



The

Criterion

Serving the Church
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Indiana Since 1960

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Campaign consultants advise archdiocesan leaders

Conference focuses on upcoming capital and endowment campaign for parishes, schools, archdiocesan agencies

Professional fund-raising consultants from various regions of the United States traveled to Indiana in mid-December to advise Archbishop Daniel M. Buechlein, members of the Catholic Community Foundation's board of trustees, and other archdiocesan leaders, on the coming capital and endowment campaign for parishes, schools and archdiocesan agencies.

The Capital Campaign Consultation Conference, held December 18 at the University Conference Center on the campus Indiana University-Purdue University at Indianapolis, included more than 12 professional consultants and 6 representatives of dioceses that have recently completed

capital campaigns. In addition, the conference was attended by pastors and lay leaders representing the 11 deaneries of the Archdiocese of Indianapolis.

According to Michael Halloran, executive director of the archdiocese's Office of Stewardship and Development, the two main purposes of the conference were to seek the professionals' advice on issues that have emerged in precampaign planning and to observe and evaluate possible campaign consultants. Halloran said that the conference was designed to encourage the interaction of experienced professionals with archdiocesan leaders on five key questions: 1) How do we

effectively develop and communicate the case for an archdiocesan-wide capital and endowment campaign? 2) How do we identify, cultivate and solicit major gifts for parish and archdiocesan needs? 3) How do we successfully integrate planned giving into a major capital campaign? 4) How can we most effectively organize parish campaigns that are tailored to the distinctive needs and circumstances of individual parishes? 5) How do we integrate all of these efforts into the archdiocese's overall celebration of the Journey of Hope 2001?

After morning prayer, Archbishop Buechlein welcomed the conference participants and acknowledged their gifts of time and talent to the church in central and southern Indiana. (The consultants and other attendees received no financial remuneration for their participation in the conference.) The archbishop also recognized the leadership roles that members of the Catholic Community Foundation's board of trustees and members of the Archdiocesan Pastoral Council played in preparing for the conference. He assured the participants that he would listen carefully to their advice and counsel in this critically important area of the archdiocese's strategic plan.

Background information on the Journey of Hope 2001 and the need for an archdiocesan-wide capital and endowment campaign were provided by Dan Conway, archdiocesan secretary for planning, communications and development. Conway described the "overall vision of what we hope to accomplish in this first-ever, arch-

diocesan-wide capital and endowment campaign." First, Conway said, "we believe that this campaign, including its case and all its giving opportunities, must be seen as an outgrowth of authentic spiritual renewal, of our archdiocese's evangelizing mission, and, of course, it must also be a genuine expression of Christian stewardship."

Conway acknowledged "the skeptics among us who have trouble seeing a capital campaign as integral to our church's mission," but he added that "we cannot let cynicism prevent us from doing our very best to make spiritual renewal, evangelization and stewardship the foundation stones for a very practical, and very successful, spiritually-based capital and endowment campaign."

According to Conway, the objectives of the campaign will be: to encourage generous support for our church's mission; to increase awareness of the growth challenges facing parishes, schools and archdiocesan agencies; to provide Catholics with concrete opportunities to invest in their church's mission and ministries; to establish or increase capital reserves and endowment funds for the benefit of parishes, schools and agencies; and to introduce the Catholic community at large to the basic principles and techniques of planned giving.

To achieve these ambitious objectives, Conway said, "we are planning to invite every Catholic household to consider making two commitments—an outright gift or pledge to meet short-term capital and

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Photo by Charles J. Schisla

This detail of Sagrada Familia Church in Barcelona, Spain, depicts the Nativity. Sagrada Familia was one of many stops made by local Catholics on the 1996 archdiocesan pilgrimage led by Archbishop Daniel M. Buechlein to southern Europe. See page 2 for information on ordering the video documentary of this pilgrimage.

The Criterion plans new editorial approaches, directions in new year

Dear Readers:

Welcome to a new year of reading in *The Criterion*!

The newspaper's staff, its publisher and associate publisher, and the Board of Directors of Criterion Press, Inc., have been spending the last few months reading the results of several studies that were carried out in 1996: a communications audit, a telephone research study specifically concerning *The Criterion*, and the evaluation of the services of the offices and agencies of the Archdiocese of Indianapolis (the "Catholic Center evaluation").

You had much to tell us, and we promise to do our best over the coming months to respond to your concerns, ideas, and suggestions.

One of the major things you told us was that you wanted to see more local coverage in the newspaper. That will happen. Plans are now being put in place

to ensure a more-local perspective in the paper. Of course, we'll need your help with that. We can't tell your wonderful stories unless we know about them. So, please let us know about all the significant events in your parish, agency, or institution and all the interesting people involved in those events. We're looking for human-interest stories and positive stories that build up the church and our unity as a church family. Of course, space is always at a premium in a newspaper, so we can't promise that every-

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Warren Culpepper serves as a role model for kids at St. Andrew Parish in Indianapolis.

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1996 Movies in Review

Reviewer James W. Arnold recaps the year in movies.

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endowment needs and a provision in their estate plans to help meet the church's long-term needs.

Conway concluded his remarks by quoting Archbishop Buechlein's observation that our archdiocese is facing a "happy challenge" resulting from growth in the

number of Catholics, the need for new and expanded facilities, and the increasing demand for the archdiocese's religious, educational and social service ministries. "This growth in the mission and ministries of our church places enormous demands on our limited human, physical and financial resources," Conway said, "but the archbishop reminds us that it is immeasurably better to deal with the stresses and strains that come from growing pains than

to have to face the hopelessness and despair that are associated with declining or dying institutions."

Participants in the Campaign Consultation Conference met in small groups throughout the day to discuss the five questions outlined above and to make recommendations in each area. At the end of the day, group leaders summarized their groups' discussions. Each participant also submitted a completed evaluation form

with specific comments and suggestions.

The results are being compiled by Susan Weber, the conference facilitator. A final conference report will be published early in 1997 and distributed to participants, pastoral leaders and members of various consultative bodies in the archdiocese, including the Council of Priests, the Archdiocesan Pastoral Council and the Catholic Community Foundation's board of trustees.

READERS

continued from page 1

thing you send us will end up being printed.

Jesus and other great teachers through the centuries knew that the most effective way to communicate was in story-telling. Help us tell the stories of the people of the church in central and southern Indiana.

Let us know what's happening by telephone (317-236-1585, or 800-382-9836, ext. 1585), fax (317-236-1593), letters, notes scribbled on scrap paper (P.O. Box

1717, Indianapolis, Indiana 46206), or e-mail on the internet (info@archindy.com).

You also said that you wanted *The Criterion* to have a "more varied voice." We are now in the process of forming an editorial committee of a half dozen or so people—pastors, board members, and lay communicators—who will help form policy and direction for the newspaper and will write signed editorials.

Also in our plans is a new occasional column (perhaps with the name "Be Our Guest"), which will be written by leaders throughout the archdiocese and will feature topics in which they are expert and have

something significant to say.

We also hope to tell stories about how our Journey of Hope 2001 is being lived out in parishes. Pastors and other archdiocesan leaders have urged us to "share the good ideas" and "tell us about the success stories" of the Journey of Hope 2001. We'd like to do that. Let us know about particularly successful things your parish has done to make Journey of Hope 2001 a reality in your local faith community.

So, as we set out on our own journey with *The Criterion*, we ask you to do three things:

- Keep us informed about what's happening in your parish, agency, or institution

- Say a prayer for all of us who are involved in the production of the paper,
 - Be patient. It will take us a few months to "get our sea legs."
- We're looking forward to both the challenges and the opportunities ahead.

William R. Bruns
Executive Editor

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Managing Editor

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Cardinal Bernardin cited as model for holiness in new year

Two bishops discuss the late cardinal's example in their Christmas messages

By Catholic News Service

LOS ANGELES (CNS) — In the coming year Catholics should take the example of Cardinal Joseph L. Bernardin of Chicago as a model for holiness in their own lives, said Cardinal Roger M. Mahony of Los Angeles.

In his annual Christmas message to the people of Los Angeles, Cardinal Mahony said Cardinal Bernardin, who died of cancer Nov. 14, "taught us so much through his life and



his personal witness."

He said the late cardinal embodied "those many qualities of holiness to which we are called:

- "An unswerving faith in God's word and promises.
- "An abiding trust that Jesus Christ was present to him in his life day after day, supporting him, sustaining him, healing him.
- "The ability to let go completely of control over his life and destiny and to place himself at the service of God's plan.
- "The desire to reach out to others who were ill, vulnerable, alone or otherwise troubled.
- "The facility to look upon human death as a friend, not as an enemy, and

to embrace that friend in an open and generous fashion."

Drawing on a theme from the Christmas liturgy, "A holy day has dawned upon us," Cardinal Mahony said, "I bring with me into 1997 both the holy life and the holy death of this great churchman, and now I see more clearly than ever before that, indeed, a holy day has dawned upon us ... that we are invited and called to enter into a new and vibrant relationship with our savior, Jesus of Nazareth."

In another Christmas message Bishop Anthony M. Pilla of Cleveland asked his people to look at Christmas as an invitation from God "to risk, to open ourselves to God, to God's world, to all God's children.

"All too many Christians are afraid of God," he said. He asked people, if they think of God as a distant ruler, to "look down into a crib, look up at a cross.

There is your God — in swaddling clothes and bloody naked."

Bishop Pilla, who is also president of the National Conference of Catholic Bishops, said too many Christians are ruled by fear instead of trusting completely in God and taking the risk "to love as Jesus loved."

"Jesus," he added, "made it clear: If I'm ceaselessly set on saving my life, I will lose it; only if I risk losing my life will I save it. Only if I'm willing to sacrifice whatever God asks of me for love of God and my sisters and brothers, only then am I so free of fear that I can love as Jesus loved."

"Christmas is not a cute little baby," he said. "Christmas is a fierce, passionate God.... God loving, God caring. So don't be afraid."

Video documentary available for purchase

"A Journey of Faith, with Archbishop Daniel M. Buechlein," a one-hour video documentary of the 1996 archdiocesan pilgrimage, is now available for purchase. The video follows Archbishop Daniel as he leads 90 pilgrims to the shrines of southern Europe.

The documentary takes viewers to the great sites of Catholic thought and devotion—from the towering cathedral of Barcelona to the holy shrines of Lourdes and Assisi to an audience with Pope John Paul II in St. Peter's Square.

Cost of the documentary is \$29.95, which includes shipping and handling.

Call 1-800-627-9403 to reserve a copy. VISA and MasterCard orders are accepted.

Note: Archbishop has moved ... to page 4

The most popular column in *The Criterion*, Archbishop Daniel M. Buechlein's "Seeking the Face of the Lord" is now on page 4, along with the former editorial column.

The move was made in an effort to consolidate editorial and opinion columns and commentary on pages 4 and 5 and to open up page 2 to news stories and, for the reader's convenience, to stories continued from page 1.

Advertise in *The Criterion!*
Call 236-1570 for more information.

Black Congress delegates meet

An orientation day will be held for the people in the archdiocese who would like to attend the National Black Catholic Congress VIII in Baltimore in August.

The local orientation will be held from 9 a.m. to 3 p.m. on Sat., Jan. 11 at the Assembly Hall of the O'Meara Catholic Center in Indianapolis. It is for those who are registered, or those considering going.

The purpose of the day is to provide an opportunity for prayer, reflection and planning on evangelization and the African-American community. That is the theme for the overall Congress.

The Jan. 11 keynote address will be given by Father Clarence Waldon. There will be group discussions and details about the August congress.

The Criterion

01/03/97

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by Rev. Kurt Stasiak, OSB

This program will examine how the Eucharist, the "source and summit of the Church's life," developed, how the Mass came to be shaped and structured, and how different practices at different times influenced the understanding of what the Mass is.

FEBRUARY 26-27

Addressing Respect for Life

by Helen Alvaré

This workshop will include a briefing about the current status of the abortion controversy in the U.S., reflections on the implications of the controversy, suggestions on how to communicate the Catholic approaches to pro-life, and suggestions about solving problems priests face in teaching pro-life.

Registration is requested one week in advance.

To register or for a complete list of offerings, contact:

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Benedictine monks renovate St. Meinrad Archabbey Church

By Mary Ann Wyand

The Benedictine monks of Saint Meinrad Archabbey in southern Indiana are looking forward to the completion of an ambitious interior renovation of the historic Archabbey Church by late summer.

Benedictine Father Kurt Stasiak, chairman of the renovation committee, is overseeing \$4.8 million in repairs to the massive church. Repair work began last June.

Barbara Crawford, Saint Meinrad's director of communications, said the project includes repairs to flooring, columns, the ceiling, and wall detail.

"Among the work undertaken so far has been the removal of the upper level of the flooring, the removal of the transept (the portion of a church built in the form of a cross, between the nave and choir), the replacement of two marble columns, the continued effort on the replacement of the slype (a covered passage) that leads from the cloistered monastery to the church, and the removal for repair of the crosses on the church spires and the fleur-de-lis from

the turrets on the church facade," Crawford said.

Saint Meinrad has invited the news media to tour the Archabbey Church to see the work-to-date. *The Criterion* will feature some of this renovation work in its Jan. 17 issue.

Saint Meinrad was founded in 1854 in rural Spencer County by the Benedictine Abbey of Einsiedeln, Switzerland. The monastery was established in response to a request from the late Father Joseph Kundek, who asked for German-speaking priests to minister to the many immigrants moving into this area of southern Indiana.

When fire destroyed the original monastery buildings in 1887, the monks gathered to offer praise to God before beginning the task of rebuilding the institution.

The late Abbot Athanasius Schmitt was responsible for the construction of the Abbey Church, which was completed in 1904.

The Benedictines established a school in 1857, the forerunner of Saint Meinrad's four-year liberal arts college for seminarians and post-graduate School of Theology.

Ecumenical service to honor Dr. King

To mark the birthday of Dr. Martin Luther King, Jr., Archbishop Daniel M. Buechlein will preside at an ecumenical service at 2 p.m. Jan. 20 at St. John the Evangelist Church in downtown Indianapolis.

"Our aim is to make a celebration available to the downtown community," said Father Thomas Murphy, pastor of St. John and director of the archdiocesan Office of Ecumenism.

Mission Sister of Our Lady of Africa Demetria Smith will be the speaker. She serves as mission educator for the archdiocesan Mission Office. The archbishop will wear a kente cloth cope and miter.

Kimberly Jones of St. Andrew the Apostle Catholic Church will give the welcome. Prayers of the faithful will be led by Virginia Wesly, of the Church of the Living God. Milton Florney, an eighth-grade student from St. Joan of Arc School, will give

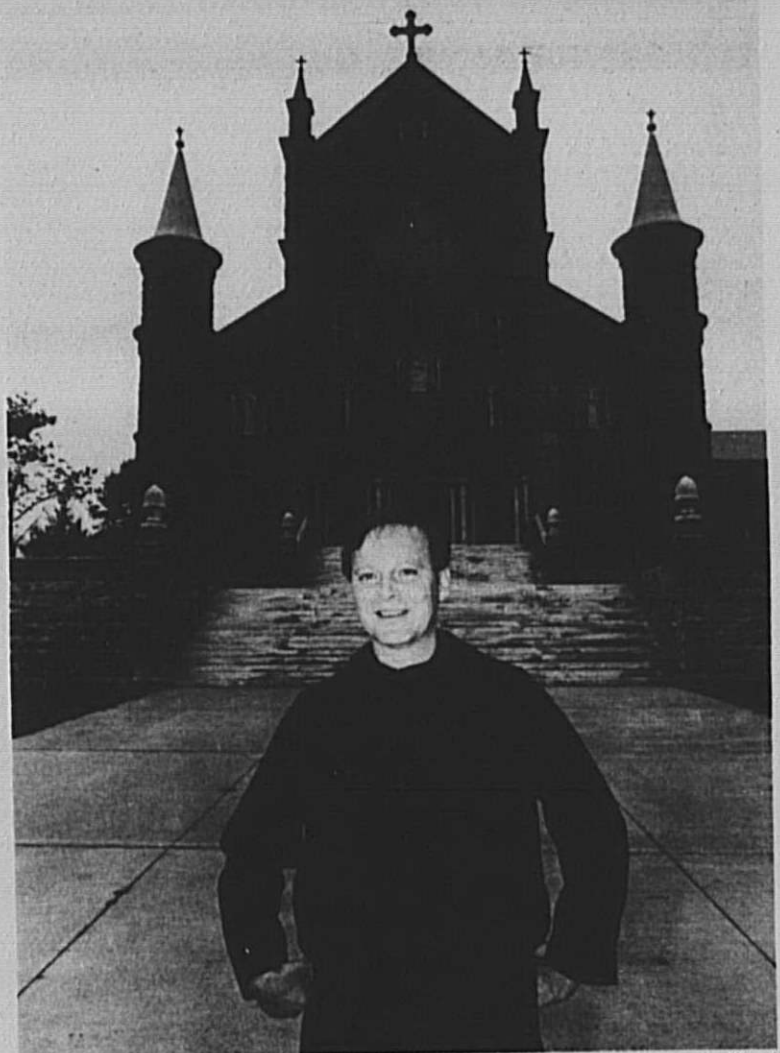
a spiritual reading—"Judgment Day."

Regina Scott will offer a vocal solo. The Elliott Concert Choir will include members from the Church of the Living God Temple.

The Knights and Ladies of Peter Claver will serve as hosts and hostesses of the service. The junior knights will participate in the candle-lighting ceremony.

Among those on the "broad-based" committee with Father Murphy are Benedictine Father Boniface Hardin, president of Martin University; Father Rick Ginther, pastor of St. Peter and Paul Cathedral; and Father Kenneth Taylor, pastor of Holy Trinity Church and director of the archdiocese's Office for Multicultural Ministry, along with a representative of the Church of the Living God Temple and Blanche Stewart, coordinator of the event.

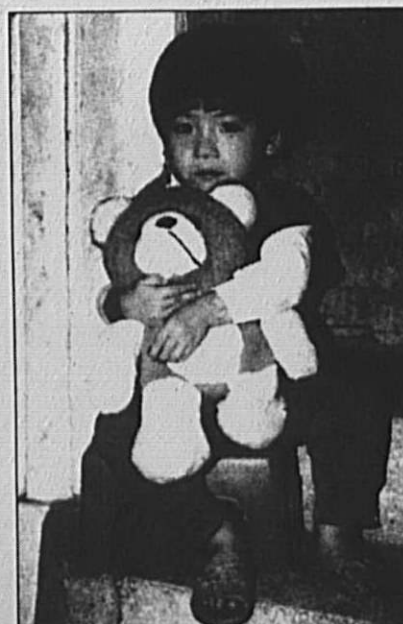
A reception will be held in St. John Rectory after the service.



Criterion file photo by Mary Ann Wyand

Benedictine Father Kurt Stasiak is chairman of the renovation committee overseeing \$4.8 million in repairs to the historic Saint Meinrad Archabbey Church in southern Indiana.

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Editorial

Lilly Endowment

In mid-December, Lilly Endowment Inc. announced that it had set aside \$15 million for nongovernmental schools in Marion County. The endowment estimates that Catholic schools will receive about \$5 million of that total. As such, it will be the largest single grant ever made to Catholic education by Lilly Endowment. We also believe that it is the largest grant ever made by any foundation to Catholic schools anywhere. Needless to say, this news can easily be regarded as one of the best Christmas gifts Catholic education has received in a long, long time.

The endowment's matching-grants program will fund capital projects for academic facilities and for academic equipment. The program comes, as Catholic education head Daniel J. Elsener said, "at a particularly good time for us."

The steady growth of Catholic schools (up nearly 20 percent in the archdiocese since 1990), the renewed commitment of the archdiocese to reinvest in its schools, especially in the center city of Indianapolis, and the upcoming archdiocesan-wide capital campaign makes the endowment's announcement "most providential," according to Elsener. We agree.

Lilly Endowment Inc. is one of the largest private philanthropic foundations in the country. Established in 1937 by the son and grandsons of Colonel Eli Lilly, founder of the Indianapolis-based pharmaceutical manufacturer, the endowment is dedicated to supporting worthwhile projects in the areas of religion, education, and community development. It is one of the few foundations anywhere that supports projects in the field of reli-

gion. In setting up the endowment with their personal shares of Lilly stock, the Lilly family's foremost priority was to help the people of their city and state build a better life. Consequently, the endowment remains primarily committed to Indianapolis and Indiana.

Even though the matching-grants program for nongovernmental schools is being funded through the endowment's education division, it is because of its support for religious projects that the endowment is so well-known by U.S. Catholics, especially those in Indiana. The Archdiocese of Indianapolis as well as numerous Catholic institutions here have all benefited at one time or another from the endowment's generosity.

Archbishop Daniel Buechlein has called each of us in the Church of Indianapolis to set out on a Journey of Hope 2001 in celebration of the coming third Christian millennium. On that journey, we have been asked to focus on spiritual renewal, a new evangelization, and authentic Christian stewardship. We can think of no better model of good stewardship than Lilly Endowment Inc. For six decades, the endowment has carefully and purposefully husbanded its resources and returned the increase to the community. We can be most grateful that the personal Christian faith and convictions of the Lilly family prompted its members to include the support of religious causes as one of the endowment's three areas of concern.

For our part, we extend to Lilly Endowment a grateful "thank you," and, as the archbishop has said, we pledge to be good stewards of the funds that our schools will receive as a result of the matching-grants program.

—William R. Bruns

Seeking the Face of the Lord

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



Family welfare at heart of Journey

The needs of our families are very much on my mind as I try to provide leadership for our Journey of Hope 2001. One could say that at the heart of each of the three journey themes—spiritual renewal, a new sense of evangelization and real Christian stewardship—is the welfare of our families. After all, the family is the first cell of the church. The family is the "domestic church."

I couldn't begin to count the number of parents who tell me of their deep concern for family life in these days. I hear the same from high school chaplains and youth ministers and directors of religious education. Not surprisingly, the difficulties we face in our family homes have an enormous impact on our children and youth.

People speak to me of their worries about our youth. The now-familiar scenario goes something like this: The primary source of real influence on our children and youth is no longer family life and parents. The main impact comes from the media, the visual and audio media. Most parents are working hard, sometimes day and night, and come home physically and emotionally drained. They don't have much energy left for family needs. There is even little time or energy to prepare for family meals. So it is catch-as-catch-can, and fast food becomes the ordinary individual fare. Television or videos become in-house, convenient baby sitters and passive entertainment for all. Family visits to the homes of the extended family, a valuable support system for so long, have virtually disappeared. Even family visits to neighbors rarely happen anymore.

What is happening to our families? I could describe it variously, but the basic impact is what might be described as the secularization of our Christian families. If the domestic church loses sight of spiritual virtue and moral health, the larger church suffers. The secular media exists to make a profit. The media, therefore, does whatever sells. And selling is a highly developed craft that sidesteps spiritual and moral values that apparently don't sell. The object is not the welfare of families, or individuals for that matter, quite the opposite.

Have you noticed that the fundamental approach in television commercials is the insinuation that unless we have or use this or that product, we are inadequate. On the other

hand, the prevailing message is that if we purchase this or that product, we will find happiness and everything will be fine. A consumer-oriented society is sometimes subtly, sometimes quite directly, seduced by appeals to base human instincts, most often lust and greed. Have you noticed that the great icons of our society are the public figures who are paid millions of dollars to keep us entertained. The ultimate criteria of happiness and success are money and things, not human or spiritual values. And so there is the unending chase after more money in order to own more things. The evil of materialistic consumerism is that money and things possess us. We are no longer in control. We lose freedom.

And what happens to our children and our youth? Compared to the great icons whom they idolize, they sense that they are woefully lacking. What does the prevailing media advertising tell our youth in a very seductive manner? It tells them that they are inadequate. Our teen-age girls are especially victimized. They are told that unless they use this or that cosmetic, unless they wear the latest and most expensive fashions, unless they lose weight, they are inferior. It is amazing how many cute, even beautiful, young women feel inferior. But they don't have a corner on that score because the same can be said of teen-age boys and young men, even the good looking and the athletic. And what about the less beautiful and less handsome and less gifted? I am told by retreat leaders that the lack of personal self esteem among our youth is epidemic, and all aspects of young life are affected. The lack of self esteem is a form of slavery communicated through the commercial entertainment industry. The low self esteem of our youth is the threshold for financial profit. Readily available alcohol, drugs and sex (for profit) are there to dull the pain. Does that sound harsh? It is a harsh reality. The better we define the problems our families face in our secular society the more likely we can do something to help them and our youth.

Spiritual renewal of our families is a major goal of our Journey of Hope 2001. Wouldn't it be a great achievement to recover time for families to be together, especially in prayer at mealtime? As the saying goes, a journey of a thousand miles begins with a single step.

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Cornucopia / Cynthia Dewes

The annual quest for resolution

There's just one New Year's resolution we're making this year: Not to make any New Year's resolutions.



Many of us don't make New Year's resolutions any more. Many of us don't brake for them, either. Which is to say we're bored with the idea of greeting each fresh new year with promises we

can't or won't keep once the holiday adrenaline has subsided.

Self-improvement or improvement of any kind can certainly be willed, but no real change will occur until we sincerely like or desire what we've resolved to do. That's why we won't lose weight if we'd really

rather stuff ourselves with peanut buster par-faits; and we'll never improve our minds by looking at Monet's haystacks if we're pre-disposed to watching "Baywatch."

Nevertheless, there are always a few things we wish would change, or at least happen, in each new year's worth of time. And we could even help them along if it's not too much trouble.

Now, we're not speaking of things like wishing Congress and the President and the Supreme Court would straighten up and fly right. Or that teens would choose some real heroes to admire instead of raunchy rock stars, criminal professional athletes whose IQs are no match for their shoe sizes, and other such paragons.

No, we're talking stuff like hoping the Somalians and the Bosnians and the Rwandans and all those other folks waging

mean-spirited wars will quit it in 1997. We might even rouse ourselves from political lethargy long enough to send our opinions and suggestions to our representatives in government, and to support relief efforts consistently with money and prayer.

Some of us wish that a truce would be declared this year in our family wars as well. So we might try using direct tactful communication, patience, and sincere expressions of love and forgiveness for the opposing factions. And always prayer, especially when Aunt Theresa is bearing down on the perceived malefactors like the Concorde at full throttle.

Many of us (not just the peanut buster par-fait crowd) would like to conform to the current cultural ideals of physical beauty, health and longevity. And we could easily (extremely easily) be persuaded to turn our backs on expensive fitness equipment and

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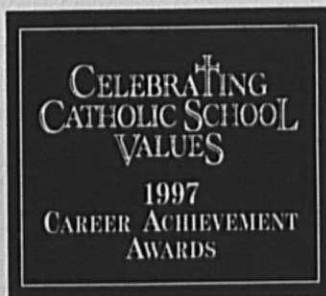
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Photo by Susan Bierman

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Wednesday, January 15, 1997
6:00 p.m. Reception
7:00 p.m. Dinner

The Sagamore Ballroom
Indiana Convention Center
Indianapolis

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Cornucopia / Cynthia Dewes

The annual quest for resolution

There's just one New Year's resolution we're making this year: Not to make any New Year's resolutions.



Many of us don't make New Year's resolutions any more. Many of us don't brake for them, either. Which is to say we're bored with the idea of greeting each fresh new year with promises we can't or won't keep once the holiday adrenaline has subsided.

Self-improvement or improvement of any kind can certainly be willed, but no real change will occur until we sincerely like or desire what we've resolved to do. That's why we won't lose weight if we'd really

rather stuff ourselves with peanut butter par-faits; and we'll never improve our minds by looking at Monet's haystacks if we're predisposed to watching "Baywatch."

Nevertheless, there are always a few things we wish would change, or at least happen, in each new year's worth of time. And we could even help them along if it's not too much trouble.

Now, we're not speaking of things like wishing Congress and the President and the Supreme Court would straighten up and fly right. Or that teens would choose some real heroes to admire instead of raunchy rock stars, criminal professional athletes whose IQs are no match for their shoe sizes, and other such paragons.

No, we're talking stuff like hoping the Somalians and the Bosnians and the Rwandans and all those other folks waging

mean-spirited wars will quit it in 1997. We might even rouse ourselves from political lethargy long enough to send our opinions and suggestions to our representatives in government, and to support relief efforts consistently with money and prayer.

Some of us wish that a truce would be declared this year in our family wars as well. So we might try using direct tactful communication, patience, and sincere expressions of love and forgiveness for the opposing factions. And always prayer, especially when Aunt Theresa is bearing down on the perceived malefactors like the Concorde at full throttle.

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Anonymous donor gives Holy Angels School \$300,000

By Margaret Nelson

Because she was aware of its effective program for center-city youth, an anonymous donor was inspired to contribute \$300,000 toward Holy Angels School's rebuilding program.

Daniel J. Elsener, executive director for Catholic education for the archdiocese, calls it an interesting story. He said that Holy Angels School is "at the top of the list" of many properties and facilities in the archdiocesan Catholic community that are in general need of rebuilding and upgrading.

Holy Angels's pastor, Father Clarence Waldon, said, "We have needed a new school building and parish space since 1986. At that time, we decided that the (school) building was not worth putting any more money into it."

He said that parish leaders knew that they couldn't raise enough money to build a school. It wasn't until the archdiocese said it could help that parishioners began to make plans.

"The archdiocese has functioned very, very well for us. It has been very helpful—very cooperative. And we want very much to cooperate with the archdiocese," he said.

Father Waldon explained that the feasibility committee from the parish came up with a \$5 million budget. But

he thinks they can meet their needs for \$3 or \$4 million. He expects that the new school will have two grade levels for kindergarten through third grade, plus one each for fourth, fifth and sixth. At the present time, only kindergarten and first grade have two classes.

The pastor said that separate parish space is important, too. "There are all kinds of problems in sharing space," he said.

Holy Angels is in the process of its own capital campaign to raise at least \$600,000. Father Waldon and other parish leaders want parishioners to have ownership.

Elsener said that, after the "Celebrating Catholic School Values" awards dinner last January, someone who represented an anonymous donor saw the videotape about the event. He visited Holy Angels School and met the staff and students.

"He was duly impressed," said Elsener.

At the same time, Elsener said the Holy Angels community was getting serious about getting the school and parish rebuilding.

This also came at a time when Lilly Endowment Inc. announced a \$15 million matching grant program (See Editorial, page 4). It offers matching grants to support capital projects at private elementary and secondary schools and academic facilities in Marion

County. Applications for grants for Catholic academic facilities are taken in the Office of Catholic Education.

The Lilly Endowment grants give Holy Angels School an opportunity for further financial help.

"Great lay leadership in the parish supports the effort," Elsener said. A lot of people are coming together to take responsibility and to make sure the school grows and improves in many ways.

"It is really a story of faith and good works," said Elsener. He said that it brings together different faith traditions of good will. "It is a story of goodness, hard work, and discipleship of God's blessings."

Elsener is thankful for the check from the lead donor of \$300,000. And he expects others to generously respond to "the many needs we have in Catholic education. They will help this tremendous ministry to grow. In the last six years, there has been a 20 percent increase in enrollment."

"Older schools need to be put into shape," he said.

Elsener said that supporters see great leaders come from schools that combine the qualities of good principals, strong faculties, parish communities, and the commitment of leaders of the archdiocese.

"When people see that, they are willing to make significant investments," he said.

"These kinds of gifts are never by accident," said Elsener. "There are good people who have the means to help us."

"Interest comes when an institution is really working and making life better," he said. "These schools are creating hope for the future. There are independent contributors to society."

"Catholic schools are involved in service to the poor," Elsener said. "They are doing outstanding work."

When people see the deep commitment and dedication of the archdiocese and parishes, they are interested in helping, he said.

"When donors meet the people who work in the schools, see the politeness of the children and their accomplishments on test scores—when the children show respect—it seals the deal," said Elsener. "People give to people."

"They can be sure their investment can be put to good use," he said. "They can see that, from the archbishop to the students, people are working hard."

The fact that there is widespread recognition of excellence of Catholic schools also helps bring endowments, he said.

"This donor was not Catholic, but she was interested in our good works; her representative saw the reality of what we're doing."

"It is even better in human terms. The need is so big," Elsener said. "People want to make good investment of what God has granted them."



File photo by Margaret Nelson

Holy Angels families presently use the school area for parish community activities, such as the annual celebration of Kwanza.

School achievements

Little Flower School in Indianapolis is the first semester champion of the Channel 69 educational game for fifth-grade students in the area. In March, the team will compete against the Spring semester winning team.

Little Flower team members are Stephanie Grohovsky, Allison Ross, Brad Herman and alternate Zach McCarty. In the first round, they defeated the Indianapolis International School. For the semester championship, Little Flower defeated IPS School 86.

Students at Holy Cross Central School are Partners in Education with employees of O'Malia's store. Throughout the year,

each student earns points toward special prizes. At the end of the year, the primary students who earn enough points join O'Malia's employees for a free trip to Discovery Zone. Intermediate and junior high students can earn points for a trip to Kings Island with store employees.

O'Malia's provides a luncheon each quarter for students with perfect attendance and punctuality. Holy Cross students also have the opportunity to attend the cooking school at the Lockerbie store. O'Malia's celebrated its 10th anniversary at the Lockerbie location, while Holy Cross School marked its 100th year.

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Culpepper keeps youth on the ball

By Margaret Nelson

Warren Culpepper is a role model to kids. That would be expected for his own two — Vincent, 6, and Carmen, 2.

But Culpepper is athletic director at St. Andrew Church, a center-city parish in the northeast area of Indianapolis. So he helps 80 other young people who play football, basketball, volleyball and track. The program also involves cheerleading groups.

His efforts have won him the John Bosco Award, the most distinguished service tribute that the Catholic Youth Organization offers adults for their work with youth.

"Cadet football is my love," said Culpepper, who came to Indianapolis from his native Cleveland on a four-year football scholarship to the University of Indianapolis.

In fact, Warren Culpepper got his start playing CYO football at St. Henry in Cleveland at the junior high level.

He made his connection with St. Andrew through his wife Ann, a teacher at the parish school. When they got married, they bought a house in Indianapolis.

He said that his work as a project manager in quality control gives him some schedule flexibility that allows for his involvement in the athletic program.

"My biggest award," said Culpepper, "is seeing the smiles on the kids' faces." He said that they are very excited when they get their trophies.

He tells the story of Michael Sparks, when he got his first trophy in the fifth grade. "When his mother told him it was time to go to bed, he said he needed another pillow. 'One for me and one for my trophy.'"

"My philosophy as far as being here is in Proverbs 22:6," Culpepper said.

"I want to do what little part I can to help kids become what God has called them to be," he said. "God blesses you and you need to turn that around."

"The neatest thing I learned about being coach and athletic director in a grade school is that all a lot of people need is a chance to participate," said Culpepper.

He believes the division championship and the playoffs are really for the parents.

"The best game you can have is when you don't invite coaches and referees and parents and fans. Then you'll have a perfect game."

"That's what we try to teach," said Culpepper. "Our motto is 'Be kids and have fun.' Those two things will equal a winner. We tell them: 'You are kids. We want you to be.'"

"Those two things go together — being kids and having fun. I'm amazed when I come to some games how involved the parents really get. But when the games are over, the kids are done."

Culpepper said that, during his third or fourth year whenever they were eliminated from the CYO playoffs, "it bothered me until the next season. But the kids were fine." He said that the playoffs are for the coaches and the parents.

Another thing he enjoys is the group of 14 volunteer coaches he works with, anchored by Larry Smith. "Some do two sports," Smith and teacher Peggy O'Connor-Campbell have been helping for 10 years, and Marelus Birdsong has helped for five.

"When a kid plays football, basketball or volleyball, he is learning more than a sport," said Culpepper. "We stress that they are students first and athletes second. They have to give up TV and the telephone to get their homework done."

"We expect them to be role models on the court. They face the same situations in classrooms," he said. "They are representing St. Andrew."

"We make a big speech that if they do something wrong, people won't say John Doe did it, they'll say it was a St. Andrew player."

"With the coaches, we try to stress that they have entrusted to them a very delicate mind that's forming," Culpepper said about the 9- to 14-year-olds.

"What the coaches do is very important," he said of the volunteers. "Really, we have been entrusted by God to lead these kids — to be the example of God to these kids."

"They are too old to be babies, but not old enough to be adults," said Coach Culpepper.

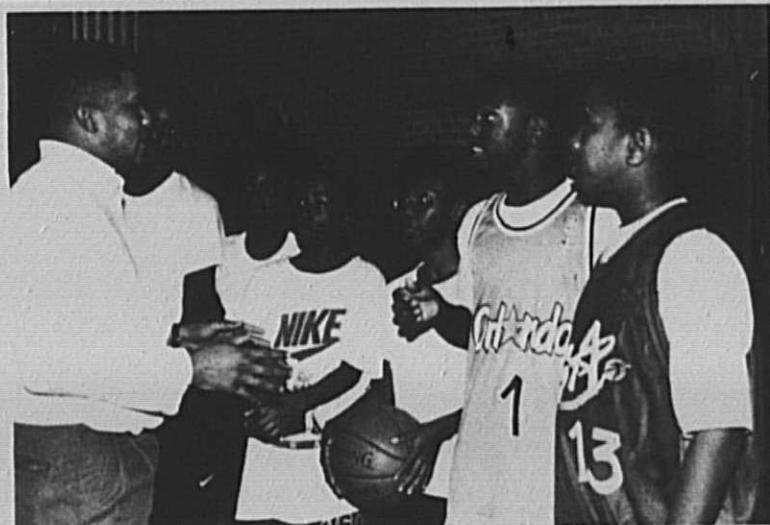


Photo by Margaret Nelson

Warren Culpepper, athletic director at St. Andrew Parish in Indianapolis, gets the attention of the basketball team members during a recent practice. He was the recipient of CYO's John Bosco Award for adult volunteers.



Photo by Margaret Nelson

Employees of St. Francis Hospital and Health Centers in Indianapolis portray a living nativity December 17 in the hospital's Saint Clare Chapel.

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Pope John Paul II prays for peace in 'urbi et orbi' message

By Cindy Wooden, Catholic News Service

VATICAN CITY — Pope John Paul II prayed that the peace and joy invoked in Christmas carols of every language would inspire true harmony in Africa, the Middle East and other places of strife.

"To resign ourselves to such violence and injustice would be too grave a rejection of the joy and hope which Christmas brings," the pope said Dec. 25 in his annual message "urbi et orbi" (to the city and the world).

Lines of Christmas carols, especially Polish Christmas songs, punctuated both the pope's midday Christmas message and the midnight Mass he celebrated in St. Peter's Basilica.

With a reduced Christmas schedule, which for the first time did not include a public Mass Christmas morning, the 76-year-old Pope John Paul appeared well-rested.

His voice boomed out "Gloria in excelsis Deo" ("Glory to God in the highest"), proclaiming the birth of Christ during the two-hour midnight Mass.

The Gospel account of Jesus' birth was sung in Latin by Daniel Jones, a deacon

from the Archdiocese of Detroit who is studying at the North American College, the U.S. seminary in Rome.

In his homily, the pope prayed for everyone, "Christians and non-Christians, believers and non-believers alike."

His prayer, he said, reflected the true gift celebrated at Christmas, which is the salvation God offers all humanity in Christ.

"I pray that this source of joy issuing forth in human history with the birth of the Son of God will be plentiful for all, so that each person may draw from it and quench his thirst," the pope said.

In a message broadcast by television stations in about 70 countries, the pope wished the world a Merry Christmas in 55 languages.

Speaking in English, the pope said: "May the joy of Christmas and the peace which the birth of the savior brings into the world be in your hearts forever."

The pope also gave greetings in languages spoken in Rwanda, Burundi and Zaire.

The ongoing tensions among the central African nations' ethnic groups and the precarious situation of refugees and displaced people in the region were a key concern in the pope's message.

"How can we forget Africa?" he asked.

"At its very heart, in the region of the Great Lakes, this young continent is experiencing, amid the general indifference of the international community, one of the cruelest human tragedies of its history," the pope said.

"Thousands of people in the area wander 'displaced, victims of fear, hunger and disease; they, alas, will not be able to feel the joy of Christmas,'" he said.

Pope John Paul also prayed that the Christmas melodies would bring serenity to nations recovering from war, including Bosnia-Herzegovina and Guatemala, where "weapons have at last fallen silent and men tread anew on the path of understanding and fraternity."

But the "echo of the songs of Christmas" must spread to other places as well, he said. The tones must reach places "where the clash of arms is still heard, shattering the spell of peace brought by this holy day."

The pope prayed for peace in the Middle East, especially in "Bethlehem and all the Holy Land, where Jesus was born and lived: the land which he loved, the land where hope must not die, despite

provocations and profound differences."

After his celebration of Christmas, Pope John Paul went to his summer residence outside of Rome for several days of rest. He was scheduled to return to Rome Dec. 31 to celebrate a liturgy of thanksgiving marking the end of the year.

Greeting visitors and reciting the Angelus at Castel Gandolfo Dec. 26, the feast of the martyrdom of St. Stephen, the pope said the mystery of Christ's death and resurrection are contained in the mystery of Christmas.

"Jesus came into the world to accomplish his mission of salvation which would have its culmination in the crucifixion and the extraordinary event of the resurrection," the pope said.

Welcoming the Son of God, the church and individual Christians are called, like St. Stephen, "to participate in his fate," the pope said.

"In making room in our hearts for the Son of God who is given to us at Christmas, we renew our will to follow him faithfully along the Way of the Cross," knowing that peace with God in heaven is the final destination, the pope said.

Rabbi says synod should pay anti-Semitism more heed

By Catholic News Service

NEW YORK (CNS) — A Jewish expert in Catholic-Jewish relations has urged that the approaching Synod of Bishops for America do more to combat anti-Semitism than is suggested in its preliminary outline.

It should also do more to advance understanding and good relations between Catholics and Jews, said Rabbi Leon Klenicki, interfaith affairs director of the Anti-Defamation League of B'nai B'rith.

Rabbi Klenicki commented on the "lineamenta," or preliminary outline paper for the synod, at the invitation of Cardinal William H. Keeler of Baltimore, U.S. episcopal moderator for Catholic-Jewish relations and a member of the synod's preparatory council.

The synod, a gathering of bishops from North, Central and South America and the Caribbean, is one of several special regional synods to be held in Rome in preparation for the start of the third millennium of Christianity. Its theme is "Encounter with the Living Jesus Christ: The Way to Conversion, Communion and Solidarity."

Exact dates have not been set for the synod, but it could take place as early as the fall of 1997. The Holy See has asked that all responses to the document be submitted by April 1.

"It is unfortunate that there is no reference (in the document) to the reality of anti-Semitism, especially in Latin America," Rabbi Klenicki wrote. "Recent events in Argentina show a resurgence of racism, which hurts the local Jewish community and the Christian-Jewish interfaith dialogue."

Among examples of anti-Semitism in Argentina, his native land, he cited "the recent desecration of nearly a hundred gravesites in a Jewish cemetery in Buenos Aires."

Rabbi Klenicki recalled that a 1988 Vatican document on racism called anti-Semitism "the most tragic form that racist ideology has assumed in our century."

He urged a "condemnation of anti-Semitism or any form of racism" by the synod, saying this would "alert Christians of their danger and help to unite religious people and people of good will facing the plague of intolerance."

He praised the treatment of conver-

sion in the document.

"The word conversion brings back ugly memories to Jews," he said, but the preparatory document for the synod uses it in a positive sense that "relates to both the Christian and Jewish experiences of God."

"The inner conversion of the heart allows the religious person to grow in his or her faith and project new dimensions of the covenantal relationship with God," he said.

That section of the document could be improved, he suggested, by adding a paragraph on the reality of racism and anti-Semitism in the Americas and the need for a "popular reckoning of the soul and heart" on those problems.

A paragraph in the document on various social contexts for reconciliation "should have included a reference to the Jewish community and other religious communities that are present and active in the life of the Americas.... The addition of a reference to the relationship with the Jewish community could help to overcome an intolerance promoted by pre-Vatican II groups or right-wing political regimes," he said.

He suggested that passages in the document dealing with spiritual conversion and with communion could be improved by adding references to interfaith dialogue and the relationship of Catholics "with local Jewish communities and other religious groups."

"The invitation for communion, communion understood in the sense of fellowship of believers which is found in the classical creeds of both Judaism and Christianity, is an important aspect of the interfaith relationship," he said.

He criticized the section on ecumenism for not including a treatment of interreligious relations as well. He noted that one of the questions at the end of the document refers to interreligious as well as ecumenical relations, but he said that question "is too general and overlooks the special theological meaning of the Catholic-Jewish interfaith meeting."

Where the closing message of the "lineamenta" calls on America to "open your heart to Christ," Rabbi Klenicki suggested that the call could be broadened, addressing it to non-Christians as well as Christians.

This could be done, he said, by "adding to the final text an invitation calling all religious people 'to open the heart to God,' witnessing together the fervor of God."

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Question Corner/Fr. John Dietzen

After a divorce



Q Nearly two years ago, I fled from my home with our one-year-old daughter. My husband and I were married six years ago, after dating three years. I knew he tended to be jealous, but thought he would

change after we married since he was good in every other way.

Several months after our daughter was born he was laid off with hundreds of others. He took it as a personal insult. Eventually he got another job, but he resented the time I gave to our infant daughter.

He began beating me. Once he nearly broke my arm. My sister, and eventually my parents and his parents, told me to leave.

A counselor (he agreed to go twice) was sure he had a chemical imbalance, but he would have no therapy.

For our child's safety and my sanity I filed for a divorce, which was final last August.

I asked for help. One priest simply said to let him know if I wanted to seek an annulment. I was sick with guilt until my mother sent me your columns, with a detailed response about abuse. It comforted me very much but I have some questions.

An annulment means a marriage did not exist. Isn't that thoughtless toward our child? I attend Mass regularly and receive Communion. Is that allowed? Can I ever be remarried in the Catholic Church? If a new marriage were not recognized, would that mean no future children would be baptized and raised Catholic? How can I become more comfortable talking to a priest about this? (Florida)

A I'm happy you were able to resolve this tragic dilemma with a good conscience. As I said more at length in the

columns to which you refer, fidelity to one's marriage vows does not require tolerating serious emotional or physical abuse.

Victims are understandably the first and most immediate concern. But it also is not an expression of love to one's spouse to persevere in a situation that is destroying him and everyone else.

When one's spouse is brutally abusive, part of keeping the marriage promises is to end the circumstances that make that abuse possible.

An annulment, in church or civil law, does not affect the status of children. A marriage which is later annulled is called a putative marriage.

This means that everyone, including very likely the couple themselves, thought it was a real marriage at the time. The children do not become illegitimate. For a new marriage to take place in the Catholic Church, action by the tribunal of some diocese would be necessary regarding your first marriage. You would pursue this normally through your parish priest.

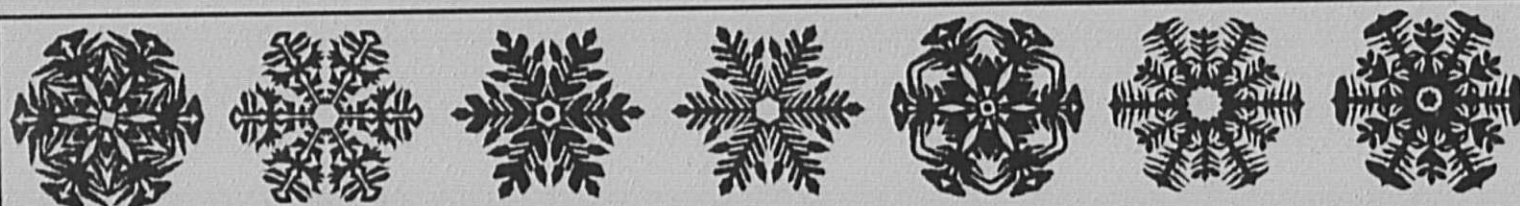
If you enter a new marriage outside the church, that will not automatically exclude the baptism of future children. Church policies, spelled out in the bap-

tism ritual and in canon law, require some solid reason to expect the child will be raised as a practicing Catholic. If a couple not married in the church still go to Mass and otherwise still practice their faith as much as possible, and continue their efforts to return to the sacraments, that usually would provide good basis for hoping the children will be helped to grow up in the Catholic faith.

As for your concern about discussing the subject with a priest, serious differences in personalities and outlook inevitably affect one's ability to deal with such sensitive issues successfully with someone else. Fortunately, several priests live not too far from your home. Ask around, go to one you feel will be helpful, and let him guide you through what needs to be done. I wish you luck.

(A free brochure answering questions Catholics ask about cremation and other funeral regulations and customs is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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



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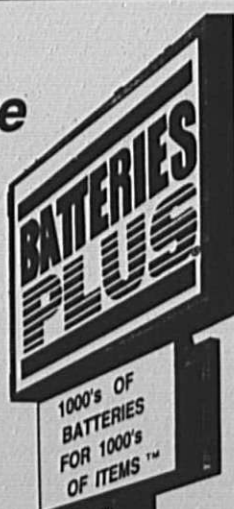


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Faith Alive!

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People follow Jesus because he connects us to God

By Fr. Richard Rice, SJ

"Why do you think the people followed Jesus?"

A friend of mine posed this question to her first-grade students at the end of a four-week religion class unit on Jesus.

For most of the children it had been their first walk through the Gospels, a

trip that stretched from the Annunciation to the Ascension.

"Because everybody got well," one child responded.

"Because he was so wise," another first-grader replied.

"Because everybody had enough to eat," a third student said.

One little girl couldn't stand waiting any longer for her turn to answer the question. She stood in the back of the class-

room and announced, "They hung around Jesus because they knew, if they hung around him, they'd be good to people like he was good to people."

Then the other children dropped their raised hands because they knew she had said it all.

We are who we hang around with, as that youngster said so well. And we continue to hang around Jesus nearly 2,000 years after he walked among us because in a world hell-bent on creating "disconnections," his spirit continues to offer connection to God, to each other, to ourselves, and to the earth.

As we approach the year 2000 and experience the disconnectedness witnessed in divorce, abortion, child abuse, violence, war, greed, starvation, pollution and euthanasia, we at the same time experience the connectedness of Jesus, praying for us always and empowering us to be one, as the Father is in Jesus and Jesus is in the Father.

At the time my friend told me about her class, I was struggling with a group of seminarians attempting to understand why people persevere in their faith, why people continue to follow Jesus. The reasons we came up with were similar to those of the perceptive first-graders, though perhaps a bit more sophisticated in language.

We thought that the first reason people still take Jesus seriously is that he continues to answer the most searching questions and face the most telling problems of our world.

Our basic human question is always the same: "Why do we exist?"

Then we ask, "What prevents us from existing in fuller accord with our reason for existing, and how do we overcome the obstacles?"

Why do we exist? Jesus reminds us that we are alive to "love the Lord our God with all our heart, with all our soul, with all our mind, and with all our strength, and to love our neighbor as ourselves" (Mark 12:30,31).

What stands in our way? Jesus also reminds us that it is our lack of awareness of God's presence and activity, our failure to see others as our sisters or brothers, and our abuse of ourselves that prevent us from being the loving creatures that God intends for us to be in this life.

But he stretches out his arms to overcome the obstacles we create for ourselves.

The second reason people follow Jesus,

the seminarians' group concluded, is that he genuinely wants to alleviate the wounds of suffering people.

Suddenly, with the end of the Cold War, bitter ethnic rivalries are heating up from Bosnia to Rwanda, from Mexico to Vietnam. Some of these hatreds were held in check by the grappling and groping of the old Soviet Union and the United States. Now, it seems, those hatreds are unleashed. And everywhere Jesus is moved to compassion at the sight of people bleeding in the ditches of life.

For me, the church is most the church of Jesus when we, like him, get off our horses and attend to the suffering of others—when we lift the wounded onto our horse, when we nurse the person through the night until we have to continue our journey the next day.

Third, people follow Jesus because he genuinely offers peace. His peace, in contrast to the world's peace, is not the absence of war but a positive, active harmony, a desire that the other be all that she or he can be and the willingness to be an instrument of that peace.

From the traditional Franciscan prayer,

"Lord, make me an instrument of your peace," to the Serenity Prayer's "Lord, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference," peace is one of the deepest desires of the human psyche.

In fact, the Serenity Prayer, as Reinhold Niebuhr composed it in its entirety, is probably the most significant prayer of the 20th century. Certainly, people recovering from addictions would say so.

Finally, people continue to respond to Jesus because he asks so much of his disciples. We are a community called to more prayer, more justice, more fasting, more tithing, more chastity.

Jesus still is saying, "Take up your cross daily and follow me."

This may be the area in which the gap seems greatest between Jesus and his people as we approach the start of a new millennium. Do we ask enough of ourselves or each other?

Yet it is fascinating to notice that people want to respond to Jesus' request for their total commitment. For in asking this, Jesus also gives us himself.

(Jesuit Father Richard Rice is a retreat leader and spiritual director in St. Paul, Minn.)



CNS photo by Michael Hoyt

Christians continue to follow Jesus nearly 2,000 years after he walked among us because in a world hell-bent on creating "disconnections," his spirit continues to offer connections to God, to each other, to ourselves, and to the earth.

Christ gives hope back to the faithful

By David Gibson

What great concern of yours would you like Jesus to address?

Most of us wish we could consistently make things work out better, and we suffer when it doesn't happen.

In this context, there is a helpful phrase in Pope John Paul II's 1994 letter calling the church to begin preparing for the year 2000. He wrote, "Jesus Christ is

the new beginning of everything."

I think the Holy Father had a profound theological aim in saying that.

A new beginning of some kind always is needed everywhere, whether the topic is life at home or among the nations.

And the possibility of a new beginning always restores our hope, which is a way that Jesus addresses our real-life situations and needs.

Christ gives hope back to us.

(David Gibson edits "Faith Alive!")

Discussion Point

Petitions reveal heartfelt needs

This Week's Question

As a citizen of a complex modern world, tell of an aspect of your life that you want Jesus to address.

"My recovery. I'm a recovering alcoholic. I want Jesus to help me every day with that." (Charles W., Fort Worth, Texas)

"Domestic violence. I wish that Jesus would help us remove children from situations of domestic violence and also help us use good judgment in returning them to their families." (Mary Ann Moody, Clearfield, Pa.)

"Compassion. In working with people, to truly hear other people, to listen with my heart so I can understand where they're truly coming from." (Laurie Hoefling, Davenport, Iowa)

"To have Jesus help young people, young mothers in

particular, realize how precious life is, and to help them to make life-affirming decisions instead of seeking abortions." (Karen Logsdon, Oviedo, Fla.)

"The aspect that I feel I have to control everything. The sense that we have to run around fixing everything, instead of trusting that by living a normal life, doing the small everyday kindnesses we all try to do, that God is in charge." (Kathy Ewing, Cleveland Heights, Ohio)

Lend Us Your Voice

An upcoming edition asks: What is your prayer for times when you feel very frustrated?

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



CNS photo by Cleo Freelance Photo

Entertainment

Viewing with Arnold/James W. Arnold

1996 movies examine a variety of social issues

Good movies are not always abundant, but good or funny dialogue can always be found, even in unlikely settings. It's like finding a favorite chair or lampshade at a flea market.

Consider these varied keepsakes from 1996 movies:

• "I no longer have the blessing of telling people apart just by lookin' at 'em." (Blind black woman, in "A Family Thing")

• "Maybe we should get off this road!" (Hero, while driving and ducking objects, like houses, farm animals, tractors, etc., in "Twister")

• "Remember the shadows are as important as the light." (Jane, in "Jane Eyre")

• "We communists talk about helping the poor, but you've actually done it. . . . Not bad, for a Catholic!" (Admirer, to "Dorothy Day")

Other memorable movie moments worth recalling from 1996 films include:

- Danny Aiello's suicide ("City Hall"), in a parked car by the Hudson River, to the music of Rodgers' and Hammerstein's "You'll Never Walk Alone."
- The parking lot cashier ("Fargo"), who foolishly insists on collecting the fee from a desperate Steve Buscemi, who has just committed a murder.
- The sad farewell lines (in "Bogus") by

Gerard Depardieu, speaking for all the imaginary friends of children: "They never see us go. . . I can't complain. That's my job."

Or contemplate the year's best movie villains:

• Kiefer Sutherland's decadent Klan leader ("Time to Kill").

• John Wood, as the despicable puritan headmaster of the Charity School for Girls ("Jane Eyre").

• Kevin Bacon's hellish reform school guard ("Sleepers").

• Gary Sinise's relentless, resourceful kidnapper ("Ransom").

It's time now to look back and add up the score for the movies I actually saw during 1996.

These were the best, listed more or less in the order reviewed in my column. This year, they added up to an even dozen:

• "Dead Man Walking" (A-III, R)—Tim Robbin's film of a nun's compassion, and one of the better religious movies of our lifetime. It's another in Hollywood's long history of redeeming rhetorical dramas that help us to see the death penalty for the horror it is.

• "The Postman" (A-II, PG)—Michael Radford's drama was the last work of writer and star Massimo Troisi. It's a rare film, not only about romantic love, but about connection and friendship between men across intellectual, national, and generational lines.

• "Fargo" (A-IV, R)—Joel and Ethan Coen's stylish and witty but bloody dark



CNS photo from Reuters

The film "Sense and Sensibility," based on the Jane Austen novel, was one of many 1996 films with historical themes that also addressed women's issues. Cast members (from left, standing) Gemma Jones, Emille François, and Emma Thompson listen as Kate Winslet (seated) plays a song.

comedy, based on real but improbable events in Minnesota, is admirable in its humanity. It also restores faith in the fundamental stupidity of criminals.

• "Anne Frank Remembered" (A-II, PG)—Jon Blair's Oscar-winning documentary, which opens up our knowledge of the world's most famous victim of the Nazis, is the one film released in 1996 that should be seen by every child who is old enough to understand it.

• "Lamerica" (A-II, No MPAA rating available)—Gianni Amelio's great film about the immigrant issue that unfortunately made it to few North American theaters. In the drama, a young Italian con-man goes to newly liberated Albania to exploit the misery, but he loses everything, then discovers his humanity with the help of an ageless 80-year-old named Spiro.

• "Lone Star" (A-III, R)—In this drama from John Sayles, a rural Texas sheriff investigates a 40-year-old murder and many characters of varied age, gender and race learn some upsetting truths about their past.

• "Fly Away Home" (A-II, PG)—Carroll Ballard's poetic but reality-based nature fantasy tells the story of a girl and her estranged father, who resolve personal issues, with considerable humor, to lead a score of wild geese on a migration from Canada to Carolina.

• "Big Night" (A-III, R)—Star, co-writer and co-director Stanley Tucci's fresh and stunning film is an ode to Italian food, family bonds, and the eternal argument between integrity and compromise in life and art.

• "Michael Collins" (A-III, R)—Irish film hotshot Neil Jordan's moody, lively and often spectacular, if historically strained, tribute tells the story of the young, feisty 20th century hero who (after

700 years) finally got the British out of most of Ireland.

• "The English Patient" (A-IV, R)—Anthony Minghella's stylish 1940s tale about doomed romance, set in Italy and Africa, features all the great moral themes (love, adultery, courage, war, nationality, friendship, and betrayal) exquisitely rendered.

• "Everyone Says I Love You" (A-III, R)—Arguing that love is often silly and funny but necessary, filmmaker and actor Woody Allen gets as much simple solace and genuine joy out of the musical genre as it's possible to get. (This film will be reviewed in the Jan. 17 issue.)

• "Jerry Maguire" (A-III, R)—Writer-director Cameron Crowe's "Tom Cruise movie" transcends its genre and manages to delight viewers and make points about the sad state of business morality simultaneously. (This movie will be reviewed in the Jan. 10 issue.)

Other 1996 films worth seeing, for many viewers, for a range of reasons, were:

- The historical drama "Sense and Sensibility."
- "Tin Cup."
- "Leaving Las Vegas."
- "A Family Thing."
- "That Thing You Do."

Film Classifications

Recently reviewed by the USCC

Beavis and Butt-head

Do America A-IV

La Ceremonie A-III

Les Voleurs A-IV

Michael A-III

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



CNS photo from Warner Bros.

Actors Jason Patric and Brad Pitt star in the melodramatic film "Sleepers." Columnist James Arnold includes supporting actor Kevin Bacon on his list of "the year's best villains" for Bacon's talented portrayal of a hellish reform school guard in this violent movie.



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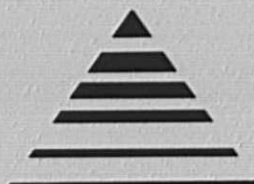
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Feast of the Epiphany of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Jan. 5, 1997

- Isaiah 60:1-6
- Ephesians 3:2-3, 5-6
- Matthew 2:1-12

This weekend the church celebrates one of its greatest feasts, the feast of the Epiphany of the Lord. The Book of Isaiah provides the first reading.



Over the course of history several events were highly significant in the development of the Chosen People's understanding of their religious role in the world. The captivity in Babylon was one such event.

For four generations the captives kept their religious and ethnic identity, and they yearned to return to their homeland.

At last allowed to return, their excitement was caught by the author of the third section of Isaiah, the source of this reading. This reading's beautiful language so well conveys the joy in the fact that the presence of God is with people, in earthly times, as guide and inspiration.

The Epistle to the Ephesians supplies the second reading.

St. Paul was a fascinating personality. By his own testimony he was born and reared in the most pious of Jewish surroundings, although his family's home was not in Palestine itself. When he reached adolescence or young adulthood, his family sent him to Jerusalem to study Judaic theology. The most renowned rabbi of the day, Gamaliel, was his teacher.

In time, however, Paul became not simply a Christian teacher for Jews, but for those outside the Chosen People. He traveled far and wide preaching the Gospel of Jesus. His correspondence linked him with Gentile communities throughout the Roman world.

This weekend's second reading is from this correspondence, and in it Paul makes note of the fact that Gentiles are among the elect. God offers salvation not only to the Chosen People. All people at all times are destined to receive this gift.

St. Matthew's Gospel gives this liturgy its Gospel reading. The reading is familiar, for it is the story of the Magi. Among the Gospels, indeed among the Synoptics, Matthew is the only Gospel that includes the story of the Magi.

The Magi were from a caste of wise men, and they came from "the East." The Gospel gives no other clue as to their origin. Christian lore for many centuries has seen them as three in number, but the Gospel does not say how many were in their number. The Gospel does enumerate three gifts—gold, frankincense and myrrh—so perhaps this led to the deduction that there were three of them.

Matthew's Gospel is greatly struck by the comparison between Jesus, the infant Lord of Bethlehem, and the great representatives of God in the past. Of the family of the great King David, Jesus is born in David's town. As was Moses, Jesus is sought for no good end by a greedy and ambitious king. Also as with Moses, a star appeared as if to signal the momentous event of the Lord's birth.

The ultimate message in all this is that, as foretold by the prophets, as prefigured by David and Moses, God had come to save the people. The Savior, of course, born of Mary into human nature, was Jesus, the Son of God.

Reflection

The feast of the Epiphany of the Lord is very old. It originated in Egypt in the third century A.D. Traditionally, the feast was celebrated on Jan. 6. Historians note that this was the date in Egypt of a great feast of the winter solstice when the people celebrated the god of the sun.

Afloat in Egyptian culture, Christians at the time also would have had to pause as the world around them celebrated, but they celebrated the true light of God, Jesus the Lord.

Possibly some of these Egyptian Christians would have had Jewish roots. There were many Jews in Alexandria, which eventually became a major Christian center before being overwhelmed by Islamic invaders several centuries hence. But many Christian Egyptians of the period would have been Gentiles. The concept of the Epiphany reminded them powerfully that God loved them also with an intense love. This love was so great that God sent to them, as well as to the Chosen People, Jesus the Savior, the Son of God.

This feast then is a moment to stand in great thanksgiving and awe. God loves us. God gives us eternal life. God gives us hope and peace in this life. God is with us. He is with us in the presence of Jesus, the son of Mary, the infant of Bethlehem, the Son of God, the Savior, the risen Lord of Easter.

Daily Readings

Saturday, Jan. 4
Elizabeth Ann Seton, married woman,
religious foundress and educator
1 John 3:7-10
Psalm 98:1, 7-9
John 1:35-42

Sunday, Jan. 5
The Epiphany of the Lord
Isaiah 60:1-6
Psalm 72:1-2, 7-8, 10-13
Ephesians 3:2-3a, 5-6
Matthew 2:1-12

Monday, Jan. 6
Blessed Andre Bessette, religious
1 John 3:22 - 4:6
Psalm 2:7-8, 10-11
Matthew 4:12-17, 23-25

Tuesday, Jan. 7
Raymond of Penyafort,
presbyter
and religious
1 John 4:7-10
Psalm 72:1-4, 7-8
Mark 6:34-44

Wednesday, Jan. 8
1 John 4:11-18
Psalm 72:1-2, 10, 12-13
Mark 6:45-52

Thursday, Jan. 9
1 John 4:19 - 5:4
Psalm 72:1-2, 14-15, 17
Luke 4:14-22a

Friday, Jan. 10
1 John 5:5-13
Psalm 147:12-15, 19-20
Luke 5:12-16

Saturday, Jan. 11
1 John 5:14-21
Psalm 149:1-6, 9
John 3:22-30

Sunday, Jan. 12
The Baptism of the Lord
Isaiah 42:1-4, 6-7
Psalm 29:1-4, 9-10
Acts 10:34-38
Mark 1:7-11

The Tribunal: Whys and Wherefores

Divorce does not separate Catholics from church life

By the Tribunal Staff

"Are Catholics excommunicated if they get a divorce?"

Being divorced does not separate a Catholic from full participation in church life. Catholics who are divorced and not remarried may continue to receive the sacraments just as they did prior to their civil divorce. Remarriage, however, makes things more complicated.

The church believes that the bond of marriage is permanent. It sees this divine law as applying to the marriages of all, whether Catholics or non-Catholics. Therefore, no divorced person can enter a new marriage in the Catholic Church until he or she demonstrates freedom from an earlier bond of marriage. This usually requires presenting some type of marriage case to the church's tribunal.

However, some divorced Catholics decide to marry outside the Catholic Church, or a Catholic who has never been married may choose to marry a divorced person outside the church. These so-called irregular marriages are not recognized by the church.

Is a Catholic in an irregular marriage excommunicated? Definitely not. Excommunication is a most severe ecclesiastical penalty which restricts a person's exercise of rights in the church. It is imposed only on individuals for particularly grave offenses.

Does an irregular marriage mean that a Catholic may be restricted from receiving the sacraments until such time as the irregular marriage situation is resolved? Yes, it does.

The church's rationale for restricting sacramental participation for divorced and remarried persons is that their lives appear to be in contradiction to divine law. Simultaneously to be in a questionable marriage and to participate in public rituals which proclaim the reality of God's kingdom sends a mixed if not erroneous

message. Because the sacrament of Eucharist is of particular importance, our next article will consider eucharistic participation in more detail.

Catholics in irregular marriages may also find themselves in an awkward position when it comes to serving as baptismal godparents or RCIA sponsors. All godparents and sponsors—single, married, divorced—are expected to be living a life consistent with the faith and their role as godparent. The question for Catholics who are divorced and living in a marriage not recognized by the church is whether they are living a life consistent with the faith.

Catholics in irregular marriages are sometimes concerned that the church will not baptize their children. As long as the parents truly intend to raise and nurture their children in the Catholic faith, their children may be baptized and receive other sacraments.

(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, by FAX at 317-236-1401, or by E-Mail at tribunal@archindy.com.)

Readers may submit prose or poetry for consideration

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

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, IN 46206.

My Journey to God

The Birds of the Air

Our Lord created the birds of the air for our enjoyment. His creativity abounds in the variety of their shapes and colors.

Sadly, so many people fail to notice them, so to attract our eyes he places the brilliant cardinals and blue jays close to the ground.

If you look up often, scanning the sky and treetops, you will see many species of birds, each one unique.

Spotting a new or different bird is so exciting. God is saying, "Here is a special treat because you care about my creative hand. It is a gift to you from me."

Best of all, his birds cause us to look heavenward so that he can see and enjoy his favorite creation... our faces.

By Jerrie Kramer

(Jerrie Kramer is a member of St. Joan of Arc Parish in Indianapolis. She is an avid bird watcher.)



CNS illustration by Janine Applegate

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.

January 3

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

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.

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 held before Mass.

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

St. Mary Parish, New Albany, will hold Eucharist Adoration from 9 p.m.-1 a.m.

January 3-5

The Sisters of St. Benedict, Ferdinand, will hold "Hospitality as a Monastic Value" for single women, ages

20 to 40, who are interested in learning more about monastic life. The program runs from 7 p.m. Friday through 1 p.m. Sunday. Registration and information, call Sister Rose Mary Rexing at 1-800-738-9999.

January 4

The Archdiocesan Office of Worship will hold "Christmas Season Design Tour" presented by Sheri Berg from 9:30 a.m.-noon starting at SS. Peter and Paul Cathedral followed by Good Shepherd and St. Matthew, weather permitting. Information: 317-236-1483 or 1-800-382-9836, Ext. 1483.

St. Christopher Parish, Indianapolis, Singles and Friends, will meet to attend the Indianapolis Ice Hockey game at 6:30 p.m. Information: Rick 317-216-9196.

St. Roch Parish, 3600 S. Pennsylvania St., will hold a First Friday Vigil Adoration from 7-8 p.m. in the church.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis, will hold a Sacred Heart devotion from 7-8 p.m.

St. Thomas Parish, Fortville, will hold Mass, Exposition of the Blessed Sacrament starting at 6:30 p.m. followed by discussion of the Eucharist. Information: 317-485-5102.

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

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

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

St. Joseph Parish, 2605 St. Joe Rd., Sellersburg, will hold a First Friday Eucharistic Adoration following the 8 a.m. Mass and closing with 3 p.m. Benediction.

Holy Guardian Angels Church, Cedar Grove, will hold adoration of the Blessed Sacrament after the 8 a.m. Mass until 5 p.m.

January 5

St. Christopher Parish, Indianapolis, Singles and Friends, will meet at the Dealers Choice/Pizza King on Georgetown Rd., to plan events

for Feb/Mar. Information: Mike, 317-879-8018.

St. Anthony Church, Clarksville, will hold "Be Not Afraid Holy Hour: Three Levels of Love" from 6-7 p.m. Confession and Benediction.

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.

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.

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. *Misa en español a las 4:00 de la tarde en el templo de St. Athanasius (1117 Blaine, una cuadra de Harding a Morris).*

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

January 6

Benedict Inn will hold Yoga classes each Monday from 7-8:30 p.m. through Feb. 10. Cost: \$36 for entire six week session or \$8 per week. Information: 317-788-3142.

St. Lawrence Church in Lawrenceburg will host a Mass and healing service with Father Al Lauer and Father Jack Hartzler followed by Sacrament of Reconciliation at 7 p.m.

January 7

St. Christopher Parish, Indianapolis, Singles and Friends, will meet at Forbidden City at 7 p.m. to celebrate the January birthdays. Information: Will at 317-328-8186.

Benediction of the Blessed Sacrament will be held in the Divine Mercy Chapel, next to Cardinal Ritter High School, Indianapolis at 7:30 p.m. Confession will begin at 6:45 p.m.

Our Lady of the Greenwood Marian Prayer Group will meet every Tuesday from 7-8 p.m. in the chapel to pray the rosary and the Chaplet of Divine Mercy.

January 8

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.

January 9

St. Simon Catholic Community will meet at 7 p.m. at Holy Cross Lutheran Church, 8115 Oaklandon Rd., Indianapolis, for an information meeting with parish administration and architects.

Benedict Inn will hold four sessions on Being Catholic Today starting with the first session "Celebrating Life" presented by Sr. Antoinette Purcell, from 7-9 p.m. Fee: \$30 advanced registration or \$10 per session at the door. Information: 317-788-7581.

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.

January 10

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

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.

St. Lawrence Church,

—See ACTIVE LIST, page 15

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Dr. Margaret Pike
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February 21-23
Women of Lent:
Women of Scripture
Women's Lent Retreat
Mrs. Mary Ann Stomoff
Fr. Clem Davis

March 7-9
Discovering Our Inner Wisdom
Women's Lent Retreat
Sr. Norma Rocklage, OSF
Fr. Larry Voelker

March 16
Rebuilding African
American Families
Reflection Day
Sr. Dorothy Jackson, SCN

April 21
Weaving the Fabric
of Daily Family Life
Reflection Day
Mr. David Bethuram
Child Care Available

February 14-16
Fear & Grace:
God's Work of Redemption
Men's Lent Retreat
Fr. Austin Newberry, OSB

February 18
Jesus - The Never Ending Story
Reflection Day
Fr. Al Ajamie
Child Care Available

February 28 - March 2
Going Inward and Knowing God
Women's Lent Retreat
Nancy Meyer
Fr. Al Bischoff, SJ

March 11
Dealing with Difficult People
Reflection Day
Fr. Steve Banet
Child Care Available

April 4-6
The Call of Jesus
Silent Retreat - Women & Men
Fr. Gene Martens, SJ



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The Active List, continued from page 14

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 held before Mass.

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

January 11

The Archdiocesan Office of Worship will hold "Christmas Season Design Tour" presented by Sheri Berg and Mary Loro from 9:30 a.m.-noon at St. Paul Catholic Center, Bloomington, weather permitting. Information: 317-236-1483 or 1-800-382-9836, Ext. 1483.

Bishop Chatard High School, Indianapolis, will hold placement tests for the 97/98 school year at 8:30 a.m.

The King's Singles, Christ the King Parish, Indianapolis, will attend 8:30 a.m. Mass at Christ the King. Breakfast will follow at a nearby restaurant. All single adults, 21 years of age and older are welcome to attend.

January 12

St. Anthony Church, Clarksville, will hold "Be Not Afraid Holy Hour: The Chaplet of Divine Mercy" from 6-7 p.m. Confession and Benediction.

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.

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

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.; Knights of Columbus, 1040 N. Post Rd., 9 a.m.-noon. 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.



CNS Photo from Reuters

Death penalty opponents demonstrate outside the American embassy in Rome during a candlelight rally in mid-December after the U.S. Supreme Court blocked the execution of death-row inmate Joseph O'Dell. The sign read "grazie," or thanks. The pope made a plea for the life of O'Dell, who was convicted for a 1985 rape and murder.

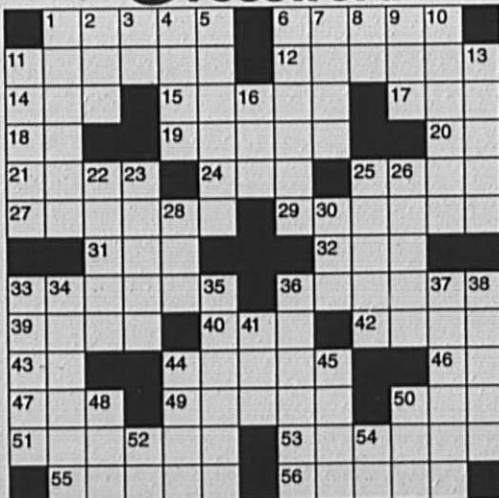
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Catholic
Crossword

ACROSS

- 1 — one's time; waited
- 6 "And Abraham said, I will —"
- 11 The ark was set before this (2 Ch 5:9)
- 12 Male feline
- 14 Beaver building
- 15 Garden flower
- 17 "— them about thy neck" (Prv 6:21)
- 18 First word in the Bible
- 19 Boldness
- 20 Compass pt.
- 21 Wound covering
- 24 Bread type
- 25 "There is — unto death" (1 John 5:16)
- 27 "If he —, give him drink" (Rom 12:20)
- 29 Warning device
- 31 Larry and Curly's buddy
- 32 Baseball's Ripken
- 33 Distorted, as data
- 36 Shut out; exclude
- 39 Seed vessels
- 40 Second person
- 42 Chase flies
- 43 Music note

- 44 Biblical song
- 46 Prince — Peace
- 47 "I went — with Moses" (Psa 106:32)
- 49 Lubricating can
- 50 Genetic material (Abbr.)
- 51 Clothes filter
- 53 Native American dwellings
- 55 Plant body
- 56 "But all things — not" (1 Co 10:23)

DOWN

- 1 Reference to Jesus (Jer 23:5)
- 2 "Jesus saith unto him, — the way" (John 14:6)
- 3 Washington follower
- 4 Verve
- 5 Zin was one (Num 20:1)
- 6 Allen and McQueen
- 7 Donned
- 8 Printer's measure
- 9 "The — of violence is in their hands" (Isa 59:6)
- 10 Sweet dried fruit
- 11 Keats, for one
- 13 Adolescents

- 16 "— me, and know my thoughts" (Psa 139:23)
- 22 Prepared to shoot
- 23 Foreheads
- 25 Middle East residents
- 26 Psalm expression
- 28 "Having eyes, — ye not?" (Mark 8:18)
- 30 "He casteth forth his — like morsels" (Psa 147:17)
- 33 Divided
- 34 Australian marsupials
- 35 "Neither shall thou — thy neighbour's wife" (Deu 5:21)
- 36 Erase
- 37 Mickey, of old movies
- 38 Couches
- 41 Actor Kilmer
- 44 Like a certain widow (Mark 12:42)
- 45 TV's talking horse
- 48 "The — of truth shall be established for ever" (Prv 12:19)
- 50 Game official
- 52 "For, —, thou shalt conceive" (Jud 13:5)
- 54 Greek letter

Answers on page 18.

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Wednesday
January 8th
Divine Liturgy
7:00 p.m.

Saturday
January 11th
Divine Liturgy
9:00 a.m.

Youth News/Views

Brebeuf students learn challenges of disabilities

By Mary Ann Wyand

It was definitely a reality check. Brebeuf Jesuit Preparatory School freshmen got up close and personal looks at a variety of challenging physical disabilities last month during a Handicap Awareness Day program at the Indianapolis high school.

Presented by occupational therapy graduate students from the University of Indianapolis, the Dec. 5 educational program taught the high school students how difficult it is to live with handicaps in a fast-paced world.

Ten activities designed to simulate the challenges of performing fine and gross motor skills for people with physical handicaps also helped the teen-agers understand how much courage and perseverance are required for people with disabilities to accept life's adversities and work to minimize or overcome them.

Students participated in wheelchair mobility exercises, hand injury simulations, paraplegia and hemiplegia awareness activities, and other drills that illustrated the challenges of blindness and visual problems, loss of sensation, ataxia (lack of coordination of movements), amputation, arthritis, and perceptual motor deficits.

University of Indianapolis occupational therapy graduate student Jamie Lee, who is a member of Corpus Christi Parish in Fort Dodge, Iowa, said the handicap awareness stations were created to "give the high school students an introduction to the different disabilities and how occupational therapists work with persons with physical disabilities."

Lee said most of the Brebeuf students were surprised by the difficulty of maneuvering a wheelchair.

"They went from one end of the gymnasium to the other in a wheelchair, with a basketball, then had to attempt to shoot a basket while seated," she said. "I think that gave them a very good appreciation for what it is like to be confined to a

wheelchair. Everything is at a different level, but people don't realize that. It's very much like being only three feet tall in a world that is geared for people who are five feet tall and above. Two feet makes quite a bit of difference."

Christ healed the sick and the lame, Lee noted, which inspires her to remember the spiritual component of her health care career in occupational therapy.

"Although people can't always be healed, there are a lot of personal victories in learning how to accept adversities and live with them," Lee said. "The goal of occupational therapy is to make each person with physical disabilities as independent as possible. It's really amazing what people with disabilities can learn to do, and it's very rewarding to help people achieve their goals."

Freshman Sara Lufkin said the simulation activities were frustrating because they were difficult.

"It was hard to do some of these activities," Sara said, "which leaves me counting my lucky stars that I don't have any disabilities."

By completing the disability activities, Jacob Rooksby said he learned that "certain tasks you think are trivial aren't so easy once you are put into the situation of a handicapped person."

Handicap Awareness Day was "an excellent hands-on approach to making teen-agers realize how difficult it is to live with a handicap," Jacob said. "Going to this program certainly made me realize how fortunate I am for good health and how difficult living with a handicap must be."

Classmate Caitlin Cameron said she realized how important it is for persons with disabilities to have people they can trust to help them with daily living needs.

"This hour was used to show us a wide range of the problems faced by people who need help doing simple things, like reading or running errands," Caitlin said, and the importance of "volunteering time to help (disabled) people with these tasks."

"By participating in each of the activity

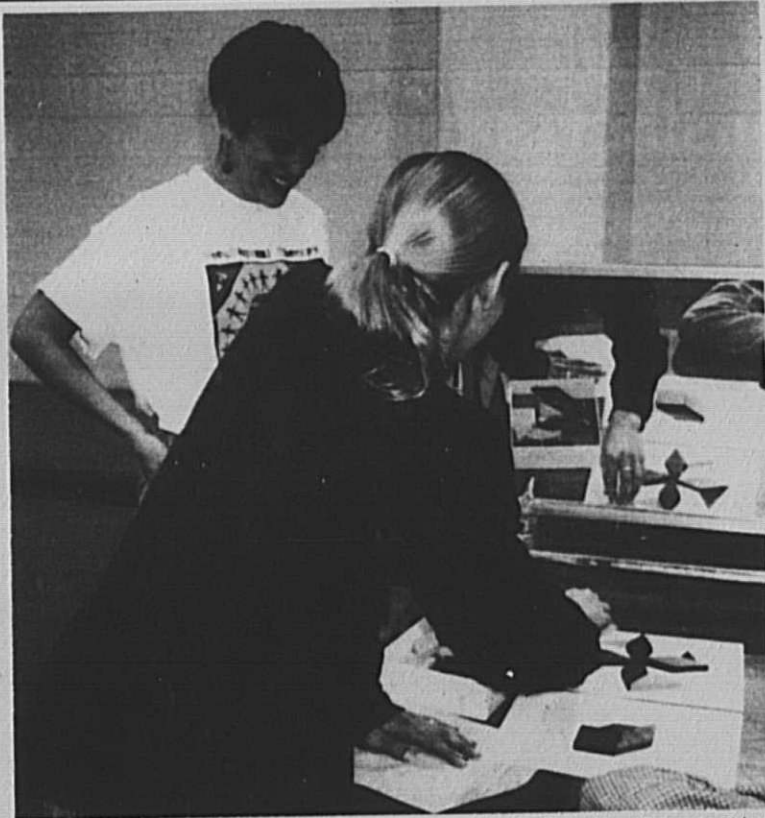


Photo by Paula Barbour courtesy of Brebeuf Jesuit Preparatory School

One of 20 occupational therapy graduate students from the University of Indianapolis helps a Brebeuf Jesuit Preparatory School freshman complete a fine motor skill activity using a mirror to simulate vision problems and perceptual motor deficits. University of Indianapolis occupational therapy graduate students have presented a Handicap Awareness Day at Brebeuf for more than five years.

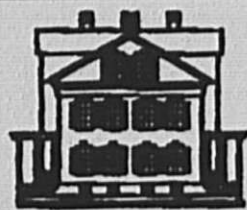
stations," Nadja Fowler said, "I became more informed about the causes and effects of losing things that I take for granted. I learned some of the difficulties caused by these disabilities, and what steps can be taken to overcome them. I now know that one way I can help a person overcome a disability is through community service."

Some students shared stories about relatives who have physical disabilities, Brebeuf Jesuit community service director Paula Barbour said, and one student whose arm was in a splint asked an occupational therapy graduate student about exercises physicians recommend for regaining hand strength and mobility.

Barbour said she has coordinated the

Handicap Awareness Day at Brebeuf for more than five years because she believes these occupational therapy activities give teen-agers a realistic picture of how easy it is to take the God-given gifts of health and mobility for granted until an accident or illness necessitates dramatic lifestyle changes.

"The Ignatian paradigm (of learning) involves reflecting on life experience," Barbour said. "Community service is required at all 46 Jesuit high schools in the country. I tell the students that the Jesuit high schools are run by men who belong to the Society of Jesus, which sort of says it all, and that out of that Christian tradition we are followers of Jesus and we need to be helping others."



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Young Adult Scene

Young adults learn importance of mentoring youth

By Polly Smith, Catholic News Service

ORLANDO, Fla.—U.S. society is losing its way in "ensuring that all youth move safely and successfully into adulthood," said John Roberto, director of the Center for Ministry Development in Naugatuck, Conn.

"We are at a difficult moment in our history" that is challenging the current "paradigm" of Catholic youth ministry, Roberto explained in the keynote address at the National Conference on Catholic Youth Ministry, held Dec. 4-6 in Orlando.

His speech was titled "It Takes a Whole Church." The conference drew 1,500 people—mostly young adults—who minister to youth. It was organized under the theme "Voyagers With a Vision."

"In virtually every town, suburb and city in America," he said, "too many young people are struggling to construct their lives without an adequate foundation upon which to build."

That reality creates new situations that the current paradigm of youth ministry cannot address, he said.

Fortunately, many positive signs point to a new paradigm for youth ministry. Roberto defined a paradigm as a set of rules that establishes boundaries and tells one how to behave inside those boundaries to have a successful program.

"Sooner or later, every paradigm begins to develop a very special set of problems that everyone in the field wants to be able to solve and no one has a clue as to how to do it. How are these problems going to be solved? By changing the paradigm," Roberto said.

"Every paradigm will, in the process of finding new problems, uncover problems it cannot solve. And those unsolvable problems provide that catalyst for triggering the next paradigm shift."

Roberto cited "A Vision of Youth Ministry," which he described as a landmark document that reaffirmed the goals and scope of Catholic youth ministry in the United States. The document was approved by the U.S. bishops in 1985.

"If the paradigm initiated by 'A Vision of Youth Ministry' focused our attention on youth and new ways to minister with them, the new paradigm focuses our attention on the power of the church, families, and wider community in promoting healthy adolescent and faith growth," Roberto said.

"Too many communities do not provide the economic, social service, and human development infrastructure necessary for positive adolescent development," he said.

Roberto said many young people grow up in families whose lives are in turmoil.

"Their parents are too stressed and too drained to provide the nurturing, structure and security that protect adolescents and prepare them for adulthood," he said.

"Almost one-fifth of our children and adolescents are poor, and many are homeless and hungry," and far too many are touched by violence at home and in their communities, Roberto said.

"Almost always, they lack hope and dreams, a vision of what their lives can become, and support and guidance to make it a reality."

Roberto said that during church ministry workshops he asks parish leaders who represent a variety of ministries to identify the major challenges they face in their faith community.

The list is "almost always identical from group to group," he said. Each parish leader cites lack of time for youth and family to be together, the increasing complexity of family members' lives, lack of

interest in church ministry programs, lack of ministry money, volunteers and facilities, and lack of support from parents.

Roberto urged church ministry groups to take a more positive attitude by allowing "new perspectives and information into our view—in a sense to look out of more windows."

He said the ministerial window is not big enough if:

- "We only see young people and not their families, culture, schools, and community contexts."

- "We only see scarcity and deficits—a lack of money, a lack of supplies, a lack of support."

- "We are locked into one way to reach our goals, one program model, or one leadership style."

- "We see 'unsolvable' as a taken-for-granted part of ministry that we must live with or struggle against."

Roberto said the new paradigm for youth ministry is calling those involved in it "to see the power of the community of faith," and to see that the church "does not have an educational program but is the educational program."

Youth ministers need to use the events of church life as opportunities for the "faith formation of adolescents," he said.

Parish youth ministers also need to help create healthier communities, he said, by being advocates for youth when public policy affects them, getting congregations of different faiths to work together and pool resources, training and advocacy on behalf of youth, creating meaningful roles for youth, and letting get them involved as "producers," not just as "consumers."

Youth ministers describe conference as spirit-filled

By Mary Ann Wyand

Two of 30 youth ministry coordinators from the archdiocese who attended the National Conference on Catholic Youth Ministry last month in Orlando, Fla., described the gathering as a "spirit-filled" way to strengthen their ministry skills.

Paul Jefferson, coordinator of youth ministry for St. Matthew Parish in Indianapolis and convener of the Youth Ministry Association in the archdiocese, said the conference was a "spirit-filled experience" because it attracted a large and diverse group of young adults from throughout the United States.

"The thing that was most striking to me was the number of people from all over the country there for the same purpose, which was to reveal God to our young

people and let our young people reveal God to us," he said. "Anytime that many people get together for that reason it's a spirit-filled experience."

Jefferson said he appreciated opportunities to network with other youth ministers and reflect on ways to focus more on youth ministry and the Gospels.

Youth ministry coordinator Janet Roth, who serves St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute, said she benefited from the variety of new youth ministry resources and talks by conference presenters who have been mentors during the past 14 years.

"I continue to learn from them and be inspired by them," she said. "I felt spiritually renewed being with people who are so committed to their faith and to ministering to young people, and who want to make a difference in their lives."

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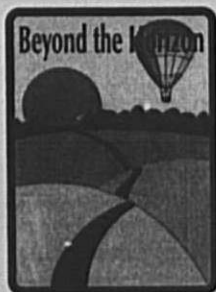
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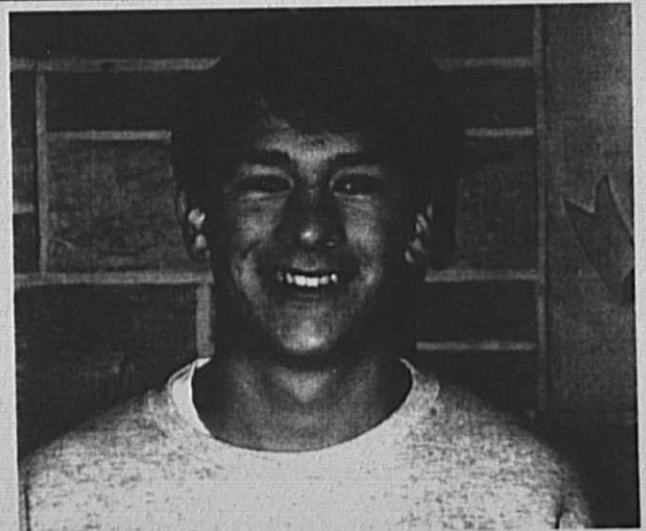
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Rest in peace

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.

BANET, Grace M., 85, Holy Family, New Albany, Dec. 10. Mother of Herman Banet, Dolores Engleman, Dancy Lemons, Juanita Lilly, Janet Schmidt, Bea Fife, Doris Stilger, Kathy Fritz; sister of Robert Falkenstein, Barbara O'Mary; grandmother of 22; great-grandmother of 36.

BUERMA, Adele (Reilag), 83, St. Louis, Batesville, Dec. 19. Wife of Charles Buerman; mother of Teri Glaser, Judy Davis; grandmother of seven.

BEWSEY, Margaret M. (Schmidt), 67, Little Flower, Indianapolis, Dec. 14. Mother of Bernie Price, Ronald L., Stephen M., Jim P., Timothy K., Michael J., Thomas P. Bewsey; sister of Ralph, John, Robert Schmidt, Katie McDonald, Jean Ramer, Ester Warber, Loretta Schramer; grandmother of seven.

CROXON, Claude E., 82, St. Gabriel, Connorsville, Dec. 13. Father of Claudette Weise, Susan Brune, Judy Jackson; stepfather of Pat Farmer; brother of Geraldine Schubert;

grandfather of ten; great-grandfather of 11; step-grandfather of five; step great-grandfather of nine.

CUTSHAW, Mary Margaret, 81, Christ the King, Indianapolis, Dec. 11. Mother of Margie Dezellan, Donald, Norris Cutshaw; sister of William Shover; grandmother of 18; great-grandmother of 14.

EISCHENS, Marcella, 82, Little Flower, Indianapolis, Dec. 11.

FILLENWARTH, Edward J., 86, Little Flower, Indianapolis, Dec. 12. Husband of Helen Fillenwarth; father of Marianne Rhinesmith, Jeanmarie McGowan, Edward J. Fillenwarth, Jr.; brother of Leroy Fillenwarth, Lorieene Henry, Florence Spalding; grandfather of 12; great-grandfather of 13.

GREENWOOD, Nola (Medenwald), 87, St. Christopher, Indianapolis, Dec. 12. Mother of Catherine Sugar Burton, Dory Grande; sister of Catherine Medenwald; grandmother of seven; great-grandmother of 11; great-great-grandmother of three.

HAAG, Anna Lucile, 90, St. Margaret Mary, Terre Haute, Dec. 14. Mother of Richard, John, Tony Haag; sister of John Reifenberg, Gertrude Kelso, Joann West; grandmother of seven; great-grandmother of four.

HEUSER, John Willard, 98, St. Mary, New Albany, Dec. 12. Uncle of several nieces and nephews.

HUGHES, Bessey B., 69, St. Bridget, Indianapolis, Dec. 8. Mother of Rik Hughes; step-mother of Faith, Kevin Hughes, Angelique Johnson; grandmother of several grandchildren.

KINCAID, Meagan Jessica Paige, infant, St. Michael, Bradford, Dec. 12. Daughter of Jim, Ann Kincaid; sister of Aaron J. Kincaid; granddaughter of Barbara, Alava Kincaid, Sr., Robert, Mary Hartley; great-granddaughter of Margie Lasley.

LEPPERT, William L., 87, St. Luke, Indianapolis, Dec. 14. Husband of Alice Leppert; father of William H., John T., R. Michael Leppert; grandfather of 11; brother of D. Richard Leppert.

NICHOLAS, Bertha A. Wagner, 95, St. Anthony, Indianapolis, Dec. 13. Mother of Elven Abplanalp; grandmother of three; great-grandmother of eight.

O'NEAL, Frank R., 59, St. Ambrose, Seymour, Dec. 6. Husband of Elizabeth O'Neal; father of Frank W., Shannon, Daniel, Rhonda O'Neal; step-father of Kristiane Warner, Julianna Thomas, Melissa Foga; brother of Barbara Harrison; grandfather of two.

PRICKEL, Paul E. "Pete", 60, St. Louis, Batesville, Dec. 17. Husband of Helen (Effinger) Prickel; father of Chuck, Marty Prickel, Tina Barnhorst; brother of Tony, Larry, Emma, Katie Prickel; grandfather of one.

PROVENZA, Vance J. Sr., 71, St. Mary, New Albany,

Dec. 8. Husband of Martha J. (Hatfield) Provenza; father of Vance J. Jr., Valen D. Provenza; grandfather of six.

ROBERGE, Paul H., 71, St. Luke, Indianapolis, Dec. 18. Husband of Lois A. Roberge; father of Paul, Christopher, Elizabeth, Barbara Roberge, Susan R. McClain; grandfather of four.

SLEATER, Arthur J., 71, St. Luke, Indianapolis, Dec. 16. Husband of Katherine (Langen) Sleater; father of Michael A., Joseph P. Sleater, Kathleen A. MacKenzie, Bridget A. Bright, Elizabeth A. Lawson; brother of William W., Kathryn Sleater, Joan McLaren; grandfather of three.

THIERY, Bertha M., 104, St. Augustine, Leopold, Dec. 12. Mother of Hazel Burnett, Violet Lawhorne; grandmother of 14; great-grandmother of 24; great-great-grandmother of 27.

TRUSTY, Clay Jr., 80, Christ the King, Indianapolis, Dec. 13. Husband of Martha J. Trusty; father of Karen Braeckel, Gregory Trusty; brother of Stanley Trusty, Ruth Inman; grandfather of four.

WATT, Thurston G., 84, St. Augustine, Jeffersonville, Dec. 10. Husband of Mildred Regina Watt; father of Mary Lynne Frost; brother of Harold E., Robert B. Watt; grandfather of two; great-grandfather of three.

WILLIAMS, Sandra J. (Kary), 50, St. Mary, New Albany, Dec. 8. Mother of Michael S. Williams, Tracy A. Hodler, Michelle S. Hodler; daughter of Adam M. Kary; grandmother of three.

Vatican condemns desecration of Jewish tombs at Roman cemetery

By Cindy Wooden, Catholic News Service

VATICAN CITY—The Vatican condemned the desecration of Jewish tombs at a Rome cemetery as "an offense against history."

"One cannot but condemn the profanation of the Jewish tombs in the Roman cemetery at Prima Porta," on the northern edge of the city, said Joaquin Navarro-Valls, the Vatican spokesman.

"This offense against the memory of the dead is also an offense against history," he said in a Dec. 30 statement.

Roman civic leaders and members of Rome's Jewish community, who met at the cemetery Dec. 29 to assess the damage and pray for their dead, believe the vandalism was carried out by a group of neo-Nazis.

Sometime during the night of Dec. 28 or early on Dec. 29, 14 tombstones marked with the Star of David were torn from graves, broken apart and thrown in a trash container. Nazi swastikas mounted on long sticks were planted into the ground among the desecrated graves.

A nearby family tomb was surrounded with barbed wire and the vandals erected a wooden plaque with German words painted in gold saying, "Work shall set you free," the same slogan hung by the Nazis over the entrance to the Auschwitz death camp.

Dr. Joseph Thomas, was philosophy prof at St. Meinrad

Dr. Joseph Thomas, the first professor emeritus of St. Meinrad College, died on Dec. 20. He was 98 years old.

A funeral service was held on Dec. 23 at Trinity United Church in Jasper.

Dr. Thomas was the first non-Catholic professor at St. Meinrad. When the Japanese-born professor joined the college in 1966, he had been a Methodist minister and philosopher in Illinois and Kentucky for 40 years. He retired in 1972.

He is survived by his wife, Mary.

Benedictine Sister Mary Richard Mattingly dies



Benedictine Sister Mary Richard Mattingly, 87, died on Dec. 25 at Our Lady of Grace Monastery in Beech Grove.

A funeral Mass was celebrated on Dec. 28 at the monastery chapel.

Sister Mary Richard taught for more than 50 years and was a missionary in Cali, Colombia, and in New Mexico. An artist, last year she completed a mural for the monastery, of which she was a founding member.

She taught at archdiocesan schools in Floyds Knobs, St. Joseph Hill, and Tell City, and at St. Francis de Sales and Christ the King schools in Indianapolis. And she taught at several schools in the Evansville Diocese.

Sister Mary Richard is survived by three nieces and a nephew.

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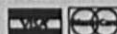
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Rome's bureaucracy could delay jubilee work

Urban renewal projects may be delayed by Rome's eternal red tape

By John Thavis, Catholic News Service

ROME (CNS) — The slow pace of Italian bureaucracy is beginning to cast a shadow on Rome's renovation plans for the year 2000.

Last April, Italy announced it would fund \$2.2 billion in urban renewal projects for the Eternal City. The plan was hailed as a breakthrough by experts in Rome and at the Vatican, who are expecting up to 45 million pilgrims in the jubilee year.

But it took the Italian Parliament another eight months to pass a special law confirming the allocations. The vote in late December means the actual money will

become available in early 1997.

"We're three years away from the opening of the Holy Door, and the state has yet to make a single lira available," complained Rome Mayor Francesco Rutelli.

"People ask me: Why haven't the construction sites been opened? Good question. The answer is that it takes money to begin renovation projects," he said.

In fact, for all the talk about remaking the Roman landscape for the Great Jubilee of the Year 2000, so far nothing has changed.

In December, experts performed exploratory drilling for one of the holy year's major public works, a traffic underpass between the Vatican and the Tiber River. They immediately announced potential problems: the path appeared to intersect both a main sewer line and an archaeologically rich slice of underground Rome.

"If the underpass is dropped, it would mean complete

chaos," said Archbishop Sergio Sebastiani, responsible for jubilee planning at the Vatican.

The above-ground area today is frequently choked with traffic during Vatican ceremonies.

Archbishop Sebastiani has more than once described the Vatican's nightmare scenario: that with the late start, the big Rome projects will not be completed by Christmas of 1999. That would effectively turn the city into an obstacle course for pilgrims.

A lion's share of the recently approved funding — more than \$1 billion — has been allocated for transportation and parking projects. They include two new subway stops near the Vatican and renovation of the St. Peter's train station just outside Vatican City.

Some \$370 million is destined for monument restoration, \$330 million for urban clean-up, \$220 million for security and health services, \$220 million for lodging and \$60 million for information.

As the months have gone by, Italian newspapers have been full of jubilee schemes floated by various officials. The ideas include the issuance of magnetically coded "pilgrims' cards" for access to museums, construction of elevated walkways above busy Roman streets, and establishment of a bed-and-breakfast system in and around the city to handle the expected overflow of visitors and pilgrims.

Such proposals have not had much follow-up, however. One reason is that over the last three years, there have been five different ministers of public works, the Cabinet post in charge of overseeing

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Like most people, we've worked hard making a living and getting established, trying to be self-sufficient and independent. As you get older, you start looking at restructuring your assets. It is very hard when taxes become burdensome and the government scrutinizes your income to the last penny. You were working to be self-sufficient and not worry about social security. Now you must consider making changes in your plans. This is best done slowly and very methodically.

In our case, we set up a charitable remainder unitrust in the amount of \$500,000 to preserve more of our assets. Two family members are equal beneficiaries of the trust right now. On the death of the second recipient, the trust will dissolve and benefit equally St. Malachy students and the United Catholic Appeal.

It is our feeling that the government has a tremendous capacity to scrutinize everyone's wealth and take what it deems is appropriate. Looking at our personal situation, we know that we are subject to horrendous taxes and surcharge. Our personal taxes could be in the 80-90% range. Since we have been the wage earners, we felt we should be the ones to have some say-so in how this money we earned will be used in the future. The government will still take a good part of the money, even with charitable planning. We just want to make sure its part is not extravagant.

Current reporting makes it fairly apparent that private schools, Catholic schools among them, have been considerably more successful in educating people and turning them into good citizens. They give better background training for the moral aspect of life, an area of study which is almost non-existent in public schools. In this context, we felt it would be better if we decided to make the gift to the parish school and the archdiocese.

Our personal goals are not the same today as 30 years ago. We need to make some changes, including making charitable gifts, to realize these goals. We decided to give to the Church because we are so familiar with the work of the Church. We attend regularly and the Catholic Church just seemed a reasonable place to donate some of our assets. It does very well with what it has.

We decided to gift both the parish and the archdiocese because neither one can stand alone. Individual parishes need the archdiocese and the archdiocese needs the parishes. It just made sense to share the gift with both. We don't see how you can omit one and give only to the other. There is a need for the Catholic Church to grow, to keep pace with what is going on around it. That takes financing. The archdiocese needs help to keep planning for the future.

People have an aversion to talking about what happens when they die, but sooner or later that will happen whether they talk about it or not! The better prepared they are, the better for those included in their will. We believe people should take time to get realistic and audit all their assets, including insurance and retirement plans. They may find their actual wealth is more than they expected, and that they should begin planning to determine where those assets will go.

From a personal standpoint, it's important to understand that we were brought up to believe that you don't wait until members of your family ask for help. You are to look, observe and offer help without their asking. We have been fortunate because we have been able to experience financial success. Now it is possible for us to provide other family members with increased security, that little extra independence they will need in the future. Once they are gone, the money will then serve yet another good purpose.

We have been blessed with talents, and we have tried to develop them to the fullest. Still, sometimes—and I wouldn't call it luck—things happen to you. You're short of dollars and suddenly something changes and you have the money you need. Often things have happened at opportune times. Without some help from God our work wouldn't have grown as it has. We're grateful. So now, the more money we make, the more opportunity we have to give some away.

Once we fulfilled our charitable objectives and gave annually. Now it's time to do more than that. This is just a start. We will probably do other things as time goes on. We needed to begin with this charitable remainder trust, however, for the benefit of our family members.

It may not be advantageous for everyone to do what we did, but certainly it is to everyone's interest to investigate their financial situation. If a charitable remainder trust does fit into their estate plan, they should certainly have an experienced professional prepare it.

Bill Janicky

Bill Janicky

Gloria Janicky

Gloria Janicky



Caretaker of Holy Land Catholic shrines and worship sites calls Christmas a mix of tensions, hope for peace

By Lynne Well, Catholic News Service

VATICAN CITY (CNS) — The main caretaker of Catholic sites of worship in the Holy Land said Christmas observances in the region this season have been a mixture of tension between peoples and their perennial hope for peace.

"Sadly, the people are suffering and continue to suffer, especially in Bethlehem," Franciscan Father Giuseppe Nazzaro, custodian of the Catholic shrines in the Holy Land, told Vatican Radio Dec. 24.

"They are still working to prepare the town, to prepare for the festive welcome of many pilgrims who are coming, but the people suffer in that they lack everything."

Describing Bethlehem as "a besieged city," Father Nazzaro said it is impossible to understand how uncomfortable citizens there have become as a result of Israeli limitations on cross-border movement.

A recently intensified climate of insecurity has caused many seasonal pilgrims and groups to cancel their visits, he said — adding, however, that there is no reason to give up hope for a lasting peace.

"We always hope, because for us hope is the last thing that will die," he said. "We are working precisely to have peace within us, and are certain that one day the peace in our souls will bring about peace (overall)."

Asked whether there are signs of preparation in Jerusalem for celebrations of the year 2000, Father Nazzaro said they are not yet apparent, but preparations are being made.

The Franciscan priest wished his listeners a peaceful, joyous and serene Christmas, and called on all Christians to spread the message of love.

Make a New Year's resolution to help those less fortunate than yourself!

The Crisis Office of Catholic Social Services is always in need of the following items:

- ✓ Food
- ✓ Used clothing
- ✓ Paper grocery bags