

THE CRITERION

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350 at state stewardship conference

by Dan Conway

On Nov. 29, pastors, lay leaders and diocesan officials from the five Catholic dioceses in Indiana gathered at the Westin Hotel in Indianapolis for a Conference on Stewardship co-sponsored by the Archdiocese of Indianapolis and Lilly Endowment, Inc.

Chancellor Suzanne Magnant of the Indianapolis Arch-

diocese said that she was "impressed and delighted" by the fact that over 350 clergy and lay leaders from all over the state of Indiana turned out at 8:30 a.m. on the day after the Thanksgiving holiday for the conference.

According to Fred L. Hotheim, program director for Lilly Endowment, the purpose of the conference was to offer pastoral leaders in Indiana an opportunity to discuss the U.S. Bishops' pastoral letter on stewardship, "Stewardship: A Disciples' Response," and to reflect on

the results of two research projects funded by the endowment.

Hotheim observed that Lilly Endowment has made a significant commitment to help religious institutions in the U.S. solve their long-range financial problems. "This Conference on Stewardship is just a beginning, albeit an important beginning, in the long-range stewardship education efforts which the Catholic Church in Indiana needs to undertake," he said.

Archbishop Thomas J. Murphy of Seattle, who chairs the bishops' ad hoc Committee on Stewardship, offered his personal reflections on the pastoral letter. (See separate story on page 10.)

Indianapolis Archbishop Daniel Buechlein, former seminary rector and spiritual director at St. Meinrad, delivered the keynote address on "Stewardship and the Spirituality of Daily Living."

Sylvia and John Kossvalle, directors of The Empty Tomb, Inc., a research center in Champagne, Ill. and authors of several stewardship-related publications reported on their studies on "the state of church giving." And Daniel Conway, director of planning, communications and development for the Indianapolis Archdiocese, talked about church leaders' attitudes about administration and money.

In his keynote address, Archbishop Buechlein defined stewardship as "spirituality in action" or "the disciples' response to Jesus' invitation to 'sell everything, give to the poor, and come follow me.'" According to the archbishop, the call to stewardship is addressed to individuals, families, parishes and dioceses.

"Just as the commitment to stewardship can effect a radical change in the way individuals and families live their lives every day, so too the commitment to stewardship can change the way parish communities worship, share their faith, and serve one another," said Archbishop Buechlein.

Quoting the pastoral letter on stewardship, the archbishop reminded the parish and diocesan leaders that "sound business practice is a fundamental good of stewardship" and

(See STATEWIDE, page 3)



SEATTLE—Archbishop Thomas M. Murphy addresses 350 parish and diocesan leaders from throughout Indiana at a Nov. 29 Conference on Stewardship. See story on Archbishop Murphy's talk on p. 10. (Photo by Margaret Nelson)

Archdiocesan team starts Catholic Charities' strategic planning

By Dan Conway

Catholic Charities, one of the oldest and most visible ministries in the archdiocese, has taken a first step toward continuing its social service and advocacy programs into the 21st Century.

A team of planners, commissioned by Archbishop Daniel Buechlein and led by Catholic Charities' Secretary, Thomas Gaybrick, met at Fatima Retreat on Nov. 16 to begin the process of drafting a strategic plan for the archdiocese's social ministries.

One year ago, on Dec. 7, 1992, Archbishop Buechlein received the results of a study conducted by The Conservation Company of Philadelphia which urged the archdiocese "to develop a clear and consistent vision for Catholic Charities" in order to better coordinate the diverse programs and services of nearly a dozen separate agencies which are loosely positioned under the Catholic Charities umbrella.

According to The Conservation Company's report, the excellent social services and advocacy programs which are sponsored by various archdiocesan agencies and institutions need better coordination and integration in order to reflect a more unified sense of the church's social ministry and to more effectively develop the resources that are needed to carry out the Archdiocesan Strategic Plan's commitment to "work for peace and social justice through service and advocacy."

As a result of this study, The Conservation Company recommended that the archdiocese establish a clear direction and priorities for Catholic social services. Choose which programs and activities are needed and "don't try to be all things for all people." Allocate funds based on priorities, and use vision and priorities to recruit volunteers and staff, and to develop new sources of funding. Invite and challenge all members of the Catholic community to become more aware (and involved) in the church's social ministry and; Explore possible "future scenarios" for engaging the Catholic community in the ministries of justice and social service.

To respond to those recommendations, and others contained in The Conservation Company's report, Archbishop Buechlein identified strategic planning for Catholic Charities as one of the archdiocese's top priorities for 1992-93. The planning team headed by Catholic Charities' Secretary Gaybrick includes representatives from several social service agencies located in various regions of the archdiocese. The team also includes archdiocesan officials and health care personnel from St. Francis and St. Vincent hospitals.

Before their first planning meeting, the team members were asked to identify Catholic Charities' strengths and weaknesses; its opportunities and threats; and "the most important tasks which must be accomplished" in order to carry out the church's social ministry. Strengths identified by the team included the services provided by the church in response to people's needs, dedicated and caring staff, and good

leadership. Weaknesses cited included poor communications ("Catholic Charities is the best-kept secret in the archdiocese"), and insufficient resources (people and money) to meet the growing needs of people throughout central and southern Indiana. Opportunities cited included "better participation" by parishes and the community at large and being more responsive to growing needs. The threats identified once again called attention to funding challenges and communications problems which also surfaced as the most pressing and immediate "tasks to be accomplished."

After careful reflection and discussion on the challenges facing the church's social ministries, the planning team drafted the following mission statement for Catholic Charities: "We, the Church in central and southern Indiana, strive to live the Gospel by embodying the compassion of Christ and by exercising leadership in:

►Promoting awareness of human needs and social justice issues in light of Catholic social teaching.

►Advocating policies and action that protect human life and dignity

►Providing human services rooted in Catholic social values.

We commit ourselves to generosity, accountability, openness and responsiveness to the human needs of diverse people and communities."

Goals drafted by the Catholic Charities planning team reflect the basic elements of the draft mission statement. These are: 1. Inspire and educate the community to action on behalf of social justice; 2. Coordinate and enhance the social ministries and programs of the archdiocese; 3. Advocate policy and actions that protect human life and dignity and; 4. Provide compassion, responsiveness and service to individual and community needs.

The next step in the Catholic Charities' strategic planning process is the formation of special task forces to develop objectives and actions plans for each of the four goals. To lead these task forces, the following people have been appointed by Tom Gaybrick as task force chairpersons:

Goal 1 (social justice), William Spangler;

Goal 2 (coordinate programs), David Dreyer; Goal 3 (pro-life), Robert Alending; and Goal 4 (community service), Richard Smith.

Other members of the Catholic Charities planning team include: Donald Blinzinger, John Eiting, Grace Hayes, Daniel Kincaid, Suzanne Magnant, Sister Marilyn Oliver, Thomas Sporel, Father Larry Voelker, Patricia Welch, and Charles Williams.

The Catholic Charities' planning process is being facilitated by Daniel Conway, archdiocesan secretary for planning, communications and development.

Representatives of Catholic Charities agencies and the Catholic community at large are invited to make comments and suggestions on the draft mission and goals for archdiocesan social ministries to any of the planning team members.

Comments may be addressed to: Catholic Charities' Planning Team, c/o Tom Gaybrick, P.O. Box 1410, Indianapolis, IN 46206, or by calling (317)236-1531 or 1-800-382-9836, ext. 1531.

THE CRITERION
Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

I have a different picture of high school youth

by Archbishop Daniel M. Buechlein, OSB

It was an unexpected sight: a crucifix in the locker room at the Hoosier Dome. I attended the finals for the Class 2A and 3A state title in high school football the day after Thanksgiving. The Providence and Roncalli High School youth were exhilarating. My picture is a striking contrast to a recent story in *The Indianapolis Star*: "Irritated girl tries to shoot boy in school during lunch." The 25-caliber gun malfunctioned or the 17-year-old boy would have been killed by a girl of 15! It all started with a bump in a high school hallway.



I have a different picture of high school youth. In my head is the sight of the Providence High School football team kneeling in prayer before the championship game for the Class 2A title. There was a loud response to the prayer "Our Lady, Queen of Victory, pray for us." As it turned out, they didn't win a tough experience for high school youth but they took it like men who are Christians. They can be proud of their achievement, but for youth, like most of us, second best isn't good enough. I feel for them.

Roncalli won the 3A title and we are proud of them. They appreciated the prayer and my blessing. I was impressed by the fact that they didn't approach the prayer as if it were a good luck or superstition move. Prayer and life, even sports fit together. I don't usually single out individuals by name,

but I want to say that Mike Behr is a fine Christian athlete and deserves the commendation. He got for setting a state record in yardage gained in one season and also for the most touchdowns scored this season. After the team left the locker room Mike came by and asked for a special blessing. After the game he made it a point to say, "Thanks for being here." So did a lot of other players.

Our Catholic youth are involved in more than wholesome sports. Last week I blessed the Christmas Tree located in a former school on the near south side. This impressive tree is sponsored by Catholic Social Services for those who are in need and don't have much money for Christmas. Students from Roncalli and from Central Catholic schools were present as volunteer helpers. High school and junior high students from all of our schools do volunteer service all around the archdiocese.

Those of you who subscribe to *The Indianapolis Star* saw the feature published in the "Children's Express" section. I was impressed by the young reporters who interviewed me. I was pleasantly surprised at the outcome. The feature was difficult to answer adult questions for young people who do not have the theological or ecclesiological foundation to handle complex answers. When I asked the young reporters how they prepared for the interview they told me they had done research. When I asked where they did their research they said I limited (what I suspected that parents and teachers suggested questions. The young reporters are talented and amazingly professional. I commend them both for the quality of their work and their special interest in our church. (At the same time I want to say

that I hope we are careful not to involve youth in adult controversies for which they don't have the educational tools to cope.)

I understand that not only our youth but a lot of our adults don't have the religious, educational background to deal with contemporary doctrinal and moral issues. It is unfortunate that complex questions are viewed from the limited perspective of political correctness as understood in the secular culture of our day or at best from a superficial perspective of moral or systematic theology. Our priests and religious educators in our schools and parishes work hard to provide help all around for our religious and moral development and education. The new "Catechism of the Catholic Church" will be a great help!

We will help parishes and youth ministers develop youth and young adult ministry. Our national conference of bishops endorsed the development of a "Plan for Ministry to Young Adults" (ages 18 to 35). We have also been informed that a "white paper" is being prepared for parish-based youth ministry. Both will help us pursue the priority of youth, young adult and campus ministry in our archdiocesan plan.

It is encouraging to see the strides many of our parishes have made in developing youth ministry. It is a challenge to do so in programs where contact is so limited by time. A lot of youth ministry happens in our schools. We tend to overlook this opportunity for greater impact when our youth are in a Catholic peer environment six to eight hours a day. I saw the effects for myself last couple of weeks.

EDITORIAL COMMENTARY

Your chance to say thanks to aging religious

by John F. Fink
Editor, *The Criterion*

This weekend Catholics throughout the country are being asked to say thanks to the religious men and women who have served the church so faithfully in the past. It is the sixth nationwide collection for the Retirement Fund for Religious.

This fund came about after it was

discovered back in 1985 that religious orders in this country were at least \$2.5 billion short of having enough money to care for their members through retirement. This happened because no one was prepared for the decline in the numbers of wage-earning members of religious orders, the small stipends men and women religious were then being paid, the large aging membership, and the skyrocketing increase in health care costs.

To try to respond to that problem, the Tri-Conference Retirement Office was established in 1986 to administer the Retirement Fund for Religious. The three conferences are the National Conference of Catholic Bishops, the Leadership Conference of Women Religious, and the Conference of Major Superiors of Men.

Catholics have responded well to this collection because they understand the need. The first five collections have brought in more than \$120 million. That is still a long way from the \$2.5 billion shortfall, but it has helped considerably. Last year's total revenue for the Fund was \$25.4 million. Only 3.3 percent of the collection is used for administering and promoting the appeal.

Last year, your contribution helped provide basic grants to 481 women's congregations and 138 men's congregations. In addition, supplemental grants and special assistance grants were given to particularly needy congregations. Some of them are also now being provided financial assessment and management consultation.

The Archdiocese of Indianapolis has always been blessed with religious from a number of religious orders. Therefore, each year of the collection the congregations based here have received more than the amount given by archdiocesan Catholics.

Last year the total contributed in the archdiocese was \$258,811.71. The religious communities located in the archdiocese

benefited as follows: Benedictine Fathers and Brothers of St. Meinrad, \$32,409.26; Benedictine Sisters in Beech Grove, \$25,530.65; Franciscan Sisters of Oberlinburg, \$132,890.34; and Sisters of Providence at St. Mary of the Woods, \$76,556.45. Also, the Sisters of St. Joseph of Tipton (although the community is not located in the archdiocese it has sisters working here) received \$6,863.36. This is a total of \$275,250.06. (The Carmelite Sisters, the Daughters of Charity, and the Little Sisters of the Poor did not benefit.)

The amount any community receives is determined by a formula that takes into consideration the ages of the members and the availability of the community's retirement funds to support them. The Carmelite Sisters at both Indianapolis and Terre Haute were eligible to receive a grant since they had unfunded retirement liabilities, but both declined their grants.

The men and women religious congregations are aging. Today their median age is 65 and there are more religious over 80 than under 50. So the need continues to grow. So this weekend, please continue the generosity you've shown in the past. It's a good way to say thanks.

OFFICIAL
APPOINTMENT

Effective November 3, 1993

REV. MARK GOTTEMÖLLER, from pastor of St. Augustine, Leopold and administrator of St. Mark, Perry County, appointed pastor of St. Martin, Martinsville.

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

Fr. Jim Hoffman dies on Nov. 30

Father James R. Hoffman, 64, most recently chaplain at St. Vincent Hospital and Health Care Center in Indianapolis, died on Nov. 30. Father Hoffman was also currently providing weekend assistance to St. Jude Parish in Indianapolis.

Father Hoffman was born in Indianapolis and ordained to the priesthood at St. Peter and Paul Cathedral on Feb. 5, 1955. His first appointment was at Little Flower, Indianapolis as an associate pastor in 1955.

In 1958, Father Hoffman was appointed as associate pastor at St. Joseph, Shelbyville; 1960, Christ the King, Indianapolis; 1961, St. Mary, Richmond. In 1969, he became pastor at St. Paul, Sellersburg.

In 1972, he was appointed as an associate pastor at Sacred Heart in Jeffersonville and chaplain at St. Vincent Hospital and Winona Memorial Hospital in Indianapolis. In 1974,



Father Hoffman took a year to fulfill graduate studies.

While completing his studies in 1975, he was appointed chaplain at Archbishop Bergan Mercy Hospital in Omaha, Neb. In 1978, he was appointed as chaplain at Deaconess Hospital, Cincinnati's Hospital and Homes Hospital in Cincinnati, Ohio.

Father Hoffman was appointed to chaplain at St. Vincent Hospital and Health Care Center in 1979. In 1990 he provided weekend assistance to the parishes of St. Mary in Greensburg, St. John the Evangelist in Enoschburg and St. Maurice in St. Maurice.

Father Hoffman is survived by one brother, John E. Hoffman, seven nieces and one nephew.

Say 'thanks' with generous giving to this week's collection

Dear Family in Christ,

On Dec. 12, we shall have our sixth of 10 collections for retired sisters, brothers and order priests, many of whom entered their congregations soon after World War II. When they committed themselves to serving others, they had little thought of retirement. Now there are more than 70,000 religious over age 60, who still continue to give to retirement through teaching, counseling and prayer, while they also are in need of care.

Low stipends during many years of service did not allow congregations to save funds to meet today's escalating health care and housing costs. Also the decreasing number of young people entering religious life has upset the balance of age membership, thus causing difficulty in caring for the elderly.

The theme for this week's collection for the Retirement Fund is "You've always wanted to say thanks." Many Catholics and non-Catholics have already said "thanks" with their generous giving to this special collection and, we hope, will continue to do so.

The goal of the Retirement Fund for Religious is to help religious congregations help themselves as they grow fewer in number and older in age.

Let us all say "thanks" to these dedicated servants of the Lord by giving generously on Dec. 12, and let us pray for an abundance of religious vocations once again, for the call of Jesus can still be heard.

Sincerely Yours in Christ

+ Daniel M. Buechlein
Most Rev. Daniel M. Buechlein, O.S.B.,
Archbishop of Indianapolis



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RETIREMENT FUND FOR RELIGIOUS

Three 'retired' Providence sisters still minister

by Andy Williams

Fourth in a series of articles

(The annual collection for the Retirement Fund for Religious will be the weekend of Dec. 11-12. The fund helps support religious women and men in some of the ways described in this article. Another related article is on page 19.)

For Sisters of Providence of St. Mary of the Woods, retirement is another of life's opportunities. As demonstrated by the three sisters mentioned here, it is not a time of rocking chairs or slowing down, but a chance to accept new challenges and explore other paths of ministry. For many retired SPs, these new ministry challenges have been found at the institutions sponsored by the congregation.

Three years ago, retired Sister Rose Maria Riordan answered the call for an assistant at the Woods Day Care/Pre-School at St. Mary of the Woods. She explained that, after 50 years of teaching, "I wanted to do something different, to get away from all of the responsibilities and kind of relay. When they asked, 'How about day care?' I said, 'That's it!'"

Sister Rose Maria is an avid swimmer, going to the pool every day when her work at the day care is done. She also spends her "spare time" as a companion to the sick and as a docent for the SPs' Providence Center. Her weekdays are filled by 15 energetic two-and-a-half to four-year-olds. And from playtime to naptime, each day is a new adventure.

"I really love the work I'm doing," Sister Rose Maria said. "You never know what's going to happen from day to day. It's an exciting challenge."

"Another retired SP, Sister Jeanne Mary Dietz, has spent the last four years as the business manager for Woods Day Care. In her "free time" she is a driver and a shopper for other SPs, a regular walker, and a sports fan. She also enjoys spending time in prayer.

Sister Jeanne Mary's retirement path was always quite clear—"home" to the Woods. "I wanted to get to St. Mary of the Woods to enjoy myself," she said with a smile. "After all, I'm at that age—what do they call it—the Golden Age?"

Sister Jeanne Mary admits that, after 40 years of teaching and 17 years as a principal, the transition to business manager was a hard one. "I missed teaching at first," she said. "But I was glad to do something different."

Sister Frances Finnegan, retired staff volunteer at St. Mary of the Woods College library, also found the transition from teaching difficult. She spent 35 years ministering in education and nine years assisting a provincial treasurer before she "came home" in 1989. She continues her ministry now as a part-time reference librarian.

"I was looking for something to do," Sister Frances light-heartedly admitted. "I never thought I would come home to mend books."

But she does much more than just mend

books. Sister Frances also sets up and takes care of the library display cases, rearranges and catalogs the artwork and helps out in the archives.

While she enjoys the leisure time she spends walking or making Chinese water paintings, she is glad that her library work has remained a challenge.

"It's a challenge because I never worked in a library before," she said. "It's hard getting ideas for the display cases, but it keeps me going."

There are currently more than 250 "retired" Sisters of Providence living in the Indianapolis Archdiocese. They minister in education, pastoral services, health care, social justice, social services and prayer. For Sisters of Providence, retirement is an opportunity—a time to explore, enjoy, share and accept new challenges.

In the words of one Sister of Providence, "Retirement is a time to dream out unrequited dreams."

'RETIREE'—Providence Sister Frances Finnegan stands by a library display case she prepared. There are 250 'retired' Providence sisters living in the archdiocese. The annual collection for the Retirement Fund for Religious will be in the parishes next weekend.



Holy Family Shelter provides home for children

by Margaret Nelson

Children—and their parents—are what the Holy Family Shelter is all about.

Daughters of Charity Sister Nancy Crowder, director of the facility for six years, said that 1,151 people have been served at Catholic Social Services' Holy Family Shelter this year—and that does not include the last three months of the year. She is projecting that 1,600 people will have stayed there by the end of the year.

Are conditions worse for the homeless this year? Sister Nancy said, "Yes. Part of the reason for the increase is that we are running into more people referred to us because of domestic violence."

But she said that 10 percent of those the shelter serves are intact families suffering job losses, illness or divorce. The majority are women with children.

The Holy Family staff welcomes homeless families 24 hours a day. Each family has its own private room. "Each homeless person is treated with dignity and respect," said Sister Nancy. "It is not enough to provide shelter. We want to empower the poor to help themselves."

Not only do the families get a roof over their heads and meals, they receive job and mental health counseling, and medical, dental, and legal services.

Because of the large number of people in the shelter, house rules are maintained. Adults are required to look for housing and employment. All those in the house have certain tasks similar to those they would have in their own homes.

Last year, Holy Family served 427 families. This year, it expects to serve even more, having taken 373 by Oct. 1. Of the clients served last year, 523 were women or female children; 428 men or male children.

What Sister Nancy finds astounding is the number of children age four or under. 384! Other age breakdowns include: 5 to 9, 202 children; 10 to 14, 99; and 15 to 19, 53.

How many meals does all this involve? By the end of September this year, 22,375 meals were served in the shelter!

In the same nine-month period, Holy Family has also provided transportation funds to 518 people who needed special assistance.

This year, a full day child-care program is in place so that parents can seek employment, job training, and permanent housing.

Volunteers coordinate a Christmas gift card at Holy Family Shelter, so that parents can select presents for their children on Christmas Eve. Donations provide the new "merchandise." The shelter also has people who "adopt" families for Christmas.

On Dec. 5, members of the Archbishop O'Meara Catholic Center staff hosted a St. Nicholas party for the residents of the shelter. A videotape of "Nicholas the Boy Who Grew Up to be Santa" was played. (When one woman saw the boy Nicholas trade his horse so that a girl would not be sold as a slave, she told her son, "That Nicholas is good.")

After the tape was finished "St. Nicholas, Bishop of Myra" (alias Father Glenn O'Connor) came with little bags of coins, candy canes, and lots of humor. Then the volunteers joined the children and their parents for cocoa and cookies.

The celebration was not on traditional feast day (Dec. 6) because the shelter had a Health Fair on Monday night. Among other services, medical personnel provided tuberculosis and blood pressure tests for all, and tetanus shots and immunizations for the children.

(Those wishing to volunteer or provide other assistance to the Holy Family Shelter may call Sister Nancy or Kelly at 317-635-7830.)



'ST. NICHOLAS'—Father Glenn O'Connor greets children at Holy Family Shelter during a St. Nicholas Day party on Dec. 5, given by members of the Catholic Center staff. Father's helper is Ricky Gale, who came with the priest's nephew, Roddy Guimont. A videotape of "Nicholas the Boy Who Grew Up to be Santa" was played before the children and their parents enjoyed cookies and cocoa in the dining room. On the actual feast day, a health fair was scheduled for residents. (Photo by Margaret Nelson)

Archbishop Buechlein dedicates new altar at St. John the Baptist

By Peter Agostinelli

The people of St. John the Baptist in Starlight are still getting over the past in some ways.

Eight years ago, a fire in the church rectory took the lives of three priests and dramatically changed the Clark County parish.

But members of the church, which sits in hilly southern Indiana just north of Louisville, are looking to the future. A new rectory has since been built. And several years ago the church itself was restored.

All the work culminated at a special Mass Saturday night as Archbishop Daniel M. Buechlein dedicated a new altar, which was cut, sandblasted and finished by parishioners Mark Rake, Marilyn Rowan and Keith Swearingner.

"This is a really magic moment. It's as big an event as we've had at St. John the Baptist," Father John Beitan, pastor of St. John the Baptist, said before the Mass.

"There's a lot of energy here. Starlight is a small town mostly of German Catholic descent... and this is important to people."

The church, which has a capacity of 350

people, was full despite Saturday night's heavy rain.

At the beginning of the Mass, Archbishop Buechlein praised church members for their work and dedication in seeing the project completed.

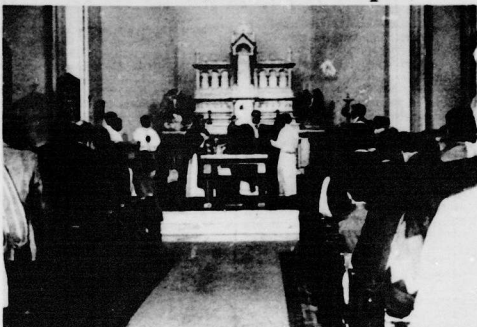
The archbishop cited St. John the Baptist as the one who helped pave the way for the Messiah. He reminded the congregation about the importance of being a dwelling place for God, a common theme in the Gospel of St. John.

"God doesn't need the church. God doesn't need altars. We do," the archbishop said in his homily.

"The bottom line is that being a Christian means being at home with God. And we are God's palace. We will mark this altar for God's house, a holy and sacred place."

Father Beitan and Father Richard Ginther assisted the archbishop in the dedication. The ceremony included a rubbing of oil into the new altar as well as the burning of incense and a prayer of dedication.

A reception followed the Mass. The weekend coincided with the church's usual pre-holiday celebration, which included food and entertainment.



DEDICATION—Archbishop Daniel Buechlein dedicates a new altar Saturday at St. John the Baptist Church in Starlight. Assisting are Father John Beitan, pastor, and Father Richard Ginther of the archdiocese Office of Worship. (Photo by Peter Agostinelli)

FROM THE EDITOR

Women's role in the church has changed

by John F. Fink

In the Gospel According to Matthew, after the story about the multiplication of loaves and fish to feed the crowd, there is this sentence: "Those who ate were about 5,000 men, not counting women and children" (Mt 14:21).

It always seemed to me that that was the most sexist sentence in Scripture. Why would you not count women and children if you're reporting the number of people who attended a picnic? Probably more women and children than men followed Jesus, so the actual figure of those who ate would have been even more impressive than 5,000.

The sentence, though, gives a good insight into the place of women in society in the first century, especially among the Jews for whom Matthew was writing. The Old Testament and Jewish practices also made it clear that women were considered inferior to men. The scriptural use of the word "man" usually really did mean only males rather than humanity.

WHAT A DIFFERENCE today—at least in North America. Although women can still legitimately complain about a "glass ceiling," women in our society can now do most things that men can do.

That is still not true throughout most of the world, though. In the developing countries women are still expected to perform all the menial jobs of caring for the home and the children as well as working in the rice fields, etc. But even in industrial countries like Japan and in Europe, women do not enjoy nearly the wide range of opportunities as do women in the United States and Canada.



Considering what the place of women was during the first century makes it even more remarkable that a group of women actually traveled with Jesus and his apostles as they went from town to town. The women led by Mary Magdalene, also accompanied the men to Jerusalem, as the Gospels report. This was the start of a new attitude toward women because history shows that women have made more progress in Christian countries than in non-Christian countries.

TODAY, THOUGH, the issue of women priests has divided the church as much as the women's issue. Some people look at the issue as an example that the church doesn't believe in the equality of men and women. The church, though, insists that the issue has nothing to do with equality. The church wants us to distinguish between women's human and civil rights in society and their ministries, roles and functions in the church.

No one, man or woman, has a right to be a priest. A man isn't eligible to be a priest only by reason of his maleness. A bishop must specifically call a man to the priesthood. He may not call a woman to the priesthood because the church believes that Jesus reserved the priesthood only for men.

People would be a lot happier if they would accept the fact that the church is not going to change its position on this matter because it sees it as a doctrinal issue. Rather than bemoan the fact that women can't be priests, consider the large number of roles that women can perform. Think positively rather than negatively.

Our proper attitude should be that of St. Paul who, in several of his letters, pointed out that all of us have different roles and functions to play in the church. Not all of us are called to be priests. When I made the decision to marry, for example, I knew that I would never be a priest. (Before someone else points it out, I acknowledge that the comparison is flawed because I was able to make that decision whereas women don't have a choice.)

Archbishop Buechlein has pointed out that differences in functions don't mean that some are more important than others. Last January, speaking to people involved in various ministries in the archdiocese, he reminded them that the church is the body of Christ and all of us, as members of the church, are the members of the body of Christ. He said that priests are no better or more important than other members of the body, any more than the heart is better or more important than the head of a physical body.

Pope John Paul made much the same point when he told some U.S. bishops July 2. "The equality of the baptized, which is one of the great affirmations of Christianity, exists in a differentiated body, in which men and women have roles which are not merely functional but are deeply rooted in Christian anthropology and sacramentology. The distinction of roles in no way favors the superiority of some over others, the only better gift, which can and must be desired, is love."

INSTEAD OF EMPHASIZING what women cannot do in today's church, why not concentrate on what they can do? Who could have thought 30 years ago that one day women would be administering parishes, or presiding at Communion services? They are doing those things today in many parishes in our archdiocese, as well as in parishes in many other parts of the country, because of the shortage of priests. We should understand, though, that these examples should not be considered normal positions for lay people, either men or women.

We tend to forget, sometimes, that lay people are not the ordinary ministers of the Eucharist. When men and women help distribute Communion in our parishes they are still considered "extraordinary" ministers of the Eucharist.

Today women perform more roles in most parishes than do men. They've come a long way from the days of St. Matthew.

THE GOOD STEWARD

Generosity, accountability, responsibility flow from a grateful heart

by Dan Conway

In their pastoral letter, "Stewardship: A Disciple's Response," the bishops of the United States define a Christian steward as "one who receives God's gifts gratefully, cherishes and tends them in a responsible manner, shares them in justice and love with others, and returns them with increase to the Lord." Each of these basic elements (gratitude, responsibility, generosity and accountability) are essential to the exercise of good stewardship. But if you have to pinpoint just one of these as the most essential element, I think you would find that "gratitude" is the heart of true stewardship.

As children, we were all taught to say "thank you" when someone complimented us, gave us a gift, or did us a favor. We learned early on that saying "thank you" is



good manners, and that it is a way of showing that we value what others do for us or share with us—no matter how insignificant these small favors may seem. So, in addition to our expressions of gratitude for the "big things" in our life, it's also customary for us to say "thank you" when a waiter refills a water glass, or when a stranger holds open the elevator door, or when we receive a compliment from a friend. These little gifts of time and attention may not be very significant in and of themselves, but our response to them says a lot about how we see ourselves in relation to the world around us.

Imagine what it would be like to go around assuming that the world owes us a living and that we deserve everything we get. That would be a very lonely life. I also think this kind of attitude would lead easily to bitterness, and resentment. When we're convinced that the world owes us something—even if it's a legitimate need—it's awfully tempting to compare ourselves with others and to be disappointed or dissatisfied with the results!

The habit of saying "thank you" helps to remind us that everything we have comes to us, originally and ultimately, as a gift. Even those things that we have earned through our own hard work, and those things that are ours because of our basic rights as persons, come to us through the gift of life and through the political and religious freedoms which we inherited from our parents and grandparents. When we freely acknowledge our indebtedness to God and others by saying "thank you," we recognize the fact that none of us is an island and that we are all interconnected as sisters and brothers, the one family of God. Through gratitude, we demonstrate a basic courtesy and respect towards all human beings, but we also free ourselves from the burdens of arrogance, resentment and isolation from the rest of the human family.

In spite of the fact that life is full of hardship and heartache, all the great religious traditions of the world urge their members to cultivate a deep and abiding sense of gratitude. That's because wise men and women have learned, often the hard

way, that true freedom and genuine healing are not found by dwelling on our problems or on our pain. As the great spiritual writers have reminded us throughout the ages, "healing and wholeness come only when our hearts are open to the gifts of God and give thanks for the gifts which we receive even in times of great trial and adversity."

This season of the year is a great time to remind ourselves of how important it is to be grateful. So we commit ourselves, once again, to sharing our gifts with others, including the foreigners and outcasts of our contemporary culture, out of gratitude to a God who knows us by name and who loves us as we are.

Somehow, generosity, accountability and responsibility, which are the other essential elements of good stewardship, seem to flow naturally from a grateful heart. If we truly believe that God has blessed us, even in moments of pain and sorrow, we are much more likely to care for the things we have been given, to share them with others, and to return them with increase to the Lord.

THE BOTTOM LINE

How easy it is for us to judge other people from our vantage point

by Antoinette Bosco

Every so often it takes a humbling experience to prick our consciences about how easily self-centered attitudes can negatively affect the way we feel about other persons.

I had stayed late at work one night, completing a pile of correspondences that had to be mailed. The next morning I asked one of the secretaries if she would stamp the mail so it would get out.

When I checked later, after attending a meeting, I found the mail was unstamped and still in the basket. My immediate reaction was one of serious annoyance. Some might have called it anger.

I didn't want to show my annoyance. So, trying to be very nice, I smiled and told her that if she stamped the mail I'd take it to the post office. She answered

that it didn't matter because the post office was closed that day. The mail couldn't go anywhere until the next day. Thank God for the ability to laugh at oneself!

My annoyance quickly vanished as soon as I admitted that my thinking had been negative. With my one-track mind, I had become judgmental when it appeared that someone was not respecting me.

If I had reacted angrily toward the secretary, it might have harmed our good relationship.

Not too long after the incident, I was watching television one Sunday morning. Robert Schuller, a Protestant minister, was talking to a guest, the author of a book espousing Christian principles in business.

The businessman was talking about an experience that had taught him a lot about how he should respond to others. He said that he was on a subway train when a man, obviously a father, entered with three or four children who became unruly.

The father sat there, looking down, oblivious to the mayhem his children were causing. Everyone was annoyed.

The guest told Schuller that he finally decided to say something to the father about the unruly children. The father then looked up, apologized and said, "We just came from the hospital. My wife died a few hours ago. The children have just lost their mother."

It was an instant lesson for the businessman. He was hit with the realization of how easy it is for us to judge other people, never considering what is going on within them. Nobody knows what's going on inside another person. What limitations are they dealing with? What pain are they suffering? What distractions do they have?

So we judge their actions from our vantage point. But not knowing their reality, we make mistakes.

Clearly, the problem to face in daily relationships is how to recognize the duality—when we are being unfairly judgmental about another, and when annoyance is a legitimate sign of our own right to be treated with respect.

I have had the habit of approaching relationships by asking, "What would Jesus do?" While the answer always pointed

toward love, I still remember that when it was necessary Jesus tore up the den of thieves at the temple.

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THE CRITERION

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Point of View

Making a difference: women affirming life

by Amy T. Miller

If you believe newspapers and television reports these days, there should be precious little reason to be proud that you are Catholic—especially if you are a woman. But there is far more to the story than the secular sound bites suggest. Allow me to introduce you to one of the most dynamic, creative and committed groups of Catholic women to appear on the scene in recent memory.

Women Affirming Life (WAL) is an association of bright, articulate, and talented Catholic women who joined forces in January, 1990. Founded by Catholic women professionals who sought to offer a pro-life woman's perspective in the public debate on abortion, WAL is dedicated to prayer, public speaking and education about prayer for life. Its guiding principle is the belief that "we need to show compassion as if each unborn child were our own and each mother were our daughter or sister." These women's efforts reflect the best of Catholic approach of uniting faith and reason to respond to the challenges of contemporary society.

WAL has an effective and rapidly growing apostolate of prayer. Its strategy is simple but successful: Prayers carrying a lovely image of the Madonna and Child have been distributed across the country. In addition to a daily prayer for life, the cards bear WAL's address. Besides being an effective catalyst for much-needed prayer to

end abortion, the card has helped numerous women from around the country to find their way to WAL.

What's more, WAL provides a safe harbor for Catholic women who find themselves in professional environments that are hostile to their pro-life views. Through gatherings such as breakfasts featuring top-notch Catholic women speakers, WAL has begun to reach out to women professionals who had never before attended a pro-life meeting. Several have remarked how pleased they were to find a forum where Catholic women are intelligently discussing the critical life issues, and where they can comfortably express and strengthen their views.

WAL is also focusing on the need for Catholic women who can take the podium effectively to explain and defend the church's position on human life issues. WAL provides training, resources and encouragement for pro-life women to make their voices heard in classrooms, board rooms, neighborhoods, churches, and in the media where life issues are discussed.

One important component of that mission rolled off the presses last month. The "Women Affirming Life 1993-1994 Speaker's Directory" is now available to help church and secular organizations promote the value of every human life and to ensure that an authentic pro-life woman's voice is heard in the abortion debate.

The directory, which will be updated yearly, is a fabulous resource. Women representing 18 states and the District of Columbia are available for lectures, TV and radio shows, workshops, consultations, debates and much more. So now,

To the Editor

Sustaining life with feeding tubes

This is a response to the article "Father Lawrence Crawford: What Beliefs About Death?" (Nov. 1). I challenge Father Crawford's statements in the interests of clarity, truth and life.

Father uses flippant, airy statements apparently intended to put on the defensive those who believe in using feeding tubes (gastrointestinal tubes) to sustain life not immediately threatened by death. For example, he says that 20th century Americans believe physicians are supposed to utilize all state-of-the-art medical equipment and treatments available to prolong life at any cost. What does that have to do with feeding people through tubes? And where's the proof of the statement. Persons I talk to do not hold this particular view for the most part.

Another statement he makes is that people in Third World countries are wondering why Americans have lost sight of the reality of life and death "because we have all of these life-prolonging things." Does Father actually believe people in Third World countries don't want nourishment for their loved ones to sustain them in serious and deadly ailments? Where is proof of such allegations?

The above statements are a set-up for his most glaring substantive misstatement: "But (in the Catholic Church) it is generally agreed that anything that is invasive, which would include artificial nutrition and hydration, would be considered extraordinary means of health care." The Catholic Church's ethical and moral authority is from the magisterium. There has been no such pronouncement from the magisterium. There are Catholic, orthodox theologians, bishops, priests, writers and various Catholic ministries for, against and undecided on this question. There certainly is no general agreement to withholding of nutrition by gastro-intestinal tube; or that it is "extraordinary" medical care; or even that it is "medical care."

Father Crawford's words are like vapor.

There is no real substance of truth, of fact or of God's guiding hand in them. But vapor can be seen, and this particular vapor has the form of a spectre of death, death for countless helpless people.

The Lord our God has a word of his wisdom for us: "I have set before you life and death, the blessing and the curse. Choose life then, that you and your descendants may live" (Deut. 30:19).

Greenburg

Bob Rust

Cemeteries people show compassion

Your issue of Oct. 15 had a front-page article about Catholic Cemeteries, run by the Archdiocese of Indianapolis. We want to praise Catholic Cemeteries and their efforts by sharing what they have done for one individual.

Mary Anne Osborne, a developmentally disabled child in St. Vincent New Hope's group home program, passed away a few weeks ago at the age of 36. Her parents died when she was 9 years old, and at that time she was separated from her only brother. After a lifetime of being moved from institution to institution her brother lost track of her completely.

Living most of her life on state funding through Medicaid and with no family to look after her, Catholic Cemeteries generously provided for her burial after her passing away. Bill Brennan Sr., a Catholic Cemeteries board member, and Gene Harris, director of Catholic Cemeteries, saw to it that Mary Anne's opening/closing fees, vault, headstone and lot were all provided at no cost.

We at St. Vincent New Hope would like to thank Catholic Cemeteries for all they have done through their generosity and compassion for others.

Associates of St. Vincent New Hope Indianapolis

whether you are looking for a bilingual, Spanish-speaking public relations expert in the Midwest, or an east coast Ph.D. in philosophy and bioethics to grace your podium, your search is easy. This booklet is indispensable for any group seeking well-informed pro-life spokeswomen.

Women Affirming Life can be reached at 20 Pine Lodge Rd., Boston, MA 02132, tel. (617) 327-7626; FAX: (617) 327-7628. A \$5 donation for the speakers directory would be gratefully accepted.

(Amy Miller is assistant director for program development at the National Conference of Bishops' Secretariat for Pro-Life Activities in Washington.)

Remembering why we are celebrating

by Alice Dailey

A little message appearing here and there, "Jesus is the reason for the season," is the whole truth but one which public celebrations of Christmas have silenced.

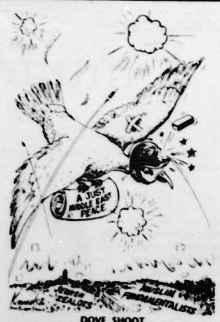
Originally intended as commemoration of the birth of our savior, such celebrations have become travesties, birthday parties to which the honoree is neither invited nor welcome.

If Christ is being denied public honor then what are we celebrating? Why the lavish layouts featuring snow "persons," reindeer or other inane cartoon characters? Why are millions of dazzling lights being hung if they don't reflect Christ, the Light of the World?

Hidden behind much of this denial is a drive to stamp out Christianity itself, a drive dating back 2,000 years when the founder himself was banished from public places.

In those early times, Father Owen Campion has written, "it was no easy task to remain a faithful Christian." But this is now, with millions of us here. So why aren't we more vocal about our right to Christian expression in public parks and buildings? Thousands of Christians' dollars pay for and help to maintain these places.

Are we, by acceptance of empty symbols chosen to placate nipping,



zealots, part of those lukewarm mortals the Lord so detested?

One other factor behind this suppression may be fear, fear that Christ's message of love and forgiveness may enter the hearts of non-believers and transform them into disciples.

What can we, professed followers of Christ, do to counteract this whitening away of Christian freedoms? One way would have all of us wearing the "Put Christ back in Christmas" buttons or the "Jesus is the reason" lapel pins.

We can buy and use just plain "religious" stamps for Christmas mailings. Including more of the spiritual and less of the secular in outdoor displays might be another win-win.

While it is gratifying to note more and more outdoor nativity scenes, not all of us can follow such impressive example. What we can do, however, is hang Christian posters on our doors. (A note here: You won't find blowup images of rock stars, TV and movie figures, and even pally old Saint Nick but none of Jesus Christ.)

We can create a demand for such posters by bombarding producers of this form of art with requests. Meantime, with little ingenuity and a lot of faith, we can make our own designs. They may lack a certain professional touch but they will help get the message across. For if we don't send it now, who will?

LIGHT ONE CANDLE

The saving mission of the church

by Fr. John Cator
Director, The Christopher

"Pursuing the saving purpose which is cast to her, the church not only communicates divine life, but in some way casts the reflected light of that life over the entire earth" (Vatican II).

The Church in the Modern World.

We are saved through the love of God revealed to us through Jesus Christ. The church communicates this divine love through the sacraments and through the sacred word of God.

But some fundamentalist Christians have a strange idea about Catholics. One fundamentalist gentleman wrote to me saying, "When you ask Catholics why they think they should be allowed into heaven nine out of 10 church-going Catholics will cite their efforts of living a good life, and of being obedient observers of the commandments and church orders." He continued, "Very few Catholics will be able to express their faith saying: 'Jesus died for me and he loves me. Most Catholics have not started to build their Christian lives on the foundation of Jesus.'"

My fundamentalist friend should take off his blinders. Speaking in such sweeping generalities does a disservice to the truth. We Catholics know that Jesus Christ is the head and founder of the church. We know he is the suffering servant who by his death and resurrection won heaven for every Catholic knows from childhood that Jesus died for us precisely because he loves us.

When you ask Catholics why they should be allowed into heaven, of course they'll advert to their efforts to be good. Why shouldn't they? This doesn't deny their love of Jesus, or their recognition of him as savior, it merely affirms their desire to cooperate with his grace. Wasn't it Jesus who said, "If you love me, keep my commandments"? Every Christian should keep God's commandments. Catholics believe their efforts to please the Lord are simply an expression of their love for him.

The latter continues: "Catholics have not accepted Jesus as their personal savior and submitted themselves to him as their Lord and God." The absurdity of this arrogant statement is mind-boggling. This man certainly doesn't understand the Catholic Mass. If he did he'd never make such an assertion.

He continues, "They have not been clearly taught that from the moment of commitment (accepting Jesus as savior) they are to live a good life out of thankfulness for having been freed from sin. (1 Cor. 6:20, 1 Peter 1:18-19)." Nonsense! We certainly know we are supposed to live a good life and the theology of the sacrament of confirmation aims precisely at evoking a personal commitment to Christ. But as for having been freed from all sin, I admit we do not claim to be saints. As far as I know no one can claim total liberation from sin. There is such a thing as backsliding, ask Jimmy Swaggart.

My advice to all the judgmental people among my fundamentalist friends is simply this: "Judge not that you be not judged" (Luke 6:37). Jesus was quite definite on this point.

(For a free copy of the Christopher News Net, "The Quality of Mercy," send a stamped, self-addressed envelope to The Christopher, 12 E. 48 St., New York NY 10017.)

CORNUCOPIA

A multicultural Christmas!

by Cynthia Dewes

Is Christmas a multicultural holiday or what?

Here we are, Christians, hopeful pagans, cheerful secularists and others just going along for the ride, all preparing to celebrate the long-ago birth of a Jewish Middle Easterner who was also God. It's really something.

Being Americans, we carry it a step further by dragging in all the customs, white lies, traditions and weirdities embraced by our individual cultures and ethnic origins. The more personal input we can muster, the better we like it.

There's the tradition of Santa Claus for example, which takes up a lot of our valuable holiday time. As kids, we spend weeks writing to Santa and waiting for his arrival and agonizing over what he'll bring us.

Later on as parents or grandparents, we spend ever more time making up fibs about his chimney maneuvering, his numerous

mail helpers/impersonators, the care and feeding of reindeer, elves, Mrs. Santa and whatever. Even fringe relatives who drop in for a holiday nog are apt to get caught up in this annual holiday truth.

And required holiday eating! The variety and quantity of food and even the timing of its presentation, varies in importance from family to family, if not within families.

You knew it was Christmas Eve on our Norwegian "side" when the White Dinner appeared. Grandma fixed lutfisk and boiled potatoes and lefse and anything else that could be boiled until pale, or was bland enough for the big vigil meal. And on Christmas morning there appeared Jule kage, krumkake, sandbakkels, and all the other mostly unpronounceable Scandinavian delights.

The relatives on the German side operated in a different way. They were caught up in stolen and lebkuchen and pickled herring and marzipan, and virtually anything that could be made with whipped or sour cream. Their food was wonderful, but the really big deal with them was the Christmas tree.

Grandma Keller would shut the parlor door about four days before Christmas, ostensibly to clean the already antiseptic

room for any visitors who might appear over the holidays. She gave all the kids orders not to set foot in there on pain of Grandpa Keller's wrath, which could be considerable.

And lo! On Christmas Eve after a scrumptious, if terse, supper they opened the parlor door to reveal a Christmas tree straight out of the brothers Grimm. It was lit by real candles fastened to the ends of its branches, creating a fire hazard which brought out the grim in grandpa, too.

As time passed, in-laws and grandchildren joined the extended families' feasts. Some of them couldn't stomach lutfisk, so the White Dinner was cheerfully adapted to suit all comers, and when electric Christmas lights finally appeared on the Keller tree, a truly palpable feeling of relief added oomph to the holiday spirit.

The amendment of custom, or erosion some might say, continues to this day. I know families who prefer pinatas to Christmas trees. I've heard of people who dress up their pets in Santa outfits. It makes me wonder what Jews for Jesus do at this time of year.

We are indeed a multicultural nation. But no matter how we celebrate it, Christmas still means the beginning of hope for all of us.

check-it-out...

The 1994 edition of *A Guide to Religious Ministries for Catholic Men and Women* is now available from the Catholic News Publishing company. This publication is a complete and up to date directory of all groups that are involved in Catholic ministry in the United States. The Guide lists every religious community for men and women, diocesan vocation directors and all lay ministry organizations. *A Guide to Religious Ministries* also explains the nature of a religious vocation, the steps involved in entering the religious

life, and a description of the ministries engaged in by priests, brothers, sisters and lay people. Copies of the 1994 edition can be obtained by contacting The Catholic News Publishing Company, 210 North Avenue, New Rochelle, NY, 10801, 914-632-1220.

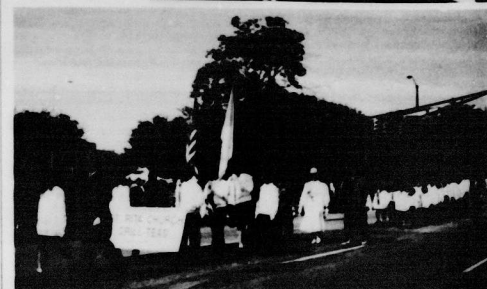
St. Mary of the Woods College (SMWC) will host its third annual Christmas Bazaar on Dec. 10 from 3-5 p.m. in the Guerin Hall Rotunda. Wabash Valley residents are welcome to visit The Woods for this one day shopping experience. This holiday shopping bazaar features more than 16 tables filled with handmade arts and crafts, food and unique gift items priced from 50 cents up. The treats and gift items will be peddled by SMWC faculty, staff and students. "More tables have been reserved than last year, so there will be plenty of unique gift items for shoppers to choose from," said Lana Lytle, coordinator of the event. Admission is free and open to the public. For more information, call the public relations office at 812-535-5212.

"Navidad Nuestra," by Argentinean composer Ariel Ramirez, will highlight the Indianapolis Arts Choral's Christmas Carols and Classics concert at 3:30 p.m. on Dec. 12, at St. Joan of Arc Church, Sings in Spanish, each episode of the work is set to South American regional rhythms and melodies. For ticket information, call 317-787-1868.

Clowes Memorial Hall of Butler University will present "A Christmas Carol: The Musical," based on the Dickens classic, on Dec. 10-12. Showtime is at 8 p.m. For tickets, call Laura Logan at 317-283-9696.

Holy Name of Jesus, Beech Grove, will present Christmas Concert XXXII on Dec. 19 at 3 p.m. and 6:30 p.m. The concert will be held in the church located at 17th and Albany in Beech Grove. The adult choir and the boys' choir will sing excerpts from "Gloria" by Antonio Vivaldi. They will be joined by the girls' choir and the folk group in presenting music of the season. For tickets call 317-786-5076.

ORGAN REPAIRED—
Fr. Roger Gaudet will present an organ concert on Dec. 12 at 4 p.m. at St. Joseph, Terre Haute. The organ, built in 1934, was recently reconditioned with new wiring and computer control system. The concert is free and open to the public. For more information, call 812-232-7011.



STANDING PROUD—St. Rita Drill Team march and perform in the 10th anniversary Circle City Classic parade in Indianapolis. The only such team sponsored by a Catholic organization, St. Rita's took fourth prize in the event. (Photo by Julia Gwynn)

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21st March for Life is Jan. 21 in Washington

by Marv Ann Wyand

"Yes, America, the Intent of Abortion Is to Kill a Baby."

That's the theme of the 21st annual March for Life scheduled Jan. 21 in Washington, D.C.

Archbishop Daniel M. Buechlein and archdiocesan pro-life supporters will journey to the nation's capital for the solemn pro-life demonstration which marks the anniversary of *Roe vs. Wade*, the U.S. Supreme Court's 1973 decision legalizing abortion.

Sponsored by the March for Life Education and Defense Fund, the event again has the support of the U.S. bishops.

As a member of the bishops' Committee for Pro-Life Activities, Archbishop Buechlein will be participating in the national march, according to Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities. Father Crawford said the archbishop also will join dignitaries on the speakers' platform.

"The fact that Archbishop Daniel is going to be there says how important he thinks the event is" as a way to protest abortion, Father Crawford said.

"The tragedy is that it has been a generation since abortion was legalized, which means that it is increasingly becoming a socially acceptable reality for many people," Father Crawford said. "Sadly, there now exists a generation of persons who have grown up in a society where abortion is legal."

The archdiocesan pro-life office staff will coordinate participation in the march for pro-life supporters from central and southern Indiana. St. Meinrad students also plan to participate in the event.

Reservations for the bus trip are \$75 per person and are due by Jan. 6. For more information or to register for the march, call the pro-life office at 317-236-1569 or 1-800-382-9836, extension 1569.

Initial reservations may be made by telephone or in writing, Father Crawford said. Bus seats will be held on a first-come basis upon receipt of a \$25 deposit.

"We have made arrangements for two 47-seat passenger buses," he said. "We will leave Indianapolis on Thursday evening (Jan. 20), arriving in Washington, D.C., in time for the march. We will return to Indianapolis on Friday evening (Jan. 21) immediately following the event."

Before departing for Washington, arch-

bishop March for Life participants and other pro-life supporters are invited to an evening praise service at 5 p.m. on Jan. 20 at St. Peter and Paul Cathedral.

"The service will be to give praise to God for the gift of human life," Father Crawford said, "and to invoke his blessing on those who are journeying to Washington, D.C., to participate in the March for Life."



BLESSED STORE—Archbishop Daniel M. Buechlein receives a school shirt from students at Central Catholic after he blessed the Catholic Social Services' Christmas Store. The students, as well as those from Roncalli and other schools, joined adult volunteers to prepare the store, which will be open from Dec. 1 to 15. The facility provides a place for 200 needy families to select new, donated gifts for their families at very low cost. This year, 1,000 individuals will be served, compared to 147 when the store was opened in 1990. Coordinator Nancy Timpe (317-578-7603) said that volunteers are still needed next week Monday through Friday. (Photo by Margaret Nelson)

Advent Penance Services

Parishes throughout the archdiocese have announced communal penance services for Advent. Several confessors will be present at each location. Parishioners are encouraged to make use of the sacrament of reconciliation at a parish and time which is convenient. Following is a list of services which have so far been reported to *The Criterion*, according to deanery.

Indianapolis East Deanery

Dec. 12, 3 p.m., Our Lady of Lourdes
Dec. 13, 7:30 p.m., Little Flower
Dec. 13, 7:30 p.m., St. Simon
Dec. 14, 7 p.m., St. Peter and Paul Cathedral
Dec. 14, 7 p.m., St. Philip Neri
Dec. 15, 7 p.m., Holy Cross
Dec. 16, 7 p.m., St. Bernadette
Dec. 16, 7 p.m., St. Michael, Greenfield
Dec. 20, 7:30 p.m., St. Thomas, Fortville
Dec. 22, 7 p.m., St. Mary

Indianapolis South Deanery

Dec. 13, 7 p.m., Holy Name, Beech Grove (children's service)
Dec. 14, 7 p.m., St. Catherine Chapel
Dec. 14, 7:30 p.m., St. Roch
Dec. 15, 7:30 p.m., Nativity
Dec. 15, 7:30 p.m., St. Mark
Dec. 16, 7:30 p.m., St. Barnabas
Dec. 19, 4 p.m., Holy Rosary
Dec. 20, 7 p.m., St. Jude
Dec. 21, 7:30 p.m., Holy Name, Beech Grove

Indianapolis West Deanery

Dec. 12, 2 p.m., Holy Trinity
Dec. 13, 7 p.m., St. Monica
Dec. 14, 7 p.m., St. Susanna
Dec. 15, 7 p.m., Holy Angels
Dec. 15, 7:30 p.m., St. Christopher
Dec. 16, 7 p.m., Mary Queen of Peace
Dec. 19, 2 p.m., St. Anthony
Dec. 20, 7:30 p.m., St. Joseph
Dec. 20, 7:30 p.m., St. Malachy, Brownsburg
Dec. 20, all morning, Ritter High School

Indianapolis North Deanery

Dec. 12, 3 p.m., Immaculate Heart of Mary
Dec. 13, 7 p.m., St. Louis, Batesville
Dec. 14, 7 p.m., St. John the Baptist, Dover
Dec. 15, 7 p.m., St. John, Osgood
Dec. 16, 7:30 p.m., St. Mary, Greensburg
Dec. 17, 7 p.m., St. Charles, Milan
Dec. 17, 7 p.m., St. Anthony of Padua, Morris
Dec. 20, 7 p.m., St. Nicholas, Ripley Co.

Dec. 23, 7 p.m., St. Anthony of Padua, Morris

Dec. 23, 7 p.m., St. Pius, Ripley Co.

Bloomington Deanery

Dec. 14, 7:30 p.m., St. John the Apostle
Dec. 14, 7:30 p.m., St. Agnes, Nashville
Dec. 14, 7 p.m., St. Jude, Spencer
Dec. 15, 7:30 p.m., St. Charles Borromeo
Dec. 16, 7 p.m., Our Lady of the Springs, French Lick
Dec. 21, 7 p.m., Christ the King, Paoli

Seymour Deanery

Dec. 10, 7 p.m., St. Joseph, Shelbyville
Dec. 14, 7 p.m., St. Mary, North Vernon
Dec. 15, 7 p.m., St. Columba, Columbus
Dec. 17, 7 p.m., St. Vincent, Shelby Co.
Dec. 19, 2 p.m., St. Rose of Lima, Franklin

Cornersville Deanery

Dec. 14, 7 p.m., Holy Guardian Angels, Cedar Grove
Dec. 14, 7 p.m., St. Gabriel, Cornersville
Dec. 16, 7:30 p.m., St. Mary, Rushville
Dec. 18, 12:05 p.m., St. Mary, Richmond
Dec. 20, 7 p.m., St. Elizabeth, Cambridge City
Dec. 21, 7 p.m., Holy Family, Richmond

New Albany Deanery

Dec. 10, 7 p.m., St. John, Starlight
Dec. 12, 7 p.m., St. Mary, Lanesville
Dec. 13, 7:30 p.m., St. Joseph, Corydon
Dec. 14, 7 p.m., St. Paul, Sellersburg
Dec. 15, 7 p.m., St. Michael, Bradford
Dec. 15, 7 p.m., St. Mary of the Knobs, Floyd Knobs
Dec. 15, 7 p.m., Holy Family
Dec. 15, 7:30 p.m., Our Lady of Perpetual Help, St. Mary
Dec. 15, 8:30 a.m. to 2:30 p.m., Our Lady of Providence Jr./Sr. High School
Dec. 16, 7 p.m., St. Anthony, Clarksville
Dec. 20, 7:30 p.m., St. Michael, Charlestown
Dec. 22, 7 p.m., St. Mary, Navilleton

Tell City Deanery

Dec. 12, 4 p.m., St. Paul, St. Michael, Cannellton and St. Pius, Troy at St. Paul
Dec. 14, 7:30 p.m., St. Augustine, Leopold
Dec. 16, 7:30 p.m., St. Mark, Perry County
Dec. 16, 7:30 p.m., St. Isidore, Bristol
Dec. 20, 21, 7 p.m., St. Meinrad
Dec. 21, 7:30 p.m., Holy Cross, St. Croix
Dec. 21, 7:30 p.m., St. Boniface, Fulda
Dec. 22, 7 p.m., St. Martin of Tours, Siberia



MEMORIAL—Janis Sventekis (from left), president of the Latvian Catholic Association, Archbishop Daniel Buechlein, and Father John Boitans, chaplain for the group of archdiocesan Latvians, pray before a memorial dedicated to Latvian martyrs. The monument was erected by Catholic and Lutheran Latvians in memory of deported Jews, Catholics, Lutherans, and members of the Russian Orthodox church who were buried in unmarked graves in Siberia. (Photo by Margaret Nelson)

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It was the best night of his life

by Cynthia Dewes

The band was playing and the joint was jumping on Nov. 13 when St. Lawrence Parish in Indianapolis held its sixth annual Special Night Out for 300 physically and/or mentally handicapped adults.

It was a night to remember, according to guests, many of whom arrived this year in wheelchairs.

Mary Lynn Cavanaugh, St. Lawrence director of religious education, said she heard one guest declare, "I will never forget this night," while another exclaimed, "This is the best night of my life!"

She said parishioners of all ages contributed to the success of the event by decorating the hall, furnishing the music, calling bingo, baking and serving homemade refreshments.

The confirmation class members acted as hosts and

hostesses. They greeted the guests at the door, and then spent the evening dancing, eating, playing bingo and generally being "buddies" with them.

The confirmation kids are always surprised by the event, Cavanaugh said. "We can't believe we had so much fun," they say or, "It was very interesting." Members of the confirmation classes from previous years always ask to come back to help with the party, she added.

Several parents of the special guests expressed their thanks to St. Lawrence parishioners for providing such a happy evening for their children. That is just one of the many things that make the whole event so worthwhile, Cavanaugh said.

Donations from businesses included the hay, pumpkins and other fall decorations, soft drinks and baskets of fruit. Next year, the Special Night Out will be held on Saturday, Nov. 12. All physically and/or mentally handicapped adults in the central Indiana area are invited.



SPECIAL NIGHT—Hostesses and guests enjoy the sixth annual Special Night Out held at St. Lawrence Parish for 300 physically and/or mentally handicapped adults. (Photo by Cynthia Dewes)

Traveling artists like to create new-fashioned religious icons

by Cynthia Dewes

There's a Byzantine look about Michael Provord. He has the narrow, long-bearded face of a saint on an Orthodox icon. And appropriately enough, Byzantine-style icons are what Provord and his wife, Theresa Bumgartner, create.

"I like to take something ordinary or tacky and make it beautiful," said Provord, a traveling artist whose work has become known throughout the archdiocese. Bumgartner shares his enthusiasm. "Our work will minister to people and be here long after we're gone," she said.

The two artists met in Florida five years ago in a laundromat where Bumgartner worked, and where Provord was doing his laundry. After discovering they shared a common interest in art, Bumgartner confided that she "used to be an artist." He countered, "There's no 'used to be' an artist."

Soon the two were traveling about the country, making and selling art. They used a

mixed-media technique discovered by Provord as a result of his interest in icons that began at the age of 12. Doodling in school one day, he drew a head of the Blessed Mother and was told by an adult that it "looks very Byzantine."

His curiosity was piqued by this remark, so Provord pursued the history of icons and their Byzantine style. He learned that, traditionally, only Orthodox holy men were allowed to create icons. The process involved prayer and fasting, and the use of egg whites as a painting medium.

Provord's media are a combination of acrylics, oils, inks and dyes, applied without a gesso base to 100 percent raw canvas. The mixture sinks into the cloth, which is later ironed from the back and then "antiqued" by dipping it in boiling hot dye. The effect the process produces is similar to that of Byzantine icons.

Both Bumgartner's and Provord's parents were artists, and the two were young when they knew that they also wanted to be artists. "It's a gift from God and in the genes," But

Provord said. "Some people are afraid to know their gifts."

The two said they can't work at ordinary jobs and do art on the side. "You gotta give it all you got," Provord said. He added, "You're kind of changing everything when you're doing something artistic."

As a result, the couple travels in an old van with their pets, living from job to job and working and living in motels. They call on churches, often unannounced, to sell examples of their work or to take orders for work they will do on request.

"You gotta travel with this (kind of work)," Provord said, but local police are often suspicious of the pair. Even in churches, often unannounced, to sell examples of their work or to take orders for work they will do on request.

"If you're different it's really against you," Provord said. "But the good things make up for that. Still, it hurts to be treated that way."

"We're a lesson in trust and a lesson not to judge people," Bumgartner added.

John Fuller, pastoral associate at St. Patrick Parish in Terre Haute, said, "We deal with two or three transient-type people a week needing this or that, and sometimes we get conned. So a certain distrust is natural."

Nevertheless, he said, (Provord and Bumgartner) seem to be good-hearted people and they have a difficult lifestyle."

The Fullers own several of the couple's works, as do St. Patrick Church and the pastor, Father Larry Moran. "It's good art," Fuller said.

Father John Schoettkotte, pastor, and Gwen Goss, pastoral associate at St. Paul the Apostle Parish in Greencastle, have also purchased the artists' creations. "I like it (their work). But then, I like icons anyway. I'm pleased with what they did for us," said Father Schoettkotte.

Although Provord is self-taught, Bumgartner received art instruction in a technical school. Later she worked as a commercial artist, but abandoned the job because she thought she couldn't make any money at it.

Bumgartner's favorite art subjects are the Blessed Mother and Child, and angels. Provord likes to do St. Francis. Her fantasy is to have her art work hanging someday on the walls of her former high school, where she was known as a loner. His is to "go to Florence and study under an old master."

Provord and Bumgartner "like what we do" and joke that they are still "waiting for the big commission." They've produced murals, paintings, wall hangings and even T-shirts for churches and individuals all across the U.S.

Their work in the archdiocese includes a mural at St. Patrick Church in Terre Haute; a Madonna and Child for St. John the Apostle Parish in Bloomington; and a wall hanging of St. Paul at St. Paul the Apostle Church, Greencastle.

Those wishing further information about purchasing or commissioning religious art from Provord and Bumgartner should contact Patty Fuller at 812-235-6314.

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ICONS—Michael Provord displays his icon of St. Paul the Apostle and Theresa Bumgartner holds her Madonna. The couple travels around the country visiting churches and doing their art work on commission. Several pieces are in Indianapolis archdiocesan churches. (Photo by Cynthia Dewes)



A PROMISE—Ivy Menken, principal at St. Andrew School in Indianapolis, kisses Molly the pig as she promised she would if the students collected more money than the teachers did for Thanksgiving baskets for the needy. Other teachers contributed to the students' collection when they heard of the promise. The pig squealed more than the 200 students who watched at the Dec. 3 gathering. Farmer David Mohr lent Molly, here being held by Justin Reuter and parish administrative assistant Wally Nowicki. (Photo by Margaret Nelson)

Five churches observe blessings for the sick

By Peter Agostinelli

The AIDS Task Force of the church in southern and central Indiana and the Damien Center of Indianapolis sponsored Blessing of the Sick services at five archdiocesan churches Sunday.

The services were an attempt to reach out to people who are HIV positive or suffer from AIDS, as well as to their families, friends and caregivers.

Sunday was the day closest to World AIDS Day, which was observed Dec. 1. World AIDS Day was sponsored by the World Health Organization and was observed internationally.

Archbishop Daniel M. Buechlein presided at a blessing service at St. Peter and Paul Cathedral in Indianapolis. Other churches hosting services included:

- St. Andrew Church in Richmond
- St. Ann Church in Terre Haute
- Our Lady of Perpetual Help Parish in New Albany
- St. Charles Borromeo Parish in Bloomington

At St. Charles Borromeo, Father Ron Ashmore led prayers in support of those who suffer from AIDS, as well as for all people who suffer from terminal illnesses.

Four candles—one on each corner of the

altar—were lighted to symbolize the worldwide spread of HIV and AIDS.

Father Ashmore said prayers should include sufferers in all countries, as the disease has spread "to the four corners of the world."

The informal service included a scripture reading and the singing of several hymns. Parishioners shared favorite stories from the Gospel that depicted accounts of healing by Christ.

Parishioners also were invited to verbalize prayers for any friends or family members who have suffered from AIDS.

Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, assisted the archbishop and Father Richard Ginther at the blessing held at St. Peter and Paul Cathedral.

Father Crawford said the blessings are significant because they present a part of the overall ministry of the archdiocese. They're especially important, he said, knowing that people with AIDS tend to be discriminated against more than people with other terminal diseases.

"The church needs to be Christ to those people," Father Crawford said. "And to be Christ to those people, we need to be prophetic."

Father Crawford said he hopes to hold Blessing of the Sick liturgies next year.

Vatican publishes document on interpretation of the Bible

by Cindy Wooden
Catholic News Service

VATICAN CITY—A variety of methods are needed to adequately interpret the Bible, said the Pontifical Biblical Commission.

"The Interpretation of the Bible in the Church," a 130-page document presented by the commission to the pope last April, was published by the Vatican in late November.

The document outlined the most prominent methods and approaches being used to study the Bible today, including liberation theology, feminism and fundamentalism. It addressed and highlighted the possible dangers as well as the important contributions each can make to understanding the Bible.

A recurring theme in its often-technical analysis is that "no scientific method for the study of the Bible is fully adequate to comprehend the biblical texts in all their richness."

A solid Catholic approach to the Bible would include using a variety of methods and paying attention to how Scripture has been interpreted in the tradition of the church, it said.

Taking into account the historical and cultural circumstances in which the texts were written, the type of language used, the intent of the human author and the situation of the historical audience all are important, it said.

The document criticizes taking too narrow a focus, it said, such as liberation theology, feminism and fundamentalism.

Liberation theology, which became prominent in Latin America in the 1970s, "starting from its own socio-cultural and political point of view, practices a reading of the Bible which is oriented to the needs of the people, who seek in the Scriptures nourishment for their faith and their life."

The document praised the movement for promoting "the deep awareness of the presence of God who saves, the insistence on the communal dimension of faith," and its pressing sense of a need for justice and love leading to liberation.

It also praised its work toward "a fresh reading of the Bible which seeks to make of the Word of God the light and nourishment of the People of God in the midst of its struggles and hopes."

But it cautioned that any reading of the Bible beginning from "a stance of such commitment also involves some risks."

While an interpretation of the Bible cannot be neutral, it said, it must also avoid being one-sided.

Other dangers of liberation theology's approach to the Bible it listed were: such an emphasis on texts dealing with oppression and liberation that other parts of the Bible must be ignored; the use of "materialist doctrines" such as Marxism as a frame of reference for reading the Scriptures; and such an emphasis on earthly liberation that eternal salvation is not stressed enough.

In its discussions of feminist approaches to the Bible, the document distinguished among "the radical form, the neo-orthodox form and the critical form" of feminist interpretations.

But the commission cautioned that some feminist approaches to the Bible read into the text things that are not there or are so "tendentious" that they do not help the Christian community understand the Scripture.

In its discussion of fundamentalism, the document said the approach is correct in insisting on the divine inspiration of the Bible and on the "inerrancy of the Word of God."

But the commission criticized fundamentalism for ignoring "the historical context of the Bible, the human involvement in writing it and the centuries-long development of its interpretation, starting with the earliest Christian communities."

"It refuses to admit that the inspired Word of God has been expressed in human language and that this Word has been expressed, under divine inspiration, by human authors possessed of limited capacities and resources," it said.

It places "undue stress upon the inerrancy of certain details in the biblical texts, especially in what concerns historical events or supposedly scientific truth."

The biblical commission said a fundamentalist approach to the Bible also can be dangerous.

"Its relying upon a noncritical reading of certain texts of the Bible serves to reinforce political ideas and social attitudes that are marked by prejudices—racism, for example—quite contrary to the Christian Gospel," it said.

Also dangerous is "fundamentalism's attraction for 'people who look to the Bible for ready answers to the problems of life,'" the commission said.

Instead of challenging people to think, it said, "fundamentalism actually invites people to a kind of intellectual suicide."

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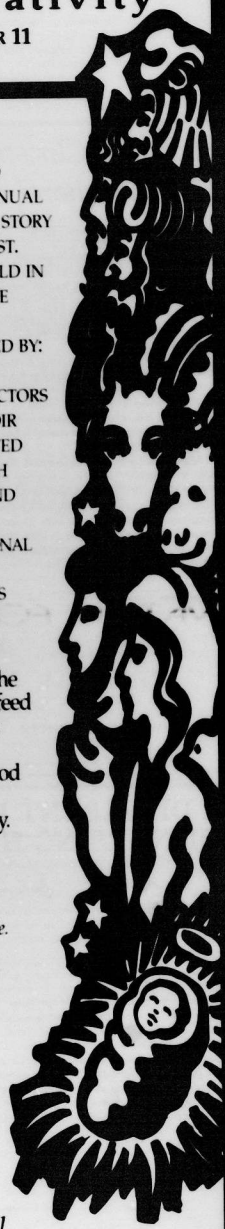
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'STEWARDSHIP: A DISCIPLE'S RESPONSE

Archbishop Murphy discusses work on pastoral

by Margaret Nelson

At the Nov. 29 Conference on Stewardship, Archbishop Thomas J. Murphy of Seattle told 350 leaders of Indiana parishes about the U.S. bishops' new pastoral letter, "Stewardship: A Disciple's Response."

His work on the stewardship committee "has made a difference in my life. Being part of the committee over the last four or five years has been a grace," he said.

Pope asks Christians to reflect on moral crisis

By John Thavis

VATICAN CITY (CNS)—Pope John Paul II asked Christians around the world to reflect on the moral crisis affecting society and the family as they prepare for Christmas. It is "more urgent than ever" that individuals and communities take a close look at the direction in which their public and private behavior is headed, the pope said during a blessing at the Vatican Dec. 4.

"Unfortunately, even the family is increasingly feeling the effects of a moral crisis that is striking the entire society. But what would be left if even this dam were to break, in the loss of so many fundamental values?" he said.

"There is a risk of becoming aware of this too late, perhaps only when facing the shock of absurd behavior, even among young people," he said.

The pope said people must be able to rediscover the "way of God in the family," in order to restore it as the basic unit of society and the "first and irreplaceable community of love."

The pope has said his Sunday pre-Christmas talks would be dedicated to the family, in view of the U.N.-sponsored International Year of the Family in 1994. The church plans to join in the yearlong events, beginning with its celebration of the feast of the Holy Family Dec. 26.

Archbishop Murphy addressed the issue of "how to get the resources to continue the mission and ministry of Jesus."

People are generous in helping when urgent situations are depicted in the media. "We respond to emergencies and feel good about it," he said. "But the question of the (bishops' stewardship) committee is, 'How do we respond to the work of Jesus Christ in a sustained, workable way?'"

"We must raise the consciousness of the people," he said. "People must realize that stewardship is part of faith—one of the chief characteristics of what it means to be a disciple of Jesus. Stewardship is a lifestyle that reflects who we are and what we believe."

The archbishop asked participants to consider what the pastoral letter is about. "It's about asking us to look in our hearts and minds to experience the conversion to which we are called. If we dare to take the risk, if we try to examine the fundamental questions of life, it goes beyond the sharing of life's resources."

Archbishop Murphy noted that the pastoral only mentions finances twice. "What it asks is far more difficult and that is to share ourselves, to share our time, our abilities, our ministries, our relationships. Stewardship is really a call to be a holy people... a call to take the risk of walking with Jesus."

"An individual's call to holiness involves challenges and difficulties at times. It is not easy to be a disciple of Jesus today," he said.

The Seattle archbishop said that true stewardship "means committing one's very self to the Lord. We are not in for the quick fix." And stating that the pastoral letter had no reference to tithing, he said, "The key question is not what you are doing with the 10 percent, but what do you do with all your gifts" when you recognize God as the origin of life.

Archbishop Murphy said that the bishops' stewardship pastoral calls on Catholics "to put on new lenses—to look at who we are and what we do from an entirely different perspective."

"You've got the gift of life. What we own and what owns us is at the heart of stewardship," he said.

"As disciples of Jesus, we are called to be people committed to poverty... and the hardest poverty... is to admit at times we don't have control," said Archbishop Murphy. "It means we depend on a good and gracious God."

He said that no stewardship program "will have any long-term effect if the fundamental issue of faith and conversion is not addressed."

"We are Catholic citizens of a wealthy, powerful nation," said Archbishop Murphy. "A commitment to stewardship is an opportunity to share our gifts given to us by a good and gracious God to build a holy place within our lives, our parishes, our dioceses, our church. It is willingness to assume a lifestyle of sharing in the divine economy."

Statewide conference for Catholic stewardship

(Continued from page 1)

that church leaders must follow "the most stringent ethical, legal and fiscal standards."

Archbishop Buehlein said that the conference was an outgrowth of archdiocesan planning. The archdiocese's commitment to stewardship means three things: "First, we want to work with all of our parish communities to design and implement educational programs for adults, youth and children based on the pastoral letter..."

"Second, we want to continue to develop the most

effective and efficient procedures for fiscal management and accountability at both the diocesan and parish levels."

And third, we want to help all of our Catholic institutions to be as successful as possible in their efforts to solicit gifts of time, talent and treasure to meet the growing needs of the people we serve," the archbishop said.

After acknowledging the many gifts of time, talent and treasure which made the Conference on Stewardship possible, Conway reported on the Stewardship and Development Study co-sponsored by Indiana's two largest seminaries, St. Meinrad and Christian Theological Seminary (an ecumenical seminary of the Christian Church, Disciples of Christ) in Indianapolis.

The study examined the attitudes of Protestant and Catholic pastors and seminary leaders toward the administrative and financial aspects of contemporary pastoral leadership. The stewardship and development study, recently published as "The Reluctant Steward," shows that pastors are frustrated by the increasingly complex administrative and financial challenges facing contemporary churches.

Seminaries are aware of the problem, but they hesitate to move beyond their traditional focus on theological and pastoral studies to include more practical courses on leadership, stewardship and management. As reported by Conway, who served as project director, the Stewardship and Development Study's findings affirm the importance of the U.S. bishops' decision to initiate a change of heart (or "stewardship metanoia") in "the seminary, the rectory and the chancery" as well as in the homes of individuals and families.

Sylvia and John Ronsvall shared the preliminary results of their research into the giving habits of 31 Protestant denominations. They compared the rise of personal discretionary income (what's left after taxes and after basic needs have been met) in the U.S. since 1950, with the giving habits of more than 30 million full or confirmed members of Protestant churches.

The Ronsvalls said that though discretionary income has grown significantly, giving by Protestants churches—whether to pay light bills or to fund missionary activities at home and abroad—has declined from 3.09 percent of per capita income in 1968 to 2.5 percent in 1991.

According to the Ronsvalls, it is ironic that this decline has occurred during a period when significant efforts by international organizations that are working to eradicate serious social problems (like childhood deaths caused by curable diseases) have demonstrated that religious philanthropy really does make a difference.

The Ronsvalls used the example that in 1950, 24 million children age 5 and under died from preventable poverty conditions around the globe. But 40 years later, the number of preventable childhood deaths had been reduced to 14 million—"still too many," they said, "but an improvement" that can be directly linked to the generosity of individual churchgoers.

But the Ronsvalls said that, while the state of church giving has declined, expenditures by Americans of all ages on a wide assortment of "non essentials" like chewing gum, candy and golf equipment has risen dramatically. The Ronsvalls said, "In 1986, a home video game named Nintendo did not exist." A year later, Americans were spending \$1.7 billion on Nintendo, said Sylvia Ronsvall. "Something's out of whack here!"

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Faith Alive!

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Each person's life is a continuing journey of faith

by H. Richard McCord Jr.

When he was well into middle age, his life was changed in an instant. His 12-year-old daughter stepped off a bus and was struck by a car. She died a short time later without regaining consciousness.

At the hospital and later at the funeral, he was astonished at the number of parishioners who came to support him. They surrounded him with love and care. This saved him, he said, from blowing his brains out. He knows now, as never before, that the Lord and a faith community will always be there for him.

Life-shattering events like this one stop us in our tracks; they cause us to look at life and its basic questions differently. The same can happen as we move through more gradual and predictable changes in our lives.

Getting married, giving birth to the first child, seeing the last child leave home, accepting the limitations imposed by an illness, going through a divorce: Passages like these can move us to re-examine our lives and values.

How does this happen? It occurs through a continuing process known as "constructing meaning." According to James W. Fowler, a psychologist and religious educator, this is faith's primary function. He concludes that faith is a dynamic experience.

Life is one continuing journey of faith. Three factors punctuate the faith journey: fundamental questions we ask ourselves; basic tasks we need to accomplish; and life-altering events that shake us.

Throughout the journey of faith we ask ourselves and others the same fundamental questions over and over again.

►What is the meaning and purpose of life?

►What is right and wrong behavior?

►To whom or to what should I give my life?

►Where does suffering originate and what end does it serve?

►How can genuine happiness be found?

►What happens to us after death?

►Does anyone ultimately care about me?

Also, along the journey of faith we have certain tasks to accomplish that are part of the normal maturing process.

Children need to establish a trusting relationship with the world and come to appreciate their individuality.

Adolescents and young adults must develop self-esteem and learn how to build genuine intimate relationships.

Older adults have to figure out how they will contribute toward making the world a better place for coming generations and how they will come to terms with their own mortality.

Then there are forks in the road and other

major turning points along our journey, like sudden and tragic losses, peak moments of joy or insight, or meeting a person who becomes a mentor or exemplar for us.

Responding to such life-altering events, as well as to life's basic questions and tasks, is the work of faith. Fowler terms it "faithing," employing this unfamiliar word to indicate the difference, as well as the relationship, between faith as "process" and faith as "content."

The content of one's faith is expressed and communicated in the form of beliefs. The core message embedded in those beliefs is what religious educators sometimes call the Christian story.

By implication, there would also be a Jewish story, a Muslim story and a Hindu story. It is such a master story which believers draw upon when they try to construct meaning from life's questions, tasks and turn-around events.

All of us make commitments to values, form allegiances to what we consider powerful, and shape our lives in relationship to master stories.

Jesus Christ is at the center of the Christian story. His coming into the world as a man, his words and deeds, his salvific dying and rising, his revelation of God's kingdom, his gift of the Holy Spirit, his abiding presence with us in his church, his continuing mission in the world through his church: All this constitutes the basic text of the Christian story.

That is the pattern or master plot for us. The gradual process of allowing our own story to be shaped by the Christian story is what it means to grow in the faith of the church.

It is not simply a question of mastering a larger and more sophisticated body of religious knowledge. This has its place, to be sure. What is more important is to conform our lives totally to Jesus Christ. This is an integrated activity involving our mind, will, heart and hands.

Pope John Paul II, in his recent encyclical letter "The Splendor of Truth," reminds us that Christian faith "is not simply a set of propositions to be accepted with intellectual assent." Rather, "faith is a decision involving one's whole existence. It is an encounter, a dialogue, a communion of love and life between the believer and Jesus Christ" (No. 88).

The master Christian story does not change. It is God's gift and the heritage of a believing community. What does change is our human capacity to construct meaning in life by drawing upon that master story to find ultimate meaning in the God whom Jesus Christ reveals.

(H. Richard McCord is associate director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.)



FAITH JOURNEY—Three factors punctuate each person's special faith journey in life. These factors are the fundamental questions that we ask ourselves, the basic tasks which we need to accomplish, and the life-altering events that shake us. (CNS illustration by Caole Lowry)

Place trust in the Lord and your faith will grow

by David Gibson

I'm fairly sure that people shouldn't ask God to send them a crisis, since complex and even painful problems appear to arrive on their own without aid from anyone. Nonetheless, a crisis sometimes plays a useful role in faith's growth.

For example, a crisis may provide the jolt that captures one's attention, suggesting that priorities need to be reordered or that one's present attitudes impede God's action.

Similarly, periods of great happiness, boredom or hard work may push a person toward reflecting in a new way on what the

Lord is doing or asking right now, creating an environment for faith to grow in.

Of course, if something isn't going as well as you wished, the tendency is to think God surely isn't part of the picture. You might want to evade, rather than respond to, the events in your life.

But what may happen is that the Lord will ask us, like Abraham, to trust him and to take some fresh and more productive approach to events. At various points in a lifetime we're called to "see" things in a new way, to act with a renewed spirit—to allow faith to grow by recognizing the Lord here and now.

(David Gibson edits Faith Alive!)



Life events affect faith formation

This Week's Question

What developments or duties played a role in forming your faith as a young adult, in middle age, or in retirement years?

"The slow death of my husband from multiple sclerosis. It challenged my faith. . . . A friend challenged me to go to the Lord. She said I could know Jesus in a personal way and receive the strength I needed. So I asked the Lord to come into my life and to lead and guide me and he did." (Tuffy Fuchs, Monroeville, W. Va.)

"I'm not married and have two children. Having my children helped me to see the need to settle down and take control of my life. Before, I never went to church or even thought about my faith. Now . . . I try to go to church and think about God because I know he's really trying to help me." (Michelle Duran, Sweetwater, Texas)

"The community service I did for my confirmation project. I helped out our parish school with a fund raiser. My

service taught me a deeper respect for other people." (Mike Forchion, Manchester, Conn.)

"Having children really deepened my faith, realizing that if they were going to be Catholic, it was up to me to pass this faith on to them." (Barbara Martin, Ft. Collins, Colo.)

"Going away to college. Then I was responsible for going to church on my own. There was no parent around to tell me to do this. . . . A Search retreat showed me there is a lot more to my faith than just going to Mass. It helped clarify that I wanted to choose to be a Catholic." (Tyonna Cain, Mt. Olive, W. Va.)

Send Us Your Voice

An upcoming edition asks: How do you view the purpose of God's grace?

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

Modern pilgrims face surprises and setbacks

by Fr. Robert L. Kinast

She was a trained musician and an experienced teacher of emotionally disturbed children working on her doctorate in special education. Then a friend called and asked her to accompany a team of specialists on a visit to a federal penitentiary for women.

"I thought I'd never walk out of the prison alive," she said. "All my worst fantasies about prison violence arose when the door locked behind me."

But instead of hardened, threatening criminals, she found sensitive, worried mothers and wives.

"Within five minutes we were relating as sisters," she said, "and I knew my life had been changed."

Indeed it had. Shortly after that visit she started a program to help inmates find jobs upon release from prison. She was so successful that Warren Burger, then chief justice of the U.S. Supreme Court, asked her to lead his "factories with fences" initiative, trying to induce businesses to use prisons to train inmates in marketable job skills.

She currently directs a Florida state program to prepare inmates to enter the world of work.

Everything I've done goes back to that first visit," she said. "It was a revelation to me and a kind of conversion. I really owe everything to the inmates. They changed my life."

What stimulates the development of a person's faith?

Many people find that volunteering for church service is a factor.

The St. Vincent Pallotti Center in Washington, D.C., provides support to lay

volunteers and circulates their experiences in its newsletter *Shared Visions*.

One volunteer described her experience working with teen-agers in Tijuana, Mexico.

"I went to Tijuana with the plan of helping others to grow and to learn," she explained. "I'm not sure who learned more, they or I. I gained confidence in my own abilities, I became more outgoing, I deepened my faith by working to try to integrate it more fully into my life. I learned more about people, and I learned about my vocation."

Sometimes people become so preoccupied with their own development that they feel the needs and requests of others are a distraction.

However, other people often are the path the Lord uses to lead a person to the next level of growth in faith.

And sometimes things happen within a person that make a significant change.

My brother was a healthy, athletic young man engaged to be married and moving ahead in his company. Then he was diagnosed with multiple sclerosis.

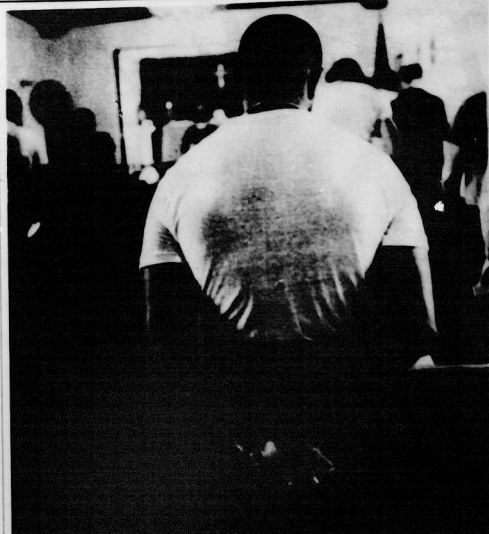
One by one the things he had built up began to fall apart—his engagement, his job, his physical strength. It was a painful process trying to reorient himself.

One thing he realized was that he had time. He began to spend the morning reading the Scriptures for that day's Mass.

Then he bought some commentaries and studied the background to the readings.

His reading and study prompted him to enroll in a local college where he takes one or two courses a semester.

He has volunteered to be parish liaison for the handicapped, his job is instrumental in getting handrails and ramps installed in the parish church,



GROWTH—Sometimes people become so preoccupied that they feel the needs of others are a distraction. However, other people are often the path the Lord uses to lead a person to the next level of growth in faith. (CNS photo by Chris Sheridan)

which also benefits older parishioners like our mother.

"I wouldn't wish MS on anyone," he said, "but it has made all the difference in my life."

While some modern pilgrims tend to know where they're going and how to get

there, other pilgrims in the faith must remain open to surprises, setbacks and opportunities, and use them to go farther in faith than they ever dreamt possible.

(Father Robert Kinast is the director of the Center for Theological Reflection at Madeira Beach, Fla.)

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THIRD SUNDAY OF ADVENT

The Sunday Readings

Sunday, Dec. 12, 1993

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

by Fr. Owen F. Campion

The Book of Isaiah is once more the source of a liturgical reading in Advent, although the reading this weekend is from the third section of the book or Trito-Isaiah as it is called, borrowing from the Greek word for "Third."

Trito-Isaiah was similar to many of the prophets of ancient times. He had to verify his own credentials. Very likely there were many people who were moving through the land insisting that they themselves were messengers of God. After all, to be a prophet simply was to sense within oneself the call of God to prophecy and then the will and conviction to speak aloud about God. Some sensed in the calling of God. Others acted upon other impulses, surely not all of them bad, into an atmosphere of competition even came the genuine prophets of God. These true prophets again and again affirmed who they were and the lofty undertaking they sought to serve in behalf of God.

The reading this weekend begins with the words of Trito-Isaiah demanding that indeed he is God's chosen. He is God's spokesman, and God has sent him to bring freedom to captives and hope to the enslaved. For this purpose God has provided him with all that he needs. God has strengthened him, and God guides him.

By the time that this prophecy was proclaimed, a movement already had begun to occur within the religious thought of God's people. It was to see the poor as God's special people. After all, circumstances had reduced God's people to economic want and political servitude. If anyone accepted the notion that God was the special protector of the Chosen People, then that person would have to embrace the idea that God loved the poor for God's people were poor.

Furthermore, if God looked upon those in need with a particularly quick compassion, then God would look even more lovingly upon those in greater need, such as the poor. He establishes God as the savior of the poor.

What is important in this is that God holds the key to all human relief and

happiness. The greater our needs, the more lavish is God in providing for us. God comes to us in tangible ways, such as in the prophecy of Trito-Isaiah, who was merely a prefigurement of Jesus the Lord.

St. Paul's First Epistle to the Thessalonians is the source of this weekend's second scriptural reading. Thessalonica was an important city in the Roman Empire of Paul's day, located in what today is Greece, and survives today under the name of Saloniki. As was the case with the other communities in which St. Paul took a special interest, Thessalonica was home to Christians who had converted either from Judaism or from paganism and were living in a social and political atmosphere that was at best unfriendly to Christianity, at worst deadly in its hostility.

Paul wrote in challenge and in encouragement. This weekend's reading is very encouraging. It summons the Thessalonian Christians to faith, but also to a vigorous, active, energized life within the church. The message is clear. Paul called upon the Thessalonians to search for ways better to know God and better to show God's love.

St. John's Gospel provides us with the Gospel reading this weekend. It is a story about John the Baptist, that figure who was related to the Lord by blood and whose steadfastness in faith so inspired the first Christians.

In the reading, the people are confused. When John the Baptist? He replies by saying that he calls people to conversion, but that he is only a shadow of the redeemer who is to come. The redeemer of course is Jesus.

Reflection

"Gaudete Sunday" was the name given this Sunday when the liturgy was only in Latin. It was a name derived from the opening word of the Introit verse "Gaudete" in Latin means "Rejoice!" To underscore this attitude of rejoicing, the church allows priests, if they choose, to wear vestments of pink or rose color this weekend rather than the violet of the season. The color actually is violet brightened by gold.

It is as if our glance through the darkness of Advent now seen at the distance the brilliance of Christmas. The faraway golden light begins to brighten us in our path to God.

The readings are very clear in giving us cause for our joy. We are in need

Daily Readings

Monday, Dec. 13
Lucy, virgin and martyr
Numbers 24:2-7, 15-17
Psalms 25:4-9
Matthew 21:23-27

Tuesday, Dec. 14
John of the Cross,
priest and doctor
Zephaniah 3:1-2, 9-13
Psalms 34:2-3, 6-7, 17-19, 23
Matthew 21:28-32

Wednesday, Dec. 15
Advent weekday
Isaiah 45:6-8, 18, 21-25
Psalms 85:9-14
Luke 7:18-23

Thursday, Dec. 16
Advent weekday
Isaiah 54:1-10
Psalms 30:2, 4-6, 11-13
Luke 7:24-30

Friday, Dec. 17
Advent weekday
Genesis 49:2, 8-10
Psalms 72:1-4, 7-8, 17
Matthew 11:1-17

Saturday, Dec. 18
Advent weekday
Jeremiah 23:5-8
Psalms 72:1, 12-13, 18-19
Matthew 11:28-34

Humans always are in need as they cope with their problems, ultimately as they face death.

In response, God stands before us as the one source of relief in need, as satisfaction amid all our concerns, as life itself in the presence of death. The depth and hopelessness of our needs only

accentuate God's love and the marvel of God's great love and mercy.

The love and mercy await it. They are there, burning brightly and warmly in the distance. It is up to us to walk the mile to meet the Light. The path through life is represented by Advent. The Light of course is Jesus.

THE POPE TEACHES

Prayer helps faithful seek Christ

by Pope John Paul II
Remarks at audience Dec. 1

The spiritual life of the Christian faithful must be rooted in their union with Jesus Christ and constantly strengthened by personal prayer and participation in the church's liturgical and sacramental life.

This liturgical union with Christ enables the laity to discover the true meaning of their activities in the world and to discern

more clearly how God's plan of salvation is realized amid the events of their daily lives.

An authentic lay spirituality will help the faithful to seek Christ in all things, including the temporal affairs of this world. In this way, the laity will grow in faith, which enables them to see all earthly realities in the light of Christ, in hope, which inspires their efforts to perfect the temporal order, and in that love by which the Holy Spirit makes us sharers in the very life of God.

SAINT OF THE WEEK

Supporter of an antipope, this saint used force to become pope

by John F. Fink

The history of the early church was greatly affected by the saint whose feast we celebrate tomorrow, Dec. 11. But St. Pope Damasus I became pope in a definitely unsanitary way—he took it by force.

The son of a priest (back when priests could marry), Damasus first became a deacon in his father's church and rose to become pastor of what would later be San Lorenzo Basilica in Rome. He served Pope Liberius and went into exile with him in 355 when the emperor forced Liberius out over the issue of Arianism. Damasus soon returned to Rome, though, and served the antipope, Felix II, Felix died in 365 and Liberius in 366.

After Liberius' death, his followers elected his deacon Ursinus as the new pope, and had him consecrated bishop. The followers of the antipope Felix, though, elected Damasus, who immediately hired a gang of thugs to help him consolidate his claim to the papacy.

They began with a three-day storming of the Julian basilica and the massacre of Ursinians. Damasus then sought the help of Rome's civil power, which succeeded in ousting Ursinus and his followers. They took refuge in the Liberian basilica, but Damasus' men followed them there and continued the massacre. The pagan historian Ammianus Marcellinus reported that 137 followers of Ursinus were killed. Damasus thus won the papacy, the only case in history where the legitimate pope was eventually determined to be the man elected by adherents of an antipope because he had enough force to seize the throne of Peter.

Once he was in power, though, Damasus proved to be an excellent pope. During his 18 years as pope, he was fierce in his denunciation of Arianism and other heresies of the day, and he was the first to insist on the primacy of the Bishop of Rome. During his pontificate, in 380, Christianity was declared

the official religion of the Roman Empire by both Theodosius I in the East and Gratian in the West. During Damasus' reign, too, Latin was declared to be the official liturgical language of the church.

He failed, though, to get along with the church in the East, where St. Basil the Great was trying to restore orthodoxy on the basis of the Nicene doctrine. At one point Basil described Damasus as impossibly arrogant and criticized him for not understanding developments in the East.

Probably, though, Damasus' greatest contribution to the church was his encouragement of his secretary, St. Jerome, in his studies of the Scriptures. Damasus commissioned Jerome to revise the existing Latin translations of the Gospels on the basis of the original Greek. The result was the Vulgate, the Latin translations that the Council of Trent (11 centuries later) declared to be "authentic in public readings, disputations, preachings."

Damasus is also especially remembered for his care of the relics of early Roman Christians in the catacombs. He had the cemeteries drained, opened and adorned, and made available to other Christians down through the centuries. Many of the inscriptions he wrote are still there.

One inscription he wrote for the papal crypt of St. Callistus Cemetery ordered with his care of the relics of the early Christians in the catacombs. He had the cemeteries drained, opened and adorned, and made available to other Christians down through the centuries. Many of the inscriptions he wrote are still there.

He was about 80 when he died in 364.

JOURNEY TO GOD

Daring to Walk With the Lord

All the walking feet at once, what a wonderful thing to see! Suddenly tell her that they needed some wine! The women thought would be, "Why couldn't it be him? What could he possibly do?" Or was the thought prompted by

her closeness to God? (After welcoming, to "Go there" for the first time, given us a day.)

And at the dawn light, Andrew would have thought Jesus was easy to tell him to find enough food to feed 5,000 people—if he didn't know Our Lord and have faith that it could happen.

Many times we are limited by what is accepted, by human means. Let's face it, no one will be sending about me of 2,000 years from now. But as we walk closer with him, we want to do more and more to help his kingdom. And it doesn't really matter if we—or other people—understand.

Most believers have experienced the prompting—often nagging—of the Holy Spirit. And if we are walking with Jesus, how can we be afraid of what we are asked to do to believe the power, to let him to learn that those who seem so different really aren't, or to constant confusion in pain?

Others may find some of our actions outrageous. (After all, they've seen our human nature, too.) But think of the grace we would be receiving. And we do have the option to walk away and say, "No."

But Mary and Andrew didn't. And the grace has proved them right.

(A contemporary reflection)

Illustration: John Fink is a member of St. Andrew's Parish in Baltimore, Md.



Entertainment

VIEWING WITH ARNOLD

'My Life' explores new life and pending death

by James W. Arnold

In "My Life," writer-director Bruce Joel Rubin, who specializes in movies about what happens before and after death, builds his drama around the final months of a thirtish Los Angeles PR man.

His hero, Bob Jones (Michael Keaton), a premature victim of cancer, is the central character in what is essentially a repentance-reconciliation-deadthbed convy on story. It could be told at a Catholic retreat. The very major difference is that there are no explicit references to God or any particular religious faith.

When Bob "prays," it's part of the pop ritual of "wishing on a star." He gets his spiritual guidance mostly by accident, from Mr. Ho, a Chinese healer he sees in desperate hopes for a miracle cure. Yet Mr. Ho's advice—to purify his spirit and conscience—is at least comparable to what he would've heard from a priest or rabbi.

In his own way, Ho (played by former Oscar-winner Hsiao Hsiao-ni) urges Bob to respond to grace. "Until the last moment," he advises, "you can change everything. The heart is always sending invitations."

From his previous screenplays ("Brainstorm," "Jacob's Ladder," the hugely popular "Ghost"), as well as from interviews, Rubin believes that death is not "the end." (He spent some time in a Tibetan monastery.)

Again in "My Life," Rubin provides final images of joy, release, and freedom which suggest—in a non-sectarian way—that Bob Jones is on his way to a better life.

To make all this suitably dramatic, Bob is not only dying but an expectant first-time father. Obviously, the mix of emotions is excruciating for both Bob and his loving wife, Gail (irrevocably beautiful Nicole Kidman). They're seeing doctors on both ends of the scale. Rubin gets to work with life's polar events, birth and death, and the routine preparations for having a baby—ultrasound, LaMaze classes—become acutely joyous and poignant.

Bob hopes to survive long enough to see what he knows will be his son. He's also making a videotape for his child. "So you'll know something about me." The video becomes a key storytelling device, and a source of fun desperately needed to combat both the gloom and the surging sentiment.

The tape sequences offer actor Keaton his best moments. At first clumsy, he's low-key, funny, self-deprecating. He offers amusing instructions on playing basketball, cooking spaghetti, jump-starting a car, walking into a room in an acceptable macho manner. Just the fact that he's doing this makes him seem courageous, showing a kind of "grace under pressure" that wins sympathy.

Despite such moments, the movie disappoints. Given a chance to explore the soul of a modern American facing death and judgment, Rubin comes up with little insight or substance. Bob's only apparent sin was to reject his ethnic roots—his real name is Ivanovich—and nurse a grudge against his junk dealer father for being a workaholic during his childhood. He no longer likes or communicates with his family.

It's not that this is easily solved. Bob and Gail go back to Detroit for his brother's wedding—a Ukrainian rite least that can be only wryly compared to a similar event in "The Deer Hunter"—and begin to patch



'MY LIFE'—Actor Michael Keaton stars as a terminally ill husband making a video to leave for his unborn son in "My Life." Actress Nicole Kidman stars as Gail, his pregnant wife. The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from Columbia Pictures)

things up. You know you're in for a lot of male sensitivity scenes, embraces and "I love you's."

Bob does find peace and forgiveness in his heart, and at the end is surrounded by love. (He even gets a circus performed in his backyard, a wish he's been denied as a kid.) This sort of glow is always welcome in the sordid worlds often created in movies. "My Life" may not have great moral depth or sophisticated theology, but it has positive family values coming out of the roost.

Love with siblings, parents, wife, children—as life's essential joy—is underlined. As Rubin has said, "My movies are like entertaining sermons. For some they might be even better than going to church." The question is, are they art?

You can't really blame "My Life" for not being "A 1/2" or "Citizen Kane." But you can't help longing for a better artist than Rubin to deal with the Meaning of Life. Even on a level of simple execution, you can only imagine what Fellini (or Peter Weir) could have done with the return-home sequence or the beauty of the circus.

Rubin has a gift for funny dialogue, and quotable lines you want to hang on the refrigerator. E.g., a friend advises on

parenting: "Marinate kids in love. After about 16 years, they're really juicy." There are also moments of genuine, touching truth. When Bob describes for the tape the first moment he met Gail, he says, "I just liked her. Really liked her. She made me feel good. Whole, somehow. If you like somebody long enough, and enough enough, you learn what love is, too."

(Funny-sad, oddly non-sectarian, but upbeat homily on life and death, deft but less than it might have been; satisfactory for youth and adults.)

USCC classification: A-II, adults and adolescents.

'O Pioneers!' profiles a Swedish immigrant family

by Henry Herx
Catholic News Service

Willa Cather's novel about a Swedish immigrant family which settles on the Nebraska frontier in the 1880s is dramatized in "O Pioneers!" airing Saturday, Dec. 18, from 9 p.m. until 11 p.m. on CBS. (Check local listings to verify the program date and time.)

The "Hallmark Hall of Fame" presentation stars Jessica Lange as Alexandra Bergson, a woman determined to hold on to the hard prairie land her father settled and turn it one day into the great, prosperous farm he envisioned when he acquired the property.

Just before his death, Alexandra's father named her the head of the household and, since she was the eldest and most practical, her younger brothers begrudgingly accepted her directions.

It was because of Alexandra's determination that the Bergsons worked the land through lean years and hard times until gradually the unyielding sod was turned into fertile farmland.

Despite the protestations of her brothers, Alexandra even put the family into debt to buy the land her less successful neighbors were abandoning.

Years later, she and her brothers have become the wealthiest farmers in the area. Alexandra's mission has been fulfilled and for the first time she, not quite 40, has the luxury to consider herself and her own personal needs.

This will involve Carl (David Strathairn), her closest childhood friend until his teen years when his family gave up on their farm and moved back to St. Louis.

Having corresponded over the years, one day Carl visits Alexandra on his way to the Alaskan gold fields. His presence precipitates a family crisis as her brothers regard Carl as an interloper only interested in her wealth.

A family crisis of another sort develops when Emil (Reed Diamond), Alexandra's youngest brother, wants something more than friendship from Marie (Anne Heche), the young wife of a dour neighboring farmer.

Out of this ultimately will come a shocking tragedy that will devastate Alexandra. Sustaining her is the presence of Carl and the land to which she has devoted her life and of which she is a part.

Robert W. Lenski's adaptation of the novelist's immigrant family saga is basically a rich and involving love story. It is filled with the love of family, the love and affection between men and women, and especially the deep emotional attachment a farmer has for the land and what it represents.



'O PIONEERS!'—Actress Jessica Lange stars as a strong frontier woman in "O Pioneers!" which is based on author Willa Cather's classic story of a Swedish immigrant family's life on the Nebraska prairie in the 1880s. The "Hallmark Hall of Fame" presentation airs on CBS at 9 p.m. on Dec. 18. (CNS photo from CBS)

Produced and directed by Glenn Jordan, the drama is filled with life and a respect for the human needs of all its characters.

These turn-of-the-century people come across vibrantly as God-fearing, hard-working, common-sense individuals who are indeed the salt of the earth.

It is especially refreshing to see the portrayal of a strong woman whose vision sustains her entire family and the community.

Notable also are the strong supportive relationships between these frontier women. Sensitively treated also is the tragedy of Emil's longing for something more than friendship from Marie.

It is both a fine TV dramatization and an emotionally satisfying story that has a solid perspective on life and its value. Parents will want to share this with their teen-agers, but the tragic result of an adulterous liaison is not for the young viewers.

TV Programs of Note

Sunday, Dec. 12, 11-11:30 a.m. and 4:30-5 p.m. (CBS) "Learning Right from Wrong: The Teaching of Values in the Public Schools." This interfaith religious special focuses on public school systems such as one in Maryland that are developing programs integrating the teaching of basic moral values into their curriculums. These lessons or values were introduced because research has shown that millions of children have no formal connection to formal religion or traditional values and society is being directly affected with increasing social ills. The program is a production of CBS in consultation with the Interfaith Broadcasting Commission, of which the U.S. Catholic Conference is a member.

Sunday, Dec. 12, 9:05-10:32 p.m. (PBS) "A Peter, Paul and Mary Holiday Concert." The popular trio performs a program of mostly Christmas music, accompanied by the 180 voices of the New York Choral Society and members of a 40-piece orchestra.

Wednesday, Dec. 15, 10-11 p.m. (NBC) "Christmas at St. Olaf." The combined choirs of St. Olaf College in Northfield, Minn., join the St. Olaf Orchestra to perform traditional and innovative compositions.

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

QUESTION CORNER

Canon law specifies Mass intentions

by Fr. John Dietzen

Q I have noted in some parishes that one of the Sunday Masses is specifically for the intention of the parishioners. Is there some reason the practice could not be universal? I know at least I need all the help I can get. (Ohio)

A The practice is universal in the church. Canon law (534) requires all pastors of parishes to supply one Mass every Sunday and holy day for the intention of the people of that parish.

If some circumstance legitimately prevents his fulfilling this obligation, the pastor can see that it is fulfilled through another priest, or he himself may offer Mass for the intention of the parish on another day.

The reason for this regulation is obvious, as part of a pastor's spiritual and other responsibilities to the people he is there to serve.



FAMILY TALK

Use light and warmth to combat depression

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am depressed. The days are short and bone-chilling, and winter seems like it will be with us forever.

I have no unusual problems in my life right now, but everything seems so negative. I think it's the cold and the dark. What can I do? Don't tell me to move to Iowa because I can't. (Iowa)

Answer: You've answered your own question. The cold and the dark have a lot to do with our moods. Consider ways to bring heat and light into your life, literally.

First of all, I agree with you about not moving. That often takes us away from family and friends who are the best antidote to depression. Florida may be warmer and brighter, but it's not the Promised Land.

Temperature and temperament have the same root: temper. Temper means mood. That's no accident. The temperature may, in good part, determine our mood. That is why so many people are fascinated by the weather prediction. It has a direct bearing on their state of mind.

Folk metaphors equate warmth with a good mood. "Warmheartedness" refers to kindness and generosity, and it implies a happy frame of mind.

The emotional implication of coldness is the lack of feelings, even the presence of cruelty. To say that a person is coldhearted means that he or she lacks compassion.

Combat the coldness with warmth. Literally. Wear warm underwear. Put on an extra sweater, even inside the house. Keep the actual temperature in the house between 68 and 72 degrees, and wear extra clothes.

Bundle up well when you go outside. Thermal underwear, layered clothing and other thin insulating fabrics will give warmth without weight, even on the coldest of days.

Indulge yourself with warm baths or with a heating pad on your lower back when you first get into bed. Get under several layers of covers. Drink warm milk or hot tea.

Improve your circulation with aerobic exercise. Brisk walking, jogging, stair-stepping, exercising, aerobic dancing, video workouts and swimming will all increase your daily warmth.

The very word "warmhearted" suggests that blood flow and body warmth are closely related.

Give and receive your daily allotment of hugs. Feel the body warmth of those you love. Squeeze. A hearty embrace increases warm feelings in many ways.

Combat the darkness with light. Many studies on depression have demonstrated that mood improves when more light is provided.

Again, folk language expresses the relationship between brightness and a good mood. The song "You Light Up My Life" equates lightness with enthusiasm and happiness. So lighten up!

The so-called grow lights are neon tubes with extra brightness. They are used to grow plants indoors, providing artificial sunshine. When installed in offices, they have led to an improvement in mood.

Try putting higher-wattage bulbs in your lamps. Or light an extra lamp. That serves as a reminder of the song "Let the Sun Shine In."

Come out of the dark. Come in from the cold. You are literally correct in identifying darkness and cold with depression. If the sun doesn't shine, technology makes up the difference by bringing increased light and warmth.

Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Roseland, IN 47478.

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The way you state your concern about this, however, prompts a caution on the subject. Specific intentions are valuable, of course, but we should never forget that every celebration of the Eucharist, regardless of where or when, is for all of our church, and beyond that for all of our world.

Listen carefully to the prayers, especially the Eucharistic Prayers, when you participate at Mass, and you hear this truth repeated over and over again.

Every once in awhile one hears about prayers "for the most abandoned soul in purgatory." It may be a pious thought, but it is good to remind ourselves that there is no abandoned soul in purgatory. Every celebration of Christ's death and resurrection in the Eucharist reaches out to "all who sleep in Christ" (Eucharistic Prayer I), our brothers and sisters in faith, and to "all the departed" (EP II).

Q Our liturgy committee works zealously to prepare good liturgy. In our study, prayer and research we learned the importance of symbols and signs.

We try to reflect this in the bread and wine (a carafe rather than a tiny cruet), and in having parishioners bring these and sometimes other gifts up to the priest.

Our pastor heartily approves of this and follows it himself. Our other priest is adamant against it, however. When people bring the gifts he has the server take them to the side table and bring them up later.

Can you advise us what is proper? (New York)

A You and your committee deserve to be congratulated and commended on the thoughtful way you are attempting to carry out your task.

You are learning a vital truth, that attention to detail makes for effective and prayerful liturgical worship.

The information you seek is not hard to find. The General Instruction of the Roman Missal contains the following:

At the beginning of the Liturgy of the Eucharist, the bread, wine and water are carried to the altar. These should be brought forward by members of the assembly and placed on the altar by the priest or deacon (n. 49).

This ritual continues the spiritual value and meaning of the ancient custom when people brought bread and wine, and sometimes other gifts for the poor and the church, from their homes.

These same directions are repeated later, with the note that presentation of the bread and wine by the faithful is an expression of their participation in the eucharistic sacrifice (n. 101).

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped and self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, IL 61701.)

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

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Catholic Child Sponsorship For Just \$10 a Month



Little Marta lives in a small village in the mountains of Guatemala. She struggles to survive by selling corn tortillas which she helps to make by hand each night. Your concern can make the difference in the lives of children like Marta.

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CFT
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The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No 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 10

St. Paul Episcopal Church, 61st and Meridian St., will feature the Boston Camerata, a Renaissance Christmas, at 8 p.m. Tickets are \$15. For more information, call 317-251-5190.

☆☆☆

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆☆

St. Luke Church, 2575 Holiday Ln. E., will present Hosanna Sacred Arts performing "Songs of the Nativity," at 8 p.m. For more information, call 317-255-3912.

December 10-12

St. Jude Guest House, St. Meinrad, will hold an Advent retreat with Benedictine Father Matthias Neuman. For more information, call 812-357-6585.

December 11

Oldenburg Academy will hold its eighth grade placement test in the classroom building at 8:15 a.m. To

register for the test, contact the admissions director before Dec. 8, at 812-934-4440.

☆☆☆

The Beech Grove Benedictine Center will hold an Advent retreat day from 9:30 a.m. to 4 p.m. For more information, call 317-786-7581.

☆☆☆

St. Andrew Parish Center, Richmond, will hold a Pastor's Advent Prayer Breakfast from 7:15-8:45 a.m. For more information, call 317-962-3902.

☆☆☆

A pro-life nursery will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

☆☆☆

The Catholic Alumni Association of Indianapolis will play volleyball at 7:30 p.m. at St. Lawrence gym, Indianapolis.

☆☆☆

Mt. St. Francis Retreat Center will hold a bereavement day. For more information, call 812-923-8817.

☆☆☆

The Young Widowed Group will hold its second annual Christmas party at 7:30 p.m. at Vickie Gately's house in Noblesville. For more information, call Vickie.

☆☆☆

Ritter High School will host a "Dorkey Basketball Game" at the school, 3360 West 30th St., at 7:30 p.m. Tickets are \$4. For more information, call Tom Gliva at 317-924-4333. Tickets will go to Ritter Athletic Club.

☆☆☆

Our Lady of Providence High School will hold an entrance exam from 8:15 a.m. to 12 p.m. For more information, call 317-945-2538.

☆☆☆

Positively Singles will hold a holiday open house at Shirley Ross's home at 7 p.m. RSVP to Shirley at 317-578-0862 for directions and what to bring. \$1 per person.

December 12

St. Mary, Richmond, will hold an Advent Afternoon of Giving at 2 p.m. Call 317-962-3902 for more information.

☆☆☆

Mary Queen of Peace Parish, Danville will sponsor an All-

You-Can-Eat-Breakfast Buffet from 9 a.m. to 12 p.m. in the lower level of the church. Adults, \$4.50; kids 6-12, \$2.50; kids under 5 eat free. For additional information, call 317-539-6367.

☆☆☆

St. John, 126 W. Georgia St., will hold a revised Latin liturgy at 11 a.m. For more information, call 317-635-2021.

☆☆☆

The Catholic Alumni Club of Indianapolis will gather at Al's country home at 4 p.m. for a bonfire. For more information, call Al.

☆☆☆

St. Paul, Sellersburg, will hold its third annual traditional Christmas Sing-a-Long at 7 p.m. For more information, call 812-246-4551.

☆☆☆

St. Bridget, 801 Northwestern Ave., will pray a rosary at 10 a.m. For more information, call 317-547-3735.

☆☆☆

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆☆

St. Bernadette, 4826 Fletcher Ave., will hold a breakfast with Santa from 9 a.m. to 1 p.m. in the parish hall.

☆☆☆

The Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove invite all interested

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to join their community for evening praise at 5:15 p.m. For more information, call 317-787-3287.

☆☆☆

Bishop Chatard High School Music Department will hold its Christmas concert in the school cafeteria, 5885 North Crittenden Ave. at 7 p.m. For more information, call 317-255-8428.

December 14

The Ave Maria Guild Christmas Play will be held at St. Paul Hermitage, Beech Grove, at 12 p.m. Members are asked to bring a covered dish, table service and gift exchange. Meeting will follow, including the installation of officers and Board of Directors for 1994.

☆☆☆

The prayer group of St. Lawrence, 4944 E. 46th St. at Shadeland Ave., will meet at 7:30 p.m. in the chapel. Prayers

are offered for the parish, personal concerns, the entire Christian community and the world. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

☆☆☆

St. Mary, Chapel, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother from 7-8 p.m. for more information, call 317-786-7517.

December 15

The Catholic Widowed Organization will hold an organizational meeting at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., at 7:30 p.m. for more information, call 317-887-9388.

☆☆☆

The Catholic Alumni Club of Indianapolis will hold a newsletter meeting at 7 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. Room 118.

Catholic Charismatic Renewal of Central Indiana

PRAYER MEETING AND HEALING PRAYERS

(Each 3rd Friday of month)

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Our Sunday Visitor's

BESTSELLERS

1. *Catholic Dictionary*, edited by Rev. Peter M. J. Stravinskis. No. 507-4, \$26.95.
2. *The Teaching of Christ*, 3rd. edition, edited by Bishop Donald W. Wuerl, Ronald Lawler, O.F.M. Cap., and Thomas Comerford Lawler. No. 850-2, \$12.95.
3. *Catholic Encyclopedia*, edited by Rev. Peter M. J. Stravinskis. No. 457-4, cloth, \$34.95 / No. 475-2, kivar, \$21.95.
4. *Making Things Right: The Sacrament of Reconciliation*, by Joanne Timko Lechner. No. 351-9, \$3.95.
5. *Today's Destructive Cults and Movements*, by Rev. Lawrence J. Gely. No. 498-1, \$11.95.
6. *You Better Believe It*, by Rev. Kenneth Roberts. No. 750-6, \$6.95.
7. *Playboy to Priest*, by Rev. Kenneth Roberts. No. 782-4, \$5.95.
8. *The Caterpillar That Came to Church: A Story of the Eucharist*, by Irene J. Hooker, Susan Andrews Brindie, Miriam Andrews Lademan. No. 874-X, cloth, \$9.95 / No. 875-8, paper, \$7.95.
9. *Padre Pio: The True Story*, by C. Bernard Ruffin. No. 673-9, \$10.95.
10. *Voices, Visions and Apparitions*, by Michael Freze, S.F.O. No. 454-X, \$14.95.
11. *Catholic Traditions in Cooking*, by Ann Ball. No. 531-7, \$15.95.
12. *The Catholic Answer Book*, edited by Peter M. J. Stravinskis. No. 458-2, \$7.95.

These titles are available through The Criterion. To order by mail, send payment plus \$3.95 shipping and handling to: The Criterion / P.O. Box 1717 / Indianapolis, IN 46206.



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December 16

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

☆☆☆

St. Roch, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. Call 317-784-1763 for more information.

December 17

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆☆

St. Andrew, Richmond, will hold a 50 and over dinner and eucharistic service at the parish center. For more information, call Father Mazzola at 317-962-3902.

December 17-19

Mt. St. Francis Retreat Center will hold a Christmas Family Retreat. For more information, call 812-923-8817.

December 18

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

☆☆☆

Positively Singles will go Christmas caroling at 6 p.m. Meet at St. Matthew, 4100 E. 56th St. Call Mark for details at 317-545-9157.

December 19

The Catholic Widowed Organization will hold a Christmas party at Primo Barquet Hall at 4:30 p.m. For more information, call 317-887-9388.

☆☆☆

The Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove invite all interested to join their community for evening prayer at 5:15 p.m. For more information, call 317-787-3287.

☆☆☆

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆☆

St. Bridget, 801 Northwestern Ave., will pray a rosary at 10 a.m. For more information, call 317-547-3735.

☆☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

☆☆☆

St. Patrick Church, 936 Prospect St., will host its regular card party at 2 p.m. in the parish hall. The party is sponsored by the Women's Club. Eatery and luncheon will be played. Admission is \$125.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m. St. James, 5:30 p.m. St. Michael, 6 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Most. Sheridan K. of C Council 6136, Johnson Co., 7 p.m.; St. Pius X, Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K. of C. Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K. of C., American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

Pope: Church supports women

By John Thavis

VATICAN CITY (CNS)—Pope John Paul II said the church fully supports the growing recognition of women's equal dignity and opposes all forms of violence against women.

At the same time, the church believes that women's special role in procreation entails a particular sensitivity toward human life and "clear ethical responsibilities," he told an Italian church conference on women and evangelization Dec. 4.

Women need to remind modern society that "life is a gift to welcome always with love, to care for and protect with respect," he said.

The pope said the church's teaching on the equal dignity and special gifts of women has coincided with a new cultural sensitivity that has rightly rediscovered women's contributions.

This awareness "is progressively doing away with unacceptable discrimination and

is resisting forms of violence against women—forms that are new and old, obvious and hidden—which unfortunately have been amply documented in history right up to our own time," he said.

The pope said women have a particular gift in the giving of themselves in love, and church and society should build on this. The church "needs Christian women, needs their missionary energy and their prophecy," he said.

"Dearest sisters, the church calls you and sends you to evangelize life. It sends you to announce to all that life is a gift to welcome always with love, to care for and protect with respect. It is a mystery to approach always with a religious feeling and grateful amazement," he said.

He said this responsibility and "specific sensitivity toward life" is part of the "genius" of women.

It is important in facing the challenges of our age—an age that is "so miserly with tenderness and so full of tensions," he said.

Pope says his shoulder is better

By John Thavis

VATICAN CITY (CNS)—Pope John Paul II measured visitors that he was doing "much better" after three weeks of treatment for a dislocated shoulder.

The pope, his right arm still immobilized in a sling, joked about his health Dec. 4 after leading the Angelus from his apartment window overlooking St. Peter's Square.

"You've probably come here to see if the pope is well. So I have to tell you, the pope is doing much better," he said to applause from the crowd.

"And he's behaving himself, following the rhythm of Advent, the preaching of St. John the Baptist, the prescriptions of the doctors

and professors, aware of the concern of the sisters, of Father Stanislaw and the whole household," he said.

The pope was referring to Polish Father Stanislaw Dziwisz, his private secretary, and to the Polish nurses who help run the papal household.

The pope canceled some public ceremonies in the weeks following his fall during a Vatican audience, but has kept up an extensive schedule of private meetings and speeches.

Despite rumors of ill health, Vatican officials and his doctors have said the pope is making a normal recovery. His sling was expected to be removed in mid-December, allowing the pontiff to lead traditional Christmas liturgical ceremonies from the Vatican.

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Youth News/Views

School bands combine for first Advent concert

by Mary Ann Wyand

The traditional sounds of Christmas will fill St. Peter and Paul Cathedral in Indianapolis on Dec. 19 during a 3 p.m. holiday concert featuring a combined band from Bishop Chatard High School, Cardinal Ritter High School and Secina Memorial High School.

Bands from the three Indianapolis interparochial high schools will perform seasonal music together for the first time during "Christmas at the Cathedral," and the holiday event is open to the public. Admission is \$2 for adults and \$1 for students. Proceeds will benefit the music programs at each high school.

"This is the first time we've performed at the cathedral and for the holidays as a combined group," Bishop Chatard music director Mary Kubala explained. "It's our gift to the community for the holidays."

Bands from Bishop Chatard, Cardinal Ritter, Secina Memorial and Roncalli high schools have marched together in the Indianapolis "500" Festival Parade each May for the past 12 years, Kubala said, but the student musicians had never performed together in a concert until the schools scheduled this holiday event.

"I think this is a real good opportunity for all these groups," Secina music director Melinda Eichhorn said. "Because of the small size of each school's program, it gives everyone a chance to put on a combined concert in a little bit bigger and nicer setting than what we would be able to do on our own. I think it also helps with interaction and building relationships between the schools, not

only for the music departments but also for the schools and the students."

"Christmas at the Cathedral" will feature "traditional Christmas music, songs you hear during the holidays," Eichhorn said. "One of the neatest numbers is a piece called Mozart at the North Pole," which combines melodies from Mozart's music with Christmas music. The two are intertwined very nicely."

The holiday concert was Kubala's idea, Eichhorn said, and the event gives the music students an opportunity to perform at the cathedral for a large audience.

Cardinal Ritter music director Tom Nichols—whose mother Yvonne Nichols teaches music at St. Malachy School in Brownsburg—grew up with a love of music and was one of Kubala's students when she directed the music department at the Indianapolis West Deanery high school.

Later Kubala accepted a similar job at Bishop Chatard High School, where she continues to encourage students to pursue music as both a vocation and avocation.

"I joined band my freshman year," Nichols said. "I played trumpet and sang in the choral groups."

After graduating from the Indiana University School of Music, Nichols returned to Cardinal Ritter as a teacher. He will join Kubala and Eichhorn to conduct the combined band for the cathedral concert.

"It's good for the kids," he said. "It's good for the students in our schools to know students from other schools and share something with them and not feel the competition."

About 70 student musicians from the



HOLIDAY HARMONY—Secina Memorial High School juniors Karen Kite from St. Philip Neri Parish (left) and Nikki Daily from Our Lady of Lourdes Parish in Indianapolis (above) practice with band members from Bishop Chatard High School, Cardinal Ritter High School and Secina at Chatard on Dec. 5 in preparation for a holiday concert later this month. Bands from the three Indianapolis interparochial high schools will perform together at 3 p.m. on Dec. 19 at St. Peter and Paul Cathedral. Ritter music director Tom Nichols (right) conducts the group in a traditional Christmas song during the rehearsal. (Photos by Mary Ann Wyand)



three schools will perform during the "Christmas at the Cathedral" concert, Nichols said. "It's enjoyable to work with the kids on this holiday program, and it's a special opportunity to perform in the cathedral. This concert is a way of combining theological aspects of our schools with the

musical aspects. Our hope is that this will be one way to help boost the membership in our music departments."

The concert will be a "nice break from holiday shopping," he said. "Christmas wouldn't be Christmas without an opportunity to hear the traditional music."

St. Thomas, St. Jude speakers earn top trophies

Students from St. Thomas Aquinas School in Indianapolis garnered top honors in Brebeuf Preparatory School's 10th annual state speech contest for junior high school students on Dec. 4 at the Jesuit high school.

St. Thomas Aquinas students earned first-place trophies in both the overall division and the Indianapolis parochial schools division for the third consecutive year. St. Thomas instructor Kathy Chapman coaches the Indianapolis North Deanery school's junior high speech team.

Junior high students from St. Jude School in Indianapolis finished in second place in both the overall and the Indianapolis parochial schools divisions. St. Jude teacher Carolyn Meisberger coaches the Indianapolis South Deanery school's junior high speech team.

Third-place honors in the city parochial schools competition went to St. Gabriel School participants. St. Pius X School students finished in fourth place, and student speakers from Cardinal Ritter Junior High School earned fifth-place honors in the state speech contest.

Brebeuf faculty member and speech contest coordinator William Hicks said 450 junior high school students from 22 schools participated in the contest.

Hicks was assisted by Brebeuf students Ben Goldstein and Leslie Roberts, who are officers in the Jesuit school's chapter of the National Forensic League.

Junior high students competed in 11 areas, including extemporaneous, impromptu,

tu, dramatic, humorous, original, oratorical, poetry, duo, radio, discussion and prose.

Bishop Chatard High School's music department will sponsor a Christmas concert at 7 p.m. on Dec. 12 in the school cafeteria.

The holiday performance at the Indianapolis North Deanery interparochial high school will feature members of the band, choir, jazz band and show choir.

Chatard is located at 5885 N. Crittenden Ave. in Indianapolis.

Our Lady of Providence High School at Clarksville will offer an entrance examination for prospective freshman students on Dec. 11 from 8 a.m. until noon.

There is no charge for the test. For additional information, contact the school office at 317-945-2538.

Providence High School is located at 707 W. Highway 131 in Clarksville and serves students from the New Albany Deanery.

U.S. Senators Richard G. Lugar and Daniel R. Coats recently announced the appointment of Roncalli High School senior Amy Wessenbach of Indianapolis as an Indiana delegate to the 32nd annual United States Youth Program in Washington, D.C.

Amy will join 102 other high school students in the nation's capital Jan. 29 through Feb. 5 for a week of intensive study of the federal government and the United States Senate.



SUCCESSFUL SPEAKERS—St. Thomas Aquinas School's junior high speech team poses with two first-place trophies following Brebeuf Preparatory School's annual state speech contest for junior high school students on Dec. 4. St. Thomas speakers earned top honors in both the overall division and the Indianapolis parochial schools division. About 450 participants from 22 Indiana schools competed in the event.



TROPHY TIME—Brebeuf Preparatory School junior Leslie Roberts of Indianapolis (left) presents two second-place trophies to St. Jude School language arts teacher and speech team coach Carolyn Meisberger. St. Jude students won runner-up honors in the overall and the Indianapolis parochial school divisions of Brebeuf's annual state speech contest for junior high school students. (Photos by Mary Ann Wyand)

Campus Corner

Retired brother finds joy in music at Notre Dame

by Br. Pedro Haering, C.S.C.

(Editor's Note: Brother Pedro Haering is a retired Holy Cross Brother who spent many years in Indianapolis at Cathedral High School. He has had great involvement with Notre Dame University's radio station, WSND. When he left Indianapolis, he became director of the Holy Cross Brothers retirement-infirmary facility and cared for brothers in their final days.)

Some Cathedral High School graduates of the '50s and of the latter half of the '70s may recall that I had some interest in popular music. It was, in fact, a hobby that began in 1934 when I was still in grade school. The fascination of the popular songs of the '30s and '40s absorbed a great deal of my interest and eventually developed into a life-long hobby. What I did not realize back in the '30s and '40s is that I was privileged to be part of a pop music scene which was enjoying the halcyon days of its contribution to American music.

A music scene dominated by the talents of the Gershwins, Rodgers and Hart (later Rodgers and Hammerstein), Irving Berlin, Jerome Kern, Indiana's Hoagy Carmichael, and Cole Porter, Johnny Mercer, Johnny Burke, Jimmy VanHeusen—I could go on with Sammy Fain, Victor Young, Lerner and Loewe, Frank Loesser, and others. You must look

long and hard to hear the music of these talented composers and lyricists today.

Occasionally a public television special documentary may remind some of us that a musical heritage has been slipping away. In a few popular areas a radio station may still bring us what they call the "Music of Your Life." Maybe the big bands will never die but may of them have faded away.

Avant garde therapists are discovering what many have "known" for a long time without identifying it: the importance of music which was once a part of our lives and what it does for the spirit. Nearly five years ago I had an opportunity to play (over the air) the great non-rock music of the half century that extended into the '60s and '70s. For two hours each Friday night, on Notre Dame's public radio FM station (WSND), I played the music of those great composers and lyricists I mentioned earlier—and commented upon it.

About a month into the program I received a call from a gentleman who was crying. It was because of a Harry Warren song ("Summer Night") which he had not heard for 50 years and which brought back memories he thought he had forgotten. He thanked me saying, "I couldn't believe I would ever hear that song again." Similar calls and letters became almost commonplace.

My program was a summer (1989) "fill-in." But by September it had such a

favorable following that I was asked to continue it and move it into "prime-time."

A few people who simply needed someone to talk to would call about the music and then later talk about other things. A man in a nearby correctional institution wrote often requesting particular artists and songs and telling me the program was the only bright spot in his week.

By Christmas of 1989 I was asked to add a similar program of two hours on Sunday evenings. After a couple of years the Sunday program was expanded to three hours and the Friday show to four hours.

About a year or so ago one of my regular callers (let's say "Mr. X") asked me how old I was. I told him I would no longer see the sunny side of 70. And he took me a bit back by saying, "Well you'd better live longer than I do because I don't want to go on without being able to hear the music you play."

Over the next few months he called several times, each time repeating this same admonition. I didn't know what to respond. I think I mumbled something to



Brother Pedro Haering, C.S.C.

the effect that neither of us had much to say about that. Just before Friday midnight early this fall I received a call from a friend of his telling me that Mr. X had a heart attack that afternoon and died before they could get him to the hospital—he thought I would like to know. I learned then that Mr. X was several years younger than I.

One lady calls me at least once a month. She and her husband live alone in southern Michigan. She is 85 and he is 89. They talk about the music as though it were a long lost friend who had come back.

Sometimes you can feel seeming opposites into the same package and make it work. Last December I announced that on the Friday before Christmas we would do a program of songs about home, centered on the song "I'll Be Home for Christmas." (As you know, there are dozens of songs about home.) I received a call the next day from the South Bend Center for the Homeless asking if I could promote their work and their fund-raising on that program. It was almost like a special grace. We contrasted the many songs about the pleasures of home with the fact that many were not fortunate enough to enjoy those pleasures. We pleaded the Center for the Homeless and urged our listeners to contribute to that cause.

Our public radio station is commercial-free. The other side of that coin is that we volunteer our services. Aside from an occasional stipend for a special service the income of our announcers is "zikh." Religious communities today have large numbers of persons like us, men and women no longer on the "sunny side of seventy," the measure of whose good work does not come in dollars. Most religious communities are badly in need of the generosity of those they have served so that their women and men religious (who served God without the opportunity of putting away for a rainy day) can find that God had filled their rainy day needs through them.

I thank you for reading my story and I thank you for your generosity.

Butler singers rejoice

Butler University will present "Rejoice! A Christmas Festival," a special holiday concert of sacred music featuring the Butler Choral, Holy Choir, Indianapolis Children's Choir and Indianapolis Chamber Orchestra on Dec. 10-11 at 7 p.m. in SS. Peter and Paul Cathedral, 1347 N. Meridian St. The program will feature familiar carols such as "O Come All Ye Faithful," and "Hark the Herald Angels Sing," and will also include settings of the "Magnificat." The concert is free, but tickets must be requested. Call Barbara Wright for more information at 317-283-9809.

☆☆☆

Steven M. Shockley of Indianapolis, was recognized for "Realizing the Dream," by the Independent Colleges and Universities of Indiana, Inc. A graduate of Roncalli High School and presently a student at St. Meinrad College, Shockley named Rose Mary Fox of Roncalli as the teacher who was influential in his education.

Kathleen Adams, a graduate of Secovia Memorial High School and presently a student at University of Notre Dame is also a recipient of "Realizing the Dream" project. Adams names Gerald Matheny as the educator most influential in her decision to attend college.

The "Realizing the Dream," project refers to the dream of non-college educated parents that their children have the opportunity to obtain a college education. This project funded by Lilly Endowment, Inc., honors outstanding first-generation college students from Indiana and the teachers who most influenced them before they attended college.

Both students received a plaque at a banquet at the Radisson Plaza and Suite Hotel, St. Meinrad and Notre Dame received a \$500 contribution in each of the students' names to its general scholarship fund. In addition, Fox and Matheny received a \$500 professional development award. Thirty Indiana colleges and universities participated in the project this year.

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A \$500,000 gift to Indiana University East was announced by Dr. Robert Fix, president of First Bank Richmond, at the meeting of the IU East Board of Advisors. The gift to the scholarship endowment fund, represents a total of \$65,000 from First Bank Richmond to help build the endowment fund.

"(Indiana) University East feels a responsibility to provide educational opportunities to area citizens. The scholarship fund helps us do that," stated Charlie Nelms, chancellor. "The fund has grown tremendously in the last three years," added Nelms. The fund now stands at three quarters of a million dollars.

Students receive financial aid through a variety of scholarships that are funded through endowments and scholarships. Over 80 percent of the students at IU East receive some type of scholarship or financial aid.

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Church agencies rank high for spending income on programs

by Tracy Early
Catholic News Service

NEW YORK—Three Catholic agencies received high rankings in a Money magazine survey for percentage of income spent on their programs.

Catholic Relief Services ranked second among 13 relief and development agencies, and the Catholic Medical Mission Board placed fifth and Catholic Charities USA seventh among 40 social services agencies.

The December issue of Money, published in New York by Time Inc., contains its fifth annual rating of the 100 largest publicly supported U.S. charities. Money's article says it is based on data gathered by NonProfit Times, a periodical published in Skillman, N.J.

Charities are divided into categories, and then listed according to the average percentage of income for the past three years spent on programs, which is distinguished from money spent on fund-raising and administrative costs.

At the top of the 100 charities ranked, Money named AmeriCares Foundation, an agency founded by businessman Robert Macaulay and based in New Canaan, Conn. The foundation also was first among 21 agencies listed in the health category. It reported income of \$10.6 million in 1992, and 99.1 percent was spent on programs.

The top ranking among relief and development agencies went to MAP International, an interdenominational Christian agency based in Brunswick, Ga. It reported 1992 income of \$52.6 million with 95 percent devoted to programs.

CRS, the U.S. bishops' overseas development and relief agency, had a 1992 income of \$290.3 million, and reported that 94.6 percent was spent on programs.

Kenneth Hackett, CRS director, is quoted as saying, "Links to Catholic dioceses across the country enable us to reach out in a very cost-effective way."

Among the 40 social service agencies named, United Jewish Appeal was listed in first place, with 95 percent of its income devoted to programs, out of a 1992 income of \$407.6 million. Covenant House was 29th on the list, with a 1992 income of \$80.8 and 68.7 percent spent on programs.

Dutch legislation to permit euthanasia

by Catholic News Service

THE HAGUE, Netherlands—Controversial Dutch legislation allowing euthanasia under certain circumstances narrowly cleared the last parliamentary hurdle at the end of November and is expected to take effect early next year.

The Vatican newspaper, L'Osservatore Romano, immediately called the legislation "immoral" and "a monstrous aberration."

"Euthanasia is an evil which is absolutely condemned," said the commentary written by Franciscan Father Gino Conetti, a moral theologian.

"Euthanasia is part of the culture of death, and along with abortion, is its most extreme and cruellest expression," said the commentary published Dec. 1.

Under the legislation, euthanasia remains a crime. But if doctors follow set guidelines they will not be prosecuted for assisting at a suicide.

The legislation will legalize a *de facto* situation in which for almost 20 years doctors have avoided prosecution by following specific procedures.

The last hurdle was cleared when the Senate, one of the two houses of the Dutch Parliament, approved the bill Nov. 30 by a 37-34 vote. The bill was virtually assured of

Catholic Medical Mission Board reported income of \$25.6 million and 90.8 percent spent on programs. The figures for Catholic Charities USA were 86.7 percent and \$1.8 billion.

Jesuit Father James J. Yannarelli, president of Catholic Medical Mission Board, said in an interview that he did not consider the numerical ranking particularly significant. But he said a high ranking showed that the agency was well run. He noted that an agency such as his own that gets large donations of in-kind materials could maintain lower fund-raising costs than those dependent on public appeals.

Observing that an agency's percentage performance could also be affected by the size of its budget, Father Yannarelli said the Catholic Medical Mission Board could handle a \$100 million program without much more administrative expense.

passage when the more powerful House of Deputies approved it last February.

The only steps remaining for the bill to become law after the Senate vote were its signing by Queen Beatrix of the Netherlands and the establishment by the Justice Ministry of a date for the legislation to take effect.

The government is expected to put the law into effect in January.

During the House of Deputies debate the Dutch bishops issued several statements opposing the bill.

The bishops are planning to issue another statement during their Dec. 6-7 meeting, said Jap Morris, spokesman for the Dutch bishops, after the Senate vote.

According to Catholic Church teaching, euthanasia is wrong because it is the taking of an innocent human life.

Pope John Paul II has frequently and strongly condemned the practice.

The 28-point guidelines doctors must follow to avoid prosecution include:

►The patient must be terminally ill and suffering unbearable pain.

►The patient must explicitly request death.

►Another doctor must be consulted.

►All cases of euthanasia must be reported to the coroner with a detailed account of the circumstances.

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Bishops to follow up on debates over liturgy

by Jerry Filleau
Catholic News Service

WASHINGTON—To resolve issues raised in their extended liturgy debate in November, the U.S. Catholic bishops have agreed to extend their June assembly in San Diego, taking an extra day to discuss the principles behind liturgy texts.

One of the basic issues: How liturgy should be translated into English, a language with significant structural differences? Should the Vatican translation guidelines in effect since 1969 be revised in light of experience since then?

What makes the debate especially crucial at this time is the fact that the bishops are embarking on a new translation of the Sacramentary, the book containing all the prayers of the Mass.

The process of evaluating and approving a new English Sacramentary, expected to last at least two to three years, began at the bishops' November meeting.

The seriousness with which they are addressing the project could be seen in the lengthy debate they had over the process itself for reviewing the proposed text.

The process they finally approved included changes designed to strengthen the doctrinal evaluation of each text.

During the debate it was also evident that there was considerable support among the bishops for a proposal by Cardinal Roger M. Mahony of Los Angeles to extend the timetable for the project by a year or two.

For starters, the bishops voted to delay until next year a vote on the first segment of

the Sacramentary. Originally, they were supposed to vote during their meeting on that segment. But they decided it, too, should undergo the more rigorous review process that future segments will go through.

The first segment consists of opening prayers, prayers over the gifts and prayers after Communion for the Sundays of "Ordinary Time"—the weeks between the end of Christmas season and Lent and between Pentecost and Advent.

Originally, the bishops were to consider the remaining six segments at their meetings in 1994 and 1995. Now it appears likely that they will take them up at a slower pace.

According to several Catholic News Service sources, the bishops decided on the extra study day in June at the suggestion of the president of the National Conference of Catholic Bishops, Archbishop William H. Keeler of Baltimore.

He proposed it Nov. 18 at a closed-door session that concluded the bishops' four-day general business meeting in Washington. The need for fuller study and discussion emerged from several hours of public debate by the bishops which showed significant differences among them about how Latin liturgy texts should be translated for use in English.

Sources said when Archbishop Keeler asked for a show of hands to see how many bishops wanted an extra day on liturgy in San Diego, support for the idea appeared to be unanimous.

The San Diego assembly, scheduled for June 16-22, is not a business meeting, but a retreat-style session of prayer and reflection that the bishops hold once

every three years. The theme of the assembly is "Shepherding a Future of Hope."

The study day is to be tackled on to the end of the assembly. The main topic, said one bishop, will be a review of the translation principles contained in the English version of "Comme le Prevoit," the 1969 Vatican instruction on translating Latin liturgical texts into English.

Before the meeting, bishops all across the country got mail complaining about use of gender-inclusive language in the liturgy and about plans to introduce original alternative opening prayers in addition to those translated from Latin from the Roman Missal.

Comments by bishops at the November meeting and in CNS interviews afterward indicated that they were not swayed by the letter and postcard campaign, however.

Cardinal Mahony, who for two years has pressed for stronger episcopal involvement in the liturgy translation process, publicly criticized the campaign, saying some pre-meeting mail the bishops got was "unhelpful, even hysterical."

At a press conference after the meeting Archbishop Keeler was asked if the bishops' concerns about the liturgy translations

stemmed from the letter campaign. "I'd say what unease was expressed came more from bishops talking with bishops," he said.

He added that he himself "made a number of suggestions" on the liturgy texts facing the bishops, but "I didn't do it because of the mail I received."

He noted that the current and past NCCB delegates to the International Commission on English in the Liturgy, which drafted the proposed Sacramentary texts, "have been pleading for years" for the U.S. bishops to get more involved in the writing and translating process. "Now this is being realized in practice," he said.

Archbishop Oscar H. Lipscomb of Mobile, Ala., said in an interview after the meeting that he and other bishops "listen very carefully to the grass roots around us, until it becomes clear that the grass roots is being manipulated."

When it is clear that there is an orchestrated campaign under way, with dozens or hundreds of letters making the same or nearly identical complaints, "I don't think the bishops count the number of letters they receive," he said.

He attributed the new questioning of liturgical translations by bishops partly to the fact that "a new generation of bishops is, I think, looking at the translations with a far more exacting set of criteria."

Religious see a future full of social and spiritual challenges

by John Thavis
Catholic News Service

ROME—As members of religious orders from around the world met to discuss their changing role, they outlined a future full of new social and spiritual challenges.

For North Americans, it will include confronting the growing influence of cultural violence. For Asians, it means returning to a life of evangelical poverty. For Latin Americans, it will demand special attention to the largest and most troubled segment of the population—youth.

Some 500 religious convened in Rome Nov. 22-26 to discuss the state of religious life in the world, in preparation for a Synod of Bishops in 1994 on the topic. The meeting was sponsored by the Union of Superiors General, an umbrella organization that represents 245 male religious orders.

Whatever their specific concerns, the participants agreed that male and female religious orders, shaken by a long decline in membership, need to take a hard look at their identity within the church and their role in society. Some suggested that new forms or structures may be needed.

In a report to the conference, two U.S. religious said that as religious orders scale down in size and institutional activity, they need to focus their energies to have an effect and keep their members from becoming dispirited.

The report, by Vincentian Father David Nygren and Josephite Sister Miriam Ukeritis, said the number of U.S. religious sisters and brothers had declined by 43 percent over the last 30 years, while religious priests number 18 percent fewer. More than half of U.S. religious are over age 60, suggesting that unless serious changes are made, a period of "exponential decline" may lie ahead.

Despite these facts, however, many U.S. orders still show vibrancy and are attracting new members. The keys to success seem to be fidelity to their founding purpose, strong leadership within the order, and responsiveness to emerging needs, such as new forms of poverty, new populations of immigrants and new suffering among AIDS patients, the report said.

It added that the traditional categories of religious orders—apostolic, mendicant, monastic and contemplative—no longer seem to reflect the self-identity experienced by religious. The youngest members, particularly among women religious, are increasingly unclear about their role and identity, the report said. Some religious have even proposed that the classic religious vows of poverty, chastity and obedience be replaced by "alternative vows" such as solidarity, cosmic relevance and creativity.

In a report on the religious mission in the industrialized nations, Dominican Father Timothy Radcliffe said religious orders should offer a vision of reality that clearly opposes the "competitive consumerist jungle" and the increasing violence of Western culture.

Violence has been identified by groups of U.S. Dominicans as their major challenge, he said. It is not just the violence of wars but "the daily violence of our cities, the ordinary routine violence that women and children especially suffer, the racial violence against immigrants, the verbal violence of daily life," he said. It adds up to a kind of cultural "Jurassic Park," he said.

Father Radcliffe said religious should radically distance themselves from the dominant consumerist culture, but this is more easily said than done.

"We talk much about the 'option for the poor,' but we tend to live a far more middle-class form of life," he said.

Chinese Jesuit Father Paul Tan Chee Ing said Asian and Pacific religious face the similar challenge of living a radically simple life, in a region that has the fastest rate of economic growth in the world. He said he constantly hears complaints from religious that they are upgrading their lifestyles, making it difficult to give witness to evangelical poverty.

Along with new wealth has come corruption in Asia, a major emerging challenge for religious orders, he said.

One area where most Asian religious are falling short, the priest said, is in interreligious dialogue—of crucial importance in a region where the church is usually a small minority. Little time is devoted to dialogue, he said, especially where religious have been pressed into other forms of pastoral service to Catholic parishes and dioceses.

In Africa, said Missionhurst Father Leonard Kasanda Lumumba, religious life "still exhales too much of its Western odor." It must become more African and at the same time relevant on a specific, not a general, level to the ever-present demands of evangelization, he said. He suggested that historically, religious in Africa have been considered a reserve force or an ecclesial class of "cheap labor" for evangelization.

In Latin America, said Father Juan Vecchi, religious would do well to devote special attention to young people—because they are so numerous, so vulnerable to economic and social risks, and so important for the church's future.

In general, he said, religious should emphasize their prophetic role in Latin American society, proclaiming the possibility of a better future and fighting against passive acceptance of unjust situations.



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Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability. The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-I—general patronage;

A-II—adults and adolescents;
A-III—adults;
A-IV—adults, with reservations;
O—morally offensive.
Addams Family Values A-II
Age of Innocence, The A-II
Bad Behaviour A-III
Beverly Hillsbillies, The A-III
Blue A-III

Bronx Tale A A-III
By the Sword A-III
Carillo's Way O
Cool Runnings A-II
Dangerous Game A-III
Dangerous Woman, A A-III
Dazed and Confused A-III
Demolition Man O
Dr. Bethune A-III
Farwell My Concubine A-III
Fatal Instinct A-III
Fearless A-III
Firm, The A-III
Flesh and Bone A-II
Flight of the Innocent A-III
Free Willy A-II
Fugitive, The A-II
Gettysburg A-II
Good Son, The A-III
Hocus Pocus A-III

Home of Our Own, A A-III
Household Saints A-III
Inside the West A-III
Josh and S.A.M. A-III
Joy Luck Club, The A-III
Judgment Night A-III
Jurassic Park A-III
Lake Water for Chocolate A-III
Look Who's Talking Now A-III
M. Butterfly A-III
Maidie A-III
Man Without a Face, The A-II
Mr. Jones A-III
Mr. Wonderful, The A-III
Mrs. Doubtfire A-III
Much Ado About Nothing A-III
My Life A-III
Needful Things A-III
Nightmare Before Christmas, The A-III
The Nutcracker, The A-III
Perfect World, A A-III
Piano, The A-IV
Program, The A-III
Remains of the Day, The A-III
Robo Cop 3 O
Ruby in Paradise A-III
Rudy A-II
Saint of Fort Washington, The A-II
Secret Garden, The A-I
Short Cuts O
Six Degrees of Separation A-III
Snapper, The A-III
Stranger Named Dan A-III
Striking Distance A-III
True Romance A-III
Wedding Banquet, The A-IV
We're Back! A Dinosaur's Story A-I
For a listing of current release motion pictures showing in and around Marion County call DIAL-A-MOVIE, 634-3800. This free 24-hour-a-day service is made possible by your contributions to the United Catholic Appeal.

Recent video cassettes

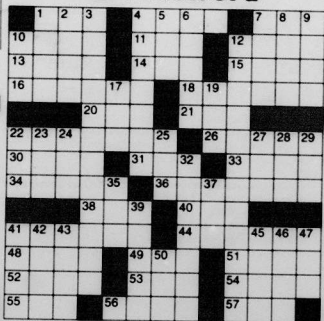
Here is a partial list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

Adventures of Huck Finn, The A-II
Alive A-II
Aladdin A-I
Benny & Joon A-III
Bodyguard, The A-III
Boiling Point O
Born Yesterday A-III
Cemetery Club, The A-III
Chaplin A-III

Cliffhanger O
Close to Eden A-III
Cop and a Half A-III
Crash, The A-III
Dark Half, The A-III
Dennis the Menace A-III
Dragon, The Bruce Lee Story A-III
Ethel Frome A-III
Falling Down O
Far Off Place, A A-II
Few Good Men, A A-III
Fire in the Sky A-II
Free Willy A-II
Groundhog Day A-II
Guilty as Sin A-III

Hear No Evil A-III
Hercules O
Home Alone 2: Lost in New York A-II
Homeward Bound: The Incredible Journey A-I
Howards End A-III
Indecent Proposal O
Jack the Bear A-III
Johnny Steecchino A-III
Leap of Faith A-II
Life With Miley A-II
Lorenzo's Oil A-III
Love Field A-III
Lost in Yonkers A-III
Made in America A-III

Catholic Crossword



ACROSS

1 Hawaiian dish
4 1 busel and 3
9 Excitation of
17 Golf guru (Azn)
20 Doom to eternal punishment
21 -- Dabs
22 Fiddler
23 Am not (St. contraction)
24 Average
25 Annoying fluids
26 Catholic clergy
27 "And they made
28 Baptismal basin
29 Recommended
30 Daily intake (Azn)
31 Suffix (Azn)
32 Massimo, e.g.
33 Early deacon (A 5)
34 -- (ice)
35 Festival (Comb. form)
36 Country star
37 Moline
38 God created both man and --
39 Urm and -- (E 28-30)
40 Female sibling
41 King of Judah (K 15-8-24)

DOWN

1 "A. of balances" (Rev 6.5)
2 All (grief)
3 Prayer for others
4 Chastening
5 Arab robe
6 Territories
7 Martin Luther's church (Azn)
8 Site of Samson's death
9 Second son of Adam (G 4)
10 Dip lightly into water
12 A sacrament

17 Reagan's "Star Wars" plan (Azn)
18 "And a river went of Eden." (Gen 2:10)
22 Le
23 Lemon or lime
24 -- of Chavereit
25 (Nu 34:11)
26 Divine commandment
27 139 letter of Hebrew alphabet
28 Saah
29 Vietnam (Short)
30 "Unl. the -- free away" (So 2:17)
31 F's (Post)
32 Free world leader (Azn)
33 Ecclesiastical vestment
34 A son of
35 (Ex 19:37)
36 According to
37 Insects
38 Where Paul was forbidden to go (Ac 18:6)
39 "On the Lord" (Ti Ch 16:8)
40 Alternative
41 Noam's 2nd son (G 6:10)

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MOST IRISH-AMERICANS ARE PROTESTANT

Black Catholics more educated than white Protestants in U.S.

by Jerry Fitteau
Catholic News Service

WASHINGTON—The largest study ever done of American religious identification shows that black Catholics in the United States nearly match the educational attainment of white Catholics and are better educated than white Protestants, says researcher Seymour P. Lachman.

"That's an astounding thing. . . . We find that fascinating information," Lachman told Catholic News Service during a visit to Washington to promote his new book, "One Nation Under God: Religion in Contemporary American Society."

Lachman, City University of New York's university dean for community development, co-wrote the study with Barry A. Kosmin, a sociologist at City University's Graduate Center.

The book reports results of a computer-run telephone survey of 113,000 Americans conducted over a 13-month period in 1989-90, called the National Survey of Religious Identification.

In size, the closest previous study of religious identification in America was a March 1957 survey of 35,000 households in which the U.S. Census Bureau asked a question about religious affiliation.

Lachman said the new study uncovered data about American religious identification that would probably surprise most Americans.

- He cited several examples:
- Most Arab-Americans are Christian, not Muslim.
 - Most Asian-Americans—about 60 percent—are Christian.
 - Most Irish-Americans are Protestant, not Catholic.
 - For every black American who professes belief in Islam, there are 10 who call themselves Catholic.
 - Among Asian-Americans, there are twice as many

Catholics as there are Buddhists, Hindus and Muslims combined.

Asked if the educational achievement levels of black Catholics could be attributed to the presence of Catholic parochial schools in inner cities and in traditional areas of strong black Catholicism such as southern Louisiana, Lachman said that was a question that needs further research. The survey itself did not ask people whether they attended private or public schools, he said, but other evidence suggests that Catholic school influence is at least part of the answer.

According to the study, "Although we have no quotable statistics, an analysis of parochial-school enrollment figures by race suggests that a majority of black Catholics attended parochial schools. Moreover, increasing numbers of African-Americans seek a Catholic parochial school education for their children, even while they themselves remain Protestant."

The study says that according to the survey, "More black Catholics are graduates from high school and college than are blacks in general. They are roughly equal in educational attainment to other Catholics and greater than the overall American average regardless of race."

"Furthermore," it continues, "proportionately fewer black Catholics drop out of high school compared with either the total black population or the overall white population. It appears that black Catholics are 40 percent more likely to graduate from college than other black Americans. In the 40-to-59-year-old group, 26 percent of black Catholics, 25 percent of white Catholics, 24 percent of all whites and 15 percent of all blacks are college graduates."

Lachman, who is an Orthodox Jew, was also vice chairman of New York State's Blue Ribbon Panel on Catholic Schools, which earlier this year reported that students in the state's Catholic schools outsourced their public school peers on all standard state tests and had far lower dropout rates.

"One Nation Under God" was published this November. When some initial results of the survey were released in 1991, news reports zeroed in on the finding that only 33 percent of Irish-Americans called themselves Catholics, while 51 percent said they were Protestant.

Lachman said people should not have been so surprised for several reasons.

➤Many Irish-Americans, especially in the South, come from Presbyterian Scotch-Irish ancestors who immigrated in the late 18th and early 19th century.

➤Of eight U.S. presidents of Irish ancestry, only John F. Kennedy was Catholic. The others—Andrew Jackson, James Buchanan, Chester Arthur, William McKinley, Woodrow Wilson, Richard Nixon and Ronald Reagan—were all Protestant.

➤Our data suggest that outside the larger cities of the Northeast and Midwest, intermarriage of Irish people with those of other origins often leads to the adoption of Irish self-identification but the loss of Catholicism in the next generation."

According to Lachman, one reason more Americans of Arab and Asiatic descent are Christian is that members of Christian minorities in the Middle East and along the Pacific rim of Asia were far more likely to emigrate to America than their non-Christian neighbors. Intermarriage and assimilation are other reasons, he said.

Spanish catechism is now available

by Catholic News Service

WASHINGTON—The U.S. Catholic Conference Office of Publishing and Promotion Services and six religious book publishers have completed work on the Spanish edition of the new "Catechism of the Catholic Church."

The "Catecismo de la Iglesia Católica" is now available for \$19.95, in paperback only, from the USCC.

The 680-page edition includes revisions made in the translation after its first appearance last July, and it is the only Spanish-language edition approved for use in the United States. Publication of the catechism in English is expected sometime in 1994.

Co-publishers with the USCC Office of Publishing and Promotion Services are Catholic Book Publishing Corp., New York; St. Paul Books and Media, Boston; Liguori Publications, Liguori, Mo.; Liturgical Press, Collegeville, Minn.; William H. Sadlier, New York; and Spanish Speer King Bookstore, Chicago. To order "Catecismo de la Iglesia Católica," call (800) 235-USCC and ask for Publication No. 603-4.

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