

by John F. Fink

The accountability report includes a letter from Archbishop Daniel M. Buechlein.

Included with the accountability report is a summary of the financial status

for the fiscal year. The statement of revenues and expenses shows the continued growth of endowment funds in the Catholic Community Foundation. Nearly \$5.5 million in new endowments, or additions to old endowments, meant growth in these funds of 34.7 percent.

Accounting principles require that endowments be included as revenue when they are received. Therefore, the financial statements show an excess of revenues over expenses of \$5,784,000. Without the endowment income, archdiocesan operations reported a small excess of revenue over expenses.

THE *CRITERION*

December 9, 1994

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The collection helps support aging men and women religious. The money collected is sent to the Tri-Conference Retirement Office from where it is

SCOLA—Fathers (from left) Fred Easton and Stanley Herber join the choir directed by Father Richard Mueller for the Introit and Communion Antiphon, sung in Latin, at the 50-year celebration. (Photos by Margaret Nelson)



ANNIVERSARY MASS—Principal concelebrants at the 50th anniversary Mass on Dec. 3 are (from left, front): Father Joseph Schaeel, Archbishop Daniel M. Buechlein and Bishop Gerald A. Gottfeller; (back): Father Richard Mueller, Father Joseph Dooley (completely hidden), Benedictine Archabbot Bonaventure Knaebel, Father James Barton (mostly hidden), Benedictine Archabbot Timothy Sweeney, Father James Bonke (associate master of ceremonies), and Father Richard Ginther (master of ceremonies).

by John F. Fink

The collection helps support aging men and women religious. The money collected is sent to the Tri-Conference Retirement Office from where it is

distributed according to the needs of the various religious congregations. Specific grants are made according to a formula that takes into consideration the unfunded retirement liability of the group as determined by the age of members, the national weighted average cost of care, and availability of retirement funds to support them.

The three conferences that have set up the Tri-Conference Retirement Office are the National Conference of Catholic Bishops, the Leadership Conference of Women Religious, and the Conference of Major Superiors of Men.

The Retirement Fund came about after it
(See COLLECTION, page 2)

THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

We share the responsibility to evangelize

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

Last Saturday, on the feast of St. Francis Xavier, leaders of the archdiocese gathered to celebrate 50 years of blessing which our local church has received since we were established as an archdiocese at the time the Dioceses of Evansville and Lafayette were founded in November of 1944. Until then, the Diocese of Indianapolis was in the Metropolitan Province of Cincinnati. Originally, of course, we were in the Province of Quebec. I offered the anniversary Mass in thanksgiving for all of us and we asked God's continuing blessing for our future. I invited native son Bishop Gettelinger of Evansville to preach the homily.



From the beginning, our archdiocesan patron has been the Jesuit missionary, St. Francis Xavier. Francis was born in Spain in 1506 and was on his way to a brilliant career as a young teacher of philosophy in Paris when St. Ignatius of Loyola persuaded him to join his infant Society of Jesus. St. Ignatius put this question of Christ to his friend: "What profit would there be for a man to gain the whole world and forfeit his life?" (Mt 16:26). In 1534 he finally joined Ignatius and professed poverty, chastity and apostolic service under obedience to the pope. He was ordained a priest in Venice in 1537 and went on to Lisbon and from there sailed to the Orient. He spent his life as a

missionary in India and Japan and he died in 1552 on an island off the coast of China.

From letters to St. Ignatius we learn of the deep love and missionary zeal of our patron. In his homily Bishop Gettelinger quoted one of the letters from the Liturgy of the Hours for the feast. It tells of the frustration Francis felt as he surveyed the possibilities for evangelization, but with such little missionary help. Even allowing for the differences of 16th century culture, we would have to say our patron minced no words when he wrote his superior. Like Bishop Gettelinger, I was particularly struck by one of his interventions:

"Many, many people hereabouts are not becoming Christians for one reason only: there is nobody to make them Christians. Again and again I have thought of going round the universities of Europe, especially Paris, and everywhere crying out like a madman, riveting the attention of those with more learning than charity: 'What a tragedy: how many souls are being shut out of heaven and falling into hell, thanks to you!' ... This thought would certainly stir them to meditate on spiritual realities, to listen actively to what God is saying to them. They would forget their own desires, their human affairs, and give themselves over entirely to God's will and his choice. They would cry out with all their heart: Lord, I am here! What do you want me to do. Send me anywhere you like—even to India!"

St. Francis Xavier was patron of the original cathedral for the Diocese of Vincennes. I suspect he was chosen because Francis was very much missionary

territory and sounds similar to India. We have a fine patron and we recognize the sentiments he expressed in his desire for more help in evangelization.

I am struck by the reasons St. Francis assigned to the lack of priestly vocations in his day. He points to the preoccupation with "human affairs" and the need for youth to focus "on spiritual realities" and "to listen actively to what God is saying to them." This rings a loud bell for me. Francis knew what he was talking about because he himself had resisted the invitation of St. Ignatius for some years.

I have often said that I believe the major obstacle to vocations to priesthood and the religious life in our times is a post-war secular materialism which infects the higher motivations of all of us. Because of "the good life" it is so easy for us to lose a perspective on what truly counts. Comfort and convenience and taking care of "me first" are infectious. Wanting to serve others at a cost to self is not something that receives a lot of encouragement, certainly not in contemporary entertainment. Isn't it amazing how the challenges that face the human family continue to be the same as in previous eras?

Our anniversary can remind us not to repeat history. The forthright naming of the challenge to youth by St. Francis Xavier is helpful. Let's keep the vision that the mission of our archdiocese is larger than our parish and archdiocesan boundaries. We share the responsibility to evangelize with the church throughout the world. And we share a responsibility to help each other value "the spiritual realities" which will encourage our young church "to listen actively to what God is saying to them" and to us.

EDITORIAL COMMENTARY

The pope's ambitious plans for the third millennium

by John F. Fink
Editor, The Criterion

The next six years are going to be very busy ones for the Catholic Church. Pope John Paul II has unveiled plans for regional synods, ecumenical and interreligious meetings, and a wholesale examination of conscience as we prepare for the 2,000th anniversary of Christianity.

The pope published these plans on Nov. 14, but I was in the Holy Land at the time and didn't get a chance to read them until last week. The plans are contained in a 72-page, 16,500-word apostolic letter called "Terzo Millennio Avvenire" ("The Coming Third Millennium") and was reported in the Nov. 25 *Criterion*.

For those who seem to think that the pope's health is failing and that we might have to have a papal conclave soon, that letter indicates that Pope John Paul intends to be around to lead the celebration of Christ's 2,000th birthday. Furthermore, he hopes to be able to do it in the land of Christ's birth.

The year 2000 will be a holy year to be celebrated in the Holy Land, in Rome and in local churches. An International Eucharistic Congress will be held in Rome, just one of many celebrations.

But the pope's letter spends very little space talking about celebrations. Rather, he challenges us to take a new look at ourselves and the way we live. He says that the church "cannot cross the threshold of a new millennium without encouraging our children to purify themselves, through repentance of past errors and instances of infidelity, inconsistency and slowness to act."

He calls for a two-phase program: From now through 1996 he says the

church will concentrate on self-examination and historical shortcomings. Then, from 1997 to 1999, it will center on Christ and his meaning for people today.

He starts that self-examination by

saying that we must recognize that members of the church have given in to "intolerance and even the use of violence in the service of truth" and that people mistakenly felt that witnessing to the

Collection for retired religious to be conducted this weekend

(Continued from page 1)

was discovered in 1985 that religious orders were at least \$2.5 billion short of having enough money to care for their members through retirement. This happened because the large decline in the numbers of wage-earning members of religious orders took everyone by surprise. Also contributing to the problem were the small stipends men and women religious were then being paid, the large aging membership, and the skyrocketing increase in health care costs.

The first six collections for this fund have raised \$145 million. Last year's collection brought in \$24 million, down from the previous year's \$25.4 million.

The total contributed in the Archdiocese of Indianapolis last year was \$313,050.90, a 21 percent increase over the previous year's \$258,811.71. Because of this large increase, for the first time the religious orders located in the archdiocese received less money in

grants than was contributed by archdiocesan Catholics.

The religious communities totaled in the archdiocese received a total of \$26,576,018, as follows: Benedictine Sisters of Beech Grove, \$28,286.01; Sisters of St. Francis of Oldenburg, \$144,274.01; Sisters of Providence of St. Mary of the Woods, \$82,680.05; Benedictine Monks of St. Meinrad, \$35,521.32; and the Discalced Carmelite Monastery at Terre Haute, \$5,808.69. They were among 647 congregations that received a portion of the \$23 million designated for basic grants.

In its annual report, the Retirement Fund reported that the Discalced Carmelite Monastery in Indianapolis was among 117 congregations that qualified for grants but declined them. The Daughters of Charity and the Little Sisters of the Poor did not benefit from the collection.

A letter from Archbishop Daniel M. Buechlein concerning the collection is immediately below this article.

Your chance to say thanks to retired men and women religious

Dearly Beloved in Christ:

This weekend we will have the opportunity to express our thanks to the sisters, brothers and religious order priests who have devoted their lives to our church here in America. We have relied on these religious from our earliest missionary days to the years when we were an immigrant church to our own formative years as Catholics.

These religious built schools, hospitals and orphanages to serve a growing church. We helped them then with our sacrificial donations of our time, our skills and our treasure, and we encouraged our daughters and our sons to join them. What a privilege for our families to have had one of their own become a sister, brother or priest!

Many of those who taught us or nursed us now need our help. With rising health care costs and with fewer young members, religious congregations are facing a continuing financial crisis. The crisis is compounded by the fact that, in earlier days, religious took very little salary and needed no retirement plans.

Even now at ages when most Americans have retired, Catholic sisters, brothers and religious order priests continue to minister as teachers, parish leaders and health care workers. Those who are no longer able to serve actively are supporting us with their prayers.

As they remember us, let us remember them. Please show your gratitude to these selfless women and men by contributing generously this weekend to the Retirement Fund for Religious. Let us share their hopes and pray that the work they have begun will be carried on.

Sincerely yours in Christ,

Most Rev. Daniel M. Buechlein, O.S.B.

truth could include "suppressing the opinions of others."

He undoubtedly had in mind such things as the Crusades and the Spanish Inquisition, as well as more recent intolerance toward the religious beliefs of others. The lesson we must learn for the future, he said, is that the truth cannot be imposed upon people. This is quite a change from the teachings of some leaders of the church during past centuries, which is why the pope includes this in the church's self-examination.

Some of the historical shortcomings and human mistakes made since the second millennium began have to do with the splitting of Christianity. Therefore, an important theme of the pope's letter is his recognition of the need for a new ecumenical push. He said he hoped that the next six years would see an acceleration of ecumenical dialogue so that "we can celebrate the great jubilee, if not completely united, at least much closer to overcoming the divisions of the second millennium." These words are similar to those that he expressed in his best-selling book "Crossing the Threshold of Hope."

To try to accomplish that, he said that he plans major meetings among Christians, Jews and Muslims. And he hopes to preside at those meetings in symbolic places such as on Mount Sinai in Egypt and in Damascus, Syria as well as in Bethlehem and Jerusalem.

This is an enormously ambitious program the pope has outlined for himself and for the church. It will require the energy he had as a younger man and it's easy to see why he has become frustrated over the slowness of the healing process on his broken hip.

Let's pray that he will indeed be able to carry through with these plans.

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CCF board adopts policies aimed at growth

Rules set for endowments accepted, ratios between equities and fixed assets, rate of distribution

by John F. Fink

At its regular meeting Wednesday, Nov. 30, the board of trustees of the Catholic Community Foundation (CCF) adopted new policies intended to permit greater growth of the foundation's endowments.

The CCF is composed of endowment funds for Catholic parishes, schools, agencies and institutions in the archdiocese. The funds are invested and the interest used for the purposes designated by those who established the endowments.

Among policies passed by the board, on recommendation of board committees, was one on the type of organizations that may receive distributions from CCF endowment funds. Other policies concerned the ratio between equity funds and fixed funds in made me superintendent of schools, will be invested and the rate of return that will be distributed to those who have placed endowments in the foundation.

The board decided, after considerable discussion, that the CCF may accept, subject

to the discretion of the board, endowment funds for the benefit of Catholic organizations in two categories: those directly responsible to the Archdiocese of Indianapolis and those that distribute a minimum of 51 percent of the funds to organizations directly responsible to the archdiocese and all other funds to be distributed are restricted to Catholic organizations that meet certain requirements.

Those requirements are that the Catholic organization can demonstrate that its mission is aligned in outlook with the stated purposes of the archdiocese, that it holds a separate IRS 501(c)(3) exemption from payment of taxes or written verification of its use of a Roman Catholic Church group exemption, and it is willing to furnish advance written notice to the archdiocese of any proposed changes in ownership, management, or its stated purposes to support the Catholic Church mission programs.

In presenting this policy to the board, the CCF executive committee said that it

would be a key component of planned-giving efforts, it was an effort to respond to donors' wishes, and it would reflect confidence of "outsiders" in CCF's ability to manage endowments.

After a presentation by Joseph Hornett, archdiocesan chief financial officer, the board accepted the recommendation of its investment committee several national managers be contracted to handle investments instead of one regional manager. It is hoped that this will assure asset safety through diversification and will result in superior returns. Hornett said it is designed to produce long-term annual growth in excess of 10 percent.

The board also accepted the recommendation of the investment committee that endowment funds be invested 70 percent in equities and 30 percent in fixed funds.

The board also voted to distribute annually a flat five percent of the three-year market value of invested funds to the owners of the endowments. The purpose of this new policy is to provide predictability of earnings payouts for the owners of the endowments. It will also provide growth over time of both earnings payouts and the endowment principal even without additional contributions being made by account holders.

Hornett said that details of these new policies will be explained to current endowment accounts during regional meetings.

In his remarks at the beginning of the meeting, Archbishop Daniel M. Buechlein called the board's attention to this year's accountability report that is included in this week's *Criticon*. He then said that he was "very pleased to be able to report that, thanks to the hard work and dedicated service of many people like you, our archdiocese is in good financial condition."

He said that, during the last several years, "we have not only stabilized our financial picture, but we have been able to increase some important services to our parishes, schools and other Catholic organizations and, at the same time, set aside funds for endowment to help secure our future."

However, the Archbishop said, the archdiocese badly needs to do something about long-delayed capital improvements and deferred maintenance needs. He said that, during 1995, the archdiocese would "develop our case and encourage support for the capital campaign which we hope to conduct publicly in 1996."

Archbishop Buechlein admitted that the need for a major capital campaign is not always obvious since "we are not building a new cathedral, a central office building or a new retreat center." However, he said, there are very real repair needs "in every parish in every deanery in central and southern Indiana."

The board members heard reports from its various active committees. Board president Eugene R. Tempel reported for the executive committee. Other reports were given by John M. Whalen for the investment committee; Leslie E. Vidra for the planned giving committee; James W. Magee for the development committee; Edwin H. Dawson for the stewardship committee; and William R. Bruns for the communications committee.

Sandra Behringer, director of endowment development, reported that there are now 128 endowment accounts in the CCF, an increase of five since the board's last meeting in August. She said that the value of the endowments as of Oct. 31 was \$16,097,661. She said that she is working with an active inquiry list of 32 new accounts.

Archdiocese celebrates its golden jubilee with thanksgiving Mass

(Continued from page 1)

time Sister Mary Philip Seib and Father Thomas Hoffman as influencing him to become a priest and, later, a bishop at St. Meinrad "who put up with me for 12 years."

He said that he heard Archbishop Paul Schulte invite him to the diaconate and later ordain him. He said that Archbishop George Bishop "took a great risk, and made me superintendent of schools, will be invested and the rate of return that will be distributed to those who have placed endowments in the foundation."

In his reflection, Bishop Gettelfinger said that he had recently ordained some new deacons, who had promised obedience to their ordinaries. He noted that the word "obey" stems from the same word as "to hear," and he said that we must all hear the invitation from God, reflect on it, and then respond to it.

He said that, in the Gospel for the feast of St. Francis Xavier, Christ commanded his apostles to "Go into the whole world and proclaim the Gospel to every creature." He said that all of us "must be driven to proclaim the Gospel and to practice it. We must persevere," he said.

Then he issued his challenge in the form of the question, "Do you have the fire within you driven by faith, to invite others to hear that faith and reflect on it, and then to respond to that invitation? What are you doing to take your faith to others?"

Bishop Gettelfinger finished his homily by reading an excerpt from a letter by St. Francis Xavier to St. Ignatius of Loyola. The letter is included in the Office of Readings for the feast of St. Francis Xavier. St. Francis wrote:

"Many, many people hereabouts (he was in India) are not becoming Christians for one reason only: there is nobody to make them Christians. Again and again I have thought of going around the universities of Europe, especially Paris, and everywhere crying out like a madman, riveting the attention of those with more learning than charity. 'What a tragedy: how many souls are being sent out of heaven and falling into hell, thanks to you!' This thought would certainly stir most of them to meditate on spiritual realities, to listen actively to what God is saying to them. They would forget their own desires, their human affairs, and give themselves over entirely to God's will and his choice. They would cry out with all their hearts: 'Lord, I am here! What do you want me to do?' Send me anywhere you like—even to India!"

Bishop Gettelfinger noted how close the word "India" is to "Indiana."

After the Mass, a luncheon was served in the assembly hall of the Archbishop

O'Meara Catholic Center. Entertainment during the luncheon was supplied by the Bishop Chataud High School Show Choir and Jazz Ensemble. Archive materials from 50 years ago was displayed for people to look at.

32 cited as outstanding educators in North Deanery



HONOREES—Thirty-two educators pause after receiving Outstanding Educator Awards from Archbishop Daniel M. Buechlein at the 10th annual presentation of the honor by the Indianapolis North Deanery. At right, Betty Krier is surprised to see her family as she receives a special award. In the background is Father Mark Svarczkopf, dean of the North Deanery. (Photos by Margaret Nelson)

Betty Krier surprised with a special award for her work

by Margaret Nelson

During a Nov. 30 prayer service and award ceremony at Bishop Chataud High School, Archbishop Daniel M. Buechlein presented awards to 32 educators. This is the 10th year that the Indianapolis North Deanery Board of Education has presented Outstanding Educator Awards.

For most of those years the presentations were planned by Betty Krier, Christ the King's administrator of religious education who also designed the recognition program. She had refused to accept the award herself. This time, other board members secretly planned a special award for Krier herself, and brought members of her family, which consists of 11 children and 18 grandchildren.

In his talk during the liturgy, Archbishop Buechlein commented on the readings for St. Andrew's feast day. "He gave his life for teaching the Gospel of Jesus Christ." The archbishop said that we can pray for the kind of detachment that permitted Andrew and his brother Peter to answer Christ's call to leave their nets. And he said that we should follow Andrew's example in the "role of being people who invite others to come and see for themselves. . . . That is part of our role as educators."

Administrators honored were Ivy Menken, who has been principal at St. Andrew School seven years, and teacher for another nine, Franciscan Sister Mary O'Brien, five-year principal at St. Lawrence's Blue Ribbon school; Mary Ann Atkins, administrator of the Sunday morning religious education program at St. Luke; and Debra Martin, principal at St. Pius X School.

Professional educators and teachers include: Barbara Gaffney, 12-year religion teacher at Chataud; Virginia Forbes, fourth-grade teacher at Immaculate Heart of Mary School; Judy Adams, creative first-grade teacher at Christ the King, with more than 25 years experience; and Karen Cooper, who has added geography and economics to her junior high curriculum at St. Andrew.

Elizabeth Davey, fifth-grade teacher at St. Andrew who emphasizes mathematics; Linda Mejanski, for six years, sixth-grade teacher at St. Andrew; Patty Murphy, who teaches fourth-grade subjects at St. Andrew; and Monica O'Brien, eight-year kindergarten teacher at St. Joan of Arc School.

Other professional educators are: Pat Kiron, language arts teacher for five years in the St. Luke middle school program; Dale Taylor, sixth-grade teacher who has enriched language, literature and science at St. Luke for 10 years; Ann Greer, for seven years, an art teacher at St. Matthew; Mary Patricia Sharpe, fifth-grade teacher at St. Pius X; and Judy Farrell and Sandy Williams, who have worked as team teachers for eight years at St. Thomas Aquinas.

Those honored for "out-of-school"



religious education include: Mary Bodie, who does family life and pre-school education programs for Immaculate Heart; Charlotte Jones, who has developed and taught in the Vacation Bible School at Christ the King for 16 years and assisted with the Sunday morning religious education program for 10 years; Nancy J. Hartman, 20-year teacher now teaching math at Cathedral High School, who works with junior high and high school religious education students at St. Joan of Arc.

Nancy O'Bryan, who bakes an annual birthday cake for Jesus as part of her religious education pre-school program at St. Luke; Diane Pike, who includes deaf and hearing-impaired students in her religious education program at St. Matthew; and Christina Baker, a Chataud freshman who ministers with the religious education program at St. Pius X.

In the adult education ministry, Pam Kemper has served as chairperson of the Adult Catechetical Team at Christ the King; John Dorgan has been member, sponsor, and presenter for the Rite of Christian Initiation of Adults team at St. Joan of Arc, also serving on the St. Vincent de Paul conference there; Helen Lazars has coordinated the Tuesday morning Bible Study at St. Matthew for 12 years; Diane Eltzroth, six-year member of the Adult Formation Committee at St. Pius X, and Mary Ellen and Tom Brown have been in faith sharing groups at St. Thomas for 15 years, coordinating them for three.

FROM THE EDITOR

Normal is not normal at Bethlehem University

by John F. Fink

JERUSALEM, Nov. 18—Bethlehem University is one of the legacies of Pope Paul VI's visit to the Holy Land in 1964. Seeing the need to help the Palestinian people, the pope asked the Christian Brothers of De La Salle to start a university. It was founded on Oct. 1, 1973, beginning with 112 students. But Bethlehem University has suffered many trials during its 21 years of existence. It has been closed temporarily by the Israeli military authorities many times, the longest from October of 1987 to October of 1990.

I had not visited Bethlehem University since 1981 and haven't written about it for some time now, so I thought I should bring myself up to date while I'm in the Holy Land with the members of the *Criterion*-sponsored trip here.



I MET TODAY WITH Brother Cyril Litecky, former academic vice president and current financial vice president of Bethlehem University. As we talked about the closings, he told me that during that three-year period from 1987 to 1990, the Christian Brothers were able to keep some things going by having classes in off-campus locations. A thousand students continued to take courses illegally, he said.

The university, owned by the Vatican, has been open now since April of 1991. However, the difficulties the students face are horrendous. They are, for example, affected by the constant curfews the Israelis impose from time to time—when Arabs may not leave their homes for any reason.

The university has some students from Gaza, but they have special problems since people from Gaza are now prevented from leaving Gaza. The Gaza students are afraid to go home for fear they won't be able to get back.

"Normal is not normal around here," Brother Cyril told

me. The students may not go to Jerusalem, for example, since Bethlehem is on the West Bank and Palestinians need special permits to go into Jerusalem, which begins at the city limits of Bethlehem. For the nursing students, this means they cannot get to the Palestinian hospitals in East Jerusalem for practical training. They cannot get permits for that purpose. Brother Cyril said that strikes, curfews and transportation difficulties all are normal at Bethlehem University, problems that most universities don't have.

AS OF THIS PAST September, Bethlehem University had 2,089 students, 39 percent male and 61 percent female. Sixty-five percent of them are Muslims, 35 percent Christian. Of the Christians, 42 percent are Greek Orthodox, 18 percent are Roman Catholics, 7 percent are Greek Catholic, and the rest are divided among 10 other Christian churches.

Thirty-seven percent of the students are enrolled in the arts and 19 percent in science courses. Eighteen percent are in education, 15 percent are in business administration and 7 percent are in nursing training. Five percent, or 104 students, are in hotel management courses. There are also special programs in tourism (tour guides), midwifery, catechetics, clinical supervision, and social work supervision.

I asked if the graduates in tourism could get work as tour guides, and Brother Cyril said that they cannot in Israel since the Israeli government will not give licenses to Palestinians and requires that all new guides must be Jews. The graduates of this program can give tours in Bethlehem, Jericho, Ramallah, Nablus and other West Bank cities, but not in Jerusalem or in Galilee.

Bethlehem University is funded by the Vatican's Congregation for Oriental Churches. The Knights of the Holy Sepulchre and the Catholic Near East Welfare Association donated the library, which now has 51,000 volumes. The average tuition for students is \$365 per semester and even this low figure is difficult for some students because of the rising unemployment rate on the

West Bank. The parents of some of the students used to work on construction projects in Jerusalem but they can no longer go into Jerusalem. Hence, about 300 students are not paid up for this semester.

As for the peace process, Brother Cyril said that the accords that have been signed have been strictly ceremonial; they haven't impacted on the people yet. In fact, their plight is worse since they are prohibited from entering Jerusalem.

AFTER MY VISIT TO Bethlehem University today, I happened to read *The Jerusalem Times*, which bills itself as "an independent Palestinian Weekly and the only English newspaper published in the Occupied Territories." I learned that Bethlehem University isn't alone in its problems. There was an article about the problems of Palestinian schools and universities in Jerusalem. It says that "the majority of teachers in the 61 Arab schools in Jerusalem cannot attend their classes since they are residents of the West Bank."

There was also a column on the editorial page by Hatem Hussaini, the head of Al-Quds University, a Palestinian university in Jerusalem. He said that the current Israeli policy of preventing residents of the West Bank from entering Jerusalem "violates the most basic political, economic and human rights."

He described the situation like this: "For the past three years, Arab East Jerusalem has been isolated and economically and socially demoralized. The military checkpoints at the entrances to the city have prevented Palestinians from the West Bank and Gaza from entering the city. Muslims and Christians cannot pray in the city's mosques and churches. Doctors and nurses cannot reach their hospitals to work. Teachers and students cannot get to their schools and colleges to teach and study. Businesses in the city have suffered because of the inability of Palestinians to reach East Jerusalem and many have been forced to close down. The inability of Palestinians to get building permits means East Jerusalem remains underdeveloped."

This is a good description of the situation that was explained to me in my meetings yesterday and today.

A VIEW FROM THE CENTER

Retired men and women religious teach us stewardship

by Dan Conway

This weekend parishes throughout the United States will take up second collections on behalf of the retired women and men whose "blood, sweat and tears" built the church as we know it in North America. These are the dedicated teachers, health-care professionals, religious educators and pastoral ministers of yesterday who continue, even now, to contribute their time and talent in various ways to carry on the mission of their communities and to bear witness to Gospel values through their daily lives.

Each of us has memories of religious



women and men whose stewardship of time and talent has touched our lives in special ways. For some of us, these memories go back many years to our childhood or to the days when religious life was expressed very differently than it is today.

When I look back, I think of Sister Clare Ann, who taught me to love the English language (while diagramming sentences) and to be disciplined in my writing. This remarkable woman could quiet a boisterous crowd of eighth-grade boys simply by arching an eyebrow. She never spoke above a whisper, yet she could command the attention of a gym full of screaming kids with only a snap of her fingers.

I also remember Father James Colford, an elderly priest who held our sophomore religious retreat and told tales of Jesuit missionaries in the Far East and in North America. How we wanted to be like

them—soldiers for Christ bringing faith, hope and love to people in foreign lands.

What we didn't realize then was the great gifts we were being given by the "ordinary" sisters, priests and brothers who sacrificed so much to build and sustain the churches, schools, hospitals and institutions which brought Christ to us every day.

More recently, I think of Father Paul Reinert, another Jesuit priest, who first helped me to see fund raising as a ministry and who—even in his 80s—continues to travel all over the country raising money for St. Louis University.

Another great religious fund raiser is Sister Jane Bodine, who after "retiring" from her position as the first director of development for the Sisters of Providence, single-handedly designed and implemented a program to educate religious communities in the art of development and in the theology and practice of stewardship. When the U.S.

bishops first began to draft their pastoral letter on stewardship, they were wise enough to consult with Sister Jane. And she did not hesitate a moment to speak her mind (or her heart).

The Collection for Retired Religious invites us to remember—and appreciate—what was done for us in the past. But it also challenges us to recognize the many gifts of time and talent which "retired" religious are making today. As a matter of fact, all of the great religious gifts have been forced to close (and most of the convents, priories and other residences for religious women and men) can boast of dedicated senior members who keep on giving their time and talent long after they have earned the right to just "sit back and relax." The church in central and southern Indiana, and each member of this archdiocesan church, owe these faithful servants a debt of gratitude that goes way beyond our (hopefully generous) contributions to this weekend's collection.

When these generous women and men ask us to give back some small measure of what they have given to us, they are not "begging." They are challenging us to embrace the spirituality of giving. And they are teaching us, once again, how to find true peace and joy by sharing the gifts and talents we have received from a loving God. For the sake of these good stewards of time and talent, let's make the Collection for Retired Religious much more than an ordinary second collection. Let's make it a moment of thanksgiving and a renewal of our own commitment to be good stewards of the time and talent each of us has received.

THE HUMAN SIDE

Looking for the hand of God

by Fr. Eugene Henrick

In recent conversations I have found that priests in the United States are deeply concerned about the growing number of priestless parishes.

One priest told me, "The big ordination classes of the 1950s are about to go into retirement. Due to smaller ordination classes after the '50s and the big loss of priests in the '60s, we just don't have backups."

"Add to this the religious orders that supply priests to dioceses, but whose priests are growing older much faster than diocesan priests, and you can truly say we are in a crisis!"

I've spoken with many priests about ways to approach the situation. Some dioceses have pushed back the retirement age for priests from 65 to 70 and they are allowing priests over 70 to stay active as long as they want.

Some dioceses have recruited priests from other countries. A fair number of



married former Anglican priests have been added to the priesthood.

Parish consolidations have freed up a number of priests, as has clustering them in one location and having them serve several parishes at one time.

Today there are more than 11,000 permanent deacons, some of whom have taken over the pastoral administration of a parish where no priest is available. Religious sisters have also been placed in the role of parish administrator.

Programs like "Called By Name" and "Operation Andrew," which get parishioners to aggressively search out parish vocations to priesthood and religious life, have been instituted.

Most religious orders have spent countless hours studying their missions and how to adapt or present it in order to attract more vocations.

So dioceses are not sitting back and just letting the priest shortage take its course. They are planning.

What concerns me is that much of the planning is stop-gap. We are patching holes by shifting priests, nuns, permanent deacons and lay people from one place to another.

In all of that being done to revitalize religious life, few have tried to discern that

the Holy Spirit might be telling the church to let go of the old and to usher in the new.

Instead of trying to regain the days when so many parishes flourished with many priests, could God be directing us to a new type of church—not to a church with no priests, but to one with proportionately fewer?

Is the Holy Spirit calling for new priorities, like concentrating more on how the hopes of all the baptized can be expanded? Should we be preoccupied more with the numbers of services that all in the church can provide than with the number of priests it ordains?

Could God be calling us to a new era in which laity, bishops, sisters and priests are to collaborate on how to address problems like chemical dependency, AIDS, the demise of the family and the realities of poverty, as well as how to develop a credible ethic for the marketplace, government, science and the environment?

Is church teaching calling for more input from the baptized who have a priestly role but who are not ordained?

I have to wonder: Is God telling us that there are big crises to which all the baptized must respond?

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To the Editor

Misleading ads from cemeteries

Since reading Archbishop Daniel's column "Why Do We Have Catholic Cemeteries?" (Oct. 28 issue), I have given a great deal of thought about our Catholic cemeteries and why they exist, and what has been done and is being done to undermine their existence.

Let me start by saying that we, the Archdiocese of Indianapolis-Catholic Cemeteries Association, operate three cemeteries: Holy Cross, St. Joseph and Calvary, all located within a half-mile of one another on the near southside of Indianapolis. We also have under construction on the northside of Indianapolis, at 9001 Haverstick Rd., a new Catholic cemetery, Our Lady of Peace. These are the only cemeteries owned and operated by the Catholic Church in the Indianapolis metropolitan area.

At no time has there been a Catholic cemetery in the northern half of Marion County, contrary to what some cemeteries would lead you to believe through their marketing efforts aimed toward Catholic families. In their advertising, ranging from parish bulletins to area newspapers, they have used such terms as "serving Catholic families," "consecrated grounds," "caring for Catholic families," "blessed grounds," and "Catholic sections."

As you can see, there is a definite effort being made by these cemeteries to camouflage the difference between their cemeteries and church-owned cemeteries. Regrettably, some Catholic families have made decisions based on this and thus thought they were purchasing property in Catholic cemeteries.

This is not a situation peculiar to Indianapolis. It is happening countrywide, as shown by a letter written by Bishop G. Patrick Ziemann of Santa Rosa, Cal. on behalf of the National Catholic Cemetery Conference.

In closing, I would urge you to keep

intact the Catholic tradition of burying our loved ones in Catholic cemeteries and the reasons for doing this as are so well pointed out in Archbishop Daniel's Oct. 28th column in *The Criterion*.

Gene Harris

Director, Catholic Cemeteries Association Indianapolis

Fr. Catoir column was not focused

Thank you for your nicely written column on grace in the Nov. 25 issue of *The Criterion*. It's too bad that in the column "Light One Candle," Father Catoir's meandering about virtue, vice, conscience, patriotism and contraception didn't match the editor's clarity on faith and grace. Those who write columns are exercising a stewardship to teach. Your editorial taught clearly. I found, however, we will eventually learn how to focus, some of its implications troubling, and I'd like to offer some constructive criticism.

First: Patriotism is not a moral virtue. It is a secular virtue.

Second: Father Catoir links the teaching of the Seventh Commandment about the "duty of love" toward another with contraception and the belief that millions who practice birth control believe themselves to be "in good faith." He misses (or avoids) an opportunity to enlighten these "millions" not only about what the church teaches but also why she teaches it. The implication is that if one loves his or her spouse and family, he or she can rationalize the use of contraceptives out of love for them.

Third: We believe in God. We believe that the first three Commandments tell us to love him and the last seven tell us what we must do, or avoid doing, to love our neighbor. We believe that in keeping all of these Commandments, we use the phrases "moral theology," "proximate norm," "remote

norm," etc. I believe that anytime a columnist uses these buzzwords in an article meant for our ordinary Catholics, we are going to be "snookered." Now here is where he gets us.

The Commandments are now equated with "principles" and, if we are too rigid in our "principles," we are guilty of "legalism." Well, to go back to his comments on Hitler, *der Führer* certainly had his principles, but he was dead wrong. And, of course, if we insist on adherence to the church's teaching on contraception or any other subject upon which the church teaches, we are guilty of legalism. Father C. implies that this is uncharitable.

Fourth: Of course our consciences must be informed. If we read sections 1776-1802 of "The Catechism of the Catholic Church" we can understand the basics which the church teaches. And we don't need to be "theologians" or rocket scientists either. I would suggest to readers of *The Criterion* that they reread Father C.'s column from the paper, match his points with what the church teaches in the catechism, and see if what he says makes any sense.

Here is a constructive thought for our pastors: Preaching, in well thought out homilies, what the church teaches about contraception and why it is evil would be a start in helping the laity to form a correct conscience, especially about contraception. Readers, ask yourself when was the last time you heard a series of homilies on marriage, marital sexuality and "Humanae Vitae" from your pastor. They belong in premarital instructions, we are told, but also we need them from the pulpit. Not only at Marriage Encounter retreats, please. They are helpful, but they don't reach enough people often enough.

This isn't the first time that this columnist's peculiar comments on contraception, conscience and church teaching have caused me to write to the editor. I did so in response to his column "The Criterion on May 17, 1991. He hasn't changed his tune, but then I don't think the church has either.

Thanks again for the nice piece on grace.

John W. Blodorf

Terre Haute

'Embraced by the Light' is criticized

The No. 1 *New York Times* bestseller, "Embraced by the Light," has been embraced by millions of Americans as a genuine glimpse into the spiritual world that awaits us after death. Betty Eadie's story of her near-death experience, which took place 21 years ago, appeals to our desire to know that God, Jesus and heaven do actually exist. She paints an awesome vision of a spiritual realm filled with beauty, light and love. She confirms

the power of prayer, the existence of angels, and Jesus as the Savior of the World. "Embraced by the Light" could be a wonderful spiritual enrichment, if it was true.

(Eadie has spoken of her experiences in Indianapolis and has been featured on national and local television.)

Even though the book has been successful, there has also been a growing amount of criticism. "20/20" did an expose on Eadie last May. There is a new critical book entitled "Embraced by the Light and the Occult." Many Christian bookstores pulled the book from their shelves after several Christian magazines printed articles exposing the fact of Eadie's membership in the Mormon Church and how her story reflects Mormon theology along with a mix of New Age ideas.

"Embraced by the Light" is full of inconsistencies and distorted Christian doctrine. Perhaps the greatest inconsistency is Eadie's own story of how and when she died, and then returned. The first problem is on the first page of the Forward where Dr. Melvin Morse writes of her "story of dying during surgery and coming back to life"; Eadie's story describes her death occurring at 9:30 p.m. during her recovery almost a half-day later.

The next problem is that, after she dies, she is repeatedly told that she has died prematurely and needs to go back. Jesus tells her, "Your death was premature, it is not yet your time." But later he tells her, "Go learn of things." Eadie then realized that she was free to see and experience all that she wanted. Finally, she decided to return to her body only after she made Jesus promise that she would return to her spiritual home the moment her mission on earth was completed.

The final problem is her return. After her re-entry, she says that she fell asleep and woke up at 2 a.m. She says, "It had been over four hours since my death. I didn't know if any medical action to revive me had been taken, or even if anyone had been in to see me."

She could have been gone only for a few minutes before permanent brain damage would have occurred. If she was dead for over four hours, it would have taken a real miracle to revive that cold dead brain. It is also highly unlikely that the nurses would have failed to check on her for hours, especially since she was recovering from surgery.

The doctor's account and Eadie's are different. He says that she was found dead, unattended, and that they worked to revive her. Eadie, IV's, etc. Eadie's story has her returning to a quiet empty room and not knowing if any medical action had been taken.

There may be many truthful near-death experiences, but "Embraced by the Light" is probably not one of them.

Michael Chamblee

Nashville

LIGHT ONE CANDLE

New Age thinking and Christianity

by Fr. John Catoir
Director, The Christophers

Recently I visited a huge Barnes and Noble Bookstore. While browsing around I discovered that "New Age" books covered an amazing 60 shelves, whereas the whole section labeled "Christianity" had only 10 shelves. Imagine, all of Christian literature amounted to only one-sixth of the "New Age" books.

"New Age" thinking is essentially antagonistic to the teachings of the church. The enthusiasm it engenders undermines revelation on many levels and encourages an unbridled, superstitious belief in anything and everything. Some of the titles I saw on the shelves were: Dream Spells, Auras Therapy, Numerology, Sacred Stones, Palmistry, Magical Herbalism, Alchemy Symbolism, Modern Witchery, Psychic Rituals and Universal Vibrations—just to name a few. Admittedly, some are more harmless than others, but all of them smack of the occult.

There is a deep hunger out there for something more than materialism. The New Age literature seems to be meeting that need by offering a strange brand of pseudo-salvific wisdom. In the early church, Gnosticism in its various forms did the same thing. It was a return to paganism under the guise of pseudo-Christian enlightenment. Much of today's occultism has its roots in the Rosicrucians, a secret society prominent in the 17th and 18th centuries which laid claim to various forms of occult knowledge and power.

Some spiritual searching takes a more benign form. For instance, when the Beatles appeared on the scene in 1962, they pioneered the new fascination with Hindu and Buddhist mysticism. I found it fascinating myself. Pope John Paul II said, "The church has a high regard for the precepts and doctrines of Hinduism and Buddhism which although differing on many points from what the church teaches and proclaims, often reflect a ray of that truth which enlightens all men" ("Crossing the Threshold of Hope," Knopf, 1994).

As the "Flower Children" of the '60s began seeking out gurus to learn more about the realm of the supernatural, many of them went off the deep end reading the books of psychics, channellers, and other strange oracles of the dark. This was not wise. When you open yourself to the world of darkness anything can happen. Consult your local newspapers about cults that ended in mass murders and mass suicides, proving once again that charismatic charlatans, under the influence of evil spirits, can manipulate innocent people.

A recent "New Age" best seller entitled "The Starseed Transmission" by Ken Carey has sold 100,000 copies. Mr. Carey claims to be a channel for a ghost who communicates words of questionable wisdom. Years ago we used to be suspicious of people who heard voices. Now they're best-selling authors.

Whereas once we worried about people who believed little or nothing, now we have to be concerned about people who believe anything and everything, sometimes to their own peril. Beware of cults and spirits of the dark.

(For a free copy of the *Christophers* News Note "Hard Times, Hard Choices," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48th St., New York, NY 10017.)

Point of View

Questions about what Scripture says

by Alice Dailey

Let's say we've received a priceless Christmas gift, a treasure of untarnished, lasting beauty. But some skeptics are questioning the genuineness of such a gift so they examine it from top to bottom, inside and out, looking for flaws, trying to confound it.

Impossible? Not at all. That's what "scholars" are trying to do to our gift of faith, our belief in the Scriptures that relate about the virgin birth and accounts of Jesus' life.

Apparently they haven't considered that a supernatural event cannot be explained by natural reasons. Nor have they ingested prophecies from the Old Testament which lend truth to such a birth.

Operating under the guise of scientific research, the critics not only question what Scripture tells us, but Jesus said but, in a most presumptuous way, have come up with a list of true or false.

What is behind all this flurry of questioning, probing? While it's laudable to seek truth through research, it's quite

another thing to make questionable guesses and try to brainwash others into accepting their "new and improved" version.

The "scholars" also dwell on a few discrepancies between Luke's and Matthew's accounts. Such discrepancies should come as no surprise. Even today, anytime two eyewitnesses of some awesome event, are questioned about the eyewitnesses, are questioned, we'll hear slightly different accounts.

Self-appointed critics of the Bible should reconsider before lightly dismissing centuries of belief and tradition. They should realize that impressive numbers of wise and scholarly people in the church have pondered every word of the Bible. And the church, at her earliest council, affirmed her faith in the Incarnation by giving us a creed that includes such belief.

How can we counteract suspect claims by the critical few?

In little ways. Every time we recite the Creed, we're affirming our faith. Every time we display little creches alongside our Christmas trees we're affirming our faith. Every time we ask a postal clerk for Madonna and Child Christmas stamps, we're telling the world we believe. And every time we give wholehearted support to church teachings we're giving 100 percent affirmation.

Lord, where there is doubt, let us sow faith.

CORNUCOPIA

Hate sin, love the sinner

by Cynthia Deves

Someone has said that until each of us experiences AIDS, either firsthand or through knowledge of someone close to us, we can never really understand the peculiar horror and significance of the disease.

Considering the somewhat sheltered lives many of us lead, this may be true. Those of us who obey the rules and stay on the right path and honor all those other virtues may indeed be a bit smug.

We don't approve of homosexual sex, so we may attach judgmental brakes to our expressions of sympathy for AIDS patients. Some of us go so far as to call AIDS a punishment, visited by God on modern Sodom and Gomorrah-ites.

But when it comes right down to it, are we not called to hate sin, but love sinners?

Michael had been a friend of Kate and her family for 14 years. They met when the family moved to the neighborhood where

the 19-year-old and another young man named Berndt ran a health food store.

In those days, when the babies were coming and idealism ran high, Kate and her husband frequented the store for organically-grown vegetables and pure fruit juices and free-range chickens' eggs and other healthy things.

In the store, Michael and his partner also bought and sold pottery, handwoven mats and other "natural" products made by friends and acquaintances. In the evenings, they were generous in allowing people to use the store for discussions of art or politics or whatever interested them.

As time went on, Michael became like a little brother to Kate. With him she could goof off, making silly jokes and going to movies no one else wanted to see. Sometimes he would babysit for the family, and the kids adored him, too.

By the time the family's circle of friends had widened to include other married couples, single folks, neighbors, and colleagues, Michael was an integral part of it. No one could imagine a gathering or an outing without him.

At some point in the relationship, Michael announced that he was gay. Kate discounted his declaration, thinking per-

haps he was too young to be entirely certain of his sexual orientation. Moreover, Berndt, his business partner and friend, was not gay and certainly not his lover. So what was it all about?

By the time knowledge of AIDS became widespread in the United States and Europe, Michael had already contracted the disease. But life went on as usual, and the friends continued to enjoy each other's company.

In the past year, Michael weakened and finally had to be hospitalized. Kate said she didn't know anyone could be so thin and remain alive. But he was the same old Michael, eyes twinkling with fun and laughter always on his lips.

When Michael died, his parents were devastated. He was their only child, and they hadn't known he was gay. Kate presented them with an enlarged photograph of Michael which she had taken in happier days, and they all wept.

After the funeral, the friends went to a cafe and sat around sharing stories of Michael. They laughed and cried, telling about his kindness and the crazy times they spent together.

Their love for Michael held an implicit rejection of sin and death. But more than that, it was a celebration of life.

check it out...

The Church of the Holy Name of Jesus in Beech Grove will present Christmas Concert XXXIII at 3 p.m. and at 6:30 p.m. on Sunday, Dec. 18. Directed by parish music director Jerry Craney, the adult choir and boys' choir will sing Haydn's "Te Deum." The girls' choir and folk group will present traditional and contemporary music of the season, and the combined choirs will be accompanied by a string orchestra, brass, percussion, organ and guitar. Tickets are \$5. Call Ann Buccieri at 317-786-1952.

The Indianapolis Deaneers Council of Catholic Women (IDCCW) will hold its

second quarterly meeting on Thursday, Dec. 15 at St. Augustine Home, 2345 W. 86th Street. Registration begins at 9 a.m. followed by a meeting at 9:30 a.m., Mass at 11 a.m. and lunch at 12 noon. The cost is \$8. For reservations call Camilla Smith at 317-241-3582 or Kathleen Kempinger at 317-888-2506.

Free "Songs of the Nativity" concerts for the Advent season are being presented by Hosanna Sacred Arts in the Indianapolis area. They include: Friday, Dec. 9 at 7:30 p.m. in St. Luke Church, 7575 Holliday Drive E.; Thursday, Dec. 22 at 7:30 p.m. at Edvyeon Repertory Theatre at Christian Theological Seminary, 1000 West 42nd Street; and Friday, Dec. 23 at 7:30 p.m. in Edvyeon Theatre. A free will offering will be taken,

with a suggested donation of \$7 for adults, \$3 per child, or \$15 for a family. Hosanna Sacred Arts is a group of professional performing artists who have come together to offer their gifts and talents to a ministry of praise and worship to God through the arts.

Catholic Social Services will facilitate a support group for Adult Survivors of Childhood Sexual Abuse at the Archbishop O'Meara Catholic Center. For more information, call Linda Lohde Clarke at 317-236-1500.

The Greenwood Knights of Columbus will hold a New Year's Eve celebration with a dinner/dance at 695 Puschville Road, Greenwood. Tickets are \$22.50 per person. Dinner will be served from 7:30-8:30 p.m.; dancing, from 9 p.m.-1 a.m. For more information, call the Greenwood K of C at 317-535-5632. For reservations, call Al or Ida Meyer at 881-8351; Frank or Betty Hommel at 881-2094; or Bill or Sharon Johnson at 882-0885.

The Indianapolis Symphonic Choir will

present three performances of "A Festival of Carols," in December.

- Dec. 10 at 7:30 p.m. at St. Barnabas Church, 8300 Rahke Rd.
- Dec. 11 at 4 p.m. at Light of the World Church, 5640 E. 38th St.
- Dec. 11, 7:30 p.m. at 91st St. Christian Church, 6049 E. 91st St.

For more ticket information, call Charles Gardner at 317-236-1479.

The Sisters of St. Benedict will hold a Benedictine Life Gathering Jan. 6-8 at the Monastery, Immaculate Conception in Ferdinand. This gathering is for women, ages 20 to 45, who are interested in finding out more about religious life. The focus of the weekend will be "The Role of Community in the Benedictine Lifestyle." To register or to obtain additional information, contact Sister Rose Mary Reving at 802 E. 10 St., Ferdinand, Indiana 47532-9239. Or call 1-800-738-9999.

The 1995 Interfaith Calendar is available for purchase through the Indiana Interreligious Commission on Human Equality (I.I.C.H.E.) office. The calendar, sponsored by the National Conference, serves as an educational tool about world religions by providing a variety of information about twelve different faith communities. It also lists and explains religious observances as they occur throughout the year to facilitate scheduling of events with an awareness of possible religious conflicts, making the calendar a interfaith planning tool. For further information, please contact Cathy J. Cox at 317-924-4226.

Tickets are still available for Marian College Madrigal Dinners on Dec. 9-11. The reception begins at 6:30 p.m. and dinner follows at 7 p.m. on Dec. 9-10. On Dec. 11, the reception is at 1:30 p.m. and dinner at 2 p.m. Always a festive and popular holiday event, these traditional dinners are held in the historic Allison Mansion on the campus, 3200 Cold Spring Road, Indianapolis. For reservations, call 317-929-0593. Ticket prices are \$21 per person.

vips...

Madeline and Edward Kleese will celebrate their 50th wedding anniversary Dec. 14. Edward and the former Madeline Renella were married in 1944 at March Air Force Base in Riverside, Calif. Edward is retired from Western Electric. Madeline is retired from Naval Aviation Facility. The couple have two sons and four granddaughters.



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ROSARIES—Kindergarten students at Holy Spirit School display rosaries (above and below) they made, under the direction of their teacher, Pat Annee and school librarian R. Huckleberry. They learned the Hail Mary and received wooden crosses made by Tom Huckleberry.





Your
Chance to
Say
Thanks

Sisters of St. Joseph of Carondelet

Throughout the years, the Sisters of St. Joseph of Carondelet have been blessed by generous benefactors who by their presence, prayers, and charitable gifts have supported them in all their works.

Their life is the story of women dedicated to bringing wholeness to a broken world, of women who educate the young, help heal the sick, companion to the elderly, teach the deaf, promote peace and justice, assist in parishes, and offer assistance amid disaster. From the founding in France into the 21st century, the Sisters of St. Joseph will have practiced the spiritual and corporal works of mercy in major cities and rural areas across three continents.

The sisters missioned in Indianapolis today continue to carry out the mission of Jesus just as sisters did in 1877. At present, the sisters serve at Holy Angels Model School, Martin University, Roncalli High School, St. Jude Elementary School and as substitutes in archdiocesan schools.

The biggest challenge now faces the sisters, that of caring for their elderly, the very ones who brought the congregation to the present by dedication and service. Since 1965 they have provided a retirement center, Nazareth Home, for their retired members. Among the residents at Nazareth are Sisters Alexandra Kuhn, Rose Virginia Lang and Mary Severine Riegel, all natives of Indianapolis.

Sister Alexander taught at Sacred Heart (Kennedy Memorial) High School and other states of the province. Besides teaching at Sacred Heart Elementary, Sister Rose Virginia taught in Colorado, Michigan, Georgia and Missouri. Sister Mary Severine taught in Michigan, Alabama, Missouri and Wisconsin.

Realizing that the needs of the elderly members will exceed the 150-bed center capacity, and skilled care will increase, the community in 1992 expanded Naz-

RETIREMENT FUND FOR RELIGIOUS

St. Joseph Sisters care for their elderly

areth where this new addition adjacent to Nazareth Home provides 138 additional beds and a skilled licensed nursing facility. Another facet of this undertaking is the establishment of endowed beds for members of other religious area congregations who do not have facilities for their retired or infirmed members.

In establishing Nazareth Living Center, the sisters believe that they have acted responsibly in caring for retired sisters. They are realistic enough to know that they cannot totally provide for their financial needs of retirement and at the same time continue their other active ministries.

Their present retirement fund is underfunded. One contributing factor to this shortage is the past practice of paying the sisters in stipends rather than salaries. Social Security only became available to religious in 1972. Until the 1980s, the sisters received no retirement benefits from most institutions they served.

For these reasons, the Sisters of St. Joseph depend upon the generosity of the faithful to help them supplement what they cannot provide. The contributions of benefactors to the Tri-conference allow them to participate in the sisters' missions.

Sisters of St. Joseph of Tipton

Retired Sisters at St. Joseph of Tipton are involved in a wide variety of ministries. Prayers and pain offerings are the focus of infirm Sisters of St. Joseph. Other tasks performed willingly and cheerfully by sisters who are retired are: passing mail at the busy center, watering flowers and tending outside plants, business office chores, and reading for community prayers.

Retired sisters serve their community as treasurer, librarian, and archivist. Others answer phones, assist in liturgy planning, accompany the infirm to appointments, and



ADMIRING—Sisters of St. Joseph Mary Alexandra Kuhn, Rose Virginia Lang and Mary Severine Riegel admire a flower arrangement at Nazareth Living Center. (Photo courtesy Sisters of St. Joseph)

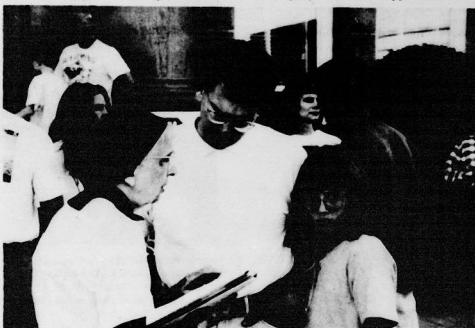
provide pastoral care to the sick. Participation in Tipton city and county organizations is also a part of the sisters' lives.

Sister Floretta Martin, 76, organized participation in the Crop Walk sponsored by Church World Services on Oct. 16. For the second year, Sister Floretta recruited walkers, collected donations for sponsorship of the walkers, and managed to finish the six-mile trek with the help of friends. Sister is still recovering from

surgery to repair a broken hip; she walked part way and was pushed in a wheelchair part way.

Other retired sisters who participated in the walk were Sister Marguerite Wiley, 67, and Sister Rosella Ripberger, 77.

Proceeds from past Retirement Fund for Religious collections have been used for the support of the ministries of the Sisters of St. Joseph of Tipton, such as Hospice St. Joseph, the Sisters' mission in Port-au-Prince, Haiti.



ORGANIZER—Sister of St. Joseph Floretta Martin with Crop Walk volunteers

Education secretary writes on stewardship for national magazine

Daniel J. Elsener, secretary of Catholic education for the archdiocese, has an article entitled: "The Stewardship role in funding Catholic Education" in the October/November issue of *Momentum* magazine.

In it, Elsener tells of the challenges he has met, both here and in his previous work as a principal and superintendent in Kansas, in funding Catholic education "through what used to be called 'tithing' and now, more appropriately, is called 'stewardship'."

In Topeka, Kan., he was involved in the early '80s, from funding the schools through tuition to funding through parish stewardship programs.

Elsener writes, "I am convinced that stewardship is a highly effective means of meeting the financial needs of Catholic education."

He believes that making stewardship a way of life is not just a plan for financing Catholic education and other church ministries, even though that would be the result. Referring to the bishops' pastoral letter,

"Stewardship: A Disciple's Response," Elsener calls on Catholics to focus on their Christian vocations and responsibilities.

Elsener said that "time and talent must be considered at least as important as financial resources" when considering how individuals and the Catholic community use their gifts.

But he writes, "The research regarding the wealth, giving practices and religious behavior of Catholics makes it clear that many more resources are available to do the work of the church than we are presently receiving."

Successful stewardship programs involve the leadership of the parish; they are consistent with the mission and goals; they clearly give an accounting of income and expenditures; they determine what other sources of funds will be sought or allowed; they value the time and talent of parishioners, as much as their treasure; and they recognize that making stewardship a way of life requires consistent teaching through all aspects of parish life. Elsener said.

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SPOTLIGHT ON SEYMOUR DEANERY

Shelbyville parish plays visible community role

St. Joseph is one of two Catholic parishes in Shelby County

by Peter Agostinelli

Members of St. Joseph Parish in downtown Shelbyville say the parish plays a special role in the Shelby County town.

They also explain how St. Joseph's 1,000 families are the people who make the parish stand out in Shelbyville, a growing community located southeast of Indianapolis and within commuting range of the capitol.

But Shelbyville retains the flavor of an older community, one where a lot of activity still centers around the downtown square. And the parish is part of the action.

"I think it's really just a commitment to service," said Loretta Eckstein, a lifelong St. Joseph parishioner who also serves as music director.

"A lot of us think of the parish as an extension of our own personal family. We're part of the bigger family when we're part of the parish. As we do things for our families in our home, we also think of doing things for our parish family."

Geri Ciciura, a parishioner and part-time office worker, is another who'll tell you about the spirit at St. Joseph. She said there's always one person or a group of people who will come forward when there's work to be done.

"There's no arm-twisting," Ciciura said. "People come forward. They have this sense

of giving back. And where else is there to give back but the church?"

Eckstein added: "We're a minority in the community, but we're very visible."

All that came in handy last year when St. Joseph celebrated its 125th anniversary. The event almost passed unnoticed until the school secretary, Debbie Gallagher, brought it to the parish's attention. Archbishop Daniel M. Buechlein was chief celebrant at a special Mass. The Knights of Columbus chapter prepared dinners for the 500 people who attended the reception afterward. Other volunteers helped prepare for the service and the reception.

The celebration was a day to remember the people who founded the parish and offered the first Mass in 1868. St. Joseph actually was the second Catholic parish established in Shelby County, the first being St. Vincent Parish.

A priest named Father John Gally was pastor of St. Vincent when he acquired land on Broadway Street in Shelbyville. The future St. Joseph Parish would be located there. Once the parish was established, Father Joseph Rudolf, a succeeding pastor, served both St. Joseph and St. Vincent parishes. He purchased land in 1874 to begin a school, which later was opened by Sisters of St. Francis from Oldenburg.

Father Adelrich Kaelin was St. Joseph's first resident pastor. He came in 1886 and stayed for more than 30 years.

Shelbyville's growing population at the turn of the century forced the construction of a bigger church, so the parish purchased additional ground. A new church, the current St. Joseph Church, was finished in 1908.

(Continued on page 9)



ACTIVE PARISH—St. Joseph Parish in Shelbyville serves an active and involved congregation of 1,000 families. (Photo by Geoff Witt/The Shelbyville News)

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125 YEARS—St. Joseph celebrated 125 years as a parish in 1993 with a special Mass and reception. Archbishop Daniel M. Buechlein (left) celebrated the Mass with St. Joseph's pastor, Father John Maung (right). (Criterion file photo by Margaret Nelson)

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St. Vincent
Carmel Hospital
1,500 E. Maryland Street
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St. Joseph Parish

Year founded: 1868
Address: 125 East Broadway Street, Shelbyville, IN 46176
Telephone: (317) 398-8227
Pastor: Father John Maung
Parish administrator of religious education: Deloris Spaulding
Youth ministry coordinator: Deloris Spaulding
Music director: Loretta Eckstein
Parish secretary: Joan Calkins
School: St. Joseph School (P-5)
Principal: Joan Livingston
Number of students: 222
Convent: 228 East Hendricks Street, Shelbyville
Number of households: 996
Church capacity: 700
Masses: Saturday—5 p.m.; Sunday—7 a.m. and 9:30 a.m. (summer); 8 a.m. and 10:30 a.m. (winter); Weekdays—8:15 a.m.

Weekly profiles will include all parishes

The Criterion publishes an ongoing series of parish profiles. Every week a different parish is featured. Several parishes from a deanery are featured every month.

After coverage of every deanery, the series starts over again with the Seymour Deanery. The process will repeat until every parish has been featured.

St. Joseph School, Knights of St. John go beyond the call of duty

by Geri J. Ciciura

"It was just a few years ago we were developing committees to promote new student recruitment," said St. Joseph School's principal, Joan Livingston. "Today we focus on retention."

St. Joseph School has the only all-day kindergarten in Shelbyville. The preschool and kindergarten programs are self-supporting and competitive with area daycare fees. The addition of after-school care, another self-supporting program, is also a benefit.

"We have to give Kim Berry, our fourth grade science teacher, credit for after-school care. She got it going and helped some of the teachers add to their paychecks," Livingston explained.

"My highest-paid teacher still makes 55 percent less than the highest-paid public school teacher. Dedication and faith in our old-fashioned teaching methods is why the teachers stay."

St. Joseph's Auxiliary #53, Knights of St. John, has a long history with St. Joseph Parish. The Lady Knights were organized on Jan. 6, 1899, with 23 members and continue to serve the parish.

The aim and cares of the Lady Knights

were family and their church, according to member Velma Jeffries.

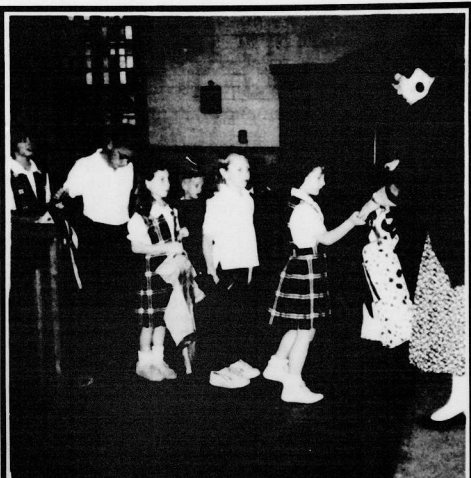
"For this they held great family nights with suppers and entertainment," Jeffries said. "For the church their goal was to raise money to help in the building of a new church."

When the new church was finally built, these ladies raised enough money to purchase the Blessed Virgin altar that still adorns St. Joseph Church today. The altar is finished in a special enamel and trimmed in pure gold.

Jeffries also said, "In 1925 on June 24, the auxiliary moved into the new club rooms in the basement of the church. Our main goal through the years has been to help the parish."

This group quickly became known for their dinners, of which one half of the proceeds was always donated to the church. Their donations helped repair the pipe organ and replace the front stairs. They also continually donate to encouraging religious vocations.

"We had a special celebration on April 9, 1989, for our 90th anniversary. I hope I will be around for our 100th anniversary on Jan. 6, 1999," Jeffries exclaimed.



WEAR AND SHARE—Students at St. Christopher School present coats, mittens, scarves and other winter wear to Principal Barbara Leek. The items were cleaned by parishioners who own Speedway Cleaners, and presented to a family shelter. (Photo by Joyce Porten)

Shelbyville parish thrives on volunteers

(Continued from page 8)

A renovation project in 1990 restored parts of the church. Many original interior pieces remain intact.

The original church was used for the school until 1913, when it moved to the basement of the new church. The school remained there until 1925, when the current school and auditorium were dedicated. An addition was constructed in 1958.

A number of men and women from St. Joseph have followed religious life. Father Peter Gallagher, a son of the parish, currently is pastor or priest minister of three Indianapolis parishes. Four others went on to become priests. Nine women from St. Joseph have pursued religious life.

Among the active parish organizations are St. Anne's Altar Society and St. Joseph's social club, a senior citizens organization. In fact, a lot of the members of the social club aren't even Catholic or members of the parish. The Daughters of Isabella chapter also is active.

The parish council, liturgy committee, board of education and finance council help steer parish operations.

The annual parish festival is held in May. Also, a seasonal Harvest Mass was celebrated last year at the family farm of parishioners Mark and Susie Fischer.

St. Joseph hosted a special ecumenical memorial service for victims of the October American Eagle airplane crash in Newton County. One of the victims was a Shelbyville resident whose daughter belongs to St. Joseph. Father John Maung, St. Joseph's pastor, said the service was a source of healing for the community.

St. Joseph School in recent years has had to deal with dropping enrollment and competition with the local public schools. The school dropped its sixth, seventh and eighth grades, although a parish committee is looking at reinstating those grades. Currently more than 200 students are enrolled.

The school recently added mandatory student uniforms to its program. Father Maung thinks they have boosted school morale. In fact, the priest reports, they've been a hit with lots of people in town.

For Father Maung, St. Joseph School is an especially important part of parish life. He said he thrives on his relationship with the children, getting to know them and spending time with them during the school day.

A school Mass is held Tuesdays and Fridays for students in first through fifth grade. Also, Father Maung said the Parent-Teacher Association plays an important role in the school's operation.

Another part of parish life the pastor has devoted time to is the Wednesday night Bible study. It's a well-attended program, one that the pastor said has even drawn some converts into the parish.

Other religious education offerings at St. Joseph include Sunday morning classes for younger members of the parish. There's also a group for youth. Deloris Spaulding, the parish's religious education coordinator, said Rite of Christian Initiation for Adults (RCIA) has become a source of both new members and renewal for active Catholics.

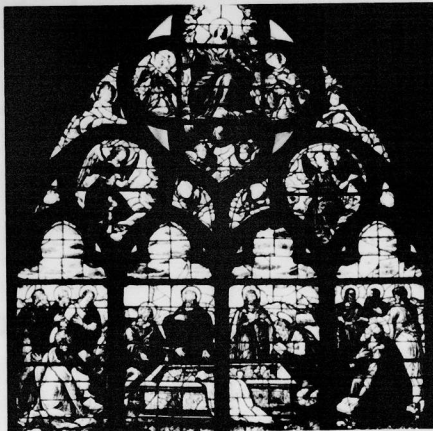
Spaulding said she and other staffers have worked hard to build a close partnership between the school and religious education programs.

The music program has helped involve a lot of parishioners in parish life. Eckstein, St. Joseph's music director, has been planning an organ concert for early next year.

St. Joseph should be able to look forward to continued growth in Shelbyville, as the city has attracted new industry in recent years. Father Maung reports a continued flow of new family registrations.

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Man returns favor by helping Sister Wendy

Rodney Rowland is life skills coordinator for nun who suffered traumatic brain injury

by Penny Blaker Mitchell
Second of two parts

Forty years ago, there was little hope of survival for babies born in the sixth month of pregnancy. Specialists had yet to devise the wondrous machines and drugs that today save the lives of tiny premature babies.

So when this fragile baby boy was born, his mother was advised to prepare for his death. Then an elderly nun, rosary in hand, took up the vigil by Rodney Rowland's crib. Through the night, she watched the baby struggle to breathe as she continually prayed for him.

At daybreak, the nun greeted the baby's mother with the best of news. "Do not worry," she said. "The baby will live."

Forty years later, tears come to Rowland's eyes as he tells the story of his birth. It is a story made even more poignant in the past many months while Rowland worked with Providence Sister Wendy Workman, who suffered a traumatic brain injury in a truck-bicycle accident in March of 1987. As her life skills coordinator, he was charged with walking with Sister Wendy through the beginning of her journey back home at St. Mary of the Woods.

"Working with Sister Wendy is rather ironic," Rowland said. "Forty years later, I'm

in a position to return the favor to a sister, a nun. I certainly didn't plan it. It just happened with Sister Wendy."

Rowland was studying for a master's degree in counseling psychology at Indiana State University at Terre Haute when he began working with Sister Wendy. He received the master's degree last spring, and his yearlong commitment to Sister Wendy ended recently.

During their time together, Rowland and Sister Wendy became fast friends. He believes she will adapt easily to a new life skills coordinator, but he realizes she will miss him just as he will miss her.

Rowland knows Sister Wendy's path will not be easy. Injuries to the brain are frightening.

"Without support, people with brain injury tend to get pushed aside, shoved by the wayside, into a dark alley," he said. "And that is especially true if you do not have faith that the Lord will take care of you—caregiver and victim alike—because it is very scary. We look at a person with brain injury and we realize that it could happen to you and to me."

Rowland knows, too, that the Sisters of Providence will care for Sister Wendy with a healing, nurturing blend of compassion and determination.



NEW BEGINNING—Providence Sister Wendy Workman (right) talks with Kathy Kelley (left), her new life skills coordinator, and Rodney Rowland, her former life skills coordinator, at Collet Park in Terre Haute. (Photo courtesy the Sisters of Providence)

"I have never seen that much support for any one individual," he said. "If society was more like the sisters, we would have a much better world. I can see the difference between the sisters and the secular world, but the fact that the sisters can be so supportive tells me everybody could be that way."

Rowland continues to marvel at Sister Wendy's progress.

"What might seem trivial to others is a major accomplishment for Wendy," he said. "After the accident, she had to learn to walk, to talk, to do everything again. Things another person wouldn't even think about doing are new to Sister Wendy. Grocery shopping. Giving and receiving correct change. Sorting clothes. Doing the laundry. Because of Sister Wendy's memory loss, all has had to be taught to her. It is like growing up all over again."

Rowland recounts Sister Wendy's mastering of ordinary living skills as a way of illustrating the vastness of her progress. After the accident, she could neither walk nor talk. She could not sit. She could not stand. Today, the goals she sets for herself include walking at least one mile and riding a stationary bicycle the odometer distance of 25 miles.

"It is good for my knees," Sister Wendy said, "and it is good for me."

"Sister Wendy does have some deficits," Rowland said. "It is difficult sometimes for her to carry on an in-depth conversation. Her gait is a little unsteady. She has Bell's palsy—paralysis of the facial nerve on one side of her face—so she speaks slowly. It is not because she doesn't know what to say or how to say it, but because she is taking time to be very articulate and careful."

It is impossible to separate Sister Wendy's recovery and accomplishments from her faith and from her devotion to the Sisters of Providence, and their devotion to her.

"The goal of coming back was Sister Wendy's goal," Rowland said. "The one thing that made her work so hard—and recovery is hard work, slow and frustrating—was that goal of returning to St. Mary of the Woods. It was always there, just over the hill. She could see it and it kept her climbing."

Without the moral support of the Sisters of Providence, he said, "I don't think this progress would have been possible."

The sisters take time to talk with her, he said, and that gives her courage to keep going. They remark on her progress and that assures her that all the hard work has been and continues to be worthwhile.

"The sisters ignore Sister Wendy's deficits," Rowland said. "They accept her for what she is and that is what she needs so desperately. They allow her to be as independent as possible, but they are there if she needs the assistance. I have never seen that much support for any one individual. It astounds me."

Sister Wendy also brings a special gift to the Sisters of Providence.

"The congregation is committed to Wendy," said Providence Sister Ann Margaret O'Hara, one of the congregation's general officers and Sister Wendy's personal guardian. "We don't see her as a liability. She gives us a new understanding of the value of life and the meaning of Providence. We are challenged to grow simply by having her with us."

Sister Wendy attributes her progress to her belief in God, her faith, and the support of the sisters.

"I'm thankful that I'm alive," Sister Wendy said. "The accident helped me to grow as a person, as a survivor, and as a religious. Going to Mass and prayer are very important to me. I feel chosen. All my life, choice has been important. I was chosen as a baby when I was adopted. I chose to convert to Catholicism and join the convent life. . . . Now I am a survivor of this brain injury. That is a very special life. I will strive to make my life speak of my faith."

The tragedy of the accident, the wonder of her survival and recovery, and the depth of her faith inspire all who meet Sister Wendy.

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CSS Christmas Store opens



CHRISTMAS STORE—Marge Hittle, co-director of the Catholic Social Services Christmas Store for the needy, looks over the supply of toys on the first day clients were able to shop. (Photo by Margaret Nelson)

On Wednesday, Nov. 30, the Catholic Social Services opened its Christmas Store in Indianapolis at its new location.

The store is the Christmas "giving" program that permits needy families to shop for their Christmas gifts.

Volunteers work throughout the year to stock the store with new clothing, toys and housewares.

All items are donated, some purchased with money that has been contributed by individuals and some by grants made available to the Christmas Store. Merchants also give new clothing to the facility.

Church organizations, office groups, and clubs support the store by offering volunteer hours and materials.

Volunteers sort, set up, and display the clothing. This year, schools students helped move the merchandise to the new location from last year's site.

Other people solicit clothing, toys and housewares. And there are shoppers who are on the lookout for needed items when they are on sale.

During the days that the Christmas Store is open, volunteers serve as store clerks, guiding the customers to the merchandise that will meet their families' needs.

Each customer pays a small amount for the gifts and wrappings she or he selects, depending on income and the size of families. Those who come to the store are referred by parish leaders or community social service agencies.

Faith Alive!

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Children are 'naturals' when it comes to faith

by Leif Kehrwald

In his book "The Spirituality of Children," Robert Coles points out, through thousands of in-depth interviews with children and teen-agers, that young people seem to have natural spirituality. This is rich and unique for each child.

Even children growing up in atheist and agnostic families often express an understanding and belief in God.

Small children have no trouble believing in that which is real but unseen. So, to a young child, God makes sense.

Pre-schoolers are like sponges when it comes to characters and figures that require creative imagination. They are eager to embrace Santa Claus, the Easter Bunny, and the Tooth Fairy (even when it takes her several nights to deliver).

Pretending is the preferred style of play, and their imaginations are rich. The leap of faith for a young child is easier than for most adults.

I once heard a story about a 4-year-old boy who found himself wrestling with a deep philosophical question. It arose in his mind just about the time his baby sister was born.

Somehow he believed only his sister could provide the answer. In his logic, he reasoned, "Adults have been around too long, they'll never remember. But she just arrived!"

So the boy asked his parents if he could talk to his new sister—alone. Their protective instincts made them reluctant at first, but they were also sensitive to the changes and confusion going on in his life. So they agreed.

The boy entered the baby's room and closed the door. Like any parent would do, his parents pressed their ears to the outside of the door. The boy went up close to his new sister and asked his question: "Quick, tell me where you came from. I'm beginning to forget."

Our family has a simple ritual at Mass on Sunday. After receiving Communion, we each take a private moment to meditate and pray. The ritual started with our older son's preparation for First Eucharist. I mentioned that perhaps the first thing he might do after receiving his First Communion was to offer a prayer of thanks to God.

With a bit of parent modeling, this practice evolved into an important Sunday ritual for us, especially for our younger son. After Communion, he slips into the pew, kneels down in a crunched kid way, buries his head in his arms, and remains motionless for a good minute or two—no small feat for this active 9-year-old boy.

He emerges anxious to tell me about what he saw in his prayer. I've concluded that what he and Jesus exchange are not so much messages as a "spiritual crayon drawings." Typical for a child, his spirituality is a

mix of feelings and images that are not too well focused, but real nonetheless.

Adults may try to intellectualize faith so as to understand it, but children don't need to do that. The images don't need to connect or "make sense" in the same way adults might wish, for a child is not burdened with doubts.

Children seek meaning and truth and rootedness, just as adults do, but in their own childlike ways. Faith is a basic human need. While their behavior doesn't always show it, children have a natural bent toward the things of God. How do we nurture a child's natural faith? How do we help children enrich and focus their spirituality?

The Advent season brings to mind three ways parents can do this.

First, children need to personalize faith and spirituality.

The Advent and Christmas season provide a perfect opportunity to focus on Christ as a person. Allow children to "adopt" the infant in the manger as their own sibling.

This also is a good time to teach children about the family of Jesus: Mary and Joseph, of course, but also the extended family of Elizabeth, Zechariah, and John the Baptist.

The hope is that we can teach children that God is as close to us as our siblings, parents and other relatives, making our faith intimate and personal.

Second, Advent challenges us to explore the virtue of waiting. Children aren't always good at waiting, but they can enjoy counting down the days.

That's why children enjoy an Advent calendar and the ritual of the Advent wreath. You can build actions of charity or faith-learning into each day of the Advent calendar.

Third, Advent and Christmas provide ample opportunity for adults to serve as models of a faith that is not a slave to commercialism and materialism. It is normal for children to want toys and to hope Santa will grant their wishes.

But children can also understand and even become enthused when we show them that this is also the season of generosity toward others. Spirituality grows and matures through prayer and learning. Of course, but we also grow in faith as we help others in genuine need.

Make no mistake. Children have great spiritual potential. Faith comes naturally in raw form.

But children need you and me to help them form their responses to the tugging of the Spirit.

(Leif Kehrwald is the director of Family Life for the Archdiocese of Portland, Ore.)



FAITH AND LOVE—The leap of faith for a young child is easier than for most adults, as illustrated in a story about a 4-year-old boy who leaned over his new sister and asked her, "Quick, tell me where you came from. I'm beginning to forget." (CNS photo)

Youth hunger for spiritual growth

by Linda Allison-Leavis

Once when my son Scott was 5, he ran through the door as I was setting the table for dinner. He looked up at me and yelled the words, "Mom! What's faith?"

I sat him down at the table. "Scott," I began, "I'm going to answer your question with a question."

He nodded his head without a clue of what I meant.

"Do you believe in God?" I asked.

"Yes," he said, matter of factly.

"Why?" I asked. "You've never seen God, have you?"

"No," he answered.

"Well, have you ever heard God?"

"No," he said with an uncertain look.

"Then how can you tell me that you believe in God if you've never seen or heard God?" I asked.

Scott thought for a moment. Suddenly he jumped up and slapped his little hands on his waist. "Because I just do!" he shouted. I grabbed his face and kissed his forehead.

"That's faith Scott! You got it!"

After that day, I became more in tune with Scott and his own spirituality. I looked forward to nurturing the special moments

that he, God and I shared. The moments were there. I just had to make certain I didn't let them pass unnoticed.

My 10-year-old daughter Noelle accompanied me and a friend a few months ago when we took a carload of clothing, toys and food from parishioners to a woman who lived in a poor part of town. She played with dolls with the woman's little girl.

Later Noelle said, "Mom, how do people like that know God loves them?"

I fought back tears as I asked God to help me with my answer.

"Through people, Noelle," I answered, "even people like you and me."

She smiled as she began to realize how much happiness comes in serving those in need.

Every child is unique. I believe each child hungers for insights to a simple and beautiful spirituality. To grow in these instincts, however, children need parents, educators, youth ministers, and community members who listen carefully and take opportunities to nurture the beauty that is already there.

(Linda Allison-Leavis works for Opportunities for Life, Kentucky's statewide pregnancy hotline. She is the author of "Keeping Up Your Spirit Therapy" published by Abbey Press.)

DISCUSSION POINT

Youth offer spiritual insights

This Week's Question

What signs of genuine spiritual concern have you witnessed in children or teen-agers?

"My 10-year-old daughter said ... I'd like to meet someone that you already know ... I'd like to see [Jesus] face-to-face like we have a really good relationship and I talk to him as a friend ... She had thought that my faith was strong because I was able to see him face to face." (Phyllis Lugern, Quincy, Ill.)

"I see much more concern about the homeless than when I was growing up. Teens today are much more aware of the underprivileged. I see that as a spiritual concern." (Karen Talecky, Rock Hill, S.C.)

"Around here ... more teens are getting together just to talk and laugh rather than partying, drinking and (having) sex. I work at a Gas-Mart, and it used to be that the kids would come in on Saturday night and try to get booze. But now they come in and get sodas and talk." (Sharon Jones, Christopher, Ill.)

"The way (teens) sign up for retreats at our parish.

There's always a waiting list. They hear the others come back and talk about it, and that makes them interested." (Terry Boldo, Mesa, Ariz.)

"I just did a retreat with a group of sophomores. What I got from them was their concern that they don't feel well-connected to the church. They want the church to reach out to include them. We see more and more teens coming forward to be trained as eucharistic ministers and lectors." (Steve Obarski, Kansas City, Mo.)

"I see a real groping to be anchored into something of substance ... They want to be invited into the life of the church, to help plan liturgies, be of service to others, side by side with adults." (Bill Condoro, Kansas City, Mo.)

Send Us Your Voice

An upcoming edition will feature responses to the following sentence: "What I need when I'm feeling bored or apathetic is ..."

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



Catholic Kids™

By Jill Gibson

Layout & Design by Susan McIllohn

While we wait

It was time for circle-of-friends. Missy Tarrant was watching Sister Maryanne closely. Sister was carrying some candles with leaves around them.

"Does anyone here have a birthday in December?" Sister asked. *Maybe the candles were for a birthday.* Missy felt disappointed when no one raised a hand. She loved candles. Maybe Sister would put them away for another time.

David slowly raised his hand. Sister looked surprised. "Didn't we celebrate your birthday earlier this year, David?"

"Yes, Sister." His cheeks were red. "I...I was just thinking that Jesus' birthday is in December."
"Good answer, David! That's exactly right. Christmas is Jesus' birthday. Are you excited about it?" Everyone nodded.

You bet! I hope I get that new bike I need, Missy thought.

Sister looked around the circle. "Does anyone know what the Church calls the next season?"

The Church? Does the Church have different seasons?
When no one answered, Sister Maryanne said, "The Church calls the four Sundays before Christmas **Advent**. That means 'coming to.' Why?"

Many hands waved excitedly. Sister called on Marie Elena. "Because Jesus is coming to us!"

"Right! But didn't he come to earth a long, long time ago?"

"He did, but he keeps on coming," Missy answered. The other children looked at her and then at Sister.

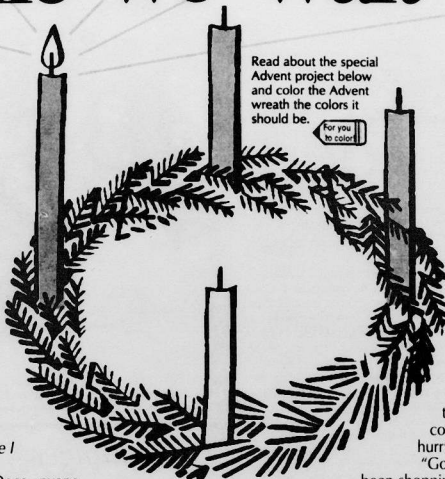
"That's true, Missy. Jesus came to re-open the gates of heaven a long time ago. When we remember his birthday, we're remembering how very, very long people had to wait."

"It seems as if Christmas will **never** get here!" said Paula.

"Yes," agreed Sister. "If we feel that way, just imagine how people

Read about the special Advent project below and color the Advent wreath the colors it should be.

For you to color



felt in the hundreds of years before the Savior came."

"Why didn't they give up?" asked Jeremy.

"Many of them did. Those who kept believing and waiting felt that they had no choice. We were made to be happy with God... If we leave him out of our lives, there's a big empty space that nothing else can fill," Sister said.

The picture of a big empty place was easy to understand, Missy thought. It would be hard to leave Jesus out of everything.

"God sent some people to remind everybody about his promise, didn't he, Sister?" asked David.

"Good for you! Yes, he sent a prophet whenever people seemed to be forgetting that a savior would come. Remember, God is never in a hurry the way people are."

"Good thing!" said Jeremy. "My mom's been shopping like crazy almost every evening. She doesn't really like to shop, but she's afraid to forget somebody."

"It's really nice of your mother to think about others at this time of year. That's pretty much what Advent and Christmas are about. Jesus did something he didn't really *feel* like doing. He became human like us and went through a lot of hard times for us. He even began life as a baby. Would you like to go back to being a baby?"

"No way!" "Not me!" Everyone let Sister know exactly how he or she felt about that.

"To help us remember how God's people felt when they were waiting and waiting, we're going to make an Advent wreath. Actually, we're much luckier than the people who lived before Jesus' coming. We know **exactly** how long it will be until Christmas! The Advent wreath will help us to 'count down' while we wait."

A Special

ADVENT PROJECT

Why not make an Advent wreath to help you and your family count down to Christmas!

You will need:

- a styrofoam wreath • a pencil • three violet candles • one rose candle • plastic or cloth greenery to put over the top of the styrofoam circle • glue or very thin green ribbon (to attach the greenery to the wreath). These materials can all be found at any craft store.

Styrofoam is very easy to work with. Be careful, though, not to put it into your mouth.

Make four pencil marks in the styrofoam, dividing it into four equal parts. An easy way to do this is to picture the face of a clock. Make a mark where twelve, three, six, and nine o'clock would be. Put one violet candle into the wreath (at twelve o'clock) by turning it like a screw until it makes a hole in the styrofoam deep enough to hold the candle securely. Put another violet candle at three o'clock, the rose candle at six o'clock, and the third violet candle at nine o'clock. Arrange the greenery around the top of the styrofoam and glue it or wrap ribbon around it to hold it securely. For the sake of safety, you should glue a piece of heavy cardboard to the bottom of the wreath to keep it from tipping over. Be sure to have an adult present before lighting any candles!

If you are unable to get these materials, a mini-wreath could be made using birthday candles (three dark, one light) and the top of any round cardboard box (for example, an oatmeal box). It's the thought that counts!

Secret Word: Advent Candle



Picture Puzzle Secret Word!

Find the secret word by taking the first letter of the word that is pictured in each square. Put the letter in the corresponding square below.

1.	2.	3.	4.	5.	6.
----	----	----	----	----	----

7.	8.	9.	10.	11.	12.
----	----	----	-----	-----	-----

A Family Ceremony

Begin with the first violet candle. Light it every night during the first week of Advent and ask Jesus to "hurry up" and come. Blow out the candle when you finish your prayer. During the second week, light two violet candles each night. During the third week of Advent, you will light the first two violet candles and the rose one. Rose stands for happiness that Jesus will be here soon!

The song "O Come, O Come, Emmanuel" is usually sung during Advent. If you or any member of your family knows it, it would be great to sing during your Advent ceremony each night.

Maybe you and members of your family would like to take turns planning the Advent ceremony. Bible readings (such as Isaiah 49:13-15 and the first two chapters of Luke's Gospel) could be included, as well as any prayers that you know or say from your heart.



1994 Accountability Report

A Report to the People of the Archdiocese of Indianapolis

December 7, 1994

Dear People of the Archdiocese:

The strategic plan for our Archdiocese commits us to publishing an annual report of our stewardship.

As I hope you will see, many significant accomplishments have resulted from our planning efforts during the past two years. Some of the most visible accomplishments include: a new emphasis on spirituality, plans for strengthening our commitment to center-city ministries, a three-year plan for staffing parishes in all regions of the Archdiocese, a renewed commitment to vocations development and to lay leadership at all levels, our first unified plan for Catholic Charities, new procedures for parish fiscal management, and an archdiocesan-wide stewardship education program. And as our report shows, these represent just a few of our efforts to carry out the mission and goals of our Archdiocese!

During the past several years, thanks to the leadership of our archdiocesan Finance Council, our chief financial officer, Joseph B. Hornett, and his dedicated staff, our archdiocese has developed a sound financial base for the work of our Church. This financial stability is essential to our continued vitality as a community of faith dedicated to spiritual growth, educational excellence, and service to others.

You will notice in this report that, in addition to balancing our budget through good fiscal management and a strong United Catholic Appeal, we have also been extremely fortunate in the growth of endowment funds. Last year, nearly \$5.5 million was added to the Catholic Community Foundation. These are restricted funds that cannot be used for ordinary expenses but are invested to provide income for the future health and well-being of our parishes, schools, and other Catholic organizations.

In spite of this positive financial report, many financial challenges still face us. In addition to the fact that there are growing needs throughout our Archdiocese for our on-going religious, educational, and social service programs, all our parishes, schools, and other Catholic organizations have extensive capital-improvement and repair needs that have been deferred for many years. Good stewardship of our physical facilities (and our Church's future financial resources) requires us to face this significant challenge in planned and responsible ways.

Now that we have a stable, and growing, financial base, it is time for us to take on this long-delayed challenge. During this fiscal year (1994-95), we will be preparing for a major capital campaign to address our Church's long-term capital needs. This major fund-raising effort, which will build on the strengths of our United Catholic Appeal and Catholic Community Foundation, will allow us to face the challenge of capital fund development in a very positive way. It will also serve as the third, and final, leg of a "development tripod" that includes the United Catholic Appeal (for ongoing programs), the new capital campaign (for immediate capital improvement and endowment needs), and our endowment development and planned-giving programs (for long-range needs).

All of the accomplishments noted in the 1993-94 accountability report are the result of countless gifts of time, talent, and treasure contributed by generous people from all over central and southern Indiana. I urge you to read it carefully.

Sincerely yours in Christ,

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



Mission Statement

We, the Church in central and southern Indiana, called to faith and salvation in Jesus Christ in the Roman Catholic tradition, strive to live the Gospel by:

- worshipping God in word and sacrament
- learning, teaching, and sharing our faith
- serving human needs.

We commit ourselves to generosity and to the responsible use of our spiritual and material resources.

Values

- Prayer and spiritual growth
- Lifelong learning and sharing our faith
- Parish and family, the individual and community
- Compassion and respect for human life and all creation
- Justice and consistent moral standards
- Pro-active leadership and shared responsibility
- Vital presence in urban, suburban, and rural neighborhoods
- Stewardship



Priorities

Priorities for 1993 - 1994

1. Focus spirituality for daily living
2. Clarify roles and responsibilities of leadership
3. Celebrate the Year of the Family
4. Implement the *Catechism of the Catholic Church*
5. Plan archdiocesan and parish stewardship
6. Promote evangelization as integral to our archdiocesan mission
7. Promulgate a three-year plan for parish staffing
8. Revitalize youth, young adult, and campus ministries
9. Launch new initiatives for vocation development
10. Coordinate calendar of archdiocesan programs and events
11. Complete satellite plans for:
 - Center city ministry
 - Catholic education
 - Catholic Charities
 - Communications and development

Priorities for 1994 - 1995

1. Establish multicultural ministry program
2. Define roles and responsibilities of deanery structures
3. Revise governance structures:
 - Implement first phase
 - Develop in-service programs
4. Strengthen programs of marriage preparation and natural family planning
5. Implement revised policies for liturgical and sacramental life
6. Integrate the *Catechism of the Catholic Church* into religious education programs
7. Implement the archdiocesan stewardship program
8. Hold deanery dinners for vocation development
9. Develop plans for a pastoral communications and education network
10. Study property for long-term development
11. Complete satellite plans
 - Catholic schools
 - Communications and development
 - Religious education
12. Plan the archdiocesan capital campaign

Accomplishments

Archdiocesan Strategic Plan 1993-1994

Goal 1: Foster spiritual and sacramental life

Action Strategy 1.1: Promote good liturgical and sacramental celebrations

- Developed specific suggestions for including family units in parish Sunday worship and sacramental preparation programs as part of the observance of the Year of the Family.
- Reviewed and revised the proposed archdiocesan liturgical and sacramental policies.
- Reorganized the archdiocesan Liturgical Commission as a primary consultative body in the Secretariat for Spiritual and Sacramental Life.

Action Strategy 1.2: Provide opportunities and resources for individual and communal spiritual growth

- Formulated a detailed proposal to provide leadership in the promoting and coordinating of retreat and renewal services in consultation with all retreat centers and renewal movements.
- Expanded the mission and personnel of Fatima Retreat House and evaluated its financial support.

Action Strategy 1.4: Support those pastoral ministers whose primary role is to provide spiritual leadership

- Proposed guidelines to include time and financial support for an annual retreat in addition to vacation and professional enrichment for full-time parish ministers.

Action Strategy 1.5: Promote evangelization as integral to archdiocesan mission

- Conducted an assessment of the structure and impact of the Office of Evangelization.
- Established an Evangelization Commission comprising representatives from all archdiocesan secretariats and vicariates. The commission succeeds the Office of Evangelization.
- Coordinated the implementation of *Stewardship: A Disciple's Response* and the *Catechism of the Catholic Church* (under way).

Goal 2: Teach and share Catholic beliefs, traditions, and values

Action Strategy 2.1: Establish and measure desired standards for excellence in Catholic education/formation in schools and religious education.

- Formed the Archdiocesan Council for Educational Excellence (ACEE) to develop effective curriculum standards, increase accountability for results through better measurement, and improve teaching in all educational programs.

Action Strategy 2.2: Foster excellence in Catholic school education

- Initiated archdiocesan Catholic school strategic plan.

- Performed a thorough development analysis of interparochial high schools.
- Increased the number and size of endowments in parishes and schools and expanded the use of planned giving by parish members, alumni, and alumnae.
- Promoted strong development/stewardship programs in support of education involving the business, civic, and parish communities.
- Developed marketing and communications plans for the 1994-95 school year.

Action Strategy 2.5: Implement the *Catechism of the Catholic Church* in the Archdiocese of Indianapolis

- Developed a four-year implementation plan through a task force appointed by the archbishop.
- Implemented the first phase of a four-year plan for all parish, education, and agency leaders.

Goal 3: Provide for the pastoral and leadership needs of the people of the Archdiocese

Action Strategy 3.1: Establish and implement coordinated processes for archdiocesan, deanery, and parish planning

- Clarified and simplified the planning processes in use in the Archdiocese.
- Published a satellite planning process for center-city ministry.

Action Strategy 3.3: Nourish the family as the basic unit of the Church

- Coordinated the vision and efforts of all archdiocesan agencies and parishes to recognize the Year of the Family in 1994.
- Studied and revised the 1991 Youth Ministry Task Force Report in light of present realities, priorities, and other ministries.

Action Strategy 3.5: Develop and coordinate effective and accessible formation, training, and ongoing support for clergy, religious, and lay leaders in all areas of ministry, both paid and volunteer

- Set standards for in-service continuing education for clergy, religious, and lay professional leaders.

Action Strategy 3.6: Clarify and simplify the levels of authority and accountability between and within all pastoral and managerial levels of parish, deanery, and archdiocese

- Reviewed the principles of consultative, collaborative bodies in the Archdiocese to clarify terminology, roles, and responsibilities.

Goal 4: Work for peace and social justice through service and advocacy

Action Strategy 4.1:**Develop an archdiocesan satellite plan for Catholic Charities**

- Identified and appointed membership to a planning task force for the purpose of completing the satellite plan for Catholic Charities.
- Published the vision statement and strategic plan for Catholic Charities.

Action Strategy 4.3:**Increase awareness of social justice issues within the Archdiocese of Indianapolis**

- Developed a collaborative relationship with the Indiana Catholic Conference and its advisory group for the purpose of mutually advocating for social justice issues.

Goal 5:**Promote generous sharing and responsible use of all human and material resources****Action Strategy 5.1:****Develop a comprehensive, spiritually based approach to stewardship**

- Defined a shared vision of stewardship based on the Mystical Body of Christ as expressed in the bishops' pastoral *Stewardship: A Disciple's Response*.
- Developed a process to infuse stewardship in all aspects and areas of the Archdiocese.
- Incorporated stewardship responsibilities with pastoral planning guidelines.
- Implemented/adopted a uniform archdiocesan stewardship process highlighted by "1995—the Year of Stewardship."
- Published an annual stewardship report for the archdiocese.

Action Strategy 5.2:**Ensure fiscal accountability**

- Currently developing a comprehensive manual that standardizes archdiocesan financial policies and procedures.
- Completed the first cycle of the three-year archdiocesan internal audit program.
- Marketed centralized purchasing to all archdiocesan institutions through targeted promotions.
- Developed a job description and guidelines for the position of business manager that may be utilized by all archdiocesan entities.

Action Strategy 5.3:**Develop comprehensive facility plans**

- Presented a proposal to the Archbishop and the Archdiocesan Finance Council, the College of Consultors, and the Council of Priests to dispose of unnecessary property and facilities.
- Examined the feasibility of adding architectural/engineering expertise to the Management Services staff for purposes of more cost-effective facility management.
- Developed a plan to open Our Lady of Peace Cemetery in northern Marion County and purchased necessary land.

Action Strategy 5.4:**Promote stewardship of human resources**

- Produced a comprehensive manual that standardizes archdiocesan human resources policies and procedures.
- Provided supervisors with the tools necessary to effectively evaluate personnel.
- Developed a process that emphasizes selection of employees who are the most qualified individuals with special attention given to internal candidates.

Action Strategy 5.5:**Develop a comprehensive approach to planning, communications, and development**

- Communicated the Archdiocesan Strategic Plan in order to facilitate ownership and understanding.
- Developed a "vision statement" and satellite strategic plan for communications and development.
- Built the necessary infrastructure for an archdiocesan capital campaign.

Action Strategy 5.6:**Respond to changing needs through parish staffing plans**

- Developed a three-year calendar and communicated archdiocesan strategy to meet parish staffing needs in view of recommendations contained in the Future Staffing Report.
- Continued to study the feasibility of establishing a new parish in northeast Marion County.

Summary of financial status

This summary of the financial status reflects activities of the Chancery of the Archdiocese of Indianapolis and certain affiliated agencies with direct accountability to the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis. The information presented has been condensed from the audited financial statements and does not include the activities of parishes, missions, and schools of the Archdiocese. All significant transactions among entities detailed in this summary have been eliminated. As always, the complete audited financial statements are available for public inspection by contacting Joseph B. Hornett, chief financial officer of the Archdiocese, at 317-236-1421.

Combined Balance Sheet (Chancery and Certain Agencies) as of June 30, 1994 and 1993 (\$000)

	1994	1993
Assets:		
Cash & Investments	\$44,288	\$43,290
Receivables	16,185	14,530
Inventories & Prepaid Expenses	584	307
Land, Buildings, & Equipment, Net	6,692	5,802
Total	\$67,749	\$63,929
Liabilities/Fund Balances:		
Accounts Payable & Accrued Expenses	\$ 4,900	\$ 4,808
Deposits Held for Parishes	14,914	17,059
Deferred Contributions/Misc.	2,427	2,338
Fund Balances	45,508	39,724
Total	\$67,749	\$63,929

Combined Statement of Revenues and Expenses for the Years Ended June 30, 1994 and 1993 (\$000)

	1994	1993
Revenues:		
Assessments & Fees:		
Assessments	\$ 1,484	\$ 1,310
Service Fees	10,724	10,043
	12,208	11,353

Catholic Community Support:

Contributions	\$1,973	\$2,113
Archdiocesan Entities	0	60
Bequests	352	165
United Catholic Appeal	3,591	3,876
	\$5,916	\$6,214

Support for Catholic Missions

	\$86	\$81
Public Support:		
Grants, Primarily Government	\$ 934	\$ 956
United Way	1,347	1,405
	\$2,281	\$2,361

Revenues:	1994	1993
Services:		
Sales of Equipment/Supplies	\$ 718	\$ 634
Newspaper (The Criterion)	1,330	1,322
Cemeteries	1,031	1,047
Maternity/Adoption Services	687	677
Youth Program Fees	431	424
Retreat House	482	452
Other	633	525
	\$5,312	\$5,081
Investment Income	\$2,921	\$3,320
Miscellaneous Revenues	255	599
Restricted Funds Income	5,473	4,063
Total Revenues	\$34,452	\$33,073

Expenses:		
Salaries & Wages	\$ 8,019	\$ 7,308
Employee Benefits	1,899	1,455
Health Claims	4,492	5,121
Retirement Plan Contributions	2,176	1,875
Cost of Equipment & Supplies Sold	1,444	1,507
Administrative	1,459	1,146
Property Insurance	1,415	1,687
Depreciation	699	479
Repairs & Maintenance	789	865
Occupancy Costs	861	861
Interest	437	1,002
Bad Debts (Recoveries)	179	33
Professional Services	1,195	1,085
Contributions to Archdiocesan & Other Activities	2,357	2,953
Other	1,247	1,343
Total Expenses	\$28,668	\$28,720
Excess of Revenues Over Expenses	\$5,784	\$4,352

* In addition to the excess revenues reported, the Archdiocese recorded additional income of \$14,071 through the one-time reversion of excess assets from the Lay Employees' Retirement Plan. Since these assets were originally earmarked for employee benefit purposes, endowments have been established to provide improved retirement benefits, life insurance, long-term disability coverage, and a matching savings program for the employees of the Archdiocese.

This special insert is a summary of the official accountability report.

For a copy of the full report, call or write to Jacquie Benoit, P.O. Box 1410, Indianapolis, Indiana 46206-1410, 317-236-1587 or 1-800-382-9836.

Combined Statement of Cash Flows for the Years Ended June 30, 1994 and 1993 (\$000)

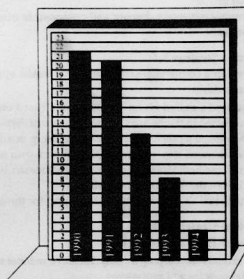
	1994	1993
Cash Flows From Operating Activities:		
Excess of Revenues Over Expenses		
Before Pension Plan Termination Gain	\$5,784	\$ 4,352
Pension Plan Termination Gain	0	14,071
Excess of Revenues Over Expenses	\$5,784	\$18,423
Adjustments to Reconcile to New Cash Provided by (Used in) Operating Activities:		
Depreciation	\$699	\$479
Realized (Gain) on Sale of Investments	(312)	(1,084)
Changes in:		
Accrued Investment Income	5	(162)
Receivables of Fees for Services	(80)	(48)
Receivables for United Catholic Appeal	(414)	(1,110)
Allowance for Doubtful Accounts	(558)	(584)
Accounts Payable & Accrued Expenses	(162)	663
Other	(70)	481
Net Cash Provided by Operating Activities	\$4,892	\$17,058
Cash Flows From Investment Activities		
Purchase of Investments	(\$33,740)	(\$50,964)
Proceeds of Investments Sold or Matured	30,370	33,468
Capital Expenditures	(1,592)	(456)
Proceeds of Land, Buildings, & Equipment Sold	4	26
Net Cash Used by Investing Activities	(\$4,958)	(\$17,926)

Cash From Financing Activities:

Changes in Deposit & Loan Fund	(\$2,025)	\$2,720
Receivables & Payables, Net	(886)	(777)
Receivables From Parishes & Other Entities	254	234
Amounts Payable to Deaneries for Payroll	40	65
Deferred Contributions, Net	(\$2,617)	\$2,242
Net Cash Provided (Used) by Financing Activities	(\$2,617)	\$2,242
Net Increase (Decrease) in Cash & Short-Term Investments	(\$2,683)	(\$1,374)
Cash and Short-Term Investments, Beginning of Year	\$6,354	\$4,980
Cash and Short-Term Investments, End of Year	\$3,671	\$6,354

Allowance for Doubtful Accounts as a Percent of Total Receivables (less United Catholic Appeal) as of June 30, 1994

The allowance for doubtful accounts continued to decline to more-acceptable levels in 1994. This progress is the result of better management of financial resources at the parish/school level, coupled with improved internal control at the archdiocese level.



Combined Balance Sheet by Organizational Entity As of June 30, 1994 and 1993 (\$000)

	Total Archdiocesan Funds (1)	Total Catholic Charities	Catholic Community Foundation	Catholic Youth Organization	The Criterion	Catholic Cemeteries	Propagation of the Faith	Fatima Retreat House	Eliminations	Combined Total
Assets:										
Cash & Investments	\$27,137	\$946	\$15,665	\$120	\$16	\$0	\$343	\$61		\$44,288
Receivables	28,192	1,115	143	212	374	1,917	0	17	(\$15,785)	16,185
Inventories/Prepaid Expenses	4	3	0	0	16	561	0	0	0	584
Land, Buildings, & Equipment, Net	4,233	1,345	0	90	22	1,002	0	0	0	6,692
Total Assets	\$59,566	\$3,409	\$15,808	\$422	\$428	\$3,480	\$343	\$78	(\$15,785)	\$67,749
Liabilities & Fund Balances:										
Accounts Payable & Accrued Expenses	\$4,289	\$475	\$0	\$95	\$65	\$64	\$0	\$0	(\$88)	\$ 4,900
Deposits Held for Parishes	17,980	0	0	0	0	0	0	0	(3,066)	14,914
Deferred Contributions/Misc.	13,776	887	0	1	18	0	343	32	(12,630)	2,247
Undesignated Fund Balances	23,328	0	0	0	0	0	0	0	0	23,328
Designated Fund Balances	0	2,047	0	326	345	3,416	0	46	0	6,180
Restricted Fund Balances	193	0	15,808	0	0	0	0	0	(1)	16,000
Total Liabilities & Fund Balances	\$59,566	\$3,409	\$15,808	\$422	\$428	\$3,480	\$343	\$78	(\$15,785)	\$67,749

Combined Statement of Revenues & Expenses by Organizational Entity for the Year Ended June 30, 1994 (\$000)

	Total Revenues	Total Expenses	Excess of Revenue Over Expenses
	\$20,162	\$5,164	\$6,245
	20,421	5,128	359
	(\$259)	\$36	\$5,886

(1) Includes activities of the Current Fund, Endowment Fund, Deposit & Loan Fund (ADLF), and Custodian Fund.

Analysis and Commentary

- The fair presentation of these combined financial statements in conformity with generally accepted accounting principles is solely the responsibility of the management of the Archdiocese of Indianapolis.
- While not required, the Archdiocese of Indianapolis voluntarily subjects itself each year to an external audit for the purpose of obtaining an expressed opinion on the material accuracy of our financial statements. The audit for 1994 was performed by the firm of Coopers & Lybrand. Their unqualified opinion and the complete financial statements are available for inspection by contacting the Chief Financial Officer at the Archbishop Edward T. O'Meara Catholic Center.
- In accord with Canon Law, the Archbishop has established and routinely confers with the Archdiocesan Finance Council.
Current members are:
Most Rev. Daniel M. Buechlein, Archbishop
Rev. Joseph F. Schaedel, Vicar General
L. H. Bayley, Indianapolis
Michael Binder, Indianapolis
John Dorenbusch, Columbus
Joseph Naughton, Indianapolis
Dennis Schlichte, Richmond
Donald Williams, New Albany
Joseph Hornett, Chief Financial Officer
- Total revenues for fiscal 1994 increased 4.2 percent, or \$1.4 million, to a level of \$34.5 million. While most revenue categories exhibited moderate to stable growth, performance of the Catholic Community Foundation (shown under Restricted Funds Income) was once again impressive, with growth of 34.7 percent over the previous year. These revenues of nearly \$5.5 million represent the establishment of, or additions to, endowments managed by the foundation.
- Total expenses decreased 0.2 percent during fiscal 1994 to a level of \$28.7 million. Generally speaking, most expense categories were in line with approved budgets. One

item worth noting involves health claims, where expenditures decreased 12.3 percent, or \$629,000, from the previous year. This performance is the result of a wellness program instituted by the Archdiocese as well as changes in health plan design leading to increased cost efficiency.

- As a result of increased reserves and stable expenses, excess revenues of \$5.8 million were recorded during fiscal 1994 (versus \$4.4 million in 1993). Readers should not reach the conclusion that the Archdiocese is an income-producing organization. Rather, readers are encouraged to examine the source of this surplus where accounting convention dictates the recognition of revenue when funds flow into the Catholic Community Foundation for endowment purposes. Thus, Catholic Community Foundation's "income" was \$5.9 million during fiscal 1994 (and \$4.1 million during 1993) while all other archdiocesan operations reported essentially break-even performance.
- Cash and investments increased 2.3 percent, to a level of \$44.3 million. The single largest increase to this asset category came by way of the Catholic Community Foundation, with parishes, schools, and agencies adding more than \$5.9 million to their endowment accounts. At the same time, this asset category was negatively affected by significant withdrawals from the Archdiocesan Deposit and Loan Fund. Here, deposit balances declined \$2.2 million to a level of \$14.9 million during fiscal 1994. The single largest withdrawal involved the Catholic Cemeteries Association, where the year-over-year balance declined \$289,000 because of capital improvements at existing cemeteries and acquisition/development costs at the new Our Lady of Peace Cemetery.

Joseph B. Hornett

Joseph B. Hornett, CMA, CFE
Chief Financial Officer

QUESTION CORNER

Abusive behavior damages covenant of marriage

by Fr. John Dietzen

Q On a recent Sunday the Gospel reading for Mass said, "What God has joined together let no man separate." The priest then told of a woman who ran into the street to get away from her husband, who was beating her and often hurting her children.

She was badly bruised and bloody. The people gathered told her to leave him and go to her mother's home. She said she would rather die than break her marriage vow. With that, her husband came and began beating her and took her home.

Our priest then told of how weak we are running to the courts getting divorce after divorce. He seemed to be dividing this woman up as an example of strength in marriage.

There was no mention of the man's role in this marriage. And if that woman seeks a divorce to protect her life and very often the lives of her children, how can that woman be considered the guilty one?

If we interpret the words of Jesus the way the priest did, aren't we saying that Jesus condones beating women and that he would condone even the death of women at the hands of their husbands?

I cannot believe this. It would be encouraging sin, it seems to me. (New York)

A Let's pass by for now the priest's attitude and talk about the wife in his homily.

I admire such a woman's desire to be generous and



faithful, but something serious about marriage vows got lost somewhere.

When they were married, this woman promised to love her spouse, for better or for worse, for richer or for poorer, until death.

What love is shown in being a cooperator in her spouse's violence against her and her children?

Blunt as it may sound, this is objectively what she does when she remains in such a destructive, violent situation.

Any husband who behaves this way toward his family is seriously sick. He has a gross personality disorder, which he is acting out on the nearest persons available.

Certainly he is missing something essential in his commitment and relationship to his wife and children. To accept and adapt to such behavior is not what marriage vows mean.

Fidelity to the promise to "love for better or for worse" means, in this instance, doing everything possible to stop abusive behavior, not only for her sake and the children's, but for his sake as well.

Genuine "tough" love will say: This will not continue. For your sake as well as for ours, you need help. Get it. You must have some kind of long-range therapy.

If he will not, her promises to love him, as well as the obligation to love herself and the children, do not require her to continue in a family situation that allows his abusiveness to go on.

Someone may protest: There are hard things in every marriage; you learn to put up with them.

True. The reason you put up with them, however, in

marriage or any other good relationship, is that you are helping each other grow emotionally, spiritually and mentally.

That is clearly not happening here. The man is seriously hurting both himself and his family.

And the mother, if she is capable of any alternative, is permitting harm, not only to herself and the children, but to her husband as well.

Marriage vows are meant to be kept. But if a spouse is brutally and destructively abusive, part of keeping those vows is to do whatever is possible to end the circumstances that make that abuse possible.

If this is the only way to move one's spouse out of an atmosphere that is destroying him and everyone else, the other spouse is being faithful, not unfaithful, to his or her marriage vows by following this course.

It may be the harder way, but the alternative is to make both of them dependent, in a very unhealthy way, on each other's needs and weaknesses.

People in this kind of painful life need our prayers, for wisdom and courage for themselves, and for understanding in those around them, especially their families and religious leaders.

(A free brochure outlining basic Catholic prayers, beliefs and practices is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

Biology shapes each person's temperament

by Dr. James and Mary Kenny

Dear Mary: I have two teen-age daughters. Parents often comment on the differences between their children, but in my case the differences are like night and day. One of my daughters is calm, orderly, even-tempered, and generally easy to live with. The other is just the opposite—volatile, hot-tempered, and impulsive. She is sweet when she wants to be and a hellion when she doesn't.

I can't believe they grew up in the same family. I find it difficult to parent the volatile daughter. I try to treat them alike and hold them to the same standards, but always seem to be fighting with the hot-headed one. Should I have different expectations for each? When I don't treat them alike, they both complain that I am not being fair. Help! (Iowa)

Answer: Your question is timely, as researchers are finding some new answers to the ancient question of nature vs. nurture.

For a long time, experts thought that physical characteristics were inherited while emotional characteristics were due entirely to environment. Colicky babies were due to nervous parents. Shy children had been shaped that way by the family.

Today researchers can demonstrate that each of us is born with a certain type of neurochemistry. That means that temperament is shaped by biology. Such information often makes headlines as readers are wrongly led to believe that the researchers are preaching some sort of biological fascism or religious predestination.

Research does not say that people are born good or bad, agreeable or angry, fearful or bold. Rather, the research supports what parents have noticed throughout the ages: Children are born with an innate temperament which mothers often say they can distinguish from the day of birth.

Does inborn temperament mean that parents cannot shape their children? Quite the opposite. Parental intervention is what changes the children who change. Depending on what parents do, the child's biology is going to express itself or be moderated. Having a certain biological trait does not mean that you are programmed. Having a certain temperament does not mean that you have no conscious control.

Research on temperament is both good news and bad news for parents. The good news is that parents need not blame themselves for the personalities of their children. The bad news is that children with certain temperaments can challenge their parents more than their easy-going peers. The colicky baby who is never easily comforted is a high-needs child and demands much from parents. Often this is nobody's fault, simply the temperament of the child.

Whatever their children's temperaments, parents must expect and require appropriate behavior. The child who hits others or destroys property must learn restraint. The teen whose mouth shuts off at every occasion must learn control. Some children will be easy to socialize, others more difficult.

While you can help your children modify their inborn temperaments, you would probably be wise to accept the basic characteristics you notice. Support your children as they choose settings where they feel more comfortable. You might need to adapt your parenting style to the different temperaments of your children. As the parent, you have the responsibility and power to help your children relate appropriately to others.

(Address questions on family living or child care to the Kennys, 219 W. Harrison St., Suite 4, Bensenville, Ill. 60015.)

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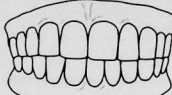
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Entertainment

VIEWING WITH ARNOLD

'The Browning Version' offers insightful plot

by James W. Arnold

Offering some relief from the commercial din of holiday movies is "The Browning Version," which is one of those touching dramas about teachers that the British seem to do so well ("Goodbye, Mr. Chips," "To Sir, With Love," and "The Prime of Miss Jean Brodie").

Commercially, "Browning" has dim prospects, as it's like trying to sell the fine points of backgammon in a trash-talking, Super Bowl world. There is this stuffy teacher, see, with little charm or humor, and he's trying to interest his students in Latin and Greek at a time when *academia* is more invested in stuff like science and languages that people can actually see in real life.

The role of Andrew Crocker-Harris, the fearsome "Hitler of the Lower Fifth," has become a standard on the English stage since Sir Terence Rattigan wrote "Browning" as a one-act play in 1948. Set in an exclusive upper-class boys' school, it's very conservative, culturally, since it speaks up for the traditions of western civilization against modern educational pragmatism. Michael Redgrave played Crocker-Harris in a notable 1951 movie, and Albert Finney, one of the great film actors of this time, plays him now. Producers Ridley Scott and Mimi Polk ("Thelma and Louise") have updated the script to the 90s with a few polite words and set it in a lovely, monastery-like location in Dorset.

But the drama's appeal still depends on a powerful, exciting moment in which the underdog suddenly bites back. After 18 years of noble but unloved service teaching an unpopular course in unimaginative fashions of health.

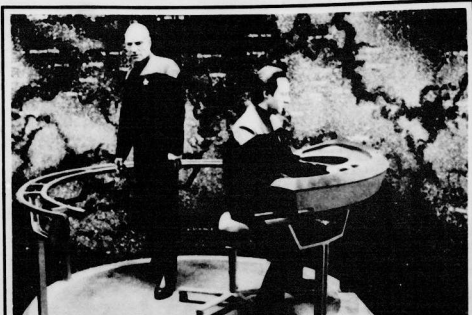
The classics department is being converted to modern languages. He's just missed becoming eligible for a pension, and Laura (Greta Scacchi), his attractive wife, is fed up with their passionless marriage. She has a symbolic crush on a magnetic American science teacher (Matthew McInnis).

To top it off, the jolly headmaster (Michael Gambon) wonders if Crocker-Harris would mind taking second place on the end-of-year program to another teacher who is leaving. This fellow is half his age and has become a campus hero because he's going to be a professional soccer player. Crocker-Harris would be, he's told, an "anti-climax."

Thus set up, the hero endures humiliation quietly, but then his spouse pushes him too far. Finney is marvelously repressed before he explodes (well, in polite professorial dignity). He tells his surprised spouse their marriage is over, then speaks to his boss and demands his rightful place on the program, climax or no climax.

Then he gives his speech to the assembled dons, students and parents. It's not a tell-the-idiot-of speech, but heartbreaking. He laments the decline of the classics ("How can we be civilized beings if we no longer believe in civilization?"). But he also asks forgiveness for being a poor teacher. ("I know what I wanted to do, but I did not do it.")

The "lower fifth" is roughly junior high school in American terms, and when the boys are not scared of him they mock his rigid ways. The exception is Taplow (Ben Silverstone, who resembles a very young



'STAR TREK GENERATIONS'—Capt. Jean-Luc Picard (left), played by actor Patrick Stewart, and Lt. Cmdr. Data, portrayed by actor Brent Spiner, scan maps of the galaxies in "Star Trek Generations," the continuing saga of the Star Trek crew's adventures in outer space. The U.S. Catholic Conference says the movie "seems tailor-made for Trekkies, not general audiences," and classifies the film A-II for adults and adolescents. (CNS photo from Paramount)

Olivier), who quietly responds to the beauty of Greek poetry.

In a wonderful classroom moment, when Crocker-Harris recites Clytemnestra's post-murder speech from "Agamemnon," we sense not only the students' awe but the scholar's passion for his subject.

It's an incredibly rare moment in movies, listening to Finney in his brilliant voice emoting the ancient words of Aeschylus. Only a few out there may care, but these few minutes of the film are to savor like fine wine.

Later, the shy but otherwise very normal Taplow starts the hard-shelled professor by giving him a farewell gift, a copy of the play translated by Robert Browning. The boy has inscribed it with a Greek quotation: "God looks kindly on a gentle master."

In an insensitive time, is it still possible for an audience to be moved by what this gift might mean to a teacher who considers his life a failure?

Overall, "Browning" has the restraint and subtlety of a "Remains of the Day"; the characters feel deeply, but do not fully express what they feel.

This adaptation is a bit more upbeat than the original, and viewers will leave the theater cheerier. But the suspicion lingers

that Crocker-Harris is better as a tragic figure appreciated only by us, the movie audience.

"Browning" is good if polite drama, with rousing but "very British" moments. Its enduring value is its tribute to non-charismatic academics who labor with few rewards, especially emotional ones. They work in the shadows of the more popular and shallow, as they preserve the dusty treasures of the past for mostly uncomprehending new generations.

(First-rate teacher drama, exceptionally acted; R-rated for occasional language; recommended for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Cobb..... A-IV
Legends of the Fall..... A-III
The Swan Princess..... A-I
Trapped in Paradise..... A-III
A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; C—morally offensive.

'The Gift of Incense' retraces ancient and holy route

by Henry Herx and Gerri Pare
Catholic News Service

Sigmund Freud's great-granddaughter retraces the ancient route taken to bring precious frankincense from the groves of Oman to the holy city of Jerusalem in "The Gift of Incense," airing Thursday, Dec. 15, from 8 p.m. until 9 p.m. on PBS.

The BBC production is the first in a four-part series, "Legendary Trails," in which a writer or journalist journeys to a sacred site, sometimes experiencing personal spiritual involvement.

For host Emma Freud, raised Catholic but whose father is a Jewish atheist, it was a sizzling 2,500-mile trip by land, sea and air from Oman through Yemen and Jordan to Israel. Along the way she speaks with fervent practitioners of Islam, Judaism and Christianity.

Most of the hour focuses on those who worship Allah and how closely their culture and spiritual tradition is intertwined. Their extreme hospitality to total strangers is seen as a spiritual duty they gladly perform, as when Freud and her crew are welcomed into the desert shack of a recluse who shares his whole supply of tea with them.

Nor is it fear of amputation that keeps the crime rate so low in Arab countries, but a greater horror of offending Allah by breaking the law, she observes. Intertwined by the highly restrictive world of Yemeni women, she arranges to visit several in a home setting and is surprised at how positively they view their status, which in Western eyes is far from equal to men.

In Jerusalem, she feels little connection with those at the Wailing Wall, while she feels at home when she delivers the frankincense to a priest and together they pray for peace in a area which has long been the center of religious conflict. Yet her ease in a Catholic setting seems little more than a throwback to her convent school days rather than genuine spiritual empathy.

Reflecting on the long stretches of empty desert, Freud describes the barren landscape as peaceful and finds that its stark beauty encourages spiritual contemplation.

Directed by David Wilcock, the program includes computer-generated maps which chart her voyage from one exotic-sounding spot to the next. Occasionally striking visuals include Shibam, where people live in centuries-old, five-stories-high "skyscrapers," which would wash away if ever there was a fierce downpour.

Other segments examine current political problems, as she finds it necessary to hire a teen-age guard with an AK-47

at the ready. In another locale aboard a freighter, they are stopped by an armed United Nations inspection team to ensure they are not carrying transporting weapons.

Though Christianity and Judaism are barely touched upon, the theme that emerges most vividly from this program is how religion is the very core of life for those living in the homelands of Moses, Jesus and Mohammed.

'A Peter, Paul and Mary Holiday Concert'

It's that time of year again when Christmas specials make their annual appearance on the TV schedule. One of the first to mark the season on public television is "A Peter, Paul and Mary Holiday Concert," to be rebroadcast on Sunday, Dec. 11, from 10 p.m. until 11:32 p.m. on PBS.

The trio performs a program of mostly Christmas music, accompanied by the 160 voices of the New York Choral Society and orchestra. The presentation of traditional carols ranges from "O Come O Come Emmanuel" to "Hark! The Herald Angels Sing." One of the best moments in the concert is the trio's lovely rendition of "Silent Night."

Less familiar to the audience and, apparently, to the trio are such English Christmas ballads as "I Wonder As I Wander." They need no such help with "Weave Me the Sunshine" and "Puff" songs that were their trademark during the 1960s.

One of the most serious moments is the singing of a Hanukkah song, "Light One Candle," about the never-ending struggle against injustice. It works very well within a concert that is a mixture of religious, folk and popular music.

'Hallelujah'

A contemporary Christmas tale of the miracle of life and the dignity of all people is offered in "Hallelujah," to be rerun on Wednesday, Dec. 14, from 9 p.m. to 10:30 p.m. on PBS.

The story is set in Washington, where the Rev. Oliver Crawford (Dennis Haysbert) arrives just before Christmas to take up his duties as the new pastor of an African-American church.

Almost immediately, the minister gets swept up in the plight of the city's homeless. When Katherine (Tina Turner), a pregnant teen-ager, asks for help, he lets her stay in the parsonage.

On Christmas Eve, Rev. Crawford goes to a homeless shelter dressed as Santa Claus to distribute gifts. He then spends the night with a war veteran (Keith David) who lives in a cardboard box in an alley.

Awakening late on the Christmas morning service, the minister rushes off to church still dressed in his Santa Claus

outfit. Explaining the circumstances behind his unorthodox attire, Rev. Crawford begins the service.

Suddenly, the neighborhood grocer (James Earl Jones) bursts in, saying that he's found Katherine in his garage, where she's in labor and asking for the minister. With the congregation in tow, he goes to the garage and welcomes the new child into the world as "a special baby born on a special day."

Scriptwriter Michael Genet's fable aims high and means well, but never quite succeeds in transcending the concrete realities of today to give new insight to the Christmas message of peace and good will for all of God's children.

What works best is the African-American context of a gospel church struggling to apply Christian precepts and a works of mercy in the blighted neighborhoods of the nation's capital.

Whatever its flaws, the drama is rooted in a strong sense of human solidarity and a belief that the human spirit can triumph over the material conditions of life. Directed by Charles Lane, the "American Playhouse" production is challenging but worthwhile family Christmas fare.

TV Programs of Note

Sunday, Dec. 11, 11-11:30 a.m. (CBS) "Matters of Life and Death." This interfaith religious special examines the ethical and moral issues involved in extending the life of terminally ill patients, as demonstrated at Good Samaritan Hospital in Chicago. The documentary was produced in consultation with the National Council of Churches, the U.S. Catholic Conference, the New York Board of Rabbis, and the Southern Baptist Radio and TV Commission.

Wednesday, Dec. 14, 8-9 p.m. (PBS) "Celebrate Thanksgiving with Tracey Ullman." In this special, which explores the art of storytelling through narration, music and art, Tracey Ullman uses her repertoire of voices in such stories as "The Three Little Pigs," "Little Red Riding Hood," and "Goldilocks."

Friday, Dec. 16, 10-11 p.m. (PBS) "Washington National Cathedral." The rebroadcast of a documentary special features the 10th largest shrine in the world and chronicles eight decades in the creation of this impressive 20th-century edifice.

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

THIRD SUNDAY OF ADVENT

The Sunday Readings

Sunday, Dec. 11, 1994

Zephaniah 3:14-18 — Philippians 4:4-7 — Luke 3:10-18

by Fr. Owen F. Campion

Zephaniah's prophecy provides this Advent liturgy with its first scriptural reading. Not an extensive written prophecy, including only three chapters, Zephaniah nevertheless offers readers of Scripture a composition written in language bright both with eloquence and depth. Certainly because of its brevity, this work never attracted the devotion that long has accompanied Isaiah, Jeremiah, and Ezekiel, but over many centuries careful readers of the Bible have found great satisfaction from the messages found in Zephaniah.

As is usually the case, few biographical facts about this prophet endure. In the book, he identifies himself as the son of "the Ethiopian." If this literally were the case, it is an interesting circumstance for a Hebrew prophet. But he also says that he descends from "Hezekiah," most likely King Hezekiah. If this is correctly interpreted, Zephaniah then was of royal blood.

Other prophets apparently had access to kings, and perhaps they came from privileged origins, but this reference to Hezekiah makes Zephaniah the only one among the prophets himself to be a royalist.

The book of Zephaniah claims to have been written during the reign of King Josiah, or between 640 and 609 B.C.

This weekend's reading is brilliant in its great expectancy. In other Advent scriptural readings, this sense of longing occurs as the hostages in Babylon await their release and their return to the Promised Land.

Zephaniah's optimism looks forward to religious reforms he surely anticipates from King Josiah. In the prophet's estimate, like among God's people had become quite lax. The king would restore the nation's piety. With this piety, this renewed faithfulness to God, every good thing would come to the people.

Among New Testament writings, the Epistle to the Philippians fairly soars in its acclaim of Jesus as Lord, as sovereign, as Redeemer. This magnificence is evident in this weekend's reading, "Rejoice!" the reading insists. In Jesus is all hope and life, and Jesus is near!

St. Luke's Gospel supplies this weekend with its Gospel proclamation. In this reading, John the Baptist is the central figure. This Gospel presents John as a person of great forthrightness in dedication to God. It is important to note that this great figure makes very clear the fact that he himself is not the ultimate representative of God. This perfect representative son will come, John promises. Of course, he is referring to Jesus of Nazareth, his cousin, the Son of God.

It also is essential to notice who approaches John in the story and for what

reasons. First, there were the "crowds," surely meaning groups of Jews, of God's own people. Then, there were the "tax collectors." Few people at the time of Jesus, and of John, had such a terrible reputation as tax collectors. Under the Roman system, they were nothing less than legalized thieves. And, to compound the outrage, they acted in behalf of Rome, the pagan oppressor. And, finally in the story, Roman soldiers, the very instruments of imperial tyranny, came to John.

All were in great spiritual want. John could not satisfy this want. He only could promise the arrival of Jesus upon the scene, and in Jesus every spiritual want would be satisfied fully.

Reflection

The Gospel of St. Luke has a very frank message for everyone. No matter what our circumstances are in life, we all are empty and bereft without God. Our sins may be many, and sin burdens us. Sin is the parent of guilt and hopelessness.

Forsaking principle, the tax collectors had wealth, but they were in acute need. Representing Rome, part of the most powerful force on earth, the soldiers were confounded and unhappy.

Even blessed with the knowledge of God, God's own people still suffered from the limitations that torment every human.

This torment is illustrated by one of the most intriguing figures of English history, Thomas Cardinal Wolsey, who lived 500 years ago.

Wolsey (1473-1530) was born in very humble circumstances. He became a priest and rapidly rose to the bishopric, to be Archbishop of York, and at last a cardinal.

For some years, Wolsey was chancellor, or prime minister, to King Henry VIII. By any measure, next to the king himself, Wolsey was the most powerful man in England. He even was mentioned as a candidate for the papacy.

Fate turned against Wolsey, and so did his health. As he lay dying, discarded by the king, unloved by others, he moaned that had he served God as well as Henry, he would not have feared death.

Cardinal Wolsey was hardly the only powerful figure, or the only human, to approach death with feelings of regret and anxiety.

Every person alive today can place herself or himself in the footprints of one of those who spoke to John in the story from this week's Gospel reading as related in Luke.

For them, and for us, the answer to all of our needs is in the Lord Jesus, whose coming we await with excitement as we read the words of Zephaniah and rejoice in the words of Philippians this weekend.

There is no song sweeter than that we sing when we lift our voices and cry, Hail Mary, full of grace, in honor of our Blessed Mother, the pure and most holy Virgin Mary, the most spotless of all creatures, the vessel by which our God became man.

Even before conception she was destined to be a part of God's plan of salvation, and because she was to be who God willed her to be, she herself was conceived free of sin, without stain, the only vessel worthy to bear the sinless and perfect Son of God.

Hail Mary, full of grace, Blessed are you, of Immaculate Conception.

by Jon R. Myers

(Jon Myers is a member of St. Gabriel Parish in Indianapolis.)

Daily Readings

Monday, Dec. 12
Our Lady of Guadalupe
Zachariah 2:14-17 or
Revelation 11:19a; 12:1-6a, 10a
Psalm 45:11-12, 14-17
Luke 1:26-38 or
Luke 1:39-47

Tuesday, Dec. 13
Lucy, virgin and martyr
Zephaniah 3:1-2, 9-13
Psalm 34:2-3, 7-17, 19, 23
Matthew 21:28-32

Wednesday, Dec. 14
John of the Cross, presbyter
and doctor of the Church
Isaiah 45:6b-8, 18, 21b-25
Psalm 85:9-14
Luke 7:19-23

Thursday, Dec. 15
Advent weekday
Isaiah 54:1-10
Psalm 30:2, 4-6, 11-13
Luke 7:24-30

Friday, Dec. 16
Advent weekday
Isaiah 56:1-3a, 6-8
Psalm 67:2-3, 5, 7-8
John 5:33-36

Saturday, Dec. 17
Advent weekday
Genesis 49:2, 8-10
Psalm 72:3-4, 7-8, 17
Matthew 1:1-17

THE POPE TEACHES

Church teaches concern for the poor

by Pope John Paul II
Remarks at audience Nov. 30

The church has always recognized the importance of poverty as a means of imitating Jesus Christ.

Today, in a world where immense wealth and greed coexist with scandalous poverty, the church seeks to follow Christ's own example of poverty and of loving concern for the poor.

Jesus proclaimed that the poor in spirit are blessed (cf. Matthew 5:3) because their hope is placed in the Kingdom of God, not in money and material goods.

Christ calls all his disciples to freedom

with regard to the things of this world, but some of them he calls to follow him by renouncing all earthly wealth and becoming poor for his sake.

Both individually and in community, religious are called to give themselves completely to the Lord by the practice of both interior and exterior poverty, and by a spirit of generous openness to the needs of others.

By following the evangelical counsel of poverty, they imitate that spirit of trusting abandonment to the will of the Father which Jesus himself lived and taught, and which he left as a precious inheritance to his church.

SAINT OF THE WEEK

St. John of the Cross, mystic poet, suffered for his beliefs

by John F. Fink

St. John of the Cross, whose feast is next Wednesday, Dec. 14, was one of the great mystics of the church. He was, in fact, called the Doctor of Mystical Theology when he was named one of the 32 doctors of the church in 1926.

Unfortunately, details about John's life show that some of those in religious life do not exemplify the virtues we liars to associate with them. John's opponents in the Carmelite Order were ruthless and heartless in their opposition to him.

St. John was a contemporary of St. Teresa of Avila, the great reformer of the Carmelites (feast day Oct. 15). When John joined the Carmelite friars at Medina, Spain in 1563 at the age of 21, St. Teresa was 48 years old. By the time John was ordained a priest in 1567, he had already earned a reputation for practicing the austerities of the original Carmelite rule, and St. Teresa appointed him to establish the first monastery of the Discalced (barefooted) Carmelite friars in a small house at Duruelo. It was at this time that John took the name John of the Cross (his original religious name was John of St. Matthias).

St. Teresa went on to found four monasteries for Carmelite friars and, in 1570, a college at Alcala, of which she made John the rector. During this time John experienced some of the spiritual dryness and severe temptations he was to write about in his most famous work, "The Dark Night of the Soul."

In 1571 St. Teresa became prioress of the Carmelite convent at Avila, and she asked John to be its spiritual director and confessor. This is where troubles rose between the Discalced Carmelites and the Mitigated Carmelites. The latter had been given permission by various popes to soften (mitigate) their austerities and they looked upon efforts to reform the order as a rebellion against them.

In 1577, on instructions from the

Carmelite provincial at Castile, armed men broke into John's room and carried him off. They took him to Toledo, where he was locked in a small cell—10 by six feet—with one tiny window high up one wall. He was bloodily beaten by order of the vicar general of the Carmelites, Jerome Tostado. Later he was to write, "Do not be surprised if I show a great love of suffering; God gave me a high idea of its value when I was in prison at Toledo."

He was in prison for nine months. There he wrote poetry that came from his long periods of contemplation. Thus he is called the mystic poet. He expressed the ecstasy of mystical union with God in his work "The Spiritual Canticle."

John escaped from his prison and fled to a Discalced Carmelite monastery. In 1579 he became head of the college at Baeza and two years later he was named prior of Los Martires, near Granada.

It was during this period that he wrote some of the works for which he was named a doctor of the church: "The Ascent of Mt. Carmel" and "The Spiritual Flame of Love."

St. Teresa died in 1582. After her death more disagreements broke out, this time among the Discalced Carmelites themselves. This time John took a moderate stance in opposition to Father Nicholas Doria, considered an extremist. But John was named vicar for Andalusia, and he devoted himself to founding more friaries. He also tried to correct what he considered abuses, such as friars leaving the monastery to preach. He considered the Carmelite vocation to be contemplative, not active.

Eventually John's opponents managed to strip him of all offices. As a simple friar he moved to a remote friary. But his enemies still tried to discredit him. After he became ill, the prior at the house where he was living refused to give him treatment. John suffered severely for several months before dying on Dec. 14, 1591. He was only 49.

MY JOURNEY TO GOD

Immaculate Mary



There is no song sweeter than that we sing when we lift our voices and cry, Hail Mary, full of grace, in honor of our Blessed Mother, the pure and most holy Virgin Mary, the most spotless of all creatures, the vessel by which our God became man.

Even before conception she was destined to be a part of God's plan of salvation, and because she was to be who God willed her to be, she herself was conceived free of sin, without stain, the only vessel worthy to bear the sinless and perfect Son of God.

Hail Mary, full of grace, Blessed are you, of Immaculate Conception.

by Jon R. Myers

(Jon Myers is a member of St. Gabriel Parish in Indianapolis.)

The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing contact, 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 9

Mass for Beato Juan Diego who saw Mary at Guadalupe will be celebrated at 7 p.m. at St. Philip Neri Church, 550 N. Rural St.

St. Luke Church, 7575 Holladay Drive East, will host "Songs of the Nativity" at 7:30 p.m. celebrated by Hosanna Sacred Arts. Contact Ellen Camp at 317-233-7896.

December 9-10

An Advent Centering Prayer Retreat will be held at Korner Enrichment Center, Ferdinand. Call 1-800-880-7777.

St. Anthony Parish, Morris will sponsor its 8th Annual Live Nativity from 5-9:30 p.m.

December 9-11

A Christmas Bazaar will be held at St. Joseph Parish, Terre Haute. Baked items, flea market, raffle.

December 10

A placement test for 8th-grade students will be held

at Oldenburg Academy. Call 812-934-4440.

A free entrance exam for incoming freshmen will be held from 8:15 a.m.-12 noon at Providence High School. Clarkeville. Pre-registration required. Call 812-943-2538.

The Young Widowed Group will hold its annual Christmas Party at member homes at the home of Mary Kay Holland at 8 p.m. For more information, call 317-941-3895.

Mt. St. Francis Retreat Center will hold "Coping and Hoping with the Holidays," from 10 a.m. to 3 p.m. For more information, call 812-923-8817.

December 10-11

Positively Singles will go Christmas Caroling at Riley Hospital, various retirement homes and shelters this evening. Carpool leaves St. Matthew's, 56th and Highway 37, at 6:45 p.m. For more information, call Cheryl Wright at 317-578-4254 or 317-269-1877.

December 11

A revised Latin Mass will be celebrated at 11 a.m. in St. John Church, 126 E. Georgia St.

A Special Christmas Gift

100 Year History of Assumption Parish

Indianapolis

Book entitled: **Workers' Church**

Written by Prof. James J. Divita

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Blessed Mother are held each Tues. from 7-8 p.m. in St. Mary chapel, 317 N. New Jersey St. Call 317-786-7517.

The prayer group of St. Lawrence Parish, 4650 N. Shadeland Ave. will meet at 7:30 p.m. in chapel. All welcome.

The Ave Maria Guild Christmas Party will begin at 12 noon at St. Paul Hermitage, Beech Grove. Bring covered dish, table service and gift exchange. Meeting follows.

Members of the Newman Guild will hold their annual Christmas luncheon at 12 p.m. at the Marriott Hotel, 7202 E. 21st St. Guests are welcome. For more information, call Evelyn M. Wessel.

December 14

The Archdiocesan Parish Sacraments Support Group will hold its monthly luncheon meeting at 12 noon in SS. Peter and Paul Cathedral rectory, 1347 N. Meridian St. Bring church bulletin and \$5 exchange gift. Call 317-634-4519.

Mt. St. Francis Retreat Center will hold an Advent series, "Advent: A Season of Wondering," at 7:30 p.m. For more information, call 812-923-8817.

December 15

Indianapolis Deaneys Council of Catholic Women will hold its second quarterly meeting at St. Augustine Home, 2345 W. 86th St. Registration 9 a.m. \$8 fee. Call 317-241-3582.

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated

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Services for Women, Inc., 2215 Distributors Dr.

A family eucharist holy hour will be held from 7-8 p.m. in St. Roch Church, 3600 S. Pennsylvania St. Everyone is welcome.

A family rosary will be held at 7 p.m. in Sacred Heart Church, 1530 Union St.

Reservations are due for a trip to the Holy Land with Father Harold Kneuev April 3-10, 1995. For more information, call him at 317-888-2561.

December 17

Positively Singles will attend an Open House Pitch-In Dinner at 7 p.m. at Shirley's home. Call 317-578-0882 for directions and food assignment.

A pro-life rosary is prayed at

9:30 a.m. each Sat. at the Clinic for Women, 38th and Parker.

December 18

The choir of Sacred Heart Parish, with conductor Geraldine Miller and organist John Gates, will present a free performance of Handel's "Messiah" at 2 p.m. in the church, 1530 Union St.

Christmas Concert XXXIII will be presented at the Church of the Holy Name of Jesus, Beech Grove at 3 and at 6:30 p.m. Tickets \$5. Call Ann Buccieri 317-786-1952.

St. Paul Parish, Sellersburg will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-366-5110.

Providence High School Alumni

(Continued on page 21)

Sacred Heart Catholic Church

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Conducted by

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(Continued from page 20)
will hold their annual Christmas
lurgy at 8 p.m. in the old gym.
Alumni and their families are
encouraged to attend.

The Little Sisters of the Poor and
the residents of St. Augustine's
Home for the Aged, 2345 W. 86th
ave., will have a holy hour to pray
for vocations. Service will be held
in the chapel at 4:15 p.m.

Bingos

MONDAY: Our Lady of Lourdes,
6:30 p.m.; St. James, 5:30
p.m. TUESDAY: St. Michael, 6

p.m.; St. Malachy, Brownsville,
5:30 p.m.; Msgr. Sheridan K. of C
Council #138, Johnson Co., 6:15
p.m.; St. Plux, X. Knights of
Columbus Council 3433, 6 p.m.
WEDNESDAY: St. Anthony, 6:30
p.m.; K of C Council 437, 1285 N.
Delaware, 5 p.m. THURSDAY: St.
Catherine, 5:30 p.m.; Holy Family
K of C, American Legion Post 500,
1926 Georgetown Rd., 6:30 p.m.;
FRIDAY: St. Christopher, Speed-
way, 6:30 p.m.; Holy Name,
SUNDAY: St. Ambrose, Sey-
mour, 4 p.m.; Ritter Holy
School, 6 p.m.; Msgr. Sheri-
dan K. of C Council #138,
Johnson Co., first Sunday
each of month, 1:15 p.m.

Clinton move on embryo research seen as too little

WASHINGTON (CNS)—
Despite President Clinton's
surprise announcement denying
federal funds for the crea-
tion of human embryos for
research purposes, a coalition
representing pro-life, pro-
family, medical and legal
groups said Dec. 5 that all
human embryo research
should be banned.

"The manipulation and
destruction of one set of
human beings, even if
done in the name of curing
serious disease, is not morally
neutral, it is morally
repugnant," said a state-
ment signed by more than
70 scientists, scholars, at-
torneys and leaders of pro-
life or other groups.
The statement said the use
of public money taken from
Americans who are disgusted
by such human experimentation
cry out for a firm and clear
prohibition by public officials,"

said the statement, re-
leased Dec. 5 at a press confer-
ence in Washington convened
by the American Life League.

In a separate statement, the
American Life League called
Clinton's Dec. 2 announcement
on embryo research "decep-
tive" and said the experimen-
tation he banned is "only a small
proportion of destructive re-
search using human embryos."

The production of human
embryos in private labs solely
for experimentation and the
production of "surplus" hu-
man beings for the *in vitro*
fertilization process would not
be affected, the American Life
League said.

"I do not believe that
federal funds should be used
to support the creation of
human embryos for research
purposes, and I have directed
that NIH not allocate any
resources for such research,"
Clinton said Dec. 2.

\$60 million John Paul II cultural center planned for Washington

*It would include documentation
on pope's pontificate and convene
meetings of scholars and world leaders*

by Catholic News Service

DETROIT—Cardinal Adam J. Maida of Detroit hopes to
raise \$60 million for a library and cultural center in Washington
dedicated to the life and work of Pope John Paul II.

The proposed John Paul II Cultural Center, to be built
on 14 acres of land near The Catholic University of
America, would bring together all the documentation on
the pontificate of Pope John Paul II and convene meetings
of scholars and world leaders to discuss topics relating to
peace, justice and human rights.

"The Renaissance pope, Nicholas V, established the
Vatican Library as a force to preserve past scholarship,"
said Cardinal Maida, president of the John Paul II Cultural
Foundation Inc., U.S.A.

"Now, at the end of this century, we are pleased to announce
the establishment of the John Paul II Cultural Center in
Washington, D.C., appropriately named after our present Holy
Father, who has dedicated his life to proclaiming the good news
in every corner of the earth," he added.

According to Stephanie Gernack, an official of the
foundation, about \$30 million has been raised for the project. The
foundation estimates construction costs at \$25 million, with an
additional \$25 million needed to endow the center's operation.

At the U.S. bishops' fall meeting in November, Cardinal
Brother Patrick Ellis, president of Catholic University, said
university attorneys were working on a way to arrange a
long-term lease that would transform the former Augustinian
College on university property into the cultural center.

The cultural center will include three facades—a great hall, an
intercultural forum and a library.

The great hall will feature "audio and visual interactive
technology that surrounds an audience with the sights and
sounds of St. Peter's Square, the basilica and the Vatican,"
according to materials distributed by the foundation.

A John Paul II Museum will include family photos from
the former Karol Wojtyla's Polish childhood, as well as
such artifacts as a poster from a production by his theater
group and the canoe in which he was riding the day he was
named a bishop.

In addition to the museum, the great hall will house an art
gallery with rotating exhibits from around the world, a prayer
for peace alive and presentation areas making use of
multimedia, live drama and puppetry to explain Pope John
Paul's teachings to adults and children.

The intercultural forum—described as "a state-of-the-art
facility for sharing ideas"—will be the site of concerts, dance
ensembles and drama celebrating the contributions of various
cultures; live, interactive satellite broadcasts of papal and other
events; instruction and discussions among small groups of
students or scholars in various lecture and seminar rooms.

The library "serves as a primary point of emphasis of the
cultural center and preserves for posterity the collectable
informational tools necessary to disseminate the thought and
teaching of John Paul II," the foundation materials said.

A rare book section, accessible to research scholars, will
house first editions, autographed copies of papal writings,
originals and unusual print items, and unique and rare
publications, the foundation said.

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HOUSE

Catholic Crossword

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- ACROSS
1. Companion of Paul
 2. And he was with him ... (Eph 5:18)
 3. Be sorry for sins
 4. Resurrection commemoration
 5. Halleluiah sound
 6. ... to gather instead of straw" (Eph 12)
 7. Dawn (Comb. form)
 8. Word of disgust
 9. He, biblically
 10. Fess Parker monogram
 11. Fencing swash
 12. Betty White monogram
 13. "The wicked—when no man pursues" (Pr 28:1)
 14. Chambers for worship
 15. "But be ye—of the word" (James 1:22)
 16. John 15:1 tells us that Jesus is this
 17. German name parts
 18. First Gospel
 19. Convent residents
 20. Drunkard
 21. Barn town
 22. Denial of the
 23. Deserve
 24. Sparrow fish
- DOWN
1. winged angel
 2. Itzhak Perlman initials
 3. "Miserables"
 4. Social insects
 5. "Thy foot shall not" (Pr 3:23)
 6. And forgive us our— as we forgive our debtors"
 7. Rattling breath
 8. Empty
 9. New Testament
 10. "Am I my brother's—?"
 11. Old string instrument
 12. Flowers
 13. "With arrows and with—" (Is 7:24)
 14. God's creation above
 15. "The spirit is willing, but the— is weak"
 16. Heroic poems
 17. Holy water containers
 18. Noun suffix
 19. Round speech
 20. Pope's residence
 21. Bible witch's home
 22. Holy Land area
 23. Dawn
 24. Gladness
 25. "Blessed thee in all the— of thy hand" (De 2:7)
 26. Revelation mentions seven
 27. Magnetic resonance imaging tests (Abbr)
 28. Late Yugoslav leader
 29. Actress Wray
 30. Jesus' relationship to God
 31. Theodore Bikel initials
 32. New England (Abbr)

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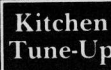
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Youth News/Views

St. Roch Youth Choir sings of love for God

by Mary Ann Wyand

St. Roch Youth Choir members and adult volunteers enjoy expressing their love for God through music and their enthusiastic gift of song has brought joy to the parish throughout the year.

Choir members serve as music ministers at the Indianapolis South Deanery parish during the 10:30 a.m. Mass on every other Sunday and also help with Advent, Christmas, Lenten, and Easter liturgies.

Directed by Beth Elsener, the students currently are rehearsing songs for the Midnight Mass on Christmas Eve.

"I like every single song we do," choir member Susie Schott explained. "I don't have a favorite. The songs are all uplifting, and it's fun to stand in front of everybody and sing."

Their youthful vitality is contagious, choir member Anne Elsener added, as St. Roch parishioners enjoy singing along with the choir.

"I like it when people in the parish clap along with us to the music," Anne said. "I like to see them smile at us. It feels like the spirit is moving when everybody sings along with us."

Participating in the youth choir is a gift to the parish, she said, and it's also a fun way to express her faith.

"When we first started singing (two years ago), we were kind of shy," she admitted.

"Now that we've been singing together for a while, we're more comfortable with it."

Youth choir members enjoy bringing happiness to the parish through their music, Beth Elsener said. "The youth choir brings a lot of joy to the church. Singing joyfully to the Lord is a form of prayer. It's praising the Lord through music, and the kids really enjoy singing for the parish. We started the choir two years ago, and that Palm Sunday was the first time we sang together at a Mass. They've stuck with it ever since, with weekly rehearsals. The commitment of the kids is remarkable, and it's just beautiful to hear their voices raised in praise to the Lord."

Elsener, whose husband, Daniel, is director of the archdiocese Office of Catholic Education, said she likes to empower youth to help them grow closer to their faith and their parish. Their daughters Liz and Anne are enthusiastic choir members.

Music is a way to allow youth to worship at their level," she said. "When teen-agers study, they like to listen to music. If they're driving in the car, the radio is always on. Their whole lifestyle practically revolves around music, so I think music is a good way to draw them into the liturgy. God gave us the gifts of our voices, and we're raising our voices in praise to the Lord. It's beautiful to hear them sing."

On Easter Sunday, she said, the St. Roch Youth Choir sang the first verse of "Jesus



ADVENT PREPARATIONS—St. Roch Youth Choir members (from left in foreground) Susie Schott, Sandy Lauck, Anne Elsener and Courtney Cochran rehearse a song incorporating sign language with Meghan Walsh and Liz Elsener (background) in preparation for a 10:30 a.m. Sunday Mass earlier this year at the Indianapolis South Deanery parish. (Photo by Mary Ann Wyand)

Christ Is Risen Today" very slow, then paused before continuing to sing the hymn faster and louder. The parishioners were surprised when they began clapping their hands and playing tambourines.

"The people really enjoyed it," Elsener said. "It was a real celebration of the Resurrection. One lady later told me it was the most uplifting liturgy she had ever participated in on Easter Sunday."

During Midnight Mass on Christmas last year, she said, Jenny Kocher sang Amy Grant's popular song "Breath of Heaven" as a soloist and choir members accompanied her for the chorus. Youth choir members plan to repeat that song on Christmas Eve again this year, and also will sing "Night of Silence" and "One Small Child."

"It's always fun to get together for practice with people who enjoy singing with you," Susie Schott said. "I feel happy when we sing new songs. It's a big

commitment, but we look forward to weekly rehearsals and our opportunities to sing at Mass."

Music is like prayer, Meghan Walsh said. "It helps you get closer to God because you learn more about Jesus in the songs, and you really pay attention to the Mass. I like singing in the choir with my friends."

Longtime choir member Shaun Ancelet, who moved recently, said she always looked forward to church when she knew she would get to sing because "it gave me a chance to be more involved in the Mass."

Courtney Cochran, another longtime choir member who just moved to Richmond, said her participation in the St. Roch Youth choir helped her feel closer to the people in the parish.

"It was neat because after Mass the people would applaud and tell you how much they appreciated the music," Courtney said. "It's a really good feeling."

Teen-agers serve their church and community

Holiday canned food drives organized by students at interparishal Catholic high schools in Indianapolis resulted in the collection of thousands of cans of food for the poor.

Roncalli High School students collected 43,000 cans of food this year in addition to \$4,500. Their donations of food and money were divided among Catholic Social Services for the Crisis Center as well as to the St. Vincent de Paul Society and the Little Sisters of the Poor for their ministry to the elderly poor at St. Augustine Home for the Aged.

Faculty member Robert Tully, who leads the holiday food drive for Roncalli, said this year's effort marks the 26th year that students at the Indianapolis South Deanery interparishal high school have helped the poor at Thanksgiving and Christmas.

Bishop Chatard and Cardinal Ritter High

School students continued their "Cans for a Cause" food drives this year by challenging students to top last year's successful food drives. Their goal was 20,000 cans of food.

Donations went to the Little Sisters of the Poor for residents of St. Augustine Home for the Aged and to Catholic Social Services for the Crisis Center. On Nov. 23, Bishop Chatard students helped load the canned food donations onto trucks for distribution to these sites.

Cardinal Ritter, Bishop Chatard and Secina Memorial High School music students will present an **Interparishal Advent Concert** at 3 p.m. on Dec. 18 at St. Peter and Paul Cathedral.

Admission is \$3 for adults and \$1 for students, with proceeds after expenses benefiting each school's music programs.

Cardinal Ritter music instructor Tom

Nichols, Bishop Chatard music faculty member Mary Kubala, and Secina Memorial music teacher Melinda Eichhorn are coordinating the combined choir and band for the special holiday concert. Roncalli High School's choir and band also were invited to participate in the performance, but those students had a previous holiday commitment.

Concert songs include "Bells Carol of the Kings," which was arranged by Cardinal Ritter alumnus Philip Kern, as well as "O Come, O Come, Emmanuel," "Adeste Fideles," "Mary Had a Baby," "Cradle Me, Lord," and "A-Caroling at Christmas."

Archdiocesan Youth Council member Jenny Richie of St. Michael Parish in Greentfield and three Cathedral High School students from Indianapolis assisted with the 50th anniversary Mass marking the eleva-

tion of the Diocese of Indianapolis to the status of archdiocese on Dec. 3 at St. Peter and Paul Cathedral.

Joining Jenny as banner bearers for the anniversary Mass were Cathedral senior Bonnie Sullivan and freshmen Chad Brower and J. P. Wyand.

Archbishop Daniel M. Buehlein celebrated the historic Mass, and Evansville Bishop Gerald Gettlinger offered a look at the history of the Catholic Church in Indiana during the homily. Priests from throughout the archdiocese joined the bishops and representatives of archdiocesan parishes for the anniversary Mass.

Bishop Chatard Cathedral High School's Show Choir and Jazz Ensemble provided entertainment during a reception following the Mass. Chatard music teacher Mary Kubala directs the choir and jazz ensemble.



SPIRIT OF GIVING, PART I—Some of Roncalli High School's Rebels hold hands along the sidelines during an exciting play against Jasper High School's gridgers while on their way to semistate and state victories in the Indiana High School Athletic Association Class 3A state football tournament. Roncalli officials credit dedicated teamwork and strong fan support for their second straight state football championship. (Photo by Mike Woolsey)



SPIRIT OF GIVING, PART II—On behalf of the student body, faculty and staff, Roncalli High School seniors Chris Scheich and Eric Sparing of Indianapolis present a check for \$2,000 and a large supply of canned goods to Catholic Social Services associate director Dick Kramer for distribution to the poor by the CSS Crisis Center. Roncalli donations also helped the Little Sisters of the Poor and the St. Vincent de Paul Society. (Photo by Mary Ann Wyand)

Campus Corner

"Schindler's List" author, Keneally, visits Butler

by Elizabeth Bruns

Thomas Keneally, the Australian novelist who wrote "Schindler's List," the story of Oskar Schindler, the German businessman who saved 1,100 Polish Jews during the Holocaust, lectured at Butler University on Dec. 1. His stay was part of the Butler University's Visiting Writers Series.

Author of 24 novels, Keneally was stopping for a new bookstore in a store in California when he heard the Schindler story. The shop's proprietor was a former prisoner whose life was saved by Schindler, he told Keneally his story.

In 1982, "Schindler's List" won the Booker Prize for Fiction and the Los Angeles Times Prize for Fiction in 1983. It sold about a million copies worldwide before the movie came out, said Keneally, who thinks that number has at least tripled.

The former seminarian feels that his Catholic background has definitely influenced his writing. One of his books,

"Three Cheers for the Paraclete," is about a doubting priest.

"The Irish-brand of Catholicism was a very powerful thing... I grew up in that," said Keneally. "One of the things that attracted me to Oskar (Schindler) is that he is not the sort of fellow a bishop would predict virtues arriving in. He's an unlikely candidate for virtue. He's wonderful for a novelist because he is so contradictory."

"I was born a Jew," said the (Schindler) was a Catholic, though a poor one. My generation of Catholics felt strongly that the universe is a place where good fights evil," said Keneally. (Stephen) Spielberg wanted to show that there are great forces abroad.

Oskar didn't keep to the Catholic code, he was unfaithful to his wife, he drank a lot—but the fact remains he did save all those lives. So you forgive him his sins."

Keneally said that he was surprised that he liked the movie. "Every writer thinks a film of his book will turn out to be an exact video version... of the writer and the producer are two different people, that rarely happens."



"SCHINDLER'S LIST" AUTHOR—Thomas Keneally spoke informally with about 100 Butler University students and faculty on Dec. 1 before his lecture there for the Visiting Writer's Series. Keneally is the author of "Schindler's List," which was popularized by Stephen Spielberg's Oscar-winning film of the same name. (Photo by Elizabeth Bruns)

"I knew that Spielberg was interested in the same things that I was—the contradictoriness of Oskar's character, the fact that he was such a rotten husband, the fact that the prisoners all said in interviews 'Thank God, he was nicer to us than he was to his poor wife,'" said Keneally.

The other thing about the Schindler saga is that it shows you the whole process of the Holocaust so that you can look at it in a

coherent and understandable manner," he said. "Like most great tragedies, the Holocaust is almost too much to encompass—the numbers are too great... with the movie you can look at it through the processes of Oskar's factory."

"Spielberg was never interested in making Schindler a saint and he didn't," he said. "I have always thought the story stood on its own."

Devotion for Mary should lead us to a greater love for her son

by Tom Ehart

When I arrived in California five years ago, I thought I was pretty well grounded in my faith. Unlike many of my friends, I still went to Mass and Confession, read spiritual books, did "religious" things and I did my best to pray the Rosary every day.

The first day I arrived at my new home outside L.A., I was quickly informed that I was basically going to hell if I didn't believe in an apparition of the Blessed Mother that had been going on in a small town in New York. After all, her messages said that rock music was from hell, funky clothes were a tool of the devil, and since I was a liberal in these things, I was damned.

I lasted in that house one night! And over the next four and a half years I was faced with a barrage of confrontations from very well-meaning and devout persons who tried desperately to convert me into believing in any number of Marian apparitions that were taking place in different parts of the world.

I never "converted," but I sure was bothered. I often got the feeling that I was less of a Catholic, or worse yet, and less of a devotion to the Mother of God simply because I didn't believe in reported apparitions. For whatever reason, I just couldn't bring myself to spend a lot of time worrying about these apparitions. But I felt challenged to do some serious soul searching to see where I placed Mary in my life.

So I started reading, asking around and going to talks by spiritual people who I knew were learned on the subject of Mary. And I learned some interesting things that I've kind of always known in my heart, but didn't always know how to articulate.

First of all, apparitions are wonderful in and of themselves, but only if the fruit of those is lasting conversion. Living in a "quick fix" society, it's easy to get caught up on the "apparition bandwagon" and have our faith strung along by every new reported apparition that comes along. In the meantime, our spiritual growth can be stunted because we're just living from one spiritual high to the next. Becoming an "apparition junkie" can be very misleading and perhaps even damaging to true devotional life.

Second, any devotion to Mary should lead us to Jesus. If it doesn't, and we're lost in Mary or the apparition, something's wrong. When people went to Mary for help with the wedding feast at Cana, she gave them her advice and turned them on to her Son, and they immediately went to Him. That's the way it should always be. It's very easy to become so devoted to Mary that we become obsessed with Mary at the expense of our relationship with Christ. And it's very easy to become addicted to Marian devotions as a way to hide from problems in our own lives that we don't want to face.

Lastly, the number of Rosaries we say, how many we pray, how many Marian books we read, how many different Marian prayers we know, and so on, none of those say anything about what's in our hearts or where we are in our spiritual journey. Only God can truly know that. And for any of us to judge another's spiritual worth or growth on the basis of his or her apparent devotion

Our Lady, is to make a big mistake. Many of the saints weren't known as "Marian" saints, yet it's a sure bet they all had a deep love for her.

Mary knows what she desires from each one of us in the way of devotion. From some, like St. Louis de Montfort,

author of "True Devotion," it's a lot. From others, it may be as simple as a Hail Mary at bedtime. Whichever it may be for each of us, she wants most of all that we stay close to Jesus and to his teachings. A great love for her should lead us to a greater love and devotion to her son.



Your road map to our information highway:



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German Catholics demand more pastoral decisions on two issues

They are concerned about pastoral help for remarried Catholics and ordination of married men

by Dr. Ferdinand Oertel
Special to The Criterion

AACHEN, Germany—Despite two negative decisions from Rome recently, German Catholics do not want to go into an open confrontation with the pope and the Vatican. But they are asking for solutions to two problems in the spirit of Christ and not according to juridical church norms.

The two problems are pastoral help for divorced and remarried Catholics and the ordination of married men to the priesthood.

During the autumn meeting of the representatives of German Catholic laypeople, the Zentralkomitee der Deutschen Katholiken, two resolutions were passed with large majorities for presenting and discussing both matters first with the German bishops and then with the Vatican.

In both cases, the German Catholics refer to the special situation in Germany and ask for solutions fitting to the German local church.

The shortage of priests is growing dramatically in united Germany. In view of this situation, the Synod of All German Dioceses passed a resolution 20 years ago requesting the ordination of married men, but the Vatican denied the request at that time. Now the German laypeople repeated this demand, citing decisions of Vatican II which allow such a solution for local churches in cases of urgent necessity.

In the resolution, the German Catholics said that they do not want, and are not asking for, the abolishment of celibacy for priests in general, but they asked for admitting married men to the priesthood as is done in the church in the East. The paper, however, also states that celibacy is a church law and not a demand by Christ.

The head of the German bishops' conference, Bishop Karl Lehmann of Mainz, said during an interview reported in a widely-circulated weekly that he has asked for a new dialogue with Rome concerning priestly celibacy. It was Bishop

Lehmann who, together with two other German bishops, published the letter pleading for a case-by-case allowance for Catholics in irregular marriages to receive Holy Communion. All three of the bishops were highly regarded professors of theology before being named bishops.

The letter from the Congregation for the Doctrine of the Faith in which the bishops' request was denied led to heavy protests among a wide range of German Catholics, not only from laypeople but also from other bishops. In contrast with the former saying: Rome has spoken, the case is finished, the demand for further investigation of this question is growing. Although the three bishops revoked their allowance for remarried Catholics to receive Communion, many priests openly declared that they would go on with their pastoral practice to accept the individual decisions of remarried Catholics for taking part fully in church life, including Communion.

In many Catholics, the decision in this case seems to be strange because the head of the Congregation for the Doctrine of the Faith, Cardinal Josef Ratzinger, has long been a close friend of the German bishops. In statements made about the letter from the congregation, several

German bishops as well as professors of theology have referred to former publications of Cardinal Ratzinger in which he took the same position as Bishop Lehmann.

According to Dr. Jakob Kremer, a German professor of church history now teaching in Vienna, the letter by Cardinal Ratzinger is not in accordance with some declarations of Vatican II, especially regarding the traditions of the church of the East.

As far as pastoral care for remarried Catholics is concerned, the German bishops will try to find a solution together with the bishops of other European countries in which remarriages are as high as they are in Germany. They intend to ask the Vatican for local allowances.

The German Catholic laypeople support their bishops in this issue. They are backing especially the head of the German bishops' conference, Bishop Lehmann, after he was passed over a second time when new cardinals were named. This decision is seen as a consequence of Bishop Lehmann's letter on remarried Catholics and Communion.

Insiders, however, know that Bishop Lehmann is not well regarded by every prelate in the Vatican. Twenty years ago, when he was a professor in Freiburg, he questioned whether the concept of the natural law as it was used to back the prohibition of artificial birth control is still valid.

In spite of all contrary points, German Catholics, laypeople as well as bishops, confirm their fidelity to the pope, the doctrine of the indissolubility of marriage, and the unity of the church.

(Oertel is a German Catholic journalist who for many years was president of the German Catholic Press Association.)

Pope meets Israeli foreign minister at Vatican

Peres says, 'Religiously, Jerusalem is open to all religions and we intend to keep it that way'

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II met Israeli Foreign Minister Shimon Peres Dec. 1, continuing his high-level meetings with the chief protagonists of the Middle East peace process.

"The most urgent problems for peace in the Middle East were examined" during Peres' meeting with the pope and a

later meeting with Cardinal Angelo Sodano, Vatican secretary of state, said Vatican spokesman Joaquin Navarro-Valls.

He listed the religious areas as "relations with the Palestinian people; relations with Lebanon; and the future of the Holy City of Jerusalem."

Navarro-Valls said they also reviewed Vatican-Israeli relations following the establishment of full diplomatic relations.

At a press conference after the meeting, Peres was asked about the Vatican's continuing request for some sort of international protection of Jerusalem's character as a city holy to Jews, Muslims and Christians and for guarantees that it would be open to members of the three faith traditions.

"Jerusalem is politically closed and religiously open," he said. "Politically, Jerusalem was never an Arab capital, and the Jewish people have never had a capital but Jerusalem. Religiously, it is open to all religions and we intend to keep it that way."

"On the Arab side, we hear more and more voices that say the interest of the Muslim world in Jerusalem is basically religious. King Hussein (of Jordan), for example, has suggested that the holy places will be under the sovereignty of the Almighty in heaven—not such a bad idea," Peres said.

In an earlier interview Peres said he was pleased that the Vatican-Israeli agreement signed in December 1993 recognized the distinction between political and religious questions in the Holy Land. The agreement said the Holy See, while exercising its moral authority, would remain "a stranger to all merely temporal conflicts," a principle applying "specifically to disputed territories and unsettled borders."

"Our aim is to establish with the Muslims the same understanding reached with the Vatican," the Israeli official told Telepace, an Italian Catholic television station, before his meeting with the pope.

"We are not seeking controversy nor confrontation," he said. "We respect all that is holy for another person."

In the interview Peres also said he would thank the pope "for all he has done to make the world more understanding, closer and richer in love."

"Secondly, I will speak to him about the current situation of the peace process—which I know he is following with much attention—of that which has been done and of the direction we are taking," Peres said.

He told the television station, "The Holy Father once told me something very moving, which was: 'I have had an accident, I have been sick, I tried to take my life. It is the Lord who has given me the gift of continuing to live so that I could, one day, go in pilgrimage to the Holy Land.' So I will renew my invitation: Holiness, we await your pilgrimage in the Holy Land."

Navarro-Valls said the pope used the meeting to extend his personal congratulations to Peres on winning the 1994 Nobel Peace Prize along with Israeli Prime Minister Yitzhak Rabin and Palestinian Liberation Organization President Yasser Arafat.

Peres told Telepace, "Arafat is not an enemy. He is facing terrible problems such as poverty, but intense population density, all of which make the smooth operation of a Palestinian-run territory very difficult."

"All of us together must help him overcome the obstacles and make (self-rule) into a great success," he said.

Financial assistance from the international community and from Israel is essential to the peaceful progress of Palestinian self-rule, Peres said.

At the press conference, Peres said Pope John Paul II "asked him about continuing violence and terrorist attacks in Israel and its occupied territories."

Peres told the pope he thought the solution lies in "overcoming extremism by a double effort: on the one side, that the spiritual leaders call for tolerance and, on the other side, that political leaders come and work for the improvement of the economic conditions."

"I do believe that the contribution of the pope to introduce tolerance among the different religions, between Jews and Catholics, is of great importance. I do believe it has had an effect, even on the Muslim leaders," he said.

But Peres said he thought it would be difficult to find any moderation among the members of the Palestinian Hamas movement. "Hamas is definitely committed to destroying the peace process," he said. "And if they are suggesting a dialogue, it is with rifles not with ideas."

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Bosnia's Catholic leaders assess physical and religious damages

Sarajevo cardinal condemns the 'immoral attitude' of the United Nations for remaining neutral

by Agostino Bono
Catholic News Service

ROME—As Bosnian nights lengthened and Serbs stretched their military gains, Catholic leaders in the war zones angrily assessed the physical, religious and political damage of the fighting.

Cardinal Vinko Puljic of the Serb-besieged capital of Sarajevo condemned the "immoral attitude" of the United Nations, which he said has remained neutral while Serbian aggressors destroy their weaker opponents.

Bishop Franjo Komarica of Banja Luka criticized "the horror, the death, the humiliation" in his northern Bosnian diocese. The diocese includes Bihać, the Muslim-held city that was the scene of fierce Serb attacks beginning in late November and continuing into December.

The stepped-up Serb offensive in Bosnia-Herzegovina began in the second half of November and continued into December, throwing international mediation efforts into disarray. This increased the probabilities that the fighting would only stop when there is a clear victor in the battlefield, where Serbs dominate.

Catholic concern was underscored by Pope John Paul II, who restated his desire to visit Sarajevo as "a sign of my closeness to Catholics" and the other groups "tried by the war."

The pope said Nov. 28 that he made the visit offer at a time when the fighting "has reignited and rages in a very worrying way."

The offer was made to Cardinal Puljic, whom the pope had indicted two days earlier into the College of Cardinals.

Bishop Komarica, who accompanied Cardinal Puljic to the Vatican induction ceremony, said the "tragic escalation of this absurd war" has not shaken the "indifference of the world."

The war "drags along with it the ruins of a Europe of justice and a West of solidarity," said Bishop Komarica.

The fighting shows that international organizations are in retreat and "incapable of being a bulwark against violence," he said.

In their offensive, the Serbs held U.N. troops as hostages to discourage air attacks against their positions by the North Atlantic Treaty Organization.

Cardinal Puljic, Bosnia's first cardinal, took advantage of the induction ceremony to grant news interviews in which he pleaded for a negotiated end to the fighting and urged the United Nations to take sides to protect the victims of aggression.

"I cannot understand the attitude of the United Nations, which declares itself neutral, but with this neutrality accepts the law of the strongest to the detriment of the weakest," said the cardinal.

The arms embargo also only favors the better-armed Serbs "to the detriment of the weakest," he added.

U.N. officials have said that the mission of their troops is not to intervene in the war but to enforce a truce if the warring parties ever agree to one.

Cardinal Puljic said lack of strong international action at the start of the fighting more than two years ago is mainly responsible for the current situation.

"A mistake was made in the beginning when an immediate end should have been put to the aggression and the shooting stopped," he said. "If this had been done, people would have continued to dialogue in a different social climate."

Although the fighting involves Muslims, mostly Orthodox Serbs and mainly Catholic Croats, religion is not the cause of the war, he said.

The war is an attempt by the Serb-controlled army of the old Yugoslavia "to impede the establishment of democracy," he said.

The army refused to accept democracy, because with it the Serbs would have lost all their privileges and been forced to divide their power with others," Cardinal Puljic said.

World leaders "tacitly tolerated the Serb aggression; consequently the situation became radical, and the people

under attack, the victims, were forced to take up arms and defend themselves," he added.

This allowed the Serbs to occupy 30 percent of Croatia and 70 percent of Bosnia-Herzegovina and begin an "ethnic cleansing system" which has become "a true and proper genocide," he said.

Another grave problem "is the radicalization that is maturing both within the Serb Orthodox Church and the Muslim community," severely hindering contacts between the leaders of the two groups, he said.

This hardening of religious attitudes goes against the grain of Bosnia's traditional ethnic and religious tolerance, he added.

On the one hand Serbian Orthodox leaders have not been strong enough in condemning war crimes, he said.

On the other, Muslims have been drawing nearer to Islamic fundamentalist countries which support their cause, he said. "With the prolonging of the war, fundamentalism is gaining more room."

Not enough international attention has been given to the plight of Croatian Catholics, the smallest of Bosnia's warring groups, he said. "Two dioceses are on the verge of disappearing and no one protects us."

Meanwhile, the physical and psychological toll on the victims of the fighting has made them "tired, fed-up, tough," said Catholic Relief Services Director Kenneth Hackett.

"You don't see any fat people," he said after returning from Sarajevo at the end of November.

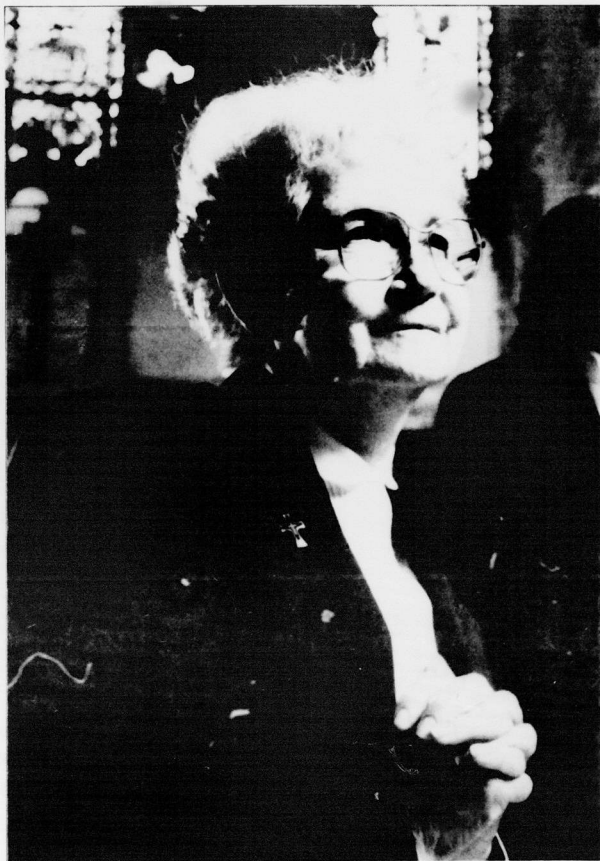
There is an "undercurrent of stress" caused by the physical danger of being shot at by snipers or being on the receiving end of an artillery shell, he added.

Simple things such as putting eggs back into the pasta mix engender enthusiasm, Hackett said.

It may be that the reappearance of eggs in the spartan diet "gave the people of the city . . . some sense of normalcy," Hackett said.

U.N. troops assigned to protect the constantly disrupted humanitarian assistance seem to Sarajevoans mostly interested in protecting themselves from Serb fire, he said.

RETIREMENT FUND FOR RELIGIOUS 1994



Cardinal says killing abortion doctors is not justifiable

VATICAN CITY (CNS)—At a Vatican conference on human life, Cardinal John J. O'Connor of New York examined the pragmatic and moral aspects of a highly sensitive topic: the killing of doctors who perform abortions.

In a speech that looked at both pro and con arguments, Cardinal O'Connor offered a carefully worded judgment against the moral legitimacy of such assassinations and said they had damaged the pro-life cause.

He gave the talk Nov. 25 at a conference sponsored by the Pontifical Council for Pastoral Assistance to Health Care Workers. It was apparently the first time a Vatican meeting has dealt with the controversial issue.

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† May They Rest In Peace

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

† **ARVIN, Ross E.**, 85, St. Pius X, Indianapolis, Nov. 22. Father of Diana A. Morgan, grandfather of five.

† **BADGER, Virginia**, 70, Sacred Heart of Jesus, Jeffersonville, Nov. 24. Wife of Garland L., mother of Christian, Rev. A. Sharon S. Arnold and Joyce A. Jonson, sister of Ray Eberle, William Eberle and Anna Brown; grandmother of four; great-grandmother of five.

† **BOEBSTE, Ruth E.**, 90, St. Paul, Tell City, Nov. 8. Mother of Ralph, Lavern Johnson and Evelyn Berry; sister of Mabel Hurn; grandmother of six; great-grandmother of nine; great-grandmother of one.

† **CULY, W. Barry**, 35, St. Elizabeth, Cambridge City, Nov. 25. Husband of Lu Ann; father of Kristen and Kaitlyn; son of Marvin and Dorothy Culy; brother of Brad; grandson of J.B. and Alta Coppenhaver and Helen Pitts.

† **CVENGROS, Michael Andrew**, 76, Sacred Heart, Clinton, Nov. 28. Husband of Julia Marcinkiewicz; father of James Michael and Paul Robert; brother of Donald.

† **DECK, Dorothea Higgins**, 67, St. Lawrence, Indianapolis, Nov. 97. Wife of Herman L.; mother of Jacob L., Joseph L., John L., Steven

L., Kathleen L., Clair and Mary E. Chapman; grandmother of eight.

† **FRENCH, Frances Marie**, 82, Holy Name of Jesus, Beech Grove, Nov. 19. Mother of Gerald A., Robert W., John D., Barbara J., Corbett and Shirley A. Hill; sister of Florence Badger; grandmother of 16; great-grandmother of 14.

† **FREY, Edward G.**, 73, St. Joseph, St. Leon, Nov. 19. Husband of Marjorie; father of Jerry, Debbie, Duermann, Votie Jansing, Marlene Rauh and Linda Cox; brother of Paul, Lawrence, and Alvina Kunkel; grandfather of 12.

† **FULTON, Martha Ann**, 69, St. Andrew, Richmond, Nov. 29. Wife of Elmer; mother of David, Stephen, Richard and Susan M. Devers; sister of Charles Maurer, John Maurer, Harry Maurer, Richard and Thomas Maurer, Donald Maurer, Phillip Maurer, Betty Hemer, Marlon Kettler, Margaret Stephens and Mary Jane Dolehan; grandmother of seven; great-grandmother of three.

† **GEIER, Robert C.**, 76, Holy Family, Richmond, Nov. 19. Husband of Frances; father of Ann White, Catherine Stockdale, Alice McCarvey and John; brother of Jerry, Mary Ann Hoebecker and Rose Marie; grandfather of three.

† **HARTMAN, Frank A.**, 77, St. Mark, Indianapolis, Nov. 24. Brother of Martha E. Wissner, Rita Randolph, Marie Walpole, Edward C. and William H. Hartman.

† **HERB, Matilda J. Lori**, 91, St. Mary, New Albany, Nov. 27. Mother of Adelaide R. Baeur; grandmother of four; great-grandmother of five.

† **HUGENHOLD, Mary Edith**, 97, St. Paul, Tell City, Nov. 8. Mother of Helen T. Franks and

Mary Rutherford; sister of Betty Demu and Amy Johannemann.

† **HINDEL, Carl J.**, 82, St. Lawrence, Indianapolis, Oct. 23. Father of Jerry B. and Patty Edmonson; brother of Benedictine Father Richard G.; grandfather of two.

† **HUMPHICH, Nina Louise**, 91, St. Augustine, Jeffersonville, Nov. 18. Mother of Virginia Shaughnessy and Mary Zinser; grandmother of 13; great-grandmother of 14; great-grandmother of three.

† **MAYVILLE, Jeanette M. Herbert**, 84, Holy Name of Jesus, Beech Grove, Nov. 19. Wife of Arthur E.; mother of Maxine Tex and Barbara Jean Fisher; sister of Harry Herbert, Roy Herbert, Paul Herbert Jr., Florence Tebar, Mercedes Charlesboy, Ann Marie Niles, Loyola Gardner, Jean Heraw, Sister Dorothy Jean Heier, Sister Mary Ann Zinser; grandmother of six; great-grandmother of eight; great-grandmother of eight.

† **MEYER, James L.**, 48, Our Lady of Perpetual Help, New Albany, Nov. 25. Husband of Alberta; father of Julia, son of Louis and Helen; brother of Mary Conroy and Margaret Alvey.

† **MULVEY, Joan**, 65, St. Monica, Indianapolis, Nov. 19. Mother of Michael, David and Joan; grandmother of four; great-grandmother of four.

† **PANARISI, Vincent Charles**, 71, Our Lady of Lourdes, Indianapolis, Nov. 25. Husband of Leah P.; father of Lynnette Tuckey, Dennis V. and Marc A.; brother of Robert, Joseph and Jenny Bochario; grandfather of four; great-grandfather of two.

† **RIDGE, Jack E.**, 67, St. Vincent,

Bedford, Nov. 28. Husband of Sally; father of John, Fred and Lawrence; brother of William, Patrick and Susie Allen; grandfather of six; great-grandfather of three.

† **SHERRILL, Pauline Bova**, 59, Little Flower, Indianapolis, Nov. 23. Wife of Arvine; mother of Judy Androne, Phillip, Arvine Jr., Eric and Scott; daughter of Tony Bova; sister of Tony Bova, Mary Ould and Mike Bova; grandmother of seven.

† **STEADMAN, Zackary**, 23, mor. 18, Sacred Heart, Clinton, Nov. 25. Son of Kim and Scott Steadman; brother of T.J. Jr.

† **TEGELER, Paul Leslie**, 63, St. Andrew, Richmond, Nov. 20. Husband of Ann; father of Thomas, Stephen, Frederick and Donna; step-father of Gregory Kurth, Belinda Gray and Melinda Allen.

Marie Lauck, first woman legislator, dies Dec. 1

Marie Lauck, an Indianapolis attorney who was the first woman to serve in both the Indiana Senate and House of Representatives, died on Dec. 1.

The calling was at the family's Lauck Funeral Home. The funeral was on Tuesday at Sacred Heart Church, of which she was a member. Contributions may be made to the church.

A graduate of St. Mary of the Woods College, she was awarded the Mother Theodore Guerin Medalion as outstanding alumna of the college in 1974.

She is survived by two brothers, Holy Cross Father Anthony J. Lauck and John H. Lauck, and a sister Agnes Darko, as well as 20 nieces and nephews.

brother of Ruth Smith and Martha Jackson; grandfather of seven; step-grandfather of three.

† **WALL, Ann Tuttle**, 60, St. Andrew, Richmond, Nov. 25. Wife of Kenneth; mother of James, Barbara Gray and Kathy Madden; daughter of Lillian Merritt; sister of Fred Merritt; grandmother of 13; great-grandmother of three.

† **WALSH, Edward J.**, 77, St. Pius X, Indianapolis, Nov. 27. Father of Mary Elizabeth Chapell, Mary Claire Moran, William E. Walsh and James P. Walsh; grandfather of seven.

† **WATTS, John**, 56, St. Philip Neri, Indianapolis, Nov. 27. Husband of Joyce L.; father of Mark D., Kelly R., John M. and Brian P.; brother of Thomas F., George L., Mary Alice Bryant, Carolyn Wachstetter, Hazel Nowling, Peggy Bryant, Patty Runow and Nancy Plummer; grandfather of two.

Franciscan Sister Mary H. Eirich dies at age 81



Sister Mary Helene Eirich died Nov. 26 at the age of 81. A Memorial Mass was celebrated for her at the motherhouse in Ferdinand on Nov. 29.

Sister Mary Helene was born in Leontine, Ill. She entered the Oldenburg Franciscan Community in 1938 and professed her final vows in 1944.

Before retiring to the motherhouse in 1978, Sister Mary Helene taught in Indiana, Ohio and Missouri schools. Her assignments in the Archdiocese of Indianapolis included St. Michael and St. Peter, Brookville; St. Louis, Batesville; St. Paul, New Albion; and Holy Family, Oldenburg.

Other assignments were at St. Gabriel, Connersville; St. Lawrence, St. Mark and Holy Trinity in Indianapolis; St. Joseph, Shelbyville; and St. Mary, Lanesville.

Sister Mary Helene is survived by one sister, Barbara, of Chicago, Ill., nieces and nephews.

Providence Sister Maura Daily, 85, dies on Nov. 24

A Mass of Christian Burial was celebrated for Providence Sister Maura Daily on Nov. 24. Sister Maura died on Nov. 24. She was 85 years old.

Sister Maura entered the Congregation of the Sisters of Providence in 1929. She professed first vows in 1931 and final vows in 1936. Sister taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Oklahoma and North Carolina. In the Archdiocese of Indianapolis, she taught at St. Anthony, Indianapolis.

Surviving Sister Maura are Providence Sister Frances Agnes Dowling, cousin; Maureen Strange and Julie Daily, nieces; and Kevin Daily, nephew.

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Puzzle on page 21



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BOOK REVIEWS

Eman was a Christian patriot

THINGS WE COULDN'T SAY, by Diet Eman with James Schapp. William B. Eerdmans Publishing Co. (Grand Rapids, Mich., 1994). 390 pp., \$19.99.

Reviewed by William Drael
Catholic News Service

During World War II, Diet Eman was active in the Dutch resistance. In particular, she heroically hid Jews from the occupying Nazis. She was imprisoned in a concentration camp where she suffered greatly. Her fiancé was killed in a similar camp. So painful were those days that she is only now capable of publishing this memoir, "Things We Couldn't Say."

Unlike Oskar Schindler, Eman's motives were clear: She was a patriot and a Christian. She took it for granted that "if you say that you have faith, then you have to apply it to the life you're living." In her place and time what it meant to apply faith for Eman and her young friends "became very clear to find [hiding] places for Jews wherever we could."

Although Eman had many angry moments with God, she never gave up that faith. She maintained an active prayer life and reflective posture through all those days.

This very personal book contains many excerpts from letters written between Eman and her fiancé and from her diary/prayer journal. She discloses her struggles of conscience. Is, for example, "outright lying" to Nazi tormentors permissible? Is killing allowed? Is it possible not to hate? She exposes her feelings of deep confusion and betrayal when a Christian neighbor hangs a picture of Adolf Hitler above the piano. She shares her frustration with God, who

allowed the suffering to continue. Yet through all the dark pages of this book, Eman repeatedly acknowledges her strong sense of "being held in the hands of God."

There's a need today to put the Nazi persecution in very vivid, personal terms. Commenting on the Holocaust, one of my college students surmised that "the Jews had a hard life." Such an understatement bothered me. Is the impression that the Holocaust had its bad guys but also many Schindler-like good guys? Do today's college students think that the whole thing was resolved in the end? That the Holocaust had some meaning?

This book, if anything, leaves the reader with the strong feeling that, for Eman and other survivors, things are not resolved. There is no happy ending. Eman and others are left to ponder their faith in the face of meaninglessness.

"Drael is campus minister and an instructor at Monahan Valley Community College, Palos Hills, Ill.

At your bookstore or order prepaid from William B. Eerdmans Publishing Co., 255 Jefferson Ave., S.E., Grand Rapids, Mich. 49503. Add \$2 for shipping and handling.

Books for kids

Reviewed by Barb Frazee and Margaret Krause

The following books are recommended for Christ-mas gift-giving.

SPLISH SPLASH, by Joan Bransfield Graham, illustrations by Steve Scott. Ticonder & Fields (New York, 1994). 32 pp., \$13.95.

"Splish Splash" is a clever introduction to poetry for primary grade students. All of the poems are about water in some form or another, so snow, ice cubes, backyard sprinklers and more are brilliantly described in poetic verse. The illustrations are fanciful and often depict the water in imaginative ways. Ages 5-8. (MK)

THE IMAGE GAME, by Norma Johnston. BridgeWater Books (Mahwah, N.J., 1994). 160 pp., \$13.95.

Celia Prendergast wants to attract high school hero Brock Peters. Zack Collins, who is more interested in science and math than girls, wants his mother off his back about his lack of social life. Together, Celia and Zack concoct a scheme to help each other achieve what they think they want—only to discover they might have been wrong about themselves. This is a cleverly written, humorous story that includes, among other twists, an environmental crisis. Ages 11-14. (BF)

WORLD'S WEIRDEST BUGS AND OTHER CREEPY CREATURES, by M.L. Roberts. Whistlestop (Mahwah, N.J., 1995). 32 pp., \$2.25.

Full-page color photographs and short, descriptive passages reveal fascinating details about all kinds of bugs! Each page also contains a little-known fact, for instance, stink bugs use more than their smell to scare away enemies! Great for reading aloud or for early readers. Ages 4-10. (BF)

GOOD GRISSELLE, by Jane Yolen, illustrated by David Christiana. Harcourt Brace (San Diego, 1994). 40 pp., \$14.95.

Written in fairy tale style, "Good Grisselle" offers positive morals while telling a warm story. Grisselle is tempted to do bad deeds, but maintains her strong character and showers love on an unlovely child in this beautifully illustrated picture book. Ages 7-10. (MK)

Barb Frazee, mother of three children, is CNS assistant foreign editor. Margaret Krause, mother of one child, is a search services librarian at Georgetown University Law Library and has a special interest in children's literature.

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

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

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



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