

THE *CRITERION*

Vol. XXX, No. 12

Indianapolis, Indiana

50¢

December 21, 1990



THE NATIVITY—Joseph and Mary gaze at the newborn Jesus in this 16th-century Italian Renaissance painting titled "The Nativity." The artist for the original oil-on-wood painting, dated 1523, was Lorenzo Lotto (c. 1480-1556). (CNS photo from National Gallery of Art, Washington, D.C., Samuel H. Kress Collection)

FROM THE EDITOR

Here were some of the top stories of 1990

by John F. Fink

There seems to be something about journalists that makes them want to select the top news stories of the past year. I guess it's a way of neatly wrapping up a year while looking forward to the next one. So here are my picks for the top religious stories of 1990 at the international, national and local levels. Others might select entirely different stories, but here are my picks:

Thanks to Saddam Hussein, the crisis in the Persian Gulf and the threat of war is the top international story of 1990. The U.S. military buildup in Saudi Arabia raised new debate about when or if war is morally justified. The issue was addressed by Pope John Paul, the U.S. bishops, and local peace organizations.



El Salvador remained in the news this year, although the murder of the six Jesuits and two women there occurred in 1989. This year church leaders claimed a cover-up of those murders and there was great resistance to U.S. military aid as a result. Also, the 10th anniversary of the deaths of U.S. churchwomen there was also recalled.

Near El Salvador is Nicaragua where, in February, the Sandinistas lost the election and Violeta Chamorro was elected.

THE EASTERN EUROPEAN churches made many headlines during 1990 including their rebuilding after 40 years of repression—churches and seminaries reopened, bishops named, and diplomatic relations with the Vatican re-established by several countries. Also, new freedoms brought Catholic-Orthodox controversies in the Ukraine and Romania.

Catholic-Jewish relations were much in the news and

given new emphasis with events marking the 25th anniversary of "Nostra Aetate." In Jerusalem there was religious strife over Jewish settlers in the Christian section of the Old City. Anti-Semitism appeared in the Polish national election and Catholic leaders denounced revivals of anti-Semitism.

Pope John Paul continued to travel throughout the world. This year we followed him to Czechoslovakia, Mexico and several countries in Africa.

At the national level, abortion was once more a top story, especially with a large Rally for Life in Washington that caused controversy over the number of participants.

Meanwhile, the U.S. Catholic bishops hired a public relations firm to conduct an information campaign. State legislatures became the new battleground as both pro-life and pro-abortion rights activists squared off. Abortion was also an election issue.

WITHIN THE CHURCH there were several top stories concerning the priesthood. The month-long World Synod of Bishops strongly affirmed priestly celibacy for the Latin rite, but debates on married priests and women priests continued, particularly since new studies showed that the priest shortage in the western church undoubtedly will continue. Meanwhile, new controversies arose from Richard Sipe's study of sexuality among priests. Contributing to this were the stories about Archbishop Eugene Marino and Franciscan Father Bruce Ritter.

Women and the church continued to make news, especially after the release of a new draft of the bishops' proposed pastoral on women's issues. The scheduled November debate and vote on the pastoral was delayed after the Vatican urged consultation with other bishops' conferences before final action.

Church finances also made news. Chicago and other dioceses closed parishes and a number of dioceses reported deficits and cutbacks. At the same time, studies

showed that Catholics contribute far less to church and charity than do other Americans.

AT THE ARCHDIOCESAN level, I found these 1990 stories significant:

Both the archdiocese and parishes are planning parishes' future staffing when there are fewer priests. The first parish life coordinator, St. Joseph of Carondelet Sister Carolyn Strack, was named to lead St. James and St. Catherine parishes in Indianapolis.

The Archdiocesan Pastoral Council was formed and held its first two meetings.

Archdiocesan officials revealed that this archdiocese was among those that faced financial problems. However, a balanced budget was approved for the current year and plans were started to increase the archdiocese's income. Alverno Retreat Center closed. At the end of the year it was announced that the property will soon be used for a badly-needed cemetery for Catholics in northern Indianapolis and in the southern part of the Lafayette Diocese.

The Office of Catholic Education announced that Catholic school enrollment increased for the first time in many years. Meanwhile, the FutureQuest campaign for schools was pronounced a success.

This past summer, more than 200 volunteers built seven Habitat for Humanity homes in one week in Indianapolis, including one sponsored by Holy Trinity Church.

In August about 25,000 people turned the Hoosier Dome into a vast cathedral as they participated in the North American Congress on the Holy Spirit and World Evangelization. Catholics, particularly charismatic Catholics, made up about half of that number.

Catholics were prominent among those who campaigned for anti-abortion laws in the state legislature. They were successful in the House only to see the bills defeated in the Senate.

Now let's see what the new year will bring.

CCF now has 25 endowments worth \$1.75 million

Since its formation in 1988, the Catholic Community Foundation, Inc. (CCF) has grown to a total of 25 endowments worth approximately \$1.75 million.

The CCF invests endowments entrusted to it for the benefit of those establishing an endowment for parishes and institutions within the Archdiocese of Indianapolis.

The beneficiaries of the 25 endowments include parishes, cemeteries or schools in

Indianapolis, Corydon, Lanesville, North Vernon, Batesville, Greensburg, Harrison County, New Albany, Jeffersonville, Brookville, Richmond, and Connersville. Also included are the Archdiocesan Total Catholic Education Fund and Catholic Charities for the archdiocese.

Michael C. Prosser, CCF president, has been meeting with interested groups in parishes to view and discuss a videotape that explains the endowment

program. "These meetings will continue throughout 1991," Prosser said, "in an effort to obtain new endowments and increase funding for current endowments. Once Catholics throughout this archdiocese understand the power we have today to impact on the financial stability of tomorrow's church, the endowment program should grow rapidly."

An endowment is a sum of money donated to a parish, school, cemetery, agency or institution of the archdiocese which is invested to earn additional income. Only the earnings from the investment are used for the benefit of the beneficiary, with the principle remaining in perpetuity.

To establish an endowment, it is necessary to determine its purpose and how the earnings are to be used, according to Prosser. Then a committee is chosen to oversee the usage of earnings. In the case of parish endowments, the pastor always chairs the local committee. Members of the committee might include representatives of the parish council, finance committee, school board or other organization.

Those interested in adding to an existing endowment or creating a new one can contact Prosser at (317) 236-1425 or 1-800-382-9836. He will be glad to supply an organization or an individual with a CCF application form.

CHD to commemorate encyclical

by Grace Hayes

The year 1991 will be the 100th anniversary of the church's first social encyclical, "Rerum Novarum" ("On the Condition of the Working Class"), a document by Pope Leo XIII that spoke to the situations of poor people and workers in industrial societies.

This document and the other papal encyclicals, council documents and episcopal statements comprise the church's social teachings. These teachings on social, political, economic and cultural matters in response to challenges of the time, affirm the social demands of the faith.

The Campaign for Human Development, begun in 1970, was formed as a response to poverty, striking the root cause—powerlessness. Financial support is

given to the poor and dependent to assist them to address issues that they have determined to be beneficial and significant to the attainment of independence enjoyed by others.

The criteria and guidelines employed in determining the appropriateness of the financial assistance reflect many of the themes that have been enunciated in the social documents: a preferential option for the poor, life and dignity of human persons, economic justice, stewardship and political participation.

To highlight the occasion of 100 years of social teaching, the archdiocesan Campaign for Human Development Committee has planned three events for 1991: an art contest for students, a bi-weekly series of article in *The Criterion*; and the co-sponsoring of a music-drama program at four sites in the archdiocese.

The art contest will involve Catholic students in grades 7 to 12, parochial and public schools. Monetary awards will be given at two levels. Notices of this event have been sent to Catholic schools and to teachers of CCD classes. The theme of the contest will be "If You Want Peace, Work for Justice," and entries are due Feb. 22.

This theme is also part of the title of the music-drama program—"Storytelling and Song: If You Want Peace Work for Justice." It will be co-sponsored by CHD in Indianapolis, Terre Haute, Bloomington and Jeffersonville the week of April 14-20. The local co-sponsors will retain the proceeds of the performances. The performers will be members of Call to Action, a group based in Chicago. The productions, "Between the Times," and "Peace Works" are in the group's repertoire.

The series in *The Criterion* will be titled "100 Years of Social Teaching." It will begin Jan. 11 and will include articles on the social documents, social issues, and persons whose life experiences have included challenges of a justice lifestyle.



MISSION HELPERS—Dolores Heilmann, a member of the Madison Rosary Makers, instructs eight-year-old Brownie Cary Hubbard in the making of a string mission rosary. The Rosary Makers spent two meetings instructing Brownie Troop #1381, which is sponsored by Pope John XXIII elementary school. (Photo by Don Wood)

Archbishop asks that Jan. 1 be a Day of Prayer for Peace

Dear People of God,

While we celebrate the joyous season of Christmas, we find the world facing the sobering reality of a possible war in the Middle East. Hundreds of thousands of men and women, on both sides, wait as the Jan. 15 United Nations' deadline nears. The call to prayer is obvious and the need immediate.

I would like to ask that Jan. 1, 1991 be a Day of Prayer for Peace, especially in the Middle East. This prayer will be personal for many of us since we know men and women who will be celebrating Christmas in Saudi Arabia, a long way from home. I am asking each of you to make a "peace" your special intention as you celebrate the Jan. 1 holiday Mass. I am also asking you to take a few minutes during the day to offer up to God in prayer this serious crisis. Let our communal and private prayer be offered with fervor and trust.

May the Christmas wish "Peace on Earth" call us to greater personal commitment to this task. May Christ's presence bless our efforts.

Sincerely yours in Our Lord,

+ Edward T. O'Meara

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



MOVING?

We'll be there waiting if you give us 2 weeks Advance Notice

Name

New Address

City

State

Zip

New Parish

Effective Date

NOTE: If you are receiving duplicate copies please send both labels

1111 CRITERION

P.O. BOX 1717
INDIANAPOLIS, IN 46206

St. Andrew planning basis for staffing options

by Margaret Nelson

St. Andrew Parish in Indianapolis, like many in the archdiocese, will draw its parish staffing options from the results of its pastoral planning process.

The future parish planning committee first met in Nov. 1989. A theme, "Unleash the Power" was announced in Jan., 1990. By April, 1990, they had collected the planning ideas from all committees.

In July, the entire parish community was invited to a day-long retreat. Retreat leader Father Clarence Waldon told the multi-ethnic group, "We live in an either/or society, when it should be a both/and community."

On Nov. 30, St. Andrew's feast day, the parish began a "Feastful" with a special evening Mass. The Gospel Chorus sang during the liturgy. Afterwards, parishioners shared dishes representing their own cultural backgrounds. Live bands presented music representing different styles. Activities were designed to encourage meeting other parishioners.

On Saturday Dec. 1, a "Senior Caucus" met, with each participant averaging more than 20 membership years in the parish. They discussed positive and negative changes and influences they had witnessed, changes they would like to see, and those things they did not want changed. The meeting was conducted by planning committee members Elena Looper, Marvin Johnson and Eileen Cantin.

Ideas from those attending the senior caucus were to continue: the feeling of warmth and welcoming to visitors and parishioners, the school, the encouragement of lay involvement and the participation in the Urban Parish Cooperative (UPC).

The participants requested figures on numbers attending each Mass and membership by age groups. They learned that only 18 percent of parish family members are under the age of 18. But 28 percent of the membership is over age 55. In fact, 165 (18 percent) of the 918 registered members are over 65.

Senior members contended that "undue emphasis" was placed on black culture (suggested by two members of that heritage in a small group), increased emphasis was needed in ecumenical activities, and evangelization and higher attendance of those registered should be encouraged.

Finally, the long-time parishioners were asked what they were willing to do to help make changes possible. The general response was that they would continue to support the parish with volunteer efforts, financial help and prayers.

Members of the St. Andrew Youth Group prepared and served lunch to the older parishioners.

Later in the afternoon, chairpersons for all parish committees met to discuss their participation in planning for the future.

Sunday, Dec. 2 was the day of the long-awaited Town Hall meeting for all parishioners. Planning committee member Looper encouraged "even those not usually involved" to come to the general meeting.



MULTI-CULTURAL FEAST—Members of St. Andrew Parish select from pitch-in contributions with a variety of ethnic "roots" as they celebrate their patron's Feastful. (Photo by Margaret Nelson)

After the 11:30 a.m. liturgy, more than 85 persons met in the social hall for lunch.

In explaining the necessity for planning, Johnson said that the committee had no authority to make changes, but could give the participants' suggestions to the proper committee or the council.

"Look at the parish as if it were your own house. Think of what might happen," he said. He explained that if they did not take care of their property or pay their bills, "someone can report you or take it away from you."

Johnson said the planning committee's objective was a five-year master plan. He explained that changes and improvements could not happen overnight. And he urged that the plans be for changes that would be for the better.

Before the small groups gathered, Johnson gave the results of the "strengths, weaknesses, dreams, needs" information gathered from the committees. "Communication" was on all the lists and "money" was considered everything but a strength in the parish.

Spirituality, evangelization, volunteers, and planning/leadership were seen as strengths. But the latter was also seen as a weakness. Money, activities, facilities, property fit into the "dream" category.

Members of the property committee drew solid applause when a light flickered during the meeting and two men changed it. Johnson said, "Isn't it nice to have a property committee?" After the group sessions a member of that committee explained that they have helped other UPC parishes and given seminars on maintenance. Norb Kuzel said members of the committee look at the property with the idea that it "tells the neighborhood what we are."

The religious education group suggested that "we get our own parish act together," because "evangelization begins

at home." The St. Vincent de Paul spokesperson for the parish conference, which has more clients than any parish in the city said, "We need to try to help them help themselves."

The social committee asked for the support of parishioners by attending the events they work on. "They bring us together in a friendly, social manner," said Carolyn Miller. Reports also came from a member of the board of Catholic education, the board for the Simon House (for active senior citizens), and the newly-formed theater group.

One non-committee participant said, "It is really difficult to build anything on top of a weak foundation." Better communication was advocated as a solution.

"Andy's Gift and Thrift" store involves

70 persons—the largest volunteer staff in the parish. New and slightly used clothing and gift items are sold at low prices as a service to the neighborhood.

The principal of the school stressed the long-range evangelization possibilities of the Small World and school. "We may never know how we affect our students," said Ivy Menken, but she said the students are shown "strong moral values" and "come to church and they know what it is to come to God's house and be part of a faith community."

One parishioner said of the children, "They could evangelize our parish." Barbara Smith was speaking about the enthusiasm during Father Monk Malloy's visit to the school Nov. 30: "You could almost pick up the Christian spirit over there. It was almost tangible."

One week after the Town Hall meeting, parishioners met again and were asked to contribute ideas at a meeting on parish staffing. Participants ranked the parish in the effectiveness of its ministries.

Ideas that concerned future staffing from the 25 persons in attendance included: financial concerns, parishioner commitment and volunteer burnout, loss of identity. One participant stated that "the church being here is important to the community."

Seven staffing options were discussed for future administration of the parish. The leaders were asked to explain the difference between a pastoral associate and a parish life coordinator. Another meeting will be held on Jan. 15 to make a decision on a future parish staffing option.

The staffing task force consists of Mel Loidolt and Myrnelle Gardner.

No issue next week

In accordance with our usual practice, *The Criterion* will not be published next week, the Friday following Christmas. The next issue will be dated Jan. 4.

Pregnancy Plus-Line counsels New Albany women in crisis

by June Kochert

Pregnancy Plus-Line is a pro-life, non-judgmental, confidential counseling service located at 702 E. Market St. in New Albany. It gives moral, emotional and material support to pregnant girls and women. This assistance includes free pregnancy testing, maternity clothes, baby items and furniture. Women in crisis are also referred to appropriate human services agencies as needed.

During 1990 Pregnancy Plus-Line has received 474 calls with 376 clients going to the office for services.

Some case histories help explain Pregnancy Plus-Line's ministry.

Jane and her husband were having a difficult time. Already the parents of two small children, Jane believed that she might be pregnant again. Scared, confused and on a limited budget, she called Pregnancy Plus-Line.

An appointment for a free pregnancy test was made. The results of the test were positive. Jane at once started crying. "What am I going to do now?" Her husband insisted that she have an abortion. Jane didn't want an abortion but her husband said that was the only answer to their problem.

The counselor helped make the couple aware of what was involved in an abortion. She told them not only of the physical aspects of abortion but also the emotional toll that it takes on the woman and her relationship with her children and husband. The husband still insisted on an abortion. Since he was the stronger force in the relationship, the counselor assumed that the couple would get an abortion.

A few days later, Jane called the counselor again and told her that she was going to carry the baby to term and keep it.

The counselor asked what had changed her mind and Jane replied that the couple had talked over some of the things the counselor had told them about bad effects an abortion can sometimes

have on a marriage. Jane said they were not willing to take the chance of putting their marriage on the line.

Not only was Pregnancy Plus-Line able to help at this time of crisis, it also was able to support and help in other areas related to the pregnancy.

As with Jane, Melissa was in need of support and assistance. She was 18 years old and had come to the office for a pregnancy test. This time the test was negative, much to Melissa's relief.

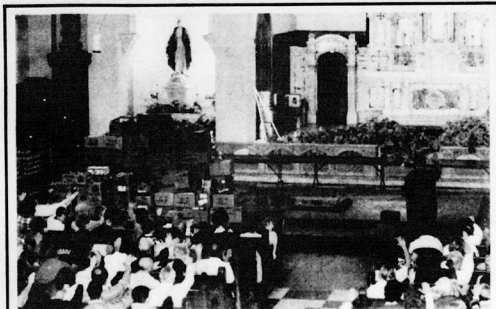
The counselor and Melissa talked about the choices and decisions she was now making for herself and about the future she wanted. The counselor pointed out that, while Melissa was not pregnant this time, if she continued to be sexually active, the possibility of becoming pregnant would always be present.

The counselor advised Melissa that the choices she was making were: her responsibility and that she didn't have to be sexually active just to please her boyfriend. The two talked about Melissa's feelings about being sexually active and she left the office with the knowledge that she was not pregnant and with new tools to use in planning for her future.

The ability to help women like Jane and Melissa comes from various sources. Volunteers answer the telephone on a 24-hour-a-day basis, give pregnancy tests, sew maternity clothes, prepare layettes and provide baby food and other supplies as needed.

Pregnancy Plus-Line is involved with the Indiana State Board of Health Care Division and, as a result, receives free pregnancy tests. In turn, Pregnancy Plus-Line is able to assist in the collection of data that is used to examine and develop programs to aid in the improvement of maternal and child health care throughout the state.

Because of the people of the New Albany Deane who support Pregnancy Plus-Line both spiritually and financially, it is able to serve women in crisis who call for help.



BLESSING—Volunteers who pack food baskets for the needy at Holy Cross Church before Thanksgiving reach out their hands and bless the food to pray for those who will receive it. Coordinator Mark Scott told the hundreds of volunteers, "You've opened your hearts to do this." The same work was done last Sunday for Christmas food provisions for 1,000 families. (Photo by Margaret Nelson)

Commentary

THE BOTTOM LINE

Why the world needs Christmas this year

by Antoinette Fosco

If ever we needed Christmas, it is this year when the world is again on the brink of disruption. Once again we have heard the leader of a nation express willingness to shed blood and have the blood of his people shed—all in the context of a "holy cause."

As I write this column, the events in the Persian Gulf are building up to a heated state where more and more there is talk of war. Saddam Hussein is holding fast to his position that he had the right to invade



Kuwait, and much of the language he uses has a subtle agenda—designed to divide the world according to religious beliefs, Muslims vs. Christians. He actually was quoted in newspaper reports as saying he would consider it a "holy war" if hostilities broke out between Iraq and the United States.

It reminds me of a time only 11 years ago when the Ayatollah Khomeini, blaming every upheaval that shook the Muslim world on the hated United States, said: "This is not a struggle between us and America. It is between Islam and the infidel."

Religion is based on an adherence to the truths and values that give life meaning because these come from the very Creator of both the universe and human persons.

Of course, humanity can and does say no to the divine order of things. Disaster results when this happens. Often the disaster takes the form of conflict or war.

Christians believe that the Creator sent his Son into the world to remind those coping with conflict that there is a better way to live—that is, according to peace.

This Son is his messenger, keeping alive in the world the reminder of our origins, of the fact that we were not put into the world as orphans, left on our own without a spiritual order.

The Creator goes a step further. When his Son went beyond death to resurrection, the Son became another sign—the sign of promise that we are redeemed, that peace will triumph.

I personally feel a desperate need to reach out to the sign of the Creator, his Son Jesus, as we make our way further into this strange decade of the '90s. I sense Christmas as an urgent challenge to remember that the mark of truly religious people is not political power, economic strength or conflict with those who believe differently.

Religious people are a mark of hope that in this world there are believers in the original message of the Creator. Those who share God's life must live with his order, his regulations, which are based on a blueprint of love and justice in our dealings with one another.

I believe this is the only possible way for his world to exist in peace. Therefore, never can the word "religious" be an



adjective describing conflict, disorder, war. For a war to be "religious" is an inherent impossibility.

It will be hard in this serious month, as Christmas approaches, to generate much of what we call a holiday, or fun, mood. But there should be no question at all about Christmas—the flesh-and-blood sign of God among us—being the event everyone in the world needs this December 1990.

© 1990 by Catholic News Service

THE HUMAN SIDE

Remembrances of splendor that reflect heaven

by Fr. Eugene Henrick

One of the most beautiful experiences I had during 1990 was viewing the exhibit "Monet in the '90s: The Series Paintings."

When I first heard of it I thought it would consist in 40 or 50 of Monet's finest paintings. What a surprise!

On exhibit were six settings, each of which Monet painted several times, each time a little differently—slightly varying the color, the mood.

There were his well-known Grainstacks, Valley of the Creuse, Rouen Cathedral Facade, The Water Lily Pond and Morning on the Seine Near Giverny.



The last of these is my favorite. As I repeatedly returned to it, I became fascinated by the many different impressions it made on me. "In 1896," the exhibit brochure explained, "painting from the boat-studio Monet used for the popular series, he began an extraordinary, intimate and refined group of paintings of the Seine at dawn, a time of day he rarely had painted before."

Softly colored, hushed and delicate, the 21 paintings in this series capture the subtleties of muffled early morning light and explore the mysterious emergence of solid-form mist."

On exhibit were five variations of the same setting on the Seine. Each one had a different mood. One picture was a bit more misty and fall-like. One had a unique freshness. Yet another gave me a sense of the cool fragrance of an early morning walk along a still river.

Each picture drew me closer to the

idyllic setting and generated a desire to just be there and absorb the atmosphere. As the thrill of color and tranquility coursed through me, I wondered if this is what C.S. Lewis meant when he said,

"We do not want merely to see beauty, though God knows even that is bounty enough. We want something else which can hardly be put into words—to be united with the beauty we see, to pass into it, to receive it into ourselves, to bathe in it, to become part of it."

If ever there is a time when beauty should course through our veins, it is Christmas. We celebrate God, who is beauty itself and who gives us here on earth only a slight taste of its grandeur.

To all of you it is my wish that during the Christmas season you will reflect on 1990 and find among your memories a moment when you and beauty were one.

May you in particular who have

suffered find a moment when suffering gave you a fuller realization of life's deeper meaning or brought you closer to others and helped you see a beauty only those who suffer can appreciate.

For those of you starting out a life as one, may you receive over and over again the beautiful dreams of love and togetherness that united you.

To those who are single, whether through choice or because of separation from a spouse, may the many times you spent alone allow you to see loneliness kinder side and the beauty that can be inherent in solitude and spending time with oneself.

May all of you be blessed with the eyes of a Monet and draw from 1990 beauty in all its colors. May you be blessed with remembrances of a splendor which reflects a touch of heaven on earth.

© 1990 by Catholic News Service

EVERYDAY FAITH

The Christmas card ritual takes on special meaning

by Lou Jacquet

This year, I finally hit on a way to make the Advent season more meaningful. I have remembered each of my friends in prayer as I wrote out their Christmas card.

The idea surfaced a few years back when a bishop told me how he began each month by praying over his calendar, remembering those he was scheduled to meet with and asking the Lord to make his encounters with them productive and fruitful. That's a beautiful idea, I told myself, promptly forgetting it amid the stress of trying to raise a couple of teens in the modern world.

The idea came to mind again recently when I looked at my December calendar and thought of all the things that had to be accomplished before the end of the year. One of the most daunting involved sending out Christmas cards. This annual ritual can be a chore, an expense, and a burden that leaves a person in a decidedly non-holiday spirit.

This year, I decided, would be different. After drawing up a preliminary list of friends to send cards to, I began by simply praying over the list. I asked the Lord to help these folks have a meaningful season

amid the hoopla that inevitably surrounds the holidays in this country. "Lighten their burdens," I asked him, hoping that he might in particular help those with no one to be with to find companionship and support for the holidays.

As I wrote out the cards, I found that my original intention of praying in support of others began to bring me unexpected benefits as well. In taking the

time to think about each person, one at a time, I had the opportunity to think over and savor these friendships. The exercise flooded my mind with pleasant memories of my encounters with these folks through the years.

The exercise provided one additional benefit. It helped me to realize what a blessing friends across the country have been to me. A good many are fellow Catholic press people, but most represent other walks of life. Each has added a richness and texture to my life that I could never begin to repay.

I pray for them now: for the woman in Arizona who struggles because her husband's transition to a new job has not gone well; for the woman in New York whose husband left her after 20 years of marriage; for the teen-age twins in Ohio who struggle to stay drug-free in a drug-infested high school; for the 70-ish gentleman in Alabama who has rebuilt his life after his wife's death, becoming a more effective servant of the poor than ever.

I remember as well the cloistered nuns in Oregon and Connecticut who pray for me daily, and without whose support I could scarcely start the day; the friend from high school days who battles the bottle; the young couple working hard to raise their child in a Catholic way amid a hostile environment.

Bless them all, Lord. Heal their hurts. Take away the sting of their defeats. Make

them aware of the healing power of prayer and the Mass and the sacraments, in a world that gives little credence to anything that smacks of matters religious. Give them the willpower and the fortitude to survive in a culture sometimes bent on subverting everything beautiful and true about the message that the Lord left us.

Above all, Lord, give them hope. Without it, any other gifts they might receive will mean nothing. Let them know they are loved by a gracious God. With that in mind, they can face anything.



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

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570
Price: \$18.00 per year
50¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0574-4350

Most Rev. Edward T. O'Meara
publisher
John F. Fink
editor-in-chief

Published weekly except last week
in July and December

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

To the Editor

Incredibly ordinary and extraordinary

Several weeks ago, a friend asked me where all the saints are today. I told him that I believe they are all around, but not as obvious as the great mystics. A few weeks ago, we buried one.

Father Gerry Renn was so incredibly ordinary and extraordinary, all at the same time. He was exactly the type of person that Jesus calls all of us to be. He

was so honest, so genuine, and unconditionally loving.

In the years that I knew him, I never saw him encounter anyone for whom he didn't have a hug. Everyone loved him, especially kids. On the retreats he worked, teen-agers were touched by him in so many ways. Unconditional love and absolute forgiveness were made real in the sacrament of reconciliation through his embrace. I will always think of him as the patron saint of hugs.

In his list of assignments, there was no credit given to his work as priest advisor to

Catholic Youth Ministry in the New Albany Deanery. He was one of the most committed priests I've ever worked with and he touched countless young lives during two years in that role until his illness forced him to leave us.

Father Gerry loved being a priest, yet was so real and honest in his struggle to live his priesthood every day. He was the perfect model of what it means to be priest.

We've lost a wonderful friend. Father Gerry was the arms of God reaching out to embrace a world so in need of love. I know that the grace of his love will continue to shower us with hugs where he rests in peace and glory in the loving arms of God.

Jerry Finn

New Albany Deanery Youth Minister

Father Renn gave 'different' sermons

Joe Wafford's tribute to Father Gerry Renn in the Dec. 7 *Criterion* prompts this letter.

Of all the sermons I have "heard" in all my life—some from very eloquent speakers such as Bishop Sheen—the one that is forever etched in my memory and in my heart was "delivered" by a young sort-of "off-the-wall"-type assistant pastor at St. Lawrence Church in Indianapolis back in the late '60s.

Gerry Renn was given to "different" sermons back when "different" was unusual rather than the norm. This particular Sunday, he came out of the sacristy, picked up his portable mike (an innovation he introduced to St. Lawrence), looked at it, put it back down again, raised his hands in the "peace" symbol ("V"), silently addressed it first to the left side of the church, then to the right, nodded in a

satisfied manner when some of us picked up his "message" and gave it back to him, then left the sanctuary—end of "sermon."

"Peace" was, indeed, Father Jerry's message to all who would "hear" him, and peace is his legacy to those of us privileged to remember him, most "eloquent" homilist I ever "heard."

Alice Price

Indianapolis

Ring church bells for world peace

January 1 is the day that Pope John Paul II has asked all nations to make a special effort to pray for world peace. In accordance with this request the members of Columbia #72 Young Ladies Institute are asking the churches of every denomination to join with us in ringing their bells at 12 noon on Jan. 1.

With the ringing of the bells we hope to give a reminder to all who hear them to pray in earnest these words: "Let there be peace on earth, and let it begin with me."

Sadness, unrest, concern of families for loved ones surround us. The ringing of bells is a simple gesture that requires little effort, but when the bells ring out they hold the power to say we are all united in one adventure of life on this planet.

Please join with us on this day in this unique gesture of prayer for that peace that transcends the barriers of race, creed, and color, and is so desired in every corner of the globe. Let us ring the bells and hear them speak to us of peace this day.

Mary Ann Busi

Columbia Young Ladies Institute
Jackson, Cal.

CHRISTMAS MEDITATION

Good Christians, fear!

by Marty and Lorita Doucette

During Advent, a little wooden box, open on one side, rests upon a table in our dining room. This is our family icon of that obscure stable in Bethlehem which, 2,000 years ago, became the setting for the Event of Events. A visitor could easily overlook the old table set in the corner. But to our family, it is a time-honored focal point of anticipation and fulfillment.

It is the same every year. The season begins with only barren emptiness on the table. First, there is a lone cow. She is joined by a couple of sheep who mysteriously wander in sometime during the second week.

By the fourth week, more animals have arrived. They circle and fix their statue gaze upon an empty, straw-covered corner in the box. Anticipation builds as presents begin to accumulate under the Christmas tree in the adjoining family room.

Christmas Eve comes. A woman now kneels in the empty space created by the animals. A man, leaning upon a staff, stands near the edge of the circle. The last of the animals, a donkey, rests alone. All is ready. The time has come. It is the Baby whom all await.

Very early on Christmas morning, in the children's rush down the stairs to see what gifts they have received, an anxious look is made toward the wooden box on the table in the corner of the dining room. Yes, he has come! Wonder of wonders! Miracle of miracles!

As we have done from our oldest child's earliest remembrance, we stop for a moment at that table and sing:

What child is this, who, laid to rest,

On Mary's lap is sleeping?

Together, we hymn the uncontainable one who, in obedience to his heavenly Father, is contained in flesh. The Word and Wisdom of God, made an object of our senses. Though this little one shivers in swaddling clothes and makes baby sneezes in the stable straw, he simultaneously directs the universe and holds all things together by his power.

Why lies he in such mean estate

Where ox and ass are feeding?

Good Christian fear: for sinners here

The Silent Word is pleading.

We solemnly remind our children it is upon this sweet baby that God has laid the iniquity of us all. The Second Person of the Trinity has become flesh so that humanity might be restored to the image of God. We hold hands. Each of us prays for the peace and salvation of the world.

So bring him incense, gold, and myrrh,

Come peasant, king to own him.

Now, having adored "The Gift," we head for the family room for our gift exchange. From the east side of the dining room, three plastic, but regal kings approach.

LIGHT ONE CANDLE

The Word was made flesh

by Fr. John Catoir

Christmas is a time of mystery and enchantment. I would love to write an inspirational Christmas column for you, but, quite honestly, words fail me.

Webster defines a communicator as one who shares or imparts knowledge. However, some knowledge is difficult to articulate. When it comes to theology, which is the art of explaining the unexplainable, I think it is the poet who is best at explaining the mysteries of our faith.

The following is a poem by a favorite poet of mine named Catherine DeVivick. Words do not fail her. Here is a celebration of the mystery of Jesus' birth.

And the Word was made flesh...

The stars speak
in their Christmas tongues
hang their cold silver overhead.

How can this be taught,
what the water says in its transparent
running
what the earth hums in the labyrinth of
its roots?

How can this be heard

these hosannas sustained from
age to age:
voices of elephants and sparrows
alleluia of luminous flowers
white canticles of snowflakes, or
moonlight
and the ever-rising chorus of leaves
shaking green sounds into the air?

How can this be understood?
She who has never known man
—singular woman yet like any other
rich in flesh and blood—
she breaks open; the child bursts forth
wild and free, hearing within himself
the chant of the seven seas
the song of the whales
the tumult of angels unrolling
great banners of praise
and the immense concert of all the hosts
heavenly and others, shepherds,
wise men
focus on every continent singing
day after day as the blue planet turns
on the spindle of time.
Holy, Holy, Holy Lord
God of Power
God of might.

(For a free copy of the *Christopher New Note*, "Christians and Jews: A Developing Relationship," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

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

Open Year Round For All
Your Plant Needs.

**HEIDENREICH
GREENHOUSES**

Growing For You
For 4 Generations

502 E. NATIONAL AVE.
1 BLOCK NORTH OF HANNA
BETWEEN US 31 & 431

786-1528

Season's Greetings

— from —

World Wide Motors

Your Mercedes-Benz Dealer

2314 N. MERIDIAN, INDIANAPOLIS, IND.

YOUR GENEROSITY IS:

Heartwarming

Overwhelming

Touching

Appreciated!!!



Early returns indicate that you have remembered, that you recall lovingly, that you remain grateful.

Thank you, God bless you, and may Jesus Christ whom we all serve, bless you and yours.

**RETIREMENT
FUND FOR
RELIGIOUS**

The Coordinating Committee

CORNUCOPIA

Christmas is for all families

by Cynthia Deves

When Scrooge lived in Victorian London, enjoying the memories of Christmas Past and fearing the possibilities of Christmas Future, Christmas Present was seen as a warm, family time.

Hard-working fathers joined their pleasant wives and charming children for a day of feasting, music and relaxation from the rigors of their everyday lives. That kind of Christmas celebration, combined with ethnic and religious customs brought from their "old countries" set the precedent for most Americans' holidays up to the recent past.

Some people still celebrate a family Christmas that way. But today, more and more families do not fit the two-parents-with-kids mold. Or, for that matter, not even the kids-with-grandparents-and-extended-family mold.

Commercialism has tarnished Christmas as we once knew it. What's more, it doesn't seem to snow like it used to. But the real change in the holiday has occurred in the families who celebrate it.

"Family" has taken on new meaning. Single parents raising children, single parents or divorced singles, elderly or widowed or handicapped men and women living alone, whoever—are now as much "family" as the old-fashioned kind once were.

Mobility has contributed to change in the composition of families, too. Grandparents and other relatives often live in distant cities and states, and even neighbors move more often. The same faces simply do not appear as frequently at our Christmas celebrations as they once did.

There are conscientious people who spend every Christmas Eve and Christmas day shuttling from one set of

relatives to the other. They're trying to recreate an old-fashioned family Christmas, but it ends up being more like the Pilgrimage of Mary and Joseph.

Others take a minimal approach to Christmas and barely acknowledge wider family connections at all. They zero in on their individual unit in a kind of selfish isolation, and then watch old movies on TV in order to feel the Christmas spirit.

Bitterness and loneliness, and lots of other uncomfortable feelings result from such exaggerations. Trying too hard to make life as "ideal" as it used to be, or ignoring the possibility of how it could be, are self-defeating. There is no reality, no life in them.

So Daddy isn't around to play Santa any more. So what? There's a Santa at the department store, or maybe at church. There are kind men in the Boy Scouts or at school or at work, who would be happy to bring a stable male presence into a child's life.

So what if Christmas isn't our favorite time to eat alone? There must be plenty of others who won't have dining companions on the holiday, and it shouldn't be too hard to find them. Even the sorriest turkey roll can be a Christmas feast full of fun and laughter, when we find someone to share it with.

The first Christmas was celebrated even though there was no room in the inn. No matter what our family is like, we can still share it joyously today.

vips...

Barbara Jachimak, a member of St. John the Baptist Parish in Osgood, was one of four individuals and seven organizations honored recently by the Indiana Department of Education for their contributions to local adult education programs. She is editor of *The Versailles Republican* in Versailles, a contributor to *The Criterion*.

James McGarver, son of St. Malachy, Brownsburg parishioners Aida and Ken McGarver, was ordained to the diaconate by Cardinal Joseph Bernardin on Dec. 15 at St. Mary of the Lake Seminary in Mundelein, Ill. He will be ordained to the priesthood in Memphis, Tenn. on June 1. McGarver was selected to assist the cardinal during the ceremony. His mother works at *The Criterion* and his father is a member of the Indianapolis Archdiocesan Pastoral Council.

check-it-out...

The Minority Advisory Council, composed of African-American mental health professionals, is opening a free **Drop-In Center for Counseling** at Holy Angels School, 2822 Dr. Martin Luther King Jr. Street from 8:30 a.m. to 12:30 p.m. on Saturdays. Volunteer mental health professionals will serve Holy Angels parishioners and others within the boundaries of Holy Angels Parish who are NOT involved with a mental health system at present. The Center's mission is to combat the stigma of mental illness, increase the functioning of individuals, and help them when tension arises in their lives. For more information call Doris Peck at 317-630-6934 or Guy Lowell at 317-924-7906.

Morning and evening programs on "Great Christian Women" will be presented by Dominican Sister Dr. Patricia Benson at Beech Grove Benedictine Center. Featured subjects will include Hildegard of Bingen, Catherine of Siena, Teresa of Avila, Simone Weil and Dorothy Day. The morning series will be held from 9:30 a.m. to 11 a.m. on Thursdays, Jan. 17, Feb. 14, March 14, April 18 and May 2. The evening series will be presented from 7:30 to 9 p.m. on Jan. 22, Feb. 5, March 6, April 16 and May 7. The cost is \$5 per

session; registration deadline is Jan. 8. Call 317-788-7581.

A **Spiritual Book Monthly Discussion Series** will be facilitated in morning and evening sessions at Beech Grove Benedictine Center by Dominican Sister Dr. Patricia Benson. The series will focus on: "The Road Less Traveled," by Matthew Fox; "Opening to God," by Thomas Green; "Spirituality and Personal Maturity," by Joanne Wokoski Conn; and "Women and the Word," by Sandra Schneiders. Morning sessions will be held from 9:30 to 11 a.m. on Jan. 24, Feb. 21, March 21, April 19 and May 3. Evening sessions will be held from 7:30 to 9 p.m. on Jan. 29, Feb. 12, March 21, April 18 and May 2. The cost is \$5 per session; registration deadline is Jan. 10. Call 317-788-7581.

A **Winter Photo Retreat** will be held Saturday to Monday, Jan. 19-21 at Bright Wings, the rural retreat facility in southeastern Indiana administered by the Jesuit Renewal Center in Milford, Ohio. Jesuit Father Joe Folzenlogen will conduct the program of private reflection, individual conferences, prayer services, small group sharing and daily Eucharist. Call 513-831-6010 for more information.

Mass for Peace scheduled at St. Andrew Dec. 22

A special Mass for Peace will be celebrated at St. Andrew the Apostle Church, Indianapolis, on Saturday, Dec. 22 at 5:30 p.m. Father Jeffrey Godecker, pastor, will preside.

All families with members serving or being sent to serve with the military in Saudi Arabia are invited. People of all faiths are welcome.

Prayers will be offered for the families and the safety and well-being of their loved ones in the Persian Gulf.

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).

NUOTSDOHEOSW

□□□□□□ □□□□

SCIATMOSROASESIR

□□□□□□ □□□□□□□□□□

LANTAPNOTTUSNECST

□□□□□□ □□□□□□□□□□

VAIDZECREODERSIV

□□□□□□ □□□□□□□□□□

CIVDANTAORIAA

□□□□□□ □□□□□□□□

(TIE-BREAKER) RUATNETQEMROAM

□□□□□□□□□□ □□□□□□□□□□

Mail entries to: The Criterion, P.O. Box 1717, Indianapolis, IN 46206

Name _____ Phone _____
Address _____
City _____ State _____ Zip _____
Parish _____ City/Town _____

1) Anyone can enter "The Ad Game" with the exception of employees of the *Criterion* and their families.
2) Entries must be received on or before noon on the first Thursday following publication of the game.
3) The *Criterion* cannot be held responsible for delays caused by the postal service.
4) All entries must be accompanied by the name and address of the person submitting the answers.
5) 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 two weeks



CHRISTMAS CAROLS—For the fifth consecutive year, St. Luke Choir entertains residents of Marquette Manor retirement community, which is located in St. Monica Parish in Indianapolis. The choir was directed by Ben Del Vecchio and accompanied by Alexa O'Neil during the recent event for residents of the Manor, many of whom attend St. Luke and St. Monica parishes.



HOOSIER HOLIDAY—Jenny Guimont (from left), Sarah Bedmond and Sharon Temple are visible members of the 42-member St. Matthew Mixed Choir, which will be featured on Indianapolis WHHH-Channel 13 on Dec. 24 at 7 p.m. and Christmas Day at noon. The music was taped during a Dec. 13 performance for patients of the Veterans' Hospital in the capital city. (Photo by Norene Lewis)



CHEER GIVERS—First-grade students at Christ the King School, Indianapolis, sing Christmas carols at Monument Circle on Dec. 12. (Photo by Margaret Nelson)



QUADALUPE—Our Lady of Guadalupe, portrayed by Heidi Carpenter, meets Juan Diego, played by Fernando Luna, at an enactment for a Mass at Holy Cross Church on the Dec. 12 feast commemorating the miracle in Mexico. The fifth-grade class of Rebecca Heidlingers prepared the liturgy. Father Mauro Rodas, pastor of St. Mary Church, greeted the children with "Buenos dias." When they returned the greeting he quipped, "I'm surprised you all speak Spanish!" He explained that already in the new church year, there have been two feasts to honor Mary—the feast of the Immaculate Conception on Dec. 8 and the Dec. 12 feast the school was celebrating during the Mass. (Photo by Margaret Nelson)

Trees given to needy

In Perry County, help is available for any family that has a hard time fitting a Christmas tree into the budget.

Joe and Peg Hall have a family Christmas tree farm near the Ohio River town of Derby. The couple has given dozens away during the past three years so that no home has to do without a tree.

This year, the Halls provided trees for families with pre-school children in the Head Start program.

Lincoln Hills Development Corp.

coordinated the distribution of two dozen Christmas trees and more than a dozen "kid-size" trees for children.

Not only did the children's families receive the trees if they indicated the need, but the youngsters got to see how Christmas trees grow. Their teacher, Dorothy Weedman, suggested the field trip and the Halls agreed.

In 1988 and 1989, Tell City Catholic Charities coordinated the distribution of the free Christmas trees in Perry County.



SHARING BOUNTY—Joe Hall (from left) loads Christmas trees from his farm into the truck of Lincoln Hills staffer Bob Newton as Head Start director Doris Hanson watches. (Photo by Peg Hall)

G. H. Herrmann Funeral Homes

1505 South East Street
Indianapolis, Indiana 46225
632-8488

5141 Madison Avenue
Indianapolis, Indiana 46227
787-7211

1605 South State Road 135
(Olive Branch Rd. at State Rd. 135)
Greenwood, Indiana 46143
787-7211



ADVENT-URE—Thirty-two families at St. Malachy, Brownsburg, joined for a pitch-in dinner. "St. Nicholas" (Ray Parent, top) told the children the Christmas story and about the life of the bishop-saint. In lower picture Colleen Murray, dressed as St. Lucia brought in a bread wreath with candles. Then she gave the children candy canes. Each family made a nativity set of wood block and felt. The Advent-ure was organized by Karen Murray, a member of the adult catechetical team. (Photos by Bill Murray)



Westside RETIREMENT Village

8616 West Tenth Street
Indianapolis, Indiana 46234
(317) 271-1020

*Wishes You a Very
Merry Christmas*

**"YOUR BEST
CHOICE"**

*in Retirement Living
for 1991*

Book details Providence Sisters' mission in China

by Marilyn Bisch

As their sesquicentennial celebration draws to a close, the Sisters of Providence of St. Mary of the Woods are also observing the 70th anniversary of the founding of their mission in China, another important milestone in their history.

To commemorate the establishment on Nov. 24, 1920, of the first American Catholic ministry dedicated to the education of Chinese women, the order has published "Against All Odds: Sisters of Providence Mission to the Chinese, 1920-1990," by Providence Sister Ann Colette Wolf.

"Against All Odds" is the story of the order's first overseas mission from its foundation to the present day. The book is available for \$12.75 from the Providence Center Gift Shop, St. Mary of the Woods, Ind. 47876.

Sister Ann Colette's selection as author was a natural choice. The Evansville native served in the China mission from 1946 to 1967, first on the mainland and then in Taiwan. During those years, she taught English in the schools and assisted mission foundress Mother Marie Gratia Luking in

many capacities. Upon Mother Marie's retirement, Sister Ann Colette was named regional superior of the China mission.

In 1919, Bishop Tacconi, a veteran missionary to China, visited St. Mary of the Woods to petition Mother Mary Cleophas Foley to open a school for girls in the impoverished and politically unstable northern Chinese province of Honan. No American sisters had ever taught in China, but the bishop knew from experience that efforts to convert the Chinese to Christianity would never succeed unless women had the opportunity for education.

The bishop's request came at a time when the teaching skills of the Sisters of Providence were in great demand. Many of Mother Mary Cleophas' advisors considered a foreign mission impractical. The decision to accept the undertaking was not easily made, but it was in keeping with the emphasis the Sisters of Providence placed upon expanding educational opportunities for women.

More than 100 sisters volunteered immediately, despite having been advised that "... those who go need never expect to return here—except on their way to heaven they may pass through St.



CHINA CHRONICLES—Providence Sister Ann Colette Wolf (left) presents a copy of "Against All Odds" to Providence Sister Nancy Nolan, general superior of the order.

Mary's—that would be all right. Prepare your heart; it is all sacrifice."

Sister Marie Gratia Luking, a Connersville native who was to become the mission's foundress, was not among those first volunteers. She continued to think and pray after the initial announcement. From the mission in Richmond, where she was assigned as superior, she wrote to Mother Mary Cleophas that she wished to be considered. Soon she received word that she was to lead the missionary group.

Providence Sisters Eugene Marie Howard, Clara Mitchell, Winifred Patrice O'Donovan, Mary Elise Renault, Marie Patricia Shortall and Marie Gratia traveled by ocean liner, train, riverboat and rickshaw to arrive in Kaifeng. Not one of the sisters spoke the language. Not one had received orientation to the culture. No American sisters preceded them as teachers. But they were ready to serve.

That first year, Sister Marie Gratia wrote that "it was the coldest winter on record."

Their home was primitive, with brick floors, mud-plaster walls, rice paper windows, no lights, no running water, no heat. In spite of hardships, the sisters immediately set to work to learn the language, dispense medical assistance, and plan for their school.

On March 21, 1921, less than four months after their arrival, the sisters opened the Hua Mei Junior High and Elementary School, an immediate success.

Sister Marie Gratia's philosophy "to educate, to unbind minds as well as feet" was embraced by the many young women who came to their doors. However, growth of the mission was suspended in 1927 when the Chinese Communist rise forced the sisters to flee Kaifeng for two years.

Upon their return, Sister Marie Gratia reopened the school and moved to complete plans to establish a native sisterhood. With ecclesiastical acceptance and the approval and encouragement of the Sisters of Providence in America, the Providence Sister-Catechists were officially established on May 1, 1929. Three candidates were accepted immediately, and other young women soon joined them. A novitiate was constructed in Nan Kuan, outside Kaifeng.

The catechists' apostolate was spelled out in ministries to benefit women, children and the family; staffing catechumenates or houses of religious instruction, visiting homes, serving in dispensaries set up by missionary priests, operating schools, and maintaining homes for abandoned babies.

The 1930s were turbulent years in China. Civil war continued to rage, and in 1936 the Japanese invaded. Trains filled with wounded Chinese soldiers arrived daily in Kaifeng, a major railroad hub. The American sisters, who went to China as teachers, now worked day and night to provide medical care and spiritual comfort. The sister-catechists housed and fed hundreds of refugees who passed through the gates of the novitiate.

Following the United States' declaration of war on Japan, the nine American sisters in Kaifeng were interned in a concentration camp with 2,000 other foreign nationals. Though food was in short supply and conditions were poor, the camp inhabitants soon formed an independent community.

Negotiations between Vatican representatives and Japanese officials freed men and women religious in the camp six months after their imprisonment. Sister Marie Gratia and the

other American sisters were taken to a convent in Peiping and remained under house arrest for the duration of the war.

Thinner but undaunted by illness, surgery and war experiences, the sisters returned to Kaifeng after peace was declared to again rebuild and reopen the school. Political unrest continued to unsettle China, and in 1948, fearing a Communist takeover, the U.S. government ordered Americans to leave the mainland.

Sister Marie Gratia refused to abandon the Chinese mission. She searched for a new home for the sisters, the sister-catechists, and their schools. An alumna of the school in Kaifeng urged Sister Marie Gratia to consider relocation in Taiwan.

Taiwan had been returned from Japanese to Chinese governance at the end of the war, and the island was teeming with refugees eager for freedom of religion, for education, and for opportunity. As quickly as possible, Sister Marie Gratia leased a house and a storefront, then immediately established a school and a clinic.

The Sisters of Providence and the sister-catechists flourished in Taiwan. With new land and buildings, the missions expanded. In 1956, the Taiwanese government honored the school for academic excellence. By 1958, a junior college had been established and, in 1962, Providence College, a four-year institution, was opened.

In 1960, the sisters and students joined to celebrate the 40th anniversary of the founding of the China mission. At that time, the Congregation of the Sisters of the Providence conferred upon Sister Marie Gratia, the leader and only surviving member of the original band, the personal title of Mother and Foundress of the missions of the Sisters of Providence in China. Mother Marie Gratia continued her missionary work until her death at age 79. She served in China for 44 years.

The 1960s and '70s were years of change and growth for the China mission. The Providence sister-catechists were established as a religious community with diocesan status and became an independent congregation.

Today 50 sister-catechists serve 1,500 students at Providence High School in Taipei and 1,200 kindergartners in Taipei and Taichung. Sister-catechists also work in hospitals, parishes and at a hostel for college students. Currently plans are underway to build a college.

Providence College, now owned by the Diocese of Taichung and renamed Providence University, launched a graduate program in 1981. Today the university serves more than 7,000 women.

Fourteen Sisters of Providence continue the order's work among the Chinese people. Nine serve on the faculty of Providence University, while others are involved in a variety of educational causes that include prison ministry and the instruction of severely handicapped children.

The 400-page history chronicles the progress of their remarkable mission, and the central role it continues to play in the ministry efforts of the Sisters of Providence. As a 1988 committee directed the American Congregation "From France to America to China, the call to mission is basic to our history. As the center of the world's population shifts to Asia, the call to continue our mission with the Chinese takes on renewed importance."

(Marilyn Bisch is media coordinator in the Office of Communications for the Sisters of Providence.)

ATLAS

RESTAURANT SUPPLY

ON THE MOVE

Refrigerators, Ranges, Furniture

3329 N. Shadeland, Indpls., IN 46226

— FOOD SERVICE EQUIPMENT & SUPPLIES	— GLASSWARE	— JANITORIAL
— FURNITURE	— CHINA	— PAPER PRODUCTS
	— SILVERWARE	— UTENSILS

Phone: 317-541-1111
TOLL FREE 1-800-333-2001
"Look For Extra Discounts"

BRING YOUR TRUCKS FOR CASH & CARRY SAVINGS

Discover How Robin Run Village Can Preserve Your Assets

Indy's Premier Retirement Facility where your assets are protected as you enjoy all of the many amenities available to you. Robin Run Village is the only Retirement Village in the Central Indiana Area to offer such a Program. If you should leave Robin Run Village for any reason (including death) 75% of the THEN current entry fee would be returned to you or your estate upon resale of your living unit. While you are living in Robin Run you will have meals provided, housekeeping, flat laundry service, activities, transportation, arts and crafts, social programs, seminars, emergency call system, banking, convenience store and many other services.

For more information return the attached form or call us at 293-5500 and be sure to ask about our HEALTH CARE PLAN.

Robin Run Village
5354 West 62nd Street
Indianapolis, Indiana 46268

NAME _____

ADDRESS _____

PHONE _____



5354 West 62nd Street
Indianapolis, Indiana 46268
(317) 293-5500

Priest, sisters make beautiful music together

by Mary Ann Wyand

The gift of music is offered year-round at Our Lady of Grace Monastery in Beech Grove, where the Sisters of St. Benedict sing together during daily worship as part of their community's charism.

Many of the sisters also sing and play instruments for fun and recreation as an avocation.

Benedictine Sisters Harriet Woehler, Mary Robert Palmer and Mary Xavier Mueller occasionally join Father Frederick Easton, vicar judicial of the Metropolitan Tribunal, to play ensemble music by request. Father Easton plays the violin, Sister Harriet plays the cello, and Sister Mary Robert plays the piano, with assistance from Sister Mary Xavier as page-turner.

"We got this ensemble idea going at a reception for Father William Stumpf after his ordination (in 1985)," Father Easton recalled. "It's quieting and there's a certain sense of creativity and satisfaction."

The four musicians have performed together for the past five years for residents of the St. Paul Hermitage in Beech Grove, for participants at a national conference of pastoral musicians held in Indianapolis, and for parishioners at several archdiocesan churches.

"Music has been an important part of the Benedictine community," Sister Harriet said. "I'd say it's integral to me. It's part of my life. It's been a part of my life since I was in the first grade."

In contrast, Sister Mary Xavier noted that music has "really been a life-saver for me" during retirement. The former organist at St. Joseph Hill Parish during the 1950s and '60s said she enjoys playing piano duets with Sister Mary Robert.

Father Easton said his father played the violin, and he took violin lessons while a student at St. Charles Borromeo School in Bloomington. Years later, he played in ensembles while studying for the priesthood at St. Meinrad Seminary and at St. Vincent Seminary in Pennsylvania.

"Music reflects life," Father Easton said. "It reflects the inner soul of the human being and also our aspirations, what we hope for, not only what is. Modern music tends to feel a call to reflect what is in the world, and so we hear a lot of violent-sounding music at times that is not altogether pleasing."

The archdiocesan priest said he prefers music from the late Renaissance Period through the Romantic Period, as well as compositions from the Impressionist and Baroque periods.

"There's a parallel with trying to understand music and trying to understand the Scriptures," he said. "We are trying to understand what the composer or the (biblical) author meant, not what we have laid out."

Musicians must try to be "true to what the composer meant," Sister Harriet added, "to try to understand who the composer is, what he was like, what he wrote like, and then to try to make that in yourself."

However, Father Easton noted, people often prefer to bring contemporary viewpoints to their personal interpretations of both music and Scripture. "The artist could bring his or her own understanding," he said, "rather than to seek the soul of the composer in the music."

Since Catholicism moved from the traditional Latin Mass to post-Vatican II liturgical practices, people rarely have an opportunity to hear the beautiful Gregorian chants, Sister Mary Robert noted. Trained in the Gregorian style of music, the first prioress at Our Lady of Grace Monastery said that music was "built for Latin and doesn't lend itself to English."

Use of the guitar, drums, xylophone and other contemporary instruments add variety to today's liturgical music, she said, but regardless of which instruments are chosen "the important thing is to maintain the reverence. You don't want to mix it up with a nightclub."

When playing together, ensemble members manage to expertly blend their individual talents as musicians even

though they have little time to practice before performances. "You do what you can," Sister Harriet said. "You work one little inch at a time and hope eventually you

will get there. We are far from perfection. Some of our pieces are more perfect than others. When we get finished, we say, 'Oh, that was nice. Let's do it again.'"



ENSEMBLE—Benedictine Sisters Mary Xavier Mueller (standing, at left), Mary Robert Palmer (seated, at piano) and Harriet Woehler (at right) join Father Frederick Easton, vicar judicial of the Metropolitan Tribunal, to present an evening program at Our Lady of Grace Monastery in Beech Grove. (Photo by Mary Ann Wyand)



Grinstein Funeral Home, Inc.

SAM H. PRESTON, OWNER
The oldest Funeral Established in Indianapolis — Founded in 1854
"Centrally Located to Serve You"
1601 E. New York Street Indianapolis, IN 46201 (317) 632-5274

APPLE VALLEY FARMS

ORCHARD & GREENHOUSE

812-366-3377

Poinsettias

Direct from the Grower — Discounts for Churches

— OPEN DAILY: NOON UNTIL DARK —

1/4 to Corydon Exit, North on Indiana 135 — 3 miles, left on Sival Rd. Follow the signs 1/2 mile.

Indianapolis' first adult day care center marks 10 years

In November, 1980, Holy Trinity Parish started something new to Indianapolis. It opened the first full-time adult day-care center in the city.

The idea was to provide care for frail and disabled elderly people during the day, while their principal caregivers work or take some rest from their heavy responsibilities.

Catholic Social Services (CSS) added the Holy Trinity Adult Day Care to its mission and program in Nov., 1982.

To celebrate the 10 years of service to the elderly and dependent population, Holy Trinity Catholic Church and CSS combined resources for a "Weekend Day of Care" celebration on Nov. 17, 1990.

One highlight of the afternoon was the reading of Governor Evan Bayh's proclamation by Father Kenneth Taylor, pastor of Holy Trinity. The Indiana governor commended the adult day care mission of CSS. Participants enjoyed a lunch of chili, Christmas gift shopping and an entertainment program.

Tull and Shelly Glazner's String Band played a variety of nostalgic tunes with their assorted instruments. Day care clients added to the festive by serenading with a rhythm band of their own.

In recognition of the celebration, the Holy Trinity church's day care center created a huge banner that read: "Happy 10th Anniversary Adult Day Care."

Volunteers joined staff members to assist with the celebration. Among them were Ursula Durnewind, a recent recipient of the key to the city for her volunteer service, Indiana University student Rhonda Doolin, Michalen Maternowski and the volunteers who operated the St. Vincent de Paul thrift shop.

Since Holy Trinity was started, CSS has expanded the adult day care program to include two additional sites in Indianapolis. In 1986, Adult Day Care East was opened at 2630 N. Arlington.

In July, 1990, CSS subcontracted with A Caring Community to manage a third site.



CRAFT WORK—Volunteer Ursula Durnewind displays craft work made by clients of the Holy Trinity Adult Day Care. In the background, senior citizens enjoy a lunch of chili.

A Caring Place Adult Day Care Center is located in Fairview Presbyterian Church, 4609 N. Capitol.

These adult day care centers are open five days a week, from 7:30 a.m. to 5:30 p.m., and on one Saturday per month.

Participants receive a hot, nutritious meal at noon. A typical day's activities include current events, physical exercises, arts and crafts, ecumenical devotions, and special events.

Funding for the CSS adult day care programs comes from the Archdiocese of Indianapolis, the Central Indiana Council on Aging, Indiana Department of Human Services, United Way, the Veteran's Administration and A Caring Community.

The adult day care centers need volunteers. Donations of materials, such as fabric remnants, yarn, trims and laces, marking pens and art supplies are welcome, also. Those who wish to help or obtain information may call the program director at 317-545-4333.

Catholic Communications Center

presents the

Televised Mass

WXIN-59

Indianapolis

Sundays

6:30 AM

The Catholic Communications Center is offering TV MASS viewers a copy of the prayer booklet, "PERSONAL PRAYERS." For your copy, send your name and address to: Catholic Communications Center, P.O. Box 1410, Indpls., IN 46206, (317) 236-1585.



January & February 1991 TV Mass Schedule:

Date	Celebrant	Congregation
Jan. 6	Fr. Joseph Riedman	Members, O.L. Greenwood Parish, Greenwood
Jan. 13	Fr. Robert Borchertmeyer	Members, Little Flower Parish, Indpls.
Jan. 20	Fr. William Stinemann	Members, St. John Parish, Indpls.
Jan. 27	Fr. Joseph Wade	Members, St. Matthew Parish, Indpls.
Feb. 3	Fr. Adolph Dwenger	Members, St. Bridget Parish, Indpls.
Feb. 10	Fr. Glenn O'Connor	Members, St. Philip Neri Parish, Indpls.
Feb. 17	Fr. Francis Buck	Members, Our Lady of Lourdes Parish, Indpls.
Feb. 24	Rev. Thomas Glegg	Members, Christ The King Parish, Indpls.

Generosity, commitment lead youth to vows, research finds

by Catholic News Service

BOSTON—The "impulse to generosity," when combined with a spiritual commitment, leads young adults to religious orders, according to two Boston University researchers who are looking into the future of religious life.

Vincentian Father David Nygren and Sister Miriam Ukentis, a Sister of St. Joseph of Carondelet, are involved in a three-year, \$573,000 study funded by the Lilly Endowment on "Factors Influencing the Transformation of Religious Life in the Catholic Church in the United States." Both are psychologists working at Boston University's Center for Applied Social Science.

In an interview with *Boston University Today*, the university's newspaper, the two said the urge to sacrifice

one's comfort for others—what they call the "impulse to generosity"—is alive and well in young adults today and is not limited to those interested in joining religious orders. But a spiritual commitment is needed to sustain those involved in social service through religious orders today, they said.

"Work with the poor without some higher motive would not sustain a person who has committed his or her life to poverty, celibacy and obedience—it's too radical a sacrifice," said Father Nygren. "But we believe that becoming celibate and becoming poor enables us to be with people in a radical way and that can only be sustained by God's driving force in our lives."

The researchers said there is a consensus on the importance of celibacy for religious life. "Interestingly,

many people who are perceived as more liberal thinkers nationally see celibacy as totally non-negotiable," said Sister Miriam.

"It's a discipline that is very difficult, but it's one that enables people to focus their intensity toward service—and I don't think that's going to change," said Father Nygren.

The study, scheduled to end in February 1992, includes a national survey of some 10,000 brothers, sisters and religious-order priests as well as a look at the factors motivating those who are described by others as "authentically caring people."

Father Nygren told the *St. Louis Review*, newspaper of the St. Louis Archdiocese, that caring religious respond to human need because they believe God is calling them to do so, not because they want to reduce the tension they feel when confronted with the need.

"If we can... lead people to be more associated with that dynamic of caring, we believe we can move people more in accord with the reason why they came to religious life, which is to learn how to care for people in a more profound way," he said. "At the core, that's the purpose of religious life, to manifest God's care for the world."

Sister Miriam told the *Review* that religious life will incorporate many shapes in the years to come.

Religious congregations and those joining them now "have the responsibility of reading the signs of the times as the (Second Vatican) council called them to... of reading the Gospel, of reading their own traditions and responding to the people."

The researchers told *Boston University Today* that not all the 1,200 religious orders currently in existence can or should survive in the next millennium.

"We see that as a part of the cycle of history," said Father Nygren. "Over 2,000 years, religious orders have come and gone... We believe a fair percentage of them will die, and that new ones will emerge in proportion to their responsiveness to absolute human need."

See of Cincinnati faces money crunch

by Catholic News Service

CINCINNATI—Facing a projected archdiocesan deficit of \$1.5 million over the next three years, heads of Cincinnati archdiocesan departments have proposed restructuring plans to cut costs by \$700,000 and raise income by \$800,000 during that period.

The archdiocese, which has about 200 people on its staff, had a budget of \$8.56 million in the fiscal year 1989-90.

Central to cutback plans is a proposal to revamp archdiocesan departments by cutting back the number of main departments from six to three, reducing central office staff and employing eight "parish consultants" to link parish needs to archdiocesan and regional resources.

The consultants would be paired to form four teams, each serving one of the archdiocese's geographic areas. Each area has about 60 parishes.

Auxiliary Bishop James H. Garland, archdiocesan director of pastoral services, announced the restructuring proposal at a meeting Dec. 1 of the Archdiocesan Pastoral Council. He and the other departmental directors presented it to archdiocesan office directors Nov. 30 and to the priests' council Dec. 3.

Archbishop Daniel F. Pileary said a final decision on the proposed restructuring would not be made until office directors and staff and the priests' senate are consulted on details of the plan.

The proposed time line was for consultations to take place in December and January, with a final decision to be made in February. If the restructuring plan is approved, it would be implemented over the spring and summer. Bishop Garland said it was too early to say how many archdiocesan employees would be terminated in the restructuring because "the proposal is still in process."

The proposed personnel cuts would be the second archdiocesan workforce reduction in two years.

Father R. Daniel Conlon, archdiocesan executive services director, said the parish consultants would be like "field representatives" in a company.

Bishop Garland said the idea was taken from a similar decentralization plan adopted by the Milwaukee Archdiocese two years ago. In the Milwaukee restructuring, the element that were happiest with was the establishment of parish consultants, he said.

Various proposals for generating more income in the Cincinnati Archdiocese include:

►Increasing the archdiocesan assessment on parish income, currently set at 4.2 percent.

►Launching an archdiocesan-wide stewardship drive to increase parish incomes, leading to higher archdiocesan income without a percentage increase on the assessment.

►Asking each parish to contribute \$1,500 a year to the priests' retirement fund for each priest serving its pastoral needs.

Other proposals to cut expenditures include passing on some health insurance costs to employees, merging subsidized inner-city schools, reducing archdiocesan allocations to Catholic Social Services, cutting the subsidy to the cathedral and combining all archdiocesan newsletters into a special section of the Catholic Telegraph, the archdiocesan newspaper.

The archdiocesan financial services department released a review of archdiocesan finances over the past decade which showed that archdiocesan revenue rose 60 to 75 percent between 1980 and 1990, but costs rose 94 percent in the same period.



As we celebrate the birthday of
our Savior, we ask him to bless
all benefactors of Saint Meinrad
Seminary for their generosity.

SAINT MEINRAD ARCHABBAY & SEMINARY

Preparing Parish Priests Since 1857

Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1990 by Catholic News Service.

Try not to miss the 'real' Christmas this year

by Neil Parent

Returning from Communion, I settled quietly into the pew, my mind searching for some quiet. Diana, my 5-year-old daughter, crawled into my lap.

"Daddy, do you know what is pink and black?" she whispered into my ear.

"Shhhhh, honey, Daddy is trying to pray."

"Daddy, do you know what is pink and black?" she said again, this time her voice rising.

"Honey, please! Can't you see that Daddy is trying to pray?"

"Just tell me, Daddy, what is pink and black?" she said insistently. "OK, what is pink and black?" I whispered reluctantly in response to her joke.

"It's a sunburned zebra," she said, her face breaking into a self-satisfied smile.

Despite my best efforts, I couldn't stop from chuckling even though we were supposed to be sitting quietly in church.

Her body quivered, too, as she took pleasure in having caused me to laugh. But my amusement was not so much over the joke as it was over her, me—the whole situation.

"Daddy, what's ...?" she started up again.

"Now, Diana, that's enough. Mass is almost over and you can ask me when we are finished."

"When is Mass going to be over?" she asked, her eyes filling with excitement.

"In about five minutes," I said.

"Five minutes?" she asked. "That's all? Yippee!"

Her last word soared just as the choir finished its post-Communion song, cutting into the silence. Several displeased looks shot our way.

So much for celebrating the "liturgy . . . the outstanding means by which the faithful can express their lives," as was so eloquently stated at Vatican Council II. But that is how Mass normally goes for many families with small children. You do the best you can.

What is commended in theory is often a far cry from lived reality. Even so, it was *via* good for the bishops at the council to hold up the ideal.

But it is just as important that one be able to settle for less than the ideal and, indeed, even find in that "less" something that may be ultimately more beneficial than if everything had gone perfectly.

Take Christmas. Not too many occasions carry more ideals than it does. Our society—and to some degree even our church—has so idealized Christmas with feelings of joy, peace, and good will toward

others that unless you experience something approximating ecstasy, you are bound to feel let down.

The problem is not with the key meaning of Christmas; the problem is in allowing that meaning to be subverted by an array of images, both visual and hearing, that for commercial reasons tug profoundly at our deepest longings for a sense of well-being and contentment.

Day after day, during what one wishes would be the wonderfully quiet and expectant season of Advent, when we should take some time to reflect on how we might help make God more incarnate in our world, we instead find our expectations raised to the level of the impossible.

We are seduced into perceiving Christmas primarily in terms of the family assembled by the glowing fireplace, falling snow, people lost in the happiness of the moment.

Who can argue with such images? They are all good, and indeed in some ways represent a world in harmony.

kind of world symbolized by the coming of the Prince of Peace. But we ought not see them as goals that we must somehow accomplish to have the perfect Christmas.

Rather, we ought to set our sights on seeing Christmas, that is, the coming of God in flesh, as more than likely to come in the messiness of the moment.

Realistically, we find Christmas in the countless things that go wrong rather than right, in the sick person we must tend to rather than in the perfect Christmas dinner we would like to host, and especially in the little 5-year-old who won't be quiet in church but still needs our understanding.

Unless we can somehow see God in these moments and, in fact, make God's presence in them more evident through our patient, accepting love, Christmas will have come and gone and we will have missed it.

(Neil Parent is coordinator for catechesis and religious education with the U.S. Catholic Conference.)



MEMORABLE MOMENT—Unless we see God in moments that go wrong rather than right, Christmas will come and go and we may miss it. (CNS photo by James Baron)

'Grow into' the spirit of Christmas over the years

by David Gibson

Christmas isn't only what it appears to be on the surface.

The celebration of Christmas has a lot to do with gift-giving, obviously. But you have to ask, "What is the gift giving all about?"

Gift-giving can mask or unmask the spirit of generosity and caring at the heart of Christmas. On the surface, gift-giving

may appear to be a celebration of things and new possessions. It can turn into that. But it can symbolize much more.

Or, on the surface, Christmas appears to be a celebration of hearth and home. Shared with relatives and friends, Christmas becomes an intimate festival.

But again, Christmas is more. If Christmas turns one's gaze toward the securities of home, it should also toward the gaze to the homeless and the insecure.

First impressions of Christmas aren't meant to be the last. A child's wondrous impressions of this holiday hint at its greatness. But, thank God, there is always more meaning in Christmas to grasp. Otherwise, in time it might get old. Instead, you can "grow into" the spirit of Christmas over the years, celebrating it again and again as though it were always new.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Celebrate Christ's love for us

This Week's Question

In your own words, what is the message of Christmas?

"Christmas is 'Jingle Bells' or 'Silent Night.' It's shopping for presents or going to midnight Mass. It's a Christmas tree or a manger scene. It's Santa Claus or the baby Jesus. It's commercial or it's holy. But either way, I think it's God-inspired love." (Laurel Yanish, South Haven, Minnesota)

"It means God taking flesh so that we can encounter Christ in person and recognize ourselves in him. . . . Christmas asks us the question: 'What does it mean that God took flesh in our world and that God continues to become flesh in our world through his body, the church?' " (Father Steve Binsfeld, Avon, Minnesota)

"It makes everyone sit up and take notice of their blessings, and what they can do for others. Life would be great if every day was Christmas, and we celebrated Christ's love for us." (Jeanne Pelletieri, Columbus Junction, Iowa)

"Love entered the world in the form of a baby who was to grow to manhood and shower the world with mercy. . . . Those of us who love him, he will gather into his loving and merciful arms when we die. Wow!!" (Agnes Kins, Sauk Centre, Minnesota)

"Christmas is children—visions of Santa and his reindeer flying through the darkened sky—touching each home and heart. I know that's true, for in my own childhood, he passed by my window one Christmas Eve and waved to me!" (Mary Louise Jacobus, Budd Lake, New Jersey)

Lend Us Your Voice

An upcoming edition asks: "Teen-agers: What makes the struggle to grow as a unique, one-of-a-kind individual difficult?"

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



'Gift of the poor to the less poor' symbolizes true Christmas spirit

by Br. Cyprian L. Rowe

"Once upon a time" may seem hardly a phrase to begin a New York story, given the realities of 1990 that could make some wonder if there is anything of the fairy tale about the Big Apple.

But there is a New York Christmas story in my life that takes on all of the trappings of magic.

There were three of us—Johnny, Elizabeth and me. It was Christmas. We walked toward Riverside Drive, filled with the energizing joy of the holiday season.

Along the entire block, light from the decorations spilled across the sidewalks into the streets. Lights on opposite sides of the wide avenue sent greetings back and forth in an array of reds and greens and blues.

When we got to our building, I realized that I had lost my wallet with about \$11 in it.

Now in those days of 16-cent movies and 10-cent subway fares, \$4-dollar jeans and \$3-dollar sneakers, \$11 was a whole lot of money for someone my age.

Along 135th Street up to Broadway, we retraced our steps. Nothing. We went up to my apartment. As soon as I told my mother what had happened, the phone rang. A man in a heavy accent asked for me. He had found the wallet.

He lived nearby. We rushed over to the

building and found the apartment. He came to the door, handed me the wallet, and wished the three of us a "Merry Christmas" in a heavy Spanish accent.

When it seemed that I was reaching inside the wallet to give him something, he held up a refusing hand and said "Merry Christmas" again.

Those days were days of great change. While my family had not been the first African-Americans on the block, we were the first African-Americans there who were not janitors.

We moved onto a street that was a melange of early 20th-century immigrants' children and grandchildren, Irish and Italian and Greek and a smattering of Spanish, and a few, very few Puerto Ricans. (In those days, Spaniards were insistent on not being confused with Puerto Ricans, language notwithstanding.)

Lower Washington Heights, it was called—north and west of Harlem, on the Hudson River, with grand buildings close to Riverside Drive and cookie-cutter tenements up the block.

It was in some of these tenements that the new migrants were moving. They were Puerto Rican, and they were poor. The man who had found my wallet was one of these newly arrived.

Eleven dollars was a lot of money for him, too. When he opened the door to his apartment, there were no sounds of music and there were no decorations on the door



to speak of. Maybe some small token of the season.

But he had returned my wallet. A gift of the poor to the less poor on a holiday of love.

Probably what he gave me was a good deal more than lost money. He gave me a grace of life, a knowing at some level that in the midst of human squalor there is beauty, like newborns in mangers.

He gave me the gift of Christmas: that the joy is always in the giving back of life given. This has to be its own reward.

I could not reward him and have never forgotten him. The real gift, I suppose, lives in the land of "once upon a time". It becomes the stuff of life.

(Marist Brother Cyprian Rowe is a public health advisor for the Office of Treatment Improvement in Rockville, Md.)

Catholic Charismatic Renewal of Central Indiana

THE MONTHLY CHARISMATIC MASS WILL BE HELD ON NEW YEAR'S EVE.

Date: December 31, 1990

St. Lawrence Church
4650 N. Shadeland, Ave.
Indianapolis, Indiana 46226
Phone: 317-546-4065

New Year's Eve Mass — 9:30 PM
Fellowship & Refreshments — 8:00 PM

— FOR MORE INFORMATION CALL: —
24-Hour Message Center — 317-571-1200



Fieber & Reilly
Insurance Agency, Inc.
Robert C. Hayford
Company Professional Services
207 N. Delaware 636-2511
Indianapolis, Indiana

Caribbean Eastern Cruise
March 31st thru April 7th
New Luxury Ship
Starting at \$1,095 per person plus port tax.
CAREFREE TRAVEL
895-2444

Pre-plan your funeral

It's a good feeling knowing it's done...

Call on us. Find out more about our **INDIANA FUNERAL TRUST FUND** — a special program to help you pre-plan.

Summers Funeral Chapels
3040 N. Capitol Ave. 2515 East 34th St.

924-5329

— St. Vincent de Paul Society —

SPECIAL APPEAL

to help pay the cost of
Holiday Food Baskets being distributed
FREE to the NEEDY

EVERY DOLLAR DONATED WILL BE USED FOR FOOD
(Tax Deductible)

Funds are made available to any parish in the Archdiocese having a need.



Dear Vincentians: YES, we want to help bring joy to those in need this Christmas Season. Enclosed is our donation of: ☐ \$5 ☐ \$10 ☐ \$25 ☐ \$50 ☐ \$100 ☐ Other

Name _____
Address _____

Parish _____ Phone _____

Each dollar will provide up to 8 pounds of food!

Make Checks payable to:
SVDP Society
Box 19133
Indianapolis, IN 46219

PRE-CHRISTMAS SALE

All Christmas Items

— Yes, we have —
THE KNEELING SANTA



10%
— to —
40% OFF

- Cards • Snow Domes • Calendars
- Nativity Sets
- Music Boxes • Gift Wrap
- Ornaments

THE VILLAGE DOVE
SERVING THE CHRISTIAN FAMILY
RELIGIOUS GOODS AND BOOKS

BETH KUCZKOWSKI & CATHY PARESH
722 E. 65th • Indianapolis, IN 46220
Mon. - Thurs. 10:00 AM - 6:30 PM
Frid. 10:00 AM - 5:00 PM
Sat. 10:00 AM - 5:00 PM
(317) 253-9552

FOURTH SUNDAY OF ADVENT

The Sunday Readings

Sunday, December 23, 1990

Samuel 7:1-5, 8-11, 16 — Romans 16:25-27 — Luke 1:26-38

by Fr. Owen F. Campion

The Second Book of Samuel is the source of the first reading in the liturgy of this Fourth Sunday of Advent.

Samuel was the first prophet so acknowledged in Hebrew traditions after Moses. His appearance on the religious scene was at a moment when the Jewish nation was in its formative stage. The son of Elkannah, who himself was not a Jew, and Hannah, who was Jewish, Samuel was consecrated to God's service by his mother very early in his life. As a prophet, he represented God among the people. As such a representative, his choice of David to be king of Israel was regarded as a divine act. Samuel anointed David to signify his choice.

Anointing still occurs in the liturgy as priest and bishops are anointed at their ordination to stress the idea of vocation. Catholic kings also once were anointed, but the symbolism has become extinct with the fact that only two Catholic monarchies survive, those in Belgium and Spain, and in neither case is the king solemnly crowned and anointed at the beginning of his reign. The two books of Samuel contain



memories of Samuel and of the ancient days in Israel's religious history. Presented as history, they are more specifically religious history. Their purpose is to convey a religious message. In this case, the message is David's selection, Samuel's presence among the people, and in them, and in a series of events, God's undying protection of his people.

St. Paul's Epistle to the Romans furnishes the Liturgy of the Word with its second reading. St. Paul's epistles all taught a lesson, usually many lessons. They also reassured the early Christians, a situation required in those times so hostile to Christianity.

In this weekend's reading, Paul comforts and challenges the Christians of Rome to whom he sent his epistle, or letter. In that letter, he assured them that God himself had come to them in their faith. Also, God would strengthen them despite the obstacles a hostile culture, and threatening political authority, would raise against them.

St. Luke's Gospel, and precisely its graceful and exciting story of the Annunciation, present this weekend's liturgy with its Gospel reading.

Of the four Gospels, St. Luke's Gospel is the most detailed in its story of the Lord's birth and the events preceding it. Central to the story is Mary. In Luke is the story of the Annunciation, the birth of Jesus, the presenta-

tion of Jesus in the temple, and the loss of Jesus while he discoursed with the elders and his parents were returning to Nazareth unaware that he was not with them.

St. Luke's emphasis upon Mary is no coincidence. Nor is it simply a fact of spiritual importance. The references to Mary are powerful and expressive. They deserve, indeed demand, meditation and thought if their meaning is to be grasped with full impact.

Reflection

With this liturgy, the church celebrates for us, and with us, the final days of Advent. Tomorrow we liturgically will celebrate the vigil of Christmas. Our society joyfully and excitedly will celebrate Christmas Eve. The Lord figuratively will be near as we remember the day of his birth. Hopefully, Advent has been spiritually productive so that at Christmas we can say in our hearts and souls that Jesus is nearer to us.

The readings teach us a thrilling and critically important message. It reminds us that we never are alone. God's people have never been alone. God always is with us. Long ago, God gave his people leadership in the exceptional King David. God gives us leadership and fulfillment in Jesus himself. God's own Son our brother in the humanity of the Incarnation.

David was not so much the fulfillment in himself of God's enduring promise to

protect and guide his people, as he was a symbol, a prefigurement, of the absolute protection and guidance with which God would bless us in the appearance and action of Jesus amid human events.

"God loves you!" the church exclaims. "Always, God loves you!" There is no pause in his love, no exception!

God's love for us, as any love, implies a relationship. It seeks and accommodates response, as does any love. Our response is to love God ourselves. Love is gift. It is trust. The marvelous passage from St. Luke's Gospel gives us the image of Mary who loved God unreservedly, without question, without self-interest, and the relationship of God's love and her love in communion with each other produced the gift of Jesus to humankind.

Just as Mary trusted in spite of the unprecedented revelation that she would bear a child in a way unknown to human nature, we too must trust God in the belief that regardless of the obstacles or illogic, seemingly in the way of such trust, only that trust will build strength and satisfaction for us.

If we love God and respond to God's love for us, then we will present God to our own loves and to our own surroundings in a way very different, of course, from the unique way in which Mary presented Jesus to the world, but real and immensely productive nonetheless.

THE POPE TEACHES

Mary offers example of holiness

by Pope John Paul II

Remarks at audience December 12

The holiness of the church is manifested in the Holy Spirit's gifts of grace in the lives of believers.

Just as the "Spirit of holiness" (Romans 1:4) consecrated the human nature of Jesus, so too, from the day of Pentecost until the end of time the Holy Spirit continues to call all the members of Christ's body to share in the holiness of their divine head.

The first and greatest example of holiness in the life of the church is the Blessed Virgin Mary, whom God chose to be the mother of his son.

St. Paul frequently compares the members of the church to a temple, "a dwelling place of God in the Spirit" (Ephesians 2:19-22; cf. Corinthians 3:16; 6:19).

The same image appears in the first Letter of Peter, where those who have been "sanctified by the Spirit" (Peter 1:2) are described as "living stones . . . built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices to God through Jesus Christ" (1 Peter 2:5).

Through the indwelling of the Holy

Spirit and his sanctifying work, believers are enabled to share in Christ's own sacrifice and thus to worship the Father "in spirit and truth" (cf. John 4:23-24).

In his exposition of the Apostles' Creed, St. Thomas Aquinas observes that the Creed easily passes from affirming the church's faith in the Holy Spirit to expressing her belief in the "holy Catholic Church" and the "communion of saints" ("In Symb. Apost." a 9).

It is the Spirit who gathers believers into the unity of the Church, which Christ made holy by his blood. With the Father and the Son, he dwells in their souls, and thus he makes possible a communication of spiritual goods between Christ and the members of his body.

Despite the presence of human weakness and sin in her individual members, the church knows that she possesses an authentic sanctity, which is the gift of the Holy Spirit.

As she makes her way through history toward perfect union with her Lord, the church rejoices in the various ways in which this sanctity shines forth in the lives of all those who, in baptism, have been "sealed" in the Spirit ("for the day of redemption" (Ephesians 4:30)).



Wiskirchen Church Artisan

Cathedral Style Stain Glass Windows • Interior Restoration

Altar Stenciling • Statue Restoration

Custom Design Storm Windows

Hand Painted Murals and Mural Restoration

— FREE ESTIMATES —

317-290-1583

Isn't it

HIGH TIME

that you made
out your will?When you do,
won't you remember
the missions?

Just word it this way:

I hereby devise and bequeath unto the Society for the Propagation of the Faith — 1400 North Meridian St., Indianapolis, IN 46202, the sum of \$_____ for the missions.

Such a gift
will follow you
into eternity!

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

1400 N. MERIDIAN STREET • P.O. BOX 1410 • INDIANAPOLIS, IN 46205

Rev. James D. Barton, Archdiocesan Director

MY JOURNEY TO GOD

A Christmas Wish

The warmest of wishes are sent your way to wish you well this Christmas Day.

A wish for happiness, a wish for love, like the treasure God sent from heaven above.

A wish for wisdom, a wish for light, like that the wise men followed that night.

A wish for peace, a wish for praise, like the hymns the angels sing all their days.

A wish for joy, a wish for glory, like that we find in the Christmas story.

A wish for freedom for all the earth, as we proclaim the Savior's birth!

Add one more wish for a blessed new year.

May our Savior forever keep you near.

— by K. Lejean Buehler

(K. Lejean Buehler is a member of St. Joan of Arc Church in Indianapolis.)



Entertainment

MOVIE REVIEW

'Dances with Wolves' gives fresh perspective

by Geri Pare
Catholic News Service

Actor Kevin Costner makes an impressive directorial debut as a man caught between opposing ways of life in "Dances with Wolves," a three-hour epic film from Orion Pictures.

Arriving at a deserted fort in the final days of the 1860s' Dakota Territory Indian wars, Lt. John Dunbar (Costner) maintains a lonely guard with only his trusty horse

and a wolf he christens Two Socks as company.

Eventually, curious Sioux approach. They are baffled by this white man who shows no fear and dares to enter their settlement with Stands with a Fist, an injured white woman (Mary McDonnell) the tribe adopted as a child. When she reluctantly serves as translator, Dunbar befriends their holy man, Kicking Bird (Graham Greene), and the fierce warrior, Wind in His Hair (Rodney A. Grant).

The lieutenant comes to respect their family values and oneness with nature, and when he joins their buffalo hunt and falls in love with Stands with a Fist he is further bonded to the Sioux people.

The Native American call him Dances with Wolves and enlist his help fighting off bloodthirsty Pawnees.

Dunbar's voyage of self-discovery meets a crucial point when the Army finally reaches his fort and he must choose between being a U.S. soldier or a Sioux warrior.

As star, co-producer and director, Costner has crafted a movie of ambitious proportions and excessive length.

Dean Semler's cinematography is ex-



BUFFALO HUNT—Actor Kevin Costner (center with moustache) stars as a U.S. soldier in a deserted Dakota Territory outpost who is befriended by the Sioux people in "Dances with Wolves." The U.S. Catholic Conference applauds the film for its "fresh perspective on the role of Native Americans in American history." It classifies the film A-III for adults. (CNS photo from Orion Pictures)

ceptional throughout. From shots showing charging buffalo herds to those conveying the intimacy of a firelit tepee, his images are haunting reminders of America's Native American heritage.

The film gives a fresh perspective on this maligned group. Use of a Native American cast and inclusion of the Pawnee and Lakota languages (translated in subtitles) also lend authenticity to the production.

Wild animals play an important part in the movie, and Costner's scene feeding a wolf is superbly acted—by the wolf! On screen almost continuously, Costner is a likable everyman who wins over the Native Americans and audience alike.

The film is too long, however, and a half hour of the more than three hours running

time probably could have been trimmed to improve the pace without sacrificing style or panoramic beauty.

The attacks by Native Americans are graphic and the violence includes gory, agonizing deaths which may be too much carnage for young adolescents. On the other hand, the fresh perspective on the role of Native Americans in U.S. history may make it worthwhile for parents and older adolescents to see together.

"Dances with Wolves" is an interesting story, handsomely shot, and a noteworthy reversal of the more commonly portrayed red-man-as-bad-guy theme.

(Gory battlefield violence, minimal, restrained
language and a flash of raw nudity.)

USCC classification: A-III for adults.

Recent USCC Film Classifications

Almost an Angel A-II
Havana A-III
Look Who's Talking Too A-III
Mermaids O
The Rookie O

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

'Guess Who's Coming for Christmas' offers laughs

by Henry Hersh
Catholic News Service

The town eccentric meets a man from another planet in "Guess Who's Coming for Christmas," an offbeat fantasy airing Sunday, Dec. 23, from 9 to 11 p.m. on NBC. (Check local listings to verify program date and time.)

Richard Mulligan, a past veteran of eccentric roles, plays George Walters, the retired owner of a hardware store in a small, dying town that no longer believes in itself.

It's not for nothing that the town is called Grovers Mill, the landing site of Orson Welles' men from Mars in a 1938 radio broadcast that alarmed the nation.

This time Grovers Mill is visited by one Arnold Zimmerman (Beau Bridges), who tells George that he crashed-landed his spaceship in the nearby hills to make repairs.

Arnold confides that he lives on a planet that sounds like Choropea and commutes to the planet Zabar where he makes his living building shopping malls.

Before he rockets off, Arnold accepts George's invitation to return for a basketball game the following week. When he shows up, he convinces George's doubting cronies, Doc (Paul Dooley) and Frank (James McEachin) that he really is from another planet.

When Arnold begins to make a habit of dropping in on Grovers Mill, his three friends decide to build a landing strip for him on the outskirts of town. This arouses the community's curiosity, eventually the secret leaks out, and the tabloids make a laughing-stock out of the town.

Pressured by family and friends to disown the story of an alien visitor, George faces a crisis of whether to lie or stick to what he believes is the truth—even when Arnold doesn't arrive for Christmas as he had promised.

Though Blair Ferguson's script isn't very neat, it is very fanciful and considerable fun. It does not, however, resist the temptation to get preachy at the end as George spells out the importance of helping strangers and standing by what one believes.

Director Paul Schneider gets some good laughs out of Bridges' buttoned-down performance as an ordinary, overworked businessman from outer space whose commute to and from Zabar is mired in traffic jams.

Mulligan's performance as the local dreamer with the over-worked imagination makes the premise work nicely and Barbara Barrie as the understanding wife who loves the guy adds a nice touch.

This is one for the whole family, and whether you accept Arnold's story or not, you will likely agree with him that youngsters and old folks have "souls bigger than their bodies."

TV Programs of Note

Sunday, Dec. 23, 9-11 p.m. (CBS) "Always Remember I Love You." An adopted teen-ager (Stephen Dorff) discovers that he was stolen from his biological parents at age 2 and decides to leave his affluent Mom and Dad (Joan Van Ark and David Birney) and find his real parents (Patty Duke and Richard Masury). It's a shaky subject for youngsters.

Sunday, Dec. 23, 10:30-11:30 p.m. (PBS) "Christmas at King's." Broadcast of the annual Christmas service in the 15th-century Gothic chapel at King's College in Cambridge, England, where a 30-voice male choir performs the traditional Festival of Nine Lessons and Carols.

Monday, Dec. 24, 6-8 p.m. (EWTN cable and Univision cable) "Midnight Mass." Live EWTN transmission from the Vatican with Pope John Paul II as celebrant and homilist and commentary provided by Archbishop John Foley. Univision cable will broadcast the special Mass at the same time with commentary in Spanish.

Monday, Dec. 24, 8-10 p.m. and Tuesday, Dec. 25, 8-9 p.m. (PBS) "The Silver Chair." In this two-part "Wonderworks Family Movie" presentation, the concluding tale of the C.S. Lewis classic, "The Chronicles of Narnia," follows the perilous journey two young children through the Ruined City of the Giants and into the underground kingdom of the Deep Realm in quest of the lost Prince Rilian. The small fry will love how it all ends.

Monday, Dec. 24, 10-11 p.m. (PBS) "Odyssey: The Art of Photography at National Geographic." Nine of the country's top photographers talk about what defines an enduring photograph and illustrate what they mean by examples from the millions of images in the National Geographic Society's archives.

Monday, Dec. 24, 11:30 p.m.-1:30 a.m. (Telemundo cable) "Midnight Mass." Delayed broadcast of the transmission from the Vatican of the Midnight Mass celebrated by Pope John Paul II with commentary provided in Spanish.

Monday, Dec. 24, midnight (CNN cable) "Midnight Mass." Delayed broadcast of the papal Midnight Mass from St. Peter's Basilica.

Monday, Dec. 24, midnight-1 a.m. (NBC) "Midnight Mass." Delayed broadcast of the papal Midnight Mass from St. Peter's Basilica.

Monday, Dec. 24, midnight-1 a.m. (ABC) "Light for the World." International Christmas-Eve worship service originating from the Friedenskirche (Peace Church) in Berlin and the Grace United Methodist Church in Decatur, Ill., includes sermons, Scripture readings, hymns by the choirs of both churches and a simultaneous recitation of the Lord's Prayer.

Tuesday, Dec. 25, 9-10 a.m. (NBC—WTHR Channel 13, Indianapolis) "The Joyful Mysteries of the Rosary." Father Patrick Pedroni presents this Family Theater production.

Tuesday, Dec. 25, 10-11 a.m. (NBC) "Christmas 1990 in the True Spirit." Magazine-format religious special with the chaplains ministering to the troops in the Persian Gulf, visits Killeen, Texas, where the First United Methodist Church is helping the families of those sent to the Gulf from Fort Hood, reports on Christmas in Germany and the Soviet Union, and offers a Christmas message from Pope John H. Reed, pastor emeritus of the Madison Avenue Presbyterian Church in New York City.

Tuesday, Dec. 25, noon-1 p.m. (VSN cable) "Papal Christmas Message and Blessing." Broadcast of the pope's Christmas message and blessing for the city and the world.

Tuesday, Dec. 25, noon-2 p.m. (EWTN cable) "Chris-

mas Mass." The Mass of Christmas Day celebrated at the National Shrine of the Immaculate Conception in Washington. (Repeated at 10 p.m.)

Tuesday, Dec. 25, 12:30-2:30 p.m. (CBS) "The Homecoming: A Christmas Story." Welcome broadcast of the 1971 Christopher Award-winning drama about a large rural family during the Depression, it stars Patricia Neal as the mother and Richard Thomas as the eldest son in Earl Hamner's recollections of Christmas Eve in 1933. It's great family fare but airs at the wrong hour.

Tuesday, Dec. 25, 4-5 p.m. (EWTN cable) "Papal Christmas Message and Blessing." Delayed broadcast of Pope John Paul II's Christmas message and blessing from Rome. (Repeated at 8 p.m. Tuesday and at 1 a.m. Wednesday, Dec. 26)

Wednesday, Dec. 26, 9-10:30 p.m. (PBS) "Amazing Grace with Bill Moyers: A Rebirth of a Documentary" exploring the origins of one of the most popular hymns in the English language and its meaning to performers Jesse Norman, Johnny Cash, and the Boys Choir of Harlem.

Wednesday, Dec. 26, 10:30-11 p.m. (PBS) "Eastern Spirit: Western World: A Profile of Diana Ka." The cultures of East and West combine in a program about Chinese-American artist Diana Ka, whose use of nature's forms proves that an ancient philosophy still has meaning in today's hectic world.

Thursday, Dec. 27, 10-11 p.m. (PBS) "A Neighborhood Redeemed." While unemployment and crime plague many Detroit neighborhoods, families in a 38-block area known as Ravendale have banded together in "block clubs" to rid their streets of crack houses, crime, and crumbling buildings. What makes them successful is shown in a documentary narrated by actor Ossie Davis.

Friday, Dec. 28, 9 p.m.-midnight (PBS) "Show Boat." In this rebroadcast of a 1989 "Great Performances" presentation, Eddie Bracken and Shelly Burch star in the New Jersey Paper Mill production of the Kern-Hammerstein musical about a family of entertainers in the early 1900s.

TV Film Fare

Sunday, Dec. 23, 9-11:15 p.m. (ABC) "Romancing the Stone." Sedate novelist (Kathleen Turner) confronts one danger after another when she goes to South America to rescue her kidnapped sister but a handsome U.S. adventurer (Michael Douglas) turns up to save her at fairly regular intervals in this 1984 film directed by Robert Zemeckis. (Some graphic violence, rough language and partial nudity in a bedroom scene.) USCC classification, A-III for adults.

Tuesday, Dec. 25, 8-10 p.m. (CBS) "The Wizard." Small-fry version of "Rain Man" released in 1989 tracks the exploits of a 13-year-old (Fred Savage) who kidnaps his emotionally disturbed 9-year-old half-brother (Luke Edwards) to enter him in a video game championship for a crass feel-good ending. (Some rough language and an unfortunate gag about child molestation.) USCC classification, A-II for adults and adolescents.

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

QUESTION CORNER

Winter solstice 'marks' Christ's birth

by Fr. John Dietzen

QI am an old woman, Catholic for many years, and always thought that Jesus was born on the day we celebrate as his birthday.

Someone in our church said the other day that we don't know when Jesus was born and that Christmas is probably not his birthday. Is this true? If it is, when is the real birthday? Can we find out from the Gospel? (New York)

AYour question comes up every year about this time. Many Christians, if they stop to think about it, are as surprised as you are to discover that we have no idea of the date of our Lord's birth.

Of course, given the circumstances insofar as we know them, we would not expect any records from Bethlehem that might help us.

The Gospels are absolutely no help. From information we receive there, especially in the Gospel of Luke, scholars generally believe that Christ was born between the years 8 and 6 B.C.

A sixth-century Roman monk, Dionysius Exiguus, was the first to establish dates for the Christian era based on the year of Christ's birth, but he made an error of four to seven years.

The science of historical scholarship was not sophisticated enough at that time to come to the more precise determination we are capable of today; thus the difference of several years.

Many theories have been put forward to explain why Dec. 25 is celebrated as Christmas. The most likely one, most generally accepted by scholars, is that the birth of Christ was assigned to the date of the winter solstice.



This date is Dec. 21 (the first day of winter) in our calendar, but it was Dec. 25 in the Julian calendar which predated our own and which was the calendar in effect when the birth of Christ began to be celebrated on this date, probably in the fourth century.

The solstice, when days begin to lengthen in the northern hemisphere, was celebrated by pagan Romans as the "birthday of the unconquered sun."

In the third century, Emperor Aurelian proclaimed Dec. 25 as a special day dedicated to the sun god, whose cult was popular in Rome at that time.

Even before this, Christian writers had already begun to refer to Jesus as the Sun of Justice.

Thus, it seemed logical to Christians of those days, as also to us, that as Christianity began to dominate the religious scene in the Roman Empire, the date of the "newborn sun" should be observed as the birth date of Christ.

All this may seem complicated, but that's why we will celebrate the birth of Jesus our Lord on Dec. 25.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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

© 1990 by Catholic News Service

AMERICAN Overhead Door

8418 East 33rd Street - Indianapolis, Indiana 46226

REPLACEMENT GARAGE DOORS

	CLADWOOD	STEEL
CLADWOOD	8x7 \$284.00	\$328.00
20 YEAR LIMITED WARRANTY	9x7 \$315.00	\$360.00
	16x7 \$500.00	\$573.00

1 1/2 HP GARAGE DOOR OPENER \$199.95

898-4975

PRICE INCLUDES TAX, INSTALLATION, AND REMOVAL OF OLD GARAGE DOORS

SOCIAL SECURITY DISABILITY CLAIMANTS

For professional legal assistance in your application for disability benefits and at all levels of your appeal, call

PHILLIP V. PRICE

Attorney At Law
—Statewide Representation—
(317) 638-1468

Member: National Organization of Social Security Claimants Representatives

FAMILY TALK

Family celebrations add joy to holidays

by Dr. James and Mary Kenny

Christmas is a feast of joy and giving. The church celebrates the mystery of the incarnation, that an all-powerful God could assume mortal flesh and begin his mission as a helpless baby.

The family at Christmas celebrates life and love, the two vital elements of family. Childbirth is a family event. And love is the principal family dynamic: the love of spouses for each other and the love between parent and child. Here are some family Christmas traditions sent by readers:

►We save notes to Santa to give to our child when he is older.

►We downplay Santa (commercialism) by emphasizing Jesus' birthday. Santa is linked to St. Nicholas to increase the religious significance. St. Nicholas only brings stocking gifts, one of which is something holy or religious. Other gifts are exchanged among family members.

►We have two gift-giving sessions at Christmas. On Christmas Eve we give all the presents within the immediate family. That way children's presents to each other get their proper attention. Then on Christmas Day we pass out the presents from aunts, uncles, grandparents, and Santa.

►Christmas Eve, Italian style: Every year Ray's father makes 13 different kinds of fish for Christmas Eve dinner. The house is open to family and friends.

►We wrap a doll to stand for the baby Jesus and put it under the tree.

►We have found that children really relate to the story of the "Little Drummer Boy." Our boys have drums, and they pretend to be the little drummer boy offering their gifts of love and kindness to the baby Jesus. They practice the song all through Advent and then perform on Christmas Day.

►Our first married Christmas was in an old toll house. We had an old-fashioned Christmas tree with gingerbread men, popcorn, cranberries, etc. This is part of our tradition, and we decorate our tree in this manner every year.

►Before our Christmas meal we break a water glass and pass it around the table to each one as a wish for good luck and happiness.

►Our annual Christmas letter records family events of the year.

►We celebrate the 12 days of Christmas. We spread out activities, gift giving, and continue caroling.

►We have a little boy born on Christmas Day. We emphasize how special this is, retelling the story of his birthday and what a special Christmas Day that was. We set aside a special time later in the day for his cake and celebration.

►We have a Twelfth-Day cake for Epiphany. We put three coins in the cake. Those who find the coins get to wear crowns representing the three kings.

(Address questions on family living or child care to be answered in print to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

© 1990 by Catholic News Service

For...
life, health,
home, car,
and business
insurance call:

John G. Roach
115 North Vine Street
Plainfield, Indiana
839-7005

NATIONWIDE INSURANCE

Nationwide Mutual Insurance Company
Nationwide Mutual Fire Insurance Company
Nationwide Mutual Life Insurance Company
Nationwide Mutual Life Insurance Company

Blitz Builders, Inc. Quality Is Affordable

POST FRAME BUILDINGS

30' X 40' X 9' — Erected — \$5,195

Plus Freight

Other Sizes Available

Blitz Builders, Inc. Quality Is Affordable

1-800-628-1324

Questions to ask yourself about business insurance:

"Why worry about your insurance company's finances? They're big. What can happen?"

Even big insurance companies can get into financial trouble, leaving you with unpaid claims, or without protection. Independent agents look for financial strength in the insurance companies they represent to be sure their clients will get the long-term security they need.

It's no surprise they recommend the CNA Insurance Companies so often. We are one of the few major property-casualty groups to earn the highest ratings from all four top financial rating services.* Ask J.W. Flynn Company, an independent agent, about CNA.

INSURANCE FROM CNA
For All the Commitments You Make®

J.W. Flynn Company
902 Virginia Avenue, Indianapolis
(317) 236-0900

*See Standard & Poor's, Moody's, A.M. Best & Fitch IBCA. © 1989 The CNA Insurance Companies.

German, American criticism of Vatican similar and different

by Jerry Filleau
Catholic News Service

WASHINGTON—In January 1989, 163 European theologians, mainly German, denounced "exaggerated hierarchical control" and "autocratic methods" in the church under Pope John Paul II. Vatican officials responded angrily, accusing them of forming a pressure group and setting themselves up as a "parallel" teaching authority in the church.

Will a similar criticism of Vatican actions approved by at least 431 members of the Catholic Theological Society of America nearly two years later draw a like response? Perhaps, but the society seems to have taken great pains to try to avoid it.

The statement by society members, voted on in November and sent to U.S. and Canadian bishops in early December, was made public Dec. 13.

While the similarities between the German and North American statements are notable, so are the differences.

Both accuse the Vatican of unwarranted interventions in

local church affairs, both cite suppression of legitimate theological debate, both warn of a tendency to treat all church teachings as if they were equally central to the faith, both claim a Vatican tendency to backtrack on certain teachings of the Second Vatican Council.

But the rhetorical style of the North American statement is far less combative than the Cologne Declaration, as the German statement was labelled. Instead of arguing directly with some teaching statements coming from Rome, as the German theologians did with regard to a Nov. 13, 1988, papal speech on artificial birth control, the North American document restricts its direct critique to problems of Vatican style and balance in the exercise of authority and the development of teaching.

The Cologne Declaration devoted four long paragraphs to the birth control issue, quoting the pope directly and analyzing his words critically. The Germans said the pope was wrong to have equated dissent on birth control with—in the words of the pope—"destroying the mystery of God" and "attacking fundamental cornerstones of Christian doctrine." They also challenged his statement that the birth control teaching was a matter of divine revelation.

In the North American statement, the only textual reference to that controversy does not quote the pope or even mention birth control itself. It reads: "The hierarchy of truths acknowledged by the council is ignored when diverse church teachings are presented as carrying the same authority." Only in the footnote attached to that sentence is there reference to the pope's birth control speech.

The Cologne Declaration addressed two other main issues: what the German theologians considered unwarranted Vatican intervention in local church affairs—mainly in the appointment of bishops and in vetoing local decisions—and alleged Vatican blacklisting of certain theologians.

One of the main sparks for the Cologne Declaration was the pope's rejection of locally selected candidates for the new archbishop of Cologne, an action the theologians called "scandalous" and "autocratic."

The North American statement also criticized Vatican dealings with bishops and theologians, but its critique was more comprehensive and was stated from the standpoint of experiences in the United States and Canada.

At the same time, the North Americans' criticisms were expressed in less confrontational language.

The Germans spoke of the "disciplining of local churches by episcopal appointments... often based on false analyses and suspicions." They described the role of the local nunciature under Pope John Paul as that of "an intelligence agency, which through its one-sided selection of informants is often responsible for creating the very deviations it is supposed to be looking for."

The North Americans said that in the way bishops are currently appointed "adherence to prescribed positions on a few issues carries such weight that consultation on the pastoral needs of the local church appears to count for little. This risks a narrowing of the theological backgrounds of those chosen to be bishops as well as a tendency to choose priests with little pastoral experience."

The German language evoked images of a highly politicized and antagonistic process, with the pope bent on punishing any local churches which his spies tell him are errant or too rambunctious, by foisting unwanted and disliked bishops on them.

While the North American language was also critical of the way bishops are currently selected by Rome, the picture it suggested was quite different. In its image, the problem with episcopal appointments is not an unseemly espionage system and a papal agenda of punishment, but too narrow an emphasis on a few controverted issues as a litmus test for new bishops, at the expense of the broader concern for effective pastoral leadership.

In a footnote the North American statement referred to the confidential questionnaire from the Vatican Embassy that must be filled out by U.S. priests being considered as candidates for bishop. The questionnaire was recently published in the book "Archbishop" by Jesuit Father Thomas J. Reese.

The book cites loyalty to the Holy See's positions on priestly celibacy, ordination of women and artificial birth control as key tests of a candidate's qualifications, although other qualities such as administrative and pastoral skills and commitment to peace, justice and ecumenism are also considered.

Whether one agrees or disagrees with either the North American or the German statement, it seems clear that the German allegations of spy networks and punitive appointments are less conducive to reasonable, civil discussion than the North American claim that potentially better bishops are bypassed because strict loyalty on certain key issues facing the church is given too much weight.

The North American statement went beyond the German one by speaking not only about episcopal appointments and the authority of local bishops, but also about bishops' conferences.

"Documents from offices of the Roman Curia and statements by curial officials have impugned the authority of bishops' conferences and questioned the authority of bishops' conferences to teach..." Some of the mature pastoral judgments of the local churches about religious education and sacramental life have been rejected," it said.

The German statement did not address those issues.

The North American statement went beyond the Cologne Declaration in a number of other areas as well. It devoted full, separate sections to criticizing Vatican officials for their views on women and for placing obstacles in the path of Christian unity.

The Cologne Declaration did not raise the issue of Vatican views on women, and it made only passing reference to a concern that misuse of papal power "endangers the path to church unity."

On the Vatican's relationship to theologians, the Cologne Declaration focused almost exclusively on the complaint that "ecclesiastical permission to teach" has been denied, often at the Vatican's behest, to "many qualified theologians" around the world.

The North American theologians took a different tack. They lamented a lack of "adequate consultation with experts" in the preparation of "important curial documents" and a narrowing of the range of theologians considered for membership on the International Theological Commission or as consultants to the world Synod of Bishops.

"Discussion of new questions among theologians is cut off prematurely by doctrinal statements which are treated as definitive teaching," they said.

They also criticized the procedures used by the Congregation for the Doctrine of the Faith to investigate the views of theologians and complained that various Vatican statements and actions have "called into question" the theologian's legitimate "freedom of inquiry, thought and expression" recognized by the Second Vatican Council.

The U.S. and Canadian theologians praised positive developments in the cooperation between bishops and theologians in our countries. But they said various Vatican "actions and statements" have made "full development of that cooperation... more difficult."

Have you heard the news? TCU's VISA card requires no annual fee.



We all know that credit cards are a great convenience. But did you ever stop to think how much your credit card is costing you?

If you don't have TCU's VISA Classic, chances are you're paying \$15, \$20 or more in annual fees. Plus finance charges of 21 percent or more on your unpaid balances.

That's why a VISA card from TCU is such a great value. There's no annual fee. And the interest rate is substantially less than most other credit cards.

Of course, Teachers Credit Union also offers a variety of other credit cards depending on your particular interests and needs. Such as our new Indiana series Mastercard that will

give you cash access at most automatic teller machines. Our VISA Gold card that combines a low interest rate and higher credit line with travel and entertainment benefits. And TCU's exclusive T.H.E. Card, a special VISA with the tax savings advantages of a home equity loan.

So spread the news. For the best value in personal credit cards, Teachers Credit Union is where you belong.

**TEACHERS
CREDIT UNION**
It's Where You Belong.

2331 N. Meridian St. • 926-1526
4562 N. Shadeland • 542-1222

Bishops react to theologians' criticism of Vatican actions

by Jerry Filteau
Catholic News Service

WASHINGTON—Two U.S. archbishops gave mixed reviews Dec. 13 to a newly published criticism of what more than 400 North American theologians called "an authoritarian style" of Vatican actions.

The theologians' statement "is not an attack on doctrine," said Archbishop John R. Quinn of San Francisco. "It is a criticism of actions and styles of acting on the part of the Holy See and the pope."

Both he and Archbishop Oscar H. Lipscomb of Mobile, Ala., agreed with and expressed support for the statement's assessment that relations between bishops and theologians in North America are generally good.

But both questioned whether the theologians had chosen the best method of airing their concerns about theological tendencies and the way authority is exercised in Rome under Pope John Paul II.

"Many people would agree with at least some of the observations the statement contains," Archbishop Lipscomb said. "Nevertheless, I find it unfortunate that, in some cases, issues have been dragged up that have already been resolved. . . . It does not seem to me to profit the church by having these rehearsed again and again."

Archbishop Quinn said a recent Vatican instruction on the role of theologians in the church "appeared to me to open a door for dialogue between the Holy See and theologians."

"It would seem to me," he said, "that a more effective means of responding to the opportunity for dialogue would have been an effort by the Catholic Theological Society (of America) to meet directly with officials of the Holy See, to air their concerns honestly, to collaborate in devising effective structures of dialogue."

"Making the first step the publication of criticisms, despite all desires to the contrary, easily creates an atmosphere of confrontation rather than an atmosphere of openness."

Archbishop Lipscomb is current chairman of the National Conference of Catholic Bishops' Committee on Doctrine. Archbishop Quinn is an adviser and former chairman of that committee and a former NCCB president. Both spoke, however, only in their individual capacities as bishops.

The theologians' 3,000-word statement was titled "Do Not Extinguish the Spirit." It was drawn up by a committee of the 1,400-member Catholic Theological Society of America and sent out to CTA members—most of whom live in Canada and the United States—in November.

The statement criticized a number of Vatican actions or statements in four areas of church life—dealings with bishops, relations with theologians, treatment of the church role of women, and ecumenical relations. In those areas, it said, actions coming from Rome have slowed or hindered the renewal of the church called for by the Second Vatican Council.

Of 544 theologians who responded to a mail ballot on the statement, 431 approved it as a "generally accurate" expression of "serious theological and ecclesial concerns . . .

which deserve further critical reflection and discussion within the church." Or the other theologians who voted, 91 rejected the statement and 22 abstained.

In an interview with Catholic News Service, Father Michael J. Walsh, director of the NCCB Secretariat for Pastoral Research and Practices, said the theologians' statement did not violate recently published Vatican norms against organized, public dissent from church teaching because it did not engage in doctrinal dissent.

"I don't see anything in it that would be a contradiction of the teaching of the magisterium," Father Walsh said. "I see concern about certain church practices, or what you could call the style or the form" of exercising authority in the church.

His chief concern, Father Walsh said, was that years of progress in building good relations between U.S. bishops and theologians might be jeopardized by the statement—mainly in terms of how it is interpreted.

He said the statement focuses on a number of negative things in the areas it addresses, "but I'm not sure it's paid enough attention to what I would call the positive manifestations of the Holy Father's and bishops' concern for these areas."

Archbishop Quinn said, "I believe it is necessary to deal with problems in the church in such a way as not to contribute to . . . what (the late German Jesuit Father) Karl Rahner called an 'anti-Rome allergy.'"

He suggested that "very frank and honest dialogue" with Vatican authorities may be more effective than "the publication of criticisms" in reaching greater mutual understanding.

Archbishop Lipscomb said the difference in the roles of theologians and bishops in the church must be taken into account to understand the different perspectives from which each may address an issue.

"I welcome opportunities for theologians and bishops to discuss issues of common concern and to develop a better understanding of their distinct roles in the church," he said.

Mazda

MPV

"The New Best In Class
With The Emphasis on Class"

Car & Driver Magazine



Mazda MPV

All MPV Prices Reduced

SAVE UP TO

\$4,000

**Substantial Savings on All
Other Mazdas, Too**

- 626's • Proteges's • 323's • Miata's
- MX6's • RX7's • 929's • Trucks &

THE ALL NEW NAVAJO



**ONLY AT INDIANA'S #1
MAZDA VOLUME
DEALER
SPEEDWAY
mazda**

1935 West 16th Street, Indianapolis
263-0002

WE SELL FOR LESS AND PROVE IT EVERY DAY!



Everyone needs to know they're recognized... understood... appreciated... welcome in the innermost circles of heart and soul. It's a matter of love. These qualities echo in the words of the Holy Father in Rome, now yours through your telephone!

Every day, the Pope in Rome offers a message celebrating life... words you can live by. Hear the compassionate words of the Holy Father any time you need them... day or night. Just call.



RADIO VATICANA

Call Rome for spiritual messages of the Holy Father. The service is provided by the Radio Vaticana, using a system supplied by Voice Mail International of California. It is FREE, and available on a 24-hour basis.

Your telephone company will bill you only for the call to Italy... about \$2 for 2 minutes during economy rates between 6 p.m. and 7 a.m.

Any phone will do. Just dial 011, then the number listed below for the language you prefer to hear.

In Italiano

011 39 777 93010

In English

011 39 777 93020

En Español

011 39 777 93030

Call today. Feel the warmth of communion with the Holy Father... a wonderful way to enrich your life!

The Active List

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

December 21

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

December 23

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

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

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

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

A special concert will be presented by renowned organist Father Roger Gaudet and music director Jim Dunham at 6:30 p.m. at St. Simon Church, 3400 Roy Rd. Dance follows. \$15/person; \$25/couple; proceeds will be used to buy a new church organ. Call 317-698-1707 for reservations.

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

The Sacred Heart Fraternity of Secular Franciscans will meet at 3 p.m. in Sacred Heart Parish chapel, 1530 Union St. to honor Golden Jubilees Ann Brown and Lottie Eckstein. Social follows.

December 27

The Allison and Stokely Man-

sions at Marian College will be included in the Historic Holiday Homes Tour from 12 noon-4 p.m. Tickets \$8 at the door.

December 29

Catholic Alumni Club (CAC) will attend 5:30 p.m. Mass at St. Matthew Church, 4100 E. 56th St. followed by dinner at Bill Lesh's Restaurant, 5415 E. 65th St.

Catholic Adults Reaching Out (CARO) will attend a Pacers game. Meet at 6:30 p.m. at CYO Center, 580 E. Stevens St. Dancing later.

December 30

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

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

December 31

Catholic Alumni Club (CAC) will hold a New Year's Eve get-together. Call Mary 317-255-3841 late evenings for details.

St. Catherine's St. James parishes will hold a New Year's Eve Dance at 8:30 p.m. at St. Catherine's. \$10/person includes breakfast. Call 317-787-7316 for reservations.

A "Puttin' on the Ritz" New Year's Eve party will be held at St. Luke Parish, 7575 Holiday Dr. E. Dinner 6:30 p.m.; dancing 9 p.m. \$25/single; \$50/couple. Call 317-254-1807 for reservations.

Catholic Charismatic Renewal of Catholic Indiana will hold a New Year's Eve Mass at 10 p.m. at St. Lawrence Parish, 4650 N. Shadeland Ave. Fellowship 8 p.m.; bring snack for eight people.

The Men's Club of Holy Name Parish, Beech Grove will sponsor

a New Year's Eve Dance. Music by the Third Generation. miniature Las Vegas casino. \$30/couple. Call 317-787-9653 for reservations.

A Gala New Year's Eve Celebration will be held at 9 p.m. at Greenwood K of C, 695 Pushville Rd. D.J. Dale Minnix. \$20/person includes drinks, snacks, continental breakfast, prizes, favors. Call 317-881-9187 or 317-882-4965 for reservations.

Council #366 K of C, 511 E. Thompson Rd. will hold its annual New Year's Eve Dinner-Dance featuring Indy Express Band and DJ Lisa Anderson. Members \$5, non-members \$65. For reservations call to 317-784-4790 or Miller 317-784-5468.

Separated, Divorced and Remarried Catholics (SDRC) will hold a New Year's Eve Party at the home of Ann Wagner. Call 317-849-3122 for directions. Bring hors d'oeuvre to share, own drinks and tapes for dancing.

January 3

Catholic Adults Reaching Out (CARO) will hold an organizational meeting at 7 p.m. at the CYO Center, 580 E. Stevens St.

January 4

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

The Contemporary Issues in the Catholic Church series sponsored by St. Thomas Aquinas Parish, 46th and Illinois Sts. continues at 1:30 p.m. and again at 7:30 p.m. with "Is the Nuclear Family Breaking Down, and What Can We Do About It?" presented by Mary Jo Thomas-Day and John Day.

January 5

Fatima Devotions and a FIRE chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 9 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church.

© 1990 Catholic News Service



"Now, Dasher! Now, Dancer! Now, Prancer and Vixen! On, Sneezy! On, Grumpy! On, Dopey and Sleepy! Wait a minute! That's not right!"

42nd and Central. Rosary, processions.

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

January 6

The Alliance for the Mentally Ill will hold a support meeting for families with members who suffer from severe mental illness from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St.

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

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

MASONRY

RESIDENTIAL & COMMERCIAL - ALL RESTORATION

322-1921 INSURED & BONDED 322-1922

Specializing in chimneys, foundations and fireplaces.

All types of tick pointing, stone & block work,

plus all major repairs and new work, steps, sidewalks, etc.

- GUARANTEED LOWEST PRICE & SATISFACTION WITH LOCAL REFERENCES -

BINGO BINGO BINGO

SPECIAL NEW YEAR'S BINGO AT UNION STATION

\$10,000

\$1,500 COVER ALL (Based on attendance of 250)

2:00 p.m. - Early Birds: 2:45 p.m. - Main Series

Registration Begins at Noon

Register before 1:00 and receive \$2.00 off and 1 FREE Bonanza

Door Prizes - Raffles - Special Games

- NEW PACKAGE DEALS -

\$25.00 includes - 24 face Main Series, One Early Bird,

One Bonanza, One Lucky 7

\$20.00 includes - 24 face Main Series

\$15.00 includes - 12 face Main Series

- CALL 634-9282 FOR MORE INFORMATION -

• Child Abuse, A Game Sermons Foundation - Staffed & operated by volunteers

FREE PARKING
IN UNION STATION GARAGE

Mount Saint Francis Retreat Center

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

Women's Retreat: Pilgrimage Of The Disciple.
January 18-20, 1991

Men's Retreat: Dreams And The Male Journey.
(using dreams and spiritual practice)
February 1-3, 1991

Women's Retreat: Dreams And Parables II.
• Dreams and Parables I or Introductory Dreams
Workshop required for the retreat
February 15-17, 1991

Living A Centered Life II
(A retreat on prayer for men and women)
February 22-24, 1991

FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS:

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

Mount Saint Francis Retreat Center

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

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

What better way to end the year than spending New Year's Eve at the biggest celebration in town. Welcome in the New Year at STONEHENGE LODGE.

OUR PACKAGE INCLUDES A DELICIOUS BUFFET FEATURING:

- Carved Prime Rib • Carved Baked Ham • Baked Fish
- Braasted Chicken • Scallop Potatoes • Baked Potatoes
- California Blend • Peas & Carrots • Candied Yams
- Buttered Corn • And an array of Salads
- Double Chocolate Cake • Carrot Cake • Dutch Apple Cobbler.

Buffet Hours from 7-9:30 p.m.
Your favorites will be performed on the keyboards from 6-9 p.m.

Evening entertainment with a seven piece swing band playing a wide variety of your favorite music from 9 p.m.-1 a.m. in the banquet rooms.

• Huge Champagne Fountain • Hats & Party Favors

\$4995

All for ONLY... PER COUPLE
PLEASE MAKE ADVANCE RESERVATIONS

With room accommodations and continental breakfast on New Year's Day... \$8995

911 Constitution Avenue • Bedford, Indiana 47421
PHONE: 812-279-8111 1-800-274-2974

Catholic reaction to Cruzan decision is mixed

by Nancy O'Brien
Catholic News Service

WASHINGTON—Catholic reaction to the decision allowing food and water to be withdrawn from Nancy Beth Cruzan ranged from condemnation to praise, and groups representing pro-life activists and the disabled expressed alarm and dismay.

Bishop James T. McHugh of Camden, N.J., former head of the U.S. bishops' Secretariat for Pro-Life Activities, called the Dec. 14 ruling by Jasper County Circuit Court Judge Charles E. Teel an "unfortunate decision" which he did not consider "morally acceptable."

Dominican Sister Diana Bader, senior associate for clinical ethics at the St. Louis-based Catholic Health Association, said she believed "the church's teachings would support the decision."

Miss Cruzan, 33, has been comatose since a 1983 automobile accident. Within 24 hours after Teel's decision was announced, the liquid diet that has been fed to her through a stomach tube at Missouri Rehabilitation Center in Mount Vernon, Mo., was stopped. She was given pain medication and was expected to die from starvation and dehydration within a week or two.

Vincennes Father John Gouldrick, current head of the bishops' pro-life office, pointed out that neither the Vatican nor the U.S. bishops' conference "has taken a definitive stand on the morality of withholding or withdrawing tube-feeding from persistently comatose patients."

Father Gouldrick, who offered prayers for Miss Cruzan and her family, as well as for the staff of the Missouri Rehabilitation Center, said the Teel decision "does not resolve the many ethical questions surrounding this issue."

A policy statement from the U.S. bishops on nutrition and hydration has been in the works for more than two years, but it was not expected to be completed soon.

Bishop McHugh, a member of the bishops' task force working on the policy statement, told Catholic News Service that he is concerned about the viewpoint that a person can "reach a level of human functioning so poor that we're not going to maintain that person" even if he or she does not have a terminal illness. Despite "the

orderal (the Cruzan) family has gone through," he added, "that (viewpoint) is not morally acceptable to me."

Sister Diana said the Catholic Health Association took no official position on the Cruzan case but she believed the withdrawal of food and water from Miss Cruzan was justified, based on the right to forgo medical treatment which has been upheld in Catholic tradition.

She said she considered food and water "when artificially provided" to be medical treatment, although she said some would dispute that view.

Sister Diana also said Catholic tradition holds that there is "no moral obligation to continue medical treatment" when the burdens of treatment outweigh the benefits. She said she did not consider "the continuance of biological life itself" to outweigh the burdens in this case. "That's not the purpose for which we were created," she said.

Pro-life groups and those representing the disabled were unanimous in their condemnation of the decision. "The Christmas season is much grimmer with the knowledge that Nancy Cruzan soon will begin a long,

slow, painful death by starvation and dehydration," said David O'Steen, executive director of the National Right to Life Committee. "This decision represents a serious decline in respect for all human life, especially people with severe disabilities."

Judie Brown, president of the American Life League, said the decision "is nothing short of tacit legalization of murder by starvation" and "opens the door to mass killing of the dependent, unwanted humans in our society."

Thomas J. Marzen, general counsel for the National Legal Center for the Medically Dependent and Disabled, based in Indianapolis, said the ruling was "an abominable decision with serious consequences for all persons with disabilities and those who care for them."

The International Anti-Euthanasia Task Force, which has its headquarters at the University of Steubenville in Ohio, said the decision amounted to approval of "capital punishment for the 'crime' of being disabled."

"For our country to ever again criticize the death programs of Germany is hypocritical," said Rita Marker, director of the anti-euthanasia group.

IS THERE A BETTER CHOICE?

Why Let Cable TV eat your DOLLARS

Own a Satellite System

For As Little As **\$3995** 60 Months 13.25% Variable Rate

with **0% down** FREE ESTIMATES IN HOME SALES & SERVICE

Member of St. Barnabas

Midwest Satellite Systems

1 block South of County Line Rd. on S.R. 135, Greenwood

889-7361 TOLL FREE **(800) 232-1459**



Is service to the church part of your vocation?

The Lodge

RESIDENTIAL CARE CENTER

Need to change your residence, but not your lifestyle?

Come home to The Lodge.

- Security
- Independence
- 24-hour Supervision
- Planned Activities

FOR MORE INFORMATION MAKE AN APPOINTMENT OR PLAN TO VISIT SOON...

White River Lodge

3710 Kenny Simpson Lane • Bedford, Indiana

FOR MORE INFORMATION CALL:

— 275-7006 —

— Happy Holidays —

PamKen LTD.

Specializing in Back Opening Apparel for Nursing Home Residents.

- Men's back opening night shirts
- Hospital Gowns
- Many styles of back opening dresses
- Extra wide socks for swelling

1342 South East Street, Indianapolis, Indiana

634-7023 1-800-727-7023

BY APPOINTMENT ONLY • CELEBRATING OUR 13th Year!



HOPE

See, hope springs eternal. And now, the rewards of the Catholic anointed. Every day, the Pope in Rome offers a new message of hope, inspiration and joy... search yours for the Holy Father's comforting words of the Holy Father any time you need them... in the privacy of your home... day or night... feel safe.

Call Rome for spiritual reassurance of the Holy Father. The answer is provided by Radio Vaticana.

RADIO VATICANA

In Italian In English In Spanish

011 39 777 93010 011 39 777 93020 011 39 777 93030

BUY 1 SERVICE GET 2nd SERVICE

1/2 PRICE
5-7 PM
EVENINGS

For Yourself Or A Friend!

— EVERYDAY LOW PRICES —

PERMS \$20⁰⁰ RELAXERS \$20⁰⁰
COLOR \$12⁵⁰ HAIRCUTS \$4⁰⁰

MANICURES 50¢
with any other service

ACADEMY of HAIR CARE

DOWNTOWN — 1502 East Washington
NORTH — Norgate Shopping Center
SOUTH — 8071 Madison Avenue
EAST — Eastgate Consumer Mall
WEST — Speedway Super Center

St. Elizabeth's

Maternal-Child Care Services

- Residential Maternity Program
- Outreach Services
- Professional Counseling
- Educational Program
- Pre-Natal Care
- TLC — Licensed Newborn Care
- Licensed Child Placement
- Parent Awareness Program

Give Them a Chance... to a Full Life

Serving women with unplanned pregnancies and their babies with tender, loving care... for 70 years

Funded by the United Way, Anglo-American Appeal, Daughters of Isabella and service fees.

2500 Churchman Avenue
Indianapolis, IN 46203
Area Code: (317) 787-3412

New
Screening
Service

621 E. Market Street
New Albany, IN 47150
(812) 949-7305

CHRISTMAS GIFT IDEAS



Hours: Monday thru Friday — 9:30 to 5:30
Saturday — 9:30 to 5:00
Sunday, December 24 — 11:00-3:00
Parking South of Store

Krieg Bros. Established 1892

Catholic Supply House, Inc.

119 S. Meridian St., Indpls., IN 46225
(2 blocks South of Monument Circle)

(Area Code 317) 638-3417 or 638-3416

Youth News/Views

Students' wish list is a Christmastime radio hit

by Kate Pipkin
Catholic News Service

A song describing the Christmas wish of students at a Baltimore-area Catholic elementary school is hitting the airwaves across the country.

The song "Santa, Can You Bring My Daddy Home?" was written by a married couple who teach at St. Clare School in Essex, Md., after they saw how much one of their students missed her father, who is stationed in the Persian Gulf.

Since St. Clare students recorded the song on Dec. 6, they have been featured on "NBC Nightly News" and "Good Morning America." Radio stations all across the country are clamoring for a copy of the tape.

Darryl and Jane Matarozza said they wrote the song when they saw how distressed fourth-grader Lindsey Zulauf was about her father, Chief Mate Charles Zulauf, being away for the holidays.

"We knew Lindsey's dad was over there," explained Matarozza, a gym teacher at St. Clare. "We thought we should write a song that would not only touch the families of loved ones in the Middle East, but make others aware of how those families feel."

A group of 12 students recorded the

song and Lindsey's best friend, Kristi Gordon, sang the solo parts. The whole group traveled to New York to perform it on "Good Morning America" on Dec. 11.

During that broadcast, Lindsey's parents were able to speak to each other via satellite. Zulauf is on the Baltimore-based hospital ship USS Comfort.

Since Lindsey's father is on the ship, St. Clare students also decided to take part in the Navy-sponsored Adopt-a-Ship program. They have been sending letters, looks, games and non-perishable food to the crew of the Comfort.

According to Matarozza, several major recording companies were interested in the song but because of time limitations would not be able to record it before Christmas.

"So we're putting it out ourselves," he said. "We're working now to get copies out to radio stations all over the country."

The young singers from St. Clare also have been asked to make several local appearances to sing the song, including performances at a Baltimore Blast indoor soccer game and at a National Guard station.

Jane Matarozza, music director at the school, said she didn't expect the song to take off like it has.

"I'm still in a daze," she said with a laugh.

'Santa, can you bring my daddy home?' offers message of peace

The lyrics of "Santa, Can You Bring My Daddy Home?" are:

It's cold outside my window, snow is everywhere,
It's Christmastime at our house, but something's missing there.

The lights are on the Christmas tree, the star shines from above,
But it doesn't feel like Christmas, without someone you love.

See, Daddy is a soldier, and he has to do his part
To keep our country safe from harm, but it means we'll be apart.

I know he's doing what is right, and I'm so proud of him,
But who will put the star on top when the Christmas tree is trimmed?

Refrain
You can keep your toys, dear Santa,
'Cause they're not on my list.

It isn't very long this year,

'Cause I've only got one wish.

See, Mom and I are on our own,

And we're here all alone.

Santa, can't you bring my Daddy home?

I write my Dad a letter almost every day,

I tell him that I miss him: 'How long will you be away?'

But I tell him not to worry: I'm taking care of Mom.

We're wrapping up the Christmas gifts,

and trying to be strong.

Repeat refrain

I know that there are other kids who feel

just like I do.

Some have Moms and Daddys and families serving too.

We'll miss them all this Christmas, and we'll love them even more.

'Peace on Earth' means more this year than it ever did before.

Repeat refrain, with additional final line, "I love you, Daddy."



CHRISTMAS ELVES—St. Roch Parish youth group members Elaine Schaler (left) and Katie Schott give holiday treats to Megan and Brian Eakle during St. Roch's annual "Breakfast with Santa" Dec. 8 at the Indianapolis school. This was the third year that Catholic Youth Organization youth group members have served breakfast and arranged for Santa Claus to visit with children. (Photo by Karen Kiefer)



RONCALLI STAIR-LIFT—Roncalli

High School in Indianapolis got an early

Christmas present last week when a

newly-installed stair-lift passed a state

inspection and was approved for use.

Freshman Jeff Dougherty (top photo)

joins assistant principal Chuck Weisenbach

and other Roncalli students for an

instruction session on how to operate the

state-of-the-art equipment. Weisenbach

(at right) shows Jeff how the stair-lift

maneuvers up the five-level stairway.

Roncalli students (bottom photo) who

helped Jeff with his transportation needs

until the stair-lift was completed pose

for a picture after its installation. The

stair-lift project began last summer

when Indianapolis physician Charles

Hasbrook and St. Barnabas parishioners

Larry and Sue Dougherty initiated an

ambitious fund-raising drive to make

the school accessible to people with

physical handicaps. The \$45,000 stair-lift

was purchased with financial support

from private donors. (Photos by Mary

Ann Wyand)



Scecina students will perform at halftime during Citrus Bowl

Scecina Memorial High School students Jennifer Blackburn, Anne Lindeman, Jeanne Richardson, Kelly Winter and Rachel Walker of Indianapolis have been selected to perform during the halftime show of the 1991 Citrus Bowl in Orlando, Fla., on New Year's Day.

The four-day trip culminates with a televised program that enables the girls to further develop their dance and acting talents while performing at one of the premier bowl games played on Jan. 1.

The educational and recreational trip costs \$975 a person, so the girls are currently trying to raise enough money for the trip through a variety of fund raisers.

Scecina head football coach Ott Hurlle and faculty member Kevin Monaghan are helping the students coordinate fund-raising efforts. For more information, contact Scecina at 317-356-6377.

☆☆☆

Brebeuf Preparatory School student Sanjay Reddy of Indianapolis has been selected to represent Indiana as a delegate to the 29th annual United States Senate Youth Program Feb. 2-9 in Washington, D.C.

Senators Richard Lugar and Daniel Coats and State Superintendent of Public

Instruction H. D. Evans announced the appointment recently.

Sanjay will join 102 other high school students from throughout the United States for a week of intensive study of the federal government and the United States Senate. Delegates will spend time with U.S. senators and attend briefings with President George Bush, leading cabinet members, a Supreme Court justice, and several key congressmen. The program is made possible by a grant from the William Randolph Hearst Foundation.

At Brebeuf, Sanjay serves as news editor of the school newspaper, president of the school chapter of the National Honor Society, and chairperson of the Student Rights Committee. During his sophomore year, he was chosen to represent Indiana as a student ambassador to the Soviet Union.

☆☆☆

On the Feast of Epiphany, high school students who attend Our Lady of Lourdes Church in Indianapolis will be responsible for the liturgical ministries at the weekend Masses. Teen-agers who are members of the east-side parish will serve as lectors, ushers and greeters.

Students help refugee family

by Deanne Ludwig

Imagine yourself as a young and impressionable child. Your family has received some news that they have mixed feelings about, and you wonder what it could possibly be.

Finally you are told that you have to leave the place that has been your home all of your life. For your own safety, you must move to a strange country. Further, you must flee your homeland without your mother and sister.

Will life in this new place be good or bad? All you can do is hope.

These are the kinds of thoughts that refugees like the Nguyens from South Vietnam had to face when they began a new life in the United States three years ago.

The Nguyens now live in Oldenburg, a few blocks from the Academy of the Immaculate Conception. Their immigration to the United States was made possible by the Sisters of St. Francis of Oldenburg, who also arranged for housing, jobs, and transportation.

Academy students and faculty members assist the Franciscan sisters with ministry to the refugee family to help ease their transition from one culture to another.

"The mother, Li, and her 3-year-old daughter are still in South Vietnam," Franciscan Sister Pat Bietsch, an ICA

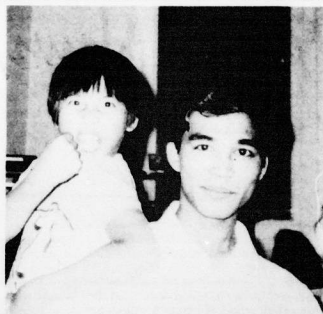
religion teacher, explained. "The mother chose not to come for her own safety because she had the little child and she was afraid she wouldn't make it out of the country with the baby. The sisters are working on the reunification of the family, but it keeps getting put off because of the immigration office."

The father, Ghi Nguyen, and his brothers, Ngoc and Hung, care for the three children, Hai, Kieu and Diem. This year, members of the ICA junior class decided to offer babysitting services as a volunteer project because the men needed help with child care in order to work. Students report that both the children and the teen-agers have benefited from the volunteer babysitting project.

"I enjoy spending time with the Nguyen children," ICA junior Tracy Simmons, who coordinates the students' child care schedule, said. "They are happy and energetic. By working with them, I am learning about other cultures and learning that patience is truly a virtue."

ICA juniors plan to continue this volunteer program until the end of the school year or for as long as they are needed because they enjoy assisting the refugee family with the gifts of their time and talents.

(Deanne Ludwig is a junior at the Academy of the Immaculate Conception. She is the daughter of Mr. and Mrs. Ben Ludwig of St. Michael Parish in Brookville.)



VIETNAMESE REFUGEES—Two members of the Nguyen family from South Vietnam pose for a photograph in their new home in Oldenburg. (Photo by Deanne Ludwig)

Foul language hinders spirituality

by Tom Lennon
Catholic News Service

When the history-making movie "Gone With the Wind" was released in 1939, it caused some shock waves.

Almost at the end, the hero, played by Clark Gable, uttered his famous line, "Frankly, my dear, I don't give a damn."

His use of the word "damn" was so shocking that the Catholic organization Legion of Decency gave the movie a rating that was almost the equivalent of today's "R" or "restricted" label.

Now fast forward half a century. Today the vocabulary of profane and obscene language used in many, many movies has been greatly expanded. Today the word "damn" is scarcely noticed.

Foul language is flowing into our homes, too, via the tube. So rough and vulgar is some of the language used on television now that a neighbor told me he thought sometimes his living room had become a locker room.

What is the result?

So far I've not heard of any serious studies purporting to answer that question. But maybe it's time for individuals, both teens and adults, to ask:

►Does hearing and using foul language tend to desensitize a person and, over a period of time, make him or her coarse and unfeeling?

►Would such language eventually help blind a person somewhat to beauty and goodness?

►At what point does language pollute the atmosphere, making it ugly and gross?

►Is it an ominous sign that many persons are no longer shocked by the increased use of foul language?

►What other effects do you think the frequent use of foul language might have on one's personality?

A Christian should also ask, "Does the use of such language have an effect on my spiritual life?"

Through St. Paul, the Holy Spirit tells us

that "immorality or any impurity or greed must not even be mentioned among you, as is fitting among holy ones, no obscenity or silly or suggestive talk, which is out of place" (Ephesians 5:3).

For a healthy spiritual life, St. Paul would have us use helpful words, the kind that build up and provide what is needed, so that what we say will do good to those who hear us (Ephesians 4:29).

In another letter, St. Paul asks us to fill our minds with those things that are good and deserve praise: things that are true, noble, right, pure, lovely and honorable (Philippians 4:8).

If we are trying to live in the Holy Spirit, we are trying to live close to God, who is love. God does not speak a language that is destructive, ugly and violent.

God's words are about compassion, tenderness, mercy, love and the like. Such words are spoken gently.

Can we echo God's words and style? Why not include this goal on a list of New Year's resolutions?

94%

on VCRs

91%

on network TV

64%

in theaters

Where do teens watch movies?

Media facts from Catholic News Service

SUPERIOR DINING GUIDE

Treat Yourself this weekend. Dine Out Tonight!

Der Deutsche Gasthof

HOMEMADE AMISH COOKING

JUST OFF HIGHWAY 50, MONTGOMERY, INDIANA

Monday thru Friday, 2 p.m.-5 p.m.

20%

SENIORS DISCOUNT

(50 and older)

All week — Monday thru Saturday

Children 5 and under

Eat FREE every day!

— GROUP RESERVATIONS —

812-486-3977



YEN CHING

CHINESE RESTAURANT

AUTHENTIC PEKING & Szechuan CUISINE

FAST LUNCH SERVICE

DINNER, COCKTAILS

CARRY-OUT

LUNCH MON-FRI	11:00-2:00
SUN. BUFFET	11:30-2:30
DINNER MON-THURS	5:00-10:00
FRI-SAT	4:00-10:30
SUN.	4:30-9:30

Early Bird Special

Seating before 6 PM

\$100 OFF

EACH ENTREE

BANQUET FACILITY: UP TO 200 (86th St. Location)

1300 E. 86th Street
(West of Nora Borel)

Phone: (317) 844-1910

8512 E. Washington St.
(West of East of 1465)

Phone: (317) 899-3270

Closed Monday

We welcome you to perfection tonight!

San Remo

DISTINCTIVELY ITALIAN

HOLIDAY INN NORTH

871-5630

For Reservations

Excellence Made Easy

We cater to groups of 15 to 2,000 and make it memorable.

adam's mark

indianapolis

2544 Executive Drive, Indianapolis, IN 46241 (at the airport)

(317) 248-2481 ext. 164

BOOK REVIEW

'Joshua' author writes novel

THE SHEPHERD. By Father Joseph F. Girzone. Macmillan (New York, 1990). 246 pp., \$15.95.

Reviewed by Father James Gilhooley

Ever hear the one about the author who asked a friend, "Have you read my last book?" And the friend replied, "I hope so." That's how I feel about "The Shepherd," by Father Joseph F. Girzone, a retired priest of the Diocese of Albany, N.Y. However, I fear there will be a "Shepherd Redux" and, if we're really unlucky, "Son of Shepherd." "The Shepherd" is a dreadful novel. Normally, I would say highly recommended for insomniacs and masochists and close the case.

But Macmillan in a pretentious ad campaign quotes Booklist as saying, "A picture of where many American Catholics wish their church would lead." This book is

alleged to be "a blueprint for change." If affirmative, let's check out that future church with "The Shepherd" as a guide.

The protagonist is a priest, David Campbell, who becomes a bishop, and thus the title. Before you can say "your excellency," he becomes a superbishop and begins to dismantle his diocese. He reshapes it according to his own design. Admittedly he gets aid from a gentleman named Joshua—"Joshua" was Father Girzone's previous novel—who is a thinly disguised Jesus. This is "deus ex machina" carried to the edge and beyond.

For example, Bishop Campbell declines to accept candidates for his seminary. After all, these men have not been proved. Supposing all they want is an easy ride? His solution? Quite simple, really. He ordains 600 married men. Acting in collusion with him is the pope. He telephones

the hapless fellow whenever the mood is upon him. "Holy Father—I mean, John, I'm never going to get used to calling you by name." This pontiff is no rocket scientist but, not to worry, Bishop David is.

Whatever the bishop does is OK because, after all, he is following his conscience. But, if you disagree with him, you are a Judas. The latter's name is used so often that the reader begins to suspect that Father Girzone does not know Jesus had apostles other than Judas. I would not have been surprised to find Bishop Campbell saying to his critics, "Go into the chapel and kneel there till you agree with me." This bishop seems incapable of enjoying the luxury of doubt.

By the way, did I tell you that Bishop David is elected pope at a conclave which he does not even attend?

Macmillan promises that "no one who reads 'The Shepherd' will ever forget it." That point for me at least is very true.

(Father Gilhooley, of New York's Mount St. Mary College, has contributed articles to *America*, *Commonweal*, *Christian Century*, *The Critic* and many other journals.)

(At bookstores or order prepaid from Macmillan Publishing Co., Front & Brown Sts., Riverside, N.J. 08075. Add \$2 for shipping and handling.)

Opportunities to Serve

PRINCIPAL

Principal for Catholic Elementary School
225 students (1-8)
12 member faculty, seeking
qualified religious or layperson.
Salary negotiable.

Send letter of introduction, resume and
references by February 15, 1991 to:

Search Committee,

P.O. Box 207, Effingham, Illinois 62401

HELP WANTED — FULL-TIME

High School Principal

Mater Dei Catholic High School
Breeze, Illinois

Master's in administration and previous
administrative experience necessary.

— CONTACT OFFICE OF EDUCATION: —

2620 Lebanon Avenue, Belleville, Illinois 62221

618-235-9601



COMMUNICATION COORDINATOR

Retreat House seeks qualified applicant
to oversee all communication with public.
Marketing, public relations and develop-
ment skills necessary.

Salary commensurate with Archdiocesan
salary guidelines.

Position available immediately.

— SEND RESUME TO: —

Kevin DePrey, Director

Fatima Retreat House
5353 E. 56th Street, Indianapolis, IN 46226

High School Principal

Holy Cross High School, a co-ed Catholic institution,
serving the youth of Southwestern Jefferson County,
Kentucky, seeks an experienced administrator with a
demonstrated commitment to the ideas of Catholic
education.

The successful candidate will have a masters degree with
a Kentucky Principal's certificate preferred, a minimum
of 5 years teaching experience, and at least 2 years of
educational administrative/management experience.
Preference will be given to a qualified Catholic candidate.
Position open July, 1991.

Applications now accepted through January 15, 1991.

— SEND RESUME TO: —

Chairman Search Committee

1517 Algonquin Parkway, Louisville, KY 40210

Advertising doesn't cost — it pays

POSITION AVAILABLE

Re-opening Search for
Superintendent of Schools
Diocese of Fort Wayne — South Bend

Must be practicing Roman Catholic and have
a graduate degree in education or educational
administration. Diocesan Central Office
experience is preferred.

Application Deadline January 4, 1991

PLEASE CONTACT:

Superintendent's
Search Committee

P.O. Box 390
Fort Wayne, Indiana 46801

Equal Opportunity Employer

219-422-4611

Director for Family Formation

The Diocese of Lafayette in Indiana is presently
accepting applications for the position
of Director for Family Formation.

The ministry will touch all stages and conditions
of family life. Responsibilities include
working with parish leadership for the develop-
ment and implementation of methods to
facilitate the faith formation of families.

Qualifications: Basic understanding of the mission
of the Church, knowledge of family stages and
conditions, skills in enablement/empowerment,
M.A. in related field.

— SEND RESUME BY JANUARY 15, 1991 TO: —

Rev. Theodore D. Rothrock

Catholic Pastoral Center
2300 South Ninth Street, Lafayette, IN 47905

+ Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

+ BLANFORD, James C., 65, St. Mary, Greensburg, Dec. 11.

Father of Jeffrey, Ronald, Donald and Roger; brother of Russell, Bernard, Francis, Melvin, Margaret Lingner, Lorraine Rose, Elma Wamsley, Loretta Raughman, Donna Olsen, and Charity Sister Marie Alberta; grandfather of eight.

+ DEVILLEZ, Marie L., 73, St. Paul, Tell City, Dec. 3. Mother of Lee Edward and Linda Ash; sister of Louise Cunningham; grandmother of nine; great-grandmother of one.

+ GRAHAM, William J., 51, St. Gabriel, Connersville, Dec. 11. Husband of Judith; father of Brad, Terri J. and Chen A.; son of Mary Ruth; brother of Lois West and Nancy Harris.

+ GRZESKOWIAK, Holy Cross Brother, Viator (George), 69, former Cathedral High School teacher 1948-51, 1952-58, River Grove, Ill.

+ GUELIERI, Robert E., 59, Little Flower, Indianapolis, Nov. 25. Nephew of Mary Gaspar.

+ HAGEDORN, Allen N., 34, St. Paul, Tell City, Nov. 30. Husband of Rhonda; father of Jayne and Shaina; son of George C. and Nancy; brother of Gregory B. and Larry E.

+ HORSTMANN, Muriel B., 89, St. Mary, North Vernon, Dec. 9. Mother of Henry, George Jr., and Helen Coldiron; sister of Dwight Detraz, Fannie Wetrick and Louise Lewis; grandmother of 14; great-grandmother of 20.

+ JOHNSON, Lucille P., 74, St. Paul, Tell City, Dec. 1. Sister of Ruby Heitter; aunt of Judy Hagedorn.

+ JONTA, Adolph J., 75, Holy Trinity, Indianapolis, Dec. 5. Brother of Mary Radez and Anna J. Greenwell.

+ KAUFMAN, William J., 73, St. Paul, Tell City, Dec. 10. Husband of Martha (Baysinger); father of Donna S. Mayes and John R.; brother of Frank, Edward, Oliver, Gilling, Minnie Schreiner, Emma Danahue and Clara Kramer; grandfather of three; great-grandfather of one.

+ KUHLMAN, Roger J., 74, Little Flower, Indianapolis, Dec. 1. Husband of Alice K.; father of Patricia K. Carieux and Richard R.; brother of Robert, Thomas, Francis, Marian Sullivan and Betty Trine; grandfather of six.

+ MARR, Deron Len, 22, St. Anthony of Padua, Clarksville, Dec. 8. Son of Patricia and Len E.; brother of Kelly; grandson of

Mr. and Mrs. John Napper Sr. and Loretta Sr.

+ MCWAK, Esther V., 79, St. Morina, Indianapolis, Dec. 10. Wife of Joseph E.; mother of Philip J. Kiefer Sr.; grandmother of one.

+ PETERS, Kym Ann, 22, St. Meinrad, St. Meinrad, Dec. 7. Daughter of Kenneth and Pearl-line (Woeckenberg); sister of William, Michael, Brian and Gaynelle; granddaughter of Alma Woeckenberg and Anthony.

+ ROSSMAN, Hazel M., 71, St. Paul, Tell City, Dec. 2. Wife of Wilfrid; mother of Dr. J. Robert and John W.; sister of James Hollander and Ruth Lasher; grandmother of four.

+ SHELLEY, Aloysius H., 60, St. Pius X, Indianapolis, Dec. 11. Father of Michael and Julieanne; brother of Edward Szilagowski; half-brother of Matt Gale; grandfather of two.

+ STUPPY, Clara G., 96, (formerly St. Catherine's St. James St. Paul Hermitage, Indianapolis, Nov. 23. Mother of Robert; grandmother of three; great-grandmother of four.

+ TAYLOR, Olivia E., 78, St. Paul, Tell City, Dec. 11. Mother of Chuck, Homer, Donna Schutt and Kay Rudolph; sister of John Esward, Rosanna Geng-Bach and Antonette Saalman; grandmother of four.

+ TILLMAN, Dr. Paul W., 69, St. Paul, Indianapolis, Dec. 4. Member of Oldenburg, Indiana Community in 1923. He professed final vows in 1929.

+ UFDKIE, Catherine E., 73, St. Catherine (buried from Holy Rosary), Indianapolis, Dec. 8. Wife of LaMar; mother of Michael, Patricia Robek and Peggy Perry; sister of Donald Gramman, Florence Boston and Mary Morah; grandmother of six.

+ WHITWORTH, Evelyn F., 69, Little Flower, Indianapolis, Dec. 4. Member of Oldenburg, Indiana Community in 1923. He professed final vows in 1929.

+ WILHELM, Nella M. Scott, 78, St. Elizabeth, Cambridge City, Dec. 6. Mother of Bill, half-sister of Harrison Bailey and Irene Tableman; grandmother of three.

Franciscan Sister Aquila Massmann dies at age 94

OLDENBURG — Franciscan Sister Aquila Massmann died at the motherhouse here on Dec. 11. A Memorial Mass was celebrated for her on Dec. 13 in the Sisters of St. Francis Community Room.

Sister Aquila was 94. She was born in Kettletown, Mo. and entered the Oldenburg, Indiana Community in 1923. She professed final vows in 1929.

Sister Aquila served as an elementary teacher in Ohio, Missouri, Illinois and Indiana. She was librarian at St. Clement Grade School in Cincinnati, Ohio from 1972 until 1981, when she retired to the motherhouse.

Nieces and nephews survive Sister Aquila.

Interfaith panel searches for common ground in Mideast

by Mark Pattison
Catholic News Service

WASHINGTON—The Middle East is "the place in the world where religion and politics are most densely interrelated," said Father J. Bryan Hehir at the Dec. 17 interfaith symposium of Christians, Jews and Muslims on the Middle East.

Yet in the United States, Father Hehir said, "we tend to dismiss religious claims as we deal with the political problems."

The symposium, "A Common Agenda for Peace," was sponsored by the U.S. Interreligious Committee for Peace in the Middle East.

While the symposium dealt mainly with strife between the Palestinians and Israelis in Israel and the occupied territories in the West Bank and Gaza Strip, the Persian Gulf crisis continued to creep into the comments of Father Hehir and other panel members.

The Gulf crisis "is not the most important issue," said Father Hehir, a research professor of ethics and international politics at Georgetown University and a consultant and counselor on international policy at the U.S. Catholic Conference.

But with the world on "a fault line between war and peace," he added, "it (the Gulf crisis) tends to freeze the debate."

Iraqi President Saddam Hussein "has given the world the clearest case, if you will, of just cause" to enter into war, Father Hehir said. However, he continued, under the question of proportionality in the just-war theory, "I think it's going to be disproportionate" if war is waged against Saddam.

U.S. Christian, Jewish and Muslim groups should acknowledge that they themselves are "the second best reflection of those complexities" that beset the respective Middle East religious groups whose causes they champion, Father Hehir said.

The U.S. bishops' November letters to U.S. officials questioning the direction of U.S. Persian Gulf policy had a "resonance within the Jewish-American community," said panelist Gal Pressberg, Washington office director of Americans for Peace Now.

The U.S. bishops "said much the same thing" on the Persian Gulf as did the National Council of Churches one week after the bishops, noted panelist Carol Birkland of the

global ministries office of the Evangelical Lutheran Church in America.

"Will the Palestinian-Israeli conflict be more or less solvable" if war happens, Birkland asked.

She asked Jews to understand that "we Christians in the United States have a very close link with Christians in the Middle East," which she estimated at 10 percent of the Middle East population.

Birkland asked Muslims likewise to understand that "we are very concerned about the rise of what we would call extremist Muslim groups in Gaza," one of the occupied territories.

Rabbi Marshall Meyer of New York, another symposium panelist, pleaded for a spurning of what he called the "battles and banners and crusades" of the "liberation theory and base communities" in the Middle East in favor of other "functions of theology."

The two Arab panelists criticized U.S. inconsistency in squaring off against Iraqi territorial conquests while being passive in the face of similar Israeli moves toward Palestinians.

Noha Ismail of Minneapolis, a member of the American-Arab Anti-Discrimination Committee, said, "Peace will come when the United States applies the same standards" in the Israeli-Palestinian conflict as it does in the Persian Gulf.

"No matter how hard we try, we can never shoot our way to peace," Ismail said.

Kail Jahshem of the National Association of Arab-Americans faulted the "hypocrisy" of U.S. Middle East policy, noting that his organization condemned the Iraqi invasion of Kuwait.

His association was "formed on the basis of opposing the taking of territory by force," Ismail said. "Occupation is occupation. Our position has to be the same regardless of the identity of the occupier or the occupied," he said, referring to land occupied by the Israelis.

Some Arab-Americans support Saddam, Jahshem said, because of his image as an Arab leader where there had been a vacuum of leadership, his challenges to Israel and the West, and his being a champion of have-nots.

"For the first time," Jahshem said, "we have an Arab leader with chutzpah."

Indianapolis Brewing Co.



**Premium Beer
Brewed & Bottled
in Indianapolis**

898-1235

DRAFT PARTY TRUCKS AVAILABLE
FOR PICNICS, FESTIVALS & SPECIAL EVENTS

Sherman and Armbruster, P.C.
CERTIFIED PUBLIC ACCOUNTANTS

COMPUTER CONSULTING
LOCAL AREA NETWORKS
• DESIGN • IMPLEMENTATION

SOFTWARE FOR:
• LAWYERS • ACCOUNTING SYSTEMS
• CONSTRUCTION • RETAIL TRADE

Patrick A. Sherman, CPA Martin J. Armbruster, CPA, CFP
Daniel G. O'Leary, CPA Suzanne B. Scheele, CPA
Larry R. Shelton, CNE

300 South Indiana Avenue, Suite 300
Greenwood, Indiana 46142
(317) 881-6670

Classified Directory
FOR INFORMATION ABOUT RATES FOR CLASSIFIED ADVERTISING, CALL (317) 236-1581

FIRE FIRST SATURDAY EVERY MONTH
ST. NICHOLAS CHURCH SUMMAN

8:00 AM Mass, followed by Fatima devotions and a FIRE Church Meeting.

THE PUBLIC IS WELCOME.
CHARISMATIC MASS

WRBI STEREO 104
BATESVILLE, INDIANA

Broadcasting the National Catholic radio show "The Choices We Face", hosted by Ralph Martin every Sunday, 11:30 AM-Noon.

Lizton
STATE BANK OF LIZTON

- Lizton
- Pittsboro
- Brownsburg
- Lebanon

Member FDIC

Shelbyville
LOOSIER
PLUMBING, HEATING AND COOLING CO.

1127 Miller Ave. 392-3289

Columbus
BECKMEYER INSURANCE INC.

Roger P. Beckmeyer, CPU
We represent several major companies and write most types of Business and Personal Insurance

617 WASHINGTON
812-372-4477
— SINCE 1927 —

Advertising Doesn't Cost...
It Pays! Call
317-236-1581 for details.

Terre Haute
For Complete Building Material Needs See
Powell-Stephenson Lumber

2723 S. 7th St. 235-6263

<p>Miscellaneous</p> <p>A.K.C. REGISTERED, Siberian Husky, Black and White. Available for stud service, \$150.00. Call Keith at 317-738-3001, after 6:00 p.m.</p> <p>LADIES UPGRADE RESALE: Clothing and accessories on consignment. Consignor: County Line and Madison, Greenwood, open seven days a week. 887-8787</p> <p>RELIGIOUS CANDLES Featuring the saints Patron Saint Statues, spiritual herbs, oils & water.</p> <p>I.R.C. ANNEX 5421 E. 38th St. • 546-4962 MONDAY-SATURDAY 11 AM-5 PM</p>	<p>Employment</p> <p>MANPOWER 1#1 in Indianapolis and Around the World.</p> <p>— SPECIALIZING IN: — • Word Processors • Secretaries • Typists • Clerks • Light Industrial • General Labor</p> <p>CALL THE OFFICE NEAREST YOUR HOME AND START WORKING WITH IT</p> <p>Division: 262-1122 Greenwood: 887-0933 Main: 576-9090 Nashville: 875-9919 Fax: 353-8383 South: 782-4015 Main: 298-3230 Telephone: 262-2020</p>	<p>Electrical</p> <p>HAMMANS ELECTRIC, INC. Complete Electrical — Installations, Service and Repairs. Licensed-Bonded-Insured. Senior Citizens Discount. Credit cards accepted. 634-5886 or 546-3694</p> <p>Services Offered</p> <p>WE CARE HOME CARE A Christian Service That Takes Care Of Your Family Member As You Would. Light Housekeeping and Meals Prepared.</p> <p>THERESA LAROCHELLE (317) 251-3968</p>	<p>Insurance</p> <p>For All Your Health Insurance Needs Medicare Supplement Individual Protection & Group Programs</p> <p>DAN SHEA 5703 South East St. 788-1280</p> <p>Health Insurance Claims Assistance, Inc. Providing comprehensive help to file health insurance claims. Free brochure — 351-0300</p>
<p>EAST SIDE PRESCRIPTION SHOP — Free Delivery Service —</p> <p>Convalescent, Hospital & Sickroom Aids & Supplies</p> <p>C.A. McLAUGHLIN TED HILL PAT KINNEY</p> <p>5317 E. 16th St. 359-8278</p>	<p>Plumbing</p> <p>WELHAMMER PLUMBING NEW • REMODELING • REPAIR WORK NEW & OLD HOMES</p> <p>NEED A PLUMBER? CALL... LIC. #10624 WATER LINES & KITCHEN & BATH FIXTURES NOT WATER HEATERS INSTALLED & REPAIRED LICENSED CONTRACTOR BONDED • INSURED FREE ESTIMATES CALL, LOC. SINCE 1961 317-842-2171</p> <p>784-1870 784-4237</p>	<p>BOB JOHNSON'S HANDIMAN SERVICES</p> <ul style="list-style-type: none"> • Repairs • Remodeling • Maintenance Agreements • Bonded & Insured • Residential and Commercial • General Contractor <p>— 359-8358 —</p>	<p>CLIP & MAIL CRITERION BUY! SELL! TRADE! CLASSIFIED AD!</p> <p>4 LINES — 1 TIME FOR ONLY \$7.00</p> <p>Please insert in your CLASSIFIED the following 4-line ad (20 words) to run 1 time for \$7.00. (Must be received by Friday noon one week in advance of Friday publication date.)</p> <p>MESSAGE:</p> <p>Name _____ Address _____ City _____ State _____ Phone _____</p> <p>PLEASE MAKE CHECK PAYABLE TO: The Criterion, 1400 N. Meridian St., P.O. Box 1717, Indpls., IN 46206</p>
<p>Home Improv.</p> <p>PLEASE READ! Now's the time for vinyl siding, stone, replacement windows, trim work and gutters. NO WAIT — Beat the winter rush! Join in our sale. Complete homes from \$999.00. Special cash incentives for Display Homes.</p> <p>— Free Estimates — COUNTRY OAK CONSTRUCTION — 881-8891 • 24 Hours —</p>	<p>Support Your Parish</p> <p>Glenn H. Clark & Sons PLUMBING COMPANY</p> <ul style="list-style-type: none"> • Repair • Remodel • Pump Service • New Installation <p>3337 Madison Avenue Indianapolis, Indiana 46227 786-2244 • #PC103481</p>		

Controversial priest elected president of Haiti

by Catholic News Service

PORT-AU-PRINCE, Haiti—A controversial Haitian priest appeared headed for a landslide victory and a unique spot in history as the first Catholic cleric, at least in modern times, to become the chief executive of a nation.

Although the vote count was still incomplete as of Dec. 18 following the Dec. 16 balloting, Father Jean-Bertrand Aristide, a socialist, had more than 70 percent of the counted ballots in the race. Haitians also voted for a national legislature and local offices.

Supporters of Father Aristide, expelled by the Salesian order for his political activities, poured into the streets of Port-au-Prince Dec. 17 to celebrate victory.

But the priest's moderate main rival, former World Bank official Marc Bazin, demanded a recount of the vote, which was marred by delays and confusion.

The Vatican newspaper, *L'Osservatore Romano*, on Dec. 17 reported on Father Aristide's election lead and quoted from the Salesian statement on his expulsion.

The order dropped him two years ago, saying his political activity was an "incitement to hatred and violence," partly because he emphasized "class struggle." The Salesians also accused him of desecrating the Mass by seeming to put the "Eucharist and the sacraments at the service of politics."

The Vatican has given clerics permission to serve in government posts in rare circumstances where no other qualified individuals are available and the need for talent is pressing. However, it was by no means certain that the situation in Haiti was one of these circumstances.

The slight, 37-year-old Father Aristide has emerged as

the champion of the poor in a country where 80 percent of the 6.3 million citizens live below the poverty level, fixed by the World Bank at \$150 a year. About 89 percent of Haitians are Catholic.

If the official count confirms victory for Father Aristide, he will face enormous pressure from his followers for revenge against the Tontons Macoute, the private militia of the Duvalier family dictatorship which ended in Haiti in 1986. The Tontons' human rights abuses during 29 years of

Duvalier rule have gone largely unpunished. Human rights groups blamed remnants of the Tontons for the massacre of 34 people as they lined up to vote in general elections in 1987. The ballot was canceled. There have been no arrests in connection with the killings.

Father Aristide's program stresses the need for reconciliation in the sharply polarized nation, but many of his supporters insist there must be a thorough purge of sympathizers with the Duvaliers' old order.

Vatican deciding validity of secret ordinations

by Agostino Bono
Catholic News Service

VATICAN CITY—Church freedom in Czechoslovakia has produced a sticky problem for the Vatican: normalizing the status of the numerous secretly ordained bishops and priests, some of whom are married.

Vatican and Czechoslovak church officials say the problem of married priests is a small part of the larger issue of determining who was validly ordained and how to integrate these clandestine priests into normal church structures and parish life.

Some do not want their status normalized, preferring to continue working informally through their secular profession, said church officials. These priests say people have greater confidence in them because they share their daily hardships, according to the church officials.

There are also rumors that at least one clandestine bishop ordained women deacons. Vatican officials said they are aware of the rumors but cannot verify them.

The overall issue is in the hands of the Vatican Congregation for the Doctrine of the Faith, which is reviewing information forwarded from Czechoslovakia.

The problems stem from 40 years of often-harsh communist repression, which forced the development of an underground church with secret seminaries and ordinations as a safeguard against the total destruction of Catholic life. This underground church paralleled the highly restricted public one.

Problems include:

- Determining whether someone claiming to be a bishop was validly ordained by another bishop.
- Determining whether someone claiming to be a priest was validly ordained by a bishop.
- Determining whether a validly ordained bishop had permission to conduct clandestine ordinations.
- The status of married men who were theoretically ordained for the Eastern rite, which allows a married clergy, but who de facto remained in the Latin rite, which forbids married priests.

No statistics or reliable estimates are available yet regarding the number of bishops and priests clandestinely ordained, as claimants are still coming forth.

Some officials say that as many as 20 bishops and several

hundred priests may have been clandestinely ordained. Most estimates are a lot lower, putting the figure closer to 100 with the number of married priests a tiny fraction of this.

The number of married priests is small and "not a dramatic problem for our church," said Father Tomas Halik, a clandestinely ordained priest who is now secretary of the Czech section of the Czechoslovakian bishops' conference.

"This was never done as an ideal for the future church," he said. "These were persecution times. People did this in good faith."

"One of the arguments for ordaining married men was that the secret police suspected celibates as clandestine priests," he said.

Father Halik added that some married men had been ordained with permission because they were supposed to be assigned to the Slovak rite but remained in the Latin church. The Slovak rite is an Eastern Catholic Church with about 390,000 members.

Father Halik said he doubted that men unmarried at ordination later married. Other officials, however, said that there are cases of men marrying after ordination.

ATTORNEYS

Steven R. Eichholtz
and
Gregory S. Fehribach

with the Law Firm

MEARS • TUCKER • EICHHOLTZ

(317) 264-4040

50 South Meridian Street, Suite 400
Indianapolis, Indiana 46204

Serving the Family and Business Needs of the Archdiocese

AT FEENEY-HORNAK MORTUARIES

...we're much more than
a fine funeral home.

We're your central source for some
very important information:

- Funeral costs and procedures
- Before-need funeral planning
- Books and pamphlets on death and bereavement
- Social Security benefits
- Veterans' benefits
- Insurance benefits and claims assistance

Stop by or call on us
for information.

FEENEY-HORNAK MORTUARIES

Shadeland — 1307 N. Shadeland; 353-6101
Keystone — 71st at Keystone; 257-4271
INDIANAPOLIS



Mike Feeney



George Usher



Mike Hornak

WE'RE MUCH MORE THAN QUICK

- Quality • Service • Color Printing
- Typesetting • Bindery

**Pulk
& Printing**
copy centers

NORTH
7120 Zionsville Rd. County Line Mall
(Park 100) 297-5817 862-0000

SOUTH
34 North Delaware 155 North Illinois
637-6282 635-9939



**Highsmith
Floral**

"SERVICE AND
SATISFACTION"

925-6961

CRONIN-MARKER
SPEEDWAY

Indianapolis

American Heart
Association

The selection
of the
price funeral
you want
is left up to you.

LEPPERT & HURT
Funeral Home
740 East 86th Street
Indianapolis Indiana
844-3966

Peace and Joy
to you all...

KOEHLER

TIRE AND SUPPLY

321 W. MAIN ST., MADISON, IND.
ON THE OHIO RIVER • (812) 265-3411

HIGHWAY — OFF ROAD — FARM TIRES



Rocap, Witchger & Threlkeld

Attorneys at Law

General Practice; Personal Injury and
Defense Litigation, Creditors Rights,
Real Estate, Wills & Trusts,
Business and Corporate Litigation

— FREE CONSULTATION —

Union Federal Bank Building

45 North Pennsylvania Street, Suite 700
Indianapolis, Indiana 46204

Office: (317) 639-6281
FAX: (317) 637-9056

Serenity

Phone for your **free**
information kit today.

Information is key to making decisions. We at Flanner and Buchanan Mortuaries will provide you with all the facts and costs. Your free, no-obligation Serenity planning kit can help you make decisions today.

**FLANNER
AND
BUCHANAN**
MORTUARIES & CREMATORY

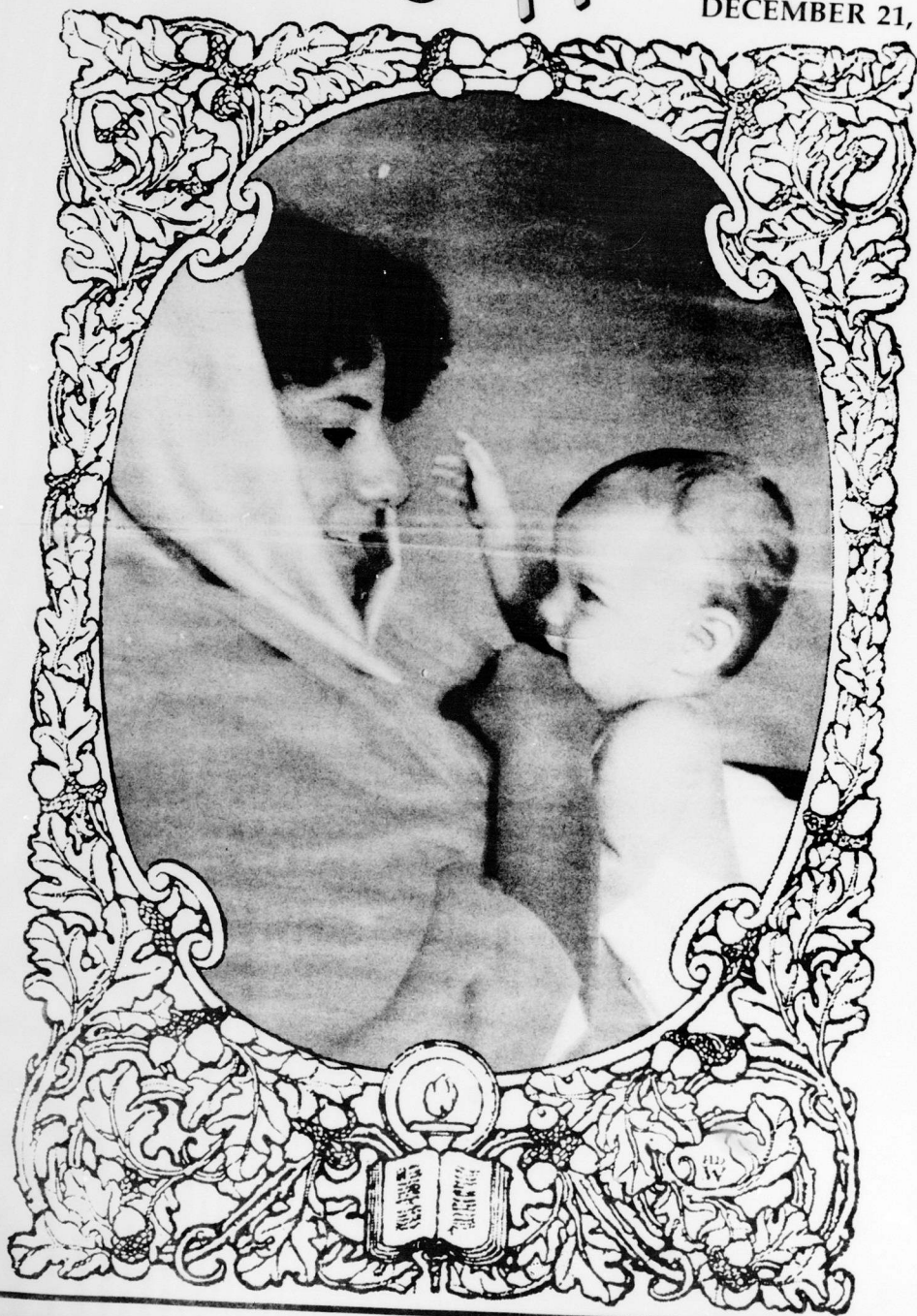
Broad Ripple • Carmel • Fall Creek • High School Road • Mann Road
Morris Street • Shadeland • Zionsville • Washington Park East Centers
Caring for Catholic Families since 1881

925-9871

THE CRITERION'S

Christmas Supplement

DECEMBER 21, 1990



What the Gospels' real message is about the birth of Jesus Christ

by John Fink

Most Catholics undoubtedly think that they know the Gospel stories about the birth of Jesus. After they've heard them during the Christmas season all their lives. They know about the stable in Bethlehem, the shepherds, the magi, the flight into Egypt, and all the rest.

But have you examined those stories the way exegetes (those skilled in the explanation of Scripture) do? If you did, you'd find that there's a lot more in those stories than you might imagine. Also, though, a lot less than many people think.

The best way to read these Gospel stories is in a Catholic Bible that includes footnotes that explain what the church teaches and doesn't teach about them.

First of all, biblical scholars are well aware that many of the details of Jesus' birth, as narrated in the Gospels of Luke and Matthew, are not historical. (Mark and John do not tell about Jesus' birth; they begin with his public life.) They are also aware that the two Gospels disagree on many details.

About the details: Luke tells us that

Mary and Joseph lived in Nazareth and went to Bethlehem because they had to register in a census. After the birth, they had Jesus circumcized after eight days, presented him in the Temple after 40 days, and then immediately "returned to Galilee, to their own town of Nazareth." There is no mention of the magi, the flight into Egypt or the slaughter of the innocents.

In Matthew's Gospel, Joseph and Mary lived in Bethlehem and had a house there (2:1). They apparently lived there until Jesus was about 2 years old, when they had to flee to Egypt to escape Herod. After his death, they could not return to Bethlehem because they feared Herod's son, so they moved to Nazareth "so that what had been spoken through the prophets might be fulfilled, 'He shall be called a Nazorean.'" There is nothing to indicate that they lived there before and there is no mention of a census that took them from Nazareth to Bethlehem.

About that census: Historians can find no evidence of a census of the whole world by Caesar Augustus. There was a census while Quirinus was governor of Syria, but it took place about 10 years after the death of Herod the Great and it involved only Judea, not Nazareth.

Assuming that Jesus was born while Herod was still living, since Matthew's magi met with Herod, Jesus must have been older than generally thought when he began his public life because Herod died in

the year 4 B.C. As a matter of fact, scholars believe Jesus actually was born in 6 or 7 B.C., which would make him 39 or 40 when he died and rose again.

Exegetes also find it curious that, when the magi came to Herod, he and the Jewish chief priests and scribes learned about the birth of the King of the Jews. Yet when Jesus started his public ministry, nobody knew anything about him. Herod's son, Herod Antipas, knew nothing about him. Even John the Baptist, whom Luke said was related to Jesus, said specifically, "I did not know him" (John 1:33) when Jesus came forward to be baptized.

Matthew and Luke wrote their Gospels from two different perspectives. Matthew from that of Joseph and Luke from that of Mary. In Matthew's Gospel, an angel appears to Joseph in a dream to tell him that Mary has conceived by the Holy Spirit, while Luke tells us about the Annunciation of the angel Gabriel to Mary.

That angel appears to Joseph again in Matthew's Gospel to him to take his family to Egypt and yet again to tell him it is safe to return to the land of Israel. Meanwhile, in Luke's Gospel, the story is told from Mary's standpoint. Simeon speaks to her during the presentation in the Temple and the apostles to Jesus and him in the Temple when he was 12 years old.

Why are there so many discrepancies between Matthew's and Luke's Gospels? Basically because they were both telling stories about the birth of Jesus that had come down to them through the years. They simply chose to tell different stories because they were writing for different readers and they wanted to make different points about who Jesus was.

Remember that the Gospels were written 85 to 95 years after the birth of Jesus, between the years 80 and 90. There were no eyewitnesses to the birth for the evangelists to interview and they were writing stories that had come down to them from the earliest Christians.

All this emphasizes what the Catholic Church has always taught—that the faith predates the Gospels and it was the church that produced the New Testament, and not vice versa. Our faith is not dependent upon the Scriptures.

Despite this, there are many things that the two infancy Gospels agree on. Scripture scholar Sulpician Father Raymond E. Brown, in his book "Responses to 101 Questions on the Bible," points out that they "agree on what might be called the most important points."

"Both have an announcement of the future greatness of the child, before the child's birth. That means they both agree on a providential divine preparation and, indeed, on a revelation. Both agree that the child was conceived without a human father—the astounding claim for the virginal conception. Both agree that the child was of the House of David through the Davidic heritage of Joseph, and both agree that the birth took place in the city of Bethlehem. Both agree that ultimately the family went to settle in Nazareth. These are very important agreements, and I would argue that a case can be made for the historicity of such details."

We really shouldn't question whether or not each detail in these two Gospels really happened because, when they were written, neither evangelist was trying to be an historian or, for that matter, trying to write a biography as we recognize biographies.

Similar things happen when people write about modern heroes. When we read about George Washington, for example, do we think that, as a boy, he really confessed to his father that he chopped down a cherry tree because he could not tell a lie? Or do we know if Abraham Lincoln once ran a great distance to return some money when he discovered he had made a mistake? If these particular details might not really have happened, that doesn't detract from the historical Washington or Lincoln. In the same way, if certain details in the infancy Gospels didn't actually take place, that doesn't detract from the historical Jesus.

We must look at these Gospels as the authors intended. If we do that we find much more in them than some nice stories to be told at Christmas time. The authors are telling us who Jesus was.

Matthew, therefore, starts with Jesus'

genealogy, tracing his ancestors back to Abraham and David. He also divides the genealogy into three series of 14 generations, from Abraham to David, from David to the Babylonian exile, and from the Babylonian exile to Jesus. The genealogy is artificially constructed, with names taken from the Old Testament books of Genesis, Ruth, Chronicles and Kings. Many of the names after the Babylonian exile are unknown in the Old Testament.

The number 14 is what is known as a mnemonic device, one that assists the memory. To arrive at 14, three kings of the second century B.C. are omitted. Biblical exegetes believe that the number 14 was chosen because the numerical value of the three vowels in David's name (DVD) in Hebrew yields the sum of 14.

Matthew wants to make the point that the coming of Jesus was the climax of Israel's history, and the events of his conception, birth and early childhood were the fulfillment of Old Testament prophecy.

The stories of Jesus' dreams remind us of the Old Testament's Joseph who took the Israelites into Egypt, just as Jesus' foster father took Jesus. The slaughter of the innocents is meant to evoke the memory of the Pharaoh in Egypt who decreed that the Israelite male children should be killed. The main reason why the child is taken to Egypt is that he be raised in the Exodus experience of Israel. Matthew quotes the prophet Hosea, "Out of Egypt I called my son."

Throughout the first two chapters of the Gospel, Matthew quotes the Old Testament to show that Jesus was fulfilling the prophecies known in the Old Testament. Luke does not make the same thing with his stories, writing in imitation of Old Testament birth stories. He combines historical and legendary details in order to answer the question, "Who was Jesus Christ?"

He begins with the story of Zechariah and Elizabeth and presents Elizabeth as childless and barren, similar to some of the mothers of great Old Testament figures: Sarah, Rebekah, Rachel, the mother of Samson, and wife of Manoh, and Hannah, the mother of Samuel. In 1:18, he has Zechariah speak the same words as Abraham in Genesis 15:8: "How shall I know this? For I am an old man, and my wife is advanced in years."

John the Baptist evokes memories of the Old Testament figures Samson, Samuel and Elijah. Jesus' presentation in the Temple before the aged Simeon resembles the presentation of Samuel in the Temple before the aged Eli. The canticle of Mary (the Magnificat) strongly resembles the canticle of Hannah (1 Samuel 2).

Luke also includes a genealogy of Jesus, one that is considerably different from Matthew's. Whereas Matthew began his genealogy with Abraham to emphasize Jesus' bonds with the people of Israel, Luke traces the descent of Jesus back to Adam to emphasize Jesus' universalism.


The basic message of Luke's infancy narrative, though, is the angel's announcement to the shepherds, "Today in the city of David a savior is born for you who is Messiah and Lord" (2:11). As savior, Jesus is looked upon by Luke as the one who rescues humanity from sin and delivers humanity from the condition of alienation from God. "Messiah" is the Hebrew equivalent of the Greek "Christos" (Christ) and it means "anointed one." In first-century Palestine this title was applied by certain groups to an expected royal leader from the line of David who would restore the kingdom to Israel. "Lord" is the name used for Yahweh. When applied to Jesus it points to his transcendence and dominion over humanity.

What both Matthew and Luke do with their infancy narratives is to announce that Jesus was God's Son, the Messiah, the Christ. That message is received with obedience, by Joseph in Matthew and Mary in Luke. Each Gospel has a group come to adore the child, the shepherds representing the Jews in Luke and the magi representing the gentiles in Matthew.

This is how the infancy Gospels are meant to be understood. The details in the stories might not have actually happened but they make the points the evangelists want their readers to understand.

As Father Raymond Brown says, "The infancy narratives are properly treated only when we emphasize the content, namely, the Old Testament background and the basic christological identity of Jesus, including the fact that his coming forces decision, self-judgment, and (on the part of some) even hostility. The modern approach, therefore, avoids both the fairy-tale element as well as an oversentimentalized baby imagery."


SUPPLEMENT COVER—Homeless, this real Mary, her baby, and her husband stayed at Holy Family Shelter in Indianapolis this year, an aid 1,800 others. (Photo by Margaret Nelson)



PORTER-OLIGER-PEARSON
FUNERAL HOME

THOMAS and MICHAEL PORTER, Directors

302 N. FRANKLIN GREENSBURG



NATIONAL BANK OF GREENWOOD

A MERCHANTS NATIONAL COMPANY

Franklin Office 1500 N. Morton 738-3000	Main Office 300 S. Madison Ave. 882-3400
--	---

Greenwood Village Office
Greenwood Village South
881-5705

Greenwood Park Office
Greenwood Park Shopping Center
881-2200

GREENWOOD MACHINE

THE OPTICAL SHOPPE

Fashion Eyewear

at
affordable prices

— LOCATED IN THE —
IU Medical Center
702 Rotary Circle
Indianapolis
317-274-8360

Christmas Greetings!

FH

Christmas Greetings!

LANGSENKAMP CO.

3120 N. Shadeland Avenue
Indianapolis, IN 46226

Telephone:
317-545-6110

Fr. Hesburgh's Christmas vacation

by Fr. Theodore M. Hesburgh, C.S.C.
Excerpted from "God, Country, Notre Dame"

(Editor's note: In his book "God, Country, Notre Dame," Father Theodore M. Hesburgh describes his friendship with C.R. Smith and Charles Jones, with whom he spent Christmas vacations for 14 years at a little village in Mexico's Baja Peninsula. Smith was president of American Airlines and Jones was president of the Richfield Oil Corporation. Both were Southern Baptists.)

(This excerpt picks up the story in 1956 during their first trip together. The three of them plus Jones' wife Jenny arrived at the Burbank airport in California to fly down to Mexico in Jones's DC-3.)

Jones and his wife arrived a few minutes after Smith and I did, laden down with about 40 gifts for the local people they knew. Jenny was affable right from the start. Jones was a little standoffish. Apparently, he had not been around too many Catholic priests, and did not know what to expect.

As we neared La Paz, where we would clear immigration and customs before continuing down the peninsula, Jones remarked that my Roman collar might cause me trouble in Mexico, where the notion of a secular state was taken very seriously. I told him I thought the typical Mexican in this kind of isolated area would be tickled pink to see a priest.

Jones was skeptical. I offered to bet him five dollars that in five minutes a dozen people would ask me for a rosary without my having to say a word. "You're on," Jones said. "I know they're religious, but this is a secular state and I can't imagine any of them asking you for a rosary or even wanting one."

We landed in La Paz and went into the terminal to take care of the customs and immigration formalities. Smith and Jones started filling out forms. I took one of the 12 rosaries I had in my pocket and started twirling it around my index finger. Immediately, a Mexican man standing on line behind us said, "Padre, may I have a rosary?"

I said, "Sure," and gave it to him. I reached in my pocket, pulled out another one, and started twirling it.

"Padre," someone behind me said, "could I have a rosary, too?"

I said, "Si," and handed it over.

Within a few minutes my pocket was empty. Some of the people put the rosaries over their heads and wore them like

necklaces. All Charlie could say was "I can't understand it."

"Just give me my five dollars," I said.

From La Paz we flew for about six minutes to a little pueblo with a population of no more than a hundred. It seemed that half the population was at the strip to greet us when we landed. I still had my Roman collar on, but they had not seen a priest in so long that they did not know what to make of me.

"Padre, are you a Father?" one man asked me in Spanish.

I said I was.

Two or three more questions followed, until they were satisfied that I was, indeed, a Roman Catholic priest. Then they asked me if I would conduct a midnight Mass. I told them I'd do it, but only if they went to confession first.

They all laughed at that. "How do you go to confession after 40 years?" one man wanted to know. That was how long they had not seen a priest in this remote village.

I assured them that I would make it easy on them. Since my Spanish was limited, all they had to tell me were the headline items and all they would get for their penance would be three "Our Fathers."

The place where we stayed was called Rancho Las Cruces. The name came from the three crosses that had been erected on a rocky promontory overlooking the sea. The original three crosses were erected by Cortes in honor of three of his men, whom he had left there to guard the oyster beds in the bay. The three men were killed by Indians; hence the three crosses.

It was a great 10 days. We caught a lot of fish, bagged a lot of ducks and geese, played a lot of bridge, drank some margaritas, smoked cigars, and told stories, some of which, no doubt, grew better with repeated tellings. When it was time to go back, one of the Mexican men asked Jones if he was going to bring me back next year. "Senor Hones," the man said to Jones, "we want you to bring the priest back so we can have midnight Mass again."

"Well, he behaved better than I expected," Senor Hones said. "I think we probably will bring him back."

At the end of my second Christmas at Las Cruces the villagers told Jones that if he would bring me back there every year, they would build a church. The third year I spent there, the church was done. It was a beautiful little colonial-style building erected on a commanding cliff about 800 or 900 feet above the sea.

The owner of the ranch took me to see it.

When I asked him if they planned to put stained-glass windows in, he explained that they had deliberately left them out because they did not want anything to interfere with the view. "What you see through those windows is better than stained glass," he said as he waved toward the green-clad mountains and the sea birds whirling about in the cloud-dappled sky. "It's what God has made."

Smith and Jones took up where God and the builders left off. They bought beautiful mosaics of the Last Supper and the Stations of the Cross. They bought the chalice and donated the money for all the vestments. Jones found an organ that operated on foot power and had it hauled up there.

The two of them were responsible for practically everything in that church. Yet neither one of them was what you would call religious. Although raised as Southern Baptists, they had not been to church in many years. I'm sure. That is, until the midnight Mass tradition began in Las Cruces. After that, they went twice a year, one to midnight Mass on Christmas Eve, once again exactly one week later on New Year's Eve.

We made a deal after the first year, a simple quid pro quo: They would go to the two Masses if I would play bridge with

them afterward. I would have played bridge with them anyway, and I am sure they knew that, but they did like to make deals. It became a ritual: Mass, then bridge. Special words also became part of the ritual. Every year as we walked out of the church together after the New Year's Mass, Jones would turn to Smith and say, "Well, that's it for another year."

We went to Las Cruces every year for 14 years running. Smith missed one and Jones missed one because of unexpected business problems, but I made it down there every time. Returning to Notre Dame at the end of those 10-day vacations, I always felt completely rested and renewed.

Those idyllic days ended when Charlie Jones died in 1970. Smith and I continued to spend Christmas vacations together, but at places that were a long way from Las Cruces. We went to Durango, the Yucatan Peninsula, the high Andes of Argentina, Kenya, Spain, the Amazon, and Barbados. We kept this up for another 16 years. I enjoyed kidding C.R. for being, with the exception of the one year he missed at Las Cruces when he was Secretary of Commerce, the only Baptist on earth who had attended Christmas midnight Mass for 30 years straight.

"God, Country, Notre Dame," © 1990 by Theodore M. Hesburgh, C.S.C., published at \$21.95 by Doubleday, 666 Fifth Ave., New York, N.Y. 10103.)

GREETINGS!

N.E. Sappenfield
Agency

"The Insurance Store"

60 Churchman Avenue
Beech Grove, IN 46107

788-9931

Happy Holidays

from

Dan Shea

— 788-1280 —



Father Hesburgh in front of Sacred Heart Church at the University of Notre Dame



St. Francis Hospital Center

"We believe there's more to good care than good medicine."

As one of the largest hospitals in Indianapolis, St. Francis has the most modern technology and equipment for obstetrics, oncology, open heart surgery, geriatrics and sports medicine.

And we have something else vitally important—that St. Francis spirit.

At St. Francis, we provide the right kind of health care for every need. From our specialty units to our 24-hour emergency department. We offer alternatives, too, at our occupational health center four blocks south of the hospital. We help businesses keep down their health care costs.

At night and on weekends, the center becomes Pumpkin, a minor emergency care facility to help individuals quickly and conveniently. We even offer fitness and wellness programs for business and individuals.

ST. FRANCIS HOSPITAL CENTER

1600 Albany Street
Beech Grove, IN 46107

Serving the Indianapolis Southside
(317) 787-3311

sponsored by
Sisters of Saint Francis
Health Services, Inc.
Mishawaka, Indiana

Find a better way to show love

by Harvey Jacobs

Four days before Christmas Eve the man discovered something in a musty attic the boy had cherished.

Somehow the boy had sensed that it was a precious moment and set down a record of it. This act in itself was unusual because the man had since found, to his regret, that the boy kept very few records of his and his parents' early life. Inasmuch as the boy grew into a man who loved history and language, it seemed strange that he was so negligent.

What the man found was a hardcover book entitled "The Rover Boys in New York." Their adventures had opened the doors of the wide, wide world to the boy. Why, they even owned and flew their own airplane!

The Rover boys touched the lonely boy through the generosity and thoughtfulness of his Aunt Betty Poore who found, to his time the boy could read, plied him with books.

In the front of the book rediscovered in the attic, the boy had penciled a complete page describing how a 10-year-old viewed the highlights of his holiday. He wrote: "Got it (the book) a little ahead of time on Christmas Eve. It was meant for Christmas day." In two places he noted that the Poore family was the source of his good fortune.

Then, he chronicled another triumph: "On same day got long pants from Uncle C.B."

Long pants! Only a boy who has battled against the image of spindly legs, knobby knees and long (girl) socks can understand these rites of passage. It was a farewell to kiddiehood.

His mother protested the gift, for she tended to hold back the calendar. She told her brother-in-law, "I think you're rushing things a little."

Uncle C.B. chuckled an "Oh, phaw," and delivered the pressed trousers. When the boy tried them on, he stretched upward at least four inches and threw his arms around his uncle in pure joy.

The entries in the Rover book continued: "A necktie from David, a necktie and handkerchief from Frances and Mar-

garet, and an Eversharp pencil from Denzil and Cort."

They were all cousins. Finally he wrote: "A big pencil from John Hurst Adams." Adams was an insurance salesman. The boy was so impressed with the giant pencil that he included it on his "My Presents" list.

The man, reflecting upon the list, was surprised that no toys were mentioned. There must have been toys for an active 10-year-old.

On second thought, maybe not. The time was early Depression—not during the

worst of times, but certainly not the best. In retrospect, it seemed likely the family had kept its priorities in balance. If there had been a memorable toy, surely it would have been noted.

It wasn't only books, clothes and pencils.

The man, who had shopped for his grandchildren this year, perceived the shocking contrasts in time. Today's children are drowning in a sea of variegated amusements and expensive gadgetry. Days can be spent exploring crowded shelves stretching to the horizon.

What can be purchased that will

challenge the children's jaded quest for newness—and be remembered? A \$50 toy is not unusual, and he saw one couple pay \$79.95 for a space-age gadget.

What could the man give today to cause the receiver to set down in some book of life that he had received a memorable gift? It seemed to the man that in this society of overabundance there is hardly any material gift that can make the impact of the boy's 75-cent Rover Boy book.

The man's conclusion was that on this Christmas Eve he must find a different and better way to show his love.

(Harvey Jacobs is editor of *The Indianapolis News*. This essay is from his new book "Hugging the Heartland." It is in most area bookstores or it can be obtained from *The Indianapolis News*.)

One mother's Christmas gift to her children

by Loretta Girazitis

Christmas Eve started routinely. In two weeks we would be on our way to El Salvador and Nicaragua. Some last-minute concerns had to be settled. I dropped by to see Rose.

As I was leaving, she said quite casually: "Come back this evening. All my children and grandchildren will be here; you might enjoy it."

This invitation initiated an event I would not easily forget.

Four generations were present when I arrived. The scene was chaotic. I took it in nostalgically, knowing that, as a single woman, I could never have this kind of gathering in my home at Christmas.

Suddenly Santa was there, handing out gifts to the grandchildren. Squeals of joy predominated. Soon we were in the living room with the focus on the grandchildren's presents.

Rose handed her seven adult children a small, slim package. "Open it," she said. "It's my gift to you this Christmas."

As they tore away the wrappings, they were puzzled; this was nothing but a child's book. "Love You Forever" was emblazoned on the cover.

"It's the story of a mother's unconditional love and how that love is passed on," she explained.

"It brings back warm memories of rocking you children for hours and the time I'd sneak into your rooms at night and crouch by your bed and pray." Her words were soft and framed by tears.

Rose turned to Greg, her oldest, and whispered, "Would you read it for us?"

I peered over Julie's shoulder; a mother, rocking a newborn, filled the page.

Greg's voice broke the stillness. "A mother held her new baby and very slowly rocked him back and forth, back and forth, and while she held him, she sang, 'I'll love you forever, I'll like you for always. As long as I'm living my baby you'll be.'"

The next illustration showed a 2-year-old tearing up the house. But at night, when the child was asleep, she would go into his room and rock him back and forth, singing her song: "I'll love you forever, I'll like you for always. As long as I'm living my baby you'll be."

The book continued, telling that when he was 9 the mother was tempted to sell the child to the zoo. But each night she would cradle her sleeping son, rocking him as she sang her song.

At this point, Greg's voice broke; he could not go on.

Mimi picked up the story of the teen-ager who had strange clothes, strange friends and listened to strange music, and who made his mother feel she was living in

a zoo. Even then the mother would crouch by his bed, pick up this great big boy, rock him and sing her song of love.

Years later, on dark nights the mother would drive to her son's apartment, open his bedroom window, crawl across the floor, pick up this great big man, hold him in her arms and sing her song once more.

The time came when the mother was old and sick and asked her son to visit her. When he came, she tried to sing her song but her voice was too feeble. So the son went over to her bed, picked her up and rocked her back and forth, back and forth and sang his song: "I'll love you forever, I'll like you for always. As long as I'm living, my baby you'll be."

The silence was emotional. Tearfully, each of the seven kissed Rose and the gathering broke up.

Driving home, I feasted my eyes on the lights and decorations. There was no hurry. Midnight was several hours away.

My imagination pictured Joseph and Mary searching for room. I rejoiced that there was none in Bethlehem, in the cave in Bethlehem Mary would find the privacy she couldn't have had in the courtyard of a hostel.

I knew I would be safe there, too. I would crouch at the manger, pick up the baby, rock him back and forth, back and forth, and sing my own song of love to him.

© 1990 by Catholic News Service

Proudly Serving the North Deanery of the Archdiocese of Indianapolis



Chatard High School

"It's Where You Belong!"

Mr. Ed Smith, Principal

5885 North Crittenden Ave. 251-1451 Indianapolis

Wishing You All the Loveliness of the Christmas Season



Marian Heights Academy

Admissions Office

(812) 367-1431 Ferdinand, Indiana 47532

**BLESSED HOLIDAY WISHES FROM
Seccina Memorial High School**

Larry Neidlinger, Principal

5000 Nowland Avenue, Indianapolis, Indiana — 356-6377

*Season's Greetings
from all your friends at*

**Our Lady of Providence
High School**

707 West Highway 131
Clarksville, Indiana

Brebeuf

**A Jesuit College
Preparatory School**

Commitment to the individual. Pursuit of excellence. Growth in knowledge and responsibility to God. These are goals of a Jesuit education. goals of Brebeuf, a co-educational, interfaith high school that serves the entire Indianapolis area. Brebeuf focuses its curriculum on providing knowledge and skills for entrance to and success in the most demanding universities. In all programs — athletic and co-curricular as well as academic — individuals can develop to their highest potential. Brebeuf is for the diligent as well as the gifted. Learn more about Brebeuf by calling 872-7050.

Brebeuf Preparatory School
2501 West 86th Street
Indianapolis, Indiana 46268
(317) 872-7050



Have a Blessed Christmas

St. Mary's Child Center, Inc.

901 Dr. Martin Luther King Jr. St. Indpls, IN 46202 635-1491

Christmas Blessings

**BLOOMINGTON — SEYMOUR
DEANERY SCHOOLS**

St. Charles Elementary School

2224 E. Third Street — Bloomington, Indiana (812) 336-5853

Principal — Mrs. Virginia Suttner

St. Vincent de Paul School

1723 S. "I" Street — Bedford, Indiana (812) 278-2540

Principal — Mrs. Katherine Sleva

All Saints Catholic School

1306 27th Street — Columbus, Indiana (812) 372-6830

Principal — Dr. Barbara Fox

St. Joseph School

125 E. Broadway — Shelbyville, Indiana (317) 398-4202

Principal — Mrs. Joan Livingston

St. Mary School

209 Washington Street — North Vernon, Indiana (812) 346-3445

Principal — Mrs. Mary Ann Sullivan

St. Ambrose School

301 S. Chestnut Street — Seymour, Indiana (812) 522-5522

Principal — Sr. Josita O'Donnell, CSJ

Shawe Memorial Jr. & Sr. High School

201 W. State Street — Madison, Indiana (812) 273-2150

Principal — Ms. Vicki Vaught

Pope John XXIII School

221 State Street — Madison, Indiana (812) 273-3957

Principal — Mrs. Nancy Gavin

Cloistered sisters find joy of Christmas within a Carmelite monastery

by Mother Marie Marcin
Prioress, Carmel of Terre Haute

In every country with a Catholic heritage, Advent is the waiting season—a waiting not only for the anniversary of the nativity of the child born almost 2,000 years ago, but also for his coming again in the kingdom which we, as Christians, are building.

In its liturgy, the church sings "Prepare the way of the Lord . . ." Every family is urged to stress the spiritual element that is at the very heart of Advent and is the real significance of Christmas—the gift of the father to all the human family in the gift of his son, Jesus, the savior.

As a religious community, Carmel has its own monastic and Carmelite traditions. From east to west, from north to south, monasteries in the United States have been reliving many of these customs during Advent and throughout the Christmas season for 200 years. Most of these usages have a long history, coming down to Carmel in the United States through the influence of the Lowlands and England.

With parish churches and with many families, we share the practice of the Advent wreath, so universal now among various Christian communities. We light the first candle as we begin first vespers of the Advent season, and the wreath remains in our chapel throughout the four weeks as a reminder of the light and hope which Christ, the true light, brings.

Just a few days later, we keep alive a custom which three Dutch sisters brought to America when they sought refuge during World War II in the Carmel of Indianapolis after having been obliged to leave their monastery in Iceland. In their love for St. Nicholas, the eve of his feast was always something very special in their culture and we have carried on this tradition.

Each year at evening recreation on Dec. 5, one of the sisters suddenly appears costumed as the holy bishop of St. Nicholas, and with a light and humorous recounting of how good or how bad we all have been, passes out some hard candies and perhaps a small gift. We always recall those sisters from Holland for whom this night was such a source of childlike joy.

Perhaps one of the most cherished of our traditions is the procession we have each day following evening prayer, or vespers, as we draw closer to Christmas. Wearing our mantles and carrying, lighted candles, we move through the dormitory corridor, singing in English "Jesu, Dulcis Memoria," the well-loved 12th century hymn of St. Bernard.

The prioress carries a small statue of the "waiting" virgin to the cell of the sister who will spend the following day in retreat, reflecting with our lady on the great mystery of the incarnation and praying that Christ's coming may bring true peace to the whole human family. Each sister, in turn, has an opportunity for a day of solitude as we carry the statue from one sister's cell to the next.

Reaching out by mail to our friends and families, both near and far, we invite them to send in their intentions and to join with us in prayer during the nine days before Christmas. A special novena prayer is recited daily at our community Mass and a remembrance of their petitions is included in the Prayers of the Faithful each day.

Preparations for Christmas are necessarily a part of the Advent schedule with practicing of carols, crafting of decorations for chapel and refectory, and extra baking in the kitchen. But we wait until Dec. 22 or Dec. 23 before putting up the tree or any of our festive decorations.

Christmas Eve then brings us to what is probably the oldest and most tender of traditions, the sisters assemble, with the prioress and her assistant carrying statues of our lady and St. Joseph. With the light of candles, we go through the whole monastery—again to the cells, but also to the work areas and community rooms, with a special verse for each place, welcoming Mary and

Joseph joyfully as we recall the search of the holy pair for lodging in Bethlehem.

The melody of the song is unique and so old that perhaps no one really knows its original source. But it has been sung for 200 years in the United States, and we hope for 200 years to come!

Finally we reach the chapel for morning prayer, which we conclude with the chanting of the proclamation from the Roman martyrology of the "nativity of our Lord Jesus Christ according to the flesh . . ." retaining this ancient monastic custom which lends such a spirit of solemnity and awe.

All the Advent preparations culminate in the celebration of the Eucharist at midnight. We usually arrange for a 15-minute chorale before Mass, with some of the old favorites and some lovely but not so familiar carols borrowed from other countries. Our chapel is decorated with greens and poinsettias during the Christmas season, with a stable and large crib figures in the area reserved to the nuns.

In the morning, we sing Christmas Lauds and then, thanks to our Franciscan chaplains, have the privilege of a second Mass. After breakfast in our beautiful but simply decorated refectory, we go to the recreation room where we have our Christmas tree and a life-sized carved infant lying in a manger. There we offer our greetings to the infant Jesus one by one, each in a unique and creative way. One sister may craft a homemade song, one may recite a poem or short reflection, one may strum the guitar as she sings, or two or three may collaborate in a duet or trio.

Both St. Teresa and St. John of the Cross had a tender love for the great mystery of Christmas and they both loved poetry, song, and community sharing.

This is just what the following three days are for us. A complete list would never end, but we would include the incomparable liturgies, the sisterly warmth, listening to Christmas music, exchanging family news and community news, cards, greetings and prayers for our friends near and far, and if it is snow, a snowman and a treat for the birds.

There is nothing that does not deepen the awareness of Emmanuel, God-with-us, and with our sisters and brothers everywhere, a bonding in peace with the entire family of God.

The twice-passing days bring us to New Year's Eve. At our evening recreation, again at our crib, we each draw the name of a saint who is to be a patron for the new year, some special spiritual gift to carry with us in heart and deed, and also the name of a priest whom we are to remember closely in prayer until the next new year.

For this occasion, we have our liturgical office at 11 p.m. followed by silent prayer until a few minutes before midnight, when the prioress reads a brief reflection which touches on gratitude for the past and hope and promise for the world to come.

At midnight we ring the tower bell, which in itself is a prayer, reverberating through the neighborhood with the divine and sacred. We then retire, each holding in her heart her personal joys and sorrows, her own resolutions, and yet all somehow experiencing commonality of a oneness in both shadow and light.

Returning the following day to our more regular schedule, we realize how we cherish the "ordinary days" and how the holidays and holy days have renewed us to enter into them again with deeper commitment and generosity.

The three days before the Solemnity of the Epiphany we have a private community retreat in preparation for the renewal of our vows on the Day of the Kings. And thus the Twelve Days of Christmas come to an end.

St. Teresa of Jesus, our foundress, once said there is a time for fasting and a time for feasting. Humanly we need both. Humanly we cannot sustain discipline without both. Jesus experienced both, and the celebration of his coming among us is the refreshment that he promised when he invited all to "Come to me . . ."



MORNING SONG—Carmelite Sister Mary Grace Melcher sings a song that she has composed to the child Jesus during worship on Christmas morning. The Discalced Carmelites who live at the Monastery of St. Joseph near Terre Haute observe Advent and the Twelve Days of Christmas with a variety of traditional monastic customs.



College of Business
Ball State University
Undergraduate/Graduate Day/Evening Classes

Dean's Office
WB 100 • Muncie, IN 47306
(317) 285-8192

Ball State University
practices equal opportunity
in education and employment

**JAMES
BABCOCK
& SON**

CALL: 359-0664

Electrical Contractors, Inc.
4850 University Avenue
Indianapolis, IN 46201

**Tall Fashions
By Ginny**

Where Tall Sizes, Fashionable Looks and
Moderate Prices Meet!

8702 Keystone Crossing • Carmel, Indiana
843-1005

BRING THIS COUPON FOR 10% OFF NEXT PURCHASE
VALID THROUGH DECEMBER 31, 1990

**F.A.S.
PLASTICS**

310 Broadway
Madison, Indiana

- Custom Injection Moulder
- Quality • Service
- Serving Floral, Fishing, Appliance & Other Industries

812-265-2928

LAWSON'S
SINCE 1956

Lee
The brand that fits™

Better Clothes and Leather Shoes
Kangaroo Athletic Shoes

Clothing — Regular & Big Men Sizes
Dress & Work Shirts and Pants

Ladies Embroidered Sweat Shirts
and Pant Suits

SPECIAL SELECTION FOR CHRISTMAS

HOURS:
Monday-Saturday 8 a.m. - 6 p.m.
EVERYDAY LOWER PRICES
MasterCard — VISA

8501 E. US 40
GREENFIELD
462-7676

IN THIS HOLIDAY SEASON, GIVE THE GIFT OF MUSIC
SUZUKI VIOLIN CLASSES

Raye Pankratz, instructor
Member: Suzuki Association of America
Violin Faculty, Butler University
First Violin, Indianapolis
Symphony Orchestra

542-8247



APPLICATION DEADLINE
JANUARY 5, 1991

Held at St. Matthew's
4100 E. 56th Street

Our readers' Christmas memories

Once again we received an overwhelming response from our readers this year when we asked them to send us stories about their memorable Christmases. Here are many of the stories received:

A lonely Christmas far from home

by Sherie Berg
Sacred Heart, Indianapolis

Christmas 1969 was a tough time for us. John was in graduate school and I was working at the Lilly Library. We were 2,000 miles from home, lonely, and barely making ends meet. No trip home for us.

We lived in graduate student housing which had been built to withstand a nuclear blast and had the charm of an army barracks. No Decorators Show House at any time. Campus View House was especially dismal at Christmas.

A few bedraggled Christmas decorations were left on doors, but in the whole huge building there weren't 30 people left after the mass exodus. The university was closed for the holidays. Everyone we knew was gone.

On a rainy night the week before Christmas, John and I bundled up and set

off in search of a Christmas tree. In our little space, by ourselves, we were going to make Christmas happen. The Christmas trees in Indiana were different from the ones we were used to and it was taking us a while to find the perfect tree.

As it got colder, the wind cut through our coats and the rain became sleet. I was pregnant and tired, so John insisted I sit in the car while he brought trees to the car window for me to see. As I sat there I became more and more dejected. I was cold and lonely, my feet hurt, and Christmas wasn't turning out as I had hoped.

And then in that dark, cold car, on a blustery night in Bloomington, Ind., the true meaning of Christmas was upon me and a sense of wonder, joy and love filled me: I felt the babe in my womb move for the first time.

There was no room at the inn

by Jessica Eastridge
St. Luke, Indianapolis

The Christmas of 1953 was exceptional in a unique way as I received one of the best presents ever.

That December, while everyone around me was busily engaged in shopping or celebrating, I prepared a tiny cradle and selected small baby clothes anticipating my baby's birth reflecting more poignantly than ever that first Christmas and the real reason we celebrate. Perhaps I understood the birth of Christ in its full glory more than I ever had before.

Our son Nicholas was born very early on Dec. 23, 1953, at St. Vincent Hospital in Indianapolis. As I gazed in bewilderment at my lovely baby boy formed in the image and likeness of God as we all are, I could see the Holy Image.

I truly was blessed and privileged to share in creation during this holy season. This was a special feeling I have always cherished for, combined with the ultimate joy of becoming a mother, I experienced extraordinary peace and love because of that first Christmas.

Strangely enough, that year at St. Vincent there were many girls giving birth and there was not enough room at the inn. The doctor asked if it would be possible for me to leave early to vacate a room. How symbolic, I mused, as I willingly agreed to leave to make room for another. As I dressed my baby in the warm woollens, I thought of the King wrapped in swaddling clothes and placed in a manger because there was no room at the inn.

On the eve of Christmas we left—Dad, baby Nick and I. For me the world was bathed in glory, my heart too warm to notice the frosty air. Nature's decorations glistened on Nick's first journey out into the world. I thought I heard the angels sing, I know I saw the star, and I know I was touched by the hand of God as I carried home the most precious gift of all, my baby boy.

I was humbled and grateful to have had this chance in a lifetime to experience birth at the same time as our savior's birth and to share in this manner of making room at the inn.

A race between Santa and stork

by Sue Baker
Greenfield

Christmas of 1948 was indeed memorable because of a race between Santa Claus and the stork. It should have been no contest as the stork was not due to arrive until Jan. 29, but finishing second to eight reindeer was excellent for a bird with skinny legs.

Christmas day was filled with the usual happenings of a delicious dinner and gift exchange with relatives and friends. The unusual happening began early in the

evening. My doctor was telephoned and arrived a short time later to announce the race was underway.

My husband was working until midnight so two friends volunteered to drive the 20 miles to Indianapolis and the hospital. This couple had no children and were thrilled at the opportunity to make such a trip.

At 5:20 a.m. on Dec. 26 our small bundle arrived. He snuggled into his white iron bed, curly cloth diapers—and into our hearts. Christmas of 1948 was truly a joyous and memorable holiday!

Three memorable Christmas days

by Claire Browning
Indianapolis

It was evening of Christmas Day, 1948, and at the old Victorian St. Vincent's Hospital, none was more joyful, more elated, or more delighted than I because, like our Blessed Mother, I held my first-born son in my arms. It was as though David, who was a month overdue, had chosen this special day to come to us and, as he snuggled contentedly against me, I was awed and humbled by his perfection and thankful for this wonderful and unique Christmas gift.

As the holiday approached in 1956, I was again expecting but this fifth child was not due to arrive until March. With all the last minute preparations, the day before Christmas flew by and only when I found time to rest did I realize that another Christmas baby was on its way although this one would be premature.

Little Eve was our Christmas Eve baby, our first and only girl. I can still recall the sweet voices of the young nurses who sang carols up and down the halls of that old hospital that night. Because it was 1956, I was not permitted to hold my fragile premature baby and so we watched and waited wistfully at the nursery window until finally we were able to bring her home.

The scene shifted for the third memorable Christmas to California where we were then residing. It was a bright and summery day. Suddenly the harsh sound of sirens filled the air and the family children, who were peering out of the window, rushed to report, "Mom! Mom! A fire truck is turning into our driveway!"

But there wasn't any fire and it wasn't an ordinary fire truck because Santa was driving and his helpers, who clung to its sides, were dressed as bright-colored clowns. And when they burst into our house, Santa unloaded gifts for the little angel in her wheelchair while the clowns distributed bags of candy to her brothers and the clustering neighborhood children. Then they all sang "Happy Birthday" to Eve and roared away in the fire truck to their next stop—those 1960s magi, California style.



Family Tree & Crests Genealogical Supplies & Research Library

Come In and Research Your Family History
Hours: Mon. - Fri. — 10:00 AM to 4:30 PM Sat. — 1:00 PM to 4:30 PM

317-257-4361

6233 Carrollton Ave., Indianapolis, IN 46220

KRUKEMEIER MACHINE & TOOL CO., INC.

4949 Subway St.
Beech Grove
Indiana

784-7042



Odds of Winning

You can't experience the thrill of winning if you're not on the team.

That's why Park Tudor's athletic programs are designed for maximum student participation. Eight out of ten students participate in their choice of 12 sports at Park Tudor. There are 33 teams for Park Tudor's nearly 400 boys and girls in the middle school and high school athletic programs. And Park Tudor coaches are skilled leaders who stimulate competitive interaction while fostering the valuable lessons to be learned through athletic involvement.

Participation. It teaches the lifelong values of camaraderie and cooperation; leadership and discipline; commitment and victory; and even defeat. The odds of winning are higher at Park Tudor.



PARK TUDOR SCHOOL, 7200 North College Avenue, P.O. Box 40488, Indianapolis, IN 46240-0488
317/254-2700

Park Tudor School admits students of any race, color and national or ethnic origin.



CHRIST CHILD—This figure of the infant Jesus is part of the manger scene to the left of the altar at St. John Church in Indianapolis. (Photo by Margaret Nelson)

A nativity play 57 years ago

by Frank Mivec
Indianapolis

"Mom, I'm leaving for the school now."
"Wait. Do you have everything? Do you have your costume? Do you have your good shoes on? Are you dressed warm enough? Do you have a clean handkerchief?"

"The school is only a block away and it's only a dumb nativity play and I'm only a shepherd boy in the play. I'm supposed to wear old clothes."

"OK then, Frankie."

I stepped out into the cold and damp December night, Dec. 21, 1933. Three days ago, 15 inches of fresh white snow had fallen. Tonight the depth varied; some melting had taken place. The snow was not white either. The coal soot had turned it to black. Yesterday it was spotty, today it was almost solid black. Better not stray from the sidewalk or the coal dust on the snow will dirty my clothes.

The night was cold. The three days since the snow fell had been extremely cold. The chimneys on the houses were putting out a steady stream of smoke.

Everyone burned coal. Gasoline was 18 cents a gallon and fuel oil was 24 cents a gallon. Besides, everyone knew you could not trust oil or gas furnaces. Oil and gas furnaces blew up. No one ever heard of a coal furnace blowing up. Better stay with coal. It only cost \$4 for a whole ton.

On a cold night like the night of the play, if you had to be outside, it was difficult to breathe. Remember the handkerchief? I reached for it and placed it over my mouth. There, that was better; you could barely smell the sulphur now. Besides, if it gets too bad I could stop at "Peppermints" for a few minutes. I only had a block to go.

Sometimes people died from breathing the winter air. Something about an "inversion." I didn't know what it meant but people died from being outside in the enhanced winter air. In England, 23 people

died from breathing polluted air in one 24-hour period.

I made it! Up to the hall and the backstage dressing room. I stored my hanky with care, mindful of the return journey home.

"Good evening, Sister Laticia."

"Lose your accent, Frank. Do you have all your lines memorized?"

"I only have one line, Sister."

I hung my coat. A classmate saw me.

"Mivec, what are you supposed to be? Why are you wearing that potato sack? Hey, it looked better on the potatoes."

"I'm a shepherd. It's an important part."

"I'm a shepherd, too, and my mom worked on this costume for a week. And you come in wearing a potato sack."

"Well, we don't have a sewing machine, and besides, my costume is as good as yours, maybe better, 'cause I made it."

"It's not."

"It's so."

"Besides, Mivec, you have an accent. You are going to sound dumb when you turn Joseph away from the inn with an accent."

A fight would have started in 30 seconds if it weren't my turn for makeup.

Frank Velikan was doing makeup. He said: "Let me hear your part so I can get a feeling for the makeup required."

"I only have one line and that's read off stage and when I'm on stage I don't have any lines. On stage I'm a shepherd."

With a stern face Mr. Velikan proceeded to trowel my face with grease paint. I was the most made-up shepherd, without any lines, ever seen on that stage.

I have no idea how the play was received. I was backstage seriously rehearsing my one line.

When Joseph knocked on the door of the inn, I delivered my one line, with an accent: "No room, no room. Sorry, there is no room at the inn."

And at the finale I swarmed on the stage with the rest of the cast. A beautiful finale for the Christmas nativity play.

An answer to my Christmas prayer

by Jack Bogenschutz
St. Louis, Batesville

It was Christmas Eve. I was alone. I had thought about going to Midnight Mass. Then I changed my mind and headed for church for the 7:30 Mass.

The church was dark except for the lights around and above the crib. Obviously, there was to be no 7:30 Mass.

I walked up to the crib and knelt down. My prayer was simple: "Lord, what do you want me to do?"

I stayed awhile "listening" for an answer.

Finally, leaving the church, I was again the only one on the dark and silent streets. Walking down the street, I saw a lone figure ahead in a well-lighted section of town. Instinctively I crossed the street, but

curiosity got the best of me. I re-crossed and headed for the person standing alone.

Drawing near, I could see it was a young lady in her 20s. I approached her and said, "Good evening, Merry Christmas."

She replied, "Merry Christmas."

After exchanging a few words, she explained she had gotten off the bus from Columbus, Ohio and was trying to get home for Christmas, to Sunman 15 miles away.

She had tried to call her family, but couldn't reach them. There was no way for her to get home that night.

After a moment's hesitation, I told her, "If you're not afraid, I'll take you home."

She said simply, "O.K."

As we were driving along, she told me, "This is the first time I've been home for Christmas in five years."

Entering Sunman, the young lady saw her uncle. "He'll know where my parents are," she said.

After I had left her out, I remembered that I had asked the Lord, "What do you want me to do?" I think he told me.



PORTRAYAL—Students at Holy Cross Central School, Indianapolis, present a nativity play each year for neighbors and their families. (Photo by Margaret Nelson)

STAR BANK N.A.
SOUTHEASTERN INDIANA
A Great Place to Bank
— MEMBER FDIC —

**INDIANA DEPARTMENT
OF THE
AMERICAN LEGION**

777 North Meridian Street
Indianapolis, IN 46204

SEASON'S GREETINGS FROM
**E.M. COOTS'
SONS, Inc.**

Funeral Directors for 5 Generations
120 West Maple Street • Jeffersonville, Indiana
(812) 282-1356

USED AMERICAN & FOREIGN AUTO PARTS
FREE DELIVERY

Wipecks INC

"WE MEET BY ACCIDENT"

TOLL FREE WITHIN INDIANA 1-800-553-1122
Long Distance Outside Indiana Call Collect 317-769-6111
Local Calls 769-6111

106th Street & Lafayette Road

Whitestown, IN 46075

**FRANKLIN COUNTY
NATIONAL BANK**
2 Convenient Locations
Downtown Brookville



VISA

MasterCard

FDIC



From All Of Us At
PIP PRINTING

May The Spirit Of Christmas
Bring You Peace
And

The Warmth Of Christmas
Grant You Love

1535 South 3rd St., Terre Haute, Ind.
(812) 234-2621

Merry Christmas from . . .



**Brehob
Electric**

1334 S. Meridian Street
Indianapolis, Indiana 46225
317-632-4451

75 years of love and service
to the community.

Sponsoring Mother and
Child programs at St. Elizabeth,
Indianapolis. Three Circles
in Indianapolis.

For more information, contact:

DAUGHTERS OF ISABELLA
Ladies' Fraternity Organization
P.O. Box 44353
Indianapolis, Indiana 46244



LAMPING CLEANERS

1623 MAIN STREET 317 SOUTH 16 AVENUE
BEECH GROVE CHURCHMAN HILL PLAZA
783-2244 786-8867

WEDDING DRESSES CLEANED & PRESSED
\$22.50 — \$29.95

\$5.00 off with coupon

WEDDING DRESSES PRESERVED & BOXED
\$54.95

\$10.00 off with coupon

**Bridge Classes
Beginning**

Study with one of the great masters of bridge. Bridge
classes offered year round. Featuring Easley Black-
wood. Duplicate games & practice games.

CALL NOW TO ENROLL:

845-5887

NORTHSIDE BRIDGE CENTER
6957 Hillsdale Ct. • 77th & Shadeland

**Dependably Serving
For 42 Years.**



**UNITED HOME LIFE
INSURANCE CO.**

1000 NORTH MADISON AVENUE • P.O. BOX 505
GREENWOOD, INDIANA 46142
(317) 888-4421

LIFE INSURANCE • DISABILITY INSURANCE
CANCER INSURANCE • ANNUITIES

Christmas memories

A special blessing in our eyes

by Betty Lime Gorham
Colorado Springs, Col.

Our special Christmas day happened in the late '20s as our family attended Mass together in SS. Peter & Paul Cathedral in Indianapolis. We were always secure in the thought that "we had been blessed," as our parents frequently reminded us, in our daily lives. And they found such strength in their faith.

It began with Bishop Chartrand baptizing this lovely young convert and later marrying her and our father. As time went on, he baptized each of their five children, administered first confession, first Communion and confirmation. Beautiful ceremonies, beautiful memories.

On that particular Christmas, it was a dreary gray day as we entered church. As Mass ended and as everyone was filing out, we could hear the first parishioners exclaiming with such delight. As we looked up through those big doors we could see, to our joy, that we were in the midst of a very heavy snowstorm. Like all Midwesterners we thought Christmas was not quite complete without snow. So here again was a special blessing in our eyes.

I now live in Colorado and have seen many snowstorms—at one time three feet

of snow twice in three weeks. We are so aware of God's beauty here, it is so never-ending. But I still remember the joy and delight as we raised our eyes to the sky that morning. It was such a surprise. In a very special way God had made our day complete.

Of basketballs and manger scenes

by Joe Hall
Derby

One Christmas that stands out in my memory is when I was 10 or 11 years old and becoming interested in sports.

The one thing I really wanted for Christmas was a basketball. My father was a grade school principal. He wanted to get me one of the rubberized, all-weather basketballs his school had for playground use. But he was unable to get one in time for Christmas.

Rather than see me disappointed on Christmas morning, he made a last-minute trip to Tell City to buy a leather-covered ball—the only type he could find.

At that time, our priest at St. Mary's in Derby was Father Andrew Diezeman. He was a frequent visitor at our home and was very well aware of how badly I wanted a basketball. Apparently, from conversations with my parents, he was also aware that they had not been able to find this gift.

Out of his concern, Father Diezeman

also made a last-minute shopping trip. So it happened that on Christmas morning there appeared not one, but two beautiful new basketballs under our tree.

Another memory of Christmas occurred a few years later while Father Diezeman was still at Derby. I was one of three or four teenagers recruited to help set up the manger scene and decorate on Christmas Eve.

We cut and dragged in trees from the local countryside to make a backdrop for the manger. The trees were decorated with strings of lights. The familiar figures of shepherds, sheep, angels and the Holy Family were carefully unpacked and set in place.

In our enthusiasm to make this display our most attractive ever, we even mounted a floodlight high on the inside church wall to illuminate the scene. However, the bright white light looked harsh. We thought a soft glow of color would better match the spirit of reverence.

No colored floodlight was available, but our excitement and ingenuity became unstoppable. Looking for inspiration, we chanced to find a colored, but transparent plastic dish used to feed our pets. It was immediately taped securely in place over the floodlight bulb.

We tested it. Even in daylight, the effect seemed beautiful, so the lights were shut off to await midnight Mass.

As the choir began its 30 minutes of carols before Mass, the lights were turned on and we all basked in the soft, colorful glow that bathed the manger.

All was well until about ten minutes into the carols. Strange, wavy patterns seemed to appear in the manger scene. The smell of burning plastic followed soon. Our pet dish "lens" gradually collapsed and melted onto the hot floodlight bulb.

The light was quickly unplugged and the manger scene remained a shadow. Our pride in our ingenuity melted away along

with our plastic dish. But the carols were beautiful and the shadowy figures called forth a sense of wonder during Mass that no number of colored floodlights could have improved.

Angels do not wear glasses

by Betty Ann (Winkel) Cord
Versailles

A month before Christmas 1943 I started wearing my first pair of glasses. Being part of a large family, a pair of glasses was a big expense. To this day I do not know who paid for the glasses.

Glasses had become a necessity as no longer were the words on the blackboard at school clear to me. A student had to see, as Sister wrote tests on the blackboard—printed paper tests were not always given.

Now with Christmas Midnight Mass on the way I had been chosen to be an angel in the choir. Now everybody knows that angels do not wear glasses. Have you ever seen a picture of an angel wearing glasses?

I thought Sister should be reminded of the situation so another girl could have this opportunity. The angels wore pale pastel colored robes, wings made of cardboard and paper, and in their hair a garland of gold and silver rope tinsel.

Only the "older" girls were permitted to be angels, and this year I had become one of the "older" girls. Sister must be told at once about my glasses.

The answer: "Betty Ann, if this is a problem to you, just remove your glasses while you are an angel."

ONCE UPON A CHILD

a children's resale shop
Everything For Children

Twice the weeks before Christmas,
and all thru the house,
We knew our parents needed money
to buy presents for us and their spouse
So I picked out my best, no longer needed,
like new, gently used children's items,
including apparel from infant to size 14,
And I gave them to my mom I tell thee!
So she brings them to this store,
just so full of glee,
as my mom's paid cash on the spot* with
no waiting, hassle or fee!

(*Please call the store for details)

Tue.-Sat., 10 a.m.-6 p.m. 1204 West 86th Street

— 846-7011 —

Christmas Greetings

KNIGHTS OF ST. PETER CLAVER
4TH DEGREE

Fort Barbee Hotel

Enjoy your stay in a historic building

- Weekly & Daily Rates • Laundry Facilities
- Color TVs Available • Security
- Daily Housekeeping • Video Games • Located right Downtown

— IN BASEMENT LEVEL —

- Island Shop, Clothing Shop • Old Canal Inn, Family Restaurant
- St. Marys Hobby Shop and Craft Shop

100½ West Spring, Saint Marys, Ohio 45885
419-394-3992

— Greetings To Our Many Friends and Customers —

AUTOHAUS

253-1294 • 5000 North Keystone, Indianapolis, Ind.

WIESE FORD

KEYSTONE AT 96TH STREET

Vittorio's Construction

CUSTOM REMODELING

- Kitchens • Bathrooms • Basements
- Garages • Room Additions

RESIDENTIAL/COMMERCIAL
LICENSED • BONDED • INSURED

FREE ESTIMATES 356-2692

DAVID PRITCHARD, DBA

DAVE SIGMAN PUMP SERVICE

Pump Installation & Service

27 Years of Experience 849-2505

COOK'S GLASS & MIRROR, CO.

5703 W. Morris St. • Indianapolis, Indiana

Glass for Home, Business, Auto

— MIRRORS —

- Table Tops • Re-Screening • Storm Repairs • Store Fronts

— ALL KINDS OF GLASS —

30 Years in Same Location — Over 50 Years Experience

241-9344

HUESTON WOODS LODGE



LOCATED 5 MILES NORTH OF OXFORD ON 732

94 rooms • 60 cottages • Indoor-outdoor pools • tennis courts • game room
sauna-weight room • gift shop • park facilities • golf
restaurant meeting-banquet facilities for 350 people • marina • nature center

Hueston Woods Lodge is operated by Canteen Corp.
for the Ohio Department of Natural Resources

HUESTON WOODS STATE PARK LODGE

RR 1, College Corner, Ohio 45003

FOR GROUPS CALL
513-523-6381

CALL FOR SPECIAL PACKAGES FOR CHRISTMAS & NEW YEAR'S EVE
614-439-4407

FOR SCAVENGER PICK-UP
SERVICE CALL

FEENEY'S
SCAVENGER
825-2939

— BROWNSBURG —



24-Hour
Emergency Service

- Over 20 Years Experience
- We Service All Makes
- Heat — Rheem — York
- Energy Efficient Equipment
- Gas — Oil — Electric
- Boiler Repair and Sales
- Member Heating and Air Conditioning Association of Greater Indianapolis
- Member Heat Pump Society

2815 SHELBY STREET
INDIANAPOLIS, INDIANA
784-2489

A lesson learned from little Joe

by Patricia D. Drischel
St. Elizabeth, Cambridge City

It was quite a while ago
I was only six and in
the first grade.
The world was my oyster
I had it made!

Just a three-room school—
The teacher was so strict
She owned a much-feared
hickory stick.

I remember Joe. Big, clumsy
Loveable Joe.
I heard how it all started.
Joe was what they nowadays
call retarded.

They said when he was a baby
He fell off his mother's bed
And injured the soft-spot
On his little head.

His mother cleaned houses to make
A living for herself and Joe.
The teacher let Joe come to school
He was the only one who
didn't mind the rules.

Now Joe was 16—but he was our pet
Every one of us remembers him yet.
God had given Joe a rare gift—
And that was one of art. Birds
Bees, flowers—he would draw on
The board for hours.

As young as I was I realized
He had a genius touch.
But one day he overdid himself
And the teacher told the superintendent
This is too much.

Joe drew on the board a beautiful
Woman giving birth to a child.
The older boys nearly went wild
The place was a bedlam.

Joe sobbed, "What's wrong? It's just
Mary and the little Jesus Child."
Joe wasn't there next day
Teacher said Joe was sent away
To a proper school for children of his kind.

Things settled down—but all of us
Missed Joe—

And I couldn't get him off my mind.
And every day or so
Someone would mention Joe.
We'd ask the teacher once a week
If there was word of him.

Her patience began to wear thin
And she'd punish us for asking
By making us stay in.
We quit asking about Joe
For Christmas time was near
And we were working on our play
It was a happy time of year!

Then I remembered the Christmas
before—
Joe was with us then—I can see
Him yet with his wide grin
When he carried the Christmas tree
Through the open door—and
How he sat for hours that night
Looking at the pretty sight.
He even said a piece at our
Program Christmas night.

Teacher had let him draw on
The board—the Nativity Scene.
People today would love to have
That drawing and wouldn't
Think \$500.00 too high to pay.
And I wondered if this year he
Was happy in that place, or
If he was homesick for all of
Us he'd loved so dear.

Teacher kept us busy going to and fro—
and in a while,
At least, I forgot about little Joe.

We finished and sat quietly
Waiting for the bell
When Prof. Dudley walked in the door.
He looked at us and teacher
Too, and said, "Folks, I have a
Sad story to tell."

"You remember Little Joe, I—
I know. We all loved him. The
Word came a while ago.
Little Joe is dead."

And as if to make sure he had
The message right, he looked
At it again and read:

"Young Joseph died today. He
was homesick and so blue
and finally decided what to
do. In the early hours before
The Dawn—He'd dressed and
Had gone.

"He almost had it made
But he had to cross old
Emory Creek and to do it
He had to wade.
It was treacherous water but
Joe was brave.

His body was found yet that
Day by young farmer Dave."

It made me sad but I
Didn't cry.
Little Joe went to his grave
And I knew that somewhere
"Way beyond the blue—Joe
Was spending Christmas with
Jesus, and Joseph, and Mary, too!

Even though this particular Christmas
was a sad one, it was a gift-laden holiday.
Through Joe, my classmates and I learned
some of life's richest treasures. Love and
compassion, caring for others and, most
of all, it strengthened our faith.
God blessed each and every one of us
through our little Joe.
It is a Christmas that will always remain
in my memory, as long as I live.



CRÈCHE—This simple nativity is displayed at the Catholic Center, Indianapolis.



Change Into Something More Comfortable.

If you're considering replacing your air conditioner and/or furnace, get the comfortable, all-season outfit—an electric heat pump that keeps you cool in the summer and warm in the winter.

Indianapolis Power & Light Company and participating Professional Heat Pump Society contractors announce the Comfort Plus Guarantee.

IPL and participating contractors are so convinced that you will be comfortable that we will guarantee your satisfaction on qualifying heat pump installations.

WE GUARANTEE your complete comfort and satisfaction with your new Comfort Plus heat pump system. If after two years you are still not satisfied, we will replace it with the system of your choice.

WE GUARANTEE that your Comfort Plus heat pump system will include a full five-year parts-and-labor warranty and that your installing contractor will perform a thorough inspection at least once a year during the five-year warranty period. This protection eliminates any major maintenance and repair expenses during the warranty period.

WE GUARANTEE that the Comfort Plus system installed will be specifically designed for your home according to accepted industry standards. We will only recommend modern, quality heating and cooling equipment from reputable manufacturers who stand behind their product.

WE GUARANTEE that the installing contractor will acquaint you with the Comfort Plus heat pump system's operation and owner maintenance procedures, to minimize the need for service calls and maximize your comfort.

WE GUARANTEE that when service is needed, it will be provided promptly by a qualified Comfort Plus technician upon your request. A 24-hour, 7-day-a-week, emergency service number will be available to you.

WE GUARANTEE that during the first year following installation, your combined heating and cooling costs will be lower than your previous system's annual heating and cooling costs—adjusted for comparable weather conditions—or you will be paid the difference by the participating contractor. (Your new heat pump system should save you in excess of 25% over older, inefficient fossil fuel system.)

These guarantees apply when a heat pump system is installed in an existing single-family, owner-occupied dwelling served by Indianapolis Power & Light Company. In addition, the system must be for whole-house conditioning. Heat pumps for room additions only do not qualify for the Comfort Plus Guarantee Program. (Full details on qualifying installations are available on the warranty agreement and will be fully explained to you before any commitments are made.) For more details on Comfort Plus or a free home energy survey, call 634-6510 today and find out how easy it is to change into something more comfortable.

Brighter Ideas For Better Living. **IPL**

Professional Heat Pump Society

634-6510

Love Heating &
Air Conditioning, Inc.
353-2141

Airtron Heating &
Air Conditioning, Inc.
783-3101

Mr. Build Phelps's
Heating & Air Conditioning
635-9776

Koehring & Son Inc.
Heating & Air Conditioning
639-6541

Modern
Heating & Cooling
925-8905

Aaron York's Quality
Air Conditioning & Heating, Inc.
631-8300

Annee & Matry, Inc.
Heating & Cooling
784-2489

Eubank Heating &
Air Conditioning Service
831-0670

Broad Ripple
Heating & Air Conditioning
253-2714

Byrant-Allen
Heating & Cooling
35R-ALPH

Barclay-Holland, Inc.
Heating & Air Conditioning
842-1200

B & W Plumbing
Heating & Air Conditioning
243-3581

Godby Brothers, Inc.
Heating & Air Conditioning
248-0383

Williams
Comfort Air Inc.
844-3944

This offer may not be used in conjunction with any other promotions.

Christmas memories

A special gift for the children

by Sherie Berg
Sacred Heart, Indianapolis

I wouldn't like to venture a guess at how many Christmas lectures I have attended or helped plan, but one stands out above all the rest. And, wouldn't you know it was one I had nothing to do with?

I had worked with Father Don Schmudlin at the Church of the Nativity for several years, and knew it was his custom to call the children up around the altar for the homily of the Christmas Eve Mass. Usually he gave the children a little memento. Once it was a piece of wool to remind them of the woolly lambs that kept the Christ child warm. Once it was a coin from the Holy Land. Always something small but appropriate, and nicely worked into the homily.

But this year when I asked him what he was going to give the children he wouldn't tell me. From the wry smile he wore, though, I knew it was something very special. And special it was.

That Christmas Eve he called the children up as usual, sat them down around the altar and told them the story of Jesus' birth. When he was finished he said he had something for them, but that the only reason anyone ever bought this thing was to give it away. No one ever bought it to keep, he said, so he wanted the children to take this gift and give it away, to take it

to a neighbor or friend and tell them the Church of the Nativity wished them a merry and holy Christmas.

From behind the altar he brought out a bag filled with candy suckers, and gave one to each of the children. Then he leaned down and asked one of the children to read what was printed on the sucker.

A little boy stood up and carefully read into the microphone, "It's a boy!"

My quest to find Santa Claus

by Robyn Crosson
St. Barnabas, Indianapolis

I believe Santa is real. If anyone wants to argue with me, let them. If they ask me if I've seen him, I'll say, "No, but I have seen his sleigh and a reindeer."

When I was 6 years old, I had enough enthusiasm to pull Santa's sleigh myself. It was the last day of school before Christmas break, and I had come in early from lunch to grab my coat so I could play outside.

Melissa and Billy followed me into the classroom. Melissa and I were discussing what we were going to get from Santa Claus when Billy proudly notified us that there was no Santa Claus. How dare he say such a thing! Melissa started crying and I got really mad.

"How do you know if Santa's real or not?" I asked. "You're dumb!"

"I've never seen him," he said, "and

my brother told me that Mom and Dad put the presents under the tree."

I was so shocked that all I could say was, "Santa is not going to bring you or your brother anything but coal because you're both dummies!"

I knew he was wrong, and I was going to prove it. Thus began my quest to find Santa Claus.

I proudly declared to my Mom what I was going to do. I asked her for suggestions on where I could find Santa Claus. She explained that Santa was like God. You can't see him, but he is still there. Well, I looked at Santa and said, "You look just like my Grandpa's neighbor. Do you live around here?"

That Sunday after church Santa was in the cafeteria. He didn't look much like what Santa was supposed to look like, but who was I to judge Santa Claus? It was the funniest thing when I sat on his lap. I looked at Santa and said, "You look just like my Grandpa's neighbor. Do you live around here?"

He didn't answer my question. He just shuffled me off his lap and an elf gave me a candy cane. I asked the priest if that man was the real Santa. Father said he could be, and asked what I thought. Well, when grown-ups avoid answering a question, the answer is usually no.

My Mom decided to aid me on my quest. My family went to the mall to see Santa. It was really fun, but I couldn't believe that Santa took 10-minute breaks to smoke cigarettes. Another attempt failed.

The day before Christmas Eve, my family and I traveled to my grandparents' house for a holiday party. When I walked in, there he was. My search was over. Santa had been found. He was in my grandparents' living room waiting for me, just like I asked.

But when they got the camera out, my

little brother ripped the board right off Santa Claus! It was him—my grandpa's neighbor, the Santa from the church cafeteria. They were one and the same. I thanked him for coming over and told him that when I talked to Santa I would give him a good recommendation.

It was Christmas Eve now and all attempts to find Santa had failed, but I wasn't about to give up. Santa was going to come to my house, and I was going to be waiting for him. My Mom tried to talk me out of it, but I was determined. I insisted that my parents take me to the store so I could buy some cookies for him.

That afternoon on our way home I saw the most spectacular thing! It was a big red antique sleigh with a green bag in the back! I began to scream "Santa's sleigh! Stop the car!" My Dad slowed the car for a second, and next to the sleigh was one of Santa's reindeer. Somehow my parents missed the reindeer, but we all saw the sleigh.

My Dad tried to tell me that it was a tradition for that family to put the sleigh out for Christmas, but I didn't let him finish. I hadn't seen Santa, but I knew he was out there. I had proof. I saw his sleigh and reindeer.

My Mom was right. You can't see Santa because he's invisible like God, but he's still there.



McGOWAN & STANLEY, INC.

300 King Cole Building
Indianapolis, Indiana 46204

Professional Insurance Management
637-1516

Hugh B. McGowan, C.P.C.U.
Member of St. Lawrence Parish

Major Schnieders, A.A.I.
Member of St. Luke Parish

60 YEARS OF SERVICE

Auto One GLASS

ALL INSURANCE CLAIMS HONORED

- Glass Auto Replacement • Complete Rustproofing
- Cellular Phones • Auto Alarms
- New & Used Windshields • Window Tinting
- Sun Roofs • Ask About Our Lifetime Leakproof Warranty

WHEN IN NEED CALL:

Greg Kaupke, Member of St. Pius Parish
3351 W 96th Street • 872-4066

HOURS: MON-FRI 7:30 AM-5:30 PM SAT 8 AM-1 PM

Glen Perry Garage

Travelers Checks Accepted

Family Owned & Operated Since 1934
FULL LINE AUTO REPAIR ON DOMESTIC
MINOR REPAIR OF FOREIGN
(317) 635-1901
815 Muskingum • Indianapolis, Indiana
OPEN 1 DAY A WEEK: MON-FRI, 7:00 a.m. to 5:30 p.m.

MERRY CHRISTMAS! CROWN PAPER BOX DIV. OF THE TENAX CORPORATION INDIANAPOLIS, INDIANA

BROOKVIEW MANOR

BEVERLY ENTERPRISES Medicare/Medicaid Approved

We care about the quality of your life!

7145 East 21st Street • Indianapolis, IN 46219

(317) 356-0977

Fruitful Gifts.

Whether you're planning a party or thinking of holiday gifts, wish your friends happy holidays with good food from Cub! Our fresh fruit baskets come in a variety of sizes and prices, and are an ideal gift for family, friends, and business associates. Our party trays from the deli will make your holiday gatherings a sure success. And Cub Gift Certificates, available in any amount, are always welcome gifts.

Happy Holidays
from

Cub
FOODS

Open 24 Hours

- CASTLETON 6661 St. & Riverside Rd. at Castleton Corner
- GREENWOOD 1895 Highway 31 and Stop 11
- LAFAYETTE SQUARE 3895 Lafayette Rd.
- EASTGATE Next to Eastgate Consumer Mall

MATER DEI COUNCIL

K of C — #437

Grand Knight Robert E. Kossmann

1305 N. Delaware St.
Indianapolis 631-4373

B & E CUSTOM CABINETS

Professional designers and master craftsmen offering fine custom cabinetry & quality appliances.

Visit our new showroom!
Mon-Fri 9 a.m. to 5 p.m.
Sat 9 a.m. to Noon

773-2714
14000 State Road
32 East Noblesville, IN

CALDERON BROTHERS VENDING CO.

Vending Machines on Profit Sharing Basis
Food Management Service

9702 East 30th Street • Indianapolis, Indiana • 317-899-1234

THE VILLAGE CLEANERS

DEPENDABLE DRY CLEANING

Special Cleaning Services for
Suedes, Leathers, Shirts, Hats
Hours: Mon & Thurs — 7 AM to 7 PM
Tues, Wed & Fri — 7 AM to 6 PM Sat — 7 AM to 5 PM
920 S. Rangeline Road • Carmel • 846-7128
Alterations & Repair Service Available

Grandma's gift, the best I've received

by Annie Ruth
St. James, Indianapolis

I think my most memorable Christmas time was three years ago, when I was a sophomore in high school. The Christmas of '87 will always be one with many memories.

My grandma had Alzheimer's Disease and was bedridden for many years. She had lived with us long before I was born. I went in and out of her room many times each day, neglecting to talk to her.

The last time I ever saw grandma was the day she passed away, Dec. 8. It seemed like the whole world had stopped that day. I guess I was shocked to hear grandma had died. I regretted not spending time with her. It seemed that grandma was going to live forever; she was 93! I realized later that grandma could not have passed away on a more beautiful day than that day—the feast of the Immaculate Conception of Our Mother Mary. My mom's two sisters, who both live out of state, were able to come to the funeral. It was the first time in 11 years our family was really together.

By Christmas I was still longing for the presence of my grandmother. I think that is when I learned the true meaning of Christmas. Grandma's gift, that year, came in the form of a lesson. The lesson was never to take anything for granted. Grandma's gift was the best one I have ever received!

An Irish Christmas donkey legend

by Theresa A. Flick
St. Barnabas, Indianapolis

This is a story from when I was young, learned during a trip to Ireland with my mother. For about three months, we stayed with my aunts and uncles on a large estate in County Monaghan.

One afternoon, I decided to go to a fair in Carrickmacross. Farmers brought livestock and other items to sell there. In the livestock area, I noticed a quiet little tan donkey. My Uncle Frank asked me if I had

ever seen a donkey with a cross on its back. "No," I replied.

My Uncle Frank proceeded to show me the little donkey that I had noticed before. Sure enough, it did have a cross on its back. The cross extended from the donkey's mane to his tail and across the wither.

Uncle Frank explained how the cross came upon this donkey. He said this type of donkey is commonly found in the region of the Holy Land where Jesus was born. This is the same type of donkey that Mary rode when she was carrying the baby Jesus. This donkey is said to have kept the baby Jesus warm with his breath.

On that holy night of our Lord's birth, this type of donkey knelt down in awe of this miracle of God. Instead of rolling over, he bowed his head as if he were praying to the Lord in admiration. To this day, that same type of donkey sleeps in the manner I have just described and has a holy cross on his back.

When Christmas was simpler

by Arlene Locke
Indianapolis

My first awareness of God's grace in my heart occurred at a time when Christmas was observed in a simple, devout way without the distractions and materialism of today.

Since this is my first recollection of my childhood, I must have been very young. St. Nicholas had visited on Dec. 6 and the sock bulging with fruit and nuts and small trinkets brought joy during the interim between his visit and Christmas day.

There was no sign of a Christmas decoration when I was put to bed that evening; that was attended to in the middle of the night. So a little toddler awakened after everyone else had gone to bed and tiptoed toward the soft lights in the living room. I still recall the amazement and peace I felt as I gazed on my first Christmas tree. Sparkling with lights and tinsel and shiny ornaments, it was without doubt the most beautiful thing I had seen in my small life.

There were only a few gifts under our tree each year. The emphasis was on the glorious event being commemorated with

the traditional tree and creche. I wish the world could return to the beautiful, simple way of life that we know then!

Christmas during the Korean War

by George A. Zimmer
Indianapolis

Dec. 23, 1952 wasn't a happy time.

Having just arrived that day in Tokyo enroute to a military unit in Korea, I was dejected over missing Christmas with my family and friends—but consoled myself with the hope of midnight Mass on Christmas Eve.

To my dismay, upon checking in at Camp Drake I was assigned to all-night duty on the Eve. Then a special gift—a buddy offered to fill in for one hour, and I got to my Mass.

The memories of the night are vivid. The crisp night air, the stars so numerous and bright, the packed army chapel, the candles, and the soft voice of the Japanese children's choir... for though I knew not the words, the melodies were those of life-long tradition, speaking of night, of angels and shepherds, and of the birth.

"Strange," I thought, "such religious hymns in a heathen land, surely the last I shall hear of 'til I'm home." How mistaken I was!

Within a few days my home became a bunker on the Korean front, and I was surrounded by war.

But Christmas wouldn't go away! One day the guns ceased firing for a short time, and representatives of the Chinese and Korean troops met in no-man's land to exchange token gifts. It seemed only for moments, but peace reigned.

Then a homesick Korean corporal wandered by. Speaking English, he talked of his yearning for his home at Taegu. A Christian, he spoke of his father's church, his sadness at missing the Christmas season with his family, and of his hopes for a quick return home. Then, a hope sadly fulfilled: Within days his bunker received a direct hit and he was but another boy shipping home to his grave.

Biggest surprise was a special Christmas card that arrived during the night. Left outside my bunker door, it cheerfully wished me "Peace and Good Will." Signed by the "Chinese Peoples' Volunteer Army," the printed message expressed the hope that all soldiers might soon return to their homelands, and be reunited with their families. As I read it, I thought of how easily the card could have been a grenade.

And so we fought a war. And another. And yet, another. And memories build, and memories fade. And yet amidst the fighting was built a memory that does not fade, that the hope for "peace and good will" supercedes language, color, and nationality—and is the special Christmas legacy for all peoples that he created.



OPERATION CONCERN—Students from St. Michael, Brookville, fill a yellow-ribbon-wrapped basket with letters to members of the military stationed in Saudi Arabia.



CENTERED—An evergreen tree at the Catholic Center. (Photo by Margaret Nelson)

SAVE up to 50%

Subscribe to *The Criterion* today and save up to 50% off the 50¢ per issue cover price!

Save 28%	<input type="checkbox"/> 1 year (50 issues)	\$18.00
Save 40%	<input type="checkbox"/> 2 years (100 issues)	\$30.00
Save 50%	<input type="checkbox"/> 3 years (150 issues)	\$37.50

Name _____

Address _____

City _____

State _____ Zip _____

☐ New Subscription ☐ Renewal

Send this form with your check or money order to:

The Criterion
P.O. Box 1717
Indianapolis, IN 46206

Christmas memories

Oh Tannenbaum, Oh Tannenbaum

by Rosemary Robinson
Indianapolis

Why do you do this to me? Every year it's the same old story. Now don't try to tell me to go shopping for a life-like facsimile. My heart is not in it.

First a license for assembly must be procured because the branches are numbered and must fit in just the right places to give this so-called Christmas tree a perfect shape. Sure, I tried the "pine scented" spray, also the flocked snow, every conceivable gimmick, but to no avail. It still looked as if it belonged on display at the local discount store.

No, I would much rather trek out in the cold with scarf, muffler and gloves, slosh up and down the wet paths with no boots on and spend time trying to find the perfect tree. Now if the shopping spree is partner-jointed, there could result a red hot argument about the selection.

The salesman pulls out one after another and proudly holds them for viewing, some too tall, skinny or undernourished. Please, don't you have the "no drop needles" species?

There, over there is one! It stands so erect, so proud of its stature. That one will surely grace the corner in the living room with its natural elegance.

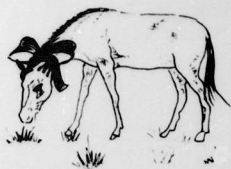
Now comes the happy time! Retrieve all of the ornaments from the storage. The "engineer" is appointed to place the lights. Again heated conversation might surface when the male member likes to stand back

and throw icicles to relieve the tree trimming frustrations.

After all of this is accomplished and we're feeling jubilant, the family gathers on Christmas Eve and the question seems to be, "Did you check out the trunk of this tree when it was on the lot? It seems to be sort of crooked."

Oh well, as the poem tells us, "Only God can make a tree" and I love all things he creates, perfect or otherwise.

And, Tannenbaum, you smell so good!



When the girls got a Christmas pony

by Cynthia Schultz
New Albany

It was shortly before the Christmas of 1985. Our daughters Susan and Allison were seven and eight years old. For months they talked about it. They blinched those big blue eyes and pleaded daily, "Mommy, we can't stand it. We want a pony, much!"

Our acre and a half seemed the perfect setting for a pony. It sat high on a hill overlooking town with a small barn and fenced corral.

I surely understood the urgency of their plea. Many Christmas's before, I had asked my daddy for a pony. Although he told me we couldn't afford it, he left me with a thread of hope to cling to: I could buy a horse when I got older. And I did.

Obviously, Allison and Susan had inherited their mother's obsession with equines. It was two months before Christmas when I set out on my secret mission, not only to find a pony, but to get one free. There were certainly enough of those lonely-looking creatures standing idle in pastures all over the countryside.

But I knew I couldn't accomplish this feat alone. The girls and I began to pray nightly. We knew that if God wanted us to have a pony, then we would get one.

Two weeks before Christmas, the call came. It was from a friend who knew of our desire.

"Meet me at the four-way stop in Palmyra in an hour," she said. My heart began to race. With no time to think, I told the girls I had to go out for a while.

As my friend and I pulled up to an old farm house, I spotted a black and white Shetland pony with a fuzzy coat of winter hair trotting freely in a field with a herd of horses. The family was moving out of state and couldn't afford to transport all of their animals. They simply wanted the pony—a 20-year-old mare named Flicka—to have a good home.

The next day, my friend delivered Flicka while the girls were still in school. I had just enough time to brush her and place a wide red ribbon around her neck before they returned home.

My eyes still glisten with tears when I recall their expressions as they bounded out of the car and raced toward the pony.

In the months that followed, the girls

matured as they accepted the responsibility of caring for their pet. It was a wholesome pastime because they spent less time watching television and fighting, and more braving all kinds of weather.

Although Flicka has passed away, each girl now owns a horse of her own. And I still get a lump in my throat when I remember the Christmas when God and I helped two little girls realize that dreams can come true.

Christmas letter to deceased husband

(This is the third time this letter has appeared in The Criterion. It was written on Christmas day, 1955, and published a few years later. It was reprinted in 1977. We reprint it again with the hope that others in similar circumstances this Christmas will find in it a source of spiritual strength and consolation.)

(In submitting the letter again, its author wrote, "Christmas of 1955 still remains my most meaningful Christmas. This was the Christmas I sought, could not define, yet accepted the mystery of eternity.")

Dear Poppy:

All day I have felt that if I turned my head quickly enough, I would see you—you have been so close to me this day! I keep remembering back, and my heart is so heavy, yet this is the way it must be.

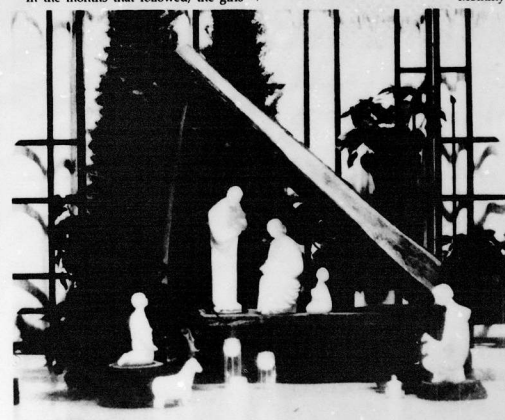
I have a big tree, and there were many presents. The boys were so delighted. Seems as though everyone was especially nice to us, and they are trying to fill the void. Uncle Emil completely outfitted both boys, plus shoes for the girls and a basket of fruit and a five-pound box of candy for us all. They have been so good to us.

Wasn't it nice of the Neuschaeffers to have a Mass for you? And how do you like your picture on the tree?

I miss you so much. Bill! The adjustment has been far more difficult than I ever dreamed. You are so close to me, yet I cannot touch or see you. Ask God to give me strength because these are hard days to get through.

But it has been a special Christmas for you—your first with God and his angels! Pray for me.

Monmmy



HANDCRAFTED STABLE—Carmelite Sisters at the Monastery of St. Joseph near Terre Haute used walnut from the monastery grounds to construct this stable for one of their nativity scenes. The Carmelites marked 200 years in America in 1990.

Put Number 1 to work for you.

Century 21
BULGER, INC.

9302 N. Meridian Street

844-0440

• Real Estate, Marine, Country & Sporting Counties
• New Home Sales
• Home Inspection Services
• National Real Estate

The Medicine Shoppe

Jerry Waldron
2412 W. 16th St.
Bedford, Indiana

— PHONE —
275-3383

**Take stock
in America.**

**WM. R. MAISH
COMPANY**

Custom Cabinet &
Mill Work

631-4884
1906 W. 16th Street
Indianapolis, IN 46202

**BLUE FLAME
GAS**



SPEED QUEEN

GAS & ELECTRICAL
APPLIANCES

Indianapolis, Indiana
R.R. 2 PHONE: 934-4711
BOX 72

Excellence Made Easy

We cater to groups of 15 to 2,000
and make it memorable.

adam's mark
indianapolis

2544 Executive Drive, Indianapolis, IN 46241 (at the airport)
(317) 248-2481 ext. 164



**The Altenheim
Community**

A Caring Community
prays that the
Spirit of Christmas
fills your life with
Peace and Joy

—Call us today at (317) 788-4261 or complete the coupon below and send to—
Director of Admissions, The Altenheim Community

3525 East Hanna Avenue, Indianapolis, Indiana 46237

NAME

ADDRESS

CITY

ZIP

PHONE

Season's Greetings

— from —

THE CRITERION

— staff —

John F. Fink

Lucy S. Lust

Ann Petro

Bucky Brownson

Cynthia Dewet

John Schuman

Shirley Cain

Loretta Williams

Maryann Weyand

Dorothy Quinn

Kath A. Matthews

Margaret Nelson

Aida McConner

Ted Maple

Laurie Stumpf

Fred Calheart



Christmas memories

Do unto others as was done for me

by Beverly Jones
St. Andrew, Indianapolis

I had surgery in the summer of 1983. I healed but my "purse" had a slow recovery. Before I knew it we were into the holiday season. I knew right from the start that I was in trouble financially. I was able to get some things for my two children and felt satisfied that I did the best I could.

About two weeks before Christmas I received a phone call from the principal of the now-closed St. Francis de Sales School. She wondered if I had been able to get anything for my girls for Christmas. I told the sister that I had some things and would make do with what the Lord had provided. She then told me of a family in St. Matthew Parish that wanted to sponsor a family for Christmas and asked if I would be embarrassed or care if she gave this couple my name.

I thanked the sister and told her that I appreciated her kindness for thinking of my family but I was sure that there was another family that could use the help and I would make do with what I had. Sister told me that she didn't ask me if I would

"make do," but would I care if we were the family that this couple sponsored? I told her that "no."

Christmas Eve came and the couple arrived at our home. Words—even to this day—cannot describe the joy at the sight of all the presents that this couple brought to my children. I tried to thank them but all the gentleman told me was I should return the kindness to some other family when I was financially able. I will always remember their kindness and hope eventually to do unto others as was done for me.

One year we had no Christmas

by Jo Mann
Derby

Christmas at our house was always a big event. Being one of 10 children, I guess we enjoyed doing things together—going out to hunt for a perfect cedar tree and all of us decorating it.

Our mother was always Santa. Our toys may not have been much, but we loved them.

One year we had no Christmas. It was Thanksgiving 1936. Our dad had pneumonia. Back then, many people died from it.

GOOD EARTH NATURAL FOOD CO.

- OVER 500 ITEMS IN BULK AT LOWER THAN SUPERMARKET PRICES!
- PURE DISTILLED WATER 30/1 GALLON BRING YOUR OWN BOTTLES
- ALL SUPPLEMENTS DISCOUNTED DOZENS OF LEADING BRANDS
- QUANTITY DISCOUNTS, TOO
- ~~EXTRA~~ SANDALS
- STELLWATER VEGE/AFRAN RESTAURANT
- "BEST NATURAL FOOD STORE IN INDIANA"

6350 N. GULFORD AVE. • NORTH BANK OF CANAL IN RUSTIC BROAD RIVER VILLAGE

— 253-3709 —

9 AM TO 7 PM. MON.-SAT. — 12 N TO 5 PM. SUN.

Pennington-Line Company, Inc.
Realtor

67 N. Madison
Greenwood

Call:
882-1574



BEHOLD — I BRING
GLAD TIDINGS
OF GREAT JOY

Catholic Cemeteries

435 West Troy, Indianapolis
784-4439

"Serving the People of the Archdiocese of Indianapolis"

Dad was up and getting better and we were all thinking of Christmas. Then all at once my two sisters, Betty and Cecelia, came down with typhoid fever. They were in bed for eleven weeks.

Christmas came and went. The two little ones, Frances and Delores, got dolls. The rest were old enough to understand. We were all happy when they were well again.

One other Christmas will be remembered. It was Christmas, 1989. I was depressed over family sickness and someone heard me say I wouldn't have a Christmas tree.

A week before Christmas, there was a knock on the door. It was our great-great nieces, Amber, Jenna and Katie Jarboe.

They brought a tree. It was not a cedar tree, but they put it up and decorated it with paper things they had made.

To me that was the most beautiful tree I ever had.

☆☆☆

A mother's home made love

by Peg Hall
Derby

Each Christmas, Mary Cassidy's husband kept their 10 small children busy while they waited for Santa Claus in their Perry County farmhouse.

Upstairs in her bedroom, Mary donned the Santa Claus suit that she had pieced together and sewn by hand.

Soon Santa appeared downstairs. Until they were older, the boys and girls never knew that Santa's gifts of a toy or an orange came from their mother's hands, their mother's heart.

The story above includes memories of her daughter Jo Mann, "third from the bottom," and her husband Leroy are members of St. Augustine Parish, in Leopold.

Mary Cassidy died in January, 1988, at 105 years of age.

The year I stopped getting a gift doll

by Irma A. Linton
Indianapolis

When I was 10 years old a wonderful series of events of Christmases began. Before I explain about that, let me say that

I was the youngest of four children. The other children were brothers who were from four to seven years my senior.

As the only girl, I was the "spoiled" recipient of a new and prettier doll each Christmas since I was five years old. But at age nine, my dotting parents, brothers and aunts, issued an ultimatum, often repeated, that next year would be the last Christmas doll gift.

At the time there was just newspaper advertising as the main medium to influence my choice. My immediate wish was that the "last" doll would be one that could say "Mama." Needless to say, that doll was an expensive choice.

But there was this uneasy feeling in my mind that after the Christmas when I would be 10, what would the holiday become? I could never expect to have a new doll, but still enjoyed getting a gift doll.

There was not a whole lot to look forward to for next year. On the plus side, I knew that Christmas special delicious extras would not be missing. There would be fresh oranges in my stocking, fruit cake from Chicago relatives that came by parcel post, the hand-dipped chocolate creams and cinnamon fondant my mother made. My brothers had jobs and would buy boxes of cherry bonbons. My Aunt Ann, who worked in a downtown department store, might bring a gift of a new dress. At 10 years old I hoped for a velvet jacketed red dress. Also I would make a gift at school for each one of my family for them to open on Christmas morning under the tree with its electric lights and angel-on-top ornament.

Then an unexpected event happened. During the year I was 10, before Christmas vacation had well begun, on Dec. 22, a letter addressed to me came in the mail. Mother watched as I opened the envelope to find a card from my Uncle Dan in Richmond, Ind. Inside the folded card was a one-dollar bill with the message: "This Christmas dollar is for you to spend anyway you like."

That first Christmas dollar was not spent till Feb. 14. But I thought of a hundred ways to spend it. Never did I have so much enjoyment with ideas like "Shall I spend part to attend a 25 cent Saturday afternoon movie?" Should I get this gift afterthought or that, when an adult took me shopping? Uncle Dan had put the anticipation back in Christmas for me.

Best of all, each Christmas until I had my first teen-age job, this Christmas card dollar gift was repeated and my thank-you note was sent with my mother's letter to her brother.

Now it is more than 60 years later. This year, as a grandmother of four children, the Christmas dollar gift is happily etched in my memory.



British and Belgian Christmas family feasts

by Katharine Bird

Every year when planning for the holidays, I go through a number of magazines, lingering long over photos of rooms decorated for Christmas and of glittering tables loaded with scrumptious food.

And year after year I return to my family's familiar Christmas traditions. With some variations, it is the basic British Christmas feast.

Part of the holiday's charm for me is that it includes the feast my mother cooked for me and my seven brothers and sisters while we were growing up.

That Christmas dinner was the pattern I followed while raising my four children, all adults now. So I cherish it and all the happy memories it brings back.

My Christmas menu features standing rib roast, cooked medium rare, and Yorkshire pudding; mashed potatoes, gravy and rolls; assorted olives; tiny onions in white sauce or French style green beans with almonds.

Desserts vary somewhat, depending on how busy I am. When pressed for time, dessert is plum pudding with brandy-flavored hard sauce and fruitcake, full of raisins and nuts, and reeking of rum from a monastery specializing in such items.

Always Christmas dinner is served on the china I inherited from my favorite great-aunt. Since the set was a wedding gift from her parents, I like to think using her lovely fragile china connects me to my ancestors.

Christmas dinner is served on my most beautiful tablecloth. Most recently this is the lace tablecloth my son Chris Rigaux and his wife Anne Deruyttere gave me several years ago after a trip to her native Belgium.

Anne's Christmas traditions reflect her upbringing in Louvain, a small, ancient university town.

A typical Christmas for her begins with Midnight Mass. This is followed by hot mulled wine and a special bread filled with

raisins and dried fruit, and baked in the shape of the baby Jesus.

Anne recalls the joy of coming downstairs Christmas Day as a youngster with her brother and sister and finding the Christmas tree all lit up and the stable in a position of honor under the tree.

Dinner on Christmas Day is usually at noon and, with numerous courses, can last until 4 or 5 p.m., Anne says.

A typical Christmas Day dinner begins with lobster soup or another fish-based soup. The main course usually is game—venison, pheasant, hare. Dessert for Anne's family often is a *bûche*, a cake baked in the shape of a Yule log and decorated for Christmas. Belgian chocolates also are served.

Since the Belgians celebrate Christmas

Day as a religious holiday primarily, few if any gifts are given Dec. 25. The main gift day in Belgium is Dec. 6, the feast of St. Nicholas.

Anne recalls how as a child on the eve of St. Nick's Day, she and her brother and sister would leave their shoes by the fireplace. They were stuffed with carrots and treats for St. Nick and his helper, Black Piet, to give to their animals, a white horse and a donkey.

As the story goes, St. Nick and Piet ride through the night and enter each home through the chimney. They take the food offerings and in their place leave gifts for the children.

Anne also recalls the custom Belgian children have of writing letters to their

parents and grandparents for New Year's Day. Written on special stationery for the occasion, the letters are read aloud on New Year's Day after dinner. In them, the children promise to be good and wish their loved family members all the best during the coming year.

Listening to my daughter-in-law recall her favorite holiday customs, I realized again what a wealth of ways there are to celebrate this favorite season.

It also occurred to me that this would be a special Christmas season. For this year my family will celebrate a first Christmas with Valerie, Chris and Anne's newborn infant—and my first, most precious, grandchild.

© 1990 by Catholic News Service

Past Christmases: Those were the days, my friend

by Alice Dailey

Is it my imagination or are Christmases stacking up higher and faster than the national debt?

Seems like only yesterday that I was a skinny 12-year-old yearning for slinky dresses like Gloria Swanson's.

And surely it can't be decades since I slathered my first turkey in salt and surprised my groom with raisin pie (that had to be chopped apart).

So many Christmas memories are crowded into my cerebral computer that often just a scent of pine or a snatch of carol brings them tumbling to the front.

"White Christmas" aired over and over in shopping malls may bring a tear and then recall of sewing doll clothes at night after little girls were asleep. Of cutting plastic "fringe" to make a little boy's cowboy shirt look like the real thing.

Christmases, traditionally viewed as family, didn't always add up to joyous Noel. Deciding whose parents we'd cele-

brate with caused differences. Rotating each year only brought hurts and misunderstandings. Eventually a decision was made and passed along: parents would come to our place.

Those were the days, my friend.

What seemed like more than four grandparents filled our home with presences and personalities. Our two-by-four kitchen didn't foster prolonged visits there. Mostly, the presences sat primly in the living room exchanging "when I was young" talk while evading the antics of their grandchildren. Daddy, trying to entertain, threatened to deck the walls with kids and grove wet around the collar where baby was teething.

Mommy, stirring away in the kitchen, had the joy of keeping six kinds of food hot on four burners while a turkey hogged the entire oven space.

It seemed that all at once we found ourselves asking: Where have all the people gone? There were no more kids underfoot. Most had scattered to their own places and celebrations.

Two perennial visitors, however, kept

coming back like the swallows to you know where.

Frail but headstrong, lovable but crutchy, they chose to be picked up early and to stay late. Dinner was to be on the table at noon and heaven help us if we sat my right-handed father next to my left-handed mother-in-law. Elbows and handkerchiefs would dash.

Radio was taboo. "Can't hear ourselves think with all that racket going!" Card games found grandpa trumping his partner's trick and grandma tried to get away with renegeing. Ensuing squabbles made them hungry again.

Oh, tidings of comfort and joy!

Swiftly, and often sweetly, one Christmas has followed another and now I am the visiting grandparent. To keep history from repeating, I go armed with a little jingle of my own:

Don't sit and sit like Whistler's mother. Cautious all that fuss and bother. Don't make goodbyes so long and boring. Hug one and all and then get going.

Season's Greetings

Carmony & Ewing
FUNERAL HOMES

2 LOCATIONS

232 W. Broadway 819 S. Harrison

Phone: 392-2555

Shelbyville

Blue & Co.

Indianapolis
11000 Kalamazoo, Suite 300
P.O. Box 80028
Indianapolis, IN 46280-0028
(317) 844-8020

Jim Aldering, CPA
Mike Aldering, CPA

Certified
Public Accountants

Columbus
617 Washington Street
P.O. Box 447-1022
Columbus, IN 47332
(317) 236-9445

Dayton
1050 N. Main Street
P.O. Box 812
Dayton, OH 45421-0812
(513) 252-6171

MARSH
we value you.



BECKER ROOFING
Merry Christmas
and a
Happy New Year
from
BECKER ROOFING

LEBANON OAK FLOORING CO.
"Distributors of Fine Flooring"

- Plank Flooring • T & G Flooring • Prefinished & Unfinished
- Hardco Floor-Tite • Laminated Blocks • Star Treats & Accents
- Wax Paper & Powercleans

632-9007 or 632-7625
3110 Roosevelt Ave. (2100 N. 3100 E.) • Indianapolis, Indiana

HAPPY HOLIDAYS

BLUE RIVER
Federal Savings Bank
Locally Owned Since 1911



100 East Main Cross, Edinburg, Ind.
812-526-5593

WE WANT TO BE YOUR BANK



Sanders Glen

A RENTAL RETIREMENT COMMUNITY
By QUALITY QUAKER MANAGEMENT, INC.

Designed
to meet the special needs
of the retired adult

- ONE AND TWO BEDROOM APARTMENTS WITH FULL KITCHENS
- COMMON DINING ROOM
- ASSISTED LIVING SERVICES
- TRANSPORTATION
- ACTIVITIES

334 South Cherry Street, Westfield, IN 46074

317-867-0212

Merry Christmas



Your complete source for art supplies and drafting equipment.
3 convenient locations to serve you.
DOWNTOWN 262-3125
202 S. Pennsylvania
CASTLETON 842-8887
5540 E. 82nd Street
NEW LOCATION 297-8020
4901 Century Plaza Rd
Indianapolis
IND Toll-Free Number
1-800-824-1345
FAX 317-290-7032

Bates

"the difference is the service"

* (1 1/2 mile) North of Lafayette Square off Georgetown Road

An early Christmas Gift for you
from
COURTNEY'S Hallmark SHOP

Cash in This **BEFORE-CHRISTMAS**
— GIFT CERTIFICATE —

Worth **20% OFF** any purchase before Dec. 25th

Gifts • WRAP • TREE-TRIM • DECORATIONS
EVERYTHING FOR CHRISTMAS!

— FOUR LOCATIONS —

8358 Castleton Corner Dr., Castleton Corner
5703 E. 86th St., Cub/Osco Plaza
7815 U.S. Route 31, Greenwood Plaza
4401 E. 10th St., Linwood Square

How to re-enter the dream

by Carole Norris Greene

Robert Louis Stevenson was right. The best adventures are those which are not planned. Now, two Christmases later, I still recall a special night in mid-December 1989 which I will always long to recapture. At that time, Andre Greene, whom I have since married, was visiting me in Brooklyn, N.Y., where I used to live. We were preparing to go to the home of Kitty Williston, my sister's sister-in-law, in Manhattan.

My own sister, Barbara Joanne Williston of Baltimore, Md., was clever enough to try to bring the two families closer together by asking us to take Kitty a small Christmas gift. The night was bitter cold. But it was a good deed, so we bundled up and raced the two blocks to the subway.

How interesting it was to watch the kaleidoscope of characters who got on and off the No. 2 train.

Greeting Kitty again was also nice. I had always liked her very down-to-earth, no-nonsense mannerisms. We caught her just as she was on her way to the area supermarket for an elderly neighbor. She also took the dog for the short walk.

Then, on the way back to her home, we met a group of friendly carolers. We slowed down to watch. And for the first time that evening, actually forgot about the cold.

Someone handed us music sheets so we could sing along. Between selections, someone else passed out small cups of eggnog and chunks of pound cake to everyone. Free! Other people passing by took our smiles as invitations to join in.

We came together so naturally, as if that was where we belonged at that moment in time. Nothing seemed out of the ordinary, and yet it was.

It was a time to simply "be"—no names, no I.D.'s, no inhibitions of the spirit. It was a time of giving without measuring what should be given back or who deserves to receive.

Like Jesus' friend Mary, who did not help her sister

Martina because it meant leaving his company, we, too, had stopped our hustle and bustle and had chosen the better part.

It even started to snow ever so lightly!

As fate would have it, the dog grew restless. We had to go. Back at Kitty's apartment, she put on a Christmas album. As "The Little Drummer Boy" was playing, I looked at Andre, who was smiling as he sang along and stared into space. I understood the feeling and sensed that he was relishing our previous encounter.

It was as if we both had been prematurely awakened from a wonderful dream we did not want to leave. We

closed our eyes and sang and tried to re-enter the scene, but we knew it was not to be.

When our visit ended, without a word to each other, we looked everywhere for the carolers. They were not to be found. I felt a sadness I could not explain. I wasn't exactly unhappy, but I felt separated from a place, a space I wanted to exist in.

Once Christmas ends, our lives return to the routines of work, home, work again, home again, errands, church and dinner out occasionally in-between. And our adventures are less spontaneous.

But now I know that if we are astute enough to recognize it, an unplanned adventure always awaits us, for Christ is always saying to us, "Here I am. I am all around you. See me with your heart and re-enter the dream."

© 1990 by Catholic News Service

God's big plans for the poor and lowly

by Fr. John Castolot

Both Matthew and Luke used their stories of Jesus' birth to announce the main themes of their Gospels. Like the overture to an opera, these narratives state succinctly the themes they will develop.

Luke's concern for the poor, the marginalized of society, gives his narrative a special beauty, a warmth and an impressive strength.

Not just a pretty little Christmas story, it makes a compelling statement about the place of the poor in God's plan of salvation.

All the characters are quite ordinary people, not the movers and the shakers who make headlines, even on the local level.

Zachariah and Elizabeth, who enter first, are suffering from an especially agonizing form of poverty: childlessness. Yet they maintain their dignity and their strong faith, the basis of hope.

Mary and Joseph, are humble Galilean villagers from a town so insignificant it is not even mentioned among the

hundreds of places listed in the Old Testament. As far as people in the sophisticated circles of Jerusalem and Judea were concerned, they were nobodies, laughable—or despised—"hillbillies."

In the Visitation scene, a lovely tableau of simple domestic joy, Luke gives us Mary's "Magnificat." It is a psalm typical of the literature of "the poor of Yahweh," that class of people whose only wealth is the Lord himself, who keeps their poverty, their powerlessness, from dehumanizing them.

This psalm is a powerful social manifesto, a cry of hope.

"The Mighty One has done great things for me. . . . He has shown might with his arm, dispersed the arrogant of mind and heart. . . . The hungry he has filled with good things; the rich he has sent away empty" (Luke 1:49, 51-53).

When Jesus is born and cradled in an animal's feed trough, the good news is proclaimed first, not to exotic stargazers who can offer expensive "gifts of gold, frankincense and myrrh" (Matthew 2:11), but to shepherds "living in the fields and keeping the night watch."

Shepherds were a despised underclass then, considered "unclean" and untrustworthy to boot, with an unsavory reputation, deserved or not, for thievery.

Nor does Luke forget the elderly, always at the mercy of those in their prime. In the Presentation scene it is another aged couple, Simeon and Anna, who occupy center stage.

This couple was able, for this occasion, to make only the offering of the poor: "a pair of turtledoves or two young pigeons."

If the Spirit anointed Jesus "to bring glad tidings to the poor," that same Spirit inspired Luke to anticipate those glad tidings in his birth narrative, with a heavenly messenger telling the unwashed shepherds:

"Do not be afraid, for behold, I bring you good news of great joy that will be for all the people" (Luke 2:10).

© 1990 by Catholic News Service

HAPPY HOLIDAYS!

In a recent study, the Insurance Institute for Highway Safety revealed that among small four-door cars, the Volkswagen Jetta had the lowest fatality rate per 10,000 cars registered.

SEATBELTS SAVE LIVES. DON'T DRINK AND DRIVE.



VOLKSWAGEN • SUBARU
1930 W. 16th Street
635-2481

FAHRVERGUGEN. IT'S WHAT MAKES A CAR A VOLKSWAGEN.

BEST WISHES IN THE NEW YEAR

From all your friends

— at —

Railroadmen's

Brown County Branch • 812-988-6633

RAILROADMEN'S
FEDERAL SAVINGS AND LOAN
Member FDIC



Piazza Produce



— Serving —

Schools, Restaurants, Hotels
and Institutions

Bob Cook Realty Co.

SUBURBAN SOUTH

Office • Retail
Warehouse Space

2217 Winchester Drive, Indianapolis, Indiana 46227

OFFICE 881-2581

Knights of Columbus

St. Joseph Council — 5290

4322 North German Church Road
Indianapolis, Indiana 46226

(Grand Knight) Bob Brown

— 898-2370 —



**Property & Casualty
Insurance**

**Indiana Farmers
MUTUAL INSURANCE GROUP**

Indiana Farmers • Town & Country
Indiana Union
10 W. 106th Street, Indianapolis, IN 46290
Look for Us in the Yellow Pages

**MERIDIAN HEIGHTS
CLEANERS**
AND SHIRT LAUNDRY



★ One Day Service ★

Mon-Fri. 7 a.m.-6 p.m. & Sat. 8 a.m.-4 p.m.
4915 N. Pennsylvania, Indianapolis, Indiana
283-1361

★ OUR 58th YEAR! ★

— IT'S HERE —

**OUR ANNUAL WINTER
SHOE & BOOT
SALE**

SAVE 20% OR MORE

Goodman's
SHOES

NORA PLAZA SHOPPING CENTER
1300 E. 86th STREET
INDIANAPOLIS, IN 46240 — 846-5718

10-8 DAILY

10-6 SATURDAY

12-5 SUNDAY



CONCERN FOR THE POOR—St. Luke's concern for the poor, the marginalized of society, makes his narrative of Jesus' birth "a compelling statement about the place of the poor in God's plan of salvation." It is "good news of great joy." (CNS illustration by Mark Williams)

A Christmas visitor

by Janan Manternach

Long ago in a faraway land to the East, a poor woman lived all alone. Her husband had died. Her children had grown up and moved away.

One night, three loud knocks on her door shattered her sleep. She jumped from her bed. She lit a candle, rushed to the door and slowly opened it. What she saw made her knees tremble.

Three strong but gentle men dressed in royal robes and wearing kingly crowns stood at her door.

"Come in, come in, my lords," she said, bowing low before them. "You must be weary and hungry. My house is yours."

The three wise kings thanked the kind woman and entered.

"We are following a star," they said. "It will lead us to a baby, a new king who will heal people's hurts and bring peace to every heart."

"I'd love to see this great new king,"

the woman told them. "I'd love to hold this baby in my arms."

"Then come with us," the three kings said in one voice.

The poor woman could hardly believe her ears. Her heart pounded with excitement. Then the light in her eyes grew dim.

"I'd love to go," she said sadly. "But I have so much to do. I have to clean my house and cook my meals."

The three kings felt sad as they said goodbye. She stood long by the door, gazing after them until the swirling desert sands swept them up.

She began to cook and clean, but her heart felt hollow. Tears filled her eyes and washed her cheeks.

"What a fool I am," she said sadly, softly, over and over again. "I, too, must find the newborn king."

She hastily packed her small bag. In it, she hid a small gift for the baby king. She set off on foot, following the footsteps of the wise men's camels. But she soon lost the trail.

On and on she trudged. Days turned into weeks, weeks became months, and months melted into years. She stopped at every village, visited every house, searching for the child.

After many years she learned his name, Jesus, the Christ child. Many years later she learned that the three wise kings had found the child. The good news spurred her on.

Her search goes on to this day. At Christmas, she visits every home where she finds children. Her bag is filled with gifts of all kinds for the child of her heart. Not finding him, she leaves a gift in his name for every good child she does find.

In Russia they call her Baboushka. In Italy she is Lady Befana. Along her way she finds the Christ child in every child she sees.

1990 by Catholic News Service



CHRISTMAS LEGEND—There is a legend that long ago a woman turned down an invitation to join the three wise men in search of the child Jesus. She quickly realized her mistake, and so she searches on her own for the Christ child. It is said she finds him in every child she sees. (CNS photo)

Where have they laid him?

by Joseph Gallagher
St. Joan of Arc, Indianapolis

Just as the prophets of old had foretold,
Near Mary's pure heart in a vessel of gold
Lies Jesus Christ our Lord.

Angels from heaven surround
him in awe.

The child who is lying on cold
winter straw
Is Jesus Christ our Lord.

Held in his mother's and father's
strong arms,
He's rushed into Egypt, escaping
all harm.
Fly, Jesus Christ our Lord.

Mary and Joseph would tuck him in bed.
They gave him a pillow to rest
his sweet head.
Sleep, Jesus Christ our Lord.

Jesus is gaunt from his fasting and prayer.
No place to lie down in the hot desert air.
Poor Jesus Christ our Lord.

Nailed to the wood, he is hung
from the cross
That nobody's soul would be
needlessly lost.
Thank Jesus Christ our Lord.

Bruised for our sins, he is laid in the tomb.
He's conquered in battle all evil and doom.
Praise Jesus Christ our Lord.

Now there's no reason to wander
and search
For father has laid him to rest in our church.
Speak, Jesus Christ our Lord.

Praise him with gladness, announce
his rebirth
From mountains and valleys
and all through the earth.
Yea, Jesus Christ is Lord!

Susan J. Moore
ILLUSTRATION
Illustration for Advertising
1455 N. Pennsylvania • 638-9080

Browning Day Mullins Dierdorf Inc.

Martin W. Lynch, Associate
317-635-5030
FAX: 317-634-5409

Planning
Landscape Architecture
Architecture

Industrial Design
Graphic Design
Interior Design
Space Planning

334 N. Senate Avenue, Indianapolis, Indiana 46204

CHRISTMAS GREETINGS
CRITERION PHARMACY
St. Vincent Professional Building
Indianapolis, Indiana
872-6253

HEATHER GLEN PHARMACY
8424 Naab Road
Indianapolis, Indiana
872-2881

Greetings!
BLUKO
CAR
WASH
Of Glendale

"A Personal Touch
Car Wash"

All New
Hi Tech System

255-4133
6190 N. Keystone Ave.

LEE SUPPLY CORPORATION
WHOLESALE DISTRIBUTORS

PLUMBING, HEATING and
AIR CONDITIONING SUPPLIES

3025 MADISON AVE. INDIANAPOLIS 317-793-4161	729 NAVCO DR. LAFAYETTE 219-447-8939	2013 YOST AVE. BLOOMINGTON 812-336-4030
415 W. CARMEL DR. CARMEL 317-844-4434	635 N.W. 2ND ST. RICHMOND 317-962-7541	1585 INDIANAPOLIS RD. CLUBBROOK 812-376-9466



TOLL FREE 1-800-772-7352
IN INDIANA



10101 N Meridian Indpls
BODY SHOP LOCATED AT
2295 N. Meridian • 924-6111

846-7888

WE PAY TOP DOLLAR FOR QUALITY

• Furniture • Antiques
• Tools • Jewelry
One Piece or Household

LAFAYETTE ROAD AUCTION
3107 Lafayette Road, Indianapolis, Indiana
925-2215



FARIS MAILING INCORPORATED
INTRODUCING OUR GIANT
MAIL BOX TO HANDLE
THE GROWING NEEDS OF
YOUR BUSINESS
• CHESNEY ADDRESSING
• AUTOMATIC INSERTING
• CDIP SERVICES
• PRINTING
• PREMIUM FULFILLMENT
• CO MAILING
ANALYSIS OF MAILING REQUIREMENTS
535 S. ILLINOIS
INDIANAPOLIS **236-6322**

SOUTHEASTERN SUPPLY

3916 Prospect Street
Indianapolis, Indiana 46203

317-359-9551

Stability, Inc.

HOME MORTGAGES

"Quick service is our specialty"

205 E. Carmel Dr. #D • Carmel, Ind.

— 846-3092 —

Which one of the magi was the black one?

by Fr. Cyprian Davis, OSB

Every Christmas and every Epiphany we remember the magi adoring the infant Christ. At some point during the holidays we will, no doubt, listen to Gian Carlo Menotti's opera "Amahl and the Night Visitors," the dramatic musical presentation of the visit of the magi to the Christ child.

When the magi are portrayed, they are clad in rich garments, carrying gifts of gold, incense and myrrh, a gumlike substance once used in preparing bodies for burial. In many portrayals, including Menotti's opera, one of them will be black.

The magi make their appearance in the infancy narrative in the Gospel of Matthew. They are strangers arriving from the East, perhaps Persia or Arabia, to adore the infant Christ. They are astrologers and astronomers, students of the stars and the meaning of their movements. Their number was not given.

In later times this event would be explained and elaborated. First, the number would be limited to three, probably because of the number of gifts. By the sixth century the three magi would be given names.

These names varied according to region, but in the West they were named Caspar, Melchior and Balthasar. There was inconsistency, however, regarding which gift was associated with which person.

Caspar usually carried the gold. Melchior carried myrrh and Balthasar incense. Still, the latter two gifts often were reversed.

The more important development, however, was the evolution of the magi, as wise men, to the rank of kings—and very exotic kings at that. That had taken place by the ninth century.

The liturgy of Epiphany, with the use of Psalm 72:10-11, helped change the focus from wisdom to royalty:

"The kings of Tarshish and the Isles shall offer gifts; the kings of Arabia and Seba shall bring tribute. All kings shall pay him homage; all nations shall serve him."

It is about this time also that the symbolism of the three visitors was changed from the adoration of the wisdom community to the universality of the Epiphany event. The kings were pictured as representing all of the races known at the time: the African, Asian and the European races.

In the beginning it seems that Melchior was pictured as the black African, Balthasar as the Asian and Caspar as the European. These designations tended to shift, however. Often Balthasar was pictured as black. And in the history of art, the black king has been named either Balthasar or Melchior, usually carrying the gift of myrrh.

In the course of the centuries, many places claimed the bodies of the three kings. In the 12th century, the Holy Roman Emperor Frederick Barbarossa moved what he thought were the relics from Milan to Cologne. Here the purported relics continue to be enshrined in a magnificent reliquary behind the high altar.

It is of little importance that the historical facts regarding the magi are so meager. It is the symbolism that art and music have created that shows the real importance of the three kings.

Christ came for all peoples and all peoples have their place before him. It is significant that in medieval Europe where most had never seen a black man, the most popular black person known was a rich, exotic, fabulous king who brought ornament for the Lord.

© 1990 by Catholic News Service



A BLACK KING—In the beginning it seems that Melchior was pictured as the black African, Balthasar as the Asian and Caspar as the European. These designations tended to shift, however. Often Balthasar was pictured as black. And in the history of art, the black king has been named either Balthasar or Melchior, usually carrying the gift of myrrh. It is significant that in medieval Europe where most had never seen a black man, the most popular black person was a rich, exotic, fabulous king who was one of three wise men bearing gifts to the Lord at his birth, writes Benedictine Father Cyprian Davis of St. Meinrad Seminary. (CNS photo of woodcut by Paul Gustave Dore)

SINCE 1924

INDIANAPOLIS METAL SPINNING CO.

Master Spinners

Indianapolis, Indiana 46221
1621 Howard Street
638 9440

WILBUR KAUFMAN
CHRIS KAUFMAN
MIKE KAUFMAN

FROST
UPHOLSTERERS

— AND FABRIC SHOP —

FABRICS AT DISCOUNT PRICES

Mon.-Fri. — 7:30-5:30; Sat. — 7:30-2:00; Estimates — 6 Days a Week
4024 E. Michigan Street • Indianapolis • 353-1217

CELEBRATION OF LIFE

Greetings from

Big Brothers

317-925-9611

Happy Holidays



Ps. 119:105

Alpha Christian Registry, Inc.
In the beginning was the Word...
(John 1:1)

The Associated Group

Serving the health insurance
and
financial security needs
of Hoosiers
for over 45 years.



The Associated Group
A family of companies

PRATT

PRINTING COMPANY

ARTHUR D. PRATT, President

Specializing in
Printing of Newspapers, Magazines
Books and Catalogues

4040 West 10th Street
Indianapolis

Call VERN PERKINS or JIM HAMMETT

243-1640

Learn to give gifts differently

by Richard Cain

The eyes light up. The hands reach out in eager anticipation. The child grasps the package and with squeals of delight and frequent glances up at the gift giver begins to play with the toy.

Every parent knows the power a gift has to transform a child's face and actions. But does a child see a gift the same way an adult does?

Children view gifts as affirmation, according to Kenny Fisher, director of St. John's Home for Children in Wheeling, W. Va. "The gift helps them feel that they are worthwhile," he said.

The ability to receive and give gifts develops out of the ability to give and receive affection, Fisher said. This ability begins not long after birth when a child learns to recognize and give smiles. By the age of 2 children are learning to give affection.

Between the ages of 5 and 12, children are learning to give as much love as they receive, he said. "That's when they begin to develop friendships with their peers. That's when they learn the significance of giving."

During early puberty and adolescence children should be beginning to accept themselves as worthy of love. This is when an adult understanding of gifts and gift-giving develops, he said.

The importance of gifts in the lives of children can be seen in the strong memories we carry from our earliest childhood years. Fisher still remembers a time when he was 2 and in the hospital for a tonsillectomy. While there he received a chalkboard and a piece of chalk as a gift from friends of the family. "I can still recall my happiness and immediately beginning to draw on the chalkboard," he said.

The tendency to see gifts as affirmation of personal worth is natural in a child's development, according to Fisher. But whether children develop a healthy and balanced attitude toward gifts and gift giving depends on what they learn from their family and other role models.

When a culture places much emphasis on material goods, Fisher said, it is important for parents and others to communicate caring to children in a variety of ways. "It's important that you also communicate love and affection with hugs and by saying I love you," he said.

Parents also need to give their children opportunities to think of and do things for others, he said. It is important for the parents to model a care for others in their own actions. "Children need to see their families do these things, not just talk about them," he said.

Fisher suggested starting the habit early of taking one's children along when visiting a nursing home or helping serve meals at a shelter.

He also suggested several simple, but different, gifts people give during the Christmas season that help to model a mature attitude toward gift giving.

► Take a chess board to a nursing home and challenge someone to a game.

► Shovel your neighbors' sidewalks.

► Give as many hugs as you can (they're warmer than a sweater).

► Never miss a chance to let a kid lick a stirring spoon.

► Set places at your table for those who might otherwise be alone.

► Transport people to Christmas services who might otherwise not be able to go.

Fisher recalled a 17-year-old he encountered in his work who had known nothing but poverty. When a staff member

who had developed a friendship with the youth admired his T-shirt, the youth went upstairs, put on another shirt, came back downstairs and then handed the first to the staff member.

"That T-shirt was one of the few articles of clothing the youth had," Fisher recalled. "It was very special to him. He had gotten it at a race he had run. For me that will always be an example of true giving."

© 1990 by Catholic News Service



CHILDREN'S GIFTS—The director of a home for children observes that children view gifts as a form of affirmation,

as things which help them feel worthwhile. (CNS photo by Robert Thibodeau)

— Christmas Greetings —

from

**Hammans
Electric, Inc.**

634-5886 or 546-3694

— MERRY CHRISTMAS —

**R.F. Beidelman
Construction
Management**

897-1960 or 898-9282

**Merry Christmas &
Best Wishes**

from

**Duke
Associates**

**Karen's
Applicue'd Sweats**

Now open 9 a.m.-5 p.m.

Monday thru Saturday

15260 Herriman Blvd.
Noblesville, Indiana 46060
773-6284

PATENT CONSULTANTS

E.R. BARNETT — A.M. BARNETT

New Product Development • State of the Art Searches

All Projects Confidential

35 Years Same Address

**PROPRIETARY INVESTMENT
OPPORTUNITIES**

6268 Windsor Drive • Indianapolis, Indiana

— 356-6088 —

— SEASON'S GREETINGS —

Little & Sons

FUNERAL HOME

The Pre-Planning Specialist

1301 Main Street

Beech Grove, Ind.

786-1476

7814 Swails

Action, Ind.

862-2606

STEWART TOURS

Merry Christmas

and a

Happy New Year!

Thank you for traveling with us.

WRITE OR CALL FOR EXCITING NEW 1991 TOUR BOOK

The Free P.O. Box 566, Prospect, IL 60059

Enterprise, Inc. 1-800-426-2316

System, Inc. 1-800-426-2316



SNOWY SCENE—A snowy walkway to a wretched door means something special: Christmas is at hand, a special time for hospitality and warmth.

**Claver Day Nursery
& Kindergarten**

Nursery Ages 3-6, Kindergarten age 5.
Open Year Round. Call us for low prices.

Quality trained staff.

Breakfast, Hot Lunch, Snacks, Playground.

State Licensed. Interdenominational.

923-9080

3130 Sutherland • Indianapolis, Indiana

How could we ever celebrate Christmas without my mother?

by Dan Morris

At 1 a.m. the nurse injected my groggy mother with a serum that would counter the anesthesia and morphine that were keeping pain at bay from abdominal surgery done a few hours before.

The nurses feared the pain medications had dropped her respiration level dangerously low. They miscalculated. They brought her "too far back."

Within what seemed like seconds, my mother's face was twisted with fear, then agony, as incredible pain swept over her.

"My God, son, tell them to just let me die," she half cried, half sobbed between gasps for breath. "I'm going to die anyway. Please don't let this go on."

Her indescribable suffering went on for nearly two hours as the nurses and

"phone physician" struggled to bring the pain under control without killing her at the same time.

In my heart and her own the pain was doubled because she had already sensed the surgery had been futile. It had been a slim hope attempt to dissect the malignant tumor tenaciously attached to her pancreas.

Without surgical removal, we all knew—we all know—that surviving pancreatic cancer for more than a few months would be unlikely. And death from pancreatic cancer is, candidly, gruesome.

At some level it seems distasteful, almost rude, to reflect on suffering and Christmas. Our culture tends to want to purge this holiday of any hint of pain. We even want to superimpose Hollywood endings on the "sad" Christmas sto-

ries of homelessness, disease, despair, poverty.

Still, almost the first thing I thought of while the doctor was explaining that my mother would have six to 18 months to live was Christmas.

In retrospect, it was a tremendously self-centered reaction. The first tears were as much for myself as for her.

"How could we—how could I—celebrate Christmas with out my mother? What would

Christmas be without Grandma for our children?"

My mother is the cornerstone of Christmas for us. It's a role she loves. She lives for Christmas.

In all likelihood, this will be our last Christmas together. And even that seems the answer to prayer.

To be honest, however, that prayer was preceded by an awful lot of abusive talk to God. Why should a generous,

loving woman like my mother have to suffer so terribly?

Slowly our family is learning a lesson about the relationship between the crucifixion and Christmas. Theologian Father Gustavo Gutierrez alludes to it when he talks about suffering and the poor. The poor, he says simply, should not be viewed as "somehow" spiritually superior because they are poor. There are wonderfully spiritual poor and suffering persons, and there are some real nasty ones too. Be real, he says. Be honest, he insists.

My mother's suffering is forcing us to be real, to be honest. We can no longer hide behind pious views of

crucifixion. Crucifixion is an earthly reality. Suffering is convulsions, pain and blood soaked in a mix of anger, fatigue, fear and confusion.

Suffering does not of itself produce a benign and relaxed holiness. It can, understandably, change a person—profoundly.

Yet, in a most mysterious way, my mother's suffering has brought her and those of us around her closer to the crucified Christ. We understand him a little better, I think. We even find ourselves apologizing for having taken his suffering a little lightly in the past.

He is helping us understand the link between Christmas and crucifixion.

1990 by Catholic News Service

Merry Christmas to Sabrina and her son

by Ethel J. Williams

I went to the hospital to visit Sabrina and I held her hand as I watched her sleep.

Every now and again, I heard a low whimper which told me that even in sleep

there is no escape from the pain she suffers. Sabrina has sickle cell anemia and she has a 7-year-old son, who is also a victim of this painful and terminal illness.

Just a few weeks ago, Sabrina celebrated her 40th birthday in this same hospital

bed. It was a joyful time—sickle cell victims usually succumb to the disease before they reach 40.

In the last two years, Sabrina has been hospitalized countless times for a total of 19 months. Her heart, lungs, kidneys and liver are

all seriously damaged by the side effects of the disease.

She knows, and the doctors have told her, there is no hope for a cure for her.

The pain of a sickle cell crisis is excruciating and requires extraordinary doses of narcotic painkillers to survive. Over the years Sabrina has built up a "tolerance" for a particular drug; her doctors label this tolerance "addiction."

Now they have taken her off the drug and the new treatment is to undermedicate her.

Sabrina lives in pain all the time, but when she is in sickle cell crisis, the pain is beyond excruciating.

Sickle cell is not the only source of Sabrina's pain. Doctors have referred to her as a "junkie," and attribute her pain to withdrawal from drugs. Staff respond in a trickle-down manner.

Sabrina suffers public humiliation.

Jamal, her son and the light of her life, has attended the same parochial school since kindergarten. He is now in second grade.

He, too, has been hospitalized several times in crisis. Never has a get-well card been sent to him or his mother. Not one home visit has ever been made.

This is so painful to his mother because she longs to visit the school and explain her son's sometimes "unacceptable behavior"—his chatter. She is unable to do that because she is seldom out of the hospital for more than a week at a time.

Jamal is sometimes angry with his mother because she is away so often. "You just came home," he complains. He really understands the why of her absence, but he is a frightened 7-year-old.

In a short time, it will be Christmas and Sabrina and her son look forward to this great feast.

Sabrina hopes to be home for the holiday, but just in case, they have decorated the room with cutout trees and stars and snowflakes, and there is a cardboard crèche on the table. Jamal is very specific about what he wants for Christmas besides the baby Jesus!

I know Sabrina's faith and love of the Lord is unshakable, and I know she believes it is direct divine intercession that is responsible for her survival.

Her prayer is to be given enough time to teach her son so many things: her love for him, God's love for him, how to cope with sickle cell, to be unafraid and happy and so much more.

Merry Christmas, Sabrina and son.

1990 by Catholic News Service



"Good health and independence are important to me."

Sometimes the special needs of the older adult require the involvement of a variety of health care professionals. The St. Vincent Institute on Aging provides a comprehensive Geriatric Assessment which can enable you to enjoy the maximum level of independence possible.

Geriatric Assessment

St. Vincent Institute's skilled staff begins by assessing the important aspects of life—physical, psychological, functional, social, financial and spiritual—all designed to help evaluate strengths, weaknesses and needs. From this assessment, an individualized care plan is developed. The plan helps to assess the TOTAL needs of the individual... and assists in determining how best to meet specific needs. And, the primary physician receives a written report of the findings of this assessment.

Call today for more information on the Geriatric Assessment.



St. Vincent
Health Services

Institute on Aging
(317) 871-3392

Boy has big question for big shepherd

by Fr. Eugene LaVerdiere, SSS

"Big shepherd!"

The little boy was coming out of church with his parents. He had just learned about the figures on the large Christmas banner above the main altar.

He was with his parents and he had asked them who those people were standing in the middle of the sheep.

"Big shepherd," the boy kept calling.

Mass had just ended and Bishop Michael Sheehan was greeting parishioners in the vestibule of the cathedral church in Lubbock, Texas.

"Big shepherd! Big shepherd!"

The little voice finally got through. Bishop Sheehan, mitred and staff in hand, looked down into the eager face of a diminutive member of his flock.

"Big shepherd?" The boy spoke more softly.

"Yes, Jason," the bishop responded. "How are you?"

"I'm fine."

"That's good," responded the bishop. "Can I do anything for you?"

"Where's Jesus?"

"Come with me," said Bishop Sheehan, and he led the boy across the vestibule to the manger set. Pointing to the figure of Jesus lying in the straw, the bishop said, "There's Jesus."

"Not that one," said Jason, "the real one."

Some children have adult questions.

Realizing he had missed the mark, Bishop Sheehan led the boy back into church and pointed to the tabernacle.

"Jesus is in the tabernacle."

"In there?" Jason was not satisfied. "Why is Jesus in that little place?"

Bishop Sheehan felt very close to being judged, and the verdict was not good. Was he really responsible for locking Jesus up like that?

Seeing the puzzlement in the boy's eyes, Bishop Sheehan suddenly felt inspired.

"Jesus is in your heart!"

Jason's face lit up. He ran off to his parents, who had been watching and listening from a short distance. He glowed. "Big shepherd said Jesus is in my heart."

The boy was satisfied; his parents were happy, and Bishop Sheehan was relieved.

There was plenty of time for a child to learn that the presence of Jesus in one's heart is very much connected with his presence in the Eucharist, and also to learn that the small figure in the manger showed how Jesus was a person of flesh and blood like all of us.

For now, Jason had learned the most important thing: Jesus was in his heart.

Guess what the bishop preached on that Christmas?

That exchange between the "big shepherd" and one of the little members of his flock took place on Christmas Eve 1989 in Lubbock, a remote city—even for Texas—of some 200,000 people on the south plains of West Texas.

The following Sunday Jason had not forgotten. He ran up to the bishop and beamed. "Big shepherd, Jesus is in my heart!"

For Jason, who was growing up in an area that was predominantly evangelical and fundamentalist, knowing where Jesus was could make all the difference for his future as a Catholic.

The story of Jason and the big shepherd was shared with me by Bishop Sheehan himself. Nearly a year later, the big shepherd of Lubbock calls to mind the little shepherds of Bethlehem.

The shepherds were the first to hear the good news. They heard it from the angel: "Behold, I proclaim to you good news of great joy that will be for all the people. For today in the city of David a savior has been born for you who is Messiah and Lord." (Luke 2:10).

The shepherds went to Bethlehem and saw for themselves. The savior, the Messiah and Lord, was wrapped in swaddling clothes and lying in a manger. He was offered as nourishment, eager to be received into the heart of everyone in the flock.

The shepherds then spread the good news of the birth and presence of Jesus among us.

Christmas is a very special feast. It celebrates an event of long ago, but people cannot really celebrate it unless the event is still with them.

Bishop Sheehan's first answer was clearly off the mark, even for a little boy. His second answer was on target, but far beyond the reach of a little child. His third answer hit the mark, dead center and within reach.

That is why Jason ran off in celebration. That is also why Jason remembered it and repeated it.

That is also why, like those who heard the shepherds that first Christmas night, we stand in amazement, ready to join Mary by treasuring these things in our hearts, and are prepared to join the shepherds in glorifying and praising God.

"Glory to God in the highest, and on earth peace to those on whom his favor rests" (2:14).

Our thanks to Jason for his perseverance, and to Bishop Sheehan, the big shepherd, for his inspiration. On Christmas 1990, we will all celebrate the birth of Jesus in our hearts.

1990 by Catholic News Service



THE REAL JESUS—A little boy who wanted to find the real Jesus, not the sculptured one in his parish's manger scene, learned first and foremost that Jesus is in his heart. (CNS photo by Mimi Forsyth)

Patrick E. Farrell

Complete Insurance Service

P.O. Box 39071
Indianapolis, Indiana 46239

Office:
862-2463

Residence:
862-2827



SOUTHSIDE FULL LINE HEALTH
& NATURAL FOODS STORE

2300 East South County Line Rd. • Indianapolis

— 888-0557 —

The Place to Skate

SOUTHLAND SKATE CENTER

Skate for FUN, HEALTH, ENJOYMENT

Clean, Friendly, Family Atmosphere

6611 BLUFF ROAD
(Between Banta & Southport)

"Specializing in Private Parties"

783-3660



RADZ
VIDEO SERVICE



Service on Industrial & Consumer Cameras
Expert Electronic Service & Sales

Camcorders • Monitors • Computers and
Recorder Accessory

317-353-2860 1399 N. Shadeland Ave. Indpls. 46219

Morris Associates

The Health Care Benefits Administrator
for the Employees of the Archdiocese of Indianapolis
would like to wish you a very



Merry Christmas
and a
Happy & Prosperous
New Year

If we can be of service in any way, please call
(317) 842-4747 or (800) 950-6789 (in Indiana)

MORRIS ASSOCIATES
EMPLOYEE BENEFIT ADMINISTRATORS

Shortgrass country Christmas

by Fr. David Monahan

Years ago, the good Lord decided I would celebrate Jesus' birthday in Mangum, Okla.

There was a call to the bishop's office. Father Joe was ill. He needed help at Christmas. I, being the least valuable clerical player in the area, was dispatched westward.

Mangum may not have the same ring to the American ear as San Antonio or Wichita or Fargo or even Chisolm Trail, but it's west of all those locales. It is central to Greer County in the embrace of the North Fork of the Red River.

Mangum is shortgrass country, the kind of place where one is not surprised to spot mesquite trees, yucca plants and cacti.

Although a native of Oklahoma, my upbringing had been all city life. As close as I got to the land where men are men, etc., was the distance from my Saturday seat to the screen at the Plaza Theatre in Tulsa.

I rolled into Mangum and felt my way to 501 N. Byers and Sacred Heart Church. The forbidding rectory squatted on a corner of the property. Such a big rectory for such a small town! Three stories high with stones and bricks sticking out at odd angles and unexpected places.

Inside I found Father Joe in a back bedroom on the lowest floor. He was not just sick; he was awfully sick, probably pneumonia. But he was, and is, Oklahoma's version of the Cure d'Arns, so I stepped carefully when giving advice like, "Joe, you should be in a hospital."

In a weak voice, Joe informed me that since a family of home mission volunteers occupied the upper floors and he was confined to the only first-floor bed room, my sleeping accommodations would be a cot in the living room.

Midnight. Sacred Heart Church had, so to speak, the only show in town. With carols, full hearts and good will toward all, we began with a packed congregation.

During the sermon, old demon influenza struck. I began to sweat, then to shake. My most recent meal began an

improbable ascent against gravity. I felt I might faint. Then, in this land where men are men, etc., I said with quavering voice, "I'm going to have to stop."

A kindly doctor, probably wearing cowboy boots, attended me in the sacristy. I cooled down. I drank a glass of water. I decided to go on.

The remainder of the Christmas liturgy passed without me passing out. Miserably I dragged myself back to the rectory, pulled off my outer clothes and fell upon my cot.

As though reflecting my desolation, an unlit Christmas tree stood forlorn in a corner of the room. I slept.

Morning. Very early morning. Noises and lights. Beautiful tizzy balls of colored lights. Children's noises, giggling, gleeful. Movements in the lights. Tiny bodies flitting here, there and back again.

I fumble for my eyeglasses. I find them and put them on, lifting my head. The lights sparkle from the formerly dark stick of a Christmas tree.

There are children bouncing in front of my cot and running around it. Gifts are in their happy hands. A man and woman are beaming. It's the family from upstairs!

Joy spills across the room. Impressible Christmas has erupted all around me on my cot. Even old demon flu is driven back into its cave—for a while.

© 1990 by Catholic News Service

POP ONE OPEN FOR THE HOLIDAYS



Kick off the holiday season with Pepsi.

There's no cooler way to go into the holidays than with Pepsi's new Winter Cool Collection. Limited edition cans with festive, seasonal designs. And, of course, they've got the same great Pepsi taste. So, pick up yours today, because like the holidays, they won't be around forever.



Pepsi, Pepsi-Cola, Diet Pepsi, Mountain Dew, Caffeine Free Pepsi, Caffeine Free Diet Pepsi, Slice, Mandarin Orange Slice and Mug are registered trademarks of Pepsi Co., Inc. NutraSweet and the NutraSweet symbol are registered trademarks of The Nutra-Sweet Company for its brand of sweetening ingredient.

Time for lifting up the kindly lights

by Harvey Jacobs

Each person has a "light" that leads him. Cardinal John Henry Newman called his a "kindly light," and most of us focus on the kindness in our light during the Christmas season. Would that everyone could.

A few persons—a minority, to be sure—are not drawn to kindness at all. Sometimes the Scrooges appear to outnumber the generous ones. More tragic than the skinflints, however, are the persons led by hardness, self-indulgence and pride.

Cardinal Newman sermonized in volumes almost 150 years ago and put his stamp on theology and church doctrine. But he never wrote anything more descriptive of humankind's encounter with the struggles of life than the simple hymn "Lead Kindly Light." It is too bad that it is not heard more often.

The night is dark, and I am far from home.

Lead thou me on.

Since humans began to reflect upon good and evil, darkness has been the symbol of suffering, insecurity and uncertainty. The image fits today for humankind. They are often "far from home," in the dark, confused about goals and priorities. What should come first—themselves or others? Personal comforts or personal growth? Materialism or spiritual riches?

Christmas is the time for sorting out the priorities.

Keep thou my feet; I do not ask to see the distant scene—one step enough for me.

Cardinal Newman met uncertainty in the long pull—yes, even opposition. But he would tempt fewer opposing forces by concentrating on the near objective. He would give up the distant goal, the gold at rainbow's end, just to be set on the one solid step. One step at a time.

This is the primary lesson taught by every good teacher, by every minister and psychologist. Be the master of your day. Today only. Make it glow, one day at a time. This lesson admits the inability to climb the whole range, but builds on the competence to conquer one hill. No one is omnipotent, not even Cardinal Newman.

I was not ever thus, nor prayed that thou shouldst lead me on. I loved to choose and see my path, but now lead me on.

I loved the garish day . . . pride ruled my will: Remember not past years.

It is as if he were repenting for all the ages of humankind: the ages of brashness, self-centeredness, self-indulgence, conceit, smugness, unreined egotism. Call the roll of weaknesses, admit them, then erase them lest they inhibit that first solid step.

The same formula works for collective man—in nations. In retrospect the "past years" are depressing, with wars and tyrannies dominating. The record is chilling and inhibiting. In scores of places darkness rules.

There is hope, however, in putting the rule of pride behind. Cardinal Newman knew he could do better. All people, individually and collectively, could do better. Their failure was not written in the stars.

So long thy power has blessed me. Sure it will lead me on . . . till the night is gone.

It was an affirmation of confidence that it would sustain him. It did, and it inspired much more than a hymn of renewal. There was reward, too.

And with the morn those angel faces smile,

Which I have loved long since and lost a while.

A host of angel faces are illuminated, especially the faces of children, lighted by the pure joy of living and the faces of older ones, lighted by memories.

Christmas is the time to rediscover these deeper pleasures, to let the joy of giving light all the formalities and the ceremonies. No matter what one's state of mind, rekindling the kindly light is a joyful personal ritual. Here is confidence for an unstable and unpredictable environment. It anchors the past by the pure joy of one step at a time.

This season is the time for lifting up the "kindly light" that can dispense the encircling glow.

(Jacobs is editor of The Indianapolis News. This essay is from his book "Hugging the Heartland." It is available in most bookstores or it can be ordered from The Indianapolis News.)

*Indianapolis***HAMAKER
PHARMACY**4901 N. Pennsylvania
Indianapolis • 255-5436**Grocers
Supply
243-6001****MARSH GARAGE**Carl Marsh & Lawrence Toepen
1368 South Belmont Street
(Corner Howard & Belmont)
631-9328 632-4075**Kulwin Electric
Supply Company**5501 West 52nd Street
Indianapolis • 293-3363**Continental Lumber Co.**1136 S. Harding • Indianapolis
638-7575**Bova Fruit Co., Inc.**Fresh Fruit & Vegetables
4101 Massachusetts Ave. • Indianapolis • 546-4741**Creative Composition**

Betty Bennett, Owner

"Composition & Printing"

1416 North Pennsylvania Indianapolis 636-8810

Pratt Poster Company

3001 East 30th Street 924-3201

**Staab Sheet Metal
& Heating, Inc.**

2720 S. Tibbs Indianapolis 241-2553

**G. H. Herrmann
Funeral Home**1505 S. East St., Indpls. 5141 Madison Ave. -- Indpls.
SR 135 & Olive Branch Rd. -- Greenwood
ALL LOCATIONS -- 787-7211**K. of C. — Msgr. James M. Downey
Council No. 3660**

511 E. Thompson Road Indianapolis 784-3660

Daniel F. O'Riley Funeral Home
6107 S. East Street (Hwy 31 South)
787-8224**Mid-State
Chemical & Supply Corp.**
2100 Greenbrier Lane • 925-1407 — Paul Bosler

— Merry Christmas —

ARSZMAN'S MARKET
3901 FARNSWORTH, INDIANAPOLIS, INDIANA
317-244-5003

— Merry Christmas & Happy New Year —

James R. Cain, Jr.
RAFFENSPERGER & HUGHES CO., INC.
317-635-4551*Batesville***Bruns-Gutzwiller, Inc.**General Contractors
305 S. John Street BATESVILLE, IN 47006 934-2105*Brownsburg***MATTHEWS MORTUARY**

BROWNSBURG, INDIANA • 852-4296

**MODERN CLEANERS
& LAUNDRY
BROWNSBURG**

740 E. MAIN Phone: 852-4277

*Greenwood***Greenwood Ford**1300 U.S. Rt. 31 South
317-881-2541*Connersville***E. W. BROCKMAN CO., INC.**CIGARS — TOBACCO — CONFECTIONERY
801-915 W. 18th Street CONNERSVILLE, IN 47331 825-2146**THE NEW Riedman
Motors Company, Inc.**

— Since 1926 —

DODGE & CHRYSLER MOTOR CARS — DODGE TRUCKS
610 Grand Avenue Connersville, Indiana Phone: 825-4341*Terre Haute***Decker Small Engines**

Your Wheelhorse & Lawnboy Dealer

20 North 11th, Terre Haute, Indiana 47807
— 812-232-9673 —*Scottsburg***MARTIN INSURANCE AGENCY**BOB MARTIN — FRED BRODY — GREG MARTIN
59 E. Wardell Street SCOTTSBURG, IND. (812) 752-2581*Corydon***BLACKTOPPING**

Crushed STONE — Agricultural LIME

Phones: CORYDON — 812-738-2216; NEW ALBANY — 812-923-3422

Corydon Crushed Stone & Lime Co.

CORYDON, INDIANA 47112

*Richmond***AMERICAN LINEN & INDUSTRIAL
UNIFORM RENTAL**1018 S. "E" STREET, RICHMOND, INDIANA
Serving Ohio and Indiana 317-966-4566*Greensburg***PAVY STOCK YARDS**

TELEPHONE: 663-4611 GREENSBURG, INDIANA

*New Albany***M. WOLFE MEAT MARKET**

211 E. Market Street NEW ALBANY, INDIANA 944-5442

*Bargersville***BARGERSVILLE
FEDERAL
SAVINGS BANK**

P.O. Box 460 • BARGERSVILLE, IN 46106 • 317-422-5171

*Martinsville***Fogleman Funeral Homes**

Guy Fogleman

216 E. Pike Street MARTINSVILLE 342-3348

*Tell City***WM. TELL WOODCRAFTERS, INC.**
TELL CITY, INDIANA*Jeffersonville***QUALITY BEERS BY NACHAND BEVERAGE CO.**Ed Schuler — Chris Schuler "Draft Beer Specialists"
315 E. 10th Street — HAPPY HOLIDAYS — JEFFERSONVILLE — 282-9219**KNIGHTS OF COLUMBUS**JOHN F. KENNEDY COUNCIL No. 1348
221 E. Market Street JEFFERSONVILLE, IND. 283-3134*Lizton*

Banking with a Personal Touch

STATE BANK OF LIZTON
Lizton • Pittsboro • Brownsburg • Lebanon
Member FDIC*Rushville*John Deere Tractors and Farm Implements
FARMERS TRACTOR & IMPLEMENT CO., INC.
111 W. 3rd Street RUSHVILLE, IN 46173 932-9277**TODD FUNERAL HOME**SERVING CATHOLIC FAMILIES SINCE 1921
805 N. Main Street RUSHVILLE, INDIANA 932-3070**CURTIS BROS.**

COMPLETE HOME FURNISHINGS

Whirlpool Appliances—Magnavox TV & Stereo—RCA TV
Road 52 Phones: 932-3366 & 932-2183 Rushville, Ind.

Letters to U.S. soldiers inspire special replies

by Mary Ann Wyand

Christmas in the Saudi Arabian desert will be more cheerful for American soldiers half a world away from home thanks to the people who have mailed holiday cards and letters to the Persian Gulf.

U.S. soldiers deployed in Operation Desert Shield have received tons of mail from family, friends and strangers since arriving in Saudi Arabia earlier this year.

Religious education students from St. Patrick Church in Terre Haute are among archdiocesan Catholics who responded to a request for letters in a Sept. 28 story in *The Criterion* written by Army Specialist Kevin Brown of Indianapolis.

Brown is the son of Marilyn Hess, who is associate director of the archdiocesan Family Life Office. In the September article, he asked *Criterion* readers to "write in support of the American troops" and said "these letters will be greatly appreciated by the soldiers."

Teri McGraw, St. Patrick's director of religious education, said after reading Brown's story she decided to ask CCD students in preschool through the eighth grade to write letters to soldiers.

"I was really moved by the young man's letter," she said. "I saw that as a good experience for the children to have in the

form of giving, to inspire them to know what they can do to help others."

St. Patrick's CCD students who received return letters said they were thrilled to read this very special mail.

Third-grader Becky Bremmer was surprised to find a unique present inside a letter from her new military friend.

"I'm putting a little sand in here from Saudi Arabia for you," soldier Doug Kinsler wrote. "I hope you like it."

Kinsler thanked Becky for writing, and explained that, "It is no fun being here, but it is a very important job. Getting letters like yours makes it much nicer here."

Fourth-grader Michael Brown told *The Criterion* he was excited to hear from Army Staff Sergeant Philip McGhee.

"It's nice to know there are people back home that care," McGhee wrote. "I am really proud to be serving our country, especially when there is someone like you that is concerned about us."

McGhee said he is in charge of the intelligence section of an aviation brigade and his work as an intelligence analyst keeps him very busy.

"We don't have any church buildings," he explained, "but we do hold church services. The chaplain will gather us around and preach where he can. I really appreciate you praying for us. God bless you. Take care. You are very special."



LETTERS FROM SOLDIERS—St. Patrick religious education students Michael Brown (left), Becky Bremmer and Aaron Wunderlich of Terre Haute read letters from U.S. soldiers stationed in the Persian Gulf. (Photo by Mary Ann Wyand)

Specialist Brian Golden wrote back to Jessica Dickman and Nikki Johnson to thank them for their prayers.

"It is nice to know you are praying for us," he said. "We can use all the prayers we can get."

Golden said he is a specialist in the cavalry. "We don't use horses any more though," he explained. "We have helicopters and tanks. I navigate an OH 58 Scout Helicopter."

In closing, Golden asked the girls to "keep praying for me. God bless. Your brother in Christ, Brian."

Third-grader Aaron Wunderlich heard

from Army Sergeant Kevin Singletary, who wrote, "You are the one that is special. Letters like yours brighten the days of many soldiers out here. I hope you will continue to write. I could always use another friend."

Sergeant Marvin Lovell, Jr., a member of the 4th Battalion, 41st Field Artillery, 197th "Sledgehammer" Infantry Brigade, addressed his letter to the "Community of St. Patrick" and thanked all of the parishioners for their prayers.

"I was so touched," he wrote, "that I felt really good inside about being over here."

Sapphires & Rubies

UNIQUE DESIGNS
FINE DIAMONDS AND GEMSTONES

- Restyling and Repairing
- Very Reasonable

by Zita Evard Rosner



EVARD'S DAUGHTER
257-3667

1214 Hoover Lane, Indianapolis



Zita Rosner
Jeweler
For 5 Generations



WINE'S
Quality Water

SERVING INDIANA FOR
25 YEARS

INTRODUCTORY OFFER AVAILABLE

1-800-331-3905 or
— 353-9444 —



RED BALL VAN & STORAGE, INC.

1327 Sadler Circle East Drive
Indianapolis, Indiana

317-353-9101

ON COMFORT



A comfortable retirement comes from knowing all your expectations are being met, from routine household maintenance to the excitement of enhanced social opportunities. And it's the peace of mind you get only from a well-established community with 24-hour health care convenience.

Marquette Manor makes you comfortable by providing a wide array of personal services, social/recreational activities, and a private on-site Health Center should you ever need it. There's even a daily Mass celebrated right on the premises. That's why Marquette Manor remains the marque of quality retirement in the Indianapolis area.

Return the coupon today for more information, or call (317) 875-9700. We'll show you how Marquette Manor can turn your retirement into the best years of your life.

Please send me more information about continuing-care retirement at Marquette Manor at no obligation.

Name

Address

City

State Zip

Telephone Age

Single ☐ Married ☐ Widowed ☐

Retirement Living, Inc., owner,
a not-for-profit organization.
Mail to: 8140 Township Rd., Indianapolis, IN 46260
Life Care Services Corporation



MARQUETTE MANOR
The marque of quality retirement.



Happy Holidays!

MARIEN PRO HARDWARE

TOOLS & GLASS
KEYS MADE
PLUMBING
HEATING
& ELECTRICAL
SUPPLIES

RUST-OLEUM
AND MINWAX
PRODUCTS
PRO ADVICE
AT A REAL
GOOD PRICE
GARDEN TOOLS
& SEEDS

3604 Madison
784-7551

Complete Sharpening Service

A Great Idea For Christmas

"Hugging the Heartland"

Pridetful Essays About the Place and the People
By Harvey C. Jacobs
Editor of The Indianapolis News

"Harvey Jacobs' compiled columns are beautifully written, thought-provoking and memorable. They go to the heart of Midwestern America and make us rejoice in its uplifting values."

—Helen Thomas
Senior White House Correspondent
United Press International

"A subtle and gentle wisdom...nourishing to the soul..."
—George Melman
The Wall Street Journal

"His rich words carry one back to the true life and humanity of America."

—Georgia Anne Geier
Sundried Columnist

On sale now at The News Public Service Counter,
307 N. Pennsylvania St., Indianapolis

To order by mail, use this coupon.

Please send ☐ copies of Hugging the Heartland at \$11.95 each (\$9.95 plus \$1.50 postage and handling and .50 tax) to:

Name

Address

City State Zip

Total amount enclosed

Make checks payable to "Hugging the Heartland"

Mail your order to: The News Public Service Counter
P.O. Box 148, Indianapolis, IN 46206-0148