



The Criterion

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in Central and Southern
Indiana Since 1960

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December 8, 1995

Multicultural Commission members installed



Photo by Margaret Nelson

Those honored by Archbishop Daniel M. Buechlein during the Dec. 2 Multicultural Commission and Committees commissioning at SS. Peter and Paul Cathedral are (front, from left): Dr. Jesse Diaz, Lillian Stevenson, Dr. Raymond Pierce, Amanda Strong, Celina Taylor, Carmen Hansen-Rivera, Father Mauro Rodas; (second row) Blanche Stewart, Joseph Kappel, Father Michael O'Mara, Ed Isakson, Maria Villalta, Jung H. Nam; (third row) Suzanne Magnan, Robert Treadwell, Joseph Smith, Father Rick Gunther, Eric Anderson, and Hector Gonzales. Dr. Lydia Abad, Gladys Jean Dall, Olga Villa-Parra, and Sean Eichenberg are not pictured.

By John F. Fink

Members of the new archdiocesan Multicultural Commission and of three of its distinctive committees were commissioned last Saturday during a vespers service at the Cathedral of SS. Peter & Paul in Indianapolis.

Archbishop Daniel M. Buechlein, noting that the vespers service opened the new season of Advent, said that it seemed like an appropriate time to "begin a new journey in our archdiocese." He said that the Multicultural Commission, with its distinctive committees for African-Americans, Hispanics and Asians, "promises new enrichment of the tapestry of our archdiocese."

The new Multicultural Commission falls within the Secretariat for Leadership, Pastoral Formation and Services, headed by archdiocesan Chancellor Suzanne Magnan. At Saturday's ceremony, each member stood as Magnan read his or her name. Then they approached the archbishop who gave them their commissions.

Members of the commission are Eric Anderson, a junior at Cardinal Ritter High School, Indianapolis; Gladys Jean Dall, a parishioner of St. Anthony Parish, Morris; Sean Eichenberg, a parishioner of St. Monica Parish, Indianapolis; Father Richard Gunther, pastor of SS. Peter & Paul Cathedral; Hector Gonzales, a parishioner of St. Joan of Arc Parish, Indianapolis; Ed Isakson, director of human resources for the archdiocese; Joseph Kappel, associate executive director for religious education for the archdiocese; Jung H. Nam, a member of the Korean Catholic community of St. Lawrence Parish, Indianapolis.

See COMMISSION, page 2

Archbishop to lead pilgrimage to European shrines

Highlights will include Barcelona, Montserrat, Lourdes, Einsiedeln, Florence, Assisi and Rome

By John F. Fink

Archbishop Daniel M. Buechlein will lead an archdiocesan pilgrimage next September to several European Marian shrines, to Florence, Assisi and Rome.

The Marian shrines include those of Our Lady of Montserrat in Spain, the Immaculate Conception at Lourdes in France, and Our Lady of Einsiedeln in Switzerland.

A maximum of 80 persons—two buses—will leave Indianapolis on Sept. 20 and will return Oct. 4. The price of the pilgrimage will be \$2,555, based on double occupancy, with an additional \$145 for single accommodations. The price includes airfare, 13 nights in tourist class and first class hotels, buffet breakfast at each hotel, and dinners at each hotel except the three nights in Rome.

Archbishop Buechlein has visited the shrines and other places on the trip and personally planned the pilgrimage.

Those interested in the pilgrimage are encouraged to clip the coupon in the advertisement for the pilgrimage that appears on page 3 of this issue and mail it promptly.

The pilgrimage will begin with a flight to Barcelona, a beautiful and historic city on the far east side of Spain, on the Mediterranean Sea and near the border with France. Travelers will experience the influence of the Basques on the culture of this city that is far different from that of much of the rest of Spain. A tour of the

city will include the Sagrada Familia Church, with its distinctive architecture.

The Shrine of Our Lady of Montserrat is a short drive up the mountains from Barcelona. Pilgrims will visit the Benedictine monastery and will see the famous black statue of Mary that is venerated there. Mass is planned at the monastery.

It was at Montserrat that St. Ignatius of Loyola, in 1522, gave up his fowling life, clothed himself in sackcloth, placed his sword on the altar of Our Lady, and dedi-

cated himself to her as a knight.

From Montserrat, the buses will drive over the scenic Pyrenees into France. They will arrive in Lourdes in time for the pilgrims to participate in the candlelight procession. They will be in Lourdes for two nights.

Lourdes continues to be the most popular Marian shrine. Millions of people visit it each year. It was here in 1858 that Mary appeared 18 times to 14-year-old St. Bernadette Soubirous, identifying herself as the Immaculate Conception four years after Pope Pius IX infallibly defined the doctrine of the Immaculate Conception.

The Church of Notre Dame at Lourdes was built in 1862 and was made a basilica in 1870. The Church of the Rosary was built later and the underground Church of St. Pius X, with a capacity of 20,000 persons, was consecrated on March 25, 1958. The archdiocesan pilgrimage will include a special Mass in the underground church. Pilgrims will also have the opportunity to visit the baths at the shrine, where thousands of cures have been claimed (but

See PILGRIMAGE, page 3

The collection for the Retirement Fund for Religious is this weekend

Religious orders here have received more than Catholics here contributed

By John F. Fink

Retired men and women religious in the Archdiocese of Indianapolis have benefited more from the Retirement Fund for Religious than Catholics in the archdiocese have contributed during the seven years the fund has been existence.

The collection for the retired religious will be taken up in churches throughout the United States this weekend.

The past seven collections have brought in a total of \$2,148,922.61 in the Archdiocese of Indianapolis. The first collection, in 1988, was the largest—\$410,892.55. The 1994 collection raised \$298,217.75.

Meanwhile, the religious men and women with headquarters in the archdiocese have received a total of \$2,800,808.75. The orders include the Benedictine monks of St. Meinrad, the

See RELIGIOUS, page 2

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
To the Editor	5
Youth and Young Adults	20 & 21

Holy Land Exodus

Bethlehem was 80 percent Christian and 20 percent Muslim in 1960. Today it is 80 percent Muslim and 20 percent Christian.

Page 13

Christmas Store

Peggy Magee helps one of the clients of Catholic Social Services' Christmas Store which opened Nov. 29 and will continue till Dec. 16.

Page 7

Seeking the Face of the Lord

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



The decree on the ordination of women

During my summer visit to the Shrine of Our Lady of Lourdes a Dominican priest remarked, "We Dominicans preach that everything is grace." I have thought a lot about those words. Everything that happens to us, good and bad, and everything we do, good and bad, happens at least by God's permissive will. Even from the painful or difficult things, even from our weakness, God wants to lead us to goodness and to peace, if we allow it.

A couple of weeks ago, we learned of the decree of the Congregation for the Doctrine of the Faith concerning ordination to the priesthood in the Sunday paper. I haven't commented until now because I wanted to study the decree and to reflect and pray about it. The issue of church doctrine is complex. I hope I can help shed some light.

And I hope I can express my sensitivity to the reactions I have heard. Feelings run deep, especially among those women and men, including some priests, who have been hoping that the church's teaching on women's ordination would change. For you, I know there has been a great deal of anguish and pain. And for those of you, women and men, including priests, who were hoping for a clear affirmation of the church's teaching, I know there is a sense of relief.

It is news to no one that in the United States and parts of Western Europe, there has been a division of opinion on this sensitive issue. I am here as pastor for everyone, and so I express my concern for everyone. I invite all of us to try to understand each other and the church's teaching.

How do I look at this? Frankly, I came to terms with this and other controversial issues years ago after a lot of study and prayer. First, I am at peace with my belief that the Holy Spirit guides the church no less today than in all past centuries.

Secondly, also long ago, as I reflected on the history of the church, I embraced the saying "Ubi Petrus, ibi Ecclesia" (Where Peter is, there is the church). Thirdly, when I am confused or in doubt, I study better the church's teaching.

During a sabbatical in 1984 I had the opportunity to read everything I could on priesthood. That's when I began to be concerned about theologians and others, including a few church leaders, who suggested a change in the church's teaching on ordination. I feel badly because some, perhaps

unwittingly, have been promising a change of doctrine that cannot be delivered. And now, some people feel a promise and a vision of church has been broken.

"Why this decree now?" In May 1994, after the Church of England's ruling on ordination, Pope John Paul II issued the Apostolic Letter "Ordinatio Sacerdotalis" which upheld the church's teaching and practice as definitive. Because the letter was followed by problematic negative statements by some theologians and organizations of priests and religious and lay people, on November 18 the Congregation for the Doctrine of the Faith issued a response to the question "Whether the teaching that the church has no authority whatsoever to confer priestly ordination on women, which is presented in the Apostolic Letter 'Ordinatio Sacerdotalis' to be held definitively, is to be understood as belonging to the deposit of the faith."

The answer is yes because the pope was only affirming what has already been "set forth infallibly by the ordinary and universal magisterium" (cf. Second Vatican Council, Dogmatic Constitution on the Church "Lumen Gentium" 25, 2). The decree refers to the infallible teaching of the ordinary and universal magisterium (with reference to the Second Vatican Council); it does not "elevate" the teaching of Pope John Paul II to the status of an *ex cathedra* infallible statement. But note that most of our basic church dogmas have not been declared infallible by a pope. They are no less definitive.

The recent snafu by Ann Landers typifies an American egalitarian view of our church's teaching. She says the pope is "sweet," but that being Polish, he doesn't like women (because of his teaching on ordination). A careful reading of his letters on "The Dignity of Women" and his "Letter to the Women of the World" gainsays such an assertion. The Holy Father says the role of women in the church needs to be developed, even if not all roles are interchangeable in church or society.

Advent gives us new grace to commit ourselves to reflection and prayer about ministry and service in the church. It is also a new chance to strengthen our faith and hope. It gives us new grace to commit ourselves to help promote important roles for women in our church.

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

The divorce issue and marriage preparation

On Friday, Nov. 24, the people of Ireland voted in a referendum to abolish the laws that prohibit divorce and remarriage in Ireland. That same day *The Indianapolis Star* published, on its op-ed page, 18 letters from youth on what divorce has meant in their lives. Another page of letters was published the following Tuesday, Nov. 28.

If there's anything that shows the evil of divorce and its effects, it was in those letters. The youth wrote about how difficult it was for them, watching their parents fight, moving from parent to parent, trying to care for a younger sibling who didn't understand what was happening to them, learning to live with one parent. The most succinct letter was just three sentences: "I wish there was no such thing as divorce. It is hard for a child to be between two different lives. I was very sad and depressed."

After the results of the Irish vote were announced (the referendum passed by 9,124 votes out of 1.6 million cast), an Irish bishop said that the church's response must be to improve its marriage and family life programs. Irish Prime Minister John Bruton also said that everyone in Ireland should work to strengthen the family. (See article on page 12 of last week's *Criterion*.)

The Irish bishops could learn something from U.S. dioceses. Because of the horrendous statistics on divorce in this country, the Catholic Church here has mandated marriage preparation programs. Virtually every diocese in the United States requires marriage preparation to go through some program of marriage preparation.

At their meeting in Washington last month, the U.S. bishops received a

report that indicates that those programs are quite helpful to couples. A study conducted by the Center for Marriage and Family of Creighton University in Omaha and the Omaha archdiocesan Family Life Office surveyed couples who had gone through marriage preparation between 1987 and 1993. (Results were reported in the Nov. 17 issue of *The Criterion*.)

The study found that the "vast majority" of couples found the marriage preparation programs valuable, especially in what was called the "five C's": communication, commitment, conflict resolution, children and church. However, the study also found a fall-off in value after the first four years of marriage and recommended "booster" programs.

Besides the five C's, the married couples also found the programs helpful in the areas of personality differences, roles in marriage, in-laws, friends, finances, leisure activities and family planning. But barely over half found the programs helpful on issues of sex and intimacy and balancing home and career, and fewer than half found their program helpful on questions of dual-career marriages and issues of drugs and alcohol.

It all seems to be a signal for the church to reinforce and strengthen its marriage preparation programs as well as programs for couples after they've been married for a few years. Such programs as Marriage Encounter and Retrouvaille exist, and they are excellent programs, but the problem is getting couples who need them to attend.

Whatever can be done to discourage divorce, emphasize commitment, and strengthen marriages should be done.

RELIGIOUS

continued from page 1

Benedictine Sisters of Beech Grove, the Sisters of Providence of St. Mary of the Woods, the Sisters of St. Francis of Oldenburg, and the Carmelite Monastery in Terre Haute.

Two other congregations in the archdiocese qualified for grants but declined them. They are the Carmelite Monastery in Indianapolis and the Franciscans of Our Lady of Consolation in Mt. St. Francis.

Nationally, the collection has raised more than \$175 million during the seven years of its existence. As large as this amount seems to be, the unfunded retirement liability for religious orders in the United States is estimated at \$6.3 billion. Because of this, the U.S. bishops, at their meeting in November, extended the collection till the year 2007. Of the \$26.8 million contributed last year, \$24.4 million were distributed to 655 congregations. An additional \$2 million were given to 21 congregations for emergency assistance and \$250,000 to projects to increase collaborative planning and to support efficient use of resources in retirement facilities.

Catholics' contributions to last year's

collection funded 4 percent of this year's cost to support retired religious. Social Security benefits meet 24 percent of the annual retirement costs. The religious congregations have been able to fund about 45 percent of their retirement needs and the remaining 27 percent comes mainly from donations outside of the annual collection.

Since the collection was first established, the median age of women religious in the United States has risen to 67.5. For men religious it is 59.8. It is estimated that every working religious is supporting more than one other who cannot earn a wage or a stipend.

The theme for this year's Retirement Fund for Religious is "Your Chance to Say Thanks."

In his letter in last week's *Criterion*, Archbishop Daniel M. Buechlein urged the Catholic community of the archdiocese to be generous toward this weekend's collection. "For seven years now, you have given most generously to this annual collection," he wrote. "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."

tees that will be part of the commission are: African-American: Dr. Raymond Pierce, a parishioner of St. Monica Parish; Blanche Stewart, a parishioner of SS. Peter & Paul Cathedral; and Amanda Strong, a parishioner at Holy Angels Parish, Indianapolis; Asian: Dr. Lydia Abad, a parishioner of St. Monica Parish; and Dr. Jessie Diaz, a parishioner of St. Luke Parish, Indianapolis; Hispanic: Father Mauro Rodas, pastor of St. Mary Parish, Indianapolis; Maria Villalta, a parishioner of St. Matthew Parish, Indianapolis; and Olga Villa-Parra, a parishioner of SS. Peter & Paul Cathedral.

COMMISSION

continued from page 1

Also Father Michael O'Mara, pastor of St. Philip Neri Parish, Indianapolis; Carmen Hansen Rivera, a parishioner of St. Monica Parish; Joseph Smith, a parishioner of St. Thomas Aquinas Parish, Indianapolis; Lillian Stevenson, a parishioner of St. Rita Parish, Indianapolis; Celina Taylor, a parishioner of Sacred Heart Parish, Jeffersonville; and Robert Treadwell, a parishioner of St. Monica Parish.

The members of the distinctive commit-

Nativity play set at Mt. St. Francis next Sun.

Adults, children, and live animals will perform in a nativity play titled "St. Francis of Assisi and the Christmas Scene" at 2 p.m., Sunday, Dec. 17, at Mount St. Francis Friary and Retreat Center in Southern Indiana.

Directed by Franciscan Brother Larry Eberhardt and Benedictine Sister Karen Byerley, the non-historical re-enactment of the birth of Christ will be presented in the barn. The audience will travel with Mary and Joseph to the stable and join the shepherds, angels, and animals in celebrating the birth of Jesus.

Mount St. Francis is located on Highway 150 at Paoli Pike. The play and refreshments that will be served following the performance are free.

The Criterion

12/08/95

Moving?

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Archbishop accepts plan to relocate St. Simon

Move will help meet ministry needs of the growing Catholic population in northeast Marion County

By Peter Agostinelli

Archbishop Daniel M. Buechlein has accepted a task force recommendation to relocate St. Simon the Apostle Parish and its elementary school from the east side of Indianapolis to the Oakland area in northeast Marion County.

St. Simon the Apostle Parish, currently at 8400 Roy Rd., will be relocated to archdiocesan property located at 8155 Oakland Rd. The move to the new site, which is about a 15-minute drive from the present facility, will help meet the ministry needs of the burgeoning Catholic population in the northeast corner of the county.

The relocation will cause the boundaries of three parishes to be redrawn. The parishes are: St. Simon the Apostle; St. Lawrence, 6944 E. 46th Street; and Holy Spirit, 7243 E. 10th Street.

The task force, comprising clergy and lay leaders from four area parishes, recommended the relocated parish remain in the Indianapolis East Deanery and that those people finding themselves in a different parish or high school district because of the parish boundary changes be allowed to remain members of their present parishes or students at their present high school.

PILGRIMAGE

(continued from page 1)

fewer than 100 have been declared miraculously by the church).

On the fifth day of the trip (Sept. 24), the archdiocesan pilgrims will have an early Mass at the Lourdes shrine and then motor through the Rhone Valley to Lyon. The next day they will continue their trip into Switzerland, drive around Lake Geneva, and arrive in Lucerne in time for lunch. Then they will continue to Einsiedeln.

Einsiedeln is the home of the huge Benedictine abbey from which the monks of Indiana's St. Meinrad Archabbey came. The pilgrims will have Mass in the abbey church and then have a guided tour of the monastery, which is the repository for the Black Madonna.

The pilgrims will then travel south through the Alps from Switzerland into Italy, stopping overnight in the gorgeous Lake Como area. The next day the buses will continue to Florence, stopping en route in Pisa or Milan.

Florence, where the pilgrims will spend two nights, is the home of the Medici family and of Michelangelo and Da Vinci. One of the great cities of the

"This has been an exceptionally positive experience for us," said Father Larry Crawford, pastor of St. Simon.

"Of course, it's always difficult to leave a place you've come to love over the years, and some of our parishioners are disappointed, but the vast majority of people from St. Simon are very positive about the decision to relocate. With the move to the Oakland Rd. site, our new plant will be only about one-and-a-half miles from our former northern boundary. In fact, if the recommended parish boundaries are approved, approximately one-half of the 'new St. Simon's' will be made up of our old territory," he said.

"I'm particularly proud of the task force, especially the St. Simon representatives on it," Father Crawford continued. "They looked very carefully at the redrawn boundaries to make certain that the parish maintained a good socio-economic mix of people."

Archbishop Buechlein commended the task force and St. Simon's pastoral council for the thoroughness of their work. "I especially want to thank the task force's co-chairs, Fathers Mark Svarczkopf and Joseph Riedman, and the group's facilitator, Providence Sister Marie Kevin Tighe," the archbishop

world, it was the seat of the Renaissance and the center of culture and politics in the Middle Ages.

The archdiocesan pilgrims will have Mass at the Duomo, the magnificent cathedral with its baptistry and bell tower. The Duomo is massive, the third largest church in the world, after St. Peter's in Rome and the Episcopal Church of St. Paul in London. The facade of the church is from the 17th century, although the church itself dates from the 14th and 15th centuries.

The afternoon will be free so those from the archdiocese can see some of the hundreds of attractions in Florence. Tops among them should be the Church of Santa Croce with its large statue of Dante Alighieri outside and the tombs of Michelangelo, Machiavelli, Galileo Galilei, and Lorenzo Ghiberti inside; the Palazzo Vecchio, home of the Medici from 1424 to 1559; the Piazza della Signoria, with its large number of sculptures; and Michelangelo's statue of David, located in the Gallery of the Academy.

From Florence the pilgrimage will continue to Rome by way of Assisi. Mass in Assisi will be in St. Francis Basilica (or the Church of San Francesco). It's a two-level church built between 1230 and 1253. Frescoes by Giotto di Bondone in the upper church depict the life of St. Francis. In the lower church is St. Francis' tomb and more frescoes.

The pilgrims will have a guided tour of Assisi, including the Church of Santa Chiara (St. Clare), founder of the Poor Clares. She is buried here. In this church, too, is the cross that was formerly in the San Damiano Church where Our Lord first told Francis to rebuild his church.

The archdiocesan pilgrims will be in Rome for three nights. They will attend Pope John Paul II's regular audience on Wednesday, Oct. 2. They will visit all four of the major basilicas—St. Peter's, St. John Lateran, St. Mary Major and St. Paul Outside the Walls. They will also visit the Vatican Museum, including the newly restored Sistine Chapel. St. Peter in Chains Church where Michelangelo's Moses is, and the catacombs. They will also have a chance to see such Roman attractions as the Colosseum, the Roman Forum and the Spanish Steps.

The pilgrimage will end on Friday, Oct. 4, with a flight back to Indianapolis.

said. "The proposed new boundaries reflect the task force's commitment to maintaining a strong Catholic presence on the east side of Indianapolis, even as we reach out to new areas of the community. Together, with God's help, we will work hard to keep the relocated St. Simon a vital parish community faithful to its eastside roots."

Fathers Svarczkopf and Riedman are deans of the Indianapolis North and Indianapolis East deaneries, respectively. Sister Marie Kevin, who is retired, is the former director of the Office for Pastoral Councils of the archdiocese.

"I am keenly aware that this is a painful decision for many members of the St. Simon family who have invested many years in their current facilities on Roy Rd., and I call on all members of St. Simon to work together as a parish family and to reach out to those who may have difficulty accepting this decision," Archbishop Buechlein added.

In a letter to all parishioners of St. Simon, Archbishop Buechlein said he plans to appoint a transition team that will be responsible for working out the details of the relocation, including a timetable and procedures for the actual move to Oakland Rd.

Active discussion of the possible move of St. Simon has been going on since July, when Father Joseph Schaedel, archdiocesan vicar general, discussed the possibility with leadership from St. Simon, St. Lawrence and St. Thomas, Fortville.

Parishioners of St. Simon held several parish assemblies and special sessions of the parish pastoral council. A demographic study was made and a written survey was sent to all parishioners over the age of 18. On Nov. 8 the parish council recommended the move to the task force that had been established to consider ministry needs of Catholics in northeast Marion County.

The task force made its final recommendations to Archbishop Buechlein on Nov. 17. Before making his decision, the archbishop discussed the move with the Council of Priests.

Although the transition team will be responsible for establishing a timetable for making the move, the task force recommended that the vacating of the property at 8400 Roy Rd. take place no earlier than the summer of 1997 and no later than the summer of 1998.

The task force also said that it recognized an obligation to the neighborhood not to leave the property on Roy Rd. vacant.

1996 Archdiocesan Pilgrimage



Make a Spiritual Journey with Archbishop Daniel M. Buechlein, O.S.B.

Indianapolis Archbishop Daniel M. Buechlein will lead a pilgrimage to Europe's great sites of spiritual devotion. And you're invited!

This intimate two-week archdiocesan pilgrimage will take you to famous sites of Catholic devotion. You will see and experience:

- great Marian centers, such as the southern French city of Lourdes
- sites of Catholic spirituality, including the central Italian town of Assisi, home of St. Francis and Clare
- and the Benedictine monasteries in Einsiedeln, Switzerland, and Montserrat, Spain!

And that's not even mentioning the wonders of Rome and Vatican City.

When: Sept. 20 - Oct. 4
Cost: \$2,555.00 (based on double occupancy)
A one-time additional charge of \$452 for single accommodations

Other details:

- Daily Mass will be celebrated.
- Prayers and intentions will be offered regularly for the people of the archdiocese.
- The trip will include thirteen nights' lodging at tourist-class and first-class hotels.
- Sightseeing will be scheduled according to the itinerary, with local English-speaking guides.
- Buffet breakfast throughout.
- Dinner every evening, with the exception of the four evenings in Rome.

Additional stops:

Barcelona, Spain; Lyon, France; Lake Como, Italy; and Florence, Italy

To register, call 317-236-1428 or 800-382-9836, ext. 1428.

Registration deadline is January 12, 1996.

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From the Editor/John F. Fink

How Our Lady of Guadalupe affected history



Next Tuesday, Dec. 12, is the feast of Our Lady of Guadalupe, a feast celebrated especially by Catholics of Hispanic descent. But this feast of Mary is for all of us since, for 100 years now, she has been recognized by the Vatican as "Empress of the Americas." This expression was authorized by Pope Leo XIII on Oct. 12, 1895.

Sometimes it isn't recognized how Mary's appearance to Juan Diego in 1531, and her miraculous portrait on his *tilma*, changed the course of history in Mexico. Three years ago (Dec. 11, 1992) I wrote a column about what scientists have tried to discover by examining the portrait on the *tilma* that continues to hang in the Basilica of Our Lady of Guadalupe in Mexico City, and six years ago (Dec. 8, 1989) I wrote the details of how the painting came about. Let me now go into more details about how this event affected history.

When Hernando Cortes and his Spanish troops arrived in what is now Mexico in 1519, there were an estimated 25 million people in central America. Cortes was ruthless in his conquest and the effects of Spanish colonial rule were no less severe. Those not killed in battle or sold into slavery died from European diseases against which the natives had no natural defense. By 1600 there remained only about 1 million indigenous people in central Mexico.

In 1531, though, the Aztecs were still fairly strong. By this time they had come to realize that the Spaniards were not gods as they originally thought, but only human beings, and the natives were becoming restless. Fortunately, the Catholic bishop sent to Mexico was a holy man who was greatly concerned about the behavior of the Spaniards. Bishop Juan de Zumarrago, the first bishop of Mexico, is credited with founding the first hospital, library, college and printing press in Mexico. He also boasted in 1531 that he had presided over the destruction of 500 pagan temples and 26,000 idols.

He is the bishop to whom Juan Diego went after Mary told him that she wanted a church built on the hill of Tepeyac, site of one of those temples that Bishop Zumarrago had destroyed. He is also one of the three figures that ophthalmologists have discovered in the eyes of Mary's portrait, the others being Juan Diego and Juan Gonzalez, an interpreter.

In 1531 Bishop Zumarrago feared that the Aztecs were

ready to revolt, and they might have been strong enough to destroy the Spaniards. He had prayed to the Immaculate Conception to help him find a solution and a way to win the Aztecs to Christianity. Mary answered his prayers in a way the bishop could not have imagined.

When she appeared to Juan Diego, she talked with him in his Nahuatl language. She called him *Juamtzin*, *Juan Diego*. She identified herself as the "mother of the God of Great Truth, *Teotl*," the Nahuatl name of the Indians' ancient god. And she insisted that her shrine be built at Tepeyac rather than at Tenochtitlan, where the Spaniards had set up their government.

The Indians did not at first warm up to the name *Guadalupe*, preferring *Tonantzin* well into the 1600s. *Guadalupe* was the name of a Marian shrine near Cortes' home in Spain. When Mary appeared to Juan Diego's uncle, Juan Bernardino, and cured him of illness, she said that she wished to be called "*Santa Maria de Guadalupe*." In Nahuatl, this meant "she who crushed the head of the serpent," referring to the Aztec feathered serpent, but the Spaniards misinterpreted it as the name of her shrine.

But it was the way Mary looked in the portrait—wearing Indian clothing—and the fact that she had appeared to a humble Indian that changed history. No longer was there talk of a revolt. Instead, during the next seven years, 8 million Indians were converted to the religion of the lady in the portrait.

The Spaniards, of course, remained to colonize Mexico, and the Catholic Church spread throughout that country. But the Catholic Church did not come about because of the top-down style of the Spaniards, but from the bottom-up style of the indigenous people. What emerged was not a European religion that was imposed on the native people, but a faith with strong indigenous roots.

Devotion to Mary has long been one of the distinguishing characteristics of the faith of Mexican Catholics. It is largely because they incorporated Mary's appearance to Juan Diego into their own belief system.

Today, 464 years after Mary's appearance to Juan Diego, millions of people flock annually to the basilica in Mexico City to see Mary's portrait on a cloak woven of cactus fiber that should have disintegrated long ago. Art experts have no idea how the portrait was applied to the *tilma*. Devotion to Our Lady of Guadalupe remains as strong today as it was in the 1500s.

The Bottom Line/Antoinette Bosco

If you hang on to anger and bitterness, who is being hurt?

I spend a lot of time on the phone with Edna. We've become friends despite the fact that we have a strong disagreement on a very important subject—whether victims should hang on to or let go of their anger.

Edna contacted me after she read my book "Finding Peace Through Pain" (formerly "The Pummeled Heart"). She couldn't understand how I could go on by day, not hating the man who murdered my son and daughter-in-law.

Edna's daughter had been murdered. Her murderer strangled her and dumped her body in a waste disposal bin. Edna thinks of this crime day and night. She hates the killer. She wants him to get the death penalty.

Believe me, I understand her anger. My empathy for her and her family is immense. Nothing quite matches the pain and agony of losing a child. Someone once said, "The death of a child is an irrevocable grief," and that is so true.

But if you hang on to the anger and bitterness caused by this horrendous crime, who is now being hurt? I try to get Edna to see that her anger is giving new power to the murderer. For now he is killing her, too, little by little.

Recently I read a letter in *Ann Landers'* column from a woman whose daughter was raped and murdered. She expressed outrage that the murderer, who confessed to the crime, is now in prison. "Living rent-free, getting three square meals a day and free dental and medical care, watching cable TV, exercising in a gym and working on a master's degree—thanks to the generosity of us taxpayers."

Again, how I empathize! Truly, a parent's pain at the loss of a child is permanent. But you can't let the pain eat the goodness out of you.

The pain takes up permanent residence in you, yes. But you are the one in charge of damage control. The pain can't stop you from growing, working and loving unless you let it. You are the one with the choice. Stay bitter and angry and you give your pain the power to destroy you.

I know that I am finding peace each day as I pray for help in letting go of the feelings of rage that can keep a person in conflict, waging an internal war.

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for welfare reform) should not be taught. Should these positions ever be reversed by future, less enlightened, church leaders, a schism might result.

I think Fox's argument adds nothing to the discussion of this difficult issue. This is a painful moment for many people in our church (women and men, clergy and laity). Church teaching on the ordination of women is simply not understood by many sincere Catholics, and while the latest Vatican statement clarifies the seriousness of this teaching (and challenges all of us to accept it as part of the deposit of faith), it does not make it any easier to comprehend.

Another schism would be a great tragedy for Christianity, so I hope that, in spite of our differences, the church can continue to embrace both progressive Catholics and their conservative counterparts. But no matter where you stand on the controversial issues of our day, it makes no sense at all to argue that church leaders should refrain from exercising their important teaching responsibilities simply because some people (whether on the right or the left) will have difficulty accepting them. Such an abdication of religious and moral leadership would have far worse consequences for our church and for the world community.

A View from the Center/Dan Conway

Strange new argument: Reversal of church teaching might cause schism

In a recent article in *The New York Times* entitled "Can the Pope Be Wrong?" the editor of *The National Catholic Reporter*, Thomas C. Fox, accused the Vatican of setting in motion a new schism. According to Fox, the recent Vatican statement on the ordination of women constitutes "a misuse of church authority by a small group of men who are out of touch with the wider society."

Fox is so convinced his views on this issue will ultimately prevail that he argues that the long-term effect of the Vatican statement will be to make it harder for the church to call "the unyielding right" to accept the changes in church teaching that he believes will inevitably come. "The ordination of women has spread through Christian denominations," Fox says. "If—or, as Catholic progressives say, when—this reform comes to Roman Catholicism, it will be the traditionalists, decades hence, citing the pronouncements of Pope John Paul II, who will have the most difficult time."

The history of Christianity contains many tragic stories of people who have angrily separated themselves from the full communion with the church. The normal cause of a schism (which literally means a "crack" or "tear") is a disagreement with church authority. In this particular case, the disagreement is over the church's authority to ordain women. In his apostolic letter "*Ordinatio Sacerdotalis*," Pope John Paul II has taught that "the

church has no authority whatsoever to confer priestly ordination on women." The Congregation for the Doctrine of the Faith, responding to questions about the authority of this teaching, has said that it is definitive and requires assent because it "belongs to the deposit of faith and has been infallibly taught" by the ordinary magisterium of the church.

Fox disagrees. He believes that the church does have the authority to ordain women, and he argues that "Rome, with this pronouncement on the ordination of women, is forcing many Catholics to choose between two deeply held but conflicting positions: respect for the teaching authority of the papacy and belief in the equality of women and men as children of God."

Certainly, Fox has a right to his opinions, but he has a strange way of expressing them. In effect, Fox is saying: Because the reversal of an unpopular teaching at some time in the future might cause a schism, the original teaching should not be promulgated.

According to this logic, Pope John Paul II's recent arguments against capital punishment, which are presumably more popular among liberals than among conservatives, should not be taught. If a less progressive future pope might reverse this teaching—making it difficult for liberal Catholics to accept the change—then Fox's argument suggests that the pope should remain silent. Similarly, the American bishops' controversial teachings about economics or about war and peace or about the need for government to remain concerned about the most vulnerable members of our society (in spite of the need



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The Criterion

To the Editor

It is immoral to force someone to give

Your editorial commentary "Justice Demands More Than Providing Charity" (Nov. 17 issue) was a nice try, but it just does not fly.

Why?

Because it is impossible to be compassionate with someone else's money or property. If I force my wealthy neighbor at gunpoint to give to the poor family down the block, I am wrong in the eyes of the law of man and of God. Why then is it somehow compassionate to tell my wealthy neighbor, at the gunpoint of the government, that he must take care of the less fortunate?

If my neighbor is hungry, it is my responsibility. If my neighbor is without clothes, it is my responsibility. Did Jesus command us to be compassionate in this way? I was hungry and the government gave me food. I was thirsty and the government provided drink. I was in prison and the government provided me a social worker. Of course not! Jesus Christ expects each one of us to give, but it is immoral for us to force someone to give against his will.

Arthur Little III
Lawrenceburg

Church's teachings on social justice issues

Your recent editorials and articles about the Catholic teachings on social justice and related matters has prompted this letter. If I understand you correctly, it is the duty of government in a democratic society to provide a job and a "living wage" to all who cannot find same in the private sector. In essence the government must create make-work jobs to prevent these people from "falling through the cracks."

I am sure you are aware of the recent collapse of communist and socialist economies in Eastern Europe and Russia. They embraced this idea and could boast that they had no unemployment.

Most of the plants in these countries were woefully inefficient and none could survive competition of a market economy. Many have closed or are all now hurriedly converting to the free-market system.

I find it hard to believe that the church advocates this approach. History has clearly taught us that a system of free markets works best for the majority of people in the long run. Of course such a system is by its very nature subject to abuses; however, it is the abuses that must be condemned, not the basic concept of free enterprise.

It is the duty of government to limit and contain these abuses by ensuring that fair and open competition is maintained, while

doing so in the least intrusive manner possible. Anti-trust laws, the Security and Exchange Commission, consumer protection laws, etc., are examples where government can and should intervene in economic affairs.

We often are reminded of the "great and growing gap" between rich and poor, and how the United States is consuming so much of the earth's resources. Indeed, we are increasingly portrayed in the Catholic and liberal press as hedonistic and given to excessive "consumerism." This implies that we in the United States have somehow stolen wealth from the "undeveloped countries," and to make matters worse, have failed to forgive the huge debts some of these countries have run up.

Forgotten is the fact that the United States was once an undeveloped country and that hard work, thrift, and an abiding belief in the free-market system was largely responsible for the rise of this great country.

The governments of many of the developing countries have used the "politics of envy" to foist failed socialist doctrines on their people, while blaming "Uncle Sam" for their plight. Where is the social justice in failing to pay one's debt?

While as Christians we must never fail to recognize the God-given inalienable rights of all peoples to life, liberty and the pursuit of happiness, this does not mean that we can expect equal outcomes as a result of this pursuit. Indeed, people are generally very unequal in talents, willingness to work and learn, and general attitude to life.

One of the great difficulties of government intervention in social and economic affairs is that, no matter how well-intentioned the intervention is, inevitably things go awry, leading to waste, fraud and abuse of the public purse. A good example is government assistance to the needy for home heating. This was intended to help poor people in colder climates with their fuel bills—a truly noble idea. However, examiners have found that many people in the Virgin Islands, Puerto Rico and Hawaii were getting this kind of assistance.

The "no questions asked" approach of many Catholic charities cannot and should not be applied where taxpayers' money is involved. It would seem that many church officials advocate this approach to helping the poor and the needy. Indeed, as a legal immigrant to this country, I am appalled at the attitude of some church spokesmen regarding illegal immigration. Simply cutting a hole in the fence on the Mexican border and entering the country illegally does not entitle one to all the benefits of full U.S. citizenship. This country is a nation of immigrants—legal ones. It is the duty of the federal government to safeguard our borders while providing for controlled legal immigration.

Many politicians stress the word "compassion" when defending runaway federal social programs. Any throttling back of the growth rate of these programs is touted as a "cruel and heartless attack on the poor." Many Catholic Church spokesmen echo these sentiments.

All people must be held accountable for their individual acts. We simply cannot blame the government or the taxpayers for our own failures.

Many government social programs were set up with the best of intentions and carry the right logic, e.g., aid to the poor, aid to the handicapped, aid to education, aid to dependent children, food stamps, school lunch programs, college loans, etc. However, they have grown out of control with continuing upward cost spiraling. The notion that a particular program has the right goals and therefore should be exempt from public scrutiny is absurd. Distributive justice should also include the hard-working taxpayers.

Many church pronouncements on social issues confine themselves to pious generalities. We rarely see opinions on specific cases and issues. One might well ask: What is a "just wage"? Should an employer pay more to a worker who is trying to

support a large family than a single worker doing the same job?

Are progressive income tax rates just? How do you define "consumerism"? If all Americans drastically cut their consumption of goods and services this would most likely result in a deep recession and wholesale unemployment. Would this be social justice?

It would be interesting if you would sponsor some intelligent discussions on these matters in forthcoming issues of *The Criterion*. It would be nice to balance conservative and liberal arguments on the issues. The use of plain English instead of convoluted "churchese" would be appreciated.

John A. Hayes
Columbus

(We will be glad to publish readers' views about the Catholic Church's teachings on social justice issues—both conservative and liberal.—Editor)

Song puts him in spirit of Christmas

Each year before Christmas, I watch "The Miracle on 34th Street," Uncle Scrooge and the Chipmunks on television. I write Christmas cards, decorate the seasonal tree and sing Christmas carols. I'm delighted at the first snowfall and enjoy ice skating. But for me, I need something to really put me in the spirit; some glimpse of beauty, some special picture of a child or some song to rekindle the magic of Christmas.

For the past few years, it's been a song. I listen for it every year and after I hear it, then I can enjoy the Christmas season.

The song is a classic. The man who sang it was gifted. The master story-teller, Burl Ives, sang the song. His popular version of "Have a Holly-Jolly Christmas" remains as my Christmas rejuvenator. It inspires me all through the season and reminds me that I should be happy.

And yet, the Christmas season is a hectic time for me. There's shopping to do.

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

Finding peace in a busy season

In my book "Enjoy the Lord" I proclaimed the beauty of God's unchanging love. St. Augustine (born 354 A.D., died 430 A.D.) expressed the same idea 1,500 years ago. Here's a little exercise he recommended. Think back to one of the great and happy moments of your life, a time when you were in the bloom of health. Do you have it in mind? Imagine that moment going on and on, leaving behind all other sights and sound. You have only this vision to ravish and absorb you in a spirit of joy. Imagine that the rest of your earthly life would be like that moment of illumination which leaves you breathless.

In this meditation, St. Augustine suggests that it is possible to begin to approximate the joys of heaven right now. We are destined for an eternity of happiness, so let us begin our journey toward light right now.

Times change, the body grows old, people come and go, but your soul lives on forever. It is necessary at times to discern the presence of God abiding within you. The knowledge of God's love spurs you on to pray that wordless prayer called contemplation. Contemplation is the art of enjoying the Lord.

St. Teresa of Avila referred to it as the Prayer of Quiet, the art of connecting one's mind, one's body and most importantly one's will to the universal will of God. Here is what she wrote: "We cannot in spite of all our efforts procure this by ourselves. It is a form of peace in which the soul establishes herself or rather in which God establishes the soul. All her powers are at rest. She understands, but not by the senses, that

and plans to complete; family visits, parties and festive dinners. As December 25 nears, the season is taking its toll on me.

It's times like this that I remember "The Holly-Jolly Man." Hearing his friendly, clear voice beckoning me to "have a holly-jolly Christmas." I cherish the wintertime and the approaching celebration of the birth of our Lord.

On April 14, 1995, Burl Ives passed away. I'll miss the big jolly man with whiskers. However, I won't forget him.

For you see, each year at Christmastime, I'll think about him, singing his happy song. A big man with a simple message: Be happy, for on Christmas day a Savior was born. Some may call him a prophet, I like: "The Holly-Jolly Man."

John R. Williams
Indianapolis

Send cards to servicemen in Bosnia

Now that our servicemen and women will be spending Christmas in Bosnia, consider sending a Christmas card to them. If you feel real ambitious, you might also send cookies or candy. Some of these young people will be away from home for the first time at Christmas. Some don't have families that care.

You might address the cards or letters to "A Servicemember With No Mail Today."

The cards take only a 32-cent stamp since these are APO addresses. If you are mailing packages, be sure to check with the post office on APO restrictions.

Here are a couple addresses of units in Bosnia:
HHB Div, Arty 1st A-D
Unit 23705, Box 34
A.P.O. AE 09034

236 Med. Co. (AA)
C.M.R. 402 Box 24
A.P.A. AE 09180

Patricia Dwigans
Greenwood

she is already near her God, and if she draws a little nearer she will become one with him, feeling great bodily comfort and a great satisfaction of the soul. Such is the happiness of the soul so close to the spring that even without drinking of the waters she finds herself refreshed.

St. Augustine also wrote about enjoying the Lord through contemplative prayer. He said it was like being lifted beyond ourselves into a Godly state of peace. "Far be it from me, O Lord, to think I am happy for any or every joy that I may remember. For there is a joy which is given to those who love thee for thy own sake, and this joy is thyself." In Augustine's thinking, true joy is an awareness of the hidden radiance of God shining within us. It transcends even the happiest of earthly moments. Ultimately, we realize that the highest joy is God's gift of himself.

St. Teresa offers her own reflections on the spiritual ascent. "Indeed, to those who are in this state, it seems that you are no longer in this world." Both Teresa and Augustine acknowledge that these brief moments of rapture come and go, but they give us a glimpse of the sweetness of the life to come.

If you feel yourself getting caught up in the frenzy of Christmas, why not put a few minutes aside each day and enter into the Prayer of Quiet. Absorb God's love. Be still and know that God is closer to you than your own heartbeat. When you return to your daily routine, the aftertaste of this delightful visit will keep you in a state of peace and bring joy to your heart.

(For a free copy of the *Christopher News Note "Living Peace, Giving Peace"* write to The Christophers, 12 E. 48th St., New York, NY 10017.)



Cornucopia/Susan Bierman

All children have Christmas wishes

It's hard for me to remember if it was me or my brother who was trying to convince the other that the sounds of Rudolph's jingle bells were heard the night before Christmas one year, about 20 years ago, back in my "believing in Santa" years. We believed.

Whether we really heard them or not, we still believed. Since we were too little to take ourselves to malls, in order to write our Christmas lists to Santa, we spent numerous hours studying a thick department store catalog. We gave our lists to one of our older sisters. We put total faith in her. We held her highly accountable. We knew she would put them in the mail to the North Pole. After Thanksgiving we thought we had better be on our best behavior, because this was a crucial time. St. Nick would be watching us more closely than ever. My brother and I would take turns

keeping each other in line. We constantly reminded one another Santa was watching. Sometimes I think we were using the phrase "Santa is watching" for our own benefit. This must have been a very beneficial time for our older brothers and sisters who were past their "believing in Santa" years. Whenever we were bugging them or being too noisy, they too would remind us who was watching. And it always worked. All they had to do was mention Santa and we were transformed into little "angels."

On Christmas Eve, after putting the cookies and milk out for Santa, we would go to bed. We would fight to stay awake hoping to see St. Nick. But somehow we never could. Somehow, on Christmas day, we knew Santa must have sneaked in. There were mounds of presents stacked neatly around our tree. Never did the boxes hide the Nativity scene that sat beneath the tree.

I can remember how I felt. I can remember the smile on my face. Or the smiles on my siblings' faces as they

opened gifts that they had been good for all year.

Coming from a family of eight brought the experience of finding many gifts in different shapes and sizes around our Christmas tree. My brother and I would sit on the couch staring at the kaleidoscope of gifts, waiting for the others to come, so we could open the gifts and see our wishes come true. Because we had been on our best behavior, Santa had rewarded us.

We took turns opening our gifts. We usually had to stop midway through to eat Christmas dinner. The odor of dinner cooking filled the air in the early hours of the morning because the huge Christmas ham was put on "time bake" so it would begin baking while we were sleeping.

After remembering the Christmas mornings that I and many others have had as children. I try to imagine the Christmas morning of a needy child. That's a thought that would probably bring heartache to the king of Christmas "Grinch." These children too, have wishes. They make Christmas lists for Santa, and are on their best behavior hop-

ing that on Christmas morning Santa will reward them and their wishes will come true.

I can imagine a needy child waking up Christmas morning to find nothing beneath his tree. That's a thought, no one, not even the "Scrooge" would enjoy. I can imagine that same child receiving that train he had asked Santa for.

If I can't imagine the smiles that can be brought to a child's face on Christmas morning, I just try to remember the smile I felt wrap across my face when I opened that baby doll that I'd been wishing for all year. Or the cheer I saw in my brother's eyes when he opened that rocket I'd heard him talk about since the Christmas before.

I try to remember the feeling of joy that I felt as a child on Christmas morning, and think of how good I would feel bringing that same feeling to a needy child. The next time I pass a Giving Tree or an Angel Tree in my parish or at the shopping mall, I will think of the needy children. And think of how I could make their wishes come true just as my parents did for my family when I was a child.

Check It Out . . .

On the night of Dec. 8, St. Lawrence and St. Luke parishes in Indianapolis will join with hundreds of other Catholic parishes throughout the nation in observing the "Night of Prayer for Life." At each parish, there will be exposition of the Blessed Sacrament from 9 p.m. until 1 a.m., with special prayers each hour as well as time for silent meditation. The services will close with Benediction of the Blessed Sacrament.

The Indianapolis Police Department is seeking individuals for its **Civilian Volunteer Police Unit**. Participants must be American citizens, be high school graduates or equivalent, be at least 18 years old, be without felony records, have telephones at place of residence, be able to attend evening and Saturday classes, and must have reliable transportation. For more information

contact the Support Services Section c/o IPD Training Academy, 901 N. Post Road, Room 227, Indianapolis, Ind., 46219 or call 317-327-6692.

An exhibit of **woodburning art** created by Benedictine Brother Flavian Schwenk, will be on display at the St. Meinrad Archabbey Library at St. Meinrad through Dec. 28. Several plaques, wooden buckets and baskets, a butter churn, and a child's rocking elephant, will be included in the 44-piece display. The art exhibit is free and open to the public. Library hours are Monday-Friday from 8:30 a.m. to 11:30 a.m. (EST) and Monday-Sunday from 1 p.m. to 4:30 p.m. and 7:30 p.m. to 9 p.m. On Dec. 27 and 28, the exhibit will be open for afternoon and evening hours. The library will be closed for Christmas Dec. 23-26. For more information contact Brother Flavian at 812-357-6710.

A **Christmas Family Retreat** will be offered Dec. 15-17, at the Mount St. Francis Retreat Center, in Southern

Indiana. Mount St. Francis is located on Highway 150 at Paoli Pike. For more information call 812-923-8817.

An **Advent Service** will be held Dec. 10, at Saint Meinrad Archabbey. The service will begin at 2:30 p.m. (EST) in the Archabbey Church. The service will be presented by the chorus and instrumentalists of Saint Meinrad College and School of Theology, Saint Meinrad Archabbey, and Immaculate Conception Monastery. Benedictine Father Columba Kelly, Benedictine Sister Michelle Mohr, and Dr. Doss Phillips will direct the service of word and song. Ann McKinney Nagy of Evansville will be guest organist.

As part of its Centennial Celebration, Mount St. Francis Retreat Center in Southern Indiana, will host a live re-enactment of the **Nativity scene** at 2 p.m., Dec. 17, in the barn. Mount St. Francis is located on Highway 150 at Paoli Pike.

VIPs . . .



Sister Kathleen Budesky has recently been appointed principal of Brebeuf Preparatory School. She will begin her duties during the summer of 1996. A native of Detroit, Sister Budesky earned a bachelor's degree with majors in theology and history from Loyola University of Chicago in 1972. She received her master's degree in the teaching of history from the University of Illinois at Chicago in 1976, and master's degree in religious studies and spirituality from Mundelein College, Chicago, in 1981. Sister Budesky comes to Brebeuf from St. Ignatius College Prep in Chicago, where she was a teacher in the Department of Religious Studies and Social Studies since 1982. Also, while at St. Ignatius, she served as chairperson of the Department of Religious Studies from 1983-91, and in 1995.

They were awarded prizes for their success in the "I Love to Read" challenge. St. Vincent de Paul School in Bedford fifth-grader, **Nick Kostin** was awarded a full-year's tuition at Indiana State University, while **Patrick Maguire**, a fourth-grader at St. Jude School in Indianapolis received a globe and a two-volume World Book dictionary. The annual reading challenge is sponsored by WISH-TV. Students in grades 1-6 in the WISH-TV viewing area who read more than 2,500 minutes between Sept. 8 and Oct. 9 qualified for prize drawings.

Garland and Marie Lewis will celebrate their 50th anniversary, Dec. 15. A reception will be held Dec. 16, at the home of their daughter. The couple was married at St. Francis de Sales Church in Indianapolis in 1945. They have three children: Bob Lewis, Gerry Jennings, and Teresa Steele. The couple also has six grandchildren.

Students, teachers, and the pastor of Sacred Heart in Terre Haute, Father Tony Volz, recently honored their principal, **Sister of Providence David Ellen Van Dyke** for her outstanding leadership. She received cards, gifts, and a specially designed quartz analog watch with the Catholic school principal's logo. The assembly coincided with the National Day of Appreciation for Catholic School Principals.

Two Catholic school students recently



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Internationally-known priests preach 'Gospel of Life'

By Mary Ann Wyand

God calls people to uphold the sanctity of life, to reverence human dignity, and to defend the rights of the unborn, two internationally-known priests emphasized during a Dec. 2 conference on "The Gospel of Life—All for Jesus" at St. Lawrence Parish in Indianapolis.

Father Frank Pavone of Port Chester, N.Y., national director of Priests for Life, and Benedictine Father Matthew Habiger from Gaithersburg, Md., the president of Human Life International, challenged pro-life supporters to communicate the Holy Father's 11th encyclical, *"Evangelium Vitae,"* to an ever-wider audience.

"The Gospel of Life" is simply the Gospel," Father Pavone said in a discussion of how the papal encyclical is a call to holiness. Christians must be pro-life, he said, because to believe in Christ's teachings means to believe in life.

Catholics, as a eucharistic people, celebrate the victory of life over death each time they participate in Mass. Father Pavone said, "The eucharist is a sacrament of faith, life, unity, and love."

Just as the eucharistic host is not too small to be God, Father Pavone said, a preborn baby just conceived is not too small to be a human being worthy of life outside the womb.

"God is in the business of destroying death," he said. "Every time the eucharist is celebrated, the victory of eternal life over death is advanced that much further for everyone throughout the world because all the power of the Crucifixion and the Resurrection of Christ is unleashed upon the world. Christ is alive!"

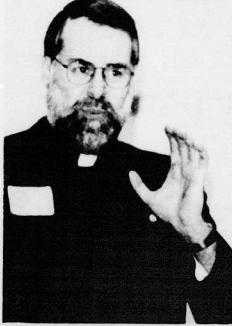
Tragically, Father Pavone said, Christ's



Father Frank Pavone
National director of Priests for Life

loving words "This is my body," which are celebrated with reverence during eucharistic liturgies, are the same pro-choice words expressed by women who are abortion advocates to defend the killing of pre-born babies.

Christians can be encouraged in their pro-life ministry, he said, because "our starting point (in the pro-life cause) is the victory that has been won over death by Christ, who is the life and who destroyed death by his death and resurrection. We have very powerful reasons and motives drawn from Revelation as to why we need to rid the world of the scourge of abortion and related evils. But those are not the only motives. We should be able to present the case for



Benedictine Father Matthew Habiger
President, Human Life International

life: and against abortion from many different perspectives."

Solid religious education and authentic evangelization will help end the tragedy of abortion, Father Pavone said. Adults and teen-agers can and must work to end abortion by supporting family members and friends experiencing crisis pregnancies.

"Abortion is the opposite of love," he said. "Abortion destroys the unity of the human family."

But this unity can be reclaimed and preserved through Christian action, he said. "How do we stop abortion? We stop abortion by teaching the mother and the father how to love. I tell teen-agers that a good friend helps friends do what is right, not what is wrong."

Every person of faith is called by God to work to change society's present culture of death into a culture of life. Father Habiger said during a discussion of the call to proclaim "The Gospel of Life."

"The times demand it," he said. "We must work together to retrieve something which has been lost, a sense of the sacredness of life. *'Evangelium Vitae'* is a god-send for anyone in the pro-life movement because it articulates moral truths. The challenge now is to read it and put it to good use."

This papal encyclical is divided into four parts, he said, which address the incomparable worth of the human person, life as a gift, life as a responsibility, and life as a task to be promoted.

"The laity comprise 99 percent of the pro-life movement in the church," he said, "and the strategies for reconstructing the culture of life must come from the laity. *'Evangelium Vitae'* was written for all of you. We have the benefit of the best thinking of the church. Our task is to articulate these clear, moral principles about human worth and dignity."

Mary, the God-bearer, inspires the faithful to reverence motherhood as a vocation of the highest level, he said. "Thus Mary becomes for all of the church the mother of believers, the mother of the living."

As people look ahead to the start of the third millennium, he said, they naturally look to the future with hope.

"What we should hope for is a greater realization of the kingdom of God on earth," Father Habiger said. "If we want the tragedies of hunger and war and the scourge of abortion to end, we must strive to work for the kingdom of God. We're all supposed to be a people of life, proclaiming a gospel of life."

Hispanics have a full calendar of celebrations during Advent

The Mass at 1:15 p.m. Sunday at SS. Peter and Paul Cathedral, marking the feast of Our Lady of Guadalupe, is part of a calendar of bilingual or Spanish Masses and novenas in December.

On Dec. 10, Archbishop Daniel M. Buechlein will preside at the special Mass that has been planned by with other archdiocesan officials by the Hispanic Apostolate.

A musical *preludio* for the cathedral Mass will begin at 12:30 p.m. The musical setting for the liturgy is a Mass from the national Hispanic apostolate which represents the cultures of many Spanish-speaking nations.

At St. Mary Church, a Spanish Mass is celebrated every Sunday at 1:15 p.m. Novenas to Our Lady of Guadalupe began last Sunday in homes of parish families. *Posadas* will be held in the homes from Dec. 15 to 23. On Dec. 20, St. Mary will hold a reconciliation service, with Spanish-speaking priests available.

The *Nochebuena* Spanish Mass will be held at noon at St. Mary on Dec. 24, with children caroling before the liturgy. There

will be a Midnight Mass and a bilingual Mass at 10 a.m. Christmas day, with Father Mauro Rodas.

At the nearby Marian Center (311 N. New Jersey), the Our Lady of Guadalupe novena began on Dec. 6. Children in the religious education program will have a Christmas celebration on Dec. 17. And the Hispanic ministry will have a servers' Christmas dinner on Dec. 22.

At St. Patrick, Franciscan Father Tom Fox presides at Spanish Masses on Sundays at 11 a.m. and 6:15 p.m. There will be an Our Lady of Guadalupe Mass at 7 p.m. on the feast day, Dec. 12. An Advent Mission will be held from 7 to 9 p.m. on Dec. 13-15. On Dec. 16, St. Patrick will host a *posada*.

Father Michael O'Mara will preside at a bilingual Mass for the school children at St. Philip Neri on Dec. 12 at 8:15 a.m. At St. Anthony, a Spanish Mass will be held at 3:30 p.m. on Dec. 26.

A 7:30 p.m. novena to Our Lady of Guadalupe began last Sunday at Marian College.

Christmas Store gives 235 families the dignity of selecting their own gifts

On Nov. 29, the Catholic Social Services' Christmas Store opened to families and individuals referred by Indianapolis-area social service agencies, churches and hospitals.

In its sixth year, the Christmas Store is a way to give 235 families the dignity of selecting their own gifts. The volunteers staff expects to provide Christmas gifts for 825 people. Family members can do their shopping at the store for \$3 to \$10, though no one is denied assistance because of finances.

Shoppers could select an outfit of clothing for each member of their families. As long as the supply lasts, families may take a houseware item and a stationery and hygiene bag.

Every child 10 and under gets a Christmas stocking. Parents may select toys for those under 13. And there's a teen table with basketballs and backpacks for the older children. Every child gets a book.

Ninety volunteers make the Christmas Store possible. They set up the store and inventoried it, picked up merchandise, phoned and scheduled volunteers, sewed Christmas stockings and worked at the store.

The "stock" is new donated articles and items purchased with cash donations. The committee consists of: Patty Colbert, Marge Hittle, Susan Knieser, Dottie Mack, Peggy Magee, and Martha Moriarty.

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Parish Profile

Seymour Deanery

Shelby County parish is friendly, diversified

By Margaret Nelson

"We have a real nice pastoral setting for our church," said Charlie Giesting, council president for St. Vincent de Paul Parish in Shelby County. "It's in the country, yet we are real close to the interstate and the city. That helps us attract people."

Franciscan Sister Marie Schroeder is parish administrator of religious education and youth ministry coordinator. She said, "There is a lot of volunteering. When you think of two or three staff people, we couldn't get it all done without their help."

Father James R. Dede, the pastor said, "It's all done by the people. Most of the parish ministry is volunteer."

Father Dede came to the parish in 1979, there were 100 families. There number is now 292.

Bette Lux, who prepares the newsletter and wrote the sequicentennial history for the parish said, "I'm interested in St. Vincent's rich history."

"It's the mother church of all the parishes in the area—of what would

become Indianapolis, Columbus, Cambridge City, and Richmond. The first priest, Father (Vincent) Bacquelin went as far north as North Vernon, baptizing infants and adults. He even said Mass once in a tavern in Anderson. He's buried in our cemetery.

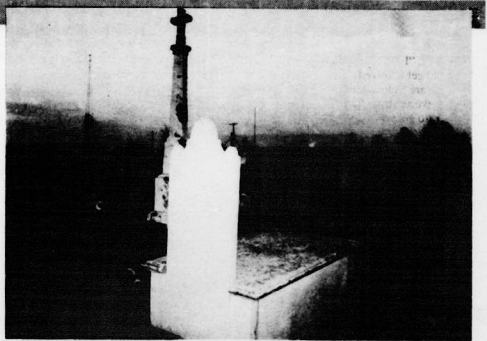
"We're very proud of our rich heritage," said Lux. "I know you're not supposed to live in the past, but that's where your foundation is. Today we buried a lady whose ancestors were the first farmers. Leo Werlin came in 1826, with his wife Margaret.

"Bishop (Simon) Brute, because of the growing cluster of Catholics in this area, saw the need of a resident priest," she said. "Father Bacquelin built the first of three churches to occupy this land."

Father Dede said, "I was shocked to learn that, while he was only here nine years, he did 100 baptisms!"

Father Dede is the 33rd pastor of St. Vincent.

"What I try to build up is what my first pastor told me," he said. "I remember when I was first ordained—that's when



The I-74 exit can be seen through the stones of the old parish cemetery at St. Vincent de Paul in Shelby County. The burial place of the first resident priest, Father Vincent Bacquelin, is in the foreground. The church was founded in 1837.

young people used to listen to the pastor," he grinned. "Father (Edwin) Sahm said the most important thing in a parish is that the people know that you care about them."

"He said you should go outside the church a half an hour before Mass. That way, you greet everybody and that's the way you get to know all of them," said Father Dede. "You have to try to build up that they care for one another. I think that's the big thing I'm finding with the people here."

The staff said that on Sunday (Nov. 26) a couple brought their 5-day-old baby to church. Everyone was gathered around the youngest member of the parish. The oldest parishioner is 94.

"When I visit the sick, they'll ask me about everyone else," the pastor said.

"The big thing you find here is that they care about people."

"I find, with all my faults and weaknesses, they really care about you," said Father Dede. "You feel needed and wanted, not just as an administrator, but as a priest. That's what I love about these people."

"What I like, too is we have a stewardship fair in May," he said. "I read in *The Criterion* that stewardship is not just supposed to be about money."

"In this stewardship fair, the people here stressed—and it all came from them—that they give their time and talent. They believed that you get the people involved and then that follows."

"That's what I found. They did a wonderful job," said Father Dede. "And now Charlie (Giesting) has a whole list of all the volunteers. They have just put it in the computer with all the talents of the people."

Lux makes the ministry schedules. "We picked up so many new Eucharistic ministers and lectors that they only have to serve every two months, particularly at 8 o'clock Mass," she said.

"My boys would like to serve more," Giesting said.

"What's happened is that by getting more people involved, I don't have to talk about money. When they are involved, the money flows from that. It's coming in so well, that I think they proceeded the right way."

Lux said, "We've always been over the top on the United Catholic Appeal."

Father Dede agreed, adding, "Father (James) Barton used to say to me, 'The missionary I like the most, I send to St. Vincent, because they are always generous.'"

Sister Marie is in her seventh year at St. Vincent. "I'm the new kid here. It's amazing how generous they are when it comes to all the collections for the missions—even during Lent, when we have four collections in a row."

"We had an overwhelming response when we built the Our Lady of the Fields Shrine in honor of the Sisters of St. Francis who taught here over 110 years," said Lux. "We even had enough to do extra things."

Father Dede said, "One thing I notice when I over go to Mass in the mornings. There are 15 to 20 people there every day. That makes a priest feel good that Mass—the Eucharist—means so much to the people."

"I appreciate everything done by our parish council. All our maintenance is done by them. They are the ones who planned the stewardship fair. Charlie comes in many nights," he said. "All the names are in the computer, with the help of the parish secretary. I don't know what I did without that before."

Giesting said that one of the parish's strengths is that it is convenient to the I-74 exit. "We have some parishioners from Morristown, northwest Shelby County, Triton, Fountaintown, New Palestine, Waldron, Flat Rock, and all around."

Father said, "One family comes from Marion County, one from Greensburg, Rush County. Most of them don't have a church."

"We have a lot of young people," said



Photos by Margaret Nelson

Father James Dede (from left), Charlie Giesting, Franciscan Sister Marie Schroeder, and Bette Lux look at the marble altar of St. Vincent de Paul Church in Shelby County. The table was made from the floor of the church when it was renovated in 1982.

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Giesting. "I see more young couples who want to get involved."

"We are a close-knit parish. One of the things we're struggling with on the council is how to get new people into this feeling of closeness to the community that's here, as soon as we can. We want to reach out to them," said the council president.

Father Dede said, "It is no longer a rural parish. We have bankers, school teachers, an engineer manager (Giesting), a doctor, and several nurses."

Lux said, "If you fall in church, you're in good hands."

The pastor said, "It's a diversified



Photos by Margaret Nelson

Colorful banner in the back of St. Vincent de Paul Church in Shelby Co. was designed for 1982 sesquicentennial.

Holy Family Shelter is there for families in trouble

By Margaret Nelson

When 21-year-old LaDonna had her baby a month ago, she was living at the Holy Family Shelter in Indianapolis. She was homeless. And she had two other children—2 and 5 years old.

If LaDonna had known what she's learned at the shelter, she would not have been in this dilemma. She has gained an improved self image.

The shelter staff does not consider how families come to need its services. It is there to provide shelter, food, and other services for those who have children.

Among other things residents receive care, parenting classes, transportation, medical and dental services, among other aids. Anyone who spends a few minutes with the friendly young woman can see that she is kind and thoughtful—almost to a fault. She puts herself last in her routine actions. But her baby comes first. She says she will be a little less trusting in the future.

"I came here because I was really not financially able to manage the kids on my own," LaDonna said. "I tried really, really hard."

Even though her first child was born when she was 16, LaDonna was able to graduate from high school on time. And

parish. People think of it as just a rural parish. But there are only 15 or 20 or bona fide farmers."

Giesting said, "We have a couple of groups. The altar society is very active and does many things." He said that Father Dede established the Knights of Columbus in 1990. "It has been very successful, very active."

"I was thinking of ways to get the men more involved," said Father Dede. "Instead of a men's club, I thought an organization like the Knights of Columbus would be better."

Giesting said, "We have a super choir. People remark as they walk out of church that they've never heard the music and the singing sound so good."

"And people participate," said Father Dede.

Father Dede said, "We try to have good liturgy. Father Salm told me, 'Jim, everything begins in church. You've got to greet people when they come in, make them feel at home, and have good liturgy. If things are good in church, that carries on with everything else that goes on outside.'"

"I get there about 20 minutes early," the pastor said. And Lux added, "Especially if there's a Notre Dame game on."

Giesting said that the council is trying to take the weaknesses into the planning. "We need to plan for future changes," he said. "We are re-defining our standing committees," said Giesting. "Some are really active; others need to re-define their objectives. We may need to form some new committees."

The church was renovated before the

she worked while she was carrying the classes and caring for her baby.

"As I got older, things got more expensive. I got harder and harder to manage," she said. After high school graduation, she tried to do it on her own, working nights and paying for child care.

In 1994, she had "another baby to add to all that. I thought the man I was involved with was really going to help. It turned out, he didn't—as far as bills and stuff. But I was still able to work."

"This has been the roughest year for me," said LaDonna. She lost her housing when she was four months pregnant. She and her children have been in the Holy Family Shelter since October. The baby was a breech presentation, so she had a Caesarean delivery.

LaDonna is on maternity leave from the program America Works. She'll go back January 3. Her past jobs have been in restaurants and department stores.

Her dreams are mostly of finding a "decent-paying" job—like being a computer programmer—so she can provide well for her children. She thinks hopefully of where she will be next year.

Because of the services offered at the shelter, she has high hopes. "This is not a bad shelter. But I never want to go through this again."

This 21-year-old woman was in Holy Family Shelter when she had her baby a month ago. The shelter provides housing, food, child care, counseling, transportation, and medical services so that the homeless will be able to get control of their financial situations and be on their own again.



Photos by Margaret Nelson

sesquicentennial in 1982. Lux likes the message from the late Archbishop Edward T. O'Meara where it says, "Now, refurbished and liturgically accurate in its (the church's) furnishings, the God of all creation is honored by you as he has been for almost 150 years."

Father Dede has inquiry classes on Wednesdays. The parish has adult religious education, using videos and discussion during Lent. Every Monday of Lent and Advent, there are prayers in parishioners' homes.

Lux does the parish newsletter, which Sister Marie sees as a way to provide religious education to parishioners. "When we need something in the educational area, it's there," said Lux.

The newsletter has a question about the faith, with an answer by the pastor. Every month, there are profiles of how people in the parish live their faith.

"I consider that news about Christians is adult education," said Sister Marie. An educational sheet about stewardship is included once a month.

The parish has a grade school and high school religion program, and the youth group, which recently participated in the Choose Life program offered by the Office of Catholic Education.

The high school group at St. Vincent de Paul started with about 10 young people and has grown to 25 now. Lux accused Sister Marie of "stealing chairs from the other building" to accommodate the growing numbers.

Out of Father Dede's earshot, Giesting confided, "We really do care about our pastor."

St. Paul, Decatur County

John Lewis talked about the mission church of St. Paul in Decatur County.



John Lewis

eight miles away from St. Vincent. Father Dede serves as administrator.

St. Paul has been a mission church since its founding 137 years ago.

"We had an influx of Irish immigrants... who left the potato famine and came to St. Paul to work the

stone mill. They brought their religion with them," said Lewis.

"It was a big business at that time. We had railroad service. St. Paul produced slacked lime. They put out several thousand carloads of stone a year. That took a lot of busy hands."

John P. Paul and Erasmus L. Floyd gave a piece of land for the church, he said. The men made bricks in the quarry as a sideline and brought armloads of bricks up the hill. When they had enough, they were ready to build the church.

"Catholicism was strong in St. Paul. We didn't worry about the Ku Klux Klan. The church was never touched by anyone. It's still the same old families." There is a Mass once a month.

Lewis said that the total original cost of "the little white church sitting on a hill" was \$567. "It's still serving its purpose."

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Your contribution is more than just a gift of money. It is an act of showing that you care and that you are grateful to the women and men Religious who once served you. Please say "thanks" on December 9-10.



Advent penance services schedule

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

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

Indianapolis North Deanery

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. 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. 11, 7:30 p.m., Our Lady of the Greenwood.
Dec. 11, 7:30 p.m., SS. 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. 20, 7:30 p.m., Holy Name.

Indianapolis West Deanery

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.

Mary is model of God's plan for role women are to play, pope says

VATICAN CITY (CNS)—Mary, the mother of God, is proof of God's esteem for all women and a model of his plan for the role women are to play in the church and the world, Pope John Paul II said.

The life of Mary, if read in the light of the Gospels, "constitutes a valid response to the desire for the emancipation of women," the pope said Nov. 29 during his weekly general audience.

Pope John Paul, continuing a series of audience talks about Mary, said the sociological and pastoral aspects of the church's teaching about her has become more and more important as people try to understand the role women should have in the church and in society.

"The feminist movement of recent times constitutes a reaction—sometimes quite legitimate, other times exaggerated—against everything that has hindered women's personal development and their sharing in the life of society," the pope said.

The efforts, he said, "have contributed to a more balanced vision of the question of women in the modern world."

The church has given "special attention" to the effort to improve the lot of the world's women, especially because it sees in Mary the great dignity which God has conferred on women and the great response of faith which she made to God's plan for her life, the pope said.

She is a model not only for women, but for all Christians called to respond to God's work in their lives, the pope said.

Batesville Deanery

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. 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. 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. 14, 7 p.m., St. Gabriel, Connorsville.
Dec. 16, 12 noon, St. Mary, Richmond.
Dec. 18, 7 p.m., Holy Guardian Angels, Cedar Grove.
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, Floyds 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., Perpetual High School, Clarksville.
Dec. 14, 7 p.m., St. Anthony (children), Clarksville.
Dec. 14, 7 p.m., St. Joseph Hill.
Dec. 18, 7 p.m., St. Anthony (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. 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, 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. 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. 16, 6:30 p.m., Holy Rosary, Seelyville.
Dec. 17, 10 a.m., Holy Rosary, Seelyville.
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.

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The Indian boys and girls attending Blessed Kateri Tekakwitha

Academy live with the following realities:

- 55% of the Navajo population cannot read or write;
- McKinley County (where the Mission is located) has the highest poverty rate (43%) in the state;
- The suicide rate among Navajo teenagers is ten times higher than for their age group in the U.S. population at large.

A nearly 40-member strong corps of dedicated lay missionaries teach and carry out the other work of the Mission. This "other work" includes maintaining the buses and vans which travel the remote mesas to bring the children to school; preparing two nourishing meals daily for the children; and bringing both food and water to aging Navajos

living in poverty in remote areas of the barren Reservation.

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New foundation works to stem Christian exodus from Holy Land

Bethlehem was 80 percent Christian and 20 percent Muslim in 1960. Today it is 80 percent Muslim

By Nancy Frazier O'Brien, Catholic News Service

WASHINGTON—Unless the Christian exodus from the Holy Land is stopped, the sites where Jesus lived and died will become "empty religious monuments, empty buildings," according to a Franciscan priest charged with protecting the holy sites.

"The living church will disappear from the Holy Land" within 65 years if the current rate of Christian emigration continues, said Franciscan Father Peter F.

Arafat to join Bethlehem Christmas celebrations

By Judith Sudilovsky, Catholic News Service

JERUSALEM—Palestinian Authority Chairman Yasser Arafat will participate in this year's Christmas celebrations in Bethlehem, Mayor Elias Freij said.

"Over the years non-Palestinian authorities were the ones organizing the Christmas celebrations," said Freij, a Greek Orthodox who invited the Palestinian leader.

"The most important thing now is that this is the first time ever we Palestinians and Mr. Arafat will be organizing the Christmas celebration under the Palestinian Authority," which has jurisdiction over the historic village. "We are happy that Chairman Arafat will participate with us in this most important ceremony."

Freij said he expects Israel to begin withdrawing its troops from Bethlehem on Dec. 10 and to complete the redeployment on Dec. 21. However, there is a possibility that the process will be advanced a week in order to facilitate Christmas preparations by the Palestinians.

Freij said Arafat will arrive in Bethlehem the morning of Christmas Eve and will remain in the city until afternoon on Christmas Day. He plans to address a crowd of visitors expected to number in the tens of thousands from City Hall, which faces the Church of the Nativity.

The Palestinian police will be responsible for maintaining security but the various Christian denominations will still be in charge of the religious celebrations, as has been the custom over the years.

Freij has said that he will not invite Israeli leaders to the celebration this year.

Not all Christians are excited by the prospect of a Christmas under Palestinian rule.

A spokesman for the International Christian Embassy, an unofficial embassy formed by Christians from around the world—including some Catholics—expressed concern about the invitation and the future under Palestinian jurisdiction.

The organization has been a strong pro-Israeli force since it was established in 1980 in response to the removal of the embassies of 13 countries from Jerusalem to Tel Aviv under pressure by the Arab world.

"We stand here in concern for the future of Israel and also in solidarity with our Christian brothers in Lebanon who saw their churches destroyed by Arafat's men," said embassy spokesman Jan Willem van der Hoeven during a demonstration the embassy held in Bethlehem in October.

Queen makes history, attends Catholic service

By Paulinus Barnes, Catholic News Service

LONDON—For the first time since ascending to the throne in 1952, Queen Elizabeth II attended a Catholic service at Westminster Cathedral, London.

The Nov. 30 services service marked the centenary of the Catholic cathedral.

"The queen, who is the supreme governor of the Church of England, pledged in her coronation oath to maintain and uphold 'the Protestant reformed religion.' Her attendance at the cathedral service prompted protests from some Protestants.

But the event seemed to have the support of mainstream non-Catholic denominations. The service was attended by Anglican Archbishop George Carey of Canterbury and other leading church figures.

Cardinal George Basil Hume of Westminster said the visit of the queen to the cathedral service was a historic occasion. It emphasized that Catholics really belong to the country and are able to be loyal to the queen, he said.

Vasko, a native New Yorker whose official title is English defender for the Custody of the Holy Land.

Father Vasko, who has lived in Jerusalem since 1981, is also president and executive director of the newly created Holy Land Foundation, which aims to reverse the exodus by providing housing, jobs, medical services and scholarships to the dwindling Christian population.

Both Muslims and Jews take care of their own members, "but no one is taking care of the Christians" in Israel and Israeli-occupied Palestinian territories, he said.

The statistics tell the tale of the population shift. Bethlehem, the town where Jesus was born, was 80 percent Christian and 20 percent Muslim in 1960. Today, it is 80 percent Muslim and 20 percent Christian.

In Jerusalem—a city sacred to Jews, Muslims and

"Thousands of Christians in southern Lebanon who have been raped and killed know that Bethlehem has no future except under the people of Israel," he said.

Meanwhile, Bethlehem residents are waiting to see how the change will affect them.

"We don't know if we'll be able to open our stores all night on Christmas eve as we have in the past because of security reasons with Arafat coming," said Victor Tabash, who runs a third-generation souvenir shop outside Manger Square.

"Of course we are all happy to have our own state, who wouldn't be?" he asked. "But we are just waiting to see what will happen."

He said he hopes Arafat will be able to deal forcefully with the Islamic fundamentalists, who Tabash said "hate us (Christians)."

While the Christians have worried first about putting food on their table Muslims have slowly taken over the city, he said.

"One day we will open our eyes and we will be destroyed," said Tabash.

Christians—there are fewer than 10,000 Christians, making up about 2 percent of the population.

In all of Israel, there are 4.2 million Jews, 1.6 million Muslims and 150,000 Christians, according to government figures.

Most Christians don't want to leave the land of their birth, but they are forced to when they can't find decent housing or good jobs, Father Vasko contends.

"The Franciscan Custody of the Holy Land is bartered by requests from young Christian Palestinian families for assistance in remaining in the Holy Land," he said.

"They have no voice, no platform, no lobby to tell their story," Father Vasko said. He called The Holy Land Foundation "an attempt to become that voice, that lobby for Christians."

The roots of their problems are both political and economic, Father Vasko said. Both Christians and Muslims in Israel face special taxes, permits and levies. Unemployment affects about 50 percent of Palestinian men and 85 percent of the women.

When the Israeli government closes certain areas to Palestinians because of political unrest, Christians sometimes cannot get to their jobs or go to school, Father Vasko said. Those closures only worsen an already tenuous financial situation, he said.

The new foundation hopes to raise \$6 million to carry out four projects:

- Construction of housing complexes for needy Christian families in Bethlehem, Jericho, Bethpage and Beit-Hanina.
- Building of an outpatient medical clinic in Jericho.
- Awarding of academic scholarships to talented young Christian students who attend school in the Holy Land.
- Restoration of the tomb of Jesus Christ in the Church of the Holy Sepulcher in Jerusalem.

Father Vasko outlined the projects in a late November interview at the Washington offices of Catholic News Service. He was more than halfway through a three-and-a-half-month tour of the United States that was to take him to some 15 cities before he returned to Jerusalem Jan. 2.

He will return to the United States on another fund-raising and educational tour in June, and again in September.

Tax-deductible contributions may be made to The Holy Land Foundation at 1400 Quincy St. N.E., Washington, DC 20017.)

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Question Corner/ Fr. John Dietzen

Couples need to think carefully about marriage



Q I just had an opportunity to read your two columns of some weeks ago concerning high-school-age girls who become pregnant.

I consider my church to be loving and compassionate, and would want to go the extra mile to include these young women in this most difficult time.

I think of the young couples who are pregnant before they get married. In some dioceses they are permitted to marry in the church only after a waiting period of four to six months for counseling.

Rather than wait, they go to a non-Catholic minister, get married, and do not come back to the Catholic Church. We are losing a lot of good young people by not hurrying things up for them.

I look forward to your thoughts about this. (Missouri)

A I'm not exactly sure of your point, but if you are suggesting that we should exempt couples from appropriate preparation for marriage because of pregnancy I heartily disagree. A number of serious matters need to be considered in determining how we respond to these situations.

First, the months required by nearly every diocese in the United States before marriage are not simply a waiting period. They are intended to provide adequate time for thoughtful participation in one or more of the excellent pre-marriage preparation programs available now all over the country.

We need, I believe, to remove ourselves from the feeling, perhaps held by some parents today more than by their children, that getting pregnant creates a panic requiring a rush into marriage.

Priests, as well as wise parents and other counselors, try first of all to calm things down and help the pregnant couple realize there are more important tasks at the moment than being sure they marry before the baby comes.

Five or 10 years from now, the kind of home the child is born into will be of far greater value and significance to the child and to its parents than the dates on the wedding and birth certificates. Some reasonably relaxed months to

think and pray about their life together is an immeasurably valuable investment, even if it needs to be done partly after the baby comes.

Every new baby deserves to be prepared for well, and to be cared for and anticipated with as much love and attention as possible. That should be a large task, filled with affection, whether the parents are married or not.

Attempting to add on to all this the simultaneous huge project of making arrangements and preparations for a wedding almost certainly assures that neither task will be done well or happily. Unnecessary tensions will normally be enormous.

If, after our best efforts to help the couple as wisely and caring as we can, they decide to be married out of the church, again I don't think we need to panic.

Opportunities will come later to remedy their spiritual situation. From my experience they will do so if any genuine faith is there in the first place.

Apart from all else, as time goes on it is possible that such an approach will give both of them more confidence and courage about their own and their partner's commitment to be with each other for life.

I hope it is clear that nothing said here implies that we should never allow a couple to marry if the woman is pregnant. Every situation must be judged on its own merits. It's simply that most priests I know feel we too often tend to start with the wrong mind-set in these circumstances and miss what is most important.

Tranquil and gentle encouragement to patience and to slowing down the rush can be a precious gift to young couples and their families in a very painful time of their lives.

Q A recent newspaper article, which I am enclosing, states that Princess Diana was godmother to a friend's child at a Roman Catholic baptism. How, as a practicing Anglican, can she make promises on behalf of a Roman Catholic child? (New Jersey)

A It will help to keep in mind a few facts about baptism sponsors.

First, you notice that Diana was one of six godparents for this child's baptism. According to Catholic baptism regulations, only one godparent is actually required. That

one may be either a woman or a man. Or each child may have two godparents, a man and a woman, who have received all the sacraments of initiation (baptism, confirmation and Eucharist), and are living a life in harmony with the Catholic faith and with the duties of a godparent.

As long as one of the sponsors is a practicing Catholic, the other may be a baptized non-Catholic Christian, who in this case is referred to as a Christian witness to the baptism. Thus, while any number of supplemental or honorary godparents might be invited to participate in the ceremony, normally only two are actually officially recorded for the baptism. One reason for this is that the church takes very seriously these days, perhaps more seriously than ever before since the early Christian centuries, the role of baptism sponsors.

Parents, of course, have the primary obligation for the religious education and upbringing of their children. Godparents, however, have their own serious responsibilities, even while the parents are still alive and competent.

The baptism ceremony, in fact, directly asks godparents if they are willing to help the parents in their duties as mother and father. This help is given in various ways, by moral support to the parents through presence and encouragement, by staying close to their godchild in showing interest in his or her spiritual development, by perhaps a small gift on the anniversary of birth or baptism, and so on.

As we all know, responsibilities like this become almost meaningless when no one knows who the "real" godparents are. As the saying goes, when everyone is responsible, no one is responsible. So even though there may be a number of honorary baptism sponsors, two are official and need to take these obligations seriously.

This background sheds light on what might have occurred in the baptism of Diana's friend. She may have been among the honorary sponsors or perhaps a Christian witness, along with a practicing Catholic godparent.

These policies of the Catholic Church may be found primarily in the Rite for the Baptism of Children and in canon law (872-874).

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

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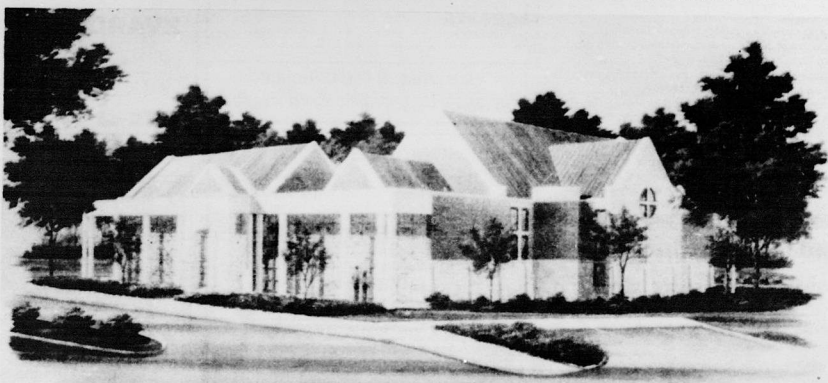
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Dreams empower and inspire people to work to achieve life goals

By Br. Cyprian L. Rowe, FMS

A fantasy promises something for nothing, while a dream demands our labor and devotion.

What I see in my work as a psychotherapist is how fantasies lull the innocent into poverty of mind and heart, into a death of vision and possibility.

What I attempt to do is to help people recover their dreams. Dreams are powerful and empowering. Dreams that are shared create families and nations.

- Dreams are a leap upward toward the heights of our humanity.
- Dreams are grounded in the reality of hope.

- Dreams are propelled by the force of conviction that God has called us to whatever the dream promises and demands.

Blessed Damien de Veuster had a dream. But look what it demanded of the 19th-century Belgian missionary.

Father Damien went to the island of Molokai, where he worked with lepers. Working with lepers was not something for which he was envied. Yet he was not there because of some fantasy, spun from imaginings of wealth and fame, success and approval by others.

Father Damien was in Molokai because of the dream of Christ for the human fam-

ily. The missionary was there among lepers because he believed Christ had touched all flesh and made of it a sacrament.

Then one day Father Damien began his sermon with the words, "We lepers."

You see, he had contracted the disease of those to whom he ministered.

Ultimately, however, Father Damien understood that they had ministered to him also. He understood that the dream of the Christian is ultimately to be transformed by Christ—by his resurrection, yes, but by his passion too.

"We, lepers." We, dreamers! We, carriers of the passion of Christ, We, victors.

That's the Christian dream. It is, indeed, no fantasy.

What is fantasy? Fantasy is the demon-god of delusion. It is the killer of drugged youths who jump off roofs and discover that they cannot fly.

Fantasy is the demonlike daydream of those who sit at home day after day using rent money to play the numbers or counting on miracles to set the table and cook the food.

Fantasies are the killers of those who imagine themselves to be too tall or too heavy, hating the selves that God actually made.

Those who fantasize believe most of the time that "the magic" in life will "just happen." It is in no way related to the input of human genius and human sweat.

Season of Advent invites us to dream

By David Gibson

The season of Advent invites us to dream great dreams.

I think Advent confronts us and asks, What do you imagine your life to be?

Advent is a time of expectation. What is expected is the Messiah. And what is astonishing about this Messiah is that he comes among us; he's incarnate. He enters our reality.

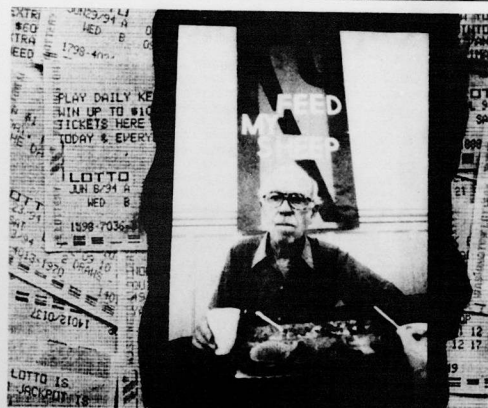
Like every liturgical season, Advent is a reminder that "the economy of salvation is at work within the framework of time" ("Catechism of the Catholic Church," 1168). As a season in the

church's year, Advent captures our attention with a message that "the kingdom of God enters into our time." In this framework—our reality—we are given "a foretaste" of what is yet to come when history reaches its culmination ("Catechism," 1168).

That's why I think Advent offers us this advice: first, that we remain in close contact with reality; second, that we not underestimate our reality and its possibilities for good.

Why? Because the kingdom of God is at hand here. Advent encourages me to work on my dream, my vision of what life can be in a world touched and transformed by the divine.

(David Gibson edits "Faith Alive!")



CNS photos by Les Fitchko

A fantasy promises something for nothing, while a dream demands our labor and devotion. Dreams are propelled by the force of conviction that God has called us to whatever the dream promises and demands.

That's one of the chief characteristics of a fantasy.

Fantasies deal with smoke and mirrors; dreams deal with work.

Fantasy means running away from the glory of the human enterprise. Fantasy is a way to make an escape from all the possibilities that exist—and the challenges that must be met—to transform our personal inner, subjective worlds as well as the broader objective world "out there."

To me, it is a fantasy to act as though to love others it is simply enough to act as though one doesn't despise them.

Fantasies and dreams are as different as night and day.

In a world of fantasy, God creates levels of humanity, some high and some low, and those who are high because of race or gender, religion or social position, think it is their God-given right to demand servitude of others.

In a world of dreams, there are no ends to the possibilities for human community.

A dream re-vision the possibilities that are ours. That's what the "I Have a Dream Speech" by Dr. Martin Luther King Jr. did, and it became embedded in the American psyche.

In a dream, all human beings can respect all other human beings. In a dream, the time for injustice passes and all crea-

tures, all of creation, work together toward a universal good.

This Advent season I am concerned about the fantasies and dreams of the Christian life.

One fantasy of the Christian life insists that convenience and freedom from pain are pillars of the Christian lifestyle.

And I believe that Christians delude themselves and follow the paths of fantasy if they wish the Beatitudes away.

How is it possible to ignore the Beatitudes and still say that I understand Jesus?

How can a Christian look contemptuously upon the sick, or the homeless, or the spiritually destitute?

I believe the notion that anything other than God is the center of the universe and that one can buy salvation cheaply is the core of fantasy for Christians.

And the worst fantasy for Christians, I believe, imagines that grasping the meaning of Gethsemane and Calvary is no longer important. Actually, the cross coupled with the resurrection constitute the touchstone of authentic Christian dreams.

The dream of evangelization and salvation still require commitment—the commitment of oneself. And that can even call for dying of the totally egocentric self.

Discussion Point

Aspirations guide life decisions

This Week's Question

What vision for life—what ultimate goal or aspiration—guides your decisions?

"I don't know if I have an ultimate goal, but I make my decisions by trying to do what is right. I try to be honest in my dealings with people, to help them by sharing my knowledge and my abilities." (Gary Parficio, Fulton, N.Y.)

"Clearly Roosevelt said, 'If I were asked what is the best thing one can expect in life, I would say the privilege of being useful.' I use that quote as my guideline." (Jim Nielson, St. Louis, Mo.)

"I believe that God has called me through my baptism to praise God by loving and serving my neighbors and caring for creation. My neighbor doesn't include just people I like, but it includes enemies and strangers too." (Joan Finn, Portland, Ore.)

"I'd like to live out the Sermon on the Mount, but it's not easy. I try to strive for an intimacy with God, the kind of intimacy that helps me enjoy peace and harmony, and helps me to forget pain, suffering, limited abilities. It's a constant struggle." (John Brett, Chesterland, Ohio)

"My ultimate aspiration is eternity. Heaven, I guess. I try to live by what I've been taught: Love God, love your neighbor, treat others the way you want to be treated." (Eve Nelson, Wheeling, W.Va.)

Lend Us Your Voice

An upcoming edition asks: What does the term "will-power" mean? How has it served you well?

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 Larry Day

Entertainment

Viewing with Arnold/James W. Arnold

'The American President' is a Capra-esque fantasy

In two short years, actor Michael Douglas has gone from playing a crewcut nerd, wasting



Los Angeles in incoherent social rage ("Falling Down"), to (now, in "The American President") portraying a benign politician in charge of the world's most powerful country.

"President" doesn't weigh in awfully heavily on the social, political or ideological scales. It could really be called "Son of Dave," since it follows that Kevin Kline comedy in exploiting, for the sake of romantic comedy, many of the insider details about the White House and political in-fighting the public regularly absorbs from the media.

Thus, Douglas's Andrew Shepherd is a Democrat in the last year of his first term and facing re-election in pretty good shape, with a 63 percent approval rating. He keeps a handle on issues and daily crises aided by his old friend and chief-of-staff, A.J. MacInerney (Martin Sheen), who gives his advice as they shoot pool. He also comes youthful but perpetually anxious domestic adviser Rothschild (Michael J. Fox) and cool pollster Kodak (David Paymer).

Recognizable "problems" are out there. A Republican senator and likely opponent (Richard Dreyfuss) insidiously links Shepherd to the American Civil Liberties Union and harps on the "character" issue. Familiar hassles range about crime, gun control and the environment. An international incident develops between Israel and Libya in which Americans are killed. Dramatically, this is Shepherd's finest moment, as he expresses

compassion for the innocent janitor who dies in a night-time retaliatory attack on a Libyan headquarters.

But this is not PBS or C-Span politics, or even "Good Morning America." No abortion, no religious right, no racial tension, no Perotista balance-the-budget mania, wrestling on Medicare, or agonizing over sending troops to Bosnia. It's politics as a walk-in-the-park, and it's only there to provide a realistic frame for a lighthearted look at a what-if romance in the White House. What if a youngish, attractive and unattached prez (here, a widower with a bright and well-loved adolescent daughter) should spot and woo a potential mate right in front of the whole world? It's never happened, but why not?

For awhile, it's easy going. The first joke is the impact on HER. Annette Bening as Sydney Wade, a hired gun political strategist working for an environmental lobby. She's flabbergasted at being a presidential love object, and this is way, way too cute, a Myrna Loy reaction in the 1930s.

The second joke is the difficulty (and novelty) of presidential dating. He's so isolated he can't even buy her flowers (a running gag). And how does he romance a woman in the goldfish bowl of the media age? Their first date is at a state dinner for the president of France.

The idea might have made a raucous 1940s comedy with Tracy and Hepburn, but the 1995 filmmakers can't navigate all the reefs awaiting them in these less innocent times. It's no longer possible, at least in the movies, for people to fall in love without a sex scene, and in politics, a sex scene is disaster.

Shouldn't Andy and Syd spend the night together in premarital bliss? At the White House? Camp David? What would Falwell and Reed make of that, not to mention quite a few archbishops and a rush of talk-show hosts? Why can't somebody tell the couple just to have a big wedding and guarantee Andy's re-election?

Instead, the "romance" plays into the hands of the scandalized opposition. Dreyfuss's slippery senator talks of family values and "the First Mistress," the president's ratings plummet, and it begins to look as if he'll have to decide between his girlfriend and re-election.

The actors exude considerable charm, but never enough to overcome the unsure



Full-string cowboy toy Woody and spaceman action figure Buzz Lightyear are the stars of "Toy Story," a Disney film that the U.S. Catholic Conference calls "imaginative and well-paced." The USCC classification is A-1 for general patronage.

CNS photo from Reuters

footing of Rob Reiner and Aaron Sorkin, the director-writer team of "A Few Good Men," who bought this idea after it had been pondered for a decade by Robert Redford. They don't have a graceful way to keep the problems comic or to solve them without jumping with both feet into embarrassing political movie clichés.

Ultimately, the idealistic Sydney tells the prez off and makes him see that his cautious, centrist, get-retected policies are wrong and that the country is hungry for leadership. So he makes a great press conference speech, elating his staff as he defends the ACLU and the right to burn the flag, and opts for tougher anti-pollu-

tion and anti-gun laws. Then Syd comes running back to him, and the Congress rises in applause as he enters to give his State of the Union speech.

It adds up to a nice Capra-esque fantasy for some of us, but then you go out in the street, pick up the paper and, for example, they're about to pass a constitutional amendment that flag-burning is a no-no for all time, and in half the states people can carry guns to PTA meetings if they want to.

(Lightly amusing but naive Hollywood political fantasy; sex situation; satisfactory for mature audiences.)

USCC classification: A-III, adults.

Film Classifications

Recently reviewed by the USCC

Carrington	A-IV
Things to Do in Denver	
When You're Dead	O
White Man's Burden	A-III
Wild Bill	A-IV

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

CBS presents compelling family drama about grief

By Henry Herz and Gerri Pare, Catholic News Service

A young boy's grandfather helps him deal with his mother's desertion in "Journey," a "Hallmark Hall of Fame" drama airing Sunday, Dec. 10, from 9 p.m. until 11 p.m. on CBS. (Check local listings to verify the date and time.)

Always bitterly at odds with her father (Jason Robards), Min (Meg Tilly) decides to go on the road, leaving behind her 11-year-old son Journey (Max Pomeranc) for her parents to raise on their rural farm.

Grandma (Hrendra Fricker), Grandpa and Min's teen-age sister Cat (Eliza Dushka) are not all that surprised by unstable Min's departure, but Journey is devastated, especially as he can hardly remember his long-gone father.

When the boy sees that his mom has torn all their family photos into tiny pieces before leaving, he determines to put them back together—in the vain hope that that will somehow bring his family back together.

Meanwhile, Grandpa also becomes involved with photos—taking them—and driving everyone around him nuts. He reminds Journey that families need not be perfect to be loving and nurturing as his own remaining family circle is.

As the sunmer wears on and Journey realizes the impossibility of reassembling the shredded photos, he begins to understand how Grandpa's constant shut-

ter-bugging has a larger purpose which helps him to accept the departure of his own parents.

Director Tom McLoughlin delivers a drama more sensitive than sentimental. The characters are fine and flawed human beings, struggling with their own and others' shortcomings that propel the simple story of a child's most difficult summer.

The drama explores how art (in this case, photography) can enhance a person's life. For Journey, Grandpa's photos, past and present, confirm his place within the family.

TV Programs of Note

Sunday, Dec. 10, 11-11:30 a.m. (CBS) "The United Nations at 50: A Religious Perspective." This interfaith special focuses on religious groups which are among the growing number of nongovernmental organizations that advise and aid the United Nations in assessing its humanitarian work with the needy, refugees, improving health conditions, and ongoing peacekeeping efforts.

Tuesday, Dec. 12, 7-7:50 p.m. (Disney cable) "The Life and Adventures of Santa Claus." L. Frank Baum wrote this enchanting fantasy about Santa Claus and holiday legends, customs and traditions. With a screenplay by Julian P. Gardner, this little known treasure was first brought to life on CBS 10 years ago through the process of Animagic, the exclusive method of stop-motion photography employed by its producers, Arthur Rankin Jr. and Jules Bass.

Tuesday, Dec. 12, 8-9 p.m. (CBS) "Martha Stewart's Home for the Holidays." In this special, the home entertaining expert shares seasonal recipes, tree decorating ideas, and tips on creating ornaments and special gift wrappings.

Tuesday, Dec. 12, 10-11 p.m. (PBS) "Martin's Lament: Religion and Race in America." This rebroadcast challenges Christian viewers to reflect on their attitudes about racially integrated congregations. The show features the interfaith St. Augustine Parish in South Bend.

Wednesday, Dec. 13, 8-10 p.m. (PBS) "The Sleeping Beauty." A "Great Performances" special, taped live at Covent Garden, features Britain's Royal Ballet.

Wednesday, Dec. 13, 10-11 p.m. (NBC) "Christmas in Washington." This special yuletide gala from the nation's capital is hosted by the stars of "Frasier."

Friday, Dec. 15, 10-11:11 p.m. (Disney cable) "The Honeymooners' First Christmas." This special features highlights from a number of vintage Jackie Gleason comedy sketches.

Friday, Dec. 15, 10-11 p.m. (A&E cable) "Mysteries of the Bible: Herod the Great." From the "Ancient Mysteries" series, this program investigates King Herod's life.

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

Second Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 10, 1995

- Isaiah 11:1-10
- Romans 15:4-9
- Matthew 3:1-12

The Book of Isaiah provides this Advent weekend with its first reading.



This section of Isaiah was written about 725 years before Christ. It was an especially menacing time for God's people.

Never a Middle East power equal to the Syrians, Babylonians or Egyptians, the kingdom of God's people very easily found itself prey to mighty neighbors.

Such was the case when Isaiah wrote. In Isaiah's mind, however, the danger was not simply from powerful foreigners.

Rather, the greatest peril facing God's people directly proceeded from their own sluggishness in their religious obligations.

Toying with God's will, or outright disobedience to God, inevitably would produce only heartache and disgrace, for individuals and for the nation as well.

Apparently Isaiah was well-educated. His Hebrew is good. His imagery is superb. Evidently he also had access to the king's court. If this is true, then Isaiah could have witnessed firsthand the political compromises that certainly he saw as betrayals of the nation's commitment to God.

It is safe to say that he did not admire the king. He did not look to the king as a ray of sunshine in an otherwise dark sky.

But Isaiah had high hopes in a savior would come. Even though the people had not been true to God, God still would safeguard and rescue them. So this weekend's reading foretells the arrival upon the scene of a great, benevolent and mighty leader.

The reading also contains Isaiah's magnificent prophecy of the peace which would prevail if God were obeyed. It would be a time when the predator would lie calmly beside the victim, when all would dwell calmly and in security. The key to this blissful state would be faithfulness to God.

St. Paul's Epistle to the Romans supplies this weekend with its second reading.

In this reading, the Apostle asks the Christian Romans to accept one another, just as Christ accepts them all. In this peaceful community the love of God will be revealed.

When this epistle was composed, Rome's Christian congregation already was considerable. Very likely it drew its members from all walks of life. There

would have been rich and poor Christians, nobles and slaves, old and young, male and female, illiterate and well-schooled. Certainly tensions stood between some.

Paul appealed with a unity built upon common faith in the Lord Jesus.

In this weekend's reading from St. Matthew's Gospel, John the Baptist emerges as a central figure. At the time of Jesus, many religious sects and divisions were pre-ent in the country. Divisions were sharp. This is evident in this reading's harsh reference to the Pharisees and Sadducees.

The Gospel's message is not that divisions existed, however, nor that John disapproved of the religious views of some others, but that his great cousin of the Lord recognized Jesus as Redeemer. He foretold the Lord's coming as a gift from God, as redemption itself.

Reflection

Advent liturgies often focus upon John the Baptist. John is regarded as a great Christian disciple. However, he preceded Jesus in death and was never a witness to the Resurrection.

The church offers this great disciple as a model to us today. The starkness of John's life underscores his absolute commitment to God. It is the proof and the reflection of true Christian discipleship.

To follow the Lord as a disciple is to accept God's loving call to be redeemed, to eternal life, to peace and to joy. It is the ultimate fulfillment of all human needs, hopes, and desires. In Isaiah, and in St. Matthew's Gospel, the church on this second weekend of Advent reminds us that the great gift of salvation is before us, placed before us by the merciful hand of God. It is our opportunity.

Paul's letter to Rome recalls that discipleship has its demands. We must accept God and love God. But, in this love, we must actively love all other people.

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 on this page.

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. Only original work will be considered for publication. Send material for consideration to the "My Journey to God" column in care of The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

Daily Readings

Monday, Dec. 11

Damasus I, pope

Isaiah 35:1-10

Psalm 85:9-14

Luke 5:27-26

Tuesday, Dec. 12

Our Lady of Guadalupe

Zechariah 2:14-17 or

Revelation 11:19a, 12:1-6a, 10ab

Psalm 45:11-12, 14-17

Luke 1:26-38 or

Luke 1:39-47

Wednesday, Dec. 13

Lucy, virgin, martyr

Isaiah 40:25-31

Psalm 103:1-4, 8, 10

Matthew 11:28-30

Thursday, Dec. 14

John of the Cross, presbyter, religious, doctor

Isaiah 41:13-20

Psalm 145:1-13

Matthew 11:11-15

Friday, Dec. 15

Isaiah 48:17-19

Psalm 1:1-4, 6

Matthew 11:16-19

Saturday, Dec. 16

Sirach 48:1-4, 9-11

Psalm 80:2-3, 15-16, 18-19

Matthew 17:10-13

The Shaping of the Papacy/John F. Fink

With help from St. Bernard, Pope Eugene III was a reform pope

The outstanding churchman of the first half of the 12th century wasn't a pope. He was St. Bernard, the abbot of the Cistercian monastery of Clairvaux. The kind of leader Bernard was is evident from the fact that, when he decided to enter religious life, 31 men followed him. During his lifetime, Bernard

founded 68 monasteries and his spiritual writings were great enough for him to be declared one of the doctors of the church. He has been declared the Man of the 12th Century.

We have already seen how Bernard was able to influence King Henry I of England and King Louis VI of France to recognize Innocent II as the legitimate pope. Bernard was also a great influence on this week's pope, Eugene III. Eugene was one of the monks attracted by St. Bernard to the Cistercian way of life and served under his leadership at Clairvaux before becoming abbot of the monastery of Le Fontaine. When Bernard learned that the humble and inexperienced monk was elected pope, he was dismayed. But he composed for Eugene a treatise on the duties of a pope called "De Consideratione." Bernard also remained Eugene's counselor.

When Eugene was elected pope in February 1145, a popular commune that would not recognize the pope's temporal powers was ruling Rome. So Eugene was consecrated in Farfa and made his residence in Viterbo.

On Christmas day of 1144, the Seljuk Turks had captured Edessa, the center of one of the four principalities of the Latin Kingdom of Jerusalem. Eugene learned about it when he was at Viterbo. At about the same time he received a delegation of Armenian bishops who wanted support against Byzantium. By the end of 1145, Eugene proclaimed the Second Crusade and he commissioned Bernard to arouse Europe to support it.

Eugene himself traveled to France to get the support of King Louis VII. He did not want to get Germany involved because he thought he needed King Conrad III's help against the Romans and Roger II of Sicily. But Bernard was so eloquent in preaching the crusade that Conrad signed up and Eugene had no choice but to accept him.

This crusade, though, turned out to be a complete disaster. Conrad's German forces were cut to pieces in Asia Minor by the Turks and the French army of Louis VII didn't get beyond laying siege to Damascus. The Christian armies limped back to Europe in defeat. Eugene's passion for crusading was cooled and, although urged by Louis VII and Roger of

Sicily to try again in 1150, he rejected their plans.

Eugene then turned to reforming the church. He spent three years in France trying to reform abuses. He held important synods in Paris, Trier and Rheims, passing disciplinary decrees backed with severe penalties.

He also dealt with the Albigensian heresy in France. This was a heresy that was centered in the city of Albi, from which it got its name. The Albigensians believed in a dualism between the forces of good and evil. They believed that all matter—especially the body—was created by evil while the spirit was created by goodness. They rejected the incarnation of Christ since the body is evil.

Eugene's synods condemned Albigensianism. Furthermore, Eugene sent Bernard to France to preach against the heresy. Bernard did so and in a very short time restored France to Christian orthodoxy. However, after Bernard returned to Clairvaux, the French relapsed and soon the heresy had a stronger hold than ever. It was to remain that way until St. Dominic battled the heresy at the beginning of the 13th century.

At the Synod of Rheims in 1148, Pope Eugene proclaimed the doctrine that through St. Peter Christ had granted popes supreme authority over temporal matters as well as spiritual affairs. He was not the first pope to assert this but he thus contributed to the shaping of the papacy.

Eugene was a strong pope. He deposed the bishops of York, Mainz and Rheims for disobedience and he promoted intellectual revival under Peter Lombard. He also helped Gratian in his work of codifying the Code of Canon Law. He strengthened the ties of the Holy See to England, Ireland and Norway.

Eugene made several attempts to return to Rome. He lived there a short while in 1149 after he received military help from Roger of Sicily, but had to leave again because of the hostile atmosphere of the Roman commune. Eventually, though, through the mediation of the envoys of King Frederick I Barbarossa of Germany, Conrad's successor, an understanding was achieved with the Roman citizens. Eugene was finally able to install himself in Rome early in 1153.

Eugene died in Rome on July 8, 1153, 43 days before the death of St. Bernard. He was buried in St. Peter's next to Gregory III. Soon miracles were attributed to his intercession. Eventually, in 1872, Pope Pius IX beatified him, but he has never been canonized. His feast is observed on July 8.

My Journey to God

Advent

Advent

silent dark

waiting praying forgiving

when Christmas comes, Advent waiting is over

rejoicing singing thanking

bright white

Christmas

(Rebecca Short is a member of St. Luke Parish in Indianapolis. She is an eighth grade student at St. Luke School.)



CNS photo

The Active List

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

December 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 rosary will be prayed 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 317-388-8101.

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

St. Luke Parish and St. Lawrence Parish, Indianapolis, will hold a "Night of Prayer For Life" from 9 p.m.-1 a.m. Each church will have exposition of the Blessed Sacrament and will conclude with Benediction of the Blessed Sacrament.

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 host a Christmas Bazaar on Friday, Dec. 8 from 11 a.m.-2 p.m., Saturday, Dec. 9 from 4-6 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 Retreat day of reflection and faith-sharing from 9 a.m.-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 rosary will be prayed every Saturday morning 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 eatery. 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 317-388-8101.

The Franciscan Hermitage, 3650 E. 46th St., Indianapolis, will hold a workshop, "Angels, Myths and other Spiritual Realities," from 9 a.m.-3 p.m., presented by Franciscan Friar Justin Belitz. Cost is \$45. For more information or to register, call Isabel at 317-545-0742. Lunch is not included.

December 9-10

Our Lady of Lourdes Parish, Indianapolis, Simeon Group, will sponsor a Christmas Cookie Bake Sale from 11 a.m.-2 p.m. both days. The sale will be held in the parish center, 28 S. Downey St. Proceeds to benefit ongoing volunteer efforts of the group. For more information, call Kathy Hofmeister at 317-353-0331.

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 317-536-1110.

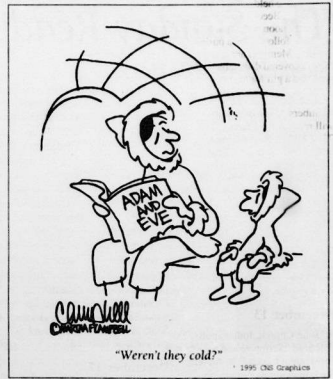
St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For information, call 812-246-4555.

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" from 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.

St. Mary Church, Indianapolis, will celebrate a Mass in Spanish at 1-15 p.m.

St. Patrick Parish, Indianapolis,



will celebrate a Mass in Spanish at 11 a.m. and 6:15 p.m.

St. Luke Church, Indianapolis, will present "Songs of the Nativity," an Advent concert in music and dance, at 7:30 p.m. Suggested free will offering is \$8 for adults, \$4 for children or \$20 per family. For more information, call 317-636-0744.

December 11

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

St. Christopher Parish, Indianapolis, Singles and Friends will meet for the 5:30 p.m. Mass followed by a celebration of December birthdays at Cheddar's restaurant. For more information, call Mike at 317-879-8018 or Andrew at 317-241-7172.

December 12

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 Avice 812-8805.

The Ave Maria Guild Christmas
-See ACTIVE LIST, page 19

Sacred Heart Catholic Church
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Organist
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Our 38th Year

The Active List, continued from page 18

Party will be held at St. Paul Hermitage, Beech Grove beginning at 12 noon with a picnic in luncheon followed by a business meeting. Members are asked to bring a covered dish, table service, and a gift for exchange.

Members of the Newman Guild will meet at the Marriott Hotel, 7272 E. 21st St., Indianapolis, at 12 noon for their annual Christmas luncheon and meeting. Guests are welcome.

The Hispanic community of St. Patrick Parish, Indianapolis, will celebrate the feast of Our Lady of Guadalupe starting with a Mass in Spanish at 7 p.m. followed by a Mexican meal. All are welcome.

December 13

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

St. Vincent Family Life Center, 2001 W. 86th St., Indianapolis, will hold its monthly meeting for the Epilepsy/Seizure Disorder Support Group from 2:30-3 p.m. For more information, call Kate Keesling at 317-338-8236.

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

Christ the King Parish, Indianapolis, King of Kings will meet at church at 6:30 p.m. to go Christmas caroling.

December 14

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.

The Second Quarterly meeting of the Indianapolis Council of Catholic Women will be held at St. Augustine Home, 2345 W. 86th St., Indianapolis, starting with registration at 9:45 a.m. with meeting, Mass and lunch following. Cost is \$8. For more information and reservations, call Mary Agnes Reeder at 317-253-6365 or Joyce Schmitt at 317-539-5173.

December 15

Marian College, Indianapolis, will have a healing Mass starting with praise and worship at 7 p.m. with the Mass following at 7:30 p.m. For more information, call 317-927-6900.

A pro-life rosary will be prayed 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.

December 16

The Young Widowed Group, Indianapolis, will hold its Members' Christmas Party at 7 p.m. at St. Matthews Church. Volunteers are still needed, please call Mike Ford at 317-872-8426.

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.

Sacred Heart Church, Indianapolis, will hold its Christmas Party starting at 12 noon. Storyteller Bob Sanders, Santa visit, refreshments, and gifts will be featured.

December 17

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 "God Our Father and, Fatherhood in the Family" 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.

St. Mary Church, Indianapolis, will celebrate a Mass in Spanish at 1:15 p.m.

St. Patrick Parish, Indianapolis, will celebrate a Mass in Spanish at 11 a.m. and 6:15 p.m. Sacred Heart Church, Indianapolis, will hold a Christmas Concert at 3 p.m. under the direction of Dr. John Gates. Concert is free and all are welcome.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 6:15 p.m. TUESDAY: K of C, 4:30 p.m.; St. Patrick, 7:30 p.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m. WEDNESDAY: St. Catherine of Woburn Council 3433, 6 p.m. THURSDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. FRIDAY: St. Christopher, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Saturday, 6:30 p.m. Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each month, 1:15 p.m.

Pope canonizes founder of Oblates of Mary

By Cindy Wooden

Catholic News Service

VATICAN CITY—Pope John Paul said the Catholic Church's newest saint, Bishop Eugene de Mazenod, was an exemplary model of what the Advent season is about: preaching salvation to all people while preparing for Christ's second coming.

The pope canonized the bishop, who was the French founder of the Missionary Oblates of Mary Immaculate, during a Dec. 8 Mass with Oblates, their supporters and friends from around the world.

"Eugene de Mazenod felt, in a very profound way, the universality of the mission of the church. He knew that Christ wanted to unite himself to all of humankind," the pope said in his homily.

"His canonization today, the first Sunday of Advent, helps us to understand better the meaning of the season of the liturgical year, which begins today," he said.

During Advent, Christians prepare to recall Christ's birth and the beginnings of salvation open to all people while taking individual and collective steps to prepare for

his coming again in glory and judgment, the pope said.

By founding the Oblates in the early 1800s, the pope said, St. Eugene showed how seriously he took the words of the Bible that how anyone can believe unless they have heard the Gospel.

Appointed bishop of Marseille, France, in 1837, St. Eugene was a model of something clearly explained by the Second Vatican Council 100 years after his death: "The mission of every bishop, in union with the See of Peter, has a universal character," the pope said.

"De Mazenod was aware that the mandate of every bishop and of every local church is in itself missionary," he said.

"We thank God for the great transformations

which occurred through the work of this bishop," Pope John Paul said. "His influence was not limited to the age in which he lived, but continues to work in our times as well."

The pope also met Dec. 4 with bishops, Oblates and pilgrims who had come to Rome for the canonization. Their international profile was reflected in the papal greetings in French, English, Italian, Polish, German and Spanish.

Pope John Paul said the gathering of Catholics from around the world to celebrate the life, example and canonization of St. Eugene was an example of the universal character of the church.

"I hope you return to your countries full of faith and trust in the future of the church," he said.

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Catholic Crossword

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41	42	43		44		45	46	47
48			49	50		51		
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Word clues by John J. Moore

- ACROSS**
- "Many shall run to and — (Dan 12:4)
 - "Him they not — (Jud 5:30)
 - "Down's comment — (1st Cor 13:13)
 - "One — of love" (Ex 29:23)
 - Military rank (Abbr)
 - "Ole" villain (Micah 3:11)
 - Singer Paul
 - Race an engine
 - Detective's need
 - Sound system
 - Worn away
 - "Is any thing — hard for the Lord?" (Gen 18:14)
 - Edge
 - "We have seen — things" (Luke 5:26)
 - Basic sauce
 - Sham
 - "Thou shalt — but not be satisfied" (Micah 6:14)
 - Clever remark
 - Arabian country
 - "And what is thy —?" (Ezra 7:1)
 - Pellegrin's son (Gen 11:19)
 - Adapted (Abbr)
 - Hearts of the matter

- Scaves
- Local knowledge
- Book following Galatians (Abbr)
- "Every — shall bow to me" (Rom 14:11)
- Sumus up
- Friend of David (1 Ki 18)
- "Yet will they — upon the Lord" (Micah 3:11)
- "Then thou market me" (Job 10)
- Long-haired ox
- Baptismal basin
- Azurnum implement
- "In the reign — king of Persia" (Ezra 7:1)
- Dickens' miser
- Poet Edgar Allan
- "Long hair" (2 Ki 9:16)
- "For every head shall be —" (Lev 48:37)
- Chil
- Did garden work
- Hard words
- Upper House member (Abbr)
- Architect I.M.

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Youth News/Views

National conference was fun and inspirational for archdiocesan youth

By Edmund J. Seib IV

The opening ceremonies for "Voices That Challenge," the National Catholic Youth Conference held Nov. 16-19 in Minneapolis, opened with a message and ended with a call.

Around 10,000 teen-agers came together from dioceses throughout the United States to listen and pray during the four-day conference.

At the opening ceremonies, the teens were treated to a diversity of presentations which challenged them to be open to the message and the overall experience of the conference.

It was a marvelous event even though it was long. Bishop Chaturaj High School senior Brian Scott of Indianapolis said of the opening ceremonies, "I liked it."

The ceremonies began with some humor in the form of a "Top Ten List" of reasons to come to the conference. This was followed by a song with verses designated for groups from every region.

"The 'Top Ten List' was funny," Brian said, "but it was no Dave Letterman."

Next, members of an Indian tribe native to Minneapolis played a tribal song

and dispersed income around the convention center. This brought a seriousness to the ceremony.

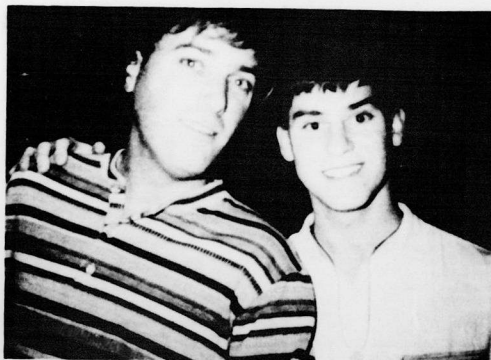
After this, the youth of Minneapolis and St. Paul welcomed the conference participants to Minnesota. They showed a newscast describing their region, including Minnesota, South Dakota and North Dakota, then they presented several stories describing the pains of growing up. They showed how important it is to have good self-esteem and friends.

"It was a really cool experience," Bishop Chaturaj sophomore Jill Ewing of Indianapolis said, "and a good way to get the conference started."

The ceremonies ended with the tremendous life story of Mary Jo Copeland, who was living proof that God is inside every person. She challenged the youth with her actions as well as her words.

It was evident that countless hours of planning had gone into the production of the opening ceremonies, and it was well worth the effort. The ceremonies set a tone of acceptance and love that lasted throughout the conference.

(Ed Seib is a senior at Bishop Chaturaj High School and a member of St. Thomas Aquinas Parish in Indianapolis.)



Christian recording artist Michael W. Smith (left) poses for a photograph with St. Mary parishioner Nathan Schmidt of Lanesville following a National Catholic Youth Conference program last month in Minneapolis. Nathan is a student at the University of Indianapolis.

Youth deepen faith at conference

By Tony Singleton

The New Albany Deanery sent 21 representatives, including 16 youth, to the National Catholic Youth Conference Nov. 16-19 in Minneapolis.

The group joined the rest of the archdiocesan contingent on Nov. 15 at the Archbishop O'Meara Catholic Center in Indianapolis for the 14-hour bus trip to Minneapolis. About 240 youth and adults from throughout the archdiocese filled five buses, including one double-decker.

Deanery youth said they wanted to attend "Voices That Challenge" for different reasons. Many teens said they desired to strengthen their faith while at the national conference.

"I want to deepen my faith," said Felicity Banet, a member of St. Joseph Hill Parish in Sellersburg.

The conference offered many opportunities to become more aware of the church and the world through keynote speakers Mike Patin from the Archdiocese of New Orleans and Brian Johnson from the Diocese of Galveston-Houston, as well as a variety of creative sessions, workshops, liturgies and prayer experiences.

The Archdiocese of Indianapolis held a

special Mass on the night of Nov. 19 since the group would be leaving before the conference's closing liturgy. The archdiocesan liturgy was coordinated by youth from the New Albany Deanery.

"I thought the liturgy allowed us a chance to celebrate and bond as an archdiocese," said Cindy Black, the youth ministry coordinator at Sacred Heart Parish in Jeffersonville.

While attending the National Catholic Youth Conference, the teen agers also had plenty of time for fun and shopping. On Nov. 17, they enjoyed a concert featuring Michael W. Smith and several other popular Christian recording artists.

Teens spent the next afternoon at the nearby Mall of America. On the final evening of the conference, they enjoyed games, karaoke, dancing, a "coffee house," a comedy club, and another concert.

"The concert was a nice addition to the conference," Black said. "It just needed to last longer. My favorite part (of the conference) was to witness 10,000 young people and adults coming together for a common cause."

(Tony Singleton is a member of Sacred Heart Parish in Jeffersonville and is a senior at Our Lady of Providence High School in Clarksville.)

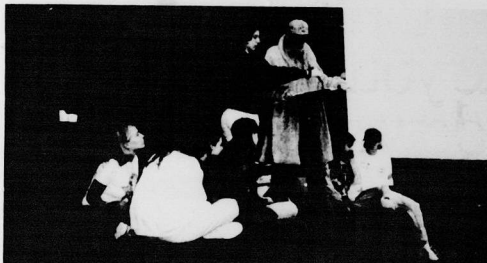


Photo by Nathan Schmidt

New Albany Deanery teen-agers participate in the archdiocesan closing liturgy before central and southern Indiana youth left the National Catholic Youth Conference last month in Minneapolis for the return trip home.

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Photo by Margaret Kelson

Archbishop Daniel M. Buechlein welcomes Cardinal Ritter High School junior Aric Anderson of St. Michael's Parish in Indianapolis to the new archdiocesan Multicultural Commission during a Dec. 2 commissioning ceremony at SS. Peter and Paul Cathedral.

Campus Corner

Couple shares 'pilgrimage of peace' experience

By Susan Bierman

A vision of peace is what lured a California couple to walk more than 4,000 miles on a pilgrimage.

"This vision for peace literally reached into our lives, grabbed us by the rib cage, and pulled us away from our pleasant, comfortable everyday lives," Dan Turner, who with his wife, Elizabeth, went on a nine-month pilgrimage of peace.

The couple quit their jobs and sold their furniture, books, and clothing in order to raise \$8,000 needed to for the journey.

The Turners, who are both Catholic, recently told their story to a group of teachers and students at Marian College in Indianapolis.

"So a vision is something that is beyond thought,"

Turner said. "It's something that moves into the spirit and begins to set up a disturbance—and the only way you can bring peace to that disturbance is to follow this vision and so that's what we did," he added.

Turner, 61, and his wife, 60, went on a pilgrimage of peace to commemorate the 50th anniversary of the end of World War II. The walk began in Auschwitz, the Polish city where Nazi soldiers murdered thousands of Jews, Catholics and gypsies during the war—a place Turner describes as "one of the places of the greatest horror that humanity has ever visited upon itself."

Turner said his first calling to go on this pilgrimage was in 1994. At the time, he was an editor for Creation Spirituality, a monthly religious magazine published in California. A reader had called requesting a reprint of an article which had inspired her to go on such a journey. He went on to talk with her.

"It was there for an hour with goosebumps—trembling," he said. He then went home and told Elizabeth what he had heard, and asked her if she would like to take this journey. "She immediately said yes," Turner said.

Their journey ended last August following travel through Japan, with visits to Hiroshima and Nagasaki, the two cities which the United States bombed at the end of the war.

A group of Japanese Buddhist monks who, Turner said, were brought together specifically to walk for peace, led the group of 50 people. Catholics, Protestants, Jews, Muslims, Hindus, and Buddhists from 20 countries were included in the march.

Each day the group walked 20 some miles covering Eastern Europe, Israel, Iraq, India, and the southern part of southeast Asia.

Before they set out on their journey the group prayed together before an interfaith altar. A statue of a Buddha from Vietnam, a Catholic rosary, from the Philippines, and a Tibetan Buddhist bowl, were among items placed upon this altar.

Turner said the group marched through each of the 19 countries carrying banners, and leading peace talks. As they walked, they chanted "so the people would hear us coming and they would hear us going."

He explained that the chant, a Buddhist mantra from the religious sacred text, Lotus Sutra had no specific meaning itself. He said this chant became their English, Italian, or French interpretation of "all life is sacred all beings are related."

Turner believes "all life is sacred, all beings are related" was the whole meaning of this pilgrimage—the meaning which the group carried everywhere with them.

"There is no spirituality that is authentic and humane that doesn't have this at its base," he said.

Turner said this chanting and drumming was a powerful sound "that was reverberating throughout the countryside as we walked." The group began to learn that it changed energies wherever they would go.

At first, Elizabeth was not comfortable with the drumming and chanting. She was used to a different kind of atmosphere when she prayed.

"The drumming was very foreign to me—it was very annoying," she said. "When I pray, I like to have silence and I like to have my eyes closed. You can imagine praying, walking with my eyes wide open and this noise—and then the chant," she added.

Her feelings changed however, when she witnessed the reactions of the people they encountered during the walk.

"I noticed that the people along the way were responding to this," she said. On one particular day when she walked at the end of the line, she began to realize that this sound and these words had power.

"They had energy and they were of the spirit because people were really being transformed as we walked through—I noticed that people were very joyful after we passed."

Turner said he learned much from the pilgrimage. The meaning of peace was one such thing. "Don't pray for things; just pray to be able to get through. Pray to be able to sustain."

Turner said he discovered this from all the dark times he experienced during the pilgrimage. One time was when the march was led across the front line when a war was in progress in Cambodia.

"I remember waving goodbye, thinking this may be the last time I may see my wife—it was heartwrenching," he said. "But I turned and just said a prayer. 'Help me sustain this,'" he said.

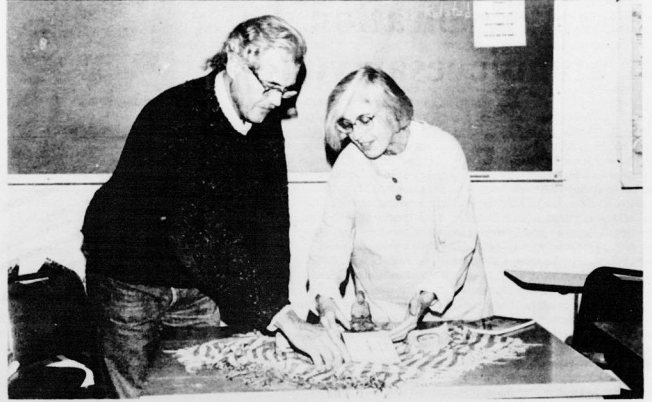
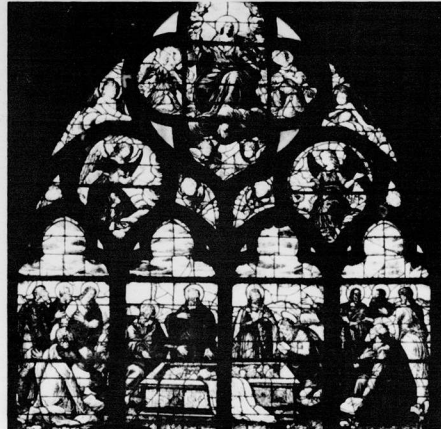


Photo by Susan Bierman

Dan and Elizabeth Turner prepare an interfaith altar before sharing their pilgrimage of peace experience with students and teachers at Marian College in Indianapolis. The couple, from Oakland, Calif., returned from the peace march in August after walking more than 4,000 miles.

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Book Review/By Eugene J. Fisher

Priest and rabbi write about 'really huge questions'

HOW DO YOU SPELL GOD? ANSWERS TO THE BIG QUESTIONS FROM AROUND THE WORLD, by Rabbi Marc Gellman and Msgr. Thomas Hartman. Morrow Junior Books (New York, 1995). 206 pp., \$15.00.

Rabbi Marc Gellman and Msgr. Thomas Hartman together host a TV program called "The God Squad," which is nationally syndicated on cable TV. Their previous book, "Where Does God Live? Questions and Answers for Parents and Children," received a Christopher Award. They are, in short, a great Catholic-Jewish team which knows how to cast religious truths in a popular idiom. Their new book is no exception.

"How Do You Spell God?" is an engaging book that will take young readers through some of the "really huge questions" asked by people around the world and the spiritually profound answers provided by the world religions (Hinduism, Buddhism, Confucianism, Taoism, Shinto, Judaism, Christianity, Islam). It is not designed in the traditional textbook or comparative religion format, although it could be used by a creative teacher along with supplementary materials. It asks questions like, "What questions does each religion want to answer the most?" which is an excellent way of getting at similarities and differences.

Rabbi Gellman and Msgr. Hartman provide informational responses to questions such as "Can I talk to God?" and "How do you build a house for God?" The volume provides basic information on the various traditions' holy books, places, days and times of life, leavened with a gentle and fair-minded sense of humor and proportion. But it also prods religions by asking embarrassing questions such as "Why do religions split up?" and "What are some of the bad things in religions?" This, in fact, strengthens rather than weakens the credibility of religions by acknowledging the weaknesses of religious leaders throughout history.

The authors at times fall to the temptation to make lists, such as "who are the big teachers?" Their chapter on this describes the teaching of Buddha, Jesus and

Mohammed, but not Moses or Confucius or Lao Tzu, who are mentioned in an earlier chapter. "The really neat thing about lists," as the authors might put it, is that they can always be second-guessed.

The other problem with the book is one that may be endemic to the field. It is almost impossible to "simplify" religious traditions for young people without sacrificing something of the adult complexity that all of the great religions actually possess. It is not entirely accurate, for example, to contrast Christianity as "an open religion" (because you can join it) with Hinduism as "a tribal religion... that you can't join because you have to be born into it." Nor is it entirely accurate to say that to be a priest "you first have to be one of three flavors of Christian: Roman Catholic, Episcopalian, or Orthodox." This ignores the non-"Roman" Catholics (e.g. Melkites, Maronites, etc.) as well as "Old Catholics" and

Protestant tradition in the Scandinavian countries which have, for example, Lutheran bishops.

Still the "big question" I ask of a book like this, as a parent, is does it present an appealing picture of religion that might draw a young person to want to learn more? Does it strive to be essentially fair and open to other traditions while presenting one's own authentically? To these questions, I can only respond, "Yes, definitely!"

(Fisher is associate director of the NCCB Secretariat for Ecumenical and Interreligious Affairs. His latest work, co-edited with Rabbi Leon Kleinkin, is "John Paul II, Spiritual Pilgrimage: Texts on Jews and Judaism 1979-1995," published by Crossroad.)

(At your bookstore or order prepaid from Morrow Junior Books, Wilmer Distribution Center, 2912 Reach Road, Williamsport, PA 17701. Add \$2 for shipping and handling.)

Rest in peace

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

BERGER, Ima (Moline), 83, Holy Spirit, Indianapolis, Nov. 20. Mother of Sharon J. Ray; half sister of Edith Abbott; grandmother of two; great-grandmother of one; step-great-grandmother of four.

BORNHORS, Mary Frances, 82, St. Joseph, Shelbyville, Nov. 27. Mother of John L. Thomas J. Bornhorst; grandmother of four; great-grandmother of seven.

BUCKEL, Joseph J., 77, St. Mary, New Albany, Nov. 24. Father of Mark A. Dr. Larry J., Rick L. Buckel, Linda B. Arrington; brother of Helen Bullington; grandfather of 10; great-grandfather of three.

CIMMERMAN, John T., 70, St. Christopher, Indianapolis, Nov. 21. Father of John A. Mary E. Cimmerman; brother of Hedwig Lowery, Delores Dunlap; grandfather of 81.

CRIST, Edna (Mangold), 81, Little Flower, Indianapolis, Nov. 23. Mother of William E. Crist. Teresa A. Weber, Rose Ellen McClintock; sister of Annie Lee George; grandmother of 12; great-grandmother of five.

DABIC, Diana A., 38, St. Monica, Indianapolis, Nov. 22. Wife of Gregory Dabicz; daughter of Leo A. Dupre, Sr., Catherine M. Dupre; sister of Leo A. Jr., Paul A. Mary A. Dupre; Marcel Lamontagne; granddaughter of Gabrielle Dupre.

DECKARD, Emily Jane, 66, St. John the Apostle, Bloomington, Nov. 26. Mother of Kevin, Mark, Norita Deckard; sister of Deann, Joan Dwyer; grandmother of four.

ECK, Adelaide A., 88, St. Roch, Indianapolis, Nov. 24. Wife of Bernard Eck; mother of Edward, Richard Eck, Clara Ann Biggers, Dorothy Murphy; sister of Robert Schroeder, Mary Stumpf, Emma Rita May, Dolores Boyce; grandmother of 12; great-grandmother of 11.

FARRELL, Lucile (Hires), 90, Little Flower, Indianapolis, Nov. 21. Mother of William C. Farrell Jr., Anne Huser; grandmother of 12; great-grandmother of 28.

FOX, James R., 75, St. John, Indianapolis, Nov. 9. Husband of Lillian R. Fox; father of Janice, Stephen Fox, Cynthia Patterson; grandfather of two.

GOODE, Philomena, 91, St. Rose, Franklin, Nov. 29. Mother of William C. Bernard L. Goode; sister of Susy Breitenstein, Regina Shiffert, Pauline Schneider, Marie Frees, Augusta Wheatley; grandmother of four; great-grandmother of 11.

HAMACKER, Bertha Ellen (Avels), 93, St. John, Indianapolis, Nov. 23. Stepdaughter of George Hamacker, Edna Broadstreet, Evelyn Herbert; several grandchildren and great-grandchildren.

HEATON, James, 79, St. Pius X, Indianapolis, Nov. 18. Husband of Helen Heaton; father of Denise, Kathleen Heaton.

HENDRICKSON, Clarence W., 73, St. Jude, Indianapolis, Nov. 30. Husband of Mary L. (Davis) Hendrickson; father of Sandy Fox, Nancy Nelson, Penny Wahl, Kenneth Thomas, John Hendrickson; stepfather of Gary Wolford; brother of Robert Hendrickson; grandfather of nine; great-grandfather of seven.

HERMESCH, Carol A., 58, St. Mary, Greensburg, Nov. 24. Wife of Robert F. Hermes; mother of Terry W., Tony W. Hermes, Lon A. Glad, Lisa W. Glad; daughter of Sylvia Orman, sister of Dale, Gary Orman, Mary Jane Buening, Patricia VanDorn, Susan McPherson, Debbie Weder; grandmother of two.

KOHLMAN, Leonard, 84, St. Maurice, Napokan, Dec. 3. Father of Patricia Leuthart, Sharon Fashinder; brother of Alma Thole, Esther Youngman; grandfather of seven; great-grandfather of 13.

LEUTHART, Richard C., 66, St. Mary, Navilleton, Nov. 23. Father of Patricia Leuthart, John A. Leuthart, Jr., David J., John A. Leuthart; son of Alverda Leuthart; brother of Mary E. Deohney, Charlene Sares; grandfather of two.

MCKELL, Marcella, 57, St. Mary, Greensburg, Nov. 26. Wife of Paul R. McKell; mother of Greg McKell, DiAnna Fogle; sister of Leroy George, daughter of Viola George; grandmother of three.

MONFREDA, Judith (Barbarich), 81, Holy Trinity, Indianapolis, Nov. 19. Mother of Shirley Haeing, Stanley Barbarich, Jr., sister of Louise Rivers, Mary Terry, Mailda Walls; grandmother of five; great-grandmother of six.

MONGAN, Francis, 90, St. Lawrence, Indianapolis, Nov. 26. Husband of Florence (Elder) Mongan; father of Rosemary E. Valvo; grandfather of five; great-grandfather of seven.

PETERS, Irene E. (Uebelhoer), 74, St. Anthony of Padua, Clarksville, Nov. 13. Mother of Ralph, Glenn Peters, Julia Hagan, Ruth Luck, sister of Viola Oser, Dolores Aultart; grandmother of eight; great-grandmother of one.

ROTTINGHAUS, Coletta, 84, St. Michael, Brookville, Nov. 25. Mother of Dan, Tom Rottenghaus, Donna Cunningham; grandmother of 10; great-grandmother of five.

SANDERFUR, Irma F., 75, St. Joseph, Shelbyville, Nov. 21. Mother of Christopher Sanderfur, Grechen Zachary, Rosamond Durbin, Elizabeth Zarzaly; sister of Dale, Vern Havens, Margaret Jones; grandmother of four.

SCHAD, James E., 80, Holy Family, New Albany, Nov. 26. Husband of Edna Louise Chad; father of Ronald C., Larry J. Schad, brother of Kenneth Schad.

WAGNER, Frank, 64, St. Mary, Rushville, Nov. 21. Husband of Dorothy (Hoeft) Wagner; father of Stephen F., Gregory J. Wagner, brother of Virgil, Charles Wagner, Katie McLaughlin; grandfather of two.

WATKINS, Gaylord A., 60, Holy Angels, Indianapolis, Nov. 17. Son of Edna Watkins; brother of Lesetta Bayham, Rosemary Oldham; uncle to several nieces and nephews.

WILK, Edward G., 82, Holy Spirit, Indianapolis, Nov. 10. Husband of Theresa (Bartnowski) Wilk; father of Jeffrey Wilk, Stephanie Roth, Cynthia Roth, brother of Sophie Kovacs; grandfather of five.

ZELLER, Anna D. (Wall), 87, St. Mary, New Albany, Nov. 28. Mother-in-law of Jean Zeller; sister of Charles, Bob Wall, Betty Roberts, Margaret Klier, Mary Ritz; grandmother of nine; great-grandmother of 12.

Benedictine Sister Callista Tenberge, 87, dies Nov. 29

Benedictine Sister Callista Tenberge died on Nov. 29 at the age of 87.

A funeral Mass was celebrated for her at Our Lady of Grace Monastery on Dec. 2.

A founding member of Our Lady of Grace Monastery in Beech Grove, Sister Callista entered the Benedictine community in 1926 and took her vows in 1928.

Sister Callista was a teacher in the Catholic school for 52 years. She is survived by two sisters, Ruth and Jean Clark, and a brother, William Tenberge.

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Tape 4: *The Earth's Most Serious Wounds and My Four Writers*

Tape 5: *Love Enflamed (Divinity of Christ) and Does God Know What It is to Suffer (Humanity of Christ)?*

Tape 6: *It Takes Three to Make Love (Blessed Trinity) and Nature's Solitary Boast (Mother of Jesus)*

Tape 7: *The Lengthening Shadow of the Cross Bars and By His Wounds We Are Healed*

Tape 8: *Beyond the Space Age (Ascension) and Something That is Too Deep for Words*

Tape 9: *The People of God (Body of Christ) and The Rock Man (Peter, Vicar of Christ)*

Tape 10: *Authority and Infallibility and Freedom and License (Communism and the Church)*

Tape 11: *The Great Battle in Heaven and The World's First Revelation (Original Sin)*

Tape 12: *How We Got That Way (Effects of Original Sin) and How to Lead a Double Life (Sanctifying Grace)*

Tape 13: *The Seven Rivers of Life (Sacraments) and The Twice Born (Baptism)*

Tape 14: *No Man is an Island (Confirmation) and Love's Deepest Intimacy (Holy Eucharist)*

Tape 15: *God's Road Company (The Eucharist) and Drama with Three Acts (The Mass)*

Tape 16: *Hurting the One We Love (Sin) and The Moment of Truth (Penance)*

Tape 17: *Psychoanalysis on its Knees (Penance) and Healing the Gateways of the Soul (Sacrament of the Sick)*

Tape 18: *Men, Not Angels (Holy Orders) and The Five Tensions of Love (Marriage)*

Tape 19: *Our Love (Marriage) and Sex is a Mystery*

Tape 20: *Mutual Self-Giving and Self-Recovery (Birth Control) and For Better or for Worse (Marriage Problems)*

Tape 21: *The Lovable is Adorable and Am I My Brother's Keeper? (Commandments)*

Tape 22: *Is Christianity Easy? and The Ultimate in Computers (Death and Judgment)*

Tape 23: *Washing Our Baptismal Robes (Purgatory) and Heaven is Not So Far Away*

Tape 24: *The Hell There Is and The True Feminine Mystique (Mother of Jesus)*

Tape 25: *Prayer is a Dialogue and God Loves You*

Who Was Archbishop Fulton Sheen?

One of the best educated American bishops of the 20th century. Archbishop Sheen earned graduate degrees in theology and philosophy from the Catholic University of America, the

University of Louvain in Belgium and the Collegio Angelico in Rome. A priest of the diocese of Peoria, Ill., Sheen was chosen to preach on "The Catholic Hour" on the NBC radio network in 1930. He was consecrated a bishop in 1951. The next year, he began a series of radio and television broadcasts that achieved great popu-

larity with both Catholics and non-Catholics. The author of more than 100 books and pamphlets, Sheen's imposing physical presence and magnificent voice made him one of the most influential preachers in America. He attended the entire Second Vatican Council. Archbishop Sheen died on December 9, 1979.



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