women religious will be able to continue serving the needs of the poor in the next century depends on how successfully the church can solve this financial crisis during the next decade.

The collection for the Retirement Fund for Religious will be our way of making concrete our thanks to these men and women who have been there for us, it seems, forever. We just cannot let them face this alone.

Sincerely yours in Our Lord,

*Edward T. O'Meara*

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

**Archbishop O'Meara's Schedule**  
Week of December 11, 1988  
**FRIDAY & SATURDAY, Dec. 16-17** — Indiana Catholic Conference Joint Meeting of the Board and Advisory Council.

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# Years of religious service are staggering

by Sr. Mary Lynne Calkins, OSF  
Sixth in a series of articles

Loving service cannot be counted nor can statistics describe it. Nevertheless, the number of years of service given by religious communities of women and men to the Archdiocese of Indianapolis is staggering.

The Sisters of Providence have served at 75 institutions, for a total of 29,099 service years. The Sisters of St. Francis, Oldenburg,

have served at 91 institutions of the archdiocese, and at 22 others now part of the Evansville Diocese for a total of 25,118 woman-years. The Sisters of St. Benedict of Our Lady of Grace Monastery have given 3,674 years of service since their 1956 foundation.

The Sisters of St. Joseph from Tipton have served at nine institutions for 35 years of service. The Ursuline Sisters from Louisville have staffed 11 institutions for

a total of 255 years of presence. The total "woman-years" figure was not available. The Sisters of St. Francis of Perpetual Adoration (of Mishawaka) have staffed St. Francis Hospital in varying numbers for 65 years. The Daughters of Charity of St. Vincent de Paul have staffed St. Vincent Hospital and other institutions for a total of 107 years of presence. When the hospital was founded, as many as 20-30 sisters served there at one time. Another group of Sisters of St. Joseph, from Carondelet (St. Louis) have served at 10 institutions for 8,115 "woman-years."

The Carmelite nuns in Terre Haute and Indianapolis did not list years of service, but their presence has supported the archdiocese in prayer for many years. Other groups which have been serving the archdiocese include the Dominican Sisters from St. Catharine, Ky.; the Dominican Sisters from Sinsinawa, Wis.; the Little Sisters of the Poor; the School Sisters of Notre Dame from Minnesota; the Sisters of Charity of Cincinnati; and the Sisters, Servants of the Immaculate Heart of Mary of Monroe, Mich.

In addition, several men's communities have invested many years in the archdiocese. Members of the Franciscan Province of the Sacred Heart (St. Louis) have contributed 1,015 man-years, extending back to the beginning of their involvement at Sacred Heart Parish, Indianapolis, in 1975. Members of the Cincinnati Franciscan Province of St. John the Baptist calculate a minimum of 1,324 man-years of commitment to parishes in Oldenburg, Batesville, and Hamburg.

Almost impossible to account for are the accumulated service years of the Benedictine monks of St. Meinrad Archabbey since



the founding of the abbey in the 1880s. They have been instrumental in the pastoral and theological training of midwestern clergy through their college and seminary. To these efforts must be added those of the monks at St. Maur Priory in Indianapolis.

The Jesuit fathers and brothers have labored many cumulative years at Brebeuf High School, and the Brothers of Holy Cross have amassed a total of 1,888 man-years at several schools.

The Oblates of Mary Immaculate have had charge of St. Bridget's Parish, Indianapolis since the 1950s, and the Divine Word Missionaries have already accumulated 30 years of service since assuming responsibility for administering St. Rita's Parish, Indianapolis, in 1973.

The Conventual Franciscans of Mt. St. Francis have had a long and varied ministry within the archdiocese. Their provincial headquarters is located in the archdiocese at Mt. St. Francis, once a minor seminary and now a cultural and retreat center for Southern Indiana. They have also staffed several parishes including St. Benedict's and St. Joseph's, the two oldest parishes in Terre Haute, and have worked as hospital chaplains and teachers. Like the monks of St. Meinrad, their total man-years of service is difficult to calculate.

## Parish Cooperative retreat focuses on evangelization

by Margaret Nelson

Evangelization was the theme when the Urban Parish Cooperative (UPC) sponsored a retreat for the parish leaders from center city churches at the Fatima Retreat House on Dec. 2 and 3.

Father Edward Miller, pastor of a thriving St. Bernardine Church in downtown Baltimore, continued his discussion of evangelization as a means of growth. He addressed the third annual assembly of the group on October

Daughter of Charity Margaret Marie Clifford, director of the UPC, introduced the speaker.

Father Miller told the group to listen to what God was telling them about the unchurched and about the American Catholic church. He promised to share his own personal experiences as an evangelizer and

what they have meant to him "as a priest, as a person, and as part of a parish."

The Baltimore priest advised the leaders on individual parish situations. And he tried to indicate what the focus of each parish should be: the number of people it wants to reach and the resources it needs to "pull that out."

Noting that he would "center and focus in on our response to the call of the Gospel," he pointed to the challenge of Pope Paul VI to be evangelizers and to foster the vocations that prepare for that ministry.

Father Miller said, "We don't have to have the perfect plan, but we have to have the power of the Gospel. We must call on the Spirit and trust that Spirit to lead us."

But he warned, "The Spirit may lead us to do some things we never thought we could do."

## Louisville Orchestra to play at St. Mary's, New Albany

On Tuesday, Dec. 13, the Louisville Orchestra will perform its annual concert of Christmas music at St. Mary Church, New Albany.

The parish director of music, Mary Vessels, will play Albini's "Adagio for Organ and Strings" on the 100-year-old Barkhoff organ during the 8 p.m. program.

The historic organ was installed in 1886 and first played on New Year's Day, 1887. Vessels described the fully mechanical organ as a "marvelous instrument," which "sounds as good today as it did one hundred years ago." In 1986, it was restored in preparation for a special concert on its 100th birthday.

Traditional and contemporary favorites will be included in the holiday program and the audience will be invited to join in a sing-along. Dr. David Harman, the guest conductor, is conductor of the University of Louisville Symphony Orchestra.

Baritone Donn Everette will be the featured soloist in Schubert's "Ave Maria." The concert is part of the orchestra's



**SOLIST**—Mary Vessels plays the 100-year-old Barkhoff organ at St. Mary Church in New Albany. She will solo with the Louisville Orchestra. (Photo by Paul Schellenberger)

"ongoing commitment to the community." Sponsored by the Gohmann Asphalt and Construction Company, the program is presented at no cost.

## Matters Temporal

by Msgr. Gerald A. Gutfelingger  
Secretary for Temporalities

### A National Collection: A Personal Reflection

The Catholic Church in the United States is the largest single denomination with more than 53 million members. Besides that, it has become the wealthiest one as well. It was not always that way. We stem from a largely immigrant church from eastern and western Europe. We were the poor seeking freedom to practice our faith and to have economic opportunity.

Education for their children was the driving force of immigrant parents. They knew that without it there would be no hope in the new land.

Catholic education was an urgent need as well. The public system of education was not truly public. It was Protestant.

The transmission of faith as well as hope for prosperity became the agenda for Catholic education. This required teachers who were not only Catholic but who dedicated their lives to the cause. For a poor church, poverty was a necessary life commitment for teachers in Catholic schools. Religious communities of men and women provided these generous souls filled with love for children and young people. Dynamic personalities who challenged students to develop their God-given talents to the limit. Disciplined persons who knew that the spirit could not grow and develop in an undisciplined personality. They insisted, too, that the practice of prayer was as necessary as discipline of the body and mind.

Such men and women have touched the vast majority of the lives of the members of the Catholic Church in America. Some for a few years, others for only moments, but nonetheless the contact had an unforgettable and immeasurable impact.

Each of us has his or her own special story to relate. Here's mine.

I grew up in the country near Ramsey, Ind., Harrison County. We lived in a church-going Protestant community. We experienced Christian community before we heard the words. From births of newest family members to Christmas dinners, the families in the community pitched in.

Religion, of course, was a "private" matter and we went to our own places of worship and learned religion from our parents. Catholic kids also had catechism; Protestant kids had Sunday school. We went to St. Bernard's, Frenchtown, for catechism every first Saturday morning with a complement of two weeks of full days from the middle of May to June. These sessions provided an encounter with sisters—Sisters of St. Benedict who came to us from Bradford where there was a Catholic school. (A year or two we had Sisters of Providence from New Albany.)

During the two week session following our eighth grade graduation from the local public school, a very generous and alert religious woman, Benedictine Sister Mary Philip Seib, showed a missionary film. We loved it. It was particularly great because it was in "technicolor." It was so good that three of us boys—first cousins—decided on the spot to be priests. (The only other member of the class of 1949 was a girl.)

Sister Mary Philip could have laughed at these childish whims. She didn't. She could have told us that we were too young. She didn't. She could have ignored us. She didn't.

She did tell the pastor, Father Earl Feltnan. He too, being our ideal since he taught us our Latin Mass prayers and how to serve, acted. He immediately made arrangements for the three of us to take the entrance exam for St. Meinrad on June 9, 1949.

Two of us took it. One of us entered the seminary that fall. I was ordained 12 years later in 1961.

One generous act of one dedicated religious in an earlier time. Needless to say, this national collection has particular meaning for me. I will be as generous as I possibly can be!

## Special Mass honors the patroness of fund-raisers

by Mary Ann Wyand

Catholic members of the Indiana Council of Fund Raising Executives gathered at St. Catherine Church in Indianapolis Nov. 30 for a celebration of Holy Mass in honor of St. Melania, the patroness of fund-raisers.

Benedictine Father Boniface Hardin, founder of the Martin Center and College in Indianapolis, celebrated the Mass before the council's annual meeting at the Garfield Park Conservatory.

St. Melania has been described as the leading Catholic woman philanthropist of all time. Michael Prosser, archdiocesan director of development, and Michael Perigo, development director for the Tippecanoe County Historical Association, were in charge of Mass arrangements.

During his homily, Father Hardin noted that, "As Catholic fund-raisers, we must

always remember that we are servants, but that our job is just as important as other servants of God."

Emphasizing that "we are all God's children," Father Hardin told the worshipers, "If you ever want to know if you have faith or not, you find out when you are in trouble."

After describing his own fund-raising work for St. Meinrad Seminary and Martin Center College, Father Hardin reflected that,

"The most important person is the least of our brethren, and the ones we are supposed to be serving are the least among us. Someday when we are the least of our brethren, we may need someone to give us money and take care of us."

Therefore, he urged, Catholic fund-raisers must remember to "give the gift that we have as helpers of other people in order to do the will of God."

# COMMENTARY

The Human Side

## Priests list challenges facing church of future

by Fr. Eugene Herrick

"What do you see as the greatest challenge facing the church in the next five to 10 years?"

In a recent study, priests to whom this question was directed ranked the decreasing number of priests and their ability to collaborate more closely with the laity as the top two challenges to meet in the period ahead. Other challenging areas of concern were:

- ▶ Divorce and keeping family life together when threatened.
- ▶ The confusion about what to believe.



- ▶ The continuation of Vatican Council II.
- ▶ The prevalence of fundamentalism.
- ▶ The questioning of the moral authority of the church's teachings.
- ▶ The growing polarization of liberals and conservatives.
- ▶ Recognizing women's roles.
- ▶ Responding to the growing numbers of Hispanics.
- ▶ Maintaining the sacramental life of the church.

In the past, although the laity often provided outstanding leadership, the priest was the catalyst for the sacramental life of the church. He presided over it.

The priest represented the church's moral authority and often taught the principles necessary to sort out right from wrong, to avoid debilitating fundamental-

ism, to keep Vatican II alive and to preserve the family. He taught in classrooms or from the pulpit.

Although not always ideally practiced, the priest was to be neither conservative nor liberal but a person in pursuit of the truth as found in the Gospels.

Although the roles of women and the laity were sometimes not given their due, the priest was supposed to stand for principles which recognized their rightful dignity.

Given the scope of the ideals bound up with the priesthood, it is no wonder that priests feel their decreasing numbers represent the biggest challenge facing the church.

Pope John Paul II concedes there is a problem in the priesthood statistics. But as he told a group of Canadian bishops recently, "The priesthood is being tested precisely so that what is essential may be strengthened, purified and renewed."

Part of the process priests will go through in the years ahead is likely to involve a humbling—but that does not mean humiliating—experience. Given the ideals that priests tend to have, it can be painful for them to see what the situation today is. But then, to recognize the difference between what a situation should be and what it is means that one is becoming poor in spirit.

According to the most recent projections on the priesthood, there will be even fewer priests in the period ahead. But, of course, strength in numbers was never meant to be "the strength" of the priesthood. Its strength is in its ability to come as close as it can to its ideals.



Sometimes in life people have to come to terms with the difference between what is and what should be. It is a means of conceding that a larger reality beyond oneself is really in control of things. This concession is humility.

And it is this sort of humility that I have in mind when I suggest that humility needs to be an ideal of the priesthood today. Now is a time for priests to draw upon the strength that comes with humility.

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## The Yardstick

# Debate continues on mix of religion and politics

by Msgr. George G. Higgins

Much of the debate about the right "mix" of religion and politics has been skewed by a perfectly understandable but, in my judgment, excessive or at least one-sided concern about the threat of the New Christian Right and by the failure of both "liberals" and "conservatives" to take a consistent "seamless garment" approach to controversial issues of public policy.

In other words, it is my impression that many participants in the debate, however unconsciously, are somewhat ambivalent on the question of religion and politics and tend to follow a double standard in assessing real or alleged violations of church-state separation.



On the liberal side, Lawrence Lader, an aggressive advocate of abortion on demand, is a case in point. In his book "Politics, Power and the Church: The Catholic Crisis and Its Challenge to American Pluralism," Lader is relentlessly critical of the church's stand on all matters of public policy in the area of human sexuality.

Quite illogically, however, he is supportive of the church's public policy stance on peace and justice issues and is patronizingly critical of the church for not doing more to influence public policy in the latter areas.

As noted here some weeks ago, Molly Yard, president of the National Organization of Women, also an aggressive supporter of abortion on demand, agrees with Lader that the church, precisely because of its stand on abortion, represents a serious threat to American pluralism and to the principle of church-state separation.

For that reason, she strongly recom-

mended in the prestigious *New York Times* Book Review that Lader's book be made required reading for the next president of the United States.

In my opinion, People for the American Way, in its legitimate but one-sided concern about the threat of religious coercion by the New Christian Right and by some of its Roman Catholic fellow-travelers, tends if not to ignore at least to play down the ambivalent absolutism on church-state issues of the Laders and Yards of this world and also tends to underestimate their number and their clout.

It goes without saying that the New Christian Right is open to criticism on a number of counts and will bear careful watching. I have criticized the movement more than once in the past and may have occasion to do so again.

It will not do, however, to judge the movement by one standard and to judge doc-

trinaire and absolutist church-state separationists by a more flexible standard. In other words, it is too simple—too simplistic—to target only or mainly the New Christian Right in any discussion of the real or alleged clash between religion and politics.

Moreover, their critics would be well advised to take seriously an article by Kathleen Kennedy Townsend, liberal daughter of Robert F. Kennedy, published a few years ago in the *Washington Monthly*.

Mrs. Townsend, who later ran unsuccessfully for a congressional seat in Maryland, said that while people in the New Christian Right have a "simplistic" or, in the judgment of some, a "reactionary" view of moral values, "at least they understand the importance of the subject."

Unfortunately, she concluded, too many liberals do not appreciate its importance. The discussion of moral values, she said, "makes them uneasy."

## Everyday Faith

# Each of us has some special purpose to fulfill

by Lou Jacquet

"Since forever," English decathlon champion Daley Thompson recently told *Time*, "I always thought I was going to be the best in the world at something. My school friends used to laugh at me, but I kept searching for the thing that would express who I am. There's only one key for every lock, you know. As soon as I found the decathlon, I knew it was me."

In Thompson's case, the thing that expressed who he was turned out to be a grueling two-day series of 10 track-and-field events. On the first day, participants undertake the 100-meter dash and the 400-meter run, then take part in the long jump, shot put and high jump. On the second day, they run the 100-meter hurdles, throw the discus, pole vault and throw the javelin before finishing up with a 10,000-meter run that would exhaust a normal athlete by itself. I get exhausted just reading the list.

But for Thompson, discovering this brutal event became the key to unlocking the gifts he knew he possessed within. Few of us will

actually get to be the best in the world at anything, but we can all identify with Thompson's joy in finding the right key to unlock our particular gifts.

"There's only one key for every lock," Thompson said. Very true. And yet so many



of us spend the greater part of our lives searching for that right key to unlock the potential we have within. Sadly, too many of us spend the best years of our lives locked into a job, a relationship or a lifestyle that leads us farther away rather than closer to what we might have become had we found the right key.

Daley Thompson's thoughts seemed to be written in fire when I read them. Perhaps the Lord was trying to get a message through to me, using the unlikely medium of an article in *Time*. (He's been known to use more unusual methods than that.) I am well aware that I have spent much of my life with a gnawing uncertainty in my stomach as to precisely what the Lord wants me to do with my life. This is not to say, mercifully, that I have done nothing of substance. But like the factory worker who gets a gold watch at the end of his career and wonders why he never followed his dream of teaching math, I find myself wondering what exactly the Lord has in mind for me.

He has not, I am certain, given me the kind of drive to follow one dream that he has given others who wanted to be doctors or dancers or whatever since they were five. Nor has he moved me to give up everything I own and serve the needy in Pakistan or some other Third World nation. I admire

those who feel so called, but I don't believe I could leave the U.S. for such a radical call. However long it may take to discover it, each of us has some special purpose to fulfill that only we can do. May we be as lucky as Daley Thompson in discovering ours. I'm just happy that, whatever the Lord has in mind for me, He didn't call me to find my self-fulfillment in the decathlon.

the CRITERION

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# to the editor

## Disappointed with treatment

As one of those who spent many months in preparing for the deanery-wide Eucharist in Terre Haute, a celebration with 3,000 of our people on Nov. 30, I must tell you that many of us were disappointed with your treatment of this historic occasion.

The photo you used in your Nov. 25th issue (page 2) showed only the concelebrating priests. No indication of the thousands present, of the festive decorations and hangings, no sense of a celebration of all the people of God in this area was shown.

Can we not expect a fuller understanding of the church of our day than this clerically oriented presentation in our diocesan newspaper?

Father John F. Dede

Terre Haute

## Thornburgh and abortion issue

Mr. Winferd Moody's letter (Dec. 2 issue) raised an alarm because George Bush has decided to retain Richard Thornburgh as Attorney General. He indicated that Thornburgh is not pro-life.

The same week *Time* magazine used the same appointment to indicate that Bush is staunchly pro-life. "Last week he affirmed his commitment to an antiabortion platform by deciding to keep as Attorney General Dick Thornburgh, an ardent convert to the anti-abortion cause," *Time* said.

The article continued, "Though the court

has not yet agreed to hear an abortion-related case this term, Thornburgh's Justice Department wasted no time in its efforts to place the subject on the (Supreme Court's) docket. Just two days after the election, it filed a brief asking the high court to hear a case from Missouri. If the court is prepared to reconsider *Roe v. Wade*, argued the document, "this case presents an appropriate opportunity for doing so."

Apparently Mr. Moody's fears are groundless.

Francis Hartman

Indianapolis

## Reference to a male God

It's unbelievable! Concerns of the task force studying the first draft of the bishops' pastoral on women listed right there on the front page of *The Criterion*: "continuing the male image of God."

I say to them: O ye of little faith. O ye arrogant, self-centered, adult children of God. What are you intending to do to the tenets of the faith of our Holy Mother Church?

As disgruntled members of Mystical Body of Christ, you are denying loud and clear (calling the effort "heroic") the fatherhood of God, the sonhood of Christ, on the front page of the honorable Archbishop O'Meara's *Criterion*.

You can't wait for God's plan for the communion of saints and final glorification. Each of you is known by name in God's heavenly kingdom where your glorification will be complete. At that time you will understand it all. But you, adult children that you are,—suffering your own inordinate pride—stamp

your feet at our crucified Lord Jesus Christ and God the Father. You dissolve the grace of the Holy Spirit which would allow you contentment. You seek instant gratification and glorification now!

The threat of removing all reference to God the Father, God the Son, and all male pronouns comes closer to reality as, under the guise of removing "exclusive" language, you use in its stead "inclusive" feminine interpretations. The substance of these precious tenets of faith will have been demolished. Next thing you know, the men

might regain their manhood and become liberated again and in the struggle, God would be relegated to a neuter "it."

It is a sad creation of today's state of the Church in America.

I go on record as saying, "I believe in God the Father almighty" and every line of both the Apostles' Creed and the Nicene Creed. I love the words of the glorious "Gloria" as we have known them all as belief and glory and praise above reproach.

Anna M. McAndrews

Indianapolis



**GUATEMALAN HANDIWORK**—Members of the St. Plus X confirmation class who are selling winter Christmas trees made in Guatemala include (from left): John Lynch, Maureen Kaiser, and Todd Lynch. Associate pastor Father Michael O'Mara, who spent last January in Chimaltenango and agreed to take 2,000 of the trees, helps bring potential customers to the table after Sunday Mass. The trees sell for \$8 and are also available at St. Michael, Greenfield; St. Mary, Greensburg; and at the Catholic Center. (Photo by Margaret Nelson)

# POINT OF VIEW

## A peace prize for soldiers

by Ivan J. Kauffman

On Dec. 10 this year's Nobel Peace Prize—which in recent years has gone to advocates of non-violence such as Martin Luther King, Mother Teresa, Lech Walesa, Bishop Desmond Tutu, the International Physicians for the Prevention of Nuclear War, and President Arias of Costa Rica—will be awarded to a group of soldiers, the United Nations peacekeeping forces.

The Nobel committee called the U.N. troops, which consist of soldiers from around the world, an indication of the "will of the community of nations to achieve peace through negotiations." It credited the peacekeeping forces with making "a decisive contribution toward the initiation of actual peace negotiations" by their presence.

The first U.N. peacekeeping force was sent to the Holy Land in 1948 to make sure the truce agreement between Israel and its Arab neighbors was observed. Since then peacekeeping forces have been sent to a total of 14 trouble spots, most of them in the Middle East.

Although conflicts have continued in the Middle East, without the U.N. peacekeeping forces there the political unrest would likely have boiled over into full-scale warfare long ago. If that had happened both the U.S. and the Soviet Union would almost inevitably have become involved—which could easily have led to a nuclear war.

The Camp David accord between Israel and Egypt, for example, would have been impossible without the role played by U.N. peacekeeping forces. This year both the Afghanistan and the Iran-Iraq wars were ended through negotiations involving U.N.

peacekeeping forces responsible for seeing the agreements were kept.

Over the past 40 years the U.N. peacekeeping forces have evolved into the nearest thing the world has to an international police force. It now employs about 10,000 soldiers from some 33 nations—ranging from Poland and Kenya to Ireland and Bangladesh, and from Nepal and Italy to the U.S. and the Soviet Union.

Although U.N. forces sometimes carry arms, they have no real military power. They are posted in small contingents which any army could easily overrun. The only authority they have is moral—the fact that they represent the universal human desire for peace and security. Although U.N. troops have been killed in the line of duty, they seldom if ever use their weapons against the people they have been sent to protect.

The Nobel committee made it clear this year's prize was also intended for the United Nations itself—which after many years of ineffectiveness is now showing new signs of vigor. The committee credits the peacekeeping forces with the fact that the U.N. has recently "come to play a more central part in world affairs and has been involved with increasing trust."

But this year's Nobel Peace Prize also recognizes the role the military has come to play in the pursuit of peace everywhere.

If, as President Reagan has said, "nuclear war can never be won and must never be fought," then the role of the military automatically shifts from finding ways to win wars to finding ways to prevent them. That's an historic switch and the military is having to discover new ways to carry out this new mission.

Some people think the way to achieve peace is to get rid of the military, but it looks a lot more effective to work for peace by finding new ways for the military to do its job. The U.N. peacekeeping forces have shown some impressive results on that front, and they richly deserve the prize.

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## CORNUCOPIA

## Ah! Sweet mystery of life

by Cynthia Dewes

For people who believe in an afterlife, we sure spend a lot of time trying to avoid death. We are so touchy about the subject that we spend all kinds of time and money fighting the signs of its approach: baldness, wrinkles, hearing aids.

We are a culture of youth and fitness, assuming that if we wear the right athletic outfits we'll avoid the guy wearing a sheet and a scythe. Or at least confront him well dressed and in our best physical condition. When we finally must deal with death, even Fido's or the possum run over on a country road, we have to sentimentalize in order to make it bearable.

For us, not our kids. Kids are very matter of fact about death. When young, they don't understand what it means but they try to sort it out. For months after the pet dog dies they will ask suddenly, in the middle of unrelated conversations, "Where's Spot?"

They hit a point around age five when they are fearful of death because they realize it takes someone away from them forever. They are too small to be consoled by the promises of religion, and too old to forget it happened.

It's the same with big people. We can't forget our mortality, and sometimes we are not consoled by the promise of an unknown life beyond it.

## Enter Christmas.

Even Santa Claus could not provide us with a better gift than the One we receive at Christmas time. Knowing our weaknesses and fears even before we do, God has sent us the answer to all of them in the person of Jesus. They don't call him The Way for nothing.

When life seems too hard, Jesus says "come to me and I will give you rest."

When we are lonely, he says "love one another as I have loved you."

When we feel insignificant, he says "blessed are the meek for theirs is the kingdom of heaven."

And when we are triumphant he says "be on watch for you do not know when the day or hour will come."

We fear death because it is a mystery. But Jesus comes to us as a helpless baby to remind us to face death and life as innocently as that. Our faith will transcend the mystery.

## vips...

✓ Rose M. Hardebeck of St. John Parish in Osgood will celebrate her 100th birthday on Sunday, Dec. 18. An open house in her honor will be held from 2 to 4 p.m. on that day in the church basement. Rose Hardebeck is the mother of six living children (she had nine), including: Carl, Irvin, Arthur, Eleanor Stefanie, Geneva Tunny and Clara Marie Wagner, with whom she lives. She also has 34 grandchildren, 88 great-grandchildren and 33 great-great-grandchildren. Her address is: R. 2, Box 490, Osgood, Ind. 47037.



## check-it-out...

✓ Holy Trinity Parish, located at 2618 W. St. Clair St. in Indianapolis will present its second annual free Christmas Concert entitled "Christmas at Holy Trinity" at 7 p.m. on Saturday, Dec. 17 in the church. Featured performers will include the Slovenian Choir, and the Adult Choir and Children's Choir directed by Mary Kusala. St. Anthony Church Choir, under the direction of Providence Sister Catherine Marie Qualters, will

be a special guest. The organist is Norma Stefanoska.

✓ "Las Posadas," a Christmas celebration in the Mexican tradition will be presented for Christian adults and families on three evenings at Alverna Retreat Center, 8140 Spring Mill Rd. on Sunday, Dec. 18 at 5 p.m. and at 7 p.m. on Tuesday and Thursday, Dec. 20 and 22. Participants will experience the pilgrimage of Mary and Joseph on Christmas Eve, engage in family caroling and story telling, and enjoy refreshments. No reservations are required. The cost is \$5 per adult or \$10 per family. Call 317-257-7338 for more information.

✓ St. Meinrad Seminary Chorus will present its second annual free Advent music program at 3:30 p.m. EST on Sunday, Dec. 11 in the archabbey church. Entitled "Candlelight Advent Prayer in Word and Music," the program will feature a chorus of seminarians and monks performing carols and narration, accompanied by an organ, bagpipe, viola and piano. The public is invited to attend.

✓ St. Plus X Parish in Indianapolis will begin its "Coming Home For Christmas" Advent events with a free program from 3 to 5 p.m. on Sunday, Dec. 11. Father John Schoettekkotte will speak on "Healing Themes of Adult Christian Living" to keynote the day. Four workshops and a "Know Your Church" reception will follow. Workshops include: "Finding My Niche" by Dr. Eileen Cantin; "Moving with the Church into the '90s" by Msgr. Raymond T. Bosler; "Divorcing/Divorced Catholics and Their Parish" by Father James Farrell; and "Surviving Being Married to a Catholic" by Mary Breckenridge.

## Holiday deadlines

The Criterion is not published the last week of July or December, so material dated through Sunday, Jan. 8 should be received in our office by Monday, Dec. 19 to be included in the Friday, Dec. 23 issue. There will be no Criterion on Friday, Dec. 30. Send to: The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

✓ A workshop on "Early Adolescents: A Critical Need!" for teachers, parents, catechists, youth ministry professionals and volunteers, will be presented by Joe Exline on Tuesday, Jan. 24 from 7:30 to 9:30 p.m. at the Aquinas Center, Clarksville. Fee is \$5; pre-registration required. Call 812-945-0354.

✓ Childhood Emergency Workshops composed of two-evening programs in basic emergency care for the parents of infants and toddlers will be offered monthly at St. Francis Hospital Center. Topics include: CPR, choking, allergic reactions, burns, crowd, fever, eye injuries and poison. The first session begins at 6 p.m. on Tuesday, Jan. 10. The fee is \$25 per individual; \$40 per couple; reduced rate for day care providers if held at their facility. Minimum class size is 13. For information or registration call 1-800-424-KIDS.

✓ A half-hour animated special for children, "Mirthworms on Stage," will premier on world TV at 4:30 p.m. on Saturday, Dec. 10 on WXIN-TV, Channel 59. "A Merry Mirthworm Christmas," the first Mirthworm production, will precede the new special at 4 p.m. "Mirthworms on Stage" relates the adventures of the Mirthworms as they prepare a performance of "Sleeping Beauty" to save the Wormingham Bowl. It is the third in a series of family specials produced in Indianapolis by Perennial Pictures, whose ten staff members include Michael N. Ruggiero of St. Luke Parish and Mary Anne Barothy of Christ the King Parish.



ALZHEIMER BOOKS—St. Mary Court #451 of the National Catholic Society of Foresters recently donated six books concerning Alzheimer's Disease to the Lawrenceburg Public Library in honor of one of their members who is afflicted with the disease. Here (from left) Verna Seibert, assistant librarian, accepts the books from NCSF members Wanda Green, Alzheimer chairperson, and Lucille Rodenbuerg, president. The group also donated \$200 for research to the Cincinnati Chapter of Alzheimer's Disease.



TWIN 'STARS' BAPTIZED—Erik and Kyle Kiser, who have many TV and movie credits, receive the sacrament of Baptism recently at St. Andrew Church, Indianapolis. Taking part are the sponsor Joe DeBore (from left), Erik Kiser, the twins' mother Jane Kiser, their aunt Cindi Kiser (Gilbertson), Kyle Kiser, and St. Andrew pastor Father James Farrell. The twins, who celebrated their first birthdays Dec. 7, have appeared on "Dennis'ly," "Dart," "Baby M" and the new movie, "Twins." They were brought to be baptized at the parish where their mother grew up and attended school and where their grandmother, Dorothy Kiser, is still a member. (Photo by Margaret Nelson)

## The Ad Game

\$25 — A PUZZLE FOR PRIZES — \$25

The object of this game is to simply unscramble the names of Criterion advertisers. If you need help, you have a definite "Ad"vantage, the answers can be found in the advertisements in this issue of *The Criterion*.

Below you will find the names of five *Criterion* advertisers, each followed by a series of boxes. Unscramble the letters and place each letter in its appropriate box (example: MAFITA would become FATIMA). The sixth advertising name will be used as a tie breaker (see rule #4 below).

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

The Solution and Name of the Winning Entry will be Published in the next issue of *The Criterion*

# Parishes announce penance services

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

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

### Indianapolis North Deanery

- Dec. 15, 7 p.m., Immaculate Heart.
- Dec. 15, 7:30 p.m., St. Luke.
- Dec. 16, 7:30 p.m., St. Andrew.
- Dec. 18, 3 p.m., St. Joan of Arc.
- Dec. 19, 7:30 p.m., Christ the King.
- Dec. 19, 7:30 p.m., St. Lawrence.
- Dec. 20, 7:30 p.m., St. Pius X.
- Dec. 20, 7:30 p.m., St. Matthew.

### Indianapolis East Deanery

- Dec. 11, 3 p.m., Our Lady of Lourdes.
- Dec. 11, 4 p.m., St. Simon.
- Dec. 11, 7 p.m., St. Simon.
- Dec. 12, 7:30 p.m., Holy Spirit.
- Dec. 13, 3 p.m., Little Flower.
- Dec. 13, 7:30 p.m., Little Flower.

- Dec. 15, 7 p.m., St. Michael, Greenfield.
- Dec. 19, 8 p.m., St. Rita.
- Dec. 20, 7:30 p.m., St. Philip Neri.
- Dec. 21, 7 p.m., St. Mary (Spanish, English).

### Indianapolis South Deanery

- Dec. 12, 7:30 p.m., Central Catholic parishes, at Sacred Heart.
- Dec. 13, 7:30 p.m., St. Mark.
- Dec. 14, 7:30 p.m., St. Ann and St. Roch, at St. Roch.
- Dec. 15, 2 p.m., Holy Name, St. Jude and St. Barnabas, at St. Barnabas.
- Dec. 15, 7:30 p.m., Nativity.
- Dec. 19, 7 p.m., Holy Name, St. Barnabas and St. Jude, at St. Jude.

### Indianapolis West Deanery

- Dec. 11, 2 p.m., Holy Trinity.
- Dec. 11, 2 p.m., St. Thomas More, Mooresville.
- Dec. 12, 7:30 p.m., St. Michael.
- Dec. 14, 7 p.m., Holy Angels.
- Dec. 14, 7:30 p.m., St. Christopher.
- Dec. 14, 7:30 p.m., St. Monica.
- Dec. 15, 7 p.m., Mary, Queen of Peace, Danville.

- Dec. 17, 3 p.m., St. Bridget.
- Dec. 18, 2 p.m., St. Anthony.
- Dec. 20, 8-11 a.m., Ritter High School.
- Dec. 20, 7:30 p.m., St. Susanna, Plainfield.

### Batesville Deanery

- Dec. 11, 2 p.m., St. John, Enochsburg.
- Dec. 11, 2 p.m., St. Maurice, Decatur Co.
- Dec. 11, 4 p.m., Immaculate Conception, Millhouse.
- Dec. 11, 7:30 p.m., St. Maurice, Napoleon.
- Dec. 13, 7 p.m., St. Peter, Franklin Co.
- Dec. 14, 7 p.m., St. John, Dover.
- Dec. 14, 7 p.m., St. Louis, Batesville.
- Dec. 14, 7:30 p.m., St. Martin, Yorkville.
- Dec. 15, 7:30 p.m., St. Mary, Greensburg.
- Dec. 18, 2 p.m., St. Paul, New Alsace.
- Dec. 19, 7 p.m., St. John, Osgood.
- Dec. 19, 7:30 p.m., St. Anne, Hamburg.

### Connersville Deanery

- Dec. 12, 7 p.m., St. Elizabeth, Cambridge City.
- Dec. 13, 7 p.m., St. Gabriel, Connersville.
- Dec. 13, 7 p.m., St. Bridget, Liberty.
- Dec. 14, 7 p.m., St. Anne, New Castle.
- Dec. 15, 7 p.m., Holy Family, Richmond.
- Dec. 17, 12:05 p.m., St. Mary, Richmond.
- Dec. 19, 7 p.m., St. Andrew, Richmond.
- Dec. 20, 7:30 p.m., St. Mary, Rushville.

### New Albany Deanery

- Dec. 12, 7:30 p.m., Our Lady of Perpetual Help, New Albany.
- Dec. 13, 7:30 p.m., Holy Family, New Albany.
- Dec. 14, 7:30 p.m., St. John, Starlight.
- Dec. 15, 7:30 p.m., St. Mary of the Knobs, Floyd's Knobs.
- Dec. 18, 7:30 p.m., St. Augustine and Sacred Heart, Jeffersonville, at Sacred Heart.
- Dec. 20, 7:30 p.m., St. Mary, Navilleton.
- Dec. 20, 7:30 p.m., St. Mary, New Albany.
- Dec. 21, 7:30 p.m., St. Michael, Bradford.
- Dec. 21, 7:30 p.m., St. Michael, Charlestown.
- Dec. 21, 7:30 p.m., St. Paul, Sellersburg.
- Dec. 23, 7:30 p.m., St. Anthony, Clarksville.

### Tell City Deanery

- Dec. 11, 7 p.m., St. Augustine, Leopold.
- Dec. 14, 7:30 p.m., St. Meinrad, St. Meinrad.
- Dec. 15, 7 p.m., St. Paul, Tell City.
- Dec. 18, 7 p.m., St. Mark, Perry Co.
- Dec. 19, 7 p.m., St. Joseph, Crawford Co.
- Dec. 19, 7:30 p.m., St. Martin, Siberia.
- Dec. 20, 7 p.m., St. Boniface, Fula.
- Dec. 21, 7 p.m., Holy Cross, St. Croix.
- Dec. 21, 7 p.m., St. Isidore, Perry Co.
- Dec. 21, 7:30 p.m., St. Pius, Troy.
- Dec. 22, 7 p.m., St. John Chrysostom, New Boston.

### Terre Haute Deanery

- Dec. 15, 7:30 p.m., all deanery parishes, at St. Joseph, Terre Haute.
- Dec. 20, 7 p.m., Sacred Heart, Clinton.

## Artist wins award for card

by Margaret Nelson

Melissa Allen hopes to become an artist. And her graphic talents have been recognized twice in recent months.

A seventh grade student at Central Catholic School, Melissa submitted the winning entry of the 1988 Holiday Greeting Card



ARTISTS—Central Catholic art teacher Celestine Sipe checks work of Melissa Allen (from left) and classmate Rachel Dehebreard. (Photo by Margaret Nelson)

Design Contest sponsored by the Indianapolis Department of Parks and Recreation (DPR).

Her winning drawing shows a perky mouse presenting a gift bone to a smiling, bearded puppy. The design will be used as the DPR's official greeting this holiday season. Melissa will receive a plaque and 50 of the finished greeting cards.

Art teacher Celestine Sipe encourages her classes to enter contests, according to Melissa. "Every two months, we have a contest," she said. A month earlier, Melissa took the top prize in the Hobby Show contest from another Friday classroom effort.

Melissa said that her parents, Tony and Vicki Allen, were surprised when she won the parks department contest, especially after she had just come out tops in the other art contest.

"Cricket," her "hyper beagle" looks a little like the puppy in Melissa's Christmas card design. But she added, "My grandma collected Christmas cards. I put together ideas from a bunch of them."

She also browsed through books for inspiration for her pencil sketches of flowers and a hen that she used for the hobby competition.

Melissa said that her older cousin Laura, who "came up a lot" when she lived in Iowa, is now employed as a commercial artist in California.

Melissa Allen would like that kind of work when she is older. That's when Melissa will really appreciate an art teacher who encouraged her to enter contests.



MINISTRY GIFTS—Pastor Joseph Wade, Judy Hipkind, Benedictine Sister Anita Eberle, and Ed Freije admire the "mascot" for the St. Matthew's Ministry Fair held on Dec. 3 and 4 after all Masses. Hipkind and Freije co-chaired the event. The program was designed to invite parishioners to become involved in parish life and encourage unity. Members were encouraged to become involved with liturgy, music, Bible study, youth activities, outreach, helping the needy, evangelization, athletics, scouting, financial, parish social events, and as candidates for the pastoral council and the board of education. (Photo by Margaret Nelson)

## Season's Greetings

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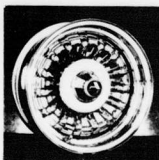
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# Seminarians serve community needs

by Mary Ann Wyand

They operate "CACD" as successfully as a "Fortune 500" company, and their work is priceless.

Cooperative Action for Community Development, an incorporated non-profit community service organization, has gained widespread recognition for St. Meinrad Seminary throughout scenic southern Indiana. Its membership is comprised of 80 seminarians with diverse talents who are dedicated to serving others for the common good and the love of God.

"We're close to a quarter century of service," Todd Dominique, CACD's current president, explained. "It was an answer to a seminar on poverty that was given here at St. Meinrad about 20 years ago. At that time, the students really wanted to act on the poverty problems in the area."

Dominique, a senior from Montpelier,

Ohio, attributes the organization's success to the level of commitment shown by participants. "Each member is contracted, so to speak, because accountability is needed," he said. "Three to four hours of service a week is the minimum requirement in their specific field or committee."

CACD members choose from a variety of service projects throughout a five-county area surrounding the Benedictine campus. Committee assignments enable volunteers to visit nursing home residents, provide tutorial assistance at area schools, coordinate sports activities at neighborhood community centers, work on CACD public relations or administration, supervise Boy Scouts of America troops for handicapped youth, coordinate Special Olympics events, chop and deliver firewood, and even offer clown ministry.

Their clowning around for senior citizen

and youth groups "really goes over well," Dominique told *The Criterion*. "It brings a different dynamic to the service of the community."

In contrast, he said their work with mentally and physically handicapped people "is a real time of growth." CACD volunteers help the handicapped learn basic skills for daily living, which include counting money, telling time, reading signs, and using a washer and dryer.

"We try to help these mentally and physically handicapped persons integrate their skills and achieve some degree of self-sufficiency so they can feel they are a part of society," Dominique explained. "It really is kind of a basic life experience. I've learned a lot about myself and what I could handle in the process of helping others."

Responding to another critical human service need, CACD members chop firewood and deliver it to low-income southern Indiana residents for use in heating homes in cooperation with the National Forestry Service. The organization recently received a certificate of appreciation from the U.S. Department of the Interior for this volunteer work with the National Park Service.

"We're dealing with physical needs," Dominique said, adding that the organization works toward solving economic poverty, spiritual poverty, emotional poverty, and mental poverty.

"Our projects show the vitality of the group and reflect the community support in the five-county area," the CACD president explained. "I deal with business people, and my contacts are out in the community just like any other administrator."

One local merchandiser recently raised \$5,000 to help Cooperative Action for Community Development meet its budget for the Special Olympics project. All donations are tax deductible.

"The main thrust of our financing for the year is from our Sounds of Spring variety show," Dominique explained. "We earn 50 to 65 percent of our total budget from ticket sales. We usually have a sell-out crowd. People come out of patronage to CACD to help us do our work for the year."

Plans for the two-hour variety show featuring St. Meinrad seminarians are currently underway in preparation for the springtime musical production.

St. Meinrad alumni recently participated in a new fall fund-raising concert to benefit Cooperative Action for Community Development under the direction of Benedictine Father Jeremy King, an experienced choir-master and CACD supporter since its inception.

As soon as the curtain closes on their spring concert, CACD volunteers begin plans for two major programs in May, a Boy Scouts camping experience and the local Special Olympics competitions that benefit hundreds of youngsters.

CACD vice president Darren Stroufe, treasurer John Elia, and secretary Stacy Price work with Dominique on behind-the-scenes administrative needs to keep their

many service projects functioning smoothly. The organization serves Spencer, Warrick, Perry, Crawford and DuBois counties, and the logistics of particular projects often demand creative solutions.

Those who become involved in Cooperative Action for Community Development find that it strengthens their approach to the ministry of service.

Father Daniel Staubin, an archdiocesan priest who also serves as CACD chaplain and associate spiritual director for St. Meinrad College, recently described his involvement in the student-run volunteer organization as "very gratifying for me as a priest to see the commitment and dedication. A seminarian working in CACD is provided the opportunity through prayer and service to better discern God's call to him."

Derrick Koch, a sophomore from the Diocese of Evansville, admitted that "CACD is definitely a challenge, but to see the smiles from the people we serve makes it well worth the effort." He serves on the Scouting committee.

As a member of the mentally and physically handicapped committee, junior Rick VanSlyke of Franklin emphasized that, "CACD not only gives me a chance to serve the local communities, it also allows us to reflect and grow because of those experiences. CACD gives me further insight into my future ministry in the church."

Special projects and clown ministry chairman Greg Welch, a senior from Indianapolis, noted that, "My experience in CACD has allowed me to sharpen my people skills as I have been able to minister to people of all ages and situations. My greatest thrill has been making people who have not smiled in a long time smile and feel joy."

Although he is dressed in appropriate clown attire and makeup, Welch said, "Very few people realize that their smiles allow me to keep smiling. Who would like an unhappy clown anyway?"

In addition to the fun, Cooperative Action for Community Development enhances spiritual growth.

"The mission of St. Meinrad's CACD program is really a reaching out and touching of the people we serve," Todd Dominique reflected. "We just consider our touch to be the touch of Christ, the man of charity, the man of friendship, the man of service. It's that dynamic. We as seminarians are touched as well."



STUDIOUS—Dave Boettner, CACD president-elect, plans programming.



VISIT—Rick VanSlyke, a St. Meinrad junior from Franklin, talks with Mable Bolin during his visit with residents at the Lincoln Hills Nursing Home in Tilly City. (Photos by Mark Bettinger)

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# Behringer works with planned giving

Sandra M. Behringer has been appointed to serve as the associate director of development for the Archdiocese of Indianapolis by Archbishop Edward T. O'Meara. The

announcement was made by Michael Prosser, director of development.

As planned gift development officer, Behringer will work with donors who choose to make special gifts to the archdiocese, such as endowments, securities, life insurance, trust agreements, or property.

"There is a growing realization in the Catholic community that stewardship is not an option but rather a way of life," Behringer said. "Through planned giving, Catholics may return some part of the possessions accumulated over a lifetime to the work of God in his Church."

Prosser and Behringer are participating in a planned giving project sponsored by the National Catholic Stewardship Council, Inc. They represented the archdiocese in New Orleans Nov. 14-17 as one of eleven dioceses and archdioceses taking part in the two-year program.

Future workshops will train specialized personnel to implement and sustain an effective planned gift development program to meet the needs of the church. Specialized assistance and materials are offered in the technical areas of wills and estate plans.

As former regional director of InSpeech, Inc., Behringer was responsible for marketing, staff development and public relations. She received a bachelor's degree in speech from Mundelein College in Chicago and a master's degree in communication disorders from Northwestern University.

A past president of the Committee for the Preservation of Life, Behringer has served St. Luke Parish as a member of the parish council and its formation committee, a Eucharistic minister, a Renew facilitator, and a member of the Renew evaluation committee.

The new associate director said, "Through a bequest, funds may be

## No 'Today's Faith'

The religious education features, "Today's Faith," do not appear in this week's issue. They will be back next week.

designated to feed, clothe and house needy Catholics in central and southern Indiana; endowments may be made to maintain our churches, schools and service agencies in the future.

"Gifts may also be contributed to an unrestricted endowment permitting the archbishop to utilize funds for worthwhile projects at his discretion," Behringer said. "The Catholic Community Foundation has been established to invest and manage such gifts so that the principal is untouched while the earnings are used to meet a wide range of financial needs."



Sandra Behringer and Michael Prosser

# Serra names essay winners

Tim Chasteen, a sophomore at Roncalli High School, led the 12 winners of the annual essay contest on religious vocations sponsored by the Indianapolis Serra Club.

The 12 students will be honored at the Serra Club's Dec. 12 meeting. Chasteen will receive a \$100 savings bond and all 12 will receive plaques.

The contest was open to students in grades 5-8, both in Catholic schools and CCD classes, and in the Catholic high schools.

The topic of the contest was, "If God called me to be a priest, sister or brother, what would be my response?"

The Catholic school winners were Lynn Wesseler, grade 5, St. Barnabas; Sammi Brewer, grade 6, St. Simon; Julie Ketterer, grade 7, St. Jude; and Kirsten Moffler, grade 8, St. Barnabas.

The CCD student winners were Matthew Kennedy, grade 5, St. Jude; Linda Lehman, grade 6, St. Christopher; Keith Kruszewski, grade 7, St. Jude; and Charles Kidwell, grade 8, St. Jude.

High school winners were Natalie Kluemper, freshman, and Chasteen, sophomore, Roncalli; Michael DeSanto, junior, and Kevin Newbold, senior, Cathedral.



**HISPANIC BOARD**—Planning for operation of the Hispanic Wholistic Education Center, Inc., are (from left) Miriam Acevedo Davis, Enrique Sansivini, Daughter of Charity Sister Margaret Marie Clifford, Maria Tapia, Phil Tom, and Providence Sister Mary Kay Duffy, director of the center. Saturday, Dec. 3 was spent as a day of retreat for group and organizational planning at the center, with Tom, a Presbyterian minister, serving as facilitator. The center is a not-for-profit institution which offers educational opportunities for the Hispanic American community in the Indianapolis area. It is based on the St. Mary Parish property, which has the largest Hispanic congregation in the area. Delia Diaz is director of the religious education ministry of the Hispanic Apostolate. (Photo by Margaret Nelson)

## Christmas 1988:

# All is not calm, all is not bright.

Christmas 1988 brings a smile to the faces of many in the United States, especially to the children. To people in Bangladesh, Cameroon, El Salvador, Haiti, Honduras, Jamaica, Mexico, Nicaragua, Sudan, and the Philippines, however, Christmas is destined to bring the pain of poverty, the hurt of homelessness, the trauma of tragedy. For many their only herald is the Angel of Death.

You can transform these stark realities of Christmas 1988. Share some of what you have with those whose Christmas will otherwise be bleak.

A gift through Catholic Relief Services will help alleviate the pain, heal the hurt and still the trauma as it helps CRS rebuild homes, provide food, give medical assistance and bring hope to these shattered lives. Perhaps, then, Christmas 1988 will be more calm and more bright.

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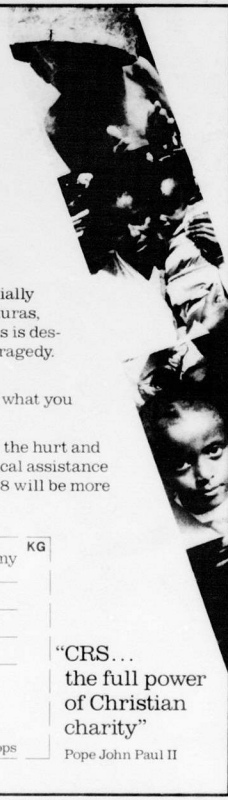
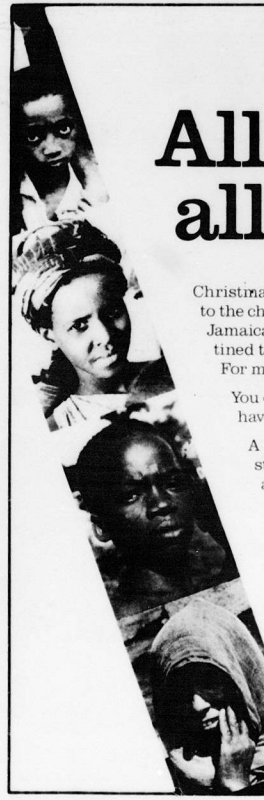
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# Religious mark service—then and now



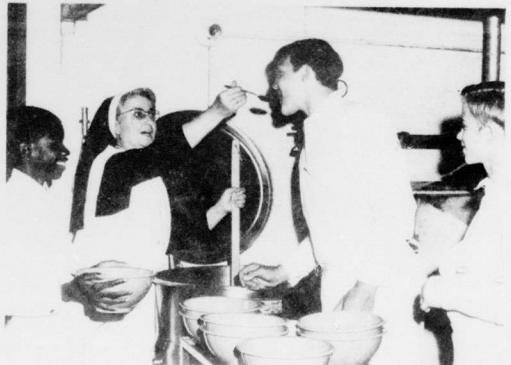
The staff at St. Joseph's in Corydon, 1965: Seated, left to right: Fr. Ernest Stahl, Benedictine Sr. Mary Benedict Livers, Fr. Tom Williams. Standing: Benedictine Sister Lucia Petz, Mrs. Willard Fessel and Mrs. Clarence Boley.



Providence Sister Clementina Snoblen bids goodbye to students at St. Peter and Paul (Cathedral) Grade School at its closing in 1975.



Benedictine Sister Mary Helen Wagner (formerly Sister Mary Gertrudis) with her class at St. Joseph School, Sellersburg, in 1966.



Franciscan Sister Joannes Pardo gives one of her helpers a taste of the soup at St. Vincent Home, Vincennes (once part of this diocese). The Oldenburg Sisters were there from 1922 to 1972.



Above: St. Columba School, Columbus, in 1963. The three Benedictine Sisters are, left to right: Lucia Betz, Jeanne Voges and Georgina Gruer. Right: Providence Sister Theresa Clare Carr teaches at Nativity School in Indianapolis.



"Retired" Franciscan Sister Ann Cyril Hermann helps to prepare Janice Moeller of Morris for her first confession in the special religious education program at St. Anthony.



Preparing for the "Sister Says" TV program in 1966 are, left to right, Mark Haag, Duane Fricke, Franciscan Sister Ramona Lunsford, Patrick Hennessy, Mike Fleetwood, and Chris Crockett of St. Michael's, Indianapolis.



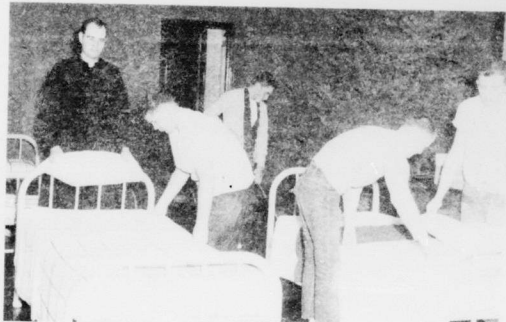
Left: Daughters of Charity Sister Brenda Stewart, R.N., with Michael Wallace at St. Vincent Hospital, Indianapolis. Above: Providence Sister Jean Karier with Kathy from St. Mary's Child Center (1964-65). The sisters introduced physical education for the handicapped, using facilities at the Athenaeum.



Franciscan Sister Mary Alfred Feldkamp at the groundbreaking for St. Mark's convent, Indianapolis (1940s).



At the groundbreaking for St. Susanna Convent, Plainfield, are (left to right) Bernard Vogel and Providence Sisters Edna Scheller, Ann William Patrick and Frances McGrory (April, 1957).



Holy Cross Brother William Verstraete supervises bedmaking at Gibault School for boys. The Holy Cross Brothers served at Gibault from 1934 to 1981.



Above: Conventual Franciscan Fr. Leonold Keppler checking student papers at Marian College. Right: Daughters of Charity Sister Mary Helen Neihoff, administrator of St. Vincent Hospital 1961-66.



Sister M. Ludmilla of the Mishawaka Franciscans at St. Francis Hospital, Indianapolis.



Holy Cross Bro. Pedro Haering was the last Brother Principal of Cathedral High School (1975-79).

# St. Mary's new soup kitchen feeds New Albany hungry

by Tony Cooper

The cafeteria at St. Mary's School in New Albany isn't empty on Monday nights anymore. Now, about 40 of New Albany's hungry gather there for a nutritious hot meal served by the new St. Mary's Soup Kitchen.

A joint venture of St. Mary's youth ministry and its social justice commission, the soup kitchen opened last summer and has grown from 13 "customers" on opening night to nearly 40 patrons.

Soup kitchen volunteers serve free meals to needy residents from 6 p.m. until 7 p.m. every Monday in the parish school cafeteria at East Eighth and Elm streets. For more information, contact the parish office at 812-944-0417.

Clyde Huff, a soup kitchen regular, said he was fortunate to hear about it from a friend. "We were on food stamps, but they got cut back," he explained. "The money we do have coming in goes out for rent and utilities, and there's just not enough to buy enough food to last a month. The soup kitchen fills in the gaps."

Run by two managers, a coordinator, and an army of parishioners who volunteer to help cook, serve food, bake desserts, and act as hosts, St. Mary's Soup Kitchen is responding to an important community need. The menu includes many selections that are not reflected in the kitchen's name.

Co-manager Jan Applegate, who is in charge of planning menus and buying food, said she got involved because she felt there was a need. "I felt the government wasn't doing its part," she added. "People were fall-

ing through the cracks and no one seemed to care."

A gourmet cook, Applegate has served a variety of creative and nourishing meals to soup kitchen guests, including baked turkey, oriental chicken, barbecued pork, and spaghetti casserole.

"I really didn't go in to the soup kitchen with a lot of pre-planned menus," she said. "It has evolved by utilizing the donations that we have received."

Gloria Hess, who helps Applegate manage the soup kitchen and schedules volunteers, said she has learned a lot about the plight of the hungry from her experiences.

"These people have feelings and needs like everyone else," she explained. "They're just as human as anyone, with their likes and dislikes. I became much more aware of hunger when our social justice committee sponsored a four-week series called 'Poverty Through These Eyes' back in the spring. The soup kitchen has reinforced what I knew about poverty and hunger."

Soup kitchen customers are probably most aware of the problems of the hungry. Betty Huff, who dines at St. Mary's with her son, Clyde, said that especially in the winter there are many hungry people in New Albany who need a hot meal.

"I've walked along the streets and seen these people," Huff said. "A lot of them may be winos or derelicts, but they have still got a soul, and they are still God's people."

Huff said she thinks other area churches should get involved in the service project because "there are 15 or 20 other churches



**NEW ALBANY SOUP KITCHEN**—Clyde Huff (from left) takes a bowl of chili from Edna Crawford at St. Mary's Soup Kitchen in New Albany. Bobby Karalla, Doyle Karalla, Dawn Karalla, and Tamara Jones join him for the meal. (Photo by Tony Cooper)

in the area that could open their doors to people."

Currently, hungry residents can partake of a free meal three nights a week in New Albany. The Hour of Power Mission Church in downtown New Albany opens its doors to the hungry every Tuesday and Thursday in addition to St. Mary's food service on Monday.

St. Mary's customers say they really enjoy the friendly atmosphere. "I think it's a pretty nice place to go, and more people should come," 12-year-old Dawn Karalla, who lives about a block from the church, emphasized. "Sometimes we run a little short of food at home, but other times I just like to get out of the house."

Betty Huff said she has been touched by the people she has met at the soup kitchen. "I think when you get in here, you find peo-

ple who really care," she said. "To me, being a good Christian is loving people and showing that you care."

Plans for the soup kitchen began in late April with \$200 in start-up money donated by St. Mary's youth ministry group. Contributions from parishioners and other interested people strengthen its operation, and with nearly 90 volunteers most workers only help once every two months.

Soup kitchen volunteers have made many new friends among the regular diners. "We've created a family atmosphere," Jan Applegate explained. "I think we allow them to have their dignity. We don't talk down to people."

"The people who come in for meals inspire Gloria Hess week after week because 'I think I get as much or more out of working than the customers do.'"

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# the sunday READINGS

Zephaniah 3:14-18  
Philippians 4:4-7  
Luke 3:10-18

THIRD SUNDAY OF ADVENT

SUNDAY, DEC. 11, 1988

by Fr. Owen F. Campion

This weekend's first reading is one of those few occasions in the year when the Prophet Zephaniah is read in the liturgy. The infrequency, however, does not suggest that the book is without its power and message. Zephaniah, the prophet, the son of Cushi, and apparently of the royal family, was forceful in his warnings that unhappiness would befall the Jews if they were disobedient to God, but that God would vindicate them if they were faithful and met any misfortune.



This weekend's reading proclaims that vindication. By their faithfulness, God's people will assure for themselves every support, and God will rescue them from any travail.

The letter to the Philippians provides the second reading this weekend. It is strong in its message to the Christians of Philippi that despite whatever difficulties their lives may meet, in the end God and his righteousness will triumph. Thus, the letter again calls upon the Philippian Christians to be steadfast in serving God and in relying upon God for all strength and as every reward.

## The Pope Teaches Mary's presence can strengthen our beliefs

by Pope John Paul II  
Remarks at audience Nov. 23

In the Gospel according to John we are told that Mary, the mother of God, was standing at the foot of the cross.

### Journey to God Prayer for Our Lady of Guadalupe

The spirit of the Lord is upon me, because the Lord has anointed me, he has sent me to bring glad tidings to the lowly, to heal the brokenhearted, to proclaim liberty to the captives, release to prisoners, and comfort to all who mourn.

El Espíritu del Señor esta sobre mi, porque el Señor me ha ungió. Me ha enviado con buenas noticias para los humildes, para sanar a los corazones heridos, para anunciar a los desterrados su liberación, y a los presos su vuelta a la luz. Me envío para consolar a los que lloran.

—Isaiah 61:1-2

(The feast of Our Lady of Guadalupe is Dec. 12. This Biblical passage is printed in both English and Spanish in recognition of the feast day.)

Send original prose and poetry relating to experiences of prayer to: My Journey to God, P.O. Box 1717, Indianapolis, Ind., 46206.

In the church's first century, the culture, political forces, and prevalent religions all were in conflict with Christianity. This letter, as other writings of that time, encouraged followers of Jesus to be strong in facing life surrounded by that conflict. The letter enthusiastically predicted that regardless of the darkness of the moment, the future would be bright with the victory of God and his law.

St. Luke's gospel supplies this weekend's gospel reading. Central in this weekend's reading is John the Baptist, a figure so prominent in the church's beginnings, and so popular in its devotion through the centuries.

In this reading, John speaks of "tax collectors" and "soldiers." Tax collection at the time of Jesus, and generations thereafter, was no routine governmental function among the Jews to provide funds for public expenses. Instead it was the everyday, heavy burden of foreign occupation. The tax collectors may have been Jewish in some instances, but their authority was from pagan Rome. Added to that disgusting fact for the Jews was the widespread corruption and extortion that accompanied tax collecting.

Supporting the tax collectors, and certainly enabling the entire process, were the soldiers. They were not there to keep the peace, or to defend against invasion, but to tortify

Her presence on Calvary shows her free and total participation in the redemptive sacrifice of Christ. In accordance with the will of God, she wished to share completely in the sufferings of her son.

"When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, 'Woman, behold, your son!'" These words express great tenderness and filial love. Jesus does not want his mother to be left alone, so he gives to her the disciple whom he loved.

This filial gesture, however, extends beyond the beloved disciple. Jesus gives his mother the mission of accepting all his followers as her own sons and daughters. By this gesture of Jesus, the redeemer of the world, Mary is made the mother of the church. She is made "mother in the order of grace," as the Second Vatican Council teaches, called to exercise on behalf of all the baptized a true, spiritual motherhood.

From the cross, Jesus goes on to say to the beloved disciple: "Behold, your mother," thereby expressly asking John to treat Mary as his own mother. It is as if Jesus says to him, and through him to all of us: "Love her as I have loved her."

By these words from Calvary, our Savior laid the foundation of Marian devotion in the church. They are the reason why "from that hour the disciple took her to his own home." And, by virtue of these same words, all followers of Christ are asked to make room for Mary in their lives. "to take her into their own homes."

May all of us always treasure this gift that Jesus gave us at the hour of his death, the gift of having as our own mother the mother of Christ the Lord.

the theft and disregard for people that typified Roman dominion over a subject nation.

John spoke disapprovingly of the tax collectors and the soldiers. His call, however, was to live better lives, not to eradicate the wicked agents of Rome.

It would have been easy in early Christianity to see John as a rival of Jesus. In this reading, John makes clear that he is merely a reflection of the Lord. He makes clear the facts that he follows Jesus in importance; that he is not even worthy to perform the lowliest task for Jesus; that Jesus will baptize with the Holy Spirit and fire, while John's baptism is with water; and that Jesus is the judge of what is right or wrong.

The gospel has several images. Fire often was used in biblical writings to depict the presence and activity of God. God appeared to Moses in the form of fire. The Spirit was God's activity in earthly lives. The winnower, a figure commonly seen in those agricultural times, tossed grain into the air with a large fork. The heavier good grain fell to the ground. The lighter, useless grain was swept away by the winds, to be gathered on the outskirts of the field and then burned.

### Reflection

Advent awaits the Lord's coming. That coming is symbolized in the birth of Jesus to Mary at Christmas. It is also a personal coming of Jesus into the lives of believers—a coming that is moved by faith, solidified by personal conversion to righteousness, and expressed in prayer.

Life after that coming of Jesus to a believer indeed may be lived amid conflict for the faith, as were the experiences of Zephaniah's contemporaries.

Faithfulness to God may often demand determination and sacrifice of will, ambition, instinct, and the admiration of worldly judgments. In a believer's conflict with the world, it may frequently seem that the world is more powerful and enduring than Christian values. Nevertheless, these readings point out that ultimately justice will prevail, honor and peace will come into life.

The key is not just stubbornly to profess loyalty to God, or to denounce other value systems in the world around, but to create a path for the Lord to travel—a path created by dedicated devotion to God and to his revealed law.

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# ENTERTAINMENT

## Viewing with Arnold Is there life after football heroism?

by James W. Arnold

Sports remain one of the major confusions in American life, and this ambiguity is caught with some poignancy in "Everybody's All-American," the new movie based on Frank Deford's novel.

Deford is practically "everybody's" favorite senior writer for *Sports Illustrated*, where for decades now, he has ranged from non-fiction to fiction, nearly always with insight. Deford has a special eye for the humor and absurdity as well as the pain of big-time sports and the complex myths that have grown around them.

But deep down, he's still moved by the transcendent events that sometimes happen on a field; he's still a fan. So it is with most of us: the little kid still lingers, still believes.

In the film, produced and directed by Taylor Hackford ("Officer and a Gentleman"), the story centers on a fictional couple who live the dream of being college idols in the simpler days of the 1960s. Gavin Grey (Dennis Quaid), nicknamed "the Grey Ghost," is an all-everything running back at (thinly disguised) Louisiana State.

He leads his team, on sheer will power, to a glorious, last-second victory in the Sugar Bowl, becomes a first-round draft pick of the Washington

Redskins, and goes on to your basic illustrious pro career.

His girlfriend, Babs Rogers (Jessica Lange), is the quintessential campus blonde beauty, a bit smarter than expected, the Magnolia Queen who wants only to be spouse, mother and homemaker. They make love for the first time, rather splendidly, on their wedding night. Unlike the stereotypes of campus idols, Gavin and Babs are modest, honest and nice.

But they have peaked too soon. They are the victims of their own golden looks and talents.

Nothing obviously terrible happens to them. Beautiful persons Quaid and Lange are, in fact, mostly endearingly ordinary as we watch them age under the skilled makeup artistry of Dick Smith. But the football star's career consumes their marriage. It pre-empt's their options as the country spins into the turbulent '60s and '70s and the resulting social changes.

Their best friend, Donnie (Timothy Hutton), who has always worshipped them both, goes on to get a Ph.D. in history and writes a book about Jeb Stuart, a Southern hero who had the good sense to die at 31. A black athlete (Carl Lumbly) with skills similar to Gavin's gives up his chance at the pros, educates himself, becomes a civil rights activist and eventually a power in the community.

The Greys invent their modest, pre-TV big bucks income in a sports bar, then lose it because a college teammate they trusted made bad financial deals. They wind up working as fronts for



ALL AMERICAN STORY—Jessica Lange and Dennis Quaid star in "Everybody's All-American," a film about the rise and fall of a football hero and his wife. The U.S. Catholic Conference says the film "will grab even the most virulent football widows." (NC photo)

obnoxious friends whose only skill has been making money.

Little of this is especially new or fascinating. But the movie suddenly finds its subject when Gavin retires (at the ripe age of 35 or so). It surely and sadly describes the post-career decline of a man whose vocation was to be a hero.

Gavin quickly despises being a gladiator and PR man, and desperately decides to go back to the game, as an aging back for the Denver Broncos of the upstart American Football League. Babs, now mature and a success at her job, appeals to his pride—"Don't do this to the Ghost!"—and refuses to go with him. But he goes anyway.

Director Hackford adroitly captures the essence of both disastrous careers, PR and football, in a few well-edited clips, ending in slow-motion hits and tumbles in the snow in a football debacle that seems played on the wastes of Siberia.

The movie climaxes in a 25th anniversary weekend, honoring the Sugar Bowl team, that gives Gavin a last chance to relive his glory and exacerbates his tensions with Babs. But in a wonderful movie moment, his half-time honors at the big game are upstaged as the players from the current L.S.U. team storm onto the field early for the second half.

"The Ghost" is no longer a

nickname but a reality: He is an old man in a culture that worships youth, an old hero discarded in the frantic search for a new one.

While this may add up to a sad homecoming, there is a saving grace: Gavin and Babs understand what's happened to them, and know that their love has redeemed the pain. You can argue that this is terribly sentimental, and that the right ending should be uncompromisingly tragic. But for a pop movie, this one already offers larger than expected portions of truth.

No question, "All American" argues that a hero and heroine's lot isn't what it's cracked up to be. But there is also clearly a grudging tribute to the grace, speed and beauty that draw us to them as to an eternal flame.

(Uneven drama, but strong on values; adult situations, but generally unobjectionable for mature viewers.)  
USCC classification: A-III, adults.

### Recent USCC Film Classifications

Hanna's War .....	A-III
High Spirits .....	G
Oliver and Company .....	A-I
Scrooged .....	A-IV

Legend: A-I—general patronage; A-II—no. no. and adolescents; A-III—adults; A-IV—adults, with reservations; G—morally offensive. A high recommendation from the USCC is indicated by the \* before the title.

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# 'Radio Priest' used airwaves

by Henry Herx and Judith Trojan

During the Depression, one of the few pleasures for America's poor was listening to the radio. In this troubled era, perhaps no one used the airwaves to his own advantage with more skill than Father Charles E. Coughlin, whose controversial career is examined in "The Radio Priest," Tuesday, Dec. 13, 9-10 p.m. on PBS.

As a 1930s radio personality, Father Coughlin was no minor figure. When a Philadelphia station gave its listeners the choice between listening to the New York Philharmonic or the Radio Priest, they went with Father Coughlin. According to estimates given in this documentary, 30 million to 45 million Americans listened to his weekly broadcasts; the nation's population then was less than 90 million.

Early in his radio career, Father Coughlin, a young priest of the Detroit Archdiocese, used the airwaves to fight the bigotry of the Ku Klux Klan. But as the Depression widened, the radio talks grew blatantly political. He condemned New Deal plutocrats. He charged that foreign conspiracy was led by "international Jewish communist bankers." Wrapped in the mantle of patriotism, his refrain became "America for the Americans."

By 1936 Father Coughlin was involved in forming the Christian Front, a political action group, and joined what one commentator of the time called "the lunatic fringe" promoting a third-party candidate for president. He also started a periodical, Social Justice, which sold a million copies a week.

Both through a sampling of the priest's radio addresses and articles from his periodical, the program argues that Father Coughlin's was anti-Semitic and fascist.

The attitude of church authorities toward Father Coughlin varied. On one hand, Boston's archbishop criticized his words as "hysterical addresses and demagogic stuff." A Detroit bishop, meanwhile, declared that the priest's speeches were "not heretical."

In 1942, with the United States at war with Nazi Germany, Father Coughlin was silenced by the church and his magazine's mailing permit revoked by the government. When asked in the 1960s whether he would have done anything differently in his career, Father Coughlin said, "Nothing." A few years later, asked the same question, he replied, "I would do nothing the same."

In listening to the program's excerpts from his talks, it seems apparent that some of the statements were inconsistent, incoherent or, at times, even doubletalk. One comes away with the impression of a speaker who was making it up as he went along.

Written, produced and directed by Irv Drasin, the documentary excels at placing Father Coughlin in his time by documenting the political and social climate of the Depression. The priest was not the only demagogue spawned by the era's politics of fear.

"The American Experience" series host David McCullough in summing up the program says, "Common sense and the democratic system prevailed even in desperate times."

Several references to today's electronic preachers during the course of the program leave it up to the viewer to decide whether Father Coughlin's mixture of religion and politics was unique to the Depression or whether it has some relevance to our contemporary experience with the Religious Right. (HH)

## TV Programs of Note

Monday, Dec. 12, 9-11 p.m. (NBC) "I'll Be Home for Christmas." A heartwarming holiday drama exploring the lives and relationships of a New England family as they wait for the one of the sons to return from overseas action in World War II. This promising family film stars Hal Holbrook, Eva Marie Saint, Courtney Cox and Peter Gallagher. Marvin J. Chomsky ("Holocaust") produced and directed.

Monday, Dec. 12, 10-11 p.m. (PBS) "Carols for Christmas." The Royal College of Music Chamber Choir perform a Christmas concert of carols in the medieval setting of England's St. Edmundsbury Cathedral, with visual images of the Nativity from New York's Metropolitan Museum of Art.

Tuesday, Dec. 13, 9-11 p.m. (CBS) "Hallmark Hall of Fame: Promise." Rebroadcast of the award-winning film about a carefree man (James Garner) who takes on real responsibility for the first time in his life when his mother dies and he must care for his schizophrenic brother (James Woods). If you missed this poignant drama, also starring Piper Laurie, the first time out, don't miss this reprise.

Wednesday, Dec. 14, 8-8:30 p.m. (CBS) "Frosty the Snowman." A popular holiday perennial for kids.

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## Question Corner

## About the Nicene Creed

by Fr. John Dietzen

**Q** I recently attended a Melkite Catholic liturgy in our archdiocese in which the creed was recited without the "filioque."

Since this word was apparently added during the reign of Emperor Charlemagne (about the year 800) and caused a theological dispute with the Eastern Church, my question is: Does this theological dispute have any significance other than historical?

If so, how can a church united to Rome not accept (or rather use a different) Nicene Creed? (New York)



**A** Many Catholics will wonder what in the world this question is all about. But no one acquainted with Catholic Church history will be unaware of its importance.

To explain briefly, the Latin word "filioque" means "and the Son" as those words occur in the Nicene Creed where we profess that the Holy Spirit "proceeds from the Father and the Son."

The word looks harmless but it caused major conflict and division in the church over many centuries. Generally, the Eastern churches believed it should not be in the Creed, for one reason since it was added, as the writer indicates, several centuries after the fourth century councils of Nicea and Constantinople.

Because the Latin Church, with the bishop of Rome, held otherwise, positions gradually hardened, causing massive parts of the church to separate from

Rome. Certain of these divisions continue to our own day, involving what we call Eastern Orthodox churches.

The Catholics now known as Melkites (many of them in the United States) were for centuries part of that Orthodox group. In 1724 they re-established unity in Rome. When it was clear that their belief in the Holy Spirit in fact was not doctrinally different from that of Rome, they were permitted to use the Creed without the "filioque," a practice continued in Melkite liturgy today.

The significance of this fact and of the sad divisions perpetuated for centuries because of animosity that was often more political and social than theological is evident to this day in the efforts to reunite the Orthodox churches and Rome.

A few years ago even Latin Catholics in Greece and throughout the Near East were permitted to delete the "filioque" or its Greek or other equivalent from the Creed.

## Family Talk

## Teach children about credit

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** My daughter, 18, is going to graduate from high school this year. You wouldn't believe the credit card applications she has received. I'm terrified. She has no more sense about money than I do about life outside our solar system. I was tempted to throw the applications away, but my

husband said that wasn't right. How can I warn her of the dangers of credit. (New Jersey)

**Answer:** You and your husband are both right. Your daughter is a very young adult but surely has the right to her own mail. And you are right to be concerned about credit.

If you think up a good sermon about credit, you first might record it and send the tape to our Congress and president. As a country, we have a very bad record with credit, piling up a monumental deficit for future generations to pay.

Credit is something relatively new for all of us, like a new kind of money. It is money we have not earned yet, future money, today's purchase for tomorrow's work.

That is one large practical problem of credit. Our purchase today locks us into payments over many tomorrows. It means we become less and less free to buy what we want and need, more and more the slave of yesterday's impulses.

A more serious worry is the lure of materialism itself. We hear so many commercial messages to "buy, buy, buy" that we are almost immune to the danger of focusing on our own material wealth and well-being.

Maturity is usually defined as "the ability to delay gratification," to hold off on impulses in the hope of a more stable and satisfying future. Credit appeals to immaturity, the desire to have what you want right now. Pay later.

What is a parent to do? When your daughter is already 18, it probably is more important what you don't do. Here is a list of things to avoid:

► Don't sermonize about saving. Your daughter won't hear you.

► Don't loan her money or co-sign a bank loan. Exceptions would be where the loan is critical for medical or legal expenses or for education. But not for a new house, car, furniture or luxury vacation. Let her earn these.

► Don't bail her out. If she overextends her credit, society has a firm way of disciplining her. If you intervene monetarily to "protect" her, you only encourage her abuse of credit.

What can you do that is more positive? Money education begins in early childhood. Here are some thoughts:

► Set a good example yourself. Live within your limits. Be especially careful of expensive houses and cars.

► Give your children an allowance from the time they start first grade. Allow them to spend their allowance on whatever they wish, but no advances.

► Give them a more substantial allowance in high school and let them buy their own clothing. I know of no better way to learn that if you buy \$80 shoes you cannot buy designer jeans also.

► Talk about money. We undereducate our youngsters about sex, death and money. Industry takes advantage of our children's lack of understanding of money and credit. Plan shopping lists. Look for bargains together. Return defective merchandise. Teach them to budget.

► Finally, pray that the bank issuing the credit card doesn't give your daughter too large a limit.

Reader questions on family living and child care to be answered in print are welcome always. Address them to The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.

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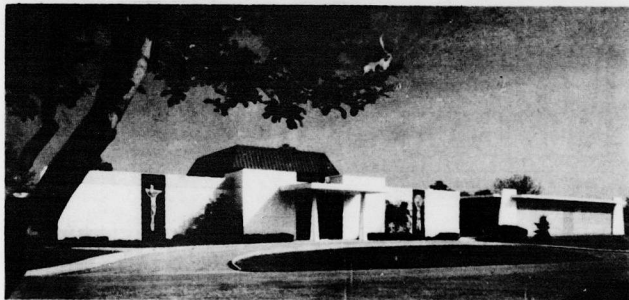
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# Sen. Mitchell as majority leader: 'bad news' or 'real excitement'?

by Liz Schevtchuk

WASHINGTON (NC)—Selection of Maine's Sen. George J. Mitchell as Senate majority leader represents either "bad news" or "real excitement"—depending on the issue and the commentator.

Mitchell, a 55-year-old Catholic whose Senate career only began eight years ago, won a three-way race among Senate Democrats Nov. 29.

As the majority party in the Senate in the upcoming 101st Congress, the Democrats again got to fill the majority leader's slot—a prestigious post whose powers include important clout in determining the Senate's agenda.

To the National Right to Life Committee's Legislative Director Douglas Johnson, Mitchell's election as majority leader is "bad news."

But to officials from Network, the Religious-led Catholic social justice political lobby, and Catholic Charities USA, the choice offers hope for more legislative victories on policies affecting the nation's poor and disadvantaged.

"We have had a very good relationship with Mitchell," said Sister Nancy Sylvestre, a member of the sisters of the Immaculate Heart of Mary and Network's national coordinator. "It's with a real excitement that we look forward to his role in the leadership."

Mitchell's votes reflect agreement with Network on such issues as opposition to the death penalty and nuclear proliferation, and support for plant closing notifications.

"His orientation is (social) justice," she said. In addition, as a senator Mitchell "has always been accessible" to Network members, both in Washington and in his home state, she said.

Mitchell's election prompted a similar assessment from Mathew H. Ahmann, associate director for governmental relations at Catholic Charities USA.

"We have a lot of respect for the senator's commitment to social justice," Ahmann said, recalling that earlier this year Mitchell was invited to address a Catholic Charities forum on long-term medical care.

"It's quite obvious that the post he steps into is highly important" to the Democrats and thus to the Senate they control, Ahmann said. "It's essentially the leadership which sets the agenda. He'll play a key role in shaping which issues go to the floor."

The majority leader's power is what bothers Johnson of the National Right to Life Committee.

"It's bad news for the pro-life movement. Mitchell is a strong supporter of abortion on demand," said Johnson. "It's greatly to our disadvantage." Mitchell's predecessor as majority leader, Sen. Robert Byrd of West Virginia, "didn't always use his procedural powers to stymie us and we're afraid Mitchell might."

According to Johnson, "Mitchell made a lot of pro-life noises when first appointed to the Senate," to fill the term of Sen. Edmund S. Muskie, who was tapped as President Carter's secretary of state in mid-1980.

But in 1982, Mitchell voted to kill pro-life legislation sponsored by Sen. Jesse Helms, R-N.C., and since then also has voted against the Hatch amendment, a proposed pro-life amendment to the U.S. Constitution, and the Danforth amendment, enacted to make the Civil Rights Restoration Act "abortion-neutral."

He also has disagreed with the right-to-life group on such issues as forbidding the District of Columbia to fund abortions with its budget and on the pro-lifers' support for nomination of Judge Robert Bork to the Supreme Court, but voted with pro-lifers on efforts to cut off abortion funding in the federal prison system and federal employee insurance.

Henry Gosselin, editor of *The Church World*, diocesan newspaper in Portland, Maine, said Mitchell has demonstrated real concern for life by his abhorrence of violence, hunger, the dangers of nuclear war and threats to the handicapped or ill. "That's what I consider pro-life," Gosselin said. "He emphasizes that, I think, more than anything else."

Bishop Edward C. O'Leary of Portland declined to discuss Mitchell, to whom he has sent a congratulatory letter. The senator worked his way through Bowdoin College in Maine and through the Georgetown University Law School. He failed in a 1974 bid for governor and served as U.S. attorney for Maine, and then as a federal judge, before being named to the Senate.

Like New Hampshire Gov. John Sununu, selected as White House chief of staff in the Bush administration, Mitchell is of Lebanese descent. He is described by friends as serious, hard-working, a steady church-goer, intelligent, principled and politically astute.

Mitchell gained national prominence during Congress' 1987 hearings on the Iran-contra affair, after then-Lt. Col. Oliver North had claimed that Congress should support the contra rebels "for the love of God and for the love of country."

Mitchell asked North to remember that "although he is regularly asked to do so, God does not take sides in American politics."



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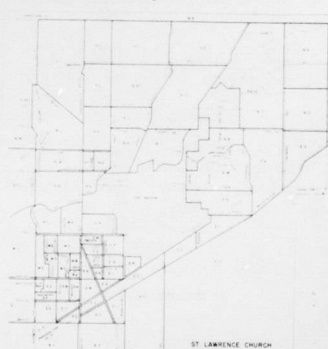


**St. Lawrence Church**  
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**MASSES:**  
SATURDAY VIGIL: 6:00 p.m.  
SUNDAY MASSES: 7:30, 9:00, 10:30 a.m., 12:00 noon  
HOLIDAY MASSES: Anticipated Mass: 6:00 p.m.; Feast Day: 6:00, 8:00 a.m., 12:00 noon, 6:00 p.m.  
WEEKLY MASSES: Daily: 8:30 a.m.; Every Saturday: 8:15 a.m.; Daily (except Sunday): 5:30 p.m.

*Our daily masses here at St. Lawrence are offered for the intentions of you and your loved ones and all persons living in the parish area.*



ST. LAWRENCE CHURCH AREA CODE MAP

# the active list



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time, and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 117, Indianapolis, IN 46206

## December 9

**Brebuef Mothers Association** continues its annual Book Sale from 10 a.m.-8 p.m. at B. Dalton Book Store in Glendale Shopping Center. Ask for the Brebuef cash register. Gift certificates available.

Youth Center, 580 Stevens St. Call 317-632-9311 for information.

A Married Couples Retreat on "Success in Marriage: Both Finding and Being the Right Mate" will be conducted by Father John Maung at Fatima Retreat House, 5553 E. 56th St. Pre-registration mandatory. Call 317-545-7681.

Allison Mansion on Marian College campus.

Maria T. McClain will conclude a Catechist Formation Program from 9 a.m.-3 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

Cathedral High School will offer a Placement Examination for prospective freshmen at 8:30 p.m. in the library. No fee or appointment required.

A Free Vigil Service in memory of Thomas Merton will be held at 7 p.m. at Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. Reflections by Benedictine Archabbot Timothy Sweeney and Benedictine Sister Mary Margaret Funk.

First Saturday devotions to the Blessed Mother will begin with 7 a.m. Mass followed by rosary procession at St. Joan of Arc Church, 42nd and Central.

## December 9-10

"Rejoice: A Christmas Concert" will be performed by Butler University chorale, choir and symphonic wind ensemble at 7 p.m. each night in SS. Peter and Paul Cathedral. Free admission by ticket.

Benedictine Father Cyril Vrablic will direct a retreat for men and women on "The Seven Sacraments" at St. Jude Guest House on the grounds of St. Meinrad Seminary. Call 317-545-7681.

Franciscan Father Dimitri Sala and a lay mission band will present a Charismatic Retreat at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

## December 9-11

A youth ministry professional certificate training program on Leadership Processes for Youth Ministry will be presented at CYO

## December 10

The Catholic Widowed Organization (CWO) will attend the Madrigal Dinner at 6:30 p.m. in the



Rockwell

## December 11

A Christmas Open House will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

Sign Masses for the Deaf are celebrated each Sunday in the parishes of St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8000 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7343 E. 10th St., 10:30 a.m.

Marian Devotions are held each Sunday at 2 p.m. in Sacred Heart Parish chapel, 1520 Union St. Everyone welcome.

Our Lady of Providence High School, 707 W. Hwy. 131, Clarksville will present its annual Christmas Show at 7 p.m. Tickets from students or at the door: \$3/adults; \$2/students.

Father John Schoettelkotte will speak at 3 p.m. on "Healing Themes of Adult Christian Living" to keynote an Advent Program sponsored by the Adult Education Committee of St. Pius X Parish. Four workshops and reception follow.

St. Meinrad Seminary Chorus will present its second annual free Advent music program, entitled "Candlelight Advent Prayer in Word and Music" at 3:30 p.m. EST in the archabbey church.

## December 12

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for James Kelly's annual presentation of "Love Talk." Call 317-226-1596

days or 317-844-5034 or 317-291-3629 evenings for information.

The Adult Catechetical Team of St. Michael Parish, Madison will present a Christmas program on "The Road to Bethlehem" at 7 p.m. followed by refreshments. All local parishes are invited to attend.

The Anniversary Scripture Series conducted by Kevin DePry continues with "Anticipating the Messiah in Hebrew Scriptures" at Fatima Retreat House, 5553 E. 56th St. Supper 6:30 p.m.; presentation 7:30-9 p.m. \$9/evening; pre-registration and deposit required. Call 317-545-7681.

## December 13

The Ave Maria Guild will hold its annual Christmas Party at 12 noon at St. Paul Hermitage, Beech Grove. Bring covered dish, \$3 gift for exchange, and personal silverware.

## December 14

Madonna Circle, Daughters of Isabella will hold a Christmas Party at 12 noon in the clubrooms of St. Elizabeth's Home, 2500 Churchman Ave.

## December 15

The Catechist Formation Program conducted by Mary Lou Fischer concludes from 7:30-9 p.m. in St. Pius X Shalom Parish Center. Call 317-257-1085 for information.

Franciscan Father Leonard Paskert will present an Over 50

Day on "Covenant: Is It Meaningful For Us Today?" from 9 a.m.-2 p.m. at Fatima Retreat House, 5553 E. 56th St. Cost \$9 including \$5 non-refundable deposit. Call 317-545-7681 for information.

The Newman Guild of Butler University will hold a Christmas Party at 12 noon at the Prologue Club, 1419 N. Delaware St. Entertainment by Tech High School chorus.

## December 16

A 50 and Over Eucharist and Pitch-in Dinner for those aged 50 and over in the Richmond area will be held at 11:30 a.m. at St. Andrew the Apostle Parish, 240 S. Sixth St., Richmond.

Catholic Alumni Club singles will play volleyball from 8-10 p.m. at St. Joan of Arc Parish, followed by food and fellowship. For information call Dr. Jay Cullinane 317-257-9855 or Linda Aug 317-875-4536.

The Indianapolis Children's Choir will present a Concert of Religious Music directed by Henry Leck at 7 p.m. in St. John Church, 126 W. Georgia St. Suggested donation \$5; tickets available at the door or call William G. Batt 317-849-4038. Portion of proceeds benefit juvenile polio victims in Third World countries.

## December 17

A free placement test for incoming freshmen will be presented from 8:30-11:30 a.m. at Our Lady of Providence High School. (See ACTIVE LIST, page 19)

## MEDJUGORJE PILGRIMAGE

March 9-16, 1989

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10th YEAR OF SERVICE

# Medjugorje woman says Mary visits her in U.S.

by Cindy Wooden

BIRMINGHAM, Ala. (NC)—People from throughout the Southeast traveled to Birmingham in late November and early December to hear the messages which Marija Pavlovic, a 23-year-old woman from Medjugorje, Yugoslavia, says she received in Alabama from the Blessed Mother.

Miss Pavlovic, one of six young people in Medjugorje who claim they have received daily messages from Mary since 1981, was in Birmingham for medical tests to determine her compatibility as a kidney donor for her brother, Andrija, 31.

The Marian apparitions continued while Miss Pavlovic was in Birmingham, she told her hosts. The visions occurred at 10:40 a.m.

or 10:40 p.m., depending on when the Blessed Mother told Miss Pavlovic that she should expect her.

In a statement issued Nov. 22, Bishop Raymond J. Boland of Birmingham reminded people that the Yugoslavian bishops and the Vatican still are conducting an investigation of the alleged apparitions.

Until the investigation is completed, he said, people "are respectfully advised to exercise caution and prudence in their personal response to the conflicting interpretations of the alleged apparitions."

The Pavlovics were brought to Birmingham Nov. 18 by Terry L. Colafraconco, founder of a Medjugorje promotion and tour-organizing agency, Caritas of Birmingham.

Miss Pavlovic said she saw Mary Nov. 19 in a bedroom of the Colafraconcos' Birmingham home and later saw her near a lone pine tree in the middle of a field adjacent to the Colafraconcos' property. On Nov. 30 Miss Pavlovic saw the Blessed Mother for the 11th time in Alabama, according to Corinne Gooch of Caritas.

Miss Pavlovic underwent the medical tests Nov. 23 and 30 after Caritas put up "a small deposit," said Hank Black, a spokesman for the University of Alabama Hospital in Birmingham. Because the Pavlovics are not insured, Black said, the hospital will require another \$20,000 deposit and proof of ability to pay the operation's average cost of \$50,000 before the surgery is scheduled.

Miss Pavlovic volunteered to be the kidney donor for her brother. Their sister and two brothers were not tested as possible donors, Black said.

Andrija Pavlovic, who has been in kidney failure for several months and had been receiving dialysis treatments in Yugoslavia, was treated Nov. 20-25 at the Birmingham hospital, which in 1987 led facilities in the United States and Europe in the number of kidney transplants performed, Black said.

The transplant probably will be performed in January, Ms. Gooch said, because Miss Pavlovic wanted to return to Medjugorje for the feast of the Immaculate Conception Dec. 8, and she is likely to stay for Christmas.

## —the active list—

(Continued from page 18)  
Clarksville. Call Rene Lippman 812-945-2538 for information.

St. Christopher Single Adults ages 21-40 will sponsor a free semi-formal Christmas Dance from 8-12 p.m. in the school cafeteria, 3335 W. 16th St. Refreshments served. For more information call Helen 317-295-4842 or Chris 317-343-9274.

Holy Trinity Parish, 2618 W. St. Clair St. will present "Christmas at Holy Trinity," its second annual Christmas concert, at 7 p.m. Free admission.

The Catholic Alumni Club will sponsor a Christmas Party for Singles at 8:30 p.m. at 74 N. 13th St., Beech Grove. For information call Jan Dwire 317-796-4599.

St. Lawrence Singles will hold a Christmas Party at 6 p.m. at 5315 E. Hill Dr. Pitch-in and gift exchange; bring man's/woman's \$3 gift. RSVP Lisa Heng 317-849-1222 or (h) 317-547-8100 by Dec. 15.

### December 18

Christmas Concert XXVII conducted by Jerry Craney will be presented at 3 p.m. and at 6:30 p.m. (sold out) at Holy Name Parish, Beech Grove. Tickets \$3; call Kay Petroff 317-786-7820.

St. Francis Calix Unit will meet at 8 a.m. in chapel for Mass fol-

lowed by meeting at 8:45 a.m. in cafeteria. \*\*\*

Las Posadas Christmas celebration for Christian adults and families will be held at 5 p.m. at Alverna Retreat Center, 8140 Spring Mill Rd. Adults \$5/family \$10; no reservations required. Call 317-257-7338 for information.

### Socials:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; Alverna Retreat Center, 8140 Spring Mill Rd. Adults \$5/family \$10; no reservations required. Call 317-257-7338 for information.  
TUESDAY: K. of C. Plus X Council 3432, 7 p.m.; Roncalli High Sch., 6:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Greenwood K of C Council 6138, 695 Pushville Rd., 7 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7:11 p.m.; K. of C. Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 8 p.m.; St. Philip parish hall, 3 p.m.



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## youth CORNER

## Steroids, other drug use decrease athletic quality

by Tiffany Willingham

Steroid abuse is mainly considered a problem among professional, Olympic, and college athletes. Actually, it is an epidemic that is steadily climbing down the ladder and attracting high school athletes.

Over the past 30 years, sporting events of all types have undergone dramatic changes. Drastic numbers of male and female competitors, past and present, have caused an evolution in the world

of sports because of their involvement with steroids.

No longer are sporting events a display of competitive showmanship of strength, ability, and skill acquired from intense training and dedication. Rather, many of these events have become a competition of who is popping the most pills.

It has been estimated that 90 percent of our world class athletes have used steroids. During the 1968 Olympic games, 19 out of 20 athletes

surveyed had taken steroids in preparation for the event. However, steroid abuse has changed since then. Now athletes are taking them in higher dosages and at a younger age.

Many feel pressured into taking shortcuts because their competitors are doing so. Others are driven by the desire to win or are encouraged by trainers. Many blindly take steroids without knowing the negative effects they can have on their bodies.

Steroids are hormones responsible for growth and metabolism. Some steroids are produced naturally, others synthetically. Anabolic steroids are synthetic derivatives of the male hormone testosterone that stimulates growth and repair.

Androgen refers to a type of steroid that promotes male characteristics. There is no such thing as a strictly anabolic steroid, one that only causes body building. Anabolic steroids are androgens that produce certain masculine qualities.

Along with an increase of strength and muscle, steroids produce other effects including characteristics that are individual, long-term, often irreversible, and sometimes fatal. Excessive growth of body and facial hair, acne, puffiness, discoloration of the skin, kidney and liver damage, aggressive behavior, and uncontrollable outbursts of anger are characteristics that



**TEEN TOY SHOP**—Catholic Youth Organization volunteers (from left) Bernie Franc, Joanie Davis, and Joanie Shadolt of St. Catherine Parish in Indianapolis prepare a toy display at Central State Hospital at the "Teen Toy Shop," Nov. 26. More than 50 teenagers from Cathedral High School, Brebeuf Preparatory School, and St. Mark, St. Roch and St. Catherine assisted patients with holiday shopping. (Photo by Bernie Price)

can be expected in both male and female steroid users.

The increased use of steroids among professional, Olympic, and college athletes has prompted drug testing and drug-free treatment programs.

Testing positive for steroids and other drugs can mean counseling, disqualification, or even suspension for an athlete. These athletes, who are often role models for youthful fans, are partially responsible for attracting high school athletes to mix sports and drugs.

Could the drug abuse in professional and college sports decrease the quality of sporting events and fan support? Who would pay to see athletes who rely upon the artificial means of steroids and other drugs in order to perform? Will drug use influence high school sports and continue to damage all forms of athletic competition?

Perhaps through further education and drug testing requirements for high school athletes, we can keep true talent on the playing fields as players remain free of glamorized drugs and misconceptions.

(Tiffany Willingham is a junior at Cardinal Ritter High School. She is the daughter of Shirley Willingham of Indianapolis.)

## Youth events

For more information: call 317-432-8811 for Catholic Youth Organization events, 317-425-2944 for Conservatory Youth events, 822-945-4254 for New Albany Desany youth events, 812-989-4474 for Tull City Desany youth events, and 812-922-8489 for Terre Haute Desany youth events. Or call your parish youth minister or pastor.

The calendar will appear every other week. Deadline is 10 a.m. Monday of the week the calendar appears. Send information to Youth Calendar, P.O. Box 1717, Indianapolis, Ind., 46206.

Dec. 9-11 CYO Youth Ministry Professional Certificate Program, CYO Youth Center, 7 p.m. Friday to 9 p.m. Sunday.

10 Placement examinations for prospective 1989 Cathedral High School freshmen, 8:30 a.m., school library. Call 317-469-1481 for information.

10-11 New Albany Desany freshmen retreat, Mt. St. Francis.

10-17 Quiet Retreat for freshmen and sophomores at CYO Youth Center, 6 p.m. Friday to 1:30 p.m. Sunday.

11 CYO youth Mass and dinner, St. Roch Parish, Indianapolis, 7 p.m. to 10 p.m.

11 New Albany Desany youth Mass, St. Mary Parish, Lawrenceville.

11 Sharing committee meeting for Archdiocesan Youth Conference, CYO Youth Center, 4:30 p.m.

11 "Seven Super Mondays" program, CYO Youth Center, 7 p.m.

11 Registration deadline for "I Want to Live" workshop at the CYO Youth Center.

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## Ritter wins zoo contest

"Christmas Around the World" decorations at the new Indianapolis Zoo include Cardinal Ritter High School's grand prize entry of a moving carousel with hand-painted animals representing the seven continents.

Ritter art and industrial arts students collaborated on the complex project to win the top prize of \$1,000 for the westside Indianapolis parochial high school.

Industrial arts teacher Greg Craddock and art instructor Mary Spragg supervised the students' work as they designed and constructed the elaborate motorized carousel for display at the zoo through Dec. 30.

Music student Monica King contributed an original instrumental recording of Christmas carols for use with the carousel.

## Youth earn awards during hobby show

Catholic Youth Organization cadet hobby show winners earned recognition for skilled crafts, fine arts, sewing, baking, kit crafts, and collections recently.

Skilled crafts award winners were Tasha Walker, Jimmy Karres, Janet Buennagel, and Kelly Neeter. In the fine arts category, top winners were Mary Freeman, Derek Vidimos, Beth Oslos, and Greg Wegesin.

Sewing winners were Lisa Berkenmeier, Olivia Abel, and Cari Roenbeck. Baking awards went to Steve Hodges, Jennifer Judd, Anne Hasbrook, and Mary Eichler. Kit craft winners were Scott Vanzo, Jill Buennagel, Lisa Berkenmeier, and Mark Cappie. Awards for collections were presented to Jay Kahl, Michael Hull, Amy Hasbrook, and Darren Gerlach.

St. Monica Parish has organized a new youth group called Teens United for Bible and Breakfast to supplement their Teens United in Faith and Fellowship programming. For more information, contact the parish youth ministry office at 317-257-3043.

Our Lady of Providence High School in Clarksville will offer placement tests for incoming freshmen Dec. 17 from 8:30 a.m. until 11:30 a.m. The test is free. For more information, call Rene Lippman at 812-945-2538.

Providence High School's cheerleaders will sponsor a cheerleading clinic Dec. 10 from 9 a.m. until noon at the Nachand Fieldhouse. A \$7 fee is due at the door. For registration information, contact Rene Lippman at 812-945-2538.

Cardinal Ritter High School students participated in their traditional Walk-a-Thon fundraiser Oct. 26 to benefit school programming. Participation of 400 Ritter students resulted in pledges of \$8,000.

Scholarship winners at Bishop Chatard High School's open house Nov. 20 were Julia Adeniyi of St. Thomas Aquinas Parish, Chrys Clark from St. Luke Parish, and Erik Fosnaught, a Christ the King parishioner.

Principal Bob Yost, Father Patrick Doyle, school chaplain, and Bernice O'Brien, president of the North Decatur Board of Education, welcomed 164 junior high students and their parents.

Entertainment was provided by the Trojan Band, Show Choir, drama department, and freshman cheerleaders. Chatard students who participated in the Brain Game and members of the National Honor Society, Student Council, and Peer Ministry served as tour guides. For registration information, contact the northside school at 317-251-1451.

Secina Memorial High School senior Jaemy Hwang has advanced to the finalist competition in the National Merit Scholarship Program. As a semifinalist, he scored in the top one percent of the nation's juniors who took the national scholastic aptitude test last October.

His extra-curricular activities at the eastside Indianapolis school include work as editor of the school newspaper, a member of the Brain Game team, an officer in the Father Tom Club, and an active participant in the debate team.

He has also participated in Taekwondo, a Korean style of karate, since childhood and has won numerous awards including titles in both the Junior Olympics state and national competitions. He is a United States Olympic Taekwondo team hopeful and a candidate for the 1992 Olympics.

Mr. and Mrs. Hyong S. Hwang of St. Simon Parish in Indianapolis are his parents.

Music and Life

# Search for your best to achieve dreams, goals

by Charlie Martin

ONE MOMENT IN TIME

Each day I live/I want to be/A day to give/The best of me/I'm only one/But not alone/My finest day/Is yet unknown/I've broken my heart/For every gain/To taste the sweet/I face the pain/I rise and fall/Vet through it all/This much remains.

Refrain/I want one moment in time/When I'm all that I thought I could be/When all my dreams/Are a heartbeat away/The answers are all up to me/Give me one moment in time/When I'm racing with destiny/Then in this moment of time/I will feel, I will feel, eternity.

I live to be the very best/I want it all, no time for less/T've laid the plans/Now lays the chance/Here in my hands.

Repeat refrain twice.

Recorded by Whitney Houston  
Written by Albert Hammond, John Bettis  
1988, Arista Records Inc.  
from the 1988 Summer Olympic Album "One Moment in Time"

What are your dreams? What are you hoping for that will demand your very best if it is to be achieved?

Whitney Houston's "One Moment in Time" prompts us to ask such questions. The song is dedicated to the spirit of the Olympic Games.

Earlier this fall, thousands of competing athletes searched for the best in themselves as they attempted to win medals and discover the feeling of success.

Special talent is needed to become an Olympic athlete. Yet all of us are capable of

finding the best in ourselves and applying it to a chosen dream or goal. We all experience dignity as we work toward what is important, both for ourselves as individuals and for the good of the whole human family.

How do we know if we've given our best? For example, how do we know if we have done the best we can in trying to pass a difficult course? Or when we have given all we can in dealing with serious problems in a friendship.

Understanding what it means to do your best requires

personal evaluation. However, the song offers us some suggestions on how to measure our efforts.

"I face the pain, I rise and fall." Whatever our goal, reaching it will require courage. Problems and disappointments sometimes clutter the path to success. When we face them directly, we are more likely to bring out the best in ourselves.

"I've laid the plans." Attaining success often depends on careful planning. One's best seldom is reached by a haphazard approach to a goal. God gave us our minds so that we might develop strategies. At times we even need

*All of us are capable of finding the best in ourselves and applying it to a dream or goal.*

alternative routes for reaching what we want in life.

"I want it all." Desire is an important part of reaching any goal. To do your best, attempt to clarify what you hope to achieve. Then, place this vision in your heart. Genuine desire brings out the best in us.



**THEIR MOMENT**—Roncalli High School Rebels and fans celebrate their Class 3A state football championship Nov. 25 after a 14-13 triumph over the Tipton High School Blue Devils at the Hoosier Dome. Roncalli also won the Class 3A title four years ago. (Photo courtesy of *The Spotlight*)

"Now lays the chance here in my hands." To find the best in ourselves we must be open to some risk. We need not be reckless or imprudent or uncares, but few goals are reached by always playing it safe. Take the chance that helps you be your best.

God made each of us a winner. Your best can be reached. Believe in yourself and set your goals high.

Your comments are welcome and may be used in future columns. Please address them to Charlie Martin, R.F. 3, Box 182, Rockport, Ind. 47851.  
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## CYO examines life

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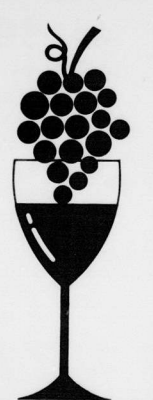
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## Book Reviews

## How does hope affect decision?

*To Treat or Not to Treat?*, by Paulist Father Richard C. Sparks, Paulist Press (New York-Mahwah, N.J., 1988), 337 pp., \$9.95.

Reviewed by Rosemary Anton

When a child is born with abnormalities that require major medical intervention, families and health care teams are forced to make sometimes irreversible decisions in an atmosphere not conducive to good decision-making, often including urgency, worry, fatigue, guilt, great emotional suffering and medical uncertainty as to diagnosis and prognosis.

These pressure-cooker conditions have produced a wide variety of decisions, some of them wildly inconsistent with each other and with strongly held moral convictions.

It is the job of ethicists, collaborating with practitioners and families, to help remove some of the arbitrariness from such decisions, analyzing them to create coherent guidelines which help assure that the decisions are truly consistent with our moral values. Paulist Father Richard C. Sparks has written a book which is a major contribution to this effort.

This book carefully examines four basic methods for analyzing decisions whether to treat: the child's best interest, seen in a strictly medical sense; the child's best interest, understood in a medical, psychological, social and spiritual sense, using an ordinary-extraordinary means approach; the child's best interest, defined according to some minimum quality of life deemed basic; and a utilitarian balancing of the interests of all parties concerned, including society.

Thoroughly researched, exhaustively documented, clearly and fairly presented, the different approaches are carefully compared, contrasted, tested against actual cases, and ultimately critiqued. Although I disagree with some of Father Sparks' conclusions, and am still puzzling over the strength of some others, I found his book to be an excellent tool for help-

ing to organize, challenge and sharpen my own analysis of these issues.

Should he write a revised edition, I would make a suggestion.

Taking advantage of Father Sparks' expertise in moral theology, I would like to see the ethical discussion tied into a theological and pastoral consideration of the following foundational issues which ultimately ground our ethical orientation:

## Book inspires those who desire peace

*The Violence of Love*, by Archbishop Oscar Romero. Compiled and translated by Father James R. Brockman, S.J. Harper & Row (San Francisco, 1988), 242 pp., \$12.95.

Reviewed by Msgr. Charles Dollen

Eloquence can come in many guises, such as the polished prose of Cardinal John Henry Newman or the gifted phrases of Archbishop Fulton Sheen.

In Archbishop Oscar Romero's talks, the eloquence comes from the heart and communicates directly into the hearts of his listeners.

The people of El Salvador are mostly among the poorest of the poor. Their pastor recognized that and put into words their plea for an end to repression, both political and economic.

On their behalf he cried out for the most radical of revolutions, not one of arms or terror, but one of plain Christian charity. He spoke of the necessity of justice as the basic virtue, and of a Christian faith that comes alive by works of charity.

► What role does hope vs. despair play in our decision to forego treatment?

► Shall we understand life's tragedies as directly sent or willed for us by God, and therefore to be accepted, or as merely allowed by God, and therefore leaving us with many options for response?

► How, if ever, does the concept of sharing in Christ's suffering have sound theological application in this context?

► What are the considerations for people of faith in deciding whether stewardship of life includes the right, or even the duty to end the earthly aspect of that life under certain conditions?

Though by no means light reading, the book is not highly technical.

(Ms. Anton is assistant professor of medical ethics at University of Nebraska Medical Center.)

## rest in peace

The *Criterion* welcomes death notices from parishes and/or individuals, always stating the date of death, to our office by 8 a.m. Monday the week of publication. Obligations of archdiocesan priests, their parents and Religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Other priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† **BAKER, Ralph L.**, 79, Holy Family, New Albany, Nov. 27; Husband of Ida Mae; father of Laura L. Buehler and Kathleen B. Childers; brother of Raymond T., Gene, Mickey Colvin and Margaret Walk; grandfather of two.

† **BARNARD, Francis M.**, 55, St. Gabriel, Connersville, Nov. 28; Husband of Colleen (Martin); father of Adam Lee and Andrea Lee; son of Myrtle Love; stepson of Charles Love; brother of Randall L., Timothy R., Sandra J. Jesse and Clara A. Monroe.

† **DUDAS, Irene L.**, 72, St. Mary, Richmond, Nov. 25; Wife of Julius (Joe); mother of Elizabeth A. Morris, Johanna Shank and Robert D. Mullen; sister of three; grandmother of eight; great-grandmother of five.

† **EMGE, Barbara**, 58, St. Paul, Tell City, Nov. 22; Mother of Sandy Yates, Karen Smith, Laura Skinner, and Linda, Maria, Michael and Patrick Holder; stepmother of Angela Bowersock, Lenora Hammebacher and Mark; daughter of Evangeline Cox; sister of Dorothy Cartwright; grandmother of 17.

† **HAGUE, Dorothy Irma**, 81, Holy Spirit, Indianapolis, Nov. 24. Mother of William C., Katherine Gieseking, Alice Clossin and Roy Darnell; grandmother of two; great-grandmother of five.

† **KENNINGTON, William J.**, 73, Little Flower, Indianapolis, Nov. 23. Husband of Ann; father of Mary Ann Speth and Ellen K. White; grandfather of Joanna Rose White, Erin Kathleen and David William Speth.

† **MILLER, Helen R.**, 67, Holy Family, New Albany, Nov. 22. Sister of Hilda Huber, Martha Mellett, Camilla Martel and Anna Mae.

† **NARAGON, Wayne F.**, Sr., 71, St. Mary, Mitchell, Nov. 9. Husband of Helen (Chastain); father of Wayne, Jr., and Phyllis Alley; brother of Robert, Charles, and Ethel Roberts; grandfather of three; great-grandfather of six.

† **OBBERMEYER, Brian Robert**, 22, St. John the Baptist, Gosport, Nov. 22. Son of Robert F. and Nancy (Young); grandson of Frank and Beatrice, and Alfred and Rita Young.

† **O'BRIEN, Jessie (Hornor)**, 80, St. Mary, Greensburg, Nov. 12. Mother of Monica, Denise, Curtis, and Linda Riche; sister of Viola Buckley, J. Horner and Lu Krans; grandmother of Kim Kastner, Mike, Anita and Sandy Riche, John and Kelly.

† **OSWALD, Dorothy Mae**, 76, St. John the Apostle, Nov. 22. Mother of Yvonne Powell, Claudia Willard, Jim, Gary, Paul, Ronald and John; sister of Robert and Paul Goldsmith, Rita Maple, Lorraine Foster and Mildred Schaney; grandmother of 17; great-grandmother of nine.

† **QUALTERS, Catherine M.** (Lafayette), 90, St. Anthony, Indianapolis, Nov. 27. Mother of J. Joseph and Providence Sister Catherine Marie; sister of Winifred Van Meter and Cecilia Coen; grandmother of four.

† **SCHWENDEMAN, Joseph**, 80, St. Mary, Rushville, Nov. 27. Father of Thomas, Michael, and Helen Owens; brother of Mary Stuberger; grandfather of four.

† **SHERRIDAN, Robert W.**, 73, St. Mark, Indianapolis, Nov. 23. Father of Peggy Henninger, Sue Brickley and Pat Fischer; grandfather of 11; great-grandfather of eight.

† **SPECK, Rose**, 98, St. Ambrose, Seymour, Nov. 12. Mother of Aurelia Weddle; sister of Mary Babb; grandmother of five; great-grandmother of eight; great-grandmother of one.

† **UNRUH, Leona M.**, 61, St. Anthony of Padua, Clarksville, Nov. 22. Sister of Victor H., Joseph M., and Rita F. Biel.

† **WEIDNER, Elizabeth C.**, 83, St. Anthony of Padua, Clarksville, Nov. 23. Mother of Charles E., George R. and Martin N.; grandmother of eight; great-grandmother of six.

## Rose M. Geis dies Dec. 2

ENOCHSBURG—Rose M. Geis, mother of Father John F. Geis, died Dec. 2 and was buried here on Dec. 9 from St. John Church, of which she was a member. Father Geis, administrator of St. John and pastor of St. Mary Parish Greensburg, celebrated her funeral Mass.

The former Rose M. Volk was 93. Her other surviving children include: Paul J., Anthony L., Frank M., Alice A., Rita Ambrose and Marian Raver. Mrs. Geis also leaves eight brothers and sisters: Anthony, Henry and Regina Volk, Alma Hofmann, Martha Hotel, Clara Schulte, Veronica The, Adelaine Scheidler; 28 grandchildren and 20 great-grandchildren.

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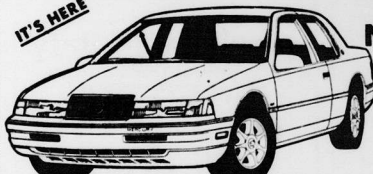


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# Faith is priority for George Bush's chief of staff

by Julie Asher

WASHINGTON (NC)—President-elect George Bush's newly named White House chief of staff, New Hampshire Gov. John Sununu, a Catholic of Lebanese descent, has been described as a blunt-spoken, aggressive hands-on manager. His pastor says that for the governor and his family, "experiencing faith is a priority."

Sununu, 49, brings to the powerful post a nationally established reputation as a conservative, both socially and fiscally.

The chief of staff wields considerable power in the White House with influence over a number of matters, including access to the Oval Office, the agenda and scheduling.

A three-term governor and former chairman of the National Governors' Association, Sununu has been an engineer, college professor and small-business man.

Sununu and his wife, Nancy, and their eight children live in Salem, N.H., and are active, longtime members of St. Matthew Parish in neighboring Windham. Their children range in age from 9 to 28.

Father Maurice Lavigne, pastor for seven years, said that for the governor and his family "a faith community and experiencing faith is a priority."

"They attend as regular church members and have never come with any expectations, and I've always appreciated that," the priest said in a telephone interview with National Catholic News Service. "They have always wanted as normal a lifestyle as possible and have been faithful to that."

As governor, Sununu has built a reputation for immersing himself in issues and legislation and for having little tolerance for aides or others not similarly prepared.

He managed to pay off a \$44 million state budget deficit and balance the budget without significant tax increases or new taxes, though his critics said it was at the expense of aid to communities and that he also was helped by an improved national economy and increases in state tourism revenues. In a state where fear about safety and environmental problems from the Seabrook nuclear plant is widespread, he has remained a firm supporter of the plant and nuclear power generally.

Sununu was a college professor and business consultant

before entering politics. He won election to New Hampshire's 400-member House in 1972. During his two-year term, he voted in favor of a ban on abortions except when the life of the mother was endangered.

But he lost bids for the state Senate, in 1974 and 1976, and for the state's Executive Council, which approves contracts and appointments, in 1978.

He entered an 11-way U.S. Senate Republican primary in 1980, finishing second to the eventual winner, Warren Rudman. Two years later Sununu beat out incumbent Hugh Gallen for the governor's office, after a bitter campaign.

Last May he announced he would not seek a fourth two-year term as governor, citing a desire to spend more time with his wife and children.

He is credited with helping revive Bush's candidacy with a win in the New Hampshire primary last February, following the vice president's finishing a poor third in Iowa's caucuses eight days earlier.

The son of a Lebanese-American import-export executive from Boston, Sununu was born July 2, 1939, in Havana, Cuba. His mother was born in El Salvador and also has Lebanese and Greek roots.

His surname, the subject of some curiosity, is the name of a small bird in Lebanon.

His Lebanese origins came into focus when his appointment by Bush stirred criticism from some Jewish leaders because he was the only governor to refuse to sign a procla-

amation in 1986 condemning a U.N. resolution equating Zionism with racism.

But later they said they were satisfied when Sununu explained his decision was based on procedural grounds and that he strongly supported a plank in the Republican Party platform calling for repeal of the U.N. resolution.

His parents moved from Cuba to New York when Sununu was 9 months old and attended Catholic schools there, including the LaSalle Military School on Long Island, run by the Christian Brothers.

He went to the Massachusetts Institute of Technology, where he earned a doctorate in mechanical engineering in 1966. As a student he started Astro Dynamics, an engineering consulting firm that employed 150 people by the time he graduated.

In 1958, he married Nancy Hayes, who grew up in Cape Cod, Mass., one of two girls in an Irish Catholic family.

At age 27 Sununu joined the faculty of Tufts University in Medford, Mass., and two years later was named associate dean of the College of Engineering.

He is considered extremely intelligent, with an IQ of 175, well over the genius level.

He moved to New Hampshire in 1969, he said then, for its clean environment and better business climate and to escape Massachusetts' high taxes. He quickly got involved in state politics and began working his way up the ranks of the Republican Party.

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# Pope restates Vatican policy on the Middle East

by Agostino Bono

VATICAN CITY (NC)—The shifting sands of Arab-Israeli politics have not eroded the Vatican's longstanding policy on the Middle East.

Implicit recognition of Israel by the Palestine Liberation Organization and, the declaration of an independent Palestinian state in Israeli-occupied territories on Nov. 15 caused reassessments in many world capitals. But the Vatican remained cautious in determining whether the latest shifts provided more than a mirage of peace.

Pope John Paul II exemplified the cautiousness. Rather than rush to judgment, he waited awhile. Then, at the end of November in a series of talks—some to Arab diplomats—he restated Vatican policy.

The principal elements of this policy are:

- Need for a Palestinian homeland.
- Security for the state of Israel.
- International guarantees that Jerusalem be a city open to Muslims, Christians and Jews.
- Respect for the sovereignty and territorial integrity of Lebanon.
- Rejection of violence as a means to a political end.

The Vatican, although not a central player in Mideast affairs, has important historical, spiritual and political interests to defend.

Christianity was born in the Holy Land. Where Christ walked and talked are considered sacred places. Catholics, a tiny minority and often defenseless, live throughout the Middle East and are easily swept up in the region's turmoil.

Lebanon, the only Arab country with a significant Christian population, is considered by the church as the litmus test of whether Christians and Muslims can live together. The population is divided in half between Christians and Muslims.

Yet a 14-year-old civil war, mostly between Christian and Muslim militias fighting for political power and often supported by foreign elements, has cast a dark shadow over the global prospects for Christian-Muslim harmony.

As the Vatican is not a central player in these battles, it must walk a tightrope to defend its interests. Unlike world powers, it cannot throw aid, trade and military accords on the bargaining table. Nor does it have diplomatic relations with some of the most important Middle East countries, such as Israel and Jordan.

Basically, the Vatican uses its moral stature to stress overall guidelines and remain politically neutral. At the same time, it works quietly to influence others with more political clout.

## Bethlehem cancels its Christmas celebrations

BETHLEHEM, Occupied West Bank (NC)—The town government of Bethlehem, where Christ was born, has canceled traditional Christmas celebrations because of the year-long revolt against Israeli occupation.

The usually brightly lit Manger Square will remain dark, and its 40-foot Christmas tree will not be decorated, said Bethlehem Mayor Hanna Nasser.

"We don't see any reason to celebrate Christmas," Nasser said Nov. 28. "We have to show concern for our dead and for our detainees."

Last December, Palestinian Arabs began protesting Israel's occupation of the West Bank and the Gaza Strip, captured from Jordan and Egypt in the 1967 Middle East war. In the last year, more than 300 Palestinians—including six from the Bethlehem area—and 11 Israelis have been killed, and 5,000 Palestinians have been arrested.

Hundreds of Palestinians from Bethlehem and the surrounding area are among the more than 7,000 people wounded in the violence.

Catholic Church officials said Christmas Mass will be celebrated as usual in Manger Square, but a decision had not been made on whether Latin-rite Patriarch Michel Sabbah of Jerusalem would lead a procession through the square.

The annual Boy Scout parade and a Christmas Eve reception for dignitaries have been canceled.

Bethlehem is four miles south of Jerusalem.

clout to seek global solutions in coordination with all the interested parties in the region.

The lynchpin of Vatican policy is the need for an equitable solution guaranteeing security for Israel and a homeland for the Palestinians, but it does not offer a political plan for achieving this.

In practice, such a solution has seemed mutually exclusive since the 1948 founding of Israel after fighting with Palestinians, who saw their country disappear. Others seeking to be brokers often find their plans mired in the quagmire of Arab-Israeli animosity.

So the pope, during his Angelus talk on the last Sunday in November, asked Palestinians and Israelis to make greater efforts so that each can live "in their own homeland, in freedom, dignity and security."

He alluded to the Palestinians' implicit recognition of Israel and expressed hope for a reciprocal Israeli gesture. Every obstacle to peace "which is removed should be considered as real progress, certainly worthy of inspiring other corresponding gestures and the confidence necessary to continue" searching for solutions, he said.

Several days before, in a talk to the Tunisian ambassador to the Vatican, Moncef Ben Mahmoud, the pope stressed the need for Arab moderation in the region. Tunisia has been the headquarters of the Palestine Liberation Organization, often accused of executing terrorist acts against innocent people to draw attention to its battle against Israel.

Several days afterward, he told the Egyptian ambassador to the Vatican, Ismail Mobarak, that dialogue was the road to peace. Egypt is the only Arab country to sign a peace treaty with Israel. Egypt also was asked to use its influence to promote the Vatican's position on Jerusalem and Lebanon.

As usual, the pope was using every opportunity to transform the shifting sands of the Middle East into a solid foundation for peace.

— Attorney —

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