

THE CRITERION

Vol. XXXI, No. 12

Indianapolis, Indiana

50¢

December 20, 1991



MADONNA AND CHILD—Cradled in Mary's arms, baby Jesus holds a small bird in this painting entitled "Madonna of the Goldfinch." The artist for the work on canvas, dated

1760, was the Venetian painter Giovanni Battista Tiepolo. (CNS photo from National Gallery of Art, Washington, D.C.; Samuel H. Kress Collection)

FROM THE EDITOR

How we should read the Infancy Gospels

by John F. Fink

The Catholic Church has always taught that the Christian faith predates the Gospels and it was the church that produced the New Testament, not vice versa. It also teaches that the Gospels were never meant to be either history or biography. To properly understand the stories in the Gospels we have to understand why the evangelists wrote them.

I bring this up in this, our Christmas issue, because some people elude in pointing out the discrepancies in the two Infancy Gospels, those of Matthew and Luke (Mark and John begin with Jesus' public life).

For example, in Matthew's Gospel, Mary and Joseph lived in Bethlehem and had a house there, whereas Luke says they lived in Nazareth and came to Bethlehem to register in a census. Luke tells us that, after Jesus was born in a stable, he was circumcised after eight days, was presented in the Temple after 40 days, and then the family immediately returned to Nazareth. Matthew, though, tells us that they lived in Bethlehem until the magi visited and then fled to Egypt to escape Herod. After Herod's death, they were afraid to return to Bethlehem, so they moved to Nazareth.

PERHAPS MOST of us interweave the two Gospels in our minds, accepting parts of Luke and parts of Matthew. We think of Mary and Joseph coming from Nazareth to Bethlehem for the census (although historians can find no such census by Caesar Augustus), and then staying for the circumcision and presentation in the Temple, all from Luke. But then we pick up Matthew's stories of the visit of the magi, the escape into Egypt and the slaughter of the innocents.

Why the discrepancies? Because Matthew and Luke were telling stories about the birth of Jesus that had come down to them through the years. They were writing 75 to 80 years after the birth of Jesus, so there were no eyewitnesses. These stories had come down to them from the earliest Christians. They simply told different stories because they were writing for different readers and they wanted to make different points about who Jesus was.

The two Gospels do, however, agree on what Scripture scholar Sulpician Father Raymond E. Brown calls "the most important points." In his book "Responses to 101 Questions on the Bible," Father Brown points out these agreements:

Both have an announcement of the future greatness of the child (to Mary in Luke and to Joseph in Matthew) before the child's birth. That means they both agree on a providential divine preparation and, indeed, on a revelation. Both agree that the child was conceived without a human father—the astounding claim for the virgin conception. Both agree that the child was of the House of David through the Davidic heritage of Joseph, and both agree that the birth took place in the city of Bethlehem. Both agree that ultimately the family went to settle in Nazareth. These are very important agreements.

WE MUST UNDERSTAND what the authors intended when they wrote. Matthew wrote to the Jews and wanted to make the point that the coming of Jesus was the climax of Israel's history, and his conception, birth and childhood were the fulfillment of Old Testament prophecy. He started his Gospel with Jesus' genealogy (so did Luke and his is considerably different from Matthew's).

The stories of Joseph's dreams remind us of the Old Testament's Joseph who took the Israelites into Egypt, just as Jesus' foster father took Jesus. The slaughter of the innocents is meant to evoke the memory of the Pharaoh in Egypt who decreed that the Israelite male children should be killed. The main reason why the child is taken to Egypt

is that he may relive the Exodus experience of Israel. Matthew quotes the prophet Hosea, "Out of Egypt I called my son."

Throughout the first two chapters of his Gospel, Matthew quotes the Old Testament to show that Jesus was fulfilling the prophecies known to the Jews.

LUKE COMBINES HISTORICAL and legendary details in order to answer the question, "Who was Jesus?" He begins with the story of Zechariah and Elizabeth and presents Elizabeth as childless and barren, similar to some of the mothers of the Old Testament: Sarah, Rebekah, Rachel, the mother of Samson and Hannah. In 1:18, he has Zechariah speak the same words as Abraham in Genesis 18:8: "How shall I know this? For I am an old man, and my wife is advanced in years."

Jesus' presentation in the Temple before the aged Simeon resembles the presentation of Samuel in the Temple before the aged Eli. The canticle of Mary (the Magnificat) strongly resembles the canticle of Hannah (1 Samuel 1:1-10).

The basic message of Luke's infancy narrative, though, is the angel's announcement to the shepherds, "Today in the city of David a savior has been born for you who is Messiah and Lord" (2:11). As savior, Jesus is looked upon by Luke as the one who rescues humanity from sin and delivers humanity from the condition of alienation from God. The "messiah" was the expected leader from the line of David who would restore the kingdom to Israel. "Lord" is the name used for Yahweh and, when applied to Jesus, it points to his divinity.

What both Matthew and Luke did was to announce that Jesus was God's Son, the Messiah, the Christ. And they both used stories to make that point. The stories were meant to be neither history nor biography, but were meant to make the points the evangelists wanted their readers to understand. And that is how the church wants us to read those Gospels.

EDITORIAL COMMENTARY

Europe's search for unity brings new problems

by John F. Fink

Last week Europe was the world's center of attention. At one end of Europe countries were pulling together, while at the other end they were splitting apart. Meanwhile, at the Vatican, appeals for unity were sometimes falling on deaf ears.

In Maastricht, the Netherlands, the European Community agreed on greater unity during the next decade through a common currency, common defense and common internal policies. At the same time, the Soviet Union was breaking up into separate states while trying to form a Commonwealth of Independent States.

At the Vatican, the European synod called by Pope John Paul II to promote unity and plan evangelization met with disappointment. Five of the eight Orthodox churches invited to attend the synod declined the invitation and Protestant delegates who did attend expressed disappointment that their input wasn't taken more seriously. (See wrap-up story on the synod on back page.)

We are beginning to see that the fall of communism in Eastern Europe and in what used to be the Soviet Union has brought with it some new problems. In the political arena, there's the danger of ethnic warfare among the former Soviet republics similar to what has happened in Yugoslavia among the Croats and the

Serbs. We can expect to see the Islamic republics want to get their own way independently of the Slavic republics.

In the religious sphere, old antagonisms between Catholics and Russian Orthodox have resurfaced. This issue unexpectedly dominated the synod. When communism prevailed in the Soviet Union, there were

no religious fights. Now that freedom of religion is possible, there's a danger that the old bickering will resume.

That is, of course, what the pope wants to avoid. In his closing speech, he lamented the absence of the Orthodox and said he hoped the cause of unity would be advanced anyway. If the "emptiness"

caused by their absence was experienced, he said, "it may serve the cause for which the synod has striven."

But if the Vatican truly wants unity, it should be doing a better job of showing it. Last week we reported that the Vatican had expressed its dissatisfaction with the report of the first Anglican-Roman Catholic International Commission. This commission met from 1970 to 1981 and published its report in 1982. It took the Vatican nine years to express its dissatisfaction and, when it did, it did so while the European synod to promote Christian unity was in progress. Talk about bad timing!

The European synod was historic. It was the first time that church leaders from all parts of Europe, including Russia and the other former Soviet republics, had met together. When he called the synod, the pope cited the "historic moment" of the fall of communism and the opportunities it offered the church. Perhaps. But that "historic moment" obviously is still developing in both Eastern and Western Europe, and some of that development could mean more tension in the future.

Christmas supplement

The Criterion's annual Christmas supplement begins on page 13 of this issue. The 20-page section includes nine pages of Christmas memories submitted by our readers.

Archbp. awaits lung transplant

Archbishop Edward T. O'Meara remains hospitalized in serious condition, awaiting a possible lung transplant if a compatible one becomes available.

Except for a period of 11 days, the archbishop has been hospitalized since October with diminishing ability to breathe.

Archbishop O'Meara will mark his 45th anniversary of ordination to the priesthood on Saturday, Dec. 21.

No issue next week

In accordance with our usual practice, The Criterion will not be published next week, the Friday following Christmas. The next issue will be dated Jan. 3.

Sellersburg, New Albany schools increase enrollment by one-third

by Margaret Nelson

Two Catholic schools in the New Albany Deaconry have increased their enrollments more than a third over last year. Overall, the nine deaconry elementary schools have increased registrations by 6.4 percent.

St. Paul, Sellersburg, has 146 students compared to the 108 last year—a 34 percent growth. And Holy Family in New Albany grew from 276 in 1990-91 to 367 in 1991-92 for a 33 percent increase.

Fran Matusky, principal at the Sellersburg school, said that St. Paul is running out of room. "This is the first time since I've been here that we've had that problem. The parents packed the church for the Christmas program, and that was without the kindergarten," she said.

"We're making plans for a new classroom in the learning center," Matusky said. The basement area can hold at least one, possibly two rooms. "We won't have to turn anyone away."

Parents at St. Paul "work a bingo" every five weeks or pay \$25. "They're glad to do it, because it keeps tuition low," she said. Volunteers also help in other jobs in the school. And students raised more than \$3,000 last year for room air-conditioning units.

St. Paul Parish has a new "Adopt-a-Child" program this year. "Seven or eight children who cannot afford the tuition were able to come because of that," said Matusky.

"The big reason they choose St. Paul is that parents see a need that is better filled by us," she said. "They want them to be in a better position to fill those needs." Twenty-six percent of St. Paul students are non-Catholic.

Though she believes the public schools

in the area are good, they are experiencing a "budget crunch."

"It's been really fulfilling," said Matusky. "We've had some kids who had problems in other schools. They just thrive here."

She told of a parent who approached her at the Christmas program. She said, "We're just thrilled. He is doing great. We're sorry we didn't put him in St. Paul before." Her son had experienced problems in public schools.

The school debated about accepting one older student, because the staff had heard negative things about him. Matusky and the pastor decided to give the child "new start." She said, "It's worked out beautifully."

St. Paul is the only elementary school in the deaconry that does not have junior high classes. Many of their students go on to Providence Junior High.

Harlan Uhl, principal at Holy Family in New Albany, said that school has reached "more than" its capacity. Like St. Paul, the New Albany school provides after-school care. But only six percent of Holy Family's children are non-Catholic.

Uhl sees several reasons for the enrollment increase. There are some current problems with the local public school system. "I feel that we offer a quality education and an excellent staff," he said.

"It's been really enjoyable meeting the new youngsters and their parents," Uhl said. "Everyone is adjusting well."

"When you pay money for something, you have more interest," Uhl said. "The parents become extremely interested in education. It's been good working with them."

The New Albany's three-county deaconry has Catholic elementary schools in Charlestown, Clarksville, Corydon, Jeffersonville, New Albany and Sellersburg.



MOVING?

We'll be there waiting if you give us 2 weeks advance notice

Name _____

New Address _____

City _____

State _____ Zip _____

New Parish _____

Effective Date _____

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

118

CRITERION

P.O. BOX 1717
INDIANAPOLIS, IN 46206

Hospice: 'No one should have to die in pain'

by Margaret Nelson

"No one should have to die in pain," said Donna Mast, St. Vincent's hospice program manager in Indianapolis.

"Everybody is going to have to die. Why not have control over the situation?" she said. "Choosing to die at home is an alternative. People need to be aware of these alternatives."

Julie Champagne knows about the hospice program from two perspectives. She has volunteered at the St. Vincent hospice for six years. "I have dealt with patients and their families. There has been so much publicity about the suicide choice, but lots and lots of families are making other choices. The choice needs to reflect the way that person views life."

But Champagne gained a more personal insight when her mother was diagnosed with cancer in May, 1989. It all happened very quickly to a woman who had always been healthy. In early June, doctors found that the cancer had spread into her mother's liver. The family was told that the disease was terminal.

The oncologist discussed the options. The first was chemotherapy for six months to a year. Her mother refused. "But when the hospice option was mentioned, her eyes lit up," said Champagne. "Her decision not to do chemo made a change in her attitude. She gained a sense of control and independence. She took charge of her life from that point on. It was an amazing, wonderful change."

"The hospice nurse came to the home



HOSPICE—Donna Mast, manager of St. Vincent's hospice program, and Julie Champagne, volunteer, look over a patient's care plan. (Photo by Margaret Nelson)

and talked to my mom, my father, my brothers and myself separately and together," she said.

Her mother went from home to the hospice inpatient unit as it became necessary. The first three weeks were spent at home. When she began having nausea, vomiting, and pain, she made the decision to go to the hospice unit.

"All of us had planned to be home that summer for a family reunion, but we decided to come earlier. Each time new

family members would come, she would perk up," Champagne said.

"When she really began getting worse, the real talk began," said Champagne. "She discussed who she would see in heaven, how dad was going to live, and the gathering we were going to have after the funeral—even deciding who was going to be there."

"We had wonderful talks," she said. "The volunteers and inpatient nurses were outstanding. Everyone was supportive of us. They took us aside the last few days to tell us she had developed another tumor. She wanted to die at home. She was there the last week."

The family knew what to look for when the mother was about to die. Champagne said that all of the family members were there as she took her last breaths.

"During that six weeks, it was wonderful to see how she took it, how she lived the rest of her life," Champagne said. "Overall, it was a beautiful picture of death. She could feel the support of her family, the staff and her faith. There was incredible dignity in the dying process."

Champagne said that her father then became part of the bereavement follow-up program after her mother's death.

Mast observed that Champagne's experience is typical, showing all three aspects of the hospice program: home care, hospice and bereavement.

The hospice program permits patients and their families to take part in the decision-making process. "They can have as much control as they want," Mast said.

"You don't have to finish your (food) tray if you don't feel like it," she said. "If you want one bite of food or one drink of water, that's okay."

Mast said, "Too much food or water can cause additional symptoms if the patient is already congested. As the system starts to shut down, the body is not capable of handling liquids."

"The whole focus is to help control the symptoms," she said. "We don't want to do things that produce symptoms."

"The focus of hospice is different; it is not curative or rehabilitative. We know the outcome. Part of it is recognizing the outcome—that the disease will eventually take the patient's life," Mast said.

"We have charts that tell us what the patients want," she said. "We do a lot of communicating and documenting. The treatment plan is based on an assessment after a holistic look at the person. We individualize the person's wishes."

The care plan must be dynamic and fluid, so that it can change as the patient's condition changes. "It goes with the flow," Mast said.

"Some families feel so helpless. People like Julie assure them that there's someone out there to talk with. We have a 24-hour number they can call," she said.

Champagne said, "It is a growing experience for volunteers, too. They learn a lot about life and living."

Family members can help at home by learning how to take care of medicine, bathing, pumps and feeding. "Patients want to be with the people they lived with all those years. They want to stay in the environment they are familiar with. They cherish every moment of life," Mast said.

The care plan charts help people choose segments of their lives that they want to maintain. One man visited a farm; a woman asked for a pass every weekend, another rented old movies, Mast said. "They come in to die, but they are better able to look at the rest of their lives. It is still terminal, but they are able to make the most of each day."

"Society perpetuates the myth that the terminally ill are going to die a painful death," said Mast. "Instead, it is very calm. The respiration just slows down and they die."

She said, "We have a lot of parties. Some of the volunteers play cards with the patients. They dressed up for Halloween. They celebrate the gifts they have."

Champagne said, "It's almost a gift when someone does have time to say goodbye. Good comes out of that time. It can be a positive experience for family members, too."

"The struggle and losses are difficult, especially for those who are fiercely independent. We have to help them realize that, so they never lose hope for the next day, the next meal," Mast said.

"Those losses help you grow and you come through the process much stronger," she said.

CATHOLIC SOCIAL SERVICES

Adult Day Care centers serve the growing aged population

by Lyla E. Baxter

In the past, caregivers who opted to keep a dependent family member at home, or an elderly person living alone needing limited assistance in order to remain at home, found nothing in the community to assist them eight hours a day, five days a week. Today Adult Day Care allows the caregiver to continue daily tasks and provides a conduit for the aged needing limited assistance to remain in the mainstream of society.

The Adult Day Care concept originated in the United Kingdom in early 1940 with the establishment of outpatient hospital facilities for psychiatric patients. By the late '40s or early '50s, this concept was expanded to include geriatric clients.

Today, among the benefits of Adult Day Care to the geriatric population are: socialization, medical monitoring, activity stimulation, hot nutritious meals and snacks daily. One of the greatest benefits is that it allows the participants to remain in the home and community—not experiencing isolation. With the care and comfort of Adult Day Care, participants can feel a sense of independence in their lives.

Caregivers of the elderly and elderly persons living alone benefit from Adult Day Care as an alternative to long-term care placement. The following actual case studies indicate some of the diversities of the Adult Day Care participants:

The son of participant A says: "My mother has always been good to me. Now, it's my turn to take care of her. She's 83-year-old mother suffers from Alzheimer's Disease and has become increasingly frail in body and mind."

She has lived with her son and his wife for the past 10 years. Three years ago, the family was introduced to Adult Day Care. "Very simply," the son said, "this program has made the difference between my mother staying with us or being in a nursing home."

The son says, "Not only does the program benefit our family, but it is the best thing for my mother. If she were home all the time, her world would be so small. She'd probably just want to stay in bed."

Participant B is a 73-year-old woman in need of socialization and therapeutic activity. She lives alone in her own apartment and stays with her daughter



ACTIVE—Easter Middleton, a participant at "A Caring Place" Adult Day Center in Indianapolis, takes pride in the quilt she helped make.

some weekends. She recently was in the hospital for anxiety and depression. She also has Parkinson's disease.

After a recent hospital stay and a week in a long term care facility, the family approved her move back to her apartment. Since she is able to take care of her activities of daily living, Adult Day Care was recommended as an intervention to aid the anxiety and depression.

Since becoming active in the program, the woman is not as depressed and is more active and involved with her peers. She says busy assisting staff in activities and communicating with other participants.

Families of both participants are supporters of the program and participate in monthly caregiver meetings as a further support mechanism. Adult Day Care eases the burden of caregiving, provides emotional support and gives reassurance that the participants are receiving needed services in a safe, comfortable, warm and loving environment.

Adult Day Care is becoming more popular as the need increases to serve the growing aged population. Catholic Social Services Adult Day Care Centers are partners in care with the caregivers and the elderly population.

Lay ministry will grow in future, Mary Pat Farnand tells Serrans

by John F. Fink

The importance of training lay people to assume more responsibilities in parishes was stressed by Mary Pat Farnand, director of Lay Ministry Personnel for the Archdiocese of Indianapolis, during a talk to the Indianapolis Serra Club Dec. 9.

Her position is a new one for the archdiocese, she said, and is part of the new Secretariat for Ministry Personnel. Other offices in the secretariat are Priests' Personnel, the Vocations Office, and Ministry to Ministers.

Farnand spoke about the new position of parish life coordinators, lay people who perform all the functions of a pastor except for Mass, confessions and anointing. At present there are three parish life coordinators in the archdiocese, each in charge of more than one parish. She said that it is expected that there will be 29 by the year 2010.

Farnand said there are now five lay people (which includes men and women religious since they are not ordained) who have been approved as parish life coordinators; three are waiting to be interviewed and two others have applications in process. All parish life coordina-

tors must have certain academic credentials as well as practical experience of working in a parish and the skills and talents to lead a parish, she said.

Besides parish life coordinators, Farnand also works with pastoral associates, she said. These are people who are hired by parishes (rather than appointed by the archbishop) to assist pastors. She said that the duties of the 63 pastoral associates now in the archdiocese vary considerably from parish to parish, depending on the specific needs of a parish.

Farnand's office is also sponsoring the Pastoral Leadership Institute to train parish leadership, both clerical and lay. This is a two-year program in which participants meet monthly. At present there are 20 people in the program, she said.

Farnand said that almost every diocese in the United States is planning for a future that will require much more responsibility on the part of lay people because of the declining number of priests. She said, though, that she believes that the Archdiocese of Indianapolis is ahead of most other dioceses both in making concrete plans for future parish staffing and in leadership training.

Commentary

EVERYDAY FAITH

Life is many things, but fair would be a stretch

by Lou Jacquet

During the course of an interview I did with a high school wrestling coach a while back, a thought emerged which ranked with Plato and Aristotle for depth of insight.

"What's the most important aspect of wrestling?" I had asked him, perhaps expecting to hear something about how the sport teaches solid training habits or builds athletic skills in those who might not excel in other sports than demand perhaps, having done a few dozen sports



bigger size. Or

interviews over the years, I expected him to say something about "building character" or some such cliché.

His answer surprised me. "Wrestling teaches kids that life is not fair," the coach replied. "That's a tremendous lesson that they will carry with them all of their lives. It's much more important than learning how to get out of a situation in which they find themselves pinned by an opponent."

Wrestling teaches participants that life is not fair, he explained, because it is a sport in which a superior athlete can be beaten by one with lesser skills on a given day. No matter how well the better wrestler has prepared, and regardless of what his skill level may be, each match brings the distinct possibility of a loss. The reasons vary: He may have been hurt in his previous match, for example, or come to the meet with

stomach pains or a headache, or perhaps he simply loses his focus for a moment and the less skillful opponent takes advantage of the lapse. In any case, all of his training and practice come to nothing when the final results are tallied.

That is not fair, but it certainly reflects life as we know it. How many of us have learned that life is not fair through pain we have endured? How many more know it through hurts they cannot even begin to describe? Consider...

A dedicated father works hard for decades to raise his children with solid values. He retires, then soon contracts terminal bone cancer. A young single mother loses her only child in a freak schoolbus accident. A couple dining out for the first time in a year wind up dead an hour later when a drunken driver crosses the center line on their way home. A husband and wife who desperately want a child lose their dream when a pregnancy ends in a miscarriage. Fair? Hardly.

If life were truly fair, only those who hurt others could end up dying from cancer. Persons who had spent their lives in the service of others would never die in auto accidents. Those who worked hardest at the office would get the promotion, instead of the person who simply knew best how to manipulate the system. Nobody in this country would be sleeping in cardboard boxes on winter nights when the wind chill factor approaches zero.

No. If life were fair, parents who have worked for 18 years to teach an offspring the difference between right and wrong



Find the true meaning of Christmas

would never end up having given birth to a killer, a drug addict, a prostitute, or an abusive spouse.

Being alive is a wonderful gift, and there is an abundance of joy mixed in with the sorrow during life's journey. Still, the wrestling coach was right. Life may be many things, but surely it is not fair. If we did not believe as Jesus taught that every wrong will be righted and every crooked path made smooth in the life to come, among us could find the courage to live even one more day?

THE HUMAN SIDE

The challenge: find a place to 'seize the moment'

by Fr. Eugene Henrick

Is there a special place unlike any other for you—a sacred place you cherish—where God and a sense of peace meet? I believe that almost any of us can think of such a place.

For me St. Procopius Abbey in Lisle, Ill., is that place. On Thanksgiving Day as I celebrated Mass with the Benedictine monks there, I wondered what makes it so.

The abbey has a modern austere look. The edifice is common brick outside and in, with reinforced concrete made to appear like gray, ruffed-up wood.

The abbey sits at the edge of a small forest, and even though new homes can be spied in the distance, the place maintains a certain "out in the country, close to nature" atmosphere.



The setting and construction are an artistic delight, a picturesque reminder of the spiritual world. They suggest a sacred time zone in which prayer is expected and welcomed.

The abbey's hallmark for me is its quiet simplicity. The common brick walls of the chapel, the unadorned oak altar and plain glass window leave the eye and mind free of diversions and distractions, liberated to look within the self. The architecture, as well as the monks' manner, free the self to seize the moment of awe inherent in worship, free the heart for contact with God.

The celebration of Mass reinforces this intimacy with its simple vestments and music which never gets in the way of worship. The entire setting allows me to concentrate on the moment. I am reminded of the words of the spiritual writer Father Pierre de Causade:

"You must not make any particular plans, but do only what each hour, each minute, each moment demands of you. It is God himself in his providence who looks

out for you. The road to sanctity does not follow a preconceived system of actions and exercises, but travels the very complex

'concentrate on the moment in such a way that the possibilities for hidden growth within you are unleashed'

cated fabric of life itself. Progress in the spiritual world does not consist so much in achievement, in actual accomplishment, as in a greater and greater purity of love with which you do at each moment what the situation demands."

A spiritual writer once wrote that if we ever seized the moment with our heart and all our soul and all our strength, we would immediately sense the almost unlimited possibilities for progress latent in the world

and in ourselves. The challenge is to find a setting which will invite this.

As we move into 1992 we will be besieged by events which will tax our energies. A promotion might thrust us onto a faster track than we really wanted; a crisis might come along that drains us.

My wish for you this holiday season is that you will find a sacred place that—as St. Procopius Abbey does for me—allows you to concentrate on the moment in such a way that the possibilities for growth hidden within you are unleashed, those gifts for making "progress" that you never knew existed within yourself.

© 1991 by Catholic News Service

Since *The Criterion* is not published the last week of July or December, news items dated through Sunday, Jan. 12 should be received in our office by Friday, Dec. 27 to be included in the next issue, on Friday, Jan. 3. No paper will be published on Friday, Dec. 27. Send news to: *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206.

THE BOTTOM LINE

The healing power of prayer and a healthy attitude

by Antoinette Bosco

I had two back-to-back phone conversations recently that got me thinking about the illnesses and injuries that attack our bodies and the different ways we seek to heal ourselves.

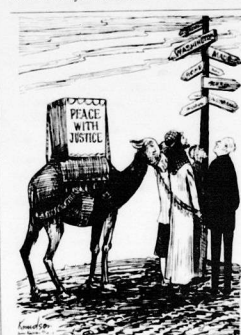
The first call came from a friend who has lived by trying most of her life to cure all her ills with prescription and over-the-counter medicines. During the call, she complained about having to take so much medication that she often couldn't remember which pill was for which ailment.

The phone call reminded me of the time she and I worked at the same office. She had opened her purse, exposing about 10 small bottles of different prescription and over-the-counter drugs.

At that moment, a fellow worker peered down at the array of bottles and exclaimed, "My God, you're carrying a drugstore around with you." Then I laughed. Maybe I did the wrong thing. But it wasn't the first time I had conveyed

in some way my suspicion that most of her physical complaints were due to being overmedicated.

The other call involved a conversation with an 86-year-old man I was interview-



Which way to the Holy Land?

ing. As an aside he mentioned that his daughter had suffered from cancer years ago but had been determined to battle her illness with her mind and her spirit.

He wasn't implying that everyone could cure themselves of cancer. But what was remarkable in his daughter's story, he said, is that she has been healed.

His daughter's story reminded me of an incident in my own life. I remember that in 1972 I developed a tumor on my thyroid gland. My mother and my sister had been similarly afflicted and they had to have their thyroids removed.

One doctor, a radiology specialist, said I needed an operation. But I said I couldn't have one. At that time I was a single parent taking care of six of my children.

My family doctor decided to shrink the growth with cortisone, and I—truly believing God would help me—embarked on a program of prayer. The tumor diminished and then disappeared. To this day I never have had a recurrence of the problem.

While I hesitate to talk about the healing power of prayer for fear of being called a religious fanatic, evidence of this power abounds if we look for it.

Many books are being written about the mind-body connection in healing. I'm not

saying that these replace what science has discovered about healing. But given the side effects of drugs and their limitations, attested to by all scientists, I'd most times rather take my chances on a healthy attitude and lots of prayer when it comes to healing.

© 1991 by Catholic News Service

THE CRITERION

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$19.00 per year

\$0.60 per copy

Second-Class Postage Paid at Indianapolis, Ind.

ISSN 0574-4350

Most Rev. Edward T. O'Meara

Editor-in-Chief

John F. Fink

Editor-in-Chief

Published weekly except last week

in July and December

Postmaster: Send address changes to *The Criterion*

P.O. Box 1717, Indianapolis, IN 46206

To the Editor

Churches asked to ring bells Jan. 1

The members of Columbia #72 Young Ladies Institute would once again, as we have for the past two years, like to invite all churches to join with us in ringing their bells on Jan. 1 at 12 noon in a united gesture of prayer for a more peaceful world. It is our hope that everyone who hears their chime will take a moment to blend their prayers into the message of the bells.

We must be mindful that peace is not just the responsibility of governments. You cannot legislate honesty, integrity, gentleness, and compassion, and there can be no true peace without these virtues.

Peace in the world as we know it today will always be a difficult task to achieve, but not an impossible one. Please join with us in participating in this simple practice that demands so little effort.

Mary Ann Busi

Jackson, Cal.

Old-fashioned religious beliefs

The 10 Roncalli students who walk on water and leap buildings in a single bound are to be commended for their superior knowledge emitted to them through their faculty using the Shirley MacLaine School of Crystallization.

It certainly would be erroneous for them to walk in fear and trembling, as St. Paul did, seeking salvation when they obviously have moved beyond such triviality and can simply check their horoscopes every day, and do their homework to the MTV beat, ching-ching.

The good news, though, is they are not alone. The Batesville Deanery is also practicing the New Age programming by not allowing lay people to respond to their students' questions about hell. Some of the religious fear the young mind will be traumatized with these old-fashioned religious beliefs.

Maybe what a priest told me one day is true. He said that hell is populated by those who thought they were good, while heaven is filled with those who knew they were bad.

John F. Sloan

Greensburg

Man's intellect sets him apart

I would like to address some of the points raised by Father Robert Green ("Facts Alone Do Not Bring Conversion," Nov. 29) in rebutting Bud Moody's criticism of present day Catholic teaching ("Children Are Not Taught True Faith," Nov. 15).

Catholicism is a distinctly intellectual approach to God, positing man's uniqueness in having been created in the image of God. Man's intellect sets him apart from the rest of creation on earth. The much-maligned Baltimore Catechism is at the very least biblical when it states as our mission in life, "to know, love and serve God in order that we may be happy with him for all eternity." Jesus told us that the most important commandment is to know, love and serve God with our whole minds, hearts and souls. The second commandment, to love our neighbors as ourselves, is like the first but not equal to it and certainly not a substitute for it.

Educating the young to love others is risky. It is titillating and glandular and as indoctrination into the faith decidedly second rate. Teachers who begin with the individual and his experience must deal with constantly shifting sands underfoot. Yet Father Green assures us as have Deweyite educationists for 70 or 80 years that experience matters. Well, of course it matters. But words make it last. Memorization and recall are effective tools of

early intellectual participation in the learning process.

If the Mass, our most profound act of worship, can be "appreciated" without intellectual knowledge, how is the young person to value it? Compare it with last night's rock concert? Sunday's football game? It does seem a shame that we owe so much to Western civilization whose ethical underpinning was Catholic, and we are the beneficiaries of an unrivaled intellectual heritage only to deny and withhold it educationally. Why must we also accept that facts, ideas, concepts are secondary to feelings, experience, gut reaction? Pre-Christian spirituality is all the rage these days. Called New Age, it is not. The new spirituality based on "experience" is Stone Age and for this purpose our intellect is just excess baggage. They search in subterranean caves for the awesome earth mother determined to take us with them.

Denigration of the intellect and heritage are the pathways to post-Christianity. From the beginning of the century the 20th has been termed "the Age of Unreason." This is how such a loss of substance has occurred and continues, that loving our neighbors and ourselves has become the whole of transmitted Catholicism. When did we last recognize our church in the context in which the Baltimore Catechism portrays it: the Church Universal or perhaps the Church Triumphant, the Church Suffering and the Church Militant?

Yes, we on earth are the Church Militant. In this century of almost unceasing warfare, we are least prepared to defend our Catholic faith. We don't need the Baltimore Catechism? Well, guess again. We've lost our sense of sin, we have retained only a faint image of God, and there simply seem to be fewer and fewer Catholic beliefs about which theologians agree any more.

People do, in fact, leave their faith and become unchurched because of the lack of good sound education, just as Mr. Moody concluded. Father Green's description of an idealized communal worship, "the enthused assembly in word, song and praise" misses the point. The point of religion is salvation. Where will we spend eternity?

Lois Jackson

Indianapolis

Need experience and sound doctrine

The letter of Father Robert K. Green (Nov. 29) taking to task the Baltimore Catechism for its alleged failure to recognize that "facts alone do not bring conversion" is off the mark.

The Baltimore Catechism's excellence as a doctrinal primer remains unsurpassed. Those teachers who used it knew that it was their task to implement its instruction of the intellect (with facts) by stimulating the heart's piety and devotion.

Those who insist on sound doctrinal catechesis have never advanced the absurd thesis that students in religion classes should be without experience of any kind. No such youngster can exist. Before anyone, however, can experience a teaching as true, there must be sound teaching and a systematic one at that, as John Paul II has explained many times.

No one can love the Catholic faith if he or she has no knowledge of the truth of that faith. It is the task of any good catechist to teach the articles of faith and to witness to it by his or her personal life. It is the task of the Holy Spirit (through the teacher, among others) to fill that teaching with life, so that the student, having accepted it in faith, can go on to experience it as true.

So, nobody has objected to using "experience" in religious instruction; everyone learns by experience. What is objected to is the substitution of subjective "religious experience" for the necessary formal instruction about revealed truth.

Revealed dogmas such as transubstan-

tiation, the real presence, the Immaculate Conception, the virgin conception, the Resurrection and many others, simply cannot be conveyed by the experiential method alone, and thus the "experiential" method is defective in passing on the essential truths of the faith. The result is that authentic personal conversion based on deep conviction is inhibited. Thus, it is hardly surprising that the "personal religious experiences" evidenced in all too many parishes should be accompanied by liturgical, sacramental and doctrinal abuses.

Serious youths will not, in fact, enter into the experiences of decadent "entertainment liturgies" flowing from today's "inadequate theology." They sense that the desire for a "religious experience" can often be a rather greedy and selfish enterprise and a fruitful source of false spirituality and pseudo-mysticism (as in the New Age aberrations).

Moreover, the millions of Catholics alienated from regular Mass attendance should indicate to Father Green that something has been seriously lacking in the "word, song and praise" heard in our parishes. I suggest it is their lack of conformity to both sound doctrine and the sense of reverence and awe characterizing authentic Catholic liturgical experience.

Jerome W. Schneider

Jasper

Faith is not an act of the intellect

Even though teaching our faith is my life work, I agree with Father Robert Green that "facts alone do not bring conversion" (Nov. 29), a response to Bud Moody's letter of Nov. 15. Faith is not an act of the intellect, and increasing our knowledge of God and the church does not ensure a living faith. What can help us form that living faith is exposure to others who have it. "Witnessing others who are faith-filled and who live out their lives in relationship (with God and with others), this will bring about conversion," says Father Green. And I say, Amen.

Anyone who regularly reads "The Editor" section of this paper is familiar with the name Winifred E. (Bud) Moody. Bud is not afraid to express his opinions, to exhort us to do good. But the letters do not give a full measure of the

man—a man who knows the greatest commandment and lives it to the fullest.

I have met few people whose lives are more faith-filled than Bud Moody, and his wife Dorothy. Their Christianity is expressed daily in every aspect of their lives. They follow Jesus with joy and live the faith they treasure.

It may be the greatest strength of the church that we have both the Father Greens and the Bud Moodys among us.

Sherie Berg

DRE, Sacred Heart Parish

Indianapolis

'Mom and Dad, I'm pregnant'

"Mom and Dad, I'm pregnant." Those words will haunt us for a very long time. Our teenage daughter came to us and told us of a serious mistake she had made. We had no idea our daughter was sexually active. We were shocked and disappointed beyond description. Our values that we tried to instill in our child seemed to be temporarily forgotten. In a fleeting moment, our teen-ager grew into an adult.

The courage to bear a baby in these days of abortion as the quick out, comes with a great deal of prayer, support, and tears from parents, school and friends. The values we tried to exemplify were confirmed in our daughter's decision to put her baby up for adoption.

After an investigative process, St. Elizabeth's in Beech Grove was discovered. This organization provided support, advice, and concern. They educated, guided, and counseled not only our daughter but the entire family. In short, these dedicated people helped us through the most stressful time we have ever had as parents.

Our daughter delivered a healthy baby and will be able to continue her education and attain the future that she wanted. Her baby has two great parents who will be able to provide for all the needs of a growing baby, to our daughter's delight.

"Mom and Dad, I'm pregnant." Yes, they were very frightening words but not a fatal diagnosis. It's over now and we recognize this as a positive and reinforcing experience. We have never been closer to our daughter and our family survived intact.

Thank you, St. Elizabeth.

Name and city withheld by request

LIGHT ONE CANDLE

The season of giving

by Fr. John Catoir
Director, The Christophers

Christmas is called the season of giving. It is a magical time when we all have a chance to learn more about the secret of "Divine Supply."

The saints knew about God's nature well enough to take advantage of the fact that he cannot be outdone in generosity. They kept giving and God kept supplying their needs. God will supply you with all the energy and inner joy you need to enable you to accomplish your mission in life; all you have to do is give something away and it will come back to you. He supplies these blessings and spiritual gifts each day according to your own degree of generosity.

There are dozens of stories of holy men and women who opened soup kitchens to feed the hungry. They hadn't a cent to begin with, and years later they still had nothing in the bank, but the soup kitchen was still flourishing every day, year in and year out. Many things will be given to you in proportion to your own giving spirit.

If you need mercy, be merciful. Those who are merciful need never fear judgment Day for they have received infinite mercy.

If you need material blessings, be a cheerful giver. Those who are generous with their earthly goods in order to help ease the burdens of others will receive from Almighty God abundant gifts.

If you need spiritual blessings, give your heart to the Lord and ask him to use

your joys and sufferings to save souls. All pain is redemptive and you will accomplish untold good.

Believe in the law of "Divine Supply." When you are weary don't give in to discouragement. Smile because of the knowledge of God's love. The Divine Supply may feel as though it has run out at times, but don't believe it. Your feelings are deceiving you. Resist the temptation to accept such feelings as facts. God is there waiting for you to give something away.

If your life is filled with pain, heartache, sadness, loneliness, or depression, don't be discouraged, think of others. Do something for someone in need. St. Francis de Sales once said, "Never be discouraged because you are discouraged."

Ignore those negative feelings and go right to the heart of the matter. Make an act of faith in God's unlimited supply. Know that your future is secure. Feel the Lord offering you a peace that the world cannot give.

Beyond all your troubles there is always the underlying reality of God's love. He is there for you every moment of your life. Open the door of your heart to his love. Look about you and see what you can do to radiate love and happiness. Give your time, your talents, and your compassion. Give something to someone who needs what only you can give.

The secret of "Divine Supply" is this: Abundant grace will come to you in proportion as you give. The spirit of Christmas comes alive when you open your heart to make others a little happier.

(For a free copy of the *Christopher News Note* "The Gifts We Give," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)



CORNUCOPIA

Christmas is in the manger

by Cynthia Dewes

The faithful have been trying to get Christ back into Christmas for about 30 or 40 years. So far, not much luck.

It is a tribute to American ingenuity that one of the two major feasts of the Christmas faith has been restored to a pagan holiday within the span of only two or three generations. It's fast reverting to its pre-history status.

Even in many other countries of the West, Christmas has become a bigger deal than an international soccer play-off, or a regional war. In the U.S., televised newscasts center around the lighting of

municipal Christmas "trees" which aren't trees at all, and the arrival of Saint Nick's who aren't saints.

Retail merchants stridently cheerlead the season to bolster their annual sales records, and churches pray for the unusually generous collections the holiday brings in. Bankruptcy lawyers just grit their teeth and wait.

Christmas is also used as a tool of discipline, by which children are admonished to behave themselves or forgo Christmas presents. The irony that baby Jesus came to us as a gift, precisely because we don't deserve him, is obviously lost on parents who employ this threat.

Guilt-laying during this time is not

applied only to keep young children in line. Aging parents sometimes "wish" aloud and frequently, to anyone within earshot, that their grown kids will pay attention to them this Christmas, rather than the other way around.

Guilt and Christmas Card Guilt are also employed. Who will give the other guy the more expensive gift (or any gift at all)? Who will be the last wimp to quit in a lifetime exchange of greetings?

New Agers depend upon the touchy/felty sense of well-being that Christmas brings. Since they have few arbiters for their moral behavior other than the murky God within, they assume their holiday emotional binge is an affirmation of themselves. Strike another blow for self!

Wait a minute. It seems as though it's getting harder and harder to find Christ in Christmas. Where is he?

Maybe the New Agers aren't so wrong after all. God is within us, but he's also in every other person and in the Eucharist. And, at Christmas, he's in the manger at Bethlehem.

To return to the real meaning of Christmas, we need to zero in on that manger. We need to remember that God came to share in our humanity so that we might share in his perfection.

Seeing God as a helpless baby, dependent upon the goodness of others, reminds us that we ourselves are helpless infants in the cosmic order, equally dependent upon the goodness of God. We may have God within us, alright, but we are not him.

We remember to give each other Christmas gifts and greetings, not for thanks, or out of some social compulsion, but because we want to share symbolically the wonderful gift of Jesus.

We say "Merry Christmas," not as an empty seasonal remark, but because we realize through the Incarnation that joy is not only possible, it's at hand.

Yes, Virginia, there is a Christ in Christmas. The real Christmas, that is.

vips...



Julius W. and Rosetta Smith of Borden will celebrate their 50th Wedding Anniversary at 4:30 p.m. Mass on Saturday, Dec. 28 at St. Mary Parish, Navilleton. A reception for friends and relatives will follow. The Smiths are the parents of eight children: Jim, Dick, Phyllis Andres, Darlene Schy, Julius A., Jerry, Karen Thomas and Denise Bomersbach. They also have 16 grandchildren.

check-it-out...

CORRECTION! Members of the Class of 1932 of Little Flower School are planning a reunion for July 17-19, 1992 (not Class of 1936). All class members from 1927 through 1932 are invited to attend. Call 317-356-8396 or 317-546-3854 for information or to be added to the invitation list.

CHRISTMAS CONCERT—Musical members of St. Joseph Parish in Rockville practice for their Christmas musical production, "Sound the Drum, Jesus Has Come," which will be presented at 8 p.m. on Sunday, Jan. 5 in the church. The Soul Seekers youth choir, Wind and Soul adult choir, and religious education classes from St. Joseph Parish, and Immaculate Conception Parish in Montezuma will perform the music, directed by Brenda Blake McCain. The public is invited to attend the event.



MERCEDES WINNER—Steve Beck (from left), treasurer of St. Elizabeth's board of directors, and Charles Gates congratulate Mrs. Charles Gates of St. Ann Parish in Indianapolis as she receives the keys to a new 1992 automobile from Mary Rose Nevitt, executive director of St. Elizabeth's. Mrs. Gates won the car on Dec. 10 in a raffle sponsored by St. Elizabeth's, after submitting an entry from The Criterion. St. Elizabeth's sold 451 tickets to benefit the organization, which provides maternity, adoptive and other services to women and families. The Mercedes was donated by McGeehan Motor Cars of Noblesville.



NEW CO-MEMBERS—In the Sisters of St. Joseph: Mary Tinkle (from left), with Loretta Morrow, Denise Morrow, Diane Orr, Betty Schmutte, Jean Drury, Mary Ying, Lillian Lipscomb and Elaine Lipscomb, all eight from the Archdiocese of Indianapolis; Alice McCorkle (back row), Anita Eckman, Mary Inez Welsh, Steve Limerode, Sheryl Burke, and Stephen Burke. The 16 were received in a Nov. 17 ceremony at the Sisters of St. Joseph motherhouse at Tipton. Co-members "share hope" with the sisters and work to "build a world in which shared hope can grow."



MARSH
we value you

**Earn FREE
COMPUTERS or
\$1500 CASH for
your school or
church.**

**SAVE MARSH
GREEN CASH
REGISTER TAPES!**

For More Information:
Contact Clyde Dawson or Martha McQueen at
(317) 594-2635, 594-2636 or 1-800-848-3318





**BEHOLD — I BRING
GLAD TIDINGS
OF GREAT JOY**

Catholic Cemeteries

435 West Troy, Indianapolis
784-4439

"Serving the People of the Archdiocese of Indianapolis"

Lots of recipes for happy holidays

by Mary Ann Wyand

Cafeteria staff members at Bishop Chaturd High School in Indianapolis have lots of recipes for happy holidays.

Ida Horr, Chaturd's cafeteria manager, offers this recipe for a Merry Christmas.

"Family and friends gently mixed together with a pinch of good food and candy treats topped with bright and anxious eyes of the children in anticipation

of Mr. and Mrs. Claus," she said. "Add songs of 'Silent Night' and 'Santa Claus Is Coming to Town,' a Christmas tree and the manger, and then the midnight Mass to remember the true meaning of Christmas."

Horr, who was born on Christmas, said she never cooks on her birthday.

"I've always told the kids I won't have Christmas at my house," she explained. "I say, 'I'm not cooking on my birthday.' I think they should form their own family traditions, so we always have Christmas

Eve at our house. I have a family of nine children and 11 grandchildren, so when we get together we're a bunch. We make the kids eat their supper first before any presents are handed out. After we've done that, we ask the grandchildren to lead us in song. We tape it, and it's really great to look back at. You can see how the kids have grown and how they've all changed."

Following the carols, Ida Horr said she and her husband, Charles, don hats and red shirts to resemble Mr. and Mrs. Claus while they hand out the gifts.

"It's funny to watch all the little ones," the Christ the King parishioner recalled. "We have a set of twins who are four this year. They went from crying because they weren't getting presents fast enough to being a little more reasonable. It's fun."

At the end of the evening, she said, "You'd be surprised how quiet it gets when everyone leaves."

Christ the King parishioner Muriel Johnson, a cashier in the Chaturd cafeteria, said her recipe for a happy and blessed Christmas is one of remembering.

"First the importance of remembering why we celebrate Christmas, the birth of the Christ child," she said, "and not

getting so caught up in the commercial part of it that we lose sight of the important part. And then, of course, having family and friends and neighbors gather together to celebrate this beautiful occasion."

In addition to being with loved ones, Johnson said, "It's important to try to be in touch with the ones you can't be with to let them know that they're in your thoughts. Anytime families are scattered and not everybody can make it home at Christmas."

Immaculate Heart of Mary parishioner Jill Ranft, who works at Chaturd as a cafeteria assistant, said her recipe for happy holidays is "love and happiness."

Nancy Gerteisen, a St. Lawrence parishioner who also works as a cafeteria assistant at Chaturd, said her recipe for a joyous Christmas is "happiness and peace with your family."

Cafeteria assistant Barbara Hazel, who is also a member of Immaculate Heart of Mary Parish, said the holidays are times of peace and thanksgiving.

"I think a real important thing is to have peace within the home," she said, "and to be content and thankful for what you have."

It is especially nice to have peace and quiet for the holidays, staff members said, because during the last few days before Christmas vacation the noise level rises significantly in the cafeteria at lunchtime as excited students share their own recipes for happy holidays with each other.



SCHOOL WORK—While Bishop Chaturd High School students complete classroom assignments, cafeteria employees Nancy Gerteisen, Barbara Hazel, and Jill Ranft of Indianapolis work together to prepare the lunch menu. (Photo by Mary Ann Wyand)



CAROLERS—Ten students from Pope John Elementary School, Madison, serenade the patrons of Madison Senior Citizens' Center. Their teacher, Judy Collins, accompanies them on her guitar. After the concert, Santa Claus gave each of the third-graders a bag of treats. Below, the clients of the center can be seen giving the students their full attention. (Photos by Don Wood)



MUSIC ANGELS—St. Mark students (from left) Emily Able, Nicholas Blandford, Derek Johnson, Hope Kruezman and Abby Klene rehearse for the Dec. 19 holiday musical, "Angels Aware." One hundred and eighty-five students from grades one through five participated at the Indianapolis school's Christmas program. (Photo by Eric Gruelich)

River's Edge Hotel

The River's Edge Hotel offers the following services and facilities for the comfort and convenience of our guests:

- 152 guest rooms (king, queen and standard sizes)
- 2 two-room suites
- Conference and meeting rooms
- Free Local Calls
- Free Showtime and Cable
- In room 1st run movies
- Outside swimming pool
- Game room

Paddlewheel Coffee Shop

- Easy access to Interstate 65 just off exit ramp #2
- Two minutes from Louisville 342 Eastern Boulevard Clarksville, Indiana 47129

812-282-7511 / 1-800-876-8638

FEEL THE HEAT!



6 Day, 5 Night Hotel
& Bahama Cruise
Vacation Packages

SAVE UP TO 70%
OFF OF APPROXIMATE \$1,000 VALUE
DUE TO VOLUME BUYING POWER!

FOR ONLY
\$175*
PER PERSON

*Limited amount of guaranteed package available

- 7 Seas is a fully licensed and bonded travel agency since 1979.
- Includes full insurance protection.

Monday-Friday, 9 AM to 10 PM
Eastern Standard Time

MUST CALL NOW!

1-800-783-2381

Certain
Restrictions Apply

Void Where
Prohibited by Law



by Suzanne Dailey, S.P., Ph.D.

In 1891 with the publication of "Rerum Novarum," Pope Leo XIII initiated a process of systematic rethinking of Catholic social teaching in the light of the changed circumstances of Western society brought on by the agricultural and industrial revolutions. In championing the cause of the new working class, Leo XIII took a stand on a momentous issue of the time that was every bit as dramatic as Boris Yeltsin's stand against the conservative leaders of the August coup in Russia.

What Leo XIII began and subsequent pontiffs have continued is a century of theological inquiry within the Catholic Church about a world order that is increasingly global, technological, dynamic and religiously diverse. What has grown from this inquiry is referred to collectively as Catholic social teachings and these posit such facts as the dignity of the human person whatever the conditions of life, the responsibility for the Christian to be especially concerned for issues relating to peace, poverty and human rights.

During the late 19th century and the first half of the 20th century, it was the church's social teachings that undergirded the apostolates of the many active American women religious as they labored in hospitals, asylums, orphanages and schools and in the domestic and foreign

Today's women religious and the social justice agenda

missions. Confident in the importance of their work, sisters labored quietly within a largely immigrant church following a semi-cloistered spirituality and lifestyle.

Recalling the Gospel beatitudes and the tradition of good works, the hierarchy gave encouragement and direction to their works of charity. In other words, for 60 years after Leo XIII's seminal pronouncement congregations of religious women though certainly aware of the new theological inquiry continued to operate out of a traditional paradigm.

However, the two mid-century events inspired dramatic new thinking within congregations of women religious: the Sister Formation Movement of the 1950s and the Second Vatican Council (1962-63). In 1950 Pope Pius XII, concerned that the existing structures of religious life hindered active sisters' roles in their ministries, asked religious worldwide to re-examine their lives in the light of the needs of the people they served. Responding to this request, beginning in 1953 the heads of religious congregations from all over the United States began gathering at Notre Dame University each summer for a series of Institutes on Spirituality.

At these institutes the sisters discussed conditions within the church and the world and planned on how, in the light of contemporary needs, new entrants should be instructed into the meaning and purposes of religious life. The resultant Sister Formation Movement had a tremendous impact on the

training and education of both younger and older sisters.

Congregations began developing a Scripture-centered and apostolate-driven spirituality. They asserted the need for intellectual and professional preparations for ministry. In fact, the most important feature of the Sister Formation Movement was increased higher education for religious not only in theology but also in the humanities and social sciences.

Eventually these institutes and the collateral Sister Formation Movement evolved into a number of inter-congregational organizations, most notably the Conference of Major Superiors of Women Religious, which provided mutual support during the forthcoming period of change and renewal.

While historians are still assessing the impact of the Second Vatican Council, there is no doubt that this event changed fundamentally the church's vision of itself. The council called forth new models of church stressing the community of believers, the pilgrim nature of the church and linkages among all those seeking truth.

It called Christians to study the signs of the times and to concentrate their energies on the mission to the poor. Most importantly, it set as a goal the new social justice agenda that had been evolving since 1891.

However, the emphasis at the Second Vatican Council was not upon works of charity but rather upon actions directed at the elimination of the causes of poverty and oppression. No longer was the relief of human suffering considered enough. Henceforth, the church would direct Christians to participate in the transformation of that social order which generated much of the suffering.

This last point was a dramatic new consideration and Notre Dame de Namur Sister Marie Augusta Neal, in her study "From Nuns to Sisters" (1990), maintains "no group was more deeply affected by this new emphasis than Catholic sisters throughout the world but most especially in the United States." She might have added that no group within the church was more ready to hear and understand the new teaching.

Thus as massive social change occurred in the nation at large during the 1960s and '70s, many religious congregations of women already had an intellectual and theological framework to process such events and consequently were able to channel energies into constructive actions.

Over the next decades, many congregations began revising their constitutions and mission statements, changing the training program for new members, and deliberately directing their resources toward actions supportive of social justice.

Thus today the constitutions of active religious congregations use biblical language and imagery and theological concepts such as witness to express their identity and purposes. Prayer and the vows are linked to ministries which in turn are linked to works supportive of social change.

Some statements include specific commitments to particular works of justice, most often to working with the poor. Overall, the new constitutions encourage members to be open to the Spirit, expansive in their thinking, and creative in their chosen undertakings.

A great challenge facing active religious congregations today is to communicate to new members what is fundamentally an evolving vision. Renewal is still only imperfectly understood and realized within most groups. Moreover, while there are many fine theological insights on contemporary religious life, there is as yet no comprehensive interpreter of what 21st century religious congregations will be like.

In this circumstance, congregations invite those wishing to be sisters to join them in the search process. Thus aspiring members seek to gain a greater knowledge of God and self through prayer, reflection and study. They seek to understand the world and to gain skill in social analysis through both study and hands-on experiences among the poor and marginalized in

the United States and in other countries. Most importantly, they seek to determine whether they have within themselves the spiritual resources to commit to a struggle for social transformation where the obstacles against constructive change seem overwhelming.

For even the most casual observer, the most visible outcome of renewal is the expansion of the types of work in which sisters are engaged. Now one expects to encounter sisters employed in many areas of parish or diocesan ministry and in health care, the media, education and even lobbying efforts.

A great many are engaged in social services working in agencies operated by the government or by private foundations. Many perform their ministries within the context of a defined congregational or church institution while many others work singly in the community at large. An individual sister's choice of ministry is both personal and communal, rooted in her vows, and, most often, decided by a matching of personal skills and resources with the ability to affect in some way the social transformations which the congregation sees itself as being called.

Finally, today religious congregations are deliberately directing resources toward actions supportive of social justice. The Sisters of Providence, for example, some time ago turned over a good portion of their property at Saint Mary of the Woods as a site for the construction of a government-funded housing complex for the elderly. Most often though, such resources are human resources and the form is that of subsidized ministries.

Almost all congregations have sisters engaged in ministries within the United States and in other countries which cannot support the sisters adequately. These may be shelters for the homeless, lobbying organizations on behalf of refugees or parish work in poor rural or urban areas. Whenever the circumstance, in agreeing to this arrangement, the congregations commit to support these sisters by the work of others or by some form of fund-raising.

Another significant resource allocation is education. Congregations devote significant funds to education sisters to be theologians, lawyers, teachers, doctors, counselors so that they perform more effectively the works of justice. They also invest much in continuing education so that whatever her age or circumstance an individual sister is updated in her professional preparations and knowledgeable of current trends within church and society.

In considering this generalized account of women religious and the social justice agenda, three points need emphasis. First, none of what is described above happened smoothly or without considerable pain and some missteps.

Second, the process of renewal and change is ongoing and will continue into the foreseeable future. Furthermore, it is happening in our midst within the congregations.

Third, there is in all this a beautiful story to be told someday by some enterprising historian. The words reflective, courageous, dignified and faith-filled probably best describe the many women religious who guided their respective congregations into and in this post-Vatican II era. The church is fortunate to have had them during the last 30 years, and I hope Russia has some similar groups within its society to mold the vision and to hold to it when times get tough.

As for the sisters themselves, there is in fact within congregations a whole lore surrounding these recent events. For my part, I remember as clearly as yesterday evening in the late 1950s when our superior general, influenced by the new Sister Formation Movement, announced to the community that the young sisters henceforth would be required to complete their academic degrees before they would begin teaching. I was a new entrant and definitely affected by the decision. (I was also very happy with it.)

A few days later one of the superiors joining our group for recreation appeared visibly shaken. She shared spontaneously that the superiors had just been visited by representatives from some of the dioceses where we worked and that these persons had been highly critical of the congregation's decision to delay our beginning of active ministries. It had been a very painful confrontation; and I learned later it was not the last. However, we stayed, we completed our professional preparations, and that fact has made all the difference.

Will you remember the Missions in your Will?

NOW IS THE TIME TO ACT!

JUST STATE:

I hereby devise and bequeath unto the Society for the Propagation of the Faith, 1400 North Meridian Street, Indianapolis, Indiana 46202, the sum of \$_____ for the missions.

*Feed the children of future generations.
Help those whom you may never see
in this life.*

*Continue the work of Jesus.
Your gift will follow you into eternity.
You are a missionary, too,
NOW AND FOREVER!*



THE SOCIETY FOR THE PROPAGATION OF THE FAITH

1400 N. MERIDIAN STREET • P.O. BOX 1410 • INDIANAPOLIS, IN 46206

Rev. James D. Barton, Archdiocesan Director

Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1991 by Catholic News Service.

Astronauts' message is echo of angelic voices

by Richard Cain

You rush around from store to store, looking for just the right gift for Aunt Sally. You spend hours transforming an unimpressive fir into the dazzling Christmas tree of your childhood memories.

You devote a blustery Saturday afternoon to turning your yard into a festival of blinking lights.

You slave away baking mountains of cookies and breads for co-workers, friends and neighbors.

You struggle over what note to write to a person on your Christmas card list whom you barely remember.

And finally, when Christmas is all over, you swear that it will be different next year.

But will it be? What are you really looking for in Christmas?

Like many Americans, Mike and Ann Westenberg, in Green Bay, Wis., find themselves each Christmas struggling to stay focused on what Christmas really means.

"A lot of pressure is put on the holiday by society to be materialistic," Mike Westenberg said. "You barely have the kids in school and they are pushing Christmas sales. There is a pressure that, in order to celebrate, you have to buy loads of gifts. But I don't buy into that."

When the Westbergs asked themselves what they were really looking for in Christmas, they recognized that what they wanted was to experience the closeness of a family. Although their family gets together often, Christmas is the time they really celebrate being family.

"People reminisce," Ann Westenberg explained. "All the photo albums come out at Christmastime—the kids when they were little. There is a retelling of the family stories."

For Dan and Laura Robinson in Owensboro, Ky., Christmas is a time for feeling close to others.

"Christmas is the holiday when you celebrate connectedness with other people," Dan Robinson said, "especially those you don't see often."

Over the past few years, the Robinsons have given much thought to what they are really looking for in Christmas. As a result, they have de-emphasized the commercial side of Christmas in favor of making simple gifts and doing things for other people.

They also make a special effort to visit family and friends they otherwise do not see often. Sometimes during the holidays each year the Robinsons travel to the small farming community of Remington in northwest Indiana, where many of his relatives live, to celebrate a big, old-fashioned Christmas.

Beneath these rituals—traveling to the old home, opening gifts one by one, starting with dad, songs, and the tables laden with food—what Robinson is looking for is a warm feeling of belonging.

"When I think of Christmas," he said, "I think of a fire in the fireplace. You're relaxed with the ones you love."

Like the Westbergs and the Robinsons, Mike and Sarah Yaworsky in Rochester, N.Y., have been re-evaluating how they celebrate Christmas. For them, Christmas was becoming a reaction to negatives.

"The buy, buy, buy tendency, the rushing around and the 'Can I wait until this is over,'" Mike Yaworsky lamented. "I didn't grow up hearing that."

For him, the ideal of Christmas is best seen from the child's point of view.

"Christmas was fabulous when I was a kid," he said. "It was like a day completely out of time. Grownups behaved differently. I felt cozy inside. Everyone worked hard to create a special mood of anticipation. When I can get that feeling back, it's terrific."

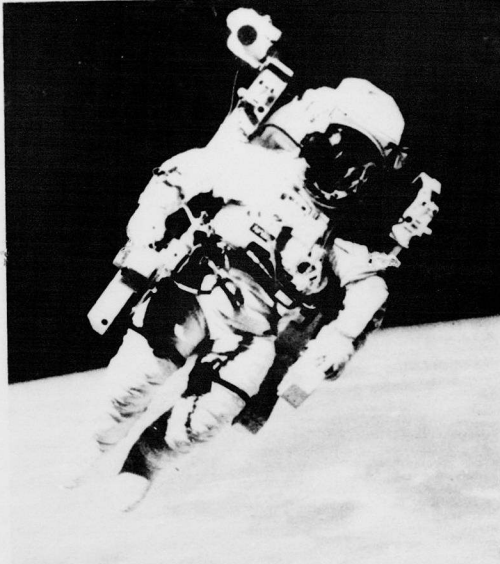
What he is looking for in Christmas, he realizes, is the coming of God's kingdom, a feeling that everything is right.

"I will always remember the Christmas of 1968," he said, "when the Apollo 8 astronauts broadcast their vision that the world is one and that people have the capacity to get their act together."

Yaworsky said he thinks the message from Apollo 8 was an echo of an earlier message from the sky, the angels' proclamation of peace on earth.

"In my mind, they've always been intertwined," he explained. "All the earthly scheming and squabbling come to a stop so the world can tend to a lowly, helpless child."

(Richard Cain is the editor of "The Catholic Spirit," newspaper of the Diocese of Wheeling-Charleston, W. Va.)



WORLD VIEW—When asked what they are really looking for in Christmas, most people say they want to experience the closeness of family. One man said he has fond memories of the Christmas of 1968 and the vision of the Apollo 8 astronauts. He said their vision that "the world is one and that people have the capacity to get their act together" was an echo of an earlier message from the sky, the angel's proclamation of peace on earth. (CNS photos courtesy of NASA)

Jesus is one of us and is close at hand—a Lord for the here-and-now

by David Gibson

What the angel told the shepherds that first Christmas was that Jesus is the Lord.

Today "Lord" appears to rank high among the titles or names for Jesus. People speak commonly of turning their problems "over to the Lord" or encourage each other to "take it to the Lord."

Jesus is also savior, redeemer, Prince of Peace—each title bringing into view some aspect of his role in human lives.

But what is his role as Lord?

Images of royal grandeur could easily spring to mind with a term such as "Lord." Little grandeur awaited the shepherds that night, however. The king they met was of a different sort.

The risk in using a term such as "Lord" is that it might suggest in the back of one's mind that Jesus must be lofty and remote, uninvolved in the events of one's life.

But this Lord is present. That is what Christmas is about, what the incarnation is about: Jesus is one of us, close at hand, a Lord for the here-and-now.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Jesus is friend, healer, teacher

This Week's Question

Think about the many titles by which Jesus is known: Lord, Messiah, Savior, etc. What title most strikes home with you? Why?

"Friend . . . A friend is a constant in one's life." (Marylou Buddi, Sioux Falls, South Dakota)

"Right now, healer. There are a number of people in my family who are ill . . . I just try to place whatever it is in his hands and I know he will heal it, regardless of whether it is the kind of healing I may be expecting." (Emily Freeman, Bridgeport, Ohio)

"Teacher . . . Almost every picture shows Jesus with crowds of people, teaching them." (Jared Stango, sixth grade, Lucernemines, Pennsylvania)

"Prince of Peace . . . Princes are capable of waging great war and great peace. Jesus chooses peace." (Julie Tangredi, St. Joseph, Minnesota)

"Jesus is a second father to me." (Dina Hallow, sixth grade, Lucernemines, Pennsylvania)

"Jesus is Lord. He is the one who taught us about God. He died for us, too." (Jason Rado, sixth grade, Lucernemines, Pennsylvania)

"The title I like best is the New Adam." (Lewis B. Polk Jr., Albany, Georgia)

"Comforter. Focusing on Jesus' image helps me find peace and comfort to get through the hard times." (Christine Cadden, St. Cloud, Minnesota)

Lend Us Your Voice

An upcoming edition asks: Based on your experience, what is a necessary action if two people are to reconcile their differences?

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



People look to God for peace and harmony in our divided humanity

by F. Eugene LaVerdiere

The angel who announced the good news to shepherds keeping nightwatch over their flock in the region of Bethlehem told them that the savior who had just been born was not only Messiah but Lord (Luke 2:10-11).

What did the title "Lord" imply? Why should it figure in our celebration of Christmas?

The early Christians had a wonderful hymn that connected Jesus' title as Lord to his incarnation, that is to his birth and all that flowed from taking on the human condition.

It is found in St. Paul's letter to the Christians at Philippi (2:6-11).

The hymn speaks of Christ Jesus, who was in the form of God but did not consider divinity something to be grasped.

Rather, Christ emptied himself and took on the form of a slave. In doing so, he took on the fullness of humanity, including death.

Now, being a slave might seem the opposite of being the Lord, a title that belonged to God as the source of all life.

The background for this hymn includes the figure of Adam, the first human being. Like Adam, Jesus was in the form—that is the image and likeness—of God. But Adam did indeed grasp at divinity, as in various ways we all do. We do this in all those petty revolts at being mere creatures that fill our lives.

Jesus was different from Adam. Jesus did not grasp at divinity, but accepted

humanity and everything that came with it. That meant living totally in the service of his Father.

The hymn goes on to say that because Jesus accepted this humanity and became the slave or servant of God to the point of dying, God exalted him above every other person so that absolutely every creature would confess that he—Jesus Christ—is "Lord."

And there is a paradox.

By becoming the servant or the slave of God, Jesus was connected with God as the Lord of all and the source of all life.

That is why Jesus' birth was different from all others.

Recognizing Jesus as Lord should move us to celebrate Christmas with people of all races, nations and cultures.

For this is not the sort of Lord who is simply above and outside our human experience and needs.

This Lord enters our human condition, breaking down the walls that divide people.

Recognizing that we all share in the one life that comes to us from Christ the Lord, we find peace.

And that truly is good news today.

It is so very difficult to accept being what we are: simple human beings, all of us, in a world that we must begin to share.

But somehow, on Christmas, it seems possible.

For that is what the meaning of Christmas is truly all about.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar. He serves as the senior editor of *Emmanuel* magazine.)



CELEBRATE TOGETHER—Recognizing Jesus as Lord should move us to celebrate Christmas with people of all races, nations and cultures. For this is not the sort of Lord who is simply above and outside our human experience and needs. This Lord enters our human condition, breaking down the walls that divide people. (CNS illustration by Jean Denton)

PEACE

*At this holy season, we thank God
for all the generous people who
share in our work of educating priests
and lay ministers for the Church.*

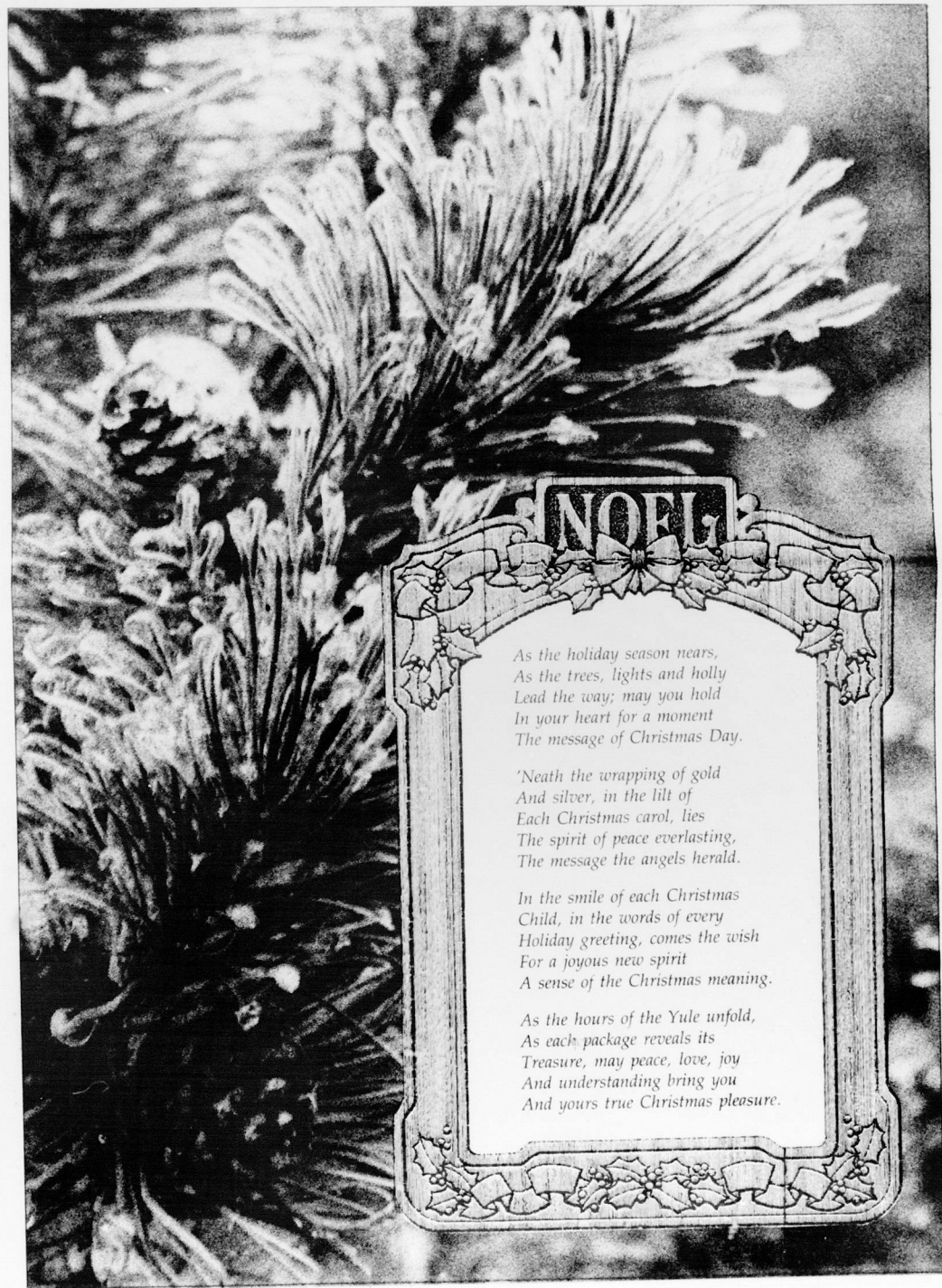


SAINT MEINRAD SEMINARY

The CRITERION's

Christmas Supplement

DECEMBER 20, 1991



NOEL

*As the holiday season nears,
As the trees, lights and holly
Lead the way; may you hold
In your heart for a moment
The message of Christmas Day.*

*'Neath the wrapping of gold
And silver, in the lilt of
Each Christmas carol, lies
The spirit of peace everlasting,
The message the angels herald.*

*In the smile of each Christmas
Child, in the words of every
Holiday greeting, comes the wish
For a joyous new spirit
A sense of the Christmas meaning.*

*As the hours of the Yule unfold,
As each package reveals its
Treasure, may peace, love, joy
And understanding bring you
And yours true Christmas pleasure.*

Jesus 'took the form of a slave': the mystery of the Incarnation

by John F. Fink

During a recent conversation with some friends, someone asked the general question, "What's your favorite Bible passage?" I'm not sure I had thought about it before, and it's truly difficult to select one favorite passage. But having thought about it, I think I'd select this passage from St. Paul's Letter to the Philippians in which he said about Christ:

"Though he was in the form of God, he did not deem equality with God something to be grasped at. Rather, he emptied himself and took the form of a slave, being born in the likeness of humans. He was known to be of human estate, and it was thus that he humbled himself, obediently accepting even death, death on a cross. Because of this, God name above every other name, so that at Jesus' name every knee must bend in the heavens, on the earth, and under the earth, and every tongue proclaim to the glory of God the Father: JESUS CHRIST IS LORD!" (Phil. 2:6-11)

The Catholic Church seems to like this passage too because it is part of the Liturgy of Hours for Evening Prayer on most Saturdays of the year.

There is much to meditate about in that passage, but for this article I will concentrate on the part that pertains to the mystery of the Incarnation. That, of course, is what we celebrate on Christmas.

Jesus "was in the form of God." He is God, the Second Person of the Blessed Trinity. God the Son is the incarnate Word of God, the supreme manifestation of God's self-communication. John's Gospel put it this way: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made" (Jn. 1:1-3).

Thus, the church teaches us that God the Son has existed from all eternity, not just from the time he became human. He became human in time but existed as God from all eternity. As John expressed it, "The Word became flesh and dwelt among us" (Jn. 1:14). Or as Paul said: "He emptied himself and took the form of a slave, being born in the likeness of humans. He was known to be of human estate, and it was thus that he humbled himself." For someone who is God to take on the form of a human is indeed to humble himself!

When he was conceived by the power of the Holy Spirit, God the Son united to himself two natures, the divine and human. In theological terms, this is known as the hypostatic union, a term that was introduced at the Council of Ephesus in 431. It means that in Jesus there are two complete and distinct natures, the divine and human, joined in one person, so the result is a person who is both perfect God and perfect man.

Why did God do this? To redeem humankind, something that could be done only by someone who was both human and divine. He did it by "obediently accepting even death, death on a cross." Or as the letter to Titus said, "When the kindness and love of God our Savior appeared, he saved us, not because of any righteous deeds we had done, but because of his mercy. He saved us through the baptism of new birth and renewal by the Holy Spirit" (Ti. 3:4-5).

The Second Vatican Council explained it this way: "In the human nature which he united to himself, the Son of God redeemed humanity and transformed us into a new creation by overcoming death through his own death and resurrection" (Lumen Gentium).

Another Vatican II document, "Gaudium et Spes," teaches this about the Incarnation: "He who is 'the image of the Invisible God' (Col. 1:15) is himself the perfect human. To the sons and daughters of Adam he restores the divine likeness which had been disfigured from the first sin onward. Since human nature, as he assumed it, was not annulled, by that very fact it has been raised up to a divine dignity in our respect too.

"For by his Incarnation, the Son of God has united himself in some fashion with every person. He worked with human hands. He thought with a human mind, acted by human choice, and loved with a human heart. Born of the Virgin Mary, he has truly been made one of us, like us in all things except sin."

But none of this answers the question, "How can one person be both divine and human?" Nobody can completely understand the mystery of the Incarnation—which is why it is called a mystery. That's why the Incarnation was the occasion for so much controversy during the early centuries of the church when Christians were trying to come to grips with the question: "Who was Jesus Christ?"

Here are some of the parts of the mystery that we can't understand:

At Bethlehem a baby was born, but it would be incorrect to say that God was born because God has always existed. But we also can't say that only Jesus' human nature was born since both natures were united in one person. All we can really say is that God assumed a human nature. (He really did this, of course, at Nazareth nine months before he was born in Bethlehem.)

We know that Jesus had both human knowledge and divine knowledge, but we can't understand how that worked in practice. Human knowledge must be acquired, but divine knowledge is not.

The entire person of Jesus suffered and died on the cross, but God cannot die. And yet we cannot say that only the human nature died. This is part of the mystery.

These were some of the questions the early Christians had when they were trying to figure out just who Jesus was. In trying to come up with answers, the church accepted some and rejected others. Councils were called to settle controversies, to define doctrine and to condemn heresies. (A heresy is the formal and obstinate denial or doubt by a baptized professed person of any truth which must be believed as a matter of divine and Catholic faith.) As the heresies were condemned, the doctrine of the Incarnation was refined.

Here are some of the early heresies that concerned the Incarnation:

► **Adoptionism**, which taught that Jesus was subordinate to God and was his Son by adoption rather than by nature.

► **Modalism**, which taught that the Father, Son and Holy Spirit are not really distinct persons but only three different modes of being.

► **Arianism**, by far the most devastating of the early heresies, which denied the divinity of Christ. Numerous saints, particularly Athanasius, are honored today because of their defense of the church against Arianism. It was condemned by the First Council of Nicaea in 325 but spread widely.

► **Apollinarianism**, which attacked the soul of Christ, saying that since Christ was whole, human and divine, the completion of such a being could only be made where there was sin. This was condemned by the Council of Constantinople in 381.

► **Nestorianism**, which denied the real unity of divine and human natures. Nestorius also denied that Mary could properly be called the Mother of God, born by the mother only of saying that she was the mother only of Christ's human nature. This heresy was condemned by the Councils of Ephesus in 431 and Chalcedon in 451. The Council of Ephesus defined *Theotokos* ("Bearer of God") as the title of Mary, Mother and Son of God made human. Today there are many Nestorians scattered throughout the world as members of several Eastern Christian churches.

► **Monophysitism**, which denied Christ's human nature (the opposite of Arianism). This was condemned by the Council of Chalcedon in 451, but today there are Monophysites in Armenia, Egypt, Syria, Ethiopia and Jacobites.

► **Monothelitism**, which denied the human will of Christ, and which was condemned by the Third Council of Constantinople in 681.

The Incarnation is a mystery that we must believe on faith alone because we cannot fully comprehend it. We can, however, marvel at it—marvel at the fact that someone who was in the form of God would actually lower himself, humble himself, to take on our imperfect human nature. He did it because of his perfect love for us.



NATIVITY SCENE—"So they went in haste and found Mary and Joseph and the infant lying in the manger" (Lk. 2:16). The story of the shepherds after the birth of Jesus is depicted in this 17th-century line drawing by Rembrandt. The original is part of the collection of Rijksmuseum in Amsterdam, the Netherlands. (CNS photo from Rijksmuseum Amsterdam)

Have a Blessed Christmas

St. Mary's Child Center, Inc.

901 Dr. Martin Luther King Jr. St. Indianapolis, IN 46202 635-1491

Take stock in America.



St. Francis Hospital Center

We believe there's more to good care than good medicine.

St. Francis Hospital Center has been serving Indianapolis and central Indiana since 1914. From humble beginnings, we've grown to become a leading Midwestern medical institution.

St. Francis Hospital Center continues to offer professional medical care and works with the latest technology and techniques available. Whether it's our sixty-bed psychiatric unit or our special services for Seniors, St. Francis has become a leader in a variety of fields. Today, nationally recognized physicians are pioneering some of the newest procedures in advanced cardiac treatment and laser surgery.

Our women's health program is among the most complete and unique in Indianapolis, offering comprehensive services, from obstetrics and breast cancer screening, to education; we really understand women and their special needs. St. Francis serves the health concerns of business too, with occupational health and back to work programs tailored to each company or individual.

But what makes our professional care so special, is our compassionate caring. It's a unique spirit within St. Francis that touches every patient every day. Talk to your physician, or call us about the many programs and services available here. We really do believe there's more to good care than good medicine.



ST. FRANCIS HOSPITAL CENTER
Our Specialty is Life.

1600 Albany Street
Beech Grove, IN 46107

Call 783-8312 for a free
St. Francis Services Brochure

Sponsored by
Sisters of Saint Francis
Health Services, Inc.
Mishawaka, Indiana

The Church of the Nativity marks Jesus' birth



FORTRESS CHURCH—The outside of the Church of the Nativity in Bethlehem resembles a fortress. The entrance is the small door toward which the people are walking.

by John F. Fink

The last time I was in the Church of the Nativity in Bethlehem it was pouring down rain outside. That night I wrote in my diary, "I'm sorry to have to report that the roof of the church is leaking again."

This was in January of 1989 and I had written an article about this church in *The Criterion's* 1988 Christmas supplement that included the history of its roof. It's only one thing about this church that makes it unique among the Christian shrines in the Holy Land.

The Church of the Nativity, built over the cave where Jesus was born, is the oldest Christian church in the world still in use. It was one of three great churches built in the Holy Land by Emperor Constantine's mother, Helena, back in the fourth century after Constantine legalized Christianity in the Roman Empire. The others were the Church of the Holy Sepulchre built over Calvary and the tomb of Christ, and one at the top of the Mount of Olives in Jerusalem.

How did Helena know where to build a church where Jesus was born? Well, back in the year 135 the Emperor Hadrian crushed a revolt of the Jews and destroyed Jerusalem. In Bethlehem he found that Christians were preserving the site of Jesus' birth, so he profaned the spot by building a temple dedicated to Adonis, god of beauty and love. By doing so, he fixed the site for the future. Helena tore down the temple to the Roman god, found the cave beneath it intact, and built the Church of the Nativity.

Later, of course, many other churches were built, but they were all destroyed after the Persians invaded the Holy Land in 614. It has been estimated that the Persians destroyed 300 churches. But the Church of the Nativity was spared because it contained a mosaic showing the magi worshipping the Christ child and the magi were wearing ancient Persian costumes. That's why it is today the world's oldest Christian church.

Of course, today's church isn't exactly the same as the one Helena built. That church was a magnificent basilica very

richly decorated with mosaics, marble and frescoes. It was like that for two centuries.

In 529 the Samaritans from Nabulus revolted against the Christian Byzantine government and plundered Bethlehem and burned the church. The Patriarch of Jerusalem asked the Emperor Justinian to restore the church, and it is the Justinian church that still stands today.

During the time of the Crusaders, when many of today's churches and shrines in the Holy Land were built, the Church of the Nativity was repaired and restored.

Which brings us back to the story of the church's roof. After the Crusaders had repaired the church, it again showed signs of neglect through the centuries. At one point the roof was in serious need of repair and in 1482 King Edward IV of England managed to get the Mameluke kings then ruling the Holy Land to accept several tons of lead to be melted down and used to seal the ancient timbers. This did the trick for exactly 120 years.

In 1683, though, the Ottoman Turks were well on their way to conquering much of Europe. They had overrun what is now Albania, Greece, Yugoslavia, Bulgaria, Romania, part of Austria, and they had Vienna surrounded. But they needed lead to make bullets. So they stripped the lead from the roof of the Church of the Nativity and rushed it to the troops. Fortunately for the Christian world, King John III of Poland arrived in Vienna with an army of 25,000 men before the lead arrived and the Turks were sent into retreat. Eventually they were pushed out of Europe.

But the damage had been done to the roof. For the next 300 years there were puddles all over the church's floor whenever it rained. No one would take it upon himself to fix the roof because of a document called the Status Quo decreed by the Turkish ruler Sultan Abdul Mejid in 1852. That document was meant to settle arguments among Christian communities that were claiming the church. However, it didn't say who was supposed to fix the roof.

Finally, in 1983, someone sneaked up on the roof and fixed it. Some say it was done by the Israelis; others say that God finally grew tired of the bickering and sent a crew of angels to do it.

Anyway, the sad fact is that when I was there in 1989, the roof was leaking again. There were four large puddles where the rain was dripping onto the floor. Since it has been dripping onto that floor for centuries, I feel certain that it still is today.

The Church of the Nativity is built as a medieval fortress. The entrance is a very small door only four feet high, which means you have to stoop low to enter. This was done to prevent horse-mounted soldiers from rushing in. It certainly did that.

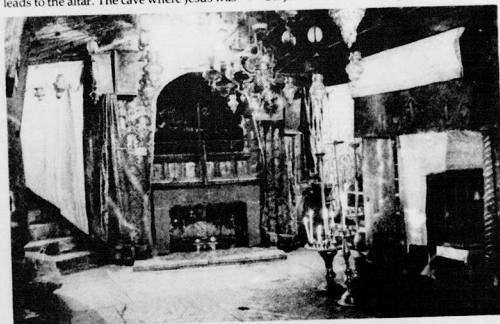
The church is not only a Catholic church. Rather it is shared among Roman Catholics, Greek Orthodox and Armenians according to that Status Quo document. An attractive modern Catholic church, St. Catherine's, is next to the church and is connected to it.

The Church of the Nativity has large pillars on both sides of the middle aisle that leads to the altar. The cave where Jesus was

born is below the main altar and is reached by descending steps on either side of the altar. The cave itself is 35 feet long by 10 feet wide. At one end is a brass star affixed to the stone floor inscribed with the Latin *Hic de Virgine Maria Jesus Christus natus est* ("Here of the Virgin Mary Jesus Christ was born"). On the side of the room is the small Altar of the Adoration of the Magi.

You really can't tell you're in a cave because the stone walls are covered with sheets of asbestos. These sheets were painted with scenes from the life of Jesus but today they are blackened from the soot of constantly burning candles and the paintings are nearly totally obscured.

But there are other caves beneath the church that do look like caves. They are all connected and are now chapels. Groups I have been with usually celebrate Mass in one of those caves. One of them is where St. Jerome lived for many years.



WHERE JESUS WAS BORN—A brass star on the floor marks the spot where Jesus was born. At the right is the Altar of the Adoration of the Magi.



Odds of Winning

You can't experience the thrill of winning if you're not on the team.

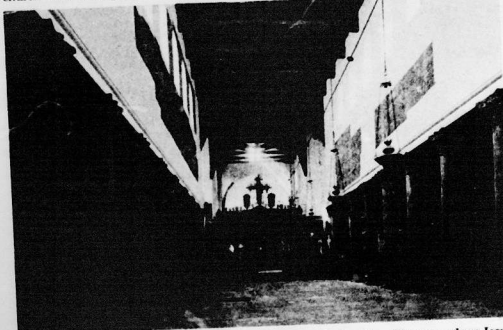
That's why Park Tudor's athletic programs are designed for maximum student participation. Eight out of ten students participate in their choice of 12 sports at Park Tudor. There are 33 teams for Park Tudor's nearly 400 boys and girls in the middle school and high school athletic programs. And Park Tudor coaches are skilled leaders who stimulate competitive interaction while fostering the valuable lessons to be learned through athletic involvement.

Participation. It teaches the lifelong values of camaraderie and cooperation, leadership and discipline; commitment and victory, and even defeat. The odds of winning are higher at Park Tudor.



PARK TUDOR SCHOOL, 7200 North College Avenue, P.O. Box 40488, Indianapolis, IN 46240-0488
317/254-2700

Park Tudor School admits students of any race, color and national or ethnic origin.



CHURCH INTERIOR—The interior of the Church of the Basilica. The cave where Jesus was born is below the main altar.

The 3 feasts after Christmas



POST-CHRISTMAS FEAST—On the first two days after Christmas the church honors St. Stephen, the first martyr, and St. John the Apostle, respectively, with special feast days. Father Lawrence E. Mick explains their connection to the feast of Christmas: St. Stephen reminds us that Christ-



mas was the beginning of a story that leads to Calvary and Easter, and St. John speaks of the coming of the Word of God into the world, the wedding of the human and the divine forever. At left is the stoning of St. Stephen and St. John is at right. (CNS photos)

by Fr. Lawrence E. Mick

Catholics who participate in daily Eucharist or the Liturgy of the Hours in the week after Christmas meet some unexpected saints.

The day after Christmas, Dec. 26, is the feast of St. Stephen, the first martyr of the church. The next day is the feast of St. John, the apostle and evangelist. The third day after Christmas is the feast of the Holy Innocents, those infants murdered by the decree of King Herod when Jesus was taken to Egypt by Mary and Joseph.

Confronted by these three feasts immediately after Christmas Day, many people wonder why they are celebrated then. Why not some other time of year? It seems to intrude on the feeling of "comfort and joy" that the Christmas carols lead us to expect during this season.

The historical answer to this conundrum is simple: These feasts were celebrated on these dates even before Christmas was placed on Dec. 25, and originally they had no particular connection with the feast of Christ's birth.

However, that happened centuries ago and the saints' feasts could easily have been moved, as so many other feasts have been changed through the years.

So perhaps there are connections between these saints' days and Christmas that have led the church to maintain this calendar sequence.

St. Stephen is known as the proto-martyr, the first follower of Jesus to die for his faith. Stoned, with Saul (later St. Paul) watching, Stephen is said to have died with a prayer of forgiveness for his killers on his lips, in clear imitation of his master.

Celebrating this feast the day after Christmas reminds us of the implications of Christ's birth.

Stephen was killed because he was preaching the good news of Jesus. We, too, are called to spread the good news to others, and we must be willing to imitate the Lord even to the point of death if that is what is required to be faithful.

St. Stephen thus reminds us that Christmas was the beginning of a story that leads to Calvary and Easter.

The feast of John the Evangelist calls us to a different view of Christmas. Older Catholics will remember that we used to read the beginning of John's Gospel as the last Gospel at every Mass. That Gospel is still used in the third Mass of Christmas Day.

John speaks of the coming of the Word of God into the world. "To his own he came," yet his own did not accept him. Any who did accept him he empowered to become children of God. "The Word became flesh and made his dwelling place among us."

The message of Christmas is much more than the babe in the manger. It is the wedding of the human and the divine forever.

Christmas celebrates the incarnation, the enfleshment of God, and all the implications of that marvelous event—his continuing presence in our world, not now as the babe in the manger, but as the risen one who lives and reigns forever.

The feast of the Holy Innocents seems more naturally related to Christmas since it commemorates those infants who died when Herod tried to destroy the newborn king.

Yet, this feast too reminds us that Christmas is not all "Silent Night" and "Joy to the World." The coming of Jesus into the world was, as Simeon told Joseph and Mary, a sign of contradiction. Though he came to bring us fullness of joy, his presence also brought conflict and suffering.

So these three feasts all help us to broaden our understanding of the meaning of Christmas. They celebrate the ultimate victory over suffering and death that Christ's coming made possible.

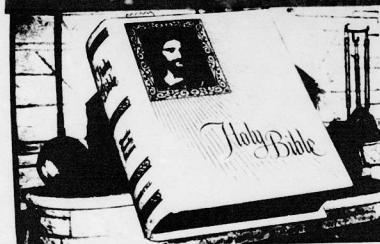
© 1991 by Catholic News Service

CATHOLIC FIRESIDE EDITION The New American Bible

TRADITIONAL
for peace of mind

INSPIRATIONAL
for spiritual guidance

INSTRUCTIONAL
for education of
the entire family.



IMPRIMATUR
PATRICK, CARDINAL, C. ROYLE, D.D.
Archbishop of Washington

FAMILY RECORD SIZE
9 1/2" X 11 1/2" X 2 1/2"

FOR
CRITERION
SUBSCRIBERS

— NOW ONLY —
\$29.95

POSTPAID

Catholic FIRESIDE Edition of
THE NEW AMERICAN BIBLE

THE MOST OUTSTANDING AND PRACTICAL BIBLE OF THE 20th CENTURY. Newly translated, newly designed and added features make this the most beautiful Bible available — and desired by everyone.

A major publishing achievement. The first completely American Bible translation specifically for American audiences. Produced under Catholic auspices with active participation by fifty Biblical scholars and editors over the past twenty five years.

OUTSTANDING INSTRUCTIONAL FEATURES INCLUDE:

- Preface to the NEW AMERICAN BIBLE.
- Origin, Inspiration and History of the Bible.
- A Harmony of the Gospels.
- Synchronic History of the Nations.
- A treasury of cross reference explanatory notes and footnotes throughout both the Old and New Testaments.
- Words of Christ in red to facilitate reading and understanding.
- Encyclopedic Dictionary and Biblical Reference Guide.
- Gold page edges.

In the NEW AMERICAN BIBLE, you get these special full color features:

- His Holiness, The Pope and the Vatican.
- Life of the Blessed Virgin and the Rosary.
- Family Register and Presentation Pages.
- Sacrifice of the Mass.
- Reproductions of World-Famous Paintings by the Old Masters.
- Plus many other Special Features.

TO ORDER COPIES FOR YOUR FAMILY OR AS GIFTS SEND YOUR CHECK OR MONEY ORDER FOR \$29.95 POSTPAID TO THE ADDRESS SHOWN BELOW. ALLOW 2 WEEKS FOR DELIVERY.

Fireside Family Bible — C O THE CRITERION
P.O. BOX 1717
INDIANAPOLIS, IN 46206

Enclosed please find check/money order for \$
to cover the cost of FIRESIDE FAMILY BIBLES to be
shipped postpaid to:

NAME _____

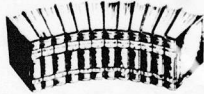
ADDRESS _____

CITY _____

ST _____

ZIP _____

"The Perfect Gift, They Will Remember"
YOUR OWN RELIGIOUS LIBRARY



The Equivalent of a complete religious encyclopedia in one master reference edition. With the most beautiful padded binding ever placed on the Holy Scriptures.

The origin of 'The 12 Days of Christmas'

by Fr. Gary Zurewits

From 1558 until 1829 the Catholics of England were forbidden by law to practice their faith. Catholics, therefore, devised some symbolic songs to teach their children. One of these was "The Twelve Days of Christmas."

The 12 days are from Dec. 25 to Jan. 6, the feast of Epiphany. God gives gifts on each of the 12 days.

The first gift is a *partridge in a pear tree*. The bird stands for Christ, who gathers his young under his wings. God's first gift, therefore, is Jesus.

Two *turtle doves* represent the sacrifice of a Jewish family at the birth of a son. Our sacrifice is the divine liturgy.

Three *French hens* symbolize the three gifts of the Magi or the three gifts of faith, hope, and charity.

Four *calling birds* are supposed to make us think of the four evangelists.

Five *golden rings* suggest the first five books of the Old Testament.

Six *geese-a-laying* suggest the six days of the week when humanity is supposed to labor.

Seven *swans-a-swimming* are meant to remind us of the seven gifts of the Holy Spirit.

Eight *maids-a-milking* are the eight beatitudes.

Nine *ladies dancing* recall the fruits of the Holy Spirit mentioned in Galatians 5:22.

Ten *lords-a-leaping* represent the Ten Commandments.

Eleven *pipers piping* refer to the 11 apostles, without mention of Judas.

Finally, twelve *drummers drumming* remind us of the 12 articles of faith in the Nicene Creed.

Mary was a woman of dignity

by Fr. Robert L. Kinast

I thought I had given a good talk on Mary as a model of discipleship. During the refreshment period afterward, I saw Ruth heading toward me.

This 70-year-old, arthritic woman attended everything and always had a ready opinion about what she heard. "Good preparation," she began. "You worked on that." I agreed.

"But you're the victim of hindsight," I asked what she meant, and of course she told me. "When you look at Mary, you know how everything's going to turn out, so you don't know what she really had to go through. You might miss what she was really like."

I asked Ruth what she thought Mary was really like. "A woman who kept her dignity in spite of everything that happened to her." I didn't have to ask Ruth to elaborate; she was already under way. Here is what she said.

It must have been extremely difficult for Mary to convince her family and friends that her pregnancy was not the result of a sinful indiscretion but the will of the most high God. Who would have believed her? Even Joseph needed a special dream to accept Mary's story.

The questions and skepticism directed at her could have crushed her self-image. After all, she was a teen-ager and her personality and self-assurance were just beginning to take shape.

How did Mary handle all this pressure? She looked after Elizabeth. Instead of defending herself, she asserted herself. Instead of going into hiding, she went into service.

Mary knew who she was and what she had to give, and she would not be deterred just because others didn't believe her or couldn't imagine God doing what she described.

It wasn't easy for Elizabeth either. If people were suspicious of Mary, what would they think of Elizabeth allowing Mary to take care of her? What did Elizabeth think of Mary? "Blessed are you among women and blessed is the fruit of your womb. But who am I that the mother of my savior should come to visit me?" (Luke 1:42-43)

Why women make the best shoppers

by Cynthia Dewes

Doubters may sneer, but those of us who are "born to shop" and who regularly "shop till we drop" know that we are only doing what we were foreordained to do. To lean on just one more cliché, "It's a dirty job, but some of us have to do it."

It is also a true, if sexist, observation that women make the best shoppers. They are generally smaller than men, which permits them to dart through store aisles and traverse heavy shopping traffic with greater speed and dexterity. They have smaller, quicker hands with which to rifle through stacks of merchandise, and keener noses for smelling commercial rats.

Women's sense of purpose while shopping is never diluted by the need for food or rest. They can cover entire outlet malls in one afternoon, never missing a bargain or a blue light special, and be fresh and ready when the stores in a neighboring town open next morning.

True shoppers are well organized. They make lists, compare prices, clip coupons, plan itineraries and prepare alternate strategies. They read advertisements and understand the language in which they are written.

If an ad proclaims "going out of business," the experienced shopper who, through a her mental catalogue of retail history to check the facts. She knows that "bargains" will not be bargains in stores which have been going out of business for the past five or 10 years.

Good shoppers, i.e., women, are always prepared to examine interesting items along their route. Men tend to enter an appointed store, zero in on an appointed item, buy it and leave at an appointed time, i.e., as quickly as possible. They cast their glance on absolutely nothing else, going or coming.

Women, on the other hand, will snatch up a Tibetan temple bell from a shelf full of closet items, pore over its workmanship, make it sound, think about friends who might like to be rewarded with it on their wedding anniversaries, and speculate on its cost versus its beauty and value. After all, they muse, native Tibetans have labored over this thing, dock workers and merchant seamen have transported it across the sea, and merchandising experts have placed it in their stock. It deserves some attention.

Clever shoppers also understand the value of money, bargain hunting being the top item on their list of shopping priorities. They often witness to that fact by driving 65 miles to save a dollar, or applying similar economies. No faithhearts, then; their persistence over time has created a whole sub-culture devoted to the discount mentality.

Dedicated shoppers are creative. If the poncho on sale is too long, they can always cut off a strip around the bottom and use it as a matching scarf. When a marked-down set of dishes for eight is missing a piece or two, they simply feed no more than six guests at a time.

The best shoppers are often generous gift-givers. Part of the reason is holiday frenzy, part is sentimentality, and part is because they can use only so much stuff themselves.

No matter. In the end, it's still more blessed to give than to receive. Take it from an expert shopper.

These women recognized each other at a deep level. They respected and affirmed each other; together they maintained their dignity. Elizabeth's response was no doubt a great strength to Mary when the time came for her deliveries.

It would have been hard enough to give birth to her first child amid so much attention, but according to Luke's Gospel Mary had to give birth in a strange town, forced to go there because of a foreign government's demand for a census.

Worst of all, there was no suitable place in the town for her to stay. Every shred of her maternal dignity was stripped away in these circumstances. What did Mary do?

She graced the situation by giving birth right there. She took the insensitivity of others and filled it with a new life. She took the inconvenience of the law and brought forth its fulfillment. She took the absence of her own family and friends and used it to open her temporary doors to shepherds as well as traveling scholars.

The dignity of her motherhood came from within, from the experience of giving birth, from her union with God. Her dignity did not depend on external comforts, public recognition or even simple courtesy, and her inner strength dignified others.

When she and Joseph presented Jesus for circumcision in the temple, they transformed a "customary ritual of the law" into a moment of revelation, a pious man, Simeon, into a prophet and a true prophetess, Anna, into a teacher (Luke 2:22-38).

When it was all over, they returned to their home where they helped Jesus grow in wisdom and grace and the dignity of his mother, which he would later share with the poor, the rejected, the abused and even the victims of hindsight.

© 1991 by Catholic News Service



MARY'S DIGNITY—Pastoral theologian Father Robert L. Kinast says that the dignity of Mary's motherhood "came from within, from the experience of giving birth, from her union with God. Her dignity did not depend on external comforts, public recognition or even simple courtesy, and her inner strength dignified others." (CNS photo)

Knights of Columbus

St. Joseph Council — 5290

4322 North German Church Road
Indianapolis, Indiana 46226

(Grand Knight) Bob Brown
— 898-2370



FARIS MAILING INCORPORATED

INTRODUCING OUR GIANT MAIL BOX TO HANDLE THE GROWING NEEDS OF YOUR BUSINESS

- CHESHIRE ADDRESSING
- AUTOMATIC INSERTING
- EDP SERVICES
- PRINTING
- PREMIUM FULFILLMENT
- CO-OP MAILING

ANALYSIS OF MAILING REQUIREMENTS
535 S. ILLINOIS
INDIANAPOLIS 236-6322

HAPPY HOLIDAYS!

In a recent study, the Insurance Institute for Highway Safety revealed that among small four-door cars, the Volkswagen Jetta had the lowest fatality rate per 10,000 cars registered.

SEATBELTS SAVE LIVES. DON'T DRINK AND DRIVE.



VOLKSWAGEN • SUBARU
1930 W. 16th Street
635-2481

FAHRVERGNUGEN. IT'S WHAT MAKES A CAR A VOLKSWAGEN.

USED AMERICAN & FOREIGN AUTO PARTS FREE DELIVERY



"WE MEET BY ACCIDENT"

TOLL FREE WITHIN INDIANA 1-800-553-1122
TOLL FREE NATIONWIDE 1-800-553-1122
LOCAL CALLS 769-6111 FAX# 317-769-5557

106th Street & Lafayette Road Whitestown, IN 46075

Merry Christmas and Happy New Year

to all our great supporters

Best Wishes
in 1992

Catholic Youth Organization
580 East Stevens Street
Indianapolis, Indiana 46203

LEE SUPPLY CORPORATION

WHOLESALE DISTRIBUTORS

PLUMBING, HEATING AND
AIR CONDITIONING SUPPLIES

3025 MADISON AVE. INDIANAPOLIS 317-783-4161	729 NAVCO DR. LAFAYETTE 219-447-6939	2013 YOST AVE. BLOOMINGTON 812-336-4030
415 W. CARMEL DR. CARMEL 317-844-4434	635 N.W. 2ND ST. RICHMOND 317-962-7541	1585 INDIANAPOLIS RD. INDIANAPOLIS 812-376-9466

HAPPY HOLIDAYS

Claver Day Nursery & Kindergarten

Nursery Ages 3-6, Kindergarten age 5.
Open Year Round. Call us for low prices.
Quality trained staff.
Breakfast, Hot Lunch, Snacks, Playground.
State Licensed. Interdenominational.

923-9080

3130 Sutherland • Indianapolis, Indiana

Dependably Serving For 43 Years.



UNITED HOME LIFE
INSURANCE CO.

1499 WINDHORST WAY, SUITE 200
GREENWOOD, INDIANA 46111
889-2111

LIFE INSURANCE • DISABILITY INSURANCE
CANCER INSURANCE • ANNUITIES

Our readers' Christmas memories

The Christmas of the crossed signals

by Jacqueline Poradek
Spencer

My most memorable Christmas was 1951. Traditionally, our family gathered together after church for a Christmas Day feast and gift giving. That year it was decided we would go to my sister's house in Muncie. Since it was a true "gathering of the clan," family members drove 75 to 100 miles from southern Indiana.

Coming from a family of good cooks, everyone was anxious to contribute to the meal. It was decided my sister would fix only the turkey while everyone else pitched in for the rest of the meal.

When we arrived early on Christmas, everyone was surprised and dismayed to learn that she had prepared everything but the turkey, thinking the rest of the family was providing that part of the meal.

Luckily, my brother-in-law knew of a small grocery store open until noon on Christmas, so he and some of my brothers drove there and bought several pounds of hamburger.

For dinner that day, we had sausage, oyster and cornbread dressing, candied

yams, scalloped potatoes, creamed onions, carrots au gratin, green bean casserole, broccoli casserole, corn pudding, stewed tomatoes, stuffed celery, stuffed mushrooms, pickled beets, Harvard beets, Waldorf salad, tossed green salad with homemade dressing, cranberry sauce, jellied cranberry/orange salad.

We also had Parker House rolls, cornbread muffins, date-nut bread, popovers, pumpkin, apple, pecan and mince pies, date pudding, chocolate cake, fruit cake, four kinds of fudge and dozens of cookies.

In the center of the table, there was a wonderful six- or seven-pound meat loaf that my sister had artistically molded in the shape of a turkey!

There aren't many of us left in 1991, but when we get together again this year, we'll remember and have another big laugh about the Christmas of '51.

A Buon Natale—Christmas in Rome

by Jack Bogenschütz
Batesville

Christmas, 1951, was at the North American College on Via dell' Umiltà '30, Rome, Italy.

In the previous August I had arrived in Rome at the age of 20 to reside at the North American College and study theology at the Gregorian University.

This was my first Christmas in Rome. In preparation for our midnight Mass, our cassocks, with blue piping and a red sash, were immaculate and Monsignor Burns expected them so.

Our college Christmas Mass was sung. The vestments were gold, the incense smelled sweet and, of course, we singers were great.

After the Mass the student body of one hundred men went to the refectory for thick, hot chocolate and panettone, a sweet cake.

We then scattered to various rooms to have small parties with local food and Christmas packages from home.

About 5:00 o'clock in the morning, word was passed that a young Benedictine monk was to sing his first Mass at St. Anastasia Church.

We grabbed our black hats, wrapped our capes around us, and started off at a quick pace for St. Anastasia. It was cold in Rome that early morning.

The young monk was ready when we arrived. The candles were lit and their rays were bouncing off the chalice and paten. There were no lights.

The young priest intoned the Introit and since we had brought our *Liber*, we sang the chant for the Mass of the second Christmas church, St. Anastasia.

After this Mass we started for St. Mary Major, the third Christmas church. It is huge, the celebrant was a cardinal, the choir sang polyphony, and so ended the Christmas Masses.

Back to the college then. We tried to get a little sleep because we had invited some poor kids of the Trastevere area of Rome to the college for hot chocolate, cookies, and

cartoons. After the *lambini* left, Christmas was truly over.

So in this Christmas of '91, I bid you a *Buon Natale* (Merry Christmas) and a *Pax tibi* (Peace to you).

Christmas of 1980 most memorable

by Carita Girman
Indianapolis

I will always treasure the Christmas of 1980—a special Christmas for which the whole family made it home. It was the first Christmas after I was diagnosed with ovarian cancer at the age of 27.

To this day I still have a picture in my mind of everyone in the family sitting in the living room of my parents' house during the opening of the presents. I recall sitting on the lap of my husband, who in turn was sitting on the green stool to the left of the fireplace.

I can visualize who was sitting on the couch located along the wall to my right and I can see Dad standing in the doorway to the kitchen. It is all so clear.

But even more vivid in the memory of the faces and relative locations of all the family members is the memory of how I felt that day.

I was so very, very happy. It is difficult to describe, but I remember feeling so filled with love and joy that I felt almost delirious or intoxicated.

As the holidays approached, I had anticipated that I would experience even more self-pity and depression than usual. I never expected that the love I felt in that room that day would be so overwhelming that it would drive out any feeling of sadness deep inside of me.

For once in my life I could really see everyone in my family without any of my insecurities, petty jealousies, or ancient grudges to blur my vision. I could see everyone there was concerned about my well being and tried to show love and support in his or her own way.

Perhaps the Christmas of 1980 meant so much to me because of all the special attention I received that year. I don't really think so, though. Believing that Christmas 1980 was to be my final Christmas might have given me a new perspective and made me realize what was really important to me.

In Thornton Wilder's "Our Town" a recently-deceased young wife is granted her wish to observe one day in her life. She chooses, not a momentous, eventful day such as her wedding day, but an ordinary day like any other day.

However, the young woman soon realizes that even observing her mom making breakfast and listening to meaningless family conversation is too much to take. With her new perspective on life, she gains a new appreciation for what is really important.

This new appreciation makes even the ordinary too extraordinary for her to bear emotionally. She asks, "Doesn't anyone ever realize life while they live it—every minute?"

Fortunately, Christmas 1980 was not my final Christmas. In the 11 years since, I have never recaptured that overwhelming feeling of family love that I felt in the room that Christmas day in 1980.

But I know that love is still there.

Westside Retirement Village

Wishes You and Yours
A Blessed Holiday Season and a
Happy and Healthy New Year

Westside Retirement Village

8616 West 10th Street, Indianapolis, Indiana 46234
317-271-1020

Merry Christmas from Brebeuf Preparatory School



2801 West 86th Street
Indianapolis, Indiana 46268
(317) 872-7050

Earn Your Degree at Concordia University



Do You Have
One Night A Week
For Your Future?

Now you can earn your degree at
Concordia University in INDIANAPOLIS
with accelerated Adult Degree Programs in
Management and Communications
in approximately 1 year

Earn an A.A. or B.A. Degree While You Earn A Living!

Concordia University Wisconsin
Excellence in Christian Education
Please send us Free Information

NAME _____
ADDRESS _____
CITY/STATE/ZIP _____
H. PHONE _____ W. PHONE _____
Return to: Indianapolis Adult Learning Center, c/o Concordia University Wisconsin
4514 South Emerson, Indianapolis, Indiana 46203 • 317-576-7136
NCA Accredited AC-0208



A child's prayer to the 'little Jesus'

by Frank Muec
Indianapolis

"Mivee! Step into my office, please."
"Oh-oh. Trouble. I could tell."

That was my manager calling from the doorway of the little cubicle that was his office. I was thinking of playing dead and of smoking home. You see, it was three in the afternoon, on December 24, 1958, Christmas Eve, and I was finishing my accounting machine repair reports.

I put the completed reports into the proper basket and sighed with relief, for that chore was done. I walked into Hugh Atkins' cubicle.

"I'm on my way home, Hugh. My reports are in and all is quiet at the call desk," I said.

"Frank, they have trouble in Lexington," he said.

"The red mud country?" I asked.

"Yes, red mud country, Frank." And he continued.

The 650 computer has broken down at our Lexington plant, and they have to compute the payroll today. The problem happens on about half of the calculations. You would think the resident repairman could find the problem, but he can't.

This was the beginning of the computer age. IBM's model 650 was the first computer to be mass produced. Just a tad over 2,000 were sold, or to be accurate, they were leased.

My job was to repair them.

Three big boxes were crammed with over 3,000 electron tubes and miles and miles of short pieces of wire. All of this was dependent upon a whirling drum. The logic manual was two inches thick.

I was assigned a territory in Indianapolis and I was also the designated district specialist: Calculators and Computers. The district consisted of Kentucky, Tennessee, and parts of Ohio, Illinois and Indiana. If the resident repairman was stumped, the district specialist was sent. And if he couldn't fix the computer, a factory engineer was dispatched.

"I will go down to Lexington early on the 26th, Hugh," I said.

"They want you now, Frank," he answered.

"Now?"

"Hugh, have a heart," he said. "I have made a reservation for you on Delta. The flight leaves at 5:55 so you see you will have to keep moving to make the flight."

I said, "Hugh, what will I tell the wife and children? Little Peggy Jo will never understand. It's Jesus' birthday?"

"Tell them a quick goodbye because you are 99 percent certain of catching that flight," he said.

"Hugh, I heard you say 99 percent."

"Our typewriter plant is trying to borrow time on the computer at University of Kentucky. But you know how universities are. They schedule the computer 22 hours a day. There is only a slim chance of borrowing computer time. If they do get computer time, I will call you at the airport," he said. "Do you have enough money for the trip?"

"No problem. I keep cash at home."

"Good luck, Frank," he said.

"Thanks, boss."

I received a funny reaction from the wife when I stammered out the news of my trip.

The wife said: "The one Christmas when you get home sober, you have to go on a stupid service call. Big deal computers, all they have done for us is to complicate our life. These trips and telephone calls at all hours of the night, the world will never be the same again."

And she added, "Get us enough for a used second car. Maybe you can get triple time for working this holiday."

"I'll pray for you, Dad." This from my 8-year-old daughter. "I'll pray that you don't have to go, Dad."

"Thank you, Peggy Jo. I'll cuss and you pray," I said.

"I'm serious Dad. I'm going to pray real hard to the little Jesus and he will listen to me," said the child.

"I pray you are right, Peggy Jo. When Myrna Jean and Sandy come home, have them say a prayer, too. I need all the help I can get," I said.

It was 5:20 and I was at the airport. I was lugging what can be classed as a large briefcase or a small suitcase. I didn't dare

check the case, because I thought I just may get a phone call.

"The call" will come at the reservations desk, so I have to wait at the ticket counter, I thought.

I was too nervous to pray. All I felt like doing was rooting for good old "Peggy Jo."

The phone call came at 5:50! I felt elated. First thing I did was call Peggy Jo to thank her for her prayers, and let her know her prayers had been answered.

I picked up my case, walked to the lower level, and caught a cab home.

The drug store on the corner was still open. I had to buy Peggy Jo a bonus present. Now, it was a corner drug store. All the present I could get was a box of dominoes—a sorry bonus for Peggy Jo's prayers to "the little Jesus."

Mankind received a tremendous gift

by Donald E. Burkhardt
St. Mary

As I think about it, Christmas is probably my favorite time of year and holds many wonderful memories of Christmas past for me.

I can remember as a youngster how anxious I was for Christmas morning to arrive. Evening seemed to last almost forever and, at first light, all 10 of us made a bedline for the Christmas tree and presents. What a joyous time it was for us all!

During those very early years, we children didn't have any money and couldn't give our parents much, but there was always something under the tree for mom and dad which we believed Santa Claus brought for them.

I always enjoyed watching my brothers and sisters opening their presents, and since I was second oldest, I had the real joy of watching little ones experience their first real Christmas.

And as I grew older, I began seeing others get presents. I found it was just as much fun to see them get gifts as it was for me to receive them.

Today, my real joy in life comes from being able to give and I believe that is the true message of Christmas.

I somehow believe that when God gave us his only son Jesus as an infant that first Christmas, he must have had a twinkle in his eye and joy in his heart at giving mankind such a tremendous gift.

Let us all pray for that spirit of giving this year. May peace reign in your hearts.

How 3 grandmas gathered the family

by Helen Cahill Stephon
Indianapolis

Every year, Grandmas Cahill, Suding and Bechert (three sisters) rented a hall and had a pitch-in dinner party one evening between Christmas and New Year's.

There is a different theme each year: one year a talent show, the next a bunco party, storytelling, songs, special games, and lots of surprises.

Along with these, they have the Christmas story—a live nativity scene making those little babies who portray Baby Jesus seem very precious.

How much fun it is just to be together, a special connection! The relationships build. This closeness is perhaps the only tie that lasts throughout life. Friends are allowed to attend, too.

One year I remember inviting our pre-teen neighbor friend who enjoyed the whole event very much. He had never tasted homemade pie, and he ate Grandma Suding's whole pie!

I have fond memories of one year we exchanged names in the fall at a family reunion. Until the Christmas party, we were secret Kris Kringles to the person whose name we picked.

That year my faith was strengthened, the spirituality that comes with special kindness, letters and praying for another person. Giving is receiving, a true gift of discovering love and support from family members.

Last Christmas, we somehow knew it would be Grandpa Cahill's last party, but

his spirit and Grandma Bechert's will always be with us in our Christmas celebrations.

First Christmas as Catholic is special

by Cindy Harlan
Cumberland

My most memorable Christmas was the first one I spent as a Catholic. That year my two oldest children were attending Catholic school and I had begun thinking and praying about conversion. I began receiving instructions from the parish priest. He taught me a lot and I was confirmed Christmas week.

My husband and I had fallen on hard

times. He'd been laid off for three years and making ends meet had become a constant struggle. The holidays were the worst, because we had little to give to our kids. But this year was different.

First, the priest asked me if a family from the church could adopt us for Christmas. I said yes.

Next, while I was waiting to make my first confession, another priest from the parish asked me to come to his office when I was finished. He gave me \$100. I was stunned and I tried to give it back but he wouldn't hear about it.

Finally, the school secretary called me to come to her office and filled my car with food and gifts.

I was overwhelmed by the generosity of the church. It made me feel as though God had given me a miracle to confirm my decision to convert.

It was a Christmas I will never forget.

TUTWILER



• SALES • SERVICE
• PARTS • PURCHASE OR LEASE



10101 N Meridian Indpls

846-7888

TOLL FREE 1 800 772-7552 IN INDIANA

BODY SHOP LOCATED AT 2295 N. Illinois 324-6111

For Those 55 And Better

Give The Gift Of A Lifetime!

Bring Your Parents, Relatives, And Friends For A Tour Of A Retirement Community Under The Care Of...



The Home Place

6734 Millside Dr., Box M
Indianapolis, IN 46241
(317) 856-3295

Quality Quaker Management, Inc.

60 Apartments
Garages
Walk-In Closets
Complete Kitchens
Patio

The Phase II Apartments Are Now Available — Check Them Out Today! —

THE HOME PLACE is in the 6700 block of Mooresville Road, midway between Valley Mills and West Newton.

Transportation • No Buy-In Fees
Phone Now For An Appointment — No Obligation

Christmas Greetings!

FH LANGSENKAMP CO.

Christmas Greetings!

3120 N. Shadeland Avenue
Indianapolis, IN 46226

Telephone:
317-545-6110

Christmas memories

Visitors make day special for family

by Patricia D. Drischel
Cambridge City

One Christmas I'll never forget was the year I was 9 years old. It was 1929. The banks had closed and my adopted parents lost all their money and they had very little cash on hand.

Daddy had no steady job for some time. He had been reduced to selling Saymans products from door to door. If he cleared \$2 every other day or so we felt very fortunate.

"Well honey," Daddy said one evening, "there won't be much Christmas this

year—won't be like years' past, but there will be other Christmases."

"We do have a warm house and a dry roof. We have a cellar full of canned food, lots of potatoes and cabbage," Mama said. "Some people have nothing," she added. Daddy remembered we did have about 35 pounds of dry beans.

Mama made the house as pretty as she always did. Daddy had cut some wood especially for our front room and bedroom fireplaces. Back in those days, we decorated our tree on Christmas Eve before going to church, where I was always in a Christmas play.

After church, it seemed so good coming to our cozy little house. Everything seemed so peaceful and just right in our little world.

When I woke up Christmas morning there were some gifts under the tree. I got a pretty doll, a nice sweater and some

fruit and candy. I was happy. Mama had been up for quite a while and had the huge iron pot filled with dry beans. It was boiling merrily away. I knew we'd have bean dumplings and corn bread.

Things were just about ready when someone knocked on the door. Daddy walked down the hall and opened the door. There stood a young couple with a small child. They were shivering in the cold. The man explained their car had broken down almost in front of our house.

He said, "We are cold, tired and hungry and I might add, almost broke." Mama, feeling the cold air from the open door, said, "Julius ask those people in. It's cold out there."

They came in and headed for the fireplace to warm themselves. Mama pulled out the table and set two more places and Daddy got my old highchair out of the closet.

Such a wonderful Christmas dinner! Bean dumplings, fried potatoes, homemade bread, pickled beets and applesauce. The hot bread and applesauce make a great dessert. Good hot black coffee topped it off. I always was allowed to drink coffee.

The most precious thing I remember was what Daddy said when he prayed before we ate: "Most precious God, we were lonesome because none of our kin could be with us today, so thank you for sending this nice, little family to be with us this Christmas Day." Every one had tears in their eyes except the baby.

Daddy said later when he opened his eyes after saying the blessing that Christmas day, he could swear he saw a halo around that little child's head.

Seeing shut-ins at Christmas

by Mary Taylor
New Point

My most memorable Christmas was in 1990. It started on Christmas Eve.

The weather was not too favorable and it was my sister's turn to have the family gathering. She lives way out in the "boonies" as we call it, and was afraid family members would have a hard time getting to her home in the country.

She had all the food prepared and said she would bring it along with the drinks to our home if we could celebrate Christmas Eve there.

My first thought was, "Oh my, I haven't even cleaned the house," but I quickly said yes and it was the easiest family get-together we ever had.

Several months before Christmas, I went to an Ulteya meeting (part of the Cursillo program) and heard a witness talk about how she had visited shut-ins on Christmas and how special it was for her and the shut-ins.

I took Holy Communion to the Dreyerhaus Nursing Home in Batesville every second and fourth Tuesday of the month and Christmas just happened to be on the fourth Tuesday. I thought, "Why not?"

An added treat was that my 10-year-old daughter, Traci, asked me to get her up because she wanted to go with me. (She didn't get to bed until after 2 a.m. because we had attended midnight Mass at Batesville and opened our gifts after that.)

So at 8 a.m. we were headed for the nursing home with the Eucharist and homemade cookies which Traci was going to hand out. I can't tell you how special that was for us and it meant so much to the patients, especially those who had nowhere to go for Christmas.

We plan to make this a yearly event.

Show gives lesson about Christmas

by Richard P. Monroe, Jr.
New Albany

It was December of 1962. The location was Camp Kaiser, Korea, located between the 38th Parallel and the DMZ. I was serving under the United Nations flag with the U.S. Army's 7th Infantry Division.

The USO was providing a free Christmas show. It was not a major event like the type put on by Bob Hope. The celebrity was Danny Kaye, no orchestra, no dancing gals. Danny Kaye was not one of my favorite performers. Except for "White Christmas," I thought his movies were

silly. But it was a free show and there really wasn't much else to do at Camp Kaiser.

I arrived early for the show hoping to get a good seat. I noticed a lot of chairs on the stage area had been roped off and I thought to myself that those would be the best seats in the house. Shortly before the show was to start, those seats were filled with young Korean orphans. These were not war orphans, but the children of American GIs. They were children that had been abandoned by their fathers and rejected by the Korean society.

I thought it was strange that the children had such choice seats, since many of them were so young that they didn't speak any language at all, much less English. And after all, this show was supposed to be for the American troops.

When he was introduced, Mr. Kaye made a few remarks to the GIs. He thanked us for being there and filled us in on what was happening state-side. He then turned his attention to the kids on stage. Although he spoke little or no Korean, believe me there was no language barrier between them.

For an hour and a half, Danny Kaye communicated with everyone in that room. He had the kids in tears of laughter and the rest of us just in tears.

I developed a new appreciation for Danny Kaye that evening. He was not an "Ugly American." Here was a man who spoke the language of love and it had no barriers. He did more than entertain the troops, he taught us a lesson. Christmas is about love and understanding. Where there is love, understanding will follow.

We have lost Danny Kaye and his work for UNICEF. However, the love he spread and the message he taught us lives on. Danny Kaye made that Christmas very special for me. Ever since that evening, I

Tree can't surpass Christmas stocking

by Anna-Margaret O'Sullivan
Indianapolis

When I was a small child during the 1920s, our family didn't bother with a Christmas tree.

Years before, my great-grandmother's sisters, Aunt Julia and Auntie Burns, had made a huge Christmas stocking to hold the family gifts. Fashioned of red-and-green print fabric, its foot measured a yard from heel to toe. Known in the family as the Big Christmas Stocking, it was our symbol of Christmas.

When Mother remarried after five years of widowhood, our stepfather was shocked to learn that we never had a Christmas tree. Children must have a Christmas tree, he declared, and departed for his family's farm to select one and chop it down.

He then spent a cold winter afternoon in the garage, nailing slats on its trunk to make it stand up. He was a good carpenter and seldom had this much trouble with his projects.

My brother, sister, and I could appreciate the effort he made, but couldn't tell him we didn't give a hoot about a Christmas tree. At last, I didn't. At intervals, braving the chilly air, I wandered past the garage, and wished I could tell him not to bother. We didn't need a Christmas tree because we already had the Big Christmas Stocking.

In mid-December, the stocking was brought out with considerable fanfare, and ceremoniously hung on the west wall of the big kitchen. We children rushed to tuck small family gifts inside it, and soon it needed the support of a sturdy kitchen chair.

About a week before Christmas, Mother carried the bulging stocking through the little passageway, on through my grandmother's sitting room, the little front room, and across the hall to a place of honor in the living room. Someone placed a roomy cardboard box beside it to hold the overflow.

I'm sure our stepfather never realized the "nothing" status the spicy green tree held in our eyes.

We were perfectly willing to dispense with the supplementary box, and let the extra gifts, including bulky packages that came in the mail, pile up under the tree. After all, there was plenty of room in our big house for both.

We knew it wasn't the tree's fault that it couldn't hold a candle to our symbol of Christmas, the Big Christmas Stocking.

We Offer
FORE THOUGHT.
FUNERAL PLANNING

USHER

FUNERAL HOME

632-9352



MARSH
we value you

Earn FREE
COMPUTERS or
\$1500 CASH for
your school or
church.

SAVE MARSH
GREEN CASH
REGISTER TAPES!

For More Information:
Contact Clyde Dawson or Martha McQueen at
(317) 594-2635, 594-2636 or 1-800-848-3318

Wishes for a Blessed Christmas

from

Holy Family Society of U.S.A.
Joliet, Illinois • 1-800-435-0089

The then and now Christmas contrast

by Sharon K. Graves
Lawrenceburg

Even with all the years of practice we've had tending off that annual Christmas whirlwind, most of us still find ourselves no more prepared for the obligations, the expectations, the confusion, and the way Christmas time as we have come to know it—can totally throw an already too-heckle life dangerously into hyperdrive.

It's no wonder that year after year, Christmas comes and goes (oftentimes with relief) and we haven't gained the least bit of growth in our understanding and appreciation for the wonderful and deeply joyous occasion we are celebrating.

Perhaps, if we had some time, we'd picture the Holy Family in a softly lit wooden shelter, with cool, earth-scented air. Warmth-giving, oven would be there, some sheep, a donkey, a pair of wide-eyed doves nestled in the beams. All would be peacefully revering the baby wrapped in swaddling clothes and cradled lovingly in his mother's arms while Joseph bows over mother and child, full of love and admiration.

A wonderful picture, but there's so much more to it than that. It's so easy to forget, in all the commotion modern day Christmas brings, that this event, this quiet out of the way happening changed humanity forever, and indeed changed forever for humanity.

Thanks to people's attraction for the rich and famous, we all know about the gifts of the three Magi. In fact, this is the feast day the Epiphany celebrates on January 6.

It's a comfort to know that the arrival of Jesus was made known to both the wise learned sage who went seeking, as well as to the working, burdened shepherds—heritage and religion notwithstanding. From the beginning, Jesus came available to the masses.

From the beginning too, all people have had an opportunity to give of their particular gifts, each being received as just as important.

Joy of singing in adult church choir

by Bernadine Purcell
Clarksville

Memories of my Christmases past, span many years. One that I often recall occurred 58 years ago.

I was in the eighth grade of our parochial school. That year, I was privileged to join the adult choir at our church, singing the Christmas midnight Mass.

At that time, my experience consisted of singing Christmas songs with all the other grade school children on that special day when Santa Claus came to visit. Our songs usually included Santa Claus Song and the two favorites: Silent Night and Jingle Bells. This year would be different for me.

Instead of practicing in the basement of the school with younger children, I would be in the choir loft of our church with a group of ladies and men of our parish.

While the old piano at school could sound like notes of any song, it was that huge pipe organ in the church that made the notes resound in melodious tones.

The impatience of the director of our songs at school could be accepted, because he was the son of our church organist and was not much older than many of us. His father was indeed a task master, but it was under his tutelage that the blend of young and mature singers became perfected.

Christmas Eve finally arrived. As I stepped outside into the cold winter night, I became part of a winter wonderland. The newly-fallen snow was undisturbed, as "not a creature was stirring," outside of our house. As my sisters and I trudged a path towards the church, the bright light that beamed from the steeple seemed to guide us on our way to Bethlehem.

From the choir loft, I could look down and see the people arriving for Mass. There was a stillness as they quietly filled the pews. To the left of the main altar a stable had been erected in front of the St. Joseph altar. The life-like figures of Mary and Joseph were clearly visible as they lovingly watched over the Christ Child.

As the priests and boy servers entered the sanctuary, the church resounded with music and the Mass began.

This was the age of the Latin Mass. I might not be able to recall the words of all the songs, but I do remember "O Holy Night." The powerful bass voices of the male choir made my very soul alive as they commanded, "Fall on your knees." Then the angelic tones of the soprano voices, "O hear the angel voices," softened the tones as we declared, "O night divine, O night when Christ was born."

I'll never forget that Christmas Midnight Mass.

Kids got homesick during Florida trip

by Rosemary Robinson
Indianapolis

We were going to Florida for the Christmas holidays! Doesn't that sound like the dream of a lifetime? Guess again!

The entire family was delighted. Grandma and Grandpa had extended the invitation to visit them. Dad was taking a few extra vacation days. Just think, packing swimsuits and shorts this time of the year.

The trip to Florida was great. On Christmas morning we went to Mass and then to the beach, riding around in our red convertible with the top down, swimming in the pool later on. That's living!!

Grandma's friend planned a very delicious meal to be eaten on the patio. She had chickens on the electric spit, some gourmet dishes, the works. Then to be sitting in a bed of poinsettias, this must be paradise!

But then we heard:

"We always have turkey and dressing at home."

"I wonder if it's snowing at home. We could make a snowman."

"Do you think Sandy got a new Barbie doll? I can hardly wait to see it!"

"Dad, I'll bet it's really cold at home. We probably could use our ice skates."

Enough is enough!!!

To top it all off, the remark was made,

"It sure would be nice to be home for New Year's Eve, as all the kids in the neighborhood might get together and bang pans to celebrate."

Wow! I can hardly wait. My ears are still ringing!

Yes, we did rearrange our vacations to visit the grandparents. The first two weeks in June worked well for all concerned.

It has been a humorous but touchy story throughout their growing-up years that they—as adults with children of their own—can now appreciate.

Finding Christmas when in Germany

by Donna Swinford
Greensburg

Christmas in our family has always been filled with lots of love and family togetherness, but one special Christmas was the year I wasn't home.

It was my sophomore year at college and I was thrilled at the opportunity to study in London. The trip included a three-week tour of Europe over the holidays. It was a dream come true for a poor Indiana girl. I knew I'd be gone for Christmas but at 19, it seemed incidental.

The trip fulfilled my wildest dreams. We began our European tour by bus in mid-December. As we traveled through France and Italy, we did some Christmas shopping.

I settled for tiny bargain tidbits carefully selected for each member of my family. In Rome, I found a beaded rosary for my grandmother. Also while in Rome, someone broke into our bus and stole many of our purchases, but my small treasures were safe.

Christmas 1973 was fast approaching. We spent day after day on the bus or in a new city. We were due to arrive in Bern, Switzerland, on Christmas Eve, but it just wasn't Christmas, no snow, no tree, no presents and no families. We got into the hotel late. We were tired and wanted nothing more than a soft bed.

You couldn't move in the crowded lobby. Above the din I heard, "Donna—you have a package!" In shock, the enormous box was passed back to me. My mother had mailed my gifts to me. I was overwhelmed.

In my room we opened the box. Many crowded in to see—Christmas had arrived. Inside were many treasures, including flannel-footed PJ's for those cold hotel rooms. Mom had even sent my Christmas candy and nuts. We shared the treats and the joy that finally made it feel like Christmas.

That night several of us hiked to the local church for midnight Mass. We didn't understand a word of the German, but then we knew it really was Christmas!



College of Business
Ball State University

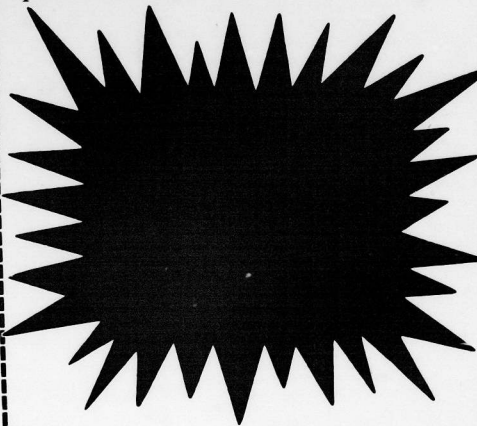
Undergraduate/Graduate Day/Evening Classes

Dean's Office
WB 100 - Muncie, IN 47306
(317) 285-8192

Ball State University
practices equal opportunity
in education and employment

SAVE up to 50%

Subscribe to *The Criterion* today and save up to 50% off the 50¢ per issue cover price!



Name _____

Address _____

City _____

State _____ Zip _____

☐ New Subscription ☐ Renewal

Send this form with your check or money order to:

The Criterion
P.O. Box 1717
Indianapolis, IN 46206

CLAY NATIVITY SET—Franciscan Father Ed Mundwiller of DeQueen, Ark., used polymer clay to sculpt this unusual nativity set. Father Mundwiller, a member of the Franciscan Province of St. Louis, works as a missionary among Hispanics living in southeast Arkansas. (CNS photo from Arkansas Catholic)

Readers' Christmas remembrances

Wartime Christmas still brought joy

by Alice Hannon
Indianapolis

My first Christmas ever away from the bosom of my family was spent in wartime Denver, Colo., in 1942.

In the weeks prior to the holiday, every sight or smell or the sound of carols all around me served only to increase my longing for old familiar times and faces. I had been away from home for over four years, but never 1,000 miles or more and never at Christmas.

Things took a turn for the better, however, on Christmas Eve. A buddy of my husband from Lawry Field had invited us to his wedding—a candlelight ceremony at a local Methodist church.

Sam was a former disc jockey at a radio station in his native West Virginia. He was a true wit, an unforgettable character, and he always left us laughing.

The evening was a delight. After the wedding we attended Midnight Mass at the beautiful Cathedral where we had been married six months earlier.

We shared our Christmas dinner with another of my husband's buddies from Lawry Field and his lovely wife. George and Johanna were German citizens displaced by the war.

Johanna's family had committed the unpardonable sin of being born Jewish. They were relieved of all their worldly goods and had to flee for their lives. Through some miracle, George spirited Johanna out one step ahead of the Gestapo. Her parents and only sister had not been so fortunate.

On Christmas afternoon we took

George and Johanna to a holiday bash and open house given by four former Hoosiers who had migrated West before hostilities began and had settled in Denver. They knew *everybody*. It came as no surprise to us that we met several other former neighbors from Indianapolis. We had a great reunion.

That Christmas turned out to be not only one of my most memorable but also one of my most ecumenical.

Movie was special Christmas present

by Roberta N. Bennett
Martinsville

Christmas morning 1932 was very cold. Dad walked the two miles to church with us, but Mother did not go because it was too far and too cold for the baby.

The hot chocolate and toast she had ready for us when we returned sure tasted good and helped us to get warm again. As soon as breakfast was cleared away, it was gift exchange time.

My brothers and sister and I had worked hard to make things we thought would be appreciated and enjoyed by one another and by Mother and Dad.

My gift from Mother and Dad was the watch that Mother had received from her parents for graduation. It is still one of my prized possessions.

I do not remember other gifts, but I do recall the blocks Dad had made and the handkerchief monogram and pin cushion I had made, and a tray that my brother made.

About lunch time our landlord brought a gift in an envelope and a casserole. Early in the afternoon Mother and Dad said we

could go to the movie. Were we excited! We hadn't been to a movie for a long, long time and the much talked about movie starring Shirley Temple was the feature. We couldn't wait to get started even if it meant that long walk in the cold again.

Imagine our surprise when a stage show was featured before the main show came on. It was not the kind of show that Mother and Dad would have approved of us seeing.

On the way home we discussed whether or not we ought to tell them about the stage show. Our decision was not to mention the show because it would ruin their Christmas. After all, they sacrificed to give us that gift. We would not be showing our appreciation by telling them something "bad" about it.

I do not remember the show ever being mentioned again, nor do I think Mother and Dad ever found out about it.

Daddy, thank you for the memories

by Cynthia Schultz
New Albany

For years, my imaginative daddy has amazed me when it came to planning fun things for his family. And the Christmas of 1987 was no exception.

When Daddy discovered that local hotels were virtually empty on Christmas, he made arrangements for the 20 of us—wife, children, grandchildren, and of course Aunt Carolyn, to celebrate the holiday in one of them.

Arriving in late afternoon on Christmas Eve, we swam, played video games, and lounged in the sauna room. Later we

changed into party clothes in our rooms and gathered in a cozy dining room where we had the distinction of being the sole diners. Despite the fact that we were chatting a mile-a-minute, we managed to consume a delicious dinner.

The women felt pampered, indeed, with no thoughts of menus, dishes or clean-up. Past Christmases offered little time for conversation with little ones running around and women milling in the kitchen pondering food arrangements. This Christmas was different!

After dinner I stood up and asked for everyone's attention. Daddy always made sure that I was put in charge of "The Entertainment," probably because I was a ham molded after him. I thought it would be interesting to pry into the minds of the children for their thoughts on Christmas.

I set up a lone chair as a makeshift stage and motioned for them to come forward and step up, then I posed some questions. Their answers were simple, beautiful, and moving. Many spoke on the importance of being together as a family. This Christmas would certainly give them some insight on its importance rather than the usual holiday focus on "What are my presents?"

Later we moved to another room where the hotel had set up a tree and we exchanged small gifts and snapped some pictures. By 1 a.m. we were all drifting off to sleep in our rooms, wrapped in our own warm thoughts. The next morning we were devouring a hearty breakfast and preparing to leave for Mass at a beautiful church nearby.

There were tears and hugs that Christmas as we shared, reminisced and appreciated one another more. Comparing us to the Waltons somehow seemed appropriate that weekend. Although their mountain cabin didn't measure up to the hotel's accommodations, the love and camaraderie they shared was no greater than ours.

And Daddy, thanks for those beautiful memories!

SUBURBAN MONUMENTS

3341 W. U.S. 40, Greenfield, Indiana
Mon.-Fri. 10 a.m.-4 p.m. & Sat. 10 a.m.-1 p.m.
Call 462-4438

The buying of a family memorial is an important decision.

We invite you into the comfort of our showroom as you make your personal selection.

Annunciation of the Blessed Virgin Mary School

Pastor: Rev. Anthony Spicuzza
Principal: Mr. Harry Sherer

Teachers: Mrs. Gina Crooks, Mrs. Patricia Deakins, Mrs. Nona Lancaster, Mrs. Terri Lynn Potter, Mrs. Joyce Vanatt, Mrs. Elizabeth Hardman
415 E. Church St.
Brazil

Eagledale Florist
CITYWIDE DELIVERY - ALL OCCASIONS
10% OFF Silk Arrangements
(excluding wire orders)
3615 W. 30th 924-4249

STAR BANK N.A.
SOUTHEASTERN INDIANA
A Great Place to Bank
— MEMBER FDIC —

Christmas Blessings BLOOMINGTON — SEYMOUR DEANERY SCHOOLS

St. Charles Elementary School
2224 E. Third Street - Bloomington, Indiana - (812) 338-5853
Principal — Mrs. Virginia Suttner

St. Vincent de Paul School
1723 S. "I" Street - Bedford, Indiana - (812) 279-2540
Principal — Mrs. Katherine Sleva

All Saints Catholic School
1306 27th Street - Columbus, Indiana - (317) 398-8830
Principal — Mrs. Patsy Koenig

St. Joseph School
125 E. Broadway - Shelbyville, Indiana - (317) 398-4202
Principal — Mrs. Joan Livingston

St. Mary School
209 Washington Street - North Vernon, Indiana - (317) 344-3445
Principal — Mrs. Mary Ann Sullivan

St. Ambrose School
301 S. Chestnut Street - Seymour, Indiana - (812) 352-3522
Principal — Sr. Josita O'Donnell, CSJ

Shaw Memorial Jr. & Sr. High School
201 W. State Street - Madison, Indiana - (812) 273-2150
Principal — Ms. Vicki Vaught

Pope John XXIII School
221 State Street - Madison, Indiana - (812) 273-3957
Principal — Mrs. Nancy Gavin

CALDERON BROTHERS VENDING CO.

Vending Machines on Profit Sharing Basis
Food Management Service
9702 East 30th Street - Indianapolis, Indiana - 317-899-1234

Season's Greetings from all your friends at Our Lady of Providence High School

707 West Highway 131
Clarksville, Indiana

Engagement Rings UNIQUE DESIGNS FINE DIAMONDS AND GEMSTONES

• Restyling and Repairing
• Very Reasonable

by Zita Eward Rosner
EWARD'S DAUGHTER
257-3667
1214 Hoover Lane, Indianapolis



Zita Rosner
Jeweler
For
5 Generations

KLING'S
Quality Water
SERVING INDIANA FOR 25 YEARS
One Month Free Rental Up To 4 Bottles Of Water No Obligation
1-800-331-3905 or
— 353-9444 —

VILLA AT SACRED HEART 1501 South Meridian, Indianapolis 632-8944

OFFICE HOURS: MONDAY-FRIDAY, 9 AM-5 PM
• 62 years or older/Handicapped, Disabled
• Handicap apartments available
• Rent 30% of adjusted gross income
• Efficiency and 1 bedroom

• Postal service
• Quiet community
• Fully carpeted
• Elevators
• Activities: exercise, bingo, etc.



Total Electric
Energy Efficient Apartments

Adopted son 'born' in mother's heart

by Carol A. Roell
Batesville

Christmas is a wonderful time of year. It's a time for laughter, joy and love. It's a time for families and for children. It's a time to celebrate the birth of Christ.

Most of us get caught up with the commercialism of Christmas and forget about what Christmas really means. For me it was the arrival of my son that made me appreciate the true spirit of giving.

My husband and I were married in 1980. We were very happy together, but wanted so much to have children. When it became apparent we would never be able to physically have children we decided to adopt.

On November 10, 1988, we were blessed with the arrival of our 17-month-old son. No words in the human language can ever express the emotional explosion I felt when I held my baby boy for the first time. Women speak of the joys of giving birth. Well, no one can tell me it is any less rewarding to experience the miracle of adoption.

Even though my son was not born from my flesh, he was born in my heart and that's a truly special birth. This child of mine had been chosen by God to be a part of my life. We named our son Jonathan, which means a gift from God. All those years of trying to have a baby seem meaningless as I am now bonded with my son forever.

Christmas that year was more than memorable. We were limited in finances so we didn't have the money to buy many presents. But, you know, it didn't matter. It was our best Christmas because we were spending it with Jonathan.

To think it took a child to remind me of how simple and special life could be. Each

Christmas thereafter has never been the same. I feel that God has shared a piece of heaven with me. What more could I ask for!

My heart aches for Jonathan's birth mother. Christmas must be especially hard for her. I pray for her and wish I could take her pain away. But wherever she is, I hope she knows that Jonathan is loved and happy. He knows how special he is to share the love of two mothers.

I wrote a poem about Jonathan which expresses how I feel. It goes:

I used to lay in bed at night

and pray to God above,

To send to me a child,

To care for and to love.

A simple gift I asked of him,

a baby, nothing more,

A tiny little person,

who I could just adore.

For years there was no answer,

and I struggled with my grief,

To accept this empty feeling,

and hang on to my belief.

Then one day when hope was gone,

and I was in despair,

He told me that he'd found someone,

whose life that I could share.

A son he'd chosen for me,

conceived within my heart.

A bond so tightly sealed,

shall not be torn apart.

My blessing's name is Jonathan,

no greater gift there be,

For now we are a family,

my son, his dad, and me.

Tiny stocking held a joyous message

by Joseph Homett
Brownsburg

Christmas is a time of magic and memories, and everyone can generally look back over a lifetime and vividly recall that one special Christmas.

For me, that Christmas occurred in 1977 when I was reminded that good things do indeed come in small packages.

In December of 1977 I was a disillusioned recent college graduate working at a job that in my heart I knew I hated. It was a job characterized by boredom, monotony and long hours—a seven-day, 80-hour work week was not uncommon.

In addition, I was required to attend graduate school one day a week at a company location over 200 miles away. And if this was not pressure enough, I was continually reminded by my supervisors that I was part of a training program which hired three graduates for every one who ultimately survived this 30-month schedule of orchestrated madness.

Because of this job, a tremendous strain had been placed on my marriage of only three years. The hours alone required by the job destroyed the necessary time that couples must spend together if they are to stay emotionally in touch with one another. And to make matters even worse, I must confess that I allowed burn-out to poison the hours that were available to us by endlessly sitting zombie-like in front of the television.

Then on Dec. 23, 1977, this death spiral was reversed. My wife, Bobbie, and I went out for a casual dinner after yet another long day. For one of the few times in my life, I did not wolf down my food. This seemed to be quite disturbing to my wife, who for some unknown reason was more than anxious to return home. Despite her anxiety, we lingered for nearly two hours. I had no clue of what was yet to come.

Finally we did return to our townhouse apartment, which was decorated for Christmas even though we planned to spend the holiday with our families many miles away on the following day.

Almost immediately after removing our coats, Bobbie said she had something she wanted to give me. She went to the bannister leading up to the second floor,

removed the stocking that had my name on it, and presented it to me.

I reached my hand inside the stocking only to pull out yet another stocking. However, this stocking was small—barely three inches in length. In my own warm, sentimental style, I looked at my wife and stupidly asked, "What the hell am I supposed to do with this?" To which she replied, "Look inside."

I reached into this small stocking and pulled out a simple folded piece of paper that said "Merry Christmas." As I unfolded the paper, I discovered the following verse:

Mom said I'd be a present so fine!

So we said a prayer and hoped that

I would be on time.

So Dad, here's a note to tell you on

this special Christmas Day

That I'm safe and warm and on my way!

That was how I discovered that I would soon be a father. My son is now a strapping 13-year-old who wears a size 12 shoe. And each year at this time I recall that tiny stocking and remind myself that good things do come in small packages.

For on that night a closeness returned to our marriage, life's priorities were permanently rearranged in their proper order, and the miracle of Christ's birth was made real in a way that I had never before experienced.



GREETINGS!

N.E. Sappenfield
Agency

"The Insurance Store"
60 Churchman Avenue
Beech Grove, IN 46107

788-9931

JAMES BABCOCK & SON

CALL: 359-0664

Electrical Contractors, Inc.
4850 University Avenue
Indianapolis, IN 46201



24-Hour
Emergency Service

- Over 20 Years Experience
- We Service All Makes
- Heat — Rheem — York
- Energy Efficient Equipment
- Gas — Oil — Electric
- Boiler Repair and Sales
- Member Heating and Air Conditioning Association of Greater Indianapolis
- Member Heat Pump Society

2815 SHELBY STREET
INDIANAPOLIS, INDIANA
784-2489



WE'RE FIGHTING FOR YOUR LIFE
THE AMERICAN HEART ASSOCIATION
MEMORIAL PROGRAM



From All Of Us At
PIP PRINTING

May The Spirit Of Christmas
Bring You Peace

And

The Warmth Of Christmas
Grant You Love

1535 South 3rd St., Terre Haute, Ind.
(812) 234-2621

MERRY CHRISTMAS!
CROWN PAPER BOX DIV.
OF THE
TENAX CORPORATION
INDIANAPOLIS, INDIANA

Residents rate our dining room a very tasteful

At Marquette Manor, we're marking our tenth anniversary of providing the area's most comfortable, secure and satisfying retirement lifestyle.

Our ongoing commitment to quality is on display every day in the Marquette Manor dining room, which residents consistently rate at the top of the scale. It continues through unmatched services and amenities, enhanced social opportunities and access to a Medicare-approved on-site Health Center.

Our track record for financial stability, built over the past decade, rates another "10." Two financial options are available: A Return of Capital Plan which refunds 90% of your entrance fee, and an

Endowment Plan which prorates 90% of your entrance fee over 48 months. Return the coupon today for more information, or call us at (317) 875-9700. We'll tell you more about the tasteful retirement Marquette Manor is serving up every day.



MARQUETTE MANOR

Please send me more information about retirement at Marquette Manor, at no obligation.

Name _____

Address _____

City/State/ZIP _____ Age _____

Telephone _____

Single _____ Married _____ Widowed _____

Mail to: Marquette Manor, 8140 Township Line Road, Indianapolis, IN 46260

Or call: (317) 875-9700

Retirement Living Inc. (Member of the Life Care Services Corporation) 15169

Further Christmas remembrances

Grandparents don't want much

by George A. Zimmer
Indianapolis

A Christmas story? . . . Not just one, but one each year . . . and each a special memory.

1960

"Daddy we need help!" I glanced down at the solemn faces of my three daughters—Betty Ann, 4; Cathy, 3; and Tish Jane, 2. They explained that they wanted to get their mother a Christmas present, but didn't have enough money. Could I help?

They opened their piggy bank, while I searched deeply into my pockets. The coins we found added to 29 cents, the amount needed for the kitchen spatula they had chosen for their gift.

They could hardly contain their excitement when we exchanged gifts on Christmas Eve, for their mother was overjoyed with her prize. Their excitement continued to the next day, at which time they shared their joy with Christmas Day guests.

"Aunt Jo!" burst from Betty Ann.

"We got Mommy a new bachelor for Christmas!"

Encouraged by the laughter, Cathy added—"Mommy said the old one was all worn out!"

Tish Jane just smiled, nodding in agreement . . . far too wisely, I thought.

1970

Santa made an unexpected house call on Christmas Eve. Our mature young daughters of 14, 13, and 12 stood red-faced, each waiting her turn to perch delicately on Santa's knee for the age-old question—"And what do you want for Christmas?" Stunned, they held their gifts of candy canes and listened silently while he admonished them . . . "and be good girls!" They were silent as I escorted Santa from the house.

"Daddy, who was that?" I merely shrugged.

Ginny, 9, said: "I think that was the real Santa Claus!" A moment, then her sisters slowly nodded.

"Thanks, Joe," I thought. "Your timing was just perfect!"

1990

Though we moved our Christmas Eve celebration to Cathy's home in northern Indiana, Santa still found us. His bag bulged this year, for husband and five grandchildren were in attendance.

Though Tish, 32, was at home in South Carolina, Betty Ann, 34; Cathy, 33, and Ginny, 29, were here.

The children were giddy with excitement, but the parents seemed subdued as they sat quietly around the gaily-decorated tree. Each seemed deep in thought, as if remembering some special Christmas of years past.

And what of my wife and me? We, too, sat quiet but excited . . . for our special gift was to come on the morrow as we shared Christmas Mass with our family in the prairie church of St. Elizabeth Seton. Grandparents don't really want much more than that for Christmas, you know.

Gran's loving work meant special day

by Mary E. Bary
Depue

As a child, growing up isn't always easy. There are experiences that happen to help shape and mold us into the adults we become.

Looking back, we remember one special person who touched our lives more than any other. When I look back through childhood, I remember my Gran.

My favorite holiday is Christmas. The little things Gran did always made Christmas special—cleaning the house from top to bottom, so we would be ready to welcome the Christ child into our home on Christmas morning, and playing records with beautiful Christmas songs as she decorated the house and prepared the table for the coming king. Her linen tablecloth with matching napkins, Christmas dishes and, finally, the candles placed in the centerpiece were done with a tender love that Gran put into everything she did.

She was just as excited about Christmas morning as the rest of us—the roar of delight at the gifts we opened, wading through wrapping, paper and ribbons, bows that stuck to whatever or whomever they landed on. Gran loved it all!

In 1988 Gran suffered a stroke. Although her mind was as alert as ever, she became bedridden and had to be taken care of 24 hours a day.

The Christmas of 1988 was the last one Gran shared with me. I was terribly upset when my family rushed to open the gifts before Gran was brought into the living room. I felt she had missed the part of Christmas she loved the most.

When I looked at Gran, I expected to see sadness and disappointment. Instead, I saw that same twinkle of Christmas joy in her eyes that she had whenever she was with the family she loved so much.

Now that twinkle of Christmas joy passes down to my children, with lots of love, from my Gran!!

SOUTHEASTERN SUPPLY

3916 Prospect Street
Indianapolis, Indiana 46203

317-359-9551

Proudly Serving the North Deanery of the Archdiocese of Indianapolis



Chatard High School

"It's Where You Belong!"

Mr. Ed Smith, Principal

5885 North Crittenden Ave. 251-1451 Indianapolis

— ORDER NOW FOR THE NEW YEAR — The 1992 Directory and Yearbook

for the Archdiocese of Indianapolis

Over 300 pages of information. Listing of all archdiocesan administration offices. Useful information about all churches and schools. Important facts about educational institutions on archdiocesan clergy. Specifics about religious orders of men and women.

— IT'S ALL INSIDE —

Where's that priest who used to be in your parish? When was your pastor ordained? What's the mass schedule in the parish you're going to visit next week? What's the phone number of every parish in the diocese, every hospital and every convent?

Please send _____ copies of the deluxe desk top edition of the 1992 Directory & Yearbook \$12.00 per copy.

Enclosed is my check in the amount of _____

Name _____

Address _____ State _____ Zip _____

City _____

MAKE CHECK PAYABLE TO:

The Criterion Press, Inc., Directory & Yearbook
P.O. Box 1717, Indianapolis, Indiana 46206

It's good to return home for Christmas with family

by J. Gus Williams
Indianapolis

As I rushed to get ready for the Christmas party, it happened that the radio was playing an old Christmas song by Burl Ives called "Have a Holly, Jolly Christmas."

How I did love that song when I first heard it, and I still do today.

The song tells all the world unconditionally to be happy at Christmastime, a beautiful message to share with one another.

It seems to me that we are happiest during the Christmas season when we go to our original home. Somehow we become nostalgic and remember the place where we were so secure, so warm and cared for, the place where we had our young thoughts and we giggled and we were glad.

We remember where the crackers were, where Mom kept her barrettes, and where Papa laid his cigar.

There, at home, we first met a bearded man named Santa and saw our first crib.

How things have changed since then! And how nice it is to return again to those days we remember and pass along goodwill to all men.



CHRISTMAS PREPARATIONS—Children walk home on a snowy day in this reproduction of a painting by E. Swain Gifford entitled "Hauling in the Christmas Tree." When adults recall childhood memories, those recollections often include favorite holiday times with family and friends. (CNS photo from the collections of the Library of Congress)

Pastor/proofreader catches a mistake

by Sherie Berg
Indianapolis

Last year was my first Christmas as a director of religious education at Sacred Heart Parish. One of the fun parts of my job was helping prepare the Christmas Eve family liturgy. Now, no festive liturgy is complete without a printed program, and the preparation of one for this family Mass fell to me.

I cut out cute little clip art pictures, used my son's computer to compose the text, checked the spelling with the "spell checker," laid it all out, and had it printed on Christmas paper. Oh, what a pretty program it was, just like the printer had done it, one of my better efforts. The parts of the liturgy were all there, the words to all the Christmas carols. It was perfect.

And how lovely the liturgy was. The children sang beautifully. Father Mike Fowler's homily was just right. The church was gorgeous. Everyone felt the peace and joy of the Christ Child. Our inner glow lit up the cold snowy night.

When I returned to my office a few days

after Christmas, there on my desk was a little pile of beans nestled on top of my perfect program. Around the beans colored rays had been drawn, and there highlighted in yellow in the middle of "Silent Night" were the words "radiant beans." Father Mike's humorous reminder that a proofreading pastor beats a computer's spell checker any day.

Boy finds 'Santa' and holiday cheer

by Joseph P. Gorman
Fort Wayne

I will never forget the Christmas of my 10th year. It was December of 1972 and my mother, Theresa, was in the hospital with terminal cancer. Although many people made my family feel special throughout this period, two events seem to stand out in my mind.

My mom had been a nurse at St. Francis Hospital for many years and had developed quite a few special relationships with other hospital personnel.

She and the late Charlie McGraw, who was director of food services, had an especially close relationship. He seemed

to always be looking out for Theresa and her six kids.

In mid-December he arranged the delivery of 10 milk crates packed full of food—and not just food from the four basic food groups. There were all kinds of juices, fresh pears, grapes and bananas, sugar-coated cereals and other foods kids love but could not be purchased with a single-parent income. It was a young boy's gastronomic dream come true.

The second act of kindness was bestowed only to me. On Dec. 22 at about 9:30 a.m. the doorbell rang and a man of about 30 asked if I was Joe Gorman. He stated he was there on behalf of other individuals and he wanted to take me shopping.

We proceeded downtown and had a great lunch near Monument Circle. I'll never forget the french fries and pop because that in itself was a special treat.

After lunch we went to L.S. Ayres, where he helped me pick out new clothes. I was able to get a new shirt, a pair of corduroy pants, and new shoes, too. While I was trying on my new things, I was wishing I had a nicer jacket to wear with my new outfit. Before I could wish anymore, he suggested I look for a new coat.

I just couldn't believe I had all of those new clothes—I had never been so lucky. To this day, I don't know who the stranger is,

nor do I know who is responsible for this most generous gift.

Those who have never had to do without and often got new clothes with never know what effect these two acts of kindness had on a 10-year-old boy. People who are not familiar with having very little, and rarely getting luxury foods such as Pop-tarts and Hawaiian Punch, will never know what this act of generosity meant to me.

If my anonymous benefactor and the family of Charlie McGraw are reading this, a "thank you" doesn't seem adequate. I will never forget the Christmas of '72 and hope that I can repay 10 times what has been done for me to those who are less fortunate.



Simple story is a Godly sacrament

by Shirley Vogler Meister
Indianapolis

When Tomas Luis de Victoria (1548-1611) wrote "O Magnum Mysterium," he didn't realize that four centuries later his composition would be sung in churches and concerts worldwide.

Simple translation of the Latin hymn: "O great mystery and admirable sacrament, the animals look on the newly born Lord in the manger. O blessed Virgin, deemed worthy to bear our Lord Jesus Christ—Alleluia."

With a Renaissance melody complementing the words, I float on an imaginary return to the stable, where a young girl and her spouse protect a new life. I see kittens frolicking near the infant Jesus' manger, a couple of dogs wagging tails in welcome and approval at the stable entrance, birds twittering in the loft, and sheep and cows, donkeys and horses braying and neighing nearby. Earthy and musty odors mingle with the fragrance of frankincense and myrrh.

Under substandard conditions, God became human as an infant surrounded by animals. Baby and livestock: both vulnerable, both dependent upon the care of others. What an ordinary scenario for God!

"O great mystery and admirable sacrament," says the song. Can we fully understand mysteries? Sacraments?

The Nativity is mystery and sacrament, yet the scene is as ordinary and vulnerable as infants and animals. This was God's choice, an important part in his plan for Redemption. That act of God-made-man validates our worth and shows God's approval of lower-creature companionship.

And a baby's tears foreshadow another very human cry from a future Cross.

Birth and death and rebirth in the spirit: a simple story, a great mystery, a Godly sacrament.



first gift

I stare out the window
my mind full of clutter
contracts and deadlines
phone calls and papers
from 'round the tree
a beaming face
soon appears
"daddy, w'e are ya!"
cheeseballs to make
cookies to bake

presents to wrap and
visits to plan
a small hand
round my finger
"mom, c'mere!"
crib figures glow
in the light of the star
a child has no choice
but to look deep in trust
her christmas to us

—by A. J. Weidekamp, Indianapolis

ONCE UPON A CHILD

a children's resale shop

We pay Immediate Cash

→ All items must be in good to excellent condition.

→ Call for more details!!!

☆☆☆☆☆☆☆☆

Apparel (0-14), Toys, Games, Books, Furniture
Accessories, Blankets, Bedding, and More!

In the Old Town Shops
1204 W. 86th St.
846-7011

In the Lakewood Shops
5990 E. 71st St.
842-0533

Monday-Saturday, 10 a.m.-6 p.m.

MC/Visa

The Criterion Press

SERVING OVER 200,000 CATHOLICS
IN THE ARCHDIOCESE OF INDIANAPOLIS

SEASON'S GREETINGS

Hahn Company, Inc.

2401 Production Dr. • Park Fletcher Industrial Park
Indianapolis, Indiana 46241 • 243-3796

Merry Christmas

BATES



Your complete source for
art supplies and drafting
equipment
3 convenient locations to
serve you
DOWNTOWN 262-3125
202 S. Pennsylvania
CASTLETON 842-8887
5540 E. 82nd Street
NEW LOCATION 297-8000
*4901 Century Plaza Rd.
Indianapolis
IND. Toll-Free Number
1-800-824-1345
FAX 317-290-7032
Bates
SINCE 1884
"the difference
is the service"

* (1 1/2 mile) North of Lafayette Square off Georgetown Road

The Associated Group

Serving the health insurance
and
financial security needs
of Hoosiers
for over 45 years.



The Associated Group

Faith and love inspire Christmas memories

God's miracles are sometimes little

by Donna J. Dezern
Greenwood

It was my 39th Christmas and I was pregnant with my fifth child. I was huge—too big to tie my shoes, or roll over at night, or fit comfortably behind the wheel of a car. All of the photos depict me smiling and holding a red poinsettia, a great camouflage for my condition.

The doctor informed me that it was somewhat risky to be pregnant "at my age." I graciously agreed to shave off 10 years from my age in order to fit the mold for motherhood.

Christmas was special that year waiting for a child who would be a fighter, one that would have to overcome insurmountable odds even before birth. I could feel the strength of the child. My diet was limited by gestational diabetes. Passing up the chocolate fudge was a temptation too hard to resist so I took the fudge and tossed it in the freezer to be enjoyed after the baby was born and all was safe.

It was the best of times, waiting on a new baby, and the worst of times, fearing the unknown and doubting God's will.

I delegated many of the responsibilities to the other children—wrapping the gifts in bright paper, choosing the bows, hanging

the ornaments. My primary goal was to protect my child.

Christmas came and went. January 20th arrived in bitter cold. In early morning even before the sun was up, labor was induced. There was the snap of the rubber gloves, the severe pain, the words "PUSH, MOTHER, PUSH," and finally with a gush of "water," a baby was born, an Aquarius of course. A beautiful, healthy daughter was brought into this world on Friday of Super Bowl weekend.

Some of God's miracles are in fact little ones.

Santa Claus came to church to pray

by Mary Rubek Benson
Indianapolis

It was Christmas Eve and warm light escaped through the windows of St. Simon Church in Indianapolis as people scurried to Mass. There was a certain excitement, a certain joy, present as they crowded together on the hard pews.

The church was beautifully decorated. Lovely angels hanging from the ceiling heralded the child's birth with golden instruments. Below, surrounded by poinsettias, was the simple stable where Joseph and Mary watched over Jesus.

Just before the closing song, we heard a

strong shake of bells at the entrance of the church. It was a reverent Santa.

"What's he doing here?" a woman exclaimed. "He doesn't belong here."

All was quiet as he slowly walked down the aisle and, with love, kneeled before the infant Jesus. Then he humbly walked back to the entrance and, without a sound, was gone.

We sang "Joy to the World," and it seemed like the church was going to burst from the happiness and love we felt from God's love to us in the gift of his son.

Yes, Santa belonged here. For Santa is a symbol of humans caring and loving one another. He is a symbol of opening our hearts to others with love as God did for us on the first Christmas.

Christmas promise meant new violin

by Irma A. Linton
Indianapolis

For my 10th birthday I received a brand new piano!

It was so exciting, even though it was not a secret my parents kept.

At this time, my two older brothers could play the trombone or trumpet.

I was the youngest and now it was my turn to take music lessons.

So what if I had to be at school at 7:30 a.m. for a piano lesson?

With just three months before Christmas, I hoped I'd be playing Christmas songs during the holidays.

Soon I found that after practicing scales enough, playing "O Little Town of Bethlehem" was something I could do with one hand.

Three friends came to my home to hear

me play this and sing along. Sadly, my friends were not allowed to play "Chopsticks" on the new piano.

My enthusiasm for piano playing endured until I fell in love with violin music.

Should I stop piano lessons? My music teacher advised my mother that I should continue piano lessons. She considered piano-playing skills basic for learning to play an instrument.

If Suzuki group lessons were to be had, then my parents would find the music instruction less expensive.

My mother was the music promoter for each of us. She arranged for me to take a half-hour lesson on the piano and a half-hour lesson on the violin, which kept the money in the music budget under control.

This great love for violin music came about the time I was promoted to the eighth grade.

During summer vacation, our family moved from the eastside of Indianapolis to the northside of the city.

I hated to move and leave my old friends, but I set a goal to play the violin at Christmas in the grade school orchestra, using a practice violin that had had lots of use.

Never mind that I gave up two days of after-school fun for practice with the orchestra.

I also practiced at home and was delighted when the teacher accepted me for the Christmas program.

Happily I joined the others playing "Joy to the World," "The First Noel" and "Silent Night."

That Christmas program was a never-to-be-forgotten event. All of us loved the applause for it.

Best of all, my parents made a promise on Christmas Day to buy me a new violin when the time came to enter high school!

That promise was my most important Christmas gift.

HAPPY HOLIDAYS
from
Kelly Temporary Services

PIAZZA
PRODUCE CO.
WHOLESALE FRUITS & VEGETABLES
1341 West 29th Street • Indianapolis, IN 46208
(317) 923-7104 FAX (317) 924-4912

Merry Christmas & Best Wishes
from
Duke Associates

PRATT
PRINTING COMPANY
ARTHUR D. PRATT, President
Specializing in
Printing of Newspapers, Magazines
Books and Catalogues
4040 West 10th Street
Indianapolis
Call VERN PERKINS or JIM HAMMETT
243-1640

K. of C. — Msgr. James M. Downey
Council No. 3660
511 E. Thompson Rd., Indianapolis 784-3660
GRAND KNIGHT — Earl Riggins

Family Tree & Crests
Genealogical Supplies & Research Library
Come In and Research Your Family History
Hours: Mon. Fr. — 10:00 AM to 4:30 PM Sat. — 1:00 PM to 4:30 PM
317-257-4361
6233 Carrollton Ave., Indianapolis, IN 46220

Happy Holidays
When You Need To Know Ask A Pro!
MARIEN
PRO HARDWARE
TOOLS & GLASS
KEYS MADE
PLUMBING
HEATING
& ELECTRICAL
SUPPLIES
RUST-OLEUM
AND MINWAX
PRODUCTS
GARDEN TOOLS
& SEEDS
3604 Madison
784-7551 Complete Sharpening Service

— IT'S HERE —
OUR ANNUAL WINTER
SHOE & BOOT
SALE
SAVE 20% OR MORE
Goodman's
SHOES
NORA PI AZZA SHOPPING CENTER
3000 E. 86th STREET
INDIANAPOLIS, IN 46240 — 846-5718
10-8 DAILY 10-6 SATURDAY 12-5 SUNDAY

Surprise gifts from friends reflect spirit of the season

by Anne Marie Louder
Indianapolis

Our family's most memorable Christmas took place, as did the first Christmas, in the humblest of surroundings.

Our quarters at a small Naval air station in Michigan weren't actually a stable, but our living conditions were primitive by anybody's standards.

My heart sank when I first saw the place. Our share of a first-floor wing of a converted H-shaped barracks consisted of a living room, two small bedrooms, a bathroom with a shower stall and no tub, and a kitchen with a small sink and a few open shelves.

This was to be home for my husband and me and four active boys—10-year-old twins, a 3-year-old, and a baby who would be 1-year-old a week before Christmas.

That first day, I couldn't imagine how we were ever going to live under those circumstances, but I was relatively new to Navy life and still had a lot to learn about life in the military.

There was, and still is, a special bond among Navy wives, bred out of survival needs rising from the disruptions of family life when a sailor-husband is ordered to sea. That bond could also ease some discomforts of substandard housing.

The limited size of our quarters meant that no one had any place to hide yuletide bounty from prying young eyes, so we wives worked out a plan for storing gifts for each other.

As Christmas came closer, there was quite a flurry of activity, a hurrying and scurrying in and out of our neighbors' doors, young Navy daddies sharing the hallways and their tools to put together the "need-to-be-assembled" toys.

Amidst all that busyness, we slowly began to realize that "Norma," the youngest mother in our building, wasn't taking part. She had a small baby and a 3-year-old boy—and a husband who lived there with them but ignored all of them.

We knew instinctively that her absence meant there would be no Christmas for them, and it seemed as natural as breathing to pitch in and do something.

We baked cookies, raided our own kids' bounty, and chipped in for a tree and ornaments.

On Christmas Eve, wrapped toys, stockings stuffed with candy, and the decorated Christmas tree were stealthily placed in the hall.

One of the quietest "elves" tapped gently on Norma's door and we quickly scooted into our own apartments, doors cracked just enough that we could see the joy glowing in Norma's eyes when she found her Christmas.

It was a rare moment of joy deeply shared among the givers. My twins, not long bereft of their belief in Santa Claus and not happy with the loss, had enchantment restored to their lives in the powerful lesson that it really is more blessed to give than to receive.

Christmas Eve of 1958 in those grim military barracks was a night of wonder for all of us and truly gave our family our most memorable Christmas.

Mexican devotion to El Ninopa

by Patricia Elizondo

A custom thrives in Xochimilco, an ancient town about an hour's drive from the heart of Mexico City. The town is known for its canals edged with flowers and filled with colorful flat-bottom boats.

Literally "the place where flowers are sown," Xochimilco is wrapped in legends. It is also home of a continuing custom surrounded by legends: the devotion to "El Ninopa."

Weighing little more than the crocheted gowns and baby blankets in which he is dressed, El Ninopa is an image of this Christ child.

He was fashioned 400 years ago by a native Xochimilco artisan at the request of Spanish priests. The image was made in the likeness of the people of that land who affectionately named him "Nino Padre" (child-father), "Nino Patron" (child-patron) or "Nino Pan" (child of the place of Xochimilco): "Ninopa" for short.

El Ninopa's tiny face, that of a child approximately 3 years old, is delicately crafted of a smooth, finely polished plaster, thought to be made with maize. It is as flawless today as it must have looked when the artisan sculpted it.

His appearance is unique. Although similar in size and shape to the image of the Christ child displayed in churches throughout the world at Christmas, El Ninopa has none of the European characteristics of other images.

The eyes are large, round, encircled with thick eyelashes made of real hair. There is an intelligence in them, an unforgettable, sweetly haunting expression.

The Spanish priests saw in the Xochimilcos a people whose native religious expression was highly visual, accustomed to paying homage to gods they could touch. To expedite conversion, the priests allowed the families to take El Ninopa home to their children.

Handled as if he were a real baby, El Ninopa is dressed daily in one of the many outfits given him by the people. Toys are favorite gifts.

He is treated with utmost respect. His head is covered with a blanket whenever he is taken out into the night air.

It is said that on one occasion El Ninopa fell and cracked his forehead. Not knowing what to do, since this never happened before, his caretaker put him to bed that night. The following day, the story goes, he had not a scratch.

The obligations of El Ninopa's caretaker, or "mayordomo," are numerous. Families accept responsibility for this role for a year. The waiting list of families covers the



EL NINOPA—This image of the Christ Child, fashioned 400 years ago, is delicately crafted of a smooth, finely polished plaster, thought to be made with maize. (CNS photo from Patricia Elizondo)

next 40 years. Only the residents of the Xochimilco district are allowed to house El Ninopa.

The family that provides him shelter also dresses him and tends to those who seek him. Daily the faithful request that El Ninopa visit their town, church, home or

their sick. Whenever he travels, someone from the household must accompany him.

Juan Manuel Rubi waited 20 years for the privilege. Speaking recently, almost at the end of his tenure, Rubi said he felt peace in his family, his home.

"Every morning," said Rubi, "my wife and I dress him around 5 a.m. Often late at night there are still people waiting to see and hold him. By the time we close our doors for the evening, exhaustion takes over."

El Ninopa's small pink mouth is slightly open in a tender smile that shows two rows of minute baby teeth, a miracle of craftsmanship and the object of a legend that grew out of centuries of devotion. It is said that when El Ninopa is sad—if, for example, the person being prayed for is about to die—his reflection reflects his sadness.

"If you can see the tiny 'teeth,' say those who daily observe him, 'it means your prayer will be answered.'"

"The sick have priority," explained Rubi. "We always allow the sick first access to him."

Rubi recalled that on one occasion someone gave El Ninopa a special outfit she wanted to see him wear.

"The sleeve didn't fit," Rubi said. "My wife and I persisted, saying, 'Be good, Ninopa, wear this.'" Rubi added, "You may not believe me, but after 15 minutes of begging him, the sleeve did fit!"

El Ninopa's faithful exude peace, humility and a quiet joy. Daily they donate baskets of fresh flowers. Nightly they join the crowd of 60 or more at a rosary in his honor.

El Ninopa spends most of the daylight hours away from home. But he must be home by 8 p.m. Those are the rules. After all, he is a child!

The toys, clothing, blankets and other articles people give him fill the second story of another house. These gifts come from people who don't have much in the way of material things. Their wealth is in El Ninopa's protection.

As one child responds to another, so the town of Xochimilco showers their Ninopa with transparent affection and the trappings of childhood.

The belief in El Ninopa as a powerful manifestation of God's mercy has taken root. Many attest to the healing of their sick, the restoration of their hope, the answer to their most heartfelt prayer.

All seem moved by the tender face of the child, the brilliant eyes, the enigmatic smile.

© 1991 by Catholic News Service

Where are we going for Christmas dinner?

by Linda L. Rome

On the telephone, in check-out lines, over the keyboards, the issues are hashed out: Where are we going for Christmas dinner?

The best and the worst in our family relationships can be brought out by this seemingly simple decision about where to have Christmas dinner.

On the one hand, Christmas is a time when we want to celebrate family, its closeness, and our love for each other, however flawed.

On the other side, we can't ignore painful realities: the unreasonable cost of overcoming transcontinental distance, two sides of a family too big to fit into anybody's home, families separated by divorce and any number of other situations which can mar the holiday feeling.

Yet sometimes we overlook or fear creative solutions that might cut down the stress of the with-whom-and-where problem.

First, figure out what's causing the problem. Who is unhappy? Or who are you afraid will be unhappy?

Do you feel manipulated into always putting on a big dinner when you would rather go to a restaurant? Are you worried an alcoholic uncle or aunt will disrupt dinner or that the longstanding feud between your father and his brother will erupt over pumpkin pie?

Are your problems more logistical? How will we seat 17 people at a table for six or be at my father's big dinner at 2 p.m. and my mother-in-law's family dinner at 5 p.m. when the families in question live 120 miles apart?

So, be realistic—and don't feel guilty about it!

Consider the European custom: Spend Christmas day with your nuclear family, the day after Christmas with your extended family. Or have a Christmas Eve brunch with one side of the family, Christmas dinner with the other.

Draw lots for whose house hosts dinner; have dinner catered; buy the pies if you can't bake; share the expense.

Arrange a conference call with your family across the country; make a video and send it. If you're alone, invite friends or volunteer at one of the community programs to feed the homeless. Try to include neighbors who don't have relatives nearby.

Finally, remember families change and grow, and so traditions change and grow too. What was right when your children were small, may need to be rethought.

Be flexible and encourage others to be flexible, too. Keep the spirit of Christmas, not the empty form.

© 1991 by Catholic News Service

**KRUKEMEIER
MACHINE &
TOOL CO., INC.**
4949 Subway St.
Beech Grove
Indiana
784-7042

**The Medicine
Shoppe**
Jerry Waldron
2412 W. 16th St.
Bedford, Indiana
— PHONE —
275-3383

**GOOD
EARTH
NATURAL
FOOD CO.**
6330 N. GULFROAD AVE. • NORTH BANK OF
CANAL IN RUSTIC BROAD RIVER VILLAGE
— 253-3709 —
9 AM TO 7 PM MON. SAT. — 12 N TO 5 PM SUN.

• OVER 500 ITEMS IN BULK
AT LOWER THAN SUPERMARKET PRICES!
• PURE DISTILLED WATER 454/64 GALLON
BRING YOUR OWN BOTTLES
• ALL SUPPLEMENTS DISCOUNTED
DOZENS OF LEADING BRANDS
• QUANTITY DISCOUNTS, TOO
• FRESHNESS SANDALS
• BEST NATURAL FOOD STORE IN INDIANA!
— 253-3709 —
9 AM TO 7 PM MON. SAT. — 12 N TO 5 PM SUN.

— SEASON'S GREETINGS —
Little & Sons
FUNERAL HOME
The Pre-Planning Specialist
1301 Main Street
Beech Grove, Ind.
786-1476
7814 Swails
Acton, Ind.
862-2606

Plumbing-Heating
Installation
JOHNSON-MELLOH, INC.
5925 Stockberger Place (P.O. Box 418071)
Indianapolis, Indiana 46241
Bob Johnson (317) 422-8359
Bob Melloh (317) 842-5511
After Hours — Call (317) 243-7180

Quality, Variety & Savings.



At Cub you'll find quality and variety at everyday low prices, we call that Cub Pricing. You'll also find T.P.R.'s (Temporary Price Reductions) on special items each week. T.P.R.'s are volume discounts we pass on to you, so when we buy big, you save big. So, for the best everyday low prices on a wide selection of tastes, shop under one roof, shop Cub.

• CASTLETON
8601 St. and Allisonville Rd.
at Castleton Corner
• GREENWOOD
Highway 31 and Stop 11

• LAFAYETTE SQUARE
3896 Lafayette Rd.
• EASTGATE
Next to
Eastgate Consumer Mall

• WESTLAKE CENTER
5835 W. 10th St.
Open
24 Hours
© 1990 Cub Foods

Have you heard the good news?

by Stan Koniczny

Timeaus was preoccupied with one bit of early morning news which he overheard in his neighbor's courtyard just as he was leaving for the open market.

It was a strange tale of a visiting couple giving birth to their first child in a stable outside of town. The neighbor's brother-in-law, a shepherd, allegedly learned of the birth from an angel.

Babies, angels, shepherds and even messiahs so filled his mind that Timeaus walked right past his old friend and associate, Jonathan, who had positioned himself in a doorway near the market at a vantage where he could watch the comings and goings of Bethlehem.

"What's the rush, Timeaus? Are you in such a hurry to get Jericho dates from Gamiel the fruit-seller that you can't stop for one moment and greet an old friend?" Jonathan called out, his barrel chest projecting his voice above and beyond the nearby din.

"Good day, Jonathan, good day! I would stop for you even if Gamiel had olives from Meroth," Timeaus replied. "It is just that I cannot seem to think about anything else than what happened last night. Have you heard the news?" he asked.

"What news is this?" Jonathan asked, eager for some inside information.

"Last night, in a stable outside town, a baby was born to a young couple visiting from Nazareth," Timeaus said.

"Blessed are you, O Lord, our God, king of the universe, who are good and dispenses good," Jonathan replied with the blessing uttered upon hearing good news.

Then he fired question after question at his would-be reporter: "Did they call Salome the midwife? Who are the parents? Where exactly are they staying?"

"Please, I only heard bits and pieces myself," Timeaus hedged. "It seems the couple came for the census. They stayed in a stable, because there was no room in the inn. The husband is a carpenter in Nazareth, but his roots are here in Bethlehem."

"See," Jonathan bellowed. "See what happens when that filth occupies your country and levies burdensome taxes. They



VISITING THE NEW BABY—Stan Koniczny tells the story of a day in the life of two local residents of Bethlehem, Timeaus and his good friend Jonathan, at the time of Jesus' birth. After discussing local politics, the two plan to join others going to see the young couple visiting from Nazareth and their son who was born in a stable. (CNS photo)

raise the taxes; the drought comes; the crops fail and what do you do? The scum forces you from your land and you have to work a trade among strangers instead of tilling your father's land.

"You become a refugee in your own homeland," the rotund man held forth.

"Wait, this is supposed to be glad news," Timeaus interrupted.

"How can we ever be glad while we are crushed and scattered by the Roman occupiers and their lackey, Herod?" Jonathan roared.

"Will you keep your voice down?"

Timeaus cautioned. "You know Herod has spies everywhere."

"Besides, he's sick. I hear he is headed for the Baths of Callirrhoe, looking for some relief from his ailments," Timeaus offered, trying to sooth his friend.

"We would all be relieved if Herod drowns in the Baths of Callirrhoe," Jonathan raved.

"Be quiet, you fool. You have no idea who might be listening," Timeaus fretted.

Jonathan toned down a bit, saying, "How can you help but be angry against that gang. You know that our priests in

Jerusalem must depend on the foreigners' kindness because our holy vestments are held in the Romans' Tower of Antonia.

"And you know that Herod installed a Roman eagle over the temple gate and then slaughtered our brave youths who dared to destroy that cursed graven image," Jonathan recounted.

"That is past news which we have talked about time and time again," Timeaus interrupted.

"Yes, and time after time Herod keeps us down with his mercenaries from Gaul and Germany. He sells our people into slavery for the least of crimes. He..."

"Stop it. Stop before you get us both an audience with some torturer," Timeaus pleaded in a tense voice. "Remember the words of the great teacher, Hillel: 'Judge not your neighbor until you are in his place,'" Timeaus added.

"I have no neighbor among the occupiers," Jonathan stated, "but you were telling me that I have a little neighbor out in the hills. Where did you hear this news?" Timeaus answered, "My neighbor's brother-in-law is a shepherd."

"Oh, that lot. How can you believe the likes of shepherds? They have no regard for a man's land, grazing their flock wherever they please," Jonathan blustered.

"I was saying," Timeaus continued with agitation, "the shepherds heard the cries and the song of the angels."

"Oh, angels! Timeaus, my friend, you know that miracle workers, magicians, witches, angels and demons pass through these gates as often as the moon changes," Jonathan scoffed.

"Well, I must admit, I heard them myself last night," Timeaus shyly confessed. "I couldn't sleep, and as I stared out my window a faint whisper caught my attention."

"It filled me with joy and peace and hope, yes hope in this time of drought and taxes and surveillance and census."

He added, "In fact, I wonder if the angels sang of Messiah."

"Messiah... Messiah," Jonathan savored the word.

"Well, I must be about our visitors. Thank you for the news about our visitors. If you find out where they are staying, let me know. My Sarah makes a delightful dish of lentils which they might enjoy."

The friends parted as Jonathan crossed the market preoccupied with thoughts of taxes and Romans, babies and Messiahs.

© 1991 by Catholic News Service

— Visiting —

• JERUSALEM • BETHLEHEM • NAZARETH
• TIBERIAS • JERICHO • HAIFA

March 10-20, 1992

11-DAY

Holy Land and Rome Pilgrimage

Sponsored by: THE CRITERION

TOUR PRICE INCLUDES • Round-trip airfare from Indianapolis
• First Class hotels
• Two meals a day
• Fully inclusive sightseeing
• Audience with Pope John Paul II

• So inclusive that no extra expenses for optional tours are necessary

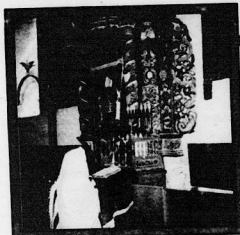
\$1,895⁰⁰

FROM INDIANAPOLIS

CLIP AND MAIL TODAY!
I would like to know more about your BIBLE LANDS & ROME PILGRIMAGE.
Please send me additional information.

Name _____ Telephone _____
Address _____
City _____ State _____ Zip _____

MAIL TO: The Criterion, P.O. Box 1717, Indianapolis, Indiana 46206
ATTENTION: John F. Fink, Editor TELEPHONE 317-236-1570



A STORY FOR CHILDREN

The gift of a bird

by Elizabeth M. McMahon

In the hills outside of Bethlehem there are many caves where shepherds have sought shelter from the cold winter nights. Some have been used for thousands of years, their floors bare and their walls thick with soot from fires built to keep them warm.

Many, many years ago a shepherd called Jacob and his young son, Elias, were occupying one of those caves and tending their small herd of sheep that was grazing or sleeping nearby.

One day, as Elias watched the herd, he came upon a tiny sparrow that had been injured. It was frightened and weak and unable to fly away. The bird's little heart was pounding as Elias gently picked it up and held it close to his own heart to keep it warm.

When Elias showed the bird to his father, Jacob told him to turn it loose and let God care for it. But Elias pleaded with his father, telling him that God was so busy and would want him to help the defenseless little bird.

Jacob was a kind man, and seeing how much this meant to his son he told him it would be all right for him to try to save the bird.

There was talk among the people of a very special child born nearby. Like all young children, Elias was very curious. When he heard that three wise men from far-off countries were presenting gifts to the child, he could not contain himself. He rushed to see all the excitement.

When he arrived, the adults were pushing and shoving one another to get a glimpse. Poor little Elias was nearly trampled. Saddened by this, he turned and slowly walked away.

On his way home, Elias thought to himself that perhaps if he too had a gift they might let him in to see the child. He rushed home to find his father. He pleaded with him and told him that he must have a gift for the baby.

Jacob sadly explained that they were very poor and had nothing to give. Being a good boy, Elias did not press the matter any further. He walked into the cave to care for the little bird.

Jacob was concerned for his son, so he went into the cave to comfort him. As they talked, Jacob explained that the kings were very rich and could afford fine gifts. But a poor shepherd like him had nothing of value.

Elias thought about their talk and wondered what he might have that might be considered valuable. Just then, the injured little bird began to chirp.

Elias was surprised. He said to himself, "Oh, not the bird!"

Again the bird chirped, cocking its head to the side and looking Elias straight in the eye.

At that moment the boy knew what he must do. Gently placing the little bird in a basket he had made, Elias started on his way back to the place where baby Jesus had been born.

The adults were still pushing and shoving to get a glimpse. Not being very big, Elias got down on his hands and knees and squeezed through the crowd. Just then, a huge gruff servant of one of the kings shouted at Elias and told him to leave. A hush fell over the crowd as Mary, the beautiful mother, told them to let the boy come in.

Frightened and ruffled, Elias walked toward the

manger and held out his gift. Suddenly the bird flew out of the basket straight toward the manger!

Poor Elias! His heart began to pound and he did not know what to do. Just then, there was a brilliant glow that filled the entire room! It was so bright that Elias had to cover his face. Stillness came over the crowd, and Elias slowly opened his eyes. He could hardly believe what he saw. The little sparrow was no longer there, and in its place sat a beautiful snow-white dove!

The boy's heart was filled with wonderment. As Elias turned to leave, he felt a large hand on his shoulder. He looked up and saw the kind face of the man the people called Joseph, who smiled down at him in thanks.

As Elias walked back through the crowd, he found his father waiting for him. Jacob put his arm around his son and proudly told him that he had learned a wonderful lesson that night: He saw that you cannot always judge something by its appearance.

Jacob said the gift Elias had given looked like a broken, scrawny, little sparrow, yet in the presence of God it became this beautiful creature which represents peace and love.

The gift of the bird was a reminder that God doesn't judge us by our wealth or what we have to offer, but by the spirit in which we give.



SEASON'S GREETINGS

Daniel F. O'Riley Funeral Home

6107 S. East Street (Hwy 31 South)

787-8224

Indianapolis, Indiana 46227

TOM WOOD
FORD

(317) 846-4241 (800) 423-4646

KEYSTONE AT 96TH STREET

COOK'S GLASS & MIRROR, CO.

5703 W. Morris St. • Indianapolis, Indiana

Glass for Home, Business, Auto

— MIRRORS —

• Table Tops • Re-Screening • Storm Repairs • Store Fronts

— ALL KINDS OF GLASS —

40 Years in Same Location — Over 50 Years Experience

241-9344

RED BALL VAN & STORAGE, INC.

1327 Sadlier Circle East Drive
Indianapolis, Indiana

317-353-9101

BECKER ROOFING

Merry Christmas
and a
Happy New Year
from
BECKER ROOFING

Pennington-Line
Company, Inc.

Realtor

67 N. Madison
Greenwood

Call:

882-1574

HOLIDAY
GIFTS?ZOO
BOOKFOOD & FUN
Something for Everyone

A great gift idea.

For more information call:
872-WILDWM. R.
MAISH
COMPANYCustom Cabinet &
Mill Work

631-4884

1906 W. 16th Street
Indianapolis, IN 46202

SINCE 1924 INDIANAPOLIS METAL SPINNING CO.

Master Spinners

Indianapolis, Indiana 46221
1621 Howard Street
638-9440WILBUR KAUFMAN
CHRIS KAUFMAN
MARK KAUFMANGREENFIELD
BEVERAGEROUTE 3, BOX 10
GREENFIELD, INDIANA

462-2818



WINTER IN THE COUNTRY—Fresh snow nearly covers this meandering country stream. (CNS photo by Gene Ahrens)

Why is Christmas on Dec. 25?

by Fr. Richard Gribble
Reprinted from *The Catholic Answer*

From the joyous celebration that this time of year brings, it might be thought that this festive time and the Christmas solemnity have existed throughout the Christian era. Evidence, however, shows that this is not the case.

Christmas, like all the feasts and seasons in the church year, came about through an evolutionary history. In fact, it is probable that the contemporary dating of Jesus' birth had little to do with the historical event so beautifully related in chapter two of St. Luke's Gospel.

The earliest evidence for celebrating the Lord's Incarnation shows the feast to be a turning point in a constructed liturgical cycle. The "Chronograph of 354," a Roman almanac complete with holidays, names of consuls and burial dates of local citizens, shows Dec. 25 (using the Julian dating instituted in 45 B.C.) to be the date around which the year was constructed. Unlike our contemporary calendar which uses Jan. 1 as the pivotal point, the "Chronograph" begins its dates on Dec. 25 each year.

In addition to the "Chronograph," the *Depositio Martyrum*, a book with lists of martyrs' death dates, runs from Dec. 25 to Dec. 24. It would appear from this evidence that the birth of Christ was being celebrated in Rome on Dec. 25 by the mid-fourth century. Additional corroborating evidence, however, is needed.

More evidence concerning the Dec. 25 date is found in the works of St. Hippolytus and St. Augustine. Although somewhat doubtful in fact, the reference to Jesus' birth on Wednesday, Dec. 25, by Hippolytus in his "Commentary on Daniel 4:23," does show that the Dec. 25 date was in the minds of patristic Christians, even if this is a later interpolation.

A more useful piece of information is seen in Augustine's sermon No. 202. Here the great North African bishop makes not reference to the schismatic Donatist practice of not celebrating Christmas with the rest of the Christian community. If this is true, then it would appear that the celebration of Christmas on Dec. 25 in Africa predated the Roman "Chronograph" because we know that the Donatist

schism began in 311. Obviously, a major leap in assuming certain Donatist practices before 311 must be made to reach this conclusion.

Two major hypotheses exist regarding the precise origin of the date of Dec. 25 as the festival of Jesus' birth. The most common popular explanation states that the date was used because a contemporary pagan feast was practiced on that date. The history of this "religious hypothesis" states that the Christian faith took over the festival of pagan Rome which celebrated the winter solstice on Dec. 25. The Roman festival *Natalis solis invicti* ("Nativity of the Unconquered Sun"), established in 274 A.D. by the Emperor Aurelian, was a dedication to the sun god in the Campus Martius. As the length of each day became greater, the Romans would honor the sun for its triumphal return.

Association of Jesus' birth with the winter solstice can be found before the time of Aurelian. The prophet Malachi spoke of the "sun of righteousness" (Mal. 4:2) in his discourse. Besides having an association with Christ, the passage found great popularity due to its eschatological content and the association of the Resurrection with dawn.

More information can be derived from the *De Pascha Computus* of 243. This treatise specifically associates Jesus' birth with Malachi's "sun of righteousness." This fact could be argued to show an even earlier date for using Dec. 25 as Christmas than that shown through the Roman "Chronograph" or Augustine's sermon.

The "computation hypothesis," suggested initially by Louis Duchesne in the latter 19th century and advocated today by Thomas Talley, presents a much different idea on the derivation of Dec. 25 as the feast of Christmas.

Basically, the hypothesis states that before there was any affiliation of Christmas with the feast of the sun, there was an effort to compute the date of Jesus' birth by calculating from the date of his conception. Obviously, the date of the Annunciation must be known for this hypothesis and herein lies the basic axiom of the theory: namely, the hypothesis states, in an analogous manner to rabbinic thought, that Jesus, a great prophet in the Jewish tradition, was conceived and died on the same date. From data available at the time, Jesus was crucified on March 25.

Corroborative evidence for the computation hypothesis is found in the Latin homily (spurious ascribed to St. John Chrysostom) *De solstitii et aequinoctii*. Arguing from a different perspective, this homily calculates Jesus' birth by its association, described in the Lukan narrative, with that of John the Baptist.

By placing the conception of John the Baptist at the autumnal equinox (based on the priestly dates of Zechariah) and applying Luke 1:36 that Jesus was conceived six months later, it follows that Jesus was conceived at the vernal equinox, March 25. Thus the birth of Jesus nine months later is easily calculated.

This hypothesis is supported, as Duchesne points out, by Augustine's text *Quaestio in Haplateuchum*. In this treatise, Augustine identifies Jesus' birth as the 8th of the Kalends of January (Dec. 25). Augustine's argument does not start from the death of Jesus, but assumes directly the date of March 25 as the Annunciation. Additionally, Augustine cites Malachi 4:2 as evidence for calculating the Lord's birth on the winter solstice.

In today's world, Dec. 25 is recognized by most Christians as the day to celebrate Jesus' birth in Bethlehem nearly 2,000 years ago. Historical recognition of this date is shown in fourth-century Rome. This Christian celebration, however, most probably began even earlier. Although the history of the religious hypothesis, ascribing Christmas to a pagan feast associated with the winter solstice, is most common, what is certain is that this feast within the liturgical calendar came about through an evolutionary process.

Regardless of its source, the feast of Christmas is most important for what it commemorates. Jesus was the reason and the significance for this feast in the patristic church. Let us also make him the center of our Christmas celebration today.

(Reprinted from *The Catholic Answer*, ©1991 by Our Sunday Visitor, Inc., 200 Noll Plaza, Huntington, IN 46750. Used with permission.)

Precious Lord, precious life

by Archbishop James P. Lyke
Archbishop of Atlanta
Excerpted from "Precious Lord, Precious Life"

Children are not property.

Life is not property.

It seems so simple and so obvious to say this.

Yet policies, laws and actions in America

reflect a mentality that says:

The New Life is property—

property to accept, property to discard.

We would not, could not believe this if,

if we allowed ourselves to have feelings for the child,

if we allowed ourselves to see the wonder in this

moment of creation.

Our society has become cut off

from this creative joy.

The Gospel of Luke records the joy of Elizabeth and Mary

at the news of the conception and birth

of John the Baptist and of Jesus Christ.

Respect for New Life is evident

in the path that Christ chose.

He traveled the journey of the unborn child.

☆☆☆

"And behold, you shall conceive in your womb

and bear a son,

and you shall call his name Jesus,

which means "God saves."

From that day on, the womb of the mother

took on a new sense of sacredness.

The fruit of the mother's womb,

the New-Born Child,

is destined to be a disciple of Jesus

and a worker in his vineyard.

As Jesus came to save, so now,

every baby is called to grow and become,

and to take his or her place in the drama of salvation

and in promoting the reign of God.

We cannot afford to lose

this unique and unrepeatable child,

with singular potential

to sing the one song God has given

to this special person.

to no other but this one,

for greater harmony within the universe,

for greater harmony in the human family.

☆☆☆

Gracious God,
Look with love on your people.
Help us renew our respect for life,
to discover afresh its sacredness,
and to recommit ourselves to its protection.
We pray for those who would harm or destroy this life
in any form or in any way,
and for their conversion
and our reconciliation with them.
May God bless and keep you in this Christmas season.

("Precious Lord, Precious Life" is a pastoral letter by Archbishop Lyke. The full text can be obtained from the Secretariat for Pro-Life Activities, National Conference of Catholic Bishops, 3211 Fourth St. N.E., Washington, DC 20017.)

Continental Lumber Co.
1136 S. Harding • Indianapolis
638-7575

K of C OUR LADY OF FATIMA
COUNCIL NO. 3228
1040 North Post Road • Indianapolis, Indiana
Rooms available for Banquets and Weddings
Grand Knight — Carl W. Miller
897-1577

From Our Family
To Your Family
SEASON'S GREETINGS

ShirleyBrothers
MORTUARIES

the family to turn to when your family needs help



Washington Memorial Chapel
9606 East Washington Street
Between Memorial Park and Washington Park Cemeteries

Drexel Chapel **Ivington Hill Chapel**
4565 East Tenth Street 5377 East Washington Street
in the Linwood Neighborhood in the Heart of Irvington

Castleton Chapel
9900 Allisonville Road
Where Eller Road meets Allisonville

For information on services at any of our chapels phone 897-9606.

BLESSED HOLIDAY WISHES FROM
Scecina Memorial High School
Larry Neldinger, Principal
5000 Nowland Avenue, Indianapolis, Indiana — 356-6377

LEBANON OAK FLOORING CO.
"Distributors of Fine Flooring"
• Plank Flooring • T & G Flooring • Prefinished & Unfinished
• Hartco Flor-Tile • Laminated Blocks • Stair Treads & Acces.
• Wax Paper & Powercleats
632-9007 or 632-7625
3110 Roosevelt Ave. (2100 N. 3100 E.) • Indianapolis, Indiana

CHRISTMAS GREETINGS
CRITERION PHARMACY
St. Vincent Professional Building
Indianapolis, Indiana
872-6253

HEATHER GLEN PHARMACY
8424 Naab Road
Indianapolis, Indiana
872-2881

Season's Greetings

Carmony & Ewing
FUNERAL HOMES

2 LOCATIONS

232 W. Broadway 819 S. Harrison

Phone: 392-2555

Shelbyville

— Christmas Greetings —
from

Hammans
Electric, Inc.
634-5886 or 546-3694

I found gift of love out my window

by Elizabeth M. McMahon

In this busy, maddening world we hustle and bustle from morning till night.

The grueling start in the early hours, sleepily pouring the first cup of coffee, popping in a piece of toast, and turning on the radio or television to listen to the news we may have missed overnight, becomes a routine that is familiar to many.

When I became disabled, I found this routine blended in with the difficulty of trying to entertain myself. Prayer, reading or watching TV often became boring.

Fortunately I discovered that just gazing out of the window opened up an exhilarating new adventure. You begin to enjoy the wonder of a new dawning—the first song of birds saying good morning to the warm rays of the sun, the flowers covered

with dew reaching up to the warmth of the sun. Suddenly the world is awakened and nature seems to drown out the busy sounds around you.

Fall comes upon us in glorious beauty, the colors of gold, reds and browns cloaking the earth in all its splendor. The cool, crisp air beckons one outside to ponder on this wonder, as another chapter in the book of life begins to close.

Winter comes. Most of the birds are gone, and there are no more flowers. Yet God has managed to make the stark bare surroundings things of beauty. The snow gently falls to the ground, covering it in a heavenly blanket of glistening white. It is as though he is telling nature to rest for awhile. It is a quiet time, a time of reflection.

Shortly after the first snow last year, I became concerned about the little spar-

rows as they foraged for food. Having no birdseed, I decided to crumble some bread for them. It wasn't long until a little fellow discovered the crumbs, ate them, and then flew away. Soon more came, to my delight, and then a whole group. The proper name for a group of sparrows is a "host." What a lovely name for these remarkable little creatures.

Some believe they only act on instinct. But God has given his creatures special ways to communicate. Watching these beautiful little birds play, eat and sometimes fuss with one another makes me realize how delicate life really is, and how quickly it may pass us by. Then I stop to thank our Lord for all our wonderful blessings, for the life he has given us and the beauty he has surrounded us in nature.

In this host of sparrows I have discovered individuals. My favorite is a

sweet little bird with a crippled wing. When he lands, the wing droops to the ground and it amazes me that he can fly. Another comes to the sill and gazes in the window, as if to say, "How are you today?" When I'm a little late putting out the bread, one sits on the railing actually voicing his impatience.

I look forward to the long cold days of winter, knowing the joy I will experience watching my little feathered friends coming for their breakfast as I eat mine.

Each season represents another facet of God's love. As St. Paul teaches, "There are in the end, three things that last: faith, hope, and love, and the greatest of these is love."

I pray each season will be a new beginning or rebirth of love toward one another and all mankind.

Just a few slices of bread and a host of sparrows bring me unsurmountable love and joy. Perhaps if we all could learn to offer a "bit of bread" each in our own way to one another, we would discover the greatest love of all—the love of God.

Indianapolis

Kulwin Electric Supply Company

5501 West 52nd Street
Indianapolis • 293-3363

HAMAKER PHARMACY

4901 N. Pennsylvania
Indianapolis • 255-5436

MARSH GARAGE

Carl Marsh & Lawrence Teipen
1368 South Belmont Street
(Corner Howard & Belmont)
631-9328 632-4075

ARSZMAN'S MARKET

3901 FARNSWORTH, INDIANAPOLIS, INDIANA
317-244-5003

Bill Stewart's Amoco

4141 South Emerson, Indianapolis

— 317-786-3706 —

Pratt Poster Company

3001 East 30th Street 924-3201

Staab Sheet Metal & Heating, Inc.

2720 S. Tibbs Indianapolis 241-2553

— Merry Christmas & Happy New Year —

James R. Cain, Jr.

RAFFENSPERGER & HUGHES CO., INC.
317-635-4551

Mid-State

Chemical & Supply Corp.

2100 Greenbrier Lane • 925-1407 — Paul Bosler

Creative Composition

Betty Bennett, Owner

"Composition & Printing"

1416 North Pennsylvania Indianapolis 636-8810

Susan J. Moore ILLUSTRATION

Illustration for Advertising
1455 N. Pennsylvania • 638-9080

Brownsburg

FOR SCAVENGER PICK-UP
SERVICE CALL
FEENEY'S SCAVENGER
825-2939
— BROWNSBURG —



MATTHEWS MORTUARY

BROWNSBURG, INDIANA • 852-4296

Greensburg

PAYV STOCK YARDS
TELEPHONE: 663-4611 GREENSBURG, INDIANA

Batesville

Bruns-Gutzwiller, Inc.

General Contractors

305 S. John Street BATESVILLE, IN 47006 934-2105

Corydon

BLACKTOPPING

Crushed STONE — Agricultural LIME
Phones: CORYDON — 812-738-2216, NEW ALBANY — 812-923-3422

Corydon Crushed Stone & Lime Co.

CORYDON, INDIANA 47112

Brookville

FRANKLIN COUNTY NATIONAL BANK

2 Convenient Locations
Downtown Brookville



Connersville

E. W. BROCKMAN CO., INC.

CIGARS — TOBACCO — CONFECTIONERY
901-615 W. 18th Street CONNERSVILLE, IN 47331 825-2146



THE NEW Riedman Motors Company, Inc.

— Since 1926 —

DODGE & CHRYSLER MOTOR CARS — DODGE TRUCKS
610 Grand Avenue Connersville, Indiana Phone: 825-4341

Lizton



Banking with a Personal Touch

STATE BANK OF LIZTON

Lizton • Pittsboro • Brownsburg • Lebanon
Member FDIC

Martinsville

Fogleman Funeral Homes

Guy Fogleman

216 E. Pike Street MARTINSVILLE 342-3448

Jeffersonville

NACHAND BEVERAGE CO.

Ed Schuler — Chris Schuler "Draft Beer Specialists"
316 E. 10th Street JEFFERSONVILLE 282-6219

New Albany

M. WOLFE MEAT MARKET

211 E. Market Street NEW ALBANY, INDIANA 944-5442

Tell City

WM. TELL WOODCRAFTERS, INC.

TELL CITY, INDIANA

Scottsburg

MARTIN INSURANCE AGENCY

BOB MARTIN — FRED BRODT — GREG MARTIN
59 E. Wardell Street SCOTTSBURG, IND. (812) 752-2591

Richmond

AMERICAN LINEN & INDUSTRIAL UNIFORM RENTAL

1018 S. "E" STREET, RICHMOND, INDIANA
Serving Ohio and Indiana 317-966-4566

Rushville

TODD FUNERAL HOME

SERVING CATHOLIC FAMILIES SINCE 1921
805 N. Main Street RUSHVILLE, INDIANA 832-3070

John Deere Tractors and Farm Implements FARMERS TRACTOR & IMPLEMENT CO., INC.

111 W. 3rd Street RUSHVILLE, IN 46173 832-2977

CURTIS BROS.

COMPLETE HOME FURNISHINGS

Whirlpool Appliances—Magnavox TV & Stereo—RCA TV
Road 52 Phone: 932-3366 & 932-2183 Rushville, Ind.

Terre Haute

Decker Small Engines Your Wheelhorse & Lawnboy Dealer

20 North 11th, Terre Haute, Indiana 47807

— 812-232-9673 —

May the Joy of the
Holiday Season Remain
with You Through the Year

from The Criterion

Kath A. Matthews Laurie Stumpf
Debbie Cathcart

John F. Fink Ann Petros

Jo Ann Johnson
Marie Martin
Mary Ann Ueland

Margaret Nelson
Cynthia Sewer

Marie Fink

Louetta Williams

Rebecca Bowman

John A. Lindgren

Deborah Quinn

Ellen Lynn Fleming



FOURTH SUNDAY OF ADVENT

The Sunday Readings

Sunday, December 22, 1991

Micah 5:1-4 — Hebrews 10:5-10 — Luke 1:39-45

by Fr. Owen F. Campion

The prophecy of Micah is the source of the first reading for this Fourth Sunday of Advent. Enthusiastic and compelling, the reading announces the birth at some future date of a great leader. He will come from Bethlehem, and he will bring security and peace to God's people.



Bethlehem was symbolically very important in the culture and religion that surrounded Jesus. It was the birthplace of King David, whose reign unified God's people and set them on the path to greatness among the nations. To mention the name of Bethlehem evoked the memories of the great king, and it brought to mind once again the blessed thoughts of serenity and dignity so long denied God's people.

David was much more than a political figure. He was God's instrument. Through him, God worked his will. Through David, God blessed and saved his people.

Christian readers of Micah have seen in the prophecy an illusion of Jesus, of whom David was a prefigurement. Jesus, God's own agent as the son of God and messiah, was born in Bethlehem and went into the world from Bethlehem to bring hope and grace to all.

This weekend's second reading is from the Epistle to the Hebrews.

Hebrews was a writing surely intended for Jews. It lavishly employs Jewish imagery and symbols. An example is ritual sacrifice, mentioned in this weekend's reading. The ancient Jewish ritual sacrifice represented human acknowledgment of God's greatness and generous care for his people.

Once ritual sacrifices were commonplace in Jerusalem's great temple. The loss of the Temple, and the scattering centuries ago of the Jewish priestly tribe, meant that the custom of ritual sacrifices ended. But the reading this weekend from Hebrews reminds us that there is need for such sacrifices. Jesus, the perfect victim, the perfect priest, offered himself in everlasting tribute to God and as absolute satisfaction for all human transgressions.

It was a sacrifice that gathered us in the sweep of its divinity and perfection. And it is everlasting, just as the Lord himself is everlasting. Such is the effect of his divinity, without change, always powerful, never exhausted, never exclusive.

St. Luke's Gospel, so rich in details of the Lord's birth and infancy, is the source of this weekend's Gospel reading, describing the visit of the pregnant Mary to her cousin, Elizabeth, also expecting a child.

There is poetry and gracefulness in St. Luke's Gospel. A good example is the text for this weekend's liturgy. Elizabeth

majestically and excitedly welcomes Mary as the "mother of her Lord." She sees not just a relative awaiting the birth of a child, but the bearer of the messiah, the mother of the redeemer.

Reflection

Very near modern Jerusalem, in the hills of Judah, is the little community of Ein Karem, thought to be the site of the Visitation. Central in the little town is the old church, once decorated by European royalty, and still faithfully kept for pilgrims by the Franciscans.

In fact, Ein Karem is in walking distance of Jerusalem's very heart, at least from the city, with hills rising all around to obscure any thoughts of the city, that it seems a retreat from the hectic life of the world. It is easy there to think about God, and in that recollection to remember the visit by Mary to Elizabeth.

As the mother of Jesus, Mary went out from her own home, through mountainous territories that in those days made the trip at least uncomfortable, to visit Elizabeth. Mary was the first, and the best, missionary.

Elizabeth was the perfect recipient of such good news. Her faith was rich and lively. She sang in thanksgiving to God. God had given evidence of his mercy and goodness.

This weekend, the church nears the conclusion of Advent and celebrates the first glimpses of the great feast of Christmas. For several weeks, for this liturgical season, it has called us from the fearfulness and seduction of our souls to the bright and realization that there is hope, security, and peace for us all. It repeats that call in the first two readings this weekend. A great redeemer, born in Bethlehem, comes to us. His sacrifice fully satisfies for our sins and is never ending.

Then the church reassures us with the fact that God comes to us through Jesus, the son of Mary. As God, he loves us with a perfect love, yearning for our salvation. As son of Mary, he shares our humanity and understands perfectly our human concerns. The visit of Mary, bearing the unborn Lord, represents the wish always of Jesus to come into our lives and hearts. We need not search unendingly for the Lord, nor fear that we will never find him. Instead, he searches for us.

Mary and Elizabeth offer us superb examples of how to find God and how to live with him. Both were absolutely filled with faith, unthinking of self. Both were involved in a marvelous process of salvation, of which neither knew many details. As Christians, we must meet God as he comes to us, perhaps asking of us commitment in some circumstances still not fully known. Such was Elizabeth. As Mary reached out in concern to others, bearing the Lord, proclaiming the Lord, so must we.

Mary loved her little son
The way that I love you.

—by Hansi Quillen

(A resident of West Terre Haute, Quillen is a member of St. Leonard of Port Maurice Parish.)

Daily Readings

Monday, December 23

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

Tuesday, December 24

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

Vigil of Christmas

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

Wednesday, December 25

Christmas

At midnight

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

At dawn

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

During the day

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

Thursday, December 26

Stephen, first martyr

Acts 6:8-10, 7:54-59
Psalms 31:3-4, 6-8, 17-21
Matthew 10:17-22

Friday, December 27

John, apostle and evangelist

1 John 1:1-4
Psalms 97:1-2, 5-6, 11-12
John 20:2-8

Saturday, December 28

Holy Innocents, martyrs

1 John 1:5 - 1 John 2:2
Psalms 124:2-5, 7-8
Matthew 2:13-18

Monday, December 30

Sixth day in octave

of Christmas
1 John 2:12-17
Psalms 96:1-7
Luke 2:36-40

Tuesday, December 31

Seventh day in octave

of Christmas
1 John 2:18-21
Psalms 96:1-2, 11-13
John 1:1-18

Wednesday, January 1

Octave of Christmas

Mary, mother of God
Numbers 6:22-27
Psalms 67:2-3, 5-6, 8
Galatians 4:4-7
Luke 2:16-21

Thursday, January 2

Basil the Great and

Gregory Nazianzen,
bishops and doctors
1 John 2:22-28
Psalms 98:1-4
John 1:19-28

Friday, January 3

Christmas weekday

1 John 2:29 - 1 John 3:6
Psalms 98:1, 3-6
John 1:29-34

Saturday, January 4

Elizabeth Ann Seton, religious

1 John 3:7-10
Psalms 98:1, 7-9
John 1:35-42

THE POPE TEACHES

Prophets call Christ the bridegroom of the church

by Pope John Paul II

Remarks at audience December 11

The Old Testament prophets speak of God as the Spouse of Israel, his chosen people.

Against this background, the New Testament presents Jesus Christ, in fulfillment of the ancient prophecies, as the bridegroom of the church, the new people of God.

It was John the Baptist who first referred to Jesus as the Spouse of Israel foretold by the prophets.

John told his disciples that he himself was not the Christ but rather "the friend of the Bridegroom, who stands and hears him (and) rejoices greatly in the Bridegroom's voice" (John 3:29).

Jesus used the word bridegroom of himself when he answered those who asked him why his disciples did not fast: "Can the wedding guests fast while the Bridegroom is with them? As long as they have the Bridegroom with them, they cannot fast" (Mark 3:19).

The Gospel parables too reveal that Jesus is the Spouse foretold by the prophets.

In the parable of the wedding feast, the kingdom of God is described as a



Pope John Paul II

banquet which a king gave for his son and invited all to attend.

Those who answered the king's invitation represent all who accept Christ's message in faith, respond fully to the demands of their vocation, and share fully in the life of the church.

In the parable of the wise and foolish virgins, Jesus again uses the image of a wedding feast in order to insist that his disciples should be ready and waiting for the coming of the bridegroom.

Jesus worked the first of his miracles at a wedding feast at Cana in Galilee. This setting itself suggests to us that, in Christ, the Bridegroom foretold by the prophets was now present among the people of Israel. At Cana we can also recognize the figure of the bride of the New Covenant, the church, already present in Mary and the disciples who were at the Lord's side during the wedding feast.

MY JOURNEY TO GOD

A Christmas Story

The Christmas star is shining bright.
The angel choirs above
Still sing about the Christ child
And about his wondrous love.

Yes! "God so loved the world."
He sent his tiny son below.
Do you suppose he worried
Those centuries ago?

Do you suppose he watched for him
As I do when you're late?
That maybe he kept looking
For his step at heaven's gate?

The angels came a long, long way
To tell us of his birth
I bet they never once went home
While he was here on earth.

Then Mary poked him in her arms
And gave him toes a kiss.
She taught all mothers how to love—
Could heaven be like this?

Oh, this may sound fantastic
My darling, but it's true.



Mary loved her little son
The way that I love you.

—by Hansi Quillen

(A resident of West Terre Haute, Quillen is a member of St. Leonard of Port Maurice Parish.)

Networks will televise pope's Christmas Mass

NBC, EWTN and VSN networks will broadcast Pope John Paul II's celebration of Christmas Mass at St. Peter's Basilica in Rome on Christmas Eve. U.S. Archbishop John Foley will assist viewers with commentary during the worldwide broadcast.

For a schedule of broadcast times, check the "TV Programs of Note" on page 32 of The Criterion.

Entertainment

VIEWING WITH ARNOLD

'Beauty and the Beast' is ageless French tale

by James W. Arnold

As a fairy tale, "Beauty and the Beast" pushes all the buttons.

This ageless French legend about the beautiful girl who tames and then comes to love a monster, and by loving him turns him back into a magnificent prince, works as an allegory for practically everything hopeful in human life.

It's the story of civilization, with aggression controlled by refinement and law. If the monster is an apt symbol of the way a young woman's parents are tempted to see her boyfriend and bridegroom, then surely she sees him as the prince she hopes he'll become.

It's also the eternal male and female: the principle of strength and ferocity and death opposed to the principle of kindness, warmth and life. It's the redeeming power of love. It's about what will happen if humans truly love and cherish the wilderness—the air, the rivers, the forests. In the tale's own terms, it's about the beautiful soul imprisoned in a grotesque body—a theme movies have reminded us of from "The Hunchback of Notre Dame" to "My Left Foot."

On the spiritual level, this provocative warehouse of a tale also works as a story about grace, which is Beauty, and the tormented, despairing Beast, who labors under a curse for an ancient sin, yearning to be free and whole again. Or as they say in fairy tales, to be Happy Ever After.

Now we have the animated Disney

version, directed by twentieth newcomers Kirk Wise and Gary Trousdale and scripted (after some troubled early versions) by Linda Woolverton. It's faithful enough to the original in spirit and specifics to contain all these meanings. Yet it's Disney art, which no longer represents one man's vision but the best efforts of an entertainment conglomerate to please Middle America and recoup some recent box-office losses.

The Disney name today implies respect, but also limitations. It's popular art aimed at children, and has the familiar look and reliable characters and incidents (old men with polka dot underwear, scary journeys through woods at night). Also the familiar policy of laundering classic tales: "a lot of twisted psychosexual things," producer Don Hahn argues, he threw out.

There are also the traditional Disney embellishments. Adults either love them or endure them; for children, they'll be bookshelf icons for months. Also the servants in the enchanted castle have been transformed into animated comic objects, unleashing the artists' moderately fanciful imaginations.

Among them: a three-stick candelabra (Lumiere), a table clock (Cogsworth), wardrobe and a featherduster. Children will enjoy them, along with an English housekeeper (voice by Angela Lansbury) turned into a teapot and her little boy turned into—give me a break!—a mischievous chipped teacup named Chip.

Like Disney's megahit "Little Mermaid," "Beauty" is a musical with simple and pretty songs by Oscar-winners Alan Menken and Howard Ashman. (Also exec producer, Ashman died of AIDS complications in March, and the film is dedicated to him). Similarly, the tale is built around a



CLASSIC FAIRY TALE—Bookworm Belle is a lovely young Beauty with dreams of love and romance in her 18th century French village in the new Disney animated movie "Beauty and the Beast." The U.S. Catholic Conference calls the cartoon film an "enchanted animated fairy tale" and classifies it A-1 for general patronage. (CNS photo from The Walt Disney Company)

sweet, singing ingenue heroine who reads romantic tales and dreams of escaping her limited habitat (now a storybook provincial French village) for adventure and "something more."

Belle also looks like "Mermaid's" Ariel (both were based on the same real-life model) but has a fresh independence more likely to please feminists. When her eccentric inventor father gets lost in the woods and becomes a captive in the Beast's castle, Belle bravely volunteers to take his place.

Of course, we know the Beast is a handsome prince, being punished for the sin of mistaking appearances as a true mirror of the soul. But Belle doesn't. She also doesn't know that the spell can be broken only if someone, in the enduring tradition of fairy tale justice, comes to love him despite his frightening appearance (here, possibly bullish, but modeled mostly on a mandrill).

The plot is really about two people getting to know and like each other, despite negative first impressions. The drama is provided by Belle's jealous suitor, Gaston, who eventually storms the castle at the head of an angry mob with torches (flashback to the early Frankenstein movie). Gaston, a village Adonis, is the Beast's exact opposite: perfect on the outside, rotten on the

inside. The Disney people give him all the qualities associated with the contemporary macho male: a hairy-chested hunter, boor and bore, chauvinist. The art, aided by computer graphics in places, is much better than today's kids routinely accept. The best sequences are "Be My Guest," a kind of housewarming show put on for Belle by the singing and dancing castle objects, and of course the final transformation, which challenges the hardest hearts not to crack.

(An immortal tale, mortally but pleasantly told; satisfactory for all ages.)

USCC classification: A-1, general patronage.

Recent USCC Film Classifications

At Play in the Fields of the Lord	A-IV
Bugsy	A-IV
Hook	A-IV
Madame Bovary	A-II
Shogun	A-II
Legend: A-1—general patronage; A-2—adults and teenagers; A-3—adults only; A-IV—adults only; USCC classification is indicated by the number before the title.	

Archbishop Foley does 'play-by-play' for papal Mass

by Cindy Wooden
Catholic News Service

VATICAN CITY—It's the most widely distributed religious television program in the world and a holiday tradition in many families, although it's been beard around the world only 16 times.

The broadcast of the pope's Christmas Mass at midnight is seen in more than 50 countries each year, with a potential viewing audience of 2 billion people.

The first worldwide broadcast of the Mass via satellite was directed by Italian filmmaker Franco Zeffirelli in 1974. Viewers in 43 countries watched Pope Paul VI celebrate the birth of Christ.

U.S. Archbishop John P. Foley, whose Pontifical Council for Social Communications coordinates the broadcast and its distribution, said the actual number of viewers is estimated to be 400 million to 500 million people.

Some 250 million viewers—from North America to the Philippines to Jordan—speak English. For the past eight years they have heard Archbishop Foley giving what one American seminary described (to the archbishop, no less) as "a play-by-play of the pope's Mass."

The televised Mass has another vital U.S. connection: the Knights of Columbus pay for the uplink, which sends the television signal from earth to a satellite. Costs of the downlink, which captures the signal of the satellite, are also covered by the Knights for countries that want the broadcast but can't afford to pay for it.

Archbishop Foley estimated the Knights' contribution for the Christmas broadcasts to be about \$125,000 each year.

The final tally of the number of countries broadcasting the Mass and the pope's Christmas day message ("Urbi et Orbi" (to the city and to the world) often is not ready until the broadcast is over.

The 1990 midnight Mass was broadcast in 50 countries, including Bulgaria and Czechoslovakia for the first time. "Urbi et Orbi" message, which is much shorter and therefore easier to get on the air, was broadcast in 57 countries.

Lithuania, Latvia and Albania all want to broadcast the 1991 midnight Mass, although as of Dec. 12 the necessary connections had not been completed, said Marjorie Weekie, director of audiovisual services at the pontifical council.

The communist governments "knew they couldn't control those countries unless they controlled communica-

tions," she said, so the only telecommunications links were with Moscow and other communist capitals.

In the United States, the Mass is broadcast by NBC, EWTN and VSN. Archbishop Foley started doing the English commentary at the request of NBC, which provides the line carrying the English-language sound to 16 countries. Italian state television provides the pictures, and Vatican Radio provides the multilingual sound from the readers, the Sistine Choir and the pope.

NBC sends a producer from New York for technical quality control and also provides a thermos of hot tea with lemon for the archbishop, who has to talk for one hour and 45 minutes.

The Mass goes out in about a dozen languages, with most of the commentators recruited by Vatican Radio.

Commentators see only what viewers see. They describe the Mass and translate prayers while watching television monitors in the Braccio Carlo Magno, an art gallery alongside St. Peter's Square.

Unlike at sporting events, the commentators are not seen on television. Archbishop Foley said he wears a clerical suit, overcoat and hat during the Mass because the gallery is not heated. Keeping the comments going for almost two hours is not a problem, the archbishop said. "I have tons of things to say." Of course, he understands the Mass, has a copy of the prayers and homily beforehand, and has a lot of information about the basilica.

Using his background as a journalist—he served as editor of The Catholic Standard and Times, the Philadelphia archdiocesan newspaper—he begins collecting other bits of information about six hours before the midnight broadcast. When he goes to North American College for Mass and supper, he finds out which U.S. seminarians will be participating in the liturgy, what their role will be, and where they are from.

At 10 p.m., he goes into the basilica and searches for English-speaking readers, altar servers and members of the Offertory procession. He makes note of their names and where they are from, then goes after the same information from English speakers selected to receive Communion from the pope. Even then he's not ready. He goes up and down the aisles asking if anyone speaks English. One year a young military officer spoke up, introduced his fiancée and, with great pride, showed the archbishop the argyle socks she had knitted for his Christmas present.

Archbishop Foley was surprised, but prepared, when the Italian television crews later focused a crowd shot on the couple. He got fan mail praising the warm, up-close-and-personal style of his commentary, when he shared his notes about the couple with viewers.

When explaining the Mass, the archbishop said, he tries to strike a balance between telling practicing Catholics what's going on and providing information for viewers who may know nothing about the church.

Another aim is to "try never to cover the voice of the pope," and to speak over music "as little as possible," while still giving a translation of both. He lets the pope sing, "Gloria in excelsis Deo," then quickly gives the translation, "Glory to God in the highest," before the choir continues singing.

So that local television stations know when the broadcast starts and finishes, he has a set introduction and conclusion. His signature ending is, "This is Archbishop John Foley in Rome wishing you a happy and holy Christmas."

TV Programs of Note

Tuesday, Dec. 24, 6 p.m. (EWTN cable) Midnight Mass from St. Peter's Basilica (live transmission).

Tuesday, Dec. 24, 6 p.m. (Univision cable) Midnight Mass from St. Peter's Basilica (Spanish, live transmission). Repeated at midnight.

Tuesday, Dec. 24, 11:30 p.m. (Telemundo cable) Midnight Mass from St. Peter's Basilica (Spanish).

Wednesday, Dec. 25, midnight (ACTS cable) Midnight Mass from St. Peter's Basilica.

Wednesday, Dec. 25, midnight (NBC) Midnight Mass from St. Peter's Basilica.

Wednesday, Dec. 25, 8:30 a.m. (Univision cable) "Urbi et Orbi" message and papal blessing (Spanish).

Wednesday, Dec. 25, 9 a.m. (EWTN cable) "Urbi et Orbi" message and papal blessing. Repeated at 8 p.m.

Wednesday, Dec. 25, 9 a.m. (Telemundo cable) "Urbi et Orbi" message and papal blessing (Spanish).

Wednesday, Dec. 25, 10 a.m. (VSN cable) "Urbi et Orbi" message and papal blessing.

Wednesday, Dec. 25, noon (EWTN cable) Christmas Day Mass from the Basilica of the Immaculate Conception, Washington, with Cardinal James A. Hickey as celebrant. Repeated at 10 p.m.

Thursday, Dec. 26, 1 a.m. (EWTN cable) "Urbi et Orbi" message and papal blessing.

(Check local listings to verify program dates and times.)

QUESTION CORNER

Jesus was given a number of titles

by Fr. John Dietzen

Q My question is about Jesus. We usually refer to him as Jesus Christ, but I've read some spiritual books that call him Christ Jesus, or even other forms of Jesus. Why are these different names used? (Texas)

A Your question is a very appropriate one for the Christmas season. First, let's look at those two names themselves.

The name Jesus is one form of several similar Hebrew names (Joshua, Yeshua, etc.), all of which loosely mean "Yahweh (God) is Savior," or the "Salvation of Yahweh."

Luke tells us that this is the name given our Savior at the annunciation to Mary. It is also the name told to Joseph: "You are to name him Jesus because he will save his people from their sins" (Matthew 1:21).

The name Christ is not a Latin or Greek word. It is rather the English (as well as the Latin and Greek) equivalent of the Hebrew word "messiah," which means the anointed one, the expected one who would be chosen or anointed by God as the king and the Lord who would save his people.



This name held a key place in the earliest teachings of the church. In the Acts of the Apostles, the message "Jesus is the Messiah," the Christ, seems to have been the core of the preaching of the apostles themselves (Acts 3:20, 8:5, 9:22 and several other passages).

The title was also a great favorite of St. Paul.

Our word "christening" is still used occasionally for baptism, since anointing with oil is included as a part of that sacramental ceremony.

We find all combinations of those names in the New Testament. Jesus is there, of course, though our Lord is referred to by that name alone very few times.

Jesus Christ occurs several times, though the English often quite correctly renders the second word as an adjective, "Jesus the Christ."

The reversal of those names also appears a couple of times, as in Romans 8:1, which states, "There is no condemnation now for those who are in Christ Jesus."

By far the most frequent designation for our Lord in the New Testament, however, which appears dozens of times, is simply the name Christ.

The use of this title as a proper name for Jesus became common very early after the resurrection.

All of these are still perfectly proper, though the form "Jesus Christ" is found most often in more formal literary or liturgical works.

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

© 1991 by Catholic News Service

FAMILY TALK

Christmas changes us as persons, as family

by Dr. James and Mary Kenny

Christmas is a celebration of love, of giving and caring, a reminder in a me-first world that our fulfillment as human beings lies in our loving relationships with others. One friend said it well: "I like myself when I'm loving someone."

Christmas is a feast of family, to celebrate caring and protecting fathers, birthing and nurturing mothers, freshborn and helpless but hope-filled infants.

For Christmas, above all, honors the family as the ultimate and intimate cell of personal relationships.

Home is the place where you belong, the place you can always return to when all else goes bad. As the old saying goes, "Home is where the heart is."

Christmas is a feast of risk. What a risk our creator took by inviting himself into the womb of an impoverished, homeless teen-age Jewish girl.

What grace to take such a change, to set, for the moment, infinity aside and to risk all for the love of his creatures. All love involves risk, the risk that love will not be returned, the risk that our heart will be broken.

Christmas is a feast of family and a celebration of love, giving and caring

All earthly love ends in a tragedy of some sort. We know that in advance. Yet not to love, as C.S. Lewis reminds us, is a definition of hell.

Christmas is a feast of helplessness and a time to celebrate and almost flaunt our vulnerability as finite beings. The almighty creator put himself in a position where he not only needed others, he depended on others for life and for care.

In his vulnerability as a helpless newborn babe, with no home or financial security, he taught us that the way to reach and relate to one another is through our common human needs.

His vulnerability is what makes the God-child so attractive. Imagine, he needs us. How much easier it should be for us to recognize that we need one another.

Why, then, must we hide behind masks of wealth and competence and fame, when it is our flaws and our littleness that draw us together?

Our material achievements distance us.

Let us resolve to be more humble, more open in sharing our hurts, our defects, our selves. Let us remember that we are all finite and needy, and in our vulnerability we are lovable.

As we give our Christmas gifts this year, let us remember, as stated in the beautiful words of the poet James Russell Lowell in "The Vision of Sir Launfal," to give ourselves as well.

Not what we give, but what we share.

For the gift without the giver is bare.

Who gives himself with his alms feeds three.

Himself, his hungering neighbor, and me.

(Questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison, Rensselaer, IN 47978.)

© 1991 by Catholic News Service

ACCIDENT?

PHILLIP STEWART

Attorney at Law

We'll FIGHT to get what you deserve!

800-333-4344

— CALL TODAY FOR A FREE BROCHURE —



BYZANTINE CATHOLIC PRIEST NEEDED

Help small mission parish with our weekly Liturgy

Call: 317-894-0106

St. Athanasius Byzantine Catholic Church

10065 East 25th Street
Indianapolis, Indiana 46229

"This year I'm remembering my parish in a special way. I'm adding to our parish endowment. I'm giving the gift in the memory of my father. It pleases me to know that my gift becomes part of the endowment providing annual income to support the parish as long as it exists."

Any amount can be added to an endowment. If no endowment exists for your parish, school or favorite Catholic agency, you can establish one. The Catholic Community Foundation, Inc. (CCF) currently includes endowments to benefit the following:

Archdiocese Total Catholic Education
Archdiocesan Undesignated — Indianapolis
Baker Philanthropic Fund — Indianapolis
BMW Constructors Philanthropic Fund
Indianapolis
Catholic Cemeteries — New Albany
Catholic Charities
Archdiocese of Indianapolis
Catholic Social Services
Archdiocese of Indianapolis
Fatima Retreat House — Indianapolis
Holy Angels Education — Indianapolis
Holy Cross Parish — Indianapolis
Holy Name Total Catholic Education
Beech Grove
Holy Trinity Church — Indianapolis
Loebig Testamentary Trust
New Albany Deanery
Queen of Heaven Cemetery — Jeffersonville
Ruskin Kitterman
(Cemeteries MPB & ST.M.) — Corydon
SS Peter & Paul — Indianapolis
St. Andrew Parish — Richmond
St. Anne Cemetery — Oldenburg
St. Augustine Church — Jeffersonville
St. Gabriel's Church — Connersville
St. John Parish — Indianapolis
St. Joseph Cemetery — Corydon

St. Louis Parish Cemetery — Batesville
St. Louis Parish — Batesville
St. Louis School — Batesville
St. Mark School — Indianapolis
St. Martin Church-Cemetery — Guilford
St. Mary's Cemetery — Lanesville
St. Mary's Cemetery — North Vernon
St. Mary's Church — Greensburg
St. Mary's Parish Cemetery — Greensburg
St. Mary's Parish School — Greensburg
St. Mary's School — New Albany
St. Mary's School — North Vernon
St. Michael School — Brookville
St. Peter's Cemetery — Corydon
St. Rita School — Indianapolis
St. Rita, Molloy Memorial Fund
Indianapolis
St. Simon Catholic Community
Indianapolis
St. Vincent de Paul School — Bedford

FOR INFORMATION ABOUT ESTABLISHING AN ENDOWMENT OR ADDING TO AN EXISTING ONE, PLEASE CONTACT:

Robert J. Giczewski

Executive Director

Catholic Community Foundation, Inc.

236-1425 or 1-800-382-9836

The Active List

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

December 20

Catholic Charismatic Renewal of Central Indiana will hold a City-Wide Prayer Meeting at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Teaching, healing prayers.

December 21

Catholic Alumni Club (CAC) will visit Conner Prairie for Candlelight Walk. Meet at 9:09 Autumn Woods Dr. Apt. 2 B at 6 p.m. Call 317-842-0855 for details.

December 22

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

December 22

Secular Franciscans will meet at 3 p.m. at Sacred Heart Parish

chapel, 1530 Union St. Franciscan Rosary recited 2:30 p.m. during Marian Devotions. Business meeting and refreshments follow.

Christmas Concert XXX will be performed at 3 p.m. and again at 6:30 p.m. in Holy Name Church, Beech Grove. Call 317-784-5454.

"Come Home for Christmas" will be held from 1-5 p.m. at St. Joan of Arc Parish, 42nd and Central. Reconciliation, consultations on marriage and church in three languages.

Separated, Divorced and Remarried Catholics (SDRC) will

co-host a Christmas Dance for Singles at Lauderdale's, Keystone at the Crossing. Call 317-846-6500.

The Organ Concert Series concludes at 4 p.m. at St. John Church, 125 W. Georgia St. Free-will offering taken.

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St.

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

St. Lawrence Music Ministry will present "A Special Song to Sing," Christmas music program at 2:30 p.m. in the church, 4650 N. Shadeland Ave. Refreshments served.

December 23

Separated, Divorced and Remarried Catholics (SDRC) will hold an Old Fashioned Christmas Party at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Cookie exchange, games.

December 26

The Divorce and Beyond recovery program continues at 7 p.m. at the Catholic Center, 1400 N. Meridian St.

December 27

A Beginning Experience Reunion/Holiday Party will be held at 8 p.m. at the Catholic Center, 1400 N. Meridian St. Ladies bring snack, gentlemen bring 2-liter bottle of pop to share. Free-will donation taken.

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Masses in St. Lawrence Church, 4650 N. Shadeland Ave.

A Choral Sing-a-Long will be held at 7 p.m. in St. Lawrence Church, Lawrenceburg. Vocal or instrumental, individuals and groups are invited to participate.

December 28

Separated, Divorced and Remarried Catholics (SDRC) will attend dinner/movie. Meet at Iron Skillet restaurant, W. 30th St. and Cold Springs Rd. at 6 p.m.

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

Catholic Alumni Club (CAC) will attend 5 p.m. Mass in Sacred

© 1991 Catholic News Service



Heart Church, 1530 Union St. followed by dinner at Shapiro's, 808 S. Meridian St. Call Marilyn 317-786-7664 for details.

December 29

St. Anthony Parish, 379 N. Warman Ave. will celebrate the solemn closing liturgy of its Centennial Celebration at 11 a.m.

The choir of Sacred Heart Parish, 1530 Union St. will present "A Christmas Festival" free cantata at 11:30 a.m. in church. Coffee and doughnuts at 11 a.m. in hall.

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St.

First Saturday Every Month St. Nicholas Church Sunman

8:00 AM Mass, followed by Fatima devotions and a FIRE Chapter Meeting.

THE PUBLIC IS WELCOME. CHARISMATIC MASS

WBFI STEREO 104 BATESVILLE, INDIANA

Broadcasting the National Catholic radio show "The Choices We Face", hosted by Ralph Martin every Sunday, 11:30 AM-Noon.

You are cordially invited to a reunion!

WHO: The St. Joseph Catholic School in Shelbyville, Indiana is welcoming all graduates and attendees.

DATE: January 26, 1992

TIME: 2:00 p.m.

WHERE: St. Joseph School Cafeteria 127 East Broadway Shelbyville, Indiana 46176

RSVP: (317) 392-4557 Ginny (Hall) Bogemann (317) 392-6108 Judy (Stadtmiller) Barbee (317) 398-4202 School Office

Catholic Charismatic Renewal of Central Indiana

CHARISMATIC MASS AND HEALING SERVICE

(New Year's Eve Mass)

Date: December 31, 1991

St. Gabriel 6000 W. 34th Street Indianapolis, IN 46224

Fellowship: 8:30 PM Mass: 10:00 PM

FOR MORE INFORMATION CALL:

No monthly Mass in January - 317-571-1200

DRUGS:

It still takes guts to say "No!"

SPRING PILGRIMAGE:

FATIMA — LOURDES

Celebrating the 75th Anniversary of Mary's Apparition at Fatima

VISIT — Portugal: Fatima (3 days)

France: Lourdes (3 days)

Spain: Home of Ignatius Loyola
Convent of Theresa of Avila
Zaragoza: a famous Spanish Marian Shrine
Madrid & more!

COST: \$2,155 PER PERSON BASED ON DBL. OCC., \$2,550 FOR A SGL. OCC.

DATES: March 12-March 22

EXTENSION: March 23-27

EXTENSION: Toledo, Granada, Cordoba, Seville, return to Madrid for departure.
COST: \$373 per person based on dbl. occ., \$552 for a sgl. occ.

SPONSOR: St. Charles Borromeo

Fr. Ron Ashmore, Spiritual Director
Mr. Jerry Moorman, Tour Coordinator
2222 East 3rd Street
Bloomington, Indiana 47401

DEADLINE: January 6

PAYMENTS: \$500 down by January 6, 1992

BALANCE: due by February 6, 1992

FOR MORE INFORMATION: LANA HERSHMAN, DIAMOND TRAVEL, 812-339-5000

Catholic Communications Center presents the

Televised Mass

WXIN-59
Indianapolis
Sundays
6:30 AM

The Staff of the Catholic Communications Center joins the Management and Staff of WXIN-59 in wishing all of our friends, viewers and patrons a most happy Christmas season and many blessings in the new year of 1992.

Dec. 29, 1991 and Jan. & Feb., 1992 TV Mass Schedule:

Date	Celebrant	Congregation
Dec. 29	Fr. David Coats	Members, SS Peter and Paul Cathedral, Indpls.
Jan. 5	Fr. Joseph Riedman	Members, Our Lady of the Greenwood Parish Greenwood
Jan. 12	Fr. Robert Borchertmeyer	Members, Little Flower Parish, Indianapolis
Jan. 19	Fr. Thomas Schlessmann	Members, St. Pius X Parish, Indpls.
Jan. 26	Fr. Carlton Beever	Members, St. Bernadette Parish, Indpls.
Feb. 2	Fr. Francis Buck	Members, Our Lady of Lourdes Parish, Indpls.
Feb. 9	Fr. Clifford Vogelsang	Members, St. Thomas Aquinas Parish, Indpls.
Feb. 16	Fr. Albert Ajamie	Members, St. Thomas Parish, Fortville
Feb. 23	Fr. Joseph Wade	Members, St. Matthew Parish, Indpls.

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

☆☆

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

December 30

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will hold a Pitch-In leftovers dinner at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1596.

December 31

Catholic Alumni Club (CAC) will hold a New Year's Eve Party at 9 p.m. \$2 cost. BYOB. Call 317-786-609 by Dec. 29 for reservations and information.

☆☆

The Young Widowed Group will hold a New Year's Eve Party at 8 p.m. at 7029 Grosvenor Place. RSVP to 317-577-9764. BYOB and snacks.

☆☆

Catholic Charismatic Renewal of Central Indiana will celebrate New Year's Eve Mass at 10 p.m. in St. Gabriel Church, 6000 W. 54th St. Refreshments 8 p.m.

January 2

The Divorce and Beyond recovery program continues at 7

p.m. in the Catholic Center, 1400 N. Meridian St.

January 3

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

January 4

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆

Faith devotionals and a FIRE chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

☆☆

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass at St. Joan of Arc Church, 42nd and Central. Rosary, procession.

☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart.

January 5

A support group for central city families which have a member with severe mental illness will meet from 3-5 p.m. at Holy Angels School, 2822 Dr. Martin Luther King Jr. St. Call 317-545-9907.

☆☆

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

ANNUAL WORLD PEACE DAY MESSAGE

Pope says peace requires respect for religious freedom

by Agostino Bono
Catholic News Service

VATICAN CITY—Respect for religious freedom and greater interreligious cooperation are cornerstones for building lasting peace, said Pope John Paul II in his 1992 World Peace Day message.

Religions have the responsibility to avoid "fundamentalism and fanaticism," which can be used to justify wars, and to act impartially in times of conflict to promote values that lead to peace, he added.

The message was dated Dec. 8 and published at the Vatican Dec. 10. World Peace Day is Jan. 1. The 1992 theme is "Believers United in Building Peace."

The pope's message did not specify nations or current conflicts. It comes at a time when growing international religious cooperation is being muted by the mixing of religious tensions into current troubles in spots such as Yugoslavia and the Middle East.

It also comes after years of Vatican complaints that Catholics face legal restrictions in some Muslim countries such as Saudi Arabia.

Interreligious cooperation and ecumenical dialogue "seem to be obligatory paths, in order to ensure that the many painful wounds inflicted over the course of centuries will not be repeated, and indeed that such wounds still remaining will soon be healed," said the pope.

Religions have become "an active force" in promoting peace, but "their activity would have proved more effective had it been carried out jointly and in a coordinated manner," said the 10-page papal message.

Today, believers appear more determined to avoid being "used by particular interests for political aims," it said. They

also "are tending to assume a more conscious and decisive attitude in the shaping of social and cultural realities."

But "it would be a mistake" if religions or groups of faithful "were to fall into forms of fundamentalism and fanaticism, justifying struggles and conflicts by adducing religious motives," said the pope.

"A religious life, if it is lived authentically, cannot fail to bring forth fruits of peace and brotherhood," he said.

"Rigorous respect for religious freedom, and for the corresponding right to it, is the source and foundation of peaceful coexistence," he added.

The pope also said political leaders should not exploit religion, particularly for military gain during wartime.

In addition, religions need legal guarantees "ensuring that their contribution to peace is not rejected, or relegated to the private sphere, or ignored altogether," he said.

"Peace is not only the result of skillful political and diplomatic negotiations or a compromise between economic interests," said the pope. It depends also on a solid relationship with God who "guides and directs the steps of all mankind," he added.

The pope noted that 1992 marks the 25th year of papal peace day messages and that the period has been marked by "light and shadows" regarding progress toward a stable world peace.

He cited the "substantial setback" of current conflicts.

These show "how real is the danger that human reason can allow itself to be dominated by destructive self-interest or inveterate hatred," he said.

"At the same time, the progressive rise of new democracies has given back hope to entire peoples, inspired confidence in more fruitful international dialogue and made possible a long-awaited era of peace," he said.

—St. Vincent de Paul Society—



SPECIAL APPEAL

to help pay the cost of
**Holiday Food being distributed
FREE to the NEEDY**

EVERY DOLLAR DONATED WILL BE USED FOR FOOD

Funds are made available to any parish
in the Archdiocese having a need.

☐ \$5 ☐ \$10 ☐ \$25 ☐ \$50 ☐ \$100 ☐ My Food
Donation is _____

NAME _____

ADDRESS _____

Your Donation is a
Charitable Contribution for Tax Purposes

MAKE CHECK PAYABLE AND MAIL TO:
St. Vincent de Paul Society
P.O. Box 19133
Indianapolis, Indiana 46219



Grinstead Funeral Home, Inc.

SAM H. PRESTON — OWNER

The oldest Funeral Establishment in Indianapolis — Founded in 1854
"Centrally Located to Serve You"

1601 E. New York Street Indianapolis, IN 46201 (317) 632-5374

Gregory Says...

**"If you don't buy 'em
I've gotta count 'em"**



Christmas Closeout/Pre-Inventory

SALE DECEMBER 26-?

STABLES and CRECHES
SAVE 20-50%
(Fontonini excluded)
MUSIC BOXES, STATUES,
ORNAMENTS and
HOLIDAY DECORATIONS
SAVE UP TO 50%

*Come and
Enjoy
the Bargains!*

CHRISTMAS
CARDS
50% OFF
KNEELING SANTA
PLATES
**REDUCED
20-50%**

THE VILLAGE DOVE
SERVING THE CHRISTIAN FAMILY
RELIGIOUS GOODS AND BOOKS



BETH KUCZKOWSKI & CATHY PAPESH
Proprietors
722 E. 6th St. • Indianapolis, IN 46220
(317) 253-9552

HOURS:
Mon., Tues., Wed. — 10 AM to 5:30 PM
Thurs., Fri. — 10 AM to 6:30 PM
Sat. — 10 AM to 5 PM
— PLENTY OF FREE PARKING —



SHARE A GREAT COMPASSION

The Dominican Sisters Of Hawthorne.

We nurse incurable cancer patients in our seven new, modern nursing homes, located in New York, Pennsylvania, Ohio, Massachusetts, Georgia and Minnesota. Many who enter our community have no prior nursing experiences, but we all share a great compassion for the suffering poor and delight at being able to help them.

We seek women who are full of love for Christ, and desire to join a congregation with a strong spiritual and community life.

"I will obey God anywhere, at any time, with courage!"
Rose Hawthorne, Foundress.

R.S.V.P.

Sr. Marie Edward, O.P.
Vocation Directress
Dominican Sisters of Hawthorne
600 Linda Avenue
Hawthorne, NY 10532
(914) 769-4794

Dear Sr. Edward,

— Please contact me with additional information about planning a visit to your Community.
— I would like to know more about your Community.

NAME _____
ADDRESS _____
CITY _____
STATE _____ ZIP _____
TELEPHONE _____

Youth News/Views

Teen treasures special Christmas Eve memory

by Megan O'Bryan

Christmas Eve is always the most magical night of the year for me. All of the stress, hype, and propaganda of the season disappears, and I can see the true beauty of Christmas.

Being with my relatives on that awesome night when Christ was born always brings me the warmest feeling of love all year.

On Christmas Eve, my family always would go to Grandpa's house for dinner. After the usual feast, we gathered around the tree for the annual gift exchange. Grandpa passed out the gifts to his grandchildren.

My best Christmas ever was two years ago when I was a sophomore at Cathedral High School.

It was Grandpa's last Christmas, and for some reason I think he knew it was his last.

He had been sick and did not always have the strength to stay up late, but that night he was in high spirits.

I can remember him handing out gifts to each grandchild. My younger cousins, anxious to receive their gifts and to watch others open theirs, begged him to hurry the process along.

I just sat and watched him look at each child as they came to receive their gift as if it was his last look.

I was overcome with emotion, and tears slid down my cheeks as I watched him. As if he sensed me, he looked up at me and winked.

He died a month later, and to this day when I think of my grandpa he is winking at me.

Just as I will always remember my grandpa for the terrific man that he was, I will cherish this moment forever.

(Megan O'Bryan attends Cathedral High School in Indianapolis.)



HOLIDAY VOLUNTEERS—These Indianapolis-area young people help move potatoes for 1,200 needy families on Dec. 15 at Holy Cross Church. The inner-city parish houses a chapter of the St. Vincent de Paul Food Pantry ministry. (Photo by Margaret Nelson)

Youths want to link faith with life

by Catholic News Service

WASHINGTON—A new book distributed by a Washington-based group of foundations and donors examines young people's attitudes toward Catholicism.

In a recent statement, Foundations and Donors Interested in Catholic Activities (FADICA) said the book is the "edited exchange" of persons participating in a national symposium on how the church might develop stronger links with the next generation of Catholics.

The statement said the 142-page book titled "Of Faith Service and Values: The Church and Youth Involvement," contains personal narratives of eight college-age Catholic students who spoke before an audience of foundation presidents, bishops and youth ministers.

It quoted one of them, Jeremy Langford, an honors student at the University of Notre Dame, as saying that to him, "the most pressing concerns are uninspiring language, ineffective styles of communication and teaching, lack of outreach programs and sporadic opportunities for (youth) involvement. These are things that turn young people away from the church."

The statement said students urged the church to help equip young people to better link church teachings to daily life and to provide more opportunities to learn Christian values through volunteer service.

(The book is available for \$9.50 plus postage by writing to FADICA at 1350 Connecticut Ave. NW, Suite 303, Washington, D.C. 20036.)

Slow down the pace of your life each Sunday

by Tom Lennon
Catholic News Service

Rush, rush, rush!

Write that book report! Get to the teen club meeting! Iron those blouses! Go to the basketball game! Call your boyfriend! Finish your Christmas shopping! Hurry to your part-time job! Study for the exam!

Is your life a fast-moving treadmill that never seems to slow down? Does it seem like you don't have time to catch your breath?

Then you might want to pause and look at, of all things, one of the laws of your church. Consider this as the church of Christ trying to come to your rescue.

Here are the exact words found in the Code of Canon Law: "On Sundays and other holy days of obligation the faithful are bound to participate in the Mass; they are also to abstain from those labors and

business concerns which impede the worship to be rendered to God, the joy which is proper to the Lord's Day or the proper relaxation of mind and body" (Canon 1247).

These words are like the echo of a popular song of the 1960s that urged one and all to "Slow down, you move too fast!" Both teens and adults tend to rush, rush, rush.

All of us need to slow down occasionally, and the church asks us to do so on Sundays insofar as we can. Take a break, it says. Rest your body and spirit at least every seventh day. Give yourself some Sunday R and R (rest and relaxation).

About a century ago Pope Leo XIII had this to say about the Sunday break: "Rest from labor is not mere idleness, or an occasion for spending money, for excessive pleasure; it should be: rest from labor consecrated by religion."

But is all this merely idealistic, far removed from the practicalities of life?

What should the proper celebration of the Lord's Day be in the 1990s? What might you do to slow down the pace of your life on Sunday? How might you use Sunday to strengthen family ties?

Is it all right to do on Sunday an hour's worth of work that could have been done at another time? What about watching six hours of football on Sunday?

Why do you think Pope Leo XIII seemed to frown on "mere idleness"? What could take the place of idleness?

What does it mean to rest?

Nehemiah, a sacred writer, wrote long ago, "Today is holy to the Lord your God. Do not be sad, and do not weep for today is holy to our Lord. Do not be saddened this day, for rejoicing in the Lord must be your strength" (Nehemiah 8:9, 10).



LARGEST SELECTION OF NATIVITY SETS IN THE MIDWEST

All Sizes and Colors

Outdoor • Carved Wood • Alabaster Glass • Nylon • Plaster • Hummel

Stables and Special Nativity Pieces
Inexpensive Gift Items
Gift Certificates Available

Santa with Christ Statues
Music Boxes and Night Lights
Religious Christmas Cards

Hours:
Mon.-Fri.: 9:30-5:30
Sat.: 9:30-5:00
PARKING
SOUTH OF STORE

Krieg Bros. Established 1892

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

Large Selection of
Madonnas

videos: Fulton Sheen, Mother Theresa,
Various Saints,
Children's Christmas and
Tables of Narnia



SAINT RICHARD'S SCHOOL Founded 1960

Offers opportunity for Academic
excellence to students young kindergarten
through grade 8

Personalized &
sequential instruction

Accepting students of any race,
color, national or ethnic origin

Accreditation:
Independent School Association
of the Central States

Member:
National Association of
Independent Schools
National Association of
Episcopal Schools

3243 North Meridian Street
Indianapolis, Indiana 46208
(317) 926-0425

G. H. Herrmann Funeral Homes

1505 South East Street
Indianapolis, Indiana 46225
632-8488

5141 Madison Avenue
Indianapolis, Indiana 46227
787-7211

1605 South State Road 135
(Olive Branch Rd. at State Rd. 135)
Greenwood, Indiana 46143

787-7211



IHSAA revokes Brebeuf's tournament eligibility

Brebeuf Preparatory School in Indianapolis has received notice that Indiana High School Athletic Association Commissioner C. Eugene Cato has made a determination against Brebeuf in a case of alleged undue influence. The IHSAA ruling on the alleged recruiting violation prevents the Brebeuf Braves from participating in the 1991-92 post-season basketball tournament.

The announcement was made in a Dec. 11 press release issued by Jesuit Brother J. Patrick Sheehy, Brebeuf's principal, and Jon Zwitt, Brebeuf's athletic director.

Brebeuf officials said officials of a neighboring school have accused Brebeuf of inappropriate contact during the second semester of the last school year with a student who is now a Brebeuf freshman. As a consequence of this decision against the Jesuit college preparatory school, the IHSAA has excluded Brebeuf from participation in this year's boys' state basketball tournament.

Brebeuf is very disappointed with the commissioner's ruling, school officials noted in the press release. Brebeuf

officials, assisted by non-Brebeuf personnel, conducted a thorough investigation of the recruiting allegations and concluded that the Jesuit school was not involved in any undue influence.

Brebeuf has presented its case vigorously to the IHSAA, school officials said, but IHSAA officials did not agree with Brebeuf's findings. However, Brebeuf officials said they remain convinced that Brebeuf personnel followed IHSAA rules in this matter.

When Brebeuf joined the IHSAA, school officials said, the Jesuit school agreed to comply with IHSAA rules and to abide by the commissioner's decisions in matters like this recruiting allegation. They said that is what Brebeuf must do and intends to do.

The IHSAA has an appeal process, they said, however since it is extremely unlikely that the commissioner's decision could be reversed Brebeuf officials have decided not to pursue this difficult and costly direction.

School officials believe that investing further time and effort in this process could easily disrupt Brebeuf's more

important education purpose, which includes the total academic, spiritual and social growth of each student. They said everything at the Jesuit school must contribute to the growth of students as men and women for others.

☆☆☆

St. Mary Parish youth group members at Lanesville will sponsor the New Albany Deanery's monthly Youth Mass at 6 p.m. on Dec. 29.

☆☆☆

Catholic Youth Organization officials will again offer "I Want to Live," a peace and justice retreat, on Jan. 17-19 at the CYO Youth Center in Indianapolis.

Retreat activities are designed to teach understanding of peace and justice as a Christian way of living, recognition of violence in society, affirmation of the dignity of life, awareness of world hunger, and development of positive visions of the future.

To register, call the CYO office at 317-632-9311.

A Guide to Superior Dining

This week treat yourself and your family to the taste of dining excellence at one of these fine restaurants!

FOR AN ELEGANT AFFAIR

Sugarbaker's Catering

A complete catering service

For everything in good taste contact Indy's own "designing women," Linda Wilder and Donna Cunningham.



831-4987

YEN CHING



CHINESE RESTAURANT
AUTHENTIC PEKING & SZECHUAN CUISINE

FAST LUNCH SERVICE
DINNER, COCKTAILS
CARRY-OUT

LUNCH MON-FRI 11:00-2:00
SUN. BUFFET 11:30-2:30
DINNER MON-THURS 5:00-10:30
FRI-SAT 4:00-10:30
SUN. 4:30-9:30

Early Bird Special
Seating before 6 PM

\$100 OFF
EACH ENTREE

BANQUET FACILITY: UP TO 200 (86th St. Location)

1300 E. 86th Street
(West to West Bank)
Phone: (317) 844-1910

8512 E. Washington St.
7710 Mile East of -485
Phone: (317) 899-3270
Closed Monday

VOTED INDIANAPOLIS MONTHLY'S
#1 PARTY PIZZA!!

Puccini's Smiling Teeth
PIZZA & PASTA



Groovy Gourmet and Tasty Traditional Pizza

AWARDED 4 TIMES
Indianapolis Stars' Highest Rating!

Dine In Or Carry Out

OPEN TUESDAY THRU SUNDAY

— TWO LOCATIONS —
86th & DITCH ROAD 82nd & DEAN ROAD
in Northwinds Commons in Clearwater Crossing
875-9223 842-4028

IndyAnna's

CATERING INC.

Your All Occasion Full Service Caterer
Anne Kirk
President

"Specializing in Serving the Catholic Community"

BAKERY GOODS & CARRY OUT

632-ANNA Lockerbie Shoppe
OFFICE: 577-0002 428 N. College Ave., Indpls., IN 46202

"Our Italian Family Cookbook"

SAL SAYS:

"Our Italian Family Cookbook contains over 200 authentic, easy to prepare recipes, handed down thru the generations of our family and friends."

"Our Italian Family Cookbook" makes a GREAT Christmas gift.

Our Italian Family Cookbook.....\$9.95
Indiana Sales Tax.....50
Shipping and Handling.....2.50

Total per Cookbook \$12.95

FOR ADDITIONAL INFORMATION CALL:

255-1951

"Our Italian Family Cookbook" will be shipped directly to your home, just allow 4 to 6 weeks for delivery.

PLEASE MAKE YOUR CHECK OR MONEY ORDER PAYABLE TO:

"Our Italian Cookbook"

6118 N. Crittenden, Indianapolis, IN 46220

NAME

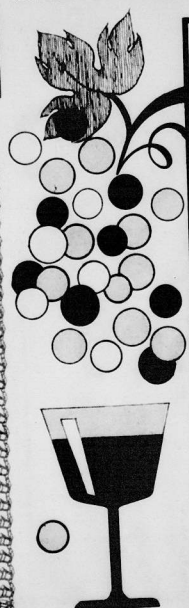
ADDRESS

CITY

STATE

ZIP

MASTERCARD VISA



★ Bill Cotton's ★
Fisherman's Cove

FAMILY RESTAURANT

AT 10TH AND SHADELAND

Specializing in Our

Famous Recipe Fish!

— FULL MENU —

New Ownership — Newly Redecorated

Same great Food and Service

Lower Prices!

Now Open 7 Days A Week!

Daily Lunch Specials!

GOOD THRU 1-21-92
\$100 OFF
ANY PURCHASE
WITH THIS COUPON

7041 E. 10th St., Indpls., Ind. • 357-8775



BOOK REVIEW

Children send 'Letters to God'

CHILDREN'S LETTERS TO GOD, THE NEW COLLECTION, compiled by Stuart Hample and Eric Marshall. Workman Publishing (New York, 1991). 90 pp., \$6.95.

Reviewed by Mary Ann Wyand

Aside from high-calorie candy, one of the sweetest gifts ideas around this Christmas is a darling little volume of children's letters.

In their new collection of "Children's Letters to God," Stuart Hample and Eric Marshall have captured "that part of a child's world reserved for special thoughts and wishes."

Their introductory remarks note that, "Some of the letters are disarmingly wise, others naive; some are knowing, some simple; some reverent, some not so reverent. Many are weighted with seriousness; others are lit with smiles. All of them are addressed to God with much hope and trust."

It's hard to pick out a favorite letter, since all are heart-warmers complete with misspelled words. But each

child's letter raises important faith issues for readers young and old. Tom Blom's illustrations are equally charming.

In the category "Puzzlements, Dilemmas and Other Imponderables," Charlene asks, "How did you know you were God?" Good question.

Also in that grouping of letters, Lucy wonders, "Are you really invisible or is that just a trick?" Nan wants to know, "Who draws the lines around the countries?" And Jane suggests, "Instead of letting people die and having to make new ones why don't you just keep the ones you got now?"

Arnold said he thinks, "It's O.K. that you made different religions but don't you get mixed up sometimes?" And Donny wants to know, "Is Reverend Coe a friend of yours, or do you just know him through business?"

Sibling rivalry surfaces in Darla's letter, "Did you really mean to do unto others as they do unto you," she asks, "because if you did then I'm going to fix my brother."

In the category "Fervent Wishes, Suggestions and Complaints," Seymour wonders, "How come you did all those miracles in the old days and don't do any now?"

Denise addresses the possibility of reincarnation with her plea, "If we come back as something please don't let me be Jennifer Horton because I hate her." And Peter asks, "Please send Dennis Clark to a different camp this year."

Letters of "Approval, Confidence and Thanks" close the book with lots of sweet remarks guaranteed to make readers smile and want to read the first book too.

Placed next to a drawing of a boy riding a bicycle, Dean's letter assures God that, "You don't have to worry about me. I always look both ways."

Rob tells God, "Of all the people who work for you I like Peter and John the best." Nora explains, "I don't ever feel alone since I found out about you." And Mickey says, "If you watch in church on Sunday I will show you my new shoes."

Children will enjoy reading about God from a youthful perspective, and adults will delight in the innocence and wonder of childhood. This little book is definitely a keeper. (Wyand is an assistant editor for The Criterion.)

+ Rest in Peace

(The Criterion requests death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication. Always state the date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving in 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.)

+ ARNOLD, Wilma Jo, 65, St. Rose of Lima, Franklin, Dec. 15. Mother of Cheryl Bay, Martha Miller, Francis Hoeger and Lavonda Dinn; grandmother of four.

+ BIRSINGER, Wilbur J., 83, St. Anne, New Castle, Nov. 22. Father of Joann Shell; brother of Don; grandfather of three.

+ BOEHM, Grace (Lynch), 74, Sacred Heart, Jeffersonville, Dec. 1. Mother of Janice and Kenneth Morrow; sister of George Lynch, Dolores Hord, Patricia Hord and Rita Whitman; grandmother of five.

+ BROECKER, Rena Lee, 80, St. Mary, New Albany, Dec. 12. Mother of Georgia L. Davis and Pam Bezy; sister of Virginia Ruble and Clara Hooton; grandmother of eight; great-grandmother of 12.

+ BURDEN, Jean Marie (Wendling), 54, St. Malachy, Brownsburg, Oct. 22. Wife of Donald; mother of Dawn and Jennifer.

+ FEIX, Oscar Edward, 92, St. Paul, Tell City, Nov. 27. Father of Thomas L. and Benjamin; brother of Emma Mae Parr, Elfrida Hess and Edna Latke. Grandfather of four; great-grandfather of five.

+ FRENCH, Mildred, 68, St. Augustine, Jeffersonville, Dec. 6. Mother of James R. Hall, sister of Louis, James (Bob), and Francis Phillips.

+ FUNK, Mary (Hannon), 83, West Lafayette, Ind., Dec. 11. Mother of Evelyn Friedman, Benedictine Sister Mary Margaret, Carolyn Benner Loner, James B., Edward J. and Kevin B.; grandmother of seven.

+ GUARINO, Tony, 88, St. Michael, Cannelton, Dec. 1. Father of Tony J. and Aileen Tucker; brother of Katherine Mongello and Linda Montano; grandfather of 13; great-grandfather of 22.

+ HARENPAU, Martin H., 54, St. Paul, Tell City, Dec. 5. Husband of Nancy; father of Jeff, Debbie Gengelbach and Lisa Taylor; son of Frances; brother of Edward, Raymond, and Catherine Braun; grandfather of three.

+ HOLOWACH, Katelyn Marie, infant, St. Lawrence, Indianapolis, Dec. 3. Daughter of Jeffrey and Mary Colson; granddaughter of Michael and Joan, and Darrel and Jeanne Colson.

+ KAHRE, Daniel Joseph, 15, St. Barnabas, Indianapolis, Dec. 4. Son of Sue Tibbetts and Bill; stepson of Harry Tibbetts and Carole; brother of Doug and Mark; stepbrother of Julie Tibbetts, Robert, Jeffrey, Eric and Courtney Carter; grandson of Ilma Holmiller.

+ KNABLE, Wilma M., 76, St. Mary, New Albany, Dec. 7. Mother of Patricia Whelan, Mary

M. Smith and Dolores Geiger; sister of Rex and Calvin Rippey; grandmother of 11; great-grandmother of 14.

+ KONRAD, Henry, 92, Assumption, Indianapolis, Dec. 9. Father of Clara Mae, Rosemary Hansen, Kathleen Haskings, Irene Stanfield, Henry D., Robert J., Thomas E. and George A.; brother of Mary Miller and Elizabeth Bristow; grandfather of 20; great-grandfather of 26.

+ LOOPER, Marsha Ann, 52, St. Andrew, the Apostle, Indianapolis, Dec. 6. Wife of Harry; mother of Bryan, Scott, Gregory, Brenda and Betsy; daughter of Marjorie Bell, sister of Ronald, Michael and Maurice Bell; grandmother of Shannon, Brandon, Torri and Sean.

+ MAYES, Amelia A., 63, Sacred Heart, Jeffersonville, Dec. 1. Mother of Sherry H. Hurlburt and Nancy K. Sumner; sister of Bennie P. Mayes; grandmother of seven; great-grandmother of two.

+ REIDY, Thomas Joseph, 75, St. Philip Neri, Indianapolis, Dec. 9. Husband of Julie Ann.

+ REEVES, John Robert, 89, St. Lawrence, Indianapolis, Dec. 4. Husband of Marie (Carson); brother of Rosemary.

+ SCHARDINE, James, 81, St. Lawrence, Lawrenceburg, Dec. 7. Husband of Edna; father of Barbara Higgins and Patsy Barringer; brother of Elwood, Louis, and Alma Rau; grandfather of 10; great-grandfather of nine.

+ SHEEHAN, Leola "Lee," 73, Little Flower, Indianapolis, Dec. 6. Wife of Timothy J.; mother of Karen Lee Seifert and Maureen; sister of Leroy (Bud) Bush and Gerardine (Gerry) Kottkamp; grandmother of four.

+ STEER, Marie Helen, 76, St. Patrick, Indianapolis, Dec. 7. Sister of John, Robert, Al, Paul, Rosemary Thiel, Pauline Michel and Josephine.

+ STUTZENBERGER, Rachel W., 89, Sacred Heart, Jeffersonville, Dec. 8. Sister of Mattie C. Gray.

+ TEIVES, Elmer J., 79, St. Mary, New Albany, Dec. 9. Brother of Robert, Martha Sands and Imelda Shea.

+ UHL, Mary Emma, 63, St. Anthony of Padua, Clarksville, Dec. 6. Mother of Mark E. and Kevin J.; sister of Harold and Eugene James, and Eleanor Burns; grandmother of two.

+ THOMAS, Lama, 76, St. Bridget, Indianapolis, Dec. 4. Wife of Andrew; mother of Andrew J., and Harri Ann Hurt; sister of Stanley Porter and Ann Johnson; grandmother of nine; great-grandmother of 11.

+ WILLIAMS, Mozena, 77, St. Bridget, Indianapolis, Dec. 4. Mother of Barbara, Mary Jones, Virginia Smith, Dorothea Calvin, Roberta Allen, John, Robert and Richard; grandmother of 60; great-grandmother of 50; great-grandfather of four.

+ WORRELL, David Earl, 71, Holy Spirit, Indianapolis, Dec. 4. Husband of Patricia (Pau); father of Barbara A. Springer, Patricia W. Sprandel, David C. James T. and Mark J.; brother of L.E., Robert E. and Virgil R.; grandfather of six.

Rocap, Witchger & Threlkeld

Attorneys at Law

General Practice, Personal Injury and Defense Litigation, Creditors Rights, Real Estate, Wills & Trusts, Business and Corporate Litigation

— FREE CONSULTATION —

Union Federal Bank Building

45 North Pennsylvania Street, Suite 700
Indianapolis, Indiana 46204

Office: (317) 639-6281

FAX: (317) 637-9056



RESIDENTIAL CARE CENTER

Need to change your residence, but not your lifestyle?

Come home to The Lodge.

- Security
- 24-hour Supervision
- Independence
- Planned Activities

FOR MORE INFORMATION MAKE AN APPOINTMENT OR PLAN TO VISIT SOON...

White River Lodge

3710 Kenny Simpson Lane • Bedford, Indiana

FOR MORE INFORMATION CALL:

— 275-7006 —

A Special Invitation To Travel With:



Father Harold L.
Knuenen

Golf on the Scottish Scene

9 exciting days in Scotland
for golf, sight-seeing and shopping.

May 6-14, 1992

DEPARTING FROM INDIANAPOLIS

\$2,349

\$2,149

FOR GOLFERS FOR NON-GOLFERS

RESPOND TODAY!

Complete and return this coupon for more information

Name _____

Address _____

City _____

Phone _____

CLIP AND MAIL TO: Fr. Harold L. Knuenen, St. Augustine Church
315 E. Chestnut St., P.O. 447, Jeffersonville, IN 47130

Pre-plan your funeral

It's a good feeling
knowing it's done...

Call on us. Find out more about our
INDIANA FUNERAL TRUST FUND —
a special program to help you pre-plan.

Summers Funeral Chapels

3040 N. Capitol Ave. 2515 East 34th St.

924-5329

"DOLLARS FOR CHURCH OR SCHOOL"



CONFIDENCE
INTERNATIONAL, INC.

CONFIDENCE INTERNATIONAL presents
a fabulous collection of

SKIN, HAIR and NUTRITION products

that promote the appearance and feeling of youthfulness.
In addition, the well being of your community will be
enhanced. For orders received before January 31, 1992,
CONFIDENCE INTERNATIONAL will make a

10% DONATION

to the church or school of your choice.
For your FREE CATALOG and details of a

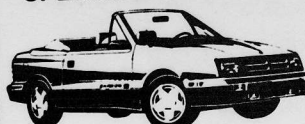
SPECIAL OFFER — CALL NOW!!!

Indianapolis (317) 782-8907

Outside Indianapolis (TOLL FREE) 1-800-733-8907

"FOR YOURSELF AND OTHERS"

SPECIAL PURCHASE



1991 Shadow Convertible

ONLY

\$9,500

Steal a convertible, and you
won't go to jail!!

— ALSO —

Over 100 Voyager Mini Vans in stock,
priced at BIG DISCOUNTS.

ALL OUR AMERICAN BUICK, CADILLAC, OLDSMOBILE, PONTIAC, SAAB, SEAT, SUBARU, TOYOTA, VOLVO, AND A LOT MORE! SEE US TODAY! WE HAVE 1000 MILES WARRANTY.

FOR JUST \$150 YOU CAN PURCHASE THE REMAINDER OF THE CATALOG. *TAXES AND LICENSES EXTRA.

EASTGATE CHRYSLER PLYMOUTH

JUST 500 N. SHADELAND • 352-9361

Bishops OK holy day changes

by Jerry Fitkau
Catholic News Service

WASHINGTON—In actions announced Dec. 17, the U.S. bishops narrowly approved the elimination of the Mass obligation for U.S. Catholics of the Latin rite on three holy days of obligation—Jan. 1, Aug. 15 and Nov. 1—whenever those feasts occur on a Saturday or a Monday.

Vatican approval is needed before the change takes effect. It affects the holy days in question only when they fall back-to-back with Sunday, not when they occur on Tuesday, Wednesday, Thursday or Friday.

In another vote released Dec. 17, the bishops overwhelmingly approved a statement on Native Americans marking the 50th anniversary in 1992 of the arrival of Christianity in the New World. It calls for Catholic "solidarity with the Native American community" and pledges the bishops to work on their behalf on "health, housing, employment, education, poverty and other national issues."

The Native Americans statement, the holy day proposals and two other actions—a minor liturgical change and a minor procedural change for conducting bishops' meetings—were the subjects of mail balloting following the Nov. 11-14 meeting of the National Conference of Catholic Bishops.

All the mail-ballot proposals were discussed and voted on by the bishops at the meeting, but absent bishops had to be polled afterwards because the votes of those present were insufficient to either pass or defeat the proposals.

Possible changes in the Mass obligation on holy days had brought the most extended and spirited discussion of any topic on the agenda of the November meeting.

In a series of separate votes over two days, the bishops defeated six proposals concerning observance of holy days in the United States and cast inconclusive ballots on two.

The defeated proposals were to eliminate the obligation to attend Mass on Jan. 1, the feast of Mary, Mother of God; to eliminate the obligation on Aug. 15, the feast of the Assumption; to eliminate the obligation on Nov. 1, the feast of All Saints; to transfer observance of Ascension from Thursday 40 days after Easter to the following Sunday; to transfer observance of the Assumption to the following Sunday; and to transfer observance of All Saints to the first Sunday of November.

Following the defeat of those proposals the bishops voted 160-61 in favor of eliminating the obligation on Jan. 1, Aug. 15 and Nov. 1 when those days fall on a Saturday. Then they voted 155-65 in favor of eliminating the obligation for those days when they fall on Monday.

Under conference rules, however, a two-thirds approval of all bishops eligible to vote—in this case 180 of the 269

active U.S. bishops of the Latin rite—was required for passage. Since neither proposal obtained the 180 "yes" votes needed for passage nor the 90 "no" votes needed to defeat it, bishops who had not voted were polled by mail after the meeting.

According to the Dec. 17 announcement, the final tally on eliminating the Saturday obligation was 184-68, meaning that 24 of the mail-in votes favored the change and seven opposed it.

The final tally on eliminating the Monday obligation was 180-71, meaning that 25 of the mail votes were in favor, 6 opposed.

If the Holy See approves the bishops' decisions before August, the first feast to be affected would be Aug. 15, 1992, which falls on a Saturday. In 1993 Nov. 1 would not be a day of obligation because it falls on a Monday. In 1994 both Jan. 1 (a Saturday) and Aug. 15 (a Monday) would be affected.

Nationwide removal of the Saturday and Monday obligations for three holy days opens the possibility that a similar proposal will be made at a future meeting to eliminate the obligation for Dec. 8, feast of the Immaculate Conception, when it falls on a Saturday or a Monday.

Archbishop William J. Levada of Portland, Ore., had planned to bring up a Saturday-Monday proposal for Dec. 8 during the November meeting but the other Saturday-Monday proposals were approved, he said he deferred when the votes were inconclusive. He said the

bishops of Oregon have adopted a uniform policy for Saturday and Monday occurrences of all four feasts, not just the three in the proposals.

The mail ballot on the statement on Native Americans was considered just a formality, due necessary by the fact that the vote at the meeting came up late on the final day, when many bishops had already been forced to leave to catch planes back home.

With two-thirds approval required, the bishops still presented voted 165-5 in favor of the statement, and Archbishop Daniel E. Pilarczyk of Cincinnati, NCCB president, told reporters it was a "shoo-in" to be approved. With the mail ballots added, the final tally was 255-13.

The liturgical change approved by mail needed 180 votes to have two-thirds approval by Latin-rite bishops. The vote at the meeting was 170-65 in favor of the change; with mail ballots added, it was 195-66. At issue was a slight modification in the proclamations ending the readings at Mass, dropping the words "This is."

In place of the phrase "This is the word of the Lord" after the first two readings, readers will say only "The word of the Lord." After the Gospel, the reader will say "The Gospel of the Lord." As with all liturgical changes, Vatican approval is needed before the bishops' decision takes effect.

The change in procedural rules for bishops' meetings, which required 191 affirmative votes for the necessary two-thirds majority of all active bishops (including those of Eastern rites) was approved by a final tally of 201-73.

Under the change, a bishop speaking from the floor during debate will be restricted to five minutes unless at least two-thirds of the bishops present agree to give him more time. The old time limit was 10 minutes.

Reporter

For The Sunday Visitor,
newspaper of the Catholic Church
in Northcentral Indiana.

News and feature writing skills.
Knowledge and appreciation of
Catholicism required.

— SEND RESUME AND CLIPS TO: —

Editor

P.O. Box 1603, Lafayette, Indiana 47902

CARPET CARE U.S.A. Ask About Our Holiday Specials at Carpet Care U.S.A.

Quality and Professional Floor Care Service
at Affordable Rates

FREE CASE OF COCA COLA FOR SERVICES OVER \$40.00

— CALL US FOR A QUOTE —

"Specializing in Serving The Needs Of The Catholic Community"

CARPET CARE USA

☆☆☆ 636-2505 ☆☆☆

Classified Directory

FOR INFORMATION ABOUT RATES FOR CLASSIFIED ADVERTISING, CALL (317) 236-1581

Miscellaneous

RELIGIOUS CANDLES
Featuring the saints Patron
Saint Statues, spiritual herbs,
oil & water

I.R.C. ANNEX

5421 E. 38th St. • 546-4962
MONDAY-SATURDAY 11 AM-5 PM

Home Improv.

HQ Builders
CUSTOM HOMES • REMODELS

We put quality into
your construction needs.

317-823-8590

— OR —

317-783-7153

JOHN GALM

(St. Luke Parishioner)

Plumbing

PLUMBING
LIC #10624 NEED A
PLUMBER? CALL...

WEILHAMMER PLUMBING

NEW • REMODELING • REPAIR WORK

NEW & OLD HOMES

SPECIALISTS IN:

WATER LINES • KITCHENS & BATH REUNITERS

NO HOT WATER HEATERS INSTALLED & REPAIRED

DRAINAGE CONTRACTOR

ROCKED • INSURED

FREE ESTIMATES

CALL LIC. SINCE 1961

IF NO ANSWER CALL

784-1870

1919 SHELLEY

Novena

THANKS to St. Jude, the Sacred
Heart of Jesus and the Blessed Virgin
Mary for prayers answered. —J.M.

Employment

PRINCIPAL for Catholic K-8, 340
students, 17 faculty, in large active
parish. Seeking qualified religious/
Catholic lay person with Catholic
education/faith community vision.
Prerequisites: teaching experience,
certification. Master's or enrolled in
Master's program. Send resume to:
Search Committee, c/o Our Lady of
Lourdes, 3850 Lourdes Dr., Decatur,
IL 62526.

EXPERIENCED TELEPHONE SOLICITORS

Work from home selling Francis-
can Friar's monthly award win-
ning publication. Generous com-
missions, bonuses, repeat sales.

IN BUSINESS FOR 36+ YEARS

Write: Director of Field Sales

c/o The Franciscans

1615 Republic Street

Cincinnati, OH 45210

Employment

COUNSELING Position. St. Elza-
beth's MSW required. Experience
working with pregnant teens, par-
enting and adoption help. Send
resume to: Noel Evans Honor,
2500 Churchman Avenue, Indian-
apolis, Indiana 46203.

Electrical

HAMMANS ELECTRIC, INC. Com-
plete Electrical — Installations, Ser-
vice and Repairs. Licensed-Bonded-
Insured. Emergency Service. Free
Estimates. Senior Citizens Discount.
Credit cards accepted. 634-5886 or
546-3894

Services Off.

HELP FOR THE ELDERLY LIVING ALONE

Our service calls our elderly customers daily to check
on their condition or for accidents. Costs \$1 per day.
FREE — 2 week trial. No obligation.

465-1298 24-HOURS

St. Luke Parishioner

CLIP & MAIL — CRITERION CLASSIFIED AD!

4 LINES — 1 TIME FOR ONLY \$7.00

Please insert in your CLASSIFIED the following 4-line ad
(20 words) to run 1 time for \$7.00. (Must be received by
Friday noon one week in advance of Friday publication date.)

MESSAGE:

Name _____

Address _____

City _____ State _____

Phone _____

PLEASE MAKE CHECK PAYABLE TO: The Criterion, 1400 N. Meridian St.,

P.O. Box 1717, Indianapolis, IN 46206

Sherman and Armbruster, P.C. CERTIFIED PUBLIC ACCOUNTANTS

INCOME TAX PLANNING AND RETURN PREPARATION

- INDIVIDUAL • CORPORATIONS
- PARTNERSHIPS • FIDUCIARIES

CALL US FOR A YEAR-END TAX PLANNING APPOINTMENT

Patrick A. Sherman, CPA Martin J. Armbruster, CPA, CFP
Suzanne B. Scheele-Snook, CPA Daniel G. O'Leary, CPA
Terri L. Benfield, CPA Gwen E. Ackerman Ronda M. Egbert
Sally Ensey-Anderson Larry R. Shelton, CNE

300 South Madison Avenue, Suite 300
Greenwood, Indiana 46142
(317) 881-6670

Terre Haute

For Complete Building
Material Needs See

**Powell-Stephenson
Lumber**

2723 S. 7th St. 235-6263

Lizton

**STATE BANK
OF LIZTON**

• Lizton
• Pittsburg
• Brownsburg
• Lebanon

Member FDIC

Columbus

**BECKMEYER
INSURANCE INC.**

Roger P. Beckmeyer, CPCU

We represent several
major companies and
write most types of
Business and Personal
Insurance

617 WASHINGTON

812-372-4477

— SINCE 1927 —

Take stock in America.

ROOSIER

PLUMBING, HEATING
AND COOLING CO.

1127 Miller Ave. 392-3269

Shelbyville

PLUMBING, HEATING
AND COOLING CO.

1127 Miller Ave. 392-3269

Shelbyville

PLUMBING, HEATING
AND COOLING CO.

1127 Miller Ave. 392-3269

Shelbyville

PLUMBING, HEATING
AND COOLING CO.

1127 Miller Ave. 392-3269

Shelbyville

PLUMBING, HEATING
AND COOLING CO.

1127 Miller Ave. 392-3269



DRIVE STRAIGHT
INDIANA

Evangelization, ecumenism were synod focus

by John Thavis
Catholic News Service

VATICAN CITY—After two and a half weeks of speeches and debate, the special Synod of Bishops on Europe ended with a strong call to evangelize the continent through prayer, personal witness and ecumenical cooperation.

A declaration issued at the close of the Nov. 28-Dec. 14 synod hailed the demise of communism, but said the church must now overcome obstacles such as religious indifference, consumerism and a misperception of freedom.

On the meeting's most controversial issue—tensions with Orthodox churches—the statement said Catholic bishops left the synod more convinced that evangelization is "the common task of all Christians" and that the church's credibility depends on ecumenical cooperation.

But, in the wake of sharp criticism from Orthodox, Anglican and Protestant delegates, the synod recognized that "many things still sadly separate" Christians.

Pope John Paul II, who convoked the synod to map out church strategies in the post-communist era, ended it with several questions about Europe's future during a Mass Dec. 14. He painted a less-than-rosy picture.

"In this Europe which aspires toward unity there are many worries, threats and tensions," he said. "Will the church be able to be a promoter of true peace? Will it be able to transfer reconciliation . . . to the interpersonal and

international levels?" he asked. The answer to these questions, he said, will depend on the church's ability to spread the "saving word of Christ" in a coherent, united way to today's men and women.

Underlining the open-ended nature of this synod was the pope's request for a permanent organization to implement the conclusions of the meeting. Synod officials said the organization, to be approved by the pope, would give Rome a more direct voice in European evangelization efforts.

The synod, attended by about 135 delegates, undertook no concrete initiatives at the end of its own deliberations. The 13-page declaration, the product of small-group discussions and hundreds of suggested amendments during the week of Dec. 7-14, stuck to very general themes.

Its most specific comments were on the need for cooperation between Catholics and other Christians, as well as Jews and Muslims.

"It certainly pained us that some Orthodox churches felt unable to accept the invitation to our assembly," it said. Five of eight Orthodox churches declined to send representatives, citing new tensions with local Catholic churches in Eastern Europe.

In light of the new difficulties, the synod statement said, the church should ask itself whether dialogue with the Orthodox "has always been conducted properly." In any case, it added, the Catholic Church wants to continue the dialogue "vigorously" and in a deeper way.

The pope, in a speech to the synod Dec. 13, struck a similar tone, saying the Orthodox absence was an "emptiness" for the synod. But he said reflection on this experience may end up serving the cause of unity.

Three non-Catholics who did attend the synod told reporters Dec. 13 they wished their suggestions had been taken more seriously.

"I have no doubts that the Catholic Church is committed to ecumenism, but most of them (synod members) have very little idea of what it means," said Anglican Bishop Mark Santer, moderator of the synod discussion group that included the non-Catholics.

The synod declaration made a point of citing Jewish contributions to European culture, reiterating the church's opposition to all forms of anti-Semitism and expressing "profound grief" at the Holocaust. The church intends to work for the blossoming of a "new springtime" of Catholic-Jewish relations in the new Europe, it said.

The document also said increasing migration of people from Islamic nations to Europe required clear dialogue with Muslims, without a lessening of the church's "commandment to preach Christ."

At the center of the synod's final statement was the question of how to evangelize on a continent that appears

liberated from totalitarianism, but in which "people still think and behave as if there were no God."

The heart of the answer, according to the declaration, is to preach, "God loves you. Christ comes for you."

Evangelization involves the whole church and is best carried out through prayer, participation in the sacraments, religious instruction and the daily witness Christians give, it said. The synod said the planned universal catechism will help the church's effort.

Today's "new martyrs" are valuable witnesses, the synod statement said—citing the experience of the church under East European communism.

The statement was cautious about modern European trends. In the East, it said, even though communism as a system has perished, "its damaging effects remain in people's hearts." In the West, it cited great political, social, economic and technological progress, but noted "a growing tendency to think and act merely for the satisfaction of immediate desires and the acquisition of economic security."

At the same time, it said freedom and truth are often mistakenly opposed in modern European and it is particularly difficult for many to accept Christian morality.

In building the "new Europe," the document said the church must promote human dignity, respect for minorities and equality between the weak and the strong. Lay people and seminarians should know the church's social doctrine well—a point strongly made in several early synod speeches.

The synod was designed as an "exchange of gifts" between liberated churches of the East and the more pastorally-organized churches of the West. The final declaration said the East European churches had offered "the witness of living faith, faithfulness in suffering and sadness, and outstanding harmony with the Holy See." The West brings a fuller implementation of the Second Vatican Council, which can be shared after "careful examination" by churches of the East, it said.

BANKRUPTCY

FREE CONSULTATION

Personal/Business
Reorganization/Liquidation

STEPHEN CARTER, Attorney
— 317-464-8900 —

When faced with the overwhelming decision to move from a home into an apartment/condominium, or retirement center many elderly are overwhelmed. This traumatic time requires the assistance of a caring, organized person who helps with presenting choices and dealing with time frames.

- Working with you on which articles to retain, sell or give away
- Packing/unpacking assistance
- Supervising movers • Organizing at new home
- Contracting services as needed

Elder Moves

CALL Mary Ann or Jan

782-8052

Pre-plan your funeral.

It's a good feeling knowing it's done . . . and your family won't have to worry about it. Call on us. We can help you pre-plan.

FEENEY-HORNAK MORTUARIES

Shadeland — 1307 N. Shadeland; 353-6101

Keystone — 71st at Keystone; 257-4271

INDIANAPOLIS



Mike Feeney



George Usher



Mike Hornak

kemper cpa group

Certified Public Accountants

332 E. MAIN, P.O. BOX 9

GREENFIELD, INDIANA 46140

BUS. TEL. (317) 462-3401

RONALD J. DEZELAN, CPA

Fieber & Reilly

Insurance Agency, Inc.

Robert C. Hayford

"Constant Professional Service"

207 N. Delaware

Indianapolis, Indiana 636-2511



"SERVICE AND SATISFACTION"

925-6961

CRONIN/MARER/SPEEDWAY

Indianapolis

Pre-planning a funeral is an act of love.

LEPPERT & HURT Mortuaries & Crematory

740 East 86th Street

Indianapolis, Indiana

844-3966

WE'RE MUCH MORE THAN QUICK

- Quality • Service • Color Printing
- Typesetting • Bindery



NORTH 7120 Broadway Rd. 852-2000

SOUTH County Line Mall 852-2000

DOWNTOWN 34 North Delaware 637-8282

155 North Woods 635-3809

WET BASEMENT and CRAWLSPACE??

Dry Up Your Basement FOREVER!!!

Over Twenty Years Experience

References Furnished

"LIFETIME GUARANTEE"

State-Wide Service

PATTERSON WATERPROOFING

CALL COLLECT 881-6198

Support Your Parish

Serenity

Phone for your free information kit today.

Information is key in making decisions. We at Flanner and Buchanan Mortuaries can provide you with all the facts and costs. Your free, no-obligation Serenity planning kit can help you make decisions today.

FLANNER AND BUCHANAN MORTUARIES & CREMATORY

Broad Ripple • Carmel • Fall Creek • High School Road • Mann Road
Morris Street • Shadeland • Zionsville • Washington Park East Cemetery
Caring for Catholic families since 1881
925-9871