



## Mother Teresa stable, not out of danger

*She suffered a setback after her initial 'remarkable recovery' from surgery*

By Catholic News Service

CALCUTTA, India—Doctors treating Mother Teresa of Calcutta said Monday that she was in stable condition but not out of danger three days after an angioplasty to remove blockages in two of her major coronary arteries.

U.S. Dr. Patricia Aubanel, a member of Mother Teresa's medical team, said her patient was "stable and we are very optimistic about her recovery."

However, Dr. Apurba Chatterjee, general administrator of Calcutta's B.M. Birla Heart Research Center, told reporters that the 86-year-old nun's "long-standing lung and renal diseases, a major concern, could complicate her recovery."

Sources at the Birla center, where Mother Teresa underwent her third heart operation in five years Nov. 29, said her initial "remarkable recovery" suffered a setback Dec. 1, reported UCA News, an Asian church news agency based in Thailand.

Mother Teresa had tea the morning of Nov. 30, sat with assistance in a chair, was active and "seemed her own fiery self arguing with doctors," Chatterjee said. The Nobel laureate told him that she was "absolutely fine, ready to go home," he said.

Aubanel, who assisted at Mother Teresa's heart surgery in 1991 and 1993, said: "This time the risks were extremely high, and Mother could not have lived without the angioplasty that was done immediately after the (angiogram) test."

Aubanel said Mother Teresa was given new medicines specially approved for her symptoms, released in late



CNS photo from Reuters

A photo of Mother Teresa taken at the Basilica of the National Shrine of the Assumption of Mary in Baltimore May 29, 1996.

November after trials in the United States.

The angiogram, a procedure to determine the position and intensity of blockages, revealed two blockages—one in the left descending artery, which was previously operat-

ed on, and another in the circumflex artery.

Aubanel said Mother Teresa woke up after the operation with no chest pain and said, "I can take care of myself; I'll get up. Thank you; God bless you."

Although the angioplasty cleared the arteries, lung and renal setbacks have forced the hospital to postpone treatment to correct Mother Teresa's irregular heartbeat, or arrhythmia.

Aubanel said the problem can cause strokes unless corrected and that prompt treatment has a 90 percent recovery rate.

"But Mother Teresa has had it for two months now and has only a 50 percent chance of correcting the irregular heartbeat," she added.

Mother Teresa was fitted with a pacemaker in 1989.

Angioplasty, in which a small balloon is used to press the material blocking a blood vessel against the vessel walls, was conducted on Mother Teresa at the Scripps Clinic and Research Foundation in California in 1991. It was repeated in 1993 at the Birla center.

The recurrence of blockage is 15-40 percent, Aubanel said, noting that Mother Teresa has a history of heart disease and that she developed the recent blockage about three years after the last operation.

"In 1993 she was very sick but recovered and left in three days. Now she is three years older and we have to wait a week or two to see," Aubanel added.

Mother Teresa was admitted to Woodlands Nursing Home Nov. 22 with breathing problems, and heart failure was diagnosed. She was moved to the heart center Nov. 26.

Earlier in her hospitalization, the Missionaries of Charity founder refused to undergo any new tests or treatment, saying that she wanted to die "like the poor," who have no means for high quality medical treatment.

She later gave in to doctors who reasoned that an angiogram and angioplasty, if necessary, would give her

See MO. TERESA, page 21

## Archbishop launches Journey of Hope 2001

Journey of Hope 2001 Prayer

Lord God,  
we want to be pilgrims of hope  
as we journey into the new millennium.

May your Holy Spirit  
be set free in us in new ways  
because of our desire for  
a pure love of you.

With firm faith in the power of your Word  
and the sacraments of your church  
we long for a new sense of mission.

Through the intercession of Mary,  
Mother of the Church,  
and Saint Francis Xavier, our patron,  
help us to be generous stewards  
of the blessings and challenges  
you give us.

We offer this prayer in the name of  
Jesus Christ Our Lord.

By Margaret Nelson

Archbishop Daniel M. Buechlein presided at the Mass for the First Sunday of Advent at SS. Peter and Paul Cathedral. The Mass marked the beginning of the Journey of Hope 2001 for the archdiocese.

In his homily, the archbishop said that the Journey of Hope 2001 is about preparing for the threefold coming of Christ, as the faithful do during Advent.

"In Advent, we anticipate the coming of Christ among us in three ways," said Archbishop Buechlein. "First, we prepare for the anniversary of Christ's birth—we prepare for Christmas."

"Secondly, we renew our longing for and awareness of the presence of Christ in our hearts here and now," he said.

"Finally, we prepare and pray for the coming of the fullness of Christ's Kingdom—his final coming in glory."

He said, "This year, we also begin our Journey of Hope 2001 as we prepare for the new millennium of our faith."

He suggested that the assembly prepare "by keeping three important questions in our hearts from day to day until the feast of Christmas."

Archbishop Buechlein asked the faithful to ponder their life journeys so far, especially the last year, in light of "How many turns did life take which I would never have expected?"

Then he asked them to consider the first question: "How much do I really control the future of my life?"

The archbishop's second question is: "How much do I allow Christ to enter into the plans I do have for the future?"

Archbishop Buechlein's third question to consider each day during Advent: "In whom do I place my hope?" He named the possibilities of ourselves or other people. "Or do I place my hope in some cause or some thing or some career?"

"If I really believe this life is only the

vestibule through which we journey to the wonderful Kingdom that is to come, if I really believe that as beautiful as this journey can be, this isn't the final destination, do I put my hope in Christ?"

The archbishop stressed the need for spiritual renewal and prayer.

"Living with these questions in prayer here in church, in quiet moments of prayer at home, in our cars as we drive to work—living with these questions could make this Christmas more beautiful than ever. And our daily journey can really be one of hope," said Archbishop Buechlein.

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### Church in Latvia

A visiting Latvian bishop says that the church in Latvia has grown from a period when there were no Catholic bishops to four today.

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## Seeking the Face of the Lord

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



# Who was Francis Xavier, our patron?

**W**ho was Francis Xavier? In the prayer which I composed for our Journey of Hope 2001, in addition to the Blessed Mother, we pray through the intercession of "St. Francis Xavier, our patron." Someone remarked that a lot of people might not know that St. Francis Xavier is the patron of our archdiocese. Nor might they know much about this saint. He is on my mind because the church celebrated his feast is on Dec. 3rd, the date of his death in 1552.

Francis was born near Pamplona in Spain in 1506. At age 18 he went to the University of Paris where he became a young teacher of philosophy with a promising career in academics. We are told that a life of prestige and financial success were already a sure thing for him at age 24, but he met a friend whose power of persuasion would eventually, though not without a struggle, win Francis to Christ. His friend was Ignatius of Loyola who confronted the successful young teacher with the challenging question of Jesus: "What profit would there be for one to gain the whole world and forfeit his life?" (Mt. 16:26a).

Francis was a seeker of the truth and he went for a deeper meaning of life. He made the spiritual exercises under the direction of Ignatius and in 1534 joined the little community, the infant Society of Jesus. Together with five others, he and Ignatius, at Montmartre in Paris, made the vows of poverty, chastity and apostolic service under the direction of the pope.

Francis was ordained a priest in Venice in 1537. He went on to Lisbon and in 1540 sailed from Portugal on a missionary apostolate to the East Indies. He landed at Goa on the west coast of India where he set out to re-evangelize the Christians there. From there he would bring the faith to Hindus, Malaysians and the Japanese. We are told that he had a special ministry to lepers and that he always chose to live with the poorest of the poor. From the Malaysian Islands he went on to Japan and had hopes of getting to China but he died at the early age of 46.

A Chinese friend by the name of Anthony was with him when he died on the island of Sancian, a hundred miles south and west of Hong Kong. His friend told the story that in his terminal illness he

had to be removed from the ship on which they were traveling because the Portuguese sailors were afraid they would get in trouble with their master. They left him in the bitter cold on the sandy shore, but a friendly Portuguese merchant led them to his hut. His Chinese friend said Francis prayed continually as he faded in and out of delirium. As he grew weaker, Anthony wrote, "I could see that he was dying and put a lighted candle in his hand. Then, with the name of Jesus on his lips, he gave his spirit to his Creator and Lord with great peace and repose." There were four people at his burial.

The missionary of the poor died in a forsaken hut on a remote island completely foreign to Christianity. Isn't it amazing that we would even know of his life and death? Would he have achieved such fame as a successful professor in Paris? Perhaps, but God had other plans and Francis let go of worldly wealth and fame so as to gain real life and meaning. We can only marvel at the tremendous grace of faith God gave to the brilliant young teacher who had more humanly attractive options at hand than investing his life in a remote missionary apostolate to the poor. He chose to bring Christ to parts of the world that were less than friendly to the faith. St. Francis Xavier was a man of hope. With confidence in the power of Christ's message of love he sailed to the East Indies. His was truly a journey of hope.

How and why did this missionary become the patron of the Archdiocese of Indianapolis? At this point I am not certain. I surmise that our first bishop, Simon Brute, who founded our then missionary Diocese of Vincennes (later Indianapolis) thought a missionary patron was appropriate.

The patronage of St. Francis Xavier is still timely. As a person whose very life proclaimed hope, as a man of prayer to his very death, as an evangelizing missionary, as one who used his time and talent (and gave up his treasure) to serve God and the poor, he is a wonderful patron for our Journey of Hope 2001. He embodies our three themes of spiritual renewal, new evangelization and stewardship.

St. Francis Xavier, pray for us!

## Editorial Commentary/John F. Fink, Editor

# There is such a thing as objective truth

What is truth? That question, which Pontius Pilate asked of Jesus (cf. Jn 18:38), continues to be asked today, especially here in the United States and particularly among young people. Only today the attitude has become ingrained that truth means different things to different people and everyone must be free to discover the truth for him/herself.

It is correct that the church teaches that the right to religious freedom "has its foundation in the very dignity of the human person" (Vatican II's Declaration on Religious Freedom, No. 2). We cannot coerce someone to accept our religious doctrines. But there is a difference between religious freedom and the philosophy that there are no absolute norms of morality. That's relativism.

Objective truth seems to have taken a back seat today to tolerance. That's the philosophy, for instance, behind the pro-choice idea: everyone must be free to choose since all positions on abortion are of equal value. If there is no objective truth, if everything is relative, there is no basis for morality.

And that's the problem the church is having today with many of our young people. Tolerance and individualism have become such civic virtues in American society that many young people have

become relativists. The church, however, has always taught that there are certain truths that must be held.

The "Catechism of the Catholic Church" says, "The Old Testament attests that God is the source of all truth. His word is truth. His law is truth. His 'faithfulness endures to all generations' (Ps 119:90). Since God is 'true,' the members of his people are called to live in the truth" (No. 2465).

Where do we find this truth? For Catholics it is through the Catholic Church. Despite the fact that so many Catholics seem to have decided that their religion is "strictly between God and me," the constant tradition of the church teaches that one goes to God through his Mystical Body, the church. This is the vehicle chosen by Christ through which religious truths are to be spread in the world.

And not just religious truths, but our whole faith experience with God, including the church's sacraments and its preaching of the Good News. We must convince our young people that our church is unique, that one religion is not as good as any other. Is that being done today?

There is such a thing as objective truth and it resides in the Catholic Church.

## Father Al Barthel dies at age 82

Father Aloysius Barthel died on Nov. 30 in Evansville, where he was living since his retirement in 1984. He was 82.

The funeral Mass was held at St. Boniface Church in Evansville on Tuesday, Dec. 3. Burial was in the Barthel family plot at St. Joseph Cemetery in Evansville.

Known by friends as "Al," Father Barthel was ordained in 1938, six years before Evansville became a diocese.

He spent two years as an assistant pastor at St. Catherine in the Diocese of Denver. In 1941, he became assistant pastor of St. Lawrence, Lawrenceburg.

Father Barthel also served as assistant pastor of St. Mary, New Albany, from 1942 to 1948, when he moved to St. Catherine, Indianapolis, for two years. In 1950, he was named administrator of St. Anne, Hamburg.

In 1962, Father Barthel became pastor of the first parish he served in the archdiocese—St. Lawrence, Lawrenceburg.

In 1971, he became pastor of St. Paul, Sellersburg, a post he held until his retirement.



Father Aloysius Barthel

Father Barthel is survived by two sisters, Erna M. Barthel and Rita Hornbeck; and two brothers, Benedictine Brother Benedict Barthel, and Holy Cross Brother Romard Barthel; as well as nieces and nephews.

## You are asked to contribute to the Retirement Fund for Religious

Dear Sisters and Brothers in Christ,

The national collection for the Retirement Fund for Religious will be taken up this weekend. This appeal is for elderly sisters, brothers and priests in religious orders who for years worked with little or no salary and with no retirement provisions. There are very few Catholics who have not benefited from the schools, hospitals and other institutions that they built and staffed and, to some extent, are still struggling to keep functioning today.

The religious retirement crisis became evidence in the early 1970s as health care costs began to rise and as fewer women and men answered the call to the religious life. This left the orders and congregations with more older than younger members. Thus, the ones who could earn stipends were not able to support all their retired members.

The religious have tried to help themselves by selling property and by converting structures to more practical and economical uses. Some sisters have earned Social Security; however, members of religious orders were not permitted into the Social Security System until the 1970s. Today the average annual Social Security payment to a retired religious is \$3,300.

Religious of retirement age continue to serve by ministering in our parishes, hospitals, schools, prisons and communities, primarily as volunteers. They are still giving to us. They shaped lives in the past, and they still do.

In past years you have been most generous in giving to this collection. The need is still there, and it is great. Please continue to remember those who have served all of us.

Sincerely yours in Christ,

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

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

## The Criterion

12/06/96

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## Sister Helen Prejean receives award

CHICAGO (CNS)—In accepting an award from Loyola University's Stritch School of Medicine in Chicago, Sister Helen Prejean vowed to continue her fight for life in her ministry to death-row inmates.

In an interview after her remarks, which drew a standing ovation, she reacted to the possibility the state of Delaware would seek the death penalty in the case of two teens accused of murdering their newborn. "It just means that another person will die and another family buries a loved one. We can do better than that," she said.

Sister Prejean, a Sister of St. Joseph, is the author of the best-selling book "Dead Man Walking."



# The collection for retired religious is this weekend

Religious communities in this archdiocese have received more from collection than Catholics here have 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 eight years the fund has been in existence. The collection for the retired religious will be taken up in churches throughout the United States this week-

## Archbishop gives Rotary Club reasons for hope in the future

By John F. Fink

In a talk to the Rotary Club of Indianapolis Nov. 26, Archbishop Daniel M. Buechlein outlined three reasons for hope "in the future of this great city and of the many small towns, rural areas and suburban communities that are vitally connected to the spiritual, cultural, and economic health of this metropolitan area."

The archbishop was introduced by Dr. Daniel Felicetti, president of Marian College.

The three "reasons for hope" included the fact that "we are blessed to live in a community where family life, education, and productive work have traditionally been at the core of our religious and social values"; the many things that young people have to offer to the community; and the revitalization of the downtown community.

The archbishop noted that it is easy to identify and develop a catalogue of the community's problems, and he mentioned "serious challenges in the areas of human dignity, family life, education, crime, drug abuse, poverty and health care." However, he concentrated on positive elements.

He said, "We have reason to hope in the area of family life because of the growing 'rediscovery' that the family is the most basic and indispensable social unit. The family is the first neighborhood, the original classroom, the primary workplace, and the domestic church. Here in Indianapolis, we are beginning once again to celebrate family life and to infuse all our neighborhood and community activities with a renewed family spirit."

## Greenwood church to mark feast of Our Lady of Guadalupe

Our Lady of the Greenwood Church will celebrate a Mass for the feast of Our Lady of Guadalupe at 5:30 a.m. on Sunday, Dec. 8.

Reflecting the Latin American tradition,

the liturgy will acquaint parishioners with devotion to the Virgin of Tepeyac. Our Lady appeared to a Mexican peasant, Juan Diego, more than 400 years ago.

The altar will be decorated with a hand-embroidered silk banner from Mexico, depicting the Virgin of Guadalupe. Rhonda Villines has painted two large banners, as well. Children, dressed in Latin American attire, will bring roses to the altar.

Our Lady of the Greenwood's pastor, Father Harold Knueven, will preside. The Scriptures will be in English and Spanish. Father Vincent Lampert will read the Gospel in Spanish.

After the Mass, a small statue of Our Lady of Guadalupe will be carried in procession to the school cafeteria, which will be decorated by the school children for the reception.

Since last summer, a committee of 22 has been planning this first Our Lady of Guadalupe Mass in the parish.

As a result of their prayers, they invited representatives of Holy Name, in Beech Grove, and St. Rose of Lima, in Franklin, to participate in the planning.

The committee invites all parishes and schools to participate by attending or sending roses to be used on the altar.

Archbishop Daniel M. Buechlein will preside at an Our Lady of Guadalupe Mass at SS. Peter and Paul Cathedral at 1:15 p.m. on Dec. 8, sponsored by the Hispanic Apostolate of the archdiocese.

end. (See a letter from Archbishop Buechlein about this collection on page 2.)

The past eight collections have brought in a total of \$2,427,473.17 in contributions from Catholics in the Archdiocese of Indianapolis. Last year's collection raised \$278,550.56, less than all but the collections taken up in 1991 and 1992.

Meanwhile, the religious men and women with headquarters in the archdiocese have received a total of \$3,186,975.24. This has been distributed by the National Religious Retirement Office according to a formula that takes into consideration each community's liability for retirement.

Grants to religious with headquarters in the Archdiocese of Indianapolis have, during the past eight years, gone to the Sisters of Providence in Terre Haute,

\$1,585,962.36; Sisters of St. Francis in Oldenburg, \$1,096,689.79; Benedictine monks at Saint Meinrad, \$254,817.51; Sisters of St. Benedict in Beech Grove, \$226,929.67; Carmelite Sisters in Terre Haute, \$18,335.88; and Carmelite Sisters in Indianapolis, \$4,240.03.

The Carmelite Sisters in Terre Haute received grants only the past three years and the Carmelite Sisters of Indianapolis only in 1995. The Franciscans of Mount St. Francis are qualified to receive grants but have declined them.

Nationally, the collection has raised \$200 million during the eight years of its existence. More than 96 percent of the collection has been distributed among more than 600 religious communities. It helps support more than 45,000 women and men religious over the age of 70.

## Terre Haute school recycles

Students at St. Patrick School in Terre Haute are learning something about respect as they recycle discardable household items.

"The students are very excited about it," said Cynda Osborn, who runs the school program along with her physical education duties. "Every kid in the program gets something."

Respect stands for "responsible, eager, students, portraying, exceptional, Christian, talents" to the 288 kindergarten through eighth-grade students who are participating.

Every Tuesday, before classes begin, students turn in their recyclable items. The material turned in each week amounts to about 100 pounds.

They get such rewards as pencils, lollipops and soccer balls in return. For example, 30 cans will get three tickets that are redeemable for prizes.

The tickets earn students "respect," not only from teachers, but bus drivers, playground supervisors and other adults they come in contact with during school days.

"We want them to be rewarded in different situations, not just in the classroom," Osborn said.

She said the young people have earned about \$1,500 from the recycling program, which began last year.

Osborn said that the program has made a positive difference in overall student behavior.

### Wondering what you can do to brighten the Christmas of a less fortunate family?

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From the Editor/John E. Fink

# Why Jews celebrate the festival of Hanukkah



This Friday, Dec. 6, is the first day of the Jewish celebration of Hanukkah. (It's also the feast of St. Nicholas for us Catholics but this column is about Hanukkah.) Non-Jews realize that Jews celebrate this feast each December, but few of them understand why. Sometimes they think of it as the Jewish equivalent of Christmas but, in fact, there is no connection.

Hanukkah is Hebrew for "dedication," and the feast recalls the rededication of the Temple by Judas Maccabeus in the year 165 B.C. The eight-day festival centers around the lighting of the menorah (the eight-branched candelabrum). It is, therefore, sometimes referred to as the "Feast of Lights."

The story of the purification of the Temple is told in the First Book of Maccabees in the Catholic or Orthodox Bibles (4:36-61). I express it that way because the two Books of Maccabees appear only in Catholic and Orthodox versions of the Bible. Surprisingly, they are not in the Jewish Scriptures or in Protestant Bibles. That takes a little explanation.

Judaism did not set out to officially determine its approved scriptural books until the end of the first century A.D. At that time the Jewish rabbis who determined their canon decided that only those books written in Hebrew should be included. The Books of Maccabees probably were originally written in Hebrew, but the copies those Jewish rabbis had were written in Greek. Therefore, they were excluded.

The other books of Jewish Scripture excluded from the Jewish canon were Tobit, Judith, Wisdom, Ecclesiasticus, Baruch and some passages in the books of Daniel and Esther. Although excluded from the Hebrew canon, the Jews continue to revere these books. Each year at Hanukkah time *The Jewish Post and Opinion*, published here in Indianapolis, retells the story of the Maccabees.

Before the Jews determined their canon, the earliest Christians were already using a Greek translation of the Old Testament known as the Septuagint. It contained all seven of the books the Jewish scholars excluded. When the Catholic Church determined its canon, it included all 46 of the books now in our Old Testament.

Then, after the Protestant Reformation, when the King James version was being prepared in 1611, its scholars elected to return to the Hebrew canon of Judaism. That has been the difference between the King James version and the Catholic Bible. Today, though, some Protestant editions of the Bible include the seven "apocryphal" books in an appendix or in a section between the Old and New Testaments.

But let's get back to the story of Hanukkah. It began after Alexander the Great conquered Palestine in 332 B.C. and the Greek language and culture became prevalent in that country. After Alexander's death and the division of his empire, Palestine became part of Syria. In attempting to force Hellenism on his subjects, Antiochus IV Epiphanes (175-163 B.C.) defiled the Jerusalem Temple. This triggered a revolt by the Hasmonean priest Mattathias and his sons, notably Judas "the Maccabee" (the word seems to have meant "hammer").

Judas conquered Jerusalem in 164 B.C. and, although he and his brothers were later killed in battles, the Hasmoneans ruled an independent Judea from 142 B.C. until the Roman takeover under Pompey in 63 B.C.

After Judas conquered Jerusalem, they found the Temple on Mount Zion desolate, with weeds growing in the courts and the altar desecrated. Judas and his men tore down the altar and built another one. They made new vessels and redecored the Temple. Then, on the 25th day of Chislev they offered sacrifice. "For eight days they celebrated the dedication of the altar and joyfully offered holocausts and sacrifices of deliverance and praise" (1 Mc 5:56).

"Then Judas and his brothers decreed that the days of the dedication of the altar should be observed with joy and gladness on the anniversary every year for eight days, from the 25th day of the month Chislev" (1 Mc 5:59).

Be sure to wish your Jewish friends a happy Hanukkah.

The Human Side/Fr. Eugene Hemrick

## What does and doesn't make people volunteer in the parish?

Who are the church's volunteers these days, and what influences them to volunteer their time and energy? We're getting some answers to these questions in a study conducted at The Catholic University of America by Dean Hoge, Charles Zech, Patrick McNamara and Michael Donahue.



First, knowing about an urgent need for volunteers doesn't make people volunteer, these researchers have found. Although they do not give the reason for this, I would venture this hypothesis:

Most of us are so overwhelmed with needs in our own lives that we don't want to hear of other needs for our services. We are so overloaded with family or personal responsibilities that, to protect ourselves, we turn off our sensors to outside needs.

Second, the researchers found that it isn't the leadership style of pastors or lay leaders that leads people to volunteer more. Having well-organized or persuasive leaders does not guarantee more volunteers.

My hypothesis on this is that we are bombarded by too many well-designed appeals through the media and mail for a pastor's or lay leader's style to look all that great by comparison.

Interestingly, the researchers also were not able to find a connection between a person's strong sense of duty and the willingness to volunteer in the church.

It makes you wonder how much weight church volunteering holds in people's minds. Is it less important to them, perhaps, than civic and home duties, or duties in the workplace?

Those who contribute more in the collection basket do not necessarily volunteer more either, the researchers found. We have to wonder if giving more money in the collection swaps places in some people's minds with volunteering.

Or could it be that some see the money they give helping the parish move away from volunteerism toward paid employees?

The study also found a positive correlation between education, income and volunteering. Although it doesn't always hold true, education is usually credited with making people more sensitive to the important role played by volunteering.

The researchers' most important finding on volunteering is that people who attend church regularly and participate in its programs are most likely to volunteer. The study found that volunteering is most closely related to participating in Mass regularly and taking part in study groups or social events.

This finding offers valuable insights for pastors and lay leaders who lament the fact that not enough people come forward to volunteer in the parish.

The study clearly points out that it isn't enough to be nice people, play upon the parishioners' sense of duty, be a well-organized and attractive parish, and have urgent needs—as important as all of these are. Getting people to volunteer means that a parish first must get people involved in parish activities. It means that it is not enough to get up in the pulpit and announce that volunteers are needed. Those involved in activities are the main source of parish volunteers.

Naturally, volunteers will be more willing to contribute time and energy to the kinds of services that truly are valuable for people.

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A View from the Center/Dan Conway

## Saint Meinrad faces some serious challenges

Benedictine Father Mark O'Keefe is a man of tradition. He is also a leader with a keen sense of the future. As he officially took the reins of Saint Meinrad Seminary this fall, Father Mark made it clear that tradition and innovation would be hallmarks of his efforts to guide the 140-year-old seminary into the 21st century.



The seminary that Father Mark now leads has a long and distinguished tradition of service to the Church in Indiana and throughout the world. But like all seminaries today, Saint Meinrad faces some serious challenges. These include declining enrollments, rising costs, and conflicting expectations among bishops and other church leaders about issues of ecclesiology and priestly formation. Add to this mix the recent changes which Saint Meinrad has made in the missions of its undergraduate college and its theology school—and the publicity surrounding the controversial dismissal of one of its theology professors—and you have a situation that would tax the leadership resources of any new president.

Father Mark is ready for the challenge. "Benedictine monasticism has flourished for over 1500 years because of its ability to remain true to its tradition even while adapting to ever new times, new cultures, new challenges, and new needs of the church," Father Mark says. He believes that both Saint Meinrad College and Saint Meinrad School of Theology "are marked by this Benedictine ability to hold together both stability and tradition."

But Father Mark is not naive. In the brief time that he has served as president-rector of the Saint Meinrad schools, the 40-year-old moral theology professor has developed a very clear picture of the schools' challenges and opportunities.

On the surface, Saint Meinrad's most serious problems are finances and enrollment. Private higher education is very expensive today, and because of fixed costs schools like Saint Meinrad College and School of Theology need to maintain minimum enrollments in order to keep per-student costs from spiraling out of control. Saint Meinrad

has an excellent development program and a tradition of strong financial support from the Benedictine community and its Abbey Press apostolate, but as Father Mark is keenly aware, the schools' precarious financial and enrollment challenges require constant attention.

But enrollment and finances are not the only issues facing Saint Meinrad today. Questions about the identity and mission of the college and of the school of theology are the most persistent and pervasive challenges that Father Mark has to address in his new role as president-rector. Schools that were formerly "single-purpose institutions" exclusively dedicated to the education of priests have now taken on broader missions—partly in response to the problem of declining enrollments, but also because of the church's growing need for lay ministry formation.

Saint Meinrad College no longer restricts its enrollments to students who are considering the priestly vocation. It now admits "Catholic men preparing for service in the Roman Catholic Church" who desire a comprehensive program of formation in five areas: academics, spirituality, character development, service to the community, and physical wellness. Similarly, the school of theology now offers graduate-level courses for both priesthood candidates and lay students and year-long continuing education program for priests, religious and lay people.

As a result of these changes in mission, both schools now have to deal with a much broader range of issues and concerns. Father Mark believes that broadening the seminary's mission was the right thing to do, but he also knows that it has made his leadership responsibilities even more complicated!

Reflecting on this challenge during his inaugural address, Father Mark said, "I am profoundly aware that, God willing, in my five-year term as president-rector, I will lead these schools into the new millennium. The shape of the future is necessarily unclear. But as long as our schools remain committed to the pursuit of holiness and learning for the sake of service, ours is a future filled with hope. We stand on the firm ground of a long tradition, and, with faith in God, we commend our future into his hands."

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The Criterion





## To the Editor

### Tridentine Mass celebrated monthly

Thanks be to God that our good archbishop is allowing the Tridentine Mass in our archdiocese! On Sunday, Nov. 10, the head of the Fraternity of St. Peter celebrated the Mass at St. Patrick Church, Indianapolis. There was a good attendance for the celebration of this beautiful and solemn Mass with glorious singing by the Catholic Choir of Indianapolis and music by an accomplished organist on the pipe organ. The church resounded with joy and praise to Almighty God; I am sure the heavenly choirs of angels were in attendance also.

The Tridentine Mass has been celebrated for several months at St. Patrick. (It is too bad that no reporting has been done on it by the Catholic press of our archdiocese.) This is good news for all Catholics, and I feel there should be a notice put in *The Criterion*, free of charge, each month to remind the readers of it. Many more old and young Catholic readers would be interested in attending and would appreciate the beautiful prayers said to God during this Mass.

For those readers who think this Mass is no longer allowed, check with the archbishop's office. Archbishop Buechlein has given permission (as any bishop may do in his diocese) for the Mass to be celebrated. The Holy Father, Pope John Paul II, strongly urges that this Mass be celebrated wherever the faithful wish it.

At present, the Tridentine Mass is said on the second Sunday of each month at St. Patrick Church on Prospect St., just south of Fountain Square. The next Mass will be said on the feast of the Immaculate Conception of our Blessed Virgin, Sunday, Dec. 8, at 1:30 p.m. The Mass is said and sung in Latin, which never changes. Books with the Mass prayers in Latin and English are available at the entrances.

Margaret M. McCullough  
Terre Haute

(Editor's note: Two comments are in order. First, *The Criterion* reported on the fact that the Tridentine Mass was moved from St. John to St. Patrick Church. Further, we publish a notice of the Mass each month in our "Active List" column. Secondly, the Mass on Dec. 8 should be the Mass for the Second Sunday of Advent. The feast of the Immaculate Conception, since it falls on Sunday this year, is celebrated on Monday, Dec. 9.)

### The Internet has no conscience

This is in response to "We Can Experience a Spiritual Revolution Through Electronics" which appeared in your Nov. 15 edition under Father Eugene Hemrick's "The Human Side" column.

The Internet has no accountability, or moral/ethical imperative. It is a vehicle for worldly "social communication" that has no conscience. Yes, the Internet has value as a research tool and facilitator of one-to-one communication over long distances, however as a force for unification and "spiritual revolution" it has serious drawbacks.

Using the Internet to evangelize the Gospel is akin to standing in an alley between Sodom and Gomorrah asking those passing by to repent and be saved. Some will hear and follow, but more will be lost, swept away by the tide of virulent sin and corruption in which they find themselves immersed. Divine words speak to us and warn that we must avoid the near occasion of sin. Surely there are few sins nearer than those found on the Internet such as unaccountable lawlessness, anger, lies, pornography, deception, sinful solicitation and mindless distraction, to name just a few.

The Internet may always need our prayers and work towards dignity, justice and love. However, making a deal with the

devil under the guise of "being a uniting force" merely to facilitate ministerial communication or to avail ourselves of the "enormous amounts of valuable (worldly) knowledge placed at our fingertips" should not be a priority.

Father Hemrick refers to "spiritual revolution in the church" as though it were desirable. Revolution in the church is what gave us the Protestants, Lutherans and all other divided Christians. People don't come to the Catholic Church because of how we sell what we say or do, they come because they are ready to learn the consistent and timeless message of God's love. No worldly vehicle for evangelization can take the credit for bringing souls to the church. God, through the Holy Spirit, is the only vehicle through which an individual heart may experience a "spiritual revolution" and become ready for conversion. All else is worldly error and will not last. The Internet is such a worldly error and is not necessary to do the work of God.

In answer to Father Hemrick's query as to "why not utilize the information highway to train (evangelists)?" please consider that a simple trust in the divine will and a humble request to the one who suffered and died for your soul will never lead you astray. But throw your kind, docile and loving heart to "the terrible scourge of rapacious wolves (or worldly error), who present themselves dressed as lambs" ("To the Priests, Our Lady's Beloved Sons," 323) and you may find yourselves echoing the cry, "My God, why have you abandoned me?"

Please beware of stylish, modern ideologies, technologies, and mass communications that propose or disguise values opposed to those of the Gospel and that solicit a self-serving compromise that places you in the near occasion of sin. The Internet is dangerous because it has no conscience and, unlike all other forms of "social communication," it has no accountability. Its use in evangelization is limited by cost and availability and it is a source of worldly error and corruption that is not needed by the word of God.

James Allen  
Bloomington

### Killing in the womb or after birth

An outraged onlooker shouted "baby killer" as Brian Peterson turned himself in for his participation in trashing his girlfriend's newborn baby in a dumpster.

The glaring hypocrisy is that, had the mother paid an abortionist to kill and dispose of the same baby at any point before his head emerged, the act would have been legally protected. The newspaper stories might have been about fanatic protesters arrested outside an abortion clinic for shouting "baby killer" and interfering with the clinic's flow of business.

What's wrong with this picture?

Gwendolyn O'Connor  
Indianapolis

### Wants us to publish unsigned letters

It is your rule that letters to you must be signed in order to be published and, in an early column a few years ago, Archbishop Buechlein said that he did not read unsigned letters. Let me briefly address these two similar positions.

I find it curious when editors do not publish (or archbishops even read) anonymous letters that are sent.

Think of all of the signed letters you have gotten which you found in some way useful. Would these letters have been less valuable if they had come in unsigned? Of course not. They would be exactly the same letters except that they would not have names at the end of them.

I can think of several reasons very quickly why a person might justifiably send a given letter anonymously. If a per-

son were a whistle-blower, for instance. Or an extremely shy person. Or a critical friend who did not want what he said to affect his relationship with the one written to. Or someone putting into words a very unpopular view, but one which should be published. There are other reasons.

Let me gently remind you (and the archbishop) that there are letters in the New Testament which scholarship tells us we do not know the writers of. Would you (or the archbishop) tear these letters from the Bible and throw them into the wastebasket because, in effect, they are unsigned? Of course not. They speak to your faith regardless of the fact that you are not sure who wrote them. And they are also secularly valuable.

So, Mr. Fink (and Archbishop Buechlein), read (and perhaps publish) the unsigned letter. After you have finished, you may find it useless. On the other hand, you may find in it the greatest insight into a given matter than you have ever come across.

Dale Betcher  
Indianapolis

(We believe that writers should have the courtesy, or the courage, to sign the letters they write. However, we occasionally will withhold the writer's name if there's a good reason for doing so.—Editor)

### Catholic schools and U.S. foreign policy

In October 1996, I visited a parish in the United States to invite Catholic people to sponsor (\$240 per year) a Catholic child in a poor parish such as ours down here in Guatemala. The response was minimal, even as the people were planning to build a new school building for the some 200 children in their Catholic school.

The average U.S. Catholic primary school spends around \$2,400 per year per student. The public school system spends around \$6,000. In contrast, the state spends about \$50 per year per child in our rural area here in Guatemala. That hardly pays for school books and supplies even down here. So I was asking for \$240 per year from the Catholic people who spend 10 times as much on one of their own children per year, and the response was deafeningly minimal.

The U.S. Catholic Directory for 1993 showed that there were 16,326 children in elementary schools in the Indianapolis

Archdiocese. That's encouraging. I'm an advocate of Catholic education, having spent 16 happy years there. If, in fact, Catholic education is inclusive and universal in its outlook, who can doubt that its moral and religious values are far superior to what is allowed in public schools? I discovered this in spades in the 1980s when I was doing mission education speaking throughout the United States. It proved almost impossible to receive invitations to address public school audiences concerning the immorality of U.S. foreign policy whereas Catholic schools threw open their doors. Being part of the mainline U.S. culture, public schools have no choice but to represent the same sorry, putrid dough.

But those parents, pastors and bishops who legitimately opt for and work hard at maintaining Catholic education have to be truly universalists and fierce advocates for equality in education. My tripping around the country convinces me that those parishes with prospering Catholic schools are in the same areas that send representatives to Washington who vote for high levels of military spending, while our poor children are offered military aid.

If the outgoing U.S. Congress budgeted \$9 billion more than the Pentagon requested while cutting that for human needs, I'm not hopeful that the new Congress, with most of the same people, will do otherwise unless people instruct them otherwise. That is why Believers in the Resurrection felt their hearts leap with a bit of joy on hearing of the initiative of Nobel Peace Prize winner (1987) Oscar Arias. It's his Year 2000 Campaign, calling upon all the nations of the world to cut back on those some \$868 billion currently spent on things military. U.S. Catholics are citizens of the country that spends nearly 1/3 of all that, and is by far the single biggest spender: \$254 billion.

It's time for advocates and beneficiaries of Catholic education to sign this pledge and get it to their representatives in D.C. In the meantime, those who want to do something eternally useful with their significant stock market gains before the crash comes can support one of our children by phoning for information at 800-875-6564.

Father Bernard A. Survil  
Primer Av, 1-31, Zona 3  
16001 Coban, AV  
Guatemala

### Spirituality for Today/Fr. John Catoir

## The fruits of the Holy Spirit

You may remember a column of mine a few weeks ago when I shared the letter of



a mother who rejected her lesbian daughter. I argued gently that Christian love will find a way to love the person in spite of his or her moral situation.

It seems to me that once you've made your position clear on the moral issue, you've done your duty and expressed your conscience. After that there is a more important value to deal with; namely, parental love. It would be terrible to reject your own flesh and blood when with a little patience and understanding you might be able to keep the relationship alive.

The word "agape" refers to Christian love. Jesus loved sinners. He died for them, and said, "Love one another as I have loved you." This admonition cannot be taken lightly.

After I told that mother to love her daughter and not despise her, she replied in these words:

"I said some hateful things to my daughter. She didn't speak to me for three weeks. Your letter came and offered me hope and a way to find some peace. My daughter came over the next night, and we had a long heart-to-heart talk."

"I told her how very sorry I was for my mouth. She told me she was sorry too. I told her I would put aside my feelings

about her being a lesbian. She told me how much she loves me and wants me to be her mom, which I very much needed to hear. I thank you deeply for your kindness, sincerity and deep faith in our Lord. I will always cherish your words."

I asked for permission to share the above excerpt with you, and she replied: "Yes, I'm very glad you got my message about the love and peace I feel now. Having Jesus in my life in this way is all that keeps me going. You filled my hurting soul with words of love and wisdom. For this I thank you once again."

Her letter warmed my heart. The reason I am sharing it with you is to point out that the fruits of the Holy Spirit are love, peace and joy. Jesus once said, "By their fruits you shall know them." The fruits of the evil one are hatred, rejection, self-righteousness, isolation and misery. Whenever I see good fruit flowing from my words, I know I'm on the side of the angels.

"Agape" is a term which speaks of the benevolent, disinterested, unselfish love of God. It is the very opposite of hatred.

With "agape," God's love in us, we are free to love everyone. Jesus even encouraged us to love our enemies. Since this is true, surely we can love our own sons and daughters, brothers and sisters, friends and neighbors, even if we disagree with them. Live and let live.

"Judge not and you will not be judged."

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Cornucopia / Cynthia Dewes

# The priesthood of the pen

The idea of Spirit and Place resonates with most of us. We purposely visit the Holy Land to be inspired (in-spired) by the life of Jesus, or we make pilgrimages to Lourdes or other holy places seeking similar rewards.



We make nostalgia trips to our high school or the old house in which we were raised, hoping to recreate happy experiences we had there. We taste a food or smell something that suddenly takes us back in spirit to a comforting place in our past.

Spirit and Place are certainly inherent in

Native Americans, their religion and culture. Every natural object or event holds religious meaning for them, as well as the specific lands in which they live. Every place is inspired in some way.

It wasn't too long ago that Spirit and Place computed in some of our minds to read, "Woodstock!" or "California Dreamin'." It seemed that the spirit of denominational religion was suddenly irrelevant compared to the emotion generated in new "places" such as music, drugs and homemade morality.

Recently, three major American authors appeared at Butler University in Indianapolis to discuss Spirit and Place, ideas which drive many of their works. Kurt Vonnegut, Jr., Dan Wakefield and

John Updike held a "public conversation" on the similarities and differences between them which have inspired their writings.

Vonnegut described himself as having been raised as a "freethinker," a 19th century movement of German dissenters from the Catholic church. His family weathered crises and tragedies quite well without the "comforts" of traditional religion, he said. Wakefield said he'd been raised in a Protestant church, had left as a young man and then returned in '50s, much to his own surprise. He sounded rather apologetic about the whole thing.

Updike was raised by a Lutheran mother who sent him to Lutheran Sunday School but when he married, he went to the Episcopal Church with his Episcopal wife. He was and is a regular churchgoer.

But if the three find inspiration in varying ways, they agree that in this day of general indifference toward religion, writers are like the "new priests" who

can explain the mysteries of life and death for us.

They also said that early grounding in one place certainly helps writers to foster the creative spirit. They agreed that the mobility of society today presents a challenge in establishing such a valuable sense of place. All three belong to a generation which had the luxury of living in one town during their formative years.

"But once you've absorbed that spirit, you often have to get away to write about it," Updike said. He and the other two all live away from the towns where they were raised. In a similar vein, Vonnegut noted that "The most interesting writers seem to feel marginal (about belonging somewhere)."

The three writers share the attitude that writing is a spiritual effort, a vocation. Updike said that when he writes he senses that he's doing something worthwhile, not because of what he says, but because writing itself is a vocation.

The human condition, our relationship to each other and to our maker, are themes which dominate the three writers' work. They chuckled in appreciation when Vonnegut quoted the Nobel-winning author Isaac B. Singer, who said, "We must believe in free will. We have no choice."

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## VIPs...

Charles R. Gardner of Indianapolis has been reappointed to the Board of Overseers of Saint Meinrad College and Saint Meinrad School of Theology. In his third-year term on the board, he serves on the Education Committee. Gardner is the Secretary for Spiritual and Sacramental Life and Director of the Office of Worship for the archdiocese. He and his wife Dianne, are parishioners at St. Mark Church in Indianapolis.

John I. Nurnberger of Indianapolis has been named an *emeritus* member of the Board of Overseers of Saint Meinrad College and Saint Meinrad School of Theology. The Board grants this honorary status to past members who have rendered distinguished service to Saint Meinrad. As a member *emeritus*, Nurnberger will serve on the Student Life Committee. Nurnberger and his wife, Mary, are parishioners at Immaculate Heart of Mary Church in Indianapolis.

## Check It Out...

A Christmas Family Retreat will be held Dec. 13 through Dec. 15 at Mount St. Francis Retreat Center in southern Indiana. For more information contact the center at 812-923-8817.

St. Luke Parish in Indianapolis will host a Eucharistic Adoration for the National Night of Prayer for Life from 9 p.m. to 1 a.m. Dec. 9 and Dec. 10. Participants will be joining hundreds of parishes across America in prayer for the sins against the lives of innocent, unborn, and helpless babies. For more information contact Teresa at 317-726-1474.

"St. Francis of Assisi and the Christmas Scene," the non-historical re-enactment of the birth of Christ will be presented in the barn at Mount St. Francis Friary and Retreat Center, at 2 p.m. Dec. 15. The cast will include adults, children, and live animals. Participants will journey in drama with Mary and Joseph to the stable and be present with the shepherds, angels, and animals for the birth of Jesus. The play is free to the public.

Refreshments will be served following the performance. For more information call the center at 812-923-8817. Mount St. Francis is located on Highway 150 at Paoli Pike in Floyds Knobs.

A six-week Divorce and Beyond Program has been scheduled on Sunday from Jan. 12 through Feb. 16 at the Catholic Center, 1400 N. Meridian St. in Indianapolis. The peer ministry program will meet from 4 p.m. to 6 p.m. The topics for discussion will be: "The Process of Divorce," "Self Image," "Stress," "Anger," "Blame," "Guilt and Loneliness." The cost for the program is \$20. Registration is limited. Pre-registration is required. For more information or to register, contact the Family Life Office at 317-236-1586.

The Benedict Inn and Conference Center in Beech Grove will hold an Advent Day of Reflection "Integrity of Jesus: A Challenge for Today," Dec. 7. For more information contact the center at 317-788-7581.



Photo by Sharon Brich

St. Barnabas students display their winning "Healthy Reasons to Say No to Drugs" posters entered in the Indianapolis contest.



# High school libraries get foundation grants

Six Catholic schools will benefit from \$522,000 in new grants to 29 Marion County high school libraries awarded by the Indianapolis Foundation at its November board of trustees meeting.

Archdiocesan school libraries that will benefit are those at Bishop Chataud, Cardinal Ritter, Roncalli and Seecina high schools. Other Catholic schools with libraries to receive the grants are at Brebeuf Jesuit Preparatory School and Cathedral High School.

Each school will receive \$4,000 per year for the next three years and up to \$2,000 in additional matching funds each year, a maximum of \$18,000 each.

The funds are to be used over the next three years to add materials to the library collections as new textbooks are adopted for the various subject areas.

Rosemary Murray of Roncalli High School said, "We conducted a study a few years ago which showed that the average book in local high school

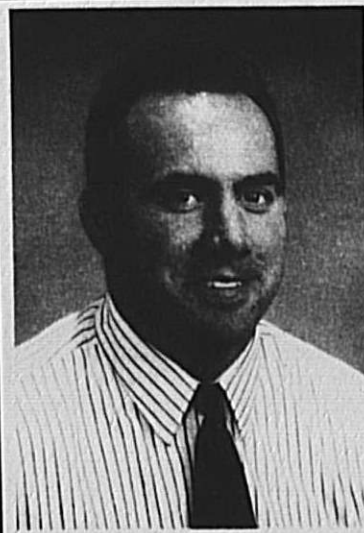
libraries had been published nearly 30 years ago.

"The most pressing need was for science and technology materials, and The Indianapolis Foundation gave a previous grant for this purpose. With the current grant, libraries will be able to add enrichment materials in each subject area following the adoption of new textbooks.

"We have structured this grant so teachers will have a voice in selecting the materials that are added to their school's library," said Murray.

The St. Vincent Hospital Foundation was awarded \$100,000 for the Hope Lodge capital campaign.

Other Indianapolis Foundation grants will go to the IUPUI Library, the Indianapolis-Marion County Public Library Foundation, United Way of Central Indiana, Community Action of Greater Indianapolis and Indianapolis Public Housing, and dozens of other projects.



**Jim O'Hara**

**Cathedral High School  
Class of 1977**

**Business Teacher,  
Assistant Football Coach,  
Cathedral High School**

On November 19, 1976 I heard a beep outside my front door. As I looked out the window, I saw a beat-up red station wagon with my good friend John Giddens behind the wheel. As I opened my front door to leave, I heard my mother say, "God be with you." With my mother's blessing still sounding in my ear, I jumped into the car. From there, the two lads from St. Philip Neri were off to take their final exam at Cathedral High School.

With our bellies full of butterflies, we knew that this particular exam was going to be the toughest we had ever had. However, we felt some ease in knowing that it was going to take place in our favorite Cathedral classroom. We were not driving to 14th and Meridian, nor were we driving to 56th and Emerson. We were driving to a magical place called CYO Field located on West 16th Street.

I remember driving down Indiana Avenue and over the White River Bridge and seeing in the distance the stadium lights, but that day the lights were even brighter because the Bush Stadium lights were also lit. Immediately, my heart began to race even faster as if I had just seen the ocean for the first time. As we drove along 16th Street, I could see those welcoming words, "Home of the Fighting Irish," on the back of the scoreboard. As we parked the car, I looked to "Gids" and said, "Can you believe we are playing today for a state championship?"

For me the lessons I learned while playing for Cathedral High School helped me develop as a person and a student. I honestly believe that if it had not been for Cathedral football I would never have become a member of the National Honor Society. I would never have gone on to get a B.S. degree from the University of Dayton or an MBA from the University of Indianapolis. I probably would not be a teacher today—a job I truly love to do every day of the week.

It was through those lessons on the gridiron that I learned what it meant to compete, and what it meant to set goals and accomplish them. I also learned what it meant to develop mental and physical discipline and, most importantly, what it was like to be part of a TEAM.

My best teachers were those who had high standards and great expectations. They dared me every day to do things better. When I did little things wrong, they corrected me. However, when I did things right, they patted me on the back and when I got knocked down, they picked me up. Mike McGinley, Joe Mattingly, Bob Copeland, Jim McLinn, Ron Stewart and Drew Bosso were the ones who made a difference in my life, and I thank them.

Perhaps the best lesson that I learned while at Cathedral High School was that I could do anything I put my mind to, and she was there to support and encourage me. I can remember Coach McGinley telling us that we need to dream in order to be successful. He, along with his staff, gave us the tools necessary to become successful and to fulfill our dreams.

The exam we took on that day, November 19, 1976 is over. The grade was excellent, even though we fell one play short from being the greatest football team Cathedral has ever had. After the game, "Gids" and I headed back east in the old red station wagon; we had just played in the last football game ever played at CYO Field.

I have been blessed with loving and caring parents who influenced me to attend such a special school like Cathedral. There, I met many wonderful people from all parts of Indianapolis. Now, it is time to move forward with today's students and teach the important lessons that Cathedral High School has taught me. I am grateful to teach at a place where students are willing to go the extra mile and I am also pleased to have my own children attend Cathedral where they receive quality instruction from people I respect tremendously.

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## Kate Kennedy to receive Brebeuf's President's Medal at Jan. 8 dinner

By Mary Ann Wyand

Brebeuf Jesuit Preparatory School will honor dedicated volunteer Catherine H. (Kate) Kennedy of St. Luke Parish as the 18th recipient of the school's President's Medal during a Jan. 8 dinner and program at the Holiday Inn North in Indianapolis.

Jesuit Father Walter Deye, president, will present Brebeuf's distinguished service award to Kennedy in recognition of her "dedication, determination and vision" which helped lead "the board of trustees and the school through trying times."

Established in 1979, the award is given annually to an individual who exemplifies the Jesuit philosophy of men and women serving others.

The annual President's Dinner raises funds for the Brebeuf Jesuit Financial Aid Program. For reservations, telephone the development office at 317-870-2755.

Kennedy's dedicated service has "provided the impetus and strength to steer the school toward the growth it needs to meet the demands of the 21st century," Father Deye said. "This, in addition to her commitment to her family, church, and community, is what makes Kate Kennedy an excellent choice as this year's honoree."

Since 1984, Kennedy has served Brebeuf in a variety of volunteer capacities, including membership on the board of trustees since 1990 and as the board chairperson from July of 1992 until June of 1995. She was president of the Brebeuf Jesuit Mothers Association in 1989, and chairperson of the Brebeuf Bistro as well as a number of other committees for the Mother's Association.



**Catherine H. Kennedy**

Kennedy is the wife of Indianapolis banking executive Larry Kennedy. They have four children who are Brebeuf graduates.

"Family has always been my most important job," Kennedy said. When her oldest child enrolled at Brebeuf, she began volunteering there while continuing to help at St. Luke School.

Kennedy also serves on the boards of the St. Vincent Foundation, Indianapolis Symphony Orchestra, and Indianapolis Garden Club. She has coordinated the spouse program for the National League of Cities and was co-chairperson of a 1994 benefit to assist the Little Sisters of the Poor with their ministry at St. Augustine Home for the Aged. She is presently a member of the Children's Museum Guild and the Proctor Club, a Catholic women's study and discussion group.

## Two teachers are semi-finalists

Kathy Peach, a band teacher for Roncalli High School, and Aimee Lovegrove, kindergarten and extended care teacher at St. Ambrose in Seymour, were semi-finalists in the state "Teacher of the Year" competition.

Peach said that she considers herself an educator first and a band director second. "I stress individual responsibility, self-discipline, critical thinking, cooperative learning, leadership, pride in doing one's best efforts, and respect for others and for oneself."

She said that her students' success can be measured daily. "I hear it. My students hear it. It's very satisfying to help my students create and produce beautiful sounds."

Lovegrove said that four ideas come to mind about her philosophy as a teacher: "respect, open-mindedness, love and understanding."

She said that open-mindedness is an "important element that a teacher who wants to be successful must have. A teacher needs to be open to new ideas and suggestions, not only from colleagues, but from students, too,—and not be afraid to experiment with these ideas."

Peach and Lovegrove were among 54 called "outstanding educators" by state Superintendent of Public Instruction Dr. Suellen Reed.

A dinner to honor the educators selected was held on Nov. 6.



# Grants totaling \$48,964 to help train educators

The Office of Catholic Education announced that \$48,964 has been awarded to parishes and schools in the form of grants, and as loans to individuals. The purpose is "to enhance the educational effectiveness of Total Catholic Education" in the archdiocese.

Grants and loans are made possible through the interest received from the Total Catholic Education Endowment Fund, which is part of the Catholic Community Foundation.

Carolyn Pagel, chair of the Archdiocesan Education Commission's finance and development committee said, "The TCE fund has established itself as a significant resource for strengthening the knowledge and competencies of educational administrators, teachers and catechists by supporting advanced degrees, attendance at workshops and other training opportunities."

Rex Camp, associate director of Catholic education said, "Applicants re-

quested \$162,000 at this deadline, far exceeding the \$49,000 available to allocate. Nevertheless we are encouraged by the quality of applicants who have a desire to improve their expertise and skill levels in the ministry of Catholic education, serving religious education and school programs throughout the archdiocese."

Pagel said, "The archdiocesan school strategic plan includes an objective to expand the fund's principle in order that more interest earnings will be available to support the increasing education and formation needs throughout the archdiocese."

"We are hopeful that this can be accomplished in the future, so that we might serve more catechists, teachers, and administrators in our schools and faith formation programs," said Pagel.

Twenty-one grants and loans were awarded, including 14 loans to current educators who are pursuing degrees or

additional certification in school administration, classroom instruction and religious education programs.

Three participants of the Archdiocesan School Leadership Program received funds to pursue master's degrees in school administration to prepare them as Catholic school principals.

Grants were awarded to Secena Memorial High School, St. Luke and

Prince of Peace schools, and center city parishes for collaborative projects to serve several parish communities.

The next grant deadline is March 1, 1997, to be used for educational projects and courses beginning after May 15. Interested Catholic educators may call the Office of Catholic Education, 317-236-1430, for information and application guidelines.

## Advent penance services scheduled

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

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

### Indianapolis East Deanery

Dec. 9, 7:30 p.m., St. Michael, Greenfield.  
Dec. 10, 7 p.m., Holy Cross.  
Dec. 10, 7:30 p.m., St. Thomas, Fortville.  
Dec. 11, 7:30 p.m., Holy Spirit.  
Dec. 16, 7:30 p.m., St. Michael, Greenfield.  
Dec. 16, 7:30 p.m., St. Simon.  
Dec. 17, 7 p.m., SS. Peter and Paul Cathedral.  
Dec. 17, 9:30 a.m., 7 p.m., St. Philip Neri.  
Dec. 18, 7 p.m., St. Mary.  
Dec. 19, 7 p.m., Our Lady of Lourdes and St. Bernadette at Our Lady of Lourdes.

### Indianapolis North Deanery

Dec. 4, 7 p.m., St. Joan of Arc.  
Dec. 5, 7:30 p.m., St. Lawrence.  
Dec. 7, 9:30 a.m., Christ the King.  
Dec. 7, 10 a.m., St. Luke.  
Dec. 10, 7 p.m., St. Joan of Arc.  
Dec. 10, 7 p.m., St. Andrew.  
Dec. 11, 7:30 p.m., St. Luke.  
Dec. 11, 7 p.m., St. Thomas Aquinas.  
Dec. 15, 3 p.m., St. Joan of Arc.  
Dec. 17, 5:30 p.m., St. Pius X.  
Dec. 17, 12:30 p.m. to 2:30 p.m., St. Luke.  
Dec. 19, 7:30 p.m., Immaculate Heart of Mary.  
Dec. 23, 7:30 p.m., St. Lawrence.

### Indianapolis South Deanery

Dec. 3, 7 p.m., Sacred Heart.  
Dec. 4, 7 p.m., St. Ann.  
Dec. 5, 7 p.m., Our Lady of the Greenwood.  
Dec. 9, 7:30 p.m., Holy Name.  
Dec. 11, 7:30 p.m., St. Mark.  
Dec. 12, 7 p.m., St. Roch.  
Dec. 12, 7:30 p.m., Nativity.  
Dec. 16, 7 p.m., SS. Francis and Clare.  
Dec. 18, 7 p.m., St. Jude.  
Dec. 19, 7 p.m., St. Barnabas.

### Connersville Deanery

Dec. 4, 7 p.m., Holy Guardian Angels, Cedar Grove.  
Dec. 9, 7 p.m., St. Bridget, Liberty.  
Dec. 10, 7 p.m., St. Andrew, Richmond.  
Dec. 12, 7 p.m., St. Michael, Brookville.  
Dec. 12, 7 p.m., St. Elizabeth, Cambridge City.  
Dec. 14, 12 p.m., St. Mary, Richmond.  
Dec. 15, 2 p.m., St. Anne, New Castle.  
Dec. 17, 7 p.m., St. Gabriel, Connersville.  
Dec. 17, 7:30 p.m., St. Mary, Rushville.

### Bloomington Deanery

Dec. 2, 7 p.m., St. Martin, Martinsville.  
Dec. 3, 7 p.m., St. Jude the Apostle, Spencer.  
Dec. 5, 7 p.m., St. Paul, Bloomington.  
Dec. 10, 7 p.m., St. Agnes, Nashville.  
Dec. 10, 7 p.m., St. John the Apostle, Bloomington.  
Dec. 12, 7 p.m., Our Lady of the Springs, French Lick.  
Dec. 16, 7 p.m., St. Vincent, Bedford, St. Mary Mitchell at St. Mary, Mitchell.  
Dec. 17, 7 p.m., Christ the King, Paoli.  
Dec. 18, 7 p.m., St. Charles Borromeo, Bloomington.

### New Albany Deanery

Dec. 1, 7 p.m., St. Mary, Lanesville.  
Dec. 11, 7 p.m., St. Michael, Charlestown and St. Francis Xavier, Henryville, at St. Michael.  
Dec. 11, 7:30 p.m., St. Mary of the Knobs, Floyds Knobs.

Dec. 11, 8:30 a.m. to 3 p.m., Providence High School, Clarksville.  
Dec. 12, 7 p.m., St. John the Baptist, Starlight.

Dec. 12, 7 p.m., St. Joseph Hill, Sellersburg.  
Dec. 15, 3 p.m., St. Joseph, Corydon, Most Precious Blood, New Middletown, and St. Peter, Harrison Co., at St. Joseph, Corydon.  
Dec. 16, 7 p.m., St. Anthony, Clarksville.  
Dec. 16, 7 p.m., Sacred Heart, Jeffersonville, and St. Augustine, Jeffersonville at St. Augustine, Jeffersonville.  
Dec. 17, 7:30 p.m., Our Lady of Perpetual Help, New Albany, and St. Mary, New Albany, at St. Mary, New Albany.  
Dec. 18, 7 p.m., at Holy Family, New Albany.  
Dec. 18, 7 p.m., at St. Michael, Bradford.  
Dec. 19, 7 p.m., St. Mary, Navilleton.  
Dec. 19, 7 p.m., St. Paul, Sellersburg.

### Terre Haute Deanery

Dec. 2, 7 p.m., St. Joseph, Universal.  
Dec. 8, 7 p.m., St. Joseph, Rockville.  
Dec. 10, 1:30 p.m., St. Ann, Terre Haute.  
Dec. 10, 7:30 p.m., St. Joseph, Terre Haute.  
Dec. 12, 7:30 p.m., St. Mary's Village, St. Mary of the Woods.  
Dec. 15, 6 p.m., St. Patrick, Terre Haute.  
Dec. 16, 1 p.m. and 7 p.m., Sacred Heart, Clinton.  
Dec. 17, 7 p.m., St. Paul, Greencastle.

### Tell City Deanery

Dec. 4, 7 p.m., St. Mark, Perry County.  
Dec. 9, 7 p.m., St. Meinrad, St. Meinrad.  
Dec. 11, 7 p.m., St. Augustine, Leopold.  
Dec. 15, 7 p.m., St. Paul, Tell City.  
Dec. 18, 7 p.m., St. Isidore, Perry County.

### Seymour Deanery

Dec. 8, 1 p.m. (children), St. Patrick, Salem.  
Dec. 10, 7 p.m., Prince of Peace, Madison.  
Dec. 12, 9 a.m., School, Madison.  
Dec. 12, 10:30 a.m., St. Bartholomew, Columbus.  
Dec. 15, 2 p.m., St. Rose of Lima, Franklin and St. Holy Trinity, Edinburgh at St. Rose of Lima, Franklin.  
Dec. 17, 7 p.m., St. Mary, North Vernon.  
Dec. 18, 7 p.m., St. Vincent, Shelbyville.  
Dec. 18, 7 p.m., St. Bartholomew, Columbus.

### Batesville Deanery

Dec. 4, 7 p.m., St. Lawrence, Lawrenceburg.  
Dec. 10, 7 p.m., St. Peter, Franklin County.  
Dec. 11, 7:30 p.m., St. Mary, Aurora.  
Dec. 11, 7 p.m., St. Mary of the Rock.  
Dec. 12, 7 p.m., St. Paul, New Alsea.  
St. Martin, Yorkville at  
Dec. 15, 11:15 a.m., St. Pius, Ripley County.  
Dec. 15, 2 p.m., St. Charles, Milan.  
Dec. 15, 2 p.m., St. Nicholas, Ripley County.  
Dec. 15, 2 p.m., Immaculate Conception, Millhausen.  
Dec. 15, 4 p.m., St. Maurice, Napoleon.  
Dec. 16, 7 p.m., St. Louis, Batesville.  
Dec. 17, 7 p.m., St. Charles, Milan.  
Dec. 17, 7 p.m., Holy Family, Oldenburg.  
Dec. 18, 7 p.m., St. John, Osgood.  
Dec. 18, 7 p.m., St. Cecilia, Oak Forest.  
Dec. 19, 7 p.m., St. Mary, Greensburg.  
Dec. 20, 7 p.m., St. Nicholas, Ripley County.  
Dec. 23, 7 p.m., St. Anthony, Morris.  
Dec. 24, 1 p.m., St. Anthony, Morris.

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# Church in Latvia is growing, visiting bishop says

By Susan Blerman

After being under religious persecution for some 50 years, the Catholic communities in Latvia are moving forward to re-establish their church.

"It really is the birth of a new process," Father John Beitans, pastor St. John the Baptist Church in Starlight, said.

Latvia's population is 2.5 million. Of that number, 38 percent is Catholic.

Bishop Antons Just, from the Diocese of Jelgava in Latvia, said during a recent visit in Indianapolis that the church in Latvia is growing. He said there was a time when there was only one bishop and another time when there was not even that in Latvia.

"There was no bishop to ordain the priests," he said.

Now, there are four dioceses and four bishops.

"It's really like an abundance of bishops, where before there was only one, or none at all," Bishop Just said.

Born in Latvia, Bishop Just left his native country to live in Germany in 1944 when he was 13 years old. He studied in Belgium, where he was ordained a priest in 1960. After he completed his studies, he moved to the United States. In this country, he was a pastor in a church in Virginia for 30 years, from 1962 to 1992. He was ordained bishop Jan. 6, 1996.

In 1991, Bishop Just received a trip to Latvia as a gift from his parish for his 30th anniversary. He said that at first he went for personal reasons. But the words from one particular auxiliary bishop requesting his help in Latvia stuck with him.

"These significant words remain in my heart. He said, 'When you are ready to come, we might not need you,'" Bishop Just said.

Bishop Just has remained in Latvia since 1992. He believes a task for the church is to "pick up the spiritual fallout of the cold war."

"In 50 years they have been taught there is not a God, there is not a soul, there is no immortality, and there is no spirit," Bishop Just said.

He said the hardest thing for him to understand is that some of the people in Latvia don't know what it means to live a spiritual life, "what it really means to love God."

Bishop Just said everything about the faith needs to be taught. He explained that in Latvia right now, there are three generations: the older generation that really never did accept the communist regime; the middle generation that has been raised under the communist

regime; and the new generation.

"Our greatest hope is the new generation," he said.

He explained that the middle generation is highly educated, but the people have been raised not to believe in God. However, the new generation is open to God and needs to be taught.

Seminarian Arnis Vizbelis, a 24-year-old from Latvia who is currently studying for the priesthood in the United States, traveled with Bishop Just to Indianapolis.

Father Beitans, whose parents were Latvian natives, explained the turmoil the Latvian people, as well as the Lithuanians and the Estonians, experienced for some 50 years before breaking free from the Soviet Union.

He said these three countries had what he called a "normal church life" before World War II. After the war, the Russians took over the three countries, which are about the size of Illinois, Ohio, and Indiana combined. A new governing structure was brought down on these people who once lived in free lands. The countries lived under the Marxism ideology of governing.

"Everything had to change," Father Beitans said.

Private property was no longer allowed. All the land and agricultural areas were taken over by the government. The people were moved off their lands into big buildings that housed multiple families, he said.

The ideology was atheistic and scientific. There, the idea was that God did not exist and people could think more clearly if they didn't factor in spiritual and theological realities. It was the belief of the Russian government that "they were doing the people a favor to bring them into the future and make them more educated and more capable of being wealthy," Father Beitans said.



the Masses go ahead and be celebrated even though there wasn't permission to preach the homily," Father Beitans said.

After 50 years of denied freedom and religious persecution Latvia, Lithuania, and Estonia were once again free countries in 1991. It all began with the collapse of the Berlin Wall. Then, nearly monthly, another country broke free from the Iron Curtain.

"The whole thing came tumbling down," Father Beitans said.

Now, the Latvians are free to practice their Catholic religion.

"They are all coming back to church but there are no churches to come to," Father Beitans said.

At present, the Catholic Church in Latvia is being reorganized. There are now four dioceses: the Archdiocese of Riga and the dioceses of Liepaja, Jelgava, and Rzekna Aglona.

Perhaps Latvia was not quite financially ready for these newly established dioceses, Father Beitans said. However, the pope had good reason to get the Catholic Church reorganized in Latvia.

"He (the pope) knows that it's harder for the Soviets to come in and take them (the Latvians) over again if the church is established with dioceses and bishops in a working church structure," he said.

There are now six churches being built in the Archdiocese of Riga. The Diocese of Jelgava is currently constructing its first church.



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Photo by Arnis Vizbelis

Bishop Antons Just of Jelgava, Latvia (right) points out his diocese on a map for Father John Beitans (from left) and two members of the staff of the Mission Office, Missionary Sister of Our Lady of Africa Deemetria Smith and Sharon Donahue.



# Indianapolis engineer gives year of service to poor in Philippines

*It began with his answering an ad in The Criterion for the Christian Foundation for Children and Aging*

By Sr. Barbara Mayer, OSB

Robert Schoettle, a 41-year-old engineer from Indianapolis, learned compassion and concern for the poor early in life. He grew up with 17 brothers and sisters and earned his way through college working in an apple orchard. Since earning degrees in construction technology and architecture at Purdue University, he has worked as an engineer and building contractor and has traveled extensively in Europe, Asia, Australia and North America.

When he saw an ad last year in *The Criterion* about Christian Foundation for Children and Aging (CFCA), a Catholic sponsorship organization aiding needy children and aging around the world, Schoettle decided to sponsor a little girl in Guatemala. Later a priest spoke about CFCA at his parish and Schoettle became interested in serving the poor as an overseas volunteer.

"I believe that my life has been very easy and I often wonder why," Schoettle said in his application to CFCA. "I had often thought of giving volunteer service before, but was always apprehensive. But when the priest came to our parish to speak about an organization I already supported, I considered this a sign from God."

"Bob is a very generous person," his brother Tom said in a telephone interview. "This is a big step for him, one that will be very spiritually rewarding."

Last August, Schoettle arrived at his new home in the village of Bagong Nasyon in the Philippines, about 15



Robert Schoettle

miles outside of Manila, to begin his year of service with the Ephpheta Foundation for the Blind, which provides housing, schooling and work for the blind of all ages. One hundred sixty children receive sponsorship benefits in the Ephpheta project. Schoettle is assisting with the construction of a chapel in Bagong Nasyon as well as some bathrooms in a project in the Bataan area about 50 miles away. He also assists the social workers in visits to the homes of sponsored children.

"The area is primitive and many people do not have running water or electricity," Schoettle wrote in his first letter. "My place is clean but simple, with concrete floor and block walls. I do have electricity. Water is provided by a windmill pump. You learn quickly to wash or stock water when the wind blows. Showers or bathtubs do not exist. Many people cook by fire and from my window I can see the smoke rising from the cook fires around the village. The sounds of roosters are prevalent among the sounds of the village people."

The volunteer is learning the basics of the native Tagalog language and adjusting to the culture. He washes his clothes by hand and sleeps under a mosquito net. His meals, which consist mostly of fish, chicken, vegetables and rice, are provided by the family that lives next door. There is a TV in the village but it is outside under a cook shack and "between the night mosquitoes and no English," he has not been able to take advantage of it.

"I am truly among the native people," Schoettle said. "I have not seen nor heard any Americans since I've arrived. Eventually I will spend some time in a village to the north in the Pampanga area, which is more tribal and primitive than here."

The Pampanga region, 90 miles north of Quezon City, is home to the Aetas or Negritos, an aborigine mountain tribe. The Aetas live in the thick forests of the mountains with no roads, no bridges, no adequate homes and no safe drinking water. CFCA has been assisting Msgr. Filipe Pangilinan and the Mountain Tribes Development Program with reforestation, education and livelihood projects since 1990. The Aetas have



A child sponsored by the Christian Foundation for Children and Aging at the Ephpheta project in the Philippines gives a presentation for parents.

suffered frequent losses of crops and property from flooding and the recent eruption of Mt. Pinatubo, a volcano.

Schoettle is enjoying the Filipino people and the different culture, he said.

The word Ephpheta means "be opened," and he is opening to a whole new way of life.

(For more information about the CFCA volunteer program, contact Molly Harkins of One Elmwood Ave., Kansas City, KS 66103, or call 1-800-875-6564.)



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## Archdiocesan schools share news of students' accomplishments

Class 5B from St. Bartholomew School in Columbus was one of five grand prize winners in an Indianapolis television station's "I Love to Read" contest. Students read 1,500 minutes in one month to be eligible. Grades one through six read a total of 292,091 minutes during the month-long challenge. On Oct. 28, St. Bartholomew students, their teachers and contest coordinator went to the state Capitol for the awards ceremony with the governor and his wife, as well as the news anchor team for the sponsor, Channel 8. The school received \$1,000 for library/media materials, and the students



Anna Knobler

enjoyed a treat of pizza after the awards ceremony. (See photo below.)

Also attending the ceremony was Anna Knobler, fifth grade student at St. Barnabas School in Indianapolis who took the top prize for her grade level in the "I Love to Read" competition. She receives a \$500 savings bond and a gift package.

St. Barnabas carried the pumpkin theme through its curriculum on Oct. 31, exploring the science and math of the pumpkins, by measuring, weighing, and

predicting whether they would sink or float. In language arts, students wrote creative stories and participated in spelling games. They also studied the history and culture of Halloween.

Thirty fourth- and fifth-grade drama club students at St. Barnabas prepared for two theatrical presentations by learning lines, practicing staging, and gathering costumes. The younger classes and their parents watched their productions of "Big Bill" and a parody of "Sleeping Beauty," written by fifth-grade student Adrienne Campbell.

The students practiced for the shows during club time and after school. They collected and made their own costumes, as well as scenery and props. The drama club is one of four extra-curricular clubs offered to the intermediate students. They can choose a different elective club each nine weeks.

The eighth-grade spelling team from Holy Name School in Indianapolis won first place in the fall spelling contest for Indianapolis South Deanery schools held at St. Barnabas. Team members were Joe Buckley, Michael Murphy, Tim Roller and Russell Wiley.

On Nov. 8, Father Patrick Doyle dedicated the new playground for St. Joan of Arc School in Indianapolis. The student council and parent teacher organization raised the funds last year. Volunteers provided construction skills.



Photos by Karen Oddi

Religious education leaders in the Connersville Deanery attend the Office of Catholic Education "road shows" that were taken to all the deaneries. This year's theme was "Jubilee and the Coming of the Third Millennium." Jesuit Father Joe Folzenlogen, coordinator of the Evangelization Commission joined Joe Kappel, Bob Meaney and Karen Oddi of the religious education field staff, to show the relationship between evangelization and catechesis. In photo below, New Albany Deanery leaders discuss the topic in small groups.



Fifth-grade students at St. Bartholomew, Columbus, pose with the governor's wife, Susan Bayh, at a ceremony honoring them for their "I Love to Read" achievements.

## Students 'into' elections

Middle school students at St. Simon School in Indianapolis learned more about the political process in "Election '96," an elective class in their first quarter practical arts program.

Students collected news articles about the candidates, watched television broadcasts, and interpreted editorial cartoons.

But they became actively involved by helping at the state headquarters of the two main political parties. They assembled yard signs for the Democrats and made signs to welcome the wife of the Republican presidential nominee. Staff members of the Congressional candidates visited the school to teach the young people how they develop the strategies to conducting political campaigns.

"Election '96" students offered election classes to other students at St. Simon, using games, videos and lessons they had developed. Then they issued voter registration cards for a mock election held on election day, Nov. 5.

The "Election '96" students visited the actual voting sites on election day. And they conducted the school election.

## IHM students write about what their parish means

In honor of the 50th anniversary of the parish, 7th-grade students at Immaculate Heart of Mary School wrote:

IHM, Immaculate Heart, a Christian Church that believes in Jesus Christ. A friend to run to, a community of smiling faces and big hearts, a cool school full of entertainment and fun, sports full of spirit and pep and challenging homework and teachers.

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# New Albany coalition helps low-income teen mothers

By Mary Ann Wyand

Low-income teen-age mothers living in southern Indiana and northern Kentucky were able to rely on the Tri-County Health Coalition at New Albany for help in attaining self-sufficiency last fall thanks to a \$1,600 grant from the Campaign for Human Development (CHD).

The Tri-County Health Coalition of Southern Indiana works with Floyd County Hospital and Health Services and the New Albany Public School System to present the Teen Parent Coping Skills Project for young mothers.

Dr. Jesse Floyd, president of the coalition's executive board, hopes the non-profit human service agency will be able to continue to provide its network components of food, clothing and transportation for the teen parenting program.

Floyd is seeking another CHD grant as well as funding from private donors to participate in this health care and social services network for young expectant mothers and new mothers again during the spring semester.

"The project's main objective is teaching teen-age mothers how to become self-sufficient," he said. "We hope to offer the same program and format in the spring. The program is very much needed, but as with everything else it depends upon money."

The Tri-County Health Coalition provides food, clothing, and transportation to school or the hospital as one part of the networking system, Floyd said. The school system coordinates the educational component, and the hospital

offers instructions on what to expect with the delivery and proper baby care.

"It's an ideal situation," he said. "The networking system is very cost-effective. It's geared toward helping a group of young minority and low-income mothers who are not working, are living with parents, and have no insurance. If we can provide them with skills to make it on their own and teach them proper baby care, that will save the taxpayers money in the future."

Participants attend school to complete GED (general education degree) requirements, he said, and take daily classes in coping skills to learn what to expect during delivery, how to get along with a baby in an emergency situation, how to budget money, and other necessities.

"Eventually they have to be able to make it on their own when the project funds are gone," Floyd said. "We started out with 52 young ladies last fall. The population (of teen-age mothers in this area) continues to grow, so we are seeking funds to extend the project."

Most of the expectant mothers live in a rural area and deliver prematurely, he said. "These babies should have a good start in life, but if the young mothers don't have transportation they have to miss doctor appointments, and that's not fair to the child. If we can just find enough money to fund our transportation component of the network, that will mean a lot."

The Tri-County Health Coalition of Southern Indiana is a 501(C)(3) charitable organization, Floyd said, and all donations of money, maternity or baby clothes, and baby furniture are tax-deductible.

For information on ways to help with the Teen Parent

Coping Skills Project, write to Floyd at the Tri-County Health Coalition of Southern Indiana at 211 E. Main St. in New Albany or call him at 812-944-7265.

"We spend anywhere from \$50 to \$75 a week for transportation needs," he said. "If I could just get a thousand dollars, that would help with a lot of transportation costs for the program and get us through to the end of the school year. That would be my Christmas wish."

## St. Francis to open medical clinic for low-income people

By Mary Ann Wyand

St. Francis Hospital and Health Centers in Beech Grove will open a community medical clinic for low-income people in late January on the Indianapolis southside.

Annette Fulton, marketing and provider relations manager for the Franciscan hospital, said the former Hawkins Pharmacy building at the corner of Southern and Madison avenues is being renovated for use as a neighborhood medical clinic.

Fulton said the clinic will provide primary care services, with special emphasis on health education and prevention. Fees will be based on a sliding scale dependent on the person's ability to pay for medical care.

"We're hoping it will be a focal point for community education," she said. "We also want to partner with churches and other groups in the neighborhood to present (health education) programs at other sites."

Beginning in late January, the clinic will be open on Monday, Wednesday, and Friday from 10 a.m. until 6:30 p.m. and on Tuesday and Thursday from 5 p.m. to 8 p.m.

"We anticipate the clinic becoming a focal point for health in the community," said Dave Ruskowski, director of marketing and planning for St. Francis Hospital and Health Centers. "We hope the clinic will foster relationships between St. Francis and the churches, schools, and other organizations in this community so that we can better understand their specific health needs and deliver needed services."

Ruskowski said St. Francis Hospital planned the neighborhood clinic's range of services from surveys, focus groups, and extensive research on the health needs of the surrounding community.

Initially, he said, the new clinic will be staffed by physicians, nurses, nurse practitioners, and social workers, as well as volunteers from the St. Francis Outreach Alliance. The alliance is a group of volunteers who represent St. Francis in areas of fund raising, community education, outreach, and special events.

Ruskowski said funding for the clinic will come from the hospital's new tithing program, which designates 10 percent of its "bottom line" back to the community. Additional funds were raised at the hospital's annual St. Francis Chrysanthemum Ball. Grants from other foundations are still pending.

Fulton said two physicians and a dentist have offices in the building and will continue to practice there.

## We've Made Room for New Arrivals



## A new era of care has begun at the new St. Francis Women and Children's Center

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A TRADITION FOR TOMORROW



# Faith Alive!

A Supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 1996 by Catholic News Service.

## God's closeness and awesomeness shape our lives

By Fr. W. Thomas Faucher

There is a little wood and stone, medieval-looking church in the high mountain town of McCall, Idaho, whose tabernacle for the Eucharist is shaped like an old reliquary, with a peaked roof, enamel paintings and large wooden doors.

The tabernacle of Our Lady of the Lake Catholic Church has as its major symbol of the Eucharist a picture that crosses over its doors of Jesus on his knees washing the feet of 12 embarrassed apostles.

This tabernacle painting actually depicts both God's closeness to us and God's awesomeness for us. These sometimes go by the more solemn names of "immanence" and "transcendence."

• In the Eucharist, we give thanks and praise to the creator of the universe, the all-knowing, immutable, omniscient God. This accents God's transcendence.

• In the Eucharist, we also encounter a warm, loving Father who gives us his Son, a Son who kneels in front of us and washes our feet. Here the accent is on God's immanence.

There are days I need a foot-washing God, when I need to know that I am held securely, loved and valued by a God who knows me completely and loves me anyway. These may be times when I am lonely, sad or depressed, times when it seems that the world and everything in it is so big, so cold, and so terrifying I am just not quite able to find my place.

Then I want to feel close to God.

But other times I need to feel the awesomeness of God, to know that my God created the "big bang," drew the rings around Saturn, and actually knows the number of the stars in the heavens. These are the times when I need to see things as they are, to take in the whole picture, to understand my place in a universe that is not only big but is God-centered.

Catholicism masterfully emphasizes both the closeness and awesomeness of God. We talk to God directly, yet we also emphasize the role of the saints as intercessors for us before God.

At Mass we speak of the enormity of God's creation and gifts to us. We also recognize God's warmth and intimacy as bread and wine become the body and blood of the God who became human.

The Gospels blend God's immanence and transcendence together in an ongoing

narrative, emphasizing one and then the other. A good homily does the same.

The great cathedrals and magnificent churches of Europe or North America are monuments to God's power and might, to God's transcendence. They are made to raise our hearts and minds to God's magnificence.

But even within those buildings there are little chapels, corners and places where God's warmth and closeness are equally evident. Many newer parish churches were designed to draw God's closeness and availability—God's immanence—into focus.

A healthy relationship with God constantly moves back and forth in its focus from God's immanence to God's transcendence, from closeness to awesomeness. Each dimension is essential.

It is good to emphasize God's closeness to me personally. The risk of over-emphasizing this is that I will develop a "Jesus and me" faith.

It is good to emphasize God's awesomeness. The risk of overemphasis here is that we may begin to feel overwhelmed by God and lost.

For our spiritual lives to be healthy, we need to be aware of the roles immanence and transcendence play in our relationship with God, and work to build up our ability to see and feel God in both ways.

It is possible for any one of us to feel an extremely strong need for the "warm fuzzy" spirituality of divine closeness and therefore neglect transcendence. But then spiritual life begins to get out of kilter. This happens often in people who leave Catholicism for fundamentalist groups.

But spiritual health is also in danger if we neglect closeness and begin to see God only as remote, awesome or far away. An overemphasis on divine transcendence is a first step in letting God become irrelevant by virtue of being so remote.

The beautiful tabernacle in the mountain church also has wood carvings on it. A dove represents the Holy Spirit. A butterfly represents the risen Son. And a squirrel represents God the Father—taken from a reasonably obscure medieval tradition that sees the squirrel as the good householder, providing for and protecting his family. All three images were ancient Christian symbols of the closeness as well as the awesomeness of God.

(Father W. Thomas Faucher is on assignment in the Diocese of Baker, Ore.)  
By Fr. Robert L. Kinast



"As the Lord and giver of life everywhere, the empowering Spirit of God is also the ultimate source of our own vitality."

CNS photo by Michael Hoyt

It is important to seek God's presence in the myriad events of life. Catholicism masterfully combines both the closeness and the awesomeness of God. We talk to God directly, yet we also emphasize the role of the saints as intercessors for us before God.

## Sacraments use familiar and tangible to bring the faithful closer to God

By Fr. Robert L. Kinast

The bishop came to my parents' home the night before I was ordained a priest. They had not met previously because my parents lived in Pittsburgh, and I was being ordained for the Archdiocese of Atlanta.

My father was moved, almost awed, that he was hosting a bishop in our family home. But the bishop was informal, sitting on our piano bench and chatting casually during the visit.

"Your Excellency, I've never been this close to a bishop before, yet I feel so comfortable with you," my father said. "I don't know how to address you."

The bishop replied, "What do your friends call you?"

"Elmer," my dad answered.

"Then what if I call you Elmer and you call me Joe?"

The bishop was the late Joseph L. Bernardin, who later became cardinal

archbishop of Chicago, but at that time was auxiliary bishop of Atlanta.

To my father he might as well have been pope. The bishop represented everything sacred, mysterious and transcendent about the church and faith. Yet he was close at hand, familiar, even on a first-name basis.

In a similar way God, whose perfection surpasses us in every way, is also with us, close at hand.

Nowhere is this expressed more richly than in the sacraments which use the familiar, tangible things of human experience to put us in touch with God.

On the day of my ordination, the bishop and other priests placed their hands on my head while invoking the Holy Spirit's power. In this simple gesture, they drew me into a special relationship with the transcendent God, who wants to be called Emmanuel, God-with-us.

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

## Discussion Point

### Thoughts of God inspire holiness

#### This Week's Question

When God is mentioned, what first comes to mind for you?

"Something good, something holy." (Rita Pearl, Beckley, W.Va.)

"Creation. God's creation of human beings and nature." (Jeanne Michel, Cleveland, Ohio)

"Goodness, glory, a lot of love." (Ray Trevino, Reno, Nev.)

"I think of a higher being, a typical masculine type of being, intelligent, perceptive, influential. A sense of comfort knowing that he's always there for me." (Linda Stoffel, Hastings, Minn.)

"A personal relationship with him. A faith relationship with him." (Mary Lou Hoss, Manhattan, Kan.)

"A loving father. Our creator, who made us and the world out of love and is looking for a response from us." (Deacon Alex Maggitti, Whitehall, Pa.)

"I think of the honor and privilege of receiving the body and blood of our Lord in the holy Eucharist." (Dolores Vergari, Frankfort, Ind.)

#### Lend Us Your Voice

An upcoming edition asks: How did someone else—a pastor, a spiritual counselor, a friend—help you to grow as a Christian?

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



CNS photo of a painting of God done by Michelangelo as part of a mural in the Vatican



## Entertainment

Viewing with Arnold/James W. Arnold

# 'Ransom' is a violent and complex thriller

In "Ransom," Mel Gibson plays an agonized father trying to get back his 10-year-old son from a smart and ruthless kidnaper. It's a family story at heart, and a simple enough concept for a suspense thriller. But the twists and variations add considerable juice to the mix.

For openers, Gibson's Tom Mullen is an upper echelon New York rich guy, an achiever who rose from fighter pilot to the boss of a major airline. He has a beautiful wife, Kate (Rene Russo), and all the things of this world (money, power, glamour and fame) he could possibly want. He's not that easy to identify with—especially since he could hand over the demanded ransom of a couple of million dollars without blinking.

He's also not without moral flaw. In the past, to save his airline, he paid a bribe to a union official, now languishing in prison and not thrilled about it. This aspect is significant. In his only scene, the union guy is humanized as a father and family man and definitely not a kidnaper suspect. The only reason he could possibly be in the story is to show Tom's ruthlessness and will to buy his way out of trouble.

"Ransom," directed by Ron Howard and adapted from a 1955 movie starring Glenn Ford and Donna Reed, is also a bit different in cutting early and often to the kidnappers. We get to know them, and they're not simply "bad guys." In a sense, they are also a "family," led by a man and woman, with emotions and tensions that parallel those of Tom and Kate.

Most in the group are in it for the money and don't want to harm the boy. When a plan goes awry and a man dies, his brother wants to call his mother to comfort her. Did a movie crook ever say that before?

The leader, a canny turncoat detective named Jimmy Shaker (Gary Sinise), has fewer human feelings. He warns his girlfriend Maris (Lili Taylor) to beware of her "decency." Only he presumably knows the grim fate in store for the child.

Sinise's Shaker is an above-average movie villain, a character who is resourceful and thoughtful but unrepentant—a formidable foe for the charismatic Gibson, who carries from other film roles the aura of superhero.

The relentless Shaker is also a reader, and in one of his phone contacts with Tom puts the thriller in a broader framework. He talks about the H.G. Wells novel "The Time Machine," with its vision of a future in which city popula-



CNS photo from Walt Disney Pictures

Dalmatians Perdita (left) and Pongo are occupied with their new litter of puppies in the Walt Disney Pictures live-action version of its popular animated story of "101 Dalmatians." The U.S. Catholic Conference calls the film "old-fashioned fun to watch as a family" and rates it A-I for general patronage.

tions are split into two groups and the smaller, privileged, and decadent Eloi, the people of light, are preyed upon by the subterranean, primitive Morlocks, the people of the darkness.

While Shaker clearly sees himself as the stronger, if unflattering Morlock, he misjudges Tom's determination to fight back. But the Wellesian image, with its burgeoning social division between urban haves and have-nots, still disturbs and makes its point.

The movie's major gimmick, of course, is that Tom counterattacks. No passive parent, he strongly embodies the ordinary man's deep impulse to rescue his son by direct action. This is probably the major "thrill" for the audience. Real life won't allow such risky indulgence, so we pay to see it in the movies.

Essentially, Tom goes on television and uses his power: he offers the ransom money instead as reward. Doesn't the kidnaper know someone who'd be willing to betray him for \$2 million? The reward is later raised to \$4 million. If he returns the boy, the reward is off.

The handling of motive is a bit tricky, since both Shaker and the audience expect Mullen will gladly pay the ransom. That's real-life good sense, and the advice of the badly frightened Kate and the major police adviser, an FBI agent played with some charisma by Delroy Lindo.

Of course, Tom fears his son will be killed, anyway. The audience knows that is Shaker's intention. But the psychology is even more complex. In a final confrontation on the phone, even after Tom hears his son's voice, he refuses to back down. Has it degenerated now to a simple macho toughness?

Whatever, Tom regrets it and a few

moments later, he is on the edge of suicide. His wife is in despair, and even Shaker is in a hopeless rage. It's the movie's best sequence, with powerful emotions replacing the usual kidnapping movie thrills and gunplay.

Of course, plenty of that stuff is also provided by director Howard, whose last movie ("Apollo 13") battled Gibson's ("Braveheart") in vain for most of last year's Oscars. In fact, the body count in this thriller eventually spirals out of control, and the eventual violent conclusion on the city's crowded streets may set a new movie record for dispersal of fake blood.

Howard here directs his first work in this genre, and intends that it be slick and tough. The endangered-child theme makes it risky for kids. The best thing about "Ransom" may be that in the end the dedicated dad and "good" family win, and we haven't suffered all this time to watch the bad guy (as in "Seven") ride happily off into the sunset.

(Violent thriller with some irony and human context; satisfactory for mature viewers.)

USCC classification: A-IV, adults, with reservations.

## Film Classifications

Recently reviewed by the USCC

The Crucible ..... A-III  
101 Dalmatians ..... A-I  
Ridicule ..... A-IV  
Shine ..... A-III

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

# 'Teens on Faith' program examines youth spirituality

By Catholic News Service

NEW YORK—CBS will broadcast "Teens on Faith: A Spiritual Journey" at 11 a.m. on Sunday, Dec. 8. (Check local listings to verify the program date and time.)

The half-hour CBS religious special, produced in consultation with the U.S. Catholic Conference and other religious groups, brings together 12 high school seniors of various religious backgrounds to discuss their spiritual search.

The group represents the Catholic, Protestant, Jewish, and Hindu faiths, as well as several other smaller faith communities.

The broadcast also includes reflections from clergy and religious who work with teen-agers, including Sister Patti McCul-

loch, a pastoral associate for youth and families.

The National Council of Churches, Jewish Theological Seminary, and Southern Baptist Radio-TV Commission collaborated with the U.S. Catholic Conference to present this documentary.

## TV Programs of Note

Sunday, Dec. 8, 8-10 p.m. (CBS) "Mrs. Santa Claus." Actress and singer Angela Lansbury stars as Santa's inventive wife in this family musical set in 1910. When Mrs. Claus decides to try a faster route for her husband's annual Christmas outing to deliver toys to the children of the world, she encounters problems along the way.

Thursday, Dec. 12, 8-9 p.m. (PBS) "Elmo Saves Christmas." The popular "Sesame Street" character gets his unusual wish from Santa Claus.

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## Second Sunday of Advent/Msgr. Owen F. Campion

## The Sunday Readings

Sunday, Dec. 8, 1996

- Isaiah 40:1-5, 9-11
- 1 Peter 3:8-14
- Mark 1:1-8

The Book of Isaiah is the source of this Advent weekend's first reading.



In the development of the Jewish nation's religious consciousness, the escape from Egypt and all its attending events were the great moments in forming the Jews' ethnic and religious identity.

Close behind these events in importance to the national sense of personality and purpose was the exile in Babylon. This exile began hundreds of years before Jesus, when the powerful Babylonian army overran the land of the Chosen People, abducted many Jews, and took them to Babylon. In actual fact, the exile only endured a few generations.

Yet the exile was very important to Hebrew religion and self-identity. Prophets—such as Isaiah, whose writings are read this weekend—probed the religious meaning of this unhappy turn of events.

The prophets deduced that God's people had brought the exile upon themselves. By their sinfulness, they had turned away from God and invited doom into their lives.

However, as this first reading so splendidly states, God's mercy did not cease. In mercy, love, and faithfulness, God provided for the people. In God they found their way out of Babylon, back to freedom and to their beloved homeland.

In this reading, the prophet employs an imagery for God found elsewhere in the Old Testament and indeed used by Jesus. God is depicted as the shepherd.

The Second Epistle of Peter supplies the second reading.

Second Peter does not often appear in the Liturgies of the Word. The epistle is brief; it contains only three chapters. (By contrast, both Paul's letter to the Romans and his First Corinthians have 16 chapters.)

It is believed that Second Peter was writ-

ten around the end of the first century or the beginning of the second. In this belief, the Apostle Peter was not the author of the text as it now appears. Rather, the text perhaps builds upon the teachings of Peter spoken in an earlier time. Nevertheless, whoever the author, the consistent faith of the church has been that Second Peter is the inspired word of God.

The reading is reassuring. Whatever comes, God's promise of salvation in Christ endures. The poetic text says that a thousand years are but a day in the realm of God. The message is clear. Be of strong heart! Eternal life is at hand.

St. Luke's Gospel presents us with the figure of John the Baptist, the Lord's cousin. John the Baptist was a beloved figure among the early Christians, and he is an important figure in the Advent liturgies. He foretold the coming of Jesus. Most of all, John the Baptist called upon the people of his time to prepare themselves for salvation.

## Reflection

The historical setting of the New Testament provides these readings with a backdrop very useful in its portrayal of life even now. In the first century, life for Christians was uneasy, threatened, and less than secure.

Circumstances change, but not altogether. Worry, difficulties, and temptation still confront us as once they confronted the pioneer Christians.

Still today, Christians yield to sin, and sin brings heartbreak very often into their lives and, in any event, sets them perilously near eternal death.

Even though people bring eternal risk into their lives by their willingness to sin, God's mercy endures. As once God opened a path for the people to escape from Babylon, so God opens a path to eternal life in Jesus.

Advent looks toward Christmas, the birth of Jesus, in expectation of salvation in Christ. It is impatient in its joy. Also, however, in the words of John the Baptist, it calls us to reform. Salvation is not imposed upon us. We must seek it, and we must embrace it. In this process we must rid our lives of sin. We must truly and sincerely turn to God.

Second Person of the Blessed Trinity who took flesh and became man for our sake.

By proclaiming that Mary is the Mother of God, the church affirms her sublime dignity as chosen by the Father to be the mother of his only-begotten son.

Mary, who freely responded to God's call, reveals the nobility and lofty vocation of all women.

Let us implore her to obtain for us from her divine Son freedom from sin and the grace of eternal salvation.

## Daily Readings

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

Tuesday, Dec. 10  
Isaiah 40:1-11  
Psalm 96:1-3, 10-13  
Matthew 18:12-14

Wednesday, Dec. 11  
Damasus I, pope  
Isaiah 40:25-31  
Psalm 103:1-4, 8, 10  
Matthew 11:28-30

Thursday, 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

Friday, Dec. 13  
Lucy, virgin and martyr  
Isaiah 48:17-19  
Psalm 1:1-4, 6  
Matthew 11:16-19

Saturday, Dec. 14  
John of the Cross, presbyter, religious and doctor  
Sirach 48:1-4, 9-11  
Psalm 80:2-3, 15-16, 18-19  
Matthew 17:10-13

Sunday, Dec. 15  
Isaiah 61:1-2a, 10-11  
(Psalm) Luke 1:46-50, 53-54  
1 Thessalonians 5:16-24  
John 1:6-8, 19-28

## The Tribunal: Whys and Wherefores

## Tribunal promotes justice, unity, and indissolubility

By the Tribunal Staff

"Why do we need tribunals in the church? Didn't Jesus condemn the legalism of the Pharisees, and couldn't I just go to my pastor to resolve problems of my marriage and divorce? It would be much less difficult, and surely Jesus would understand."

The answer to these questions is not simple and may not be one that satisfies many people. Jesus did condemn Pharisaic legalism; and, yes, it might be easier just to go to one's pastor to resolve difficulties. But different pastors would probably deal with matters differently, inevitably resulting in inconsistency. And when exceptions become the rule, what happens to Gospel imperatives? How could the church credibly teach fidelity to the Gospel but fail to live it out when it comes to marriage?

Moreover, the church has learned through experience that some people do not recognize the truth about their failed marriages. For example, persons who are alcoholic, abusive, or unfaithful do not always see their own contribution to the marital breakdown. Would it not be good for the priest, that person, and a future spouse to really engage the truth before there is a new marriage?

The church is a community of persons. Like every other human community, the church requires structure, organization and laws to develop and carry out its mission. The church's laws pertaining to marriage exist to enshrine Catholic values concerning marriage and to protect the rights of both parties to a marriage. Laws require courts and judges. In the Catholic Church, the court is known as the tribunal.

When considering questions of marriage and divorce, the tribunal attempts to promote two values: the unity and indissolubility of marriage and justice for those who marry. Based on the Gospels, the church understands marriage as permanent and indissoluble. This understanding is the guiding principle of the tribunal process. The church's law says that marriages are presumed valid and, therefore, indissoluble unless proven otherwise.

The tribunal also seeks justice for

both parties who entered the marriage. The tribunal process is intended to uncover the truth concerning the decision of two people to marry, which includes determining what caused their marriage to fail. Justice demands that both spouses have a right to be heard in the process. If the inquiry proves that there were grave deficiencies in the marriage from the very beginning, the tribunal declares the truth—that it was not a valid marriage and that the spouses are not bound to it.

The church considers all marriages to be sacred. It views the marriage of two baptized persons as a sacrament. Therefore, the church is especially concerned for the spiritual good of those who enter this holy state. The church has equal concern for those who have suffered a broken marriage.

Every person has the right to a valid marriage and to be spiritually enriched in a marriage relationship. Through its tribunal process, the church wishes to assure that right for all its members.

(These articles are general and not exhaustive. Readers are invited to submit comments or other questions they would like to see addressed. The Criterion will publish follow up articles based on readers' suggestions. Please submit comments or questions in writing to: Metropolitan Tribunal, P.O. Box 1410, Indianapolis, IN 46206, FAX (317) 236-1401, or E-Mail: tribunal@archindy.com.)

## Readers may submit prose or poetry about Christmas

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer with a Christmas or New Year's theme for possible publication in the "My Journey to God" column.

Readers should submit seasonal material related to holy days or holidays at least two weeks in advance.

Please include name, address, parish, and telephone number with all submissions.

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

## The Pope Teaches

## Mary is truly the 'Mother of God'

By Pope John Paul II  
Remarks at audience Nov. 27

In this week's catechesis, we consider the title "Mother of God" by which the Catholic Church invokes the Blessed Virgin Mary.

The Council of Ephesus, in the early fifth century, confirmed the use of this ancient title.

According to the council, Mary is truly the Mother of God, since she gave birth to the

Second Person of the Blessed Trinity who took flesh and became man for our sake.

By proclaiming that Mary is the Mother of God, the church affirms her sublime dignity as chosen by the Father to be the mother of his only-begotten son.

Mary, who freely responded to God's call, reveals the nobility and lofty vocation of all women.

Let us implore her to obtain for us from her divine Son freedom from sin and the grace of eternal salvation.

## My Journey to God

## Comfort of God

Pillows of fluffy clouds  
Dot the evening Advent sky.  
Birds speak in muted voices,  
Preparing for the night.  
God has cast a brilliant quilt  
Across the fields and hills  
To warm our hearts and souls  
As a loving father will.

By Betty J. Williams

(Betty Williams is a member of St. Simon Parish in Indianapolis.)





## 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 6

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

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be before Mass. Everyone is welcome.

St. Susanna Church, Main St., Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold exposition of the Blessed Sacrament after the 8 a.m. Mass and closing with Benediction at 5:15 p.m. All are welcome.

First Friday eucharistic adoration at St. Joseph Hill will follow the 8 a.m. Mass and continue until 3 p.m., closing with Benediction.

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis, will hold a devo-

tion to the Sacred Heart from 7-8 p.m. in the church. All are welcome.

St. Thomas Parish, Fortville will hold an evening of eucharistic renewal starting with Mass at 6:30 p.m. followed by exposition of the Blessed Sacrament, rosary, and a discussion of the Eucharist. All are welcome.

St. Mary Parish, New Albany, will have eucharistic adoration and devotion to the hearts of Jesus and Mary from 9 p.m.-1 a.m. All are welcome.

SS. Peter & Paul Cathedral's Council and Court #191 of the Knights and Ladies of Peter Claver will sponsor the First Friday Rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All are welcome.

### December 7

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

Cardinal Ritter High School, 3360 W. 30th St., and Bishop

Chatard High School, 5885 Crittenden, Indianapolis, will hold placement tests at 8:30 a.m. in the school cafeteria. The tests are given to eighth grade students who have already enrolled as freshmen at either of the schools for the 1997-98 school year. For more information, call Cardinal Ritter at 317-927-7821, or Bishop Chatard at 317-251-1451.

St. Simon Parish, 8400 Roy Rd., Indianapolis, will hold a craft fair from 9 a.m.-3 p.m. in the school. Crafts, jewelry, silk screening, homemade candies, clothing and much more will be featured. Proceeds to benefit the school. For more information, call Debbie Haines at 317-897-2361.

Oldenburg Academy will hold placement tests for eighth grade girls who will be attending the academy for the 1997-98 school year. For more information, call 812-934-4440.

A prayer service will be held at St. Martin's Parish, 639 S. Shelby St., Louisville, starting at 1 p.m. All are welcome.

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

The Benedict Inn Retreat and Conference Center, Beech Grove, will hold "Integrity of Jesus: A Challenge for Today,"

For more information and registration, call 317-788-7581.

### December 7 and 8

St. Anthony Parish, Indianapolis, will hold its annual Christmas boutique from 9 a.m.-6 p.m. on Saturday and from 8 a.m.-noon on Sunday. Crafts, bakery goods, and raffles will be featured. For more information, call Carol Ray at 317-637-2704.

### December 8

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

St. Patrick Church, Indianapolis, will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

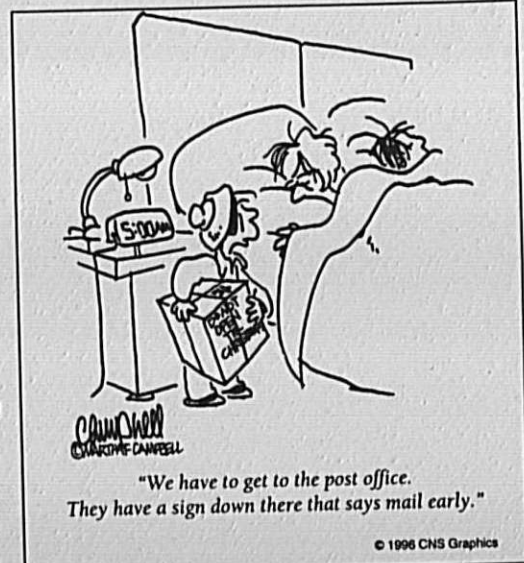
Sacred Heart Parish, Indianapolis, will have Marian Prayer every Sunday from 2-3 p.m. All are welcome.

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey St., Indianapolis, will have a Mass in Spanish at 1:15 p.m.

St. Athanasius Byzantine Catholic Church (formerly Assumption Church, 1117 Blaine, Indianapolis) will hold a Mass in Spanish at 4 p.m.

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove will hold a family gathering every second Sunday of the



month for families to grow and have fun together in a safe environment from 2-4 p.m. Fee is \$5 for ages 12 and under and \$10 for ages 13 and over. For more information and registration, call 317-788-7581.

At Mary's Rexville Schoenstatt: "Learn how Mary gives tickets to heaven" starting at 2:30 p.m. followed by Mass at 3:30 p.m. Directions to the center: on 925-S, 8 mile east of 421, 10 miles south of Versailles.

Our Lady of the Greenwood will have a 5:30 p.m. Mass to celebrate the Feast of Our Lady of Guadalupe. A procession and reception will follow the Mass. All are welcome.

St. Christopher Parish, Indianapolis, Singles and Friends

will attend the musical "Camelot" at CTS on Dec. 19 and The Yuletide Celebration at the Circle Theater on Dec. 23. Tickets must be reserved by Dec. 8. For reservations and more information, call Mike at 317-879-8018.

St. Patrick Parish, Indianapolis, will hold a Latin (Tridentine) Mass at 1:30 p.m. All are welcome.

The "Be Not Afraid" Family Hours at St. Anthony Church in Clarksville will feature the topic "Our Mission Is Mercy" for nine weeks, beginning at 6 p.m. The topic for today is "God Is Mercy."

### December 10

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

—See ACTIVE LIST, page 17

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You heard them in September at the Youth Liturgy...



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## The Active List, continued from page 16

the rosary and the Chaplet of Divine Mercy. All are welcome.

The Catholic Community of St. Simon, Indianapolis, will hold a lecture on "The Prophets of Advent" presented by Father Ron Ashmore from 7:30-9 p.m. A social gathering will begin at 7 p.m. Babysitting will be provided. For more information, call Madonna Dwenger at 317-542-0754.

The Ave Maria Guild will hold its Christmas Party at St. Paul Hermitage, Beech Grove, at noon. Members are asked to bring a covered dish, table service, and a gift to exchange. Meeting will follow.

St. Christopher Parish, Indianapolis, Singles and Friends, will hold a December birthday celebration at 7 p.m. at Don Pablos' on W. 38th St. RSVP to Mike at 317-879-8018.

The Benedict Inn Retreat and Conference Center, Beech Grove, will offer a six-week course in centering prayer each Tuesday from 7-9 p.m. Cost is \$10 per session payable at the door. For more information, call 317-788-7581.

## December 11

At Immaculate Heart of Mary Church a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

## December 12

St. Lawrence Church 4650 N. Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. All are welcome.

The Indianapolis Deaneries Council of Catholic Women will hold their second quarterly meeting at St. Pius X, Indianapolis. Registration begins at 9:45 a.m. followed by the meeting at 10 a.m. Cost of lunch is \$8. New socks for the homeless will be collected. For reservations, call Barbara Temple at 317-838-0309.

## December 13

St. Susanna Church, Main St., Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

St. Christopher Parish, Indianapolis, Singles and Friends will meet to see "101 Dalmations" at a local theater. For more information, call Orlando at 317-240-4764.

## December 13-14

The Benedict Inn Retreat and Conference Center will hold an introduction to centering prayer workshop starting at 6:30 p.m. on Friday and concluding at 4 p.m. on Saturday. Cost for the program is \$60. For more information, call 317-788-7581.

## December 14

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold its annual Christmas party

in the parish office starting at 12:30 p.m. For more information, call 317-638-5551.

St. Pius X Parish, Indianapolis, will hold its boutique and Christmas crafts from 8 a.m.-12:00 p.m. in the school gym sponsored by the St. Pius Athletic Committee. For more information, call Susie Thornburg at 317-557-8768.

Cathedral High School, Indianapolis, will hold its placement test for all eighth grade students considering admission for the 1997-98 school year. The test will be held from 8:30-11:30 a.m.

## December 14-16

Saint Meinrad College will hold a "Come and See Weekend" for prospective students and their parents to tour the campus and learn more about its liberal arts program for men. For schedule and registration information, call Brian Lohr at 1-800-634-6723.

## December 15

St. Mary's Rexville Schoenstatt will hold a holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. For more information, call Father Burwinkel at 812-689-3551.

St. Christopher Parish, Indian-

apolis, Singles and Friends will meet at 3 p.m. at the Artsgarden at Circle Center Mall to listen to the Indianapolis Municipal Band and to take in the sights of downtown. For more information, call Mike at 317-879-8018.

## Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.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.; St. Pius X Knights of Columbus Council 3433, 6 p.m.

WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey Knights of Columbus Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

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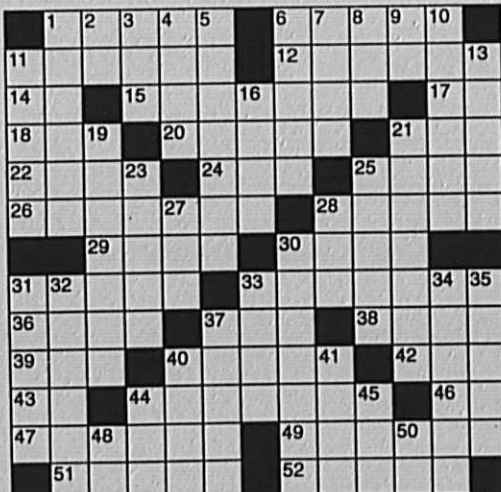
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Catholic  
Crossword

## ACROSS

- 1 Practices, as a trade
- 6 Montezuma was one
- 11 "Therefore — life"
- 12 Invented a phrase
- 14 Friendly greeting
- 15 "It is sown a — body" (1 Co 15:44)
- 17 Greek letter
- 18 Father of Phinehas (1 Sam 1:3)
- 20 Say
- 21 Common connector
- 22 " — the waterpots with water" (John 2:7)
- 24 " — Miserables"
- 25 "And God saw — it was good" (Gen 1:10)
- 26 Braids together
- 28 Board game
- 29 City district
- 30 "And he shall — oil upon it" (Lev 2:1)
- 31 Like Esau (Gen 27:11)
- 33 Egypt's were smote with frogs (Ex 8:2)
- 36 Wise birds
- 37 School transport
- 38 Editor's order

## DOWN

- 39 Actor Linden
- 40 " — God, and die" (Job 2:9)
- 42 Lyric poem
- 43 Rome's State (Abbr)
- 44 Most destitute
- 46 Compass pt.
- 47 Make this in your heart (Eph 5:19)
- 49 Was lenient
- 51 Palm fruit
- 52 Rezin ruled it (Isa 7:1)
- 1 Apostle from Bethesda (John 1:44)
- 2 Goes with behold
- 3 Charged particle
- 4 He was a cunning hunter (Gen 25:27)
- 5 "Thy word is — in heaven" (Psa 119:89)
- 6 Land measurements
- 7 Lot went here (Gen 19:23)
- 8 Up to, for short
- 9 Printing measure
- 10 Another name for Peter (John 1:42)
- 11 Cooking experts
- 13 Food strategies
- 16 Colorado natives
- 19 Unfriendly feeling (2 wds)
- 21 "Make — a crown of gold" (Ex 25:24)
- 23 Tail tale tellers
- 25 Dull sounds
- 27 "Hear my —, O God" (Psa 61:1)
- 28 Liquid measure (Eze 45:14)
- 30 Own
- 31 King of Hebron (Jos 10:3)
- 32 "And Jacob — out of his sleep" (Gen 28:16)
- 33 Perry Mason portrayed
- 34 The Lord cast the locust here (Ex 10:19)
- 35 Trusty mount
- 37 Water markers
- 40 Morse, for one
- 41 Catch sight of
- 44 Manna holder (Heb 9:4)
- 45 Road paving goo
- 48 Home of the Lakers (Abbr)
- 50 Providence's State (Abbr)

Answers on page 22.



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CR 12/96



## Youth News/Views

# Youth ministry offers teen-agers priceless gifts

By Mary Ann Wyand  
Second of two parts

Some gifts are priceless, like faith, family, friends, and health. Participation in youth ministry programs and activities can help teen-agers value these gifts.

"Youth ministry means different things to different people," Archdiocesan Youth Council executive leadership committee member Dana Wood from Our Lady of the Greenwood Parish explained. "I think youth ministry is a variety of things. It is anything that benefits others or yourself."

Catholic youth ministry "comes in both small and large doses," Dana said, which can have "the greatest impact on your life" through spiritual growth experiences, opportunities to serve others, and social time with other Catholic youth.

Opportunities to spread the good news of youth ministry through retreats, service projects, youth group activities, and membership on the Archdiocesan Youth Council have "opened a new aspect of spiritual life for me which is continually growing," she said, and inspired "a major leap in my faith."

Indianapolis West Deanery youth council liaison Sara Baker from St. Thomas More Parish in Mooresville said she appreciates the presence of youth ministry in her parish because "there is always a group of people I can go to for questions about anything, like a safety blanket."

Youth ministry activities enable teen-agers to grow in faith, she said, and also provide chances to evangelize others.

"I am thankful for activities for youth," she said. "I also like to see youth



Photo by Mary Ann Wyand

Cathedral High School senior Evan Triggs of Indianapolis proudly displays the Indiana High School Athletic Association Class 4-A football championship trophy on Nov. 30 at the school after the Irish won the state title in a 27-7 victory over Hobart High School at the RCA Dome.



## Second Annual Young Adult Conference February 1, 1997 Indiana Convention Center

- Keynote address by Anne Ryder  
WTHR Channel 13 News
- Music provided by Just Friends
- Lunch/Assembly with Archbishop Daniel Buechlein

For more information or to obtain a registration form please call:  
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spreading the Word of God throughout the city."

St. Bartholomew parishioner Carrie Helmich of Columbus serves the Archdiocesan Youth Council as recording secretary and enjoys participating in youth ministry activities in her parish, deanery, and diocese, as well as attending the National Catholic Youth Conference.

"The experiences I have had with youth ministry have shaped my life and will continue to do so throughout my life journey," Carrie said. "Youth ministry is all about people. I have met some of the most wonderful people through youth ministry. I have made great friends and met cool youth ministers from all over the state."

Youth ministry provides "fun, growing experiences while strengthening your faith and your relationship with God," she said. "I have most definitely experienced spiritual growth. There is so much to be thankful for in youth ministry."

Youth council associate chairperson Megan Friedmeyer from St. Luke Parish in Indianapolis said she has benefited greatly as a result of youth ministry.

"I think through the years you receive different gifts from youth ministry," Megan said. "In junior high you concentrate mostly on more of the social aspects. Junior high dances are always a big topic of conversation and a highlight to each month. Also, in eighth grade at St. Luke, you are confirmed into the Catholic Church. This spiritual journey pulls you closer, not only to God, but to your small group members and fellow classmates. Junior high is not an easy time, and youth ministry makes it more bearable."

High school is a period of transition, she said, and senior high youth ministry helps prepare teens for life experiences.

"You have social events through your school instead of your church, so youth ministry adds a spiritual and service component to your life," Megan said. "Your faith can be questioned many times in high school by others and also by yourself. The faith formation of youth ministry can help combat the doubt that creeps in on the teen's prayer life. Also, the service opportunities can help you appreciate more of what you already have and challenge you to determine if parts of your life that you think are so crucial now are probably inconsequential in the real scheme of things. You also realize how the world works."

Youth ministry challenges a teen-ager in many ways, she said. "It forces you to look out of your personal sphere and see the world through another person's eyes. Hopefully, you can be positively affected by that, and it can truly change your life forever."

Megan said she is thankful for youth ministry opportunities in her life because "I think it has made me a better person. It adds a part to your life that you cannot find anywhere but inside. It is more than a great party or a championship game. It is a way to feel better, see better, and truly become better."

Youth ministry can play a pivotal role in the life of young people, she said, "but for all of these things to take place, there must be the guiding hand of a wonderful youth minister. They are the ones who make it all possible, who make the difference in the lives of teens everywhere."

## Three southern Indiana schools plan open houses

Our Lady of Providence Junior/Senior High School in Clarksville will host an open house on Dec. 10 from 6:30 p.m. until 8:30 p.m. for prospective students and their parents.

Providence also has scheduled an entrance examination for the Class of 2001 on Dec. 14 from 8 a.m. until noon. All students who are interested in attending Providence as a freshman next year must take this exam.

There is no charge for the admission test. For registration information, call the school office at 812-945-2538. Our Lady of Providence High School is located at 707 W. Highway 131 in Clarksville.

Marian Heights Academy, a college-preparatory boarding and day school in Ferdinand, will host an open house on Dec. 14 for girls and their families who want to learn more about the Benedictine school.

The academy is still accepting applications for the second semester of this school year. An early enrollment discount will be offered to students who register for the 1997-98 school year by Dec. 15.

For more information, contact the academy's admissions office at 812-367-1431 or 800-467-4MHA.

St. Meinrad College will host a "Come and See Weekend" on Dec. 14-16 so prospective students and their parents can visit the Benedictine college and learn more about St. Meinrad's Catholic liberal arts programs for men.

"Come and See Weekends" also are scheduled on Jan. 25-27, Feb. 8-10, March 8-10, April 19-21, and May 10-12. For registration information, contact Brian Lohr in St. Meinrad's Office of Enrollment at 800-634-6723 or 812-357-6585.



## Young Adult Scene

# Young adult retreat is a time for discernment

By Mary Ann Wyand

"All Grown Up and No Place to Be: A Retreat for Young Adults" sounded like the perfect opportunity to reflect on life and faith, so University of Indianapolis senior Nathan Schmidt from St. Mary Parish in Lanesville registered for the weekend spirituality program Nov. 22-24 at Fatima Retreat House in Indianapolis.

"It's been a real busy time for me at school," Schmidt said during a break in retreat programming. "I'm getting ready to graduate in about three weeks, and things were starting to pile up all at once. I just decided to take some time out for myself."

As a former peer minister for the New Albany Deane Catholic Youth Ministries high school retreat program, Schmidt has had plenty of opportunities to experience the spiritual benefits of making time for God in retreat settings.

"For the past few years, I've been working on high school retreats, directing the retreats, for teen-agers," he said. "Father Don Quinn, the campus minister at the University of Indianapolis Newman Center, told me about this retreat and suggested I try it. When I came here, I didn't have any expectations. I just felt like I needed to get away for a while and take some time for myself. I decided that whatever God wants to do with this time, he's going to do."

Schmidt said he has remained active in the church as a college student and has served on the steering committee for the Archdiocesan Young Adult Conference. Now he needs time for discernment.

"Lately I've been finding it a little harder to make the transition from youth to adult," he said. "I want to stay young, but taking adult roles in life means I have to have an adult attitude. I read about this retreat for young adults, and gave it a lot of thought for a few weeks. My teen-age years were great, and it's really hard to let that go, but I just decided it was time. Then I was like, 'OK, now where do I go from here?' When I read about the retreat, it sounded like a good start. It kind of called to me. I had a lot of stuff I could have been doing this weekend that I really need to get done, but I still decided to take this time out just for me."

Retreat presenters Mary Ann Stomoff, a spiritual director and religious educator from St. Monica Parish in Indianapolis, and Father Dan Atkins, co-pastor of the St. Paul Catholic Center at Indiana University in Bloomington, said "All Grown Up and No Place to Be" is a painful life situation that challenges many young adults today.

That's why they decided to base a weekend retreat on that theme, Stomoff said, and focus on the diverse needs of Catholic young adults.

"The retreat was designed to invite

young adults to celebrate the unity of our Catholic faith in the diversity of their life experiences," she explained. "Young adults need to talk about their faith."

Another goal of the second annual young adult retreat at Fatima was helping young adults recognize universal experiences in faith maturation and development, Father Atkins said. "We want them to be able to recognize some of those milestones of faith in their own life. The retreat is also designed to try to help young people recognize how culture, particularly the Catholic culture, can be a place for them to meet God, enjoy God's presence, and gain new insights about Catholic life, especially the sacraments."

During the opening session, he said, participants discussed why they registered for the retreat.

"Several participants said they came to the retreat to meet other young people who are serious about their faith and love Catholicism," Father Atkins said. "Some people said they have had to deal with a lot of stress right now, both with school and work, and need to get away from all of that and just rest. Others said they have been away from the church and God for a while and want to get back to their faith roots and have God back in their life."

Young adulthood requires a significant transition from life with the family of origin, he said, to encompass many new places and experiences.

"They move out of the house, and sometimes relocate to another city to take a new job," the priest said. "In that time, they have some psychological and physical space to think about life goals and values. One young adult I talked with in Bloomington recently said his life had gotten out of balance, was unfocused, and he needed to address some issues with someone who is trying to live a Catholic life. I think he is representative of the young adults who have moved away from the center of where they want their life to be, but realize that God is calling them back to church."

In discussions with several retreatants, Stomoff said those young adults told her they are committed to staying active in their faith because they recognize that God has been a part of their life journeys.

"A lot of the retreat is catechetical, just explaining what we're doing and why, in the church," she said. "I think their need for religious education fits in with their desire for connectedness. They want to be more connected in an adult way. They want to be a part of the community called Catholic. They were real tied to that, but in the culture they didn't have an understanding of what they were taking part in. That was a great need expressed for this retreat. They want to say 'yes' to their faith as young adults. That fits into spirituality



Photo by Mary Ann Wyand

University of Indianapolis senior Nathan Schmidt from St. Mary Parish in Lanesville relaxes with a Bible on Nov. 23 during a break in programming at the second annual young adult retreat at Fatima Retreat House in Indianapolis. The theme was "All Grown Up and No Place to Be."

to make a wholeness and a sense of maturity in faith."

As part of the process of spiritual maturation, Father Atkins said, young adult Catholics are "making a journey from a faith that is received to a faith that is personally claimed."

Many young adults lack a sense of community, Stomoff said, as they move

from high school or college into career opportunities.

"What they're searching for isn't found at the bars or in the night scene," she said. "They're looking for a connection with a community that takes commitment to God and to faith differently. They need to get to know other young adults who connect faith and life so they can talk about God."

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## Young Adult Conference set Feb. 1

The Archdiocese of Indianapolis Office for Youth, Young Adult, and Campus Ministries will sponsor the second annual Young Adult Conference Feb. 1 at the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis.

Themed "Beyond the Horizon," the 1997 conference will address the needs, interests, and concerns of Catholic singles and couples in their 20s and 30s.

The conference begins with registration at 8 a.m. and closes with liturgy at 6 p.m.

The event will feature an assembly with Archbishop Daniel Buechlein. Indianapolis news anchor Anne Ryder, from WTHR Channel 13, is the keynote speaker at the event. Workshops of various topics will be offered. Some workshop titles include: "Spirituality in the Workplace," "Alive and Well as a Single

Person," "How to Create a Healthy Family," "Men and Women are Different," "Divorce, Catholics and the Church," "AIDS and the Church," "Praying with Scripture," and "Experiencing Grief and Loss."

The registration fee is \$40 per adult. The deadline to register is Jan. 10, 1997. Child care will be available at a fee of \$5 per child or \$10 per family. Checks should be made payable to the Office for Youth, Young Adult, and Campus Ministries, Attn: Beyond the Horizon: P.O. Box 1410, Indianapolis, IN, 46206.

For more information on the conference call 317-236-1439 or 800-382-9836 ext. 1439. Or write to: Office for Youth, Young Adult, and Campus Ministries, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206.

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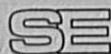
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# Vatican conferences to examine delicate church history subjects

*Meetings on anti-Semitism and the Inquisition are meant to help the church reflect on an intolerant past*

By Lynne Well, Catholic News Service

VATICAN CITY—Anti-Semitism, the Inquisitions and other delicate subjects pertaining to church history are to be examined at length in Vatican-sponsored initiatives leading up to the Great Jubilee of the Year 2000, Vatican officials said.

"These are, of course, very difficult topics," papal theologian Father Georges Cottier told Catholic News Service Nov. 27. "Especially where the Inquisitions are concerned, because there are so many slogans and fixed ideas involved. So naturally they have to be treated in a deliberate, conscientious way."

Father Cottier, who is a member of the committee coordinating Jubilee events, said the Vatican would release a study on anti-Semitism next year and hold a seminar on the Inquisitions sometime in 1998.

Archbishop Sergio Sebastiani, secretary-general of the Vatican Jubilee committee, said at a mid-November press conference on plans for the Jubilee that meetings on the two subjects were meant to help the church reflect on its past, as mandated by Pope John Paul II.

The intended conference on anti-Semitism "will be a historic scholarly meeting, and will be flanked by other historical initiatives, such as a large conference on the Inquisitions," Archbishop Sebastiani said at the news conference.

The pope said in an apostolic letter in November 1994 that the church needs to face the fact that in the past its members have given in to "intolerance and even the use of violence in the service of truth."

Pope John Paul said with the approach of the third millennium the church has a duty to express "profound regret for the weakness of her sons and daughters who

sullied her face." He declined to name any particular episode in church history.

In an article this summer in *Tertium Millennium*, the Jubilee committee's quarterly journal, Archbishop Sebastiani provided a general idea of the plan.

"Two international congresses of high scholarly value are being considered," he wrote, "to take place in Rome before the celebration of the Great Jubilee. This . . . could improve comprehension of what has happened, and will help in the discovery of historical truth without

## Pope calls Catholics, Orthodox to work for unity

*He says the churches should ensure that the Holy Year of 2000 will find them much closer together*

By Cindy Wooden, Catholic News Service

VATICAN CITY—The faith that Catholics and Orthodox already share calls them to work even harder to become one, Pope John Paul II said in a message to the ecumenical patriarch of Constantinople.

"By reason of the very nature of the communion already existing between us, we must pray more intensely and continue our search with perseverance," the pope said in his Nov. 30 message.

The papal message was delivered to Orthodox Patriarch Bartholomew I by a high-level Vatican delegation representing the pope at celebrations marking the feast of St. Andrew. He is the patron of the patriarchate, based in Istanbul, Turkey.

Pope John Paul sends a delegation to the festivities each year just as Patriarch Bartholomew sends a delegation to the Vatican every June for the feast of Sts. Peter and Paul.

"This exchange of visits for the patronal feasts has

subjective and polemical distortion."

Vatican statements in recent years have been "very clear" on the church's disapproval of anti-Semitism, but there is always room for amplification, said Father Remi Hoeckman, an official at the Pontifical Council for Promoting Christian Unity who specializes in relations with Jews.

For several years the council has been preparing a document on anti-Semitism. Father Hoeckman could not reveal whether it would be made available in time for a conference next year.

"It's in the pipeline," he said, "and that's all I can say about it."

Father Cottier also gave no further information. "It is not out of secrecy, it is only that the plans for these events are still being formed," he explained. "Let us talk again in a year, and then I can tell you more."

become an ever-fruitful occasion of prayer, dialogue and elaboration of common projects," the pope said.

But even more powerfully, he said, the visits are a joint proclamation of faith in Jesus and tell the world "that we are committed to searching for ways which will lead to full communion."

Pope John Paul repeated what he said in his apostolic letter on preparing for the third millennium, that the churches should ensure that the celebration of the Holy Year finds them much closer together, if not completely united.

The official Catholic-Orthodox dialogue, he said, "is one way offered to us to reaffirm together, before the whole world and in the eyes of all Christians, our commitment to making a great effort to re-establish our full communion."

Pope John Paul offered his prayers that the Christian faith Catholics and Orthodox share and "their ardent desire for the salvation of humanity" would lead them toward full and visible unity.

The Vatican delegation to the Patriarchate of Constantinople was led by Cardinal Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity. The secretary and assistant secretary of the council, along with the Vatican nuncio to Turkey, were also on the delegation.



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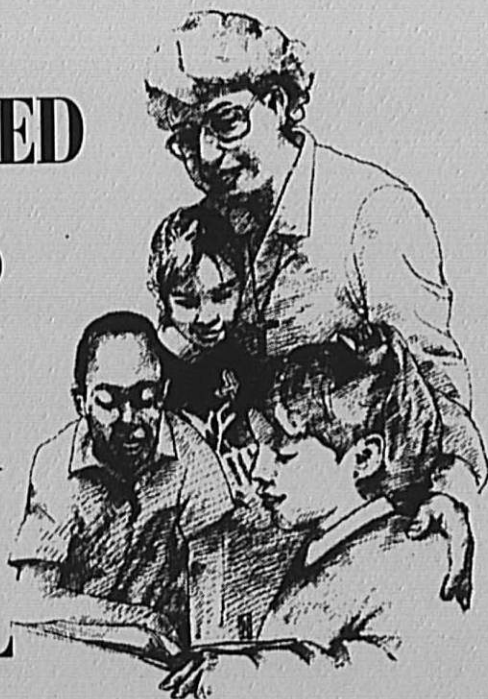
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# Study shows Catholics differ in their faith according to generation

Research by Purdue professors shows distinct differences in religiosity among three groups

By Mark Pattison, Catholic News Service

WASHINGTON (CNS) — A study on the concept of faith held by Catholics in different age groups shows that those who grew up in the 1970s and '80s have followed a "societal shift" of recent decades "from an institutional-collective worldview to a personal-individual emphasis."

"Catholic Conceptions of Faith: A Generational Analysis" was written by Andrea S. Williams and James D. Davidson of Purdue University. It appeared in the fall 1996 issue of *Sociology of Religion*, an academic journal.

The research presented by Williams and Davidson was

part of a larger study of pluralism among U.S. Catholics funded by the Lilly Endowment.

Their analysis shows distinct differences in religiosity among three groups: the post-Second Vatican Council generation, those whose adolescence spanned Vatican II and Catholics who came of age before Vatican II.

"The post-Vatican II generation maintains the most individualistic views of faith. Concern with whether an individual is a 'good person' dominates their discussions," it said, adding that members of this group "do not describe the church as an essential component of their faith."

The study used focus groups made up of 135 Indiana residents from diverse ethnic and racial backgrounds. There were five groups from each of three generations: those who went through their adolescent years (roughly ages 13-22) before Vatican II; those who went through that period during the years of the council, 1962-65; and those who came of age after the council.

The individuals who participated were split roughly evenly among the three generations.

Using the argument that persons are shaped during their adolescence in ways that forever affect their behavior and attitudes, the study noted how the oldest generation of Catholics examined had gone through the Depression and World War II and "knew what it was like to suddenly lose their jobs, incomes, and ability to provide for their families."

"They needed to pull together as a nation. . . . They turned to their families, government and one another for help," it said, adding that they learned they could count on institutions and knew they had to do their part in "promoting the common good." For this group the Catholic Church and its "vast array of organizations" offered them a safe haven from "a hostile world," the study said.

Catholics in the middle generation, it continued, experienced "dramatic changes during their formative years," in society and the church. They started out having confidence in institutions in the 1950s but by the '60s had learned to challenge them. As for the church, because of Vatican II they "grew up with one foot in the 'old church' and one in

the 'new church.'"

The youngest Catholics who have grown up in the 1970s and '80s have witnessed political corruption, as illustrated by Watergate, and seen "technological debacles" such as Chernobyl and as a result are disillusioned about institutions and "feel they can only depend on themselves," the study said.

They also "have been taught that they are on personal 'faith journeys' and that they must take responsibility for their own religious beliefs and practices. Instead of learning that the church is an end in itself, they have learned that it is a means to an end," the study said.

While Catholics in all generations talked of going to Catholic schools or religious education classes, it said that for the youngest generation the focus group "discussions of what they were taught actually turned into discussions of what they were not taught."

"When asked what it takes to be a 'good Catholic' many participants said that participation in the sacraments, Mass attendance and contributing to the church financially are unimportant." Others, the study said, were uncomfortable answering the question.

The study said young adult Catholics do not feel committed to their Catholic identity, and that most participants gave vague responses when discussing the issue of strengthening one's faith.

"The most common responses from those who did answer the question were 'talk to God' and personal prayer. Only a couple of focus group participants . . . said that they attend Mass to strengthen their faith, even though most are frequent churchgoers," it said.

The implications of such a view of Catholicism are many, according to the study.

"As the shortage of priests, sisters and brothers suggests a need for greater participation of lay persons in active leadership roles, one is left wondering whether today's young Catholics will be willing to take on such institutional responsibilities," it said.

Young Catholics who identify more strongly with the church and who have more schooling—women in particular—disagree with church teachings to a greater extent than in past generations, the study added.

"This paradox suggests that today's young Catholics who are most likely to profess an interest in working to maintain the institutional church will also present challenges to the hierarchy and conventional understandings of what it means to be Catholic," it said.

## MO. TERESA

continued from page 1

better energy to serve the poor.

Before the operation, Archbishop Henry D'Souza of Calcutta blessed Mother Teresa.

Anesthetist Sunjuka Bagchi, also a team member in 1993, said: "Mother doesn't like my needle. But like last time, when she woke up she said thanks to me."

Dr. Debi Shetty, the Birla heart center cardiologist who headed the surgery, said his hospital "has the most experience in the world and has the best to tackle what Mother Teresa has."

"We have done 20,000 heart operations, (including) 13,000 angioplasties and 6,000 open heart surgeries," Shetty said.

Mother Teresa was released from Woodlands Nursing Home Sept. 25 after a 10-day stay recovering from a head injury suffered in a fall from a chair at the order's mother-house. Upon her release, physicians expressed concern about her persistent irregular heartbeat.

She was hospitalized Aug. 18 to Sept. 6 for cardiac problems, malaria and a lung infection.

The same day doctors conducted Mother Teresa's most recent angioplasty, Albania awarded her its top "Honor of the Nation" order for her lifelong commitment to the poor. Mother Teresa's parents were Albanian.

In a ceremony in Calcutta led by U.S. Ambassador to India Frank Wisner Nov. 16, she received honorary U.S. citizenship, one of only five people in U.S. history to receive the distinction.

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Question Corner/ Fr. John Dietzen

# Rules and promises in an interfaith marriage



Seven years ago I married a Lutheran man in the Catholic Church. We had a beautiful ceremony in which my husband and his family were allowed to receive Communion.

Before we were married my husband was required to sign a statement that he would raise our children Catholic. In our vows we both promised to bring them up according

to the laws of the church.

A few days ago my brother married a Methodist. His wife and her family could not receive Communion. During the ceremony they did not promise to raise their children in the church. Nor was his wife required to promise to raise their children Catholic.

Does each church make up its own rules? No wonder people say the Catholic Church contradicts itself. (Florida)

Formerly, both the Catholic and non-Catholic partners signed promises to raise their children Catholic. This practice was changed by Pope Paul VI in a 1970 document ("Matrimonia Mixta") on interfaith marriages.

Since then, the basic procedure for the Catholic Church everywhere in the world is the following. The Catholic partner signs a statement affirming two points:

1. "I reaffirm my faith in Jesus Christ and intend to continue living that faith in the Catholic Church."

2. "I promise to do all in my power to share my faith with our children by having them baptized and raised as Catholics."

Obviously, these "promises" add nothing to what a knowledgeable and committed Catholic already believes and intends.

The non-Catholic partner signs nothing. The priest or other minister helping the couple before the marriage signs that the partner is aware of the belief and intent of the Catholic.

The church then leaves it to the couple to work out before God any differences their personal faith and conscience require.

Every diocese or province in the United States has forms for couples to complete in this part of marriage preparation. If the procedure you describe for your marriage is accurate, and you should know, I cannot explain it. The official policy of the church is otherwise.

You may be confused about one part of the vows in

the marriage liturgy of the United States and most other English-speaking nations.

One question asks the bride or groom, in these or similar words, "Will you accept children lovingly from God and bring them up according to the law of Christ and his church?" The obviously expected answer is yes.

This question and response are clearly understood, however, in light of the promises and commitments previously made by the couple, which I indicate above.

As for the difference about receiving Communion, the guidelines of the Catholic Church for sharing worship and the sacraments permit people not of our faith to receive Communion with us under certain conditions.

We cannot discuss details of those conditions here, but depending on the circumstances the priest could have acted properly and in accord with Catholic regulations at both your and your brother's marriages. (See 1993 Vatican Directory on Ecumenism, Nos. 129-131.)

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

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## Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death.

Obituaries of archdiocesan priests 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.

**ALVEY, Donald L.**, 64, St. Paul, Tell City, Nov. 16. Husband of Joyce Alvey; father of Kathy Hennig, Anne Little, Sara Maas; brother of Dennis Alvey; two grandchildren.

**BROOK, Mary Helen**, 88, St. Philip Neri, Indianapolis, Nov. 21. Aunt of many nieces and nephews.

**COSTELLO, Malachy J.**, 87, St. Anthony, Indianapolis, Nov. 22. Stepfather of Patricia Mills; five grandchildren; eight great-grandchildren.

**DARRAH, Cell (Enders)**, 92, St. Joan of Arc, Indianapolis, Nov. 14. Aunt of several nieces and nephews.

**DICE, Margie (Kepright)**, 91, St. Luke, Indianapolis, Nov. 28. Aunt of two nieces.

**DOAN, John William, Sr.**, 73, Our Lady of Perpetual Help, New Albany, Nov. 12. Father of John, Jr., Tony, Mark A., Rhonda Doan, Patricia Warrick; son of Jessie Doan; brother of Charles A. Doan; grandfather of five.

**FIELDS, Patricia A.**, 61, Holy Family, Oldenburg, Nov. 26.

Wife of George Fields; mother of Mary Beth Kerker, JoAnn Prickel, Terri Schoetmer; sister of Rosalia Brouillette; grandmother of nine.

**GOHMANN, James E.**, 65, Our Lady of Perpetual Help, New Albany, Nov. 16. Brother of Charles A. Gohmann, Bettye G. Haehl.

**HAWKINS, Jackie (Hall)**, 55, St. Michael, Cannelton, Nov. 20. Wife of Robert Hawkins; daughter of Jennie Hall.

**HESELDENZ, John H.**, 65, St. Anthony, Indianapolis, Nov. 24. Father of Mary Ann and Susan M. Hesselndenz; brother of Donald Hesselndenz; one grandchild.

**HINNENKAMP, Ethel (Tipps Tomlinson)**, 97, St. Jude, Indianapolis. Mother of Ellanora Cline, Robert T., William Tomlinson; grandmother of eight; great-grandmother of 15.

**HUBER, Mark Lee**, 15, St. Michael, Cannelton, Nov. 6. Son of Paul and Jane Huber; brother of Ross, Philip and Kara Huber; grandchild of Tom and Louise Hay.

**KNAEBEL, Marjorie**, 65, St. Paul, Tell City, Nov. 23. Mother of David Lamar; sister of Lucile Vinson and Evelyn Marchand.

**KRIEG, Joan (Alburger)**, 75, Christ the King, Indianapolis, Nov. 19. Wife of John Krieg;

mother of Carolyn Archuleta, Jody Smith, Diane Byron, Tony Krieg; sister of Mary Margaret Alburger; grandmother of seven.

**LALIK, John R.**, 83, St. Gabriel, Connorsville, Nov. 19. Husband of Stella Lalik; father of Joan Augustine; brother of Stella Waska, Helen Krutz; grandfather of six; great-grandfather of 15.

**LUX, James D.**, 82, Christ the King, Indianapolis, Nov. 15. Brother of Doris Marie Liehr.

**MALLORY, Isabelle A.**, 85, Holy Name, Beech Grove, Nov. 19. Mother of John S. Mallory; sister of Alice Scott; several grandchildren and great-grandchildren.

**McCLOSKEY, Elizabeth M.**, 96, Holy Family, Richmond, Nov. 7. Mother of Margaret (Stubeda) Hoy; grandmother of five; great-grandmother of four.

**McELROY, Joseph F. Jr.**, 70, St. Pius X, Indianapolis, Nov. 20. Husband of Barbara (Hole) McElroy; father of Daniel McElroy and Betsy Cometa; brother of Robert McElroy; six grandchildren.

**McLEAN, Mildred J.**, 92, St. Anne, New Castle, Nov. 28.

**MEDJESKI, Bertha**, 96, Holy Trinity, Indianapolis, Nov. 20. Mother of John Medjeski, Sr., Edward Medjeski; grandmother

of six; great-grandmother of seven.

**MUHLKAMP, Ruthanne**, 66, St. Elizabeth, Cambridge City, Nov. 15. Mother of Lynne, Rex Muhlenkamp; daughter of Eleanor Weiler; sister of John, Howard Weiler, Mary Bessmer; grandmother of five.

**MULLIS, Agnes**, 73, St. Paul, Tell City, Nov. 12. Mother of Gay and Terry Mullis and Stacy Hempling; sister of Anna Jeffers; eight grandchildren.

**MULLIS, Irene Katherine**, 81, St. Paul, Tell City, Nov. 10. Mother of Clara Kuntz; three grandchildren; one great-grandchild.

**MUMAUGH, Elizabeth**, 67, Holy Trinity, Indianapolis, Nov. 17. Sister of John, Raymond Mumaugh, Rita Ernests.

**PUISAN, Alberts**, 89, St. Pius X, Indianapolis, Nov. 21. Father of Rasma Karklins and Anna Subris; five grandchildren; one great-grandchild.

**SCHEIDEGGER, Charles M. "Chottoy"**, 75, St. Michael, Cannelton, Nov. 15. Father of Charles M. Scheidegger Jr.; brother of John and Edward Scheidegger; one grandchild.

**SCHONFELD, Chester**, 82, St. Joseph, Shelbyville, Nov. 30. Husband of Helen (Weber) Schonfeld; father of Frank L. Schonfeld; three grandchildren; one great-grandchild.

**SCOTT, Rosella Mabel**, 63, St. Pius, Troy, Nov. 8. Wife of William Scott; mother of Kristina Brunson and Mary Ann Krock; daughter of Mary Ellen Epple; sister of Maifiel and Marvin James, Verlee Kunkler and Marie Hagman; five grandchildren.

**SENEK, William**, 77, St. Mary, Rushville, Nov. 14. Husband of Kathryn Seneke; father of 14; grandfather of 17.

**SHERIDAN, Marie A.**, 102, St. Anthony, Indianapolis, Nov. 22. Aunt of Ann Bordenkecher and Mary L. Sheridan; six great nieces and nephews and eight great-great nieces and nephews.

**SPATH, Clement A.**, 53, St. Mary, New Albany, Nov. 17. Brother of Norma J. Spath, Evelyn L. Bunch, Mary Summers.

**STEGALL, Joan (Gans)**, St. Mary, Richmond, Nov. 8. Wife of Eugene "Bus" Stegall, mother of John, Stuart, Jack, Anthony, Matthew Stegall, Mary Jane Wolf; grandmother of ten; great-grandmother of five.

**TOOHEY, Catherine A.**, 84, St. Mary, Richmond, Nov. 9. Sister of Betty Oler, Ellen Maurer, Agnes Kline, Frances Dooley; aunt of several nieces and nephews.

**WALKER, Mildred M.**, 88, St. Mary, Greensburg, Nov. 21. Mother of Earl F. Walker, Mary Ann Mauldin; grandmother of seven; great-grandmother of 11.

**WIWI, Martha**, 86, Holy Guardian Angels, Indianapolis, Nov. 19. Mother of Steve, Carol Wiwi; grandmother of two.

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