

# THE CRITERION

Vol. XXXI, No. 11

Indianapolis, Indiana

504

December 13, 1991

## Panel still studying parishes' staffing

by Margaret Nelson

No final decisions were made on future parish staffing recommendations at the meeting Dec. 6 of the Future Parish Staffing Committee. Mary Pat Farnand, director of ministry for the archdiocese and chairperson of the committee, said that the panel is continuing to study recommendations.

Only two deaneries were studied at last week's meeting, Farnand said. "We barely began," she said. "We spent a lot of time looking at the Urban Parish Cooperative (UPC) alternate proposal. We spent a lot of time looking at the idea of clusters and how that proposal stacked up with the suggestions by the parishes and deaneries involved," she said.

"We are very seriously looking at the UPC proposal and the deanery proposals. Perhaps we will be making a few minor changes in the original recommendations."

"We saw that, in our meeting in January, a few things need to be defined," Farnand said. "1. The definition of chapel and how it would be operated. 2. The whole group will be making decisions after we have a chance to look at all the deanery recommendations."

"Things are going to change," said Farnand. "The church is the last segment of society to change. Every sector of society—business, government, and finances—has changed."

"One thing we want people to know is that a chapel designation does not mean the parish will no longer exist. It also does not mean the parish money will get taken away," she said.

"We are not finished with what we started to do," she said. "Rather than publish the little pieces of information we have, we decided not to publish what we have done. We want to have the whole thing finished before we do that."

But she explained that communication is one of the committee's major goals. "As soon as we are finished, we will be publishing the results," said Farnand. "We want to make sure it's accurate information. We don't want people getting erroneous information or making assumptions."

"We all thought last Friday would be the last meeting," Farnand said. "But we wanted to take time to be attentive and sensitive to the things people are saying. We were surprised when we looked at each deanery. A lot of people's work and care have gone into this."

"But we have to help them know that this is a part of a big picture. We don't want to hurt any individual parish. But we must see the archdiocese as a whole."

"We do hear what each individual

parish is saying," she said. "We know their concern for their faith community. It's not our intention just to close parishes. It is our intention to look to the future and make good decisions about pastoral leadership and parish faith communities."

"We saw that there is a lot of energy and a lot of passion about this project. We want people to rechannel that energy into making faith communities viable and vibrant. We have a lot of hard work ahead of us," said Farnand.

"We also have good resources available to us, both from the archdiocesan pastoral process and from other dioceses that are doing similar work."

"Every diocese is doing this," she said. "Every diocese has a different flavor, a different personality. Every diocese is agonizing, trying to draw people into a strategy that is well-planned and well-implemented." She said that, because resources are available from dioceses that have planned staffing, Indianapolis won't make the same mistakes.

At the December meeting, the Future Parish Staffing Committee members talked about project management. "One of the jobs of the committee is seeing that the work gets done. We need to work with the deaneries, the deanery councils and the pastoral planning process," Farnand said.

"It is through the deanery councils that the future parish staffing recommendations will be carried out with the process already started," she said.

At the Oct. 23 meeting, members of the committee each took one deanery to study before the December meeting. They were asked to consider the original recommendations and deanery responses in the following ways:

1. Make a comprehensive review of the materials.
2. Summarize the concerns raised in responses on feedback sheets.
3. Study the questions raised within the deanery. Which ones are answerable now? What would be your suggested response?
4. Study the criteria for parishes in the '90s in light of the preliminary suggestions for staffing.
5. Say whether or not you think the preliminary recommendations should remain, or give a rationale for change.
6. Present your deanery findings and facilitate discussion at the next meeting of the Future Parish Staffing Committee.

At the Jan. 10 meeting, the committee is expected to finish answering the questions about all the deaneries that were not discussed in December. Then they will take a comprehensive look at all the recommendations, Farnand said.

"The project has gone way beyond the original intent," she said. "But it is not done in isolation. It is being hooked up. We will help parishes work toward what is recommended. We will do it within the pastoral planning structure."

"The whole archdiocese will be stronger because of this. People will see that what they've done has value and merit because it's going somewhere," Farnand said.

She hopes to make the rounds of the deaneries with other staffing personnel, because it is important that pastoral leaders support the recommendations.

"The task is not something happening from the Catholic Center. It's something happening from the heart of each parish," she said.

"The church has become one of the strongholds people don't want to touch," Farnand said. "We're doing the best we can. We have to make hard decisions. Nobody wants a church to close. But given the numbers of parish leadership we have, what else can we do?"

Farnand said, "What people are looking at as a negative process is necessary to carry on the ministry that Jesus gave us."



ICC CELEBRATION—A group joins in conversation prior to the 25th anniversary celebration of the Indiana Catholic Conference. They are, from left, Charles Williams, ICC Advisory Council member; Msgr. Robert Lynch, general secretary of the U.S. Catholic Conference; Suzanne Magnan, chancellor of the Archdiocese of Indianapolis; Evansville Bishop Gerald A. Gettelfinger; and James Loughery, an ICC board member.

## Indiana Catholic Conf. celebrates 25 years

by John T. Fink

Both the Indiana Catholic Conference (ICC) and the United States Catholic Conference (USCC) were the focus during the evening of Dec. 6 when the ICC board of directors and advisory council celebrated ICC's 25th anniversary with a dinner.

The ICC board of directors is composed of the bishops of Indiana plus one lay person from each of the five dioceses in Indiana. The advisory council consists of will be carried out with the process already started," she said.

Msgr. Robert N. Lynch, general secretary of the USCC, spoke about the history of the USCC and Father Donald Schmidlin, pastor of Nativity Parish in Indianapolis, reviewed the founding of the ICC in 1966. ICC Executive Director Dr. M. Desmond Ryan was master of ceremonies.

The dinner preceded the annual meeting the following day at which the board and advisors selected and prioritized the issues the ICC will lobby for or against during the session of the Indiana General Assembly that begins next month. The issues selected and the ICC positions will be announced in a later issue of *The Criterion*.

In his talk, Msgr. Lynch traced the history of the USCC from World War I when, in 1918, the bishops of the United States formed the National Catholic War Council. After the war the bishops agreed to meet annually, but changed the name of their organization to the National Catholic Welfare Council. At the bidding of the Holy See, the name was changed again to the National Catholic Welfare Conference (NCWC).

Until the Second Vatican Council, NCWC was mainly a public policy agency. Msgr. Lynch said, dedicated to making the church's views known in the Washington political process. After the council, though, it became the National Conference of Catholic Bishops "to service the internal life of the church in liturgy, ecumenism, doctrine, missions, religious life and ministry and many other aspects of the post-conciliar church," he said.

What had formerly been the NCWC then became the USCC, the public policy arm of the bishops, Msgr. Lynch said. Turning to state Catholic conferences, Msgr. Lynch said that today there are 28 such conferences. The other 22 states are usually those with only one diocese comprising the whole state, he said.

He drew attention to the statement of "Political Responsibilities" the USCC issues every four years during the year prior to presidential elections. "It studiously avoids partisan politics and has never advocated one candidate or party over another," he said. "From abortion to housing, from health care to euthanasia, from war and peace to just taxation, the 'Political Responsibilities

Statement' establishes our public policy agenda for the years ahead."

He listed seven issues that the national conference and state Catholic conferences agree on: protection of human life from womb to tomb; maintenance of peace; an excellent education for all children and genuine freedom of choice for children in non-public schools; affordable housing, basic health care, food for the hungry and clothes for the naked; laws that assist parents in alcohol and bonded to loving parents; laws that will treat all men and women equitably and fairly; and government that will be at the service of people and not people at the service of government.

In tracing the history of the ICC, Father Schmidlin explained the beginnings of the conference in 1966. He was then director of Catholic Charities for the Archdiocese of Indianapolis and helped found the ICC. He particularly credited Bishop Raymond Gallagher of Lafayette for his part in starting the conference.

Father Schmidlin told of his own role in lobbying at the Indiana General Assembly since he was the ICC representative residing in Indianapolis. However, he said, it soon became clear that the ICC had to have its own executive director and lobbyist.

Today the primary aim of the ICC is to bring the moral dimension into the formulation of public policies. The ICC board and advisors prioritize issues as they did last weekend. Then positions are developed on specific issues, and lobbyist Desmond Ryan explains the church's positions to legislators. The ICC also has active networks of Catholics who contact their legislators about legislation.

THE CRITERION

Serving the Archdiocese of Indianapolis

### Looking Inside

From the Editor: Preparing for the coming(s) of the Lord, Pg. 2.

Editorial: Freedom at last for all of the U.S. hostages, Pg. 2.

Catholic Community Foundation: Its endowment accounts approach \$4 million, Pg. 3.

Commentary: A time for common sense in defense spending, Pg. 4.

Father Thomas Carey: Still active 57 years after ordination, Pg. 8.

Faith Alive: Relationship's flounder when trust is absent, Pg. 9.

European synod: Summary on page 15. Catholic-Orthodox tensions unexpectedly dominate, Pg. 17.

Ecumenism: Vatican dissatisfied with Anglican-Catholic report, Pg. 19.

## FROM THE EDITOR

## Preparing for the coming(s) of the Lord

by John F. Fink

It's hard to believe that Advent is already half over. This coming Sunday is what we used to call Gaudete Sunday when the Mass was in Latin. (*Gaudete* is the Latin for "rejoice," the first word of the Entrance Antiphon: "Rejoice in the Lord always.") And next Tuesday, Dec. 17, the mood of Advent shifts from the message of repentance we have been hearing to anticipation of the birth of the Redeemer.

Aside from the church's liturgies, Advent today seems scarcely to be observed. For many people, the chief way of preparing for Christmas is to make sure all their shopping is done, the Christmas tree is decorated, and cookies are baked. We Americans have become good at preparing for the secular feast that Christmas has become, but not so good at preparing for the religious feast.

It wasn't always thus. At times during Christian history, Advent was rigorously observed as a period of special prayers and fasting. At the beginning of its development it was sometimes called "the Christmas Lent."

ADVENT APPARENTLY started sometime around the fourth century since it was mentioned in the year 380 at the Council of Saragossa. It was developed in Spain, France and Germany as a penitential season before Christmas, but the starting dates for the season varied considerably, from as early as Sept. 24 to Dec. 1.

Prior to the observance of Advent, Christmas was celebrated as the beginning of the ecclesiastical year. Dec. 25 was selected as the date for Christmas mainly because this was already a Roman holiday. The Romans celebrated the feast of the sun god on that day.



Some Christian writers, however, believed that Dec. 25 was the actual date of Christ's birth. They calculated it from the time of the year that Zechariah would have been performing priestly duties in the temple when the angel Gabriel appeared to him. (The Annunciation would have been six months after that, since Elizabeth was six months pregnant at the time of the Annunciation, and the birth of Christ would have been nine months after that.)

Anyway, by the fifth century, Christmas was the start of the church year. Then, as preparation for the feast became more and more common during the following 500 years, it made sense to start the liturgical year with Advent. This change was made in the 10th century.

**THE NATURE OF THE** observance of Advent has varied from country to country. While in Spain, France and Germany it was a lengthy penitential season, when the observance finally reached Italy in the sixth century the Romans celebrated in a joyous way. These two ways of observing the season clashed for centuries. It wasn't until the 13th century that a set structure was settled on, one that combined the fasting and penance with the joyous anticipation of Christmas.

From the 13th century to the Second Vatican Council, the observance of Advent remained about the same. There were fasts on ember days and on Christmas Eve. In the 1960s the fast days were removed and the Mass texts were revised.

Today Advent is fairly neatly broken down into two separate focuses. From the first Sunday of Advent through Dec. 16 the church focuses on the final coming of Christ as Lord and judge at the end of the world. Thus the Gospel for the first Sunday was about the judgment at the end of time. Last Sunday and this Sunday we hear John the Baptist's call to prepare for judgment.

The focus will shift on Tuesday to expectation of the Nativity. The fourth Sunday's Gospel is about the events that led to Christ's birth and the main participants.

Whether the observance of Advent through the centuries was one of penance or joyful anticipation, the emphasis has always been on waiting. The readings of our liturgies tell us about the messianic prophecies of Isaiah and the history of the Israelites. We wait for the birth of the Redeemer.

We are also waiting for the second coming of Christ and the last judgment at the end of time—the *parousia* as the church calls it from the Greek. (The term "advent," by the way, comes from the Latin *adventus*, which means "coming" or "arrival.")

**IN THE DECEMBER** issue of *God's Word Today*, Jeanne Kun writes that St. Bernard often highlighted the dual aspects of Advent, and even wrote of what he described as the "three advents" of Christ. She writes, "He named as first that advent which has already happened in historical time and space and which we now commemorate each Christmas, the one in which Christ entered the world through the womb of Mary to seek and to save that which was lost." The third is the *parousia*, the advent in which Christ will come to judge the living and the dead, and to take us to himself.

Then Bernard explained the second, or middle, advent as the "time of visitation" by which Christ is now present and active in each of our lives. Daily he is at work in us through grace to transform us into his image and likeness and to bring us salvation and healing from the sin, difficulties, sicknesses, and human frailties of our everyday lives.

Although there are now less than two weeks before Christmas, it is still not too late to try to make your preparation for that least a religious one as well as a secular one. There is nothing wrong with getting Christmas decorations ready and gift-giving preparations in order, or to celebrate joyously as the Italians did for centuries. But don't forget the reason for the celebration and the meaning of the feast for which we are preparing.

## EDITORIAL COMMENTARY

## Freedom at last for all of the U.S. hostages

by John F. Fink

Nobody should be able to enjoy Christmas more than the families of the last of the American hostages in Lebanon who were finally released last week. People can now replace the yellow ribbons with Christmas decorations.

That human beings could experience what Terry Anderson and the other hostages had to put up with for such a long period of time, and still come out healthy, sane and with a sense of humor, is truly amazing. Anderson himself attributed it to his faith, saying, "My faith kept me from giving in to my despair."

Anderson also said that he felt compelled to forgive his captors. He said, "I am a Christian and a Catholic and I really believe that it is required of me that I forgive, no matter how hard that may be."

He also praised former hostages Service Father Lawrence Martin Jenco and the Rev. Benjamin Weir as men of great faith and said he was grateful they had shared their faith with him.

For his part, Father Jenco said that seeing Terry Anderson after his release reminded him that "man is able to cope with so much pain and suffering and still come out healthy and holy."

Father Jenco recalled that he and Anderson had been blindfolded in separate beds in the same room for a long time before the two were allowed to meet. "We had heard each other's voices but didn't

know who each other was," he said. "When they finally lifted the blindfolds, the first thing Terry asked was that I hear his confession."

Referring to Anderson as a "recovering Catholic," Father Jenco also recalled that Anderson had made rosaries out of string for himself and fellow hostages.

How can we be sure that hostages aren't going to be taken again sometime in the near future? The only possible way to be sure of that is to take the necessary steps to

improve relations among all people in the Middle East and anywhere else there are trouble spots.

In too many places in the world, the United States is still looked upon as an oppressor of the world's poor. Even the message that Anderson's captors sent with him called the U.S. "the plunderer of the world." They said that by taking the hostages they "made the world listen to our voice and the voice of the oppressed and suffering people."

## Parish invites 'lost' to 'come home for Christmas'

St. Joan of Arc Parish, Indianapolis, is asking all inactive and active Catholics in the area to "Come Home for Christmas" on Sunday, Dec. 22, from 1 to 5 p.m.

And they will be welcomed by a team designed to minister to their varied needs. Father Frederick Easton, vicar judicial of the marriage tribunal; Father Joseph Dooly, who communicates in Spanish and sign language; Msgr. Raymond Bosler, founding editor of *The Criterion*; and Father Clement Davis, who has worked with the Separated, Divorced and Remarried Catholics will be available from 1 to 3 p.m.

At the same time, Providence Sister Marie Wolf and Franciscan Sister Sue Bradshaw, pastoral associates at St. Joan

of Arc, will be there to answer church-related questions.

During the 3 p.m. penance service, Father Thomas Murphy, pastor of St. Joan of Arc, and Fathers Thomas Clegg and Cliff Vogelsang will be available for confessions.

The chapel, the upper room and parish center will all be used to ensure privacy. Hosts and hostesses will be in the church to direct people to the appropriate ministers.

St. Joan of Arc parishioners are promoting the program by inviting inactive Catholic family members, friends, neighbors and co-workers to the event. And the parish community is praying for those

The hostages are free now because the United States has taken the lead in getting the Israelis and Arabs together to try to achieve peace. It's going to be difficult to keep that peace process moving forward, but it's imperative that we do so.

Father Jenco believes that religious leaders must be part of any resolution of the complex problems in the Middle East. "I believe it is religious leaders who instill the people with words of hate or words of love," he said. Christian, Muslim and Jewish leaders, he said, "must speak to each other honestly for the first time. It's the same God."

alienated from the church. Flyers are posted in stores and work areas.

The flyers invite alienated Catholics to "ask questions about 'changes in the church,' current Catholic thought, to inquire about church teachings and marriage, and to receive counseling on spiritual matters."

Father Joseph Rautenberg, medical ethicist at St. Vincent Hospital, will celebrate the 5:30 p.m. Mass at St. Joan of Arc that Sunday.

## OFFICIAL APPOINTMENT

Effective January 4, 1992

REV. ANTHONY HUBLER, appointed to deacon at Holy Name of Jesus Parish, Beech Grove, with residence at Holy Name rectory, until his ordination to priesthood on June 6, 1992.

The above appointment is from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

## Archbishop O'Meara's condition remains same

As of Tuesday, the condition of Archbishop Edward T. O'Meara had not changed. He is still hospitalized with pulmonary fibrosis and his condition is serious. He continues to await a lung transplant if one becomes available that will be compatible with his body.

The archbishop's staff reports that he continues to be briefed and to make decisions such as the appointment included on this page today.

12/13/91

**MOVING?**

Will 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 form to:

**CRITERION**  
P.O. BOX 1717  
INDIANAPOLIS, IN 46206



**FEAST**—Father Mauro Rodas, pastor of St. Mary in Indianapolis; and Delia Diaz, assistant director of the Office of Hispanic Apostolate, lead the procession with the image of Our Lady of Guadalupe during a Spanish Mass on Sunday, Oct. 8, at the church. Members of the assembly joined the procession as it passed them. Later the parish community enjoyed a fiesta at the parish center. (Photo by Margaret Nelson)

# CCF endowment accounts approach \$4 million

by John F. Fink

The Catholic Community Foundation of the Archdiocese of Indianapolis (CCF) has come a long way since it was begun in 1987. Today it is investing almost \$4 million for the benefit of 40 different Catholic organizations in the archdiocese.

The CCF was organized on the premise that one entity with a large amount of funds to invest could obtain a greater rate of return on its money than could many smaller groups with smaller amounts of money to invest. Today Catholic parishes, schools, cemeteries and other groups are receiving income from endowment funds invested through CCF that total \$3,904,096.

The purpose of CCF is to provide additional income for participating

parishes, schools, agencies and institutions in the archdiocese. It contains many separate endowment funds, each for the benefit of a different Catholic organization, agency or institution.

The CCF enables individuals to donate cash, securities, real estate or other property for specific parishes, schools, or programs in the archdiocese. The principal of these funds remains untouched while the earnings from their investment are used for the benefit of the designated beneficiary.

The CCF is incorporated as a separate corporation from the archdiocese, with its own board of directors. Archbishop Edward T. O'Meara serves as the chairman of the board. Businessmen as well as clergy serve on the board. The CCF's full-time president is Robert Giczewski,

whose offices are in the Catholic Center in Indianapolis.

John A. Hillenbrand Jr., of Hillenbrand Industries in Batesville, is first vice chairman of CCF. Father David Coats, archdiocesan vicar general, is treasurer, and James M. Thornton, retired chairman of Citizens Fidelity Bank & Trust of Indiana and retired president of George Moser Leather Co. of New Albany, is secretary.

Other board members are Walter F. Grote Jr., chairman of the Grote Manufacturing Co. of Madison; James Holliden, president of American Mortgage Corp. of Tell City; Jean A. Leising, an Indiana state senator from Oldenburg; John H. Miller, president of Miller Funeral Home in Connersville; and John W. Ryan, president emeritus of Indiana University.

Also Eugene R. Tempel, vice chancellor

for external affairs at IUPUI in Indianapolis; Msgr. Francis R. Tucky, former archdiocesan vicar general and pastor of St. Luke Church, Indianapolis; Paul J. Corsaro, an Indianapolis attorney; Joseph B. Hornett, chief financial officer for the archdiocese; Richard M. Valdeseri, director of development for the archdiocese; and William J. Wood, attorney for the archdiocese.

Ten Catholic parishes now have endowment accounts with CCF. The parishes, along with the current amount in their accounts, are: Holy Cross, Indianapolis, \$100,000; Holy Trinity, Indianapolis, \$5,000; St. Andrew, Richmond, \$60,500; St. Augustine, Jeffersonville, \$1 million; St. Gabriel's, Connersville, \$11,885.78; St. John, Indianapolis, \$400,000; St. Louis, Batesville, \$100,247.00; St. Mary's, Greensburg, \$50,000; St. Peter & Paul Cathedral, Indianapolis, \$75,571.35; and St. Rita, Indianapolis, \$5,000.

Thirteen endowment accounts are now benefiting Catholic education in the archdiocese. They are: Archdiocesan Total Catholic Education, Indianapolis, \$6,769.58; Holy Name Total Catholic Education, Beech Grove, \$5,000; Loebig Testamentary Trust, New Albany, \$214,583.35; St. Louis School, Batesville, \$20,702.16; St. Mark School, Indianapolis, \$10,000; St. Mary's School, Greensburg, \$25,000; St. Mary's School, New Albany, \$100,000; St. Mary's School, North Vernon, \$6,138.32; St. Michael School, Brookville, \$102,500; St. Rita School, Indianapolis, \$50,000; St. Simon Education, Indianapolis, \$70,000; and St. Vincent de Paul School, Bedford, \$15,000.

Eleven Catholic cemeteries have endowment accounts. Catholic Cemeteries of New Albany, \$50,000; Ruskin Kitterman Cemeteries, \$30,000; Queen of Heaven Cemetery, Jeffersonville, \$142,213.11; St. Anne Cemetery, Oldenburg, \$5,000; St. Joseph Cemetery, Corydon, \$20,000; St. Louis Parish Cemetery, Batesville, \$50,000; St. Martin Church Cemetery, Guilford, \$19,150; St. Mary's Cemetery, Greensburg, \$5,000; St. Mary's Cemetery, Lanesville, \$10,000; St. Mary's Cemetery, North Vernon, \$5,000; and St. Peter's Cemetery, Corydon, \$8,000.

Six other organizations benefit from endowment accounts in CCF: Baker Philanthropic Fund, \$56,982.78; BMW Constructronics Philanthropic Fund, \$25,369.86; Catholic Charities of the Archdiocese of Indianapolis, \$245,450.91; Catholic Social Services of Indianapolis, \$8,562; Fatima Retreat House, Indianapolis, \$170,847.79; and James J. Sweeney, undesignated, \$96,003.31.

Endowment funds to benefit Catholic organizations can be set up easily, according to Giczewski. They are popular because an endowment fund never loses its value and the beneficiary of the fund continues to receive regular income from it.

A common way to endowment funds to be established is from bequests in the wills of people who have died. Money in the funds can come from cash, stocks, bonds, or real property.

Anyone interested in learning more about CCF or endowment funds may contact Giczewski at the Catholic Community Foundation, The Catholic Center, 1400 N. Meridian St., Indianapolis 46206. The telephone number is 317-236-1427.

## Archdiocese to close Catholic Salvage Thrift Store

by Mary Ann Wyand

The Catholic Salvage Thrift Store in Indianapolis will close at the end of the year after 60 years of serving low-income customers and others who enjoyed shopping in its garage-sale atmosphere.

Until Dec. 31, Catholic Salvage director Steve Swartz will operate the store at 1315 S. Shelby St. from 8:30 a.m. until 5 p.m. on weekdays and from 8:30 a.m. until 4 p.m. on Saturdays. Swartz said every item is 50 percent off the already low ticket price.

Operated by the Archdiocese of Indianapolis, the not-for-profit thrift store in historic Fountain Square faced rising costs, expensive building repairs, and aggressive competition from many for-profit thrift businesses.

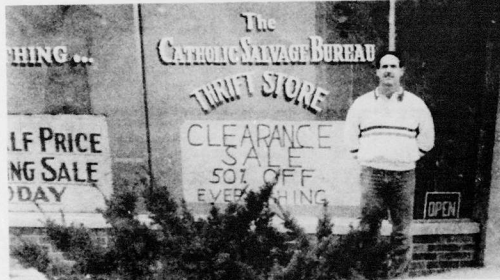
"Closing any agency is always a difficult decision, whether it's a parish, whether it's a school," Joseph Hornett, chief financial officer for the archdiocese, said. "Those are always difficult decisions because so many people have had their lives wrapped up in those agencies or entities of the archdiocese."

Hornett said archdiocesan officials evaluated the indebtedness of the agency, the fulfillment of its original mission, and strong recommendations from external auditors before deciding to close the thrift store at the end of the year.

"The whole idea of the Catholic Salvage Bureau was to provide funds for CYO programs and camper scholarships for inner city youth to go to CYO summer camp," he said. "As time has gone on, the cost of camp has gone up and the amount of money raised by the Catholic Salvage Thrift Store has gone down, so it was actually in a diminishing return state where it was providing fewer scholarships because of declining contributions as well as increasing operational costs."

The idea of Christian stewardship is not just about raising money, Hornett said, but about using resources wisely.

"This just was not a wise use of archdiocesan resources any more," he said. "I don't think we have deserted the inner city. We've got more locations serving the



CLOSE-OUT SALE—Catholic Salvage Thrift Store director Steve Swartz of St. Jude Parish in Indianapolis prepares to close the store at 1315 South Shelby Avenue at the end of the year. All inventory is reduced an extra 50 percent for clearance.

inner city than any other denomination in Indianapolis, and all those parishes have various outreach programs including furniture and clothing distribution, reduced day care, soup kitchens, and temporary shelter. All those things are being provided, so I don't believe we've diminished the ministry in any way, shape or form. We're just concentrating more on what we do better."

CYO executive director Edward Tindler said the Catholic Salvage Bureau was located at the corner of Washington Street and East Street from 1930 until 1980, when the archdiocese purchased the present store.

"The mission really has been two-fold," Tindler said. "It was an opportunity to raise funds for various Catholic ministries. When CYO began in 1940 the organization was one of the principal recipients of funds generated through the Catholic Salvage Bureau. Then in 1952, CYO sought admission into the Community Chest, which later became the United Way of Central Indiana."

In addition, Tindler said, "Four years

ago a bequest was made to CYO for camperships. Money was contributed from an estate and the principal is to be retained and the interest used for camperships each year. This has provided a supplement to what once existed through the Catholic Salvage Bureau. CYO has also benefited from the giftiveness of people through the United Catholic Appeal."

Secondly, he said, "The other Catholic Salvage mission of addressing a population which exists in our community and needs assistance has been altered and changed somewhat due to the growth of the St. Vincent de Paul Society. This past year St. Vincent de Paul gave away approximately three-quarters of a million dollars worth of product to clients, and that whole effort is done by volunteers. That's just a remarkable organization."

For six decades, Tindler said, Catholic Salvage customers have been able to buy necessary household items at very reasonable prices.

"Catholic Salvage employees Robert Vernick, Steve Swartz, Lucille Taylor and Hazel Savage, as representatives of the Catholic Church, have brought the church, the Catholic name, to the people," Tindler said. "It's been a very important ministry."

by Barbara Ludwig

The Leadership for Ministry Institute is a 14-week program designed for the Batesville Deanery to help develop leadership skills for lay people.

Marian College has taken the responsibility for instruction and content. Francisca Sister Norma Rocklage, vice president of Marian, is supervising the program.

Unit 2 of the program will begin at St. Louis, Batesville, on Jan. 16, and continue for seven Thursday nights, from 6:30 to 9:30 p.m. Religious education overview, group facilitation, adult formation, and communication skills are among the topics to be explored.

The first seven sessions of the "Leadership for Ministry Institute" were offered

## 470 Catholic students receive Golden Rule scholarships

by Joe Peters

The results of the Golden Rule Choice Charitable Trust Scholarship distribution are available.

On Aug. 2, the insurance company announced that it would subsidize tuition in private elementary schools, up to \$800 each for 500 Indianapolis students from low-income families. Golden Rule also advertised for other companies to fund additional grants.

Four hundred and seventy grants have been received by students in 24 Catholic schools in Marion County, out of a total of 766 grants distributed in 58 private schools. This represents just over 61 percent of the grants and about 41 percent of the schools where grants were received.

Catholic school students received \$239,230.36 out of a total of \$437,622.01 distributed by the trust—about 55 percent of the total.

The average grant from the program is \$571.31 and the average grant for a Catholic school student is \$559.00. This reflects the generally lower tuition rates of Catholic schools compared to other private schools.

By grade level, the largest number of grants to Catholic school students were received for those in kindergarten and first grade (16 percent for each). Fifty-two percent of the total kindergarten grants went to Catholic students, along with 70 percent of the first- and third-grade grants.

Catholic school students received more than half of the grants at each grade level (K-8). The program is designed so that half of the grants are distributed to those already in private schools and the other half to new enrollees.

Golden Rule is continuing to seek funding for additional grants. Over the Golden Rule's original amount of \$400,000, \$37,622.01 has been pledged because of the generosity of other companies.

## Batesville deanery provides Ministry Institute for leaders

during the fall of 1991 at Holy Family, Oldenburg. They covered spirituality, parish communities, prayer, Scripture, self-understanding, and leadership styles.

Fifteen parishes in the deanery sent a total of 46 participants to the first unit. Because of the interest, leaders are considering ways to extend opportunities to others.

Funding for the program was provided by a \$4,000 grant from the Archdiocesan Board of Education, using interest earned on the Total Catholic Education Endowment Fund that is part of the Catholic Community Foundation.

This pilot program provides formal educational training for those with gifts and the willingness to serve their parishes. The ministry institute will later be made available to other deaneries.



# Commentary

## THE BOTTOM LINE

### No room for empathy in bank's procedure

by Antonette Bosco

While shopping for a few things I'll need for the holidays, I stopped in at a bank to request some information.

As I walked by a desk, my attention was caught by a conversation between a young mother standing with two little boys before a woman sitting there.

The conversation was a sign of just how hard the economic recession has hit many people.

"But I called the bank," the mother said



in obvious distress. "I talked to a woman and told her why I would be a day late with the check. I had the check in my purse, but I couldn't get to the bank. I was in the hospital with my child."

I finished my business a bit later and, as the mother and I were leaving the bank, I asked what had so upset her. She explained that she and her husband were struggling in this bad economy. He was self-employed, a man working with his hands seven days a week. She was working part time just to make ends meet for the family.

Payments for his work had been coming in slowly—as frequently happens to people who are unemployed on those who contract their labor—and so the

family was writing checks against a tight bank account. Then she made a fateful error while balancing her account and, a few days later, a check bounced.

When the bank notified her that she would be charged \$17.50 for the bounced check, the embarrassed young mother asked the bank to re-enter the check because she would make sure she would have sufficient funds to cover it.

Later, preparing to leave home to make a deposit at the bank, her youngest son, 3 years old, swallowed a dangerous object. In a panic, she rushed him to a hospital.

She called the bank to explain her predicament and got there the next day. Meanwhile, the check had come back the second time and again was allowed to bounce. Now, the woman was told, she would have to pay \$35 for the two bounced checks.

That's the point where I first overheard this conversation. The mother was upset. She told the bank woman that she had called the bank and now couldn't see why she was being punished so severely.

The mother then explained that she and her husband were having such a hard time paying bills and feeding their children that this money was literally what she needed to buy food for the children.

The bank woman remained firm. She repeated the bank policy.

Nearly in tears, the young mother blurted back, "You know you don't have to charge me twice. I can accept paying the first fine, but not the second one. You



Nearly one-fourth of babies born to unwed mothers

would rather give the bank the \$17.50 and take this money away from my children."

I tried to console the distressed mother. Feeling, rather angry, I even advised her to move her account to a more humane bank.

Then remembering we are getting closer to Christmas, I said a prayer. This is a season of joy. But for many, this is a time of fear and anxiety in the face of economic realities, a time when the need for compassion runs high.

© 1991 by Catholic News Service

## MAKING PEACE

### A time for common sense in defense spending

by Ivan J. Kauffman

The signs of economic distress in the U.S. are becoming inescapable. Rising unemployment, increasing homelessness, cuts in spending for health care, education, even police protection. What's worst, programs for the poor are being cut just when the need is greatest.

And in what used to be the Soviet Union things are even worse. A complete collapse of the economy is taking place, with the possibility of widespread hunger this winter. Things are so bad the Soviet Union's former enemies in the West have agreed to send hundreds of millions in food aid and other emergency supplies.

The situation is so desperate leaders of both congressional armed services committees proposed we take a billion dollars from this year's defense budget and give it to the former Soviets to help them survive.



The proposal was defeated, but the very fact that it was taken seriously indicates how dramatically the world situation has changed in the past two years.

It's rather obvious that a country asking for food isn't likely to attack the nation it's asking for help. And it's equally obvious Congress wouldn't consider taking \$1 billion out of the defense budget to give to a nation it considered a military threat.

But despite the fact that the Soviet Union no longer exists as a viable political unit—much less as a military threat—the amount we will spend next year to defend ourselves against the Soviet Union is only slightly less than it was at the height of the Cold War.

This year's military spending will be \$291 billion. That's down only two percent from last year's spending, even accounting for inflation.

Does this make sense? What do we gain by spending billions to defend Europe when the Soviet occupation is over? Will pouring another \$4.15 billion into Star Wars really make us more secure?

And if we can afford to take a billion dollars out of the defense budget and

send it to our former enemies, why can't we afford to take \$50 or \$100 billion and send it to the cities and counties of the United States?

*'The arms race is one of the greatest curses on the human race.'*

Wouldn't it make a lot more sense to spend that money on our education system rather than spending it to defend ourselves against an enemy which no longer exists? Wouldn't we be a much stronger nation if the money we're now giving to defense were instead invested in new factories and technology?

The Catholic Church has consistently taken what at first appears to be a contradictory position on the Cold War.

On the one hand no institution has opposed communism more strongly than the Catholic Church. Every Pope from Leo XIII to John Paul II has made it clear that

Catholic faith and communism are completely incompatible. But at the same time the Catholic Church, especially since John XXIII, has been at the forefront in opposing the arms race.

The Vatican Council issued a particularly strong statement. The world's bishops said, "As long as extravagant sums of money are poured into the development of new weapons, it is impossible to devote adequate aid in tackling the misery which prevails at the present day in the world."

What appeared at first to be contradictory has turned out to be prophetic. Communism was defeated, but not by spending billions on weapons. When communism finally fell it was because the power of the Catholic faith in Poland was so strong it could not be denied.

The major thing the arms race has brought the world is economic hardship. Catholics have often been the voice of common sense in American politics. Next year's presidential and congressional elections will give us a real opportunity to tell our government that it's time for some common sense in the defense budget.

## THE HUMAN SIDE

### For a lift, try changing favorite home surroundings

by Fr. Eugene Henrick

When did you last relax and feel an ebbing of the tension inside you? Day after day are you finding that your enthusiasm is low? Does the bad news of the world around you leave you feeling blue?

If the answer to all these questions is yes, then you need a lift. Try treating your psyche to a luxury at home that costs virtually nothing. Focus on your favorite room. It ought to give you a warm, uplifting feeling. If it doesn't you may want to make some changes.

Truth is, developing an eye for beauty in our physical surroundings has a way of upgrading our happiness.

Does this room at home contain your favorite photos, the kind that remind you of cheery times and the people you care about? If not, frame some and set them out. Or change the ones already present as your mood dictates?

What about other pictures in the room?

A good painting draws us into itself, soothing the eye. But sometimes the ones we possess have grown old to the point that we never look at them. Then it may be time to thinking of changing them.



Federal judge orders crosses out of govt. land

Why not make a visit to an art gallery to pick up some inexpensive new prints. The effect will be to add freshness to your home and cause you to cherish your home even more.

Are there any real flowers in your favorite room? What about your favorite color? Is it present in this place where you spend so much time? Flowers in colors you enjoy and plants reflect beauty and add life to your surroundings, having a way of transforming them.

Continue to study that favorite room of yours. Is it neat? Are the corners cluttered? You may argue that by nature you are not a neat person and can live with the mess. But don't fool yourself. By nature we need some order, for beauty and order are interrelated.

It is not a matter of perfection at home. We are human. But at home most of us need a respite from the cluttered feeling of busy days in the workplace.

Continue to survey that room for other details that need looking into. You may be surprised in the process to find that you enjoy your home more than you were thinking you did, and that it takes only a small effort to renew your feeling for this "place apart" that you are so much a part of.

The impact you make on your surroundings at home makes a difference because your home makes such an impact on you.

Your favorite spot at home should give you a lift. The blues should be left at its door.

© 1991 by Catholic News Service

THE CRITERION

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

Official Newspaper  
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$16.00 per year

50¢ per copy

Second-Class Postage Paid  
at Indianapolis, Ind.

ISSN 0074-4330

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

## Another view about El Salvador

Antoinette Bosco's commentary "Culture of Death in El Salvador" (Nov. 1 issue) may do a great deal of harm to the very people she would like to help. It is easy to pick up all the comments she made from the writings of similarly misinformed Catholics, all of whom quote each other. The effect is the same as "the big lie" of Hitler's days. It is another thing entirely to make a scholarly study of the El Salvador situation and "liberation theology" itself.

Bosco stated unequivocally that 70,000 people have been killed in El Salvador. She clearly implied that they were killed by the government because they "believed in the God of the poor." Indeed, that would be a Greek tragedy, as she said.

About 42,000 people (not 70,000) have lost their lives through violence in El Salvador. Most of them were combatants on both sides and civilians killed in open warfare. Those who lost their lives through execution have been relatively small in number, and were the victims of "hit squads" of left, right, and certain anti-communist people.

Through the use of quotations marks, she implied that the leadership of the rebels are not communists—just leading the poor in a just revolution (shades of "agrarian reformers"). I assure you that the rebels are indeed led by dedicated Marxists, and they make no bones about it.

The El Salvadoran government that she says is oppressive was elected by the people. Surely she knew that. Furthermore, the people risked their lives to go to the polls, for the rebels had threatened to execute anyone who voted. If my memory serves me correctly, the government was elected by a greater majority than any of our presidents have commanded, and a far greater percentage of the people voted than is the norm in our country. The Salvadoran people know the rebels are communists. They do not want them to win. Ask any group of Salvadorans what they really want is an economy that works like ours.

Bosco relied on the quotes of Jesuit priests to support her arguments. A number of American Jesuit (and Maryknoll) priests openly espouse "liberation theology" despite its condemnation by the pope. That flawed thinking has as its base the Marxist doctrine of perpetual and irreconcilable class warfare. The espousal of hate and violence to solve economic problems is not the religion of Jesus.

And there are priests who are committed Marxists. Listen to Father Ernesto Cardenal of the Sandinistas. The solution to Marxism is the only way to achieve liberation. I do not see any other way to realize the promises of history and of the Gospel. There is no liberation outside of Marxism. A Christian should embrace Marxism if he wants to be with God and with men. The mission of the church these days in Latin America is above everything else, to preach communism.

Bosco's commentary stated that "U.S. aid funded a decade of civil warfare in El Salvador." She ignored the \$2 billion worth of arms (to kill people) shipped to the Sandinistas by the Soviet Union through Cuba, now being funneled to El Salvador's rebels. If we did not supply the government with military aid, then all the guns would be owned by the communists. What is the record of communism in bringing peace, justice and well-being to its people?

Bosco wanted the heads of the Salvadoran military hierarchy. No one can justify the murder of anyone, much less Jesuit priests. But the anger that she brought to her lives on the line fighting the communists, have for those Americans who support their enemies is understandable. Our soldiers in Viet Nam had a similar reaction to Jane Fonda when she brought supplies to the North Vietnamese. It seems reasonable to think that the higher one went in the military, the less likely he would be to give vent to his anger in such a politically stupid fashion.

We can bring "grace to this suffering country," as she says, by renouncing liberation theology and by listening to the

Salvadoran people. We need to be less arrogant in assuming that we (or Jesuits) have all the answers, and that Salvadorans and their elected government are not worth listening to. Responsible journalism in our country would also be of great help.

Finally, peace cannot come to this suffering country until the rebellion by its very small minority of communists (who represent no one but themselves) is put down, and the rebels return to a peaceful political process working to make the country better for its people.

John F. Geisse

Indianapolis

## How best to pass on the faith

Having spent a most pleasant evening with Bud Moody in an adult religious education setting, I can attest to his sincere interest in the field of Catholic religious education. However, the myriad of concerns he expressed in his letter of Nov. 15 ("Children Are Not Taught True Faith") makes me wonder by what means he has come to such sweeping and dismal conclusions about current religious education method and practice.

While my initial reaction to Mr. Moody's letter was to respond point by point, citing official documents, policies, directives, guidelines, and structures which inform and support the work of Catholic religious educators in these challenging times, I wish, instead, to share a story from my own recent experience.

On a Sunday morning in mid-October a group of five-year-old children gathered in our religious education resource center to celebrate a "pretend" baptism as part of a pre-school religion readiness lesson, introduced earlier by their catechists. Having assembled the baptismal symbols of water, oil, white garment, and candle and with ritual book in hand I welcomed the children and began the lesson.

With almost no prompting from me, the children quickly assumed all of the traditional baptismal roles of candidate, priest, parents, godparents, and members of the community. However, before any ritual action took place they reflected on their own baptismal experience, an impossibility, one might think, since they all had been baptized as infants or toddlers.

Through a litany of stories about parents, grandparents, godparents, celebrations, names, candles, garments, prized gifts, etc., within about 15 minutes the children wove a tapestry of faith and life pulled together by their awareness that they are, indeed, God's own children, baptized in the God's Son, Jesus Christ. Could their young Catholic parents have had something to do with their "remembering"?

As we moved on to the celebration of the sacrament itself, the mood of excitement continued as the children enacted all the parts. The acting out, however, took a secondary role to what had gone before in the sharing, as it rightfully should. For the children knew that their own baptism had been a unique event, the meaning of which age and grace within the family of God.

To conclude our celebration, the children, catechists and I prayed together the "Our Father," with the children never missing a syllable. Could their young Catholic parents have had something to do with their "remembering"?

Parish religious education today is about the business of helping children and adults to live active and authentic lives as Catholic Christians through a gradual and sequential curriculum of knowledge, skills and attitudes, rooted in Scripture and tradition and integrated into the challenges of everyday life. In short, religious education is a process of "being Catholic" rather than a method of studying "to be Catholic."

This process is by no means flawless. We are only beginning to assess the outcomes of parish religious education programs in a meaningful way. Time will tell the story. Or perhaps we will hear it from our five-year-olds as they "put on Christ" over and over again.

As a final thought for Mr. Moody and

others who may share his concerns, I would suggest a conversation with your parish administrator of religious education or a staff member from the religious education department in the Office of Catholic Education. These individuals would welcome the opportunity to shed some new light on the venerable subject of passing on the faith.

Karen M. Oddi  
DRE, St. Barnabas Parish

Indianapolis

## Mixed reactions to bishops' meeting

The 42nd annual meeting of the National Conference of Catholic Bishops in mid-November will predictably bring mixed reactions from the people in the pews. And all we need is more divisiveness in these times when fallen-away Catholics are said to be the second-largest segment of "Christians" in the United States.

More than half the bishops favored reducing the number of holy days—the argument being: people are not going to Mass, so let's eliminate the obligation. (The necessary two-thirds vote was lacking, fortunately.) It would be like changing the Ten Commandments to "The Ten Suggestions." The people of God need all the graces available to fight the trivialization of church teaching and practices—all that the Eucharist can provide. To make the road easier won't keep them in the fold.

The bishops approved a proposal on "Putting Families and Children First," including the political arena and its social programs. Apparently this did not include a strong pro-life, anti-abortion message. And what about pornography, often the cause of child abuse? (Editor's note: the statement does include sections on protecting the lives of unborn children. While it doesn't have anything specifically on pornography, it does deplore the "pervasive violence and casual sex" in the media.)

The matter of "inclusive language" keeps surfacing as the influence of Catholic feminists grows. One wonders whether the American hierarchy is running scared when they fail to take a definite stand on anything that might offend those pressure groups. More than half of the world's permanent deacons are in the United States (they're male). But the Archdiocese of Indianapolis refuses to ordain any, in spite of the priest shortage.

## LIGHT ONE CANDLE

## The spirituality of Christmas

by Fr. John Catoir  
Director, The Christophers

The spiritual task of the Christian at Christmas is to accept Jesus as Lord, and to enjoy the gift of salvation which he has come to announce. Even as an infant, Jesus is the King of Peace who comes to liberate us from needless fear and guilt. Also implicit in our faith is an understanding of the reign of the Holy Spirit over us.

St. Paul put it nicely in his letter to the Galatians (4:4-6): "When the appointed time had come, God sent his Son . . . in order to redeem those who were under the law, so that we might receive adoption as children. And because you are children, God has sent the Spirit of his Son into our hearts, crying 'Abba! Father!'"

We have within us a dancing, joyful Holy Spirit, which is the soul of our soul. He teaches us to accept the Father's will as our primary goal in life.

The Holy Spirit abides in Jesus Christ and, through him, guides our minds and hearts. By walking with Jesus we learn more about his relationship with his Father. Jesus always pleased the Father. He was a man for others, but primarily Jesus was a man for the Father. Jesus is the key to this learning process. "Learn of me for I am meek and humble of heart."

We can benefit from his example in countless ways, but most importantly by imitating his desire to please his heavenly

powers that be suggest that church laws may change, which might admit women to posts such as these, and beyond. After all it is politically correct, and it would take off some of the heat.

"Liberation theology," which was developed by dissident priests in Latin America, has surfaced in many segments of the church in the United States in its true colors as secular humanism.

Incredibly, a proposed translation for Christmas Mass would use the term "feed box" instead of "manger." There was considerable discussion, but no change was made. Thanks be to Jesus, who lies there in swaddling clothes. (Editor note: The bishops were discussing whether to approve a Mass for children ages 5 to 9 using an American Bible Society translation that uses the words "feed box." The bishops asked the society to change the words back to "manger" which it agreed to do.)

Don Backe

Crawfordsville

## Pastoral Council and voice mail

I suppose I was somewhat amazed when I read the article on the front page of the Nov. 29th issue of *The Criterion* concerning the Archdiocesan Pastoral Council meeting Nov. 23. Then reality set in and I once again realized what is important in the lives of some people—"voice mail."

Several questions then came to my mind: How can voice mail be more important than evangelization? How can voice mail be more important than spirituality? Why w.c. Id voice mail even be on the same agenda as evangelization and spirituality?

I looked up the word pastoral in the dictionary. Two words used to describe pastoral jumped off the page: "shepherd" and "simplicity," neither of which can be applied to "voice mail."

Perhaps if some of our shepherds become more simplistic and get their priorities in order there would be less dissension among the "flock."

Steve Myers

Indianapolis

(As also reported in that article, members of the Archdiocesan Pastoral Council themselves expressed frustration that they didn't have time to deal with the more important issues. "Voice mail" was a relatively easy issue to deal with. The council's next meeting will begin on Friday evening and continue on Saturday to allow more time.—Editor)

Father, because Jesus so perfectly conformed to his Father's will, he delighted the Father.

That means Jesus living in us enables us to be God's delight as well. In him, through him, and with him, we give honor and glory to God. The Spirit of Jesus enables us to radiate God's love. We come alive in His love.

Most of us are not given to lofty theological ideas, but that doesn't matter. If we focus on the idea that we have the power to delight the Father, our spiritual lives will blossom to new levels of joy and power. Imagine yourself in playful dialogue with your heavenly Father.

Being sons and daughters of Almighty God we receive a new life in God superadded to our natural life. In Jesus we are elevated to a new dignity, a new intimacy with the divine. We already possess everlasting life and our purification is well under way.

The Holy Spirit leads us away from a self-centered existence to a state of full union with God the Father. Once you catch this spirit of Christmas, you will become a generous giver to all around you. God has given you so much, now it's your turn to go forth and give to those in need.

A couple of years ago there was a song that became quite popular: "Don't Worry, Be Happy." It was a simplistic jingle, but for those who have faith, its simplicity was its great charm.

Be happy. Rejoice and be glad this Christmas, because you honor the Father when you are full of joy.

(For a free copy of the *Christophers* News Note, "God Delights in You," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48 St., New York, N.Y. 10017.)



## CORNUCOPIA

## A nostalgic Christmas sale

by Alice Dailey

Every Yule season tales of worldwide customs appear in print, but I have yet to read of one of Indiana's own: Dollar Day in Ayres' basement.

Born of the Great Depression, it was antisocial, dreaded, needed. It was the Horn of Plenty spilling out fat bargains at thin prices; a mob scene from Hollywood. You hadn't lived if you hadn't experienced Dollar Day.

Anxiety ran high as shopping days dwindled with no published date. At last it appeared. "Doors open at 8 a.m."

Half the female population, including me, piled breakfast dishes in the sink and headed for Ayres. Blowing on stiff fingers, peering inside like so many little match girls, we grumbled until the buzzer sounded. Promptly at 8, heroic employees unlocked doors and fled as hordes fanned out to elevators and stairways.

Children's Shoes, with boots at a dollar a pair, drew me first; if you blinked they were gone. Choosing a department as number one always put you at the end of long lines elsewhere.

"Pearls" for Grandma scarcely dented the budget but fractured time. Slippers to defrost Grandpa's feet blew the clock even more.

What to get for whom? There were hats to hardware, cosmetics to curtains,

jumper to true blue jeans with none of today's designer label nonsense.

In the stifling air we soon shed wraps; snaking lines of women shifting coats, bundles and even a toddler or two, looked like conga lines.

Here and there in that jungle a few waiting husbands leaned wearily against walls. Posing as one of the same, a lawman friend in plainclothes grinned at me. "These women are grabbing every-

thing they can get their hands on. Who could tell who's shoplifting?"

Checking my list brought visions of spreads which had danced in two little heads yearning for canopied beds. They had to be kidding.

Still, I paused at the sheets table and rummaged through. Then, what to my wondering eyes should appear but an organly spread all ruffled and sheer. Flimsy? You bet. Seconds? Sure. But for two dollars who cared if it were thirds or even fourths.

Spying a mate across the table I grabbed a corner but a female Amazon opposite had latched onto the rest. Silently willing her to put it down brought nothing but an inner voice. "Thou shalt not covet thy neighbor's bedspread." (Especially when thy neighbor is bigger.) I let go. Better one than none.

Four score and many more minutes after store opening, I escaped to the bus stop. icy blasts cooled a fried brain and set doubts in motion. "I can't believe just one spread for bunk beds. What will I tell the girls? Santa said to take turns? The elves went on strike? Hanging it mid-air from the top bed would be like weird. On the bottom bed it would drag the floor. Me and my bargains. Admittedly plebeian, frenzied and most inconsiderately timed, Dollar Day did make dreams come true.

It was magic elastic that broadened the budget and the bounds of Christmas cheer.



**GIVING**—St. Patrick Parish in Terre Haute sponsors a Thanksgiving dinner for anyone in the community. At left, Simeon House resident Irene Bowman accepts a meal from St. Patrick School eighth-grade students Andrew Long and John Newport. Below, St. Patrick parishioner Patty Decker serves gravy to a waiting line at the parish Thanksgiving Dinner. Parish volunteers provide transportation for those who need a ride to the school cafeteria. Besides delivering meals to the adjacent Simeon House, the St. Patrick project includes meals for local shut-ins. The parish outreach program also sponsors a soup kitchen that has been in operation since 1984, serving meals at St. Patrick and two additional satellite sites. A Christmas dinner will be offered at the soup kitchen during the holiday season. (Photos by John Fuller)



**Grinstein Funeral Home, Inc.**  
 SAM H. PRESTON — OWNER  
 The oldest Funeral Establishment in Indianapolis — Founded in 1854  
 Centrally Located to Serve You  
 1901 E. NEW YORK STREET    INDIANAPOLIS, IN 46201    (317) 632-5274

- Visiting —
- JERUSALEM • BETHLEHEM
  - NAZARETH
  - TIBERIAS • JERICHO
  - HAIFA

March 10-20, 1992

## 11-DAY Holy Land and Rome Pilgrimage

Sponsored by: **THE CRITERION**

FROM INDIANAPOLIS

**\$1,895<sup>00</sup>**

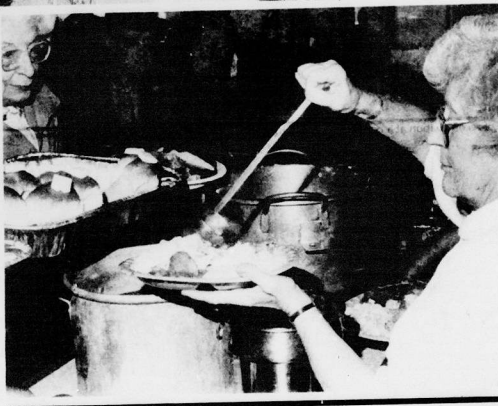
- TOUR PRICE INCLUDES —
- Round-trip airfare from Indianapolis
  - First Class hotels • Two meals a day
  - Fully inclusive sightseeing
  - Audience with Pope John Paul II
  - So inclusive that no extra expenses for optional tours are necessary

CLIP AND MAIL TODAY!

I would like to know more about your BIBLE LANDS & ROME PILGRIMAGE. Please send me additional information.

NAME \_\_\_\_\_ TELEPHONE \_\_\_\_\_  
 ADDRESS \_\_\_\_\_  
 CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

MAIL TO: **The Criterion**, P.O. Box 1717, Indianapolis, Indiana 46206  
 ATTENTION: John F. Fink, Editor TELEPHONE 317-236-1570



### check-it-out...

Members of the Class of 1936 of Little Flower School are planning a reunion for the weekend of July 17-19, 1992. They invite members of the classes of 1927 through 1936 to call with information about themselves or other class members so that they may be included. Call Betty (Farmer) Clemens '36 at 317-356-8396 or J. Richard Davis '36 at 317-546-3854.

The Church of the Holy Name of Jesus, located at 17th and Albany in Beech Grove, will present **Christmas Concert XXX** conducted by music director Jerry Craney at 3 p.m. and again at 6:30 p.m. on Sunday, Dec. 22. The adult and boys' choirs will sing excerpts from Mozart's "Coronation Mass." Joining the girls' choir and folk group, they will also present traditional and contemporary music of the season, accompanied by guitar. Tickets are \$4, available by calling Mary Margaret Wilkins at 317-786-5076; a few tickets will be available at the door.

The choir of Sacred Heart Church, 1530 Union St. will present its annual free **Christmas Cantata**, "A Christmas Festival," at 11:30 a.m. on Sunday, Dec.

29. Coffee and doughnuts will be served at 11 a.m., preceding the concert. Directed by Harold Rightor, the concert will also feature a children's choir and guest singers from other churches. Everyone is invited to attend.

### vips...

Franciscan Sister Norma Rocklage and Dr. Eugene Tempel were recently elected to the governing board of the Indiana Office for Campus Ministries. Sister Norma is vice president for mission effectiveness and planning at Marian College, and Dr. Tempel is vice chancellor of external affairs at IUPUI, both in Indianapolis. The IOCM is a non-profit advocacy organization which provides training and consultation to campus ministries statewide.

Father Thomas Murphy, pastor of St. Joan of Arc Parish in Indianapolis, has been elected president of the board of directors of the Indiana Interreligious Commission on Human Equality. The commission is a statewide agency of 25 Protestant, Catholic, Jewish, Bahá'í and Muslim judicatories which design and implement programs to promote understanding and dialogue among persons of different racial, cultural and religious groups.

# Dec. 16 meeting for young widowed group

by Margaret Nelson

There's a new group of young Catholics who have lost their husbands or wives through death. The next meeting is 7 p.m. Monday, Dec. 16 in the Lawless Room at St. Matthew, Indianapolis.

"The group is wonderful," said Kathy McGraw. She was one of the five who attended the first meeting in August, 1990. Since then, gatherings have drawn as many as 40, though the usual number is about 20.

"We do have a social aspect," McGraw said. "But the meetings still focus on grief. Most of us have children. That's kind of a sidelight—a bonus."

McGraw explained that another young widow has a daughter close to her own daughter's age. The youngsters have become good friends.

"It doesn't matter how long they have been widowed. We are all at different stages, but we don't focus on the newly-bereaved," she said.

"We don't force people to talk. Some cry so hard, they can't even talk. It makes that person uncomfortable, but not others in the group. I don't know how I would have handled that right after my husband died."

After her husband was killed three years ago, McGraw said, "I was going to a counselor. I got to know four or five women in their late 30s and early 40s. We called each other. They knew others."

She knew Marilyn Hess was in the Family Life Office, because she knew her sister from their days at Marian College. "So I called Marilyn. I guess I sort of helped Marilyn get

some people to come. I know so many young widows, but not all of them come."

There are more than 60 names on the rolls of the new group. "Most of the original five are still going," McGraw said. Though the majority are women, "some of the men are pretty regular" at attending meetings.

She believes that it is more difficult for some of the men to get there. "Some of them are not used to being thrown into child care and cooking along with their jobs. They're not used to being both."

Two couples have come from the group. One couple was married in October and one twosome plans a December wedding.

Some people come to one meeting and don't come back—at least for a while. And some come back when they can. Notices about the meetings are placed in *The Criterion*. "We're still around if they get in the mood."

Some of the programs include speakers, others have videos or small group sharing. Sometimes people share their personal stories or problems. Refreshments provide a social aspect.

Those who attend the meetings are welcome to bring friends, dates, their kids, or whomever they feel like, McGraw said. Some of the social events have included a pool party, bowling and an October holiday without the children.

McGraw said that those who want to attend the meetings, including next week's Christmas party, may call the Family Life Office (236-1996) for names of people near them to ride with.



**PREPARED**—Sharon Timpe (from left) and Nancy Timpe, volunteers; and Dick Kramer, coordinator, check items in the toy department of the Catholic Social Services Christmas Store. Rooms had attractively-displayed toys, stocking stuffers, housewares, and clothing for boys, girls, men and women to be purchased by members of 80 low-income families at private appointments. The small family fee of \$3 to \$11 will be reinvested in next year's store. The thousands of items in the store were donated or bought with donations and all store personnel were volunteers. (Photo by Margaret Nelson)

## Penance services are scheduled

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

Following is a list of scheduled services EST according to deanery:

### Indianapolis North Deanery

Dec. 16, 7 p.m., Immaculate Heart.  
Dec. 17, 7:30 p.m., St. Luke.  
Dec. 18, 7:30 p.m., St. Pius X.  
Dec. 22, 3 p.m., St. Joan of Arc.  
Dec. 23, 7:30 p.m., St. Lawrence.

### Indianapolis East Deanery

Dec. 15, 3 p.m., Our Lady of Lourdes.  
Dec. 16, 7:30 p.m., St. Simon.  
Dec. 17, 7:30 p.m., St. Thomas, Fortville.  
Dec. 18, 7 p.m., Holy Cross.  
Dec. 18, 7 p.m., St. Mary.  
Dec. 18, 7 p.m., St. Michael, Greenfield.  
Dec. 19, 7 p.m., SS. Peter and Paul Cathedral.  
Dec. 23, 8 p.m., St. Rita.

### Indianapolis South Deanery

Dec. 15, 4 p.m., Sacred Heart, Holy Rosary, Sts. James, Patrick and Catherine, at Holy Rosary.  
Dec. 17, 7:30 p.m., St. Mark.  
Dec. 18, 7:30 p.m., Nativity.  
Dec. 18, 7:30 p.m., Holy Name of Jesus, Beech Grove.  
Dec. 19, 7:30 p.m., Sacred Heart, Holy Rosary, Sts. James, Patrick and Catherine, at St. James.  
Dec. 19, 7:30 p.m., St. Barnabas.  
Dec. 19, 7 p.m., St. Jude.

### Indianapolis West Deanery

Dec. 15, 2 p.m., St. Thomas More, Mooresville.  
Dec. 15, 7:30 p.m., St. Susanna, Plainfield.  
Dec. 16, 7 p.m., Holy Angels.  
Dec. 17, all morning, Ritter High School.  
Dec. 17, 7 p.m., St. Malachy, Brownsburg.  
Dec. 18, 7:30 p.m., St. Monica.  
Dec. 19, 7:15 p.m., Mary, Queen of Peace, Danville.  
Dec. 19, 7:30 p.m., St. Joseph.  
Dec. 22, 2 p.m., St. Anthony.

### Batesville Deanery

Dec. 15, 1 p.m., St. John, Enochsburg.  
St. Maurice, St. Maurice; and St. Anne, Hamburg, at St. Maurice.  
Dec. 15, 4 p.m., Immaculate Conception, Millhouseen.  
Dec. 15, 7:30 p.m., St. Maurice, Napoleon.

Dec. 16, 7 p.m., St. Louis, Batesville.

Dec. 17, 7 p.m., St. John, Dover.

Dec. 17, 7:30 p.m., Holy Family, Oldenburg.

Dec. 19, 7:30 p.m., St. Mary, Aurora.

Dec. 19, 7:30 p.m., St. Mary, Greensburg.

Dec. 22, 2 p.m., St. Anthony, Morris.

Dec. 22, 7:30 p.m., St. Nicholas, Sunman.

### Bloomington Deanery

Dec. 14, 7 p.m., St. Paul Catholic Center, Bloomington.

Dec. 16, 6:30 p.m., St. Mary, Mitchell.

Dec. 17, 7 p.m., Our Lady of the Springs, French Lick.

Dec. 17, 7 p.m., St. Jude, Spencer.

Dec. 17, 7:30 p.m., St. Charles, Bloomington.

Dec. 17, 7:30 p.m., St. John, Bloomington.

### Cornersville Deanery

Dec. 16, 7 p.m., St. Elizabeth, Cambridge City.

Dec. 17, 7 p.m., Holy Family, Richmond.

Dec. 17, 7 p.m., St. Anne, New Castle.

Dec. 17, 7:30 p.m., St. Mary, Rushville.

Dec. 19, 7 p.m., St. Andrew, Richmond.

Dec. 19, 7:30 p.m., St. Rose, Knightstown.

Dec. 21, 12:05 p.m., St. Mary, Richmond.

### New Albany Deanery

Dec. 15, 3 p.m., St. Joseph, Corydon.

Dec. 15, 7:30 p.m., St. Mary, Lanesville.

Dec. 16, 7 p.m., St. Mary, Navilleton.

Dec. 17, 7:30 p.m., Sacred Heart, Jeffersonville.

Dec. 18, 7 p.m., St. Michael, Bradford.

Dec. 18, 7:30 p.m., St. Joseph Hill, Sellersburg.

Dec. 19, 7:30 p.m., St. Paul, Sellersburg.

### Seymour Deanery

Dec. 15, 7 p.m., St. Ambrose, Seymour.

Dec. 17, 7 p.m., St. Mary, North Vernon.

Dec. 18, 7 p.m., St. Bartholomew and St. Columba, Columbus at St. Columba.

### Tell City Deanery

Dec. 15, 7 p.m., St. Paul, Tell City.

St. Michael, Cannelton; and St. Pius, Troy at St. Paul.

Dec. 18, 7:30 p.m., St. Meinrad, St. Meinrad.

Dec. 19, 7 p.m., St. Boniface, Fulda.

Dec. 19, 7:30 p.m., St. Isidore, Perry Co.

Dec. 20, 7 p.m., St. Martin, Siberia.

### Terre Haute Deanery

Dec. 15, 6 p.m., St. Patrick, Terre Haute.

Dec. 19, 7:30 p.m., St. Joseph, Terre Haute.



## ARE STAIRS A PROBLEM?

### — GET A STAIRWAY LIFT! —

- Enjoy your whole house again
- Comfortable and easy to use
- Easily installed on any stairs
- Professional, courteous in-home service
- Available for purchase or rental

— CALL FOR FREE CATALOG —

### ACCESSIBILITY PRODUCTS, INC.

"HELPING PEOPLE HELP THEMSELVES"

4855 S. Emerson Avenue, Indianapolis, Indiana

317-784-2255 • 1-800-336-1147

— ALSO ELEVATORS AND PORCH LIFTS —

## THE KEEP GIVING GIFTS

Largest Selection of Nativity Sets & Pieces, Religious Pictures, Plaques, Bibles, Rosaries, Statuary, Hummels, Missals, Prayer Books, Medals & Crosses, including solid gold. 1992 Sunday Missal is now in \$2

**Hours:** Monday thru Friday — 9:30 to 5:30  
Saturday — 9:30 to 5:00  
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)  
**317-638-3416 or 1-800-428-3767**



# Father Carey active 57 years after ordination



HERMIT-AGER—Father Thomas Carey relaxes at St. Paul Hermitage. (Photo by Margaret Nelson)

by Margaret Nelson

In his apartment at St. Paul Hermitage in Beech Grove, Father Thomas Carey smiled as he remembered his first assignments after his ordination in 1934.

"My first experience with the active priesthood was when I drove my pastor from Indianapolis to a funeral in a small town near New Albany. We stopped to see Msgr. (Charles) Currin, who was dying. When we saw the place, I couldn't imagine how it would affect my life.

"I thought it was a terrible spot for any priest to be in. I was upset with the house. I prayed a novena that I would not be sent there. My first real appointment was there." Father Carey laughed, as he recalled Holy Trinity parish in New Albany at the time.

"But I thought, if they would accept me I could do wonders. As a priest, I wanted to give service to people. I got involved with the young people. There were so many things for the boys. So I started a 7th- and 8th-grade girls' jacks tournament," he said.

"It was a great success." But the young assistant pastor was worried when the

mother superior from St. Mary of the Woods asked to see him. Then she praised him for the "wonderful" idea of the jacks tournament. "I felt as though my first venture as a priest was a success, though it didn't have anything to do with theology."

"He had a sense of youth ministry that beats anything I've ever sight," said Providence Sister Marie Kevin Tighe, who was a child living next door to the church at the time Father Carey was there.

Carey went on to form a young adult drama club. "We put on nice plays. I think being in the club made them better Catholics. Many of them became leaders in New Albany. Three of the young women became nuns," Father Carey said.

"Still with the young people, we formed a softball team—the Market Street Smashers." It was a neighborhood team with two non-Catholics, one black and two Jewish boys, and three girls. I played on the team," Father Carey said. "The *New Albany Tribune* had us written up in the paper every day because we were getting different religions and races together."

Non-Catholic members of that team attended his Golden Jubilee, held in New Albany in 1984. Sister Marie Kevin said,

"My next venture was a boys' choir. It became 'famous' on a Louisville radio station," Father Carey said. He explained that they met at the Catholic Community Center in New Albany, where they had been bowling, basketball, girl scouts and other meetings. "Both parishes were real examples of collaboration way back then," he said.

Besides the boys' choir, Father Carey directed an adult choir and a girls' Gregorian chant choir. The 9th-grade basketball team won Kentucky state championship three years. And Father still remembers the 7th- and 8th-grade girls' bowling league and a girls' track team.

"After the war started, many New Albany young men went into the army," said Father Carey. "The drama club put out a monthly paper, called *Cue*, with everything that was going on in the parish. It was so well done that many of the guys in the service would try to get a copy of it, even though they were not from New Albany and didn't know the people."

"Everything I touched in New Albany 'turned to gold' for the church and the people," he said. "I think I was the first priest to teach religion in the public high school, and that came before released time. Most of the resistance to that came from the clergy."

"I couldn't wait for Vatican II. I saw what was going on in New Albany," said Father Carey. "I was a happy man when Vatican II came along. Now I am just a little older than the pope himself."

"I detect a little reversal—a fear of doing what we ought to be doing: getting together," he said. "Since we lost our brothers and sisters the Reformation, I think we are responsible for getting them back in the family."

"From the point of view of an old man, the work of the Holy Spirit has been going on among the clergy. But it's beginning to pop up in the people. The bishops can have as many meetings as they want to, but I think, before long, the church will be saved by the people. Jesus said, 'I will be with you for all time,' but he didn't say how. I would love to live to see how it's going to turn out," said Father Carey.

"We are having such a time with RCIA (Rite of Christian Initiation of Adults). I think if a person wants to be a Catholic, the sooner we get him in the better. I am giving instructions here (at the Hermitage). I think they should be able to be baptized and confirmed at the same time." He said he asked a woman he is instructing why she chose the faith. "She said she likes what she sees here." After working among the Benedictines in their ministry at the Hermitage, she chose the Catholic faith and was baptized on Dec. 1.

Father Carey said, "My point is that the only difference between non-Catholics and

Catholics today is acceptance of the Holy Eucharist. They are not too worried about the pope, but they worry about infallibility. It's so exciting to live in this time because everybody is in such an uproar."

"My mother and father were both born in Ireland—County Mayo. It has really helped me that my father was a man with a great sense of humor. Both of them had great faith," Father Carey said.

After 15 years at Holy Trinity, he became the first Irish pastor at St. Mary of the Rock, a mostly-German parish. He said, "The bishop couldn't find it. The school needed repairs and there was not much money. So we got up a hillbilly band called Father Carey's Corn Cutters. It became pretty popular. I played the violin myself. We had a program every two weeks. I sang, 'Cruisin' Down the River.' We made enough to put a new roof on the school."

"For the first couple of Sundays, they had a 'careful eye' on me. The first time I preached on money, I asked for a 'silent collection' saying, 'Don't disturb the prayers with the jangling of coins.' One German parishioner taped two half-dollar coins on a cardboard."

But Father Carey said that when he left the parish, "the members of the ladies' altar society all wore green aprons, the men wore green shamrocks and sang 'When Irish Eyes are Smiling.' So many things happened out of that experience."

"Now the rectory life of the priest is gone," he said. "It is more administrative or business. The priests are jumping from one parish to another to say the Mass. To me, it's alarming. But people still do love the priests."

"I enjoyed having some seminarians in counseling. I was on the board of consultants in appointing them," Father Carey said. "With all the changes that we've had, I certainly have been happy."

"I went to Cathedral High School. I was too small to play football and too weak to play basketball. I didn't go right to the seminary. I got into acting. The father of a friend in high school owned an Indianapolis theater. Father Carey remembered. "He offered me a job. It was a struggle between the seminary and taking the acting job," he said.

But Father Carey attributes much of his success as a priest to that experience. The future priest also won Charleston contests with a girl he met at the theater.

During the mid-November interview, Father Carey observed, "I think the bishops are having a meeting to discuss how they ought to change the holy days. The whole church is crumbling. Why are they not conscious of that? Let the holy days take care of themselves. Real Catholics who do miss them have valid excuses."

"I don't expect too much to come from the meeting. I then he quipped, "I have to be careful. I need my pension."

"We can't expect too much change while this pope is in. Two-thirds of the bishops were appointed during his pontificate. That affects the progress that was expected by the people who were happy about Vatican II," Father Carey said.

"I'd love to have changes in the Mass, and more forms of the Mass. I still think Communion is awkward the way we do it under both species. It just has not caught on like the eucharistic ministers."

"We still have a lot of things to do, but we're on the right path. I think great things will happen. I wouldn't be surprised if it is sudden. It just can't be personal. It will happen to the whole church," said Father Carey.

"There's one thing I'm proud of since my age has gotten to me," he said. "I haven't been helping out on Sunday, but I have been going to different parishes to Mass—to be with people out there in the pews. I've covered about 25 parishes!"

"It has helped me in my faith to be with them," said Father Carey. "I see how they sing—how they try to participate. The kids are so active. I think of what the younger parents must have to do to get them there."



**MARSH**  
we value you

**Earn FREE COMPUTERS or \$1500 CASH for your school or church.**

**SAVE MARSH GREEN CASH REGISTER TAPES!**

For More Information:  
Contact Clyde Dawson or Martha McQueen at  
(317)594-2635, 594-2636 or 1-800-848-3318

## MAKE ROOM.



Help resettle a refugee. Invite an immigrant family to celebrate a holiday in your home. Tutor a migrant who needs help learning English. Open yourself to our immigrant Church.

**Open your mind. Open your heart. Open your arms.**

To learn the many ways you can welcome your new neighbors and participate in the following events, contact:

Migration and Refugee Services • National Conference of Catholic Bishops  
3211 Fourth Street, N.E., Washington, DC 20017-1194  
Call 202-541-3220 or 1-800-428-3717

National Migration Week  
January 6-11, 1992

National Teleconference—Making Room: Pastoral Planning for Newcomers  
January 7, 1992

## Holy Cross in need of helpers

Franciscan Sister Paulette Schroeder, pastoral associate pastor at Holy Cross, invites Catholics in the central Indiana area to attend the 10 a.m. Mass Sunday, Dec. 15. Immediately afterwards, the sanctuary will be transformed into an assembly line for Christmas food packages for the needy of the east side Indianapolis community.

Though help has been plentiful at Thanksgiving, fewer volunteers seem to come forward at Christmas time, Sister Paulette said.

Help is necessary on Tuesday, Dec. 17, as well—in the morning to pack more than 1,000 chickens, and at 3:30 in the afternoon to help recipients receive the food.

# 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 ©1991 by Catholic News Service.

## Relationships flounder when trust is absent among family, friends

by Br. Cypril L. Rowe

Fela's face was blank. His eyes were intense. He dropped the phone into its cradle.

His brother had called again, wanting to get together with him.

This was the brother who had tried a million things and failed at them all.

This was the brother who had gotten the family involved in all of these schemes, and when they failed he just disappeared without explanation, leaving relatives there to bear their losses in ignorant pain.

And then, years later, his brother would reappear, beg forgiveness in one breath, and suggest that he come home in the next.

Fela, because of their mother had always told him to come.

Now Fela was thinking that all faith was gone. His brother had used up his "heart."

For Fela, there was only anger and he wasn't sure whether or not that would ever go away. He wasn't even sure that his brother's betrayals had not made him look upon everyone else with a different eye, in a different way.

But now Fela had to decide. He didn't want to say anything to his mother until he had gone out to think. He got into his car and headed out into the country.

It was quiet on some of those little country roads, and he could just let nature work on him.

Fela's eyes were overwhelmed by the wintry scenes around him. He found that it was always so.

Nature was there, and its constancy seemed to reach into whatever was rolling around inside him. He hoped that suddenly, after hours of letting nature flow through him, the answer he needed would become clearer.

Fela relaxed into the hills and the dirt road that was so untraveled and the sky that stretched on and on.

Then, as he had hoped, it happened. He had his answer, and he headed back.

The telephone number his brother had left was on the night table. He picked it up and dialed it slowly, without agitation.

"Hello, J.B.," his brother answered flatly.

"Hello, J.B.," Fela responded. "I guess it would be all right for you to come on back. Mamma's been a little bit slowed down and could use some help."

J.B. rushed into a long stream of promises about what he would and would not do and how good it would be to come home and how much he had changed and how much he would contribute to Mamma and everybody.

And he said he was so glad that his brother had faith in him again.

Fela stopped him.

"J.B., hold on," he said. "I want you to understand. You're coming back. You are my brother and Mamma's son and this is where you belong. But don't think you have to go through all of that."

Pausing to gather his thoughts, Fela tried to explain.

"You know, J.B.," he said. "I went out for a ride after you called. What came to me is that believing you, trusting, was probably the wrong thing all along, and that's why when you let me or Mamma or the others down we were so angry."

After another slight pause, he tried again to explain, to somehow find the right words to tell his brother how he felt.

"Hurt... hurt is the word, J.B.," he said. "And hurt is what makes it so hard to want to try again."

"But you won't be sorry!" J.B. came back, his words rushed with deep conviction. "No."

And Fela repeated, "No. You're right, J.B. We won't be disappointed, but not because you will act so differently this time. That remains to be seen."

J.B. tried to say something. But Fela cut him off gently.

"You see, J.B., when I was out driving this afternoon I began to understand that we love and trust because it's in the nature of things," he said. "I understood this when all of a sudden it hit me that the only thing permanent and unchanging is the Lord. We have to deal with everything else differently... Do you know what I mean?"

J.B. said he didn't. So Fela continued his analysis of the situation.

"J.B., I get disappointed," he admitted. "In fact, we all get disappointed because we don't know you and you don't even know yourself. The only thing we can do is love you as you are. And love you in a way that your weakness cannot destroy what others built."

That's what faith is all about, Fela concluded.

"I think that is the only way for faith to be," he said. "It is faith in the Lord, faith in the universe, faith that human beings are 'sometime,' but you have to forgive and take them back. Like in the story of the Prodigal Son."

J.B. said, "What?"

And Fela said, "Come on home."

(Marist Brother Cypril Rowe is a public health adviser in Maryland and a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine in Baltimore.)



**DISCOURAGED**—Fela's face was blank. His eyes were intense. He dropped the phone into its cradle. His brother had called, wanting to come home again after letting the family down so many times before. Could he forgive him again? Should he forgive him again? (CNS illustration by Jean Denton)

## Shattered trust can be rebuilt

by David Gibson

The bad news about trust is that it isn't as easily come by as people might wish. Furthermore, once trust is broken—especially with adults—rebuilding it can take considerable time.

The good news is that trust can be rebuilt. Furthermore, all people have it in their power to allow others to trust them—to make a gift of their capacity to be trusted.

Young children tend to be highly trusting. This fact, however, can create the false impression that trust is an easy virtue, accessible even to children. And children,

of course, sometimes even trust those they should not.

Trust is a virtue teen-agers find difficult to understand, perhaps because now that they no longer are little children they begin to sense trust's power.

The realization dawns slowly that broken trust incurs consequences that can hurt.

The reality, it seems to me, is that trust is an adult virtue. As people grow older, they must continue to explore the role trust should and should not play.

One risk is that adults slowly will stop trusting, regarding this virtue as all too fragile. More positively, however, they can come to see that trust is Godlike—a gift intended to be of real consequence.

(David Gibson edits Faith Alive!)

### DISCUSSION POINT

## It takes time and prayer to heal

### This Week's Question

Once trust has been broken in a personal relationship, what is required to re-establish it?

"It takes time to heal. You need to pray that the blockage in the relationship can be healed and you can go on." (Lucy Lovett, Jackson, Mississippi)

"By proving themselves—never letting it happen again. You have to give the other person a chance to prove that to you." (Philip Quartullo, Scottsdale, Arizona)

"Love, unqualified love. If you have love, you forgive." (Tom Mertes, Prairie Village, Kansas)

"First, after discerning that some aspects of the relationship did offer something of value, I would continue to pursue it on one condition: That my partner

would convincingly promise me, 'I will not lie to you—about anything!' And then I would utter a silent prayer: 'God help us both.' " (Gerry Watson, Marietta, Georgia)

"A belief that God is going to help in the long run, and an awareness of your own weaknesses and the fact that you would want others to give you this opportunity to try again." (Sister Teresa Heavitt, Terre Haute, Indiana)

### Lead Us Your Voice

An upcoming edition asks: Why do you think young children at 5 or 8 or 11 have a special need to be listened to with care?

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



# Sometimes people need to learn how to trust others in order to heal

by Fr. Herb Weber

Young people sometimes approach me with a desire to learn to trust again.

Often they have been hurt in a relationship. Even more frequently, the lack of trust stems from some form of abuse when the person was younger.

Carol recently stopped by to tell me that she is engaged and looking forward to a happy life after next spring's graduation. Things did not always look so optimistic for her. She had been sexually abused as a child.

Finally, as a college freshman, she had been able to seek help and work through the trauma of her childhood.

For Carol, learning to trust again was necessary for healing. She had to overcome the many fears that prevented her from going out, revealing her true self to others, or taking the risk of being loved. But after many attempts—and some setbacks—she took the plunge.

I recall one day, in conversation with her, reaching the point of saying that trusting, like walking, can only be learned by doing it. Talking about it just isn't enough.

As easy as it may be to "justify" Carol's aversion to interacting with others, the nagging doubts and fears were actually controlling her. That control prevented her from trusting and moving forward in relationships.

I recently participated in a retreat for college students, where I observed an exercise called the "trust fall."

A number of the young adults acted as spotters with arms stretched to form a safety net. Then a student leaned backward from a small platform and fell into their arms. Each took a turn until anyone who desired to try the experience had the opportunity.

Later, in a reflection period, several students recalled their feelings about the experience. Several indicated that the falling was frightening but exhilarating.

One young woman said she felt terribly freed in being able to let go. When asked what she meant, she said trusting the others caused her to move beyond herself and her own sense of control; in doing that she felt a new sense of freedom.

Often trust is looked at in a practical sense. It is a necessary quality for any healthy relationship. It is required for people to learn to live or work together.

What the college student touched on, however, is a more spiritual aspect of trust. It flows from a human desire to go beyond oneself.

Trusting another can free a person. It also allows the person to become more complete as others are allowed to enter his or her life.

Trusting also provides an opportunity for something particularly significant to happen. The newfound freedom that comes from trusting becomes a foundation for an optimistic and hopeful outlook on life. Assurance that God is part of one's life journey becomes more common.

The ability to hope flows from a certitude that one is not alone and that



**TRUST**—Confirmation candidates from St. Paul Parish, Tell City, prepare to catch Andi Fund (above) as she falls backwards into their arms during a retreat at Camp Koch near Troy. In another activity to teach ways to be interactive members of a community, Zach Davis, Missy Pund and Brian Greulich work together (right) as they ease a team member through a web without touching the ropes. (Photos by Providence Sister Nancy Brosnan)



God has not overlooked or forgotten anyone's needs.

That is precisely why Mary, a recent widow, is able to smile and start over each day.

And that is the reason why Tom, a young father confined to a wheelchair, does not despair.

Advent is a time to dare to trust once again. With the belief that God—who

entered the world in history—now desires to enter our personal worlds more intimately, we can be freed from fears of loneliness or inadequacy and find new hope.

Like the college students involved in the trust fall, we learn to let go only to discover new freedom and security.

(Father Herb Weber is the pastor of St. Thomas More University parish in Bowling Green, Ohio.)

**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

Thanks to you  
it works...

**FOR ALL OF US**



United Way  
Agency

★ Bill Cotton's ★

**Fisherman's Cove**

**FAMILY RESTAURANT**

AT 10TH AND SHADELAND

Specializing in Our

**Famous Recipe Fish!**

— FULL MENU —

New Ownership — Newly Redecorated

Same great Food and Service

Lower Prices!

Now Open 7 Days A Week!

Daily Lunch Specials!

— GOOD THRU 12-22-91 —



**\$1.00 OFF**  
ANY PURCHASE  
WITH THIS COUPON



7041 E. 10th St., Indpls., Ind. • 357-8775



**CARPET CARE**

**U.S.A.**



Ask About Our

**HOLIDAY  
SPECIALS**

At Carpet Care U.S.A.

WE OFFER

Quality and Professional Floor Care Services at Affordable Rates.

We Clean and Maintain Carpet and Tile Floors for Businesses, Churches (Holy Cross & St. Plunk), Schools and Residences

**MAY WE BE OF SERVICE TO YOU? — CALL FOR FREE CONSULTATIONS**

Good thru 12/31/91 • 22lbs turkey given to customers for a full house cleaning! (or donated to charity of their choice!)

— "Specializing in Serving The Needs Of The Catholic Community" —

**CARPET CARE USA**

☆☆☆ 636-2505 ☆☆☆

— St. Vincent de Paul Society —



**SPECIAL APPEAL**

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

EVERY DOLLAR DONATED WILL BE USED FOR FOOD

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

☐ \$5 ☐ \$10 ☐ \$25 ☐ \$50 ☐ \$100 ☐ My Food  
Donation is \_\_\_\_\_

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

MAKE CHECK PAYABLE AND MAIL TO:  
St. Vincent de Paul Society  
P.O. Box 19133  
Indianapolis, Indiana 46219

Your Donation is a  
Charitable Contribution for Tax Purposes



## THIRD SUNDAY OF ADVENT

## The Sunday Readings

Sunday, December 15, 1991

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

by Fr. Owen F. Campton

This weekend's first scriptural reading is from the Book of Zephaniah, a prophet rarely quoted in the liturgy but an important voice for God in the history of salvation.

Few facts are known about this prophet. He does identify himself as a kinsman of Hezekiah, presumably King Hezekiah. If that interpretation is correct, it means that Zephaniah is the only one of the great recorded Hebrew prophets to have been of royal blood, and perhaps it answers the question of why he may have had access to some higher circles of his society and why he was aware of some developments.

All was not well with God's people at the time. As was often the case, political expediency led Jewish leaders to toy with foreign alliances and contacts, bringing the country into touch with paganism. As foreigners arrived, they brought their gods. It was a situation the prophets detested. Among those neighboring powers with whom the Hebrew kingdoms flirted politically was Babylon. In the end, that association would mean doom for many of God's people. Zephaniah was certainly not alone in warning the people of the consequences of such evil relationships, but his warn-



ings are in print, and they were definitely direct, frank and straightforward.

This weekend's reading was among the warnings surely, but it was one of the happier promises of Zephaniah to his people. If they continued to deal with pagans, they would pay the price. However, God would never forsake them. In the end, in acknowledgement of their own renewed devotion, God would bless and reward his people.

Thus, this reading, speaking as it does of that brighter day of reward and vindication, is brilliantly happy in its excitement and prediction of joy.

The Epistle to the Philippians furnishes the second reading for the Liturgy of the Word of this weekend. Originally, Philippi had been a Greek city. It was named in honor of the father of Alexander the Great. But by the time of the last half of the first century, it was decidedly a Roman city, militarily and geographically important to the well-being of the empire. This epistle was written to Christians living there.

Philippians has its moments of great eloquence, and the verses in this reading surely stand within one of those moments. Powerful and colorful is this reading celebrating the Lord in human life. Specifically, it rejoices in the union between the Lord and anyone who truly loves him. When anyone genuinely accepts the Lord, identifies with him, and turns to him in prayer, then all will be in order and at peace. There will be nothing to fear.

St. Luke's Gospel is the source of this weekend's Gospel reading. The Third

## Daily Readings

<p>Monday, December 16 Advent weekday Numbers 24:2-7, 15-17 Psalms 25:4-9 Matthew 21:23-27</p> <p>Tuesday, December 17 Advent weekday Genesis 49:2, 8-10 Psalms 72:3-4, 7-8, 17 Matthew 1:1-17</p> <p>Wednesday, December 18 Advent weekday Jeremiah 23:5-8 Psalms 72:1, 12-13, 18-19 Matthew 1:18-24</p>	<p>Thursday, December 19 Advent weekday Judges 13:2-7, 24-25 Psalms 71:3-6, 16-17 Luke 1:5-25</p> <p>Friday, December 20 Advent weekday Isaiah 7:10-14 Psalms 24:1-6 Luke 1:26-38</p> <p>Saturday, December 21 Peter Canisius, priest and doctor Song of Solomon 2:8-14 or Zephaniah 3:14-18 Psalms 33:2-3, 11-12, 20-21 Luke 1:39-45 or Luke 1:46-56</p>
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Gospel is stark in its call to conversion. Surely this reading is in that call. The principal figure of the reading is John the Baptist, who reminds his audience that he merely precedes a greater figure. John, in the story, attracts many. His message is clear: Love God, be charitable to the needy, be honest and just.

Those approaching God want the consolation of sensing God's presence with them. John reminds them that that presence occurs only when a person lives devoutly and obeys God's law, the law of love and justice in dealings with others.

## Reflection

The Epistle to the Philippians supplies the Entrance Antiphon for this liturgy, "Rejoice in the Lord always!" (Philippians 4:4), and is an ancient call to celebration.

Zephaniah's reading reminds us that troubles may surround us, and we may worry, but God always will remember us, and in the end he will reward us.

The liturgy surely anticipates the eternal

reward of heaven. Experiencing Jesus in that heavenly environment is one of the great longings of Advent. But the message also is that there is happiness and calmness in the midst of difficulty awaiting us here on earth. The reading calls upon us to link ourselves absolutely and unendingly with Jesus. Realize his love for us. Know his salvation. Find his presence in prayer and in the sacraments. Then turn to him in humility for relief in all difficulties.

St. Luke's Gospel, repeating St. John the Baptist, reminds us that to unite ourselves with Jesus, we must do more than merely follow the impulse of proclaiming his goodness and divinity after hearing of his great love and mercy. Christianity is nothing if it rests upon lip-service. Instead, it asks commitment. We must convert. We must change ourselves and turn ourselves to God. That too is more than a vague general impression. It means to live justly and honorably. It means to love others actively, caring for others in their needs, using our own resources to assist others.

## THE POPE TEACHES

## Prophecies foretell New Covenant

by Pope John Paul II

Remarks at audience December 4

The mystery of the church as a "sacrament of union with God" (cf. "Lumen Gentium," 1) was prefigured in the Old Testament in the image of marriage used by the prophets to describe God's relationship with the people of Israel.

This marriage image foreshadowed the spousal relationship between Christ and his church, the new Israel, that would be brought about in the New Covenant.

Although the prophets Hosea, Jeremiah and Ezekiel use the image of an unfaithful wife to describe Israel's infidelity to the covenant (cf. Hosea 2:4; Jeremiah 3:20; Ezekiel 16:15), they also insist on God's unending fidelity and his readiness to forgive and restore his repentant spouse (cf. Hosea 2:21-2; Isaiah 54:7-8).

These prophecies have a universal value and must be read in the light of the new and eternal covenant which they foretold (cf. Jeremiah 31:33; Ezekiel 11:19-20).

The fulfillment of the Old Testament

prophecies began with Mary's obedient acceptance of God's plan for the incarnation of his son. As the words of the Magnificat reveal, Mary was a faithful daughter of Israel who desired to give herself completely to her divine spouse.

In the mystery of the Incarnation, Mary remained a virgin, consecrated to God while becoming the mother of God's only son. Mary's docility to God's will was thus the beginning of the New Covenant, in which Christ, the divine spouse, unites all mankind to himself and invites all people to become members of his church.

At the Incarnation, Mary, as virgin and mother, became a figure or type of the church. The Second Vatican Council observes that "in the mystery of the church, which is also called mother and virgin, the Blessed Virgin Mary stands out in eminent and singular fashion as the exemplar of both virginity and motherhood" ("Lumen Gentium," 63). At the dawn of the New Covenant, then the ancient prophecies received their fulfillment in Mary and in the church, of which Mary is the model and most outstanding member.

## MY JOURNEY TO GOD

## Gift of Our Future

Wonder of wonders  
In mystery lies  
Angels surround him  
Breathing soft sighs  
Our Savior is born  
In lowly manger  
Mary and Joseph  
Guard him from danger  
Shepherds and animals  
Bend near with care  
Filling with love  
The stable so bare  
Prophets foretold him  
Far-flung and wise  
Innocence named him  
A baby's sweet cries  
Wonder of wonders  
Essence of love  
Gift of our future  
From heaven above

—by K. Lejeune Buehler

(A member of St. Joan of Arc Parish, K. Lejeune Buehler resides in Indianapolis.)



For quality home improvement we're the ones to call...

REMODEL  
A  
KITCHEN

CUSTOM  
BATHROOM  
REMODELING

ADD  
A  
GARAGE

**HQ Builders**  
CUSTOM HOMES / REMODELERS

WE PUT QUALITY INTO YOUR CONSTRUCTION NEEDS

**John Galm**  
(Member of St. Pius)

317-823-8590 or  
317-783-7153

Archdiocese

Parish

Catholic School  
Catholic Community  
Foundation, Inc.  
Catholic Agency

PLANNING TO MAKE A CHARITABLE GIFT  
BY THE END OF THE YEAR?

CONSIDER KEEPING IT IN THE FAMILY...  
OF YOUR FAITH.

CALL FOR ASSISTANCE AND INFORMATION:  
Sandra Behringer, Associate Director of Development  
236-1428 or 1-800-382-9836

# Entertainment

VIEWING WITH ARNOLD

## 'Black Robe' examines early missionary efforts

by James W. Arnold

Almost four centuries ago, Catholic missionaries from Europe spread into the New World behind the flags of France and Spain and became part of one of history's great and (eventually) tragic encounters—a determined, often ruthless and bloody clash with the only dimly understood cultures of vast native American nations already living in North and South America.

Like the European way of looking at the world, the goal of Catholic missionaries has seldom been second-guessed (at least not by us) until fairly recently. But awareness of other viewpoints seems to be peaking as the 500-year Columbus anniversary approaches.

This is the context for *'Black Robe'*, an awesome Canadian-Australian co-production that describes the European-Indian conflict in miniature, with compassion for all sides. Its story sends one young, inexperienced French Jesuit in 1634 on a life-threatening mission 1,500 miles by canoe into the Quebec wilderness.

His faith is that salvation is more important than any suffering, and that for "savages," especially it depends on embracing the Christian God. His experiences will shake that faith somewhat, and perhaps rattle a few contemporary Catholics with similar world-views.

"Black Robe" has echoes of "The Mission" as well as "Dances With Wolves." All three are visually gorgeous, epic adventures with cruelty and violence to match their historical periods. In "Wolves," the Indians are good and bad but mostly sympathetic; the whites are



bad, and the white hero is actually converted to the native side. In "The Mission," heroic Jesuits convert the Indians, but both are betrayed by European greed and politics.

In this tale, based by Brian Moore on his 1985 novel, the conflict is between the Indians' stubborn reverence for their world and the Jesuits' for the next. In the end, the heroic priest can no longer quite believe that his noble friend, Chomina, will lie "forever in the outer darkness." He begins to see that the necessary goal is not to convert but to love.

His passage is agonizing. The priest, Paul Laforegue (played by Canadian Lothaire Bluteau), the Christ figure of "Jesus of Montreal" is devout and brave. He perseveres through enormous pain. Yet he's somewhat humorless, tempted and disturbed by the Indians' open sexuality, an austere, intellectual French aristocrat, laboring to "save" people he considers barbarians.

Moore (now 70) is a prolific and probing Irish-born Canadian ("Catholics," "Ginger Coffee," "The Lonely Passion of Judith Hearne"). His work often deals with agonizing crises of faith and action. Here his tale is filmed by a director with the same inclinations, the Australian Bruce Beresford ("Driving Miss Daisy," "Tender Mercies").

The issue is whether, with the help of four centuries of hindsight, Laforegue's enterprise was wise. Did the natives or the church benefit? Book and film suggest, not implying the Indians' state of natural goodness and respect for creation, as well as the earthly obligation that awaits them after their conversion.

And if this is the classic case of futility, in which one culture insists on imposing itself on another, has the church learned anything from the experience? Especially now, in the 20th century, when a largely Anglo, middle-class American church faces a rising population of Hispanics and poor non-whites?



**'BLACK ROBE' SCENE**—An Algonquin Indian and the Algonquin Indian Chief Chomina, who is portrayed by August Schellenberg (center), watch as Jesuit missionary Father Paul Laforegue, played by actor Lothaire Bluteau, shows them how to communicate in writing during a scene from the movie "Black Robe." A Canadian Jesuit said the story of the Society of Jesus missionary is based largely on the life of Jesuit Father Noel Chabanel. (CNS photo from The Samuels' Goldwyn Company)

Laforegue is accompanied by a young layman, Daniel (Aden Young), and a group of friendly mercenary Algonquians, including their tough but honest leader, Chomina, his wife and children. The trip is magnificently cinematic, in late fall and early winter through scenic, mountainous Quebec river country, hardly changed in the centuries since, that suggest the beauty of unspoiled nature.

The French and Indians alternately impress, frighten and amuse each other, but little real communication occurs. Through subtitles, we learn that both races, with good reason, consider the other to be dangerous, foolish and inferior.

Movies do scenery well, but theology discussions are rarely profound. Told that Indian beliefs are "childish," Daniel wonders, "Are Indian beliefs harder to believe than a paradise where we all sit on clouds and look at God?"

The Indians wonder if there will be tobacco or women in paradise. Laforegue tells them, "You will be happy with God," but they still fear that Christian paradise will be fit only for Jesuits.

All these questions take on urgency as they're brutally captured and face terror and death from hostile Indians (a harrowing but grimly beautiful sequence). By the time Laforegue reaches the Huron mission,

a lonely survivor, and is besieged by natives hoping to be baptized so they can be cured of a deadly fever, he has begun to feel his way toward a new understanding of his faith.

In the end, "Black Robe" graphically reminds us of the heroism of the Jesuit missionaries, as well as hard questions about Christian attitudes toward non-believers and the problems of contaminating the treasure of faith with cultural biases and non-essentials.

(Violence, sexual situations; satisfactory for adults.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

The Double Life of Veronique .... A-III  
 Highlander 2: The Quickening .... A-III  
 Let Him Have It ..... A-III  
 Pin ..... A-III  
 Star Trek VI ..... A-III  
 The Undiscovered Country ..... A-II  
 Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the \* before the title.

## 'Only God can make a tree,' so Discovery films them

by Henry Herx  
 Catholic News Service

Take a break from the holiday rush by relaxing with "In Celebration of Trees," a nature documentary airing Monday, Dec. 16, from 9 p.m. to 10 p.m. on the Discovery cable channel. It will be repeated later in the week. (Check local listings to verify program date and time.)

The hour provides a leisurely tour of the country's remaining wooded areas, where the beauty and harmony of nature have managed to survive civilization.

The point of the program is to expand upon simply appreciating the natural beauty of the tree by also realizing the critically vital function of the forest as habitat for wildlife and source of fresh air for humans.

The sparse narration touches on the role of forests in

replenishing the earth's atmosphere and the sorry depletion of our country's woodlands. We learn, for instance, that less than 6 percent of the forests that were here when the European settlers arrived 400 years ago still survive today.

For the most part, however, the documentary is content to capture the natural splendor of woods from the Appalachians to the Rockies and from the Everglades to the Pacific Northwest.

A sight not to be missed is in California, where stands a gnarled bristlecone pine tree that is over 4,000 years old. Known as Methuselah, the tree is older than the Sphinx of Egypt and is believed to be the oldest living thing on earth.

There are plenty of other impressive sights in this impressionistic nature outing. Except for a visit to the local park, it is the next best thing for city dwellers to experience the woods' natural rhythm of life.

Beautifully photographed by director Al Giddings, a man who made his reputation as an underwater cameraman, the program fills the viewer with respect for the tree as one of nature's wonders and appreciation for its many roles as a human resource.

Without insisting on its ecological message, the program is all the more persuasive in convincing the viewer of the need for conservation.

Thanks to Joyce Kilmer, we all know that only God can make a tree. To this, the program adds that trees not only refresh the air but also refresh the human spirit.

### TV Programs of Note

Friday, Dec. 13, 10-11 p.m. (CBS) "John Denver's Cowboys, Indians & Christmas." In this concert from Fort Belknap, Mont., Denver sings and also visits the area's Native Americans to learn about their art and culture, their modern-day lives as cowboys, and their Christmas traditions. (Will not appear on WISH-TV.)

Monday, Dec. 16, 9-11 p.m. (PBS) "Antony and Cleopatra from the Lyric Opera of Chicago." The first telecast of Samuel Barber's revised version of his 1966 opera based on Shakespeare's play with soprano Catherine Malitano and bass-baritone Richard Cowan in the title roles.

### Videos

1991 CNS Graphics

#### Recent top rentals

- |                                      |               |
|--------------------------------------|---------------|
| 1. Backdraft                         | A-III (R)     |
| 2. What About Bob?                   | A-II (PG)     |
| 3. The Silence of the Lambs          | A-IV (R)      |
| 4. Robin Hood: Prince of Thieves     | A-II (PG-13)  |
| 5. Out for Justice                   | O (R)         |
| 6. Class Action                      | A-III (R)     |
| 7. Hudson Hawk                       | A-III (R)     |
| 8. F/X 2: The Deadly Art of Illusion | A-III (PG-13) |
| 9. A Rage in Harlem                  | O (R)         |
| 10. V.I. Warshawski                  | A-III (R)     |

Reprinted with permission of Variety

Top 10

For video reviews

Call 1-900-PREVIEW  
 150 lat minutes, 75¢/min. minute

## QUESTION CORNER

# Child can be baptized

by Fr. John Dietzen

**Q** I converted to the Catholic faith last Easter. At 40 years of age I feel on top of the world.

I have been dating a divorced Catholic for over two years, and love him very much. Now I find out I'm pregnant.

Abortion is out, even though I'm high-risk because of my age. I cannot marry the baby's father since I would be unable to receive Communion. However, if we don't marry, how will this affect the baby?

Will it be possible to have the baby baptized into the church? I don't want an illegitimate child, yet I don't want to lose the opportunity for Communion which is very important to me. Can you help? I'm very confused. (Kansas)



**A** You have some big concerns that will require much wisdom, faith and courage to deal with. But it sounds as if you have your feet on solid ground.

Perhaps I can help you resolve at least one problem. It is definitely possible for your child to be baptized in the Catholic Church, even though you and your friend are not married.

## FAMILY TALK

## Maintaining weight means altering lifestyle

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** I have no trouble taking pounds off. My problem is that I put them back on. Everything goes well until I overeat a few times and gradually give up. I want to lose weight again, but this time stay slim and trim. (Pennsylvania)

**Answer:** The key to successful and permanent weight loss is *you*, not the diet or plan. You must take charge of your life.

My program is called *Weight No-More*. Two factors are stressed. More than just your diet, you need to change your lifestyle. A crash diet may work temporarily, but unless you make permanent changes in eating and exercise patterns, you are likely to revert to your old ways.

Go slow, and select a diet you can live with.

The second factor is daily motivation. Changing your lifestyle can be difficult, especially in a society committed to the good life. You need to take one day at a time, with daily reporting and stats, plus a regular reward for doing well.

*Weight No-More* has five components that work together: choosing, avoiding, exercising, charting and imaging.

Choose your diet. Select something you can live with. It might be as simple as no second helpings. The most popular diet that one can learn to live with and enjoy is the series of "Calorie Exchange" diets.

Avoid the garbage. You would do well to omit foods with refined sugar and fatty foods. Eliminate all candy, desserts, sugar snacks, fried foods, and potato chips.

Substitute fresh fruits and veggies to snack on. Refined sugar gives empty calories with no nutritional value.

Include an aerobic exercise. No weight loss program can be successful without exercise. The fact that exercise burns calories is not half so important as that regular exercise changes what your body does with the food you eat. Instead of storing it in fat, it builds muscle. Exercise daily for 20 minutes with an aerobic activity. These exercises stretch your heart and lungs, not just your muscles. They include brisk walking, climbing stairs, jogging, running, swimming, bicycling, exercising and handball. You will know you are getting the necessary aerobic effect when your breathing pattern changes. Go slowly in the beginning. If you have been sedentary, check with your physician first.

Choosing your eating and exercise plan is one thing. Doing it is another. Motivation can be enhanced by charting and guided imagery. Chart your successes. Focus on your planned changes in behavior. Keep a chart in the kitchen where you can give yourself credit each night for the big three: following your diet; avoiding the garbage; and doing your exercise. Count your credits, not your stumbles. Add up your points and give yourself some small rewards.

Guided imagery is a combination of relaxation and modern advertising. Associate your new eating and exercise plan with highly attractive symbols. Use all five senses to describe the situations. Put a message on tape so you can play it over and over. For example, "I resolve to eat only nutritious foods and to take delight in my will power and strength of character as I avoid fat and sugary snacks." Another taped message might be: "I see myself walking briskly along a wooded path, feeling renewed vigor with each breath, putting myself in harmony with nature, looking forward to a new and trimmer body."

Good luck with the new person you can become!  
(Address questions to The Kennys, 219 W. Harrison, Roseland, Ind. 47378.)

© 1991 by Catholic News Service

Both canon law and the Introduction to the Rite of Baptism insist that a priest cannot lawfully baptize a child unless he has some solidly founded hope that the baby will be raised properly as a member of the Catholic religion (Canon 868). Normally this requires at least that one of the parents is a practicing Catholic. It does not automatically require that the child be living with two parents.

In other words, if a priest is persuaded that the faith commitment and practice of a single parent is sufficient for this reasonable hope that the child will be nourished and raised in the Catholic religion, there is no reason the child cannot be baptized.

In fact, this is not at all unique. Children of single parents are often baptized in this type of situation. It would of course be valuable, for this among other reasons, to establish your membership and attendance in a parish, if you haven't done so already. Check on the pre-baptism requirements in your parish, and talk to a priest as the time approaches and ask his guidance.

**Q** Our discussion group was talking about lay people now leading many activities, including prayers in our parish. What about Benediction?

Some said a eucharistic minister can officiate at Benediction, and others said not. Who is right? (Indiana)

**A** According to the Ritual for Exposition of the Blessed Sacrament, the ordinary minister of this ceremony is a priest or deacon.

Before the end of adoration, the priest or deacon blesses the people with the sacrament and places it back into the tabernacle.

If there is no deacon or priest, or if they are for some good reason unable to officiate, the following persons may expose and repose the holy Eucharist for public adoration.

► An acolyte, that is one who has been installed in this role by the church, not simply an altar server.

► A "special minister of Communion."

► A member of a religious community or of a lay association of men and women devoted to eucharistic adoration, if this individual has been appointed by the local bishop.

These three groups may open the tabernacle and place the ciborium on the altar or place the host in the monstrance. At the end of adoration time, they replace the blessed sacrament in the tabernacle. They should not, however, give the blessing with the sacrament ("Holy Communion and Worship of the Eucharist! Outside Mass" n. 91).

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

© 1991 by Catholic News Service

**AUTO ACCIDENT?**

**PHILLIP STEWART**

Attorney at Law

"We Fight To Win!"

**800-333-4344**

— CALL TODAY FOR A FREE INFO PACKET —

\*\*\*\*\*

**WET BASEMENT and CRAWLSPACE??**

**Dry Up Your Basement FOREVER!!!**

Over Twenty Years Experience

References Furnished

"LIFETIME GUARANTEE"

State-Wide Service

**PATTERSON WATERPROOFING**

CALL COLLECT 881-6198

\*\*\*\*\*

**"Our Italian Family Cookbook"**

**SAL SAYS:**

"Our Italian Family Cookbook contains over 200 authentic, easy to prepare recipes, handed down thru the generations of our family and friends."

"Our Italian Family Cookbook" makes a GREAT Christmas gift.

Our Italian Family Cookbook.....	\$9.95
Indiana Sales Tax.....	.50
Shipping and Handling.....	2.50
<b>Total per Cookbook</b>	<b>\$12.95</b>

**FOR ADDITIONAL INFORMATION CALL: 255-1951**

"Our Italian Family Cookbook" will be shipped directly to your home, just allow 4 to 6 weeks for delivery.

**PLEASE MAKE YOUR CHECK OR MONEY ORDER PAYABLE TO:**

**"Our Italian Cookbook"**

6118 N. Crittenden, Indianapolis, IN 46220

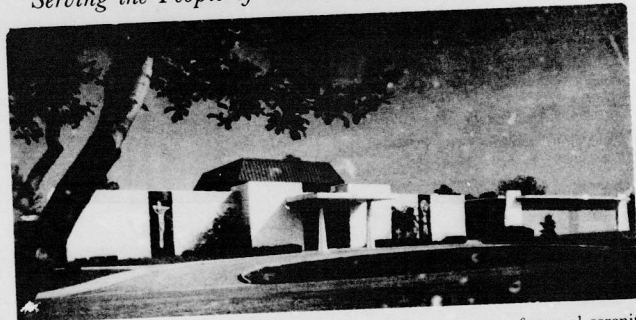
NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

MASTERCARD VISA

## "Serving the People of the Archdiocese of Indianapolis"



**CALVARY CHAPEL MAUSOLEUM** is an enduring structure of eternal serenity that inspires devotion and prayer to all who visit. Calvary Mausoleum provides the Catholic community with the option of above-ground entombment as an alternative to ground burial.

## Catholic Cemeteries

435 West Troy Avenue  
Indianapolis, Indiana 46225  
(at Troy Avenue and Bluff Road)

784-4439

☐ I would like more information concerning mausoleum entombment.

☐ I am interested in receiving my FREE FAMILY PORTFOLIO RECORD FILE

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

TELEPHONE ( ) \_\_\_\_\_



# 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 13

St. Monica Singles will hold a *Felic Navidad* celebration with free buffet 4-8 p.m. at El Torito, Michigan Rd. at 86th St.

Kevin Barry Division 73. Ancient Order of Hibernians will hold its annual Christmas Party at 8 p.m. at St. Paul's Neri Parish, 550 N. Rural St. Irish American entertainment \$2 cost.

## December 13-17

Father Kenneth Roberts will present Five Days of Renewal on "Behold Us Lord" at St. Charles Borromeo Parish, 2222 E. Third St., Bloomington.

## December 14

Brebeuf Preparatory School will hold an Entrance Exam from 9 a.m.-12 noon. Call 317-872-7050.

Catholic Widowed Organization (CWO) will hold a Christmas Party at 4 p.m. at Ramada Inn, 1465 at Emerson Ave. ext.

St. Monica Parish, 6131 N. Michigan Rd. will hold a Cookie Walk from 8:30 a.m.-1:30 p.m. Large box assorted Christmas cookies \$5.

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

St. Pat Benson will speak on "Making Time for God" at 10:15 a.m. at Christ the King Parish Resource Center, 5858 N. Crittenden Ave.

The Adult Catechetical Team of Christ the King Parish, 1827 Kessler Blvd. E. Dr. concludes its Advent series with Fr. Martin Peter speaking on "Peace in Our World" from 7-8:30 p.m.

Separated, Divorced and Remarried Catholics (SDRC) will shop and eat dinner in McManera. Call 317-852-8774 for details.

## December 15

The Allison and Shokley Mansions at Marian College will be included on a Historic Holiday Homes Tour from 12 noon-7 p.m. Tickets available at the door.

Separated, Divorced and Remarried Catholics (SDRC) will attend a Christmas play at Lakeview Christian Church. Call 317-852-8774.

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8000 Raikie Rd., 8:45 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.

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

## December 16

Separated, Divorced and Re-

married Catholics (SDRC) will meet for a program on "Planning for a Positive 1992" at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.

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

Franciscan Sister Diane Jamison will present an Advent *Lectio Divina* program for women religious at 6:30 p.m. at Fatima Retreat House, 5383 E. 56th St. Call 317-545-7681 for details.

A Candlelight Evening Prayer Service on the theme of *Las Posadas*, featuring music of Taizé, will be held at 7:30 p.m. at St. Paul the Apostle Parish, Greencastle.

The Young Widowed Group will hold a Christmas Party at 7 p.m. at St. Matthew Parish, 4100 E. 56th St. Women bring 2-3 dozen cookies, men bring soft drinks, etc. Call Tom Pruden 317-283-2353 if you need transportation.

## December 17

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

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-7517.

An introductory Centering Prayer Workshop will be held from 7-9 p.m. at Terre Haute Deane Center. Registration due Dec. 16.

## December 18

The Catholic Widowed Organization (CWO) will meet at 7:30 p.m. at the Catholic Center Assembly Hall for a Christmas Party. New members meet at 7 p.m.

## December 19

An hour of prayer before the Blessed Sacrament will begin at 7 p.m. in St. Francis Hospital Chapel, Beech Grove. Everyone welcome.



The Divorce and Beyond recovery program continues at 7 p.m. at the Catholic Center, 1400 N. Meridian St.

Advent Evenings of Reflection conclude at 7 p.m. at Beech Grove Benedictine Center.

## December 20

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics age 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

Catholic Charismatic Renewal of Central Indiana will hold a City-Wide Prayer Meeting at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.

N. Meridian St. Teaching healing prayers.

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.

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

## December 21

Catholic Alumni Club (CAC) will visit Center Pointe Prairie (Candlelight Walk). Meet at 9:00 AM Autumn Woods Dr. Apt. 2 B at 6 p.m. Call 317-842-0895 for details.

(Continued on page 15)

## Catholic Charismatic Renewal of Central Indiana

### PRAYER MEETING, TEACHING AND HEALING PRAYERS

(Each 3rd Friday of month)

Date: December 20, 1991

Catholic Center  
1400 N. Meridian St.  
Indianapolis, IN 46202

Healing and Teaching by Jack and Sue Elsaesser  
Presentation Ministries  
Fatima Retreat House Call — 317-545-7861



## Indy Sports Cards Unlimited



Avoid the Mall! We Have It All!  
Over 500,000 Cards in Stock — BUY — SELL

Baseball, Basketball, Football, Hockey, Racing Non-Sports Cards  
• Collectibles • Comics • Memorabilia • Coins • Political Items  
I.U., N.D., Purdue, NBA and NFL  
Gift Items, Larry Bird Memorabilia, Lemieux, Namath Collections

Visa MasterCard

577-4271

M-F, 10-6; Sat., 10-6; Sun., 11-6  
5707 E. 71st Street, Indpls., Ind. (Just off 465 North & State Rd. 37 South)

## SPRING PILGRIMAGE:

FATIMA — LOURDES

Celebrating the 75th Anniversary of Mary's Apparition at Fatima

VISIT — Portugal: Fatima (3 days)

France: Lourdes (3 days)

Spain: Home of Ignatius Loyola

Convent of Theresa of Avila

Zaragoza: a famous Spanish Marian Shrine

Madrid & more!

COST: \$2,155 PER PERSON BASED ON DBL. OCC., \$2,550 FOR A SGL. OCC.

DATES: March 12-March 22

EXTENSION: March 23-27

EXTENSION: Toledo, Granada, Cordoba, Seville, return to Madrid for departure

COST: \$373 per person based on dbl. occ., \$552 for a sgl. occ.

SPONSOR: St. Charles Borromeo

Fr. Ron Ashmore, Spiritual Director  
Mr. Jerry Moorman, Tour Coordinator  
2222 East 3rd Street  
Bloomington, Indiana 47401

DEADLINE: January 6

PAYMENTS: \$500 down by January 6, 1992

BALANCE: due by February 6, 1992

FOR MORE INFORMATION: LANA HERSHMAN, DIAMOND TRAVEL, 812-339-5000

## River's Edge Hotel

The River's Edge Hotel offers the following services and facilities for the comfort and convenience of our guests.

- 152 guest rooms (king, queen and standard sizes)
- 2 two-room suites
- Conference and meeting rooms
- Free Local Calls
- Free Showtime and Cable
- In room 1st turn movies
- Outside swimming pool
- Game room

- Easy access to Interstate 65 just off exit ramp #2
- Two minutes from Louisville
- 342 Eastern Boulevard  
Clarksville, Indiana 47129

812-282-7511 / 1-800-876-8638



We wish to take this opportunity to thank our advertisers for their continued patronage. Their advertising dollar helps negate rising costs of publication. Think of them first when you're looking for quality products or services.



## OUTLET STORE

OPEN DAILY!  
M-F 10-6 • SAT 9-3  
After Thanksgiving  
Open 10-6 Everynight  
11:50 on Saturday

(Located on the Eastside  
Just North of I-70)

32ND & SHADELAND

10% OFF  
any purchase of  
\$20.00 or more.  
LOGO 7  
Not valid with any other specials  
and cannot be combined with other  
discounts. Good thru 12/31/91

## The Store Full of Christmas Gifts!

AMERICA'S LEADING SPORTSWEAR MANUFACTURER  
More Off Retail, EVERYDAY! We offer first quality merchandise at discounted prices.



T-Shirts  
from  
\$2.99

Sweats  
from  
\$5.99



All Sizes Available. Youth Sizes Available. All items subject to change without notice. See store for details.

# Synod sees opportunity, challenge in Europe

by Cindy Wooden  
Catholic News Service

VATICAN CITY—Evanglizing Europe requires ecumenical cooperation, sharing resources and facing up to the fact that the end of communism did not mark the end of challenges to Christianity on the continent, said members of the special Synod of Bishops on Europe.

Some 120 members of the synod took advantage of the eight minutes allotted for individual speeches Nov. 29-Dec. 6 before breaking into small groups to discuss a proposed statement to be issued Dec. 14, at the end of the synod.

The speeches were summarized for synod members Dec. 7 by Cardinal Camillo Ruini, papal vicar of Rome and recording secretary of the synod.

Cardinal Ruini said many speakers cautioned against an "excessive optimism" after the fall of the communist regime in Eastern Europe.

Bishops from former communist countries told the synod of ethnic and ecumenical tensions, a lack of resources for training priests and laity and psychological and moral wounds left by generations of totalitarian rule.

Ukrainian rite Bishop Sofron Dmyterko of Stanislaviv said Dec. 6 that the Catholic-Orthodox tensions in Eastern Europe, cited by several bishops, Vatican officials and an Orthodox "fraternal delegate" to the synod, are not surprising.

"Intolerance is a residue Marxist ideology has left in the minds of its subjects," he said. "To deal with this evil we need a lengthy spiritual Christian therapy and a purely human dialogue."

People on both sides of the old Iron Curtain feel an emptiness that can be expressed as "a thirst for religion," but the vacuum leads many to search for fulfillment through materialism, Cardinal Ruini said.

Belgian Cardinal Godfried Danneels told the synod Dec. 4 that European Christians are marked by a "crude religiosity," a superficial church membership that lacks real influence in a Christian's daily life.

In some ways the collapse of communism in the East and the consumer cultures of the West have led to a widespread belief in freedom as an absolute value, the summary said. Values such as respect for life and love of neighbor are not influencing the exercise of that freedom.

In its evangelization efforts, the summary said, the church must teach people why true freedom means.

Getting to the "essence" of "the new evangelization of Europe," the summary said the aim is not to preach a "new Gospel," nor simply a message of justice and peace. "It is necessary to announce the person of Christ."

In his Dec. 2 speech to the synod, Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, said evangelization is the biggest task facing the church, by that God is not getting enough emphasis in church programs.

"The church speaks too much about herself, polishing her own structures, with the consequence that God doesn't shine through enough," he said.

Other synod members speaking the same day said men and women today are "hungry for God," but are not attracted by abstract church statements or by competition between churches.

"We all talk too much like doctors of the law. We need to rediscover the message of evangelical simplicity," said Archbishop Joseph Ruffini of Rouen, France. "We need to give witness to unity and peace—that's much better than words."

Auxiliary Bishop Norbert Werbs of Schwerin, Germany, said Dec. 3 that effective evangelization requires the church to continually ask itself if it is being faithful to the spirit of the Gospel and the New Testament proscription against burdening believers with unnecessary laws.

He said the church should review its ban on artificial birth control, its exclusive reliance on men for positions of authority, its treatment of divorced and remarried Catholics and the lack of consultation among the laity when appointing bishops.

Several bishops, most of whom are from Eastern Europe, said they looked forward to the publication of the universal catechism being written by a Vatican-appointed commission. As Archbishop Istvan Seregely of Eger, Hungary, put it:

Catholics want the catechism so they will have "sound Catholic theology" and "not a collection of opinions."

Cardinal Ruini's summary also said evangelization should reach the cultures of Europe. The starting point is individual conversion, but Catholic laity must use their faith and their talents in the media, in politics and other fields to bring Christian values to European cultures.

Byzantine-rite Bishop Jan Hlirka of Presov, Czechoslovakia, said the collapse of communism marked an end to the experiment of building a world without God. But now, he warned, "there's the totalitarianism of the dollar," which entrenches poverty. The church needs to bring a more Christian spirit to economic and political spheres.

When Pope John Paul II called for the synod in the spring of 1990, he said it would be an opportunity for bishops from Eastern and Western Europe to explain the experiences of their churches, offer help where possible and ask for assistance where needed.

"Communication and an exchange of gifts" between local churches is essential in a church which is not "international, but supernatural," the summary said.

Bishops from Eastern Europe asked for Western assistance in building churches, printing books and training priests. Western bishops said their people could learn from the strength of faith that kept Catholicism alive despite communist repression.

Other forms of sharing were also called for.

"This synod must turn to tangible things. It must be a synod of visible communion" with the poorest in Europe, said Portuguese Bishop Antonio Marcelino of Vetro.

Cardinal Cahal Daly of Armagh, Northern Ireland, said one of the greatest obstacles to evangelization in Europe is the widening gap between rich and poor individuals, regions and countries.

The practical benefits and moral requirements of Christianity were mentioned repeatedly in the synod, by Catholic members and by the 10 Anglican, Orthodox and Protestant leaders participating as fraternal delegates.

The absence of five Orthodox churches invited by the pope to participate in the synod showed there are serious challenges to Christianity on the continent. The Orthodox churches of Russia, Bulgaria, Romania, Serbia and Greece declined the invitations, citing Catholic-Orthodox disputes over property and claiming there are extensive efforts to convert Orthodox believers to Catholicism in traditionally Orthodox territories.

The 10 fraternal delegates who attended the synod spoke frankly of the new ecumenical tensions, but reaffirmed their church's commitments to dialogue.

Cardinal Ruini summed up the speeches as saying, "even if we have not yet reached a true unity, we need to give the world a strong witness of truth and fraternal Christian charity."

**American Heart Association**  
WE'RE FIGHTING FOR YOUR LIFE  
THE AMERICAN HEART ASSOCIATION  
MEMORIAL PROGRAM



**HOLIDAY GIFTS?**

**ZOO BOOK**  
FOOD & FUN  
Something for Everyone

**A great gift idea.**  
For more information call:  
872-WILD

If you or someone you know has ARTHRITIS, you or the person you know should be wearing Xtra Depth shoes.



**ECKSTEIN SHOE STORE**  
620 Main Street  
Beech Grove, Indiana

**317-786-7086**  
— HOURS —  
Mon.-Fri. 9 AM-6 PM  
Sat. 9 AM-4 PM

PERSONALIZED FITTINGS  
YOUR COMFORT STORE

*Handwritten signature*  
Come in for a free professional fitting.

**BEAUTY UNDER GLASS.**



Fontanini Glitterdomes™ are a new dimension in holiday decorating by Roman, Inc. They showcase handpainted Fontanini figures from Italy in clear glass on solid wood bases. A gentle shake, and shimmering clouds of glitter swirl and settle. Fontanini Glitterdomes™ are available in many styles: musical, lighted, revolving. Come see the whole collection, from \$35.00-\$95.00.

**THE VILLAGE DOVE**  
Serving the Christian Family  
Religious Goods and Books  
Mon.-Thurs. 10:00 AM-5:00 PM  
Thurs. & Fri. 10:00 AM-6:30 PM  
Sat. 10:00 AM-5:00 PM  
Philly at Free Parking  
1990 Roman, Inc. 607369

## Active List Continued

(Continued from page 14)  
December 22

Secular Franciscans will meet at 3 p.m. at Sacred Heart Parish chapel, 1530 Union St. Franciscan Rosary recited 2:30 p.m. during Marian Devotions. Business meeting and refreshments follow.

Christmas Concert XXX will be performed at 3 p.m. and again at 6:30 p.m. in Holy Name Church, Beech Grove. Call 317-784-5454.

"Come Home for Christmas" will be held from 1-5 p.m. at St. Joan of Arc Parish, 42nd and Central. Reconciliation, consultations on marriage and church in three languages.

Separated, Divorced and Remarried Catholics (SDRC) will co-host a Christmas Dance for

Singles at Lauderdale's Keystone at the Crossing. Call 317-846-6500.

The Organ Concert Series concludes at 4 p.m. at St. John Church, 126 W. Georgia St. Free-will offering taken.

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

## Will your child attend COLLEGE?

**WHAT? WHERE? HOW?**

★ THE COLLEGE BOUND PLANNING GUIDE ★

is MUST reading for ALL students — Middle School through High School — and their parents to guide them through the decision making process necessary to answer:

★ What am I going to be? ★ Where am I going to learn?

★ How am I going to pay for it?

OTHER CHAPTERS INCLUDE: What to do while still in High School; A look at financial aid — Where is it? How to go about searching out financial aid; Federal and private programs; How to apply for financial aid; An informative look at educational loans; The importance of loan repayment; and, What to consider BEFORE YOU BORROW!

THERE ARE MANY DECISIONS A STUDENT AND FAMILY MUST MAKE TO PREPARE FOR ANY TYPE OF EDUCATION PAST THE 12TH GRADE.

★ WILL YOUR STUDENT BE READY?

Take this opportunity to get organized! Order today for 10% off the original list price not currently in bookstores.

**Special Offer — \$13.50**

Send check or money order for \$15.75 (book, Indiana sales tax & postage) along with the form below to: ELLE PRESS, P.O. Box 78434, Indianapolis, IN 46278. ALSO: Write for fund raising opportunities information!

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

CRITERION

# Youth News/Views

## Awareness opens door

by Marietta Aruta

Freshman Awareness Day at Brebeuf Preparatory School in Indianapolis opened a new door to my life.

I actually got hands on experience with what it's like to be blind, deaf, and a paraplegic. It was a really good experience to come into the understanding of those less fortunate than I am.

While blindfolded, I felt very unstable with each step I took. I had to walk very slowly and reach my arms out to feel if I would bump into something.

As I was "blind," I thought about my grandpa. He is legally blind and gets very frustrated when he can't do something. I always felt sorry for him, but I never understood why he couldn't just try a little harder. Now I know. He's unsure of himself and afraid of making mistakes.

That's how I felt walking around with a blindfold over my eyes. I had to step up onto the bleachers. I was so scared that my foot would slip off the edge, or I'd overstep and trip on the bleachers.

The next time I see my grandpa, I will understand and be more patient and sensitive to his feelings. In a way, I almost feel closer because of my understanding of how he feels.

Also during Freshman Awareness Day, we saw a video about people who are deaf. It had a section where the speaker mumbled some words and we had to try and guess what was said. The first couple of times we could only hear and not see what she was saying. I had no idea what she was mumbling, but then we were able to read her lips and I could actually make out what she said. She was reciting the Preamble to the Constitution.

It was so weird to know that people only hear the mumbles that we heard. I think that would be so difficult to have to read someone's lips to understand what they were saying.

We learned that for deaf people, their eyes become their ears. They compensate for what they don't have. It's amazing how we take advantage of being "normal."

Deaf people can't ever listen to music. If

they were born deaf, they probably don't even know what it is. They can't talk on the telephone or even hear themselves talk. I would find that very frustrating. People with hearing aids are not cured. The device only makes sound louder, not clearer. It doesn't correct the problem like glasses correct eyesight.

During another Freshman Awareness Day event, students participated in activities about paraplegia. We got to use a wheelchair and move in and out of chairs. Then we had to try to shoot a basketball. That was a feat in itself!

Truthfully, it was actually a little bit fun to wheel around, but only because it was something new and different. I realize that all new things get old very fast.

People who are confined to movement with a wheelchair have it tough. They must accept the fact that they will most likely never walk again. They can't run or play tennis, soccer, baseball, etc. The list of activities they are restricted from goes on and on.

I really don't think I could cope with such a huge handicap. With blind and deaf people, they can at least stand up and walk around. Paraplegics just sit all day every day. That would get very boring. I'm sure.

When I was seated in the wheelchair, I couldn't even shoot a basket. I hit the rim, but I couldn't get enough momentum to shoot an farther. My arms are much weaker than those who wheel themselves around all day, but it just isn't the same shooting a ball sitting down as it is to run, stop, and jump to shoot it.

Nothing would be the same viewed from a wheelchair.

At all the stations I went through, I was only temporarily handicapped. But so many people can't just rip off a blindfold or turn up the volume or stand up and walk away from a wheelchair. It's a part of their lives that doesn't go away.

I admire those people for living their lives as best they can. It's like losing someone close.

People must pick themselves up and move on. The world won't stop for them, so they have to live for the world!

## Can you beat this game?

by Mark Pattison  
Catholic News Service

A new Catholic trivia board game, "Catechic," is due to hit store shelves in time for Christmas.

It features 1,000 trivia questions, but among the answers are five wrong ones that have to do with some fundamentals—the Ten Commandments.

And the mistakes won't be corrected until the first shipment of 50,000 games is sold out. Unfortunately for the game maker, Tyco Toys Inc., and consumers, the Catechic edition with the incorrect answers will probably linger on store shelves because there is no television advertising to promote it.

By comparison, games like Scattergories and Pictionary sell 1.5 million copies a year because of their broad appeal and aggressive marketing techniques. Tyco marketing director Dave O'Neill told Catholic News Service in a telephone interview from the Tyco headquarters at Mount Laurel, N.J.

The idea of having wrong answers about so fundamental a religious principle as the Ten Commandments is "just ludicrous, frankly," O'Neill said.

For example, a question asks what the Fourth Commandment is. But the answer gives "keeping the Sabbath" as the Third Commandment—rather than "honor your father and your mother."

Catechic is the U.S. version of a game introduced in France. Its makers, O'Neill said, got an audience with Pope John Paul II and got Vatican permission to use the pope's likeness on the game's box.

For U.S. consumption, O'Neill said, 700 new questions were written this year with the aid of a theologian who is a priest of the Archdiocese of Chicago. O'Neill said the priest did not want his name attached with Catechic.

"We really tried to go over this with a fine-toothed comb," said O'Neill, who acted as an editor on Catechic. "I would not be surprised if there were a couple of other errors in 1,000 questions."

He's right.

In addition to the Ten Commandments mistakes, Catechic underestimates the average age of U.S. women religious and misspells the given last name of the pope as "Wojtyla" rather than "Wojtyla." And some might dispute whether some answers for questions related to theology and church history are accurate.

The object of Catechic, like trivia board games that have preceded it, is to get around the game board by correctly answering trivia questions.

In this case, up to four teams—named after the Evangelists—start at a church entrance and try to get up to the chapel named after them. Once inside the chapel, they have to answer a question correctly to receive a halo and start heading out of church. The first team out of the church wins.

O'Neill said Tyco intends to advertise Catechic in selected Catholic publications and sponsor Catechic tournaments on the campuses of 10 prominent U.S. Catholic universities before Christmas to spur interest in the game.

(Contributing to this story was Jerry Ellsaw in Washington.)



**CHALLENGES**—Brebeuf Preparatory School freshman Paul Hayes of Indianapolis discovers that a simple task like tossing a basketball can be very difficult while seated in a wheelchair. Brebeuf's Freshman Awareness Day helped students understand the many challenging and frustrating aspects of life that disabled people face each day. (Photo by Brian Christy)

## Teens try to cope with disabilities

by Kelly Williams

The Freshman Awareness Program at Brebeuf Preparatory School was aimed at helping us understand what it would be like to have a physical handicap.

We participated in activities such as binding one arm and trying to button up a shirt and only using one hand to tie a shoe. This was effective in teaching us the physical side of being handicapped, but there is no way of simulating the emotional effects.

Some people are handicapped from birth, but for others it is a result of some sort of accident or an acquired disease. A person who has been affected since birth has never known anything else. A person who becomes handicapped during his life has to learn to quickly adjust to a completely new lifestyle. Many can no longer be independent and must find someone to help them accomplish simple activities that a person who is not afflicted would take for granted.

Many new items have been invented to

help the handicapped, such as hearing aids and highly maneuverable wheelchairs. There are also many centers to aid the handicapped and their families. There are doctors and therapists specializing in care for the disabled.

Public opinion of the handicapped is also changing. Instead of feeling sorry for them or avoiding them, many people treat them as they would anyone else. There are many companies who will hire a disabled person and fit him to a job he is able to accomplish. This helps the company and also gives the employee a sense of self-worth.

The Freshman Awareness Program helped give us a small insight into the direct effects of a physical handicap, but after a few minutes we were able to remove the handicap and go on with our everyday activities without much thought to what it would be like if we lived with the handicap permanently.

We hope nobody who went through the program will ever have to know what it is like to really be disabled.

## Providence, Cathedral students present festive holiday shows

Theater students at Our Lady of Providence High School in Clarksville are spreading holiday cheer this month with a variety of Christmas programs.

Again this year, Providence performing arts students are presenting their popular "Christmas to Go" programs.

Christmas on Wheels groups feature comic performances by the Popcorn Players, Cricket Company and Wise Guys, and lively holiday skits by mini-traveling groups called the Berry Good Time Bunch and Candy Wrappers. The Providence Singers, a show choir, combine seasonal music with choreographed routines, and the Snowflake Singers lead audiences in favorite Christmas carols.

For information about "Christmas to Go" programs, contact Rosie Shannon at Providence High School at 812-945-2538.

☆☆☆

Cathedral High School music students will present a Christmas concert featuring

the CHS choir, band, and jazz ensemble at 7 p.m. on Dec. 16 in the school auditorium.

Matt Murdock, Cathedral's music director, said the free concert will also feature local eighth-grade music students performing with the CHS beginning band.

☆☆☆

Terre Haute Deafness teen-agers are invited to attend the Deafness Youth Mass on Dec. 15 at 7 p.m. at St. Benedict Church. Teens are asked to bring gifts of clothing for newborn babies for later distribution to mothers in need. Donations will also be requested for the Birthright ministry.

A dance will follow the Mass, from 8 p.m. until 10 p.m. Admission to the dance is \$2 a person.

☆☆☆

Youth group members from St. Michael Parish in Indianapolis will host the monthly CYO Youth Dance on Dec. 15 from 6 p.m. until 9 p.m. Admission is \$3 a person.



# Catholic-Orthodox tensions emerge at synod

by John Thavis  
Catholic News Service

VATICAN CITY—Like an airplane struggling to take off, the special Synod of Bishops on Europe dragged an unexpectedly heavy cargo of Catholic-Orthodox tension through its first full week.

Time and again the synod, called by Pope John Paul II to explore the wide array of pastoral possibilities in the wake of communism's collapse, was slowed by debate over complicated new difficulties between Catholic and Orthodox churches in Eastern Europe.

During the week of Nov. 29-Dec. 6, the synod heard a sharply worded critique of Catholic actions by an Orthodox delegate, a hopeful reply by the Vatican's top ecumenical official, a detailed defense of the Catholic position by the Vatican secretary of state, and numerous pledges, exhortations and warnings on the topic by individual Catholic bishops.

One sign of how deeply the issue has cut into the synod's agenda was the suggestion by a Romanian bishop that the pope may need to call a regional Catholic-Orthodox congress to iron out the problems—an idea that was being taken seriously at the Vatican.

"That's certainly one of the possibilities we'll want to take a look at" to get dialogue moving again, Cardinal Edward Cassidy, head of the Pontifical Council for Promoting Christian Unity, told Catholic News Service Dec. 6.

Cardinal Cassidy acknowledged that some matters up for discussion in the Nov. 28-Dec. 14 synod had been eclipsed by debate over Catholic-Orthodox problems. "Everybody knew this would be one of the issues at the synod. But it has dominated more than anyone expected," he said. He said he thought the Orthodox question would "take its rightful place" during the synod's second phase of small-group discussions.

For synod planners, it was not supposed to be like this. The synod's working document, after all, never mentioned the word "Orthodox" and gave relatively little attention to inter-Christian relations.

On the other hand, the invitation to Orthodox and other non-Catholic representatives to participate in the synod as fraternal delegates was a breakthrough—a major ecumenical gesture that the Vatican hoped would be a sign of reconciliation.

When five of the eight Orthodox churches declined to come, citing a resurgence of ecumenical problems, the empty seats turned into an embarrassment and became a point of reference in many synod speeches.

It fell to Metropolitan Spyridon Papageorgiou of Venice, Italy, to explain the absence of fellow Orthodox from Russia, Romania, Bulgaria, Serbia and Greece. In a talk to the synod Dec. 2, he said many Orthodox feel that Catholic churches in the East are following overly aggressive policies on church property, "proselytism" and hierarchical appointments.

There is a widespread belief among Orthodox that the Vatican is progressively distancing itself from the ecumenical opening of the Second Vatican Council and that the

Catholic Church sees predominantly Orthodox territory in Eastern Europe as "mission lands," he said.

The progress of decades of Catholic-Orthodox dialogue, he said, was now "seriously compromised."

The speech marked a dramatic moment in the synod. It was met by silence in the hall, until the pope rose to embrace the metropolitan. Then the assembly applauded. A reply came the next day from Cardinal Cassidy, who coordinates the Vatican's ecumenical efforts. Saying he wanted to offer the "hand of friendship" to Orthodox partners, Cardinal Cassidy pledged understanding and consideration for the Orthodox point of view.

But surely the Catholic side has the right to expect the same respect from the Orthodox, he said.

Cardinal Cassidy said it was true that some Eastern Catholic churches, having barely survived decades under communism, were behind in implementing the Vatican II teachings on ecumenism. But he strongly defended the right of Eastern-rite Catholic churches to operate in traditionally Orthodox regions.

Here the cardinal touched an important nerve in the Catholic-Orthodox debate: the role of "ecumenism," or the past Catholic practice of welcoming separate groups of Orthodox faithful into full unity with Rome. He said the Vatican, at a dialogue session last June, agreed that this is no longer an acceptable method for Christian unity—but this does not imply that churches born of ecumenism have no right to exist.

When Eastern-rite Romanian Cardinal Alexandru Todea rose in the synod Dec. 5 and said, "Let us no longer say that ecumenism is an impediment to ecumenical progress," he was expressing the resentment felt by many Eastern-rite faithful in Europe.

"We are for ecumenism," but dialogue is impossible

with a church that despises the other, Cardinal Todea said. He said the Orthodox in Romania seem reluctant to allow the Eastern-rite Catholics their freedom.

Vatican Secretary of State Cardinal Angelo Sodano took his turn Dec. 6, telling the synod that the church had every right to set up jurisdictions in Eastern Europe. The pope's recent appointments there did not signify "the slightest intention of proselytizing" and should not be misinterpreted by the Orthodox, he said.

In giving a point-by-point rebuttal to the Orthodox complaints, Cardinal Sodano said he wanted to set the record straight so that "inexact or even unjust affirmations" would not continue.

Adding their comments about tensions with the Orthodox—almost always coupled with statements of commitment to dialogue—were delegates from Moscow, the Ukraine, Romania, Czechoslovakia and elsewhere.

For example, Archbishop Tadeusz Kondrusiewicz, the apostolic administrator of European Russia, proudly defended the growth of his church community and said: "We cannot prevent Russians from joining our church. It is not proselytism to accept them."

The complex debate over Catholic-Orthodox problems overshadowed and robbed time from the discussion of other main synod topics: how to help re-emerging churches in the East, the church's evangelizing role in European society, and the worsening problems of ethnic strife, economic disparity and internal migration on the continent.

Pope John Paul, seated at the front of the synod hall, listened carefully to the proceedings in silence. On Dec. 7, in St. Peter's Basilica, he was scheduled to lead a major ecumenical prayer service, which he had called to help overcome "every barrier and hostility" among Europeans.



**"BUDDY KNIGHT"**  
AND HIS  
**"KNIGHTHAWK BAND"**  
A Living Legend  
on tour with a  
(Few open dates)  
PHONE: 812-283-8296



**BYZANTINE CATHOLIC  
PRIEST NEEDED**  
Help small mission parish with  
our weekly Liturgy  
Call: 317-894-0106  
**St. Athanasius Byzantine  
Catholic Church**  
10065 East 25th Street  
Indianapolis, Indiana 46229

**INTERCOMMUNITY JUSTICE AND  
PEACE CENTER**  
**Intercommunity Justice and  
Peace Coordinator**  
Theological Background, Administrative Skills  
Full-Time and Diocesan Salary  
Beginning July 1, 1992.  
—SEND RESUME TO:  
**IJPC Search Committee**  
215 East 14th Street, Cincinnati, OH 45210  
**513-579-8547**

**Athanasius Prep School**  
**WANTED:** Interested & concerned  
parents for a leadership role in a new  
private Catholic Preparatory School,  
opening in the Fall of '92.  
**CALL STEVE BUSSELL AT:**  
**631-2156 or 632-4420**

## Pro-Vatican Chinese bishop dies while in police custody

by Catholic News Service

HONG KONG—Auxiliary Bishop Paul Shi Chunjie of Baoding, clandestinely ordained in 1987, died in police custody in November, said mainland Chinese Catholic sources.

However, by Dec. 9, the exact date and cause of Bishop Shi's death were not yet known, reported U.S. News, an Asian church news agency based in Bangkok, Thailand.

The 71-year-old bishop in Hebei province was believed to have died of a heart attack as a result of maltreatment, mainland sources said.

An unconfirmed report alleged that the bishop was beaten to death in police custody. But according to the Dec. 2 issue of the Hong Kong newspaper *Sing Tao*, Bishop Shi died in a senior citizens' home where he was supervised by the police.

Bishop Shi was arrested around Dec. 14, 1990, and had been detained along with 23 priests, nuns and laypersons.

The bishop, who was almost blind, had long been suffering from a series of illnesses, including heart disease, sources said. He reportedly needed special medication which is expensive in China. The lack of medication might have contributed to his death, a source said.

Born in January 1920, Bishop Shi was ordained a priest on June 1, 1947. On April 29, 1947, clandestine Bishop Stephen Li Xinsheng of Tianshu ordained him auxiliary bishop of Baoding.

Bishop Shi was named a bishop when Vatican-appointed Bishop Peter Joseph Fan Xueyan of Baoding was imprisoned and the health of Bishop Fan's auxiliary at the time, Bishop Chen Jianzhang, was deteriorating. Semi-paralyzed, Bishop Chen is confined to a wheelchair.

Bishop Shi's health deteriorated a few years after his episcopal ordination.

Authorities in Baoding ordered the funeral held within two days of his death to avoid large crowds at the service. Nevertheless, about 1,000 people attended, the *Sing Tao* Morning Post reported.

**Beall's  
Ladies Apparel**  
**GOING OUT OF BUSINESS**  
**ALL SALES FINAL**  
ENTIRE STOCK NO LESS THAN  
**40% OFF**  
Monday thru Saturday  
10:00 a.m. to 6:00 p.m.  
**Holiday Merchandise has arrived**  
**Beall's of Beech Grove**  
524 Main Street  
Cash - Checks - Visa - MC  
No Prior Sales Terms Honored

**A DIFFERENT KIND  
OF NURSING HOME**  
When someone you love needs Nursing Home care, you have an important decision to make. Which facility is best? How do you find the right place? Our advice to you is: Don't rush your decision! Take your time. Be selective. Ask questions and carefully compare what each facility has to offer. Then decide.  
Consider Miller's Merry Manor on the Eastside of Indianapolis. We're a special place—a Nursing Home you can feel good about! From the moment you enter, you will understand why. We specialize in restorative and rehabilitative nursing. Our accommodations are clean, comfortable and well-appointed. The staff is attentive, professional and competent. We're a special place for convalescence and recuperation. Best of all, our prices are affordable. We have adopted a flexible pricing program that allows families to select the rate they pay. You know you can afford the care because you select the rate! Think about that before you place your loved one elsewhere!  
Miller's Merry Manor on the Eastside of Indianapolis is—a different kind of Nursing Home.  
**For further information and details, call or write:**  
**Director of Admissions**  
**Miller's  
Merry Manor**  
"It's the way we care"  
PROVIDERS OF 24-HOUR NURSING CARE  
1651 N. Campbell Avenue, Indianapolis, IN 46218  
**317-357-8040**

## Kids' gift books

Reviewed by Margaret Maher and Barb Fraze

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

IF YOU WERE THERE IN 1492, by Barbara Brenner. Bradbury Press (New York, 1991), 111 pp., \$13.95.

As we approach the 500th anniversary of Christopher Columbus' arrival in the New World, many students may question what life was like in 1492. This informative resource looks at everyday life in Spain 500 years ago. Everything from food and clothing, to arts and entertainment, to a look at the Moors is addressed by the author. In addition, the book is illustrated with period prints and drawings. A bibliography and an index add research value to this fact-filled work for young readers. Ages 8-12. (MM)

BROTHER FRANCIS AND THE FRIENDLY BEASTS, by

Margaret Hodges, illustrated by Ted Lewin. Charles Scribner's Sons (New York, 1991), 30 pp., \$13.95.

Francis, of Assisi, Italy, was born into a wealthy family, but relinquished his riches to spend time with the poor and lowly peasants of the surrounding countryside. This biographical story of St. Francis of Assisi clearly characterizes his love for all living things, especially members of the animal kingdom. Watercolor illustrations illuminate the story of this saint's life, which will inspire children to love all of God's creatures as St. Francis demonstrates. Ages 6-8. (MM)

## † May they rest in peace

(The Criterion requests death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication. Always state the date of death. 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.)

† **ASCHBACHER, James Robert**, 73, St. Anthony of Padua, Clarksville, Nov. 26. Husband of Anna L.; father of Robert J., David L., William J., Janice M., and Carol F. Gistap brother of Charles T., and Rita Bates.

† **BAUERLE, Verna**, 81, St. Ambrose, Seymour, Dec. 1. Wife of Carl; mother of Ron, sister of Roy and Paul Mackey and Ella Carr; grandmother of four; great-grandmother of three.

† **CLARK, Agnita Mary**, 65, St. Mary, Richmond, Nov. 27. Sister of Marilyn Shoemaker, Marie and Virginia.

† **DAILEY, Anna M.**, 91, St. Mary, New Albany, Nov. 27. Mother of Edith Honeycutt and Marie Paris; grandmother of eight; great-grandmother of eight.

† **DAVIS, John Edward "Jack"**, 62, St. Jude, Indianapolis, Nov. 30. Husband of Katherine (Walsh); father of John, Joe, Tom,

Bill, Rick, Cary, Diane, and Kathy Allen; son of Helen; brother of Joe, Charles, Jim, Mike, Tom, Steve, Pat Seay and Mary Bering; grandfather of eight.

† **EASTIN, Christina Joann (Truitt)**, 45, St. Christopher, Indianapolis, Nov. 28. Wife of Cameron; mother of Becky, Heather, Robert, Vincent and Aaron; daughter of Mae Truitt; sister of Richard Truitt and Sandy DeBates.

† **GRILLO, Nazar John "Jack"**, 83, St. Mark, Indianapolis, Nov. 17. Husband of Mary Jane (Stuck).

† **HARMAYER, Arthur**, 74, St.

Mary of the Rock, Batesville, Dec. 1. Husband of Dorothy (Seifert); father of Cathy Wintz, Patricia Lecher, Diane Kessens, John, Richard and Robert; brother of Albert, Clarence, Herbert and Dorothy M. Rell; grandfather of five.

† **HODEK, Leon**, 61, St. Columba, Columbus, Dec. 2. Mother of Thomas, Andrew, Daniel, and James E. Keller; sister of Bernard Prepp and Lolly Rudar; grandmother of Brett and Tad Keller, Benjamin and Madeline.

† **HUBBUCH, Fred J.**, 75, St. Mary, New Albany, Nov. 27. Father of Gloria and Judy Schoover; brother of Evelyn Carter; grandfather of five.

† **KIEFER, Mary Catherine**, 83, St. Ambrose, Seymour, Dec. 2. Mother of Patricia, Mary Jane, Sally Williams and Michael; sister of Mgr. Patrick Kilfoil, Ann Kilfoil and Virginia Tharpe; grandmother of seven.

† **LYNCH, Elizabeth (Balt)**, 75, Little Flower, Indianapolis, Nov. 30. Wife of James N.; mother of James N., Paul Robert, Peggy Kramer, Patsy Katterjohn, Carol, and Betty Sangsuwawungul; sister of John Balt, Mary Lawrenuk and Verna Simpson; grandmother of 10.

† **MALONEY, Alice W.**, 87, St. Lawrence, Indianapolis, Nov. 26. Sister of Helen Miller.

† **MERRELL, Bernadine H.**, 74, St. Gabriel, Connersville, Nov. 28. Mother of Dorothy Snyder; grandmother of three; great-grandmother of four.

† **MEUNIER, Irene**, 93, Annunciation, Brazil, Nov. 22. Grandmother of Helen Ann, Bernard A. and Christopher A.; great-grandmother of Bralynne, Beck, Brian, Casey, Chrysalin, and Brittany, Breanna and Brendi Walden.

† **MICHAELS, Mildred E.**, 75, Christ the King, Indianapolis, Nov. 23. Wife of Albert; mother of William, Lee, Rick, Rosemary Dehart, Joanne Carter, Debbie Busfield and Mary Beth Bead; sister of Louis and Frances Nally, Evaline Wire and Pauline King; grandmother of 18; great-grandmother of four.

† **MOORE, Charlene**, 45, St. Jude, Indianapolis, Nov. 23. Wife of Bob; mother of Christian and Michelle; daughter of Charles Hartley.

† **MULLOY, Leo**, 90, St. Mary, New Albany, Nov. 26.

† **MYERS, Irene M.**, 62, St. Jude, Indianapolis, Nov. 30. Wife of Clyde R.; mother of Ross; sister of John L., Edmund, Hubert and Sister Winifred Mary Sullivan, Marie Bushar, Joan Grimly and Rita Jeanne Patison; grandmother of one.

† **OTTO, Merritt**, 82, Christ the King, Indianapolis, Nov. 27. Husband of Leona K.; father of Jerome, Suzanne Morrison, Mary M. Sweeney and Betty Damer; brother of William; grandfather of 11; great-grandfather of two.

† **POPE, Margaret J.**, 101, St. Philip Neri, Indianapolis, Nov. 29. Mother of Edward, and Mildred Fitzgerald.

† **QUILL, John T.**, 74, Little Flower, Indianapolis, Nov. 28. Husband of Catherine (Boyle); father of John, Cathy White, Sheila Ludwig and Patty Giechich; brother of Joseph F., and Mary Ludw; grandfather of eight.

† **ROHE, Robert H.**, 71, St. Andrew the Apostle, Richmond, Nov. 24. Husband of Betty; father of Cindy Russell; brother of Lois and Katherine Brooks; grandfather of two.

† **ROSETTA, Carolyn Marie**, 44, St. Ambrose, Seymour, Nov. 20.

Robert, Paul, Brian and Donna; sister of Madeline Hrasna.

† **SHATTUCK, Helen L.**, 65, St. Vincent de Paul, Bedford, Dec. 1. Mother of Edward, Crystal Plattner and Judy Geuder; grandmother of five.

† **STEIGERWALD, Harry Willard (Bud)**, 86, St. Mary, Aurora, Nov. 27. Father of H. Walter; brother of Leo; grandfather of seven; great-grandfather of four.

† **VOLKERT, Helen**, 87, St. Roch, Indianapolis, Nov. 27. Mother of Dr. Raymond A. and Roberta Seebree and Judy Sprague; grandmother of 13; great-grandmother of 23; step-grandmother of nine.

† **WELSHOFER, Donna Lee**, 23, St. Joseph, St. Leon, Nov. 23. Mother of Ashley; daughter of Paul and Carol; sister of Randy, David, Chad, and Cindy Bates; granddaughter of Albert and Norma Kraus, and Margaret.

† **WURZ, Elizabeth M. (Seitz)**, 100, St. Mark, Indianapolis, Nov. 29. Mother of Drs. Raymond A. and Robert W.; grandmother of four; great-grandmother of 10.

### Franciscan Sister Francis Theresa Hietter, 90, dies

OLDENBURG—Franciscan Sister Francis Theresa Hietter died here Nov. 29 at the age of 90. A Memorial Mass was celebrated for her on Dec. 2 at the motherhouse of the Sisters of St. Francis of Oldenburg.

Sister Francis Theresa was born in Illinois. She entered the Oldenburg Franciscan Community in 1918 and professed final vows in 1923.

Serving as a music teacher, Sister Francis Theresa taught individual music lessons, directed band and choir, and played the organ in parishes. She taught in Ohio, Missouri, Illinois and Indiana schools.

Sister Francis Theresa's assignments in the Archdiocese of Indianapolis included the following schools: St. Louis, Batesville; Our Lady of Lourdes, Indianapolis; and St. Mary, Rushville. She retired to the motherhouse in 1983.

Two nieces and a nephew survive Sister Francis Theresa. Memorials may be made to the Sisters of St. Francis, Oldenburg, IN 47036.

### Sr. Mary Joyce Gastenfeld, OSF, 73, dies Nov. 30

OLDENBURG—A Memorial Mass was celebrated here on Dec. 3 for Franciscan Sister Mary Joyce Gastenfeld, who died Nov. 30. She was 73 years old.

A native of Cincinnati, Ohio, Sister entered the Oldenburg Franciscan Community in 1936 and professed final vows in 1942. She was a music teacher, mainly in teaching individual students, directing band and choir and serving as parish organist.

In the Archdiocese of Indianapolis, Sister Mary Joyce taught at St. Mary Academy and Holy Trinity School, Indianapolis; St. Andrew, Richmond; St. Louis, Batesville; Holy Name, Beech Grove; and at Oldenburg Academy. She was also principal and elementary teacher at St. Anthony School, Morris from 1965-71.

Sister Mary Joyce also taught in Ohio. She retired to the motherhouse in 1987.

One brother, Robert, of Park Hills, Ky., and nieces, nephews and cousins, survive Sister Mary Joyce.

## EMOTIONS ANONYMOUS

Emotions Anonymous (E.A.) is a godsend 12 step program which helps folks deal with unsolved problems and their emotions and feelings in a more constructive way to recovery.

If this recovery program speaks to your heart, come join us.

Meetings held weekly, in Indianapolis at Community Hospital North, Tuesday evenings 7:30 P.M.

Call Richard at 841-5282

or

at St. Simon's Church

Sunday evenings 6:00 P.M.

Call Fr. Roger at 290-4505

**DYNASTY**  
RESTAURANT  
CHINESE

LUNCH 金鼎  
DINNER  
CATERING  
COCKTAILS  
CARRY-OUT  
EXPRESS LUNCH

TWO LOCATIONS TO SERVE YOU  
**DYNASTY GOLDEN WOK**  
636-5016 392-1657

110 S. MARKET BETWEEN ALVINO & CANTO ON MARKET  
392 S. MARKET 112-2651  
110 S. MARKET 112-2651

## — THE PERFECT CHRISTMAS GIFT —

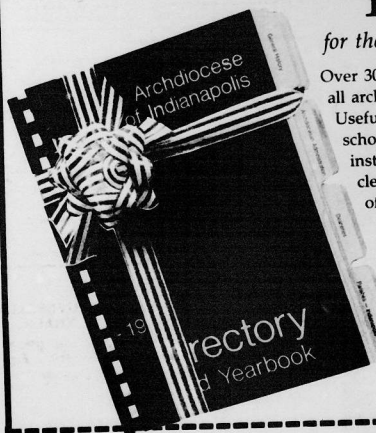
# The 1992 Directory and Yearbook

for the Archdiocese of Indianapolis

Over 300 pages of information. Listing of all archdiocesan administration offices. Useful information about all churches and schools. Important facts about educational institutions. Biographies on archdiocesan clergy. Specifics about religious orders of men and women.

### — IT'S ALL INSIDE —

Where's that priest who used to be in your parish? When was your pastor ordained? What's the mass schedule in the parish you're going to visit next week? What's the phone number of every parish in the diocese, every hospital and every convent?



Please send \_\_\_\_\_ copies of the deluxe desk top edition of the 1992 Directory & Yearbook \$12.00 per copy.

Enclosed is my check in the amount of \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

Zip \_\_\_\_\_

MAKE CHECK PAYABLE TO:

The Criterion Press, Inc., Directory & Yearbook

P.O. Box 1717, Indianapolis, Indiana 46206

# Vatican unhappy with Anglican-Catholic report

by Cindy Wooden  
Cath. Vic. News Service

VATICAN CITY—The beliefs of the Roman Catholic Church are not fully represented in the final report of the first Anglican-Roman Catholic International Commission, said a Vatican response to the report.

The response, released Dec. 5, praised the commission's work but said parts of the report, published in 1982, "do not satisfy fully certain elements of Catholic doctrine" and, therefore, "prevent our speaking of the attainment of substantial agreement."

"There still remain between Anglicans and Catholics important differences regarding essential matters of Catholic doctrine," the Vatican said.

The main sticking points include papal primacy and infallibility, the sacrificial character of the Eucharist, the practice of eucharistic adoration and the ordination of women.

The commission, known as ARCIC I and made up of bishops and theologians from both communions, held 13 sessions during the first phase of its work, from 1970 to 1981, before the 1982 publication of its final report. A second commission, known as ARCIC II, was established in 1982.

The Vatican's 12-page response to ARCIC I's final report was written by the Congregation for the Doctrine of the Faith and the Pontifical Council for Promoting Christian Unity.

The Anglican Communion had issued its official response to the report in 1988. It said then that statements on the Eucharist and on ministry and ordination were "consonant in substance with the faith of Anglicans" and said statements on authority in the church were a "firm basis" for continued discussion.

Archbishop George Carey of Canterbury, head of the Anglican Communion, said in a Dec. 5 statement that the two churches had been asked if the report was "consonant" with their faith. But the Vatican's response, he said, seems to have changed the question to, "Is the final report identical with the teachings of the Roman Catholic Church?"

"If either communion requires that the other conforms to its own theological formulations, further progress will be hazardous," he said.

The Vatican said some may object that its response "does not sufficiently follow the ecumenical method by which agreement is sought step by step, rather than in full agreement at the first attempt." But the dialogue commission, it said, did not ask for "a simple evaluation of an ecumenical study." Rather, it wanted "an official response as to the identity of the various statements with the faith of the church."

More than four pages of the Vatican's response raise questions about how the final report discusses authority in the church, especially regarding papal infallibility, church teaching and dogmas, the role of the bishop of Rome and the interpretation of Scriptures describing St. Peter's role among the Apostles.

The authority statements, it said, are "a first step," which include "certain signs of convergence that do indeed open the way to further progress in the future."

The "most notable progress" toward agreement between Catholics and Anglicans in the dialogue concerns eucharistic doctrine, the response said.

Although the Roman Catholic Church "looks for certain clarifications which will assure that these affirmations are understood in a way that conforms to Catholic doctrine," it welcomed statements of agreement that the Eucharist is "a sacrifice in the sacramental sense" and that it is "the real presence of Christ."

The Vatican praised the ministry and ordination statements for acknowledging the sacramental nature of the priesthood and the distinction between the priesthood of all

believers and the ordained priesthood. But it said the agreements are affected by the practice of some member churches of the Anglican Communion that ordain women.

Anglican and Roman Catholic bishops and theologians on the commission said Anglicans recognize that "it is possible to think that a primacy of the bishop of Rome is not contrary to the New Testament and is part of God's purpose regarding the church's unity and catholicity."

That statement, together with others made by Anglican leaders supporting a special role for the bishop of Rome in promoting and protecting the unity of the church, are major moves toward healing four centuries of division between the churches, the Vatican response said.

Given such statements, it said, "one can rejoice in the fact that centuries of antagonism have given way to reasoned dialogue and theological reflection undertaken together."

But the Vatican response insists on affirming Catholic teaching that the primacy of the bishop of Rome and the infallibility of his doctrinal pronouncements were "positively intended by God" and derive from "the will and institution of Jesus Christ."

## BANKRUPTCY

FREE CONSULTATION Personal/Business Reorganization/Liquidation

STEPHEN CARTER, Attorney  
— 317-464-8900 —

## KNIGHTS OF COLUMBUS

Msgr. Downey

New Year's Eve  
Dinner Dance  
511 E. Thompson Rd.

Tuesday, December 31, 1991

Doors Open 6:30 p.m.; Buffet from 7:00-8:30 p.m.;

Dancing from 9:00 p.m.-1:00 a.m.

Music by the Light Touch Band  
with a D.J. in the Small Hall

K of C Members — \$60.00 PER COUPLE

Non-Members — \$75.00 PER COUPLE

Price includes Dinner, Open Bar, Dance  
by Reservation Only

Call Bea Massing 786-6555  
Kitty Kelly 248-6471 (day) or 925-4315 (night)

## A Special Invitation To Travel With:



Father Harold L.  
Kneuev

## Golf on the Scottish Scene

9 exciting days in Scotland  
for golf, sight-seeing and shopping.

May 6-14, 1992

DEPARTING FROM INDIANAPOLIS

\$2,349

\$2,149

FOR GOLFERS FOR NON-GOLFERS

RESPOND TODAY!

Complete and return this coupon for more information.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ Phone \_\_\_\_\_

CLIP AND MAIL TO: Fr. Harold L. Kneuev, St. Augustine Church  
315 E. Chestnut St., P.O. 447, Jeffersonville, IN 47130

## BALLOON RIDES

\$20.00 OFF On  
Christmas Gift Certificates  
For 2 or more persons

"A gift they'll remember for a lifetime"  
Sunrise and Sunset flights  
7 days a week (weather permitting)

## Windbagger Balloons



P.O. Box 542

Carmel, IN 46032

846-0231

Professional ballooning

since 1976

Call now for

scheduling and

details for

Spring and Summer 1992!

## Employment

PRINCIPAL for Catholic K-8, 340 students 17 faculty, in large active parish. Seeking qualified religious Catholic lay person with Catholic education/faith community vision. Prerequisites: teaching experience, certification. Master's or enrolled in Master's program. Send resume to Search Committee, c/o Our Lady of Lourdes, 3850 Lourdes Dr., Decatur, IL 62526

## Electrical

HAMMANS ELECTRIC, INC. Complete Electrical — Installations, Service and Repairs. Licensed-Bonded-Insured. Emergency Service. Free Estimates. Senior Citizens Discount. Credit cards accepted. 834-5886 or 846-3894

Support Your Parish

## Miscellaneous

TWA Round trip ticket, Indpls. to Oklahoma City, Dec. 18th-24th. Must sell due to illness. Call 317-243-3975.

RESTORATIONS of reed organs and pipe organs. Can convert your old upright to player or nickelodeon. Pickup/delivery provided. 812-843-5960.

## RELIGIOUS CANDLES

Featuring the saints' Patron Saint Statues, spiritual herbs, oils & water.

I.R.C. ANNEX

5421 E. 38th St. • 546-4962

MONDAY-SATURDAY 11 AM-5 PM

## Plumbing



NEED A PLUMBER? CALL... WEILHAMMER PLUMBING

NEW - REMODELING - REPAIR WORK NEW & OLD HOMES

SPECIALISTS IN WATER LINES & KITCHENS & BATH FIXTURES. HOT WATER HEATERS INSTALLED & REPAIRED. LICENSED CONTRACTOR. BONDING - INSURED. FREE ESTIMATES. 784-1870

IF NO ANSWER CALL 784-1870

## The Criterion Press

SERVING OVER 200,000 CATHOLICS IN THE ARCHDIOCESE OF INDIANAPOLIS

## Services Off.

## HELP FOR THE ELDERLY LIVING ALONE

Our service calls our elderly customers daily to check on their condition or for accidents. Costs \$1 per day. FREE — 2 week trial. No obligation.

465-1298 24-HOURS

St. Luke Parishioner

## CLIP & MAIL

CRITERION BUY! SELL! TRADE! CLASSIFIED AD!

4 LINES — 1 TIME FOR ONLY \$7.00

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.)

MESSAGE:

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_  
Phone \_\_\_\_\_

PLEASE MAKE CHECK PAYABLE TO: The Criterion, 1400 N. Meridian St., P.O. Box 1717, Indpls., IN 46206

## Katesville

L.J. Nobbe  
Agency, Inc.

1190 S.R. 46 East  
Batesville, IN 47006

## Terre Haute

For Complete Building  
Material Needs See

Powell-Stephenson  
Lumber

2722 S. 7th St. 235-6263

## Lizton

STATE BANK  
OF LIZTON

• Lizton  
• Pittsboro  
• Brownsburg  
• Lebanon

Member FDIC

## Shelbyville

POOSIER  
PLUMBING, HEATING  
AND COOLING CO.

1127 Miller Ave. 392-3269



# Pope criticizes bombing of civilians in Croatia

by Agostino Bono  
Catholic News Service

VATICAN CITY—Pope John Paul II criticized the bombing of civilian centers in the Croatian city of Dubrovnik and prayed for "peace and compassion" in Yugoslavia.

The Dec. 8 appeal was yet another papal call for peace during the months of fighting between the central Yugoslavian government and the breakaway Croatian republic.

The following day, the special Synod of Bishops on Europe asked European governments to respect the independence decisions of Croatia and Slovenia.

"May the legitimate aspirations of the people who express themselves in a free and democratic manner be heard," said a Dec. 9 synod statement.

The pope, in his midday Angelus talk from his apartment window overlooking St. Peter's Square, said, "I must deplore the terrible bombardments which, in the previous days, have sown death and destruction in Croatia, especially the city of Dubrovnik."

The "inhuman" attack left "innocent civilians dead and wounded, families homeless, and historical monuments and religious buildings destroyed," he said.

The bombing by federal forces of Dubrovnik, an Adriatic seaport city in Croatia, occurred Dec. 6.

The pope also asked West European government leaders gathered in the Netherlands for a weeklong meeting to pave

the way for greater harmony among the region's East European populations.

Western Europe must "consolidate the principles of living together in the Europe of tomorrow," the pope said. Europe, "bloodied by too many wars," must become a land of fraternal peace, he added.

The meeting in the Netherlands of the 12-member European Economic Community was scheduled to examine the thorny issue of recognizing Croatia and Slovenia. Both declared independence last June after national referendums.

Germany and Italy favor recognizing the two republics, while other West European nations want to postpone any decision until there is a lasting cease-fire and meaningful negotiations have begun.

Meanwhile, Bishop Zelimir Puljic of Dubrovnik criticized Western Europe and the United States for not recognizing Croatian independence.

Croatians "have faith in Europe and the United States, knights of freedom and democracy," he said in a Dec. 8

interview in *Avvenire*, the Italian Catholic newspaper. But these countries "are not coherent in the principles they proclaim" such as "the self-determination of peoples," he said.

"These are things which now sound hypocritical to our ears," he added.

"You must become aware that apocalyptic events are happening to us," he said. Bishop Puljic was interviewed while attending the synod at the Vatican.

The synod statement was addressed to European heads of state. It said that "the people of Croatia are dying" and criticized "the atrocities which defenseless private citizens are victims of."

"The people of Croatia and Slovenia have exercised their right to self-determination," the synod said.

"May the laws be applied everywhere and in all circumstances in an identical manner," it said.

The Vatican has supported the right to self-determination for Croatia and Slovenia, but added that it will not recognize the two republics until other countries recognize them.

## Catholics asked to help Haitians in crisis

by Laurie Hansen  
Catholic News Service

WASHINGTON—The head of the U.S. bishops' office of Migration and Refugee Services has issued a nationwide appeal to Catholics for help with a new emergency legal aid program to assist Haitians arriving in the United States.

Especially needed are volunteer lawyers, persons who speak English and Haitian Creole to act as interpreters, and other individuals who would be willing to be trained to assist Haitians fill out asylum applications, said Jesuit Father Richard Ryscavage, MRS executive director.

The program, begun Dec. 9, is expected to cost \$488,000. Donated clothing, monetary donations, photocopying services and computers are also needed. MRS has set up a toll-free number for persons interested in volunteering time or donating items. The number is (800) 428-3717.

Father Ryscavage, in a Dec. 6 interview, said the bishops' system for resettling refugees has been overtaken by the needs of recent Haitian arrivals. But, he added, "we're the one agency in the United States able to deliver the needed services if help comes from the broader Catholic community."

"These are the poorest people in our hemisphere. They are among the poorest in the world," said Father Ryscavage. "At Christmas time we talk a lot about helping the poor. Well, these are the poorest of the poor," he said.

Larger numbers of Haitians than usual have set out for the United States on perilous rafts following the Sept. 30 ouster of Haitian President Father Jean-Bertrand Aristide.

resulting in what Father Ryscavage termed a "crisis of major proportions in the Caribbean."

He said the U.S. bishops' conference had already spent more than \$100,000 in relief and services for Haitians since the emergency began.

The U.S. Coast Guard in early December reported having removed 6,372 Haitians from 91 boats in one month. About 3,100 have been housed in tents at the U.S. Navy base at Guantanamo Bay, Cuba.

The U.S. government interviewed and then returned 538 refugees to Haiti in November before the Haitian Refugee Center in Miami sued successfully for a temporary ban on the repatriations.

Since the coup, immigration agents at Guantanamo have found 161 Haitians with "plausible" claims for political asylum and sent them on to Miami. Father Ryscavage said government officials have indicated that number could swell to 2,500 in coming months.

### WE'RE MUCH MORE THAN QUICK

- Quality • Service • Color Printing
- Typesetting • Bindery

**Quik**  
Printing  
& copy centers

NORTH 7122 Zionsville Rd. County Line Mall  
Phone 100 297-5817 882-2000  
SOUTH  
DOWNTOWN 34 North Delaware 150 North Illinois  
637-6282 635-3939

### Christmas Greetings



Mother Theodore Circle No. 56  
Daughters of Isabella

### 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

### Jacob's Journey

When Jacob is honored by his town for his wisdom, he undertakes a journey to restore his sense of inner peace in this sequel to *Jacob the Baker*.

Noah benShea Villard \$17.00

BORDERS BOOK SHOP  
Castleton Corner 849-8660



### Highsmith Floral

"SERVICE AND  
SATISFACTION"

925-6961

CRONIN/MARER/  
SPEEDWAY

Indianapolis

Support  
Your Parish

Offering  
an extra measure  
of consideration  
in every family's  
time of need.

The  
LEPPERT & HURT  
Funeral Home  
740 East 86th Street  
Indianapolis, Indiana  
844-3966

### Sherman and Armbruster, P.C. CERTIFIED PUBLIC ACCOUNTANTS

### INCOME TAX PLANNING AND RETURN PREPARATION

- INDIVIDUAL • CORPORATIONS
- PARTNERSHIPS • FIDUCIARIES

CALL US FOR A YEAR-END TAX PLANNING APPOINTMENT

Patrick A. Sherman, CPA Martin J. Armbruster, CPA, CFP  
Suzanna B. Schulte-Smoock, CPA Daniel G. O'Leary, CPA  
Terri L. Banfield, CPA Gwen E. Ackerman Ronda M. Egbert  
Sally Ensey-Anderson Larry R. Shotton, CMA

300 South Madison Avenue, Suite 300  
Greenwood, Indiana 46142  
(317) 881-6670

### Caring for Catholic families since 1881

Our Catholic funeral directors are available to  
answer your questions and provide the quality  
service you expect from central Indiana's  
leading mortuary.

### FLANNER AND BUCHANAN MORTUARIES & CREMATORY

Broad Ripple • Carmel • Fall Creek • High School Road • Mann Road  
Morris Street • Shadeland • Zionsville • Washington Park East Cemetery

Offering Security Funeral Pre-Planning  
925-9871