



The Criterion

Serving the Church
in Central and Southern
Indiana Since 1960

Vol. XXXV, No. 9

Indianapolis, Indiana 30¢

December 1, 1995

Council hears about archdiocesan needs

Council also reviews some of the current issues and happenings in archdiocese

By Peter Agostinelli

Archbishop Daniel M. Buechlein consulted with the Archdiocesan Pastoral Council on communication of the archdiocese's current capital needs when the council met Nov. 18 at the Archbishop O'Meara Catholic Center in Indianapolis.

Dan Conway, secretary for planning, communications and development, led a presentation and discussion on those needs. Conway originally offered the presentation, titled "Facing a Happy Challenge: Capital and Endowment Needs for the Future of our Archdiocese," to the Catholic Community Foundation at its annual board meeting on Nov. 8 (See *Criterion*, Nov. 17). The presentation focuses on the needs of archdiocesan parishes, schools and agencies and the way those needs have changed in recent years due to tremendous growth.

Archbishop Buechlein also reviewed for the council some of the current issues and happenings throughout the archdiocese. Among them was the proposed relocation of St. Simon the Apostle Parish in the Indianapolis East Deanery. The pastoral council of St. Simon and a task force made up of clergy and lay leaders from four area parishes have recommended to the archbishop that St. Simon be relocated to northeast Marion County. The move would help meet the ministry needs of the growing Catholic population in that part of the county.

Archbishop Buechlein said that he will make his decision by the end of the year.

Suzanne Magnant, chancellor of the archdiocese, discussed parish governance structures and the pilot governance project. The parishes that have participated in this project, which was initiated early this year, have finished their work. Magnant said the archdiocese now will

develop material for the new governance structures. Pilot parishes will be chosen to facilitate this material, and from there parishes can adopt the structures if they wish. Magnant said the archdiocese will continue to provide consultation for parishes that have questions about the new structures.

Magnant also discussed the formation of the new multicultural ministry that will serve African-American, Asian-American and Hispanic Catholics in the archdiocese. All people of the archdiocese are invited to attend a prayer service and commissioning of members at 3:30 p.m. on Saturday, Dec. 2, at SS. Peter & Paul Cathedral.

In other business, Archbishop Buechlein reappointed the following council members to three-year terms: Steve Northam, New Albany Deanery; Sandra Oliverio, Seymour Deanery; Patricia Schmalz, Indianapolis South Deanery; and Mary Weber, Tell City Deanery.

Archbishop Buechlein also appointed William Frohlinger of the Bloomington Deanery to a three-year term. Council members elected Patricia Schmalz as the council's new vice-chair and Mary Weber as its new secretary. The board welcomed William Frohlinger to his first meeting.

The next council meeting is scheduled for Feb. 24, 1996.



St. Michael, Brookville, student Jill Bilzt's drawing of Mary and Joseph's trip to Bethlehem is one of the 25 selected for the 1995 Holy Childhood Association Christmas seals. Oldenburg freshman Andrea Mattucci's nativity, created when she was a student at St. Louis School, Batesville, was also selected. (Story on page 7.)

Multicultural commission members to be commissioned

By Peter Agostinelli

Fourteen lay leaders from throughout the Archdiocese of Indianapolis will be commissioned on Saturday, Dec. 2, as members of an archdiocesan multicultural commission.

Members of the commission will be charged with promoting an increased awareness of the ethnic strengths and diversity of the archdiocese and assisting parishes in developing services to meet multicultural needs. The first task of the commission will be to develop a strategic plan for this ministry.

In addition to the commission, a group of lay leaders will be commissioned to serve on separate committees that will prioritize plans to meet the needs of the African-American, Asian and Hispanic communities.

All people of the archdiocese are invited to attend the commissioning and prayer service, which will begin at 3:30 p.m. on Saturday at SS. Peter & Paul Cathedral, 1347 N. Meridian Street, in

Our Lady of Guadalupe Mass at cathedral Dec. 10

Archdiocesan Catholics will gather at SS. Peter and Paul Cathedral at 1:15 p.m. on Dec. 10 for a bilingual Mass marking the feast of Our Lady of Guadalupe.

Archbishop Daniel M. Buechlein will preside.

A fiesta will follow in the Assembly Hall of the Archbishop Edward T. O'Meara Catholic Center immediately after the liturgy.

(A story about the recent state encounter of Hispanic Catholics is on page 3.)

Indianapolis.

The commissioning marks the formation of a ministry that has been in planning for two years, said Suzanne Magnant, chancellor of the archdiocese.

A reception featuring a variety of ethnic foods will follow the prayer service. Ethnic dress is encouraged.

Members of the multicultural commission include Eric Anderson, Gladys Jean Dall, Sean Eichenberg, Father Rick Ginther, Hector Gonzales, Ed Isakson, Joseph Kappel, Jung H. Nam, Father Michael O'Mara, Carme Hansen Rivera, Joseph Smith, Lillian Stevenson, Celina Taylor, and Robert Treadwell.

Members of the committees include: Dr. Raymond Pierce, Blanche Stewart and Amanda Strong (African-American); Dr. Lydia Abad and Dr.

Jessie Diaz (Asian); and Father Mauro Rodas, Maria Villalta and Olga Villa-Parra (Hispanic).

Correction and apology

In "An Open Letter to the Management of Channel 13" in last week's paper, the by-line incorrectly stated it was by Susan Magnant, chancellor. Her first name is Suzanne. We apologize for the error.

Inside

Archbishop Buechlein	2
Active List	18
Commentary	4
Entertainment	16
Faith Alive!	15
Obituaries	22
Parish Profile	8
Question Corner	14
Sunday & Daily Readings	17
Point of View	5
Youth and Young Adults	20 & 21

Pope's Strong Words

Criticism of papal pronouncements demonstrates a widespread misunderstanding about the church's teaching authority, Pope John Paul II says.

Page 12



Lafayette Celebrates

Eighteen bishops and an arch-bishop help the Diocese of Lafayette celebrate the end of its 50th anniversary during a Mass in Carmel.

Page 2

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



In the eyes of some, we are counted as fools

Last Sunday we celebrated the solemnity of Christ the King which signals the close of another church year. Since second grade this feast has been special to me because on that feast 50 years ago I received my first Communion and was confirmed the same afternoon.

I didn't know it then, but the solemnity of Christ the King is a synthesis of the Christian mystery. Christ's kingship recapitulates the Epiphany and the great Easter victory and his ascension to the right hand of the Father. The solemnity also celebrates the unique mission of service which Christ gave the church, a service so needed in the kingdom of this world.

Christ's kingship is a paradox. Pilate put an inscription over his head on the cross: "This is the king of the Jews." Pilate was a Roman mocking the Jews, while the soldiers and one of the criminals were mocking a person named Jesus. In the wee hours of the night, Jesus stood before Pilate wearing a crown. It was the first and only time he wore a crown, and it was a crown of thorns and worse, a crown of mockery. For a scepter, a symbol of power, he held a reed "that shakes in the wind." Later he carried the ordinary criminal's cross which would bear the inscription, "This is the king of the Jews."

The mockery was not the mindless entertainment of a few mean drunks. These were leaders and soldiers who had been provoked to anger. Pilate and the Jewish leaders were aware that Israel was expecting a powerful political deliverer, a great king like David. Here was a teacher claiming he was a son of David and that the kingdom of God had arrived. And people were beginning to take him seriously. This frightened and angered them.

Jesus preached the kingdom of God. He did not openly deny that he is king. In fact he claimed for himself the responsibility for our lives, our very souls, our debts and our sins. But he denied himself pomp and ceremony. Like a king he commanded a following. Unlike a king he did not set up a palace, nor did he promise material riches to his followers. He asked his followers to live a simple life, to make peace, to turn the other cheek, to go the extra mile.

In the eyes of most of his contemporaries Jesus was counted as a fool. In the

eyes of many of our contemporaries Christ, and what he stands for, is still counted foolish. More refined words are used today: anachronistic, out of touch, unrealistic. In the eyes of his contemporaries, the followers of Jesus were fools. In the eyes of many of our contemporaries, we are fools.

Our king lost an insignificant battle almost 2,000 years ago. True, he died like a criminal with a mock sentence over his head, but he won the greatest battle of all: he conquered death and sin. We are grateful and we especially admire the way he set up our kingdom. He threw off the trappings which separate kings from people. His kingship is one of generous service. He came to feed the hungry, to bring healing to the sick, to bring good news to the poor and to set captives free. His kingdom models service, not power.

His kingdom also demands service, but something more than social service. The mission of serving in the name of Christ begins in worship and prayer and authentic Christian service returns us to prayer. Indeed, prayer is our first and most powerful service. If we pray sincerely and humbly, we are driven to serve as Jesus did.

Next week the season of Advent beckons us to pray for Christ's coming among us. It is time to recommit ourselves to pray and to serve as Jesus did. It is through our hands that the hungry are fed, the sick are healed. All of us together are the hearts and hands and voices of Christ among us. That's how the kingdom comes alive today, through our hands: the hands of bishop, priests, religious and laity—all of us serving together. Through our ministry together, Christ the King carries on his mission even today, until he comes again in glory.

Isn't that what we mean when we say the kingdom of God is not far away? Isn't that what we mean when we say the kingdom of God is in our hearts? Isn't that our understanding when we pray "Thy kingdom come"? In our Advent prayer let's remember that we are the heart and hands and voice of Christ. With a new church year we can begin again. We may be counted foolish by some. We are in good company!

Editorial Commentary/John F. Fink, Editor, The Criterion

Bishops renew call for greater economic justice

Only a few days after the U.S. bishops on Nov. 14 approved their statement renewing their commitment to economic justice, the Dow Jones Average broke 5,000 for the first time in history. In reporting on this, "NBC News With Tom Brokaw" showed the growing gap that now exists between the wealthy and the middle and lower classes in the United States.

Brokaw showed that wages today are stagnating despite recent gains in profits and productivity. He showed that salaries of many CEOs have risen to ridiculous heights while many workers haven't had raises in several years. The top 20 percent of households in terms of earnings have seen their incomes increase while the bottom 20 percent have seen their incomes decrease. It was as though Brokaw had read the bishops' statement and was giving examples.

The bishops' statement was timed to observe the 10th anniversary of their 1986 pastoral letter "Economic Justice for All." It said that the message of that letter was that the economy exists to serve the human person, that economic life should be shaped by moral principles and ethical norms; that economic choices should be measured by whether they enhance or threaten human life, human dignity and human rights; that a fundamental concern must be support for the family and the well-being of children;

and that the moral measure of any economy is how the weakest are faring.

We have not done well during the nearly 10 years since that statement. Despite the growth in the economy, Americans living in poverty have increased from 33 million to almost 37 million. More than a fifth of our children are growing up poor, including 44 percent of African-American children and 36 percent of Hispanic children. Millions of people are out of work and millions more are working at jobs for which they are overqualified because they can't get the jobs for which they are qualified.

The bishops' new statement asks a lot of questions, such as: How can our nation work together to overcome the scandal of so much poverty in our midst, especially among our children? How can we address the enormous economic pressures which undermine families and the family factors (e.g., absent fathers, teen-age mothers, high rates of divorce) which leave so many children poor? How can we address the racial discord that exists in our nation today?

The bishops remind us that we have a responsibility as Catholics to work for an economy that is more respectful of human life and human dignity. They say, "We may differ on specifics and priorities... but indifference to the need to build a more just and open economy is not an option for Catholics."

Please be generous in your gift to the Retirement Fund for Religious

Many of us have been fortunate enough to have been touched in some way in our lives by men and women religious—priests, brothers and sisters. They perhaps taught us, nursed us back to health, or reconciled us to the church. These women and men answered a special call from the Lord to follow him. Many heard and responded to this call when they were quite young. They left their homes and their families to serve us. And they served us well. They gave without counting the cost; and they asked for little in return.

In recent years, fewer men and women have heard God's call to the religious life. As vocations slowed and the average age of religious reached the upper 60s and even the 70s, their needs for the basic things of life—food, shelter, and medical costs—soared. In fact, the need became so great that the Retirement Fund for Religious was begun.

For seven years now, you have given most generously to this annual collection. But the need still exists. That is why I am asking you to continue your generous giving on behalf of the religious sisters, brothers and priests who served—and continue to serve—us so well.

As we begin the season of Advent and prepare for our celebration of the appearance of Jesus among us, let us thankfully recall to mind all those wonderful women and men who, through the years, have brought the presence of Jesus to us and who have helped us become more like him. Please be generous in your gifts to the Retirement Fund for Religious the weekend of Dec 9-10.

Sincerely yours in Christ,

+Daniel M. Buechlein, O.S.B.

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

Lafayette Diocese marks end of 50th year in Carmel parish

Photo by Margaret Nelson



Archbishop Daniel M. Buechlein offers the homily at the Lafayette Diocese, led by Bishop William L. Higi, marks the end of its 50th jubilee year at St. Elizabeth Seton Church in Carmel. Eighteen bishops and archbishops, and an archabbot were present at the Nov. 26 celebration, along with the clergy and assembly.

The Diocese of Lafayette celebrated the end of its 50th anniversary year on Nov. 26 as close to the Archdiocese of Indianapolis as it could get—at St. Elizabeth Seton Church in Carmel. As metropolitan of the Indiana province, Archbishop Daniel M. Buechlein presided.

Lafayette Bishop William L. Higi explained in his message in Sunday's worship aid: "Fifty years ago here in Hamilton County, there was one small parish. Today there are six parishes in this county, plus one under construction. The Carmel Deanery registers 29 percent of the Catholics of our local church."

"The Carmel Deanery and Hamilton County promise a bright future. It is a fitting place to celebrate this liturgy."

Eighteen bishops and archbishops from the Midwest, as well as Benedictine Archabbot Lambert Reilly from St. Meinrad, were in attendance.

The Criterion

12/01/95

Moving?

We'll be there waiting if you give us two weeks' advance notice!

Name _____

New Address _____

City _____

State/Zip _____

New Parish _____

Effective Date _____

Note: If you are receiving duplicate copies please send both labels.

P.O. Box 1717 • Indianapolis, IN 46206-1717

Six busloads of people planned for March for Life

Reservations are now being accepted for both youth and adults for the trip to Washington for the Jan. 22 march

By Mary Ann Wyand

Archbishop Daniel M. Buechlein and more than 100 youth and adult pro-life supporters from the archdiocese will be participating in the 23rd annual March for Life on Jan. 22 in Washington, D.C.

St. Lawrence parishioner Tom Pottratz of Indianapolis is coordinating reservations for four buses for the youth contingent to Washington, and the archdiocesan Office of Pro-Life Activities is organizing reservations for two buses for adults.

Reservations will be accepted by the archdiocesan Pro-Life Office before Jan. 6 by telephone or in writing. The bus trip costs \$75 a person, with \$25 required as a deposit. Overnight accommodations at the Capitol Hill Hyatt Regency are \$40 a person for a four-person room.

Contact the archdiocesan Pro-Life Office at 317-236-1569 or 800-382-9836, extension 1569, for registration information.

Pottratz needs to receive confirmation

of youth reservations for the march by Dec. 8 to guarantee participation. Bus registrations are only \$15 a person for youth because the teen-agers and chaplains will sleep on the floor of the National Shrine of the Immaculate Conception and sponsors have subsidized part of the trip expenses for the teens.

For more information about the youth trip, telephone Pottratz at 317-842-3287. Pottratz said he has already received 105 registrations for student pro-life groups from all nine Catholic high schools as well as parish youth groups representing all 11 deaneries in the archdiocese.

"Get the Pro-Life Story Straight—It's Personhood" is the theme for the solemn pro-life event, which is sponsored by the March for Life Education and Defense Fund and held on the anniversary of the Supreme Court's 1973 *Roe vs. Wade* decision which legalized abortion in the United States.

The march and prayer services in the nation's capital are expected to attract

thousands of pro-life supporters from throughout the United States.

As a member of the U.S. bishops' Committee for Pro-Life Activities, Archbishop Buechlein will be participating in March for Life activities.

The trip itinerary begins with departure at 8 p.m. on Jan. 20 for arrival in Washington, D.C. at 10 a.m. on Jan. 21. Archdiocesan participants will attend Mass at the national shrine at 8 p.m. that

day and also may participate in a rosary service followed by all-night adoration.

Masses on Jan. 22 include a 7:30 a.m. liturgy at the national shrine and a youth liturgy at 10 a.m. at Constitution Hall.

The 23rd annual March for Life begins at 1 p.m. on Jan. 22 and continues until 4 p.m. The archdiocesan pro-life group will board the buses at 7 p.m. for the return trip to Indianapolis and arrive home at 9 a.m. on Jan. 23.

Hispanics recognize past, set future goals at meeting in Kokomo

By Margaret Nelson

When 30 archdiocesan Hispanic Catholics met with 170 other leaders in the state in mid-October, five of them were young people.

That's because the future is important to those from the five Indiana dioceses who gathered in Kokomo to celebrate 50 years of Hispanic ministry in the U.S., according to Delia Diaz, assistant director of the Hispanic Apostolate.

Bishops from each diocese sent letters of support: Archbishop Daniel M. Buechlein, Indianapolis; Bishop Gerald Gettelfinger, Evansville; Bishop William Higi, Lafayette; Bishop Dale Melczek, Gary; and Bishop John D'Arcy, Fort Wayne-South Bend.

Diaz was the archdiocesan representative on the planning committee. She said they were pleased with the diversity of the countries represented. Besides the United States, there were natives of Colombia, Cuba, Guatemala, Mexico, Nicaragua, and Peru.

Others who coordinated this first statewide gathering were: Maria Teresa Garza, director of the Midwest Hispanic Catholic Commission; Father Eugene Heerdtink, Evansville; Father Paul Bueter, Fort Wayne-

South Bend; Deacon Domingo Castillo, Lafayette; Maria Elena Magana, Angel Torres, Sr., Consuelo Covarrubias, Gary; and Father Mauro Rodas, Indianapolis.

Franciscan Fathers Tom Fox and Michael O'Mara, and Jesuit Father Joe Fohlenzogen went from the archdiocese.

After the welcoming, those from each diocese processed into the hall with banners singing the theme song from the national encounter: "Somos ad Pueblo que Camina."

During the sessions, the leaders formed small groups to consider the talents they have and the way they have touched their people. Then they prioritized the challenges they must face and selected ones to work on first.

Some accomplishments they identified were: increased acceptance of the Hispanic community by the Anglo-Saxon church; integration through evangelization; awareness because of clergy presence in community; apostolic movements that have deepened their faith; and deeper commitment and participation by the Hispanic people in the church.

Other gains were seen as: a greater spirit of family and community; a greater respect for the Hispanic culture; concern for the intellectual and academic development of the people; development of youth group; and "a deeper walk with the Lord and unity of families."

Challenges seen by the groups were: a need to have more religious education, Bible studies, prayer groups, youth educational development and Masses in Spanish; the need to integrate the Hispanic people within the church; acceptance of Hispanic lay leaders within the hierarchy of the church; and lack of knowledge of the *sectors*.

Other difficulties were seen as a need for priests who are not only bilingual, but bicultural; improvement of communications in families, communities, and church; need to eliminate discrimination and racism in all the social, cultural and religious points; and lack of unity within the Hispanic community.

Besides the planning, there was time for music, lunch, poetry reading, singing, prayer and storytelling. Bishop Higi presided at the closing Mass.

Each diocese will meet to assess and evaluate the findings from this state encounter and develop its own diocesan plan before the 1996 gathering.

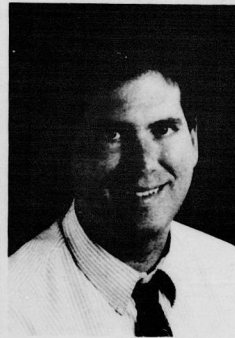
The Archdiocese of Indianapolis will hold its meeting on March 25, 1996.

Jon Schwantes

Cathedral High School
Class of 1982

City Editor,
The Indianapolis Star,
The Indianapolis News

Panelist,
WFYI-TV's
"Indiana Week
in Review"



Many of my most memorable "firsts" came during my years at Cathedral High School.

My first real date. My first time—legally, at least—behind the wheel of a car. And, most significant for me, my first appearance in *The Indianapolis News*.

It came in January, 1981, in a front-page story noting that three staffers from Cathedral's student newspaper, *The Megaphone*, planned to travel to Washington, D.C., to cover the inauguration of President-elect Ronald Reagan.

After submitting several written requests, making dozens of follow-up phone calls, and resorting to some outright begging, Mike Vore, Paul Georgescu and I obtained credentials that enabled us to witness events that would prove memorable to seasoned journalists—much less high school juniors accustomed to writing about the student council.

We were in the White House press room when Jody Powell, spokesman for then-President Jimmy Carter, announced the impending release of 52 Americans held hostage in Iran for more than a year. We were in a roped-off area outside the Capitol when Reagan was sworn in as the nation's 40th president. And we were in the Oval Office when he tried out his new desk for the first time.

Our reporting resulted in a special edition of *The Megaphone*, but I'm sure the school administrators who helped us arrange and finance our trip didn't do so because they were eager to read three teen-agers' account of a presidential inauguration. They did so, I now realize, because they recognized that the trip could be an extraordinary learning experience for three students.

It was an extraordinary experience—one that solidified my commitment to pursuing a career in journalism.

Six and a half years later, I returned to the pages of *The Indianapolis News*—not as the subject of a story, but as a reporter. For most of the next seven years, I covered politics and state government for Indiana's largest afternoon daily. I'm now city editor of *The News* and its morning counterpart, *The Indianapolis Star*. It's the fulfillment of a lifelong dream.

Every so often, I think back on my trip to Washington—and my first appearance in *The News*.

The paper, of course, was drawn by the novelty of three 17-year-old kids traveling more than 600 miles to cover a national political event. We later found out that, indeed, just one high school in the country had sent student journalists to cover the inauguration.

I'm thankful it was Cathedral.

RECOGNIZED BY THE U.S. DEPARTMENT OF EDUCATION
AS A "SCHOOL OF EXCELLENCE"

CATHEDRAL HIGH SCHOOL
5225 E. 56th STREET • INDIANAPOLIS, INDIANA 46226 • 542-1481

The Criterion

Publisher: Most Rev. Daniel M. Buechlein, O.S.B.
Associate Publisher: Daniel Conway

Editor in Chief: John F. Fink
Senior Editor: Margaret Nelson
Assistant Editor: Mary Ann Wyand
Assistant Editor: Susan Bicman

Advertising Director: Reed Yaden
Administrative Assistant: Rebecca Bowman
Account Executive: Don Bramlage
Account Executive: John Lindgren
Account Executive: Deborah Quinn
Account Executive: Loretta Hahn Williams

Production Director: Jane Lee
Graphics Assistant: Lara Buck
Graphics Assistant: Louise Stumpf
Graphics Assistant: Elsa Rodriguez

Accounts Receivable: Phyllis Huffman
Controller/Cir. Manager: Jo Ann Schramm

From the Editor/John T. Turk

What we know, and don't know, about heaven



Last week I wrote about hell, so it seems fitting that this week's subject should be heaven. What do we know about heaven? Cartoonists often draw flights of fancy about heaven, showing people floating around on clouds, wearing white robes and halos. St. Peter guarding the "pearly gates" is a popular subject of jokes. We use our imagination, because we can't know precisely what heaven is like. We know, of course, that heaven is where God is—"Our Father, who art in heaven." He is not there by himself, but with his angels—a truth of faith in the Catholic Church. His mother Mary is also there, body and soul—the doctrine of the Assumption defined by Pope Pius XII in 1950. Furthermore, the souls of the saints, after they have been purified by a stay in purgatory, are there. It is also a doctrine of faith that our bodies will be reunited with our souls at the time of the general judgment and will then go either to heaven or to hell; they're the only alternatives.

Heaven is the fulfillment of our deepest human longings, the state of supreme and perfect happiness. That happiness will be in the fact that we will share in the divinity of God, that we will be united with him: "We shall be like him, for we shall see him as he is" (1 Jn 2:2). "he church calls this the 'beatific vision'."

The church says that we will share in the inner life of God himself, but this doesn't mean that we will be dissolved into some vast divine substance, a form of pantheism. We will remain individual persons and God's creatures.

In heaven, we can also expect to be reunited with our loved ones, and we will have a chance to enjoy eternity with all the other saints throughout history.

Although each of us will enjoy perfect happiness, this happiness will not be the same for all of us. As St. Paul said, "For star differs from star in glory. So is it with the resurrection of the dead" (1 Cor 15:41-42). The Council of Florence taught that some people are rewarded "more perfectly than others according to their respective merits." Each, however, will be filled with all the happiness he or she is capable of. An example often given is of a cup and a bucket, each full of water. Each contains as much as it is capable of but there is more water in the bucket than in the cup.

Where is heaven? Although it is usually depicted as

up in the sky somewhere (just as hell is shown as under the earth), the church has never gotten involved in theories about space and time. It makes no effort to locate heaven. It says simply that God will be able to provide for his bodily creatures.

The church teaches that the souls of the faithful departed are doing more in heaven than enjoying perfect happiness and contemplating the beatific vision. Vatican II's "Dogmatic Constitution on the Church" tells us, "After they have been received into their heavenly home and are present to the Lord, through him and with him and in him, they do not cease to intercede with the Father for us. Rather, they show forth the merits which they won on earth through the one Mediator between God and man, Christ Jesus" (No. 49). Their happiness is intensified by the realization that they can influence the salvation of those whom they know and love.

The canonized saints realized that they had greater influence in heaven. St. Dominic said to his brothers as he was dying, "Do not weep, for I shall be more useful to you after my death and I shall help you then more effectively than during my life." And St. Therese of Lisieux made her famous statement, "I want to spend my heaven doing good on earth."

St. Therese died in 1897. Up to the time of her canonization in 1925, and beyond, there were reports of her appearances to numerous people, fulfilling her wish to do good on earth. There have always been reports of dead saints making appearances on earth, usually accompanied by cures of physical ailments. Although Catholics are not obligated to believe those reports, such appearances would not be incompatible with the doctrine of the communion of saints.

One might object that the saints could not appear to someone on earth since they won't be reunited with their bodies until the general judgment. This explanation was given to St. John Bosco by St. Dominic Savio, who appeared to John Bosco after Dominic's death: "If in God's providence, someone dead has to appear to someone alive, he's seen in his normal bodily appearance and distinguishing characteristics. He cannot be bodily touched, however, since he is pure spirit."

It is only the perfect fulfillment of heaven that makes our present life on earth make sense. The meaning and purpose of life is to know, love and serve God and our neighbor in this world in order to enjoy perfect happiness with them forever in heaven.

Everyday Faith/Lou Jacquet

In pursuit of a dream, they come out painfully empty

During a Catholic press convention I attended in Kansas City, Mo., earlier this fall, a priest tossed out a comment in passing that stopped the seminar I was attending in its tracks.



The priest, pastor of an affluent suburban Kansas City parish, was commenting on how many problems the church faces in America's secular society. He was clearly a man who cared deeply about his parishioners. But that did not prevent him from knowing and naming the root of much of their pain.

"People are victims of their own affluence," he said. "They have bought the dream, and it is hollow."

How true. Although we are among the wealthiest societies ever known in human history, the signs are everywhere that the great wealth, the trappings of power, and the creature comforts we surround ourselves with have not brought great happiness. What happiness they have bought has often been purchased at a terrible price to human dignity and the human spirit.

"Victims of their own affluence." Think for a minute of the deep irony in that phrase. People the world over have heard of the United States and its great wealth. The numbers of people hoping to emigrate to this land of hope and freedom must be in the millions. Yet what is the dream they are after? It is the dream of affluence which, tasted and tested by the wealthy and the power brokers across this land, has been found wanting and even bitter.

What an irony: people around the world desperate to get to America to partake of its bounty, yet many immersed in that bounty—and some immersed well beyond their fair share, to be sure—cannot find contentment despite all they have.

There is no great secret in this, of course. The human heart in its innermost recesses knows with a certainty borne of experience that wealth and power and prestige—unless used for the common good—are empty at their core. It is the pursuit of these elusive apparitions which brings temporary pleasure; once possessed, they prove hollow in the possession. Our hearts, fashioned by God, seek something beyond what this world can give us.

We think of victims as those who have had something happen to them at the hands of another. But for millions of Americans, trapped in a cycle of upward mobility and driven by the desperate need to have what others around them already possess, the victimhood is self-inflicted. They have bought the dream, and have found it hollow.

Archbishop Buechlein described what it felt like to welcome Archbishop Lambert and, in the name of the whole church, to offer the new abbot his blessing. "St. Benedict teaches that the abbot takes the place of Christ in the monastery," the archbishop said. "It was a great joy for me to welcome one of my brother monks to his new role as St. Meinrad's spiritual father, and I have assured Archbishop Lambert that he has my full support—and that of all the bishops—as he begins his new ministry of leadership and service for our church."

These are the bright spots I encountered in my brief visit to Washington in the dreary days of November 1995. There wasn't much warmth or civility in the halls of government that week, so I was especially grateful to the "Committee on Stewardship and to the monks of St. Meinrad for keeping the flames of generosity and hospitality burning brightly.

A View from the Center/Dan Conway

Bishops in Washington: stewardship and politics

I visited Washington, D.C. earlier this month (Nov. 12-13) to attend a meeting of the bishops' Committee on Stewardship which was held during the bishops' annual meeting there. The weather in Washington that week mirrored the political climate. It was dreary, cold and windy. And the budget impasse between Congress and the White House cast a pall over the entire city.



The members of the bishops' Ad Hoc Committee on Stewardship, which is chaired by Archbishop Thomas J. Murphy of Seattle, discussed a draft of national stewardship and development guidelines for parishes and dioceses which they hope to publish next year. Vito Napoleone, director of development for the Diocese of Orlando, and I serve as consultants to the bishops on this project.

It was a very productive meeting, and I was once again impressed by the bishops' desire to develop a genuine spirituality of giving among their priests and their people. We hope that these new guidelines will provide very practical assistance to parishes and dioceses that are struggling to develop human, physical and financial resources to carry out the mission of our church.

In addition to being dreary, the atmosphere in Washington that week was politically charged. Recognizing the seriousness of the issues being debated, the full assembly of bishops approved a statement that emphasized the importance of safeguarding the most vulnerable members of our society—especially the unborn, children and families in poverty, the sick, and the elderly. Although the bishops strongly endorsed the need for reforming systems, like welfare, that clearly aren't working, they felt it was their obligation as religious

and moral leaders to speak for the poor. As Archbishop Daniel Buechlein says, "The poor have no lobbyists."

Whenever the bishops enter into this kind of debate, they are accused of mixing religion and politics. But as they tried to emphasize in their recent statement, their concern for the weakest members of our society does not arise out of partisan politics. Anyone who listened to Pope John Paul II during his recent visit to the United Nations will recognize that the bishops of the United States are following his example when they challenge both the Congress and the administration not to lose sight of our American tradition of charity and hospitality toward "the poorest of the poor."

Speaking of hospitality, the highlight of my two days in Washington was a dinner sponsored by St. Meinrad Seminary for bishops who send students there. This was the 29th annual gathering of bishops whose students attend St. Meinrad, but it was the first time that newly-elected Archbishop Lambert Reilly served as host. Demonstrating his special talent for warmth and hospitality (in the finest Benedictine tradition), Archbishop Lambert personally greeted all of his guests. In his remarks, the 62-year-old archbishop reaffirmed his seminary's 140-year commitment to serving the bishops of the United States by educating priests.

The archbishop also described the strong working relationship that he has with Archbishop Buechlein, who was a member of the Benedictine community at St. Meinrad until the Holy Father called him to be a bishop in 1987. "We are both candid and direct," Archbishop Lambert said. "And on those rare occasions when we don't agree about an issue, we know how to resolve it without being disagreeable."

In his brief remarks at the end of the dinner,

Official Weekly Newspaper of the Archdiocese of Indianapolis

Price: \$20.00 per year 50 cents per copy
Second-Class Postage Paid at Indianapolis, IN
ISSN 0574-4350

Published weekly except the last week in July and December.
1400 N. Meridian Street, Box 1717
Indianapolis, IN 46206-1717
317-236-1570 1-800-382-9836 ext. 1570

Postmaster: Send address changes to
The Criterion, P.O. Box 1717, Indianapolis, IN 46206
World Wide Web Page: <http://www.igloo.com/criterion>
E-mail: archindy@igloo.com



The Criterion



Point of View Alice Dailey

Let's keep those greetings moving

One of our more cherished Christmas customs is the exchanging of greeting cards, but in a downsizing era even that ritual is being trimmed. Postage and paper costs are reasons given, but another challenge comes from those who prefer to communicate by high technology.

To each his own, but for the many of us FAX and E-mail illiterates, nothing can equal the warmth that traditional cards bring. Just checking the mailbox in December stirs anticipation; opening every card is an adventure that elates the spirit.

As for expense, how else can such treasured contacts be made any more thrifly? From scribbled notes on cards that are ornate, modest or even hand made, we pick up news from where we left off last year. Every card is welcome.

Some greetings may be duplicates. Several times the message "Little cards go far and wide, bless our friends at Christmastide" has turned up in my mail. But it's a homesy message that bears repeating.

Thoughtfully selected cards for immediate and precious family members express in print the depth of our love which we cannot bring ourselves to utter.

A Christmas without cards is unthinkable. Though all the symbols, holly, the creche and twinkling tree may be in

place, an empty card basket would bring a trace of sadness.

And yet, what very scenario is played over and over again within health-care centers and nursing homes whose residents crave outside contacts. Having had considerable exposure to reactions there, I've watched as a young amputee hopefully wheeled her chair to the mail station, only to turn sadly away. I've noted how a pretty old lady whose impaired mind causes her to laugh loudly and frequently, grows silent at mail time and sheds a tear when she is passed by.

What a chance for us, the more fortunate, to live out the true Christmas message by sending a card, or cards. All of us know at least one confined person, someone with whom we may have walked, talked or worshipped. If we memory needs jogging, the parish bulletin sick list would help. And we should ignore well-intended advice from some, "Don't bother. He/she doesn't even recognize his/her own name." Maybe. Who of us can judge the depth of yearning which may lie behind an impassive face? Better to err on the side of compassion. In the bustling world outside, we may be tempted to drop persons who haven't responded for some time. We wonder if they are in trouble, or are just signifying "let's call the whole thing off."

Having encountered a three-year silence from Florida-based friends, I continued to send cards. The third time was indeed a charm. The man, whom we'll call Joe,

responded cordially, explaining that the death of his beloved wife three years before had thrown him into deep depression. Now, however, he had recovered, had once again started creative writing and had immediate plans to remarry. He even enclosed an invitation to the upcoming nuptials at his home

overlooking the Gulf of Mexico.

While we don't give to receive, it's always a pleasure to be acknowledged. So even though time and labor involved are precious, friendships are more so. Let's avoid acquaintance be forgot, let's keep those greetings moving.

Anticipating Christmas with our child

By Sharon Mickel

As my daughter Anna would say, with a most concerned look on her face, "Something's wrong." And indeed, something is wrong, for even though Christmas decorations are everywhere already, I have no urge to bellyache.

Really, it's kind of an American tradition, isn't it? You know, the stores seem to put up their Christmas stuff earlier and earlier each year, so we complain. We're shocked, and we shake our heads in dismay. "How could they do that? Are they nuts?" Let us enjoy our lovely autumn and our fun-filled Halloween and our beloved Thanksgiving before showing this Santa fellow down our throats! And whatever happened to Advent? You know what I mean.

But rather than these oh-too-familiar feelings, I'm just delighted by the thought of the magical season of Christmas being around the corner. For weeks now I've been popping in stores with Christmas displays, and getting my fix of Christmas music, smells and sights. And as our almost-2-year-old and I drive home, I can't help envisioning afternoons baking gingerbread cookies, the joyful Sunday when our family puts up and decorates our fragrant Christmas tree, and the squeals of delight when stockings are the full of "surprises" on Christmas morning.

By now you may be wondering which drugs I've been taking. After wondering myself, I realized "Motherhood!" For the first time, our Anna is going to be old enough to be aware of the wonders and joys of Christmas, and I am giddy thinking of how much my husband Jeff and I will enjoy her delight.

At first, I didn't realize what we were in for. But in September, when I was shopping for a cozy fall jacket for Anna, I got the first glimpse. We were in a department store checking out a cute little hot pink number when suddenly her eyes got so big and she shook her head with excitement, "Christmas trees! Christmas trees!" she shouted, and she

bolled for a huge display of heavily decorated trees.

I was aghast, because below the trees were buckets of fragile ornaments, and her hands were as fast as lightning reaching for them. She was dying to handle all the shiny, bright, beautiful new objects. I was dying to not have to deal with a tantrum, and not have to pay for destroyed and never used merchandise. Somehow we made it through alive, as did the ornaments. When my stress started to dissolve on the drive home, it was replaced with warm thoughts of Christmas and the realization that this is going to be a fun one.

Of course, along with all the commercial sights and sounds of Christmas, I want Anna to be aware of the spiritual side of this most blessed holiday. As they say, "Jesus is the reason for the season." So this year I was delighted when I found a really cute children's nativity set I showed it to Anna and we talked about who the people were, and about Baby Jesus.

At first she played with them lovingly, as I had imagined. But then the typical toddler took over, and she started having Baby Jesus talk to the animals, hiding the Holy Family in all sorts of household locations, and having the Wise Men take rides on her toy airplane. I was very uncomfortable at first because I was used to the Holy Family being admired from afar, not played with. But when I thought about it, I felt much better. What would Jesus think about a toddler played with a nativity set? I've got to believe he'd be delighted. Jesus was so kind to children, I really don't think he'd mind.

Since the nativity set's box was crushed, Anna has been storing the pieces in her plastic orange jack-o'-lantern. That I don't know about. But at least she's using it, and through her daily play, learning about the real meaning of Christmas.

In the meantime, if you see me out and about, don't mind if I have a dreamy look in my eyes. It'll probably be the "visions of sugarplum dancing" in my head. (Sharon Mickel is a member of St. Ambrose Parish in Seymour.)

To the Editor

Advent: Time to see Christ in all we meet

Advent: A time to prepare, a seam of the liturgical year. Although the Sundays of Advent assume physical primacy of place in lectionaries, making them seem like the "beginning" of the church year, they exhibit past, present and future. This shift to the past, present and future makes Advent a time of memory, mystery and majesty.

On the days of Advent, the church pulls out its family album and we admire our ancestors' portraits: "Look there's Uncle Prophet . . . and there's Aunt Anna. My goodness, this guy in camel's hair is even eating grasshoppers! And isn't that baby cute?"

But we do not linger over the pictures; we have to get busy living the Christ-life. Advent is the time to see Christ in all the people we meet. That is Christ who bumps us in the shopping line, and that is Christ for whom we sing Christmas carols, and that is Christ for whom we prepare Christmas baskets of food and toys. That is the mystery—that Christ would identify with us!

Above the bustle, we can hear his invitation: "Come to the eternal banquet I have

prepared for you; come to the Eucharist, the banquet of present nourishment and future glory, the banquet of grateful remembrance." Memory, mystery and majesty. M-M-M! The sound of good things to taste and see and do and be.

Being aware of good things and good people is what Advent is all about. It is what each Sunday is all about, it is what Pentecost is all about, it is what Easter is all about, it is what today is all about. We live faith by recollecting God's mighty deeds; we live hope by anticipating everlasting life; we live love by glorifying God and being in turn transformed from glory to glory.

Don Critchlow
Indianapolis

Catholic Alliance and Catholic social teaching

This is in response to your editorial commentary of Nov. 10, "Bishops' Positions on Moral and Political Issues." You mentioned the formation of the "Catholic Alliance" as a spin-off of the Christian Coalition. The Catholic Alliance is not merely a spin-off, it is a wholly subsidiary intended to swing the next presidential election toward the political agenda of the religious right.

I am enclosing information about the Interfaith Alliance, formed to respond to the rhetoric of the religious right. Included in the information is a preliminary position paper comparing the Christian Coalition position on various social issues with Catholic social teaching. As you will see, Catholic social teaching is not always promoted by the Christian Coalition. This is most recently seen by the statements by Archbishop Daniel Buechlein and the stand taken by the American bishops (reported in last week's *Criterion*).

Lynn Herold
Indianapolis

(Our editorial commentary specifically stated that the Catholic Alliance "is silent about some of the pope's statements pleading for help for the poor, the hungry and the homeless and the responsibility of rich nations to help poor nations." We also stated that none of the political parties stand with the bishops on all issues.—Editor)

Light One Candle/ Fr. John Catoir, Director, The Christophers

Holiness does not mean perfection

"The road to holiness for most of us lies in our secular vocations. We need a spirituality which calls forth and supports lay initiatives and witness not just in our churches but also in business, in the labor movement, in the professions, in education and in public life. Our faith is not just a weekend obligation, a mystery to be celebrated around the altar on Sunday. It is a pervasive reality to be practiced every day in homes, offices, factories, schools and businesses across our land." (The American Catholic bishops' pastoral letter on economic justice, paragraph 25)

Holiness was once presented as the pursuit of perfection. One was holy if one was pious, charitable and especially if one was sexually pure. But the bishops offer us a broader vision of holiness. Jesus told us we would be judged according to how we respond to the hungry, the thirsty, the naked, the stranger.

"As followers of Christ," the bishops say, "we are challenged to make a fundamental option for the poor." They remind us that "in any society the litmus test of its justice or injustice" is how it treats its poor and powerless."

How does this insight which the bishops are stressing square with our traditional notion of holiness? Obviously one does not cancel out the other, but I think some confusion comes from a mis-transformation of the line, "Be perfect, therefore, as your heavenly Father is perfect" (Mt 5:48).

Read the entire section (Mt 5:43-48) to get the sense of it. Perfection as we usually understand it means being pure, immaculate, stainless. But we know according to Scripture that the just man sins seven times a day. God cannot be asking us to be perfect in the sense of being entirely free of faults.

In the book "The Essential Reinhold Niebuhr" (Yale University Press) we read, "The Aramaic words of Jesus which were rendered in the Greek translation 'be ye perfect' actually meant 'let your love be all inclusive as God's love includes all.'" Niebuhr continued, "This would make the demand a part of the consistent love-universalism of Jesus." The universality of God's love is what Jesus preached and asked us to practice. Our primary concern is not perfectionism.

"Our primary concern is to see that our love doesn't fail" (Bl. Julian of Norwich).

(For a free copy of the *Christophers* News Note "Better to Light One Candle," write to The Christophers, 12 E. 48th St., New York, NY 10017.)



Advent penance services scheduled

Parishes throughout the archdiocese have announced communal penance services for Advent. Several confessors will be present at each location.

Following is a list of the services as reported to *The Criterion*:

Indianapolis North Deanery

Dec. 5, 7 p.m., St. Matthew.
Dec. 6, 1 p.m., St. Luke
School grades 6-8.
Dec. 9, 9 a.m., Christ the King.
Dec. 11, 7 p.m., Immaculate Heart.
Dec. 11, 7:30 p.m., Christ the King.
Dec. 12, 7:30 p.m., St. Luke.
Dec. 13, 12:30 p.m., St. Luke School grades 3-5.
Dec. 13, 7 p.m., St. Thomas Aquinas.
Dec. 13, 7:30 p.m., St. Pius X.
Dec. 13, 7:30 p.m., St. Andrew.
Dec. 15, 8:15 a.m., Immaculate Heart School.
Dec. 15, 9:30 a.m., Christ the King School.
Dec. 17, 3 p.m., St. Joan of Arc.
Dec. 18, 7:30 p.m., Immaculate Heart.
Dec. 19, 9:30 a.m., Cathedral High School.
Dec. 19, 7:30 p.m., St. Lawrence.
Dec. 20, 9 a.m., St. Joan of Arc School.

Indianapolis East Deanery

Dec. 5, 7 p.m., S.S. Peter and Paul Cathedral.
Dec. 11, 7 p.m., Holy Cross.
Dec. 12, 7 p.m., St. Thomas, Fortville.
Dec. 13, 7:30 p.m., Holy Spirit.
Dec. 14, 7 p.m., St. Thomas, Fortville.
Dec. 14, 7:30 p.m., St. Michael.
Dec. 18, 9 a.m., 3 p.m., Secunia High School.
Dec. 18, 7:30 p.m., Little Flower.
Dec. 19, 7:30 p.m., St. Simon the Apostle.
Dec. 19, 9:30 a.m., 7 p.m., St. Philip Neri.
Dec. 20, 7 p.m., Our Lady of Lourdes.
Dec. 20, 7 p.m., St. Mary.
Dec. 21, 7:30 p.m., St. Rita.

Indianapolis South Deanery

Dec. 5, 7:30 p.m., Good Shepherd/Holy Rosary/St. Patrick/Sacred Heart at Good Shepherd.
Dec. 11, 7:30 p.m., Our Lady of the Greenwood.
Dec. 11, 7:30 p.m., S.S. Francis and Clare.
Dec. 12, 7:30 p.m., St. Barnabas.
Dec. 12, 7:30 p.m., St. Roch.
Dec. 13, 7:30 p.m., St. Mark.
Dec. 18, 7 p.m., St. Jude.
Dec. 19, 7:30 p.m., Nativity.
Dec. 29, 7:30 p.m., Holy Name.

Indianapolis West Deanery

Dec. 6, 7 p.m., St. Michael.
Dec. 10, 2 p.m., Holy Trinity.
Dec. 12, 7 p.m., St. Monica.
Dec. 12, 7 p.m., St. Susanna, Plainfield.
Dec. 13, 7 p.m., Holy Angels.
Dec. 13, 7:30 p.m., St. Christopher.
Dec. 13, 7 p.m., Mary, Queen of Peace, Danville.
Dec. 17, 2 p.m., St. Anthony.
Dec. 18, 7:30 p.m., St. Joseph.
Dec. 18, 7:30 p.m., St. Malachy.
Dec. 19, 8:20 a.m., 10 a.m., Cardinal Ritter High School.
Dec. 27, 7:30 p.m., St. Gabriel.

Batesville Deanery

Dec. 6, 7 p.m., St. Lawrence, Lawrenceburg.
Dec. 10, 2 p.m., Immaculate Conception, Millhausen.
Dec. 10, 2 p.m., St. Dennis, Millhausen.
Dec. 10, 4 p.m., St. Maurice, Napoleon.
Dec. 12, 7 p.m., Immaculate Conception, Aurora.
Dec. 13, 7 p.m., St. John, Osgood.
Dec. 14, 7 p.m., St. Mary, Greensburg.
Dec. 18, 7 p.m., St. Louis, Batesville.
Dec. 19, 7 p.m., Holy Family, Oldenburg.
Dec. 20, 7 p.m., St. Maurice, Enochsburg.

Dec. 20, 7 p.m., St. Peter, Franklin, Co.
Dec. 21, 7 p.m., St. Peter, Franklin, Co.
Dec. 21, 7 p.m., St. Maurice, Enochsburg.
Dec. 21, 7 p.m., St. John, Dover.
Dec. 21, 7 p.m., St. Leon, Dover.
Dec. 21, 7 p.m., St. Joseph, Dover.

Bloomington Deanery

Dec. 5, 7 p.m., St. Paul Catholic Center, Bloomington.
Dec. 12, 7:30 p.m., St. Agnes, Bloomington.
Dec. 13, 7 p.m., St. Martin, of Tours, Martinsville.
Dec. 13, 7:30 p.m., St. Charles Borromeo, Bloomington.
Dec. 14, 7 p.m., St. Jude the Apostle, Spencer.
Dec. 14, 7:30 p.m., St. John the Apostle, Bloomington.
Dec. 20, 7 p.m., St. Vincent de Paul and St. Mary at St. Vincent de Paul, Bedford.

Connorsville Deanery

Dec. 5, 7 p.m., St. Michael, Brookville.
Dec. 10, 1 p.m., St. Rose, Knightstown.
Dec. 10, 3 p.m., St. Anne, New Castle.
Dec. 12, 7:30 p.m., St. Mary, Rushville.
Dec. 13, 7:30 p.m., Holy Guardian Angels, Cedar Grove.
Dec. 14, 7 p.m., St. Gabriel, Connorsville.

Dec. 16, 12 noon, St. Mary, Richmond.
Dec. 18, 7 p.m., St. Bridget, Liberty.
Dec. 19, 7 p.m., Holy Family, Richmond.
Dec. 21, 7 p.m., St. Elizabeth, Cambridge City.

New Albany Deanery

Dec. 10, 3 p.m., St. Joseph, Corydon.
Dec. 10, 7 p.m., St. Mary, Lanesville.
Dec. 11, 7 p.m., St. John, Starlight.
Dec. 11, 7 p.m., St. Mary of the Knobs, Floyd Knobs.
Dec. 12, 7 p.m., St. Augustine at Sacred Heart, Jeffersonville.

Dec. 12, 7 p.m., St. Mary, Navilleton.
Dec. 13, 7 p.m., St. Michael, Bradford.
Dec. 13, 7 p.m., Holy Family.
Dec. 13, 8:30 a.m.—3 p.m., Providence High School, Clarksville.
Dec. 14, 7 p.m., St. Anthony (children's), Clarksville.
Dec. 14, 7 p.m., St. Joseph Hill.
Dec. 18, 7 p.m., St. Joseph (adult), Clarksville.
Dec. 20, 7:30 p.m., St. Mary, New Albany, at Our Lady of Perpetual Help, New Albany.
Dec. 20, 7 p.m., St. Paul, Sellersburg.
Dec. 20, 7 p.m., St. Michael, Charlestown.

Seymour Deanery

Dec. 3, 7 p.m., Brownstown, Our Lady of Providence, St. Ambrose, at St. Ambrose, Seymour.
Dec. 11, 7 p.m., St. Mary, St. Anne, St. Joseph, at St. Mary, North Vernon.
Dec. 13, 7 p.m., St. Columba, St. Bartholomew, at St. Columba Oratory, Columbus.
Dec. 14, 7 p.m., St. Vincent, St. Paul, at St. Vincent, Shelby Co.
Dec. 14, 7 p.m., Prince of Peace, Madison.
Dec. 17, 2 p.m., St. Rose of Lima, Holy Trinity, Edinburg, at St. Rose of Lima, Franklin.
Dec. 18, St. Mary, St. Anne, St. Joseph, at St. Mary, North Vernon.
Dec. 20, 7 p.m., St. Patrick, Church of the American Martyrs, at St. Patrick, Salem.

Tell City Deanery

Dec. 17, 4 p.m., St. Paul, Tell City.

Terre Haute Deanery

Dec. 3, 7 p.m., St. Joseph Rockville.
Dec. 13, 7 p.m., St. Joseph, Universal.
Dec. 14, 1:30 p.m., St. Ann, Terre Haute.
Dec. 14, 7:30 p.m., St. Joseph, Terre Haute.
Dec. 14, 7:30 p.m., St. Joseph, Terre Haute.
Dec. 17, 6 p.m., St. Patrick, Terre Haute.
Dec. 18, 7 p.m., Sacred Heart, Clinton.
Dec. 19, 7 p.m., St. Paul, Greencastle.

Art by Brookville, Batesville students on HCA Christmas seals

Two students from archdiocesan schools will have their art work displayed on the 1995 Holy Childhood Association (HCA) Christmas seals. There are 25 stamps, selected from 10,000 entries.

Andrea Mattucci, now a freshman at Oldenburg Academy, created her nativity scene as an eighth grade student at St. Louis School, Batesville. *The Criterion* plans to use the design in the Dec. 22 issue.

Hill Blitz did her art work as a fifth-grade student at St. Michael's, Brookville. It is shown on the cover of this week's issue of the archdiocesan paper.

Drawings were submitted to the HCA national office in Washington, DC, by children in Catholic grade schools and religious education programs in the United States.

The children in these HCA programs distribute the seals, using the proceeds to support hospitals, schools and day care centers serving children in the world's poorest areas.

The organization educates children about young people in developing countries and encourages them to help those who lack food, shelter, medical care, and education through the missions.

In addition to appearing as seals, the artwork done by the two archdiocesan students will be on display at the National Shrine of the Immaculate Conception in Washington during the Christmas season.

Providence Sister Marian Kinney is acting director of the Mission Office. Missionary Sister of Our Lady of Africa Demetria Smith represented her recently in presenting certificates to the children at Sacred Heart School in Clinton. Their donation, in ratio to the number of students in school, was the largest gift to Holy Childhood Foreign Missions. Providence Sister Edna Scheller is principal. The Clinton students also prepared 20

baskets for the needy at Thanksgiving; helped a poor person receive medical treatment; contributed to UNICEF and adopted a rainforest area; aided Wabash Valley Habitat for Humanity. Providence Pantry in West Terre Haute, and the Presbyterian Church Food Bank in Clinton. They contributed \$1,146 to programs here and abroad.

St. Susanna, Plainfield, ranked second in school support; and St. Matthew, Indianapolis, third.

Religious education programs at St. Rose of Lima, Franklin, ranked first; St. Thomas, Mooresville, second; and St. Andrew, Indianapolis, third in their contributions to the missions.

Bates to declare vows as companion in order

On Dec. 10, Bernadette Bates, a member of St. Gabriel Parish in Indianapolis, will pronounce her final vows as a Companion of Jesus of the Good Shepherd.

Father Paul Landwerlen, pastor of St. Gabriel, will celebrate the 11 a.m. Mass of profession.

The Good Shepherd Companions were established in 1835 by St. Mary Ephrasia as single women who live independently and make public vows of poverty, chastity, obedience and zeal, similar to those of the contemplative Good Shepherd Sisters. Bates and a Columbus, Ohio, woman are the first to be accepted into the revised Companion program, which is adapted to today's needs "while maintaining the spirit and intention of the founders."

Bates is a fleet director for a moving company, who lives with her mother. She ministers to the homeless in urban Indianapolis and serves as a eucharistic minister at St. Gabriel.



Join Us for a Fontanini Open House

December 2, 1995 • 10:00 a.m. to 5:00 p.m.
Fontanini Nativity Collections

Gifts that grow into cherished family treasures.
A special European piece will be available for that day.
You may call and reserve "Domiccio" (especially if you find you'll not be able to come!)
All stores will have this special piece.

December 2nd is also Broad Ripple's Miracle on 62nd Street. Events will be happening throughout Broad Ripple and a portion of the many sales will benefit Gleaners.

The Village Dove

722 E. 65th St.
Indpls., IN 46220
317-253-9552

11525 Lantern Rd.
Fishers, IN 46038
317-845-5487

7007 S. U.S. 31
Indpls., IN 46227
317-881-6296



Due to APPROVED National Association Insurance Commission's regulatory action, guaranteed level term insurance is about to change. New guidelines will affect the price.

PRICES WILL BE INCREASING.

IF YOU HAVE A NEED FOR \$100,000.00 OR MORE OF TERM LIFE INSURANCE (and who doesn't) THEN WE RECOMMEND THAT YOU MOVE FAST.

WE OFFER SOME OF THE MOST COMPETITIVE TERM LIFE INSURANCE IN THE COUNTRY. Call us for a quote today and compare.

For a quote call and ask for Danna Phelps at 317-359-9621 or outside of the Indianapolis area, call toll free 1-800-272-6091.



S&B-ERHMAN Financial Services

1708 North Bismarck Avenue, Indianapolis, IN 46219
(317) 259-5621 Toll Free 1-800-272-6091

Our 38th Year

Father Shikany, who is also the pastor at St. Rose of Lima in Franklin—13 miles distance from Edinburgh—works one day a week at the Metropolitan Tribunal in Indianapolis. He said the people at Holy Trinity "have a deep respect for the church and for the priests."

Appreciation and respect for the many priests who have served at Holy Trinity is something that is common among the parishioners at Holy Trinity.

Jim Jarboe, 74, who has been a parishioner at Holy Trinity for 34 years, and works maintenance at the church, says it was one particular administrator at Holy Trinity, Father Donald F. Schweizer, who brought him back to the Catholic faith, after a 14-year absence, in 1959.

"Father Schweizer is the one who got me on the road back to recovery as you might call it," Jarboe said.

Life-long parishioner Wayne Wright, 75, who was baptized at Holy Trinity in 1920, agrees that the parish has been gifted with the priests who have served at his parish.

"They have been outstanding, really. I think we had some of the very top men here," Wright said. "They took good care of this place," he added.

Wright said he doesn't want any of the priests who have served at Holy Trinity to be forgotten, so in 1987 he began to put his memories of these priests on paper. He has written his thoughts beginning with Father Ralph Doyle, the first priest he can remember.

He wrote "Father Doyle was my first priest that I knew. He was young and jolly. All the children liked him. He played ball with the children at the church picnic."

Written on another page were



Cathy Shehan (from left), parish secretary and parish council member; Jim Jarboe, parish maintenance; Wayne Wright, life-long parishioner;

and Jean Martin, director of religious education, stand in front of a mural of Holy Trinity, which is painted on a wall in the parish community center.

Wright's memories of Father Anthony H. Seger, the priest who served the parish just before World War II. Wright wrote about what the church was like during this time.

"There were many empty pews at that time, a few farmers, a few town people...."

Established in 1851, Holy Trinity Church is now housed in the structure that was built in 1883. Along with the

church sits a community center which the parish bought from the public school system in 1980. The church sits high above the town of Edinburgh. According to Martin, Holy Trinity shows its presence in the community.

"We reach out as much as we can," Shehan said. "When there is a community activity we try to participate," Martin added.

In the summer Holy Trinity and various churches of other denominations join to hold a week-long Bible school for parents and children. The program is held at Holy Trinity, because the parish has the space in the community center.

"So it's not us working against them, we are working together," Martin said. "I think that is a real advantage in a small town."



Students at St. Rose of Lima School in Franklin dress as their favorite saints and describe their lives during the All Saints Day liturgy. Here, from "St. Michael" to "St. Elizabeth Seton," they're shown with the pastor, Father Paul Shikany after Mass. "St. Nicholas" distributed candy and pencils to the students.



Photo by Jim Stevenson

When the Richmond Catholic Community celebrated an All Saints liturgy at St. Andrew the Apostle Church on Halloween evening, children from the parishes dressed as their patrons or favorite saints. St. Francis of Assisi was the favorite. The social committees provided cider and donut holes after the liturgy.



ARE STAIRS A PROBLEM?

— GET A STAIRWAY LIFT! —

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

— CALL FOR FREE CATALOG —

ACCESSIBILITY PRODUCTS, INC.

"HELPING PEOPLE HELP THEMSELVES"

4855 S. Emerson Avenue, Indianapolis, Indiana
317-784-2255 • 1-800-336-1147

— ALSO ELEVATORS AND PORCH LIFTS —

Society of St. Vincent de Paul offers for the holidays

Dinner For Two Gift Certificates

(select number of certificates and restaurants)

Make excellent gifts for employees, clients, family and friends.

Number	Number
_____ Shaffer's (steaks)	_____ "Mountain Jack's (steaks)
_____ Illusions (magical)	_____ "Red Lobster (seafood)
_____ Heiskell's (decor)	_____ "Olive Garden (Italian)
_____ The Cozy (downtown)	_____ Durbin's - Marriott (hospitality)
_____ The Johnson County Line (family)	_____ "Good Nationwide

Total certificates ordered _____ @ \$30.00 each = \$ _____

Make checks payable to St. Vincent de Paul Society
Mail to P.O. Box 19133, Indianapolis, IN 46219

Zoo Books ... \$17.95
Entertainment Books ... \$25.00 (including mailing)

Your Name _____
Street Address _____
City/State _____ Zip _____
Phone _____

Terre Haute couple aids victims of disasters

Bill and Susan McCarthy have been going where disaster strikes as American Red Cross volunteers for four years

By David Delaney

Bill and Susan McCarthy have always enjoyed people jobs.

At St. Patrick Parish in Terre Haute, Bill is part of the adult catechetical team and Susan is a member of the liturgy committee. Both are part of the parish Bible study group.

Now that the two are retired, they go where disaster strikes as American Red Cross volunteers.

The couple returned recently from St. Croix in the Virgin Islands, where they helped out after Hurricane Marilyn left a path of death and destruction.

Bill McCarthy is a retired Indiana State University professor, and was chairman of the department of elementary and early childhood education. Susan worked on the staff of former U.S. Senator Birch Bayh.

Bill and Susan have been disaster volunteers with the Red Cross for four years. In the recent disaster, the two left Terre Haute and flew to the Virgin Islands after receiving only one-day notice.

They served as family service technicians, interviewing those who were in the path of the hurricane to assess their needs.

The McCarthys often visited homes that had been partially destroyed. One victim said the storm was "like having a huge pressurized hose spraying water at your door."

Bill said one family put mattresses on top of their kitchen table, then crawled under them for protection. "The hurricane came with a terrible roar and things were falling on their house," he said.

"It is very stressful working with people who are under a lot of stress," Susan

said. "The people coming in for help had been through a terrible thing."

The McCarthys were at one of three service centers at Christiansted, and they handled at least eight cases a day.

Susan McCarthy said, "We feel fortunate to be part of the extended Red Cross family, all of whom contributed in a variety of ways so that these hurricane victims could be helped."

The two first became involved with the Red Cross after Hurricane Andrew hit Florida three years ago.

The next year, they helped victims of the extensive Mississippi River flooding.

In 1994, the McCarthys responded to the call for aid to Los Angeles earthquake victims. There, they put in 12-hour days—after commuting an hour or more.

The two are also part of a 21-person Red Cross disaster volunteer team in Vigo County responding to victims of fires or floods.

"We just wanted to see if there was some way we could help," Susan said. "It's an opportunity to take part in Christ-like action," said Bill. McCarthy said the Red Cross gives them an opportunity to give back to the community for all they have received. He sees it as a way of "loving your neighbor."



Photo by David Delaney

Bill and Susan McCarthy, members of St. Patrick in Terre Haute, are Red Cross disaster volunteers.

Chatard receives gift from Ameritech in recognition of volunteer's work

Bishop Chatard High School in Indianapolis recently received a \$1,000 gift from Ameritech.

The donation from the communications company was awarded to the Indianapolis North Deanery interparochial high school in recognition of Ameritech Indiana Network employee Mark Stephens' volunteer efforts and dedication to the school.

Stephens is a member of St. Pius X

Parish in Indianapolis. He serves the Ameritech Network as manager of provisioning and maintenance.

Ameritech Indiana President Kent Leiberz and Stephens presented the \$1,000 check to Holy Cross Brother Joseph Umile, Bishop Chatard's principal, during a recent ceremony.

This fall, the Ameritech Foundation is contributing grants to 26 eligible non-

profit organizations in Indiana through a new employee program designed to increase support for volunteerism and community service. The Ameritech Employee Program for Volunteerism and Community Service provides contributions of up to \$1,000 to organizations for which Ameritech employees have volunteered eight hours a month for at least six months during 1995.

Stephens serves the Bishop Chatard High School Board of Regents as a Finance Committee member. He also chaired the Finance Committee of the Indianapolis North Deanery Board of Total Catholic Education for three years.

Lesly Livengood, director of corporate contributions for Ameritech Indiana, said the new Employee Program for Volunteerism and Community Service "provides a structure to Ameritech's charitable giving in a way where employees help us direct our resources."

Livengood said the program's goals are to recognize Ameritech employees who volunteer their time to community service, to provide an incentive for other Ameritech employees to donate their time, and to link the Ameritech Foundation's grant-making with employee involvement.

"This program is one example of how we continue to look for targeted and fo-

cused ways to help Ameritech and its employees, such as Stephens, serve the communities of which we are a part," Livengood said. "Ameritech has a tradition of caring about fellow Hoosiers."

Wanted: Your Christmas stories

"What was your most memorable Christmas? What made it so joyous, humorous or inspirational?"

Each year the Christmas stories by our readers are the most popular pieces in our annual Christmas supplement. Therefore, we again invite you to submit your special Christmas memories for possible publication.

Stories should be true, involving a real event, should be typed double-spaced, and no longer than 300 words (about a page-and-a-half).




Deadline for receipt is Tuesday, Dec. 5. The stories to be published will be selected by the editors.

Parishes are also invited to send us information about special Christmas events planned in the parish.

THE KEEP GIVING GIFTS

Largest Selection of Nativity Sets & Pieces, Angels, Religious Pictures, Bibles, Rosaries, Statuary, Hummels, Missals, Prayer and Religious Books, Medals & Crosses—including solid gold. Advent wreaths, candles and calendars.

1996 Sunday Missals and Ordo's are now in!

Religious Christmas Cards
Hours: Monday thru Friday — 9:30 to 5:30
Saturday — 9:30 to 5:00
Parking South of Store

Krieg Bros. Established 1892
Catholic Supply House, Inc.
119 S. Meridian St., Indpls., IN 46225
(2 blocks South of Monument Circle)
317-638-3416 or 1-800-428-3767

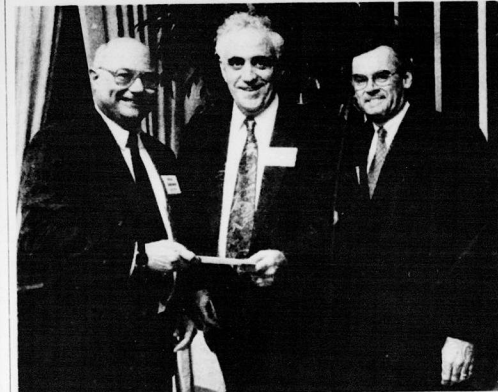


Photo courtesy of Ameritech

Holy Cross Brother Joseph Umile (center), principal of Bishop Chatard High School, accepts a check for \$1,000 for the Indianapolis North Deanery interparochial high school from St. Pius X parishioner Mark Stephens (left) of Indianapolis and Kent Leiberz (right), president of Ameritech Indiana, during a recent ceremony at the school. Stephens' volunteer service earned the grant.

Many people are fed up with daytime talk shows

Proctor & Gamble yanked its ads from four TV talk shows after their contracts expired in September

By Mark Pattison, Catholic News Service

WASHINGTON—"Mothers Who Sleep With Their Daughter's Boyfriends!" "Gay Parenting: Is It Right for the Children?" "Coaches Crossing the Line!" "Are Men Born to Cheat?" "The Fidelity Test: Is It Entrapment?" This is just a sample of the fare on daytime talk television, the next battleground for U.S. cultural watchdogs. Their move follows on the heels of successful skirmishes over prime-time TV violence and rap music.

If the watchdogs' actions can match their attitudes, then it's time for Ricki, Sally, Jenny, Montel, Donahue, Oprah, Maury, Gordon, Rolanda, Geraldo, Springer and their imitators to beware.

Auxiliary Bishop Thomas J. Costello of Syracuse, chairman of the U.S. bishops' Communications Committee, was succinct in his view of the daytime TV talk show phenomenon.

"I'm shocked and scandalized by what I see of these talk shows. I wonder where they get these people,"

New statement is issued on church music styles

By Barbara Stinson Lee, Catholic News Service

SALT LAKE CITY—"An injustice is committed against God's people when styles of worship and liturgical art are promoted which lack aesthetic beauty," according to a new statement on Catholic music.

"The Snowbird Statement on Catholic Liturgical Music" was issued Nov. 1 by 17 Catholic liturgical and musicians from the United States, Canada, England and Ireland. It is named for the Utah town where the first drafting meeting took place in 1992.

The statement affirms the emphasis on congregational singing, the use of the vernacular and the focus on active participation in Catholic worship since the Second Vatican Council.

But the signers said they also feel an obligation "to name and critique those developments which we view as problematic, imperfect, or unworthy of the church's mission."

Of particular concern to the signers is "the indiscriminate incorporation of an entertainment or therapeutic ethos into liturgical music," the statement said. This development "constitutes one of the most serious problems in the present moment in the church's liturgical life," it added.

Singled out as particularly problematic were popular musical styles that promote sentimentality, consumerism, introversion and passivity.

The Snowbird statement called for a new emphasis on excellence in the compositions and performance of liturgical music. Musicians who work in cathedrals, basilicas and religious institutions or parishes with greater resources have a special responsibility to model excellence.

While high standards will often remain more an ideal than a reality in many parishes and communities, "even the smallest parish communities must be encouraged and helped to produce music of genuine quality, however simple."

The statement emphasizes the importance of more adequate musical education for the liturgy, including training congregations to take a more vigorous part in liturgical singing.

The 10-page statement raises questions about the "prodigious amount of church music" that has been produced and published since Vatican II. "Indeed, so much music is now available and the turnover is so great that common and stable repertoires of music familiar to Catholic populations are difficult to maintain."

This situation represents a source of disunity and impedes, for instance, the possibilities of common diocesan celebrations, the signers said. They called for the identification and promotion of "a common repertoire of liturgical music to be commended to all parishes and ecclesial communities in particular regions of the church."

The statement also urged renewal of the role of the choir in Catholic worship and rejected the use of recorded music, which it described as "a great temptation in Catholic worship today."

The use of recorded choirs, organs and cantors "is disingenuous as antithetical to the nature of the liturgy as the living act of God's people" and has "the effect of discouraging local communities from marshalling the resources necessary for the authentic celebration of the liturgy," it said.

Bishop Costello said, adding he has heard suggestions that the people on stage with the hosts are actually actors making up their stories.

"It certainly is not contributing to the moral fabric of our country in any way that I can interpret," Bishop Costello said.

Two leaders who have been successful in fighting violence and profanity in television and other mediums are Sen. Joseph Lieberman, D-Conn., and William Bennett, a Catholic who is a former U.S. education secretary and drug czar.

The senator introduced the "V-chip" bill in the Senate that became part of an approved telecommunications bill. Along with that, the television industry began putting more warnings about violence and adult content in shows. Bennett helped lead a crusade this year against Time Warner's ownership of a "gangsta rap" record label. The media giant eventually sold it.

Lieberman and Bennett set their sights on daytime talk TV during a mid-autumn summit meeting on the subject. And at a Nov. 16 press conference in Washington, Lieberman continued his assault on the genre.

"We call it 'the revolt of the revolted,'" he said, "the parade of pathologies parading through the public square."

Because of daytime TV talkers' appeal to women, especially young and minority women, "these shows are more than noxious and offensive. They have a harmful effect. . . Kids will come to believe from these shows that the aberrations are normal, that nothing is out of bounds."

In a nation with high rates of teen-age pregnancy, drug abuse, poverty and crime, "TV talk shows are one of those enticements" to anti-social behavior, Lieberman said. The underlying message, he added, is that "sex is as devoid of consequences as the game of charades."

A Michigan State University study looked at two weeks worth of programs this summer from each of a dozen daytime talkers. The study showed a heavy reliance on sexual themes and on disclosures from guests about sexuality and criminal activity that other guests—principally their own family members—had not known before.

Bob Peters, president of Morality in Media, said his

organization was lining up volunteers to monitor TV talk shows during the February sweeps period.

It has yet to be seen how audiences respond to the bully pulpits of academia and politics. However, when Oprah Winfrey started stressing more positive messages during her shows last season, her ratings dropped noticeably, although she was still far and away the top-rated talk show host on the tube.

But if market forces are a bellwether, change could be coming to daytime talk TV.

Procter & Gamble, the Cincinnati-based home products manufacturer and one of TV's biggest advertisers, yanked its ads from four TV talk shows after their contracts expired in September. The company wouldn't name the shows and the shows themselves have not been quick to admit that they were deemed unworthy of the firm's big dollars.

Elizabeth Moore, a spokeswoman for the company, said it sought earlier this year to put the brakes on some TV talkers and reimpose its advertising guidelines after some shows were putting on "more and more sensational, even outrageous" episodes.

After discussions with several of the shows, "it became clear that four talk shows were not going to change," Moore said. "We stuck with the producers who said they were willing to work with us on the issue, and gave them an opportunity to respond. We felt like this was the most constructive approach."

One program—"A very popular show," Moore said—pulled five of its episodes and tightened some standards.

Lieberman and Bennett, in a joint statement, hailed Procter & Gamble for its "corporate responsibility." They added their hope that other advertisers would "reconsider their support."

That's beginning to happen.

Sears, Roebuck & Co. cut ads on some daytime TV talk shows after "increasingly controversial" programs aired, fearing it would "alienate customers," according to a report in *The Wall Street Journal*. The paper also reported that Unilever NV, another home products firm, pulled ads from two TV talk shows earlier this year.

WHEELER/McQUEEN

SALE!

80%
100,000 BTU-UF
GAS FURNACE

\$970
INSTALLED COMPLETE

\$970 AND/OR
INSTALLED COMPLETE

• FREE 5 year warranty (parts only)

• Licensed #10550 • Bonded • Insured

IMMEDIATE INSTALLATION

WHEELER/McQUEEN

HEATING & AIR CONDITIONING CO. • FREE ESTIMATES

EAST 786-2756 WEST 856-8090

WE SERVICE ALL MAKES • CALL 24 HRS. A DAY • 7 DAYS A WEEK

10 S.E.E.R.
2 TON AIR
CONDITIONER

\$970
INSTALLED COMPLETE

\$970 AND/OR
INSTALLED COMPLETE

• FREE 5 year warranty (parts only)

• Licensed #10550 • Bonded • Insured

**SIDING
ROOFING
25% OFF, PLUS...**

*OFF OUR REGULAR PROFIT MARGIN

• WINDOWS

• VINYL SOFFIT (Overhang)

• Deal With Owner - You Save Sales Commission

• Highest Quality Workmanship • Licensed • Bonded • Insured

Midwest Remodeling

A Division of Harris Home Improvement Co.

539 Turtle Creek S. Dr.

788-1138

Room
Addition
"Special"

Can do only 4 at 15% OFF

• VINYL SOFFIT (Overhang)

• Deal With Owner - You Save Sales Commission

• Highest Quality Workmanship • Licensed • Bonded • Insured

Midwest Remodeling

A Division of Harris Home Improvement Co.

539 Turtle Creek S. Dr.

788-1138

NOBODY BEATS OUR PRICES!

!! Finally !!

"The music you've been asking for is here!"
"All new recording - over 50 minutes of beautiful music...
... exquisite performance by recording artist Keith Wells ..."

Here I Am, Lord - Be Not Afraid
On Eagle's Wings

Prayer of St. Francis

Mail check or money order with the form below:

Qty Price Total

Make Check Payable to: Compact Disc \$15.95

Golden Lyre Records: Cassette Tape \$12.95

P.O. Box 1100: Shipping & Handling \$2.95

West Acton, MA 01720: Total Enclosed

Please Print: Name _____ Address _____ City _____ State _____ Zip _____

100% 30-day money back guarantee!
Order by December 1st for Christmas! **IN**

La Hacienda



MEXICAN RESTAURANT

"Real Authentic Mexican Food"

3874 North Lafayette Rd.

290-0755

TO GO ORDERS WELCOMED!
FREE REFILLS ON SOFT DRINKS

FREE ENTREE
BUY ANY ENTREE AND RECEIVE THE SECOND
OF EQUAL OR LESSER VALUE FREE!

Pope defends teaching authority against criticism of pronouncements

Pope's strongly worded talk reflects the mixed reception several of his documents have had inside the church

By John Thavis, Catholic News Service

VATICAN CITY—Criticism of recent papal pronouncements demonstrates a widespread misunderstanding about the church's teaching authority, Pope John Paul II said.

Addressing members of the Congregation for the Doctrine of the Faith Nov. 24, the pope said the dissenting voices threaten to create a "countermagisterium." Particularly dangerous, he said, was the mistaken idea that only those church teachings declared infallible need to be followed.

The pope's strongly worded talk reflected on the mixed reception several of his key documents have had inside the church. His remarks indicated concern about the level of public opposition that has been expressed in some quarters.

"Today we have to acknowledge a widespread misunderstanding of the meaning and role of the church's magisterium. This is at the root of the criticisms and challenges which you have observed about some pronouncements, especially the reactions in not a few theological and ecclesial areas to the most recent documents of the pontifical magisterium," he said.

The pope said this criticism had been directed at such authoritative statements as his two recent encyclicals on human life and moral truths, and his apostolic letter on the all-male priesthood. He said there had also been opposition to the doctrinal congregation's recent reiteration of the church's ban on Communion for divorced Catholics in invalid second marriages.

He said it is important to distinguish between legitimate theological questioning, in which difficulties about certain teachings are presented, and a stance of public opposition by theologians who would propose alternative teachings for the faithful.

He said theology operates within the church and its basic doctrines; theologians cannot ignore this, and they must respect the authority of the magisterium when it clarifies or pronounces on specific issues.

The pope said it is important for the church's doctri-

Irish divorce vote will spur church, bishop says

By Patrick Nolan, Catholic News Service

DUBLIN, Ireland—The narrow vote for legalizing divorce in Ireland will spur the Catholic Church to improve its marriage and family life programs, said a spokesman for Ireland's bishops.

The closeness of the vote "indicates that for a great number of people, the choice was a very difficult one," said Bishop Thomas Flynn of Achonry, conference spokesman.

Meanwhile, one anti-divorce group said it planned to challenge the legality of the referendum based on the closeness of the vote and a Supreme Court decision that the government was not authorized to spend public funds to support a "yes" vote in the referendum.

By only a 9,124-vote majority Nov. 24, voters said they wanted an end to the 58-year-old constitutional ban on divorce. More than 1.6 million Irish citizens voted.

The government already has drafted divorce legislation

and hopes to get parliamentary approval soon. Ireland is the only European country that bans divorce.

The Irish bishops—supported by statements from Pope John Paul II and Mother Teresa of Calcutta—strongly opposed legalizing divorce, stressing its harmful effect on children and divorced couples.

Now that people have voted "it is imperative that we, as a society, continue to explore effective ways of supporting marriage and especially couples who find themselves experiencing marital difficulty," said Bishop Flynn.

The bishops pledge to help those involved in marriage breakdowns to ensure that they do not consider themselves as separated from the church, he said.

Prime Minister John Bruton said that everyone would have to reflect on the anxieties that led to the large vote against divorce and work to strengthen the family.

Richard Greene, leader of the People of Ireland anti-divorce group, said Nov. 27 that his group would ask the courts to set aside the referendum results and that he may be joined by other anti-divorce groups.

Leaders of those groups said the loss was caused in large part by \$800,000 in government-funded, pro-divorce advertisements that the Supreme Court ruled illegal Nov. 17, a week before the vote.

Divorce opponents also attributed their defeat to the support for divorce by all the major political parties and by most of the influential newspapers.

The vote showed a marked change in the public attitude since a 1986 referendum in which legalizing divorce was voted down by 63.5 percent of the voters.

However, the 50.3 percent who favored divorce in the 1995 vote was a sharp drop from polls earlier in the year showing 66 percent support for legalized divorce.

In the Nov. 24 vote, support for divorce came mainly from the heavily populated areas of Dublin and the eastern province of Leinster. Opposition was strongest in small rural constituencies.

Two days before the vote, the pope threw his weight behind the bid to defend the referendum.

"I urge everyone to reflect on the importance for society of the indissoluble character of the marriage bond," he told Irish pilgrims to his Nov. 22 weekly general audience.

"Our savior has shown how the nature of the love that unites a man and woman in marriage, and the good of the children, call for total fidelity on the part of the spouses and an unbreakable unity between them," the pope said.

The once-overwhelming support for divorce began evaporating quickly as voting day approached. A Nov. 21 poll showed that 45 percent favored legalized divorce; 42 percent opposed it and 13 percent were undecided.

This marked a 7 percent drop in support in a little over two weeks and encouraged anti-divorce campaigners.

Two days before the vote, Peter Scully, manager of the No-Divorce Campaign, predicted that the pro-divorce effort would be heavily defeated. Most of the 13 percent listed as undecided would vote against divorce, he said.

As pro-divorce feelings slipped, the government heated up its support for the referendum.

Bruton said Nov. 19 that funding would be provided to support children whose parents had been divorced.

Social Welfare Minister Proinsias de Rossa accused the bishops of lying about the consequences of divorce. The bishops are spreading "mythology, lies and deceit," he said at a Nov. 20 government news conference in Dublin.

He said that if the Catholic Church exercised excessive influence in Ireland, it would be more difficult to secure peace in Northern Ireland, where the majority is Protestant.

About 95 percent of Ireland's 3.5 million population professes Catholicism. Supporters of legalized divorce have said that the bishops want to impose Catholic teaching on the predominantly Protestant minority in Ireland.

De Rossa was harshly criticized by Archbishop Dermot Clifford of Cashel. "The accusation of lies and deceit is a very serious one," he said. "It is disturbing to find the minister resorting to personal abuse rather than engaging in reasoned debate."

Attorney General Dermot Gleeson, meanwhile, denied claims by divorce opponents that children of first marriages would lose their constitutional protection if their parents divorced.

PamKen LTD.

Specializing in Back Opening Apparel for Nursing Home Residents.

- Men's side snap slacks
- Shoes w/ widths 5 1/2 - 13
- Men's back opening night shirts
- Hospital Gowns
- Many styles of back opening dresses
- Extra wide socks for swelling

1342 South East Street, Indianapolis, Indiana

634-7023 1-800-727-7023
BY APPOINTMENT ONLY - CELEBRATING OUR 18th YEAR!

Advertise in The Criterion!
Indiana's Largest Weekly Newspaper

Announcing Hospice Care at Miller's

Merry Manor
1651 N. Campbell

provided in affiliation with



St. Vincent
Hospice

Families on the eastside of Indianapolis can now benefit from the additional assistance and support that hospice care can provide.

For more information on hospice services, contact Beverly McIntosh at 357-8040.

FROST UPHOLSTERY & Discount Fabrics

Large Selection of Fabric in Stock at Discount Prices!
Since 1955

- All types of upholstery needs
- Repair & Rebuilding
- Fabric shown in your house or our showroom
- Free Estimates

353-1217

4024 E. Michigan

WOOD, TUOHY, GLEASON, MERCER & HERRIN

Wm. J. Wood
James L. Tuohy
John Q. Mercer
John Q. Herrin
John S. (Jay) Mercer
James K. Gilday
Eugene E. Henn
John E. Kolas
Wm. T. Niemier
Todd H. Belanger

Attorneys at Law
3400 Bank One Tower
317/636-3551

GENERAL PRACTICE • TAXES • TRUSTS • WILLS

LEGAL ADVICE FOR SENIOR CITIZENS

Ruth Ann Hanley, Attorney
(317) 577-1515

Flexible Hours Drive-up Parking

DON'T PAY AGENCY - PRICES -

Will care for elderly or convalescent patient by day, week or duration of recuperation.

References Available

CALL

Judy A. Gray 894-2040

U.S. Catholics are exhorted to 'stand on the parapet' on issues

Catholic Campaign for America's first national convention features line-up of prominent conservatives

By Catholic News Service

WASHINGTON—The Catholic governor of Michigan exhorted American Catholics to "stand on the parapet and look the adversary in the eye" on issues ranging from abortion to welfare reform.

Gov. John Engler closed the Nov. 17-18 national convention of the Catholic Campaign for America, a lay-led group founded to increase the influence of Catholic citizens on public policy. "Public Catholicism: Issues and Challenges" was the theme of the convention.

Speaker after speaker urged greater involvement in what Engler called "the public square." Engler, a Republican, challenged fellow Catholics to do more than echo principles of respect for human life, commitment to freedom and personal responsibility, and recognition of the roles of family and of hard work.

Bishops' Synod on Lebanon opens at the Vatican

By John Thavis, Catholic News Service

VATICAN CITY—Under the sign of church unity and interreligious cooperation, the special Synod of Bishops for Lebanon opened at the Vatican for two weeks of intense pastoral planning.

For the first time, Muslims were participating in a synod as "fraternal delegates," a move that highlighted the church's desire to improve strained Catholic-Muslim relations in the country.

Pope John Paul II, who convened the synod as a spur to reconciliation following nearly two decades of civil war in Lebanon, said the meeting should also help preserve and strengthen the Christian presence there.

"We trust the work of the synod can offer a valuable contribution to your homeland, which has been so harshly put to trial during the past decades, and can foster the process toward real and solid peace," he said at an inaugural Mass Nov. 26.

The synod, which brought together 119 participants from Lebanon, the Middle East, the Vatican and elsewhere, was to meet until Dec. 14. Its purpose was to draw up pastoral priorities and guidelines aimed at re-energizing the largest Christian community in the region.

The synod's conclusions will be passed to the pope, who will use them in writing his own final document. Hopes are that the pontiff can unveil the document during a pastoral visit to Lebanon someday; a previously planned papal trip in 1994 was scrapped for security reasons.

One main synod theme—and a key to the future of the church in Lebanon—was building harmonious relations with other religious communities, both Christian and non-Christian. On Nov. 25, the Vatican announced the participation of six "fraternal delegates" from Orthodox and Protestant churches and three from Muslim communities.

The synod wants to help create "a major and effective relationship of cooperation with Muslim groups," said Cardinal Achille Silvestrini, a Vatican official who deals with Eastern-rite churches and one of two synod presidents named by the pope.

An opening synod report presented Nov. 27 described dialogue with Muslims as difficult but crucial and said followers of both faiths need to "stop their polemics in order to move toward collaboration in good works."

Cardinal Silvestrini, who spoke in an interview with Vatican Radio, said a related concern is to stem the Christian emigration from Lebanon, which has diminished the church's presence in the country and helped upset the balance between Christians and Muslims. Today, Muslims form a majority in Lebanon.

"We hope this [balance] can be re-established," the cardinal said. Unfortunately, he said, the tendency continues for Christians to flee the Middle East for reasons of economic opportunity or concerns about security.

"At this rate, the Christian presence in these countries could become practically nonexistent within a few decades," he said.

Lebanese Syrian-rite Archbishop Jules Al-Jamil said at a press conference Nov. 27 that while the flight of Christians is cause for worry, the synod was looking beyond the church's self-interests.

"We must not think of a 'Christian Lebanon,' or a 'Muslim Lebanon' or a 'Catholic Lebanon,'" he said of a united Lebanon, he said.

Lebanese Cardinal Nasrallah P. Steir said Lebanon's civil leaders had expressed great expectations for the

"As Catholics, we need to argue for them and install them in the public square," he said. "We need to stand on the parapet and look the adversary in the eye."

Other speakers during the campaign's first national convention included William J. Bennett, former secretary of education and drug czar in the Bush administration; Rep. Henry J. Hyde, chairman of the House Judiciary Committee; Ralph Reed Jr., executive director of the Christian Coalition; Rep. Christopher Smith, R-N.J.; and Linda Chavez, president of the Center for Equal Opportunity.

Many of the speakers mentioned abortion, which Smith called "the defining issue of our time." Bennett outlined a strategy for putting abortion "on the path to extinction" by incremental steps, as the centerpiece of an attempt to defeat what Pope John Paul II terms "the culture of death."

Bennett praised as "unsung heroes" those in the pro-life movement who were fighting abortion "one at a time" by supporting women in problem pregnancies, promoting adoption and helping young people to resist societal pressure to have sex.

He called the abortion issue "stunningly important" and said that although pro-lifers must "never abandon prin-

synod. The country's Maronite Catholic president, Elias Hrawi, paid a personal visit to the cardinal and said he hoped it would help bring a sense of forgiveness and reconciliation among all its people.

But even as Lebanon attempts to reconstruct its social fabric, it has remained subject to strong international political pressures. Much of the country remains occupied by Syrian troops, Israel has soldiers in southern Lebanon, and militias funded from outside continue to operate there.

Cardinal Silvestrini said it was not so much that Lebanon has been forgotten by the world; rather, the political future of Lebanon will no doubt ride on an eventual peace accord between Israel and Syria, he said.

ple" on the issue, "reasonable people can disagree on the (best) means" to reduce the number of abortions.

Bennett said he did not support the move for a constitutional amendment to prohibit abortions, since that effort "has done nothing that I can see to reduce the number of abortions."

Hyde, an Illinois Republican whose name has become synonymous with the ban on using federal money to pay for abortions except in limited circumstances, used his talk to criticize the U.S. bishops' "seamless garment" approach to life issues as an "unwarranted moral equivalence" of abortion with lesser issues.

Hyde said Pope John Paul "did not suggest that abortion is one issue among many" when he visited the United States in October. Instead, the pope presented abortion as "the great civil rights issue of our time," Hyde added.

The seamless garment theory, first articulated by Cardinal Joseph L. Bernardin of Chicago, called for a consistent ethic of life on issues such as abortion, war, capital punishment, euthanasia and embryo experimentation.

Reed, whose organization has had a major impact on the Republican-dominated 104th Congress, urged Catholics and evangelicals to unite for political purposes.

"There is far more that unites us than separates us," Reed said. He echoed the prediction of several other speakers at the conference that Catholics will constitute a key voting bloc in the 1996 presidential election, and he encouraged the 660 conference-goers to join the Christian Coalition's new Catholic Alliance.

Anybody who tries to ignore "the emerging alliance of Catholics and evangelicals" will be making "a big mistake," said Reed.

During the convention, officials of the Catholic campaign also released the results of a new survey which they said showed American Catholics to be united on the issues of abortion, school choice, welfare reform and affirmative action.

Catholic voters "are commonly and correctly referred to as the 'swing vote' in American politics, and they are aggressively courted by Republicans and Democrats alike," said Michael Ferguson, the campaign's executive director, at a press conference on the poll.

"Catholics potentially make up the largest voting bloc in the United States, and public leaders would be wise to speak to their concerns," he added.



Whatever happened to Orville & Mary Ruth Lee?

They met in 1946 at a Sunday School Class called the Metholite Group. Orville Lee later spotted Mary Ruth Peek at a social gathering across the shuffle board court and decided she was the one for him. Six months later, Orville convinced Mary Ruth they were meant to be together and they married on October 23, 1946! They were blessed with two sons and one daughter. Orville was employed by L.S. Ayres & Co. as Head Cashier in their Downtown Indianapolis store for over 20 years after having worked for National Hosiery Mills for 26 years. Mary Ruth enjoyed teaching as she taught piano to beginning students and English to foreign students through the use of picture primers. These days, Orville and Mary Ruth call Westside Retirement Village home, and have since 1987.

"We decided to move in while we were still young and active enough to enjoy the many activities offered here. We're glad we did!"

— The Lees

INDEPENDENT APARTMENTS, ASSISTED LIVING UNITS AND A 59 BED HEALTHCARE FACILITY ALL ON ONE CAMPUS



"Your best choice"

Westside RETIREMENT Village

(317) 271-1020

FIRST FLOOR STUDIOS AVAILABLE!

Westside Village is 2 miles west on 10th Street from the 10th Street exit off I-465 west leg.



☐ Yes! Please send me more information at no risk or obligation.

Westside Retirement Village

9616 West Tenth Street, Indianapolis, Indiana 46234

Name _____
Address _____
City _____
State _____ Zip _____
Phone _____

CR 1296

Question Corner/ Fr. John Dietzen

Note in wedding program explains Communion rules



QIn response to your column on weddings without Mass, I agree that the absence of a wedding Mass when the bride and groom are both Catholic can result from weak faith. However, it could also be a sign of mature faith.

Protestant friends of ours invited us to their daughter's wedding. The daughter converted to Catholicism prior to the wedding. Half the people in attendance were Protestant. It was a beautiful affair until Communion time, when the priest informed the Protestants that he could not give them Communion.

After the ceremony, an uncle of the bride expressed his hurt to us. He wanted to know why he was denied full participation. We could only say that if Christ was at the altar, he probably would not have been denied.

I believe the bride and groom would have showed a mature Christianity by electing not to have a Mass in this situation. It would have been a more joyous occasion for all. (Maryland)

AI'm sorry that happened. It seems to me, however, that the answer is not in eliminating the Eucharist from their marriage ceremony.

The separation of Christians at the Communion table is a tragic, sad reality. How it might be healed in the future is not clear; but as our Holy Father says, the division of Christians, especially here, is a scandal to the world which we must do everything possible to end.

Some hurtful disappointment in this circumstance was, therefore, nearly inevitable.

I'm not at all sure, however, that taking the route you suggest would make everything all right. The Catholic family, other Catholics present, and even those Protestants who realized what was happening would have been saddened that the bride and groom felt constrained to deprive themselves and others of such a significant celebration of their faith as part of their marriage ceremony.

From my experience with a lot of weddings in simi-

lar circumstances, several steps might have been taken to diminish the hurt.

First, none of this should have been a surprise. Normally the priest or other minister preparing the couple would urge them to explain our Catholic policies regarding Communion to their non-Catholic families and friends before the marriage ceremony.

Most Protestants today, if they have any active contact with Catholics, are at least vaguely aware that Communion by other Christians in a Catholic church is seriously limited. So they would not be too surprised at the news and would be prepared.

Second, an announcement by the priest shouldn't be necessary either. A printed program prepared by the bride and groom for the ceremony could include a thoughtful, explanatory note, such as something like this:

"At the last supper on the night before he died, our Lord Jesus Christ took bread and wine, said 'This is my body; this is my blood' and told them to eat and drink. He then said, 'Do this to remember me.'"

"Catholics obey this command of Jesus each week, but in a special way at the most important times in people's lives. This Eucharist of our Lord Jesus will be part of today's marriage ceremony as we remember and thank God our Father for what Jesus has done for us. We are all invited to unite ourselves to Jesus Christ and to share His death and resurrection in our lives."

"Because of the sad divisions in Christianity, we cannot extend to Christians of other faiths a general invitation to receive Communion. Reception of the Eucharist by Christians not fully united with the Catholic faith would imply a oneness which does not yet exist, and for which we must all pray."

In addition to explaining what the Eucharist means to Catholics, such an approach would be less abrupt, would be more considerate of everyone's feelings, and would give them an opportunity to think about it before the moment arrives.

Finally, such an occasion would be a particularly appropriate time to provide a Communion blessing, as is done now in many places in the country.

Those not receiving Communion are invited to

approach the minister of the Eucharist, with arms crossed, to receive a blessing prayer. This provides an opportunity for us to acknowledge their presence and their faith, even if we cannot share Communion. This practice also could be explained in the printed program.

A few thoughtful preliminaries like these could have, I believe, made the wedding a much more comfortable and prayerful event for everyone.

QMy sister very much wants her marriage blessed by the Catholic Church, but does not want a traditional church wedding. She and her fiancé plan to elope. If this happens, is there a place you could recommend where a priest would perform the ceremony as opposed to a justice of the peace or a judge? (Indiana)

AI am not sure what you mean by a traditional church wedding. Such a wedding need not be an elaborate affair with a church full of flowers and a half-dozen bridesmaids. It can be as simple and uncomplicated as your sister wishes, yet still fulfill Catholic wedding guidelines.

Some preparation programs do need to be fulfilled by the bride and groom if they are married in the Catholic Church (and in many other churches today). But if they seriously desire a happy and good marriage, it seems to me they will be anxious to take advantage of every opportunity that might help that to happen.

I've known couples who, only half jokingly, became so exhausted by hectic preparations that they threatened to elope. I'm assuming your sister and her fiancé are like this, but be serious about their marriage and genuinely desire to spend many years together. If this is so, I hope they reconsider their threat to elope. Family and friends who love them sincerely want to share the occasion, not dominating the preparations, but desiring to be part of their special day.

This couple will very much need the presence and support of family and friends as time goes on. I think they will come to regret any decision that shuts these special people out of being with them on their biggest day.

(Address questions to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

© 1995 by Catholic News Service

We Give THANKS

Goal: \$3,500,000
Raised: \$3,953,000

We Give Thanks to everyone who gave of their time, talent, and treasure, to the 1995 United Catholic Appeal! Your generous support provides needed assistance to many missions and ministries throughout central and southern Indiana.

Special recognition goes to the following parishes who have met or exceeded their 1995 United Catholic Appeal Goal!

Diocese/Parish	City	Percent of Goal Raised	Diocese/Parish	City	Percent of Goal Raised	Diocese/Parish	City	Percent of Goal Raised
Terre Haute			St. Joseph			St. Michael		
Annunciation	Brazil	179	St. Joseph of the Knobs	Bloomington	100	St. Michael	Brownsburg	126
St. Paul the Apostle	Greencastle	130	St. John	Starlight	136	Mary, Queen of Peace	Danville	175
Immaculate Conception	Marietta	127	Connersville		111	St. Rose	Plainfield	110
St. Joseph	Reckville	147	St. Elizabeth	Cambridge City	123	Indianapolis South		
St. Mary-of-the-Woods	St. Mary-of-the-Woods	105	Holy Guardian Ange's	Cedar Grove	101	Holy Name	Beech Grove	110
Holy Rescuer	Salemville	102	St. Gabriel	Connersville	107	Our Lady of Our Lord	Indianapolis	111
Sacred Heart of Jesus	Terre Haute	116	St. Bridget	Liberty	100	Jesse Christ	Indianapolis	153
St. Ann	Terre Haute	141	Holy Family Parish	Richmond	109	St. Ann	Indianapolis	115
St. Benedict	Terre Haute	151	St. Andrew	Richmond	130	Good Shepherd	Indianapolis	121
St. Joseph	Terre Haute	136	St. Mary	Richmond	130	St. Francis and Clare	Greenwood	117
St. Margaret Mary	Terre Haute	100	Bloomington			St. John	Indianapolis	100
St. Patrick	Terre Haute	100	St. Vincent De Paul	Bedford	130	St. Jude	Indianapolis	109
St. Joseph	Universal	100	St. John the Apostle	Bloomington	113	St. Mark	Indianapolis	151
Tell City			St. Paul Catholic Center	Bloomington	104	St. Roch	Indianapolis	116
St. Michael	Cannelton	120	Our Lady of the Springs	French Lick	119	Our Lady of the Greenwood	Greenwood	103
St. Mark	Perry County	113	St. Martin of Tours	Martinsville	104	Indianapolis East		
St. Martin of Tours	Siberia	105	St. Mary	Witchell	129	St. Peter and Paul Cathedral	Indianapolis	110
St. Paul	Tell City	117	St. Agnes	Nashville	206	Holy Cross	Indianapolis	124
St. Pius	Troy	135	Christ the King	Pauli	142	Holy Spirit	Indianapolis	121
Seymour			St. Jude the Apostle	Spencer	213	Our Lady of Lourdes	Indianapolis	115
St. Bartholomew	Columbus	132	Batesville			St. Bernadette	Indianapolis	113
Holy Trinity	Edinburgh	163	St. Louis	Batesville	119	St. Mary	Indianapolis	163
St. Rose of Lima	Franklin	123	St. John the Baptist	Deer	105	St. Philip Neri	Indianapolis	237
St. Anne	Jennings County	304	St. Mary	Greensburg	101	St. Rita	Indianapolis	134
St. Joseph	Jennings County	229	St. Anne	Hamburg	119	St. Simon	Indianapolis	103
St. Paul	Decatur County	100	Immaculate Conception	Millersburg	110	St. Theresa of the	Indianapolis	
St. Vincent	Shelby County	142	St. Maurice	Napoleon	107	Infant Jesus	Indianapolis	105
St. Patrick	Salem	105	St. Magdalen	New Marion	158	St. Thomas	Fertville	123
St. Ambrose	Seymour	125	Holy Family	Oldenburg	116	St. Michael	Greenfield	148
St. Joseph	Shelbyville	110	St. John	Osport	104	Indianapolis North		
New Albany			St. Denis	Jennings County	105	Immaculate Heart of Mary	Indianapolis	136
St. Michael	Bradford	183	Indianapolis West			Christ the King	Indianapolis	132
St. Michael	Charlestown	121	Holy Angels	Indianapolis	118	St. Andrew, the Apostle	Indianapolis	132
St. Anthony of Padua	Clarksville	110	St. Anthony	Indianapolis	150	St. Joan of Arc	Indianapolis	104
St. Joseph	Corydon	107	St. Christopher	Indianapolis	117	St. Lawrence	Indianapolis	147
St. Francis Xavier	Henryville	107	St. Gabriel	Indianapolis	140	St. Luke	Indianapolis	128
St. Mary	Lanesville	100	St. Joseph	Indianapolis	150	St. Matthew	Indianapolis	121
St. Mary	Lanesville	106	St. Michael the Archangel	Indianapolis	117	St. Pius X	Indianapolis	141
Holy Family	New Albany	109	St. Monica	Indianapolis	192	St. Thomas Aquinas	Indianapolis	137

Faith Alive!

Humility is the premier virtue for the Advent season

By Fr. John Crossin, OSFS

We live in an era of superstars. They are the focus of television, radio, magazines and newspapers.

No popular movie or football team can be without a few such stars. These are the people we want to see and hear.

Maybe we ourselves would secretly like to be superstars. Would we love to see our-

selves on television or on the cover of a news magazine?

Even if we don't have the talent to be stars, we wouldn't mind being celebrities. We might imagine being interviewed on a talk show, sharing our deepest secrets with a curious audience. Or we might see ourselves as star witnesses in famous trials, with all the attendant publicity.

After all, we might think, even the Catholic Church has its "superstars."

Pope John Paul II and Mother Teresa draw the crowds and the television cameras. They make the evening news. Their books sell millions.

A bit of celebrity might not be such a bad thing in this media age.

But flights of fancy yield in time to the truth. A little reflection on the difference between celebrity and reality, superstardom and substance, or hype and fact brings us to the much neglected virtue of humility.

For humility is realism. The humble person sees the world and the self with a clear eye. No wild imagination conceals the truth of things. No camera lens or inflated ego distorts the image. The humble person has his or her feet firmly on the ground.

Humility is realism.

- Humble people see their gifts or talents for what they are.

- Humble people see their own human flaws and deficiencies as well.

These people neither deny their abilities nor overestimate them. They neither exalt nor debase themselves.

The humble people I know are unassuming. They don't continually trumpet their accomplishments.

While humble people will acknowledge their gifts if pressed, they tend rather to be asking you about your daily life and concerns. They encourage you in your dreams and projects.

The humble people I know tend to be good listeners. They see the value in each person and respect each person's goodness.

Humility is synonymous with thoughtfulness. Humble people will ask about your sick relative or friend. They are not superficial, but substantive. They can handle attention, but can also give it to others.

There is more than a little courage in humility. It takes courage to look at our lives realistically. It takes courage to begin to change our patterns of pride. It takes courage to be a person of character in a time when image, spin and proper positioning are valued.

Humility leads quickly to generosity. The humble people I know are quick to share. They give whatever they have. Their time, talent, money and energy are available to help others.

One successful businessman I know has made it a goal to give away \$1 million in his lifetime. He urges others to do the same. He believes that God's

blessings should be shared.

With humility, we operate from inner convictions about the good and the right. We know that we can always improve.

The path to humility sometimes comes through personal disillusionment, failure and sickness. The death of a parent or spouse can be the occasion for the kind of deeper reflection that is characteristic of humility.

In other words, life's experiences teach us. We often learn humility the hard way.

Experiences puncture our illusions of superiority or control. They show us our strength is insufficient. They reduce to size our proud egos.

Paradoxically, humble people can also laugh. Having suffered, they can also enjoy. They can appreciate the good, the incongruous, and the just plain crazy aspects of life.

The humble person can take serious things seriously and the not-so-serious with good grace and humor.

In our humble realism, we realize that we are completely dependent on God. All our talents come from God. Without God's grace we would be nothing.

Through the grace of Jesus Christ we are everything.

The humble person knows that Jesus is the model.

Jesus "humbled himself, becoming obedient to death, even death on a cross" (Philippians 2:8).

He urged us to take the last place at banquets and to welcome sinners. And he now sits at the right hand of the Father.

Celebrities seem to be preoccupied with their own feelings, thoughts and accomplishments. They love the best seats at our televised banquets.

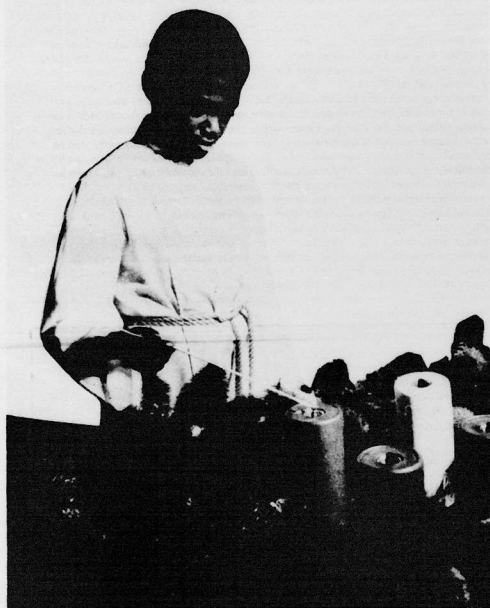
The true superstars are not so self-centered. Pope John Paul II or Mother Teresa always point beyond themselves to Christ. Here is the real power.

Christ is the real superstar. He teaches us that the ultimate realism is not in self-service but in self-forgetfulness.

Humility is the premier virtue for Advent. In Advent, we take a few moments to go back to basics. Realism is always appropriate.

Is there any hope for humility? There is no hope without it!

(Father John Crossin, a member of the Oblates of St. Francis de Sales, is the president of De Sales School of Theology in Washington, D.C.)



CNS photo by Michael Hest

Humility is a wonderful Advent virtue. It helps us make room for the surprising appearances of the "kingdom" in our midst. There is more than a little courage in humility. It takes courage to look at our lives realistically.

Discussion Point

Humility recognizes limitations

This Week's Question

What is "humility" as you see it?

"To have humility is to be able to see with the eyes of another... and to interact with others as though we were the other person." (Gayle Schrank, Floyd's Knobs, Ind.)

"Humility is accepting all the gifts that God has given me, appreciating them, and accepting my limitations in using those gifts." (Sister Helene Wilson, Los Gatos, Calif.)

"Humble people are accepting of whatever's thrown at them, whether adverse or positive. Humility is being able to accept any situation with grace." (Vanessa Dorr, Tucson, Ariz.)

"Humility is putting yourself second, God first always and your fellow man first always. If everyone lived like that, we wouldn't have any problems." (George Fortunato, Rangely, Colo.)

"To me, humility is the Golden Rule. Humility is not being a doormat, but it's when you really try to treat others the way you want to be treated." (Beverly Brody, Los Angeles, Calif.)

"A humble person is someone who is capable of doing good deeds for other people, who is giving without having to broadcast it or without expecting recognition." (Kristina Yeager, Corvallis, Ore.)

"Humility is truth, admitting the reality of one's gifts as well as one's shortcomings." (Peg Stokman, Grand Island, Neb.)

Lend Us Your Voice

An upcoming edition asks: What can you do to help build the "culture of life" that Pope John Paul II calls for?

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



CNS photo by Susie Fitzgibbon

Entertainment

Viewing with Arnold/James W. Arnold

'Copycat' is a thriller that focuses on deviance

Sometimes movies are good enough to distract you from what is really going on, and sometimes they're not.

In "Copycat," what is really going on is that women are being terrorized, tortured, murdered (fictionally, of course), and we are pondering to see this for our five (six, seven) bucks admission.

The reason is not that moviemakers are sick or consciously trying to appeal to our more morbid appetites, at least, not on this big budget, big studio level. The truth is that they make mistakes, and they don't quite always know what they are doing.

The classic rule in thrillers—who knows, it may even go back to Aristotle—can be described as "adequate compensation." Roughly, that means justice gets equal time or at least equal voltage. If the forces of evil are going to inflict damage, we're going to endure that, there will have to be payback. Otherwise, the audience gets no release, no catharsis, and a generally miserable time.

That doesn't mean the bad guys have to receive equal pain and suffering. But they do have to suffer. We're not talking real life here, but art. In reality, only God knows for certain who is really evil and exact calibrations of justice. In art, we know, and presumably that's at least one reason why we have art.

In "Copycat," the big scene—the filmmakers like it so much, basically, they give it to us twice—shows the heroine (Sigourney Weaver), an innocent, intelligent woman, strung up by her hands in a public bathroom by a psychotic young man who taunts her as he prepares to carve her up.

These are just the most graphic scenes in a film in which the killer also murders four people and controls the action, including much psychological intimidation of Weaver's character, Helen Hudson, who is a heavyweight academic expert on serial killers. But she's already a frightened previous victim, and is a traumatized basket case.

To balance, to justify all this, requires not only catharsis but insight, say, into serial killers—why they happen, what we can do about them, whatever. Instead, "Copycat" provides zero understanding and minimal release. The killer gets zapped, rather routinely, and at closeout, an even more despicable lunatic looms on the horizon.

It's certainly a movie trend. "Copycat" resembles "Seven" and "The Usual Suspects" in its lack of catharsis, but it's even less bearable because of the quantity of on-screen nastiness we're required to endure. In a thriller, no closure is no thrill. But the deeper problem is a kind of moral pessimism—if not despair—that infects current popular culture.

The title suggests the story gimmick: somebody in San Francisco is methodically offing victims (mostly women) in the style of infamous killers—the Boston Strangler, Son of Sam, the Hillside Strangler, etc.

This guy is extremely busy, and also has time to keep breaking into Hudson's apartment to terrorize her.

The litany suggests how homicide, in the media age, has become another road to celebrity. In the film's best line, Hudson says, "These guys are like viruses. There's always some new mutation."

Holly Hunter co-stars as M.J. Monahan, the diminutive but spunky lead detective who works on the case with Hudson, her physical opposite.

Thus, "Cat" is a rare police movie without a male at least as co-hero. Women cops are,



Actor and comedian Jim Carrey, as pet detective Ace Ventura, makes some new friends in "Ace Ventura: When Nature Calls." The U.S. Catholic Conference says the film's humor "ranges from the outrageous to the tasteless." The USCC classifies the movie A-III for adults.

however, no strangers to television watchers. In fact, police movies these days have tough acts to follow in such quality series as "Homicide" and "NYPD Blue."

Originally, the cop and scientists were to be male and female, but director Jon Amiel (who made the legendary "Singing Detective" for British TV) has said that having a love story amid all this carnage would be "distasteful." Now that is a fine distinction.

Det. Mulrooney and Will Patton appear as detectives somewhat smitten with M.J., but Amiel goes to considerable trouble to eliminate one of them in a random police shootout that seems to have no other organic purpose. Harry Connick Jr., the jazz singer and musician, chews the scenery against type as the sicko who first assaults Hudson and becomes a sort of "serial killer" guru in prison.

The visuals (on screen throat-cuttings) are often unpleasant, but Hudson's shut-in reliance on computers and electronics mail add novelty on a brighter note.

Helen's agoraphobia also gives the camera splendid opportunities for impressionistic psychodrama.

Clearly, the script, which had a variety

of writers during production, bears a copycat resemblance itself to the Oscar-winning "Silence of the Lambs," not only the general subject and dark mood but the female cop and the menacing figure speaking from behind bars. But "Lambs" had more substance and could not be accused of glamorizing serial killers. (Skillful but unsatisfying police vs. serial killer melodrama; violence, language; not recommended.)

USCC classification: O, morally offensive.

Film Classifications

Recently reviewed by the USCC

GoldenEye	A-IV
Frankie Starlight	A-III
Money Train	O
Nick of Time	A-III
Toy Story	A-I
When Night is Falling	O

A-I—general audience; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive

PBS features 'Gregorian Chant: Songs of the Spirit'

By Henry Herz and Gerri Pare, Catholic News Service

Providing a brief respite from the usual cultural cacophony of television is "Gregorian Chant: Songs of the Spirit," airing Thursday, Dec. 7, from 8 p.m. until 8:45 p.m. on PBS. (Check local PBS listings to verify the program date and time.)

The Gregorian Chant Choir of Spain performs chants from the Mass of the Blessed Virgin Mary as performed in various churches and monasteries in northern Spain.

The choir is directed by Ismael Fernandez de la Cuesta, the former monk who was responsible for "Chant," the album recorded by cloistered Benedictine monks which has sold over five million copies to date.

Explaining the appeal of medieval Latin plainsong for contemporary audiences, especially the young, are brief comments about modern society's "hunger for the transcendent" and the music's "spiritual power in reflecting 'the mystery of the holy.'"

Most of the program, however, is devoted to the chants themselves as the camera explores the art and architecture of the churches in which they are performed.

The program begins with the tuxedo-attired choir singing the Introit in the Basilica of San Isidoro in Leon. For the rest of the program, the singers are garbed in monk's robes until back at San Isidoro for the Benedictus ending the program.

This final chant adds a female soprano to the male voices of the choir, which emphasizes the universality of chant as a form of religious music sung not only by priests but by all Christians.

Produced by Bruce Marcus and Barry Stoner, the program provides an experience of Gregorian chant as a timeless art form reaching the heights of the human spirit.

'Mole's Christmas'

Home sweet home was never sweeter than on Christmas Eve in the animated holiday tale "Mole's Christmas," premiering Sunday, Dec. 3, from 3:30 p.m. until 3:55 p.m. on the Disney cable channel. (Check local cable listings to veri-

fy the program date and time.)

Featuring characters from Kenneth Grahame's "The Wind in the Willows," director Martin Gates presents a snowy night before Christmas with everyone scurrying to their hearths and homes.

In the snow-covered countryside, Rat (voice of Richard Briers) is anxiously urging on his pal Mole (voice of Peter Davison), who is all fired out after visiting their cranky friend Badger. Pausing among the flakes to rest, they are set upon by a pair of weasels with larcenous intentions. Luckily, the would-be robbers are utterly inept.

Since Mole's former home is on the way, he persuades Rat to drop in to see his old abode, humble though it is. Soon a fire is lit and a chorus of pint-size carolers serenade them and share a gaggle of giggles with them before moving on, leaving the two some to heartily toast each other with best wishes for a "Merry Christmas."

The animation is undeniably pretty in depicting a winter wonderland, although the story is on the bland side. It's cheery stuff, however, and for inner tints it is a good tale of friendship, courtesy and kindness.

"The Tailor of Gloucester"

Fanciful Christmas diversion is afforded viewers in Beatrix Potter's "The Tailor of Gloucester," to rerun on Thursday, Dec. 7, from 6:30 p.m. until 7 p.m. on cable's Family Channel. (Check local cable listings to verify the program date and time.)

Potter, of course, is best known as the author and illustrator of "The Tale of Peter Rabbit," a story that became an instant children's classic when it was published in 1902 and has never been out of print since. Written originally as Potter's gift for a young girl of her acquaintance, "The Tailor of Gloucester" was first published in 1903 and was reportedly the author's favorite story.

In introducing this musical adaptation by Douglas Young and John Michael Phillips, actress Lynn Redgrave explains that the story is based on an old tale about animals being able to talk on Christmas Eve. Beatrix Potter heard it as a child and never forgot it.

The setting is the cathedral town of Gloucester in the 18th century, an ornate "time of swords and periwigs." The town's tailor (Ian Holm) is promised a fortune if he can make a fine coat and waistcoat sewn with silken twist for the mayor's wedding on Christmas Day.

The poor tailor is overjoyed at the opportunity, though he has only three days in which to complete the task. And then, that very night, he comes down with a fever that keeps him in bed until Christmas morning.

And then, that very night, he comes down with a fever that keeps him in bed until Christmas morning. Saving him from ruin, however, are the friendly mice who inhabit his shop. On Christmas Eve, they band together to make a splendid coat and beautifully stitched waistcoat, though they don't quite have enough time.

No matter. All ends happily with the mayor's rewarding the tailor amid Christmas bells and carols.

The mice are charmingly portrayed by children from Britain's Royal Ballet School in costumes patterned on Potter's imaginative illustrations. Holm is very appealing as the poor but kindly tailor, and the sly cat, Simpkin, is drolly enacted by Francois Testory.

Performing the carols and folk songs that are integral to the production are choristers from Gloucester Cathedral and Winchester College. The result is a delightfully entertaining Christmas gift for all members of the family. Enjoy.

TV Program of Note

Tuesday, Dec. 5, 10:30-11:30 p.m. (PBS) "A Lawrence Welk Family Christmas." Some of the stars of the former television show reunite to share past holiday memories and more than 30 favorite holiday songs.

Wednesday, Dec. 6, 8:30-9 p.m. (CBS) "Mr. Willowby's Christmas Tree." This new musical Christmas adventure introduces the newest members of the Muppet family—the Muppet mice—as they embark on an exciting journey in search of the perfect Christmas tree.

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

First Sunday in Advent/Msgr. Owen E. Campion

The Sunday Readings

Sunday, Dec. 3, 1995

- Isaiah 2:1-5
- Romans 13:11-14
- Matthew 24:37-44

The first of the three parts of the Book of Isaiah provides this first Sunday of the



Advent season with its first Scriptural reading.

Usually, although not always, the prophets say little of themselves. Often, however, their language and descriptions of personal experiences and circumstances allow scholars to achieve a good idea of what manner of person the prophet was and this information lends important insights.

Such is the case with the author of the first section of the Book of Isaiah, the prophet Isaiah himself. For example, it is obvious that Isaiah had access to the royal court. He was no distant bystander as the lofty events of state unfolded. He stood near the throne.

His presence must have been annoying for the king and his advisers, however, because Isaiah rarely found any decision in the royal policy worthwhile. He repeatedly said as much, and he said it boldly and without qualification.

The anxiety evident in Isaiah's writing reveals the uncertain atmosphere of the times. The king surely found himself often in a political dilemma. The nation's enemies were unfriendly, and they were strong. The king apparently saw appeasement as a possible avenue toward security and peace for the nation.

Isaiah thought quite differently. The nation's woes were not the result of threats beyond its borders, but rather they inevitably followed the religious infidelity of the country.

However, Isaiah's message, while loud in warning, was not all in gloom. The nation was sinful. It deserved rebuke. It earned whatever misfortune might come its way.

But God is merciful. He will spare the people and will send to them an advocate, champion, and redeemer. When the people wholeheartedly turn to God, then the nation will rise anew in strength. All others will turn to it in homage and regard. From the nation's capital, from Jerusalem, the word of God's truth will go forth.

It is said that "all roads lead to Rome." In the first century, in the days of the Apostle Paul, this literally was the case. Rome was the center of the world, the hub of a thousand spokes of commerce and communications that spread outward from the imperial city to carry to all parts of the

world, as it was known, not only goods but the law by which human life was governed.

These roads had lanes to move traffic both ways. Thousands flocked to Rome. Many came to find better times, just as people hurry to great cities in this day.

So, in Paul's lifetime, Rome had a considerable Christian population, probably from all nationalities. Roman Christians were a mixture of the great and the small. They all yearned for the presence of God. All had fears. All had hopes. All had needs. Paul wrote to this population to encourage and to guide. An example is the passage read this weekend, from the Epistle to the Romans.

St. Matthew's Gospel supplies the Gospel reading for this liturgy. It is a solemn reading, about sudden, climactic events. The early Christians treasured the idea that soon Jesus would come again, to free them from their worries, to right all wrongs, to crown the world with the mercy and justice of God.

Reflection

The church looks disappointingly upon dire predictions that the "end of the world" is just around the corner. Only God knows the divine plan for such cataclysmic events.

But life can suddenly change for anyone. In fact, it changes in some way and at some time for everyone, and it finally will change with death.

Advent is not a chilling foretelling of terrible times. Rather, it is a summons to look forthrightly at life in general, and in particular each individual's life, and to turn to God in repentance and renewed commitment of holiness.

The outcome of such a change of heart, the church reassuringly says, is that peace and goodness will reign supreme. So, in this mind, with this call, the church begins Advent and its new liturgical year.

Come to the Lord, it pleads. In Jesus is all that is good, that is satisfying, that is beyond the effects of death. In Jesus is life and peace.

Readers may submit prose or poetry for consideration

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Material not accepted for publication will be returned to the sender. Other submissions might be filed for later use, especially if there is a seasonal or holiday theme.

Please include name, address, parish, and telephone number with all submissions for this column. Send material to The Criterion in care of P.O. Box 1717, Indianapolis, Ind. 46206.

My Journey to God

Birthday Eucharist



Child of time, seeking Paradise,
take the thin, white wafer
wherein lies
the endless sea of life
from which you flow,
When it dissolves,
you plunge into eternity
and my embrace.
Let us rejoice that you were born,
that you still breathe,
that you will never die.

By Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)

Daily Readings

Monday, Dec. 4
John of Damascus, presbyter,
religious, doctor of the Church
Isaiah 122:1-9
Matthew 8:5-11

Tuesday, Dec. 5
Isaiah 11:1-10
Psalm 72:1, 7-8, 12-13, 17
Luke 10:21-24

Wednesday, Dec. 6
Nicholas, bishop
Isaiah 25:6-10a
Psalm 23:1-6
Matthew 15:29-37

Thursday, Dec. 7
Ambrose, bishop, doctor of the Church
Isaiah 26:1-6
Psalm 118:1, 8-9, 19-21, 25-27
Matthew 7:21, 24-27

Friday, Dec. 8
The Immaculate Conception
of the Virgin Mary
Genesis 3:9-15, 20
Psalm 98:1-4
Ephesians 1:3-6, 11-12
Luke 1:26-38

Saturday, Dec. 9
Blessed Juan Diego, hermit
Isaiah 30:19-21, 23-26
Psalm 147:1-6
Matthew 9:35 - 10:1, 6-8

The Shaping of the Papacy/John F. Fink

Innocent II and Anacletus II fought over which was the legitimate pope

The 12th century seemed to be the century of the antipopes—men who claimed or exercised the papal office in an uncanonical manner. There were 12 antipopes between 1100 and 1180. Often it was difficult to know who was the legitimate pope and who was an antipope. Perhaps the best example of that is what happened on Feb. 14, 1130. When Pope Honorius II died during the night, the powerful chancellor, Archbishop Aimeric, along with a minority of cardinals, hastily buried Honorius in a temporary grave and then immediately elected Cardinal Gregorio Papareschi as the new pope. He took the name Innocent II. At daybreak, they enthroned him in the Lateran Palace.

When, they learned of this, the majority of cardinals refused to accept the new pope. They met the same morning at St. Mark Church and elected Cardinal Pietro Pierleoni as Pope Anacletus II. Both elections were uncanonical, especially Innocent's. But both parties went ahead with formal consecrations, again on the same date—Feb. 23. This began an eight-year schism as each pope sought recognition as the legitimate pope.

At first it appeared that Anacletus had the advantage, since the Pierleoni family controlled Rome. Furthermore, he had the backing of the Norman king, Roger II. Anacletus started a letter campaign to leading civil and religious leaders everywhere; emphasizing the fact that only a handful of cardinals had clandestinely elected Innocent while most of them, with the backing of the whole of Rome, had elected Anacletus.

Innocent, meanwhile, couldn't stay in Rome and fled to France. Although the underdog in this battle, he had some powerful supporters, particularly two men who would later be declared saints—St. Bernard of Clairvaux, a Cistercian abbot, and St. Norbert of Magdeburg, founder of the Premonstratensians. Bernard was able to convince King Louis VI of France and King Henry I of England to support Innocent and Norbert was able to gain the support of the German episcopate and that of the German King, Lothair III.

Soon Innocent II was acknowledged as the legitimate pope everywhere in Europe except in southern Italy, Milan and certain other cities in northern Italy, Scotland and Aquitaine.

In 1131 Innocent met with King Lothair of Germany, who agreed to escort Innocent to Rome. That didn't happen for two more years, but in the spring of 1132, Lothair and Innocent, along with Bernard and Norbert, entered Rome in triumph.

Anacletus and his supporters held St. Peter's and the area around it, but Innocent was able to take over the Lateran Palace. It was there, on June 3, that Innocent crowned Lothair as emperor of the Holy Roman Empire.

In return for gaining the papacy for him, Lothair demanded the right of investiture of clerics that Lothair's predecessor, Emperor Henry V, had given up in the Concordat of Worms in 1122.

That concordat, the first concordat in history, provided that the emperor could invest prelates with symbols of temporal authority but had no right to invest them with spiritual authority, which came from the church alone. The concordat also specified that the emperor was not to interfere in papal elections.

Innocent did not grant Lothair's demand for investiture rights. He did, however, specify that bishops and abbots in Germany should pay homage to the emperor before taking possession of the temporalities attached to their offices.

Then Lothair returned to Germany. This gave Anacletus, with the help of Norman King Roger II, the chance to force Innocent out of Rome. Innocent fled to Pisa, where he called a synod that excommunicated both Anacletus and Roger.

By this time, the only backing Anacletus had was the Norman kingdom. When Bernard was able to get Milan in Innocent's camp, Lothair again invaded Italy. This time, though, Roger was too strong for him, and Lothair died on Dec. 4, 1137 while on his way back to Germany.

The end of the schism didn't end until Anacletus died on Jan. 25, 1138.

Although his supporters elected another man, the antipope Victor IV, as his successor, Victor didn't have much support and the Pierleoni family submitted itself to Pope Innocent. Innocent returned to the Lateran Palace in March 1139.

The next month, Innocent presided at the Second Council of the Lateran, the 10th ecumenical council of the church. It settled the problems of the schism, annulling all decisions, acts and ordinations of Anacletus and his followers. It also approved 30 canons related to discipline and other matters. One of the canons stated that holy orders is an invalidating impediment to marriage.

Innocent's final years were as troubled as his earlier years. In July 1139 he was militarily defeated and captured by Roger II and forced to acknowledge Roger's title as king of Sicily. He also had to face rioting in Rome.

Pope Innocent II died Sept. 24, 1143.

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.

November 28-30, Dec. 1

Marian College, Indianapolis, will present "Cinderella" for large school groups at 10 a.m. and 12:30 p.m. all four days. Public performances will be Dec. 2 at 10 a.m. and 2 p.m. on Dec. 3. For reservations and more information, call 317-929-0622.

December 1

St. Lawrence Church, Indianapolis, will hold a healing Mass beginning with praise and worship at 7 p.m. with Mass following at 7:30 p.m. Celebrant will be Father Bob Hogan. For more information, call 317-927-6900.

A pro-life rosary will be prayed today and every Friday morning at 10 a.m. in front of the Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

Ss. Peter and Paul Cathedral's Sacrament and Count #191 of the

Knights and Ladies of Peter Claver will sponsor the First Friday Rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All are welcome.

Sacred Heart Church, Indianapolis, will hold Advent Scripture Study in the parish house at 10 a.m. Sessions are free and all are welcome.

Sacred Heart Church, Indianapolis, will hold "First Friday" discussion after the 8 a.m. Mass. Refreshments will be served. All are welcome.

December 1-13

The Charismatic Renewal of Central Indiana, Indianapolis, will hold its annual Charismatic Retreat starting with 7:30 p.m. Mass at St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, followed by retreat at Fatima Retreat House. Cost: \$95 per person or \$165 per couple. For more information, call 317-927-6900.

December 2

Mt. St. Francis, Hwy. 150 and Paoli Pike, Mt. St. Francis, will hold a Christmas Bazaar from 9 a.m.-4 p.m. in the Lower

Chapel. For more information, call 812-923-8817.

St. Lawrence Church, Indianapolis, will hold "The Gospel of Life—all for Jesus!" Registration begins at 9 a.m. with program ending at 4 p.m. Suggested free will offering is \$10. For more information, call Kevin McCarthy at 317-638-9111.

The Benedictine Center, Beech Grove, will hold a Centering Prayer Advent Retreat Day from 9:30 a.m.-4 p.m. Fee is \$45. For more information, call 317-788-7581.

Good Shepherd Church, 1109 E. Taber St., Indianapolis, will hold a reverse raffle starting with dinner at 6 p.m. To purchase a \$20 ticket or for more information, call 317-783-3158.

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

St. Simon School, 8400 Roy Rd., Indianapolis, will hold a Craft Fair from 9 a.m.-3 p.m. Crafters from Indiana and Ohio will be selling their work. For more information, call Debbie Haines 317-897-2361.

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart. For more information, call Lena Peoni at 317-784-9757.

St. Nicholas Church, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m.-noon. All are invited.

December 2 & 3

St. Anthony Parish, Indianapolis, will hold its annual Christmas boutique from 9 a.m.-6 p.m. on Dec. 2 and from 8 a.m.-noon on Dec. 3. For more information, call Carol Ray at 317-637-2704.

December 3

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For information, call Dorothy at 317-356-5110.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For information, call 812-246-4555.

St. Lawrence Church 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

December 4

St. Patrick Church, Terre Haute, will hold a prayer vigil and rosary for life at 7 p.m. For more information, call Rick Mascari at 812-466-6807.

Our Lady of the Greenwood Marian Prayer Group will meet at 7 p.m. in the chapel to pray the rosary. Everyone is welcome.

December 5

St. Monica Parish, Indianapolis, will host the Liturgical Ministry Formation Program, Phase I Session VI "Environment and Art in Worship" presented by Franciscan Sister Sandra Schweitzer from 7-9:30 p.m. Fee is \$10. For more information, call 317-236-1483.

The prayer group of St. Lawrence, 4650 Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

The Divine Mercy Adoration Chapel next to Cardinal Ritter High School, Indianapolis, will hold Benediction of the Blessed



Sacrament at 7:30 p.m. Confession will begin at 6:45 p.m.

December 6

The Archdiocesan Parish Secretaries Support Group will hold its Christmas luncheon at the Knights of Columbus, 13th and Delaware Sts., Indianapolis, starting at noon. Bring a \$5 wrapped gift to exchange. For more information, call Jen at 317-353-9404 or Betty 317-357-8352.

Fatima Retreat House, Indianapolis, will hold a reflection day "Mary's Message to All of Us." Fee is \$15. For schedule and further information, call 317-545-7681.

St. John Church, Indianapolis, will hold "Scripture and a Brown-bag Lunch," an Advent Sunday readings discussion, after the 12:10 Mass in the rectory. For more information, call Mark Buchert at 317-353-9168.

Immaculate Heart of Mary

Parish, 57th and Central, prays the rosary every Wednesday from 1-2:15 p.m. All are welcome.

December 7

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany, will hold the Madonna Circle's Annual Dessert Card Party at 7:30 p.m. Tickets are \$2.50. For more information, call Karen at 812-941-8610.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. until the 5:30 p.m. Mass. Everyone is welcome.

St. Roch Parish, 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. For more information, call 317-784-1763.

St. Vincent Community
—See ACTIVE LIST, page 19

Oldenburg Academy Lucky Buck: Weekly Drawing

Name _____
Address _____
Phone _____
Seller _____

Oldenburg Academy 1995 - 1996 Lucky Buck Weekly Drawing (All proceeds benefit the students.)

62 Weekly Drawings \$ 100.00 each week
12 Monthly Drawings \$ 500.00 end of month
2 Grand Prize Drawings \$1000.00 Dec. 19, 1995
\$1000.00 Aug. 15, 1996
DONATION: \$20.00
Mail check to: Oldenburg Academy, 1 Twister Circle
Oldenburg, IN 47036
(812) 934-4440 or (812) 933-0737

Our Lady is calling you . . .
To peace, prayer, and holiness
"PRAY, PRAY, PRAY"

Write for our free catalog of over 500 items



GREAT PRAYERBOOKS

4 Keys To Heaven: \$1.50
Mary Teach Me To Pray: 1.50
Prata Blue Book: 1.50
Gold Book of Prayers: 3.00
Thirty Favorite Novenas: .75
Prayerbook-Favorite Lectionaries: 9.00

EXCELLENT READING

Call of the Ages-T. Petrisco \$11.95
Holy Spirit, Our Greatest Friend: 1.50
Imitation of Christ: 1.50
An Hour with Jesus: 2.00
Power of the Rosary-Shurton: 2.00
St. Michael and the Angels: 5.50
All About the Angels: 5.50
The Final Hour-Michael Brown: 11.50
The Light of Love-Pat Devlin: 2.75
Preparation for Total Communion: 2.00
Trumpet of Gabriel-M. Brown: 10.00
Revelations of St. Bridget: 2.95
Walking with the Pilgrim People: 5.95
Lord Jesus, Teach Me to Pray: 5.95
Akita-Francis Fukushima: 5.95

CASSETTES

The Best of Bishop Sheen \$3.00
Voice of Prayer: 3.00
Your Cross: 3.00
Treasures and Pots: 3.00
You Must Make a Choice: 3.00
The Holy Spirit: 3.00
Greatest Trial in History: 3.00
Human Possessions: 3.00
Christ the King: 3.00
About the Angels: 3.00
Waiting Your Life: 3.00
Our Father: 3.00
Blessed Mother: 3.00
Parables of the Lost: 3.00
What Now America-6 Cassette Set: 39.95
Rosary-15 Decade, songs, liturgy: 3.00
Prayer and Meditations #1: 3.00
Prayer and Meditations #2: 3.00
Our Lady of Fatima Chapel #2: 3.00
O'Brien-Sounds of Medjugorje #1: 10.00

Over 6,500,000 sold in U.S. and 47 foreign countries.
Postage: purchases under \$5 add \$2—\$5 to \$40 add \$4.
Mary's Call is a tax exempt corporation. Any donation you wish to make will help spread the devotion to our Blessed Mother around the world.

Mary's Call

P.O. Box 162
Salisbury, MO 65281
816-388-5308

Cartlidge Christmas Trees

CHOOSE AND CUT

317-272-3579

DAILY 8:00 AM TO DARK
CHOOSE FROM THOUSANDS OF TREES
SCOTCH AND WHITE PINE
5 TO 12 FEET TALL

SPECIAL PRICING ON SOME
OLDER, LARGER TREES!

8676 East U.S. Highway 36

Avon

1.5 Miles East of Avon, 5 Miles West of I-465



4TH ANNUAL MARIAN CONFERENCE

December 9, 1995 - Louisville Gardens
Louisville, Kentucky

SPECIAL GUEST IVAN DRAGICEVIC, visionary from Medjugorje

Fr. Timothy Deeter
RADIX
Dr. Jack Mirabile

Ainza Burke
Jerry & Regina Morin
Penance Service

Fr. Emmanuel Iweh
Kristin Taylor
Healing Service

FUND-RAISER DINNER with Conference Speakers: 7:00 PM Saturday evening to benefit the Croatian war orphans in the Bosnian War.

CONFERENCE REGISTRATION: \$20.00 BOX LUNCH: \$5.00 FUND-RAISER DINNER: \$25.00 Special room rates at THE GALT HOUSE HOTEL. Call 502 589-5200 and mention The 4th Annual Marian Conference shuttle service will be available from The Galt House to Louisville Gardens.

Send self-addressed, stamped envelope and check to: THE MARIAN CENTER, 165 Sears Avenue, Louisville, KY 40207, or call: 502-899-5125.

The Active List, continued from page 18

Hospice, 2142 W. 86th St., Indianapolis, will hold its annual "Tree of Life" dedication ceremony and reception at 6:30 p.m. For more information, call Trish Southard at 317-251-5272.

December 8

Christ the King Parish, Indianapolis, King's Singles will meet at 6:30 p.m. to attend Christmas at the Zoo. For more information, call Roseanne Brooks at 317-251-5272.

A pro-life rally will be played every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

Sacred Heart Church, Indianapolis, will hold Advent Scripture study in the Parish House at 10 a.m. Sessions are free and all are welcome.

St. Christopher Parish, Indianapolis, Singles and Friends will meet at 6 p.m. at the zoo entrance to attend Christmas at the Zoo. Dinner will follow at a downtown restaurant. For more information, call Mike at 317-879-8018 or Jorge at 317-388-8010.

St. Mary of the Woods College, St. Mary of the Woods, will hold its six-annual Christmas bazaar from 3-6 p.m. in Guern Hall. Table space is available by calling Carole Marion at 812-535-5206.

December 8-9

Cardinal Ritter High School Drama Club, Indianapolis, will present "A Christmas Carol," by Charles Dickens. Dinner performance on Friday at 6 p.m. in the school cafeteria. Adults—\$12, students—\$8. Cabaret performance on Saturday at 6 p.m. Adults—\$5, students—\$4.

December 8, 9 and 10

St. Joseph Altar Society, Terre Haute will have a Christmas bazaar on Friday, Dec. 8, from 11 a.m.-2 p.m. and Sunday, Dec. 10, from 8:30 a.m.-12:30 p.m. Crafts, flea market and raffle will be featured.

December 9

The Benedictine Center, Beech Grove, will hold an Advent day of reflection and faith sharing from 9 a.m. to 4 p.m. Fee: \$50. For registration and further information, call 317-788-7581.

St. Pius X Parish, Indianapolis, will hold a boutique and Christmas crafts from 8 a.m.-12:30 p.m. in the gymnasium. Proceeds to benefit the athletic program.

A pro-life rally will be played every Saturday morn-

Modern health care risks losing its soul to technology, pope says

By Cindy Wooden, Catholic News Service

VATICAN CITY—Modern health care is in danger of losing its soul in a climate of scientific and technological advances and changing cultural ideas about the quality of life, Pope John Paul II told two separate groups.

"Your service is first of all a mission, rather than a profession," the pope said Nov. 25 in a talk closing the 10th international conference sponsored by the Pontifical Council for Pastoral Assistance to Health Care Workers.

The respect for life and the dedication to people who

ing at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

Christ the King Parish, Indianapolis, King's Singles will gather for the 8:30 a.m. Mass followed by breakfast at a nearby cafe. For more information, call Roseanne Brooks at 317-251-5272.

St. Christopher Parish, Indianapolis, Singles and Friends will meet at St. Christopher's at 6:30 p.m. to carpool to the Indianapolis ICE Hockey game at 7:30 p.m. For more information, call Mike at 317-879-8018 or Jorge at 317-388-8010.

December 10

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary

at 2 p.m. in the church. Everyone is welcome. For information, call Dorothy at 317-356-5110.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For information, call 812-246-4555.

St. Lawrence Church 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

Mary's Reviville Schoenstatt Center, will hold a prayer session titled "Sin and Redemption" at 2:30 p.m. Mass will follow at 3:30 p.m. The center is located 0.8 miles east of 421 south on 925 north, between Madison and Versailles.

are sick pledged by physicians through the Hippocratic Oath are medicine's guarantee that the human person and not simply a disease is at the heart of a doctor's concern, the pope told the gathering.

More than 6,000 doctors, nurses, ambassadors, medical researchers and government officials from 108 countries participated in the three-day meeting, which focused on the Hippocratic Oath and the Good Samaritan as models for health care professionals.

Science and faith, especially when joined in the field of health care, are called to advance and defend human life and its dignity, the pope said.

Also Nov. 25, Pope John Paul addressed an international symposium on Catholic medical schools sponsored by the Congregation for Catholic Education.

"The formation of those preparing to work in the field of health care is one of the primary concerns of contemporary society, being as sensitive as it is to the 'quality of life,'" the pope told participants in the symposium.

New scientific and technological advances along with a growing awareness that medicine must truly be at the service of the whole person have brought abundant benefits to humanity, especially to the poor, who are now seen as having a fundamental right to health care, the pope said.

But the new, broader understanding of health also has led to behavior and laws that run "contrary to the basic rights of the person," he said.

When "quality of life" becomes overly subjective, people feel they can do anything—including aborting a fetus or assisting with a suicide—once they make a judgment that the quality of the life involved is not up to par, the pope said.

Advertise in The Criterion!
Indiana's Largest Weekly Newspaper

Catholic Crossword

1	2	3	4	5	6	7	8	9
10				11		12		
13				14		15		
16				17		18		19
	20			21				
22	23	24		25	26		27	28
30			31	32		33		
34		35		36		37		
	38		39		40			
41	42	43		44		45	46	47
48				49	50		51	
52			53			54		
55			56			57		

Download from the 1995

ACROSS

- 1 Total up
- 4 Short exam
- 7 — Beta Kappa
- 10 Olive genus
- 11 Value
- 12 — I for that day is great (Jer 30:7)
- 13 "Thou shalt — me thine"
- 14 Levitical city (1 Ch 4:32)
- 15 Part of a bird's bill
- 16 Alternate route
- 18 "How shall we — if we neglect" (Heb 2:3)
- 20 H.S.T. replaced him (Abel)
- 21 Greek consonant
- 22 "Thou sawest the feet —" (Dan 2:41)
- 26 Vacant
- 30 Jacob's first wife (Gen 29:23)
- 31 "The lot is cast into the —" (Pv 16:33)
- 33 Small sin opening
- 34 Biblical outcast
- 36 Tackle parts
- 38 — as he glad and rejoice (Rev 19:7)
- 40 Hawaiian necklace

DOWN

- 41 Delete
- 44 "I have suffered the — all things" (Pm 8:3)
- 48 Consumer
- 49 Lau dish
- 50 Long sandwich
- 52 Poet
- 53 "No room for them in the —"
- 54 Great — like
- 55 Take to court
- 56 "Shall not — move his tongue" (Ec 11:7)
- 57 Israeli tribe (Num 1:39)
- 1 "The Lord hath — his joy" (Lam 4:11)
- 12 Japanese herb
- 19 Partner for the
- 22 — things were made him
- 23 Wedding invitation word
- 24 Drop a fishing line
- 25 "The trees of the Lord are full of —" (Psa 121:16)
- 27 "The Raven" poet
- 28 Attempt
- 29 Alternative answer
- 32 — them out of the
- 33 Last New Testament book (Abel)
- 37 Early Italian Pope
- 39 Luke's name
- 41 Chafes
- 42 Son of Isaac
- 43 Only
- 44 blood funds
- 46 "In his forehead, — his hand" (Rev 14:9)
- 47 Enemy
- 50 Lemmon's wife

Answers on page 22.

Store Hours: Mon-Fri 10:00-6:00 Sat 10:00-3:00 Closed Sunday

Sharon's Gifts 'N' Crafts Shoppe

6922 East 10th Street Indianapolis, IN 46219

Come browse Sharon's Gifts 'N' Crafts Shoppe for a variety of balloons, florals, gifts, and accents.

Craft classes are offered now at Sharon's! Sign up soon!

Rental space is available at Sharon's starting at \$150.00 and up per month!

Call us for more information at 352-9266.

Stop in and pick up your \$5.00 off coupon good for purchases of \$30.00 or more.

STEWART TOURS

This year give a trip!

Travel gift certificates available.

FLORIDA SUN ESCAPE
Jan. 23 - Feb. 3 (12 days) \$859.00
Bask in warm sunshine through the Keys, Orlando, and Sarasota.

SNOW TRAIN
Feb. 2 - 6 (5 days) \$379.00
Travel through Agawa Canyon and view the dog sled race.

AIR TOURS & SEA CRUISES

Greece May 7 for 12 days
Hawaii June 11 for 12 days (3 islands)
Alaska July 28 for 12 days
Australia, New Zealand Oct. 28 for 23 days

Please call toll free for information and ask about our early bird discount special on reservations.

WASHINGTON, D.C.
Mar. 23-29 (5 days) \$305.00
Cherry blossom time in our nation's capital.

BRANSON, MO.
1st Departure Apr. 17 (5 days, 4 nights) \$419.00
6 meals, 6 shows (including Show).

*All tours include motorcoach transportation, hotel and escort.

ALL TOUR PRICES ARE PER PERSON BASED ON DOUBLE OCCUPANCY

Over 30 years in the tour business.

ALL TOURS DEPART FROM INDL. & SO. IND.

STEWART TOURS

Call 1-800-426-2316 for FREE CATALOG

ROBBIE WILLIAMS
REALTOR®, CRS, GRI

Member 5 Million Dollar Club
Member of Listing Club
Over 15 Years Experience
Res. (317) 283-1222 24hr (317) 328-6217
(800) 285-9555

1994 MIBOR Northside Division
REALTOR of the Year!

Satisfaction Guaranteed!

EUTHANASIA, NO!

A conspiracy against life...
Euthanasia is a grave violation of the law of God.
Pope John Paul II, Evangelium Vitae

LIFE, YES!

The Dominican Sisters of Hawthorne and their patients celebrate life every day in their seven free homes for incurable cancer patients.

Our sisters are from diverse backgrounds and all share a great compassion for those who have been made so vulnerable and dependent by this dread disease.

Although we are not all RNs or LPNs, every sister helps to care for the patients.

EXPLORING YOUR RELIGIOUS VOCATION?

We would be delighted to answer any questions you may have and to provide you with additional information about our community and prayer life.

Sr. Marie Edward, O.P.
Hawthorne Dominicans
680 Linda Avenue
Hawthorne, New York 10532
Tel: (914) 769-4794

Name _____ Tel Day or Evening? _____
Address _____
City _____ State _____ Zip _____

Dominican Sisters of Hawthorne: Hawthorne, County Hill, Hawthorne, NY
St. Rose, Hawthorne, New York, NY • General Convent, Hawthorne, NY
St. John, Hawthorne, New York, NY • St. John, Hawthorne, New York, NY
St. Mary, Hawthorne, New York, NY • St. Mary, Hawthorne, New York, NY

Youth News/Views

Youth want to be more involved in church life

By Catholic News Service

MINNEAPOLIS—Catholic youths are ready and willing to be active in the Catholic Church, but they need support and respect as well as relevant liturgies and programs to keep their interest alive, according to participants in the National Catholic Youth Conference.

About 10,000 teens, clergy and youth ministers from across the country discussed what works and what doesn't in keeping young people active in their church. Topics included popular music and a look at liturgy and music in small towns and rural areas.

During the conference, a separate National Youth Congress held for 300 young people dealt with violence. There was also a forum for 125 youths on liturgy.

Teens who are active and involved in their parishes said liturgy works best when:

- They are comfortable.
- "The priest talks to you."
- The music is uplifting and everybody sings.
- "The priest doesn't talk only about adult things."
- Mass is not a performance but a celebration.
- Teens take responsibility for a good liturgy themselves.

Jennifer Hitcho of Buffalo, N.Y., serves as a lector at her parish, but said she is usually the only young person involved in any of the liturgical ministries at Mass.

"I hate when I look into the crowd—I mean, congregation—and they're falling asleep," Jennifer said. "But I can see why they do."

Mary Bigelow, a teen from Cape Elizabeth, Maine, said that "incredible music" and youth involvement draws young people to liturgies.

"We're ready to say that we love God, and we're ready to celebrate," she added. The ideas from the session will be used by the National Federation for Catholic Youth Ministry to draft a document that aims to be the equivalent for teen-agers of the Vatican-approved liturgy for Masses with children.

Teens from small towns and rural areas said in another forum that they don't always get the support and respect they need to become better Christians. The session was planned in part to create a paper about youth ministry in those areas and to publish materials for those youth ministers working in small-town parishes.

Teens in rural areas often travel half an hour or more to get to events, said Mike Mary, a high school senior in Greensburg, Pa. "We need more activities closer to home."

Part of the problem is boredom, which sometimes leads to abuse of alcohol or drugs, Mary said, and teens have few young adult role models.

Once young people graduate from high school they often leave their hometown and home parish, said Mary, who plans to stay involved with area youths by serving as a chaperon for youth group activities.

During round-table discussions, the young people found they all have things to be proud of in their small communities. Athletic achievements, artistic successes, intergenerational communication, and good youth ministry groups were among the positive points they named.

In a session on popular music, Anna Scally said popular music generally has a positive role in the lives of young people.

"One of the best ways to find out what's going on in your lives is to listen to your songs," Scally told the audience of youths. She is program director for Cornerstone Media, a music resource center in Santa Rosa, Calif., and also teaches a youth ministry class at the University of Notre Dame in northern Indiana.

She said parents need to distinguish between songs that reinforce positive and negative values, and to encourage young people to see their relationship with God reflected in values-based songs.

Often offensive songs often are unfairly attacked as the source of today's societal ills, Scally said. "I truly don't believe that music today is causing young people's problems," she said. "I think it's telling exactly what is going on today, and we had better listen to it."

Scally said many other songs help young people to deal with stresses and tragedies in their lives in healthy ways that contradict the traditional notions of young people using rock music to escape from their problems.

And many of today's hits are telling young people to get in touch with God, themselves and others, she said, citing "Hold My Hand" by Hootie and the Blowfish, "I'll Be There For You" by the Rembrandts, and "As I Lay Me Down" by Sophie B. Hawkins.

Young Catholics must "light the candle" that leads the world to peace, said Auxiliary Bishop Patrick J. McGrath of San Francisco at the National Catholic Youth Congress on violence and peace-making.

Bishop McGrath was among 30 bishops attending the National Youth Congress, which assembled 300 young people to discuss the theme "Be Peacemakers and Apostles of Hope."



Photos by Mary Ann Wyand

Tony Cooper (right), associate director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, introduces Chancellor Suzanne Magnant (center) during a 10 p.m. prayer service on Nov. 15 at the Archbishop O'Meara Catholic Center for National Youth Conference delegates.

"You do not have to do it all—you do not have to be the solution for all peace—you have to do what you can," Bishop McGrath told congress delegates. "You must light the candle in the dark."

Bishop McGrath challenged the young leaders to help people become aware of the pervasiveness of violence in society, seek solutions to the terror of violence in schools and on the streets, learn about appropriate means of intervention in potentially violent situations, and to speak out for peace in the national and international communities.

He also asked the teen-agers to pray.

"Pray in public places, pray in small groups, pray in private," he said, "and know that I pray for you and draw strength from knowing that you pray for me, too."

After a day of small-group discussions, delegates to the congress hammered out the details of an action plan with suggestions such as school campaigns against violence, training youth ministers to help deal with violence, and helping young people understand the problems of violence within themselves.

Pontiff urges youth to be prophets

By Cindy Wooden Catholic News Service

VATICAN CITY—Pope John Paul II has asked young people to be prophets of life, love and joy in a world often marked by pain and sadness.

"The world must recognize us by the fact that we are able to communicate to our contemporaries the sign of a great hope—already fulfilled—the hope of Jesus, who has died and is risen for us," the pope wrote in his message for World Youth Day 1996.

The annual celebration of the gifts and the responsibilities of young Catholics will take place on a diocesan level in 1996, and the next international gathering with the pope is scheduled for 1997 in Paris.

The 1996 World Youth Day theme is "Lord, to whom shall we go? You have the words of eternal life."

The pope said young people should begin their journey of prayer, reflection, conversion and action in preparation for the jubilee of the year 2000.

"To you, young people, I address in particular the call to look toward the epochal

frontier of the year 2000, remembering that the future of the world and the church belongs to the younger generation, to those who, born in this century, will reach maturity in the next," he wrote.

The aim and goal of Christian life is Christ himself, who is waiting for each individual and the entire Christian community so that he can lead all beyond the boundaries of time to the eternal embrace of God, the pope said.

This world is where Christians live out their commitment to God and to one another, he said, and Christians are called to be immersed in the struggles of the modern world, witnessing to the Gospel values of respect for life, love for others, and joy and hope in salvation.

The pope asked young Catholics to be special witnesses of the love for life which all Christians must have and to work for an end to abortion and euthanasia and an end to attitudes which see the human person "as an instrument rather than an end."

The pontiff urged youth to "do this by giving concrete help to the one who needs you and who, without your help, might be tempted to give way to despair."



Bishop Chatard High School sophomore Annelise Vaughn (left) and Cathedral High School sophomore Whitney Brake from St. Matthew Parish in Indianapolis look at "The Cathedral" yearbook on Nov. 15 at the Archbishop O'Meara Catholic Center while waiting to board their bus to the National Catholic Youth Conference.



St. Gabriel youth group member Adam Harvey of Connersville takes a nap on the floor of the Archbishop O'Meara Catholic Center Assembly Hall in Indianapolis at 10 p.m. on Nov. 15 while waiting to depart on a bus for the National Catholic Youth Conference. Adam said he would continue his nap on the bus during the all-night trip to Minneapolis.

Campus Corner

I.U. students teach fencing skills at Scecina

By Mary Ann Wyand

En garde!

That advice was helpful for Scecina Memorial High School English students who recently watched Indiana University Fencing Club members Mario Gabriel Alvarez and Abraham Navarro demonstrate the unusual sport in the gymnasium of the Indianapolis East Deanery inter-parochial high school.

"I've always liked fencing," Alvarez said. "The first thing that got me into it was the romance of the swash-buckler. My mom said when I was younger I would play Zorro or Robin Hood. A lot of my favorite movies are those starring actors Basil Rathbone and Errol Flynn."

After explaining the difference between a saber, foil and epee as well as the rules of this "honorable sport," Alvarez and Navarro showed several Scecina students how to fence while classmates cheered their efforts.

"Fencing teaches you to have respect, not just for your opponent, but for what both of you stand for," Alvarez said, "as well as the whole stigma that fencing originated from a life and death situation. Now it's more of an intellectual sport, not violent. It's quite tapered by many sports' standards, such as football and rugby. The injury rate is more a factor of how well you train to avoid straining muscles than injuries received while fencing. It's a good aerobic workout."

Alvarez and Navarro demonstrated the sport at Scecina at the invitation of Navarro's sister, Hazel, who teaches English to freshmen and sophomores.

"Some of the Scecina students had potential," Abraham Navarro said. "I enjoyed watching them fence for the first time. It was fun to see them go at it. Fencing is a great sport. I hope it will grow in popularity."

Fencing is sanctioned by the National Collegiate Athletic Association and the United States Fencing Association, Navarro said, and the sport is quite fun for both participants and spectators.

"I've always been fascinated with the sport, with the working of the blades, the romanticism, and the fact that it's just a blast," Navarro said. "It's going to be a life-long sport for me. It requires a lot of effort and training, but there's a lot of individual accomplishment."

After watching her brother and his friend demonstrate the sport to her students, Hazel Navarro said she thinks the teen-agers will have a better understanding of some of the dramatic fight scenes in William Shakespeare's plays.

"I wanted to show the students what chivalry is and the legacy of it," she said. "We've been studying 'Romeo and Juliet,' and in the beginning there is a fight in the marketplace. The men use rapiers and swords and foils. I wanted to show the students what the world was like without guns, when men had to defend their honor using swords, and that even in battle there was a code or honor and a respect for the enemy. We try to make class activities student-centered and kinesthetic and get them as involved as possible so they will be active learners."

The Scecina students who learned the sport of fencing would no doubt agree that this class experience required a lot of attention and is one they will always remember.



Photos by Mary Ann Wyand

Indiana University Fencing Club members Abraham Navarro (left) and Mario Gabriel Alvarez pose for a photograph in their fencing uniforms after teaching the sport to Scecina Memorial

High School students as part of a special program for instructor Hazel Navarro's English students. The students are studying the works of William Shakespeare.

Will you come back to church if we promise not to throw the book at you?

In our church we believe in a loving and forgiving God. Come and join us this Sunday when we open up the Good Book in worship.



**Come back.
We miss you!**

For the name of a Roman Catholic parish near you that is looking forward to welcoming you back home, call Patti Hoop at the Catholic Communications Center, Archdiocese of Indianapolis

317-236-1585 or 1-800-382-9836 ext. 1585

For additional information about the Good News of Jesus Christ, call Father Joseph Folzenlogen, SJ 317-236-1489 1-800-382-9836, ext. 1489

Sponsored by Evangelization Commission

Archdiocese of Indianapolis

Reaching out to the people in central and southern Indiana

© 1995 Church Art Project, 1001 Office Road, Eugene, OR 97401



Scecina Memorial High School senior Korie Wade of Indianapolis listens as Indiana University senior Abraham Navarro explains the rules of fencing before she tries the sport during a convocation for English students.

How do you see yourself the day of cataract surgery?



No patches or shields!



At Kane-Lanter Eyecare, patients have seen themselves without patches or shields since 1992 when Dr. Earl Lanter began **clear corneal cataract surgery** in Indiana. Dr. Lanter's patients have enjoyed **Instant Vision** without significant restrictions thanks to the help of this revolutionary technique. By using drops to numb the eye, *you avoid shots* behind the eye and gain useful vision moments after the surgery. Over 80% of our patients **see well enough to drive without glasses** in less than 24 hours after surgery!

Dr. Lanter's technique reduces costs* associated with cataract surgery up to 30% while providing state-of-the-art technology and excellent patient care.

Call our toll-free number today to arrange your **FREE** cataract screening.

KANE-LANTER EYECARE
AND REFRACTIVE SURGERY CENTERS
1-800-901-7575

Located in Indianapolis with offices North, South, West and Downtown.

*operating room and material costs



Financing available

Act now and save up to \$200!

Call Dr. Lanter at 1-800-901-7575

*Surgery must be performed on both eyes before December 31, 1995.
Savings depend upon status of your Medicare deductible and secondary insurance.