



## SEEKING THE FACE OF THE LORD

## 'Tepidity'—hazard of adult spirituality

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

The welcome signs were out at Providence High School in Clarksville and at St. Paul Elementary and Daycare in Sellersburg. I thoroughly enjoyed my visit in both schools last week. "Ministers of Hospitality" escorted me through every classroom and every inch of crowded space at Providence. The atmosphere and spirit were encouraging. The young students at St. Paul's were bursting with lively questions for me and I had great fun.

Both Providence High School and St. Paul's Elementary reflect the new enthusiasm and the happy problem of overcrowded schools around the archdiocese. Our young parents are sending a signal that we must not miss.

Students at Providence sent me away with computer-generated greetings that showed great creativity. Students at St. Paul had drawn and written special greetings. A second grader at St. Paul wrote a note that sets a theme that is timely for the Advent season.

"Welcome, Archbishop Buechlein. I heard good things about this school. Well, you know, this is the first time you been here. Well, guess what? This is my first year at St. Paul's. I am in second grade. I've been to reconciliation. I'm not scared to go, also I think every one came out of reconciliation smiling."



Isn't it interesting that the young fellow wanted to let me know what he thought about the sacrament of penance and reconciliation? "I think every one came out of reconciliation smiling." From the mouth of a child comes good news for the Advent season. Taking advantage of the sacrament of penance and reconciliation in preparation for the anniversary of Christ's birth promises a Christmas smile for every one of us. Like my new young friend, we don't have to be scared to go to confession.

What is at stake for us adults? Recently I came across a word that I hadn't heard for a long time. It describes one of the hazards of adult spirituality. The word is "tepidity." Tepid is a synonym for the notion of being lukewarm. Anyone who has been Christian for any period of time may have to struggle with the possibility of becoming lukewarm in our love for God. Sometimes we can let our love for God grow cold. Our life of faith can become mediocre because we just don't tend to it very much.

On the surface it may seem like nothing much has changed, but in our heart we may feel a little empty when it comes to love for God. And we can become negligent. Maybe we quit offering our daily prayers. Some of us may even become careless about attending Mass on Sundays, or at least on the holy days (like the Immaculate Conception). Perhaps giving ourselves for others, thinking of the good of other people before our own isn't very joyful anymore. For some the joy of being Catholic gives way to fixating on their dislikes about the church and the faith.

How is it that we become "tepid"? How is it that we lose our joyful spirit for God and the church? The process is not

sudden. And there may be varying reasons, but a surefire reason for losing enthusiasm for God comes from a prolonged carelessness about our faith and our spiritual and moral life. As in other areas of life, it comes from carelessness about little things. More often than not, being lukewarm happens because we are not sorry for our personal faults and weaknesses. It happens because we do not discipline ourselves in the smaller details of a careful moral life. We dismiss venial sins as "no big deal." After all, God is merciful and he is not petty, we say to ourselves. We tell ourselves that we are only obligated to confess mortal sins. Maybe we give up on doing penance, like fasting, or extra time spent in prayer. And we demand more and more bodily pleasure and comfort for ourselves, often at the expense of others. And for sure, we don't bother to do a daily examination of our conscience. These are both signs and causes of tepidity. If some of these thoughts ring a bell, then one is on a slide to a careless relationship with God.

We need to examine our consciences daily. Someone said that this daily exam is like an inspection of what we have written on the page of each unrepeatable day of our lives and that many an ill-written word can be corrected by means of contrition. We need the sacramental forgiveness and spiritual direction of penance and reconciliation on a regular basis. We need to pray daily and we need the enrichment of the Holy Eucharist at least on Sundays and holy days. We have been given the grace of another Advent season to re-kindle the fire of our love for God and find a Christmas smile!

## EDITORIAL COMMENTARY

## Culture of violence is destroying our communities

by John F. Fink  
Editor, The Criterion

Indianapolis set a new record last week for the number of murders committed during a single year. That is only one example of the way a culture of violence is destroying our communities.

Why is it that our nation has more violent behavior than any other nation except those in the midst of war? And why has crime and violence escalated so much during recent years?

According to the U.S. Justice and Commerce Departments, violent crimes quadrupled between 1960 and 1992. Between 1979 and 1991, nearly 50,000 American children and teens were killed by people with guns and gunshots cause one out of four deaths among American teen-agers. Between 1985 and 1992, the annual number of youths killed by gunshots more than doubled, from 2,500 to 5,326.

Our homes, rather than the streets, have become the most violent places. More than 50 percent of the women murdered in the United States are killed by their partners or ex-partners, and millions of children are victims of family violence.

At their meeting last month, the U.S. bishops passed a statement called "Confronting a Culture of Violence." In it they documented the serious rise in violence and offered a framework for action.

The bishops said: "Violence in our culture is fed by multiple forces—the disintegration of family life, media influences, growing substance abuse, the availability of so many weapons, and the rise of gangs and increasing youth violence. No one response can address these diverse sources. Tradition, respect for human life and human dignity, and a commitment to social justice."

liberal or conservative approaches cannot effectively confront them. We have to address simultaneously declining family life and the increasing availability of deadly weapons, the lure of gangs and the slavery of addiction, the absence of real opportunity, budget cuts adversely affecting the poor and the loss of moral values."

They correctly identified the cultural values that are now present in American society: "a denial of right and wrong, education that ignores fundamental values, an abandonment of personal responsibility, an excessive and selfish focus on our individual desire: a diminishing sense of obligation to our children and neighbors, a misplaced priority on acquisitions, and media glorification of violence and sexual irresponsibility."

The bishops rejected claims that more prisons are the only answer. "Clearly, those who commit crimes must be swiftly apprehended, justly tried, appropriately punished and held to proper restitution. However, correctional facilities must do more than confine criminals; they must rehabilitate persons and help rebuild lives. The vast majority of those in prison return to society."

The bishops called on the Catholic community to respond to violence with new commitment and creativity. They acknowledged that their reflection "is less an outline of solutions and more a call to action," but they urged all us Catholics to understand that violence in unacceptable. And they said, "We must learn again the lesson of

Pope Paul VI. If you want peace, work for justice."

The path to a more peaceful future, they said, "is found in a rediscovery of personal

responsibility, respect for human life and human dignity, and a commitment to social justice."

We can't cure all of society's evils, but each of us can do his or her part within our families and communities to play the role of peacemaker. As Our Lord said, "Blessed are the peacemakers for they shall be called children of God."

## Michael Blair dies at age 44

Michael Blair, 44, president of the St. Rita Parish Council, died Dec. 9. The funeral Mass was at St. Rita on Dec. 13.

As president of the board of directors of the Urban Parish Cooperative, 1990-94, Blair called for evangelization, a spirit of cooperation, and careful utilization of volunteers in the then-12 parishes involved.

He also ministered as lector and finance committee chairperson for his parish, as well as serving as its representative on the East Deanery Pastoral Council.

Blair was honored last month at the Catholic Social Services 75th anniversary celebration when he was given the Spirit of Indy Award. He also was named a Sagamore of the Wabash by Gov. Evan Bayh.

A graduate of St. Rita School who was a convert to the church, he received his bachelor's degree at Indiana University. Blair was purchasing manager for American States Insurance for 19 years and president of its credit union.

He worked with the youth in the Indianapolis community through Junior Achievement, teaching business classes to junior high students in Catholic and public schools.

In the Lawrence Township, Riverside and



Michael Blair

St. Albans sports programs, he served in coaching and organizational roles.

Blair is survived by his wife Deborah L. Inskip, Blair, son Curtis Michael and daughter Mikeeta Duann; stepfather Elze Deloach and brother Kevin Deloach.

Memorial contributions may be made to the Michael Blair Fund for St. Rita School.

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CHRISTMAS HELP—Catholic Charities of Terre Haute opened the annual Christmas store Dec. 5 at the Bethany House Annex in Terre Haute. The service offers needy families gifts of clothing, toys, housing goods and other items. Sister of Providence Brendan Harvey, who helps administrate the store, said the service was scheduled to fill 800 requests for goods the first week. (Photo by Peter Agostinelli)

# Pam Carter to speak at King service

Attorney General Pamela Fanning Carter will be the speaker at a special service marking the birthday of Dr. Martin Luther King Jr. People of all faiths are welcome to attend.

The observance will take place at 2 p.m. on Monday, Jan. 16 at St. Peter and Paul Cathedral in Indianapolis. Archbishop Daniel M. Buechlein will preside, with Father Thomas Murphy, director of the Office of Ecumenism, serving as master of ceremonies. Father Richard Ginther, pastor of the cathedral, will welcome the congregation.

In 1992, Carter became the first African-American to become attorney general in Indiana, or any state in the nation. She is also the first woman to attain that post in Indiana.

Carter grew up in St. Bridget Parish, and was graduated from St. Agnes Academy. She received her bachelor's degree in social work at the University of Detroit, later graduating in pre-law with honors. She earned her law degree from Indiana University School of Law.

Pamela Carter practiced as a trial attorney and enforcement attorney before becoming executive assistant, and later deputy chief of staff to Governor Evan Bayh. She was associated with the Indianapolis law firm of Baker and Daniels when she campaigned for the office of attorney general.

As attorney general, Carter has been active in working for victims of crimes, controlling Medicaid fraud, and transform-

ing human services with what she calls an "education, litigation and legislation" attack.

Attorney General Carter has been given recognition for her efforts: the Breaking the Glass Ceiling Award from Women Executives in State Government; the First Woman Award, Valparaiso Law School; and the National Drum Major for Justice Award by the Southern Christian Leadership Conference.

Young people from Catholic parishes will participate in a candle-lighting ceremony during the Martin Luther King holiday service. The St. Thomas Aquinas Ecumenical Choir will provide music.

Rocky and Dorothy Fanning, parents of the attorney general and members of Cathedral Parish, will lead the final prayer.



Attorney General Pamela Carter

# Feast of Our Lady of Guadalupe seen as opportunity to evangelize

(Continued from page 1)

*Responsorial, Aleluia, and Liturgia de la Eucaristia* were sung in Spanish, as were the other songs.

Diaz said that the word is spreading about the annual celebration at the cathedral—this being the second. Hispanic families came from Kokomo to Jeffersonville, she said. She expects the response to grow each year.

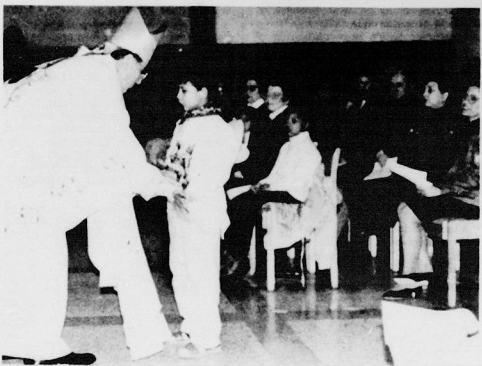
She said, "The archbishop delivered what he promised last year—the homily in Spanish. It shows his efforts to share with the community." She called it a teaching experience.

Diaz sees the annual celebration as an opportunity to evangelize to the Hispanic community and to others. And she believes it helps others to understand the culture, as well as sharing their spiritual gifts with the community. "I see part of evangelization as the sharing of our faith experience with the larger church."

She said that she knew of people who came back to the church because of the diocesan celebration. "The Lord has called them. They think they don't want to go to church. But they were so happy to be there. It was very rewarding to see a good part of the community coming together as the Body of Christ. Our faith is the same for all the countries represented there."

Diaz said, "We are glad that different parishes and schools are having their own celebrations. The devotion to Our Lady of Guadalupe is growing. This helps them better understand her beautiful message. I hope the celebrations help to build bridges among us."

"We try to represent the different aspects of the Hispanic community," Diaz said. Eucharistic ministers were from St. Mary, St. Philip Neri, St. Matthew, St. Monica, St. Jude, Holy Angels, Holy Spirit, and Our Lady of Mt. Carmel.



JUAN DIEGO—Archbishop Daniel M. Buechlein accepts roses from Mario Vasquez who comes forward in the offertory procession Sunday dressed in the role of the man to whom Our Lady of Guadalupe appeared. (Photo by Margaret Nelson)

# Indiana churches hope for new, cooperative talks next spring

Father Thomas Murphy, ecumenical director for the archdiocese, is meeting with leaders of six other denominations to plan cooperative consultations in the spring of next year.

The purpose of the March and April meetings is to enable conversation about new ways the churches in Indiana can work together and discover the similarities of their Christian missions.

The Indiana churches are now exploring greater cooperation for three reasons: the social problems in Indiana are too big for any one church, pervasive problems such as drug abuse and crime require that churches work together.

A successor organization is needed to replace the Indiana Council of Churches, a

major statewide church organization which is no longer in active ministry. The council will use the next two years to assist the formation of a successor organization.

The churches are working and praying together to express the oneness of their mission as God's people, Christ's body on earth.

David Wilson represents the Diocese of Lafayette. Other members of the planning committee include: Dr. Steven Emery, the Wesleyan Church; Rev. Mary Miller, United Methodist; Midge Roof, Episcopal Diocese of Indianapolis; Rev. Richard Shockey, Church of God (Anderson); Bishop James Tyson, Pentecostal Assemblies of the World; and Dr. C. Edward Weisheimer, Christian Church (Disciples of Christ).

"It is a diocesan celebration, open to all Hispanics, to honor Our Lady as *Imperatriz de las Americas*," she said. "There was a very good response from the community this year. It is our celebration for Catholic Hispanics in the diocese. In the procession we used the picture of Our Lady from the community of St. Patrick."

Diaz said she appreciated the "very good people who were very cooperative. I'm very pleased with all those who helped."

She said that the entertainment for the reception was provided by the Ballet Folklórico Mexicano. Diaz hopes to present a dramatic reproduction of the miracle of Guadalupe during next year's reception.

Both Diaz and Father Rodas were pleased with the addition of more Philippine natives to the assembly. "The more people who are involved, the more ideas we have," Diaz said. She believes that every year the celebration will improve and be easier to plan. In January, planning will start for next year's celebration.

And this marks the beginning of the posadas in individual homes, where the faithful pray and prepare for the coming of Christ.

"We were very happy to have the archbishop talking to us in Spanish," said Father Rodas. "The celebration was a very positive thing, very joyful and peaceful. People were eager to participate."

# St. Patrick hosts OLG Mass

Franciscan Father Thomas Fox and Father Mauro Rodas honored Our Lady of Guadalupe by celebrating a Spanish Mass at 7 p.m. on her feast day, Dec. 12, at St. Patrick Church in Indianapolis. There were more than 600 people in the assembly.

Father Fox leads a ministry to Hispanics which holds Sunday evening Masses at St. Patrick's. Father Rodas is director of the Hispanic Apostolate for the archdiocese and pastor of St. Mary Church.

The crowd was dressed in colorful attire, from sarapes to flowing dresses, scarves and flowered hats. A mariachi band—which was greeted with applause as it entered by the center aisle—provided lively music for the liturgical celebration.

The story of Juan Diego's encounter with Our Lady of Guadalupe was dramatized by

Jose Correa as the man who went to the bishop about what he had seen. Father Fox took the part of the bishop.

Roses were distributed to symbolize those that were said to have fallen from Juan Diego's cloak, revealing Our Lady's image, when he returned to offer the bishop proof of her appearance.

Members of a committee of business people who work for the Our Lady of Guadalupe celebration presented to Father Fox an altar cloth embroidered with roses, and a vestment with the image of Our Lady—both from Mexico.

After the Mass, hundreds gathered in the parish hall for a Mexican meal. The mariachi band continued to play and the children and others danced in their colorful costumes.

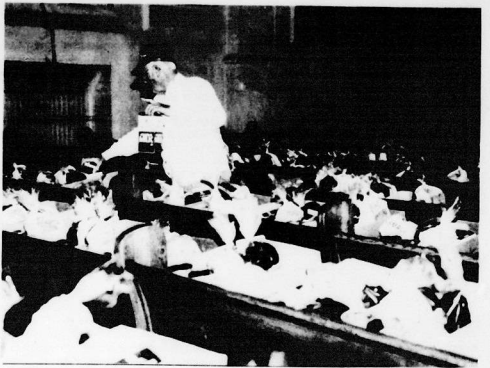
# Food baskets to be readied

On Sunday, Dec. 18 after the 10 a.m. Mass, the Holy Cross Food Pantry chapter of St. Vincent de Paul, Inc. will gather its resources of volunteers and donated food to prepare Christmas dinner boxes for the poor who live in the near east side of Indianapolis.

The boxes will be given out at the church and in the pantry on Dec. 20 at 4 p.m. Since 700 families were served at Thanksgiving, it is expected that about the same number will receive Christmas dinners.

Those who receive food are required to have identification and proof of address. The pantry also helps senior citizens obtain work in the areas of home health, clerical work, child care, and as nurse's aides.

During the year, the Holy Cross pantry has provided food for 10,778 families (34,580 people), and fed 4,552 people at 91 meals on Tuesdays and Fridays. The number of volunteers involved is 2,243.



HELPING HAND—Volunteers pack food boxes for the poor in the pews of Holy Cross Church. (File photo by Margaret Nelson)



## FROM THE EDITOR

## Preparing for the feast of the Nativity

by John F. Fink

Tomorrow, Dec. 17, marks a special in the way the liturgical season of Advent is observed. Up to this time the focus of attention has been on the final coming of Christ as Lord and Judge at the end of the world, and preparations for the coming of the Messiah.

The Gospel for the First Sunday of Advent, for example, told us about the signs that will appear in the sky before the end of the earth, and after that, "they will see the Son of Man coming in a cloud with power and great glory" (Lk 21:27). And we were exhorted to "pray that you may have the strength to escape the tribulations that are imminent and to stand before the Son of Man" (Lk 21:36). The Preface used until Dec. 16 emphasizes the theme of the Lord's second coming.

During the Second and Third Sunday of Advent we heard the message of John the Baptist as he "went throughout the whole region of the Jordan, proclaiming a baptism of repentance for the forgiveness of sins" (Lk 3:3). When the people wondered whether he might be the Messiah, he assured them that "one mightier than I is coming. I am not worthy to loosen the thongs of his sandals" (Lk 3:16).

BUT FROM DEC. 17 till Christmas there is a notable shift in emphasis as the church starts its immediate preparation for Christmas. The readings of the Mass start anticipating the birth of Christ. While the first readings proclaim the most important Old Testament prophecies about the coming of the Messiah, the Gospels take their readings from the two evangelists who wrote about the birth of Christ—Matthew and Luke.

With these two epistles we can see what the church has in mind with the observance of the season of Advent.



The "General Norms for the Liturgical Year and Calendar," issued by the Holy See in March of 1969 after the liturgical reform made by the Second Vatican Council, describes Advent this way: "Advent has a twofold character: as a season to prepare us for Christmas when Christ's first coming is remembered, and as a season when that remembrance directs the mind and heart to await Christ's second coming at the end of time. Advent is thus a period for devout and joyful expectation."

ARE YOU FAMILIAR with the "O Antiphons"? These are an important part of the church's preparation for the feast of the Nativity—Christmas. They are the "major" or "great" antiphons chanted or recited before and after the Gospel Canticle of the Blessed Virgin (the Magnificat) during Evening Prayer in the Liturgy of the Hours from Dec. 17 to Dec. 23. They get their name from the fact that each one begins with the word "O."

The antiphons invoke the coming of Christ by appropriate titles, most of which come from Old Testament prophecies. Their popularity goes back centuries. In 17th-century France they were put in a metrical form to a hauntingly beautiful chant, and they were translated into English by various people during the 19th century. The popular Advent hymn "O Come, O Come, Emmanuel" is the English metrical version based on the antiphon for Dec. 23.

Since most lay people don't have a breviary that contains the Liturgy of the Hours, here are the antiphons for the various days:

Dec. 17: O Wisdom, O Holy Word of God, you govern all creation with your strong yet tender care. Come and show your people the way to salvation.

Dec. 18: O Sacred Lord of ancient Israel, who showed yourself to Moses in the burning bush, who gave him the holy law on Sinai mountain, come, stretch out your mighty hand to set us free.

Dec. 19: O Flower of Jesse's stem, you have been raised up as a sign for all peoples; kings stand silent in your

presence; the nations bow down in worship before you. Come, O Lord, and let nothing keep you from coming to our aid.

Dec. 20: O key of David, O royal power of Israel controlling at your will the gate of heaven: come, break down the prison walls of death for those who dwell in darkness and the shadow of death; and lead your captive people into freedom.

Dec. 21: O Radiant Dawn, splendor of eternal light, sun of justice: come, shine on those who dwell in darkness and the shadow of death.

Dec. 22: O King of all the nations, the only joy of every human heart, O Keystone of the mighty arch of man, come and save the creatures you fashioned from the dust.

Dec. 23: O Emmanuel, king and lawgiver, desire of the nations, Savior of all people, come and set us free, Lord our God.

Perhaps you could add these to your daily prayers during the coming days.

PREPARATION FOR CHRISTMAS has been done in different ways through the centuries, usually depending upon the culture of the Christians preparing. In Spain, France and Germany it included a long penitential season, much like Lent. But in Italy it was celebrated as a joyous season because of the anticipation of Christmas. These two ways of observing the season lasted for centuries and it wasn't until the 13th century that the church settled on a set structure that combined the fasting and penance with the joyous anticipation of Christmas.

From the 13th century to the Second Vatican Council, the observance of Advent remained about the same. There were fasts on what were known as Ember Days and on Christmas Eve. The obligation to fast on those days was removed by Vatican II.

In our day, the only preparations many people make is putting up Christmas trees and decorations, shopping and partying. We need to make some spiritual preparation as well and remember the reason for the celebration.

## A VIEW FROM THE CENTER

## Is the pope Catholic?

by Dan Conway

When I was in high school, it was not uncommon to hear someone respond to a question like, "Will the Yankees win the pennant?" with the expression, "Is the pope Catholic?" This meant, of course, that the answer was so obvious that it didn't deserve serious discussion. Just as no one would question the pope's Catholicism, the Yankee's winning the pennant could be seen as a sure thing—a foregone conclusion that is beyond any doubt.

But is the pope's Catholicism really a foregone conclusion? Not for everyone. As crazy as it may sound, there are actually



people who question whether Karol Wojtyla (Pope John Paul II) is truly a Catholic. Or whether he is truly the Vicar of Christ, the successor of St. Peter, the pope.

According to a book published in Canada called "What Has Happened to the Catholic Church?", all of the popes since Vatican II, including Pope John Paul II, succumbed to heresy—leaving the papal throne vacant. (A videotape, called "The Vacancy," which is now circulating among ultra-conservatives, supports the view that the Catholic Church currently has no pope.) What is the basis for this bizarre interpretation of the modern papacy?

According to the authors of "What Has Happened to the Catholic Church?", Pope John XXIII "approved and taught doctrines bordering on heresy"; Pope Paul VI "destroyed the Mass and in-

vented new sacraments"; and Pope John Paul II has "perfected his own brand [of heretical ecumenism] which propels the church down uncharted roads."

Even the new "Catechism of the Catholic Church" is accused of deviating from true Catholic teaching. As the authors say, "The [catechism], which is based on Vatican II and the writings of recent popes of Vatican II, solidifies many of the heresies and erroneous teachings from these sources."

In his recent speech to the National Conference of Catholic Bishops, Cardinal William H. Keeler described the "pre-packaged" view of Pope John Paul II which frequently appears in the media—the story of an ailing pope trying to impose his outdated morality on a resistant world. But this media caricature of the pope is actually mild in comparison to the distorted image presented in "What Happened to the Catholic Church?" which suggests that Pope

John Paul II is too weak and ineffective to lead the church in these troubled times. According to the authors, "The pope and his pronouncements have no real effect on the lives of Catholics. Many live as if he did not exist. Laws are not enforced, general apathy prevails on the part of many and others doubt if [John Paul II] is the pope."

But as Cardinal Keeler asked in his address to our nation's bishops, "Where is the story of the pope who still does more in a week than most do in a month, of an older man who connects instantly with youth, of a tireless witness to respect for human life and human dignity?" And where is the story of the pope whose strong moral leadership helped transform the face of Eastern Europe? Or the pope who repeatedly affirms the traditional teachings of our church at the same time that he reaches out to people of all religious traditions?

It's amazing to see the same pope characterized by some as ultra-conservative and by others as so left-wing that they doubt whether he really is the pope. And it's sad to think that Catholics can be so far from the center of their faith that they cannot accept the teachings of Vatican II or even "The Catechism of the Catholic Church" as authentic expressions of Catholic beliefs, traditions and values.

From the vantage point of my 45 years, I have to admit that there aren't as many "sure things" as I thought there were when I was in high school. (When was the last time the Yankees' winning the pennant was a foregone conclusion?) But here is one of the few things I really am sure about—beyond any doubt: John Paul II really is the pope. And he really is Catholic.

## THE BOTTOM LINE

## Sister Anne's prescription for joy

by Antoinette Bosco

I first met Sister Anne Bryan Smolin when she and I were invited to speak to a religious education conference in Pennsylvania. It was one of those coincidences that we all know are really "God incidents."

That was in the late '70s. Sister Smolin was a Sister of St. Joseph of Carondelet and lived in Albany, N.Y. I had been taught by this order of nuns from elementary school through college in Albany, my hometown.

And get this. She and two other nuns had just moved to the second floor of a two-family house in Albany, renting from a nice Italian couple—my parents!

It was clear. We were meant to meet. Sister Smolin turned out to be just what I needed—a colleague who believed in the intrinsic value of laughter, who radiated joy and appreciated a good meal.

Last year I felt I needed to recharge my fun batteries, so I signed up for a weekend workshop on humor in Sara-

toga, N.Y. Much to my surprise, one of the speakers was my old friend Sister Smolin, who still lives on the second floor of the family home where I grew up.

After I heard her talk, I told her, "You've got to write a book." She said she was trying to do just that, but her commitments as executive director of Counseling for Laity in the Diocese of Albany, therapist and lecturer made that a problem. I understood, but encouraged her to try anyway.

Well, the deed is done. This week I got an early copy of her book, with its wonderful title, "Jiggle Your Heart and Tickle Your Soul" on the uses of joy and laughter in attaining health and happiness (Contact: Counseling for Laity, 40 N. Main Ave., Albany, N.Y.).

It's the way she says what she says that makes the difference.

For example, she talks about how we hold on to negative thoughts. "One bad experience, one rejection, one significant loss, one person saying something bad about us, someone not liking something we've done, not receiving the approval of a co-worker, incidents like these become obsessions and we measure everything by them."

"They also become our 'unfreedoms.' They are nooses we tie around our own necks. They become our controllers, so we

choke our joy from our perception and allow the negatives to block our pores."

I had never thought of negatives as nooses around my neck, but that is an image sure to remain and to help me get back to accentuating the positive.

Here's another Sister Smolin-spin: "We waste so much energy on old baggage, old thoughts, old hurts, old disappointments—and sometimes even other people's old baggage. . . . Our physical bodies don't hold on to dead skin. Every month—every 28 days—we become new people. If only we could do the same psychologically."

I especially like a section where Sister Smolin advises us to surround ourselves with positive people. If we stay in the company "of negative, complaining, unhappy people," she says, before long "the world has two negatives, complaining, unhappy people." Right?

Her final chapter is "an idea list" to help "increase the joy, laughter and humor in your life." What does she suggest? Don't take yourself so seriously; smile more; enjoy the now; give something away; spend some quiet time; differentiate between wants and needs; make a list of things that uplift you; believe in Santa Claus; keep a journal; don't waste your life with worry; laugh; celebrate.

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# VIEWPOINTS

## Can we reform welfare system without hurting the poor?

The welfare system has built up a culture of dependency whose ill effects need to be counteracted through system reform. Mary Ellen Burk proposes. And Ron Kriemeyer tells what it is about some welfare-reform proposals that he finds downright frightening. By a lecturer and writer on issues affecting Catholic life, insists that society has the imagination and generosity to reform the welfare, and that otherwise even more human suffering will be witnessed. Kriemeyer says the current debate is producing too few proposals for creating a more positive and effective system. Ideological and partisan posturing should not govern the debate, he writes. Kriemeyer heads the Office of Social Justice in the Archdiocese of St. Paul and Minneapolis.

## Dependency culture fails everyone

by Mary Ellen Burk

Before we can reform our present welfare system we must admit that it has done devastating violence to the poor in increased illegitimacy, family breakdown, multi-generational poverty and violence.

Welfare has become an economic subsidy for a growing underclass instead of a safety net. The welfare system imposed by the federal government promotes a culture of dependency that is cheating the poor of the chance to live a better life.

Many experts from both sides of the aisle confirm that the system has failed, including Sen. Daniel Moynihan, D-N.Y., no flaming conservative. A system that hands out money and food stamps with no corresponding responsibilities does not solve the problems of the poor.

Reforms that promote work requirements instead of handouts and self-reliance instead of dependency will go a long way toward making welfare more humane and effective.

Reform of this failed system will cause changes and temporary dislocations for

everyone involved, from welfare recipients to agency directors. But policy changes that embody some new ideas and approaches tried successfully in states like Michigan and Wisconsin hold the promise of reducing the number of people on welfare.

Among the changes Republicans have in mind are turning welfare back to the states and making requirements that encourage the poor to see welfare as a temporary help, not a way of life. Having state control of welfare is in line with the principle of subsidiarity, taking care of a problem at a level closest to its origin.

States know better than the federal government which reforms will work in their communities and should be able to come up with better answers. Michigan requires work for benefits received, which has resulted in many fewer people on welfare rolls and more people employed in either part-time or voluntary work for which they are reimbursed. There is thought of curbing truancy of children in welfare families by reducing benefits until the child is back in school.

A system that promotes more personal responsibility of parents and children would be a vast improvement.

Reforming welfare is more than making policy changes. The culture of dependency took more than 30 years to develop and will take time to change. People have become accustomed to looking to the government for support without any idea that they have a corresponding responsibility.

Building a sense of responsibility into welfare requirements is an idea whose time has come. Skyrocketing numbers of teen

mothers, single-parent families and absent fathers are the result in part of the convergence of a permissive culture and the welfare state.

Steps to counteract the ill effects of this culture should involve input from experts who have studied these problems, as well as from the poor themselves.

The most effective reform probably will involve many levels of society working together including families, the state, churches and family agencies. New ways to reach out to the poor that involve more local and less federal government will involve change.

To say that as a society we cannot find ways to reform a failed welfare system because in the process some people will experience more poverty and suffering is a sad state of affairs.

As a society we must have enough ill agitation and generosity to reform welfare or face even more human suffering of lives and opportunities destroyed. The choice for reform is the right one.

## Blaming the victims isn't the solution

by Ron Kriemeyer

Ready or not, here comes the welfare-reform debate. Our nation's welfare system is clearly in need of major reform.

However, I confess to a serious case of ambivalence, even downright fear, about current trends in the debate.

On the one hand, an extended and informed national discussion of welfare policy has the potential to improve the lives of the poor and help us spend our tax dollars more effectively in the process. I believe welfare reform can be accomplished in a way that strengthens families, helps people find work and protects children.

On the other hand, I fear the current debate already has taken a negative, counterproductive turn. We have heard too much ugly, mean-spirited rhetoric blaming the victims and too little in the way of concrete proposals to create a more humane and effective welfare system.

The debate seems to be governed more by the ideological and partisan political posturing of elected officials than by the real needs of the poor.

For example, some conservative policy gurus are offering crude, simplistic propos-

als to severely cut benefits as a way of penalizing the poor for their behavior. There is talk of dismantling the nation's safety net, kicking millions of poor families off welfare and leaving their children to be cared for in orphanages.

So much for family values!

Our society needs to reward staying in school, working and marriage. The present welfare system doesn't adequately do this, but lecturing others about personal responsibility while abandoning government assistance for the poor won't do it either.

In the face of this hostile political climate, I offer three principles to guide citizens interested in a more positive and effective approach to welfare reform.

1. Poverty, not poor families, should be the target. Respect for human dignity, including the dignity of the poor, should be the bottom-line test of any proposal.

Too often critics of the system suggest that if we could just force the poor to change their behavior we could solve the problem. These critics offer policy proposals that aim at parental behavior but actually hit defenseless children.

No welfare-reform policies can succeed in the absence of strategies to get at the deeper issues of poverty. For example, a meaningful anti-poverty strategy might include an increased minimum wage, a children's tax credit, universal access to affordable health care, an expanded and refundable child-care tax credit.

2. Make work pay. The best anti-poverty program is a job, but a job with decent wages doesn't exist, compelling welfare recipients to work is a farce.

Those who can work should have an opportunity to get meaningful job training and employment at wages that enable them to achieve self-sufficiency. Welfare policies should include adequate income support to families while they are preparing to succeed in the work force. The current level of Aid to Families With Dependent Children benefits in many states is scandalously low; we need a national minimum benefit standard.

3. Assure an adequate safety net for children and their families. Policy reforms should include adequate income support to families while they are preparing to succeed in the work force. The current level of Aid to Families With Dependent Children benefits in many states is scandalously low; we need a national minimum benefit standard.

If the current welfare-reform debate is to produce more than government bashing, budget cutting and punishing the poor, if we want to protect family values and promote the dignity of work, we must be willing to make a significant investment of resources.

It's an important test of our nation's moral character.

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# Point of View

## Advent: Not missing the point

by Kevin DePrey

Advent brings such fond memories to most of us. The preparation for and the anticipation of Christmas is what Advent is all about.

Often, this experience in our culture can be very demanding. We become amazingly busy, and the hassles of shopping wear us down. It is not difficult to lose the essence of the season and sometimes lose sight of the meaning.

The key is how we view the season. An amazing number of people blame our culture for taking Christ out of Christmas, but that is an individual attitude.

Our culture actually provides great opportunities to experience God's presence when we focus on Christ as being the heart and center of everything related to Christmas.

Christmas decorations, too, can remind us of Christ's coming and the anticipation of his birth. Catholic liturgists usually take a position against displaying Christmas decorations before Christmas.

Our culture, however, takes a different approach, and God calls us to see Christ in all things. What a wonderful reminder we

have of Christ if we take every decoration as a reminder of his coming as one of us.

The arrangements for any major event take a lot of work, so it is natural that Christmas requires a lot of preparation. But do we see how the preparation and anticipation can be enjoyable and life-giving? Do we pace ourselves so that we can enjoy the feast, or are we simply going to be glad when it is over? We miss the point of Advent if the latter feeling takes over.

The gift giving, the card writing, the baking, the wrapping, the donations, the volunteer efforts, the singing, and the parties can be avenues to preparing our hearts for Christ. Do we see them all that way? Putting Christ into Christmas is an annual event for Christians.

Each of us bears responsibility to make the season spiritually uplifting and to prepare our hearts anew for God's coming. Opportunities actually abound. The problem can easily become overload and burnout. It is difficult to renew one's heart if the body is exhausted.

Our call is to see Christ in all things and to bring his presence to others with joy.

May this Advent season be filled with fond memories as well as create new treasured ones as we prepare and anticipate the coming of Christ anew in our hearts.

(Kevin DePrey is the director of the *Midwestern Office for Retreat and Renewal Ministries* and of *Fatima Retreat House* in Indianapolis.)

## LIGHT ONE CANDLE

## Faith will make you free

by Fr. John Calori  
Director, The Christophers

December is a month of expectancy. During Advent we await the great event of Christmas which is above all the revelation of God's love. "For God so loved the world that He gave His only Son" (John 3:16).

This knowledge is a priceless gift. The knowledge of God's love frees us to see God in a new way. As we live in the splendor of God's love, we begin to realize that he does not analyze and dissect our faults.

God does not judge us in the narrow context of time as we judge one another. Rather, he cherishes and blesses us. He draws us into the vast mystery of his unchanging love and teaches us to love and forgive as he does.

Does his unconditional love mean that our sins count for nothing? No, they weigh us down, but they do not prevent him from loving us.

Jesus spoke glowingly of the shepherd who leaves the 99 sheep in search of the one lost sheep (Matthew 18:13). In spite of our tendency to stray, the Lord accepts us like the Good Shepherd.

The knowledge of God's infinite love doesn't relieve us of responsibilities, but it does empower us to cope with the indignities of life. As we grow in grace we

become more resilient. Indignities and insults may hurt, but they hold less power over us. When others offend us by their words or actions, we are more disposed to forgive. God gives us the inclination to respond with heroic charity.

The fallen human race is caught in a cocoon of misery, but there is always grace. When human beings use their freedom selfishly, they cause untold suffering. Selfishness is the enemy of happiness. But for those who trust God, there is always hope, healing and a new beginning. God is always there to nurture us and feed our deepest hunger. I hope you believe this to the depths of your being.

When Jesus said, "The truth will make you free," among other things, he made a case for forgiveness. Forgiveness frees us from a litany of woes and purifies us from the toxic influences of hatred and resentment. Jesus taught us not only to forgive those who trespass against us, but to love them, even if they are our enemies and even if it means becoming a "fool for Christ." This is the heart of the Gospel message.

In this hectic month of December, try your best to focus on the meaning of God's will for you. Forgive those who will take advantage of you in the next few weeks. Offer your suffering to the Lord and try to bring his love to everyone you meet.

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

## CORNUCOPIA

## Every day is golden

by Cynthia Dewes

Parents learn a lot about living from a child who is dying.

When Jesus was born, his mother knew his days were numbered. She sensed that his life along the way to untimely death would be difficult and probably full of pain.

Mary understood that Jesus was sweet, funny and lovable, as babies always are. He toddled after dad and went to mom with his hurts and his triumphs. Extended family and friends provided a comfortable, secure background to his growing up. Every day was golden.

So it is with the parents of handicapped kids or children with terminal illnesses. As Mary did, they learn to accept God's will in faith and in love, trusting in his goodness. At first, there is the human need to lay blame, the guilty speculation, the "why me?" complaints. Even Mary questioned how Jesus' birth could happen. But then comes resignation, followed by acceptance and fragile hope. Maybe, just maybe, this kid will beat the odds.

When Jesus was 12 there came the most ominous incident since his prophesied birth in a strange land, and the family's tumultuous flight. It made Mary's heart ache with foreboding. She almost panicked as she looked for Jesus among their traveling companions on the way home from the temple.

As his life unfolded, Jesus commanded a greater and greater following by people hungry for the Word. They shouted out to him, shoving each other aside just to catch a glimpse of his face or to touch his sleeve. But Mary realized that celebrity followers could be fickle and that danger was growing. Parents with sick kids are painfully alert to similar signs. There is the recurrence of the tumor, or the sudden disturbance in the heart rhythms, or the unreasonable changes in behavior. Every event, no matter how

seemingly unimportant, is etched forever on their consciousness.

Even as her heart sank in recognition of the impending end, Mary could remember the good times, the fun and the tender moments the family had shared. Village life among extended family and friends, simple pleasures of everyday living, had warmed their hearts for 30 years.

Parents, too, cling to joyful memories. They struggle to make time count, to open their eyes to the graces bestowed in every waking moment. Over time, grief and fatalism evolve into positive gratitude for God's gifts, hidden as they may be.

Christmas marks that precious time when the baby Jesus draws us sweetly into the mystery of our redemption. Just as he drew his mother, St. Joseph and the onlookers to him by his infant charm, so he inspires us to kneel before him in hopeful awe.

Really fragile kids exert the same power to evoke tender concern in the people who surround them. Beyond mere sentimentality, they teach all of us to actually live out a life and to hope beyond human expectation.

Mary was favored by God, but so are the parents of handicapped kids, and so are all of us. Every day is golden.



## vips...

Father John Catoir, director of The Christophers, presented a special "Christopher Medal of Honor" to archdiocesan media relations director, Charles J. Schisla, at the 25th annual conference of the North American Broadcast Section of the World Association for Christian Communications in Fort Lauderdale, Fla. In making the presentation, Father Catoir said that the medal was being given in recognition of Schisla's 20 years of dedication and service to

the Christophers. The medal features a single candle depicting the Christopher motto, "It is better to light one little candle than to curse the darkness." A long time consultant with the Christophers, Schisla is also an active participant in the annual Christopher Awards, which are given in New York City each year to recognize the creative writers, producers and directors who have achieved artistic excellence in films, books and television, specials affirming the highest values of the human spirit. The Medal of Honor presentation took place in Fort Lauderdale, Fla. Schisla was a member of the

conference steering committee and program chair for the week-long event.

The Humane Society of Indianapolis announced the top winners of the 20th annual "Animals in Art" poster contest. The theme this year was "Kindness in Action." First runner-up (grades 7-9) was Zach Baker from St. Roch School. He received a \$100 U.S. Savings Bond and \$25 to the school. The most creative award (grades 7-9) was given to Chris Conner from St. Barnabas School. Most humane award (pre-school and kindergarten) went to Joe Hughes from St. Michael School. Most humane award (grade 1-3) went to Jordan Carter from St. Michael School. The Humane Society of Indianapolis offers the contest each year to students in an effort to educate the community about animal concerns.

Diana D. Gray has been named the new executive director of The Damien Center. Gray will begin her duties on Dec. 27. She is presently the coordinator of Shalico Center in Anderson, which provides HIV and AIDS services in Anderson and Madison County. Gray had been a consultant and trainer for the Indiana HIV Advocacy Program and has served as a disease intervention specialist for the Madison County Health Department. Her professional associations include the Madison/Delaware County AIDS Task Force, the Indiana HIV Prevention Community Planning Group and the Indiana HIV Advocacy Program Advisory Committee. Gray holds a master's degree from Ball State University and did her undergraduate work at Anderson College in Anderson.

## check it out...

WRTV 6 and Gleaner's Food Bank are teaming-up for the 10th Annual Canned Food Drive. Volunteers will be available to collect canned and other nonperishable food

items outside the RCA Dome before the Indianapolis Colts vs. Miami Dolphins game, Sunday, Dec. 18. The collection site will open at 2 p.m. and items will be taken until 4 p.m. Sunday afternoon. All food items collected will be distributed to food pantries and kitchens throughout the greater Indianapolis area. For more information, call Jo Ann Creech at 317-635-9788.

The Midnight Mass celebration at the Monastery Immaculate Conception in Ferdinand will begin at 11:30 p.m. (EST) on Dec. 24. Choral and instrumental music will precede the Mass. The Sisters of St. Benedict invite the public to this celebration of the Christmas Vigil and Eucharist. A reception will be held in the Madonna Hall Dining Room immediately after the service.

Cardinal Ritter High School recently announced the dates of its high school placement tests for the 1995-96 school year. The tests will be given on two dates: Saturday, Jan. 7 and Saturday, Feb. 4. Testing will be conducted from 8:30 a.m. to 12 p.m. in the cafeteria. For more information, call Ritter at 317-924-3333. Cathedral High School will hold a placement test on Jan. 14 from 8:30-11:45 a.m. For more information, call 317-542-1481.

Missionary of Charity Sister Christa Knarr will be in the United States visiting her family after 10 years of various assignments. An open house will be held on Jan. 1, 1995 at Holy Cross gym, 125 N. Oriental St., 1-4 p.m. Friends are invited to join the Knarr family and Holy Cross parishioners in welcoming her home.

Recently, Father Steven Schwab, pastor at Nativity Parish in Indianapolis, celebrated the first Mass in the remodeled chapel in the new parish center. The eighth-grade class, their teacher, Providence Sister Theresa Carr, and principal Lois Weillhammer were the assembly for the Mass.

Until this summer, the building had been the convent of the Sisters of Providence, who teach at the school.

Parishioners donated all of the labor for the chapel. Bob Gries made the altar and ambo; Frank Swarczkopf, the credence table; and Penny Hall, the draperies for the wall behind the sanctuary.

Business manager Susan McLeod, coordinator of liturgy, Benedictine Sister Renee Wargel, and Don Brunson, chairman of the parish facilities committee, supervised the remodeling project.



ADVENT—At St. Jude, sixth-grade student Clay Byrdal helps third-grader Jimmy King make an Advent wreath, while Natalie Bayer gets advice from David Underwood.

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ST. NICK—Father Glenn O'Connor offers candy and little bags of coins to children living at the Holy Family Shelter on Dec. 6, the feast of St. Nicholas. Catholic Center employees brought a videotape about St. Nicholas, cookies and cake, and friendship to the families living at the Catholic Social Services facility. (Photo by Margaret Nelson)

# St. Meinrad monk calls praying believing

Father Matthias Neuman identifies six types of personal prayer that appeal to different personalities

by Peg Hall

Prayer is a popular topic, as Benedictine Father Matthias Neuman was reminded recently when he decided to do some library research at St. Meinrad Archabbey and School of Theology, where he lives and works.

With one touch of a button, he was deluged with a computer generated list of roughly 1,250 books on the subject. For his Theology Night Out audience at St. Paul Church on Nov. 16, he narrowed it down.

"Prayer is a Greek word," he said. "In its most fundamental meaning it is a focusing of awareness on God." Father Neuman said that it is analogous to the way we turn from what we are doing when we hear a knock on the door and our attention is caught and directed to the sound.

"Prayer is not a set form of words, not any particular kind of ritual, but at its root, it simply means that we turn our attention to that mystery that we call God," he said.

"It can be joyful. It can be sad. It may be angry." And it can be either personal or communal. People need both, he said.

Father Neuman named six kinds of personal prayer that appeal to different personalities. Devotional prayer uses set, written formulas. Conversational prayer is a quiet talking with God on any topic.

Scriptural prayer begins with reading a text from the Bible and seeking a message to apply to life. Praying with poetry connects the insight of the poet to the Christian vision. Contemplative prayer is quiet resting in God's presence. Charismatic prayer utilizes emotional expressions and attitudes in relating to God.

In an artificial environment, shielded from the natural forces that shape human life, people have to expend more initiative and imagination to find their connection with God, Father Neuman said. He added that whenever and however people pray, the act of praying is an act of belief.



PRAYER TALK—Benedictine Father Matthias Neuman chats with St. Paul, Tell City parishioner Paul Etienne. (Photo by Peg Hall)

## Advent penance services set

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

Following is a list of the services which have been reported to *The Criterion*.

### Indianapolis North Deanery

December 16, 8:45 a.m., Christ the King, children.

December 19, 9:30 a.m., Chatard High School.

December 19, 7:30 p.m., St. Lawrence.

December 21, 7:30 p.m., St. Pius X.

### Indianapolis East Deanery

December 19, 7 p.m., Little Flower.

December 19, 7:30 p.m., St. Simon.

December 20, 7 p.m., St. Thomas, Fortville.

December 21, 7 p.m., St. Mary.

### Indianapolis South Deanery

December 18, 4 p.m., St. Patrick.

December 19, 7 p.m., St. Jude.

December 20, 7:30 p.m., St. Barnabas.

December 21, 7:30 p.m., Holy Name.

### Indianapolis West Deanery

December 18, 2 p.m., Holy Trinity.

December 19, 7:30 p.m., St. Malachy, Brownsburg.

December 20, 8:20 a.m.-12:45 p.m., Cardinal Ritter High School.

### New Albany Deanery

December 19, 7:30 p.m., St. Mary, Navilleton at Our Lady of Perpetual Help.

New Albany.

December 21, 7 p.m., St. Paul, Sellersburg.

### Seymour Deanery

December 18, 2 p.m., Holy Trinity, Edinburg.

TBA, St. Mary, North Vernon.

### Tell City Deanery

December 18, 4 p.m., St. Paul, Tell City.

### Terre Haute Deanery

December 17, after 5:30 p.m. Mass, Holy Rosary, Seelyville.



ST. NICHOLAS HELPS POOR—St. Nicholas (St. Luke parishioner Bill Spangler) hands a stocking to Rev. Lucious Newsom, a retired Baptist minister who works with the poor and homeless in Indianapolis. St. Nicholas and Rev. Newsom met at a school Mass at Nativity Church in Indianapolis where St. Nicholas distributed stockings to the children and asked them to fill the stockings with gifts for the poor and return them on Dec. 21, at which time Rev. Newsom will receive them and distribute them as part of his ministry.

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## SPOTLIGHT ON SEYMOUR DEANERY

### St. Ambrose, Seymour, serves families in an ever- changing community

*The parish has developed  
programs and activities  
to meet changing needs*

by Peter Agostinelli

St. Ambrose Parish in Seymour has served as an unwavering part of the growing Jackson County community.

Father Joseph Sheets, pastor since 1983, said it has maintained an essentially fluctuating membership over the last ten years. And that's remarkable considering the economic development in Seymour.

Most of the activity has sprouted off State Road 50 on the city's eastside, which was mostly corn fields ten years ago.

Seymour has seen sizeable growth in employment, including a giant Wal-Mart distribution center and a new retail outlet mall. Father Sheets said St. Ambrose has seen some growth in recent years, although the overall membership hasn't changed too much. About 1,100 people from more than 400 households make up the total congregation.

So the parish hasn't changed much in size. But these days there are more programs and ministries offered for parishioners, as well as plans to expand parish facilities for the growing involvement.

The plans include building an addition between St. Ambrose School and the church. Like many parishes, St. Ambrose badly needs meeting space.

Father Sheets originally came to St. Ambrose as associate pastor in 1957. He said when the school was built in 1958, some local

public schools welcomed St. Ambrose students for lunches. But over the years some of those schools closed, and the meal services went with them.

The school had converted a small room into a kitchen and installed equipment to serve lunches. Students would pick up their food and eat in the gym. The parish later created a multipurpose room that now serves as a dining room during lunch hour. Students have to pick up their meals in the kitchen and walk down a hall to this room to eat.

"We want to do something about that," Father Sheets said. "What we want is a dining room for the kids to eat. We also want a place for people to socialize. The older people have never really had a place. When we have any kind of a social thing, it's a small group we meet in the small multipurpose room. If it's a larger group we meet in the gym."

So our thoughts are to expand the space and have a place for the kids to eat, but then to take that dining area on the first floor and possibly divide it up into three or four different rooms for smaller groups. It would also be kind of a gathering space, which we don't have. Our church's front doors are on the sidewalk. . . . people just leave after Mass."

The two-story building also would house a new room for parish council and board of education meetings. It would provide additional space for growing religious education offices and programs. Other possibilities include using new space for a nursery, a media/communications center or adult library.

There isn't a lot of room otherwise for expansion. The parish buildings already fill an entire city block.

St. Ambrose parishioners and staff had planned to tackle the expansion project last year, but Father Sheets said it was put on hold to ensure that the parish stewardship program was in line.

Currently the parish is discussing plans with architects. A feasibility committee has considered the issue and looked at the needs of St. Ambrose's different organizations.

"I'm sure some people care for it and some may not be, but the people involved in



**MEMORIAL**—The local Knights of Columbus chapter recently installed this white cross in a Seymour cemetery as a memorial for aborted children. (Photo courtesy St. Ambrose Parish.)

(parish organizations and ministries) see a real need. We could plug along . . . but you just don't move ahead that way," Father Sheets said.

One parish strength, regardless of the space constraints, is St. Ambrose School, which includes preschool through sixth grade plus an extended care program. When the school was built it included seventh and eighth grades and an enrollment of about 300 students. Enrollment is now about half of that.

New Principal Donna Mahoney already has contributed positively since coming this fall. An upgrade of the computer system is among the current projects.

Adult religious education includes RCIA, which has been very successful for St. Ambrose. Linda Wischmeier, administrator of religious education since 1982, said it has served as a terrific opportunity for adults. About 15 people are enrolled in this year's class.

"It used to be instruction, but now it's become more of a sharing and giving format," she said.

Wischmeier noted three women who contribute important work at St. Ambrose—Georgiann Coons, Kay Melton and Laverne Carr.

Wischmeier talks about Seymour being a community that doesn't change very quickly. But she said St. Ambrose has developed some new programs that have been well-received. Among those is an over-50 group, which meets monthly for an afternoon Mass and fellowship.

Rose Malia serves as volunteer youth minister. One recent youth activity was an overnight "lock-in" at a local bowling alley.

Other religious education programs include Sunday morning classes for preschoolers. There's also a program for students at St. Ambrose School. Grades seven through 12 meet Sunday evenings. Wischmeier said this year the program concentrates on a two-year confirmation process instead of the one-year, alternate-year program used in the past.

Wischmeier has incorporated several high school students into the preschool

through sixth grade program. Also, some confirmation students assist to help keep groups fairly small.

All youth enrolled in religious education attend a retreat. Previously they have been held at St. Meinrad, where college students and some of the monks have led weekend retreats.

St. Ambrose holds its confirmation celebration with St. Mary Parish in North Vernon.

The parish council and board of education meet monthly. The local Knights of Columbus chapter has supported the parish in many ways, such as offering its building for religious education classes and other activities. St. Ambrose also benefits from the local Daughters of Isabella chapter. Neither is a parish organization, but their service has been invaluable.

Father Sheets said a future task will be encouraging newcomers to enroll their kids at St. Ambrose School.

"We have good teachers and a good program here. We just need to get people to come in," the pastor said.

St. Ambrose was a homogenous parish for several generations, but the influx of new people into Seymour didn't just come with the latest shopping mall. Good jobs attracted people after World War II when Freeman Airfield was converted into an industrial park.

The first Catholics in Jackson County settled in an area now called Rockford. A German priest named Father Ferneding settled there after making a trip to minister to area German-Americans.

The railroad later crossed through Jackson County, and the Rockford settlement relocated to what became Seymour. A founding member of the town offered cash to churches that wanted to build there. Some Catholics took the offer and built the first Catholic church in 1860.

Father Philip Doyle was appointed the first resident pastor of St. Ambrose in 1862.



**HOLDING STEADY**—St. Ambrose Parish in Seymour serves more than 400 families from the Jackson County community. The church is flanked by St. Ambrose School (left) and the parish office/rectory building.

#### St. Ambrose Parish

Year founded: 1860  
Address: 325 South Chestnut Street,  
Seymour, IN 47274  
Telephone: (812) 522-5304  
Pastor: Father Joseph Sheets  
Parish administrator of religious  
education: Linda Wischmeier  
Parish secretary: Loreta Henkle  
Youth minister: Rose Malia  
School: St. Ambrose School (P-6)  
Number of students: 145  
Principal: Donna Mahoney  
Mission: Our Lady of Providence  
Parish, Brownstown  
Church capacity: 350  
Number of households: 427  
Masses: Saturday: 6 p.m.; Sunday: 8  
a.m., 10 a.m.; Weekdays: Monday,  
Thursday and Saturday 8 a.m.;  
Tuesday and Friday 8:30 a.m.;  
June-August, 8 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.

# Food Link feeds hungry people every day

Every day volunteers pick up unused food and redistribute it where it is most needed

by Mary Ann Wyand

Responding to Christ's call to serve the needy, Food Link volunteers in Indianapolis collect donated groceries and deliver them to the poor every day.

The ecumenical not-for-profit volunteer project dates back to 1989, when St. Luke parishioners Dick and Wynn Tinkham of Indianapolis decided to deliver excess food from the Beef & Boards Dinner Theatre and other city restaurants to the Holy Family Shelter on the near-southside and the Mount Olive Crisis Center on the near-westside.

Since 1991, Wynn Tinkham said, Food Link volunteers from St. Luke Parish, St. Luke United Methodist Church, Nativity Parish, St. Rita Parish, and St. Barnabas Parish have helped serve the needs of the hungry in the Indianapolis area by providing shelters, missions, pantries, and public housing projects with extra food collected daily from a variety of sources.

"People feel joy in their hearts when they give to others," she said. "Since 1991 the Food Link program has just snowballed. Rev. Lucious Newsom has a full-time driver, Rev. Lucious Newsom and a truck. Rev. Newsom picks up groceries from Kroger, Gleaner's Food Bank, Indianapolis Fruit Company, and other food providers, then redistributes the food the same day to shelters, pantries, and residents of local housing projects."

Through the Food Link, she said, "hundreds of pounds of food are made available to assist in feeding the less fortunate. In 1991 the Food Link helped serve 73,000 Indianapolis residents, and increased this amount to 100,000 people in 1992. In 1993, the number of meals served reached 200,000."

Due to an increasing number of hungry people in the Indianapolis area, she said, Food Link volunteers have delivered an average of 3,000 to 4,000 pounds of food to the poor daily during 1994.

"About five years ago," she said, "we talked to a few restaurant owners and realized that there was so much food being wasted every day. We tried to come up with a plan to use some of this food, so we started by talking to restaurant owners and going out to pick up excess food. We would take it to the Holy Family Shelter and Mount Olive Crisis Center. That's how we found out how many people were hungry in the city. We were astounded to see the amount of food that was thrown away each day and the number of families who had no food. It's just so painful to see a hungry person."

Three years ago, St. Luke parishioner Bill Spangler and others serving on the northside parish's Christian Service Committee began helping the Tinkhams and Rev. Newsom acquire food and deliver it to the poor.

Donations of a small delivery truck and a large, walk-in freezer to the Food Link have helped the ministry grow as the need for food continued to multiply in the city. Dick and Wynn Tinkham and Spangler are currently searching for a permanent location for the freezer. Replacing the well-worn truck with a newer and larger vehicle is another future need.

"Rev. Newsom drives for us every day," Wynn Tinkham said. "He picks up groceries all over the city and has contacts with a lot of different agencies. We're given a lot of food from Gleaner's, and we share a lot with the St. Augustine's Home for the Aged and with food pantries at St. Barnabas and St. Rita parishes. They share with us and we share with them. It was Rev. Newsom who introduced us to the public housing complexes and the poverty and hunger there. We're also feeding kids in the housing complexes who don't get breakfast at home during the summer months. The route changes often, because when Lucious hears that there is a need he goes and investigates it. I know the Lord leads him, because every time there is a connection it's always the right one."

Providing food for the poor and helping others help themselves are the major goals of the ministry, she said. "Even though the Food Link has gone on to serve other areas, the original link is still there because people from Mount Olive Crisis Center have been

going out to Beef & Boards for five years to pick up their extra food. That's the kind of direct link we're trying to establish."

Members of St. Luke's Christian Service Committee have been a "godsend" to the Food Link, she said. "The committee pulls all the outreach programs together. We were very thrilled when Bill Spangler and other volunteers got involved. Helping others has become a part of our lives."

Rev. Newsom, who is a retired Baptist minister, has built personal relationships with the poor while delivering food to the housing complexes, she said. "He's a wonderful listener, the way Christ was. If you're willing to listen, the people at the housing projects will open up and tell you their real needs, which are so desperate that we only scratch the surface."

Describing himself as "the Lord's delivery boy," Rev. Newsom said he offers food to the poor first and later tries to help them with other needs. After responding to their immediate concerns, he encourages them to bring Christ into their lives.

"I go door to door," he said. "I get to know people. Last Christmas, we found a family with five children who had lived in a house with no water, no heat, and no electricity for over a year. I carried food there for about three weeks and found out about all of their problems before I introduced Wynn Tinkham to them. The father and mother were drug users, but the children were A and B students. It was the will of the Lord that sent me to them, and I decided here was a chance for the Food Link to really go into action."

When Wynn Tinkham asked the children what they wanted for Christmas, Rev. Newsom recalled, they said they wanted a Christmas tree.

"They didn't have electricity," he said, "and they wanted a Christmas tree. The children did their homework by candlelight. They didn't have water, and couldn't bathe. They had to borrow water from their neighbors and use their neighbors' bathroom. Mrs. Tinkham said, 'We've got to move them out.' The Lord blessed us. We found them a house. Mrs. Tinkham worked with the Christian Service Committee and St. Vincent de Paul Society, and she took them to the (Catholic Social Services) Christmas Store for presents."

The destitute family had "the best Christmas ever," he said. "That's when my tough love kicked in. I told the mother and father they had to get off drugs and get jobs. I got them into a prayer ministry of their own, and showed them how to sit around the table and hold hands and love each other and pray and tell God thank you. I'm so proud of them now because they don't need our help this year. He works, she works, and the children are doing really good. They don't even take food off of the truck anymore."

Last year Rev. Newsom put 100,000 miles on the Food Link truck, and the vehicle's odometer now tops 200,000 miles.

"We're going to wear out this truck delivering food," Wynn Tinkham said. "The Lord is going to give us a new truck somehow. We're also looking for a place to keep the freezer."

The Food Link goes "wherever there is hunger," Spangler said, providing food for impoverished children, adults and senior citizens.

"Every morning last summer people from St. Luke and Nativity parishes came together and cooked breakfast for children living in the housing projects because they didn't have access to their school breakfast program and had no way to eat," he said. "We're also able to refer people in need to places where they can get help. There are people who may not know how to help themselves until they talk with somebody who gives them hope."

For Dick Tinkham, who is an attorney, the opportunity to help people in need through the Food Link has been a joy.

"I've learned, as Rev. Newsom will tell you, that the quickest way to a person's spirit is through the stomach," Tinkham said. "If people are hungry, they're not going to be



**FOOD LINK COORDINATORS**—Rev. Lucious Newsom, a retired Baptist minister, (from left) St. Luke parishioners Wynn and Dick Tinkham and Bill Spangler of Indianapolis work together to coordinate the Food Link ministry for the city's impoverished residents. Catholic Social Services recently recognized the Food Link volunteers with a Spirit of Indy Award for outstanding community service. Members of St. Luke, Nativity, St. Barnabas and St. Rita parishes have helped with the ecumenical project to feed the hungry. Some parishioners regularly contributed fresh vegetables from their gardens. (Photo by Mary Ann Wyand)

able to accept other help or help themselves."

The Food Link ministry has received a variety of blessings in addition to the donated truck and freezer, he said. "We've been accepted as a United Way donor choice option, and we hadn't asked for that. People simply designated the Food Link on the donor choice card, so United Way officials contacted us."

Donations to this grassroots food for the poor effort go directly to provide help for people in need, Spangler said. "We

don't have an organizational overhead. The food goes onto the truck and the money covers the expenses of the ministry. It's just amazing the number of people who have become involved and how the ministry has grown."

In spite of its name, Rev. Newsom said, "the Food Link isn't just about food. It's about love and hope."

(For information about volunteering for the Food Link ministry, call Wynn Tinkham at 317-846-9112. To donate food for same-day pick-up, contact Bill Spangler at 317-872-8900.)

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# Covenant House head: Growing up is a different world today

*Sister Mary Rose McGeady speaks about troubled young people face in a world of family breakdown*

by Mark Pattison  
Catholic News Service

NEW YORK—Growing up is a lot tougher for young people today than it was in Sister Mary Rose McGeady's childhood.

Raised in Washington during the Depression, "I knew there were juvenile delinquents, but I didn't know any. I guess the most troubled kid I knew was my own brother," she said, laughing, "who threw an inkwell and broke a finger off the statue of the Blessed Mother, which I thought was one of the baddest things you could do."

Now, said the Daughter of Charity who is president of Covenant House, children grow up in a world of family breakdown where parents themselves don't know what they believe. As a result, youths without direction are more susceptible than ever to the allure of the street, including drugs and prostitution.

Sister Mary Rose, in an interview with Catholic News Service, spoke of the troubles young people face, as well as the troubles she faced taking over Covenant House in the wake of a scandal that forced the ouster of its founder, Father Bruce Ritter, amid allegations of sexual and financial improprieties.

"We saw 41,000 kids last year in all of our Covenant Houses, and I would bet money that it's a very tiny fraction of those kids coming from two-parent homes. Maybe 3 or 4 percent," Sister Mary Rose said.

"But the vast majority of our kids come from homes that are already broken, and badly broken. Kids have been passed around from aunt to uncle, from cousin to grandma. And very, very few of our kids have any real constructive relationship, believe it or not, with their parents."

Sister Mary Rose related stories from Covenant House illustrating her point. One involved an 18-year-old who died of alcohol poisoning.

"The kid was from Boston, 18 years old. He came in Friday night soused. Real dead drunk," she said. "The kid wasn't awake enough to be interviewed. We let him sleep it off in the sanctuary all by himself, thinking that next morning we'll talk to him. The kids said he had drunk 24 bottles of beer and they knew he had some drugs but they didn't know what kind it was."



Sister Mary Rose McGeady

She continued, "I talked to his mother. His mother threw him out. She felt terrible. She threw him out because he was on drugs. It's not the answer but some parents get so desperate."

Not long before, she had a talk with 50 young people at Covenant House's new shelter in Los Angeles.

"I said to them, Tell me about the drug scene. Just tell me what it's like to be on the streets in L.A." The first kid puts his hand up and says, 'Well, Sister, it depends on what you'd like to buy. I can get you PCP, I can get you cocaine, I can get—' and I said to him, 'I wasn't interested in buying.'"

"I said, 'How old are you?' and he said 14. So here was a kid, in Covenant House, 14 years old, who was completely in touch with the drug-selling business in Los Angeles," she added.

Sister Mary Rose was reflective on the subject of Father Ritter, although she stopped short of giving her own view of the allegations that swirled about him and almost enveloped Covenant House.

As for the scandal, "I felt very bad about it, like everybody did. I guess my initial reaction was not to believe it. But then after it got dragged out so long and so bad, that the agency was in danger of going under," she said.

Switching gears, she continued, "That's when I got the magic phone call from the search committee" looking for Father Ritter's replacement.

Later, Sister Mary Rose remarked, "It would be nice if you could build an agency like this without any one person having to be the figurehead or the identity of the agency, especially if you're going to have a scandal. But it wouldn't have been here without him personally."

When people ask about him, Sister Mary Rose said, "I say we're all sinners. Some of us are lucky not to have our sins in the paper."

Father Ritter's presence is less and less visible at Covenant House. "We just leave the judgments to God, and thank God for the goodness that he brought to this agency. It's a wonderful place for kids," she said.

Then she added, "I haven't laid eyes on him since I've been here. I've written to him. He doesn't write back."

Sister Mary Rose has a wealth of suggestions for government and society—even if to her they seem like

"pie in the sky"—to stem youth and family problems before they start.

"We don't have a youth policy in this country," she said in the interview, held the day before the Nov. 8 midterm elections. "I would like to see work opportunities that are government-supported. I don't even think the idea of CCC (Civilian Conservation Corps) camps is a bad idea."

She added, "I would like to see welfare go, but I would like to see some support of the minimum wage, like a guaranteed kind of thing for people who can't bring home enough to raise their families."

Governments "can run youth programs and they can also run family support programs," Sister Mary Rose said. "What I would love to see is some initiative in this country in support of parenting."

"Wouldn't it be nifty if every church of every denomination had a parenting group run by a professional that was publicly funded? Somebody who really knew their stuff. Or if there were family consultation centers available all over."

Sister Mary Rose said the reinforcement of values is critical in society today.

"I see kids who have no values or education. A lot of parents don't know how to do it. A lot of parents don't know what they believe, so they don't spend enough time teaching their kids the things they should believe, what's right and what's wrong," she said.

Parents throw their child out "and he's in more jeopardy," she added. "There's all kinds of drugs and alcohol on the street, plus prostitution, plus drug selling and everything else."

Sister Mary Rose gets numerous phone calls and letters from parents asking for advice on how to deal with their children.

"One of the things I say to them is don't stop loving your kid. And talk to your child. But you can't start talking to your kid when he's 16 or 17 if you haven't been doing that all along," she said. "You can try, but most kids will only grunt."

Sister Mary Rose joined the Daughters of Charity out of high school. In 1946, while still in high school, she was a secretary for the National Catholic Welfare Conference News Service—now called Catholic News Service—under then-director Frank Hall.

"I think that the greatest thing that attracted me was the obvious happiness of the sisters," she said about joining her order.

"I was very turned on by their service of the poor but I would say that was not the primary motivation. I would say it was much more than the individual attractiveness and obvious happiness of the sisters."

She has spent most of her religious life in social service, except for six years as a superior in her order.

"I found the years right after the Vatican Council the most exciting years of my life," Sister Mary Rose said. "It seemed like we had a 20-year period of asking ourselves, 'How can we draw closer to the poor?' and 'What does the community need to do to revitalize itself?' I was very caught up in that ..."

"I have to tell you, too, it was kind of sad when we all that much of that has died, and that we don't have that same level of involvement and enthusiasm in the church that we had in the '60s and the early '70s."

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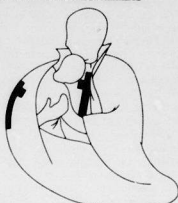
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# Faith Alive!

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## Rights of individual must balance rights of others

by Fr. Robert L. Kinast

"I gotta be me."  
"Looking out for No. 1."  
"Independence begins with an I."  
Song lyrics, advertising slogans and popular maxims proclaim the primacy of the individual.

Some commentators believe this emphasis is the root cause of society's problems. Individualism gets blamed for the breakdown of the family, the loss of community spirit, and the decline of common civility.

Other commentators believe that individualism expresses a spirit of independence and initiative—the spirit of self-made successful people who pull themselves up by their own bootstraps.

Who is right?  
Individualism, like most "isms," turns an important truth into an absolute.

In this case, the truth is: Each person is created by God as a unique individual with an inherent dignity which must be respected and protected.

This is the Christian belief. The problem arises when these unique individuals relate to one another.

How are the rights of one individual balanced with the rights and claims of other individuals and the communities in which they live?

Who comes first?  
This question is at the heart of social and political debates about civil rights, free speech, immigration, abortion, taxation, crime and welfare. It is a crucial question for churches.

Some Christian traditions like Pentecostals and Baptists put so much emphasis on individual conversion and a personal relationship to Jesus that church community could appear to have minimal value.

The emphasis that others such as the Catholic and Orthodox traditions put on the communal bonds of church may lead some to ask whether members of these churches are free to be themselves.

Wherever you turn, you encounter the struggle to balance the individual and the community. In achieving this balance, an important distinction is helpful: the distinction between individualism and individuality.

Individualism implies that the individual is all that matters. Thus, moral decisions come to be based on what feels right to the individual. Other people are either used for selfish purposes or tolerated as long as they don't interfere with individual pursuits.

This is pure individualism. It is captured in the image of ruthless capitalists, political dictators, environmental exploiters, and drug dealers.

Such individualism runs counter to the divine intention for human beings. But pure individualism also tends to raise questions about a person's background:

- Perhaps pure individualists were neglected as children and are taking out their anger on everyone else.
- Perhaps pure individualists were rejected or betrayed at some point and feel they cannot trust other people.

- Perhaps pure individualists were so deprived of basic necessities that they are determined to accumulate all they can.

Whatever the reason, such people need help to overcome their individualism and enjoy life with others.

Two forms of individuality often are mistaken for individualism.

- Privacy is the first of these forms of individuality.

More and more people feel the need for privacy as they work longer and harder to maintain their standard of living and provide for their children, keep pace with society's constant changes, adjust to the expectations of multiculturalism and political correctness, participate in church and civic activities, and make the best decisions they can about the options presented to them.

People who value their privacy recognize that sometimes they must say no to certain requests in order to say yes to caring for themselves.

Recently I spoke with a mechanic who is a single parent with three teen-age children. He told me that when he gets home from work his children know he wants to take a shower and spend a half hour by himself on the back porch. After his private time, he's available for them the rest of the evening.

This man is not guilty of individualism. He is claiming his privacy so he can be a better father and friend to his children.

Of course, there is a risk that privacy could drift into individualism or selfishness. The best way to avoid this is not to hound people about being involved in community and participating in planned activities, but to hold up a balanced ideal between activity and privacy.

- Personalism is the second form of individuality to sometimes be confused with individualism.

Unlike privacy, which distinguishes between activities for oneself and for others, personalism seeks to give every activity a distinctly personal touch.

Personalists don't like to conform to familiar ways of doing things. They like to express their individuality in the way they fulfill the values and commitments of family, church, work and culture.

Individualism cares only about oneself. Personalism, like privacy, preserves individuality while affirming communal values.

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



UNIQUENESS—Individualism implies that the individual is all that matters. It turns the important truth that each person is created by God as a unique individual with inherent dignity into an absolute. The problem arises when these unique individuals relate to one another. Who comes first? (CNS graphic from photo by Michael Hoyt)

## People must focus on following a higher agenda

by Fr. John J. Castello

John the Baptist gained attention in the secular history of ancient times. The Jewish historian Josephus has a long passage dealing with him, and most of what he says parallels the Gospel information.

What is interesting is the historian's view of John as a powerful individual perceived as a potential political threat by Herod Antipas, ruler of Galilee.

After speaking of John's preaching and baptizing activity, Josephus offers this fascinating detail: "When still others joined the crowds around (John), because they were quite enthusiastic in listening to his words, Herod became frightened that such persuasiveness with the people might lead to some uprising, for it seemed that they might go to any length on his advice" (Antiquities 18.5.2).

Herod had John imprisoned and executed. Insecure by temperament, Herod acted like a threatened individualist fearful of having his self-interest thwarted.

Both he and John were strong individuals, but the tetrarch degenerated into a self-serving individualist before whom all others had to give way. Other people's

interests, even their lives, were no concern to him.

John, too, emerges from this minor portrait as an individual of towering stature endowed with compelling charisma. With his ability to sway large crowds, it would have been tempting for him to promote his own private interests, to become a self-centered individualist.

The line dividing an individual from an individualist is thin, and it is temptingly easy to cross it. Only people dedicated to an agenda higher than their own can resist the temptation.

John had such an agenda, preparing people for the coming of God's reign. John remained faithful to that agenda in spite of everything.

Jesus, too, had to choose between being an individual and an individualist. This seems to be the point of the temptation stories in Matthew and Luke.

With his remarkable power and impressive charisma, Jesus could have served himself and satisfied his own hunger. But Jesus had another agenda. God's agenda led him to put other people's interests ahead of his own. All Christians face this choice.

(Father John Castello is a Scripture scholar, author, teacher and lecturer.)

### DISCUSSION POINT

## 'Love your neighbor as yourself'

#### This Week's Question

How much focus on yourself is too much?

"If you exclude everyone else and never think of other people and their needs, it is very unhealthy. I was brought up to always put everyone else first. But now I see that can be unhealthy too. Now I try to strive for a balance. But I don't know that there is a clear line." (Pat Sheeley, Fowler, Ill.)

"When you focus on yourself at the expense of others. No one is any better than anyone else in God's eyes. We can't forget about the fact that no one is independent. We all need one another." (Frances Furlin, Christopher, Ill.)

"Because we are free-will individuals, we are self-driven. . . . When your own needs no longer serve the needs of others, when your decision-making is only a benefit to yourself, then you've crossed the threshold." (Marilyn Gattuso, Pittsfield, Mass.)

"The basic message of Jesus says you have to love your neighbor 'as' yourself. So you have to understand

your own dignity as a child of God. . . . The whole question of how I treat others is a reflection of how I treat myself." (Carl Simone, Colts Neck, N.J.)

"We need to have a good sense of self so we have something to offer the body of Christ. But when our focus on self keeps us from contributing to or even being a part of the corporate body of Christ, then we're in trouble. Ironically, that usually comes as a poor self-image." (Tom Booth, Gilbert, Ariz.)

"Personal growth is important. . . . However, one should not get carried away with it. . . . And one must always have the courage and the nerve to reach out to others in need." (Phyllis Crawford, Roanoke, Va.)

#### Send Us Your Voice

An upcoming edition asks: What can make it difficult to act in accord with one's beliefs?

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## 'Seek first to understand'

by Br. Cyprian L. Rowe, FMS

Elie Wiesel's book "Night" tells of the struggle between the healthy and unhealthy "I." The healthy "I," the healthy individual, understands the necessity of being "we" in a complex and horrible time.

It is World War II and the Nazis have locked millions of Jews in hell's vestibule—a concentration camp called Auschwitz. There are prisoners who become so isolated, so selfish, so singular in their insistence upon their individual lives that they cheat, betray, even kill others. One young man abandoned his father, not wanting to be tied down to the old man. The Nazis might kill them both.

But Wiesel and his father loved and maintained one another. Each understood that life without the other would be half-life. So they risked pain and death. They risked love. They knew who they were as individuals, and they risked being in community—being together.

Individuality is not bad. We honor the person with a strong sense of self.

I am a psychotherapist. In psychotherapy we strive toward this individuality.

Individualism, unfortunately, can lift the solitary self up as god. Its code is "I alone," if others are not seen as useful, the idea of community with them is scorned. This is unhealthy.

Try putting it this way. Some people suffer from too little sense of self; others suffer because they've made a god of the self.

Working with a client who has no sense of self is like working in a maze of semi-deflated beach balls. Something bounces but not very high.

There are no dreams except the dreams of others. There are no visions except those others might approve of. There is no strong movement, unless it is following the leader.

One who can be part of a group—offering individual gifts to build and nurture

community institutions—is a treasure. Working with or just being with such a person makes others feel enriched.

Such a person knows that to care for others you need the good sense to care for your own gifts. This person asks, "Why did God make 'me' and endow 'me' with these gifts?" When the answer comes, the healthy individual learns how to use it.

The reality of Christian community poses a challenge—one which seems to be encountered at that point where the love of self and the love of others converge.

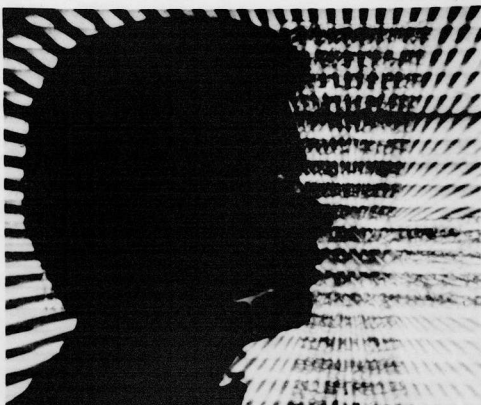
The deepest challenge, I would add, is to discern the place of one's particular genius in the context of the community of the Lord. To do this, a person needs to become an individual, but not an individualist.

People need to understand that they must stand alone at times; they also need to understand that they must be in community even when selfishness would urge them to push community aside; and they need to understand that they can challenge community creatively when their spirits tell them that something needs to be challenged.

These are difficult tensions to work through. It takes a lifetime. People rise and fall, go back and forth. They are ever alone but never want to be lonely.

The call to find the balance between "myself" and "others," then, is life's substance. To find this balance, I first must find "myself" and do so in a way that doesn't make me a god, but allows room for "others."

Achieving this balance is life's fulfillment. (Marist Brother Cyprian Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine and a dean of students at the Graduate School of Social Work at the University of Maryland in Baltimore.)



**BALANCE**—The call to find balance between "myself" and "others" is life's substance. Nurturing individuality is important, but individuals also must allow room for others. (CNS photo by Gene Plaisted from The Crosiers)

## Human freedom relies on choosing well

by David Gibson

Individualism can be subtle.

It's not just growing as a unique individual and developing healthy self-esteem. Individualism is something else—more extreme.

The new "Catechism of the Catholic Church" insists that "the human person needs to live in society" and that human beings develop their potential through "dialogue" with others (No. 1879).

When the authority of the individual is "sanctified," said Cardinal George Hume of Westminster, England, then "to be free is only to be unfettered. . . . The suggestion that there are any limitations on individual freedom is instinctively viewed with suspicion or even hostility."

The cardinal welcomed human freedom, but emphasized that it should focus on "what human beings can become by choosing well."

(David Gibson edits Faith Alive!)

# Roncalli High School

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QUESTION CORNER

# TV Mass isn't a substitute for attendance

by Fr. John Dietzen

**Q** A priest in our parish told us we cannot fulfill our Sunday Mass obligation by watching Mass on television. I remember reading a long time ago that we can gain a plenary indulgence by spiritually uniting ourselves to a blessing given by the pope.

If that is possible, why isn't it all right to attend Mass on television? (North Carolina)



**A** The question is not whether it is permitted to watch Mass on television, but whether, as you put it, one can satisfy the Sunday Mass obligation that way.

First, the reason for the difference between Mass and a blessing is that receiving a blessing is a more private prayer or act, even though there are public aspects to it sometimes.

The Mass is essentially not a private action in that way. Some Catholics still do not realize that the obligation to

Sunday Mass is not to hear or watch someone else do something. It is to be there to participate in the liturgy oneself, and share that worship with our fellow believers.

The Eucharist is an action, a celebration, of the Catholic community and cannot be substituted for by watching a television program, which is finally what a televised Mass is.

If we have a sufficient reason for not being present at a Sunday Eucharist, such as illness, a television or radio Mass may help us to be there in spirit and to unite ourselves with our Lord in his sacrifice.

Such listening or viewing is, however, no substitute for actually being there.

**Q** I have a question about our prayers and Masses for the dead. How long should these go on? My mother died over 50 years ago, and my father died 35 years ago.

I realize my question is not a brilliant one, and I will obviously continue praying for them. But I am curious if our beliefs have anything to say about this. (Indiana)

**A** We know very little about specifics of life after death, what things happen or when they happen.

As far as we are able to calculate, there is nothing like "time" in our sense of the word—hours, days, years in eternity. We supposedly will be out of a framework where such measures of time make sense.

Thus, any answer to your question cannot be based on the duration of events after we die. As you may know, however, the church in its prayers and liturgies basically just walks around that question and continues to pray always for those who have died.

The Eucharistic Prayers at every Mass are a good example.

At least two excellent reasons exist for this Christian tradition.

First, our prayers for the dead, as do all our prayers, go to a God who is eternal, who has no beginning and no end.

For God there is no past or future. All, from the beginning of time to the end of the world, is one eternally present moment for him.

When we pray, therefore, considering that universal reach of God's presence and being, our prayers are not limited by time. They extend back to the beginning of an individual's life through to the end and into eternity.

This is not speculation. It follows from what we know about God. Prayers we offer years after a person's death can be "applied" by God to when that person was still alive.

This understanding is reflected often in official liturgical prayers for those who have died.

Second, our prayers for loved ones who have died are also prayers of thanks, praising God for his goodness to that individual and for all the good done for others through and in that person's life on Earth.

For both of these reasons, and there are more, your prayerful remembrances of your parents and others make excellent spiritual and religious sense. Keep it up.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamp 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

## Effective parenting skills focus on love

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** I have been asked to set up an evening parenting class in our parish. We have two or three hours available for the class. I want to offer some help with discipline. What do you think are the most important parenting issues to cover in this amount of time? (New York)

**Answer:** Parenting covers a broad area. Nevertheless, all parents need reminding of a few basics. If I had two to three hours, here are the issues I would address.

First, parenting is more than discipline. Because discipline can sometimes fail to be effective, parents can become discouraged. They need to be reminded that they are doing well as parents in other areas.

Parenting can be described in three "L's": living, loving and learning. Our book "Loving and Learning," published by St. Anthony Press in 1992, is a practical manual for parenting courses and offers a basic program for teaching parenting skills.

"Learning" in our book is another word for discipline, and refers to all the things we parents do or need to do to shape and mold the character of our children.

Too often parents feel they have failed at discipline and become discouraged. Thus it is wise to remind them that good parenting also includes providing a living and giving lots of love, something most parents do well.

Here are two down-to-earth rules of discipline and one very practical technique. These rules can be successfully applied to almost any behavioral problem, from toilet training to drug abuse.

**• Rule No. 1:** You get more of any behavior to which you pay attention. Attention, even negative attention, is a powerful reward. As much as possible, parents should focus their attention on the good behavior and ignore the bad.

How many times have we parents remarked, "The more I get after her, the worse she gets." We follow this up with an explanation: "She's just doing it to get attention." Of course she is, and it's working.

Parents must be careful how they use their time and attention. As much as possible, they need to subtract their attention from bad behavior and give it to the good. Ideally, parents need to catch their kids in the act of being good. That's the time to pay attention.

**• Rule No. 2:** Discipline is more than punishment. Punishment is not even the chief ingredient in discipline. In fact, punishment is often not very good discipline because it does not obtain the desired result. Discipline includes many more techniques of control and change.

Discipline is the total character-molding of the child through love, example, praise and attention for good behavior while ignoring the bad. Some of the many methods include using natural consequences, making a game of being quiet or performing a chore, distracting, working together, and using charts.

The practical technique: Use schedules and charts. Charting is nothing more than a graphic way of formally rewarding behavior. Another name for charting might be behavioral bookkeeping. The chart is a written record of the date and the desired behavior with a space left blank where it will be noted whether the child did the activity or not.

Charting works just as well for adults where it is used to encourage work rate or bonus rate, where patrons may amass points to earn premium gifts, or by coaches who keep track of their how many miles athletes run or how many laps they swim in training.

Parenting skills are multi-le and can fill a six-month course. But I believe you can point out the basics in an evening.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Bensenville, Ind. 47078.)

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## RETIREMENT FUND FOR RELIGIOUS 1994

This is our chance to say, "Thanks," for your generous giving to the collection for the Retirement Fund for Religious.

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All the religious say, "Thank You."



# Entertainment

VIEWING WITH ARNOLD

## 'Junior' is a clumsy, disrespectful comedy

by James W. Arnold

A few years ago, you couldn't even have a pregnant woman in the movies.

Now the Hollywood farceurs looking for new concepts have surely found one, offering (in "Junior") not just the world's first pregnant man but a pregnant Arnold Schwarzenegger. It's a new high/low in the meaning of "suspension of disbelief." At least until next year.

But the real significance of the movie is as a measure of how far and fast the 20th century moves. In just a few generations we've gone from having the making of babies be a total mystery—hardly to be mentioned in mixed company—to having it be totally exposed, common knowledge, with all the magic secrets of sexuality laid out in the public mind like furniture on the front lawn on moving day.

The problem in "Junior" is not sleaze but clumsiness, a kind of disrespect. The herd of elephants mucking around in the vegetable garden sort of thing. I mean, the creation of life is a reasonably major subject. The creators of "Junior," starting with director Ian Reitman ("Twins," "Dave"), have no

clue. You give them a subject, they'll make a comedy out of it.

In some respects, "Junior" is a sweet idea. It builds a "what if" out of the eternal feminine complaint "if only it was men who had the babies." Then it provides a long series of entirely polite guffaws about a guy entering all the common symptoms and complaints of pregnancy, from morning sickness and admiring/detesting his extended belly to Lamaze classes and severe labor pains.

The joke really depends on Arnold, normally a macho action hero. He's been trying to expand into comedy and sensitive roles, and this is the ultimate softening of his image. The film is able to get past "go" because of his size and virility and also because of his wooden qualities as an actor. There is no "reality" here.

That, of course, includes the premise, which is meant as a joke, with the "science" as far-fetched as making dinosaurs from DNA found in ancient mosquitoes. Schwarzenegger plays a scientist working in collaboration with a gynecologist (Danny DeVito) on a serum to prevent miscarriage. When the FDA refuses to allow tests on women, DeVito somehow persuades the idealistic Arnold to prove the case by carrying a fertilized embryo for the first trimester.

When the time comes, the hero's instinct takes over. He just wants "my baby," defies DeVito, and decides to carry the baby to term. It's a simple-minded idea with only an absurd, Scotch-taped anatomical rationale. It's an obstetrical "Charley's Aunt."

The plumbing technicalities of development and birth are irrelevant. Arnold is just a regular guy with a prosthetic tummy and a few popular symptoms. He's even able to romance the young woman specialist (played by Emma Thompson with real comic zeal) in frozen ova who has unwittingly provided the necessary egg. When he says, in basso, "I'm pregnant," we have the movie's basic joke.

Arnold goes gamely on with the whole business, even to wearing a wig and dress for the final two months as he's smugged



'SWAN PRINCESS'—Princess Odette and Prince Derek dance in "The Swan Princess," a timeless tale of romance and adventure. The U.S. Catholic Conference classifies the animated film A-I for general patronage. (CNS photo from Nest Entertainment)

into a woman's pre-birth clinic operated by a sympathetic, nurturing Judy Collins.

Totally ignored amid the presumed hilarity are some insensitive details, like the abortion obviously originally intended for the embryo and the mechanics of its creation. "What a can of worms," as the DeVito character puts it.

Let's be clear that "Junior" wants only to be a farce, and has no apparent sinister intentions. In fact, it is downright sugary in its attitudes toward babies and motherhood in general. Arnold, a proud father of three with wife Maria Shriver, clearly feels nothing but affection and sympathy for the whole process.

Most of "Junior" is shot in the San Francisco area. Pamela Reed is delightful and creative as DeVito's ex-wife, whose pregnancy coincides with Arnold's, and

Frank Langella plays the villainous administrator who constantly tries to uncover and spoil DeVito's plot.

Thompson's character, who gives the movie some needed energy with her slapstick comic klutziness, also speaks up undoubtedly for many women in the audience by raging in general at men for wanting to take even child-bearing away from them. (The scene was added after previews.) Men started being "moms" in "Kramer vs. Kramer" (1979), and in pop culture there seems to be no end in sight.

(Nonsensical, well-intended but sentimental gender-based farce with some dubious moral underpinnings; content intended for adults and older children; but not recommended.)

USCC classification: A-III, adults.

### Recent USCC

#### Film Classifications

Disclosure .....	A-III
Drop Zone .....	O
Nell .....	A-III
Nobody's Fool .....	A-III

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

## 'Return to the Sacred Ice' is a fascinating pilgrimage

by Henry Herx and Gerri Pare  
Catholic News Service

Joining Peruvian Indians on their annual pilgrimage to a Catholic shrine high in the Andes is "Return to the Sacred Ice," airing on Thursday, Dec. 22, from 8 p.m. to 9 p.m. on PBS.

(Check local listings to verify the program date and time.) The shrine of Q'oloritti marks the site where 200 years ago the Christ Child appeared to a young herder of alpacas, after which the boy's herd miraculously increased in size and quality of wool.

Since then, each year after the harvest, the Incan people of the Andes have made the five-mile climb up Mount Ausangate for three days of prayer, penance and festivities at the shrine.

Accompanying a throng of about 60,000 pilgrims making their way up the mountain, British journalist Nicholas Shakespeare helps viewers at home grasp the arduous nature of the trek up and the dangers from cold and altitude sickness.

Shakespeare relates that he had tried the climb some years before but abandoned it, only to learn later that some of those who had gone on died from cold and exposure on the slope.

While the arduous of such a pilgrimage may not be very appealing, the documentary makes stunning viewing with its spectacular setting amidst rugged mountain landscapes.

Even more compelling are the native people for whom this spiritual journey seems to express a heartfelt union of faith and culture, combining Catholic practice and ancient traditions in forms unique to them, if quite exotic to North American eyes.

Though Shakespeare prefers to see these descendants of the fallen Incan empire as worshipping both Christ and the old pagan gods, the pilgrims profess to be Catholics who, as one tells him, "still practice the old traditions of our society."

The documentary is an interesting look at the ancient sources of certain rituals and ceremonies, but one wishes Shakespeare had been as equally concerned about the liturgies in the Incan's church, of which we see only a few glimpses.

Despite its failings, the result is a fascinating introduction to a pilgrimage little known beyond its Andean locale.

It also provides a rare experience of a native culture whose colorful costumes, distinctive music and dances, as well as ancient ceremonial rituals have survived the onslaught of civilization.

In the end, even Shakespeare has to admit that the experience is an "enormous feeling," "compelled to worship something." Whatever that "something" is—and for him apparently it is nature—this second of four programs in the "Legendary Trails" series recognizes the importance of the sacred in human history.

### "Beatrice Potter: The Tailor of Gloucester"

Fanciful Christmas diversion is afforded viewers in "Beatrice Potter: The Tailor of Gloucester," to be rerun on Friday, Dec. 21, from 7 p.m. to 7:30 p.m. on cable's Family Channel. (Check local cable listings to verify the program date and time.)

Beatrice Potter, of course, is best known as the author and illustrator of "The Tale of Peter Rabbit," a story that became an instant children's classic when it was published in 1902 and has never been out of print since.

Written originally as Potter's gift for a young girl of her acquaintance, "The Tailor of Gloucester" was first published in 1903 and was reportedly the author's favorite of all her whimsical works.

In introducing this musical adaptation by Douglas Young and John Michael Phillips, actress Lynn Redgrave explains that the story is based on an old tale about animals being able to talk on Christmas Eve. Potter heard it as a child and never forgot it.

The setting is the cathedral town of Gloucester in the 18th century, an ornate "time of swords and periwigs." The town's tailor (Ian Holm) is promised a fortune if he can make a fine coat and waistcoat sewn with silken thread for the mayor's wedding on Christmas Day.

The poor tailor is overjoyed at the opportunity, though he has only three days in which to complete the task. And then,

that very night, he comes down with a fever that keeps him from stirring out of bed until Christmas morning.

Saving him from ruin, however, are the friendly mice who inhabit his shop. On Christmas Eve, they band together to make a splendid coat and beautifully stitched waistcoat, though they don't quite have enough twinst.

No matter. All ends happily with the mayor rewarding the tailor amid Christmas bells and carols.

The mice are charmingly portrayed by children from Britain's Royal Ballet School in costumes patterned on Beatrix Potter's imaginative illustrations.

Holm is very appealing as the poor but kindly tailor whose sly cat, Simpkin, is drolly enacted by Francois Testory.

Performing the carols and folk songs that are integral to the production are choisters from Gloucester Cathedral and Winchester College.

In the final portion of the program, Lynn Redgrave returns with a brief but informative overview of Beatrix Potter's life (1866-1943) and achievements. Most fascinating for some will be how the author researched the illustrations for "The Tailor of Gloucester."

The result is a delightfully entertaining Christmas gift for all members of the family. Enjoy.

### TV Programs of Note

Wednesday, Dec. 21, 8:30-10 p.m. (PBS) "Gospel Christmas." The Pointer Sisters join the 225 voices of the Atlanta Symphony Orchestra for rousing gospel music and solos, including "Go Tell It on the Mountain" and "O Come Let Us Adore Him."

Thursday, Dec. 22, 8:30 p.m. (CBS) "Twas the Night Before Christmas." This repeat broadcast of the animated holiday special features Clement Moore's classic Christmas poem about a clock maker, a family of mice, and a visit by Santa.

Saturday, Dec. 24, 11:30 p.m. (NBC) "Midnight Mass at the Vatican." Pope John Paul II celebrates the Christmas Eve liturgy commemorating Christ's birth.

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

## FOURTH SUNDAY OF ADVENT

## The Sunday Readings

Sunday, Dec. 18, 1994

Micah 5:1-4 — Hebrews 10:5-10 — Luke 1:39-45

by Fr. Owen F. Campion

The prophecy of Micah is the source of this weekend's first scriptural reading.

Micah, a contemporary of First Isaiah, lived in the late eighth century before Christ. His original home was in Moresheth, a small town about 25 miles away from Jerusalem. As did First Isaiah, he spoke boldly against religious laxes of his day.

His words, however, were all in protest. The majesty of his prophecy and its suitability for liturgies of Advent, derive from the eloquence with which Micah insists that God will rescue the people from any misfortune if they repent.

As we approach Christmas, this weekend's reading has a special reference in its mention of Bethlehem. Christians see in this reference a glimpse of the Lord's birth, since Jesus was born in Bethlehem.

In this understanding, Jesus becomes the ruler, born in Bethlehem, who will guide God's people away from the dark effects of their sins to peace, light, and hope.

When the prophecy was written, Micah surely mentioned Bethlehem both to prod the king into action in his policy of restoring religious fervor to the nation, and perhaps as a support for the king.

The king, after all, claimed descent from David, the king with whom God made covenant, and it was in this descent that the king had his claim to sovereignty. David was born in Bethlehem.

The Book of Micah is an interesting and appealing literary work. His prophecies are valued, but they are not often read in liturgies. Possibly this is because the Book of Micah is brief. It contains only seven chapters.

As its second reading, the liturgy this weekend presents us with the magnificent Epistle to the Hebrews.

Just as the name suggests, this epistle originally was directed to an audience of

Jews and of persons quite aware of Jewish religious language and symbols. The epistle is a glorious testimony of Jesus as the Savior, the high priest of the eternal sacrifice, the spotless lamb of God.

This weekend's reading is typical of this lovely work of religious composition. It quotes Jesus, establishing the Lord as the one priest, the obedient servant, the perfect victim of a perfect sacrifice of reconciliation.

St. Luke's Gospel this weekend gives us the story of the Visitation, when Mary, the virgin who was expecting soon the birth of the Son of God, arrived to visit her cousin Elizabeth.

Elizabeth was expecting her own child, who would be John the Baptist.

One element is especially important in the reading. It is Elizabeth's reaction to Mary's arrival. Elizabeth's excitement knows no limits. She salutes Mary as the mother of the Redeemer. In this Redeemer, all the hopes of the centuries, the hopes and needs of every person, will be answered.

## Reflection

An especially pleasant and interesting religious site in Israel today is the place revered to have been the home of Elizabeth and Zachary, the home visited by Mary in this weekend's Gospel story. This place today is within the city limits of Jerusalem. In the first days of the first century, it was removed from Jerusalem by several miles.

The Franciscans lovingly care for this shrine, as they care for so many other shrines in the Holy Land. Near the present day church, itself of some antiquity, are excavations of even earlier places of worship.

This place is a shrine, and it has been a shrine, since for so long Christians have delighted in this story of the Visitation.

Central to the story, of course, is the arrival of Mary upon the scene. Mary was expecting the birth of Jesus.

However, the message of the story is in the reaction of Elizabeth to Mary's arrival. She recognizes Mary as the mother of the Redeemer. In the Redeemer, every hope will be fulfilled, every fear will be dashed.

Through the liturgical reading, the church makes Elizabeth's words its own, and her excitement its own. With great joy, the church this weekend tells us that the Redeemer is near. The answer to all problems and hurts awaits in this holy Redeemer.

How will the Redeemer bring us eternal life? He will reconcile us with God, by the perfect gift of sacrifice and love. The Epistle to the Hebrews tells us this.

As Micah testifies, all happiness and peace will be with us because God in great mercy will send the Redeemer to us. But, Micah would insist, we must admit the Redeemer to our hearts.

If we open our hearts to welcome God's Son, we will see as clearly as Elizabeth saw and we will rejoice as she rejoiced.



## Daily Readings

Monday, Dec. 19  
Advent weekday  
Judges 13:2-7, 24-25a  
Psalm 71:3-6, 16-17  
Luke 1:5-25

Tuesday, Dec. 20  
Advent weekday  
Isaiah 7:10-14  
Psalm 24:1-6  
Luke 1:26-38

Wednesday, Dec. 21  
Peter Canisius, presbyter,  
religious, doctor of the Church  
Advent weekday  
Song of Songs 2:6-14 or  
Zephaniah 3:14-18  
Psalm 33:2-3, 11-12, 20-21  
Luke 1:39-45 or  
Matthew 1:18-24

Thursday, Dec. 22  
Advent weekday  
1 Samuel 1:24-28  
(Response) 1 Samuel 2:1, 4-8  
Luke 1:46-56

Friday, Dec. 23  
John of Kanty, presbyter  
Advent weekday  
Malachi 3:1-4, 23-24  
Psalm 25:4-5, 8-10, 14  
Luke 1:57-66

Saturday, Dec. 24  
Advent weekday  
2 Samuel 7:1-5, 8b-12, 14a, 16  
Psalm 89:2-5, 27, 29  
Luke 1:67-79

## THE POPE TEACHES

## Disciples taught lessons in obedience

by Pope John Paul II

Remarks at audience Dec. 7

Our catechesis continues on the consecrated life. Those who embrace the evangelical counsel of obedience follow the example of the first disciples, who obeyed Jesus and accepted his will as a means of serving the Gospel and the coming of God's kingdom.

Through the profession of obedience, religious make a total offering of their own will to God, in imitation of the sacrifice of Jesus Christ, who came to do the will of the Father. Because Jesus was obedient not only to his heavenly Father, but also to Mary and Joseph (cf. Luke

2:51), he is the model of all those who obey human authorities because they see in them the representatives of God's will.

Although such obedience often entails real difficulties, it is ultimately inspired by confidence that God's will is manifested through the legitimate authority of religious superiors. Such confidence is rooted in a deeper trust in the church, which has approved religious institutes as providing sure paths toward Christian perfection. This confidence is also sustained by the conviction that, in a spirit of union with the whole church and her apostolic mission, "the exercise of obedience builds up the Body of Christ in accordance with God's plan" ("Perfectae Caritatis," 14).

## SAINT OF THE WEEK

## Mary di Rosa was foundress of the Handmaids of Charity

by John F. Fink

St. Mary di Rosa, whose feast was celebrated yesterday, Dec. 15, was a 19th-century saint. She was the foundress of the Italian religious order known as the Handmaids of Charity of Brescia. As seems to be true of all founders of religious orders, she was a remarkable woman.

Born in 1813 and named Paula, she was the sixth of nine children of Clement di Rosa and his wife, Countess Camilla Albani. Her mother died when Paula was only 11.

The two biggest influences on her life were her father, with whom she continued to live until she was 27, and Msgr. Faustino Pinzoni, the archbishop of the cathedral at Brescia. Once when her father thought he had selected a husband for her, was the priest who told him that Paula had decided never to marry.

Following her father's example, Paula devoted herself to good works. One of her first projects was to care for the spiritual welfare of some of the young girls who worked in her father's textile mill. She arranged retreats and special missions for them.

In 1836 a cholera epidemic hit Brescia, and Paula received her father's permission to work in the local hospital. As a result of her diligent work there, she was asked to be supervisor of an institution for abandoned girls. She did that for two years but resigned in a dispute with the trustees who didn't want the girls staying at the institution overnight. So Paula started her own lodging-house for the girls.

At about that time, she also devoted herself to a project of her brother Philip and Msgr. Pinzoni, a school for deaf-and-dumb girls. After developing that school, she turned it over to the Canossian Sisters, who wanted to expand the school.

She was doing all this before reaching the age of 30. Known for her obvious physical energy, despite delicate health and physique,

she also had a quick mind and an extraordinary memory. She used her mind to study theology, which was unusual for a woman at that time.

When Paula was 27 in 1840, she began the work of founding her religious community, always under the guidance of Msgr. Pinzoni. The mission of the society was to care for the sick in hospitals, both physically and spiritually. The first four members of the Handmaids of Charity took up residence in a dilapidated house near a hospital. Soon they were joined by other women until the young community numbered 32. Meanwhile, their work was praised by a local doctor in the Brescia newspaper. In 1843 the bishop approved a provisional rule for the young community. The same year they moved into a larger house given to them by Paula's father. Over the next few years the society continued to grow and to be given the direction of additional hospitals. In 1848 Msgr. Pinzoni died.

At this time war came to northern Italy and Paula responded by taking over St. Luke's military hospital. She and the other handmaids cared for the bodies, and the souls, of those who were wounded on the battlefields.

In 1850 Paula went to Rome to get the constitutions of her order approved. She was received by Pope Pius IX on Oct. 24 of that year and, in a very short two months, the constitutions for the Handmaids of Charity of Brescia were approved. It took a bit longer, though, for approval from the civil power. But in the summer of 1852 the first 25 sisters and their foundress made their vows. Paula then took the name of Maria Crocicchia, Mary of the Crucifix.

She went on to found more convents before her death on Dec. 15, 1855. She was only 42. She was canonized in 1954 by Pope Pius XII.

The Handmaids of Charity of Brescia do not have communities in America.

## Readers may submit prose or poetry for consideration

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

Material not accepted for publication will be returned to the sender. Other submissions might be filed for later use, especially if there is a seasonal theme.

Please include name, address, parish, and telephone number with all submissions of poetry or prose reflections.

Send material to *The Criterion* in care of P.O. Box 1717, Indianapolis, Ind. 46206.

MY JOURNEY TO GOD  
Of Christmas

Beginning with the star  
Shining in the heavens  
We journey to the Christ-child  
Born of the purest form of love  
And enter into the season of Christmas.

Now the wonder and preparations begin  
Thoughts of trust, friendship and goodwill  
Remembering loved ones and those less loved  
And enter into the hope of Christmas.

We join with the heavenly angels  
Singing and rejoicing and waiting  
To receive the most holy gift  
We learn the true meaning of love  
And enter into the joy of Christmas.

by June Hill

(June Hill is a member of the Catholic Community of Columbus. She attends Mass at the St. Columba Oratory.)



# The Active List

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

## December 17

Positively Singles will attend an Open House Pitch-In Dinner at 7 p.m. at Shirley's home. Call 317-578-0862 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.

☆☆☆

St. Vincent Carmel Hospital will present a Living Nativity at 5:30, 6:30 and 7:30 p.m. at the hospital campus, 13500 North Meridian St. Proceeds will go to feeding, clothing and finding shelter for the homeless. For more information, call 317-582-7200.

☆☆☆

Oldenburg Wintermarchen will be held today in the center of town beginning at 4 p.m. Dinners will be served at 5:30 p.m. For more information, contact any Oldenburg merchant.

## 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 chapel, 1530 Union St.

☆☆☆

Christmas Commemoration 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 prayer and praise from 7-8:15 p.m. in church. All welcome.

☆☆☆

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

☆☆☆

Providence High School Alumni will hold its annual Christmas liturgy 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

St., for a holy hour to pray for vocations. Service will be held in the chapel at 4:15 p.m.

☆☆☆

The combined bands and choirs of Bishop Chatard, Cardinal Ritter and Secunia Memorial high schools will present the second annual Inter-Parochial High School Advent Commemoration today at 3 p.m. in the sanctuary of St. Peter and Paul Cathedral, 14th and Meridian Sts. Admission is \$3 for adults and \$1 for students.

☆☆☆

St. Paul's Episcopal Church will hold a Advent Festival at 5 p.m. at 10 W. 61st St. Admission is free. For more information, call 317-253-1277.

☆☆☆

The regular monthly car club, sponsored by the Women's Club of St. Patrick's Church, will be held at 2 p.m. in the parish hall, 936 Prospect St. Euchre and Bunco will be played. Admission is \$1.25.

## December 19

The Young Widowed Group will hold its annual Family Christmas Party tonight. For more information, call Carol at 317-577-9764.

## December 20

King's Singles will be Christmas Caroling tonight. Meet at Christ the King Church, 5884 Crittenden Ave. at 6:30 p.m.

☆☆☆

The prayer group of St. Lawrence, 4650 Ave. will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

☆☆☆

Devotions to Jesus and the Blessed Mother are held each Tuesday from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey

St. Call 317-786-7517 for more information.

## December 21

Catholic Widowed Organization will hold a regular meeting at the Archbishop O'Meara Catholic Center, 14th and Meridian Sts. at 7 p.m.

☆☆☆

King's Singles will meet at Christ the King Church, 5884 N. Crittenden Ave. for 5:30 p.m. Mass followed by dinner. All adult singles are welcome.

## December 22

St. Roch Parish, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

☆☆☆

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

## December 22-23

Christian Theological Seminary, 1000 West 42nd St., will host Hosanna Sacred Arts troupe as they perform "Songs of the Nativity." Both evenings begin at 7:30 p.m. For more information, call Virginia Davis at 317-636-0744.

## December 24

Sacred Heart Church, 1530 Union St., will hold its annual Christmas concert at 11:30 p.m. prior to Midnight Mass.

☆☆☆

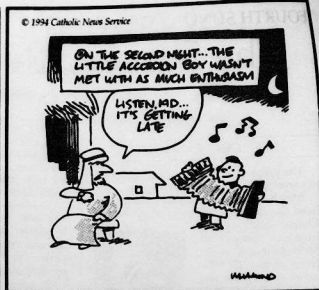
A pro-life rosary is prayed at 9:30 a.m. each Saturday at the Clinic for Women, 38th and Parker.

## December 25

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

## Bingos

MONDAY: Our Lady of Lour-



des, 6:30 p.m.; St. James, 5:30 p.m.; Tuesday, St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m.; Wednesday, St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 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, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m.; Saturday, K of C Council 437, 1305 N. Delaware, 4:30 p.m.; Sunday, St. Ambrose, Seymour, 4 p.m.; Ritter High School, 8 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

## Vatican pledges contribution to U.N. agency for Palestinians

UNITED NATIONS (CNS)—The Vatican has said it would again make its annual symbolic gift of \$20,000 in 1995 to the U.N. agency that aids Palestinians.

Archbishop Renato R. Martino, Vatican nuncio at the United Nations, announced the gift Dec. 6 at the annual pledging conference for the U.N. Relief and Works Agency for Palestinian Refugees in the Near East, commonly known as UNRWA.

He also commented on services provided to Palestinians by the Catholic Church directly through the Pontifical Mission for Palestine and other agencies. The pontifical mission conducted programs in the last fiscal year costing \$8.2 million, he said. This included \$4.7 million from the Catholic Near East Welfare Association, \$1.7 million from German church agencies, \$1.2 million from the Swiss agency, Kinderhilfe Bethlehem, and miscellaneous contributions from other sources, he said.

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# Getting in trim: Christmas comes to the Vatican

It's the season of ceremonies, crowds and gift-giving, described here to accompaniment of carols

by John Thavis  
Catholic News Service

VATICAN CITY—In early December, a 14-wheel flatbed truck pulled into a Vatican parking lot under a European journey. With the arrival of Pope John Paul II's Christmas tree, the yuletide season was officially underway.

Even as the truck's gearbox was cooling down, the pope suggested that Christmas was a perfect period for reflection, a time to create "a climate of silence and prayer." But at the Vatican, it's also the season of ceremonies, crowds and gift-giving, perhaps best described to the accompaniment of Christmas carols.

"O tannenbaum, O tannenbaum..." Looking down from his apartment window, the pope can see workers string yellow and white bulbs on one of the world's tallest Christmas trees. This year's tree from a Slovakian forest and, at about 75 feet, stands almost as high as the Egyptian obelisk in the center of St. Peter's Square. The pope in the branches are artfully filled by screwing extra lights into the trunk. For Romans, it's the only giant Christmas tree in town; the "green" city government opted not to put one up this year as an ecology statement.

"Deck the halls with boughs of holly..." The Vatican's marble hallways are decked with paintings all year long, and holly wouldn't blend into the decor. But here and there—like the foyer if the Secretariat of State—a nativity scene is set up. Anything more lavish would show a "lack of seriousness," as one Curia member put it. Insiders say the pope's own apartment, by contrast, is packed with traditional Polish decorations that remain for several weeks after Christmas.

"... and a partridge in a pear tree..." That may be one of the few gifts the pope doesn't receive during the Christmas season. Santa rings daily for the postiff at the Bronze Doors, leaving letters and packages with Swiss Guards and papal aides. There are fresh-baked sweets, children's art, clothing and religious items—all of them

opened by the papal household, and many quietly donated to local centers for the poor and homeless.

"He knows if you've been bad or good, so be good for goodness' sake."

The pope gets to play Santa Claus, too. Vatican employees receive a Christmas bonus of sparkling wine and Italian panettone cake. In 1992 the pope replaced the panettone with a copy of the new catechism. Some workers are wondering whether the pope's new book, or perhaps the new CD of his rosary recital, will be in their stockings this Christmas.

"... to hear sleigh bells in the snow..."

The last time it snowed heavily in Rome was in the late 1980s, so you can forget about sleigh rides. But St. Peter's Square is a starting point for the traditional horse-pulled carriages that clatter down the city's cobblestoned streets. Passengers hear the blare of car horns, not bells; prices start at about \$50 for a half-hour jaunt.

"Away in a manger, no crib for his bed..."

It was the pope's idea to erect a nativity scene next to the Christmas tree. Unveiled on Christmas Eve, it is the size of a house and acts as a magnet for tourists and Romans. The baby Jesus lies on a bed of straw; next year, however, the Vatican could offer a room at its own inn. Just behind St. Peter's Basilica looms the nearly completed Domus Sanctae Marthae, which will provide 110 two-room suites for visiting prelates—and perhaps some lay guests.

"... and heaven and nature sing..."

The pope is scheduled to join hundreds at the second annual Vatican Christmas concert Dec. 16, starring pop star Peter Gabriel, operatic soprano Renata Scotto and blind guitarist Jose Feliciano, with choral and orchestral renditions of Christmas favorites. Ticket prices range from \$125 to \$625, with proceeds going to Rome church-building projects.

"... the goose is getting fat, please to put a penny in the old man's hat..."

The Vatican has no Salvation Army Santas and allows no begging on its premises. But beneficence is in the air: The pope's own "apostolic charity office" helps out families at Christmas with rent payments and heating bills. A few steps away from St. Peter's Square, Mother Teresa's hospice for the poor celebrates with a big meal on Christmas Day—the pope has even dropped in to eat with them.

"... all is calm, all is bright..." Bright, yes, especially at midnight on Christmas Eve when

the lights of St. Peter's Basilica suddenly burst on in celebration of Jesus' birth. Calm, no, especially if you're one of the 10,000 pilgrims pushing and elbowing toward a good view of the pope as he walks up the center aisle.

"Go, tell it on the mountain..."

Angels may have announced Christ's birth to shepherds; today, the news is repeated in TV broadcasts beamed around the world by satellite. The pope's Christmas Mass at midnight is seen in more than 50 countries each year, with a potential viewing audience of 2 billion people.

All this means a hectic yuletide countdown for many at the Vatican, a crescendo of ding-a-ling, tra-la-la and rum-a-tum-tum. When the big day arrives, all a red-robed cardinal may want for Christmas is to throw a few chestnuts on an open fire and settle into a silent night.

## Clinic killer's death sentence called part of cycle of violence

WASHINGTON (CNS)—The U.S. bishops' pro-life spokesman said the death sentence given to Paul Hill Dec. 6 for murdering a Florida abortionist is wrong because "you should not kill people to show that killing people is wrong."

"But a judge has decided that the State of Florida should kill Paul Hill because Hill killed Dr. Britton because Britton killed unborn children. The cycle of violence is horrifying," said Helen Alvare. Alvare, director of planning and information for the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops, made the comments in a statement issued the same day as Hill's sentence.

Circuit Court Judge Frank Bell ruled that Hill, a former Presbyterian minister, should die in Florida's electric chair for killing Dr. John Britton and clinic escort John Barnett outside the Ladies Center abortion clinic in Pensacola July 29.

The previous week Hill received two life sentences for his convictions under federal laws protecting clinic entrances. The state death penalty takes precedence.

Alvare's statement noted that although Catholic teaching allows governments in some cases to apply capital punishment, the purpose of punishing Hill could have been achieved by a life sentence. She also said the U.S. bishops have a longstanding position opposed to the use of the death penalty.

"In a society saturated with and sick from violence, capital punishment is a tragically mistaken sentence," she said.

### Catholic Crossword

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- ACROSS**

1 — Wednesday

4 — and female created them" (Gen 5:2)

8 Fr. head

12 — in ecumenism

13 Verbal

14 Now — the down to sleep

15 — things work together for good" (Rom 8:28)

16 Holy writ

18 Uncertain answers

20 "God — in the kingdom of men" (Dan 5:21)

21 "In the beginning — the Word"

22 Bible would woe

24 Ruth 4:17 name

26 Evil shall — the wicked" (Psa 34:21)

27 Male turkey

30 "For ye like mint and —" (Luke 11:42)

31 Oriental cloze

32 Hurry

33 —, and ye shall receive"

34 "There is — here" (John 6:3)

35 "I am — of power by the spirit" (Micah 3:8)

36 Scent

37 "Whose — is in his hand" (Luke 3:17)

38 Forgoe the right to

41 "King of Kings, and — Lords" (Rev 19:16)

44 40 days after

45 Easter

47 Lady of Eden

48 Claim against property

49 Single thing

50 Norma —

51 Scottish girl

52 Church service

53 Solid (Abbr)

17 Speaks to God

19 Evil

22 Holy consecrated

23 Location

24 Praise

24 — pro nobis

25 Public vehicle

26 Song for one

27 "There were — and lightnings" (Ex 19:16)

28 Smearing substance

29 Actor Gibson

31 "All ye that labour and are heavy —" (Mat 11:28)

32 Distant

36 — and into these" (Ex 3)

37 Holy water basins

38 Nehemiah rebuilt this

39 "The churches of — salute you" (Eco 1:19)

40 Puts frosting on

41 Superman girl

42 Egg-shaped

43 "He saith unto him, — my lambs" (John 21:15)

45 Total

46 One — million

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# Youth News/Views

## Youth ministry also must promote vocations

by Cindy Wooden  
Catholic News Service

VATICAN CITY—Because young people naturally are seeking ways to give meaning to their lives, the Catholic Church's ministry to youth must include a strong promotion of vocations, Pope John Paul II said during a recent Vatican address.

What is needed, he said, is "a church which will know how to invite and to welcome the person who seeks a purpose for which to commit his whole existence."

The pope's message for the 1995 World Day of Prayer for Vocations was released on Dec. 7 at the Vatican.

The theme for the 1995 celebration, to be marked on May 7 in most dioceses, focuses on the connection between youth ministry and the promotion of vocations.

Youth is a time of spiritual growth, the pope said, that leads young people to consider seriously the path God is calling them to take as they follow Jesus.

"It is in following Jesus," he said, "that youth displays all the richness of its potential and acquires its full meaning."

Following Jesus, he said, the young discover the value of self-giving, experience the truth and beauty of growing in love, and come to see themselves as full members of the church.

"It is in following Jesus that it will be possible for them to understand the personal

call to love: in matrimony, in the consecrated life, in the ordained ministry" or in the missions, the pope said.

As young people mature and become more serious about discovering their true vocations, Pope John Paul said, they look for people who will listen to their problems and concerns and offer them solutions and values upon which they can build their futures.

"What is needed today is a church which knows how to respond to the expectations of young people," he said.

The church must speak to their hearts, comfort them, and inspire their enthusiasm, the pope said.

What is needed, he said, is "a church which is not afraid to require much, after having given much, which does not fear asking from young people the effort of a noble and authentic adventure, such as that of the following of the Gospel."

Because youth ministry must aim to foster a dialogue between the young and God, it must include the pastoral care of vocations with specific references to the priesthood and religious life, the pope said.

Even if an immediate response is not evident, he said, the proposals must be made.

"One must reject the temptation to a hurried impatience," he said, "and an anxious worrying about the outcome and the rhythm of the growth of the seed."

## Archdiocesan Youth Council offers service opportunities

Applications are still being accepted for membership on the 1995-96 Archdiocesan Youth Council.

Teen-age representatives from each deanery represent the young church in central and southern Indiana as council members and help plan the annual Archdiocesan Youth Conference held each spring, according to Julie Szokel-Van Vankenburg, director of the Archdiocesan Office for Youth and Young Adult Ministries.

For details about the council application and requirements, contact the Office for Youth and Young Adult Ministries at 317-236-1439 or 1-800-382-9836, extension 1439, before the end of the year.

All completed applications are due by Jan. 6, and must include recommendations

from the applicant's pastor or parish life coordinator and youth ministry coordinator, catechist or teacher.

☆☆☆

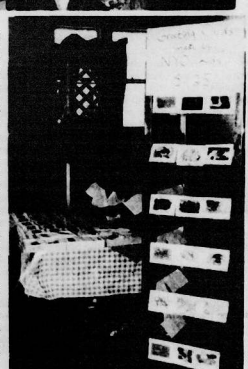
Again in 1995, the Terre Haute Deanery will sponsor "I Want to Live," a peace and justice weekend experience for archdiocesan teen-agers.

Geared for high school students, the Jan. 13-15 retreat at the Merom Conference Center near Terre Haute focuses on helping youth begin understanding peace and justice as a Christian way of living.

Janet Roth, youth ministry coordinator for St. Ann, St. Benedict, and Sacred Heart parishes in Terre Haute and director of the



**NYO FUND RAISER**—St. Joan of Arc Parish Neighborhood Youth Outreach participants Rufus Lane, a fifth-grader at Indianapolis Public School 60, and Deanna Hayes, a junior at Arsenal Technical High School, both from Indianapolis, display handmade greeting cards (above) painted by NYO youth as a fund raiser for the center city ministry. Proceeds from the sale of the cards will benefit programs and activities for St. Joan of Arc's outreach ministry to neighborhood youth who live near the northside church. During St. Joan of Arc's annual parish festival last fall (at right), NYO volunteer art leader Shelly Gonzales and NYO program assistant Barbara Hayes sell the attractive greeting cards. Catholic Social Services and St. Joan of Arc Parish help fund the NYO fine arts programs and sports activities, and participants work together each year on a variety of fund-raising projects. Thomas Tolbert directs St. Joan of Arc's Neighborhood Youth Outreach. To order cards, call NYO at 317-283-6710. (Photo above by Mary Ann Wyand and photo at right by Elizabeth Bruns)



**HOLY DAY VISIT**—Archbishop Daniel M. Buechlein visited with students and staff at Our Lady of Providence Junior/Senior High School in Clarksville on Dec. 8, the Feast of the Immaculate Conception. Archbishop Buechlein had lunch in the school cafeteria with students and toured classrooms and facilities. (Photo by Peter Agostinelli)

retreat, said objectives of the peace and justice weekend are:

- to help youth recognize violence in society and reflect on Christian responses to various kinds of violence,
- to affirm the dignity of all life and articulate ways to live in harmony with God's creation,
- to increase awareness about world hunger,
- to identify factors contributing to economic oppression,
- to review Scriptural passages and the Catholic Church's tradition regarding peace and justice issues,
- to develop a positive vision of the future,
- and to experience reconciliation and celebrate the Eucharist with other youth from throughout the archdiocese.

The retreat costs \$65 a person, which includes housing, meals, workshop supplies and a T-shirt. For registration information, contact Janet Roth at 812-535-3391. Applications are due by Jan. 8.

☆☆☆

Seventeen Catholic high school gridiron players earned honors as members of The Indianapolis Star's 1994 All-Metro Football Team.

Bishop Chatared High School senior Montez Currin was named to the first team offense as a wide receiver, and Secina Memorial High School junior Donald Winston earned recognition on the first team offense as a running back.

First team defense honors recognized Secina senior Jason Jacobs and Roncalli High School senior Rick Scott as ends, Roncalli senior Jeremy Stahley as a line-backer, and Roncalli senior Brian Lauck and Cathedral High School senior Craig Cassell as defensive backs.

Bishop Chatared senior Kevin Jennings earned first-team specialty honors as a punter.

Second team offensive recognition went to Secina senior Jose Bravo, an outside line-backer, and Chatared senior John Kremer, a quarterback.

Second team defensive honors included Roncalli senior Dan Elsener, an end, Cathedral junior Evan Harrison, a defensive

lineman; Cathedral seniors Dan Pleak and Franco Dattilo, line-backers; and Roncalli senior Pat Mahan, a defensive back.

Named to the second team specialty roster were Cathedral senior Tom Riley, a punter, and Chatared junior Kyle Connor, for returns.

☆☆☆

Brebeuf Preparatory School's annual state junior high speech tournament on Dec. 3 resulted in recognition for speech team members from St. Thomas Aquinas, St. Jude, St. Joan of Arc, St. Gabriel and St. Roch schools in Indianapolis.

Again this year, St. Thomas Aquinas School students captured the overall and parochial division trophies. St. Jude students finished second in the parochial division and third in the overall competition.

Approximately 470 students from 24 schools competed in 11 areas, including the extemporaneous, impromptu and humorous categories, according to Bill Hicks, Brebeuf's speech coach and coordinator of the Jesuit preparatory school's annual state junior high speech tournament.

☆☆☆

There's still time to purchase a variety of youth ministry gifts from the archdiocesan Office of Youth and Young Adult Ministries.

To inquire about T-shirt prices and other youth conference memorials, contact Beth Ann Newton at 317-236-1439 or 1-800-382-9836, extension 1439.

☆☆☆

Bishop Chatared High School's football team completed the 1994 gridiron season by setting a state record as the fastest team in Indiana's history to reach 250 wins in Indiana High School Athletic Association competition.

Since 1963, the Trojans' varsity record is 250 wins to only 71 losses for a winning record of 78 percent, which is the highest winning percentage in the state.

☆☆☆

Cathedral High School students recently gained community recognition in Indianapolis as the first-place recipient of the 1994 Red Ribbon Campaign decorating contest to promote the "Healthy Means Drug Free" message. The contest is sponsored by the National Family Partnership of Indiana.

# Campus Corner

## Vatican says church must increase presence at universities

By Cindy Wooden  
Catholic News Service

VATICAN CITY—A greater Catholic Church presence is needed in university communities to guide students and guarantee that faith and knowledge are in dialogue, said a new Vatican document.

The church needs the research found in a university because the faith it proclaims is one "that must penetrate the human intellect and heart, must be thought out in order to be lived," it said.

"The Presence of the Church in the University and in University Culture," was released this past summer by the Congregation for Catholic Education and the pontifical councils for the laity and for culture.

It focused on Catholic ministry and outreach at all universities, Catholic and secular.

The document called for a concerted effort by bishops' conferences, dioceses and parishes to ensure a stable and adequate ministry to students and university staff

members. It also called for a professional contribution to campus discussions and research, especially when they have ethical dimensions.

In many universities throughout the world, the document said, a change in focus has overly emphasized "the technical and professional training of specialists."

In such situations, many students finish college without getting "a human formation that would help them toward the necessary discernment about the meaning of life and about the bases and development of values and ideals; they live in a state of uncertainty with the added burden of anxiety for their future," it said.

While the church is not advocating a Catholic indoctrination of students, it realizes that university students have questions that go beyond scientific or historical data and they need an environment where those questions and possible answers can be investigated, the document said.

Universities are a central source of cultural development in society, the document said. The trends they initiate or deepen



CATHOLIC COLLEGES UNITE—From left, Bob Meaney, associate director of religious education for the Archdiocese of Indianapolis, Providence Sister Ruth Eileen Dwyer, St. Mary of the Woods director of graduate program in pastoral theology, Suzanne Magnat, chancellor for the Archdiocese of Indianapolis, Franciscan Sister Norma Rocklage, Marian College vice-president of mission effectiveness, Providence Sister Barbara Doherty, president of St. Mary of the Woods College, Father Jeff Godecker, associate executive director of religious education for the Archdiocese of Indianapolis and Benedictine Father Eugene Hensell, president of St. Meinrad College, met on Dec. 9 to discuss the possibility of collaborative efforts between Marian, St. Mary of the Woods, St. Meinrad and the archdiocese. (Photo by Elizabeth Bruns)

are "closely linked to the great questions concerning humanity: the value of the human person, the meaning of human existence and action, and especially conscience and freedom," it said. "At this level, Catholic intellectuals should give priority to promoting a renewed and vital synthesis between faith and culture," it said.

In addition to making the Mass and sacraments available to students and staff members, Newman Clubs and college parishes have the special task of helping Catholics living in a university environment to bring their faith and their intellectual pursuits together, it said.

"Too many teachers and students consider their faith a strictly private affair or do not perceive the impact their university

life has on their Christian existence," the document said. The document included a special section on the role of Catholics who teach in universities.

By virtue of their baptism, all Catholics are called to live a life that witnesses to the truth of their faith, it said. At a time when many students "feel painfully the lack of genuine mentors whose constant presence and availability would provide a 'companionship' of high quality," Catholic professors are called to give priority to respect for and service of individual students, the document said.

The witness of Catholic professors "certainly does not consist in filling disciplines that are being taught with religious subject matter," it said.

## Random, thoughtful acts of kindness are the ones that count

by Patti Carson

Several years ago at Christmas Midnight Mass, the priest told a story of a military man who unexpectedly received notice that he was able to go home for the holidays. The story had always stuck with me.

The military man was excited and took the first possible flight home, even though it turned out to be the latest one arriving on Christmas Eve. His family was certainly not expecting him.

He took a cab from the airport to the only place open on Christmas Eve—a convenience market. He searched for any type of meaningful gift, but to no avail. Then he was struck with a grand idea. He bought the biggest red velvet bow he could find at that convenience market. Then he proceeded home with the big red bow attached to his chest.

When his sister opened the door, he said, "Merry Christmas! I'm home!" He gave probably the greatest gift possible that Christmas—the gift of himself.

During the holidays, it's easy to get caught up in the commercialism. You feel obliged to buy for family and friends—and there are even some special things we'd like to have for ourselves. But there's more to it than gifts and multicolored lights and fresh gingerbread cookies. We often forget to give that most precious gift—the gift of ourselves.

Whether we give an hour or two of our time to babysit for a friend or if we listen to someone who needs to talk, we are giving of ourselves. Even if we write a quick note to our brother or sister and drop it in the mail, we are giving of ourselves. And it's the little things that count.

There are countless ways to give of ourselves every day. Perhaps we could make a New Year's resolution to do some little thing to give of ourselves every day. Even if we just take out the garbage without complaining, that's a start.

We don't necessarily need to pin a big red bow on our chests to let others know what we're doing. It's the quiet, random, thoughtful acts of kindness that count. It's quite easy to give of ourselves and, even better, it's

inexpensive. And best of all, while we give of ourselves to others, we are giving of ourselves to God.

(Patti Carson is a sophomore at St. Mary's College in Notre Dame, Ind. She is a member of St. Susanna Parish in Plainfield.)

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## USCC pro-life spokeswoman named to Time list of 50 young adult leaders

WASHINGTON (CNS)—Helen Alvarez, who serves as spokeswoman for the U.S. bishops on pro-life issues, has been named as one of Time magazine's 50 young leaders of tomorrow.

The Dec. 5 issue of the magazine included Alvarez, 34, in its list of members of Congress, entrepreneurs, scientists and activists age 40 and younger who the magazine's editors believe will make a difference in the country.

"I was surprised and extremely thrilled that Time would pick a pro-life activist to be a part of what's going to lead America for the next 50 years," Alvarez told Catholic News Service Dec. 2. She said she doesn't take her inclusion on the list as a personal triumph so much as a recognition that pro-life activism is being seen as a positive aspect of the country's future.

"If it wasn't me it would have been someone else," she said. The list included Bill Gates, founder of computer software giant Microsoft, John F. Kennedy Jr.,

Stephen Carter, Yale law professor and author; members of Congress Henry Bonilla, R-Texas, Cynthia McKinney, D-Ga., and Susan Moiniar, R-N.Y.; Ralph Reed, executive director of the Christian Coalition; trumpeter Wynton Marsalis; talk-show hostess and actress Oprah Winfrey; and Maya Lin, the sculptor who designed the Vietnam Veterans Memorial in Washington.

In Time's short profiles of the individuals, Alvarez was noted as a pro-life feminist who sees no contradiction in the roles. Both arise from scriptural teachings about equality in creation and Jesus' treatment of women, she said.

An attorney, Alvarez has been director of planning and information for the U.S. Catholic Conference Pro-Life Secretariat since 1990.

In an essay preceding the listing, Time said it picked people using a "civil and social impact" standard.

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# Political firestorm brews over putting children in orphanages

194 Catholic orphanages were serving 76,245 children in 1993

by Mark Pattison  
Catholic News Service

WASHINGTON—Ever since Rep. Newt Gingrich, R-Ga., the House speaker-to-be, made remarks about cutting out welfare and putting children in orphanages, a political firestorm has brewed, the likes of which are uncommon even by Washington standards.

The day after one of Gingrich's post-election comments on orphanages Nov. 13, Auxiliary Bishop John H. Ricard of Baltimore, head of the U.S. bishops' Committee on Domestic Policy, said in response to reporters' questions, "The state has a responsibility to care for those who cannot care for themselves. And children would be disproportionately affected (by cutting out welfare)."

The orphanage proposal is part of the proposed Personal Responsibility Act in the Republican Party's "Contract with America." It would end Aid to Families with Dependent Children and housing funds for unwed mothers under age 18. States could raise the age to 21 and use any savings to establish orphanages or group homes.

The goal is to cut in half the 10 million now on welfare rolls and save \$40 billion in the first five years.

First Lady Hillary Rodham Clinton called the proposal "unbelievable and absurd." Gingrich, on "Meet the Press" Dec. 4, suggested she go to a video store and rent a copy of "Boys Town."

President Clinton will hold a private, bipartisan welfare summit in early January.

There were 194 Catholic orphanages serving 76,245 children in 1993, according to the Official Catholic Directory.

Orphanages today are far different from when Thomas S. Monaghan was a boy. Monaghan, owner of Domino's Pizza and active in several Catholic causes, was sent with his brother to a Catholic orphanage by their mother after their father died.

In a 1988 interview, he acknowledged the loneliness and hardships of orphanage life, but said the nuns there taught him that "my first love... is the church," and impressed upon him the importance of being fair with people.

"Orphanages of years ago were opened by religious groups—nuns and brothers running these places with very little money," said Helen Hayes, executive director of St. Catherine's Center for Children in Albany, N.Y.

"Those days are gone. For one thing, the (numbers of) religious aren't here to do it."

St. Catherine's gets 90 percent of its funds from government sources, mostly in the form of contracts, Hayes said. The average for Catholic residential care centers is 60 percent, according to Sharon Daly, deputy assistant to the president of Catholic Charities USA.

By Daly's count, government support would be cut up to 30 percent "or maybe more" by the Gingrich plan.

"Placing hundreds of thousands of children in orphanages doesn't make a whole lot of sense to me, personally or professionally," Hayes said.

The GOP proposal implies that children born to poor teen-age mothers are "ipso facto in need of protection from abuse and neglect," Daly said. "That is something we have a lot of trouble with... Their only crime is that they were born before their mother was 18."

Daly said that consultants to Catholic Charities estimated earlier in 1994 that the effects of a Gingrich-style plan would result in "more teen-age pregnancies, not fewer."

Gingrich "thinks that 16-year-old girls think like stockbrokers, and calculate the pluses and minuses," Daly said. "The people we talk to tell us they don't calculate those things at all. That's why they're in the situation they're in."

Daly said she prefers a plan backed by Rep. Jim Greenwood, R-Pa., that would permit welfare payments to teen moms living with their parents, with group homes a second choice and young moms living on their own as a "last gasp." None of these options is in the Gingrich plan, she said.

Sister Josephine Murphy, a Daughter of Charity who runs the St. Ann Infant and Maternity Home in the Washington suburb of Hyattsville, Md., acknowledged that drug abuse or prostitution by the mother plays a part in what she called "failure-to-thrive" babies.

Give mothers with troubled backgrounds six months to a year to sort out their lives and get some help and a job, Sister Josephine said, but if that doesn't work, "terminate parental rights and put these children up for adoption."

Tough talk? "Certainly I'm prejudiced toward the children. But I don't mind," she said. "There needs to be a few people to be prejudiced toward the children."

Boys Town, riding the crest of a wave of favorable publicity, still gives helping hands to the love as depicted in the Spencer Tracy-Mickey Rooney movie, said its director, Father Val Peter.

The difference today for Boys Town's 20,000 boys and girls in 16 metropolitan areas is that "we combine scientific techniques with enormous compassion," he said.

Rather than the dormitories and mess halls of old, for instance, Boys Town's children all live with families, Father Peter said.

No comment from Father Peter on the Gingrich plan, though. "Politicians tried to get (Boys Town founder) Father Flanagan to endorse their ideas in his day. He graciously declined," Father Peter said. "We also decline in this day."

Father Peter said he has sent faxes to both Gingrich and Mrs. Clinton inviting them to visit Boys Town headquarters near Omaha, Neb. But come separately, he told them. "You would probably squabble and fight publicly, and that would be bad modeling for our children," Father Peter said. "Our children need good role modeling."

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# Jerusalem's Christian leaders call for international guarantees

Statement is first major joint  
Christian effort to influence  
negotiations on status of Jerusalem

by John Thavis  
Catholic News Service

ROME—Jerusalem's Christian leaders called for an internationally guaranteed statute for the Holy City to ensure religious freedom and make it "an open city which transcends local, regional or world political troubles."

Saying the status of Jerusalem has been "sidedestepped" in current peace negotiations, they proposed that representatives of Christian, Jewish and Muslim faiths sit down with political authorities to design and apply a special judicial and political statute.

"Jerusalem is too precious to be dependent solely on municipal or national political authorities, whoever they may be. Experience shows that an international guarantee is necessary," they said.

Titled, "On the Significance of Jerusalem for Christians," the six-page statement was drawn up during a meeting in mid-November and circulated in early December. It was signed by 12 representatives of various Christian churches in the Holy Land, including Latin-rite Patriarch Michel Sabbah of Jerusalem.

The statement was the first major joint Christian effort to influence future negotiations on the status of Jerusalem, which looms as one of the biggest unresolved problems in the Israeli-Palestinian peace process. The document echoed frequent calls by the Vatican for an internationally guaranteed statute for the city.

The religious leaders said that while Jerusalem's prophetic character attracts believers around the world, the continuing political conflict over the Holy City "scandalizes many."

They said that history teaches that for Jerusalem to be a city of peace, "it cannot belong exclusively to one people or to only one religion."

"Jerusalem should be open to all, shared by all. Those

who govern the city should make it the capital of humankind," they said.

The statement appeared to challenge Israel's claim of the entire city of Jerusalem as its capital, a claim that is not recognized by most of the international community. Israel has insisted it will maintain sovereignty over the whole city; it has described the city as already open to religious visitors, but has not closed the door to further discussion of specific proposals on religious rights.

"Jerusalem is politically closed and religiously open," Israeli Foreign Minister Shimon Peres said recently after meeting with Pope John Paul II.

Palestinian leaders also envision Jerusalem as the capital of a future Palestinian state, but they lay claim to only the eastern or Arab part of the city.

The Christian leaders said Christians have "legitimate demands" regarding Jerusalem that are best guaranteed in a special statute:

- Full freedom of access to holy places, along with freedom of worship.
- Protection of traditional rights of property ownership and

custody as reflected in the longstanding "Status Quo" agreement among churches.

• The rights of local Christian communities to have their own institutions, such as hospices for pilgrims, biblical institutes, monasteries and cemeteries, with the right to staff them with their own personnel.

"Christians declare themselves disposed to search with Jews and Muslims for a mutually respectful application of these rights and for a harmonious coexistence," they said.

They said the international community should help ensure the "stability and permanence of such a special statute." Contemporary experience shows that local authorities sometimes violate religious rights in the name of security or for political reasons, they said.

The Christian leaders urged all sides to take a broader vision of Jerusalem and its role in past and present.

"We invite every party to go beyond all exclusivist visions or actions, and without discrimination to consider the religious and national aspirations of others, in order to give back to Jerusalem its true universal character and to make of the city a holy place of reconciliation for humankind," the statement said.

Those signing the document included representatives of the Latin-rite church and the Melkite, Maronite and Syrian Catholic churches, along with the Franciscan Custodian of the Holy Land. It was also signed by Anglican and Lutheran representatives, and officials of Greek Orthodox, Armenian Orthodox, Coptic Orthodox, Syrian Orthodox and Ethiopian Orthodox churches.

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## BOOK REVIEWS

# Rome serves antipasto of tourism

ROME: **KNOFF GUIDES**, by Noelle de la Blanchardiere and others. Alfred A. Knopf, Inc. (New York, 1994). 355 pp, \$25.

Reviewed by Thomas N. Loring  
Catholic News Service

Rome serves a rich and varied antipasto of tourism, ranging from the glories of St. Peter's Basilica and the restored Sistine Chapel frescoes in the Vatican Museums to glitzy designer fashions and tacky T-shirt stands.

In other words, it's a crazyquilt experience, set in a chaotic framework of fast-moving traffic and risk-taking pedestrians whose best defense, they say, is avoiding eye contact with drivers as they cross streets.

When I visited Rome for the first time, I was shocked by all this derring-do and mystified by the street-sign system which assumes that you know the names are carved into buildings.

But with the aid of a super-detailed Falk street map and a Michelin guidebook, my wife and I have reached the point of knowing our way around enough to be asked directions by lost tourists.

After seeing this first American edition of "Rome: Knopf Guides," I know we will add it to our must-carry collection.

But, beware, the guide is nearly as overwhelming a sensory experience as Rome itself. There are so many colorful photos, maps, sketches and lists that you don't know where to start.

There is, of course, a table of contents, but there are also color-keyed symbols which point you to the right pages. A green square stands for natural environment, a red circle is a key to understanding Rome, a blue triangle means itineraries, and a purple diamond gives practical information.

Two of my favorite tests for trivia in a book like this are does it list the "monster house" at the Spanish Steps, and can I find the Piazza Grazioli, where we have stayed in a quaint pensione several times. The answer is yes in both cases, but you have to know that the house, with its monster mouth framing windows and door, is really Palazzo Zuccaro (p.314).

If you're a neophyte or a seasoned traveler, I would recommend putting this handy guide in your pocket when you visit Rome. It's a bit daunting, but so is Rome and so is a good "antipasto misto."

To appreciate its delicious treats you just need to slow down and take your time amid the hubbub. Rome is the Eternal City in more ways than one.

(Loring, director and editor in chief of Catholic News Service, has visited the Rome bureau of CNS since the late 1980s. The bureau is now at Via dei Banchi Vecchi 58, Int. 7, a street also on a map in the guide.)

Andrew Wachter, John David Wachter, Patricia Ann Wachter and Kathy Wachter, sister of Glenn Hillenbrand, grandmother of three.

†MEYER, Henry, 72, St. Nicholas, Sumner, Nov. 29. Brother of Aloysius; uncle of Paul Meyer and Karen Insinger.

†MILLER, Judie A., 47, St. Mary, North Vernon, Dec. 5. Wife of Donnie; mother of Scott and Elizabeth Ann; daughter of Eva L. Graper, sister of Donald Graper.

†MINNER, Anna G., 100, St. Andrew, Richmond, Nov. 29. Aunt of several nieces and nephews.

†MURRAY, Kathryn S., 89, St. Augustine, Jeffersonville, Nov. 29. Mother of Thomas P., James, John and Gerald; grandmother of 14; great-grandmother of three.

†NEWLIN, Theresa G., 67, Christ the King, Pauli, Nov. 28. Wife of Noel; mother of Mike and Christine Lynch; sister of Gilbeate "Bill" Mouzet, Jeanne Mouzet and Christiane Weisse, grandmother of five.

†SCHULTHEISE, Rosa L., 75, St. Paul, Tell City, Dec. 2. Step-mother of Helen Richardson, Dotty Wittman and Clarence Schultheise; sister of Frieda Fieth; grandmother of nine; great-grandmother of eight.

†STEIDLE, John M., 92, Our Lady of Lourdes, Indianapolis, Dec. 2. Father of John S. Myers; grandmother of four; great-grandfather of eight.

†THELEN, Martha J., Bryant, 68, St. Margaret Mary, Terre Haute, Dec. 2. Mother of Michael Thelen, Marie Maroney and Martha Knapp; sister of Dorothy Cooper; grandmother of ten; great-grandmother of six.

†TORPHY, John R., 89, St. Vincent, Bedford, Dec. 3. Father of Sue Ellen Stanick; uncle of several nephews.

†TUPMAN, Margaret Elizabeth, 93, Our Lady of the Springs, French Lick, Dec. 5. Aunt of several nieces and nephews.

†WERNEKE, Alfred G., 77, St. Mary, Batesville, Dec. 4. Father of Alfred, Robert, Therese, Walter, Deborah Warrant and Mary; brother of Helen Bates and Irene Behlmer; grandmother of 11.

## Providence Sister Cecilia A. Ward dies on Dec. 3

A Mass of Christian Burial was celebrated for Providence Sister Cecilia Agnes Ward on Dec. 6 at the Church of the Immaculate Conception at St. Mary of the Woods. Ind. Sister Cecilia Agnes died on Dec. 3. She was 80 years old.

Sister Cecilia was born in Davies County, Logansport, Ind. She entered the Congregation of the Sisters of Providence in 1931; professed final vows in 1934; and professed final vows in 1939. Sister Cecilia Agnes taught in schools staffed by the Sisters of Providence in Indiana and Illinois.

In the Archdiocese of Indianapolis, she taught at St. Charles, Bloomington, St. Anthony, Indianapolis, Sacred Heart, Terre Haute; Our Lady of the Greenwood, Greenwood; and St. Rita, Indianapolis.

Sister Cecilia Agnes was survived by two sisters, Loretta Ward and Providence Sister Rose Patricia; and one brother, Martin Ward.

## +Rest in Peace

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

†BENDER, Juliana T., 88, St. John, Ellettsburg, Dec. 8. Aunt of several nieces and nephews.

†BURKE, James P., 87, St. Mary, North Vernon, Dec. 3. Brother of Ellen Burke.

†CRODA, James V., 31, St. Pius X, Indianapolis, Dec. 1. Son of Norma J. and John V.; step-son of Ruthann Croda, brother of Jack A., Jean M. Williams and Julia A.; step-brother of Mary B. Moss.

†GALLO, Alcides, 72, Sacred Heart, Clinton, Dec. 4. Husband of Joan; father of James; step-father of Mark Anglemeyer; brother of Guido.

†HAUGHEY, Joseph P., 84, Holy Spirit, Indianapolis, Dec. 1. Husband of Helen M.; brother of Mary Moriarty.

†HOTTEL, Jerome, 72, St. Christopher, Speedway, Nov. 25. Father of David J. and Michael W.; son of Caroline M. Brockman; brother of Harold, Mark, Rev. Melvin, Irene McNamara, Ruth Hottel and Carol Walker.

†HORNBERGER, Harold J., "Pinky," 63, St. Patrick, Indianapolis, Nov. 30. Husband of Marjorie Richards Hornberger; brother of Paul R., Joan Haiduske, Norma O'Gara, Marilyn Keutzer, Angela Lee, Patricia Fischer and Sister Mary Catherine; uncle of several nieces and nephews.

†KEARNEY, Paul J., 76, St. Lawrence, Indianapolis, Dec. 3. Husband of Roberta; father of John, Paul, Robert and Mary Pottoroff;

brother of James and Ruth Hotstetter; grandfather of 16.

†LEAKE, Lyonnell R., 56, St. Bernard, Frenchton, Dec. 2. Husband of Rose Mary; father of Lonnie R., Jennifer L., Keith, Jackie K., Smith, Julie A., Episcopo and Janet R.; son of Mary O. Adams; brother of Janice Wells, Betty Winburn, Vickie Divine and Laquita Ledford; grandfather of six.

†MAHONEY, Mildred Wachter, 74, St. Anthony of Padua, Clarksville, Dec. 1. Mother of Anthony James Wachter, Lloyd

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# Pope's popular rosary album available Dec. 20

by Catholic News Service

WASHINGTON—An album of Pope John Paul II praying the rosary in Latin, a popular service in Europe, is being rush-released for the U.S. market and will be available in major record stores Dec. 20.

The rush release is due to the demand stirred by news accounts of the rosary's added European popularity, according to a U.S. record company executive who is handling the album's distribution in North and South America.

In the first day orders were taken, 140,000 copies were ordered, said Tom Lipsky, label manager for International Star Records, a classical-oriented label in Zebulon, N.C. Record-store orders taken through Dec. 12 were to be guaranteed availability of the album by Dec. 20, he said.

The 85-minute album will be available as a two-compact disc set or as one double-length cassette. Suggested list prices were to be \$19.95 for the CD and \$14.95 for the cassette, although record chains regularly discount those prices.

The pope recites the rosary in Latin on the first disc. He also sings certain stages of the rosary and hymns in Latin," Lipsky said.

On the second disc, English-language commentary is provided by an Irish priest, and commentary for the Spanish version by a Spanish priest, he added. Other languages will be made available in 1995, Lipsky said.

Among first-day orders for "The Rosary with Pope John Paul II" the ratio was 7-to-3 for English vs. Spanish, Lipsky told Catholic News Service.

The decision to rush release of the album was also due in part to the presence of bootlegged versions of the album on the market.

Those versions, Lipsky said, were taken from radio broadcasts of the rosary, as is the authentic version. But the bootleggers, in essence, stuck a microphone next to the radio speaker while the genuine version is taken directly from Vatican Radio's tapes.

Vatican Radio broadcasts live the pope reciting the rosary in Latin the first Saturday of every month.

Lipsky said his company contracted with the Vicariate of Rome to market the rosary album. The album will have Pope John Paul's signature on the cover to further attest to its authenticity, he said.

Lipsky's company is also shopping the rights among U.S. labels to market historic classical performances from the Vatican Radio archives, he said.

In Spain, which released the album in March, it said 75,000 copies in two days and has sold a total of 153,000, said Carmen Jimenez, international marketing manager of the Barcelona-based record company, Divocsa. In other countries, she said, the album has just gotten into stores.

Vatican Radio will receive an as yet undetermined portion of the sales proceeds which it plans to donate to religious institutions, said Jimenez.

## Czechs seek solution to married priests

ROME (CNS)—Czech church officials have asked the Vatican to form an Eastern-rite diocese staffed by married Latin-rite priests clandestinely ordained during communist rule. The proposal is being studied by the Vatican Congregation for the Doctrine of the Faith, said Father Miloslav Vlk, Czech bishops' conference spokesman.

Father Fiala said that 40 to 50 married priests have asked Czech bishops to integrate them into church ministry.

The number of priests clandestinely ordained in what was then Czechoslovakia is believed to number several hundred, with many of them married.

The existence of married Latin-rite priests presents a juridical and pastoral problem. The Latin rite does not allow a married clergy under normal circumstances, but married men were ordained secretly so as to assure the church's survival under the harsh Czechoslovakian communist government.

The Eastern rite allows married men to be ordained

priests, but its liturgy and religious traditions are significantly different from the Latin rite, making it difficult for Latin-rite priests to immediately adapt to it. Special Vatican permission is also needed for a priest to change rites and to celebrate liturgies in different rites.

Several celibate clandestinely ordained priests already have been given permission to perform liturgical celebrations in both rites, said Father Fiala.

In the Czech Republic there are 10,000 Eastern-rite Catholics. Currently, they are under the jurisdiction of an episcopal vicar of the Eastern-rite Presov Diocese in neighboring Slovakia.

These Eastern-rite Catholics could be helped by the formation of their own diocese staffed by married priests, said Cardinal Miloslav Vlk of Prague, who discussed the proposal with Vatican officials at the end of November.

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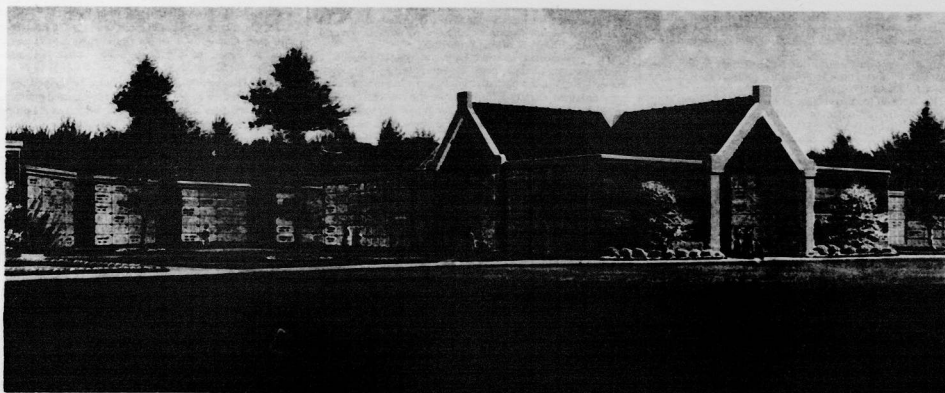
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