

# THE CRITERION

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## Feast of Our Lady of Guadalupe fills cathedral



**GUADALUPE FEAST**—Archbishop Daniel M. Buechlein, OSB, presides, with concelebrants Franciscan Father Thomas Fox (from left); Father Joseph Donley; Msgr. Joseph Brokhage; former Archbishop Bonaventure Knaebel, OSB; Fathers Michael O'Mara, Richard Ginther, James Barton, Mauro Rodas, and Peter Gallagher. (Photo by Margaret Nelson)



**TEACHER**—Archbishop Buechlein delivers the homily to 1,000 people gathered at the cathedral for the Feast of Our Lady of Guadalupe. (See page 5 for text.) **FIESTA**—At right, members of the Mexican-American Association Ballet dance in Latin American garb during the fiesta after the Mass. (Photos by Charles Schiala)



by Margaret Nelson

SS. Peter and Paul Cathedral came to life Sunday as Hispanic Catholics, their families and friends celebrated the Feast of Our Lady of Guadalupe, patroness of the Americas, with prayer, song and color.

In what is believed to be the first such Mass held in the cathedral, Archbishop Daniel Buechlein presided in Spanish. In his homily, he urged the assembly of 1,000 to carry Christ to the poor and lonely in the world as Mary did. (See text on page 5.)

Colorful attire from South and Central American countries dotted the church. During the procession, first- or second-generation representatives from these areas offered petitions that reflected the concerns of the countries.

Juan Angel Gaona was dressed as Juan Diego, the young Tepeyac, Mexican man who was visited by the Blessed Mother in 1531. Delia Diaz, assistant director of the Hispanic Apostolate, said that the Hispanic people brought their cultural gifts to the Mass as an expression of their faith.

Diaz explained that Our Lady's image represents the vision of a new generation that is the integration of the Indian and Spanish cultures.

Father Mauro Rodas, director of the Hispanic Apostolate, said one of the main goals of the celebration, and of the apostolate, is unity. "It was a nice celebration, especially in the sense of unity," he said. The variety of Hispanic people represents dozens of countries in the Americas.

Diaz said that the apostolate has been working on the celebration for almost a

year. "We wanted to reach out to the people—to evangelize—to be ready to celebrate. We sent out personal questionnaires to organizations, to the Chamber of Commerce, and other associations. We gave a presentation to the deanery.

"We wanted to kind of reach out, to invite people to realize the presence of the church and to take our responsibility as members of the community—to express our culture and our faith in all our actions," Diaz said.

"We have strong family traditions and faith traditions. You can't separate the culture from the faith," she said. "We wanted to show a good presence of the family—a portrait of our community—for the archbishop and the church at large. We wanted to show that we are a young church, and I think we did."

Father Rodas said, "We are a young church with wonderful resources—all with different gifts and different levels of education. Some people don't think of us that way."

He said that Pope John Paul II named Our Lady of Guadalupe the Mother of all the Americas. Also, the devotion is being celebrated in Spain and other Mediterranean countries.

In the procession, young women native to 11 of the countries (or second generation) brought petitions for the needs of the area. This year, representatives were from Mexico, the U.S., Canada, El Salvador, Nicaragua, Panama, Cuba, Puerto Rico, Venezuela, Colombia and Chile.

"We want to thank all the people who participated and collaborated to make it a joyful, beautiful celebration," Diaz said.

## Tax restructuring subject of Indiana Catholic Conference meeting

by Coleen Williams

"Tax restructuring is going to come at some point" in Indiana, State Senator Steven Johnson told members of the Indiana Catholic Conference (ICC) on Dec. 10. "The difficulty will be in defining how state government can ultimately change the tax structure."

Sen. Johnson, R-Kokomo, ranking member of the Senate Finance Committee, emphasized that, in defining tax policy, "you must have a sense of equity" which includes justice and balance, he said.

Sen. Johnson and the Democratic Senate minority fiscal analyst Shah Towfigh told the ICC board of directors and advisory council about state tax reform at a dinner at the Archbishop O'Meara Catholic Center. The board consists of the bishops and archbishop of Indiana and one lay person from each diocese. The advisory council includes four people from each diocese.

During the annual meeting, issues are prioritized and approved for action by the ICC in the 1994 Indiana General Assembly. The issues approved this year will be released at a later date.

In his presentation, Sen. Johnson emphasized the purpose and effectiveness of taxation. "There is a nexus between tax collecting and the purpose for which you expend it," said the senator. In Indiana, the purpose for collecting taxes is primarily for education and social welfare. He said that about 50 percent goes to support the public school system and the other half to public welfare, social policies, safety and economic policies.

"It is difficult to change the system because vested interests have developed" in those areas which receive money from taxes, he said.

Sen. Johnson stressed that Indiana's tax effort needs to be improved. "Indiana is not behind in taxing, but in effectively collecting what (it) can collect without damaging the

economy," he said. The state also needs to communicate that effectiveness to its citizens. "People pay (their taxes), but they do not perceive the benefit." He said, "People need to know that the government can be effective in providing services."

Shah Towfigh talked about the state's economic status and the inadequacy of tax revenues. The fiscal analyst spoke in place of Sen. Michael Gery, D-West Lafayette, who was unable to attend the dinner meeting.

"I am a little more pessimistic than Sen. Johnson," said Towfigh. "The fiscal conditions of the state are not in the greatest condition," he said. "The budget enacted on June 30, left \$248 million in reserve for the current biennium—the lowest in the past 10 to 15 years." He said that Governor Evan Bayh implemented a deficit reduction plan, which cut spending by \$182 million during the biennium, in response to low reserves.

Towfigh documented that a significant decrease in available funds for many social services and other state departments re-

sulted from the governor's plan. The legislature appropriates funding for programs, but the governor has the ability to choose not to allocate them, he said.

Towfigh pointed out that Indiana's revenue inadequacy was evident in several budget categories in the past five years. "Since fiscal year 1991, the elementary and secondary education funding increase is barely keeping pace with the inflation rate," he said. "Non-Medicare appropriations for health and human services have remained flat, while demand has increased tremendously." The 1993 administrative cuts add to this problem, he said.

Towfigh said that Indiana citizens are not ready for major tax reform soon, but that revenues must be addressed in the next budget session. He said that the state cannot continue to rely on "accounting gimmicks," such as figuring in earlier corporate tax filing dates, or the income from riverboat gambling to pass budgets.

### Looking Inside

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**SERIOUS WORK**—Bishop William Higi of the Lafayette Diocese; Bishop Dale Melczek of Gary; Bishop Gerald Gettelfinger of Evansville; and Bishop John D'Arcy of Fort Wayne-South Bend; meet with Indianapolis Archbishop Daniel M. Buechlein during the Indiana Catholic Conference gathering Dec. 11. (Photo by Margaret Nelson)

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SEEKING THE FACE OF THE LORD

Prayer important to Christmas preparations

Archbishop Daniel M. Buechlein, OSB

I can't believe the Third Sunday of Advent has already passed us by! The Latin text for the beginning of Sunday's Mass (the Entrance Antiphon) reads, "Gaudete in Domino semper." "Rejoice in the Lord always."



The third weekend of Advent was a busy one. I installed Father Ray Schafer as pastor at Immaculate Conception in Aurora. It was an enjoyable occasion to pray with the people of St. Mary's where a strong and deep tradition of faith carries on.

diocese. I intend to do so in every parish and mission but it will take some time to accomplish that goal!

On the afternoon of *Gaudete Sunday* I celebrated Mass in Spanish at the Cathedral. December 12 is the feast of Our Lady of Guadalupe. The Blessed Mother, under the title of Our Lady of Guadalupe, is the patroness of all the Americas. I want to remind us that our Catholics of varied Hispanic origins offer a beautiful and needed dimension to the fabric of our archdiocese.

Speaking of providing for needs, on Friday evening and Saturday, Dec. 10 and 11 the board of directors and advisors of the Indiana Catholic Conference met here in Indianapolis. The board of directors is comprised of the bishops and representative lay leaders of the Province of Indiana. We are joined by generous and gifted lay people who help review possible legislation which is being proposed for the 1994 session of the state legislature and advise us of desirable action.

be taken seriously as the Indiana Catholic Conference (and we are) we need to know what we are talking about. In the name of all of us I thank those folks who give up a weekend to help at this very busy time of year!

It is a busy time of year. With the passing of the Third Sunday of Advent it is timely to ask ourselves whether Christmas will be special. Will this Christmas be any different than last year? Are we entering into the spirit of this Advent season? Are we doing anything different during these weeks before Christmas to prepare for the threefold coming of Christ? The church gives us the Advent Season to help us reflect upon and prepare for the anniversary of that incredible moment when Christ became one of us.

It is a busy time of year and we can't do anything about that, but we can look for moments of quiet to reflect and pray about the real meaning of it all. Quiet prayer in the car can make a difference. So can quiet moments of prayer before retiring at night. Time in church before the Blessed Sacrament helps; we more easily focus on God's marvelous presence to us. Prayer will draw us into the Christmas spirit.

EDITORIAL COMMENTARY

Sex and violence in media affect our children

by John F. Fink Editor, The Criterion

For years we have been hearing the claim that pornography and/or depictions of violence are not only not harmful but actually beneficial. We are told that what you read or watch really doesn't affect your behavior.

Lately, though, we have seen news reports that seem to show the opposite. First there was the 5-year-old who set a fatal fire because, it was reported, he had seen it on MTV's "Beavis and Butthead."

had seen a few days earlier. A similar thing happened to another youth who also saw the movie, but he wasn't killed.

Stories reporting these incidents made much of the fact that these teens were normal kids, without self-destructive tendencies. They did what they did because it seemed cool when they saw it on the screen.

Any parent can tell you that children and teen-agers are susceptible to the things they see on television. What young mother hasn't been pressured by her kids to buy some toy or game that's advertised on the Saturday morning children's programs? Certainly the companies that are doing the advertising believe in the power of the media to influence people.

Not just kids either. It's no accident that the products that are advertised the most are the best sellers. And it's not just manufac-

turers either. Politicians are certainly convinced that people are influenced by television. And last month's debate over NAFTA saw both sides using television the same way politicians do during an election year.

Violence has become epidemic in this country, a situation that other countries, such as Japan, don't understand. In Japan students who are planning to come to the United States to study are now being offered classes to teach them how to defend themselves from the violence they are likely to find here.

The matter has become serious enough that Congress has held hearings to see what should be done about it. In the Senate, a Commerce Committee hearing heard Attorney General Janet Reno warn that if the television industry doesn't do

something about the violence in its programs government regulation would be "imperative."

The TV industry says it's concerned. As a public relations move, it agreed to run warnings that "parental discretion is advised" when a show is particularly violent. This feeds on the fiction that most parents control what their children watch on TV. It also enables the industry to say, "Well, we warned you, you're violent. It's not our fault; you watched anyway."

It's not just television, of course. The movies have gotten much more violent and/or sexually explicit during recent years and there seems to be no backing down on their part. In a recent listing in *The Criterion* of the classifications of current movies, 49 of the 67 movies were rated either A-III (adults or O (morally offensive). Only two movies were judged suitable for children ("Aladdin" and "Snow White and the Seven Dwarfs").

All this demonstrates the importance of parents doing a better job of controlling what their children watch. Perhaps you can't control other children, but let's hope you can control your own.

LILLY ENDOWMENT, INC.

Strategic plan priorities receive major funding

by Dan Conway

At the annual Dec. 9 Miter Society luncheon, Archbishop Daniel M. Buechlein announced that the archdiocese has been awarded a \$175,000 grant from Lilly Endowment, Inc.

The grant will assist in the implementation of five major priorities in the new Archdiocesan Strategic Plan.

Priority areas to receive additional funding because of the grant are: leadership education for councils, boards and pastoral

staffs; communications planning; outreach to youth and young adults, especially through campus ministries; stewardship education; and parish financial management.

In his remarks to members of the Miter Society, Archbishop Buechlein called attention to the many gifts of time, talent and treasure which are needed to carry out the archdiocese's mission and goals.

"Lilly Endowment has been a good friend and generous benefactor to this archdiocese," the archbishop said. "Many of the past studies which contributed to the development of our plan were funded the grant by the archdiocese's support by the endowment, so it's very appropriate that we should seek Lilly's assistance in carrying out some of the plan's top priorities."

Fred L. Hoehneiz, program director for Lilly Endowment, described the grant as an investment in the new directions which have been set by the archdiocese's first strategic planning process.

"It was very clear to all who followed the strategic planning process last year that some important new steps were taken by Archbishop Buechlein and his leadership team," Hoehneiz said. "As a result of our own planning at Lilly Endowment, we have a strong interest in several of the areas identified by the archdiocese as priorities. For example, Lilly Endowment and the archdiocese recently co-sponsored a Conference on Stewardship for diocesan and pastoral leaders in the state of Indiana."

"This state-wide conference emphasized the importance of the theology and practice of stewardship for individual

Catholics and for parish and diocesan communities which are struggling to meet their overall resource needs. In addition to our concern for stewardship, in recent years we have supported various projects in the areas of leadership education, the financing of religious organizations and facilities planning," Hoehneiz said. As a result, he said it was "natural" that the archdiocese's request for assistance in these areas would receive careful consideration by the board.

The grant which Archbishop Buechlein announced last week covers a two-year period, from January, 1994, to January, 1996. During this period, the archdiocese plans to implement a series of new programs and activities in the five priority areas.

Archbishop Buechlein said, "This is an exciting and challenging time for all of us in parish and diocesan ministry. Much outstanding work is already being done, but much more is needed. It's clear that we need to develop new financial resources, but our primary need is for people's time and talent."

"We're fortunate that so many good people, like the members of the Miter Society and our friends at Lilly Endowment, have come forward to help us as we strive to live and proclaim the Gospel here in central and southern Indiana," said Archbishop Buechlein. "May God bless all who have shared their time, talent and treasure with our church, for their stewardship and generosity."

OFFICIAL APPOINTMENT

Effective November 3, 1993  
REV. MARK GOTTEMOLLER, 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.

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## CHANCELLOR, PLUS SECRETARY FOR LEADERSHIP, PASTORAL FORMATION AND SERVICES

## Suzanne Magnant enjoys variety of challenges

By Margaret Nelson

When people see Suzanne Magnant at the lectern at St. Peter and Paul Cathedral or at a committee meeting in the archdiocese, they see a professional-looking, articulate woman. But a talk with the first laywoman chancellor of the archdiocese reveals more of her rich and varied life.

"I'm a country girl from a farm in Missouri," said Magnant. "My mother still lives there. I went to three-room Catholic school that was almost washed away in the flood last summer." That was St. Francis School in Portage des Sioux.

The reason Suzanne Magnant ended up in Indiana is that she spent her four high school years attending the Oldenburg Academy of the Immaculate Conception. (Three years later, her younger sister joined her. She is now Franciscan Sister Barbara Leonhard, who serves in New Guinea.)

"Indiana seemed like a far away place from Missouri. At that time, it was like a whole day's train ride home when we had school vacation," said Magnant. "There were 10 girls from Missouri. "It was fun after we got over being homesick. But I thought I was going to die at first."

After high school, young Suzanne entered the convent, taking temporary vows in the Franciscans. She left the convent when she was 22.

In the meantime, she taught three years—one at Little Flower, Indianapolis; two years at St. Mary, Bloomington, Ill., in the Peoria Diocese.

After obtaining a degree in history from the Indiana University in Bloomington, she taught one more year—at St. Monica School in Indianapolis.

Magnant went to work for the Indiana welfare department, where she started as a caseworker. At the same time, she was going to law school five nights a week—for three-and-one-half years.

"As soon as I was finished, there was an opening for an attorney in the state welfare department," said Magnant. "I had all kinds of different jobs; I worked for two different governors. For 20 years I changed jobs and

loved it. It never seemed like I was doing one job long, because it was different.

"That's like here; my job has changed several times," she said.

Suzanne Magnant became chancellor of the archdiocese in July, 1991, under Archbishop Edward T. O'Meara. Last spring, Archbishop Daniel M. Buechlein appointed her as head of leadership, pastoral formation and services, one of the secretariats for the new Archdiocesan Strategic Plan he promulgated on his first anniversary, Sept. 9, 1993.

"There is so much variety in what I do. That's what makes life interesting. My job involves meeting different people and working on different issues. There are so many good people here.

"The level of commitment people have is really high. We might not always agree, but people really are committed—and that is a real gift," said Magnant.

"It is a joy to be able to work with people who really value what they're doing and to work in a place where we have common values," she said. "We always ask ourselves whether our work is carrying out those values."

When Magnant first left her state job as director of coordination initiatives and research counsel for the Indiana Department of Family and Social Services, her work at the Catholic Center was very different than she expected. The illness that took the life of Archbishop O'Meara had begun.

"I didn't know that he was ill when he offered me the job. He was in the hospital the first week I was here," said Magnant. "My first six months here, I spent most of my time with him—a lot of it at the hospital. I carried a lot of work back and forth. I wrote his letters for him.

"I got to know him very well," she said. "It became more and more painful as I was with him more and more, and as he got sicker. But it seemed the natural thing to do. I spent all that time with him because it was what he needed and what needed to be done.

"It was an experience of being with somebody when he was dying," Magnant said. "It was a life-changing experience of

someone letting go, and knowing it was happening, and being OK with it."

"I saw him gradually giving up things: extra jobs, then travelling, then coming in to the office. He wanted to know everything that was going on. He did his best until the last few days," she said.

"Then we had the nine months without any archbishop," Magnant said. "We did the best we could."

(Vicar General) Father (David) Coats, Joe Hornett (chief financial officer), Father (Jeffrey) Godecker, Father (Paul) Koetter (then assistant chancellors), and I split the duties of attending functions. We were involved in a lot of events: the archbishop would have attended, like graduations, fundraisers, and speaking engagements. I enjoyed doing it. It was a chance to meet a lot of people.

"Recently, when we introduced the Archdiocesan Strategic Plan, I was amazed at how many of the people I knew."

"It helped me appreciate the importance of the archbishop being present and taking an interest in what people do," said Magnant. "The main thing I was able to learn was what people are doing all over the archdiocese and the pride they take in what they do.

"I love my parish," she said of St. Agnes in Nashville. She led a youth retreat the first weekend of December. Magnant is a volunteer who helps the team of youth ministers, which handles the social activities, prayer services, service and educational programs.

On the youth retreat, 12 high school students from St. Agnes spent the day in a cabin in Brown County. "It's a nice group of kids; they don't have to come," she said.

Magnant is also on the parish board of education, serves as a eucharistic minister, and facilitates the adult discussion group at St. Agnes.

"The discussion group is a great place to share personal, funny stories. It's an opportunity to get to know how important people's faith is in their lives. Without the parish experience, the work I do here (for the archdiocese) wouldn't make sense to me," she said.

Magnant is also going to school for her master's of theology degree. After completing two semesters at St. Mary of the Woods, she attended St. Meinrad this fall. "We go there three weekends a semester and read and write our papers in between.

"I really enjoy it. It is a good environment and a good institution. My last theology class was in the late '60s. We read the papers from Vatican II. It feels good to go back," Magnant said. "It is so relevant to the work I'm doing."

In 1970, Suzanne married Peter Magnant, who works at Ivy Tech, in charge of human resources and new technology for the region. The couple met while they were teaching together.

During Thanksgiving, she visited her family in Missouri, helping her brother move into the new house he started last June. The flood delayed its completion.

"I like to sew; it is very relaxing. You don't have to think or plan. I like to work in my yard. I plant tulips in October. Then, when everything is dead, I can see them starting up. It is neat to find the first things that come up. I watch the crocuses in January; I scrape the snow back. I always have something blooming in late February—and one thing or another all year long until the frost. I guess it comes from growing up on a farm," Magnant said.

A typical day for the chancellor, now head of her secretariat, could be anything. "Someone on the phone needs someone to talk to in reference to a parish. Sometimes it is someone in pain. Sometimes I can find help for them, other times I can't," she said.

"There are a lot of meetings, quite a few task forces. For example, I chair the Year of the Family task force. That work is winding up now." She explained that the task forces meet and then everyone is on a sub-committee to work on something else. "There are quite a few things in the Archdiocesan Strategic Plan that I'm responsible for."

Falling in her secretariat are lay ministry formation; the Hispanic apostolate; urban and multi-cultural ministry (formerly including Urban Parish Cooperative); ecumenism; pastoral councils; family life; youth;



Suzanne Magnant

young adult and campus ministry; and archives.

"I probably spend three-fourths of my time at meetings. I keep up with phone calls and letters," she said.

Magnant and Father Godecker started Catholic Center "walkarounds," which are monthly meetings that allow for the exchange of suggestions and information with the employees. She also writes a weekly electronic mail "Chancery Newsletter."

"That was real important in the interim period," she said of the meetings. "It was a communications link for the people."

She responds to another thing people ask about: "I'm used to working with men. I don't ever think about it. I had three brothers and two sisters. We all worked together. I drove a tractor at age 10. Everyone pitched in," she said.

"The priests treat me very well, we work as a team. I have always felt like a full partner. I enjoy the responsibility of working with all these people. We work hard, laugh a lot, and respect each other.

"People ask me what's it like to work with the archbishop," said Magnant. "He delegates as much as he can. That's why he set up the management council. You look at our desks. His desk is clean," she said with a smile.

"The archbishop does not keep things on his desk long. We get things in our area of responsibility very quickly," Magnant said. "He consults a lot, he delegates. He expects us to be responsible."

The management council includes the archbishop, the vicar general, the heads of the six secretariats (spiritual life, total education, Catholic Charities; planning, communications and development; and finance and administration, as well as leadership and pastoral formation—all headed by lay people); the heads of vicariates (judicial and ministry personnel).

"The archbishop and I meet once a month to talk about things in my secretariat that he should know. He has a list; I have a list. If I have other things that come up in between, I tell Janet (Newland, his secretary)," she said.

"He can and does walk with me the half year he wants to talk with me," Magnant said.

The chancellor's office is filled with her own photos of foreign lands. "That's what my husband and I do for vacation. We travel as much as we can.

One place the Magnants have visited several times is Thailand. As part of a hosting program with Fort Harrison, one became friends with a Thai couple living here. "We still hear from them," she said.

"We like to hike in the different places we go. Now that we have real hiking boots and back packs, it has made all the difference in the world. While the Catholic Center is closed for Christmas, we're going to Death Valley, Calif. We can hike at 250-ft below sea level on a salt flat. We can go on sand dunes to pine forest in 10,000-ft in the mountains. The hiking is just fabulous there; the desert is beautiful. It's warm in the day, but cold at night," said Suzanne Magnant.

## Archbishop cites Miter Society members, others for generosity

by Dan Conway

"Generosity and the responsible use of God's gifts go hand in hand. They are the expressions of a very practical faith," said Archbishop Daniel M. Buechlein at the annual gathering of the Miter Society on Dec. 9.

The mission statement of the Archdiocese of Indianapolis, officially promulgated by Archbishop Buechlein in Sept. 1993, commits the church to "generosity," and to "responsible use of our spiritual and material resources," the archbishop said.

The Miter Society is a group of men and women from various regions of the archdiocese who have made significant contributions to the church in central and southern Indiana through the United Catholic Appeal.

Nearly half of the 450 members of the Miter Society attended the celebration, which included the Mass of Thanksgiving at St. John Church in downtown Indianapolis,

followed by a luncheon at the White River Ballroom of the Indiana Convention Center.

During his homily, Archbishop Buechlein reflected on the prophetic leadership of John the Baptist, "a lay person who challenged the religious leadership and the people of his day to resist the spiritual poverty and secular values of their culture."

The archbishop said that John was a man "caught in between the Old and the New Testaments" who prepared the way for Jesus by his courage in the face of an unknown future and by his faith that God's promises would be fulfilled.

Archbishop Buechlein praised the lay leaders and clergy who are members of the Miter Society for their own witness to Christian values and for the practical faith which they live out every day.

During the luncheon meeting which followed the Mass, Archbishop Buechlein expressed his thanks to the leadership of the 1993 United Catholic Appeal (UCA):

(Continued on page 8)



UCA TEAM—L.H. Bayley (from left), chairman of the lead gifts division for the 1994 United Catholic Appeal (UCA); Archbishop Daniel M. Buechlein; and James W. Magee, chief executive officer of Education Financial Services in Indianapolis and chairman of the 1994 United Catholic Appeal meet during the 1993 Miter Society luncheon. The UCA provides financial resources that meet archdiocesan responsibilities in spiritual growth, family development, social justice and Catholic education. (Photo by Charles Schisla)

## FROM THE EDITOR

## There's a lot of doctrine in Sunday's Gospel

by John F. Fink

My apologies to my good friend Father Owen Campion for writing on the same topic this week. He is, of course, the author of "The Sunday Readings" column and, as usual, will reflect on the scriptural readings in this weekend's literary. When I saw, though, that this Sunday's Gospel is Luke's story of the Annunciation, I couldn't resist writing about it. Since I'm actually writing it well before Father Campion's column arrives, I hope we don't repeat each other too much. (When this appears in print Father Campion and I and some other Catholic journalists will have just returned from a 10-day trip to Eastern Europe and this issue was put out by the rest of the staff. I'll probably write about that trip next month.)



I have written about the Annunciation before, the last time in March of 1992, the issue before the feast of the Annunciation. At that time I explained that it was a homily I gave at a private Mass in the grotto of the Basilica of the Annunciation in Nazareth. That grotto is my favorite shrine in the Holy Land. The Franciscans who maintain the shrines in the Holy Land have done a good job of keeping that grotto like Mary's home might have been and it is inspiring to me to be in the spot believed to be where the Incarnation took place.

**SUNDAY'S GOSPEL** is a familiar one (Lk. 1:26-38). The church uses it on March 25 (feast of Annunciation) and on Dec. 8 (feast of the Immaculate Conception) as well as the Fourth Sunday of Advent when the B cycle is used—this year. It's the story of the angel Gabriel appearing to Mary and announcing to her that she has been chosen to be the mother of Jesus.

But an announcement had to be the most insignificant thing that happened that day in Nazareth. The 13 verses in this Gospel are packed with Catholic doctrine probably more than any other passage in the New Testament except the prologue to John's Gospel (which I'll write about next week on our Christmas supplement).

Let's consider some of the things in that Gospel. First, easily overlooked, is the doctrine that angels exist, despite what our society might think today. Luke certainly believed in angels; this was the second time an angel appeared in his Gospel, and it's still the first chapter. The angel appeared to Zechariah to announce the birth of John the Baptist. What form did the angel take? I've always envisioned Gabriel taking the form of a man, as Raphael did in the Old Testament. I don't think of the angel appearing with wings and heavenly music. Yet the appearance was obviously startling since Gabriel tells Mary not to fear. He probably appeared suddenly.

**THE SECOND THING** in this Gospel is the doctrine of the Immaculate Conception. This is implicit in the angel's greeting, "Hail, full of grace" (or "Hail, favored one"). If Mary is full of grace, it means that she does not have original sin on her soul. But everyone born between Adam's fall and Jesus' death had original sin. Mary was the only one conceived without original sin.

(Some theologians speculate that Elizabeth and John the Baptist were cleansed from original sin at the time of the Visitation because of the verse, "When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the Holy Spirit, cried out in a loud voice" (Lk. 1:41). An effect of the removal of original sin is to be filled with the Holy Spirit.)

A Catholic doctrine that is definitely clear in this Gospel is that of the virgin birth. The story starts out, deliberately I'm sure, like others in the Bible—the four women who were told that they would conceive after they were past the usual age for childbearing. Thus we had the stories of Sarah and Isaac

in Genesis, Samson's mother and Samson in Judges, Hannah and Samuel in 1 Samuel, and Elizabeth and John in Luke. But those four women were old and barren; Mary was a young girl.

After Gabriel tells Mary that she would conceive and bear a son, Mary asks a strange question: "How can this be, since I have no relations with a man?" If you didn't already know the story, you'd expect Gabriel to reply, "Well, it's going to happen the way children are usually born. After all, Mary, you are betrothed to Joseph." Isaac, Samson, Samuel and John were all conceived naturally. But the angel doesn't say that. Instead, he says, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God." It's Luke's way of saying that Mary remained a virgin.

**THUS WE LEARN** about the Holy Trinity. Verse 35, quoted in the previous paragraph, mentions all three persons of the Trinity—the only time, I believe, that one verse mentions all three except after Jesus' baptism and when Jesus tells his apostles to baptize "in the name of the Father, and of the Son, and of the Holy Spirit."

Luke also tells us in uncertain terms that Jesus will be divine. Twice Gabriel says that Jesus will be the Son of God. There can be no doubt about this doctrine.

Finally, there is Mary's fiat: "I am the handmaid of the Lord. May it be done to me according to your word." It's the perfect prayer—acceptance of God's will.

The Gospel doesn't specifically say that Mary immediately became pregnant at the moment of her fiat, but apparently she did. That's why there's a carving, below the altar in the grotto of the Church of the Annunciation that says, "Caro Verbum Hic Factum Est" (Here the Word was made flesh).

This Gospel was selected for Sunday because next Saturday we celebrate the fantastic mystery that God actually humbled himself to assume our human nature.

## THE BOTTOM LINE

## There is still a sad lack of education about mental illness

by Antoinette Bosco

I happened to catch a TV movie recently about a Chicago policeman who faced huge odds in trying to catch a rapist/killer. Titled "Jack Reed: Badge of Honor," it was based on a true story.

Well, it was a good movie, but when it was over I found that the one scene that really affected me had little to do with the sequence of the story.

It was a segment where a mentally retarded young man was accused of a terrible crime, and he sat pathetically crying that he didn't do it.

One of the officers had brought him in and was practically ready to hang him from



the crime, based not on any real evidence but simply on the fact that the young man wasn't "normal."

The dialogue was fierce between that officer and one of the main characters in the story, a Jesuit-trained Catholic who blasts the officer for being prejudiced.

As the arresting officer saw it, the young man was different and therefore insane—thus capable of committing such a terrible crime.

This is a prejudice I have encountered over and over in the decades I have interviewed and written on retardation as well as mental illness.

People who work with mentally ill persons tell me they constantly have to grapple with stigmas. Bad enough the mentally ill must suffer personal deficiencies, they must also deal with sorely misunderstood disorders such as schizophrenia or manic depression.

If anyone has had to suffer with someone

so afflicted, as I have, you gain an empathy that forever shatters any prejudice about mental illness. You learn how varied these situations are and how often the victims are mired in their lonely pain.

If ever a void existed it is the lack of education about mental illness and its many manifestations. We still go around associating madness with mental illness. We picture a ravaging lunatic who goes around disheveled, wrapped in a bathrobe, making crazy noises and maybe plagued with criminal tendencies.

When we read about the depths of depression suffered by geniuses, such as the composer Robert Schumann, writer Franz Kafka and artist Vincent van Gogh, we come to believe that there was some kind of link between creativity and madness.

One of the best books on this subject is "Madness and Modernism, Insanity in the Light of Modern Art, Literature and Thought," by Louis A. Sass.

Maintaining that schizophrenia is "the most severe and the most enigmatic of mental disorders," Sass presents the voices of patients themselves to give witness to what he has observed—that "schizophrenics can, in fact, be persons of considerable intelligence and mental complexity."

So many families must deal with a member who suffers from this strange mental illness that has been called "cancer of the mind." So often they find themselves hopelessly confused about how to deal with someone who seems to be in an entirely different universe.

The last thing they need is to have to suffer the further pain of seeing the world ridicule a family member. Mental illness is precisely that: an illness, not a moral lapse.

Maybe this holiday season each of us could wish a Merry Christmas to groups who had retarded persons or those who are mentally afflicted.

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## THE HUMAN SIDE

## My wish is that you will recognize the beauty of Christmas

by Fr. Eugene Henrick

My Christmas wish for others is expressed through a beautiful episode Hermann Hesse told in his book, "The Glass Bead Game."

The main character, Joseph Knecht, is a young and talented student attending a village school that tests such students to see if they should be sent to an exalted school of higher learning.

Joseph is told to prepare for the music master who will soon come to test him. Joseph imagines the music master arriving triumphant, like a great celebrity, but to his astonishment there is a knock on the classroom door one day and he is simply told the music master is waiting for him.

With violin in hand Joseph timidly walks to the music room. Inside, an old, kindly man with a white beard invites Joseph to come in.

"What would you like to play, Joseph?" the music master gently inquires.

Joseph is stunned since he was expecting

to be told, not asked. Finally he blurts out, "I like the school song."

"Fine," says the music master, "Let's play it together."

After they finish, the music master asks Joseph, "Did you like that?"

"Yes," replies Joseph.

"Well, then, let's play it again."

When they finish the music master again asks, "Did you like that, Joseph?"

"Very much," Joseph replies.

"Can you play in two voices, Joseph?"

"Yes."

"Then let's play in two voices."

Each time they finish, the music master invites Joseph to play again. As they play and sway together Joseph begins to see a beauty he never saw before.

Notes swirl in and out, around and through each other with a new magnificence. Behind the music "the sense of the world of mind, the joy-giving harmony of law and freedom, of service and reward."

Years later he would refer to that encounter as a sacramental moment, a union with what is most beautiful.

My Christmas wish is that others experience such moments. My wish is that beauty will enter your life in a way that causes you to rejoice in the time from now to Christmas.

We all dream of beautiful unions. It may be the dream of being with the woman or man of our dreams; becoming part of a dynamic team; being a scholar at one with his or her work; being at one with nature; or being in union with our conscience and with God.

The beauty of this draws us forward and draws upon our inner goodness. We want to taste life's sweetness.

Would that developments were always sweet, but they aren't. Things get broken, causing disillusionment, hurt and fear.

May you who have been disillusioned and who have grown suspicious of the events and people around you, doubting that they will bring beauty into your life, gain a new "outlook," this Christmas—a new gift of "sight" to pierce the gloom!

May you who have been hurt not indulge in self-pity. Instead, set out to prepare yourself to recognize beauty—to recognize whatever sacramental moment may present itself in this season of great signs and symbols. The capacity to recognize goodness and beauty can lead to many reconciliations.

May you who are bitter reflect more deeply on past sweetness and try once again to recapture its awesomeness!

May you who are blessed become more grateful for the signs of God's loving touch.

The beauty of Christmas is one with us in the incarnation. God is present in our world. This Christmas season, prepare to recognize the touch of God in the beauty around you.

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**THE CRITERION**

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# To the Editor

## Catholic education is one 'bright spot'

In reading Monica Santangelo's letter of Dec. 3, I must admit that I had mixed emotions. My first tendency was to just let it go. It is obvious that Mrs. Santangelo is very frustrated and the letter reflects that frustration. I am pleased to hear that she has found a school in which she feels her child is receiving a "better" education in reading, writing, and arithmetic, along with learning how to get along with a diversity of people.

I am trying, too, to understand how a parent who has a special needs child, and as a result can forgive some of the assumptions an implications made in her letter. However, to relegate Catholic schools to second class citizenship, when all studies done with regard to Catholic schools vs. public schools clearly indicate that Catholic schools are institutions of outstanding quality producing superior results, seems a bit unfair to me. It is obvious that Mrs. Santangelo makes a legitimate point in that many of our Catholic schools are unable to meet the needs of some children, and for a parent who has a child requiring such special attention, I can easily see how disappointed and perhaps even

bitter such a parent could be. Note that I said "could be" and not "should be."

Due to number and budgetary restraints, it simply is not feasible nor possible for most of us in the Catholic school system to provide such a service. Do I know that some of the schools in the IDCC (Indianapolis Deaconry Coordinating Committee) jurisdiction have joined together to provide for some such services, but most of us in the outlying areas do not have sufficient demand or even resources for such a service.

Catholic schools have never pretended that they can meet all of the needs of all of the children, any more than can their public school counterpart. We are dealing with very complex human beings in our schools and try to help every child each day in every way we can. We do try to address the whole child—be the need academic, social, emotional, physical, or spiritual—and by and large I believe that the parochial school system does a very good job of doing just that in most cases. I note that the public school she is sending her child to is obviously not addressing the spiritual needs of her child. Do you then relegate that school to second-class citizenship because of its inability to help the child grow in knowledge of his faith? The whole premise of her letter

appears to be that Catholic schools have outgrown their usefulness since they are, at least in her mind, decades behind the public schools, have little concern about social justice, provide little or no diversity for the student, refuse to allow CCD students to participate in the sacraments on an equal basis with those in Catholic schools, demand the majority of the financial contributions collected by the church, and provide havens for segregating their students from others.

Ms. Santangelo where have you been in the last number of years? You are not talking about the same Catholic schools that I know. Catholic schools as I know them, are wonderful, caring institutions, often not able to meet some of the children's needs but wishing that they could. They are places not decades behind public schools, but institutions often ahead of their public school counterpart, as attested to by numerous studies. They are deeply concerned with social justice issues and often at the forefront when such issues arise.

Catholic schools are not exclusive schools, refusing admission to the poor and unwanted, but in most cases open their doors and their arms to all those wishing the excellence such parochial schools provide. They are places of evangelization, telling the GOOD NEWS of salvation to all who would listen. They are involved in the community they find themselves in and offer more than diversity to their students. I hope they complement and work closely together with the CCD program provided in their parish so that all of the members in the parish can grow in faith and knowledge of Jesus and His loving ways.

No, Mrs. Santangelo, the Catholic school that you describe is not one that I know. The Catholic school I know is one that strives to provide a thoroughly Christian education, based on the teachings of Christ as found in the Gospel message, and strives to develop within the child these six major goals: loving care, mutual respect, knowledge, self-discipline, responsibility and sharing.

Perhaps the Catholic school that had to tell you that it could not help your child because of his special needs should be praised. At least the principal had the love of you and your child to say: "I'm sorry, I cannot help you in the way you need to be helped." Believe me when I say that this has been discussed many times in our Archdiocese. We know that we must begin addressing your very real need in a meaningful way so that we can help you as you strive to educate your child.

But please don't encourage the closing of Catholic schools, one of the few bright spots on the horizon of education. This will not lessen your problem, but only compound it. I encourage you to continue



helping the Catholic school in your parish improve and perhaps finding ways to assist those children with special needs. God bless you and your child.

Donald E. Burkhardt  
Greensburg

## Self-destruction through the arts

While studying for my degree in art education at John Herron Art School, my fellow students and I were attuned to the fact that under the Communist Manifesto a culture could be destroyed from within through the arts.

The overt threat of communism and the former Soviet Union may be disappearing, but we have inherited its legacy of self-destruction in the arts, culture, moral fiber and socio-economic order.

The National Endowment for the Arts, with its immorality, is promoting a perverted culture. At the expense of the taxpayers the government promotes the destruction of the moral fabric and basic fundamental family values.

Once we the people regain a solid foundation of those basic fundamental values, and cultivate the grassroots with decency, morality, respect, honesty, and reverence, a strong community will be less likely to be infiltrated by criminal influences and our children can enjoy life as children should.

Marvin Clark Johnson  
Speedway

# Homily

## Mary, mother of the poor, lonely

(Archbishop Daniel M. Buehlein gave this homily at the feast of Our Lady of Guadalupe, Dec. 12, in St. Peter and Paul Cathedral.)

The feast of Our Lady of Guadalupe, patroness of the Americas, is a jewel set in this Advent season. Our Blessed Mother's courageous, "Yes, let it be according to thy word," made all the difference for all of our human family for all time.

That crucial moment when Mary said "Yes" to the Angel Gabriel—like you and me, she could have said "No"—made possible the birth of Our Lord and Savior Jesus Christ. As we approach Christmas we celebrate the Blessed Virgin Mary, mother of courageous faith. Through her intercession we pray for God's help to build up our faith and courage in the stuff of everyday life, especially as we approach Christmas.

Our Lady of Guadalupe is also Mother of the Poor. In God's wonderful plan, the Blessed Mother of Our Lord and Savior Jesus Christ appeared to a poor Indian man, Juan Diego. God chose a poor working man to be the one to whom Mary would bring a beautiful message of hope and love for the church in the Americas. This wonderful miracle tells of God's and Mary's special love for the poor. Today we celebrate Our Lady of the Poor. Through her intercession this afternoon, we ask God to help us love and serve the poor, especially during this Christmas season.

Mary is mother of the lonely. Mother Teresa says the worst form of poverty in our United States is poverty of spirit, loneliness without God. It is our human lot to sense an aloneness in life, especially when we suffer. Our Lady of Sorrows shows any of us who suffer how to live. Mary is the model of all that is pure, and she is the model of virginity and the solitary life of the celibate, and she is the model of married chastity.

I think the Blessed Virgin Mary embarrases our society, which finds the notions of purity and virginity and chastity odd, and even foolish. It is timely to treasure the virginity of Mary when chastity and virginity are viewed as signs of impotence and old-fashioned prudishness.

How many people—young and old, rich and poor, beautiful and ugly—how many people are walking and driving the streets and roads of Indiana this very afternoon, and especially as Christmas approaches, how many lonely people are looking wherever

people are to be found for someone who cares? Unbelievable number of lonely people are looking for some light in their life this very day, some right here in this cathedral. That's the rock bottom reason for unwanted pregnancies and much of the violence in our society: alienation and loneliness. Mother Teresa has it right.

Our Lady shows us how to face poverty and loneliness with the hope of reaching beyond them and ourselves. Hope is saying, "Yes, let it be..." to God. Poverty and solitude of faith was the stuff of this Jewish woman's life. In solitude Mary received the angel's announcement of her troubling virginal motherhood. In the stable Mary, the young mother, pondered the mystery of her life with God in her heart. Imagine her lonely thoughts and terror under the trees in the Garden of Olives as she watched her son's agony, imagine her helplessness in the noontday darkness under the tree of the Cross. Mary shows any one of us who care to see: Loneliness can be transformed into a solitude of hope, of belief that God's miraculous love can heal any lonely and helpless moment.

Mary shows us what pure and virginal wholeness can offer to the lonely. Mary said, "Yes, let it be..." and then in fact did what we are all called to do. She carried Christ to the world—in her womb, in her lap in the stable, in her arms as a refugee to Egypt. She met Jesus on the way to Calvary. And devastated at the suffering of her Son on the cross, she stood there in silent love as he gave her and us the church.

You see, it is through the reaching out of our own purest love in the stuff of everyday life that God's love, Jesus, takes flesh in this world. We can receive Jesus in the solitude of our hearts and carry that love to anyone in need.

In this Advent season, as we approach the wonderful Christmas, the example of Our Lady of Courage and Faith, the example of Our Mother of the Poor and Our Mother of Solitude, urges us to look for the lonely and the poor all around us.

The miracle of Our Lady of Guadalupe urges us to serve the poor in some special way this Christmas season—perhaps by sharing our gifts in sacrifice and not just by what we have left over, perhaps even by helping in soup kitchens or Christmas stores. The hope of more lonely people than we can imagine, depend on us to reach out Christ to them and to see the face of Christ in them.

Isn't that how the miracle of Christmas keeps on happening?

## LIGHT ONE CANDLE

# Welcoming Christ in daily life

by Fr. John Cainor,

Christmas is a time for welcoming Christ into our daily life.

In Pierre de Caussade's book "Abandonment to Divine Providence," he writes, "Fidelity to the duty of the present moment is the key to sanctity." He encourages us to live in the here and now, trusting the past to God's mercy and the future to God's loving care; in other words, trusting to his "Divine Providence." Such fidelity is not only the key to sanctity, it is the key to discerning God's will for you in your choice of a vocation.

It's never too late to become the person you want to be. Many of us grapple with fears and doubts about ourselves. We're afraid of risking everything for God. Where would you like to be 10 years from now? Where could you do the most good? On the deepest level of our being, what would really make you happy?

Follow your heart, and you'll find your true vocation. St. Francis of Assisi once faced a vocational crisis. His father was a greedy merchant with definite plans for him. Francis didn't want to work in his father's business; he wanted to serve God in some way.

When his father objected saying, "You owe me everything," every stitch of clothing on your back," Francis stripped himself naked. He gave his clothes back to his father with these words, "Until now I have called you father here on earth, but now I can say without

reservation, 'Our Father who art in heaven,' since I now place all my hope in him.' Francis simply wanted to sing God's praises and live a life of poverty. He knew he would find his happiness by living the Gospel according to his own lights. And so he did.

Blessed Julian of Norwich had a different insight. She said that it doesn't matter what you do in life as long as you learn to live joyfully because of the knowledge of God's love. Julian put the emphasis on one's inner purpose, rather than on one's external action. Not a bad idea.

St. Augustine made it even simpler. He said, "Love God and do as you please." Augustine gave us a lot of rope, but he knew what he was saying. Anyone who truly loves God will struggle to do his will. In fact, living in harmony with God's will is the blueprint for peace and happiness.

God calls everyone to holiness though he leads us along different paths. St. Anthony of Egypt decided to be a hermit. Centuries later St. Thomas More chose the legal profession, first becoming a statesman and then a martyr.

Whatever path you follow in life, use your gifts and talents well and try to be faithful to the duties of the present moment. Even in the smallest action, you can offer yourself in an act of pure love.

Jesus Christ came as a light in the darkness. You too are called to be a light, a light that shines for all to see. You too can become a carrier of God's truth and love.

(For a free copy of the *Christopher News* Note "Say it with Love," send a stamped, self-addressed envelope to *The Christopher*, 12 E. 48th St., New York, NY 10017.)



CORNUCOPIA

# A modern Christmas Carol

by Cynthia Dewes

Sally sizes up the department store Santa Claus as she waits in line to fill him in on what she wants for Christmas. His hat is crooked and his moustache doesn't look to straight either, but he sure is jolly. Sally guesses he must be a bona fide Santa's Helper after all, and she clutches her wish list confidently.



Brett, age 12, is shopping for a gift for his girlfriend. Well, not exactly a girlfriend, just a girl he'd like to be his girlfriend. He hasn't a clue as to what she might want: CDs, jewelry, sports equipment, what? After an entire afternoon of indecision, he settles on a troll keyring that glows in the dark.

Cindy and Mike will spend their winter break skiing with a group of friends in Colorado. Their folks are not happy with this arrangement, but Betsy and Mike have promised to telephone home when they arrive at the lodge, eat balanced meals, go to bed early in separate bedrooms, and attend Midnight Mass on Christmas.

The newlyweds are also preparing for the holiday. They want their first Christmas together to be As Wonderful As Their Love For Each Other, but family history is making a surprise intrusion into their plans. Should they open their presents on Christmas Eve or Christmas morning? Should the tree be topped with a star or an angel? Should they have turkey or roast beef for the holiday feast?

Another couple also anticipates a first: their new baby's first Christmas. They plan to have a 10-foot Christmas tree loaded with bubble lights and musical

ornaments to stimulate her infant imagination. They've bought nursing bottles, bibs, paper diapers, and a tiny elf hat, all sporting Rudolph the Red-Nosed Reindeer or some other harbinging of the holiday, to delight her tiny eyes and decorate her tiny self.

A family down the street longs for enough time to decorate anything. The best Mom can do at the moment is to buy store cookies on her way home from work, with "Happy Holidays" stamped on the outside of the package. Then she has to finish making a costume for Christopher, who will portray a rose thorn in the school play, drive Nancy to choir practice, call five people for the PTO party, and throw something in the microwave for Dad, who's been working a second job.

Niles and Amanda will be luxuriating at Disney World during Christmas, despite the complaints of their children and grandchildren. They've promised to call everyone on Christmas day, take their medications faithfully, and lay off wild dancing and Cuba libres.

Warren lives in the nursing home. Sometimes he forgets whose birthday everyone celebrates at Christmas, and he certainly doesn't know what day it is. Although he can't remember what anyone told him a half hour ago, he was really impressed by a recent visit of Santa Claus to the old folks' annual Christmas party. He told Santa that he wanted a new Radio Flyer wagon and ice skates.

As we celebrate Christmas Past, Christmas Presents, Christmas Futures, our lives seem to come full circle. It's a wonderment.

317-545-2814 or Sheila Gilbert at 317-257-4297.

The Indianapolis Museum of Art will celebrate the season with its annual "Holiday at the Lilly Pavilion," Dec. 17-Dec. 31. The presentation features floral holiday decorations and is free and open to the public. The theme of this year's display is "A Celestial Celebration." This special holiday event, now in its 23rd year, is sponsored by the Alliance of the Indianapolis Museum of Art and features decorations by members of the Garden Clubs of Indiana, Inc. Angels, cherubs, stars and other celestial bodies set the scene for this seasonal celebration, a special feature of this year's display is a life-size angel created by artist Leigh Dunnington-Jones. Children visiting the Lilly Pavilion will be given a kit of take-home materials to create their own holiday stars. In addition to "Holiday at the Lilly Pavilion," the Museum Greenhouse will host its third annual open house on Dec. 16 from 5-8 p.m. Holiday plants will remain on sale at the Greenhouse through Dec. 24. For more information, call the museum at 317-923-1331.

Martin's Cloak Food Pantry in Siberia is in need of volunteers and contributions. Of the six food pantries in the Tell City area, Martin's Cloak Food Pantry feeds the largest number of people. Currently, due to the Thanksgiving holiday, they are running out of storage space and supplies. Volunteers help transport the food, register people, log and bag the food and distribute the filled bags to the needy. Contributions may be made to Martin's Cloak Food Pantry. Please mail to Father Jeremy King, St. Boniface Church, Fulda, IN 47536 or call Lar House at 812-357-2778.

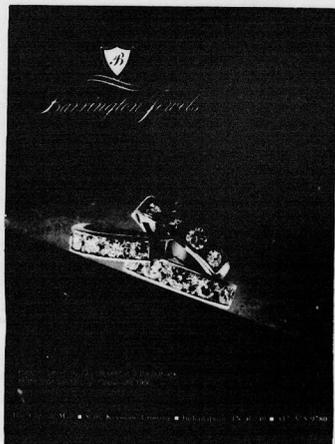
St. Meinrad Archabbey Library will present an exhibit of calligraphy by Benedictine Father Eric Lies until Jan. 3. Father Eric has been a member of the development office staff at St. Meinrad for 25 years. He is the graphic designer for the staff, producing posters, publication covers and banners. For more information, call Barbara Crawford at 812-357-6501.

## vips...

Grant awards to feeding programs and food pantries totaling nearly \$12,000 are being accepted this week by 35 local agencies by the Church Federation of Greater Indianapolis. These grant funds emanated from the greater Indianapolis CROP Walk for the hungry sponsored by the local office of Church World Service. In all cases, said the Federation's interim executive director the Rev. Angelique Walker-Smith, the local efforts are made up of people who work together to serve the hungry. Among the agencies receiving the grants are the IUJLI Newman Center, St. Patrick Church, The Hispanic Center and The Damien Center.

### DRUGS: It Takes Guts To Say NO!

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## check-it-out...

The Indianapolis Chamber Orchestra and the Indianapolis Symphonic Choir's traditional holiday performance of the "Messiah" will be at Clowes Memorial Hall of Butler University on Dec. 19. Robert Porco will conduct the 2:30 p.m. performance of Handel's masterwork. The oratorio, based on the life of Christ, contains some of Handel's most celebrated music including the Hallelujah Chorus. Porco, recognized nationally for his choral conducting, is on the staff of the Indiana University School of Music. He is the symphonic choir's conductor. Tickets are \$18, \$15, \$12 and \$9 and may be purchased at the Clowes Box Office or by calling 317-921-6444.

Social issues study circles will be forming in the North Deaneary Catholic parishes in early January. Issue oriented discussion groups will focus on the Catholic perspective on social topics. Small adult groups will gather. For more information, contact Lisa Disselkamp at



OLG PARTICIPATES IN COMMUNICATIONS NETWORK—Our Lady of the Greenwood School Principal Kathleen Fleming (second from left), accepts the "Ameritech Learning Village" grant from Ameritech manager Elaine Lucas (far left). Also pictured are Debbie Elliott (second from right), author of the grant, and Marianne Wheelock (far right), editor of the grant. Ameritech gave OLG the \$18,000 grant to be one of ten schools from Indiana to be linked together by computer via phone lines. This will allow students and teachers to collaborate on joint projects and link with a vast array of on-line educational resources.

# Parents meet to exchange special ed insights

by Terrianni Quillen

Members of the archdiocesan Special Education Task Force recently met with parents of deansery special education program students to share needs, goals, insight and experiences.

The group also viewed the documentary videotape and teacher training film, "Frustration and Tension City—How Difficult Can This Be?"

Faculty and staff members of the North and East Deansery schools and parents from Holy Spirit, Christ the King, Immaculate Heart of Mary, St. Christopher and St. Thomas Aquinas parishes were among those who viewed the film and participated in the roundtable discussion.

The film, sponsored by the archdiocesan task force and the Dyslexia Institute of Indiana, was provided to all interested parents. Archdiocesan faculty members were introduced to the film in February at a Special Education Task Force training event.

The film chronicles the frustration and tension encountered by "normal" adults during an intense day-long seminar in which they attempt to cope in a normal classroom situation, but with skills and abilities of the learning-disabled child.

Through a combination of role playing and specially designed exercises, parents and teachers experienced what it really feels like to be learning-disabled. Seminar participants were shown being subjected to an intimidating, complex, jargon-laden lecture,

followed immediately by rapid-fire interrogation.

This is designed to illustrate the difficulty learning-disabled students face, because it takes more time for them to process auditory cues than average learners. And like average learners who are placed under pressure, memory and recall are impaired.

Optical illusions, ambiguous illustrations, and scattered symbols are employed in the seminar to illustrate the learning-disabled students' altered perceptual abilities and difficulty in decoding the symbols—especially the written word.

Following the film, parents and faculty discussed its impact and how better

understanding of students' needs can influence academic success. Parents shared strategies on promoting achievement, such as fostering partnerships with teachers and establishing communications notebooks, encouraging students to organize tasks, and exploring options in classroom and assignment modification.

Those wishing to learn more about archdiocesan special education programs should call the Office of Catholic Education at 317-236-1438. More information on learning disabilities and local resources may be obtained by writing or calling the Dyslexia Community Project, 3050 N. Meridian St., Indianapolis, IN 46208; 317-925-4600.

## 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 deansery.

### Indianapolis East Deansery

Dec. 20, 7:30 p.m., St. Thomas, Fortville  
Dec. 22, 7 p.m., St. Mary

### Indianapolis South Deansery

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 Deansery

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

### Batesville Deansery

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 Deansery

Dec. 21, 7 p.m., Christ the King, Paoli

### Seymour Deansery

Dec. 17, 7 p.m., St. Vincent, Shelby Co.  
Dec. 19, 2 p.m., St. Rose of Lima, Franklin

### Connersville Deansery

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 Deansery

Dec. 20, 7:30 p.m., St. Michael, Charlestown  
Dec. 22, 7 p.m., St. Mary, Navilleton

### Tell City Deansery

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

### Terre Haute Deansery

Dec. 18, 6:30 p.m., Holy Rosary, Seelyville  
Dec. 19, 10 a.m., Holy Rosary, Seelyville  
Dec. 22, 7 p.m., St. Paul, Greencastle



**SPECIAL**—Members of the archdiocesan Special Education Task Force meet with parents at the Catholic Center to exchange insight. (Photo by Margaret Nelson)



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## Correction

According to the pastor, St. John Church in Bloomington does not have a Madonna and Child icon as described in an article in the Dec. 10 *Criterion*.

**WEAR, SHARE**—Students and representatives of the St. Christopher (Speedway) Home School Association, Rick Sexton (from left), Jeanne Sexton, Tony Carson and Terry Thiesing, look over the winter clothing, jackets, hats and mittens collected by the students to give to the needy. The school "Just Say No to Drugs Club" sorted the clothing as a service project. A local dry cleaner contributed cleaning services. The coats and other items were distributed to those who needed them in the parish, Day Spring Center and Holy Family Shelter.



**VETERANS' GIFT**—Mike Wright, representative of the Veterans' Hospital at Cold Spring Road in Indianapolis, accepts an annual gift for patients from the Indianapolis deansery of the Council of Catholic Women. With him are (from left) Virginia Angermeier, auditor; Camilla Smith, treasurer; Carolyn Andreotti, second vice president; and Janice Pikal, ICCW president.

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# Book praises St. Luke, St. Monica

by Mary Ann Wyand

"Indianapolis Architecture—Transformations Since 1975" profiles distinctive buildings in Marion County and in doing so explores the civic, cultural, corporate, educational, residential and religious roots of the people who built Indiana's capital city and have continued to rebuild it during the last two decades.

St. Luke and St. Monica churches are prominently featured in the new architecture book published by the Indiana Architectural Foundation. St. Vincent Hospital's Family Life Center and Stress Center also are cited for architectural excellence, as is the new Rehabilitation Hospital of Indiana, a joint health care project of St. Vincent and Methodist hospitals.

St. Thomas Aquinas parishioner James T. Kienle, an architect with the HNTB Corporation in Indianapolis and the president of the Indiana Architectural Foundation, described the new book as a companion volume to the original "Indianapolis Architecture" published in 1975.

The book is available at area book stores, and proceeds will benefit the foundation's scholarship program for student architects.

"It's an honor for a property to be included in the book," Kienle said. "What

we thought was significant (for inclusion) was progress both in terms of restoration of historic buildings as well as new buildings. The standard for inclusion was that any of the projects listed had to make a contribution to the body of quality architecture in Indianapolis. Each property selected for the book had to go beyond necessity. It had to be more than a functional building or a utilitarian solution. It had to contribute something artistically to architecture."

Because a variety of architectural designs form the city that people know and love, he said, the exterior and interior appearances of buildings become the "roots" of a community.

"There was a decided effort (by the book's editor and contributing writers) to educate the public about architecture," Kienle said. "The attempt was to give a very comprehensive response to issues confronting architecture today in order to try to make this book both educational as well as a guide book explaining who designed what buildings and what is good about them."

The book was nearly three years in the making, he said. It is filled with photographs and research explaining the featured projects.

"The editor, Mary Ellen Gadski, tried to

capture the essential qualities of each building," Kienle said. "It's a photographic essay of buildings in the Indianapolis community."

Both the St. Luke and St. Monica churches have made new architectural contributions to the community, he said, and are distinctive architectural statements worthy of recognition.

"St. Monica's new church, dedicated in 1993, is a building designed for the new (post-Vatican II) liturgy," Kienle said. "One of the key features we focused on was the fact that the sanctuary was built for a large volume of people and was a great effort because it is a fan-shaped arrangement and the congregation surrounds the altar. The building was a nice blend of traditional church forms. The use of the gabled forms offers a nice breakdown of scale. It has a certain level of refinement about it."

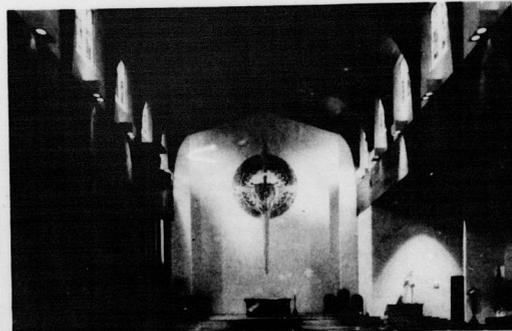
Construction of a large-group worship area presents a variety of challenges for architects, he said, who must consider space, lighting, acoustics and other environmental concerns when designing a church building.

"This was a very successful example" of modern church construction at St. Monica, he said. "The stained glass was very nice. It's a real contribution to religious architecture in the city."

St. Luke Church was built 30 years ago just after the Vatican II changes were made, he said. "Stylistically it's still very much a basilica with a long nave (the central part of the church). The quality of the interior space is striking and that's why it was included in the book."

In the spirit of ecumenism, Kienle said, "Indianapolis Architecture—Transformations Since 1975" features a fine range of religious architecture.

"A church building should be a statement of what the community believes and feels about their individual faith community," he said. "We thought the religious buildings featured in the book were very expressive."



FEATURED CHURCH—The nave of St. Luke Church in Indianapolis is featured in the new book "Indianapolis Architecture—Transformations Since 1975." St. Monica Church and St. Vincent Hospital and Health Care Center also are featured in the new architecture book which is available at area book stores. (Photo by David Kadlec of Eye Blink Studios courtesy of the Indiana Architectural Foundation)

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## Miter Society members gather

(continued from page 3)

Virginia Witchger, chairperson; James Magee, Father David Coats, and Charles Schisla.

"The precious gifts of time and talent which we have received from these outstanding leaders deserve special recognition and thanks," the archbishop said. "With this kind of generosity, and a deep faith in God's providence, there's no end to what we can do to carry out our church's mission. I like to talk about our archdiocese as one family of faith. If any member of our archdiocesan family is in need, all of us are in need. The United Catholic Appeal is our way of coming together, as a family, to do God's work in a very practical way."

As noted by Virginia Witchger, the campaign's enormous success demonstrated the generosity and commitment of the Catholic community to their church's religious, educational and social service ministries.

James Magee, who chaired the appeal's major gifts division, said leadership gifts from members of the Miter Society totaled more than \$1 million in 1993 and spearheaded the most successful annual fundraising effort in archdiocesan history.

"What was special about last year's appeal was the emphasis on sharing, love and concern for all those who are in need," said Magee. Gifts and pledges to the 1993 UCA from all regions of the archdiocese totaled more than \$3.4 million—\$400,000 more than the drive's \$3 million goal.

Charles Schisla, chairman of the family division reported that gifts from archdiocesan employees—those who work directly with the people, parishes and schools and agencies that benefit from archdiocesan ministries—represented six percent of all the major gifts. "That is a tremendous vote of confidence from people who know first-hand that our archdiocese is making a difference," Schisla said.

Archbishop Buechlein said, "The generosity of Miter Society members, and of thousands of individuals and families

throughout our archdiocese, makes it possible for our church to maintain a vital presence in urban areas, small towns, rural communities, and suburban neighborhoods all over central and southern Indiana. Without this kind of heart-felt generosity and commitment, we simply could not carry on Christ's work here in Indiana."

Gifts to the UCA help the archbishop, and the agencies and institutions which carry out archdiocesan ministries, to respond to those religious, educational and social service needs which cannot be met by individual parishes and institutions in the archdiocese.

Priorities identified by the archbishop for 1993-94 include: programs which focus on spirituality for daily living, observance of 1994 as the Year of the Family, implementation of the "New Catechism of the Catholic Church," stewardship education, evangelization, youth ministry, vocation development, strategic plans for center city ministries, Catholic Charities, Catholic education, and communications and development.

These new programs, and many others like them which are made possible by gifts to the UCA, will receive special assistance from a recent grant from Lilly Endowment, Inc., which is intended to help carry out five priority areas of the Archdiocesan Strategic Plan. (See story on page 2.)

Archbishop Buechlein concluded his remarks by promising to continue his efforts to provide leadership, vision and accountability for the work of the archdiocese.

"We can have a bold vision and the best intentions in the world, but without resources—time, talent and money—we can do nothing," said Archbishop Buechlein. "May the Lord guide us always in our efforts to be good stewards of the mission of this archdiocese. And may he bless you, and all of the faithful people of central and southern Indiana, for your generous and responsible use of his abundant gifts."

# Faith Alive!

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## 'Amen' is a perfect ending for praise and prayers

by Fr. Eugene LaVerdiere, SSS

"Amen!"

No prayer should end without it.

Besides, it is almost irresistible. How could a real prayer end with "but deliver us from evil" or with "now and at the hour of our death"?

Without an "amen," prayers seem unfinished or truncated. "Amen" provides closure.

"Amen" is like "goodbye." You cannot simply walk away from someone without saying goodbye. Nor can you end a prayer without saying "amen."

A word like "amen" is easily taken for granted, but not always, especially when it is sung.

Handel's "Messiah" ends with a whole chorus of amens, with wave after wave of amens providing a great conclusion for all the choruses, solos and recitatives.

Then there is the sung "Great Amen" at the end of the Eucharistic Prayer of the Mass, when the priest sings "Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, forever and ever," and we all sing in response, "Amen!"

With that "Amen" we are ready for the Lord's Prayer.

But what does the word "amen" mean? "Amen" is a Hebrew word associated at a very early time with prayer and the liturgy. It became especially popular in the sixth century B.C. while many Israelites were living in exile in Babylon.

Deprived of Jerusalem's temple ritual, the people had to be rallied to their faith. They had to respond to God's word. Saying "Amen" is one way they did this.

We find "amen," for example, at the end of a section of the book of Psalms: "Blessed be the Lord, the God of Israel, from all eternity and forever. Amen. Amen." (Psalm 41:14).

When a special choir or cantor addressed the people with a psalm or hymn, the people were explicitly asked to respond "Amen."

In the first book of Chronicles, Chapter 16:8, a cantor invites the people to "Give thanks to the Lord, invoke his name." At the end of the hymn he invites all the people to say, "Amen! Alleluia!"

With their "amen," the people make the hymn of praise their own. With the cantor, they give thanks to the Lord, for he is good, for his kindness endures forever (1 Chronicle 16:34). They affirm all that the cantor sang and commit themselves to give the Lord all the glory due his name (1 Chronicle 16:29).

The word "amen" is hard to translate. That is why the Septuagint, a third and second century B.C. translation of the

Bible into Greek, sometimes retained the Hebrew word.

That is why the New Testament did the same, especially in doxologies, which are prayers praising the glory of God and Christ: "To him be glory and power forever and ever. Amen" (Revelation 1:6).

"Amen" may also serve to emphasize what is about to be said.

When Jesus says, "Amen, I say to you," he places all his authority behind something he wants people to take seriously. Sometimes he even doubles the emphasis by repeating the "amen."

When the Septuagint did try to translate "amen," it did so with a Greek verb, "gnoito," meaning "let it be" or "so be it," or with a Greek adverb, "alethos," meaning "truly."

The first expression, "so be it," is a wish, as in the popular French translation, "ainsi-soit-il" or the Italian "cosi sia." The second expression, "truly" or "verily," indicates and emphasizes agreement.

These translations are not wrong, but they include only part of the meaning.

"Amen" is not just a wish. It is an acclamation. It is also a commitment. When people say "amen," they agree to join with God in bringing the prayer to fulfillment.

When the priest or Communion minister offers the host at communion, he or she holds up the host and says, "The body of Christ." It is not just a declaration, saying this is the body of Christ, inviting the communicant to agree. It is a proclamation of what is and what must be.

It is also an invitation to accept the body of Christ, to become part of the body of Christ, to live as the body of Christ, and make it a vital force in the world.

"So be it" does not say that. Nor does the very inadequate "Yes, it is," which we sometimes hear. The only proper and adequate response is "Amen!"

"Amen" is a profession of faith in the body of Christ, a verbal entering into communion with the body of Christ.

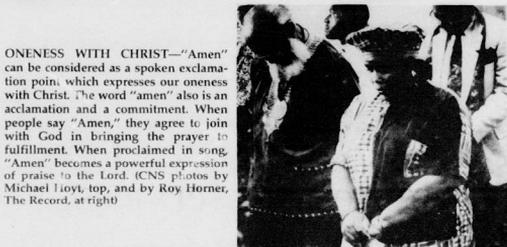
"Amen" is like saying "I believe in Jesus Christ," and not just "I believe Jesus is the Christ."

"Amen" is a willing acceptance to be nourished by the body of Christ together with all of the other communicants.

"Amen" is also a commitment to be and live as a member of the body of Christ in the world.

"Amen" is a treasure. Next time you think of dropping it, try singing it.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)



ONENESS WITH CHRIST—"Amen" can be considered as a spoken exclamation point, which expresses our oneness with Christ. The word "amen" also is an acclamation and a commitment. When people say "Amen," they agree to join with God in bringing the prayer to fulfillment. When proclaimed in song, "Amen" becomes a powerful expression of praise to the Lord. (CNS photos by Michael Lioy, top, and by Roy Horner, The Record, at right)

## 'Amen' punctuates prayer, liturgy

by David Gibson

It pays to think about what you say.

Take a look at a routine word that punctuates prayer and liturgy: "Amen."

Is this word's purpose more or less on a par with the words "The End" that roll across the screen at the end of a movie?

Isn't "amen" just a formality, used to announce that this particular prayer is finished and that it is either time to start another one or to move on to something else?

Not exactly. But no wonder the word doesn't get much attention.

There isn't much in the liturgy that is

passed down century after century for no reason.

Raising the roof of the church with the sound of the Great Amen at the end of the Eucharistic Prayer is a sign of the whole community's involvement and participation in the liturgy.

If early Christians sang the Great Amen with gusto, that suggests they took their participation in the Mass seriously.

Similarly, every "amen" says more than meets the eye. It doesn't announce that a conversation involving God has finished. Rather, it announces an intention to make the extraordinary implications of that conversation part of ordinary life.

(David Gibson edits Faith Alive!)

### DISCUSSION POINT

## Participation makes faith visible

### This Week's Question

How important is it to you as a celebrant of the liturgy when people participate wholeheartedly in the Mass?

"Extremely important. . . . When people participate wholeheartedly, it helps to make our faith really visible. Some people's faith may be at a low ebb at that time and it helps them to see people whose faith is strong." (Father Roger Scheckel, St. Mary's Ridge, Wis.)

"It lifts me up and encourages me to pray. It makes the whole liturgy more of an act of prayer rather than simply a rote exercise." (Father Matthew Drury, Monterey, Calif.)

"I'm a retired priest. When I say Mass, I'm usually alone. I'm lucky if I can have a server. Often it is very lonely. Having people there really is a consolation. It reminds me of my connection with the whole church." (Jesuit Father Henry Kohls, Portland, Ore.)

"It helps me as a celebrant to enter into the celebration much more. . . . It makes the whole liturgy more alive, a

more joyful experience." (Benedictine Abbot Peter Eberle, Portland, Ore.)

"It's a real thrill! It's depressing to have a full church and only a handful of people are giving the responses. You might as well have the Mass back in Latin. At least the altar server gave the responses then!" (Msgr. John Reinsfelder, Frosburg, Md.)

"Very important. The Mass that we celebrate is a dialogue Mass. . . . For those that are struggling with the meaning of the Mass, if they would practice praying along with the priest quietly in their own hearts, the Mass would take on a meaning that it never had before." (Father William Felix, Tilden, Wis.)

### Send Us Your Voice

An upcoming edition asks: To what human quality would you accord the title of "virtue"?

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



# 'Amen' is acclamation as well as commitment

by Fr. Lawrence E. Mick

Two recent experiences got me thinking about the word "amen."

The first was a workshop on the contributions of black culture to the church's worship.

It is common in many black churches for people to respond with frequent amens during the sermon and at other times. Some preachers even invite the response by saying "Let the church say . . ."; then the people respond "amen."

The other experience was helping out with weekend Masses at a small town parish where, for reasons I haven't discovered, the people are reticent about using the word "amen."

I finished the various orations and blessings and generally heard only a faint response at best.

The assembly was not unusually unresponsive in other ways, but for some reason they shied away from "amen."

But at least the people of that parish are not like many who, it seems to me, use the word "amen" a little too casually.

When I ask people what "amen" means, a frequent response is "so be it," which is a fair definition.

"Amen" is a word of agreement, acceptance, affirmation.

Yet it seems to me there is more to the word than that. It is not just a word of assent, agreeing that what has been said is true. It is better understood as a word of commitment, an acceptance of the meaning of what has been proclaimed for my life.

There are various times in worship when this ancient Hebrew word is used. The two most important times are at the end of the

Eucharistic Prayer and during the reception of Communion.

The response at the end of the Eucharistic Prayer is called the Great Amen, indicating its centrality. With that response, the assembly proclaims its acceptance of what has been proclaimed in that prayer.

The Eucharistic Prayer proclaims our thanks and praise for all God has done for us throughout history, especially in the life, death and resurrection of Jesus.

Our amen not only signals our gratitude and praise to God, but also our acceptance of the life, death and resurrection of Jesus as the pattern for our own life.

We say that the Eucharist is a sharing in the sacrifice of Christ. By our amen to the Eucharistic Prayer, we commit ourselves to follow in Christ's steps, to submit to the Father's will as he did, to allow our bodies to be broken and our blood to be poured out as Christ's was, for the sake of others.

So "amen" is a powerful and momentous word of commitment.

In similar fashion, our amen when we receive Communion is also a word of commitment. The Communion minister says "the body of Christ" and "the blood of Christ," and we answer "amen." The word here might carry multiple meanings:

► Amen. Yes, I believe it is the body of Christ I receive.

► Amen. I recognize myself as the body of Christ in the world today.

► Amen. I accept all those people around me who also make up the body of Christ.

► Amen. I accept my responsibility to make Christ visible in my life, to allow him to rule my life.

► Amen. I recognize the blood of Christ in the cup we share at eucharistic liturgies.

► Amen. I am willing to pour out my life in service to others as Jesus did.



FULFILLMENT—"Amen" is not just a wish. It is an acclamation. It is also a commitment. When people say "amen," they agree to join with God in bringing the prayer to fulfillment. (CNS illustration by Caole Lowry, top left, with CNS photos)

All this and more is contained in that little Hebrew word.

And "amen," with all its meanings, is one four-letter word that people don't need to shy away from.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio, and is the author of "Sourcebook for Sundays and Seasons," published by Liturgy Training Publications, Chicago, Ill.)

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FOURTH SUNDAY OF ADVENT

# The Sunday Readings

Sunday, Dec. 19, 1993

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

by Fr. Owen F. Campion

As its first scriptural reading for the Fourth Sunday of Advent, the church selects a passage from the Second Book of Samuel. Only rarely does a section of this book appear in the liturgy, but the book is interesting and inspiring, drawing its audiences back to very ancient and critical days in the history of salvation.



Originally, the two books of Samuel were one. An ancient translation of the Scriptures in Hebrew, called the *Septuagint*, produced several hundred years before Christ, divided Samuel into two distinct books. The division has endured to this day. It occurs in the presentation of Samuel in all modern translations of the Bible. Together, the books of Samuel concern themselves with the personalities and careers of the first two kings of the nation of God's elect, Saul and David, and with the life of Samuel the prophet.

The reading this weekend is from Second Samuel. The central figure is David, although the prophet Nathan has a prominent role. The place of David was most important in God's plan, according to the tradition among the chosen people. David was victorious in warfare and must have been a skillful politician. He was not above wickedness. However, he was God's specially selected servant and representative. Much more than merely the national ruler or a successful military strategist, he was the voice of God on earth.

In this reading, David is in literal communication with God via the person of Nathan. David looks to God; David acknowledges God. Through Nathan, God guides David, and through David God guides the nation. Important in this reading is the person and status of David, whom God has placed in his position of kingship; the presence of Nathan the prophet who relays God's will to people and has access to God; the faithfulness to God of both King David and the prophet, a reality allowing them communication with God; and finally but very remarkably the activity of God in human events.

For the second reading this weekend, the church offers us a passage from St. Paul's Epistle to the Romans. The reading, from the apostle's conclusion, is an eloquent testimony to Paul's apostolic identity and to God's mercy. Jesus was and is the supreme expression of God's mercy and goodness. Yearning to be rid of fear and death, people throughout time searched for God. The

prophets reassured them that God was near. Jesus, however, in all things, finally and absolutely brought God to humankind. Paul, as an apostle, continues to bring God to people through Jesus as Paul proclaims the Gospel.

No one stands apart or overlooked in this great effort of God's mercy. God's love is unlimited. Even the Gentiles are included in the plan for salvation.

St. Luke's Gospel is the origin of the last reading for this Advent liturgy. It is the familiar story of the Annunciation.

In general, the Gospels of Matthew, Mark, and Luke draw from the same sources of revelation. Because of similarities among them, these three Gospels are called "Synoptic," or "from the same eye." Luke provides one unique dimension in his considerable revelation of Jesus in the Lord's infancy. Most especially, Luke gives details of Mary much more generously than do the other Gospels.

This Gospel reading is lavish in its message. Throughout the history of salvation, God visited people through the messages of angels, who entered human experience only at God's bidding and only with God's message. The angel visited Mary, a powerful revelation. The angel saluted Mary as "most favored" and "full of grace." The favored were those who loved God and obeyed God's will.

The angel reassures Mary that in God's plan there is no need for fear. There is only security and promise, however bleak the surroundings. The angel informs Mary that she will conceive, and her son will be the Redeemer. She willingly agrees. It is the first Christian exchange. God reaches out with the Christ. Mary accepts the Christ.

Reflection

During Advent, the church has called us to the celebration of Christmas as a great liturgical event, but it has called us most importantly to a self-reformation so we can allow the Son of God to come into our hearts with all his promise and life, just as he came into human history at the moment of his birth in Bethlehem.

To appeal to us to come to the Lord in all his goodness, the church gives us these readings. The centerpiece is the marvelous story of the Annunciation. Jesus is Jesus as God's eternal, sublime gift. Jesus is Jesus as the Gospel lives in the church, built upon the Apostles, and the church brings the Gospel our ears. In the Gospel, God is with us as God was with David. In response, we must imitate Mary whom the Gospel presents so splendidly. We must make ourselves highly favored before God. Then God will be with us.

# Daily Readings

Monday, Dec. 20

Advent weekday  
Isaiah 7:10-14  
Psalms 24:1-6  
Luke 1:26-38

Tuesday, Dec. 21

Peter Canisius, priest and doctor  
Song of Songs 2:8-14  
or Zephaniah 3:14-18  
Psalms 33:2-3, 11-12, 20-21  
Luke 1:39-45

Wednesday, Dec. 22

Advent weekday  
1 Samuel 1:24-28  
(Response) 1 Samuel 2:1, 4-8  
Luke 1:46-56

Thursday, Dec. 23

John of Kanty, priest  
Malachi 3:1-4, 23-24  
Psalms 25:4-5, 8-10, 14  
Luke 1:57-66

Friday, Dec. 24

Advent weekday  
2 Samuel 7:1-5, 8-11, 16  
Psalms 89:2-5, 27, 29  
Luke 1:67-79

Vigil of Christmas

Isaiah 62:1-5  
Psalms 89:4-5, 16-17, 27, 29  
Acts 13:16-17, 22-25  
Matthew 1:1-25  
or Matthew 1:18-25

Saturday, Dec. 25

Christmas

At midnight

Isaiah 9:1-6  
Psalms 96:1-3, 11-13  
Titus 2:11-14  
Luke 2:1-14

At dawn

Isaiah 62:11-12  
Psalms 97:1, 6, 11-12  
Titus 3:4-7  
Luke 2:15-20

During the day

Isaiah 52:7-10  
Psalms 98:1-6  
Hebrews 1:1-6  
John 1:1-18  
or John 1:1-5, 9-14

SAINT OF THE WEEK

## Peter Canisius was not idle long

by John F. Fink

Just reading about the accomplishments of St. Peter Canisius, who is next Tuesday, Dec. 21, can make one tired. It is said that he once accused himself of idleness in his youth but it could only have been idleness by his own standards.

Peter has been called "the second apostle of Germany," the first being St. Boniface, and is one of the patrons of the Catholic press because of his many writings.

He lived during the 16th century, that turbulent century that saw both the beginning of the Protestant Reformation and the Catholic Church's own Counter-Reformation. Peter was the leading figure in trying to regain Germany for the Catholic Church after Martin Luther's successes in turning Germany Lutheran.

Born in Nijmegen, Holland, in 1521, Peter earned a master's degree at the University of Cologne when he was only 19 (so much for his idle youth). He then studied law at Louvain for several months before deciding he didn't want to be a lawyer. At this time he came under the influence of Peter Faber, Ignatius Loyola's first disciple, and Peter Canisius decided to join the recently formed Society of Jesus.

While still a novice, Peter began to write his first publications, editions of the works of St. Cyril of Alexandria and St. Leo the Great. After his ordination to the priesthood in 1546, he became known as a great preacher. He also attended two sessions of the Council of Trent. He spent time in Rome with St. Ignatius and then taught at the Jesuit's school at Messina.

After his final profession as a Jesuit, he was given what was to become his life's work—the reconversion of Germany. His first mission was to reform the college at Ingolstadt, which he did. From there he was asked to go to Vienna. The pope wanted to make him bishop of Vienna, but Ignatius would only permit him to serve there for one year, without episcopal orders. During this time Peter began work on his famous catechism, or "Summary of Christian Doctrine," published in 1555. It was badly needed at the time and achieved great popularity.

He was next sent to Prague, where he lived for two years while he founded a college and served as provincial of a province that covered South Germany, Austria and Bohemia. He was successful in winning most of the people of Prague back to the Catholic faith.

From Prague he went to Augsburg at the wish of King Ferdinand. While there for six years, he reclaimed many lapsed Catholics and converted many who had gone over to Lutheranism. While there he published a

selection of letters of St. Jerome, a "Manual for Catholics," a martyrology and a revision of the Augsburg Breviary.

He next moved on to Dillingen in Bavaria, where he taught in the Jesuits' university there while starting work on a series of books that were meant to be a reply to an anti-Catholic history of Christianity that had been published by Protestant writers. He continued work on those books while acting as court chaplain for some years in Innsbruck.

All the time he also continued preaching, giving missions, hearing confessions, and serving the Jesuits as vice provincial. When asked if he felt overworked, he replied, "If you have too much to do, with God's help you will find time to do it all."

In 1580 he was asked to found a college in Fribourg, Switzerland. Within a few years he raised the money to do so, selected the site, and saw to the erection of the college. That college is now the University of Fribourg. He continued to preach in Fribourg for eight years and he is credited with keeping Fribourg Catholic at a critical period in its history.

Peter suffered a paralytic seizure in 1591. However, he recovered enough to be able to continue writing, with the help of a secretary, until his death at age 76 on Dec. 21, 1597.

In 1925 St. Peter Canisius was canonized and declared a doctor of the church.

## Pope says prayer to Mary for peace throughout world

by Catholic News Service

VATICAN CITY—Pope John Paul II, marking the feast of the Immaculate Conception, prayed for Christian unity and for peace in the world.

"Watch over all nations of the world, especially those devastated by war, and instill in our troubled human family thoughts and sentiments of peace," the pope prayed to Mary during his noon Angelus address at the Vatican.

"Watch over young people and sustain their hope, moving them to a commitment to building a better world," he prayed Dec. 8 with visitors at St. Peter's Square.

He said the doctrine of the Immaculate Conception teaches that Mary was "absolutely free of every stain of sin" from the moment she was conceived as a sign of the "preminent and permanent saving force" of redemption.

MY JOURNEY TO GOD

## Mary, Handmaid of the Lord



I'd like to know more about Mary, the young mother . . .  
The wonder and the joy as she waited;  
The relief and thankfulness at His birth;  
The ecstasy she felt when she heard songs of angels,  
And saw the Three Kings.  
How brave she was on the journey to Egypt—  
And serene, because Joseph was there.  
Then, the amazement and delight over the first smile,  
The first steps and the first little word,  
The little gifts and words of love as He grew . . .  
Her heart and thoughts must have overflowed  
With gratitude for God's great Gift . . .  
I feel sure that her memories Gave her the courage to face the future  
Loving her Son, and giving Him up for us.

by Ariene Locke

(Ariene Locke is a member of St. Christopher Parish in Indianapolis.)



# CHRISTMAS MASS SCHEDULES

(December 24th & 25th, 1993)

PARISH	CHRISTMAS EVE MASS		CHRISTMAS DAY MASS	
	AM MASS	PM MASS	AM MASS	PM MASS
<b>INDIANAPOLIS</b>				
SS. Peter & Paul Cathedral	5:00, 12:00 Mid.		10:30	
Assumption	12:00 Mid.		9:30	
Christ the King	4:00, 6:00, 8:00, 12:00 Mid.		9:00, 10:30	
Good Shepherd:				
St. Catherine Chapel	12:00 Mid.			
St. James Chapel	5:30		10:00	
Holy Angels	6:00, 12:00 Mid.		10:00	
Holy Cross	12:00 Mid.		10:00	
Holy Name	4:00, 6:30, 12:00 Mid.		9:00, 11:00	
Holy Rosary	12:00 Mid.			12:15
Holy Spirit	5:30, 7:30, 12:00 Mid.		8:00, 10:00	12:00 Noon
Holy Trinity	5:30, 12:00 Mid.		9:00	
Immaculate Heart of Mary	5:30, 12:00 Mid.		9:30, 11:30	
Little Flower (St. Therese)	6:00, 12:00 Mid.		8:00, 10:00	
Nativity	5:30, 12:00 Mid.		10:00	
Our Lady of Lourdes	5:00, 12:00 Mid.		9:30	
Sacred Heart	5:30, 12:00 Mid.		8:00, 10:00	
St. Andrew	5:30, 12:00 Mid.		9:00	
St. Ann	5:30, 10:00		10:00	
St. Anthony	12:00 Mid.		8:00, 11:00	
St. Barnabas	4:30, 6:30, 12:00 Mid.		7:00, 8:45, 10:30	
St. Bernadette	5:00, 12:00 Mid.		9:00	
St. Bridget	7:30, 12:00 Mid.			
St. Christopher	4:00, 6:00, 10:00		8:30, 10:30	
St. Gabriel	7:00, 11:15		8:00, 11:00	
St. Joan of Arc	5:30, 12:00 Mid.		10:00	
St. John	5:00, 12:00 Mid.		11:00	
St. Joseph	5:30, 12:00 Mid.		9:00, 11:15	
St. Jude	4:00, 6:00, 12:00 Mid.		8:30, 10:00	12:00 Noon
St. Lawrence	5:00, 7:30, 12:00 Mid.		9:00, 10:30	
St. Luke	5:30, 7:30, 12:00 Mid.		7:30, 9:00, 11:00	
St. Mark	5:30, 7:00, 12:00 Mid.		10:00	
St. Mary	5:20, 12:00 Mid.		10:00	12:00 Noon
St. Matthew	5:30, 12:00 Mid.		9:00, 11:30	
St. Michael	5:30, 12:00 Mid.		8:00, 10:40	12:00 Noon
St. Monica	4:00, 6:00, 12:00 Mid.		10:00	
St. Patrick	5:30		8:45	
St. Philip Neri	5:30, 8:00, 12:00 Mid.		9:00	
St. Pius X	4:00, 6:00, 12:00 Mid.		9:00, 11:00	
St. Rita	12:00 Mid.		10:00	
St. Roch	6:00, 12:00 Mid.		8:00, 10:30	
St. Simon	4:30, 7:00, 12:00 Mid.		9:00, 10:30	
St. Thomas Aquinas	5:30, 12:00 Mid.		10:30	
Aurora, St. Mary	5:00, 12:00 Mid.		11:00	
Batesville, St. Louis	4:00, 5:30, 12:00 Mid.		8:00, 9:30, 11:00	7:30
Bedford, St. Vincent de Paul	6:00, 10:00		10:00	
<b>BLOOMINGTON</b>				
St. Charles Borromeo	7:00, 12:00 Mid.		9:00	
St. John	11:00 Mid.		10:00	
St. Paul Catholic Center	5:00, 9:30		10:30	
Bradford, St. Michael	5:30, 12:00 Mid.		9:00	

PARISH	CHRISTMAS EVE MASS		CHRISTMAS DAY MASS	
	AM MASS	PM MASS	AM MASS	PM MASS
Brazil, Annunciation	7:00, 12:00 Mid.		9:00, 11:00	
Brookville, St. Michael	5:30, 12:00 Mid.		10:00	
Brownsburg, St. Malachy	6:00, 8:00, 12:00 Mid.		10:00	
Brownstown, Our Lady of Providence	7:30			
Cambridge City, St. Elizabeth	7:00, 12:00 Mid.		10:00	
Cannelton, St. Michael	5:30			
Cedar Grove, Holy Guardian Angels	12:00 Mid.		9:00	
Charlestown, St. Michael	5:30, 12:00 Mid.		10:00	
China, St. Anthony				
Clarksville, St. Anthony	4:00, 6:00, 12 Mid.		8:00, 10:00	
Clinton, Sacred Heart	5:00, 12:00 Mid.			
<b>COLUMBUS</b>				
St. Bartholomew	5:00, 12:00 Mid.		9:00	
St. Columba	5:00, 9:00		10:15	
Connersville, St. Gabriel	5:30, 12:00 Mid.		8:00, 10:30	
Corydon, St. Joseph	5:00, 12:00 Mid.		9:30	
<b>CRAWFORD COUNTY, St. Joseph</b>				
Danville, Mary, Queen of Peace	5:00, 12:00 Mid.		10:30	
<b>DECATUR COUNTY, St. Paul</b>				
Dover, St. John	4:00		9:00	
Edinburgh, Holy Trinity	6:00, 12:00 Mid.		10:00	
Enochsburg, St. John	4:30			
Floyds Knobs, St. Mary of the Knobs	5:00, 8:00, 12:00 Mid.		8:00, 10:00	
Forville, St. Thomas	7:00, 12:00 Mid.		10:30	
Franklin, St. Rose of Lima	6:30, 12:00 Mid.		10:00	
<b>FRANKLIN COUNTY, St. Peter</b>				
French Lick, Our Lady of the Springs	5:00, 12:00 Mid.		8:00	
Frenchtown, St. Bernard				
Fulda, St. Boniface	5:00, 10:00		9:00	
Greencastle, St. Paul	5:15, 12:00 Mid.		10:00	
Greenfield, St. Michael	6:00, 8:30, 12:00 Mid.		10:00	
Greensburg, St. Mary	4:00, 7:30, 12:00 Mid.		8:00, 10:00	
Greenwood, Our Lady of the Greenwood	4:00, 5:30, 7:30		9:00, 10:30	
Hamburg, St. Ann	6:30		9:00	
<b>HARRISON COUNTY, St. Peter</b>				
Herrysville, St. Francis Xavier	12:00 Mid.		9:30	
<b>JEFFERSONVILLE</b>				
Sacred Heart	6:00, 12:00 Mid.		10:00	
St. Augustine	4:00, 6:30, 12:00 Mid.		10:30	
<b>JENNINGS COUNTY</b>				
St. Anne	10:00		11:00	
St. Dennis	4:00			
St. Joseph	6:00, 12:00 Mid.		9:00	
Knightstown, St. Rose	8:00			
Lanesville, St. Mary	5:30, 10:00		10:00	
Lawrenceburg, St. Lawrence	4:00, 6:00, 12:00 Mid.		9:00	
Leopold, St. Augustine	4:00		9:00	
Liberty, St. Bridget	12:00 Mid.		9:00	
<b>MADISON</b>				
Prince of Peace	6:00, 12:00 Mid.		8:15	
Martinsville, St. Martin				
Milan, St. Charles	5:00, 12:00 Mid.		10:30	
Millhouses, Immaculate Conception	5:30, 12:00 Mid.			



## TERRE HAUTE DEANERY

# Christmas Masses for kids aid needy youth

by David Delaney

The four children's Christmas Eve Masses in Terre Haute are an occasion for many young people to be twice blessed.

It blesses the children who bring presents for the community's needy. And it blesses the recipients of those gifts.

Youngsters from St. Benedict, St. Patrick, St. Mary-of-the-Woods Village and St. Margaret Mary bring their gifts to the altar at their respective churches Christmas Eve.

The presents are later brought to the Ryves Hall Youth Center and handed out to young people, many of whom might not get a Christmas present or two without this service of Catholic Charities of Terre Haute.

The youngsters who bring the gifts to the altar of their respective churches are always dressed in Christmas finery. The recipients are not so attired.

"There is a drastic change of scenery at the hall," commented Pat Etling, wife of Catholic Charities of Terre Haute director John Etling, who orchestrated the event.

The children's Christmas Eve Mass and following party for the needy was initiated by Father Joe Wade and the Etlings more than a decade ago when the priest served at St. Patrick Church.

"The children bring the gifts up to the altar for Baby Jesus," Mrs. Etling said. Youngsters taking part in this tradition are from toddlers to about 14 years of

age. "People at the churches young and old always look forward to this," added Mrs. Etling.

The party at Ryves Hall gets going around 6 p.m. and Santa and Mrs. Claus beginning handing out gifts around half an hour later.

For many years, Santa and Mrs. Claus have always been Jim and Janet Thompson of Terre Haute. "They built their own Santa's workshop for this," says Jim Edwards, director of the Ryves Hall Youth Center. "They're fantastic!"

Edwards said the couple works year round trying to get various businesses and individuals to donate gifts to the Christmas Eve party. Food and snacks are always provided for the kids.

Last year, around 300 youngsters and their parents benefited from the program.

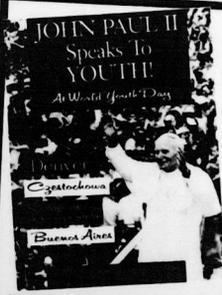
Toys brought in at the Christmas Eve Masses last year filled nearly 20 large sacks. About the same amount is expected this time.

"Some of the kids who get the presents we've never seen before," commented John Etling. "They just show up." The director said it is sometimes hard to tell who is having the most fun at the party—the needy youngsters or their often young parents.

"They're all ecstatic," said Etling with a smile. "There's lots of noise."

The Etlings said the entire event is prompted by a love of God from a number of people. "We're attempting to carry out the Gospel by it," he explained.

PARISH	CHRISTMAS MASS		CHRISTMAS DAY MASS	
			AM MASS	PM MASS
Mitchell, St. Mary		10:00	8:30	
Montezuma, Immaculate Conception			9:00	
Mooreville, St. Thomas More			9:00	
Morris, St. Anthony	5:00, 6:00, 12:00 Mid.			
Napoleon, St. Maurice	5:30, 12:00 Mid.			
Nashville, St. Agnes	7:30, 12:00 Mid.			
Navilleton, St. Mary	5:00, 12:00 Mid.		10:00	
NEW ALBANY	5:00, 12:00 Mid.		8:30, 11:00	
Holy Family				
Our Lady of Perpetual Help	5:00, 12:00 Mid.		8:00, 10:00	
St. Mary	5:00, 12:00 Mid.		9:00	
New Alsace, St. Paul	5:30, 10:30		10:00	
New Castle, St. Anne	5:00, 12:00 Mid.			
New Marion, St. Magdalene	5:00, 12:00 Mid.		9:00	
New Middletown, Most Precious Blood	10:00			
North Vernon, St. Mary	12:00 Mid.			
Oak Forest, St. Cecilia	4:00, 6:30, 12:00 Mid.		9:30	
Oldenburg, Holy Family			8:00	
Osgood, St. John the Baptist	5:30, 12:00 Mid.		7:00, 8:30	5:30
Pauli, Christ the King	5:00, 12:00 Mid.		10:00	
PERRY COUNTY	8:00			
St. Isidore				
St. Mark	6:00, 12:00 Mid.			
Plainfield, St. Susanna	5:30, 12:00 Mid.			
RICHMOND			10:30	
Holy Family	6:00		8:00	
St. Andrew	7:00, 10:30		9:30	
St. Mary	5:00, 12:00 Mid.			
RIPLEY COUNTY, St. Pius				
Rockville, St. Joseph	10:00, 12:00 Mid.			
Rushville, St. Mary	7:00, 12:00 Mid.			
St. Croix, Holy Cross	5:30, 12:00 Mid.		8:00, 10:00	
St. Joseph Hill, St. Joseph				
St. Leon, St. Joseph	6:00, 11:00			
St. Mary-of-the-Rock, St. Mary-of-the-Rock	12:00 Mid.		10:00	
St. Mary-of-the-Woods, St. Mary-of-the-Woods				
St. Maurice, St. Maurice	4:30, 12:00 Mid.			
St. Meinrad, St. Meinrad	11:00		9:00	
Salem, St. Patrick	8:00		10:30	
Scottsburg, American Martyrs	12:00 Mid.		8:30	
Seelyville, Holy Rosary	6:00, 12:00 Mid.			
Sellersburg, St. Paul	5:00, 12:00 Mid.		10:00	
Seymour, St. Ambrose	5:00, 7:30, 12:00 Mid.		9:00	
SHELBY COUNTY, St. Vincent				
Shelbyville, St. Joseph	5:00, 12:00 Mid.		10:30	
Siberia, St. Martin	12:00 Mid.			
Spencer, St. Jude	5:00, 12:00 Mid.		10:30	
Starlight, St. John	5:00, 12:00 Mid.		10:00	
Sunman, St. Nicholas	6:00, 10:00, 12 Mid.		9:30	
Tell City, St. Paul	4:00, 6:00, 12 Mid.		9:00	
TERRE HAUTE				
Sacred Heart	5:00		9:00	
St. Ann	7:00			
St. Benedict	5:30, 12:00 Mid.		11:00	
St. Joseph	5:00, 12:00 Mid.		9:00, 11:00	
St. Margaret Mary	6:00		10:00	
St. Patrick	5:30, 12:00 Mid.		10:00	
Troy, St. Pius			10:30	
Universal, St. Joseph	9:00			
Vevay, Most Sorrowful Mother	4:00			
West Terre Haute, St. Leonard	5:00		10:00	
Yorkville, St. Martin	7:00		9:00	



# JOHN PAUL II SPEAKS TO YOUTH

## WORLD YOUTH DAY 1993

The Official Book with Text + Photos from World Youth Day

This official commemorative volume tells the story, in words and photos, of World Youth Day 1993 in Denver, as well as previous World Youth Day celebrations in Spain, Poland, and Argentina. Pope John Paul II loves young people and they love him. Their mutual love is exemplified in this book which includes all of the Pope's talks at World Youth Day, along with dozens of photos of the events in Denver.

Also included are stories and articles about the various people, happenings and spiritual activities involving some 250,000 young people from 70 coun-

tries at this international gathering with the ever youthful John Paul II. This inspiring coffee-table edition is an ideal book for youth, and a treasured memento of the Pope's visit.

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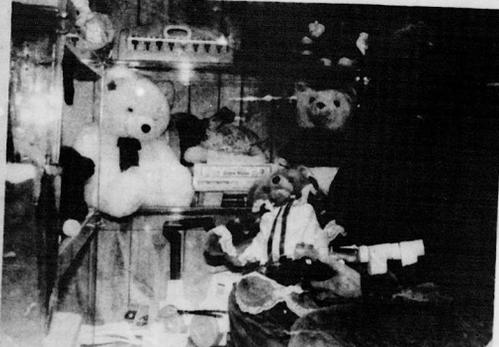
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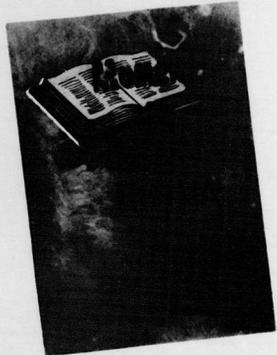
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IN THE CHRISTMAS STORE—Catholic Charities of Terre Haute director John Etling shows some of the toys and dolls that will be given to needy area youngsters. A number of Sisters of Providence assume the role of Christmas elves each year and make clothes for the dolls. (Photo by David Delaney)



The popular series of articles in The Criterion on the history of the Catholic Church is now available in book form.

From the beginnings of the Catholic Church in the first century through the Vatican Council in the 20th century, Criterion Editor John F. Fink tells what Catholics should know about the history of their church. Good popes and bad ones, saints and sinners, Reformations and schisms — they are all present in this book.

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# Entertainment

VIEWING WITH ARNOLD

## 'Remains of the Day' is complex look at loyalty

by James W. Arnold

Somebody finally wrote a story about the old hypothetical question often raised in religion or ethics classes: What is the role of the detached bystander at history's great moral events?

There must have been people cleaning out their shops or eating lunch when Jesus carried his cross along the Via Dolorosa. Who was the bus driver who had a black woman named Rosa Parks arrested? Didn't someone deliver milk to the officers' quarters at Auschwitz? And who made a few dollars sending off a mail-order rifle to presidential assassin Lee Harvey Oswald so he could shoot John F. Kennedy in Dallas 30 years ago?

Robert Bolt's play about St. Thomas More, "A Man For All Seasons," got into this intriguing issue with a character called the Common Man—a blue-collar guy who carried out all the orders against More while having no clue about what was going on but scrupulously minding his own business.

Now we have "The Remains of the Day," the latest movie by the elegant "Room With a View" and "Howards End" creative team.

Based on the award-winning 1989 novel by Kazuo Ishiguro, "Remains" is about the ultimate professional English butler, Stevens (played by Anthony Hopkins in his mode of impeccable cool) runs the household of an English Lord during the 1930s. Lord Darlington (James Fox) is a nice guy for an aristocrat, but also a Nazi sympathizer.

His splendid courtly manner serves as the posh meeting place for the gentleman fat cats



and diplomats of the era to discuss politics, party politely, and make deals—in particular, the notorious sellout of Czechoslovakia for "peace in our time." Among the guests, an American congressman (Christopher Reeve) is a rare good guy.

(In one of the wonderful little moments, an obnoxious autocrat is in the middle of apologizing for the German concentration camps when he asks the butler if the soup has any meat in it. Presumably, it's Friday, and that's moral irony and a half.)

Stevens the butler is always there but unrudded and disinterested. He doesn't eavesdrop. "It's not my place." He just serves the drinks and collects the cigar ashes. He's like the guy serving up the deck chairs in precise alignment on the Titanic.

In short, Stevens is focused. While he's checking out the dust on the art objects and the precise location of the glasses on the banquet table, he's also forgetting to live. (He smells the roses only to see if they're still fresh.) He hires Miss Kenton (Oscar winner Emma Thompson), a lovely housekeeper who shares his passion for service and correctness. She also would like to share his life, but he misses—or can't respond to—the signals.

Thus, Hopkins and Thompson, the stars of "Howards End," are reunited in a tragic tale about a second generation butler programmed so well that he succeeds in his job but fails as a human being. (No doubt a message there for us all.) Miss Kenton is also trapped by the manners of her time, which make it impossible for her to tell the poor man directly how she feels.

While the films are not really much alike, "Remains" is oddly similar to "Age of Innocence." It's beautifully made, and also a sad, socially blocked love story in which the lovers barely touch. (When they are even in the same corner of a room, the screen sizzles with repressed



**'THE REMAINS OF THE DAY'**—Actor Anthony Hopkins stars as the impeccable butler of Darlington Hall and Emma Thompson is the housekeeper in "The Remains of the Day." The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from Columbia Pictures)

ardor.) If "Age" is about how the rich arrange the plates in 1870s New York, "Remains" does the same for 1930s Britain.

Hopkins plays Stevens with a deference and demeanor so perfect it seems neurotic. He shows emotion only in flickers across his eyes, as we learn early when Stevens moves doggedly on through a dinner party while his elderly father lies near death in the servants' quarters. Never has so much pain gone unexpressed.

While down deep, Stevens knows about his father and Miss Kenton, we can't be sure what he thinks about the Nazis and the Jews. Surely, he is morally guilty in serving Darlington if he knows what's going on, but few did in those days. In fact, after the war, when he denies in a pub crowd knowing Darlington, and crudely boasts that he mingled with big shots and was involved in "foreign policy," he loses some respect. Maybe he is still water that runs shallow. This may be the most elegantly executed of all the films of director James Ivory, producer Ismail Merchant, and writer Ruth Prawer Jhabvala. Exteriors and interiors are all from famous English castles and manors, photography and editing are lovely and

seamless, and the minor key music is haunting.

How much fun it is becomes another question. The Brits are doubtless fascinated with the angst of their butlers. For Americans, it may be too grim, like a "Goodbye Mr. Chips" in which the lovers never marry, and the schoolboys are replaced by cooks and scullery maids.

(Pre-war British nobility, dangerous in its irrelevance, incisively explored; satisfactory for mature youth and adults.)

USCC classification: A-II, adults and adolescents.

### Recent USCC Film Classifications

Bank Robber	O
The Hawk	A-III
A Home of Our Own	A-III
Man's Best Friend	O
Philadelphia	A-IV
Sister Act 2: Back in the Habit	A-II
Wayne's World 2	A-III

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

## Christmas shows feature liturgy, drama and music

by Catholic News Service

Liturgy, drama and music will be featured on several Christmas television programs next week.

The biggest special scheduled for broadcast television is the Christmas midnight Mass from St. Peter's Basilica. NBC will air the two-hour Mass at 11:30 p.m. on Friday, Dec. 24. EWTN will show the Mass live that day from 6 p.m. until 8 p.m.

CBS will broadcast a Christmas Mass at 11:35 p.m. on Christmas Eve. Archbishop Michael J. Sheehan of San Francisco, N.M., will celebrate the Mass from Our Lady of the Most Holy Rosary Church in Albuquerque, N.M.

The broadcast also will include *los posadas*, the Hispanic traditional procession depicting the search of an inn by Mary and Joseph on the first Christmas.

EWTN will present two Christmas Eve programs from the Basilica of the National Shrine of the Immaculate Conception in Washington.

The first, "A Choral Meditation on Christmas Eve," will be seen from 10 p.m. until 10:30 p.m. It features the shrine's choir and The Catholic University of America's symphony orchestra.

The other program is the Solemn Mass of Christmas Eve, to be seen from 8:30 p.m. until midnight on EWTN, with Archbishop Agostino Cacciavillan, U.S. apostolic pro-nuncio, as celebrant and homilist.

Graham Greene's short story of two men whose faith is tested in a Christmas Eve confrontation. It will be shown from 12:30 a.m. until 1 a.m. on Dec. 24.

"Silent Mouse," narrated by Lynn Redgrave, is based on the true story of how the hymn "Silent Night" was composed and how its author was later discovered. VSN will show it from 3 p.m. to 4 p.m. on Dec. 24 and again from 9 a.m. to 10 a.m. on Dec. 25.

"The Journey," a drama interweaving the stories of two expectant mothers produced by Family Theater, will be broadcast on VSN from 4 p.m. to 5 p.m. on Christmas Day. CTN's U.S. bishops' satellite network has also transmitted "The Journey" for Christmastime scheduling by its subscribers.

Another Family Theater production, "The Visit," also has been sent by CTNA. It contrasts Mary with a young 20th-century widowed mother with AIDS, as both face an unknown future and a world ready to question, scorn and ridicule.

The choir of Divine Savior Parish in Westland, Mich., is featured in a special Christmas edition of "The U.S. Farm Report." The program airs on WGN, a Chicago-based cable superstation from 8 a.m. until 8:30 a.m. on Dec. 25. The show will also air in 118 other U.S. television markets at various times.

Carols for Christmas specials on VSN include especially for her, "Musical Christmas Special" featuring 23 most-loved carols illustrated with Christmas images from the collection of the Metropolitan Museum of Art in New York, will be broadcast on Dec. 24 from midnight until 1 a.m. and again from 9 p.m. to 10 p.m. on Dec. 25.

Jessye Norman's "Christmas Symphony," with the noted soprano singing a vocal piece written especially for her, will air from 4 p.m. until 5 p.m. on Dec. 24 and also from 7 p.m. until 8 p.m. on Dec. 25.

"A Spiritual Christmas," with music by Metropolitan Opera star John Anthony and Scripture readings by actors Rully Dee and Ossie Davis, will be televised from midnight until 1 a.m. on Dec. 25.

Austria, chapel where it was written in 1818, will air from 9 p.m. to 10 p.m. on Dec. 24 and again from 3 p.m. to 4 p.m. on Dec. 25.

"Benjamin Britten's 'A Ceremony of Carols,'" sung by the Cathedral Boys' Choir at Christ Church in Oxford, England, will air at 8:30 p.m. on Dec. 25.

#### TV Programs of Note

Wednesday, Dec. 22, 8:30 p.m. (PBS) "Hallelujah." This contemporary Christmas tale is built around the miracle of life and the dignity of all people. The story is set in Washington, where a minister arrives just before Christmas to take up his duties as the new pastor of an African-American church. He gets swept up in the plight of the city's homeless and also helps a pregnant teen-ager.

Wednesday, Dec. 22, 8:30 p.m. (CBS) "A Charlie Brown Christmas." In this repeat of an animated special, the Peanuts characters learn the true meaning of Christmas.

Thursday, Dec. 23, 8:30 p.m. (CBS) "A Garfield Christmas Special." This rebroadcast of an animated musical story features Garfield, Odie and Jon at Christmas.

Thursday, Dec. 23, 8:30 p.m. (CBS) "Twas the Night Before Christmas." This repeat of the animated holiday special of Clement Moore's classic Christmas poem is narrated by actor Joel Grey.

Friday, Dec. 24, 8:9 p.m. (CBS) "Disney's Christmas Fantasy on Ice." This rebroadcast of a holiday ice extravaganza features world-class ice skaters who perform along with favorite Disney characters.

Saturday, Dec. 25, 8-10 p.m. (ABC) "Yes, Virginia, There Is a Santa Claus." The holiday program is an unabashedly sentimental excursion into yesteryear's Yuletide nostalgia. The title refers to the newspaper editorial written by Frank P. Church for *The New York Sun*, a piece of high-minded journalism that has been republished and quoted from since it first appeared on Dec. 24, 1897. To quote the editorial by Church, the program is one "to make glad the heart of childhood." (Check local listings to verify the dates and times of programs.)

QUESTION CORNER

Scripture is the inspired word of God

by Fr. John Dietzen

Your recent column on the Bible was scandalous. Your statement that Catholic teaching today "does not attempt to decide such questions as formator and authors of the books of Scripture" explains it all.

It sounds like Catholic seminaries have rejected Leo XIII's "Providentissimus Deus" and other church statements that go back over 100 years.

My resources are limited, but they include the old Catholic Encyclopedia.

Based on that, and a book on the Gospel of Matthew (enclosed), you are obviously wrong when you say that almost all scholars agree that the apostle Matthew, for instance, was not the author of that Gospel. You should retract. (New York)



As gently as I can, I must suggest that, if you wish to be so condemnatory of positions you find unsettling, you need to do a lot more reading and study of the church's statements on the subjects of your remarks.

During the past 100 years the linguistic, archaeological and other sciences involved in biblical research have literally exploded.

Just in the last 50 years, the discovery of large ancient libraries, for example in Ugarit, Qumran (the Dead Sea Scrolls) and Ebla in the Near East, and at Nag-Hammadi in Egypt, along with numerous other major archaeological discoveries, have incredibly expanded our knowledge of the cultures, events, concerns and languages within which the Hebrew and Christian Scriptures were formed.

Gradually, Catholic Church positions have kept up with this increased sophistication and professionalism of Scripture research.

The landmark encyclical "Divino Afflante Spiritu" of Pope Pius XII (1943) opened Catholic Bible research to territory that had been effectively closed by teachings a half-century earlier.

Probably Pope Pius' most important step was to point out the need, in biblical interpretation, to identify the literary form of passages under study. Were they liturgical poetry, war stories, "straight" history, legal documents, moral fables, allegories, love poems, drama or what?

FAMILY TALK

Santa can help teach children about giving

by Dr. James and Mary Kenny

Dear Dr. Kenny: Do you think Santa Claus is a good idea? I'm dismayed at the commercialism. Santa is used to sell everything from candy canes to cars. Wouldn't it be better to get back to the image of the Christ child giving us gifts? Isn't there some way to put Christ back into Christmas? (Illinois)

Answer: I see nothing wrong with Santa Claus as an image of giving and giving, Santa is a symbol of the Christian message of love.

Originally, a fourth-century bishop from Asia Minor named Nicholas gave of his goods and self to care for the poor. St. Nicholas (Santa Claus) became a symbol of generosity and unselfishness.

Santa works all year at the North Pole, a distant and unknown place, to make presents that will meet a child's heart's desire. Like an indulgent parent, he gives to us if we are good, but rarely do we hear that he has ever held back from a child who was bad. As he gives to us, we learn to imitate him and give to each other.

Santa is a God-figure. He even has the white beard that we often associate with God the Father.

Our creator emptied himself of omnipotence to take on human form, to be like us, his creatures. He gave us the gift of our own lives, but he couldn't stop there. He ended up giving us himself. How utterly and totally generous!

I am offended, as you are, by commercialism. Don't blame Santa for the commercialism. That's not his fault. He is certainly not a greedy old man. Just the opposite!

Instead of blaming Santa, attack the problem as one of greed. Talk with your children about their wishes and help them identify items they want beneath the glitter.

Everyone wants to feel good and have fun. It takes more than things to make people happy. What makes your children happy? What do they like to play, and do? Expensive toys are not the only way or best way to have fun.

Talk with your children about giving. It is truly better to give than to receive, and it is more fun. Just look at your children's faces as you unwrap their gifts to you.

I see Santa as one of Christ's helpers, a model of giving and love. Yes, we need to put Christ into Christmas, the spirit of unselfish giving. Santa can be a part of that.

(Address questions on family life or child care to the Kennys, 219 W. Harrison, Bensenville, IL 47978.)

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In other words, we need to know not what we would mean if we wrote a particular passage today, but what did the sacred author intend to say when he or she wrote it?

Early in this century, for example, papal and other documents caused the church to insist that Moses was the principal author of Genesis, Exodus, Leviticus, Deuteronomy and Numbers (Pontifical Biblical Commission, 1906), and that the apostle Matthew personally wrote his Gospel first, before about the year 70 A.D. (PBC, 1933).

In light of later scholarship, almost every one of those early positions has been reversed, often by the same commission.

The commission has repeatedly evaluated and developed this approach to the Bible, as recently as last month, in fact, in a lengthy document approved by Pope John Paul II on interpretation of the Bible.

Two things might be noted. First, from the nature of this kind of research, many biblical questions never can be positively proven.

We could know who actually put together the Gospel of Matthew as we have it, for example, only with a greater or lesser degree of probability. Sufficient documentation to do more than that simply no longer exists.

Second, the best current scholarship approved by the church, and easily available to most Catholics, may be found

in the introductions and notes of the New American Bible, published under the auspices of the American bishops (1970; New Testament revised 1986).

Its introduction to the Gospel of Matthew states, incidentally, that the author of this Gospel was almost certainly not the apostle of that name and that it was written after Mark, around the year 85 A.D.

The Bible study textbooks you quote were authored in a seminary in Europe. For some reason, the authors often do not accept a good deal of the well-established Scriptural scholarship in the church. I don't know why.

The old Catholic Encyclopedia was published from 1907 to 1912. You surely know that a new encyclopedia was published in 1967.

Even that one is continually being updated in matters of Scripture and other areas of Catholic belief.

As in the previous column, I repeat our Catholic belief that all the books of sacred Scripture as we have them, regardless of when or how or by whom they were written, are the inspired word of God.

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

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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 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 17-24

The Carmelite Sisters of Terre Haute will make Adv. in Novenas in preparation for Christmas. The sisters invite archdiocesan Catholics to join them in prayer by sending special intentions for persons they wish to be remembered to Carmel of Terre Haute, 59 Allendale, Terre Haute, IN 47801.

## 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 Banquet 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 praise 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. Every-

one 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. Euchre and bunco will be played. Admission is \$1.25.

## December 20

Separated and Divorced Catholics will hold its monthly Mass and discussion at 7 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. For more information, call 317-236-1596.

## December 21

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.

☆☆☆

The prayer group of St. Lawrence, 6944 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.

## December 23

The New Albany Deaconry Catechetical Ministry and Youth Ministries staff will hold a Holiday Open House from 3-7 p.m. at the Aquinas Center. For more information, call the center at 812-945-0354.

☆☆☆

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.

☆☆☆

A pro-life rosary will be prayed 10 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

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## December 24

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.

## December 25

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

## December 26

The choir of Sacred Heart, 1530 Christmas Cantata at 11:30 a.m. Free and open to the public. For more information, call Rose Springman at 317-782-8235.

☆☆☆

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., at 3 p.m. Refreshments will follow in the parish meeting room. For more information, call 317-657-7309.

☆☆☆

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.

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☆☆☆

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

## 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.; Msgr. Sheridan K. of C. Council 6138, Johnson Co., 7 p.m.; St. Pius X Knights of Columbus, Council 3633, 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.

# St. Roch sponsors national prayer night

St. Roch was the location for the fourth annual National Night of Prayer for Life, Dec. 8. It began with the enlightenment of the Blessed Sacrament, a hymn and scripture readings.

Franciscan Father Donatus Grunloh presided at the liturgy. In his homily Father Donatus said that after the apostles listened to Christ, they came to him and asked him to increase their faith, because their minds were confused.

"This is something we can pray for day in and day out," he said. "We need supernatural faith to keep our feet on the ground," noting that all kinds of money is spent to preserve the environment and animal rights. He said these things are important, but that human life should be a priority.

Large sums of money are spent to prolong life that is more vegetable than human, he said. But in the same building, "on the other side of a wall, we kill life," he said. "We have to continue that little life. We cannot snuff it out. That is God's precious creation," said Father Donatus.

"We are few in number, but so long in heart and faith," he said. "Let us ask God to increase our faith. Like Paul, we belong entirely to the Lord."

St. Roch has a weekly Thursday night holy hour at 7 p.m. Afterwards, participants join Father Donatus in the parish meeting room for scripture study.

Parishioners arrive for weekend Masses early so that they can pray the rosary and First Saturday devotions with the prayer intention of the end of abortions.

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"Longing for God: Our Human and Spiritual Search"  
Fr. John Geis and Ms. Mary Pat Farnand

March 11-13  
Women's Retreat  
"Journeying with Jesus and the Women of Scripture"  
Sr. Norma Rucklage, OSP and Fr. Thomas Fox, OFM

March 18-20  
Women's Retreat  
"Like Spring Rain: Faithfulness and Steadfast Love"  
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# Catholic actor Don Ameche dies

SCOTTSDALE, Ariz. (CNS)—Don Ameche, the Catholic actor whose career, in radio, theater, films and television spanned eight decades, died Dec. 6 in Scottsdale of bone cancer. He was 85.

Ameche attended Loras College in Dubuque, Iowa, where he met his wife at nearby Clarke College, and received a honorary doctorate from there in 1960. He also attended Marquette University and Georgetown University until the lure of performing proved too strong.

In recent years, he was best known for his film roles in "Cocoon" in 1986, for which he won an Academy Award for best supporting actor, "Cocoon—The Return" in 1988, "Trading Places" in 1983 and more recently "Folks!" and "Harry and the Hendersons." He recently completed a movie with Whoopi Goldberg.

Born Dominic Felix Amici in Kenosha, Wis., the family

changed the surname to Ameche and moved to Iowa during Don's childhood.

Ameche started in radio's infancy while in college. He first appeared on the New York stage in "Jerry for Short" in 1930.

His first Hollywood leading role was in 1936 in "Ramona." His ascent to fame continued with roles in "You Can't Have Everything" (1937), "Alexander's Ragtime Band" (1938), "The Story of Alexander Graham Bell" (1939), "Lillian Russell" (1940) and the original "Heaven Can Wait" (1943).

Ameche gained more popularity as bempecked husband John Bickerson in "The Bickersons," a regular sketch on radio series aired by NBC and CBS after World War II. He also appeared on the radio series "The Chase and Sanborn Hour" (1937-39), "The Charlie McCarthy Show" (1940) and "Don Ameche's Real-Life Stories" (1958).

At the early peak of his fame, he returned to Cedar Rapids, Iowa, in 1949 to assist in a building drive for All Saints Parish.

For the drive Ameche collected gift donations from Bing Crosby, Jack Benny, Irene Dunne, Barbara Stanwyck, Claudette Colbert, Jeanette MacDonald, Bob Hope, Notre Dame football coach Frank Leahy, Chicago Tribune sports editor Arch Ward and about 100 others. He personally awarded the gifts, including an automobile which he donated, as prizes to winners at the parish festival.

Ameche returned to Broadway in the 1950s, racking up a string of successes in the comedy and musical-comedy genres, including "Silk Stockings," "Holiday for Lovers" and "Goldilocks."

Ameche's major TV credits were "The Frances Langford-Don Ameche" show in which he starred with his "Bickersons" partner, and NBC's "International Showtime" which he hosted for four seasons in the 1960s.

He married the former Honore Prendergast in 1932. They had four sons and adopted two daughters.



ACTOR DON AMECHE—Veteran actor dies at age 85.

## Peoria bishop friend of Roger Rabbit creator

By Elaine Brewer

PEORIA, Ill. (CNS)—What could a frantic, stuttering cartoon rabbit and a b-b-bishop possibly have in common?

More than one might suspect, according to Gary K. Wolf, creator of the Disney movie character Roger Rabbit and a lifelong friend of Peoria Bishop John J. Myers.

Wolf and Bishop Myers started first grade together in the late 1940s in Earlville, Ill., and have been close friends since seventh grade. Among interests they have shared since their teen years are science fiction and cartoons, according to Wolf, 52.

In fact, the inclusion in the Roger Rabbit movie of the character Droopy Dog, an unflappable hound who appears briefly as an elevator operator, was a tribute to the bishop, Wolf said. He spoke with The Catholic Post, the Peoria diocesan newspaper, while he and his wife, Bonnie, spent a week visiting Bishop Myers recently. They live in Boston.

"We used to do impersonations of cartoon characters and he (Bishop Myers) was outstanding at how well he could do Droopy," said Wolf.

The author of three science fiction novels and a film writer, Wolf's "Who Censored Roger Rabbit?" was made into the 1988 film hit "Who Framed Roger Rabbit." Both works tell the tale of a murder case involving humans and cartoon characters, called Toons, in 1940s Hollywood.

The underlying philosophy of the Roger Rabbit story reflects values Wolf said he and Bishop Myers share such as the need for persons of different temperaments and abilities to live in peace with one another.

"The premise is one that he and I came to grips with... that Toons aren't better or worse than humans, just different," he said. "Roger has a philosophy that both of us grew up with."

In their teen years, the two read science fiction. Today, they are avid viewers of the "Star Trek" movies and television shows.

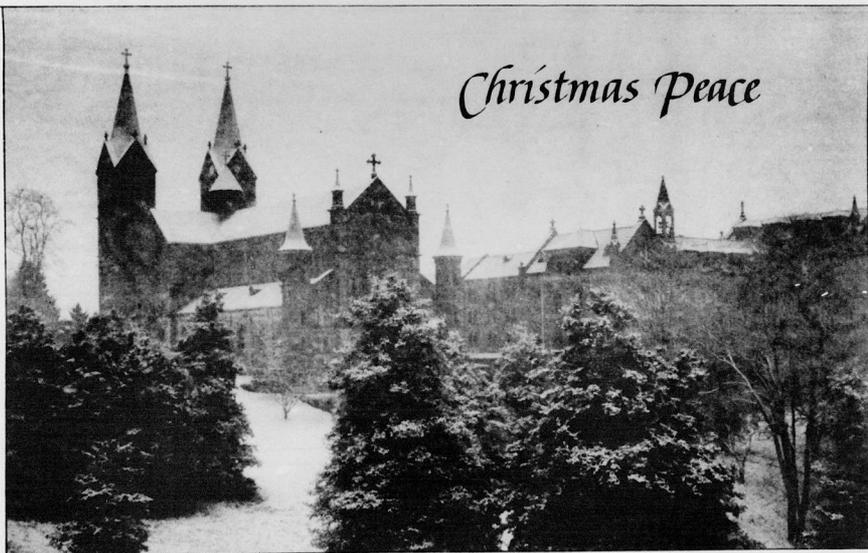
Both graduated from Earlville High School in 1959, with Bishop Myers ranking first in the class, Wolf second. He remembers that his friend "talked about the law... about public service... about going into politics because he wanted to help people."

In senior year when the future bishop voiced interest in becoming a priest, "it didn't come as much of a surprise," Wolf said. "I thought he'd be a good one."

Bishop Myers was ordained in 1966 and appointed coadjutor bishop of Peoria in 1987. He succeeded now retired Bishop Edward W. O'Rourke in 1990.

"I'm very concerned with giving children activities that will encourage their imaginations," said Wolf. "Children should be encouraged to make their own fun."

And if Bishop Myers "ever needs a second career," Wolf is ready to give him a job as the voice of Droopy.



*As we celebrate our Savior's birth, we ask God's peace for all the generous people who share in our work of educating priests and lay ministers for the Church.*



Saint Meinrad Archabbey and Seminary

## Youth News/Views

### Roncalli senior is named a Presidential Scholar

by Mary Ann Wyand

An essay and speech advocating the implementation of a national service program as an educational tool has earned Roncalli High School senior Cheri Kattau of St. Mark Parish in Indianapolis a trip to Washington, D.C., early next year to participate in the 1993-94 Presidential Classroom Scholars conference.

Sponsored by public television stations throughout the country, the Presidential Classroom Scholars competition this year gave high school students the opportunity to present plans for creating a national service program.

As WFYI Channel 20's winner, Cheri will join seven other Hoosier students as representatives of Indiana's public broadcasting stations during the student leadership conference Jan. 29 through Feb. 5 in the nation's capital.

Cheri said she based her essay and speech on ideas for community service she learned in religion classes and as a participant in Roncalli High School's new Service Learning Project through Marian College's Mentoring in the City Program.

Roncalli teacher Gerard Striby coordinates the school's new service learning curriculum, which teaches students how to incorporate educational skills into opportunities for community service.

Service learning in a high school environment teaches students how to handle the responsibilities of citizenship, Cheri said. "High school students are still open to change and to new ideas, and they are a mature group who can handle the responsibilities of community service."

At Roncalli, Cheri participates in the Academic Decathlon, is a member of the speech team, and writes for the school newspaper and yearbook.

She also volunteers for Methodist Hospital's Each One Reach One Program as a peer mentor to help teen-age mothers earn general education degrees.

To prepare for the WFYI contest, Cheri worked with Roncalli speech teacher Lannae Stuteville.

"My speech teacher worked with me a whole Saturday to help me prepare my speech," Cheri said. "I went over to her house and she taped my speech and we watched the tape and critiqued it."

Cheri credits the support she has received from Roncalli faculty members for her Presidential Classroom Scholar award.

In Washington, she will tour the nation's capital with other Presidential Classroom Scholars, meet with the Secretary of State as well as U.S. senators and ambassadors, and attend a variety of seminars on business, labor and government.



**PRESIDENTIAL CLASSROOM SCHOLAR**—Roncalli High School senior Cheri Kattau of St. Mark Parish in Indianapolis is the 1993-94 Presidential Classroom Scholar for WFYI-TV Channel 20. She will represent the Indianapolis public broadcasting station at a national conference scheduled Jan. 29 through Feb. 5 in Washington, D.C. Her plan to create a national service program as part of the school curriculum was the winning entry in the local PBS student competition. (Photo by Mary Ann Wyand)

### National service program benefits entire community

by Cheri Kattau

Acquiring a national service program that could realistically be pursued would not be an easy task.

Students of all ages, especially teenagers, do not place service to others and their community high on their list of

priorities. This could change with positive approaches and support.

To start, programs should be implemented into the curriculum of schools throughout the country in which service becomes a part of the learning environment. Teachers would use a form of service to teach a particular lesson for the day.

A core group of faculty, along with a central group of students from each school, could help assimilate the program into the school until everyone became familiar with it. The leadership skills that the central group of students would learn could become a valuable and highly marketable skill in the future.

With this "service-learning" venture, two goals could be achieved at once. Students would begin to feel some type of a practical application motivation that would make them want to continue their learning process while assisting others within their community.

These programs could involve outside sources such as local hospitals, nursing homes, or social centers. For instance:

- A math class could assist in preparing a budget for a mental health facility's local outfit.

- A science class could analyze a stream's content to determine if there was a more efficient way to use, or chemically treat, the water for their surrounding community.

- Art classes could make room decorations or wall murals for the children's rooms at the local hospital.

The ideas are limitless and practical. This type of program could branch out in several different ways, possibly even including a mentoring program where seniors could guide freshmen in the beginning of the high school adventure.

It could also become a service organization which serves the teachers of the school. Interested students could fill out applications from which teachers and other faculty members could select which students they would like to help them. This type of service could include things like constructing bulletin boards, grading papers, or cleaning a classroom.

This type of activity could foreshadow better lines of communication between students and their teachers. In these ways, those people within the school could reap the benefits that service has to offer.

By creating an environment in which service and learning co-exist, this nation would be forming better prepared leaders for the future. Leaders that know all problems have both a cause and an eventual solution.

(Cheri Kattau is a senior at Roncalli High School in Indianapolis. Her essay and speech about the benefits of a national service program earned the top award in the Presidential Classroom Competition sponsored by WFYI-TV Channel 20 in Indianapolis.)

### Seccina's cheerleaders are unique

by David Smock

Seccina Memorial High School's varsity cheerleading squad qualified for the Indiana Cheer Association's state cheerleading competition last month.

That alone makes them unique, since it is the first time in recent school history that the squad has even competed in the state contest.

The fact that there are six girls on the squad helped lead them to a third-place finish in the regional small varsity category. The seventh member of the squad helped put them over the top in the state contest on Nov. 20 with a fifth-place ranking. (Seccina's cheerleaders are also the top-ranked parochial school squad in Indiana.)

Seccina junior Blair Van Velse was the only male cheerleader competing in the central Indiana regional, and he remains an oddity in the state. He is a bona fide cheerleader, though, and not merely a baseman.

"Blair has to do everything the girls do," coach Lisa Walters said. "He doesn't get out of anything, and to his credit he doesn't try to... even the dancing."

In fact, it was Blair's dancing that led to the loudest applause in the regional competition.

Because Blair moonlights as a football player—he excelled as a running back, defensive back and kicker for the Seccina Crusaders in the just completed varsity season—he is only available to cheer during basketball season. However, his presence on the squad for part of the year has been enough to spark the team... and some jokes at his expense.

"Some of the guys really started to joke with me about it," Blair explained. "Then I told them I was trying to get a college scholarship and that changed things. Now there are three or four other guys who are talking about coming out (for the cheer squad) next year."

However, the squad has this year to worry about now.

Along with co-captains Rachel Walker, a senior, and Krissy Warrenburg, a junior, Blair's other "fellow" juniors Courtney Moss, Patti Edwards, and Alisha Masbaum and sophomore Suzie Walker, the squad practiced for countless hours to perfect their routines and put

them in a position to finish no worse than 10th in the state. Their hard work paid off with the fifth-place state ranking.

Blair is definitely a contributor to the squad, not just a sideshow. His versatile gymnastic skills are crowd-pleasers.

"The crowd (at regionals) really picked up on Blair and got pumped up because of him," Courtney Moss recalled. "We all fed off the enthusiasm they showed."

Blair is a high honors student who definitely has college on his mind. He has already been approached by representatives of Indiana University and Vincennes

University about trying out for their cheerleading squads.

"My first love is football," Blair said, "and I'll continue to do that. But if cheerleading will help me in college—and I do enjoy it a lot—then that's great. I'm trying to expand my options."

It's cheerleading—Blair's second love—that has showcased his courage and multiple talents. And it has made him "a man amongst girls." In fact, at Seccina he's the only one—at least for this year.

(David Smock is a faculty member at Seccina Memorial High School in Indianapolis.)

**SECICINA CRUSADERS**—Smiling after their third-place finish in the Indiana Cheer Association regional competition last month are (at right) Seccina cheerleaders (front row, from left) Suzie Walker, Rachel Walker and Krissy Warrenburg, (middle row, left to right) Alisha Masbaum, Courtney Moss and Patti Edwards, and (top row, from left) coach Lisa Walters and Blair Van Velse. Blair is the only male high school cheerleader in the state. Seccina's cheerleading squad earned a fifth-place ranking in the state competition on Nov. 20. The Crusaders are the top-ranked parochial school squad. (Photos courtesy of Seccina Memorial High School)



# Campus Corner

## Notre Dame club official quits over abortion issue

By Elizabeth Johnson  
Catholic News Service

MERRILLVILLE, Ind.—An official of the Notre Dame Club of Northwest Indiana resigned his position as the club's continuing education coordinator claiming the university has a "lackadaisical attitude toward pro-life issues."

John Doherty, the club's man of the year and a 1981 graduate of the University of Notre Dame, resigned Nov. 22 after the university featured U.S. Attorney General Janet Reno as a special guest in a video conference on "Building Family Esteem."

Doherty, a parishioner at St. Michael Parish in Schererville in the Diocese of Gary, was responsible for promoting the video conference as part of a series sponsored by the university's Alumni Continuing Education office. He told the *Northwest Indiana Catholic*, diocesan newspaper, he realized the series would feature the attorney general only a few days before it aired.

He said he called Kathleen Sullivan, Notre Dame's director of Alumni Continuing Education, to find out how "people like Janet Reno" who, he said, "supports abortion on demand as social policy," could help build family esteem.

In a resignation letter, he said, "Given Ms. Reno's obvious lack of respect for the family's very foundation, how can she have

any credibility when she speaks about any other aspect of family structure?"

Jeff Harkin, president of the Notre Dame Club of Northwest Indiana, said that he respects Doherty and his decision to resign. "The beauty of our society is that there are so many different opinions," he told the *Northwest Indiana Catholic*.

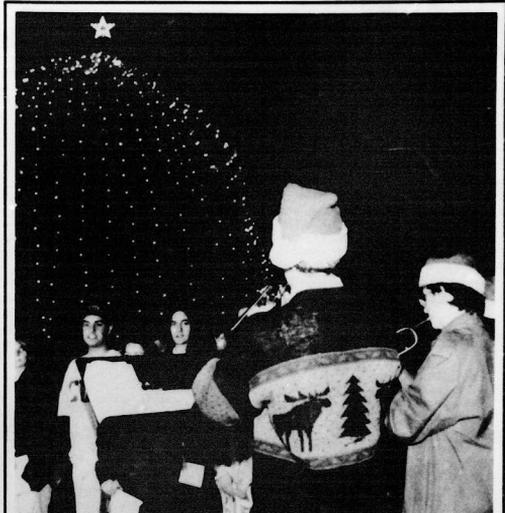
Harkin said he did not believe that Notre Dame was endorsing Ms. Reno's beliefs. "The university provides a forum for opinion, but that does not mean that in any way, shape or form they adopt that opinion as their own."

Ms. Sullivan also said she respects Doherty's decision, although she defended the university's teleconference. She said only one other person had called to question the appropriateness of the attorney general being on the program.

Michael Garvey, a university spokesman, told Catholic News Service Dec. 3 that "Janet Reno was part of a teleconference; she was not being honored or endorsed in any way. People with all sorts of points of view will continue to be a part of the university's forum."

Doherty has disagreed with the university before on the abortion issue.

Last year, along with members of pro-life groups, he protested when Notre Dame awarded its Laetere Medal to U.S. Sen. Daniel Patrick Moynihan, D-N.Y., whose votes in the Senate have consistently favored laws supporting abor-



CHRISTMAS SEASON—Christmas music fills the air at The Catholic University of America in Washington as students, faculty and families celebrate the opening of the Christmas season at the annual tree-lighting ceremony. (CNS photo by Matthew Barrick, Catholic University)

tion. Objections were also made by Cardinals John J. O'Connor of New York and Bernard F. Law of Boston and Bishop John M. D'Arcy of Fort Wayne-South Bend, Ind., whose diocese includes the Notre Dame campus.

The Laetere Medal is presented annually to a Catholic who has "illustrated the ideals

of the church and enriched the heritage of humanity."

Doherty told the *Northwest Indiana Catholic* he believes Catholics need to be more "impassioned" about speaking up in support of the rights of the unborn, and holding Catholic institutions accountable for public positions they endorse.

## Student takes year off for battle on abortion

By Catholic News Service

INDIANAPOLIS—Mary Jacinta Goering has taken a year off from college to wage what she calls "a spiritual battle."

Ms. Goering, who has completed her junior year studying math education at Moorehead State University in Moorehead, Minn., is one of 10 student members of Collegians Activated to Liberate Life currently working full time in pro-life ministry.

"The education that we do we feel is best done by example," she said in an interview with *The Criterion*, Indianapolis archdiocesan newspaper. She came to Indiana to participate in a rally sponsored by the collegians' group at Indiana University in Bloomington.

A member of St. Joseph Church in Montevideo, Minn., Ms. Goering said she feels drawn to "an active role rather than just education" in the battle against abortion.

"What we're trying to bring to the students is a sense of urgency to really act on behalf of our unborn brothers and sisters and their mothers," she said. "We want to be out there for the mothers to show them that we care enough about their situation to stop abortion from happening if we can."

According to Joshua Miller, director of Collegians Activated to Liberate Life, which has its headquarters in Madison, Wis., the group has traveled to more than 100 campuses in 1993.

Their weekend activities include "corner revealing," which means group members stand outside a large gathering, such as a football game, with graphic posters on abortion. They also pray and picket outside clinics, distribute literature and hold seminars.

The student volunteers, who take a year off school to work full time, receive no salary, although "each of us has sponsors that contribute to our work," Ms. Goering said.

"I think when you are out there in front of the abortion mills and you think about what is happening inside—it's a place where children are killed—and when you're out there trying to do something to prevent it and you're arrested and put in jail, it's just so sad and so hard to believe that the whole culture supports this so much," she said. "It's so ingrained in the culture."

Ms. Goering herself has been arrested twice for pro-life activities—in Merrillville, Ind., and in Milwaukee.

But she doesn't worry that the arrests will harm her job prospects after she returns to college next year and then graduates.



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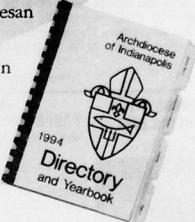


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# 'The Family Creates the Peace'

By John Thavis

VATICAN CITY (CNS)—In his annual World Day of Peace message, Pope John Paul II said the modern family needs help in facing the tragic consequences of war and worrisome patterns of social violence.

Families are often the first victims of bloody conflicts, while a growing number of children are joining armed militias, he warned.

Accompanying these dramatic forms of suffering are more subtle signs that family stability and peace is threatened: tensions caused by economic factors and consumerism, a refusal to have children and ill-treatment of minors, he said.

"Founded on love and open to the gift of life, the family

contains in itself the very future of society; its most special task is to contribute effectively to a future of peace," he said.

The papal message, titled, "The Family Creates the Peace of the Human Family," was released at the Vatican Dec. 14. The papal theme for World Peace Day, to be celebrated Jan. 1, was chosen to coincide with the U.N.-sponsored International Year of the Family in 1994.

The pope said the family still represents the foundation of society and the essential educating community. Here is where people first learn the virtues of respect and love for others, he said.

But today's family, in contrast with its original vocation of peace, is "sadly, and not infrequently, seen to be the scene of tension and oppression, or the defenseless victim of the many forms of violence marking society today," he said.

Wars, such as that in Bosnia-Herzegovina, have deprived

many families of their main breadwinner and caused them to abandon their homes and land. He said specific structures should be established to meet the spiritual and psychological needs of war victims—as urgent, he said, as their need for food and shelter.

The pope deplored the "very sad fact" that a growing number of boys and girls and even small children are playing a direct part in armed conflicts. They are "forced to join armed militias and have to fight for causes they do not understand," he said.

The pope noted that even in countries without war, too many children are deprived of the warmth of a family because "parents, taken up by other interests, leave their children to their own devices." Some young people become involved in a "real culture of violence," he said.

In other cases, thousands of children are left to survive on the streets, where they are led into crime, the drug trade or prostitution. Many of these street children die tragically, he said.

"Such scandalous and widespread situations cannot be ignored! The very future of society is at stake. A community which rejects children, or marginalizes them, or reduces them to hopeless situations can never know peace," he said.

In describing the new tensions that have gripped the modern family, the pope cited situations in which spouses must work far away from each other or when unemployment causes them to worry about making ends meet.

"Peace will always be at risk so long as individuals and families are forced to fight for their very survival," he said.

Other family problems are caused by behavior inspired by "hedonism and consumerism, which drive family members to seek personal gratification rather than a happy and fruitful life together," he said.

Frequent arguments between parents, the refusal to have children, and the abandonment and ill-treatment of minors are the sad symptoms that family peace is already seriously endangered," he said.

The answer, the pope added, is certainly not found in the separation of married couples or in divorce, which he called a "true plague of present-day society."

Instead, he urged families to live their mission in harmony and cohesiveness, to meet their responsibility to "give love and to transmit life," and to educate children to be people of peace.

Families deserve the full support of the state, which should include legislation favoring the family's well-being, he said. He said it was the duty of the state to respect the "natural structure" of the family, especially in view of pressure to consider non-marital forms of union as equivalent to the union of spouses.

The pope emphasized that the fundamental right of parents was to decide freely and responsibly when to have a child and then to educate that child in accordance with their religious convictions.

He ended his message with a reminder that those who feel they have no family are welcome in the church, which "is home and family for all."



**BLESSING**—Volunteers at Holy Cross Church bless the food before they prepare Thanksgiving food packages for 5,000 poor people in the neighborhood. The same preparation will take place at 11:30 a.m. this Sunday to provide Christmas food. According to coordinator Mark Scott, hundreds of volunteers "set the table," using donated food, for both events. The Holy Cross Food Pantry is sponsored all year round by the St. Vincent de Paul Society. (Photo by Margaret Nelson)

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## Latin patriarch in Jerusalem: Christians still desire peace

MILAN, Italy (CNS)—Even after it became clear that Israeli troops would not be withdrawing from the occupied territories by the Dec. 13 deadline, the Latin-rite patriarch of Jerusalem said Christians were still hopeful about the peace process.

Patriarch Michel Sabbah, celebrating Mass Dec. 12 with a group of Italian pilgrims who were staying for peace in the Holy Land, said fear, apprehension and hope mark his flock in "these decisive and difficult moments."

The patriarch's comments to the group led by the former Vatican secretary of state, Cardinal Agostino Casaroli, were reported by the Milan-based Catholic newspaper, Avvenire.

As of Dec. 14, the patriarch had not issued a statement about the delayed withdrawal of Israeli troops from the Gaza Strip and Jericho, a spokesman at his Jerusalem office said.

The Israeli-Palestine Liberation Organization peace accord signed in September called for the Israeli army to withdraw gradually from the two areas between Dec. 13 and April 13, 1994.

But Israeli officials, holding last-minute negotiations with PLO leaders, said the war was not sacred. Both sides agreed to a 10-day delay to work out details concerning security for Israeli settlers in the area and provisions for interim Palestinian self-rule.

"In this situation, which is very complex because of events and individuals, there is fear and concern both for the present and the future," Patriarch Sabbah told the Italian pilgrimage.

"The biggest problem in this land is peace and justice," he said. "For these we have always prayed and continue to pray because peace cannot come except from God."

"Our political leaders can make treaties and agreements, but only God can penetrate hearts and place his grace there," the patriarch said.

Although Christian Arabs are worried, he said, "there is still hope and courage to go forward (and) to continue making Jesus present in his land."

"We are approaching Christmas, the feast of salvation proclaimed for the first time, the feast of peace and of joy," he said. "For many years an atmosphere of violence has surrounded the holiday, and this year the reality of violence is still here, but a hope has been born in hearts."

Officials of Bethlehem announced earlier in the month that the city's traditional decorations and public celebrations of Christ's birth would resume. All but the solemn celebrations in the Church of the Nativity had been cancelled since December 1987 because of the intifada, the Palestinian uprising.

## ACQUIRING MEDIA SAVVY

## Magazines can target many diverse interests

by John Bookser Feister  
Catholic News Service

You've got 10 minutes to spare. You want to take in something colorful and informative, something you can set down in a few minutes and pick up later when you get another break. Or better yet, you want something you can glance through now and sit back and enjoy for a half hour after the day's activities wind down.

You're looking for a magazine. Magazines come in all sizes, and they tend to be topical—news, home decorating, politics, entertainment, sports, church, family life, literature, professional journals. There are literally thousands of magazines being published.

Some are targeted to a broad national or even international audience. Others are as particular as the city or region in which you live. Some are published weekly, other monthly, bimonthly or quarterly. Some are mostly pictures, others are mostly words or seem to be mostly advertising.

Even in the Catholic press, you can find magazines targeted to conservative Catholics, liberal Catholics, middle-of-the-road Catholics, Catholics over age 50 and young Catholics. A trend in magazine publishing today is to seek out very specific groups of readers.

Magazines are fun to recycle, because they're best recycled by passing them along to family and friends. Unlike newspapers, they're sturdy enough to go through three or four households on the way to the recycling bin. They also can be donated to any institution that has a waiting room or people who need things to read.

Unlike television, magazines wait quietly on your coffee table for your spare time—and remain quiet. They require far less commitment than a book, yet can be returned to time and time again.

With time and money so limited and magazines so plentiful, how do you choose the right one for you? When in the mood to find a magazine title, a first stop is a good library. There, in the periodicals section, are hundreds of the most popular magazines of all varieties. Browse several issues and find a title that looks right.

Subscription information is usually in one or two places inside a magazine. The easiest is on a promotional card stapled or blown into the binding. If such a card is not there, look for a column of fine print in the first few pages which lists the people who create the magazine and, in usually the smallest print, an address and subscription rate.

Another way to find the right magazine is to buy a few issues at a local store and then decide whether to subscribe; subscribing is always more economical than buying individual issues. But there's a catch to buying off the rack. Chances are good that specialty

magazines, which offer some of the best in magazine publishing, won't be on the racks. The library is a much better source for these magazines that don't command a large circulation.

Many parishes also have magazine racks offering trustworthy Catholic publications in the back of churches.

Another source for good magazine reading material is a friend whose reading judgments you respect. A new area of friendship can open up with such an inquiry!

Once you've found your magazines, here are some tips for reading them:

►Find the table of contents—even if it's buried in advertising. At a glance you'll notice things in the magazine you might have missed otherwise.

►Look for the editor's column. A lot of magazines have one, usually near the table of contents. There you'll get the editor's idea of what makes this issue unique, or maybe just get a better sense of the opinions you may encounter within.

►Be ready for a point of view. Magazines are more likely than newspapers or television to bring you information with a stronger editorial "slant."

►Pick a department or column and follow it. You may feel you have a friend in the magazine, or at least someone you can look forward to offering a new insight or a new way to view the world or a small corner in it.

►Beware of "Special Advertising Sections." They are designed to look like part of the editorial content of the magazine but are totally controlled by advertisers. They usually are labeled in fine print at the bottom or top of every page. They may be entertaining and informative, so don't be afraid to read them. But consider the source.

►Watch for favorite authors and follow their work. Magazines often have a "stable" of writers who contribute frequently. You'll start to appreciate how one writer tackles a variety of issues. You'll find the author's name and maybe a few biographical notes at the beginning or end of most articles.

►If you're so inclined, write an occasional letter to the editor. Indicate whether you intend it for publication or just for the editor's eyes. Letters have a lot more effect than you might think.

►If you don't have a friend to pass your magazine along to, check with local institutions hungry for reading material, such as schools, libraries, nursing homes, hospital waiting rooms and doctor and dentist offices.

(John Bookser Feister is assistant editor at St. Anthony Messenger magazine in Cincinnati.)



PAPAL MEETING—Father David Coons, the chaplain at Bishop Chatard High School in Indianapolis, presents a Chatard jacket to Pope John Paul II during an Oct. 23 private audience at the Vatican. Father Coons also attended a papal Mass that day. He was in Rome for a sabbatical. (Photo by Arturo Mari, L'Osservatore Romano)

## Opportunities To Serve

## BOOKKEEPER

St. Rita's Parish, located at 1733 Dr. Andrew J. Brown Ave., is seeking a full-time **bookkeeper** to help to initiate and maintain an automated accounting system. Duties include entering data into the computer system, maintaining and reconciling accounts, preparing bank deposits, paying invoices, and generating financial reports. Previous experience in bookkeeping and proficiency with personal computers are required.

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MAGAZINE RACK—There are thousands of magazines being published today, with publishers targeting specific groups of readers. There's sure to be one of interest to every reader of any age. (CNS photo by Bob Strawn)

BOOK REVIEW

One cannot be 'just' a Catholic

WHY BE CATHOLIC?, By Father William J. O'Malley, S.J., Crossroad (New York, 1993), 169 pp., \$11.95

Reviewed by Father Robert Kress Catholic News Service

The purpose of Jesuit Father William J. O'Malley's "Why Be Catholic?" is adequately indicated by the title.

And Father O'Malley's procedure is clear. Consideration of the human being as a seeker of wisdom and truth is followed by a consideration of God and God's relationship to the world in the Jews and in Jesus. The second half of the book traverses the history of the church to discern what is essential and what is contingent.

The style is breezy, as befits a popular book, perhaps to the point of flippancy.

But Father O'Malley's outcome is unclear. Although many major doctrines and historical developments are considered, I

am not sure that they are sufficiently explained to enable someone other than the author himself to become or remain Catholic.

The content is good, but not without some mistakes, some major.

Inconsistent with his generally reliable and fair description of the Jews as the first people of God is the entirely unacceptable assertion that "Jesus was giving, the Jews an utterly new face of God." Nor is Jesus disagreeing with Moses when he says that "you have heard it said, but I say..." Jesus instead is disagreeing with his Jewish contemporaries and their interpretation of Moses.

And to call the Holy Spirit "she" violates nothing. If one cannot call God "she," one cannot call God "he."

Even a popular book should be more sophisticated in regard to the articulated membership and structure of the disciples of Jesus and the early church. Furthermore, Protestants have just as much structure as Catholics, only in different ways.

What is described as Pelagianism may well be a heresy, but it is not what Pelagius actually taught. Indeed, what Pelagius actually taught would be much more congenial to Father O'Malley's approach to Catholicism than St. Augustine's refutation of what he said Pelagius taught.

I cannot avoid the impression of a certain elitism throughout the book in the contrast—legitimate in itself—between the merely baptized and the truly converted.

A serious flaw is the absence of a serious consideration of the unique character of American Catholicism, for one cannot be "just" a Catholic. One must always be a Catholic in a given time and place.

A final mistake I must say I find appalling, namely that "God is not invariable to us." Unacceptable in itself, it can certainly not be reconciled with the utterly new face of God the author contends Jesus came to reveal.

Although not without interest, the book evokes less enthusiasm than caution.

(Father Kress is a theologian and author currently doing research and writing in Princeton, N.J.)

(At your bookstore or order prepaid from Crossroad-Harper & Row, Keystone Industrial Park, Scranton, Pa. 18512, Add \$2 for shipping and handling.)

† Rest in Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† ANDERSON, Henry L., 74, St

Mary of the Knobs, Floyd Knobs, Nov. 24. Husband of Genevieve; father of Edmund M., Charles R., Neil P., Cheryl Goedecker and Stephen Kirtley; grandfather of James; grandfather of 11; great-grandfather of one.

† ARTMEIER, Norbert, 77, St. Joseph, Jasper, Dec. 3. Husband of Frances; father of Robert, Mary Lou Bessinger, JoAnn Schramm and Judith Blake; brother of Irene

Helmich; grandfather of eight; great-grandfather of one.

† BARTLEY, Louise M., 87, St. Mary, New Albany, Dec. 1. Mother of Joyce A. Robinson; grandmother of two.

† BOLDUC, Norman "Red," 58, St. Malachy, Brownsburg, Nov. 30. Husband of Joan; father of David and Edward; son of Cecile; grandfather of three.

† BUSSEN, Garnet, 88, St. Andrew, Richmond, Dec. 4. Mother of Martha Roser, Nancy Hoffert and James; sister of Virgil Dungan, Marvin, Dungan, Paul

Dungan, Frank Dungan, Mary Moore and Louise Knight; grandmother of 11; great-grandmother of nine.

† CELA, Virginia, 86, Holy Family, Richmond, Dec. 3. Mother of Joe, Grace Hubbell and Gloria Bishop; grandmother of six; great-grandmother of two.

† CLARK, Frances, 80, St. Jude, Indianapolis, Dec. 1. Sister of Albert Seyfried, August Seyfried and Sister Rose Seyfried.

† COITZER, John, 74, St. Mary, Richmond, Dec. 2. Father of April Brooks, Linda Drifill, Susan

McClain, Jerry, Mark and Tim; Moore and Mary Asbury, Martha Snyder and Marjorie Deubner; mother of 13; great-grandfather of six.

† CRISS, Janet E., 76, St. Mary, Richmond, Nov. 23. Wife of Edwin; mother of Gary, Susan Norris and Nancy Harrison; sister of Genesee Gearing; grandmother of four.

† DAVIS, Vivian, 80, St. Andrew, Richmond, Dec. 2.

† DECEZNO, Mary Ann Bradley, 62, St. Jude, Indianapolis, Nov. 29. Wife of Joseph; mother of William, Stephen, James, Julie Sullivan and Eileen Thomas; sister of David Bradley; grandmother of three.

† DEJOHN, Rose, 79, St. Mary, Richmond, Nov. 5. Sister of Helen Hillgoss, Marie Fredricks and Joannette Nicolette.

† DOLLENS, Mary Jane, 51, Holy Spirit, Indianapolis, Nov. 30. Sister of Michael, Sara, Plucher, Maggie Ashby and Ann Hudson.

† DUVELLUS, Clara, 94, St. John the Evangelist, Encroachment, Dec. 2. Sister of Ann, Kasper and Elizabeth Duvelius.

† ELDER, William J., 50, St. Malachy, Brownsburg, Dec. 2. Father of Jennifer Burgett and Cairnie Elder; son of Alva and Edna Elder.

† FLAMION, Jessie Dupont, 91, St. Paul, Tell City, Dec. 2. Father of Eugene and JoAnn Proebstel; brother of Mildred Whittington; grandmother of two; great-grandfather of three; great-great-grandfather of four.

† FLATLEY, Bernadine E., 77, St. Andrew, Richmond, Oct. 24. Mother of Ellen, Paul and Carl; grandmother of eight.

† FRIST, Helen, 68, St. Mary, Richmond 1, Oct. 12. Wife of Paul; mother of Judith Allen, Richard, Thomas, Jack, Michael and Robert; sister of Richard Hockett and Lucille Lawson; grandmother of 16; great-grandmother of seven.

† GETTELFINGER, John B., 69, St. Gerard, Frenchtown, Nov. 28. Son of Margaret Schmidt Gettefinger; brother of Robert J., Ralph F., Mary E. Mattingly and Jane Block.

† GENNETT, Richard, 81, St. Mary, Richmond, Dec. 2. Husband of Katherine; father of Stephen, Frederick and Sara Whitham; grandfather of nine.

† GUNSAULS, Jesse R., 69, Holy Family, Richmond, Oct. 25. Husband of Emma; father of Lannie Stapleton; grandfather of two.

† HOESLI, Patrick, 53, St. Paul, Tell City, Dec. 3. Father of Diana Adkins, Michelle, Patrick G., Todd and Shane; brother of Theodore, Larry, Jerome, John, Steven, Michael, Marilyn Hecken, Mary Anderson, June Kress, Victoria Moss and Linda Farks; grandfather of one.

† KORNER, Jeannette Farley, 55, St. Michael, Brookville, Dec. 5. Mother of Michèle Stinnett, Christine L. Kestner, Julianna L., Gregory C. and John F.; step-mother of Denise Saxton, Mike Saxon, Larry Saxon and Jimmy Raker; sister of Charles S. Ben-

nett, Mary Ann Powell and Roxane Neukam; grandmother of four; step-grandfather of two.

† KUHLNBECK, Marjie Ann, 59, St. Andrew, Richmond, Nov. 10. Sister of Roland, Richard, William, Betty Frame and Della Siliart.

† LYLE, George E., 58, St. Mary, North Vernon, Dec. 5. Husband of Catherine; father of Anthony Lyle and Maria Smith; brother of Lester Lyle, Mable Coulter and Viola Becker; grandfather of two.

† MERKLEY, William G., 85, St. Meinrad, Dec. 3. Husband of Susan; father of Herman, Raymond, Catherine Myers, Mary D. Van Hoosier and Terry Alexander; brother of Ella Paulin; grandfather of 19; great-grandfather of 15; step-great-grandfather of six.

† MICHAEL, Frances Louise, 72, St. Mary, Richmond, Nov. 27. Mother of Sandra Jones; sister of William Bush and Richard Bush; grandmother of two; great-grandmother of six.

† MICHAEL, Joseph, 82, St. Mary, Richmond Nov. 26. Father of Sandra Jones; brother of Sam and Phil; grandfather of two; great-grandfather of six.

† MINTER, Michael, 51, St. Lawrence, Indianapolis, Dec. 5. Husband of Beverly Hilly; brother of Lisa, Kevin and Brian; father of Ralph.

† MURPHY, Madeline J., 84, St. Christopher, Speedway, Nov. 24. Mother of Donald J., William R., Marilyn J. and Madeline E. Owens; grandmother of 19; great-grandmother of 13.

† NILES, Theresa Porfido, 85, Holy Family, Richmond, Dec. 6. Mother of Annamaria Ferriell and Joseph Saxon; sister of Donnie Porfido, Frank Porfido and Constance Porfido; grandmother of six; great-grandmother of eight.

† PARKER, Joseph W., Sr., 63, St. Andrew, Richmond, Nov. 13. Husband of Shirley; father of Diane, Deborah Ann Sims, Dawn Wonski, Joseph Jr. and John; brother of James and Sister Mary Elizabeth; grandfather of three.

† QUINN, Daniel J., 59, St. Paul, Tell City, Dec. 1. Husband of Mary; father of Karen Escobedo; step-father of Karen Jarboe, Buddy Sims and James E. Anderson; son of Mary, brother of G.W., Paul J. Maraud, Bill, Dennis, Shirley Hall, Thelma White, Kathy Applegate and Patricia Shoemaker; grandfather of one; step-grandfather of two.

† STRANGE, Martin, 74, St. Lawrence, Indianapolis, Dec. 5. Husband of Mary Rapp; father of Mark T., Karen Foxworthy and Linda Reeves; brother of Norbert; grandfather of six.

† WECHSNER, Helen McHaffey, 80, St. Monica, Indianapolis, Nov. 22. Mother of Diana, Donna, Mary Ann Reichaux, Robert Thomas and John; sister of Mary Lawler.

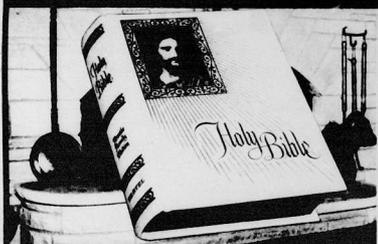
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# News briefs from around the nation and world

## U.S.

**U.S. Bishops set up school choice office**  
 WASHINGTON (CNS)—The U.S. bishops have set up an office to mobilize parents to lobby for school choice called the Office for Catholic School Parent Associations. The office, to be launched in 1994 in the U.S. Catholic Conference's Department of Education, will be headed by Kenneth John Dupre, currently executive director of the Catholic Conference of Kentucky. The announcement was made Dec. 13 by Bishop Robert J. Banks of Green Bay, Wis., chairman of the USCC Education Committee.

**Chicago panel studying letter from Cardinal's accuser**  
 CHICAGO (CNS)—The Archdiocese of Chicago's Fitness Review Board began evaluating sexual abuse claims against Cardinal Joseph L. Bernardini Dec. 11. The board was to examine a letter from Steven Cook sent to the archdiocese in response to a request from the archdiocese to question Cook about his allegation that Cardinal Bernardini sexually abused him in the mid-1970s while Cook was a student in a pre-seminary program in Cincinnati. The cardinal was archbishop there at the time. Both the archdiocese and Cook's attorney have declined to discuss details of the letter.

**Assisted suicide law partly overturned**  
 DETROIT (CNS)—Controversial suicide doctor Jack Kevorkian won a key legal victory Dec. 13 when a judge ruled that part of Michigan's law against assisted suicide was unconstitutional. Kevorkian's lawyer, Geoffrey Fieger, said he would use the ruling to try to get all of the pending charges against Kevorkian dropped. But he said the 65-year-old retired pathologist would not end a 14-day-old hunger-strike that may have led to his being sent to the hospital Dec. 12 with chest pains.

**CARA study says more men entering religious life**  
 WASHINGTON (CNS)—The number of men in formation for religious life has grown by 10 percent over the past four years according to a study published by the Center for Applied Research in the Apostolate. In the same period, however, the number of women in formation for religious life

continued to decline, the study said. Among both men and women, it said, from 1989 to 1993 there were increases in the number of Hispanic and Asian candidates.

## WORLD

**Pope meets South African leader, accepts invitation to visit**

VATICAN CITY (CNS)—Pope John Paul II thanked South African President F.W. de Klerk for his role in dismantling the apartheid system of white rule in South Africa. The pope also accepted an invitation to visit the country. The Dec. 13 meeting was the first face-to-face encounter between the two men. There was no discussion of a date for Pope John Paul to make his first officially scheduled visit to South Africa. The Vatican had previously declined the invitation because of the South African government's systematic denial of the human rights of the majority black population. The country is preparing for the

transition to majority rule. De Klerk stepped in Rome after his and African National Congress leader Nelson Mandela received the Nobel Peace Prize Dec. 10 in Oslo, Norway.

**Serbian bishops skeptical about election promises**  
 ZAGREB, Croatia (CNS)—The Serbian Catholic bishops have expressed skepticism that Dec. 19 national elections will improve the economic and political situation of the new Yugoslavia. They said that past promises by the incumbent ex-communists, who are expected to win, have turned out to be only "beautiful words." Their Dec. 9 statement was published by the Catholic Information Agency of Zagreb. The bishops also criticized world leaders for not bringing an end to the fighting in the Balkans and said the Serbian mass media are running an anti-Catholic campaign.

## PEOPLE

**Pope meets with FBI director**  
 VATICAN CITY (CNS)—Louis Freeh, director of the Federal Bureau of Investigation, met with Pope John Paul II Dec. 11 at the beginning of an official visit to Italy. Freeh, a Catholic, told reporters he thanked the pope for his strong words against the Mafia and other Italian organized crime groups. The FBI has long worked with Italian law enforcement officials to counter the organized criminal activity that crosses the ocean. Freeh, visiting the Palermo stronghold of the Mafia, paid tribute to two Italian anti-Mafia judges who were arrested last year.

**Dominican priest receives patronal medal**  
 WASHINGTON (CNS)—Dominican Father Frederick Jelly, a professor at Mount St. Mary's College in Emmitsburg, Md., has received the 1993 Patronal Medal for his work in advancing Marian theology. The medal was presented Dec. 5 by Cardinal James A. Hickey of Washington and Christian Brother Patrick Ellis, president of The Catholic University of America, at the Basilica of the National Shrine of the Immaculate Conception in Washington. It honors individuals for their advancement of Marian devotion, theology and general appreciation of Mary in the life of the church, the United States and Catholic Italy.



**BURUNDI REFUGEE**—A displaced Tutsi child peers through a wire fence at a refugee camp in Banga, Burundi, Dec. 3. Close to a million people have fled their homes to escape ethnic fighting that broke out in the East African nation following an attempted coup in October. Catholic Relief Services is sending nearly \$600,000 in relief to aid the Burundi refugees. (CNS photo from Reuters)

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