



The

Criterion

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December 15, 1993

Archbishop responds to St. Simon story

Cites three omissions in story that appeared in Indianapolis newspapers about parish's relocation

Indianapolis Archbishop Daniel M. Buechlein has written to editors of *The Indianapolis Star* and *The Indianapolis News* to point out three serious omissions in a recent news story about the relocation of St. Simon the Apostle Parish from the east side of Indianapolis to a new site in northeast Marion County.

According to the archbishop's letter, which was distributed to all parishioners of St. Simon last weekend, the first omission in the article in the Dec. 6 issue of the two newspapers "failed to mention that the decision to relocate St. Simon was preceded by months of discussion and planning by the parish community."

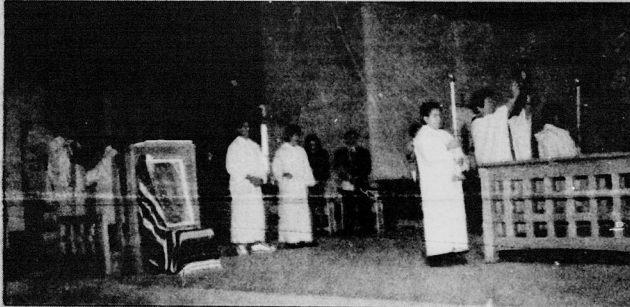
Archbishop Buechlein pointed out that, contrary to the impression given by the story, his decision to relocate the parish was not sudden or unilateral. It was a response to three separate recommendations—one from the pastor and parish council at St. Simon, one from a task force of priests and lay people from four area parishes, and one from the archdiocese's Council of Priests.

The second omission pointed out by the archbishop is any reference to the task

force's commitment to maintaining a strong Catholic presence on the city's east side. According to Archbishop Buechlein's letter, "The article gives the impression that the church is abandoning working class families on the east side of Indianapolis to serve the needs of affluent families on the city's north side. Nothing could be further from the truth. Instead of simply establishing a new north side parish—while letting St. Simon gradually decline—the leadership of the parishes in

See ST. SIMON, page 3

Hispanics defy cold to honor Our Lady of Guadalupe



Father Mauro Rodas, director of the Hispanic Apostolate, raises the lectionary at St. Peter and Paul Cathedral during the Mass that honored Our Lady of Guadalupe. Archbishop Daniel M. Buechlein (left) preside.

Photo by Margaret Nelson

By Margaret Nelson

Despite temperatures hovering near zero, more than 600 people, mostly families, honored Our Lady of Guadalupe at a Mass at St. Peter and Paul Cathedral on Sunday, Dec. 10.

Archbishop Daniel M. Buechlein presided at the Mass, which was almost entirely in Spanish. The exception was the *peticiones de los fieles* (petitions of the faithful), which were repeated in English after being sung first in Spanish. And the response was bilingual.

Fathers Michael O'Mara, Mauro Rodas and Rick Ginther, Jesuit Father Joseph Folzenlogen, Franciscan Father Tom Fox, and Father Agustín Mariscal, from Tala, Jalisco, Mexico, concelebrated.

In Spanish, the archbishop told the assembly about the U.S. bishops' meeting last summer to mark the 50th anniversary of the establishment of the National Bishops' Office for Hispanic Ministry, noting its focus on the future.

Archbishop Buechlein talked about the Dec. 2 establishment of an archdiocesan-wide Multi-Cultural Commission here, with a specific Hispanic committee.

"It is very important to note," the archbishop said, "that there is a unique gift which Hispanic Catholicism offers our

See GUADALUPE, page 2

New federation files brief on behalf of disabled girl in Catholic school

It argues that judge was correct in ruling that girl is entitled to services

By John F. Fink

The Indiana Federation of Catholic Schools Families (IFCSF) has filed a "friend of the court" legal brief in the U.S. Court of Appeals in Chicago in the case of a severely handicapped child in Anderson. The Anderson School Corporation appealed a judgment that the public schools must provide services to the girl at St. Mary's School in Anderson.

The girl, identified as K.R., is a first grader at St. Mary's. She is seriously disabled and wheelchair-bound. Her physical problems include myelomeningocele, spina bifida and hydrocephalus. In order to attend school, she needs a full-time instructional assistant. The public school system said it would provide the instructional assistant under the federal Individuals With Disabilities Education Act at one of its schools, but not at St. Mary's. However, District Judge David F. Hamilton ruled that the school system must provide the services at St. Mary's.

In his brief, the IFCSF argued that the judge's decision was correct. It said that providing the assistant advances the little girl's right to an education in a way consistent with the American right to freedom of

choice. It also said that providing the services would not violate the Constitution because the benefit would go directly to K.R. and her family and there would be no

Questions about marriage and divorce?

The *Criterion* and the Metropolitan Tribunal are planning a series of articles about marriage, divorce and remarriage. We invite readers to submit questions or concerns which they would like to see addressed in these articles. Please submit them by mail or fax. Submission is need not be signed.

The address is: The Tribunal, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206. The fax number is (317) 2-6-1401.

economic benefit to St. Mary's School.

The IFCSF said the Anderson School Corporation "conditioned K.R.'s receiving the services upon her surrender of her right to be educated in the school of her and her parents' conscientious choice. The impact ... is to inhibit K.R. and her parents' free exercise of their religion."

The IFCSF is a new organization formed in September at the urging of the five Indiana Catholic bishops. Its mission is "to educate and advocate for the enactment of public policy initiatives that are of benefit to children of Catholic school families." It is composed of parents and staff from Catholic schools across Indiana.

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Hurting the Needy

Religious leaders say that proposed budget cuts will have a devastating impact on religious agencies that provide social services.

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On-Line

The *Criterion* is now reaching a larger audience because it is available to anyone who has access to the Internet.

Page 3

Seeking the Face of the Lord

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



Media should tell the whole story

The pronouncement of my family name doesn't sound the way it looks. When I went to Memphis to become the bishop there, the wrong pronunciation was given to the news media. For months, whenever I would give the correct pronouncement I would be told, "That can't be right. The news anchor of Channel 5 told us how to pronounce it." I learned early on that there is a tendency to take reporting on TV or in the newspaper as Gospel.

I worry about this because many (not all) reporters put a spin on the news. Recently there was a letter to the editor in the *Indianapolis Star* from an articulate Cathedral High School senior who felt a TV reporter manipulated a class interview in relationship to the pope's recent visit so that the report reflected the reporter's point of view. Another (so-called) in-depth television investigative report on a past (and already reported) sex abuse case involving the Diocese of Lafayette chose to ignore an amazing number of facts about the case and, yes, they had all of the information at hand. I am reminded of a saying one of my classmates used to quote (from his grandmother): "You always have to tell the truth, but you don't always have to tell the truth."

I hope those of you who saw *The Indianapolis Star* feature "St. Simon's Sacrifice" last week don't take it at face value. The pastor and the spokesperson for our archdiocese, both of whom were interviewed at length by the reporter, are justifiably disturbed. Once again, the reporter had all the information she needed for an accurate story on the relocation of the parish, but her spin caused several serious omissions.

One is left with the impression that the archbishop's decision was sudden and unilateral. The story failed to mention that the decision to relocate St. Simon Church and school was preceded by an extraordinary process of consultation. The facilitated process of consultation, discussion and planning by the parish community itself went on for months. Two thousand questionnaires were mailed to the east side parishioners! In addition to the parish consultation, a task force co-chaired by the deans of the North and East Indianapolis Deaneries, with members from St. Simon, St. Lawrence and Holy Spirit parishes, was also asked to make a recommendation. Only then did I take the recommendations to the Archdiocesan Council of Priests as church law requires. And only after that

consultation did I accept the recommendation of the pastor, parish council and the special task force that anguished for months on the difficult recommendation.

The reporter consulted a church historian from Pacific Lutheran University in Tacoma, Wash. about the phenomenon of moving parishes. *The Star's* feature ends with this judgment of the historian: "The church seems to be reflecting the larger transition, consumer-oriented culture in which it exists. So what gets lost is the sacramental life of the church. That takes place in parishes that develop their own history and sense of community."

On first blush, the historian's opinion sounds solid. In fact it is flawed.

Catholic sacramental theology would not sustain the opinion that "sacramental life gets lost" when parish boundaries are changed. Sacramental life continues and doesn't depend on boundaries. Yes, parishes develop their own sense of community, but I am surprised an historian would not have noted that parish boundaries have had to change all through the ages, and will continue to have to change, depending on the shifting needs and circumstances of the community, including the larger community of the larger church. There is an implied notion that a Catholic parish is an independent and isolated unit, like a corner congregational church (which also comes and goes, sometimes more frequently).

One is left with the impression that the church is abandoning working class families on the east side of Indianapolis to serve affluent families on the north side. Nothing could be further from the truth. It is precisely to guarantee that the needs of those living within the present boundaries of St. Simon are met in a positive and strong way for the future that the present arrangement has been evaluated. The proposed new boundaries for St. Lawrence, Holy Spirit and St. Simon's parishes reflect the task force's commitment to maintain a strong Catholic presence on the east side of Indianapolis, even as we must reach out to new areas of the community. Instead of letting St. Simon parish decline while starting a new parish on the north side, I accept the recommended approach that will serve the needs of all Catholics regardless of cultural background or economic circumstance. And the issue is sacramental life!

We need and appreciate the media's help in telling our story. And the media need stories. We ask for the whole story.

Editorial Commentary/John F. Fink, Editor, *The Criterion*

Private charities can't replace federal programs

Some people, such as the writer of one of the letters on page 5 of this issue, seem to have the idea that private charities will be able to replace the cuts in federal money now going to programs to help those in poverty. However, most of those with experience in Catholic Charities and other charitable agencies that serve the poor are convinced that the result will be an increased demand for their services at the same time as less money is available.

It's definitely true that private charities function more efficiently than the government, and our letter writer is correct in saying that Americans would most rather give to the needy than give to Washington. It would be great to be able to go back to the days when the churches could take care of those who were needy. But that hasn't been true since the time of the Great Depression.

Sharon Daly of Catholic Charities USA predicts that, if the cuts in federal programs now being contemplated are made, the demand for services of Catholic Charities agencies would just about double. It's highly doubtful that Catholics would double their contributions to Catholic Charities to meet the demand. On the contrary, in times of economic uncertainty, the impulse for most people is to cut back on contributions.

One of the people who understand that is Indiana Senator Dan Coats, who said recently, "It's one thing to say government is inefficient in use of tax dollars and has had some pretty poor results. It's another to simply say, 'Therefore our only solution is to eliminate the government effort.'"

Coats at least has a proposal that would help private charities. He has introduced legislation that would allow each citizen to subtract up to \$500 from his or her taxes and send it to any private charity that spends 70 percent or more of its funds on the poor. He and William Bennett, who helped draft the legislation, believe that

this would give nearly \$96 billion to private charities over a period of five years. That's the good news. The bad news is that they would then make up that \$96 billion tax loss by further reducing welfare block grants to the states by that amount. The results would be that private charities would have more money but the demand for their services would skyrocket. Catholic Charities and other agencies that serve the poor would have to grow in order to meet the need and soon they would be plagued with the type of bureaucracies they have so far, in most cases, been able to avoid.

House Speaker Newt Gingrich has said that he wants to "replace the welfare state" with a "strategy of dramatically increasing private charities." But our objective should not be to make private charities grow. It should be to care for the poor. And the reality is that our churches and other agencies are not going to be able to make up the billions of dollars that are proposed to be cut from programs for the poor.

Clarifications

Last week's article about the archbishop's pilgrimage to European shrines Sept. 20-Oct. 4 called attention to a coupon in an advertisement. The article was written before the ad was prepared and there was no coupon in the ad.

Second, the price for single accommodations was quoted in the article as an additional \$145. Again, after the article was written the price was changed to \$452. The correct price was in the advertisement. The price of the trip for double occupancy is \$2,555.

Since the article appeared, the trip has been completely filled.

Nuestra Señora de Guadalupe

Archbishop Daniel M. Buechlein gave the following homily in Spanish at the Mass in honor of Our Lady of Guadalupe on Dec. 10:

Queridos hermanos en Cristo. Permítanme dirigirme unas palabras en su propia lengua: la lengua de la Santísima Trinidad! Hoy nos hemos reunido en la Catedral para celebrar la Fiesta de Nuestra Madre la Virgen de Guadalupe.

En San Antonio, Texas, el verano pasado más de 500 líderes católicos hispanos de todos los Estados Unidos celebraron los 50 años del establecimiento de la Oficina Nacional de Obispos para el Ministerio Hispano. Esta Convocación del '95, no solamente celebraba el pasado y el presente, fue especialmente dirigida al futuro hacia la Nueva Evangelización en los Estados Unidos, cuando ya nos acercamos al comienzo del Tercer Milenio de Evangelización.

La convocación fue el comienzo de un Nuevo Capítulo en la historia de la presencia Hispana entre nosotros. Una presencia que coincide con la primera evangelización de las Américas, que se llevó a cabo mucho antes del establecimiento de las primeras trece Colonias Británicas en este país.

Hace una semana formalmente establecimos en nuestra Arquidiócesis la Comisión Arquidiocesana Multi-Cultural, con un Comité específico para asuntos hispanos, para empezar así un nuevo capítulo en la historia de la presencia Hispana y de otras culturas en nuestra Arquidiócesis. Es muy importante notar que la historia del Catolicismo Hispano nos muestra una contribución especial a nuestra iglesia y a nuestra sociedad. El Catolicismo Hispano es una experiencia de fe que genera una cultura basada en la verdad de la persona

humana revelada en Jesucristo.

Ustedes nuestros hermanos y hermanas Hispanos contribuyen con un muy importante regalo a la Nueva Evangelización en los Estados Unidos. Ustedes nos enseñan cómo integrar la fe y la cultura. Su hermosa cultura y herencia Hispana son tesoros que, de modo la fe es enriquecida por nuestra fe Cristiana. Y en el centro de esa cultura generada por la fe se encuentra la familia. Su profundo respeto, santidad, y tradiciones familiares son sumamente importantes para nuestra iglesia y sociedad. Y así lo es su devoción a la Madre de Dios, la Virgen María un regalo especial a nuestra iglesia. Nuestra Señora de Guadalupe cuya fiesta celebramos esta tarde es la Patrona de todas las Américas. Nuestra Señora bajo el título de la Inmaculada Concepción es la Patrona de los Estados Unidos.

La Virgen María, íntima compañera en la historia de los pueblos Hispanos nos invita ahora a que ayudemos a la iglesia en este país, donde se va configurando una nueva identidad Hispana en este hemisferio. María les pide que compartan con sus hermanos Católicos de este país la experiencia de ser un pueblo Mariano: abierto a la vida, a la familia, y a la solidaridad con los pobres, tal como ella lo ha mostrado, así en sus pueblos. Aquí también ella es nuestra compañera. Aquí también, ella nos dice como en el Tepeyac: "Aquí estoy, yo tu madre" ella es la Reina de las Américas, la Reina también de este país donde la Divina Providencia les ha traído. Seamos testigos de su dulce reinado. Respondamos a aquellos que esperan de nosotros. Pidamos perdón por nuestras culpas, y empecemos la obra de la Nueva Evangelización.



12/15/95

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GUADALUPE

(continued from page 1)

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"And so is your devotion to the Mother of God—the Virgin Mary—a special gift to our church. Our Lady of Guadalupe, whom we celebrate this afternoon, is the patroness of all the Americas," said Archbishop Buechlein. (The archbishop's full homily in Spanish is on this page, next to this column.)

The assembly was invited to the next at the Archbishop O'Meara Catholic Center after the liturgy. Spanish dancers entertained those who attended.

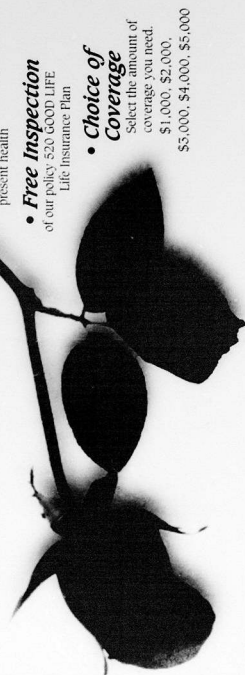
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Robert M. Kochevar
President of Holy Family Society

Robert M Kochevar

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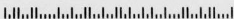
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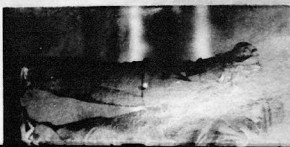
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brance of your
deceased intentions.

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have accumulated.
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basis and no further
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be required. This
means that at
death, a fixed
amount is paid.
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in the future, you
are unable to pay
your premiums, the
values accumulated
in the policy, if
any, will pay any
past due premium
and the interest
thereon.
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- Your protection can never be
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Age	\$1000	\$2000	\$3000	\$4000	\$5000	Age	\$1000	\$2000	\$3000	\$4000	\$5000
New	Plan	Plan	Plan	Plan	Plan	New	Plan	Plan	Plan	Plan	Plan
40	3.46	5.92	8.38	10.84	13.30	40	3.22	5.44	7.66	9.88	12.10
41	3.55	6.10	8.65	11.20	13.75	41	3.30	5.60	7.90	10.20	12.50
42	3.63	6.26	8.89	11.52	14.15	42	3.38	5.74	8.14	10.52	12.90
43	3.73	6.46	9.19	11.82	14.65	43	3.46	5.92	8.38	10.84	13.30
44	3.82	6.64	9.46	12.28	15.10	44	3.55	6.10	8.65	11.20	13.75
45	3.93	6.80	9.79	12.72	15.65	45	3.63	6.26	8.89	11.52	14.15
46	4.03	6.98	10.10	13.16	16.15	46	3.73	6.46	9.19	11.92	14.65
47	4.15	7.30	10.45	13.60	16.75	47	3.82	6.64	9.46	12.28	15.10
48	4.28	7.56	10.84	14.12	17.40	48	3.93	6.86	9.79	12.72	15.65
49	4.41	7.82	11.23	14.64	18.05	49	4.04	7.08	10.12	13.16	16.20
50	4.55	8.10	11.65	15.20	18.75	50	4.15	7.30	10.45	13.60	16.75
51	4.70	8.40	12.10	15.80	19.50	51	4.28	7.56	10.84	14.12	17.40
52	4.85	8.70	12.55	16.40	20.25	52	4.41	7.82	11.23	14.64	18.05
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54	5.20	9.40	13.60	17.80	22.00	54	4.70	8.40	12.10	15.80	19.50
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63	7.38	13.76	20.14	26.52	32.90	63	6.56	12.12	17.68	23.24	28.80
64	7.68	14.36	21.06	27.76	34.40	64	6.82	12.64	18.46	24.28	30.10
65	8.00	15.00	22.00	29.00	36.00	65	7.09	13.18	19.27	25.36	31.45
66	8.38	15.76	23.14			66	7.38	13.76	20.14		
67	8.79	16.58	24.37	Not available	after age 65	67	7.68	14.36	21.04		
68	9.23	17.46	25.69			68	8.00	15.00	22.00		
69	9.69	18.38	27.06			69	8.38	15.76	23.14		
70	10.06	19.12	28.18			70	8.79	16.58	24.37		
71	10.52	20.04	29.56			71	9.23	17.46	25.69		
72	11.01	21.02	31.03			72	9.63	18.26	26.89		
73	11.54	22.08	32.62			73	10.06	19.12	28.18		
74	12.12	23.24	34.36			74	10.52	20.04	29.56		
75	12.74	24.48	36.22			75	11.01	21.02	31.03		
76	13.40	25.80	38.20			76	11.54	22.08	32.62		
77	14.10	27.20	40.30			77	12.12	23.24	34.36		
78	14.84	28.68	42.52			78	12.74	24.48	36.22		
79	15.62	30.24	44.89			79	13.40	25.80	38.20		
80	16.47	31.94	47.41			80	14.10	27.20	40.30		

YES! I would like to join the Holy Family Society. I am 40 years of age or over and a member of the Catholic faith. Please send my insurance policy. I understand you will bill me later.

Here is how to receive your FREE membership and policy for free inspection. No obligation. No salesperson will call.

1. Fill in application for FREE Membership and Insurance for each person you want covered. Detach application and seal it. Mail...no postage necessary. SEND NO MONEY AT THIS TIME.
2. When application is received, your Insurance Policy will be sent directly to you for examination. Look it over and be sure it meets your needs. You will also receive a bill for your first monthly premium effective date.
3. Send your premium payment. To find your premium amount, look down the age column. Next to your age, look to the right and select the coverage you want - \$1,000, \$2,000 or \$3,000. \$400 or \$500 is available up to age 65.
4. After the payment is received, your policy will be in force as of the effective date shown on your policy. Your protection becomes in force immediately on this effective date.

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ADDRESS STREET CITY STATE ZIP CODE LAST AGED PERSON

APR NO.

1. I am ☐ Male ☐ Female 2. My birth date: ☐ \$1,000 ☐ \$2,000 ☐ \$5,000

3. I wish to apply for ☐ \$1,000 ☐ \$5,000 ☐ \$4,000 ☐ \$5,000

4. My beneficiary (person to be paid at death) is:

5. Is the insurance applied for to replace any existing insurance or annuity which you plan to terminate or modify? ☐ Yes ☐ No If yes, give name of Company and plan of insurance
6. Do you wish the Automatic Premium Loan Provision? ☐ Yes ☐ No
7. Are you Roman Catholic? ☐ Yes ☐ No

Date: POST OFFICE SIGN YOUR NAME HERE X

Check here if you would like additional brochures for your spouse, relative or friend. ☐ Yes ☐ No

St. Nicholas visits Holy Family Shelter

By Margaret Nelson

For the third year, employees of the Catholic Center sponsored a St. Nicholas Day party at the Holy Family Shelter, a Catholic Social Services facility.

Father Glenn O'Connor, dressed as the Bishop of Myra, would have been an unqualified hit even if he hadn't passed out bags of coins, candy canes, and books to the 30 children. (Later he quietly slipped the extra coin bags—which were wrapped by the St. Simon confirmation class—to the parents.)

Close to St. Nick's popularity was Charlie Gardner, who led some lively Christmas carols. One toddler never left his side and watched his every move while he played—and other "future cantors" stood very close, enthralled with his guitar playing and singing. (To prevent sticky strings, Charlie had to put it away after St. Nick passed out the candy canes.)

Parents and children alike were quiet

during the video: "Nicholas: The Boy Who Became Santa," which showed the kindness and generosity of the future bishop, even as a child. The employees donated enough to give the shelter four videos of "Bill Ney, the Science Guy," and the children expressed an interest when they saw the jacks.

Afterwards, everyone had cocoa and homemade cookies in the dining room. The children politely asked if they could have more. The few extra cookies were left to be served at the shelter later. The parents helped Catholic Center employees clean the dining room.

One poignant moment came when a mother of four girls was called out of the room by her husband, who later joined the party. They had found a house nearby—a big one—and the family was overjoyed. But, since the others were still homeless, they kept the news pretty much within their group. St. Nicholas Day will probably be remembered by this family!

The Holy Family Shelter served 440 families in 1994—a total of 1,580 peo-

ple. That's 29,422 meals! Receiving care were 205 children; medical care, 834; dental care, 980; and transportation, 524.



Father Glenn O'Connor, alias St. Nicholas, visits children at the Holy Family Shelter on Dec. 6 during a program sponsored by employees of the Archdiocese of Indianapolis.

Photo by Charles Schula

Archdiocese helping police investigate former athletic director at Seccina

By John F. Fink

The Archdiocese of Indianapolis is cooperating with the Indianapolis Police Department in its investigation of Ronald W. Huck, a former athletic director at Seccina High School. Huck has been accused by two graduates of Seccina of sexually abusing them while they were students at the high school.

Huck has pleaded guilty to molesting three boys in Putnam County and was sentenced to eight years in prison.

Huck was hired at Seccina in 1986 as a biology teacher and instructor in physical education and drivers' education. From 1988 to 1994 he also served as one of two athletic directors of the school.

He left after a reorganization combined the position into one.

A news release sent by the Media Relations Office of the Indianapolis Police Department states: "Throughout these investigations the Archdiocese of Indianapolis has been very supportive and helpful with the IPD investigation. The archdiocese has volunteered to provide additional counseling for any victims of sexual assault by Ronald Huck while he was a teacher in Indianapolis."

A letter to parents of Seccina by its principal, Stephen Papesh, informed them of the incident. Papesh said that when officials at the school learned of the accusations they notified the police department and promised to provide any assistance they could.

ST. SIMON

(continued from page 1)

this area recommended an approach that they believe will serve the needs of all Catholics, regardless of their cultural backgrounds or economic circumstances."

Archbishop Buechlein's letter also observes that the task force's recommendation to redraw the boundaries of three parishes (St. Simon, Holy Spirit and St. Lawrence parishes) represents a strong statement of commitment by the clergy and lay leaders of this area to "keep the relocated St. Simon a vital parish community faithful to its east side roots."

The third serious omission noted in the archbishop's letter to *The Indianapolis Star* and *The Indianapolis News* is the story's failure to cite substantial economic and demographic evidence showing how difficult it would be for St. Simon, Holy Spirit and St. Lawrence to sustain current parish structures and programs without some significant change. "This is clearly a case where parish leaders have done their homework," Archbishop Buechlein said. "And we applaud their leadership and courage. Through a careful process of prayer and discernment, they have set aside self-interest in favor of the common good of the Catholic people in both the northern and eastern sections of our community."

In an earlier letter to the parishioners of St. Simon, Holy Spirit and St. Lawrence parishes, Archbishop Buechlein acknowledged that some members of the St. Simon community are having trouble accepting this decision to relocate their parish. "We are keenly aware that this is a painful decision for individuals who have invested many years in the parish's current site and location," the archbishop said. "This kind of major change in the life of a parish community is always difficult. That's why I have asked all parishioners of St. Simon, Holy Spirit and St. Lawrence parishes to reach out to those who are having difficulty with this decision and to work together for the good of all Catholics in this region."

A transition team will be appointed by the archbishop in the near future to work out the details of the relocation. Archbishop Buechlein said he hopes the transition process will include liturgies and other rituals which can help the St. Simon community celebrate—and where necessary grieve over—this new phase in the life of the parish.

The Criterion is on the Internet

By Susan Bierman

The Criterion has gone abroad and is now reaching people all over the world.

The archdiocesan weekly newspaper is on-line and can be read by anyone who has access to the Internet.

This is "another way of reaching out and using *The Criterion* as a tool for teaching and evangelizing," Reed Yadon, director of advertising and marketing at *The Criterion*, said.

Worldwide in scope, the Internet is a system of linked computer networks that facilitate data communication services such as remote login, file transfer, electronic mail, and newsgroups.

The Criterion has been available on the Internet since September.

Currently, information about the Archdiocese of Indianapolis, top local stories, Archbishop Buechlein's column, the parish profile section, and Dan Conway's column "View from the Center" are featured at the Web sight on the Internet.

Each week's edition is sent electronically to Synthesis Software, the company which performs the programming and technical duties of the page. Synthesis Software publishes the issue on the Internet to coincide with the paper's publication date. Each issue that has been on the Internet since September will be stored in archive form.

"This will be very handy for people in the archdiocese who may want to go back and look up something that was in *The Criterion* several months ago," Yadon said.

Even though *The Criterion*'s place on the Internet has not been advertised, the number of those visiting the Web sight has been astonishing.

"So far we have been averaging over a thousand hits a month," Yadon said. He explained that a "hit" is when someone has visited or is visiting the Web sight.

"We are really excited about the number of people who are visiting the Web sight," Yadon said. "That tells us that there is a demand for it on-line. We believe that the demand will grow as we begin to publicize it now."

People from more than 20 states and six foreign countries, including Australia, England, and Scotland, have visited the Web sight.

"It's (*The Criterion*) available all over the world," Yadon said. "But more importantly, it is available around the whole archdiocese."

Yadon said there has been some feedback so far about the new service. And it has been positive.

Four hundred and forty families received counseling. Three hundred and forty people accepted employment. And 198 were provided legal services, mostly for domestic violence situations.

Of the nearly 1,600 served, 990 were children under 12 years of age.

"We had E-mail from Washington, D.C. Somebody saw it and told us they liked it," he said.

The Criterion is looking forward to receiving feedback from people in the archdiocese, Yadon said. "We want to get input from people as to what they like—the things they find useful and what we can do to make it more useful for them. And we'll change accordingly."

The Web sight offers more than making text available to people in the archdiocese. "It answers one of our needs to make it easier to communicate from all sections of the Archdiocese with Electronic-mail," Yadon said.

Through E-mail, people in the archdiocese can communicate with *The Criterion* staff people.

Along with being an effort to keep up with technology, a place on the Internet has been established for *The Criterion*. "Because everything is moving toward electronic editions," Yadon said. "You can get virtually any printed matter available on-line," he added.

Yadon believes it's important for the future of the Catholic press to be a part of the electronic media.

Now that *The Criterion* has passed the developmental phase on the Internet,

Yadon said, the Web sight will continue to be improved and more features will be added. One feature will include parish listings which will appear at the Web sight each week permanently. The listings will include information such as the pastor's name, the parish's address and phone number, and Mass schedule for every parish in the archdiocese.

More color, audio, video, and advertisements will be added later.

The Criterion Web sight address is <http://wi.igou.com/criterion/>. The E-mail address is archindy@igou.com.



Photo by Susan Bierman

Lara Back, one of *The Criterion's* Susan Bierman assistants, reads *The Criterion* on the Internet.

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From the Editor/John E. Fink

Our creeds express the church's basic beliefs



One of the changes in the Mass recommended by the U.S. bishops is the optional use of the Apostles' Creed sometimes in place of the Nicene Creed in the Mass on Sundays. That change won't take place until the bishops finish deciding on all the changes in the new Sacramentary (the book used by the priest when he is saying Mass), the changes are approved by Rome, and new Sacramentaries are published. That means several years yet.

For me, I have to admit that sometimes, when I'm reciting the Nicene Creed at Mass, I find myself veering off into the Apostles' Creed. I believe that's because we recite the Nicene Creed only once a week whereas we recite the Apostles' Creed everytime we say the rosary.

All this is a round-about way for me to start writing about the church's creeds. One of the characteristics of the Catholic Church, unlike some other churches, is that it is a "creedal" church. It has some very definite beliefs that it considers essential and they are expressed in its creeds. The first part of "The Catechism of the Catholic Church" is on the profession of faith. It explains what is in our creeds.

From the beginning of Christianity, there have been creeds, that is, summaries of the faith that Christians profess. They are called creeds because the first words are usually "I believe" (*credo* in Latin)—although the Nicene Creed begins with "We believe." For the earliest Christians, before they could enter the baptismal pool, they had to answer questions about their faith. These constituted the first creeds.

Catholic creeds have usually been divided into three parts, each part about one of the three persons in the Trinity. We profess belief in God the Father, the Creator; in God the Son, whose life on earth is summarized; and in God the Holy Spirit. We then also profess our belief in the Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting.

One of the earliest creeds was composed by St. Hippolytus and dates to about 217. This might seem strange because Hippolytus was the first anti-pope. He set himself up as the first anti-pope after his rival, Callistus, was elected pope. But he is also recognized as the greatest theologian of the third century and the "Apostolic Tradition" dates back to him.

Later, between 381 and 428, came the *Quicumque*, also known as the Athanasian Creed. This is attributed to St. Athanasius, the great defender of the divinity of Christ against Arianism, but probably was written after his death, perhaps by St. Ambrose. It is the exception to what I said above about creeds being divided into three parts. It has a unique structure, a two-part summary of doctrine concerning the Trinity and the Incarnation-Redemption with condemnations of a number of doctrinal errors.

Some of the ecumenical councils—Toledo, Lateran, Lyons, and Trent—issued professions of faith, as did some of the popes. The most recent was the "Credo of the People of God" by Pope Paul VI.

The best-known creeds, though, are the Apostles' Creed and the Nicene Creed. The Apostles' Creed reflects the teaching of the Apostles but probably originated in the second century. "The Catechism of the Catholic Church" presents the faith by following the Apostles' Creed. However, it completes its presentation of the faith by constant references to the Nicene Creed since it is more explicit, detailed and sophisticated.

The Nicene Creed consists of elements of doctrine contained in an early baptismal creed of Jerusalem and enactments of the Council of Nicea of 325 and the Council of Constantinople of 381. The Nicene Creed is the only creed in liturgical use in the Eastern Churches and the Western Church adopted it for use in the Mass by the end of the eighth century.

When first used in the liturgy, the Nicene Creed was placed just before the Our Father. The idea was that one who professed one's faith before receiving the Eucharist. It was through Irish influence that the creed was moved to its present place, after the Gospel and homily, giving us the opportunity to express our faith in the good news that was proclaimed.

It's obvious that the creeds can't spell out everything that Catholics believe, such as the real presence of Christ in the Eucharist, the Immaculate Conception, the Assumption of Mary into heaven, and doctrines defined by councils and promulgated by popes since the Council of Constantinople. But the church seems to be content to leave the creed as it has been handed down to us.

It's a creed that unites all Christian churches that recite the same creed. It also unites us to all other Christians who have professed the same faith throughout nearly 2,000 years of history.

The Human Side/Fr. Eugene Hemrick

Appreciating ordinary things at Christmas



When my father died, mother turned to us and said, "It would be wrong to be sad. We have been blessed to have lived together with a wonderful person. God would be angry with us if we became angry over Dad's death."

Thanks to Mom's sense of appreciation, we were strengthened to carry on with a feeling of being blessed rather than deprived. As Christmas approaches, it is my wish that you will be enriched with the gift of appreciation. Appreciation comes in many forms. My recent trip to Malta accentuated this fact for me. When I envisioned Malta, I saw it filled with vegetation. To my surprise I found it was rocky, and I was informed that the little farming they had only came about after foreign traders imported soil.

It made me think how I have always appreciated something so ordinary as the rich soil of the farms of Illinois, my home state. It has a beautiful odor when plowed, and its dark color is unlike any other soil in the world.

When I saw how Malta cherished its soil, I was overcome with a sense of thankfulness. I thought of it much as Native Americans do: earth is life. Americans are gifted with an abundance of it.

The psalms wonderfully deepen our appreciation for the usual, and in Daniel 3:67-70 we read, "Cold and chill, bless the Lord; praise and exalt him above all forever. Dew and rain, bless the Lord. . . Ice and snow, bless the Lord."

Early on when I read this, I wondered why we should bless God for foul weather. Then it dawned on me how the weather signals a change in the atmosphere and how the new atmosphere puts an end to feelings of dullness, routine. These changes give rise in us to another spiritual life, which painters repeatedly have tried to convey on canvas. When dampness, chill and cold are appreciated for their beauty, they become a cherished prize.

No doubt there may be some who find it difficult to be appreciative at Christmas, especially appreciative of the usual, ordinary things in life. Perhaps these people have experienced sickness, a loved one's death, hurt or disillusionment. In a very real way, they may be experiencing "the dark night of the soul" spiritual writers speak of. At times like this, spiritual writers strongly urge us not to give up but to search for just one spark of life that we can appreciate. If found, it has the power to jump-start us once again into living peacefully.

May your Christmas be filled with the joy of appreciation, found in the ordinary circumstances of your life.

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A View from the Center/Dan Conway

Agencies respond to the challenge of bureaucracy

Several weeks ago, I wrote that "bureaucracy" is a fact of life in our church. Canon law mandates a decentralized organization of parishes, schools and agencies at the same time that increasing administrative demands require more central coordination. The result is a situation which can cause tension between parish leaders and diocesan administrators—unless both work hard to communicate effectively.



In the Archdiocese of Indianapolis, two recent initiatives emphasize the serious effort that is being made to strengthen communications between parishes and diocesan agencies. First, two of Archbishop Buechlein's consultative bodies, the Council of Priests and the Management Council, have prepared a survey instrument designed to give parishes an opportunity to evaluate the programs and services of the Archbishop of Meara Catholic Center. On Dec. 4, all parishes received a letter from the archbishop asking them to participate in this evaluation process. In his letter, Archbishop Buechlein recommended that the pastor or parish life coordinator convene the members of his/her staff who would then complete the survey as a group—making observations from different parish leadership perspectives. Survey responses are to be returned by mid-January, and the results will be shared with archdiocesan and parish leaders as soon as they have been compiled. The coordinator of this project is Father Peter Gallagher, pastor of Holy Cross and sacramental minister for St. Patrick and Holy Rosary parishes in Indianapolis.

A second initiative designed to strengthen relations between parishes and agencies of the archdiocese is the result of a meeting of agency directors on Nov. 15. As part of an ongoing program of continuing education and professional development, directors of the offices and agencies of the Archbishop of Meara Catholic Center met last month to discuss ways to strengthen their services. During this discussion agency directors were asked to answer the following questions: 1) Whom do we serve? 2) What do our clients (parishes and others) expect from archdiocesan agencies? 3) What successes have we had in serving their needs? 4) What failures? 5) What can we do to strengthen our service—especially to parishes?

In their responses to these questions, agency directors showed the wide range of services provided by the Archbishop of Meara Catholic Center. In addition to parishes and schools throughout central and southern Indiana, agencies of the archdiocese reach out to hundreds of individuals and groups each year. Putting themselves in their clients' shoes, the agency directors listed several important "expectations" that they believe clients have when contacting an archdiocesan agency. First and foremost, they said, people who contact us expect someone who will listen to their questions or concerns. Next, they want courtesy, sensitivity to their needs, and the willingness to respond. And last, but definitely not least, they want assistance and leadership that can make a difference in their day-to-day life or ministry.

Agency directors acknowledge many rewarding successes (like our Year of the Family celebrations) and also some embarrassing failures (like "voice mail"). Their suggestions for strengthening relations with clients include more active listening, a commitment to be more responsive, having "real people" answer the telephone, fewer questionnaires, and many other concrete action steps. Finally, the agency directors have made a commitment to take seriously the results of the evaluations being com-

pleted by parish leaders and to make sure that these suggestions for change do not simply "sit on the shelf."

Bureaucracy may be an organizational fact of life in our church, but that doesn't mean that church officials have to act like bureaucrats. A sincere effort is being made by the women and men who serve in more than two dozen offices and agencies of the Archbishop of Meara Catholic center to be truly service oriented and to eradicate completely any trace of bureaucratic red tape. How well it is working? You be the judge. The next time you call the Catholic Center, rate us according to our own standards. Does a real person answer the phone? Is he/she courteous and anxious to assist you? Is the person you're talking to really listening? Does he/she reflect a genuine sensitivity to your needs or concerns? Is help provided—whenver possible?

The "real people" who work at the Archbishop of Meara Catholic Center aren't perfect, but we're here to serve. Please let us know when we succeed and when we fail. We don't like bureaucrats any more than you do.

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The Criterion



To the Editor

Rather give to needy than to Washington

I understand the Catholic bishops' concern for the needy of our country.

However, I believe that their efforts could be much more efficient and productive. The Wall Street Journal reports that "U.S. Catholic bishops blasted both Republicans and Democrats for the budget impasse, saying it hurts the poor, and urged rejection of welfare proposals to limit family benefits and cut earned-income tax credits. The group elected a president, Cleveland Bishop Anthony Pilla, who said the church must be a political voice for the poor."

And in his editorial comment in the Nov. 17 Criterion, John Fink reaffirms the responsibility of government to provide for the poor and states that people who oppose federal giveaways "confuse charity with justice."

Now the truth of the problem and what should be concerned is that the U.S. government collects taxes for redistribution to worthy causes, but the Washington bureaucrats take the major portion of the taxpayers' money for their salaries, and what little is left goes to the worthy causes, but with many strings attached. The Heritage Foundation, a Washington think tank, estimates that only 28 cents of every federal welfare dollar reaches a welfare recipient.

On the other hand, money given directly to the many charitable organizations allows a significantly greater percentage, in some cases 100 percent, to go to the needy, and also does not require any of the governmental paperwork. Justice is defined as moral or absolute rightness. It does not require governmental intervention.

A recent proposal made in Washington can provide a very easy way to fix the problem without bureaucratic involvement. It has been proposed that a law be passed to allow taxpayers to deduct up to 10 percent of their tax payment if they send an equal amount to the charities of their choice, submitting proof of their gift along with their annual tax returns to the IRS. This would effectively provide more for the needy, allow local oversight by the charities, and save all of the waste in the form of bureaucratic salaries and paperwork.

Light One Candle/ Fr. John Catoir, Director, The Christophers

The homeless need your help

Don't be afraid of the homeless. They may look strange to you, and you may be threatened by them but follow your heart and not your head.



Once a month for three years, I have been a volunteer staying overnight at St. John's shelter for the homeless in New York City. I felt I had to do something because homelessness is such a pervasive problem.

When I first got involved with them I was little afraid, thinking that some deranged person might hate priests enough to do me harm, but none of my worst fears have come to pass. Instead I've met hundreds of human beings who were in desperate need of kindness and material help. Most are people who simply want to be left alone. Some are alcoholics and one must be on guard with them, but many are just down on their luck, hoping against hope to make a comeback.

At first I thought it was a New York City problem, but in my travels around the country, I see the homeless everywhere. I know it must tug at your heart-strings to feel so helpless in the face of this growing tragedy. But take courage. You can make a difference. Find some way to volunteer your help. If you need

The charities would compete for the taxpayers' dollar, and if they can't compete, they will be replaced by others that are more efficient and that can. That has always been the American way.

Americans are not hard-hearted people, but they would much rather give to the needy than give to Washington. Direct contributions to charity was the way it used to be before Washington grew to its present scope. The moral values of the people would provide equitable distribution and federal programs would then be cut or eliminated.

**Gregory J. Roth
Terre Haute**

The care and loving of an endangered species

Within the Catholic faith we are encountering our own form of endangered species, our priests and religious. Many people could argue that we would have an abundance of priests by just changing a few rules. Wouldn't that make you feel wonderful if you are a priest today? It's all right if you feel alone, or overwhelmed, or unappreciated, because you are!

How many of us would really tell our priests that? But we do, every time we complain to them without looking at the marvelous things they do. Every time we say that there wouldn't be a shortage of priests if . . . we diminish those who have made the promises of holy orders.

I do not want to debate the rules and regulations of getting to be a priest. What I want to bring to the attention of our parishes is: Take care of what you have. Just as a house will be beaten down by the forces of nature, we are wearing down our priests and religious by neglect.

A priest or religious who has the backing and understanding of a parish is able to withstand much more than one who feels attacked at every turn. Perhaps we don't think we criticize that much, but think about how often we balance out the criticism with praise of a job well done.

Help save our endangered species. Send a card of praise or thanks once in a while. Don't expect someone else to do it, and don't think you will be intruding in their lives. Cards can be saved until the person

moral support, find someone of similar mind and go out two by two.

Approach a few homeless persons with a simple question: "Excuse me, is there anything I can do to help?" Many will reject you, but don't be fazed, just move on. Many will ask for money. What you do in response is up to you. If you suspect a drinking problem, do not offer money but use your imagination. There are many other ways you can help them. Keep in mind the old song: "Little Things Mean a Lot." Offering clean socks, underwear, gloves, or spare change can bring smiles to the most unfriendly faces.

The main thing is to get started. Put aside your fears. You'll be glad you did, and you may literally save lives in the process.

I make my morning offering and ask for the grace to treat anyone who crosses my path that day as one sent to me directly by God. When they come I look them straight in the eye and ask how I can help.

You can do it too. Don't be afraid. If you find it difficult to see Christ in the homeless person, try to imagine Jesus lying in the tomb waiting to rise from the dead. Reverence that Christ in the person before you, and do what you can. May the Lord reward you for your kindness.

(For a free copy of the *Christopher News Note* "Centismus Annus," write to The Christophers, 12 E. 48th St., New York, NY 10017.)

has time to read them. Or after you hear a very good homily, take the time to tell the priest how much you enjoyed it.

Everyone needs to be told once in a while that they do a good job. Our priests and religious are people who happened to say yes to God.

**Jillian Vandermarks
Nashville**

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues of concern to readers as long as those opinions are relevant, well expressed, temperate in tone, reflect a basic sense of courtesy towards others and a willingness to hear the viewpoints of others, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason.

Letters for publication should be sent to The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.



THE EAGLE WHO WOULD BE A DOVE

Point of View/Sharon Mickel

Stop accumulating so much stuff

I've never been to an auction, but I've always thought it would be interesting. So, for a while now, I've read the auction ads, checking to see if there's anything we "need" or have been thinking about buying. Maybe we could get it at a bargain?

Recently I was perusing such an ad, going through the typical list of furniture, knickknacks, collectible this and that, appliances, antiques, etc., etc., when a revelation struck: Stuff. It's all stuff—stuff someone collected for years, chastised the children not to touch, packed and schlepped from one home to the next.

Now the proud owners are dead, and they surely don't need it. So a bereaved family must get rid of all this "precious" stuff.

When I did, it'll be the same. Why bother? So, I made a mental note—stop accumulating stuff. Pure down. Give excess stuff to the needy. Who could possibly need or enjoy the amount of stuff a typical household has collected?

Decorative lights are twinkling in Seymour, holiday music is now heard just about everywhere, and the shopping pace is becoming frenzied. Yes, my favorite time of the year is here—Christmas. And as I make my annual wish list, detailing all the stuff I want for Christmas, I am struck by my greediness. I have a loving husband, a healthy and beautiful daughter, and all the basic necessities of life. And lots more. What more could I possibly need? Yet I can easily fill two pages with details of my material desires. I feel ashamed of my attachment to stuff.

With perfect timing, I came across some information on the origins of the gift-giving tradition of Christmas: In the 300s, when St. Nicholas was a bishop in what is now Turkey, a poor neighbor had no money for dowries for his three daughters. Legend has it that Bishop Nicholas tossed a bag of gold coins into the man's window on three separate occasions, allowing the girls to marry.

Isn't that beautiful? That's how this whole Christmas gift-giving tradition is said to have begun—with kind acts toward the needy. Looking around at the materialistic trappings of Christmas (of which I'm certainly a part), I can't help but wonder, "Good Lord! What happened?"

That story reminded me of something my sister, Debbie, told me last year. She and her husband and their in-laws agreed they have enough stuff and really didn't need anything else. But they still enjoy the tradition of Christmas gift-giving. How? Instead of buying stuff for each other, they donate money to a favorite charity in each other's names. What a great idea!

The St. Nicholas story shows us that along with our donations to organized groups, we can be creatively and more personally kind, too. Maybe anonymously pay part or all of a bill for a struggling young family . . . or give a gift certificate for a local grocery store to an elderly neighbor. . . . the list could be endless if we give it some prayerful thought.

So, after these revelations, am I a changed woman this Christmas? Ohhhhh, I wish! I feel like there's hope though—because I've noticed there's a problem. Isn't that what Alcoholics Anonymous says? Before you can solve the problem, you have to admit there is one. So here goes: "Hello, I'm Sharon Mickel. I'm a stuff-a-holic, and I need help."

At this wonderful, magical but, most importantly, blessed time of year, I vow to try to collect less stuff, share what I have, and think of donating to the needy instead of greedily wanting more. And I'll try to remind myself that, while gifts are fun, they're not what it's all about. With the good Lord's help, perhaps there is hope for me yet.

(Sharon Mickel is a member of St. Ambrose Parish, Seymour.)

Christmas is not just a day

By Mary Rubeck Benson

The day we celebrate Christmas is not all that important because we do not know the actual month Jesus was born. What is important is that we remember, just, many years ago, God gave us a great outpouring of his love for us—his Son.

The love God showered on us, we need to shower on others because we are an extension of his love. When he loves us so much, how can we possibly allow ourselves to love others less? Christmas love is not wrapped in a box, but poured out in abundance.

It is not always easy to love those who hurt us, especially if that person or persons deliberately caused us pain. But we must try. We go to God and ask him to embrace us in his love and grant forgiveness for the

times we have failed or hurt others. How can we do less?

The gift of the infant Jesus was a great light to the world that often suffers from cruel people who refuse to love. Christmas is not a day, but a way of life. Jesus is a huge candle of loving Christmas light that all may see and feel always. Many refuse to see this light. We may be his flames of tiny candle light that offer hope in the blackest hours for those who find it difficult to see his love in an unfair world.

We are tiny flames of God's Christmas love when we encourage a woman to give her baby life; when we comfort the suffering; when we feed a stray because God loves the animals; when we fight cruelty and injustice with love. Whenever we show goodness, we are tiny flames of Christmas love that an unhappy world desperately needs to see.

Cornucopia/Cynthia Dewes

Speak, memory, of Christmas

Vladimir Nabokov called his autobiography "Speak, Memory." It was an appropriate title, because his memories spoke clearly to him and he in turn spoke eloquently to us about them.



Memory is what we have when all the games of life are over and all the players are gone. It can be a great comfort to us or something we would rather forget, and it may reflect the truth or merely identify our longings and fears.

Kids remember tangible things such as what Santa brought them last Christmas, or what their favorite flavor of ice cream is. When they've been well-trained

(reminded? nagged?) they may remember a few abstract items like Mom's birthday or how to shake hands when they're introduced to adults.

Frightening experiences stick with kids almost more surely than good ones. The baby whose mom left her for someone when she went away for the first time without her will eye that babysitter suspiciously for months. The too-hearty uncle will be avoided until toddlers are old enough to forget they're scared and enjoy his big hugs and roughhousing.

Adults' memories tend to be more complicated. We remember things like sequences of events, and professional techniques and, if we're lucky, hundreds of names and relationships. Sadly, when Alzheimer's or other diseases take these memories away, the incongruity of the loss is especially cruel.

Old folks often discover that memory is their dearest, and sometimes only, friend. When the present is confusing and the future nonexistent, memories make the past a comfortable place to live in. In memory, we are always young and beautiful, vigorous, and living on the threshold of some exciting new reality.

But of all the things we remember, perhaps Christmas offers our most vivid memories, whether treasured or despised.

We remember the Christmas pageants in school, with the teacher's pet as the Blessed Virgin and most of the rest of us dressed in burlesque as shepherds. There was waiting for Santa Claus and the presents, and sometimes being taken to visit his "helper" by a favorite auntie who brought us treats afterward.

We think of the family gatherings, with so much good food and eggnog, holiday

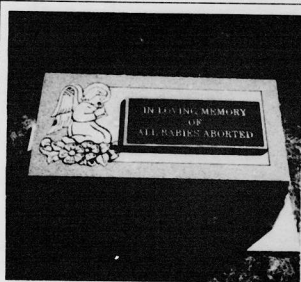
cookies and candy. There was always the Advent wreath and the Christmas tree, the shopping and secrets and rustle of wrapping paper behind closed doors.

Some of us unfortunately remember Christmas as a time of stress and anger, either enduring or being harried parents or anxious kids, overworked teachers or workers. Every year we dreaded all the "wrong" feelings the season produced in us: guilt, envy, competitiveness, physical or spiritual hunger. Some of us still feel them.

The church reminded us of Christmas every year with four solemn Sundays of Advent, cheered in times past by the hopeful celebration of Gaudete (Rejoice) Sunday near the end. But the best part came last, with the beautiful silence and wonder of Midnight Mass on Christmas Eve.

Speak, Memory! Remind us whose birthday it is we celebrate at Christmas, and what that means to every one of us. Remind us that Christ is the one who brings us joy, and also the one who takes away pain and stress.

Gaudete! Rejoice, for the time is near.



A monument, "In Loving Memory of all Abortif Babies," was recently dedicated by Father Dan Staubin at St. Mary's Cemetery in Tell City. The marker was donated by an anonymous member of the Daughters of Isabella, Nativity Circle 710, of Tell City, with local members in attendance. Father Staubin, pastor of St. Paul, Tell City, is chairman of the circle.

VIPs ...



George and Anna Marie Hoehn Schellenberger will celebrate their 50th anniversary Dec. 17 with 1:30 p.m. Mass at Holy Family Church in New Albany.

A reception will follow in the parish hall. The couple was married Dec. 27, 1945 at St. Mary Church in Lanesville. They have six children: Paul, Dennis, Carl, John, and Mary Schellenberger and Jo Ann Lockhart. They also have eight grandchildren.

Russell and Audrey Heilwagen will celebrate their 50th anniversary Dec. 15 with an open house from 2:50 p.m., Dec. 16, at St. Bernadette in Indianapolis. The couple was married at St. Mary in Quincy, Ill. in 1945. They have three children: Sharon Donohue, Jean Sutherland, and Jody Tarvin. They also have eight grandchildren and three great-grandchildren.

Check It Out ...

A New Year's Eve Celebration will be held Dec. 31, at the Knights of Columbus Hall located at 695 Pushville Road in Greenwood. Dinner will be served from 7:30-8:30 p.m. Dancing will follow at 9 p.m. and conclude at 1 a.m. The cost is \$22.50 per person. For reservations call Al or Ida Meyer at 317-881-8351, or Bill or Sharon Johnson at 317-882-0885.

Single Catholic women, ages 20 to 40, wishing to experience the monastic life are

invited to attend a Benedictine Life Weekend, Jan. 5-7, at the Monastery Immaculate Conception in Ferdinand. Titled "Understanding the Vow of Stability," the retreat will give participants the opportunity to share in prayer and community life of the Sisters of St. Benedict and meet other women who are also considering religious life. The program begins at 7 p.m., Jan. 5 and concludes at 1 p.m., Jan. 7. The program is free. To register or for more information contact Sister Rose Mary Rexing at 1-800-738-9999.



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These St. Malachy students mark National Geography Week with an International Fair. Classes celebrated the cultural differences by selecting and studying a country. Then they shared what they learned with other students. Students carried "passports" to travel to rooms representing Australia, Egypt, France, Greece, India, Italy, Mexico, Peru, and Turkey.

Photos by Beth Lewis



Cathedral H.S. selling bricks for new courtyard

By Mary Ann Wyand

Who would have thought a brick-laying project could be so much fun?

Cathedral High School Mothers' Club members said they are having a great time selling 4,000 engraved commemorative bricks for the new Cathedral Courtyard at the northside Indianapolis high school.

The unique fund raiser and landscaping project will improve a wooded area of the school campus around the outdoor altar and huge crucifix. Each spring, Cathedral seniors participate in baccalaureate services at the site.

"The Mothers' Club wanted to do a project to generate funds and impact Cathedral environmentally with something of lasting value," club co-president Patty Hughes of Indianapolis said.

"The cross is so beautiful and so meaningful in terms of who we are as Christians and as members of the Cathedral family that it seemed a logical focal point for some type of outdoor courtyard."

Mothers' Club members will "happily accept" orders for engraved bricks until Jan. 15, Hughes said. The bricks sell for \$35 each for a name only of 24 characters and \$50 each for a name, shamrock design, and memorial or graduation date. For ordering

information, contact Cathedral High School at 317-542-1481, Hughes at 317-841-9199, club co-president Mary Lou Schweitzer at 317-848-1464, or project volunteer Linda Borgo at 317-575-9180.

Scheduled for completion in the spring in time for the school's baccalaureate Mass, the Cathedral Courtyard will provide space for relaxation and reflection and also recognize Cathedral, St. Agnes and Ladywood graduates.

"The dedication and the blessing of the courtyard is already scheduled for May 2," Hughes said, "and the public is invited."

Tall pines and 40-foot oak trees surround the courtyard site, Schweitzer said. The altar was a gift from St. Lawrence Parish and the massive crucifix was given

to the school by the Franciscans friars after Alverno Retreat Center was closed in November of 1990.

"We have had entire families order a brick for each member, we have sold memorial bricks, birthday bricks, thank you bricks, and especially bricks with the name and graduation year of Cathedral, Ladywood and St. Agnes alumni," Hughes said. "The oldest graduate of Cathedral has purchased a brick, and many graduates-to-be have ordered bricks too. It isn't unusual for an order form to say 'Class of 2004.' The paving bricks with the names of families, friends, graduates, loved ones, teachers, coaches, and even newborn babies will be a lasting tribute that will certainly last for another 100 years or so."



Photo courtesy of Cathedral High School

St. Pius X parishioner John Adams of Indianapolis purchases the first commemorative brick for the new Cathedral High School courtyard from Mothers' Club co-president Patty Hughes. Members of the club, which was founded over 75 years ago, are selling 4,000 engraved paving bricks to landscape an area near the school's outdoor altar and crucifix.

New chapel at Catholic Center dedicated to the Holy Family

By Margaret Nelson

On Dec. 5, employees of the Archbishop O'Meara Catholic Center arrived at 8 a.m. for the blessing of the new Holy Family Chapel on the second floor.

Archbishop Daniel M. Buechlein presided at the transferred feast of the archdiocesan patron, St. Francis Xavier. Father Joseph Schaelel, vicar general, concelebrated.

"It is no secret that I have a special devotion to the Blessed Sacrament," the archbishop said. He said that, though the sacrament is reserved at St. Peter and Paul Cathedral across the street, employees

may not be able to stop what they are doing long enough to go there for a visit.

Mass will be celebrated in the chapel each week according to the canonical requirement for chapels of reservation. The schedule, which will not be at the same time as Masses at the cathedral, will be announced by Father Schaelel.

The archbishop said he chose the patronage of the Holy Family because,

"In our archdiocesan ministry, we are trying to support family life. After all, the home is the first cell of the church. And here at the Catholic Center, we want to promote a family spirit as much as we can. Holy Family Chapel can be a prayerful focus."



Photo by Margaret Nelson

Archbishop Daniel M. Buechlein celebrates the first Mass Dec. 5 in the Holy Family Chapel on the second floor of the Archbishop O'Meara Catholic Center. Father Joseph Schaelel, vicar general and moderator of the curia, is on the archbishop's left, and executive assistant Raymond Nahlen is to his right.



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Parish Profile

Seymour Deanery

Parishioners keep their church alive in Vevay

By Susan Bierman

Keeping their eyes on "one common goal" is how parishioners at Most Sorrowful Mother of God Church in Vevay keep their church going.

"To serve and help one another," said Pat Deaton, 64, a parishioner for 27 years. "This is what the dear Lord wants—we all work together and that's what living is all about," she added.

Working together is just what the members of the 75-household parish do.

"We have always been pretty self-sufficient," said Delores Cole, 64, a parishioner for 46 years.

Bookkeeping, church cleaning, altar clothes cleaning, maintenance of the church building and the surrounding grounds are all tasks taken up by the parishioners.

"Whenever we need something done we always have a group," Cole said.

"Parishioners are willing at any time to do whatever you ask them," Deaton added.

Joe Seaver, pastoral minister, gives credit to the parishioners for their support for their church.

"It's a family," he said. "It has really survived and flourished with the members just knowing what needs to be done and taking charge," he added.

Father John Meyer, pastor, said when there is a particular need, people "simply are able to reach out to one another."

"There are like eight of them who have

keys to the church—and that's kind of unusual—kind of neat," he added.

There is no parish council at Most Sorrowful Mother of God. Cole said that several years ago one of their pastors thought the church should have a parish council. So, parishioners got together, formed a council, and met once a month.

"It seemed like everybody was on the parish council," Cole said.

Most Sorrowful Mother of God parishioners not only share their time and talent, but also their pastor.

Father Meyer is also the pastor at the 950-household Prince of Peace Parish in Madison, which is located about 20 miles away. He explained that the Vevay parish is used to sharing its pastor with another parish.

"I think it has been their history—they are very understanding," Father Meyer said. He believes that because of this, the parishioners are "apt to use their gifts in serving, caring, and ministering to one another," he said.

Sharing a pastor is not something new to Deaton. "I've not known anything different," she said. Deaton explained that when she was a child, her parish then shared its pastor with another church.

Along with sharing the pastor, the parish shares its pastoral minister. Seaver has duties at Prince of Peace as well as Most Sorrowful Mother of God.

At Vevay, Seaver, helps coordinate religious education programs. Currently there are about 20 students who are active in the religious education program in grades 1 to 12. The group meets once a month inside the church.

Father Meyer explained that because of the small number of parishioners at Most Sorrowful Mother of God, Seaver is able to work with the people practically on a one-on-one basis.

"Communication-wise he has been able to reach out to meet their needs," Father Meyer said.

Seaver coordinates First Communion and First Penance at Most Sorrowful Mother of God. Confirmation students travel to Prince of Peace for guidance. The high school youth at the Vevay church attend their retreats with the young people at Prince of Peace.

Cole said there are usually about seven



Photos by Susan Bierman

Located near the Ohio River in Vevay, Most Sorrowful Mother of God Parish serves 75 households. The church was established in 1875 to serve a rush of immigrants. Father John Meyer is the pastor.

children who make their First Communion at a time during the ceremonies that are held each year, when needed.

"There is flexibility because of the small size, as far as meeting the needs of the parishioners," Father Meyer said.

The small number of parishioners not only allows program flexibility, but also makes the church unique.

"Everyone knows one another very well," he said.

Father Meyer said that, for him the liturgy is always enjoyable "because of the physical closeness of space—the size allows the celebration of the Eucharist to be very meaningful," he added.

He said participation and response from the parishioners is also very "personal and friendly."

Established in 1875, Most Sorrowful Mother of God is located near the Ohio River in Switzerland County. The church, which is built of red brick, houses 20 pews and seats 80 people.

Parishioners who have lived in Vevay for

many years and those of all ages who have transplanted in the area make up the demographics of Most Sorrowful Mother of God.

Father Meyer said that, during the summer months when there are recreational activities along the river, a lot of camping and vacationing takes place.

"The flavor of the parish changes during those months," he said. "Because it's on the scenic route of the Ohio River, tourists just stop in and the parishioners are always very welcoming and receptive," he added.

Cole said that during this time there is "standing room only" in the church.

Originally affiliated with the Covington Diocese of Kentucky, the parish was formed to accommodate the Catholics who were among the large number of Swiss, French, and German immigrants who settled in Vevay and surrounding areas. Before a church was built history says Catholics held their services in a Vevay family's home.

Cole said in the beginning priests would

Most Sorrowful Mother of God Parish

Year founded: 1875

Address: Ferry St. Vevay, IN 47043

Telephone: 812-265-4166 or 812-273-1070

Pastor: Father John Meyer

Pastoral Associate: Joe Seaver

Parish Secretary: Gayle Rayles

Church Capacity: 80

Number of households: 75

Masses: Saturday Anticipation-4 p.m. EST.

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come in row boats across the Ohio River from Kentucky to say Mass at Most Sorrowful Mother of God.

The church dedication was a huge affair. It is said that approximately 1500 people gathered for the event. Joining the people of Vevay were those from Madison and Carrollton, Ky., who came down the Ohio River on a charter boat.

"They marched up the main street with the Knights of Columbus in uniform to bless the church and have Mass," Cole said.

A parish house was built next to the church to board priests who came from Covington, Ky., and Evansville to hold weekend Masses. In the early 1920s the house was sold and moved.



Parishioners at Most Sorrowful Mother of God keep their church alive. Pictured in back is Joe Seaver, pastoral minister. Pictured in front are parishioners Delores Cole, Courtney Cole, and Pat Denton.



Photo by Mary Ann Wyand

Professional storyteller Deborah Asante of Indianapolis entertains Senior Companion Program volunteers during a holiday luncheon on Dec. 1 in the Archbishop O'Meara Catholic Center Assembly Hall. Each Senior Companion provides 20 hours of community service each week by assisting frail elderly people and others who are home-bound. The Senior Companion Program is part of the National Senior Service Corps and is locally sponsored by Catholic Social Services.



Principal Virginia Suttner and the pastor, Father Charles Chesebrough, share the first spade of earth at the Nov. 27 groundbreaking for an addition to St. Charles School, Bloomington. Watching in the background are Mike Yawilinski and JoAnn Clune, co-chairpersons of the school expansion committee. Nine classrooms, offices, and a multi-purpose room will be added, so that there will be two classes for each grade level.

Photo by Rick Netter

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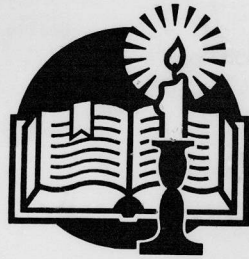
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Join us as we pray for all Death Row inmates and their families, especially for Gary Burris.

Join us, too, as we pray for all victims and their families, especially for Kenneth W. Chambers and his family.



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Sisters of St. Benedict, Beech Grove
Sisters of St. Benedict, Ferdinand
Sisters of St. Francis, Oldenburg
Sisters of St. Joseph, Tipton
Sisters of St. Joseph of the Third Order of St. Francis

(Your prayers are needed. Tuesday, Dec. 19, the Seventh U.S. District Court of Appeals will hear oral arguments in the case of Indiana Death Row inmate Gary Burris. Burris, who had been scheduled for execution Nov. 29, was convicted in 1980 for the murder of Kenneth W. Chambers of Indianapolis.)

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Pope talks about Mary as a model for all people

His weekly audience talks are an example of how closely he sees the church's life tied to that of Mary

By Cindy Wooden, Catholic News Service

VATICAN CITY—Often when the eyes of the world are on Pope John Paul II, the eyes of the pope are on Mary.

He has been seen with a rosary in his hand as he rides in the popemobile; he has visited the world's major Marian shrines; he prays the rosary with people who pop his compact disc into the stereo.

The pope began 1995 with documents and speeches looking at the role of women in society as a preparation for the U.N. women's conference; as the year drew to a close, he shifted his emphasis to women in the church, and to Mary in particular.

With the first Sunday of Advent approaching, the pope at his general audience Nov. 29 offered Mary as a proof of the God-given dignity of women and as a model "to encourage all Christians to open themselves to the saving power of the grace of God, for whom nothing is impossible."

From the earliest days of his pontificate, Pope John Paul has shown his devotion to the Mother of God in word and example, as well as in his coat of arms and his motto: *"Totus Tuus"* ("Completely yours"), addressed to Mary.

The series of audience talks he began in early September offered another example of just how closely he sees the church's life tied to that of Mary.

After more than a year of audience talks about the church's structure and mission, he told visitors, "I now feel the need to turn our gaze to the Blessed Virgin, she who is the perfect realization of the church's holiness and its model."

The talks have looked at scriptural references to Mary, scant though they may be; at Marian teaching in the early church; and at popular devotion to Mary and its expression in music, art and poetry.

But, more than anything else, Pope John Paul—in the

Clinton urged not to veto ban on partial-birth abortions

By Catholic News Service

WASHINGTON—Boston Cardinal Bernard F. Law and other opponents of abortion challenged President Clinton not to veto a bill approved by the Senate Dec. 7 that would for the first time since *Roe vs. Wade* outlaw a specific type of abortion.

In a 54-44 vote, the Senate passed a bill banning so-called partial-birth abortions.

With a provision for saving the life of the mother, the bill differs slightly from a House version approved Nov. 1 in a 288-139 vote. But House leaders said they expected the Senate version would be acceptable, ensuring it would be sent to Clinton.

"It is encouraging, though not surprising, that the Senate voted last night to ban the direct killing of children who are in the very process of being born alive," Cardinal Law, chairman of the U.S. bishops' Committee for Pro-Life Activities, said in a statement.

"What is astonishing is that 44 senators are still willing to defend this grotesque late-term procedure that cannot clearly be distinguished from infanticide," he said.

"I urge President Clinton to allow the ban on partial-birth abortions to become law, so our nation can begin to restore partial sanity to its abortion policy," Cardinal Law said.

When the House bill passed, Clinton had indicated he would veto any version that did not include an exception for the procedure to be used to protect the mother's health.

"Will the president really defend even pulling babies alive from the womb in order to abort them?" asked Douglas Johnson, legislative director for the National Right to Life Committee, in a statement.

As described by supporters of the legislation, a partial-birth abortion involves the doctor grabbing the feet of the fetus with forceps and pulling the body, up to the head, through the birth canal. The doctor stabs scissors into the base of the skull. A catheter is then used to suction on the brains, causing the skull to collapse and allowing easier removal of the head to complete the procedure.

Supporters say if the fetus were just a few inches further out before the scissors are applied, the procedure would clearly constitute murder.

early part of the series that is expected to run for about a year—has focused on Mary as a model of Christian values and behavior for both men and women.

At the same time, he realizes that in singing Mary's praises, some of the traditional phrasing rings off-pitch in modern ears.

He has not by any means dumped references to Mary as sweet, loving and docile, but neither does he hesitate to offer Mary as an example of a strong, active, faith-filled woman.

The pope has used the audience series to refute claims that the church offers women a narrow choice between virginity and motherhood—the convent or the kitchen—as well as to make clear his belief that there is no Christian basis for discrimination against women.

The audience series began 15 months after Pope John Paul issued his document explaining why the church ordains only men to the priesthood. The series had just hit its stride when the Congregation for the Doctrine of the Faith issued a statement saying the teaching on an all-male priesthood was infallible.

While he hasn't specifically referred to the documents in the audience talks, the pope has repeated one of their arguments: If Jesus had wanted women priests, he would have begun the practice by ordaining his mother.

But the fact that Jesus did not choose women as his Apostles does not mean they were not to have a role in the church, he said.

The Gospel of Luke, he said in the first talk, "mentions the presence in the Upper Room of some women, thus showing the importance of the feminine contribution to the church's life from the very beginning. This presence is closely linked to the perseverance of the community in prayer and harmony."

"These traits perfectly express two basic aspects of women's specific contributions to ecclesial life," the pope continued. "Better suited to outward activity, men need women's help to be brought back into personal relationships in order to progress toward the union of hearts."

Servite Father Aristide Serra, a professor at Rome's Pontifical Theological Faculty Marianum, helped Pope John Paul prepare the current audience talks.

He said the pope's principal concern is "to spread and make known the teaching of the Second Vatican Council" about Mary, which "the majority of Catholics have not assimilated."

"If we want to speak of Christ in a complete way, we must speak of his mother," Father Serra said. "If we want to speak of the church, we must speak of the mother of the church."

"She is part of Christianity," he said. "She is not the center, but she is a central figure."

Father Serra said Pope John Paul's obvious devotion to Mary is one reason why more and more theology students are specializing in the study of Mary.

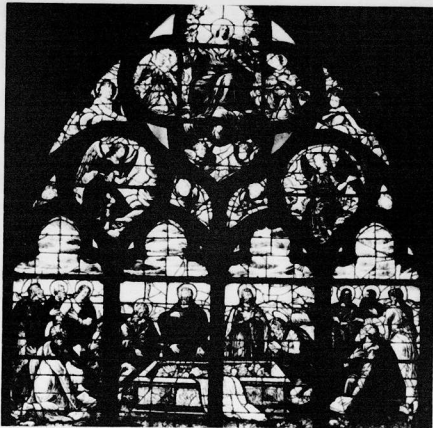
A second reason, he said, "is that devotion to Mary and how the Catholic Church explains her role in the Christian community is one of the major issues left to be resolved in the church's ecumenical dialogue with other Christians."

Pope John Paul hinted in mid-November at the task he would take in addressing the connected ecumenical issues.

"Human affection for and devotion to the mother of Jesus surpasses the church's visible boundaries and fosters sentiments of reconciliation," the pope said. "As a mother, Mary desires the union of all her children."

This Christmas, take your family window-shopping.

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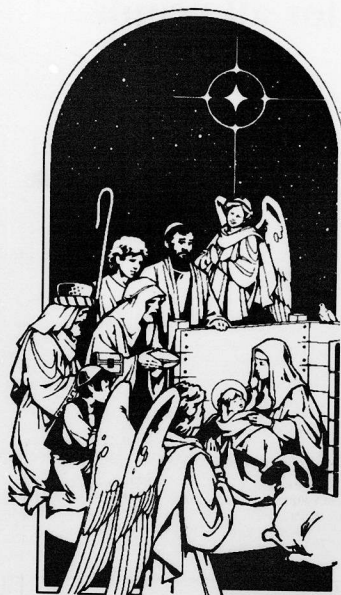
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For the name of a Roman Catholic parish near you that will give you a warm welcome this Christmas, call Patti Hoop at the Catholic Communications Center, Archdiocese of Indianapolis

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PARISH	CHRISTMAS EVE	CHRISTMAS DAY	NEW YEAR'S EVE
INDIANAPOLIS			
SS. Peter & Paul Cathedral	5:00, 11:30 p.m.	10:30 a.m.	5:15, 10:30 a.m.
Christ the King	5:00, 7:30 p.m., Midnight	9:00, 10:30 a.m.	7:00, 9:00, 10:30 a.m., Noon
Good Shepherd:			
St. Catherine Chapel	5:30 p.m., Midnight	10:00 a.m.	none
Holy Angels	6:00, 11:30 p.m.	10:00 a.m.	9:00, 11:00 a.m.
Holy Cross	11:30 p.m.	none	10:15 a.m.
Holy Name	4:00 p.m., 6:30, 11:30 p.m.	9:00, 11:00 a.m.	7:30, 9:00, 11:30 a.m.
Holy Rosary	5:00 p.m.	11:45 p.m.	12:15 p.m.
Holy Spirit	5:30, 7:30 p.m., Midnight	8:00, 10:00 a.m., Noon	7:30, 9:00, 10:00 a.m., Noon, 5:30 p.m.
Immaculate Heart of Mary	5:30 p.m., Midnight	9:00 a.m.	9:00 a.m., 5:30 p.m.
Little Flower (St. Therese)	5:30 p.m., Midnight	9:30, 11:30 a.m.	8:00, 9:30, 11:30 a.m.
Naivety	4:00, 6:00 p.m., Midnight	8:00, 10:00 a.m.	7:30, 9:00, 11:00 a.m., 6:00 p.m.
Our Lady of Lourdes	5:30 p.m., Midnight	10:00 a.m.	5:30 p.m.
Sacred Heart	5:30 p.m., Midnight	10:00 a.m.	8:00 a.m., Noon
St. Andrew	7:00 p.m., Midnight	10:30 a.m.	8:00, 10:00 a.m.
St. Ann	4:00, 10:00 p.m.	10:00 a.m.	5:30 p.m.
St. Anthony	Midnight	8:00, 11:00 a.m.	8:30, 11:00 a.m.
St. Barnabas	3:30, 5:30 p.m., Midnight	7:00, 8:45, 10:30 a.m.	7:00, 8:45, 10:30 a.m., Noon
St. Bernadette	4:00, 6:00, 10:00 p.m.	10:00 a.m.	10:00 a.m.
St. Christopher	5:30 p.m.	8:30, 10:30 a.m.	5:30 p.m., 7:00, 8:30, 10:30 a.m., Noon
SS. Francis and Clare	5:30 p.m.	8:00, 11:00 a.m.	none
St. Gabriel	7:00 p.m., Midnight	8:00, 11:00 a.m.	6:00, 10:30 p.m.
St. Joan of Arc	4:00 p.m., Midnight	10:00 a.m.	5:30 p.m.
St. John	5:30 p.m., Midnight	9:30 a.m.	8:00, 11:00 a.m.
St. Joseph (airport)	5:30 p.m., Midnight	9:00, 11:15 a.m.	5:30 p.m.
St. Jude	4:00, 6:00 p.m., Midnight	8:30, 10:00 a.m., Noon	none
St. Lawrence	4:30, 6:30, 8:30 p.m., Midnight	9:00, 10:30 a.m.	7:30, 9:00, 10:30 a.m., Noon, 6:00 p.m.
St. Luke	5:30 p.m., 7:30, 11:30 p.m.	7:30, 9:00, 11:00 a.m.	7:30, 9:00, 11:00 a.m., 12:30 p.m.
St. Mark	5:00, 7:00 p.m., Midnight	10:00 a.m.	7:30, 9:15, 11:00 a.m., 5:30 p.m.
St. Mary	Midnight	10:00 a.m.	10:00 a.m., Noon, 1:15 p.m.
St. Matthew	5:30 p.m., Midnight	10:00 a.m.	7:30, 9:00, 11:30 a.m.
St. Michael	4:30 p.m., Midnight	9:00, 11:00 a.m.	5:30 p.m.
St. Monica	4:00, 6:00 p.m., Midnight	8:00, 10:00 a.m.	7:30, 9:00, 11:30 a.m., 6:00 p.m.
St. Patrick	Midnight	10:00 a.m.	8:45 a.m.
St. Philip Neri	4:30 p.m., Midnight	10:00 a.m.	10:00 a.m., 4:30 p.m.
St. Pius X	7:45, 9:00 a.m., 4:00, 6:00, 11:30 p.m.	9:00, 11:00 a.m.	7:45, 9:00, 10:30 a.m., Noon
St. Rita	11:00 p.m.	10:00 a.m.	10:00 a.m.
St. Roch	6:00 p.m., Midnight	8:00, 10:30 a.m.	8:00, 10:30 a.m., 6:00 p.m.
St. Simon	4:30, 7:30 p.m., Midnight	9:00, 10:30 a.m.	5:30 p.m.
St. Thomas Aquinas	5:30, 11:30 p.m.	10:30 a.m.	5:30, 11:30 p.m.
Aurora, St. Mary	7:30 p.m., Midnight	11:00 a.m.	8:30, 11:00 a.m.
Batesville, St. Louis	4:00, 6:00 p.m., Midnight	8:00, 9:30, 11:00 a.m.	6:00 p.m.
Batesville,			
St. Mary-of-the-Rock	Midnight	none	none
Bedford, St. Vincent de Paul	6:30 p.m., Midnight	10:30 a.m.	none
BLOOMINGTON			
St. Charles Borromeo	5:00, 11:30 p.m.	10:00 a.m.	8:00, 10:00 a.m., Noon
St. John	Midnight	10:00 a.m.	10:00 a.m.
St. Paul Catholic Center	5:00, 9:30 p.m.	10:30 a.m.	8:00 a.m., 9:30, 11:15 p.m.
Bradford, St. Michael	5:30 p.m., Midnight	9:00 a.m.	5:30 p.m.
Brazil, Annunciation	5:30 p.m., Midnight	9:00, 11:00 a.m.	9:00, 11:00 a.m., 5:30 p.m.
Brookville, St. Michael	5:30 p.m., Midnight	10:00 a.m.	7:00, 10:00 a.m.
Brownsville, St. Malachi	4:00, 6:00, 8:00 p.m., Midnight	10:00 a.m.	8:00, 9:30, 11:30 a.m., 5:30 p.m.
Brownstown,			
Our Lady of Providence	none	10:00 a.m.	none
Cambridge City, St. Elizabeth	7:00 p.m., Midnight	10:00 a.m.	7:30, 10:00 a.m., 5:30 p.m.
Cannerton, St. Michael	5:00 p.m.	none	7:30 a.m.
Cedar Grove,			
Holy Guardian Angels	10:00 p.m.	9:00 a.m.	none
Charlestown, St. Michael	5:30 p.m., Midnight	10:00 a.m.	8:30, 11:00 a.m.
Clarksville, St. Anthony	5:00, 7:00 p.m., Midnight	9:00 a.m.	8:00, 9:30, 11:30 a.m.
Clinton, Sacred Heart	4:00 p.m., Midnight	11:00 a.m.	11:00 a.m.
Columbus, St. Bartholomew	5:00, 11:30 p.m.	9:00 a.m.	regular Sunday schedule
Connerville, St. Gabriel	5:30 p.m., Midnight	9:00 a.m.	5:30 p.m.
Corydon, St. Joseph	5:00 p.m., Midnight	10:00 a.m.	none
Crawford County, St. Joseph	8:30 p.m.	none	none
Danville, Mary, Queen of Peace	5:00 p.m., Midnight	9:00 a.m.	8:00, 10:30 a.m.
Decatur County, St. Paul	none	none	none
Dover, St. John	6:00, 10:00 p.m.	none	TBA
Edinburgh, Holy Trinity	7:00 p.m., Midnight	9:30 a.m.	9:30 a.m.
Enochsburg, St. John	4:30, 10:30 p.m.	8:30 a.m.	8:30 a.m., 4:30 p.m.
Floyds Knobs,			
St. Mary of the Knobs	5:30, 8:00 p.m., Midnight	8:00, 10:00 a.m.	5:00 p.m.
Fortville, St. Thomas	7:00 p.m., Midnight	10:30 a.m.	TBA
Franklin, St. Rose of Lima	5:00 p.m., Midnight	10:00 a.m.	5:00 p.m.
Franklin County, St. Peter	4:00 p.m., Midnight	none	none
French Lick,			
Our Lady of the Springs	7:00, 11:00 a.m., 5:00 p.m., Midnight	9:00 a.m.	7:00, 11:00 a.m.

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	PARISH	CHRISTMAS EVE	CHRISTMAS DAY	NEW YEAR'S EVE	NEW YEAR'S DAY
	Frenchtown, St. Bernard	5:30 p.m., Midnight	10:15 a.m.	none	8:30 a.m.
	Fulda, St. Boniface	5:00, 11:45 p.m.	none	5:00 p.m.	none
	Greencastle, St. Paul	5:15 p.m., Midnight	10:00 a.m.	7:00 p.m.	none
	Greenfield, St. Michael	6:00, 8:30 p.m., Midnight	10:00 a.m.	6:00 p.m.	10:00 a.m.
	Greensburg, St. Mary	4:00, 7:30 p.m., Midnight	9:00 a.m.	5:30 p.m.	9:00 a.m.
	Greenwood, Our Lady of the Greenwood	4:00, 6:00, 7:00 p.m., Midnight	9:00, 10:30 a.m.	7:30, 9:00, 10:30 a.m., Noon	8:00 a.m.
	Hamburg, St. Ann	6:00 p.m.	none	none	10:30 a.m.
	Harrison County, St. Peter	7:30 p.m.	none	none	none
	Henryville, St. Francis Xavier	Midnight	none	9:00 a.m.	none
	JEFFERSONVILLE				
	Sacred Heart	4:30, 11:30 p.m.	10:00 a.m.	8:30, 11:00 a.m.	10:00 a.m.
	St. Augustine	4:00, 6:00 p.m., Midnight	10:00 a.m.	8:30, 11:00 a.m., 5:30 p.m.	10:00 a.m.
	JENNINGS COUNTY				
	St. Anne	9:30 p.m.	none	none	none
	St. Dennis	4:00 p.m.	none	TBA	TBA
	St. Joseph	Midnight	9:00 a.m.	none	none
	Knightstown, St. Rose	6:30 p.m.	9:00 a.m.	none	9:00 a.m.
	Lanesville, St. Mary	9:00 a.m., 5:30, 10:00 p.m.	9:00 a.m.	8:00, 10:30 a.m., 5:30, 7:00 p.m.	9:00 a.m.
	Lawrenceburg, St. Lawrence	4:00, 6:00 p.m., Midnight	9:00 a.m.	5:30 p.m.	8:30, 10:30 a.m.
	Leopold, St. Augustine	4:00, 10:00 p.m.	10:00 a.m.	4:00 p.m.	8:30 a.m.
	Liberty, St. Bridget	Midnight	9:00 a.m.	9:00 a.m.	9:00 a.m.
	Madison, Prince of Peace	6:00 p.m., Midnight	8:00 a.m.	8:00, 11:00 a.m.	10:00 a.m.
	Martinsville, St. Martin	5:00, 11:00 p.m.	9:00 a.m.	none	8:00 a.m.
	Milan, St. Charles	5:00 p.m., Midnight	10:30 a.m.	8:00 a.m.	10:00 a.m.
	Millhouses, Immaculate Conception	5:30 p.m.	9:00 a.m.	TBA	TBA
	Mitchell, St. Mary	10:00 p.m.	8:30 a.m.	none	none
	Montezuma, Immaculate Conception	none	10:00 a.m.	none	none
	Mooreville, St. Thomas More	6:00, 10:00 p.m.	9:00 a.m.	8:00, 10:30 a.m.	8:30 a.m.
	Morris, St. Anthony	5:00 p.m., Midnight	9:00 a.m.	4:30, 8:30 p.m.	8:00 a.m.
	Napoleon, St. Maurice	7:30 p.m.	none	6:00 p.m.	9:00 a.m.
	Nashville, St. Agnes	5:00, 7:30 p.m., Midnight	10:00 a.m.	8:30, 10:00 a.m.	10:00 a.m.
	Navilleton, St. Mary	5:00 p.m., Midnight	8:30 a.m.	TBA	TBA
	NEW ALBANY				
	Holy Family	5:00 p.m., Midnight	8:00, 10:00 a.m.	5:45 p.m.	9:00 a.m.
	Our Lady of Perpetual Help	5:00 p.m., Midnight	9:00 a.m.	9:00, 11:00 a.m.	9:00 a.m.
	St. Mary	5:30, 10:30 p.m.	10:00 a.m.	none	9:00 a.m.
	New Alsace, St. Paul	5:00 p.m., Midnight	none	none	none
	New Castle, St. Anne	4:30, 10:00 p.m.	none	5:00 p.m.	none
	New Marion, St. Magdalene	10:00 p.m.	none	6:00 p.m.	none
	New Middletown, Most Precious Blood	Midnight	none	none	none
	North Vernon, St. Mary	4:00, 6:30 p.m., Midnight	9:30 a.m.	TBA	TBA
	Oak Forest, St. Cecilia	none	10:00 a.m.	none	8:00 a.m.
	Odentburg, Holy Family	5:30, 10:00 p.m., Midnight	8:00, 10:00 a.m.	none	8:00, 10:00 a.m.
	Osgood, St. John the Baptist	5:00 p.m., Midnight	10:00 a.m.	none	8:00, 10:00 a.m.
	Peoli, Christ the King	9:00 a.m., 7:00 p.m.	none	4:00 p.m.	none
	PERRY COUNTY				
	St. Isidore	6:00, Midnight	9:30 a.m.	9:30 a.m.	9:30 a.m.
	St. Mark	5:30, 7:30 p.m.	none	TBA	TBA
	Plainfield, St. Susanna	7:30 p.m., Midnight	10:30 a.m.	8:00, 10:30 a.m.	10:30 a.m.
	RICHMOND				
	Holy Family	5:30 p.m., Midnight	8:00 a.m.	8:00 a.m.	none
	St. Andrew	7:00 p.m.	9:30 a.m.	9:30 a.m., 7:00 p.m.	none
	St. Mary	5:15 p.m.	11:00 a.m.	11:00 a.m.	9:00 a.m.
	Ripley County, St. Pius	10:00 p.m.	10:30 a.m.	none	none
	Rockville, St. Joseph	5:00 p.m., Midnight	none	none	9:00 a.m.
	Rushville, Immaculate Conception	5:30 p.m., Midnight	8:00, 10:00 a.m.	5:30 p.m.	8:00, 10:00 a.m.
	St. Croix, Holy Cross	10:00 p.m.	none	8:00 a.m.	TBA
	St. Leon, St. Joseph	TBA	TBA	TBA	TBA
	St. Mary-of-the-Woods, St. Mary-of-the-Woods	TBA	TBA	TBA	TBA
	St. Maurice, St. Maurice	4:00 p.m., Midnight	9:00 a.m.	5:30 p.m.	9:00 a.m.
	St. Meinrad, St. Meinrad	8:00 p.m.	10:30 a.m.	none	none
	Salem, St. Patrick	Midnight	8:30 a.m.	none	8:30 a.m.
	Scottsburg, American Martyrs	Midnight	8:30 a.m.	9:00 a.m.	8:45 a.m.
	Seelyville, Holy Rosary	5:00 p.m., Midnight	10:00 a.m.	none	none
	Sellersburg, St. Joseph Hill	6:00 p.m., Midnight	10:00 a.m.	5:00 p.m.	10:00 a.m.
	Sellersburg, St. Paul	5:00 p.m., Midnight	10:00 a.m.	5:00 p.m.	8:00 a.m.
	Seymour, St. Ambrose	5:00 p.m., Midnight	8:00 a.m.	none	9:00 a.m.
	Shelby County, St. Vincent	5:00, 9:00 p.m.	10:00 a.m.	none	9:00 a.m.
	Shelbyville, St. Joseph	5:00 p.m., Midnight	10:30 a.m.	8:00, 10:30 a.m.	10:30 a.m.
	Siberia, St. Martin	10:00 p.m.	8:00 a.m.	none	9:30 a.m.
	Spencer, St. Jude	5:00 p.m., Midnight	10:30 a.m.	TBA	TBA
	Starlight, St. John	5:00 p.m., Midnight	10:00 a.m.	TBA	TBA
	Sunman, St. Nicholas	5:30 p.m., Midnight	9:30 a.m.	7:00, 10:15 a.m.	9:00 a.m.
	Tell City, St. Paul	4:00, 6:00 p.m., Midnight	9:00 a.m.	9:00 a.m., Noon	9:00 a.m.
	TERRE HAUTE				
	Sacred Heart	4:30 pre-program, 5:00 p.m.	9:00 a.m.	9:00 a.m.	9:00 a.m.
	St. Ann	6:30 pre-program, 7:00 p.m.	none	11:00 a.m.	none
	St. Benedict	6:30 p.m., Midnight	11:00 a.m.	8:30, 11:00 a.m.	9:30 a.m.
	St. Joseph	5:00, 11:15 p.m.	9:00, 11:15 a.m.	9:00, 11:15 a.m., 7:00 p.m.	10:00 a.m.
	St. Margaret Mary	6:00 p.m.	10:00 a.m.	10:00 a.m.	10:00 a.m.
	St. Patrick	5:30 p.m., Midnight	10:00 a.m.	9:00, 11:30 a.m., 5:30 p.m.	none
	Troy, St. Pius	10:30 a.m.	10:30 a.m.	10:30 a.m.	10:30 a.m.
	Universal, St. Joseph	10:30 p.m.	11:00 a.m.	8:00 a.m.	11:00 a.m.
	Vevay Most Sorrowful Mother	4:00 p.m.	none	none	8:30 a.m.
	West Harrison, St. Joseph	4:00 p.m.	9:00 a.m.	none	8:00 a.m.
	West Terre Haute, St. Leonard	4:00 p.m.	9:00 a.m.	TBA	TBA
	Yorkville, St. Martin	7:00 p.m.	9:00 a.m.	6:00 p.m.	none

NOTE: Masses in the southern part of the archdiocese (especially near Louisville) may be on Eastern Daylight Time.

a = anticipation Mass b = baby Jesus c = children's service d = Mass with Our Lady of Lourdes, Indianapolis
e = Spanish Mass f = family service g = Mass at St. Rose of Lima, Franklin h = Mass at St. Leon, St. Joseph

Question Corner/ Fr. John Dietzen

God promises loving tenderness, absolute faithfulness



Q Your column is always most informative, and I hope you can help me with a question that has baffled me for years. The Old Testament says God is the source of all Truth. His word and law are Truth. He is the Truth. It's probably a stupid question that no one else would ask, but what is the Truth? (Pennsylvania)

A That's not a stupid question at all. Perhaps the reason more people don't ask is that not many think about it as you have.

Usually when we use the word "truth," we mean it as something we know or speak. If I tell someone that the sun rises in the east (from our earth perspective, at least), we say that is true, it fits the facts; or put more formally, it conforms to reality, it matches what is really out there.

When we speak of Truth with a capital T, we mean something much more. When Scripture refers to Truth in the way you describe, it is not speaking of something that only mirrors reality, but of reality itself, total being. In other words, the being we call God.

Throughout the Bible, God describes himself repeatedly with two especially identifying qualities, loving tenderness and absolute faithfulness. In Hebrew the words are "hesed" and "emet." They occur often in the Old Testament, particularly in the Psalms, and parallel words abound in the New Testament in the words and actions of Jesus.

While attributes of God cannot be isolated from one another, it is the second of these qualities, God's unfailing fidelity, that we connect most to his Truth.

We are able to trust him without conditions and have total confidence in his tender love for us, because if he were not faithful to his promises, he would quite literally stop being God.

The letter to Timothy puts it graphically. We ourselves may be unfaithful, but God can only be faithful. For him to act against what he has said and done would be a cosmic lie, a violation of ultimate reality and Truth, by which God would seem to deny, disown, his own self (2 Timothy 2:13). How that all works out, that God is a

faithful judge and also a faithful redeemer, we do not know. But the fact is inescapable in the Scriptures.

We can barely grasp all of this, of course, even in a small way. The full understanding of a Truth which encompasses all that exists or could exist is infinitely beyond our experience or comprehension. Which is why God made it at least a little easier for us, wrapping it all up in human language in the human nature of his Son.

The Truth you ask about is not simply knowing about reality, about God. This Truth is precisely the being who is the solid ground of all our hope and faith.

The one who reveals himself in the incarnation sends to our earth not just information, but the promise of sharing a life beyond our imagining and someone who can give us a hint of what it will be like.

At the Last Supper, with charming simplicity, Philip says to Jesus, "Lord show us the Father, and that will be enough for us." The Lord answered: "You still do not know me? Whoever has seen me has seen the Father." When you see me, you see all there is to see.

When Jesus says "I am the Truth" (John 14:6), he is not claiming simply to know everything. He is proclaiming that all of what is real, all that has being, dwells among us in him, the Word made flesh.

Q Please advise me how I can reunite with the church and receive the sacraments. I go to Mass regularly, but never to Communion or confession.

I was married by a justice of the peace when I was very young and divorced shortly after. He had never divorced his first wife, and went to jail. My second marriage was in a Lutheran church. My present husband was married before and divorced. I don't think he was ever baptized.

I've tried to find the answers a number of times, but always get different responses. (Illinois)

A As you probably know, both you and your present husband's previous marriages will need to be dealt with. There is good reason, however, to be hopeful that a way can be pursued to bring you back to the sacraments.

If you cannot talk with your pastor, talk with another of the number of priests in your area or contact your

diocesan tribunal for instructions on how to proceed. Good luck.

Q I have been involved in family research for years, mainly using the records of the Family History Library of the Mormon Church. I have traced our father's family back over 200 years to Prussia and would like to submit the information to the library in the form of pedigree charts and family group sheets.

However, there is a concern about the Mormon Church's belief in "retroactive" baptism and other ordinances. Do you think it would be permissible to send my records? The library has many parish records as well, including those of Catholic churches, which are a rich source of information.

Interest in family genealogies is becoming more common. Perhaps other Catholics would be interested in your answer. (Illinois)

A The genealogical archives of the Church of Jesus Christ of Latter Day Saints (Mormons) is a monumental resource for people who, like you, are interested in their family histories. There's nothing else like it anywhere as far as I know.

A major reason for establishing the library was the Mormon conviction that, under certain conditions, a living person may be baptized for deceased ancestors who were never themselves baptized, but who could profit spiritually from such a proxy baptism.

Mormon authorities at the archives are usually quite generous in sharing their information, which of course overflows many boundaries of religion and nationality.

One need not agree with the belief about "retroactive baptism" to receive information from, or share information with, this library. Send them what you have. I know from experience that such knowledge is not easy to gather and should not be lost.

The Mormon Family History Library address is 35 N.W. Temple St., Salt Lake City, Utah 84150.

(Send questions to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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Family Talk/Dr. James and Mary Kenny Santa Claus reminds us to be loving and giving

Once upon a time in a land so very far away, there lived someone who knew no selfishness. Moved by the goodness of his Creator, who gave his only Son, this person fell in love with humankind.

He gave away what he had to those in need, never asking if they deserved it. He gave of his surplus, and when that was gone he shared whatever he had left.

He knew the secret of happiness and life, that is, that giving is more blessed than receiving, and loving is even more of a joy than being loved.

He was never bothered if people didn't say thank you or return his kindness. He simply got pleasure from being a loving person.

Unfortunately, he was quite rare (or perhaps the rest of us rarely let that giving and loving rare of our nature show). We were too busy amassing goods for ourselves and protecting those goods that we had amassed for ourselves.

In fear of being used or taken advantage of, we missed the grace of spreading joy. Having goods did not make us happy, but we were afraid to give them up.

Eventually, in the coldness of our hearts, we assigned this person to the North Pole. He lived there, but nevertheless spent his year making gifts for everyone alive. With no fuel and no vehicle, this person made do with reindeer and a sleigh.

And once a year on Christmas Eve, this person put on a sly red suit and a hearty smile and flew around the world to give everything away.

In giving everything away, of course, he knew the paradox that one had to lose to gain, and he was the happiest person alive, always laughing, landing on rooftops, doing funny things like coming down chimneys.

He chuckled out loud at how lucky he was and never took anything for himself. He didn't have to. He had it all.

He was happy reminding us of the generosity of our Creator, who for no reason at all, simply out of love, gave us life and placed us in a universe full of experiences and blessings.

Sometimes we think that Santa Claus is the good and loving part of each of us. But people are so afraid of him, of what it might mean to give and give without counting the cost, that they send him far away.

Yet once a year at least, or perhaps oftener, he slips out of that cold place, with a year full of pent-up love, to gift us all and awake the sleeping love in each of us.

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Faith Alive!

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In silence, God asks us to be merciful to others

By H. Richard McCord Jr.

Silence. Holy uselessness is what Max Picard called it. When Picard, a Swiss physician, grew disillusioned with his profession early this century, he moved to a small mountain village where he could devote himself to philosophy and to the cultivation of silence.

"Silence makes things whole again," he wrote.

Which one of us—even on a good day—would not follow the good doctor in a minute if only we could? Savor the silence of an Alpine retreat or just spend some quiet time in a nearby park. It doesn't matter.

Silence is becoming a rare commodity in our noisy, troubled world. No wonder we refer to it as golden!

We are in the midst of one of the noisiest times of the year, preparing for Christmas. Purchasing gifts, arranging and attending social events, visiting friends and family: All these activities—worthwhile as they are—consume time and energy. Is there any space or time left for silence?

Ironically, it's this same time of year—Advent—that values and cultivates silence above all. What are the themes of Advent? *Longing*, listening, loving. They can be experienced only if there is silence.

Our entire spiritual tradition emphasizes the extent to which God speaks and acts out of silence:

• Yahweh uttered a word over the silent chaos, and the world is created.

• The prophet Elijah goes up a mountain to hear God's voice and finds it, not in thunder, fire or wind, but in a nearly silent whisper.

• God penetrates the silence of a waiting world with Jesus' birth on a night we now commemorate as a "silent night, holy night."

Silence is indeed holy.

We value silence. We may even crave it. But what are we to do?

It is possible, of course, to make some fairly radical changes. Resign from a committee or group. Get rid of the television, or at least don't have it on all day as background chatter. Make a silent retreat or day of recollection regularly. Learn the method of centering prayer.

All of these have merit. More practical-

ly, though, we could look for opportunities in daily life that, with a little adjustment, could become encounters with silence.

Do you exercise by jogging, walking or cycling at a regular time daily? Could you do it without the benefit of a Walkman strapped to your ears?

Do you arise early to make coffee and read the newspaper alone? Could you spend the first moments of this time in silent prayer before diving into the headlines or sports scores?

Do you travel to work alone in your car or by bus or train? Is it possible to spend any of your commute without radio, newspaper or laptop computer?

During the workday, could you create a moment of silence by closing your office door, forwarding your telephone calls, or taking a short walk during lunch or coffee break time?

What about the hours during the day when children are napping at home? Is there any chance to sit alone in the silence for a brief time without talking on the telephone or doing errands?

If we devoted even a small portion of our day routinely to the "holy uselessness" of silence, what might happen? We might feel less stressed; our overall disposition could improve.

Beyond that, however, there are many benefits for our spiritual lives. Here are three:

• In silence we learn to listen. Without being silent it is impossible to truly listen. Because prayer is as much a matter of listening to God as it is of saying anything, we must be silent to pray.

In your new quiet time, read a Scripture passage or a section from a book of meditations. Then let your hands fall open and your lips fall silent, and wait for the Lord to speak to your heart.

• In silence we learn to be merciful. If it is no accident, I think, that many "talk shows" today are filled with slander, distraction and hatred. Talking comes easily, and it can lead in those negative directions.

Silence can be hurtful, too, but it doesn't have to be. For silence gives us time to deepen our understanding of a person or situation, to try to see things as God might. From this vantage point, mercy and compassion flow more easily.

• In silence we learn to be thankful. If silence can open our hearts to God—as I believe it does—then we begin to experience a basic change in outlook.

No longer will the primary consideration be what we are doing, but what God is doing through us. When the focus shifts to God's work and we silently contemplate it, what could we be but thankful?

I think I understand why Max Picard called silence "holy uselessness." It doesn't mean silence is good for nothing. It

means we cannot "use" silence the same way we use words and actions.

Rather, silence is the experience of God "using" us to listen, to be merciful, to give thanks.

Silence. There's a lot to be said for it! (H. Richard McCord Jr. is the assistant director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.)



CNS photo by Karen Callaway. The Northwest Indiana Catholic

Advent values and cultivates silence above all, with its themes of longing, listening, and loving. They can be experienced only if there is silence.

Times of silence are moments of truth, self-discovery and growth

By David Gibson

To be silent is not to do nothing—not in the Christian scheme of things.

Of course, some people might take a suspicious stance toward our silence, wondering if it is our way of withdrawing from problems, conversations, or other tasks at hand.

Yes, silence can be turned to negative purposes. And the "silent treatment" can be used against others.

But silence also can prompt the kinds of good things that happen for us when we "let our masks fall," when we "recollect our whole being," when we confront the reality that we ourselves are "the dwelling

place of the Lord," when we "hand ourselves over . . . to be . . . transformed," as can happen when we pray in a contemplative way ("The Catechism of the Catholic Church," No. 2711).

With so many ways of benefiting us from the inside out, no wonder the catechism says silence can be "unbearable to the 'outer' man." For in silence, it says, "the Father speaks to us" (No. 2717).

Silence is decidedly not a time for shirking responsibility or discounting others.

Rather, silence is a moment of truth, paving the way for us to comprehend who they are in our lives really are. Like us, they are "the dwelling place of the Lord." (David Gibson edits "Faith Alive!")

Discussion Point

Solitude enables time for prayer

This Week's Question

What is a bit of solitude "worth" to you? Why?

"Solitude is my time for private prayer. My driving time is my bit of solitude. It affords me the time to pray. Everyone needs that time, even if it's only a few minutes a day, because our minds are so full of other things. Prayer time helps me keep focused." (Judy Gorman, Evansville, Ind.)

"Solitude is where I am by myself in quiet, where it's comfortable. On a scale of 1 to 10, with 10 being high, I'd rate solitude an 8. It doesn't have to be long, just 10 minutes. Solitude's to . . . help you be able to appreciate what you have." (June Pagel, Chippewa, Wis.)

"I guess to me a bit of solitude is priceless because I have a large family and I don't get it that much. When I do, I cherish it. It's a time to be able to collect my thoughts and feelings. It gives me time to breathe and

to remember what's important and what's not." (Judy Rodrigue, Middlesex, Conn.)

"I'm divorced after a 29-year marriage. I enjoy my solitude. It lets me be who I am, and through it I'm finding out good things about myself, developing new interests and new friends. It's been a growth experience." (Chris Berardo, Somerset, N.J.)

"Personally, I enjoy spending time alone. I do a lot of artwork. It's my time to be creative; a time to get in touch with myself." (Ken Woodmansee, Memphis, Tenn.)

Send Us Your Voice

An upcoming edition asks: What does it mean to have character? If you would like to respond for possible publication, write to "Faith Alive" at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



CNS illustration by Caelo Lowry

Entertainment

Viewing with Arnold/James W. Arnold

'Casino' exploits use of graphic on-screen violence

"Casino" covers the 1970s gangster period in Las Vegas in typical high Martin Scorsese style—immense period detail, intense personal drama between two old mobster pals, and extravagant physical violence. There is also a doomed love story, and much deeper down, the peculiarly American fable about morally flawed people who blow their big chance at riches and success.

Scorsese is the best moviemaker we have, and this three-hour epic shot in the dream city in the desert is often hypnotic. The ultimate conclusion is that the whole sorry tale, based on real people and events, is probably not as fascinating as Scorsese thinks it is.

On a human level, "Casino" is about two relationships, both with deep roots in the gangster movie genre. The first is the love between incompatible—the Jewish hero, Sam Rothstein (Robert De Niro), and a beautiful blonde, Irish hustler, Ginger McKenna (Sharon Stone). It's never going to succeed. The second is the "business" partnership between the careful Sam and his Italian "enforcer," Nicky Santoro (Joe Pesci). Their liaison is like a train roaring toward a collapsed bridge.

Sam is a shrewd, meticulously successful gambler whom the Mob installs as operator of a classy new casino. He's a perfectionist by nature, an excellent manager, a rational man who controls his life and emotions. Superbly played by De Niro, Sam is a "good guy," that is, ethical and upright within this skewed world. He wants an honest casino, he wants a good marriage.

Ginger, a pathetic ex-hooker with limited goals (jewels, money), is independent and self-destructive. (Typical of Scorsese's artist, Rolling Stone's "Heart of Stone" plays behind first sight of her.) Stone fills this role with so much reality and humanity, not to mention raw emotion, that an Oscar nomination is the best current bet in Vegas.

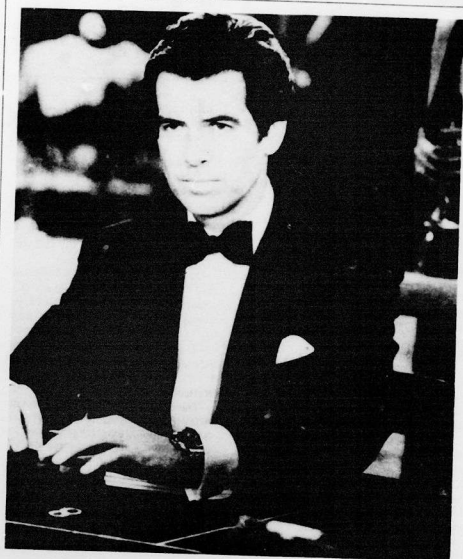
Nicky seldom thinks at all: he's pure pragmatic action, a ruthless criminal whose only identifiable human feeling is for his young son. It's something of a return for Pesci, but his seemingly improvised scenes with De Niro are real: it's not theater, it's eavesdropping.

The actors, guided by Scorsese and his "Goodfellas" writer, Nicholas Pileggi, make the conflicts scorching way beyond the normal heat of the crime film. But these are people capable of fascinating us only for a time. It's tough to identify with them or care about them.

To advantage of the gangster genre (from the show biz perspective) is that the character miseries, fights, misunderstandings, etc., pick up the added tension of violence. Since the days of Cagney and Raft, there has been the voyeuristic appeal of watching people who are like us but also so hugely unlike us that anything can happen. With Scorsese and Pileggi, there is also inside-the-Mob expertise.

This gangster movie "license" has gone over the edge. E.g., in "Casino," many horrendous things happen. Most are handled with restraint. But three torture or beating scenes in particular are difficult to justify as either art or entertainment. (Possible imitation by degenerates—these guys don't watch Scorsese films—is a whole different issue.)

Unquestionably, the audience also enjoys seeing ignorant tough guys irritate Sam or Nick, anticipating how much they're going to suffer and regret it. Much of the macho "thrill" is pure fantasizing, since most modern guys can more easily identify with Woody Allen (in "Annie Hall") attacking a household spider with a tennis racket. This sort of stuff—explicit cruelty—has never been, and is not now, civilized popular entertainment. But if an artist like Scorsese feels it's okay, much worse is obviously going to come down the pipeline.



Actor Pierce Brosnan stars as James Bond in "GoldenEye," the 17th movie adventure of British secret agent 007. The U.S. Catholic Conference says Brosnan makes a "dashing and agile Bond" and classifies the film A-IV for adults, with reservations.

In fairness, "Casino" has much more than violence. Besides the tense, if limited, character drama, there is light stuff, touches that emphasize the humanity of the people, whatever their moral status. E.g., the Italian mother (played by Scorsese's own mom) constantly berating her criminal son for using bad language; the aging Mob bosses "back home" suddenly becoming aware and outraged that their casino skinnings are being skimmed.

Or even more brilliantly, Sam improving a conversation with a nice guy cop after an early dawn domestic dispute call. The enraged Ginger has just rammed Sam's car, destroying much of the landscaping and awakening the neighborhood. Now she's inside gathering her stuff to leave. "Aside from this," the officer says, "how are things going?"

With his usual obsessive thoroughness, Scorsese also "does" Vegas. While not strictly about gambling, the film piles on behind-the-scenes detail (down to the placement of slots and how many berries go in a muffin). The dazzling visuals are full of fancy moves.

The Vegas of "Casino" is, of course, not the Vegas of today, which as the film notes in an epilogue, is more "like Disneyland." It's squeaky clean, although money attracts all kinds of people. The movie is part of the dark, untold history of America—about how love and greed and stupidity helped kill the gangland version of paradise. (Flashy, powerful drama; language; extreme violence; adults only.)

USCC classification: O, morally offensive.

Film Classifications

Recently reviewed by the USCC

Father of the Bride, Part II A-II
Georgia A-III
Jumanji A-II

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

'Gospel According to Jesus' examines his teachings

By Henry Herz and Gerri Pare, Catholic News Service

Presenting an American folk version of the evangelists is "The Gospel According to Jesus," premiering on Wednesday, Dec. 20, from 8 p.m. to 9 p.m. on the Cinemax pay cable channel. (Check local cable listings to verify the program date and time.)

Based on Stephen Mitchell's book of the same title, the program presents the wisdom of Jesus the philosopher rather than the Christian story of the Jesus who died and rose for our redemption.

Here the story of Jesus ends with the Crucifixion, rather than continuing with the Resurrection. With that as the premise, the program is an everyman/everywoman's reading of Jesus' timeless teachings as translated by Mitchell in fairly traditional terms.

Producer-director Norris I. Chumley motored around the country filming ordinary people and some well-known Americans doing the readings in their homes, offices and various other environments.

Each reader is identified by name, occupation, religion and residence. Though many are Christians, there are also Jews, Muslims, Buddhists, agnostics, atheists, and one self-described "undecided."

The notable personalities who contribute readings are a little more creative in identifying their religious persuasion. Singer Judy Collins, for instance, describes herself as a "free spirit" and TV producer Norman Lear puts himself down as "unaffiliated proper." Father

Andrew Greeley, however, identifies himself simply as "Catholic priest."

For Christians, there is nothing particularly new here other than placing the Gospel in a living, all-American context with some very distinctive local accents of readers.

This popularization of the Gospels at least offers something of substance instead of the usual TV seasonal fare commercializing Christmas.

TV Programs of Note

Sunday, Dec. 17, 9-11 p.m. (CBS) "The Christmas Box." In this holiday-themed drama, a family moves in with an elderly woman in order to care for her and ends up learning the true meaning of Christmas. Maureen O'Hara, Annette O'Toole, Richard Thomas and Kelsey Mulrooney star in the seasonal drama.

Sunday, Dec. 17, 10:30-11 p.m. (PBS) "Not in Our Town." The program shows how one community in Montana successfully rid itself of the blight of hate crimes.

Monday-Thursday, Dec. 18-21, 7-9 p.m. each night (Family cable) "Jesus of Nazareth." This miniseries chronicles the life of Jesus from his immaculate conception to his crucifixion and resurrection.

Wednesday, Dec. 19, 4-5 p.m. (CBS) "Children Remember the Holocaust." The tragic reality of anti-Semitism in our own time is recalled for those too young to have experienced it during World War II. Program host Keanu Reeves notes that of the 6 million Jews killed by Adolf Hitler's Third Reich, more than a million of them were youngsters under the age of 18.

Using the diaries and letters of youth who perished as well as the recollections of those who survived, the documentary provides a painful glimpse of the Holocaust as seen through the innocent eyes of children. Intercutting these young, vulnerable faces with the horrifying footage of the extermination camps and related Nazi war crimes has an emotionally powerful and deeply troubling effect on viewers, so parents are cautioned to decide whether their youngsters are old enough to grapple with such graphic evidence of human depravity. It is suggested that parents watch the program with their children due to its intensity.

Thursday, Dec. 21, 8-8:30 p.m. (CBS) "Winnie the Pooh and Christmas Too." In this animated holiday special, Pooh Bear misdirects a letter to Santa listing the gift wishes of all his friends.

Saturday, Dec. 23, 8-9 p.m. (CBS) "Opryland's Country Christmas." A rebroadcast of Nashville's celebration of the holidays stars a variety of popular vocalists, including Clint Black, Vince Gill and Al Emmylou Harris.

Saturday, Dec. 23, 8-9 p.m. (NBC) "Everybody's Business: America's Children." Katie Couric hosts a documentary about the mentor programs made possible by American companies and corporations nationwide to help disadvantaged kids turn around their lives.

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

Third Sunday in Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 17, 1995

- Isaiah 35:1-6, 10
- James 5:7-10
- Matthew 11:2-11

Each of the Sundays of Advent draws its first scriptural lesson from the first section of the Book of Isaiah. This ancient biblical text, written seven centuries before Christ, is renowned for its clarity and directness. The prophet saw in the mighty and the prosperous the cause of the nation's problems. However foreboding this prophecy may be, it also is greatly hopeful and uplifting in its soaring predictions of the peace and joy that will settle upon the land if only people are loyal to God.

The Advent readings proceed from these verses of great expectation. They sparkle in their promise of God's mercy. God is powerful and unending in mercy and strength. Even the wayward can hope, if only they repent. Such was the promise of Primo-Isaiah 17 centuries ago. Such was the promise of Jesus. Such is the church's promise in these readings.

This weekend's second selection is from the Epistle of James. Seldom does the church present a weekend reading from this epistle, which is only five chapters. Christians often bypass James because its inspirational and theological quality is not as abundant nor as lengthy as Paul's epistles or others.

The New Testament speaks of four men named "James." It is not known which of these four, if any, is the author of this book. However, historic Christian supposition has held that James, the close cousin of Jesus or the son of Joseph by an earlier marriage (depending upon which ancient Christian tradition is preferred), wrote the epistle. James, the Lord's relative, was the first leader or bishop of the

Christians in Jerusalem. The epistle obviously was written to Jews. Its style implies authorship at a time surely before the death of James around 62-66 A.D.

The reading for this weekend is practical, straightforward, and gentle. Christians should await the Lord by living in harmony with each other, for the Lord will indeed come again.

St. Matthew's Gospel supplies this weekend's Gospel reading, as it does for all the weeks of Advent.

John the Baptist is a central figure. He is unsure about Jesus. Is Jesus the messiah? The Lord and sends word to the imprisoned John that in Jesus the blind have recovered their sight, the dead have been restored to life, and the poor have heard refreshing words of hope.

Reflection

The church at Advent is in expectation. A favorite source for its teaching mission is in the prophecies of Isaiah. However, its message is not of warning. Rather, presupposing the sinfulness of all humankind, it excitedly speaks of redemption and of everlasting life.

This undying life is in the Lord Jesus. In the Lord all human misery is set aside, all doom is overcome. Instead, life assumes an order and direction undisturbed by any misfortune. Union with God is the supreme human need, as it is a human potential through Jesus.

The church takes the very words of the Lord to say to us, as Jesus said to John, that in the Son of God the lepers are cured and the dead hear. The church bids us to look at committed Christians. They reveal the peace and understanding which comes only from faith. The church tells us this Advent weekend that the Lord will come into our lives and all worries will cease. The deserts of souls will bloom. Life will renew had hearts.

We await this eventuality best when we love others. Just as God has loved us. Indeed in this display of earnest love, we bring the Lord to us.

Daily Readings

Monday, Dec. 18
Jeremiah 23:5-8
Psalm 72:1, 12-13, 18-19
Matthew 1:18-24

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

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

Thursday, Dec. 21
Peter Canisius, presbyter,
religious, doctor of the Church
Song of Songs 2:8-14

or Zephaniah 3:14-18
Psalm 33:2-3, 11-12, 20-21
Luke 1:39-45

Friday, Dec. 22
1 Samuel 1:2-28
(Response) 1 Samuel 2:1, 4-8
Luke 1:46-56

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

The Shaping of the Papacy/John F. Fink

Alexander III had to oppose four popes, the emperor, and a schism

Alexander III was perhaps the greatest pope of the 12th century. And he exercised his office amid great difficulties, including competing with four antipopes, the opposition of the emperor, and a full-blown schism that lasted 18 years.

When the previous pope, Adrian IV, died in 1159, there was a disputed election that ended in violence. Four cardinals who supported Emperor Frederick Barbarossa tried to elect Cardinal Octavian as pope, while the other 23 at the election chose Cardinal Orlandino Bandinelli. Cardinal Bandinelli, who had been a celebrated professor of law at the University of Bologna, had been Pope Adrian's chancellor and closest adviser.

During the meeting, Cardinal Octavian's supporters broke into the room after the majority of the cardinals put a red mantle over Cardinal Bandinelli. Cardinal Octavian tore it off of him, put it on himself, and was enthroned by his supporters. Cardinal Bandinelli retreated to Castel Sant'Angelo. From there he went to Ninfa, where he was consecrated as Alexander III on Sept. 20. Cardinal Octavian was consecrated as Pope Victor IV at Farfa on Oct. 4.

Emperor Frederick Barbarossa had ambitions to rule the church as his hero, Emperor Charlemagne, had done. So he called a council of German and Italian bishops at Pavia at which Victor was endorsed and Alexander excommunicated. Alexander, though, had already excommunicated both Barbarossa and Victor.

With two popes claiming legitimacy, the bishops and abbots of monastic orders met in Toulouse with both King Louis VII of France and King Henry II of England present. They endorsed Alexander. Unable to go to Italy because of the opposition of the emperor, Alexander and his curia settled in Sens, France from 1163 to 1165.

Toward the end of 1165, Alexander was able to return to Rome at the invitation of its citizens. He wasn't there long, though, before Barbarossa's army occupied the city. This time Alexander went to Benevento, where he began negotiations with the Eastern emperor, Manuel I Comnenus. Emperor Manuel held out the possibility of the reunion of the Eastern and Western churches if Alexander would crown him universal emperor. Eventually, though, nothing came of the negotiations.

With most of the West supporting Alexander, Victor and Frederick Barbarossa were becoming more isolated. However, when Victor died in 1164,

Barbarossa's vicar for Italy had Cardinal Guido of Crema elected as his successor Paschal III—the second antipope during

Alexander's reign. One of the things that Paschal did during his reign was to canonize Charlemagne as a favor to Barbarossa.

Paschal died in 1168 and was succeeded by a monk named Struma, who took the name Callistus III. He was antipope (or course, he considered himself the real pope) for 10 years.

By this time, though, Frederick Barbarossa was beginning to experience military reverses. He was defeated by the Lombard league at Legaio on May 29, 1176. Frederick then agreed to negotiations that resulted in the Peace of Venice. In return for the lifting of his excommunication, Frederick acknowledged Alexander as pope.

Alexander was magnanimous with the antipope Callistus, appointing him governor of Benevento. It is believed that he died there around 1183. About a year later a small group of schismatic cardinals in Rome elected another antipope, who called himself Innocent III. However, he proved to be little more than an annoyance to Alexander, who was able to sentence him to confinement in the Benedictine abbey of SS. Trinity in Salerno.

Barbarossa wasn't the only king with whom Alexander had to deal. Another was King Henry II of England. This was the time during which Thomas Becket, Archbishop of Canterbury, was having a dispute with Henry over the Constitutions of Clarendon. Becket was so troublesome to the king, his former friend, that he wished aloud that someone would rid him of the trouble.

Some knights took Henry at his word and murdered Thomas Becket in the Canterbury Cathedral on Dec. 29, 1170. Pope Alexander imposed the fullest sanctions on King Henry, who did penance at Thomas' tomb. Alexander was then able to obtain recognition of the rights for which Thomas died.

In 1171, Pope Alexander reserved the process of canonization of saints to the Holy See. Before that it was frequently done by bishops for local favorites.

In 1179, Pope Alexander presided over the Third Lateran Council, the 11th ecumenical council. Perhaps the most important thing this council did was to provide that future popes had to be elected by two-thirds of the votes of the cardinals. It also approved 27 canons for the reform of the church, many of which were later embodied in codes of canon law.

Alexander spent the last two years of his life in various towns in the papal state because he was forced out of Rome by the popular commune. He died in Civita Castellana on Aug. 30, 1181.

My Journey to God

Christmas Presence

I promise you this year
an unhurried heart.

I promise to step down
from my merry-go-round
and look at you
when you talk
and really listen,
and take the time
to walk with you
sometimes
in the silent,
falling snow.

I promise to take you
someplace
you love to go,
and wait until
you're ready
and not complain.
I promise to bring you
steaming coffee
if we get caught
in winter rain.

I promise I'll gift wrap
your package myself
and help hang memories
on our tree.
I promise to sing
carols with you
and build a fire
and bring the
blinking lights
patiently.



I promise we'll open
presents
at midnight,
and when the bells
are ringing
Christmas Day,
I promise Mary's Child
will find me kneeling
close beside you
on the hay.

By Sandra Marek Behringer

(Sandra Marek Behringer is a member of St. Luke Parish in Indianapolis.)

The Active List

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

December 15

Marian College, Indianapolis, will hold a healing Mass starting with praise and worship at 7 p.m. with the Mass following at 7:30 p.m. For more information, call 317-927-6900.

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

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

Sacred Heart Church, Indianapolis, will hold Advent Scripture Study in the parish house at 10 a.m. Sessions are free and all are welcome.

December 16

The Young Widowed Group, Indianapolis, will hold its members' Christmas Party at 7 p.m. at St. Matthew Church. Volunteers are still needed. Call Mike Ford at 317-872-8426.

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

Sacred Heart Church, Indianapolis, will hold its Christmas Party starting at 12 noon. Storyteller Bob Sanders, Santa visit, refreshments, and gifts will be featured.

Holy Spirit Parish, Indianapolis, Singles and Friends, will meet for dinner at 8 p.m. followed by a movie. For more information, call Margaret at 317-899-0945.

St. Patrick Church, 750 Prospect St., Indianapolis, will hold its 7th Annual Free Christmas Dinner from 4-7 p.m. in the Community Center. For more information, call Sr. Mary Slattery at 317-635-5824.

December 17

The combined children and adult choirs from St. Simon Church, Indianapolis, will present "Emmanuel" at 3 p.m. For more information, call Judy O'Connell at 317-897-2450.

Sacred Heart Parish, 1530

Union St., Indianapolis, will hold a Holy Hour with the rosary at 2 p.m. in the church. Everyone is welcome. For information, call Dorothy at 317-356-5110.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For information, call 812-246-4555.

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

Mary's Resxville Schoenstatt Center, will hold a Holy Hour starting at 3:30 p.m. Mass will follow at 3:30 p.m. Refreshments will be served. The center is located 0.8 miles east of 421 south on 925 south, between Madison and Versailles.

St. Mary Church, Indianapolis, will celebrate a Mass in Spanish at 11 a.m.

St. Patrick Parish, Indianapolis, will celebrate a Mass in Spanish at 11 a.m. and 6:15 p.m.

Sacred Heart Church, Indianapolis, will hold a Christmas Performance of Vivaldi's "Gloria" at 3 p.m. under the direction of Dr. John Gates. Concert is free and all are welcome.

St. Augustine Home and the Little Sisters of the Poor, Indianapolis, will hold a Holy

Hour at 4:15 p.m. which will include exposition of the Blessed Sacrament, rosary, evening prayer and Benediction.

December 17-18

St. Thomas the Apostle Church, Fortville, will present a Christmas Concert hosted by St. Lawrence Church, Indianapolis, at 7 p.m. Fr. Roger Gaudet will perform. Cost is \$5 for adults and \$2 for children under 12. For ticket information, call 317-485-5102. Proceeds to benefit St. Thomas School in Fortville.

December 19

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

Christ the King Parish, Indianapolis, King's Singles will attend 5:30 p.m. Mass, followed by dinner at a nearby eatery.

St. Christopher Parish, Indianapolis, Singles and Friends will meet for an evening of spiritual reflection starting at 7 p.m. Refreshments will follow. For more information, call Tony at 317-293-0429 or Mike at 317-879-8018.

The prayer group of St. Lawrence, 4650 Shadeland 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.

December 20

St. John Church, Indianapolis, will hold "Scripture and a Brown-bag Lunch," an Advent Sunday readings discussion after the 12:10 Mass in the rectory. Drinks will be provided. For more information, call Mark Buchert at 317-353-9168.

TALK TO SANTA



"Let's tell him we've been good. No sense bucking the system."

© 1995 CNS Graphics

December 22

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

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

Sacred Heart Church, Indianapolis, will hold Advent Scripture Study in the parish house at 10 a.m. Sessions are free and all are welcome.

December 24

St. Patrick Parish, Indianapolis, will celebrate a Mass in Spanish at midnight.

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our patience from your valleys;
our love is from your brothers and sisters
with whom we share this world.
As we face this year,
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to better understand our part in
your miracle of creation,
and to make this world a better place,
now and forever.*

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Our 38th Year

Politicians are urged not to forget the needy

Proposed budget cuts will have a devastating impact on religious agencies that provide social services

By Catholic News Service

WASHINGTON—As another federal budget deadline looms, religious leaders and those who benefit from federal programs urged politicians not to forget the needy as they make budget decisions.

In New York's Times Square, residents of the Covenant House shelter for homeless and runaway youths held a candlelight vigil Dec. 7 to promote public attention to the needs of young people like themselves.

Sister Mary Rose McGeady, the president of Covenant House, said the number of homeless and runaway youths was "growing at an unacceptable rate" and criticized efforts to cut the programs that help them.

"We cannot balance our budgets on the backs of our kids," said Sister Mary Rose, a Daughter of Charity. "We need more and better services, not less. Some cuts never heal."

She said similar vigils were being held the same evening in other cities where Covenant House operates its program—Los Angeles, Houston, New Orleans and Washington as well as Anchorage, Alaska, Fort Lauderdale and Orlando, Fla., and Atlantic City and Newark, N.J.

Sister Mary Rose said a society that wastes its youth is "fritting away its future," and any delay in paying the cost of needed services would eventually just take an even greater toll.

She called on vigil participants to work together to create change and give children "a chance to reach adulthood."

"Remember that these kids are God's children," she said. "We must work together to create their future."

In Pittsburgh, religious leaders attending a symposium sponsored by the Religious Leadership Forum of Southwest Pennsylvania concluded that proposed government budget cuts would have a devastating impact on religious agencies that provide social services.

After the Nov. 30 symposium, the Christian and Jewish leaders pledged to remain a strong "moral voice" on behalf of society's most vulnerable.

Catholic Bishop Donald W. Wuerl of Pittsburgh joined with Rabbi Alvin Berkun, Lutheran Bishop Donald McCoid and clergy from other major Christian denominations as representatives of agencies talked about the impact of their services on the poor and those in need.

"We wanted to share with the decision-makers our concern—that we do support welfare reform," Bishop Wuerl told the *Pittsburgh Catholic*, diocesan newspaper. "But the idea that the church will take up the slack is an unreasonable expectation."

Josephine Sister Patricia Cairns, new director of Catholic Charities of the Pittsburgh Diocese, which serves 100,000 people a year in six counties, said at a news conference that her organization would meet the challenge.

Without the continuing support of government, she added, Catholic Charities would be "forced to make choices to curtail or eliminate necessary social services in some areas in order to preserve the quality of service in others."

Another threat to religious charities—in the form of a proposed amendment that would have restricted the right of nonprofit groups which receive federal funds to lobby with privately raised funds—appears to be dead, but could be revived.

The amendment proposed by Rep. Ernest J. Istook, R-Okla., and two other freshmen Republicans had been strongly opposed by Catholic Charities USA, Catholic Health Association, U.S. Catholic Conference and a wide range of other nonprofit organizations.

Lisa Carr, legislative liaison in the social policy department of Catholic Charities USA, said the amendment could be attached to a continuing budget resolution which will come before Congress around Dec. 15. But Congress is not likely to risk another government shutdown over the Istook amendment, she said.

President Clinton vetoed the latest Republican-proposed budget plan Dec. 6, saying its cuts in health care for the poor were "unacceptable in a country that cares about its children." He proposed a plan which would balance the budget within the seven years demanded by the GOP but with only about one-third of the Medicaid cuts in the Republican plan.

In an interview with the *Catholic Spirit*, diocesan newspaper in Austin, Texas, Bishop John E. McCarthy linked the government budget debate to Pope John Paul II's message during his 1995 U.S. visit.

"The current leadership in the House and the Senate is slashing a wide range of programs, many of which have been in existence for half a century, while defending programs that benefit affluent and middle-income people," he said. "The pope is aware of that and is challenging us as people of faith not to do that."

Bishop McCarthy said the budget should be balanced "in a way that is more fair than that which is currently being pursued" and that individuals must "step forward and take up the responsibility that we are saying is no longer that of the government."

Bishop urges solidarity with Ireland after trip with Clinton

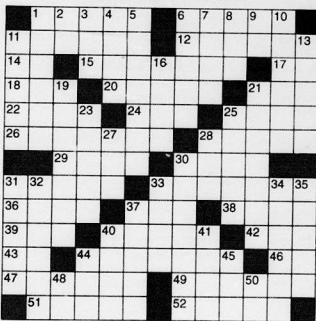
WORCESTER, Mass. (CNS)—Bishop Daniel P. Reilly of Worcester returned from a historic peace mission to Ireland with a greater sense of solidarity with the struggling people of Ireland.

The bishop, who chairs the U.S. bishops' Committee on International Policy, would like more people in the United States to feel that sense of unity with the Irish and with suffering people everywhere.

"If we could only set a goal for ourselves, no matter what country in the world we are in, we will see each person as important and having a human dignity and would help them as they would help us," he said at a Dec. 5 press conference after his return to Worcester.

Bishop Reilly traveled to Ireland at the request of President Clinton Nov. 30-Dec. 2 to bolster the peace process and encourage U.S. investment in the region.

Catholic Crossword



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ACROSS

- 1 The — that fall back-ward (Gen 49:17)
- 6 Worth
- 11 — the cock crow twice (Mark 14:72)
- 12 Young goats
- 14 Tra follower
- 15 Groups of gese
- 17 Why had thou forsaken —? (Mark 15:34)
- 18 Hen product
- 20 Tall storage buildings
- 21 Straight or savvy
- 22 Ye are the — of the earth
- 24 Help us, O God of — salvation! (Psa 79:9)
- 25 First aid packages
- 26 Saving logs
- 28 — for —, and a south for a boot? (John 12:28)
- 29 Cincinnati baseball team
- 30 Wharf
- 31 Art thou —? (John 1:21)
- 32 Organizes
- 34 Thou hast — thy first love! (Rev 2:4)
- 37 Brooks or Toms
- 38 — for joy? (Luke 6:23)

DOWN

- 3 The — of the Lord will come (2 Pet 3:10)
- 40 The Four Seasons singer Frank Sinatra
- 42 Two-time — unto us Barabas (Luke 23:18)
- 43 Mr. McMahon
- 46 Bible's last 27 books (2 Pet 3:1)
- 47 — ye, and believe the gospel! (Mark 1:15)
- 49 Bowling alley buttons
- 51 Mob uprisings
- 52 Son of Adam and Eve, et al

11 The Lord — thee, and keep thee (2 Pet 3:10)

- 13 Reasonable thought
- 16 Comic drinking sound
- 19 Father — thy name! (John 12:28)
- 21 They — my hands and my feet (Psa 26:16)
- 23 Pay another's way
- 25 Let us — before the Lord! (Psa 95:6)
- 27 Theoretical psychic parts
- 28 Atmosphere
- 30 Samson pushed these down (Jud 16:29)
- 31 Church official
- 32 The — of the Apostles (1 Th 12:27)
- 33 Set opposite
- 34 Jeers
- 35 Or the leopard his —? (Jer 13:23)
- 37 Ice cream beverages
- 40 Air opening
- 41 I was stung — now — (John 9:25)
- 44 Old-time auto (TM)
- 45 Time zone
- 46 Circle route
- 50 Questioning interjection

Answers on page 22.

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Youth News/Views

Youth Congress delegates work to end violence

By Mary Ann Wyand

Two teen-agers who represented the Archdiocese of Indianapolis as delegates at the National Catholic Youth Congress Nov. 16-18 in Minneapolis said the experience gave them hope and encouragement in their personal campaigns to work for an end to violence.

Congress delegates Amanda Tebbe from St. Mary Parish in Greensburg and Andrew Dishman from Holy Cross Parish in Indianapolis were among 250 teen-agers from dioceses throughout the United States who discussed problems caused by violence in society with 32 U.S. bishops as part of the "National Catholic Youth Stand Against Violence" project.

"Be Peacemakers and Apostles of Hope" was the theme for this year's National Catholic Youth Congress. It was only the second such event. The first National Catholic Youth Congress was held in Indianapolis in November of 1991.

During one congress presentation, Auxiliary Bishop Patrick J. McGrath of San Francisco urged the young Catholics to "light the candle" that leads the world to peace.

"You do not have to do it all," Bishop McGrath told the delegates. "You do not have to be the solution for all peace. You have to do what you can. You must light the candle in the dark."

Bishop McGrath also asked the youth to pray "in public places, in small groups, in private" for an end to violence in the world.

The biennial youth conference held on Nov. 16-19 at Minneapolis focused on the theme "Voices That Challenge."

As members of the National Youth Congress editing committee, Amanda and Andrew helped finalize the text of the resolutions for the preliminary draft of a position paper which addresses youth concerns, beliefs and action steps in the campaign to end violence in society.

The final draft will be released by the National Federation for Catholic Youth Ministry in coming weeks.

Preliminary resolutions determined by congress delegates are divided into three areas and are as follows:

Concerns

- We fear that many young people have become numb to violence in media, such as television, movies, music, video games, pornography, and abusive language.

- We fear that some young people think violence is the answer to their problems and that they learned this in their environment by not being taught

what is real and unreal and the difference between right and wrong.

- We are concerned that the negative actions of the nations of the world could lead to violence and mass destruction.

Beliefs

- We believe the only way to create a world free of violence is through a firm belief in God and God's love expressed through us.

- We believe violence is hurtful behavior that stems from ignorance, fear, low self-esteem and poor self-image, and leads to physical and emotional harm, loss of faith, and even death.

- We believe that violence begins in the children's environment if they learn hate instead of love.

- We believe that we need to change the wasted energy of violence into simple acts of peace and embrace the positive changes around us.

Action Steps

- Start a school campaign against violence as a means of solving problems so that we can make known how precious life is.

- Include a petition during Prayers of the Faithful each Sunday (at Mass) on how to help young people stay away from violence and see the evil in violent acts.

- Ask the dioceses and parishes to train youth ministers and young people to be peer ministers responding to the needs of young people today, especially regarding violent actions.

- We want to participate in retreats sponsored and organized by teens to help develop self-esteem, to understand the violence within ourselves, and to handle differences in cultures. We want to understand better how the teachings of the church can help us with these tasks.

- We want to develop teen-to-parent communication programs to help both get through the hard times. We also suggest a teen hot-line to provide confidential advice. We think churches and schools, along with counselors, youth ministers and priests, can help design such programs providing a good moral foundation.

The preliminary position paper for the "National Catholic Youth Stand Against Violence" ended with the words "Always remember to pray," Amanda said. The Archdiocesan Youth Council secretary and Greensburg Community High School junior said the congress reaffirmed her feelings about the importance of prayer and Christian action to affect positive changes in society.



Photo by Mary Ann Wyand

Holy Cross parishioner Andrew Dishman of Indianapolis and St. Mary parishioner Amanda Tebbe of Greensburg represented the Archdiocese of Indianapolis at the National Catholic Youth Congress last month in Minneapolis. Congress delegates studied the causes and effects of violence in society.

"I was very excited and happy that I was picked as a delegate," she said. "I hope that what I learned there I can utilize in our archdiocese to lessen violence. On the bus trip to Minneapolis for the congress, I was reading statistics on violence and it was so upsetting."

Catholic News Service quotes the following grim statistics about violence in America:

- 13 children die every day from guns,
- 50 percent of women murdered are killed by a partner or former partner,
- millions of children are victims of family violence each year,
- and more than 30 million American children have died in abortion since 1972.

"I was encouraged when I met with 250 other young people at the congress who have the same feelings I do and who want to work together to better the world," Amanda said. "If there were 250 youth at the congress who want to work to end violence, you have to wonder how many more teen-agers are out there who feel the same way about it."

During the congress, Amanda had an opportunity to talk with Bishop Howard Hubbard from the Diocese of Albany in New York, who was one of 32 bishops present for the small-group discussions and larger gatherings with teen-age delegates. Evansville Bishop Gerald Gettlinger also participated in the National Catholic Youth Congress.

"I felt like the bishops really listened to what we had to say and asked questions and really cared about our ideas and opinions," she said. "I felt like they

would take back (to their own meetings) what they had learned from the congress delegates."

Regional differences evident at the congress were among the interesting aspects of the trip for Andrew, who is a senior and varsity basketball team member at Secunia Memorial High School.

"The congress was interesting from the standpoint that the young people came from a lot of different backgrounds and places," he said. "I met a lot of people there. It was great to see so many teens there to talk about that one subject."

Andrew said one of his main concerns was expressed in one of the resolutions.

"People don't realize the amount of violence that is included in movies, on TV, and in the media," he said. "They don't seem to notice how prevalent it is, or else they have come to accept it. Name calling is another area of concern for me. People don't realize that name calling is violence and hurts people."

Andrew said he would like to work toward realizing one of the preliminary action steps from the congress by starting an anti-violence campaign at his school to address problems caused by violence in society and to talk about possible solutions.

One solution to lessening violence in society involves helping children understand the seriousness of violent acts, he said. "They need positive influence from teen-agers to show them that violence is not the best way to go, and that there's another way to solve problems."

Christ's teachings on non-violence focus on forgiveness

By Fr. John J. Castellet, Catholic News Service

A reporter once asked Mohandas Gandhi what he thought of Jesus.

Gandhi replied that Jesus was one of his heroes. No wonder! This modern champion of non-violence in India found a kindred spirit in Jesus.

Jesus lived in a violent age. Rome had established universal peace, but at the price of universal war. And Rome's legions stood poised to squelch any disturbance of this "peace"—violently.

Among Jesus' contemporaries was a group of superpatriots, the Zealots, who advocated a violent overthrow of the Roman forces.

It was in this charged atmosphere that Jesus preached.

Jesus did not talk about war directly. For centuries the prophets had preached against it in vain. Jesus realized there could be no peace as long as violence lurked in people's hearts. Consequently he strove to change hearts.

The ruling theme of his message was the reign of God: the reign of justice, peace, harmony, love.

If people were to avail themselves of this beneficent reign, they had to undergo a radical conversion. The Greek word for this, "*metanoia*," means much more than a superficial change of conduct. It means the adoption of a whole new value system.

In the Sermon on the Mount, Jesus radicalized the existing law against murder. He attacked the root causes of murder: anger and hatred. He urged his followers to settle differences, if not amicably, at least peacefully, even before bringing them to a law court.

Some were anxious to discredit Jesus, to trick him into a declaration of rebellion. When they asked Jesus if it was right to pay taxes to the emperor, they figured they had him in a no-win situation.

If he said it was right, they could expose him as an enemy of his people. If he said it was not right, they could expose him as an advocate of rebellion against Rome. Jesus refused to be tricked. "Render to Caesar the

things that are Caesar's," he said, "and to God the things that are God's."

He not only preached non-violence; he lived it. When he was himself the victim of cruel torment, he did not strike back.

His disciples, still unconverted, tried to prevent his arrest by striking out with a sword. But he responded: "Put your sword back into its sheath, for all those who take the sword will perish by the sword" (Matthew 26:52).

Living out his own strictures against anger and hatred, Jesus actually prayed for the forgiveness of those who nailed him to the cross. Then, having conquered violence by non-violence, he greeted his disciples repeatedly with the words, "Peace be to you."

It is sad that, when the reporter went on to ask Gandhi what he thought of Christians, the great man answered only that he had never met one.

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

Young Adult Scene

St. Joan of Arc woman volunteers as TV host

By Mary Ann Wyand

Catholicism and evangelization go hand in hand for St. Joan of Arc parishioner Brigid Curtis of Indianapolis, who said she feels called to proclaim the glory of God to others.

The Indiana State Senate public information officer wears a large wooden cross and Marian medal all day every day and often shows people a small prayer card featuring a painting of Jesus.

"I have a picture of Jesus I received during a Christ Renewes His Parish weekend at St. Joan of Arc Parish," she said. "It's a fairly common picture of Jesus. I'll ask people if they want to see a picture of my best friend, and when people say 'yes' I'll show them my picture of Jesus. It's a great opening line, and then I'll talk about my faith. I try to recruit others to Catholicism."

A lifelong Catholic, Curtis said she "really got to know God" about four years ago after she attended a FIRE Rally at the Indianapolis Convention Center. FIRE stands for "Faith, Intercession, Repentance and Evangelization."

Later, Curtis said, she participated in a Christ Renewes His Parish retreat at her Indianapolis North Deaconry church and that faith experience further confirmed her love and devotion to God and transformed her life.

"I felt like I had always prayed," she said. "I always went to church, I went to confession, I did everything that a good Catholic does, but for some reason I just wasn't connected to God. I feel like I am now. I have a real strong friendship with God now. He's my best friend. Christ Renewes His Parish was so awesome. I think God gives us a glimpse of heaven and his love and his peace, and that's all we need because when we're in heaven it's going to be unbelievable."

Her renewed devotion to God and to Catholicism led to two remarkable volunteer opportunities to serve the Lord.

After asking God to help her use her gifts to work for the Kingdom, Curtis was asked to coordinate media coverage for the ecumenical March for Jesus event in Indianapolis in 1993. Since that time, she has continued to help with the annual march designed to take Christ's message out of the churches to proclaim the Gospel in the streets.

"At the end of Christ Renewes His Parish, we were given a sheet which asks that we make a personal commitment to God and to write a promise," Curtis said. "I asked God specifically for a project that would enable me to use the talents I have

in media to glorify God. Not long after that, I got a call from one of the March for Jesus organizers, who asked me to help with media contacts. It was an answer to my prayer."

That volunteer opportunity led Curtis to yet another vehicle for evangelization.

WISH Channel 8 "Religion in the News" writer and producer Dave White worked with Curtis on March for Jesus publicity and later asked her to help with the local CBS religion program which airs at 6 a.m. on Sundays. "Religion in the News" is ecumenical in program content and is produced by WISH-TV in cooperation with the Church Federation of Greater Indianapolis.

White recruited Curtis for a volunteer position as the interview host for a weekly segment highlighting Catholic ministries.

"When he asked me to help with 'Religion in the News,' I initially thought he wanted me to coordinate people to appear on the show, not interview them," Curtis said. "I said, 'Me? On TV? You've got to be kidding!' He assured me that he thought I would do a good job, so I said 'yes' even though I didn't have any television experience. I've been doing that part of the program since August of last year."

Curtis attributes these rewarding volunteer serf opportunities to God's intervention in her life.

"God is just so awesome," she said. "When I look back at this, I just think it was so perfectly planned. I never could have planned anything like this, nor did I have any idea what my prayer request would lead to! The Lord opened the door for me to be on 'Religion in the News,' and he brings me the people I interview on the show."

A number of archdiocesan agency staff members who work at the Archbishop O'Meara Catholic Center have appeared on "Religion in the News," including Family Life Office director David Bethuram and assistant director Marilyn Hess, Lay Ministry Personnel director Mary Pat Farnand, and Jesuit Father Joe Folzenlogen, the new archdiocesan director of evangelization in the Office of Worship.

Curtis also volunteers her voice as a music minister for the Catholic Charismatic Renewal and the 5:30 p.m. Sunday Mass at St. Joan of Arc Church. She sings with Sacred Heart of Jesus parishioner Patrick King of Indianapolis. St. Joan of Arc's late afternoon Sunday Mass draws Catholic young adults from a number of parishes.

"I think music is a prime area of ministry to youth and young adults," she said.

"Music shows young people that it's cool to



Photos by Mary Ann Wyand

St. Joan of Arc parishioner Brigid Curtis of Indianapolis interviews Jesuit Father Joe Folzenlogen, archdiocesan director of evangelization, during a segment of the WISH Channel 8 "Religion in the News" program earlier this year. "Religion in the News" airs at 6 a.m. on Sunday mornings on the CBS station based in Indianapolis.

love the Lord. It's just wonderful for Patrick and I to be able to share our love for God with others through our musical talents. Jesus is alive and well, and he just wants to call his children home. He wants us all to be faithful and to reach out to others."

Brigid Curtis takes that Gospel message to heart each week at Mass, at work and in her volunteer position as host of the Catholic segment of the weekly CBS religion program.

She acknowledges that her God-centered life today is far different from her former fast-paced and career-oriented lifestyle as an intern for Senator Richard Lugar and later employment for a lobbyist in Washington, D.C.

Although she enjoyed living in the nation's capitol and working in the glamorous world of politics, Curtis said, she was never as happy there as she is now that she is back home again in Indiana and living a Christ-centered life.

"God is on the move," she said. "Every day I meet people who have renewed their commitment to Jesus and are truly living the Catholic faith. Experiencing the power of God and his healing love is indescribable. I didn't think it could get any better, but it has. Making Jesus the Lord of my life was the best decision I ever made. It's just so wonderful to be within a Catholic community and sharing my faith with others."

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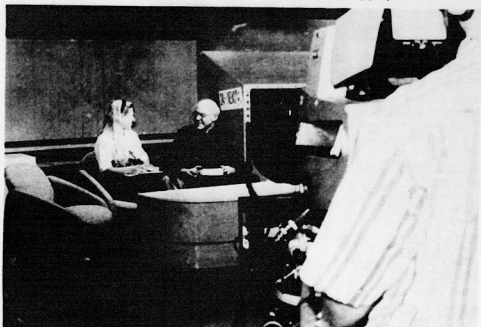
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A WISH Channel 8 cameraman (right) adjusts a television camera while taping a recent segment of the local CBS program "Religion in the News" featuring volunteer host Brigid Curtis and Jesuit Father Joe Folzenlogen, archdiocesan director of evangelization, as a guest. Curtis also volunteers her time and talents as a music minister at St. Joan of Arc Parish and as media coordinator for the annual March for Jesus in Indianapolis.

Books of interest to Catholics

WASHINGTON—Here is a list of books of particular interest to Catholic readers.

"Witness to Freedom," by Thomas Merton, selected and edited by William H. Shannon, Harvest Books, \$16.00, 352 pp. This is a fine softcover edition of the fifth and final volume of the famous monk's correspondence. Several critics have described it as the most revealing and dramatic selection of the quintet.

"A Tremor of Bliss," edited by Paul Elie, Riverhead Books, \$12.00, 325 pp. Essays on 17 saints by a diverse group of widely known writers made this book well received when it was first published. Now that it is in softcover it should reach a far wider audience.

"Mary Magdalen: Myth and Metaphor," by Susan Haskins, Riverhead Books, \$16.00, 502 pp. The first reaction to this new portrait of the woman who witnessed Christ's crucifixion and resurrection was one of shock. Now that scholars have had a chance to study it and weigh its worth this softcover edition provides ordinary readers an opportunity to discover what caused the furor.

"Why I Am Not a Muslim," by Ibn Warraq, Prometheus Books, \$25.95, 402 pp. Despite the drawbacks of a negative approach to its subject this book does have a unity that makes it readable. There is a great deal in it to digest, and much that can be argued.

As a starting point in a study of an increasingly important subject it does very well.

Christmas gift books for children and their parents

By Irma Linton

Wendy Edelson has written a sensitive story, **The Baker's Dozen** (Atheneum, 1995), about an honest baker. He gives customers exactly what they pay for—no more and no less. The baker, Van Amsterdam, is noted for his St. Nicholas Day gingerbread cookies. There is a strange old woman customer who orders a dozen gingerbread cookies. She insists that a dozen is 13 cookies. Her angry words are: "Your heart is small and your fist is tight. Fall again, mount again, learn how to count again."

After this incident, Van Amsterdam's business falls off alarmingly. Slowly, the baker learns to be generous to save the failing business. Nowadays, some bakers still honor the tradition of 13, a "baker's dozen."

A Dozen Silk Diapers, by Melissa Kapust (Hyperion, 1993) is a good read-aloud picture book for toddlers. This tale is about a mother spider and her children who live in

"Legendary Ireland," by Peter Somerville-Large, Roberts Rinehart Publishers, \$35.00, 155 pp. The author's collaborator, Tom Kelly, has provided splendid photos to accompany a fine text. The book is one a person can dip into from time to time over a period of years.

Bethlehem when Jesus is born. The simple, loving gift that they make for the Babe is based on a Christmas legend.

For the slightly older reader, **The Christmas Box** (Steinway, 1993) is a story unlike any other for holiday reading. It is about a widow and the young family that moves in with her. Together they discover the first gift of a Christmas box.

A sure to be popular book for the fourth- and fifth-grade reader is Page McBrier's **Confessions of a Reluctant Elf** (Hyperion paperbacks). Megan Gallagher's father had been the head Santa at the local department store and she is drafted as his right-hand elf. Will she see Trevor Harris, the cutest boy in the eighth grade class? Megan hopes not in this fast moving exciting story written mainly for girls.

In **Grandfather's Christmas Camp** (Clarion, 1995), author Mark McCutcheon tells how Eve, Lizzie and grandfather set out to find a lost dog. Of course there is much adventure and a surprising magical ending.

Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the

archdiocese or have other connections to it.

BARNES, Bernard F., 79, St. Philip Neri, Indiana, Nov. 21. Husband of Mary Rose Barnes; father of Robert Barnes; grandfather of three; great-grandfather of five.

BECHT, Hilda V., 80, St. Mary of the Knobs, Floyds

Knobs, Dec. 1. Mother of Stephen Becht, Juanita McCauley, Evelyn Heilig, Nina Schmidt, Virginia Gullett; sister of Earl Batliner, Norma Striegel, Georgia Striegel; grandmother of 16; great-grandmother of 19.

BORDENKECHER, Fred J., 89, Little Flower, Indianapolis, Dec. 1. Father of Fred J. Jr., William Bordenkecher, Judy Shaffer, Dorothy Remus; grandfather of 12; great-grandfather of 14.

BROOKS, Frances, 91, Most

Sorrowful Mother of God, Vevey, Dec. 3.

BUETER, Frank F., 81, St. Augustine, Jeffersonville, Dec. 1. Husband of Georgia M. Bueter; father of Frank H. Bueter, Agnes Marie Shanks, Mary Jean Griffin; brother of Florence Devary, Lillian Wetzel, Lena Magee; grandfather of five; great-grandfather of two.

CASSIDY, Loreta (Werner), 84, St. Peter, Tell City, Nov. 27. Sister of Sidonia Fischer; foster mother of six.

CONSOLINO, Ernest, 68, Holy Family, Richmond, Nov. 29. Mother of Camilla Hensler, Angela Myers, Donna Miles, Michael Consolino; sister of Elbert Mendenhall, Dortha Masters, Alice North, Lucile Weisner, Irene Masters, Martha Overlin, Aurie Taylor, Doris Popielewski; grandfather of eight.

DICKMAN, Clarence A., "Do," 98, St. Paul, Tell City, Nov. 23. Father of Clarence Dickman, Jr., Georgia Howland, Marietta Kleeman; brother of Eva Poehlein; grandfather of 11.

DOLDER, Wayne F., 77, St. Anthony, Indianapolis, Dec. 1. Husband of Lorraine I. Dolder; father of James W. Charles L., Craig L. Dolder, Jan Weimer, Mary Souz; grandfather of 11; great-grandfather of one.

DOYLE, Matthew A., 79, St. Philip Neri, Indianapolis, Nov. 25. Father of Rosemary Kililea, Loretta Tenney, Kathleen Doyle, Martha Kinast, Dorothy Baxter; brother of Joseph Doyle, Bernadette Goldsberry, Ernestine Nally; grandfather of 11.

FAIR, Margie A., 64, St. Mary, North Vernon, Nov. 30. Wife of John Fair; mother of Vicki Lerer, John Fair; grandfather of three.

FOUGEROUSSÉ, Leona (Mehring), 76, Our Lady of Perpetual Help, New Albany, Dec. 4. Mother of Church

Mensching; sister of Ralph G. Kerner, Carolyn Lechter, Mildred Jenkins; grandmother of two; great-grandmother of one.

HAGEDORN, Helen E., 82, St. Paul, Tell City, Nov. 26. Wife of Nick Hagedorn; mother of Charles, Robert E., David, Tim, Mark Hagedorn, Janet Lemaire, Mary Alice Becher, Sr. Kristine Harpenau; sister of Eleanor Herrmann, Anna Jean Blinzinger; grandmother of 20.

HALLER, Dorothy L. (Pressler), 93, St. Mary, New Albany, Dec. 4. Mother of Rosemary Urnh, Doris Owens; grandmother of five; great-grandmother of nine.

JOHNSON, Rozella, 81, St. Margaret Mary, Terre Haute, Dec. 7. Aunt of several nieces and nephews.

KASSENROCK, Lorraine, 91, Christ the King, Indianapolis, Nov. 18. Mother of Mary D. Spragg, Dorothea Ahlers; grandmother of 10; great-grandmother of seven; great-great-grandmother of one.

KERKER, Miriam "Mim", 67, St. Louis, Batesville, Dec. 3. Wife of Clarence E. Kerker; mother of Mike, Pat Kerker, Nancy Meyer; daughter of Felicia Frisch; sister of James Frisch, Glenon Koons, Iris Humeke; grandmother of seven.

LENTS, Laella, 81, St. Anthony, Indianapolis, Nov. 23. Sister of Donald M., Clarence W., Earl W. Springer, Gertrude Lents, Mildred Hankins, Delores O'Riley.

LIME, Willie Pearl (Hale), 77, Little Flower, Indianapolis, Nov. 26. Mother of James S., Richard G., David P., William M., Marion T. Lime; grandmother of ten; great-grandmother of three.

LONG, Della P., 79, Holy Family, Richmond, Nov. 29. Mother of Betty Blank, Rebecca Petty, Sally Tischong, Sandra Olson; sister of Glen Hall, Nellie Buchanan; grandmother of 11.

McDONNELL, Harriet Anne, 67, St. Anthony, Indianapolis, Nov. 28. Sister of Charles McDonnell.

McDOUGALL, Debra Lynn (Witte), 35, Little Flower, Indianapolis, Nov. 30. Wife of Gary J. McDougall, Jr.; daughter of William and Betty (Neal) Witte; sister of Anna L. Schlesman.

MEAGHER, Francis G., 84, St. Anthony of Padua, Clarksville, Dec. 2. Father of

Joyce A. Lacy; brother of Virginia Smith; grandfather of two; great-grandfather of two.

PELLI, Elizabeth Ann, 60, St. Malachy, Brownsburg, Nov. 30. Wife of Donald J. Pelli; mother of Geraldine, Daniel W., D. Joseph, John M. Pelli, Jeanne A. Franklin, Mary Pelli Abernathy; sister of James A. Martin; grandmother of three.

RAYBALL, Barbara (Murphy), 65, St. Malachy, Brownsburg, Dec. 3. Wife of William P. Rayball; mother of Catherine E. Rayball; sister of Helen Heise; grandmother of three.

RINGLEY, Clara Jean, 60, St. Anthony of Padua, Clarksville, Nov. 27. Mother of Michele Hartman, Diane Sirtini, Jeanne Sharp, Melanie Vaughn; sister of Charles DeWitt, Patricia Gipsom; grandmother of nine.

ROEHM, Helen Isabelle, 87, St. Margaret Mary, Terre Haute, Nov. 27. Sister of George Jr., Joseph L. Roehm, Ruth Starkey.

SABELHAUS, Robert Raymond Sr., 69, St. Paul, Tell City, Nov. 30. Husband of Ella E. Sabelhaus; father of Robert R. Jr., Mark, Neil Sabelhaus, Barbara Lovegrove, Sherri Wheeler, Frieda Lutring; step-father of Mary Dickman, Brenda Bland, Lida, Preston Blake; brother of Frank, Lloyd Sabelhaus, Anna Labhart, Betty Evans, Clara Litherland, Rose Brunfield; half-brother of Frieda Rinehart, Gene Sabelhaus.

SHEETS, Bertha M., 91, St. Gabriel, Connersville, Nov. 30. Mother of Janet Phad, Sue Heck; grandmother of six; great-grandmother of nine.

SODDARTH, Patricia, 58, St. Roch, Indianapolis, Nov. 30. Mother of Charles Jr., John, Mary Soddarth, Angela Rios, Gloria Marie Turner, Linda Baxter, Victoria Baker; sister of John J., Gerald Matthews, Betty Spanding; grandmother of 18; great-grandmother of two.

STUMPFERS, Verna B., "Pat," 85, St. Roch, Indianapolis, Dec. 1. Sister of Martha P., Deakin, Marjorie M. Rike.

SWITZER, Suzanne C., 62, St. Nicholas, Sunman, Dec. 1. Wife of William Switzer; mother of Sandra, Judith White, Becky McVay, Karen Johnson; sister of Joseph, Philip, Alan Clyne; grandmother of six.

TATE, Louise (Leavel Redd), 95, St. Rita, Indianapolis, Dec. 2. Grandmother of two; great-grandmother of four; great-great-grandmother of four.

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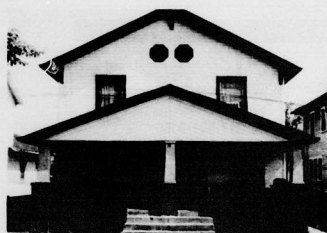
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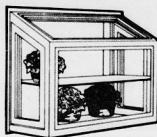
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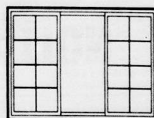
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