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Vatican urges parents to take primary role in sex education

Pontifical Council for the Family issues guidelines for when and what children should be taught about sex

By John Thavis, Catholic News Service

VATICAN CITY—A new Vatican document urged parents to take the primary role in their children's sex education and oppose immoral and overly explicit programs in schools.

It said that in today's "sick civilization," parents have the main responsibility to make sure their children are protected from mistaken attitudes about abortion, contraception, premarital sex, homosexuality and masturbation.

The 65-page document, issued Dec. 20 by the Pontifical Council for the Family, was titled, "Human Sexuality: Truth and Meaning."

It emphasized that sex education is best accomplished in the context of a good family relationship, as part of the formation of conscience. Parents should provide individual attention, make sure their teaching always has a moral dimension, present the virtue of chastity in a positive light and explain sexuality in a clear but delicate way, it said.

The document said that in general a child's pre-puberty years "should never be disturbed by unnecessary sexual information." But it said that because information about sex is easily picked up outside the home by youngsters, parents may sometimes need to correct children's impressions in a limited but accurate way.

It said young children should learn that there are differences between men and women, which correspond to different family and domestic roles. Parents should be on guard against "exaggerated opposition" to what some define as stereotyped roles for males and females, it said.

It said puberty is generally the time when more explicit sexual education should be given. Sexuality should be explained in the context of marriage, it said; more details can be provided each time "daughters confide in their mothers and sons confide in their fathers."

Pubescent girls should be taught to welcome their physical and other changes, it said. While this is a good time to provide information about fertility cycles, detailed explanations about sexual union are not needed unless the girl specifically asks for them, it said.

It said that in late adolescence, children should be intro-

duced to fertility regulation in marriage and natural family planning methods. It said this approach contrasts with many programs today that try to promote contraception as the answer to "the threat of overpopulation."

Parents should explain contraceptive birth control and sterilization only after their children reach adolescence, and make it clear that the practices are morally wrong, it said.

The document said abortion should also be explained, even before adolescence, in the context of the value of human life and the church's strong teaching against the practice.

Masturbation should be presented as morally wrong, it said, although parents will recognize that because of adolescent immaturity it is not always a grave sin. It said it

was not a bad idea for parents to gently correct genital activity in very young children which "could become sinful later."

It said homosexuality should not be discussed before adolescence, unless there is a specific problem. Parents should teach that homosexual acts are wrong but that people with homosexual tendencies "should be welcomed with respect, dignity and sensitivity, avoiding every form of unjust discrimination," it said.

It advised parents who note homosexual tendencies in their own children to seek "all possible help," and suggested that in some cases therapy is productive.

The document said parents must be extremely vigilant over school-sponsored and other sex education programs, which it said often contain inappropriate or immoral material. It said parents should oppose such elements as:

- Presentation of erotic materials.
- Dramatic or mime representations of genital or erotic questions.
- Use of sexually explicit images or models.

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Photo courtesy Knights of Columbus, Council 1221

The bronze statue of Rachel mourning lost children is dedicated as a monument in memory of aborted babies in a new infant burial ground at St. Mary Cemetery in New Albany. Recognizable participants are (left of the statue) Tom Cannon, grand knight and chairman of the event; and

(from left, right of the statue) Joan Smith, director of St. Elizabeth maternity center; Father Joseph Schaedel, vicar general of the archdiocese; and Father William Ernst, Knights of Columbus chaplain and pastor of St. Mary, New Albany.

Station discontinues televised Mass; archdiocese hopes to resume telecast

The management of Indianapolis television station WXIN-Fox 59 informed the archdiocese in late December that the station will no longer be able to broadcast the weekly television Mass at no cost to the archdiocese. The last show aired Dec. 31.

The TV Mass has appeared on WXIN since the station began broadcasting more than a dozen years ago and has survived five

changes of ownership and various management changes during that time. The Mass was, in fact, the longest continuously running program at the station.

"The economic pressures on the television industry are tremendous," said Peter Agostinelli, associate director of communications for the Catholic Communications Center, which produces the program. "We

are disappointed, of course, but given the economic realities of the industry, this change is certainly understandable. We estimate that the production time and the air-time cost about \$3,000 per show. That's about \$150,000 per year and that represents a very generous contribution by the station."

Agostinelli said that the archdiocese intends to resume airing the weekly TV Mass as soon as possible and is investigating ways to accomplish that.

According to Reed Yadon, who serves as executive producer of the program, "We know that many Catholics in the Indianapolis area who are unable to attend

Mass at their parishes value the televised Mass. So we're looking at ways to fund the production, and we're also looking at other possible outlets, including various cable systems that will allow us to expand the area of coverage for the Mass. We hope to be back on the air just as soon as we can manage it."

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Seeking the Face of the Lord

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



Reflect on the unique role of St. Joseph

I love the tradition of exchanging Christmas cards. It takes time to sign and send them, but I find it to be a wonderful time to think of family, extended family and friends in individual and specific ways. While I sign the cards I try to say a prayer for the one(s) to whom they are addressed. And I can't think of a more pleasant time to open mail than to read cards received from family and friends. It is one of the Christmas joys!

I refer to this joy of "reunion" because this past Sunday we celebrated the feast of the Holy Family. My family, our families are on my mind. These days when so much is said and written about family values, it is important to think and pray deeply about family life and family values.

In my Christmas greeting published in *The Criterion* I suggested that we reflect on the experience of Mary and Joseph on the first Christmas Eve, in the circumstances which were very real to them. In my pre-Christmas visit, my spiritual director/confessor suggested that I reflect especially on the unique experience and role of St. Joseph. I pass that suggestion on to you, especially to those of you who are parents. Of course, one does not pray about St. Joseph without reference to Mary and to Jesus, but let's think about the specific role of St. Joseph.

Often we hear about the difficult challenge of being parents in today's culture. Imagine the ambiguity and anguish Joseph felt. Sure, God gave him extraordinary grace to be the husband of the mother of God and the foster father of the Son of God, but he was human like us.

The Bible tells us he was confused and worried to the point of divorcing Mary because she was with child and he knew he was not the father. His faith made the difference. In a dream he received the help he needed from a messenger of God, and he trusted in God. He believed despite the fact that humanly speaking what was happening in his life could not make sense. Like Mary he said yes to God's will and took her as his wife. He accepted the role of foster parent.

And like any parent, Joseph had to wonder if he could measure up. What doubts he must have had because of his poverty! How worried he must have been

in Bethlehem when it was time for the child to be born and there wasn't room in the inn. What were his feelings when he had to settle for an animal shelter and a manger, a food box for his baby's bed?

What fear Joseph must have felt when he and Mary learned that Herod was seeking to kill his new-born foster son! What stress he must have experienced as the head of a refugee family as he fled with mother and child to Egypt, a far away foreign country. Imagine the pain and grief they felt for the other parents whose innocent baby sons were killed because of their own child!

Joseph and Mary experienced all the worry of parents with their first child, except theirs was no ordinary human child. Imagine explaining to neighbors and friends why their son as a lost child could be found teaching the teachers in the synagogue! Of course there must have also been all of the delights parents experience in loving families.

What is the lesson for families when one prays about the role of St. Joseph in the Holy Family? Strong, unwavering faith in God is the key. God gives each of us the help we need to do what we are called to do in all the unexpected twists and turns along the journey of life. It takes strong faith to believe, especially when things seem dark and hopeless. Maybe it takes even stronger faith to believe it is God's grace that makes all the good things happen in family life!

St. Joseph could well be the patron to whom we appeal in order to strengthen our courage when challenges seem so great. More than anything else, like his wife Mary, Joseph is a spiritual friend who teaches us to be humble.

Somebody once wrote that all other virtues flow from humility and charity like chicks after a mother hen. St. Joseph and the Blessed Virgin Mary are the pre-eminent human models of humility and love because they were so close to Jesus. To paraphrase advice I once received from Mother Teresa, "be humble like Mary and Joseph and you will be holy like Jesus." Of course, that doesn't happen if we don't pray and pray often. Remember, the Holy Family are our friends in prayer.

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

As the 1996 Indiana legislative session starts

With the start of the new year comes the start of another session of the Indiana legislature. This year we'll see the so-called "short session," but we can be sure that there will be plenty of issues to be decided.

One of those issues is a happy one: what to do with an estimated \$1.3 billion surplus the state enjoys. Should it be returned to the taxpayers? Should some of it be returned and some withheld? Should the legislators use the surplus in programs that will benefit the needy? We will undoubtedly hear many different ideas in the coming weeks.

The five active Catholic bishops of Indiana met Dec. 16 with the other members of the board of directors of the Indiana Catholic Conference to set priorities for this session of the legislature. Besides agreeing to continue to lobby on behalf of their views on welfare reform, Medicaid, support for children attending non-public schools, and prevention of child abuse, they took up the matter of that large surplus.

Since it is still unknown how the changes in the federal budget are going to affect Indiana, it seems wise to hold on to that surplus for the time being. If the states are going to have to foot the bill for reductions in federal assistance programs, it's best to plan for that eventuality.

If the surplus were returned to the taxpayers, it's likely that we would soon find that the state didn't have enough money to handle the anticipated increase in assistance needs. It seems that the prudent thing to do is to wait and see how much of that surplus will be needed.

On other issues coming up before this session of the Indiana General Assembly, the bishops intend to support legislation that will try to prevent divorces and

abused children. It's expected that legislation will be introduced to require court-ordered marriage counseling prior to divorce and encourage counseling prior to marriage. Other legislation will be debated that would provide funds for additional caseworkers to work with abused and neglected children. Not surprisingly, the bishops support this legislation.

Each year inroads are made in getting the public, and legislators, to recognize the justice of providing vouchers to parents so they can send their children to the schools of their choice instead of requiring the poor to use the public schools. The ICC will again support legislation that would establish school choice voucher programs in pilot counties.

We hope the Indiana legislators will pay attention to the wise counsel they receive from the Catholic bishops of Indiana as this session begins.

Official Appointments & Announcements

Effective December 20, 1995

Rev. Killian Kerwin, O.S.B., to temporary administrator of St. Therese of the Infant Jesus (Little Flower) Parish, Indianapolis.

Effective January 1, 1996

Rev. Thomas Fox, O.F.M., to associate pastor with responsibility for ministry to the Hispanic community, St. Patrick Parish, Indianapolis.

The above appointments are from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Ecumenical service at St. John's to mark M. L. King Jr.'s birthday

By Margaret Nelson

The archdiocese will observe the birthday of Dr. Martin Luther King Jr. with a one-hour ecumenical service at St. John's Church in Indianapolis on Jan. 15 at 2 p.m.

Father Joseph Schaedel, vicar general of the archdiocese, will preside. The speaker will be Divine Word Father Chester Smith of St. Rita Church.

The Gospel Choir from St. Rita Church, directed by Phyllis Walker, will sing during the service. Regina Scott, from the Church of Believers in Christ, will do a solo performance.

Prayer will be led by evangelist Virginia Wesley of the Church of the

Living God. And Brebeuf senior Bianca Gibson will do a reading.

The Knights of Peter Claver will provide an honor guard and serve as greeters.

Those who attend the Indianapolis program are invited to a reception in the St. John Rectory.

Father Thomas J. Murphy, director of the Office of Ecumenism and pastor at St. John, is director of the event and Blanche Stewart is coordinator.

Also on Jan. 15, Missionary Sister of Our Lady of Africa Demetria Smith, educator for the Mission Office, will speak and show slides of the church's ministry in Africa at a special Dr. Martin Luther King Jr. service at St. Augustine in Jeffersonville at 1:30 p.m.

21 members form religious education core planning team

Archbishop Daniel M. Buechlein has appointed 21 people to form a core team for the religious education strategy plan.

They include Dan Elsener and Joe Kappel as co-chairmen; Bob Meaney, Peggy Crawford, and SFCC Sister Michelle Faultus, also from the Office of Catholic Education; and Teresa Batto and Kathy Cox from the archdiocesan education council.

Also on the core team are Meg Smith, St. Lawrence; Providence Sister Marilyn Herber, St. Andrew; Father Dan Atkins, St. Paul Catholic Center, Bloomington; Franciscan Sister Elaine Merkel, St. John, Osgood; Ann Northam, St. Augustine, Jeffersonville; Benedictine Sister Mary Emma Jochum, St. Paul, Tell City; Val Dillon, St. Thomas Aquinas, Indianapolis; Kevin DePrey, Fatima Retreat Center; and Ray

Lucas, director of youth ministry, New Albany Deanery.

Also on the religious education core planning team are: Fran Matusky, St. Paul, Sellersburg; Providence Sister Ruth Eileen Dwyer, St. Mary of the Woods College; Dr. Thomas Walters, St. Meinrad College; David Bethuram, director of the Family Life Office; and Bob Leonard, catechetical ministry at the Aquinas Center in the New Albany Deanery.

The planning process has already begun. To gather data, the core team has started to participate in individual interviews, form 25-member focus groups, and distribute mail surveys. The members will study national and local demographics in the area of religious education.

The official core team will meet for the first time on Feb. 5-6 at Fatima Retreat Center.

SEX EDUCATION

continued from page 1

- Requests to divulge personal or family information about sexuality.
- Oral or written exams about genital or erotic questions.

It said graphic or realistic representations of childbirth should also be introduced gradually, so that girls and young women are not frightened by procreation.

The document said a common abuse in sex education programs today is the graphic teaching of "genital relations" to young children, as part of "safe sex" campaigns against AIDS. It said parents should oppose such programs as dangerous and immoral. It is an illusion to think that condoms are adequate protection against AIDS, it said.

1/05/96

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Volunteers share the gift of their voices for CIRRI

About 140 volunteers read a variety of publications, including *The Criterion*, for print-handicapped people

By Mary Ann Wyand

Central Indiana Radio Reading, Inc. (CIRRI) has a simple but important mission. "We read for people," CIRRI volunteer coordinator Jennifer Evans of Indianapolis explained. "We read current publications for people who are print-handicapped."

About 140 volunteers read a variety of publications, including *The Criterion*, *The Indianapolis Star*, and *The Indianapolis News*, at Butler University on a special radio frequency which can only be heard in homes and health care facilities equipped with CIRRI receivers.

St. Vincent Community Hospital and Methodist Hospital carry CIRRI on their in-house communications systems, and a number of central Indiana nursing homes also provide the special receivers for residents' enjoyment.

CIRRI broadcasts programs 24 hours a day every day within a 40-mile radius of Indianapolis.

The specialty station's first two-hour broadcast in January of 1983 was made possible as a sub-carrier of WAJC-FM at Butler University, Evans said, and that affiliation continued for years. Now CIRRI's descriptive audio services broadcast from Butler's Robertson Hall are made possible as a sub-carrier of WFYI-FM, a PBS radio station.

CIRRI exists because of dedicated volunteers and community support, Evans said. People enjoy volunteering as readers because there is a widespread need for its descriptive audio services in central Indiana.

"We work towards diversity of programming for people of all ages," she said. "We offer 92 hours of local programming every week, prerecorded and live reads, and 59 local programs. Our receivers are free, but there is an application process required to certify that applicants are print-impaired."

Of the 140 volunteers, Evans said, as many as 70 readers lend their voices for CIRRI broadcasts each week.

Most volunteers are people who work in a variety of careers or are retired, she said, but some of the readers are trained broadcasters. WRTV Channel 6 reporter Barbara Lewis is a volunteer reader and retired WRTV anchor Howard Caldwell serves on CIRRI's board of directors and chairs the organization's current fund-raising campaign.

Indianapolis-area Catholics who serve CIRRI as readers include St. Thomas Aquinas parishioners Janet Miller, Mark Varnau and Valerie Dillon, St. Joan of

Arc parishioners Mary Malatesta and Irma Linton, Immaculate Heart of Mary parishioners Liz Hurre, Michael Schaefer and Stacy Quarles Boggs, St. Luke parishioner Margaret McClelland and St. Simon parishioner Matt Emmick. Margaret Petraits from St. Malachy Parish in Brownsburg and high school student Adam Richter from Our Lady of Mount Carmel Parish in Carmel also volunteer as readers for the unique radio station.

Every Saturday morning, Janet Miller tapes a one-hour program featuring stories from *The Criterion* which airs at 9:00 a.m. Sunday and 1:00 p.m. Tuesday.

"I always start with the archbishop's column," Miller said, "then I read as many news items, columns and features as I can during the hour program. I try to read the stories our listeners won't find in other newspapers. Not only are we reaching the Catholic population, but this is also a very good opportunity for evangelization."

Miller has been a dedicated CIRRI volunteer reader for 12 years because she enjoys sharing the gift of her voice with others.

Two years ago, Indianapolis Mayor Stephen Goldsmith honored her with a Mayor's Volunteer Award for outstanding community service for longtime service as one of the voices of *The Indianapolis Star*.

About four years ago, Miller started reading *The Criterion* to CIRRI listeners, first as a half-hour program and later as a one-hour show.

The time passes quickly, Miller said, and it is always a challenge to fit all of the articles she wants to share with CIRRI listeners into the 60-minute slot.

"To me, it's a ministry," she said. "I believe we are called to give back to God and to the community the gifts that we have been given. Because I have been given the ability to read well, I felt this is something I can share with others."

Miller wears glasses and only has partial sight in her right eye, yet also volunteers as a reader for the Indiana History Project's Talking Books Program and as a lector at St. Thomas Aquinas Parish.

"I think a lot of the impetus (for volunteer reading) came from the fact that I have been blind in my right eye for about 30 years," she said. "I only have peripheral vision in my right eye. Because of that, I get some feeling of what it would be like to not be able to read. It made my sight so much more precious, and I wanted to reach out to those who have even less sight than I do."

An avid reader in spite of her vision impairment, Miller also enjoys embroidery and loves to volunteer.

"I am a great reader, and I love reading," she said. "I am never so happy as when I am reading a book."

At St. Thomas Aquinas Parish, Miller coordinates the eucharistic minister and lector programs. For the past 15 years, she also has helped organize the eucharistic minister program at Winona Hospital.

"I enjoy serving God," she said, "and I love to volunteer. I feel it gives my life meaning and purpose now that I'm not working anymore."

Miller said her longtime service as a lector is her "most meaningful reading" but she also loves reading to her CIRRI "friends."

"It's fun reading for CIRRI," she said. "I don't worry when I make a mistake because our listeners seem to enjoy it. Sometimes the mistakes can be funny. Hyphenated words can be tricky, because now editors don't hyphenate the way they did when I was a kid in school. My best mistake was when I was reading a garden column. I read about a 'mini-mum,' then realized it wasn't a small chrysanthemum! I had to

laugh as I corrected my mistake, then went on reading. But that makes it fun. I think our listeners feel like they know the readers. They feel like the readers are their friends, and we really are."

Volunteer coordinator Jennifer Evans agrees with Miller's description of the special bond between CIRRI readers and listeners. Evans said the sound of papers rustling on the air as readers turn newspaper pages adds to the feeling that the person reading aloud is seated nearby.

"One listener told us her daughters used to read to her, but now she has CIRRI,"

Evans said. "Janet Miller was in a waiting room at a doctor's office, and a CIRRI listener recognized her voice. The person said, 'You're Jan Miller! You read *The Star* on the radio on Monday mornings!' I think that sums up the intimacy of the relationship between the readers and the listeners. There is that affirming moment when you realize what an impact you can have on other people."

(For information about Central Indiana Radio Reading, Inc. audio services or to volunteer as a reader, call CIRRI at 317-283-6352.)



Photo by Mary Ann Wyand

St. Thomas Aquinas parishioner Janet Miller of Indianapolis reads *The Criterion* each week for an hour program broadcast by Central Indiana Radio Reading, Inc. (CIRRI) at Butler University. CIRRI programming serves people who are unable to read or hold printed materials. A number of Indianapolis-area Catholics volunteer as readers for CIRRI programs on a variety of topics. Miller tapes *The Criterion* program on Saturday for broadcast on Sunday and Tuesday.

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Associate Publisher: Daniel Conway

Editor in Chief: John F. Fink
Senior Editor: Margaret Nelson
Assistant Editor: Mary Ann Wyand
Assistant Editor: Susan Bierman

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From the Editor/John E. Fink

We should not read the Bible as history



Time magazine always seems to have a cover story about religion at Christmas time. Unfortunately, it usually seems to try to tear down religious beliefs. This year's article, for example, in its Dec. 18 issue, was titled "Are the Bible's Stories True?"

The point of the article was that archaeologists have not been able to verify the stories in the Old Testament about Abraham, Moses, Joshua and the other characters. There is no archaeological evidence that the Israelites were slaves in Egypt, that the Exodus ever took place and the Israelites wandered around the desert for 40 years, or that Joshua conquered cities in the Holy Land. The article has bothered some people, so I thought I should comment on it.

Although this article might shake the faith of some Jews and fundamentalist Christians, it should not be a problem for Catholics. The Catholic Church teaches that the Bible is inspired religious teaching, but it has never said that it is inspired history. The fact is that we don't know when many of the historical books of the Bible were written, who wrote them, or how factual they are.

During one of my trips to the Holy Land I had a chance to talk with French Dominican Father Jean-Batiste Humbert, an archaeologist at Jerusalem's Ecole Biblique. From his excavations and discoveries, he is convinced that the Jewish religion was started after the Israelite's Babylonian exile, with the theology being invented at that time. He told me that those who wrote the Bible at that time weren't writing history but were writing theology as they started Judaism in the sixth century B.C.

Other scholars believe the Bible was written during the Babylonian exile rather than after it. Some of them are convinced that the editor of the Pentateuch (the first five books of the Bible—the Jewish Torah) was the scribe Ezra. Indeed, the combined Book of Ezra-Nehemiah is our most important source of information about the formation of the Jewish religious community after the Babylonian exile.

In his book "Who Wrote the Bible?" Dr. Richard Elliott Friedman says, "In the present state of our knowledge, the evidence seems to me to point with high likelihood to Ezra, the priest, scribe, and lawgiver who came to the land with the Torah of Moses in his hand" as the one who fashioned the Pentateuch. We are told in the Book of Ezra that Ezra had the Torah in

his possession, that he carried it to Jerusalem, and personally gave it its first public reading. And when he read it to the people, they heard things they had never heard before. In this view, Ezra edited or collated the Bible; he didn't write it since there were many sources and multiple authors even within certain books (like Genesis, for example).

Father Humbert disagrees with Friedman. When I mentioned to Father Humbert that other scholars disagree with his assertion that the Bible was written after the Babylonian exile, he replied, "Oh yes, and I particularly disagree with Richard Friedman" (whom I hadn't mentioned). When I asked what he thought of the idea that the prophet Jeremiah was the author of Deuteronomy (Friedman's thesis), he quickly dismissed it with "Impossible!"

Those who travel to the Holy Land usually stop in Jericho where, the Bible tells us, the walls collapsed after Joshua's forces encircled the city for seven days and then blew their horns (Joshua, chapter 6). Pilgrims are usually disappointed to learn that, although other walls of the city have been found, none go back to the time of Joshua (about 1200 B.C.). At that time, in fact, Jericho wasn't even inhabited.

Catholics do not believe in the literal interpretation of everything in the Bible, especially the historical parts of the Old Testament. This is one of the ways the Catholic Church disagrees with fundamentalists. Whoever wrote the historical books of the Old Testament did so, in most cases, centuries after the events were supposed to have occurred.

"The Catechism of the Catholic Church" tells us how we are to consider the Old Testament writings. Quoting the Vatican II document "Dei Verbum," it says that these writings "are a storehouse of sublime teaching on God and of sound wisdom on human life, as well as a wonderful treasury of prayers; in them, too, the mystery of our salvation is present in a hidden way" (No. 122).

It also says, "Christians read the Old Testament in the light of Christ crucified and risen. Such typological reading discloses the inexhaustible content of the Old Testament; but it must not make us forget that the Old Testament retains its own intrinsic value as revelation reaffirmed by our Lord himself. Besides, the New Testament has to be read in the light of the Old" (No. 129). However, it should not be read as history.

The Human Side/Fr. Eugene Hemrick

My wish for society for the year 1996

When leading institutions of society lose their sense of mission and devotion to a higher power, they are left at the mercies of lower powers. We all suffer.



What concerns me is that society's members are losing their memory of what made our public institutions great. I wonder if our young people even have a memory of that.

When historians look back upon 1995, they will conclude it was a year when the public's estimation of some of our most trusted institutions dropped substantially.

For example, the O.J. Simpson trial left many shaking their heads at the court system and lawyers, who sometimes acted more like court jesters than professionals.

There are sports figures whose behavior or open confessions have made it more difficult for youth to dream of imitating a sports idol.

Many people are left to wonder what concept of truth, life and morality is followed in the professions of medicine and law at a time when the euthanasia movement appears to have made headway.

And how often do business leaders, who should be our moral standard-bearers, fail to keep their own standards high when put to the test?

Government, business, law, medicine and sports all fulfill roles in sustaining our spiritual, psychological and physical health. When representatives of these institutions falter, moral skepticism follows in the public realm.

Lacking sufficient numbers of good role models, people begin to develop their own standard of conduct, their personal morality. It begins to appear that there are no agreed-upon standards of morality in society. Laws, which by nature are designed to preserve the truth, get twisted to suit the individual.

Sports become businesses for profit, with little regard for their players as persons. Medicine, devoted to making life more human, becomes dehumanized. In many fields, news reports tell of leaders pledged to work for the common good who seek only personal gain.

All of this erodes public confidence in the very institutions meant to bolster that confidence.

We need to "rediscover" our public institutions. Leaders of society need to re-envision their roles. That's why I'd like 1996 to be a year of looking back through the annals of law, medicine, sports or business for the best that all these fields have had to offer.

My wish for 1996 is that we can talk about what made our public institutions great in the past and to recognize what will be needed to re-establish their credibility.

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week-to-week basis. In addition, those who volunteer their time and talent are more likely to contribute financially than parishioners who do not volunteer. Finally, people give if and when they are asked to do so. Those parishes which know how to ask effectively appear to have increased contributions.

If there is any consensus in the studies, it is that no one is quite sure why Catholics give so much less than Protestants to the church. Reduced contributions are definitely not the result of limited resources or declining numbers, and although some analysts have claimed that Catholics give less because of anger at church teachings, larger congregations or the decision-making style of clergy, the existing data is, at best, inconclusive.

Celio concludes her analysis by saying, "The Catholic community is alive and growing, but it is not giving up to its capacity or in amounts necessary to support the works of the church." In my next column I'll offer some of my own reflections on how to interpret (and respond to) this uniquely Catholic dilemma.

A View from the Center/Dan Conway

Researcher compares studies on Catholic giving

It's easy to provoke an angry reaction among Catholics in the United States today. All you have to do is point to one of several recent studies that claim Catholics are not as generous as their Protestant, Jewish or Muslim counterparts, and you can be sure of indignant letters and phone calls from people who will tell you in no uncertain terms that these studies are balderdash (or words to that effect).

What do these studies have to tell us, and how do we know whether they are accurate?

In a paper commissioned by the U.S. bishops' Ad Hoc Committee on Stewardship entitled "Catholic Contributions to the Church: An Examination of Recent Research," Mary Beth Celio, director of research for the Archdiocese of Seattle, examines 15 studies that have been published in the past decade (including the famous Greeley-McManus study conducted in the mid-1980s and the widely-publicized Dean Hoge study of 1994).

According to Celio, many of these studies have been "confusing and even contradictory." She observes that "much of the problem seems to lie in one of three common characteristics: (1) the terms of the discussion are not carefully defined, including who is a 'Catholic' and what kind of giving is being considered; (2) data used to reach conclusions are not adequate or relevant to the questions being asked; and (3) anecdotes replace data in describing patterns and trends in giving."

To resolve these discrepancies, Celio's paper offers descriptions and critiques of all 15 studies (many of which were funded by the Indianapolis-based Lilly Endowment, Inc.). Here is my summary of Celio's findings (reprinted

with permission from the NCCB Ad Hoc Committee on Stewardship and edited for publication in this column):

Although there are many areas of ambiguity, many gaps, and some open contradictions in the 15 studies, a number of tentative conclusions can be drawn:

- Some studies include all who identify themselves as "Catholic" regardless of whether they are registered in a parish; others use only registered parishioners. There are more than 55 million registered Catholics in more than 20,000 parishes throughout the United States. The average size of a Catholic parish is five to nine times larger than the average Protestant congregation.

- All studies agree that American Catholics are now, on the whole, more affluent and better educated than at any time in history. Depending on the study consulted, Catholics either come close to, or exceed, the average income of Presbyterians, Episcopalians, Jews or other religious groups that have traditionally had more affluent members.

- Catholics give a smaller amount and a smaller percentage of their incomes to the church than do adherents of other religious traditions studied in recent years. Although there is evidence that Catholic giving has dropped significantly since the 1960s, current research provides neither the sampling designs nor the time period necessary to determine with certainty whether Catholic giving in the 1990s is going down, staying stable, or increasing.

- The presence of a Catholic school in the parish appears to have, at worst, a neutral effect on giving. There is evidence from several sources that the presence of a school (and/or having children in the school) increases giving.

- Frequency of church attendance is a very strong predictor of giving both on the individual and parish level. Those who go, give; those who go most often give most generously. People who plan their giving contribute significantly more than those who decide what to give on a



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The Criterion



Viewpoints

Politics: Are the disagreements among Catholics surprising?

It isn't surprising when Catholics disagree with each other on key issues that politicians are grappling with, such as welfare reform or immigration. But it does raise a serious question, says Georgia Masters Keightley, associate professor of theology at Trinity College in Washington. Is there a boundary beyond which Catholics shouldn't go in their disagreements? And Jesuit Father Joseph O'Hare, president of Fordham University in New York, observes how "the diversity of positions held by Catholics can exasperate anyone who wants to form a Catholic political lobby." What is needed, he believes, is a community of conscience among Catholics. "An authentic community of conscience could work through disagreements rather than widen divisions," writes Father O'Hare.

Translating principles into law is complex

By Fr. Joseph O'Hare, SJ

It is perfectly understandable for men and women of good will, informed by



Catholic consciences, to disagree on particular legislative proposals.

Al Smith, the legendary Happy Warrior, is supposed to have said that "Catholics only stand together at the last Gospel."

Today, post-Vatican Council II Catholics may not even know what the last Gospel was.

The point remains pertinent, however. The diversity of positions held by Catholics can exasperate anyone who wants to form a Catholic political lobby.

During the pope's recent U.S. visit, it was abundantly clear that no particular party or lobby on the current political spectrum could endorse all of his agenda. For example, many who welcome the pope's strong defense of unborn life are less enthusiastic about his public appeal for generosity toward immigrants.

Similarly, many who champion "family values" are at best indifferent to the pope's eloquent plea for economic justice.

And Catholics are not immune to the biases reflected in this selective support of Pope John Paul II's preaching.

The fundamental distinction between morality and law is a classic principle of Catholic social ethics, even if it often is obscured to the point of disappearance by zealots of the right and left. Moral values can be clear, but their translation into effective social policy through civil law prescriptions is more complex.

Does the inevitability of disagreement on legislative proposals render Catholic influence on public policy inconsequential? No. Harvard University's Father J. Bryan Hehir and others have urged Catholics to constitute a "community of conscience" in the public-policy debate.

There will be room for disagreement within this community of conscience, but the debate will be enlightened if a common set of moral imperatives is accepted as a point of departure.

In their landmark pastoral letters, the U.S. Catholic bishops enunciated certain moral norms to guide the debate on nuclear war and economic justice, and then proceeded to make particular applications of those norms. Catholics might well disagree on the particular conclusions drawn in these letters, but a true community of conscience cannot evade the challenge posed by the terms in which the bishops framed the debate.

Today in the debate about welfare reform, would we hear such facile assertions about the moral character of welfare recipients if everyone in the debate constituted a community of conscience that accepted Catholic moral principles as a starting point?

Catholic social thinking has been conspicuously absent from the Congressional welfare-reform debate, despite a few valiant voices among elected officials. But this failure to influence the debate is not

due to legitimate disagreements among Catholics but to cheapened political rhetoric that substitutes accusation for analysis, slanders the poor by promoting shallow stereotypes of "welfare mothers" and feeds on the poison of resentment instead of the challenge of responsibility.

An honest acceptance of each human person's dignity as the starting point of the welfare debate would not guarantee quick or easy solutions. But an authentic community of conscience could work through disagreements rather than widen divisions.

The Catholic vision for society cannot be captured by any political lobby with a narrow and partisan focus. Catholics no longer stand together for the last Gospel, but we should certainly stand together behind the whole Gospel and defy the political fashions of left and right.

Greater consensus is surely desirable

By Georgia Masters Keightley

It is not surprising that Catholics hold a wide spectrum of political and public-policy views, and tend to vote their economic concerns and personal interests. But this raises a question.

Given the church's rich teaching on social ethics and Pope John Paul II's urgent, repeated call to

Catholics to take public obligations seriously, should there be so great a disparity of views among U.S. Catholics on such policy issues as welfare, health care, Social Security?

As in sexual ethics, shouldn't there be some clear limits, some moral absolute beyond which, in the interests of justice, charity and protecting the common good, Catholics shouldn't go?

U.S. Catholics are diverse. Some recently arrived on these shores, some have family ties dating back to colonial times. Also, as Auxiliary Bishop John Ricard of Baltimore said, some Catholics are "growing more prosperous," while others grow "more desperate and deprived."

There is a way, too, in which U.S. Catholic leaders have contributed to the wide spread in Catholic opinion. In recent years, the U.S. bishops have insisted that abortion be the first political priority. Yet the bishops are taking a strong stance on a broad base of other life issues and are challenging attempts to dismantle essential social programs.

A *National Catholic Reporter* editorial said the problem is that if Catholics are "to be the ballot-box interpreters and action arm of Catholic social teaching... the bishops have long been sending a mixed message."

At the heart of current debates over public policy are two basic issues: government and its role, and money—who has it, who needs it and how it should be used.

Ready familiarity with the Catholic social tradition could bring about a greater measure of consensus among Catholics thanks to their increased

capacity to discern and judge the moral implications of issues.

For example, a nuanced understanding of the venerable principle of subsidiarity is called for. Since John XXIII, the church has taken the position that in complex modern societies government has a primary responsibility for promoting the common good and looking after the interests of the weak and marginalized.

The wisdom of this may well be underscored as individual states begin to struggle with the distribution of block-grant welfare monies. A well-informed, vigilant local Catholic community can help ensure that justice is served.

The issue of money is at the center of everyday life: getting money, developing a proper attitude toward it, using it in socially responsible ways. Through the ways we spend, save and invest—our own money or that collected through taxes—Gospel values may enter our surroundings.

Point of View/M. Sharon O'Connor

Now is the time to celebrate Christmas

Once again, Christmas has come and gone. The gifts have been given and the tree has been dismantled and packed away or dragged off to the nearest bonfire. There are no more Christmas songs on the radio and no twinkling lights in the windows—only trash bags of wrinkled wrapping paper and discarded boxes still sitting curbside. Yet, surprisingly, the Feast of the Epiphany, or the coming of the wise men, hasn't even been celebrated yet. Why then, does Christmas seem so long ago?

Perhaps it's because of the merchandising industry that dictates to us consumers that the Christmas season begins at 12:01 a.m. the Tuesday after Labor Day. The stores then are filled with decorated trees, gift wrap and cards with signs proclaiming the coming of Santa Claus at a certain time and place. Television networks run and re-run movies that, over the years, we have all come to enjoy and expect as part of the holiday season. Commercials are filled with scenes of happy homes, good food and family reunions so that these months become emotionally charged. The weeks between Thanksgiving and Christmas are filled with parties and family gatherings which not only put us in a merrymaking frame of mind but also exert unrelenting pressure on us to make this Christmas better than the best.

The local church is the ideal place for a serious conversation about the concerns confronting society and touching the lives of individual Catholics. The territorial parish randomly but fortuitously brings together the business owner, manager and employee; the public official and citizen; the single parent and extended family; the young and old.

This creates the opportunity for an exchange of views that reflects different social perspectives. It also makes possible a viewing of the issues through the discriminating lens of Catholic social ethics. The result can only be a more sensitive, aware social conscience.

The parish can prove a valuable instrument for generating a more united, effective Catholic voice speaking out on issues pertaining to the common good and providing the people-power for undertaking society's transformation and renewal.

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But this euphoria is not encouraged to last. At precisely 12:01 a.m. Dec. 26, the heart and soul of the season are put away along with the tinsel and lights. The candles, symbolizing that star in the night sky so many years ago, no longer glow. Radio stations return to their normal broadcasting with no playing time for Christmas carols to proclaim, in song, the Savior's birth; television returns to its usual lackluster programming with the emphasis once again on sex, violence and insipid and sophomoric entertainment with no room for Christmas tales.

This is all wrong! We have allowed the season of Christmas to be celebrated backwards. Christmas should begin on Dec. 24, when we enter the church for Christmas vigil, and that celebration should not end until Ash Wednesday. Now is the time for all the Christmas carols to pour forth, joyously telling of Jesus' birth, and for all the family gatherings and merrymaking, for it is during this time that Christ is symbolically among us.

That is why, although the tree is gone, the presents put away, and lights pulled down, the Christmas candle still is lit at each mealtime, Christmas songs fill the air as we travel from here to there, and Christmas storybooks still adorn the tabletops. Christmas has just begun! Let us now begin to celebrate.

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

Thoughts on how to pray well

The following thoughts on prayer are based on the writings of Abbot John



Chapman (1862-1932). I found them very helpful in my own life and offer them to you as you begin a new year. (For those interested, the source is a Sheed and Ward publication entitled "John Chapman.")

Pray as you can, and don't try to pray as you cannot. Take yourself as you find yourself.

The only way to pray is to pray; and the way to pray well is to pray much. The less one prays the worse it goes.

Begin wherever you find yourself. Make any acts you want to make and feel you ought to make, but do not force yourself into feelings of any kind.

If you don't know what to do when you have a quarter of an hour alone in church, then shut out everything else and just give yourself to God. Beg him to have mercy on you and offer him all your distractions.

Your can't get rid of the worries of this world or the questionings of the intellect, but you can laugh at them. Laugh at yourself and then think of God.

Pure prayer is of the will; it is pure intention without words. Do not worry about what you should think or feel; if your intention is to cling to him, you're

praying well. Feelings are useful for beginners, but they are not to be depended on. Do not mind if you do not feel love of God or if you feel rebellion. Just pray that you may give yourself to God as you are; and try to want what he wants.

Minimize what happens in your own soul and maximize God's love for you. Do not think that distraction, dryness and desolation are merely stages on your way to perfection. Jesus suffered temptation and desolation to show us that they are not incompatible with perfection, but in fact are part of it. Progress will be made when we become more and more indifferent as to what state we are in.

Do not try to be simple. God does that for you. Your part is: a) to think of others; b) to be with God; c) to despise thinking about your own "spiritual state." Simply be what God enables you to be at this moment.

And if you must bear some form of suffering—physical, emotional, or mental—do not get down on yourself. Suffering is often intolerable, and it's OK to tell God that it is intolerable. Only try with the highest part of your soul to trust him and be willing to suffer as long as he chooses. He will give you the necessary grace, you can be sure of that.

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

Cornucopia/Cynthia Dewes

How to cope when it's over

These are the times that try (wo)men's souls. The holidays are—gulp!—over.



Until Dr. Martin Luther King Jr.'s birthday provides us with a fleeting diversion, there's nothing much to look forward to until February.

Of course, Valentine's Day paraphernalia is already plastered throughout the civilized (?) world, and the three-day-holiday advocates are licking their chops over Presidents' Day. But we'll let that pass for the moment.

Not only is this a rather static point in time. There are also the pine needles from

the Christmas tree to contend with, lurking in cracks between floor boards and in the tracks of sliding doors. (Kind of poetic, actually: floor cracks, door tracks). Anyhow.

And candle wax! Somehow we get carried away with the candle thing every Christmas and then wonder whatever possessed us to make the same mistake again. It usually takes almost until next Christmas to extract all the wax from tablecloths, rugs, furniture, the dog's fur and ever-more numerous sites about the house.

We're also confronted with the candy and mixed nut situation: too much of both, left over from the holiday celebrations. It's true, we could freeze the stuff until Memorial Day or the Fourth of July, but somehow candy canes, chocolates and

walnuts just don't seem suitable to those occasions. After all, by summer we salivate on cue only to corn on the cob, potato salad and hotdogs.

Turning our gaze elsewhere on the January home front, it's downright depressing to notice what was hidden so successfully during December by creche figures and poinsettia plants bathed in romantic candlelight. Namely, grungy floors, windows and furniture, which probably account for the invention of spring housecleaning.

In addition to experiencing holiday withdrawal concerning things, we must consider the human factor. This includes the cultivation of warm/fuzzy relationships re-established by Christmas greetings from old friends and lost relatives, i.e. letter-writing, perhaps a phone call, birthday remembrances and doing lunch. The surfeit of holiday cheer, rich food

and goodies leads inevitably to the New Year's Resolution. Health, fitness and frantic pursuit of same can absorb many a post-holiday dead spot in a person's life.

When we're not sweating over a torturous exercise machine or eating something insignificant and disgusting, we can fill our spare time writing thank-you notes for Christmas gifts. That, and figuring out what to do with some of them.

The really obsessive will use January down-time to plan, organize, document, and otherwise make the rest of us look bad. These are the folks who update snapshot albums, clean closets, and pursue what's lurking on the back shelves of their refrigerators.

It's a brand New Year out there. Some of us dread its coming, others can hardly wait for it to begin. Some of us will die, and others be born during its passage.

Some of us will welcome the new year with enthusiasm and then fall into old ruts. Some will make good use of it, and others will just let it go by, passing time.

Perhaps we should think of the new year as one last holiday gift from God, something to be treasured, something we open with hope.



Mother Teresa presents a medal to Deacon Greg Bramlage, a fourth-year theology student from Indianapolis, at Mt. St. Mary's Seminary in Emmitsburg, Md. Mother Teresa visited the seminary and spoke to the students on Dec. 9. Darwin Winters, a first-year theology student from Indianapolis, was also present and also received a medal from Mother Teresa.

VIPs ...

Nelson "Red" and Mary Owen will celebrate their 50th anniversary with a 3 p.m. Mass, Jan. 13, at St. John Starlight Church in Floyds Knobs. A reception will follow.

The couple was married Jan. 19, 1946 at St. Brigid Church in Louisville, Ky. They have six children: Thomas, Nelson, Bernard, and the late David Owen, Bette Buechler, and Mary Blair. They also have 15 grandchildren.

Sacred Heart Church in Clinton parish-ioner Isabelle Draesemer Terry was used as a major reference source for the

recently released book, "James Dean: The Biography." The book is written by Val Holley and published by St. Martin Press. For 31 years, Terry ran the Isabelle Draesemer Agency of Hollywood. During this time, the agency discovered actors Vic Tayback, Buddy Ebsen, and the late Tex Terry—whom she married.

Judy A. Johnson, a parishioner at Holy Angels Church in Indianapolis recently had her poem "Aging" published in a book compiled by The National Library of Poetry titled "Beyond the Stars." Johnson has been writing for 25 years.

Check It Out ...

A Reflection Monday titled "New Age: Beyond the Buzzword," will be offered Jan. 22, at the Fatima Retreat House in Indianapolis. Presenter, Kevin DePrey will discuss the concepts, ideas and activities that are associated with "new age" in today's culture and what "new age" means to Christians. The program will begin with registration at 9 a.m., and will conclude at 2 p.m. The cost is \$15 per person payable by Jan. 12. For more information call 317-545-7681.

The Crossroads of America Council of the Boy Scouts is seeking Eagle Scouts to update its Eagle directory. Eagle Scouts are being asked to send a letter listing name, address, phone number, and city, troop and year which the rank was attained to John Dinkens, Boy Scouts of America, P.O. Box 1966, Indianapolis, Ind., 46206-1966,

or call the Scout Headquarters at 317-925-1900.

Right to Life of Indianapolis, Inc. will sponsor a 23rd Anniversary Roe v. Wade Memorial Service, from 2-3 p.m., Jan. 21, in the North Atrium of the Indiana Statehouse, located at Market and Capitol Streets in Indianapolis. State Senator Jean Leising, author of Senate Bill 311—Informed Consent, will speak.

Evangelization coordinator for the Archdiocese, Jesuit Father Joe Folzenlogen, will preach a series of four homilies on the theme of evangelization, sponsored by the Central Indiana Charismatic Renewal, at Marian College Chapel. The homilies will take place on the third Friday of the month from January through April. The first of the series titled "Evangelization and Healing" will be held at 7 p.m., Jan. 19.



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The Our Lady Help of Christians Praesidium of the Legion of Mary, Little Flower Parish in Indianapolis will host its 3000th meeting Jan. 15. The group that was established in the parish on March 30, 1937, has offered spiritual assistance and corporal works of mercy at Little Flower. The group, which recites the rosary and other prayers daily, also visits the sick in their homes, hospitals and nursing homes. Group members pictured from left are: Harry Neuendorf, Ed Ortmann, Ann Bingham, Laura Patricia Rettig, Joe Striby, Bernice Borton, and Clara Ortmann.

Pope prays for peace and justice for children

By Cindy Wooden, Catholic News Service

VATICAN CITY—Thanking God for the blessings of 1995 and marking the beginning of 1996, Pope John Paul II prayed for peace and justice throughout the world, especially for children.

Recovered from his Christmas bout with the flu, the pope led the midday Angelus prayer Dec. 31 and Jan. 1 with visitors in St. Peter's Square, led an evening prayer service of thanksgiving at a Rome church New Year's Eve and celebrated Mass New Year's Day in St. Peter's Basilica.

Christians celebrate the New Year still focused on the birth of Christ and the salvation he brings to all humanity, the pope said during the Jan. 1 Mass.

Marking the feast of Mary, Mother of God, and World Peace Day at the Mass, the pope said the fact that God became human means that human history has a divine order to it.

"Peace," he said, is a "fundamental sign of divine presence."

The pope said peace should be evident not only in individual lives; "it must also radiate throughout the political order and in the life of communities and nations."

The name Jesus, which means "God saves," holds the promise of salvation from every evil, "particularly from hatred, war and destruction," the pope said.

Pope John Paul chose as the theme of his 1996 World Peace Day message, "Let us give children a future of peace."

"The children of the earth, at the end of this century, are the seeds of the third mil-

lennium: For their tomorrow they ask for works of peace and the inheritance of a united world marked by solidarity," the pope said at the Angelus after Mass.

"The little ones embody the hopes, expectations and potential of the human community," he said. "They are witnesses and masters of hope, a sentiment they live with a joyful enthusiasm."

"Do not extinguish the hope in their hearts; do not suffocate their expectations of peace!" Pope John Paul said.

"It is truly important that we adults think of them and assure children of a peaceful future," he said. "It is our task and our responsibility."

Reciting the Angelus the day before, the feast of the Holy Family, the pope said that a natural part of parenthood is working to avoid all that is bad for one's family and to guarantee every possible good for one's children.

But today's families, he said, which by their nature should be centers of life and love, often are exposed to "painful threats of every kind."

Christian families are called to look to the Holy Family for answers, he said. The relationship among Jesus, Mary and Joseph was one of "authentic love and charity, creating not only an eloquent model for all families, but also offering a guarantee that a similar love can be realized in every nuclear family."

Pope John Paul prayed that "faith would grow in every house and that in each home love, agreement, solidarity, mutual respect and openness to life would reign."

The mayor of Rome and Italian politi-

cal leaders joined the pope Dec. 31 at Rome's St. Ignatius Church for an evening prayer service of thanksgiving for the past year.

The pope told the congregation that Italy, which is more than 95 percent Catholic, needs renewed evangelization "so that the cultural and social currents running toward a radical secularization do not diminish the vigor of the faith held by the majority of the population."

A state with clearly established laws,

democracy and a well-ordered economy "cannot prosper without reference to that which is owed man because he is man, that is to principles of truth and objective moral criteria," the pope said.

Moral relativism is an "insidious enemy" of democracy, not its natural result, he said.

"One must work with courage so that social structures are respectful of those ethical values that express the full truth about humanity," the pope said.

Clinical pastoral education offered at St. Vincent Hospital

Because more parishes are using volunteers in their ministry to the sick, St. Vincent is expanding its clinical pastoral education to offer a parish-based program.

The St. Vincent CPE program has been in operation for five years and is accredited to offer basic, advanced and supervisory clinical pastoral education through the Association for Clinical Pastoral Education.

The program is offered at the 86th Street hospital, Community Hospital East and at Bloomington Hospital.

A full-time 10-week summer unit is offered, as are units that are extended for several months in the spring and fall semesters at various locations. St. Vincent offers a full-time 12-month CPE residency program at the hospital on 86th St.

CPE is being used to augment training of volunteers in ministry, as well as paid professionals. The students are involved in clinical work with patients or parishioners as well as the educational component.

St. Vincent offers clinical placements in the areas of acute medical care, mental health and substance abuse treatment, residential rehabilitation, hospice and outreach services for the Indianapolis area.

The students participate in a series of seminars, including educational presentations on a variety of topics, as well as an interpersonal relations group, individual supervision, and a seminar in which the students present their work with the patients or parishioners.

St. Vincent's pastoral care departmental mission statement "affirms our commitment to witness to the good news of Jesus Christ, to accept and promote an individual's freedom of religious expression, to encourage the wholistic practice of health care, and to promote the relational and spiritual dimension of care for the sick."

Michael Saxton, at 317-338-3554, is director of the Clinical Pastoral Education Program at St. Vincent Hospitals and Health Services.

Holy Cross SVdP Food Pantry gets 'Special' award, \$10,000

By Margaret Nelson

On Dec. 21, officials of the Parisian department store presented a check for \$10,000 to the Holy Cross St. Vincent de Paul Food Pantry.

Louise Frison, in her letter to nominate the food facility for the 1995 "You're Somebody Special" award, wrote:

The Holy Cross St. Vincent de Paul Food Pantry is a private, not-for-profit, tax exempt organization which has provided food and counseling to thousands of people in need since it was first begun in 1969.

Twice each week, bags of groceries and, as available, baby needs, personal items, and household supplies are distributed to single people and families—based on family size, income, and eligibility for food stamps.

After an initial interview, it is determined how often the food pantry can be of service.

More than 25 years ago, several members of Holy Cross St. Vincent de Paul Society

started buying groceries and taking them to the homes of families in need when they recognized that food, in spite of their best efforts, was sometimes not available to individuals and families because of health problems, lack of employment, etc. Since that time, the food pantry has grown into a service project that assists more than 1,200 near east side families each month with food, guidance, and personal attention.

Volunteers from the neighborhood (many of whom also need the food), plus retired people, students, food pantry board members, and countless others come regularly to meet a need and be part of a community effort to help feed the hungry. Under the direction of the volunteer food pantry director, trucks are unloaded, food sorted and bagged, and a noon meal prepared for all to share. The interviews, distribution of groceries and hospitality are all provided by those who volunteer their time and labor.

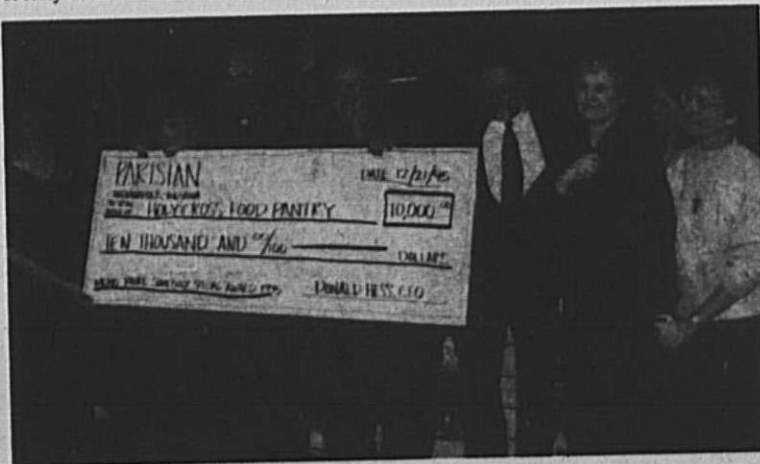


Photo by Margaret Nelson

At a Dec. 21 presentation of Parisian department store's 1995 'You're Somebody Special' \$10,000 award to Holy Cross St. Vincent de Paul Food Pantry are (from left): pantry board member Margy Warman, entry submitter Louise Frison, Pastor Father Peter Gallagher, pantry director Patrick Janitz (holding plaque), Parisian representative Bob Houck, secretary Jean Knarr, Parisian Page Parker, and Pastoral Associate Franciscan Sister Paulette Schroeder. The pantry feeds thousands of people each month.

But stewardship isn't a Catholic word, is it?

Need some help with your stewardship education work?

The Good Steward: Taking Care of and Sharing All God's Gifts may be just what you're looking for.

This collection of stewardship columns written by Daniel Conway provides a wealth of information on the theology and practice of stewardship as set forth in the U.S. bishops' pastoral letter *Stewardship: A Disciple's Response*. Conway, head of the secretariat for planning, communications, and development for the Archdiocese of Indianapolis and a nationally recognized expert on Christian stewardship, writes in down-to-earth language that will provide hours of discussion material for your parish stewardship commission or adult education groups.

The 54-page, 8 1/2" x 11" booklet contains 28 easy-to-read articles in 6 chapters.

Copies are available for \$6 each. You may order directly from the Office of Stewardship and Development, 317-236-1425 or 800-382-9836, ext. 1425.

Parish Profile

Batesville Deanery

Msgr. Schmitz ministers to "four wonderful parishes"

By Margaret Nelson

Monsignor Bernard R. Schmitz shepherds four rural flocks in the Batesville Deanery. But he doesn't feel overworked.

"It is truly wonderful to have four wonderful parishes," said Msgr. Schmitz,



Msgr. Bernard Schmitz

referring to St. Anthony of Padua Church in Morris; St. Nicholas, Sunman; St. Charles Borromeo, Milan; and St. Pius mission in Ripley County.

And the feeling by his parishioners seems to be mutual.

The pastor credits the help of other priests for his situation. For two years, he's "had the blessing of Father Jim O'Riley," now retired at North Vernon, to preside at some Masses. Father Victor Broering comes over from Harrison, Ohio, to help. Father Elmer Burwinkel and Father Aloyse Held like all the priests, help at all the parishes. Father John Minta now lives at Milan, and Father William Engbers moved into the Sunman rectory.

Msgr. Schmitz has spent 25 years at St. Anthony, one of only nine resident pastors in its 140-year history. He took his pastorate at St. Nicholas in 1993, and is the 40th pastor. That same year, his flock grew to nearly 700 families when he was given the other two parishes. St. Charles is the greatest driving distance—at more than 13 miles from his residence at St. Anthony.

At Milan, John Garrett said, "Msgr.

Schmitz has done well just finding us priests." And Eileen Heffelmire quipped, "Of course, how can they say no to the monsignor?"

John Nordmeyer of St. Anthony said of the pastor, "He is very compassionate. Especially in times of trouble, he's right there."

Representatives say that people of all four parishes are very good about coming forward to volunteer their services for the good of the church.

In fact, there's a lot of collaboration between the four parishes. Though they have separate councils, the religious education and youth programs are open to all. The one Sunday bulletin includes sections with the Mass schedules and activities for each of them. The collections are reported for each, broken down into average donations (from \$9 in one parish to \$31 in another on a recent Sunday).

To make the Mass schedule more convenient, some people attend liturgies at one of the other three parishes. Not only do the bulletins give news of their own parishes, but the "visitors" can leave their Sunday contribution envelopes and be assured they will get back to the parishes where they're registered.

St. Nicholas School at Sunman educates children from both of Monsignor Schmitz's original parishes. It's grown from 98 to 161 students in the past five years. The kindergarten is housed at St. Anthony.

Part of the growth results from increased construction in the area. There are two new apartment buildings down the street from St. Anthony. And water service has been extended out from Batesville.



Photos by Margaret Nelson

The ceiling above the altar of St. Anthony of Padua Church in Morris is covered with a "heavenly" mural.

St. Anthony, Morris

The biggest event for St. Anthony is the annual Labor Day picnic, with 1,900 of the "original chicken dinners" being served last year. The food is prepared at the volunteer fire station. That and the weekly bingo account for a large percentage of the parish income.

Nordmeyer calls "the hominess of the parish" unique. "I grew up with the people who established the area. We are one of the newer families," he said of his ancestors who came to the parish in 1911. "Everyone is related to one another, maybe for two or three generations," he said.

Mark Prickel, choir director, said that his grandfather Anthony Voegel was one of the original families. He's pictured in old parish photos with a very long beard. "Everyone called him Grandpa. He did a lot for the church," he said.

The parish has contributed its share of priests, brothers and sisters.

The two men agree that the people take an active part in the liturgies at St. Anthony. "I've noticed at other churches, parishioners don't participate like we do here," said Nordmeyer.

In fact, that is true of all the activities of the parish. "Anything that has to be done, somebody pitches in and does it," said Prickel. Because of this, the physical plant is well kept. Four years ago, the property

across the street from the church was donated by a parishioner to be used as a paved parking lot.

"The biggest cooperation is the picnic—everyone works," said Nordmeyer. "It's the best meal you ever ate," said Prickel. They smiled about new parishioners offering to work "from 8 to 9," when the "old-timers" spend all of Labor Day working at the church.

The ladies of St. Anne Society pitch in to serve lunch for families after funerals in the parish. The altar society cleans the church, has meetings, and helps Muscatatuck hospital. They donate diapers to the poor and plan the parish Christmas party and Easter egg hunt. The ladies of the parish are also active in the Batesville Deanery group of the National Council of Catholic Women.

St. Anthony has two choirs—a men's choir and a choir of mixed voices.

Nordmeyer said, "A lot of things happen around here, and education is an important part of it: CCD classes are taught by parish people." Joanna Dall is director of religious education. Four parishes are involved in the Rite of Christian Initiation of Adults program.

Every Friday morning for 19 years, St. Anthony has had a holy hour. Starting one hour before the 8 a.m. Mass, it is well-attended. Msgr. Schmitz used to do it all himself, but now has parishioners help lead the psalms, rosary, or litanies.

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Brian Kirchner looks at the animals that were part of the live nativity scene at St. Anthony Church in Morris. Children took the parts of the Holy Family during Dec. 8-9 re-enactments.

Tony Moster, fire chief, said the department is active with parish activities. It has its annual breakfast at St. Anthony. And the firemen hose off the lot after the Labor Day picnic. This year, fire department volunteers distributed 800 luminaries throughout the town, leading to the crib of the live nativity.

The Christmas program is held the second weekend in December, using live animals that stay on the scene for about a month. (A lamb was born on the site this year on Dec. 23.) Children of the parish take turns portraying the Holy Family. Several churches, including all of the four parishes, participate for the two nights. Choirs from churches of various faiths provide the music. But this year, temperatures hovered near zero, so the enactment had to be held inside the parish hall.

"A lot of people participate and a lot come to see it," said Msgr. Schmitz. "We have to turn people away who want to be in it." Hot coffee, chocolate, doughnuts, cookies and popcorn are served in the hall after the program.

"More than 2,000 people came through. If it wouldn't have been so cold, there would have been more," said the pastor.

St. Anthony sponsors area basketball and volleyball games, using Schad Hall, a 1962 addition. Moster said that it will cost more to remodel the restrooms today than it did to build the whole hall back then.

The St. Anthony assembly grows on summer weekends because of vacationers at nearby Indian Lake.

Ted Dierckman, on the parish council said, "We try to keep in mind that it's a country parish when doing projects. Most parishioners like it that way."

There seems to be some interest in the parish from the people moving into the subdivisions being built between Batesville and Morris, he said.

The members' skills are "pretty diverse," said Dierckman. "Whatever talents people have, we try to draw on them."

Jeff Weisenbach said, "One thing good about our parish is the people themselves. Everyone gets along and gets things done."

He is glad that the parish offers activities for young people, as it did when he was young. "My idea of a good parish is to keep

young people interested in something, so they will keep interested in the future.

"Overall, it is a real nice, friendly parish," Weisenbach said. "If this place is here, I'll be here till I die."

St. Charles, Milan

According to members of St. Charles, though the parish is located in a farm community, there are very few farmers in the membership.

New home construction has brought retirees and "transplants" from Cincinnati and even from Indianapolis. Yet there are many young families. The occupations are diversified.

Garrett said, "Not many were born and raised here. There is longer tenure than probably in the city, but not long for the people in the rural areas."

The ladies' club is the most active and does most of the work, according to John Garrett. "They spend a lot of time on fundraising activities. The proceeds are used for the maintenance of the church."

Greg Bruner said that parishioners participate in programs with Milan community church, adding that the youth in the parish are unusual.

"The CCD program is super good," said Garrett, with about 75 young people participating.

They told about four young ladies from the choir who started to do the music for the 10:30 Mass because there was no musician. "After they started, they got better and better. Now we have three organists who were developed right here. All of them have good voices," said Garrett.

Shari Cox, one of the girls' mothers, dedicates a lot of time to rehearse with the girls and choose the music. They practice for the next week after the 8 a.m. Mass.

Bruner said, "The music was really beautiful on Christmas weekend. They're a credit, really. The young people have done a lot for the music."

Members of St. Charles are part of an adult religious education program and a Bible study group—a combination of St. Pius, St. Nicholas, and St. Charles.

Msgr. Schmitz has adult instruction



St. Anthony parishioners (from left) Mark Prickel, John Nordmeyer and Tony Moster pause with their pastor, Msgr. Bernard Schmitz to look over the sanctuary.

classes for potential converts every Wednesday at St. Anthony.

"It's unusual, at daily Mass, we have 23-25 people," said Garrett. "We pray the rosary and the Divine Office Monday through Friday," said Bruner.

A new youth group is starting to grow in the combined parishes, with Sandy Heile as coordinator. They have dances, sponsor bake sales. And they collected and distributed gifts to the needy during the holidays.

The parish is raising funds to refinish the stained glass windows, one at a time. We're working pretty hard," said Heffelmire. The lead is being redone and some glass has to be replaced.

Garrett sees St. Charles as a religious unit, an educational unit, and a social unit. "Because we are transplants," said Heffelmire, "we know the need for warm fuzzies. The people are warm and friendly," she said.

"It is close-knit like a family. Any of us could call anybody if we needed help," said Heffelmire.

Garrett said that parishioners are so willing to volunteer their varied skills that the church has paid very little for maintenance. "Professional workers are not called unless it is something really difficult, like a roof."

The Walter Strassell family has a nursery and has decorated the church with flowers and plants for major feast

days for many years.

With the parish isolated somewhat from others, the three agreed with Garrett: "You work together, you play together, you pray together."

Gerrie Driggers said that in her 20 years there, the parish has grown and changed. "I believe because it is smaller, we tend to identify with each other as a family."

Heffelmire said, "We have a very unique parish in a good sense. If there is not a priest here, one of us will get up and lead the prayers."

"We're very appreciative of our pastor taking on four parishes," said Greg Bruner of St. Charles. "We are all very privileged that our priest became a monsignor," said Heffelmire. "It is a compliment, not only to him, but to us," said Garrett.

A Batesville Deanery caravan of buses and cars made its way to SS. Peter and Paul Cathedral on Feb. 19 when Father Schmitz was invested as a monsignor.

Moster said one of the biggest days last year was June 4, when St. Anthony hosted a party so that all four parishes could honor Msgr. Schmitz. It marked his 25 years in the parish, his appointment as prelate of honor (monsignor), and his June 11th birthday.

(Next week: St. Nicholas, Sunman; and St. Pius, Ripley County.)

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Photos by Margaret Nelson

St. Charles Borromeo parishioners John Garrett and Eileen Heffelmire pause in front of the poinsettia-clad altar.

Speculation on papal health lasts longer than his bout with flu

His illness was over in about 24 hours, but it was topic in the world's press, on the Internet and in prayers

By John Thavis, Catholic News Service

VATICAN CITY—Pope John Paul II's Christmas bout with the flu was over in about 24 hours, but it reverberated much longer in the world's press, on the Internet and in the prayers of the faithful.

Sick with an upset stomach and a light fever, the 75-year-old pope canceled his participation at Christmas morning Mass in St. Peter's Basilica for the first time since his election in 1978.

When he tried to pronounce the traditional blessing and message for a worldwide TV audience later in the day, he was visibly shaken by an attack of nausea and had to walk away from his apartment window. He reappeared 20 minutes later to explain briefly that even the pope gets sick.

Vatican officials said the pope was feeling much better the next day, and by the

end of the week he was walking in the central Italian mountains. But once again papal health had become an issue in the world forum.

During Pope John Paul's 17-year pontificate, his medical travails have brought a new era of public disclosure at the Vatican. From his assassination attempt in 1981 to his hospitalization for falls and intestinal surgery in the early '90s, the world has been able to follow his recoveries in daily medical bulletins that have spared no details.

That's a revolutionary concept for the Vatican, which for centuries considered papal health a state secret. Popes were always in good health until the day they died; if they needed an operation—like Pope Paul VI did for prostate problems—they had it inside the Vatican.

But what if the pope's illness does not require hospitalization? For the pope's flu, the press office statements were reassur-

ing but lacked the completeness of full medical reports.

Off-the-record, more detailed explanations were offered for the pontiff's fever and nausea: He stayed up too late for midnight Mass the night before, he caught a chill after sweating in St. Peter's Basilica under heavy vestments, he was feeling the cumulative effects of a very heavy schedule in 1995, or he caught a virus going around Italy.

Rome's Polish community was convinced it was something he ate, though no one seemed to want to pronounce the words "food poisoning."

Whatever the precise cause, the pope could not have chosen a more public place to feel sick, and the feedback was instant. The press was alarmed; the faithful were sympathetic.

He led the news around the world on Christmas, and the next day's papers were full of dire headlines. Several quoted the pope as saying, "I cannot go on," a bit more dramatic than what he actually said in Italian: "Excuse me, I have to interrupt." Frame-by-frame photos of the pope feeling progressively lousier at his apartment window were widely published.

Meanwhile, the Vatican switchboard was jammed with callers wondering about the state of the pontiff. But that was nothing compared to the traffic at the Vatican's new Internet site.

Inaugurated Christmas day, the Internet "home page" welcomed online visitors with illustrated texts of the papal Christmas message and greetings in more than 50 languages. It also offered an e-mail box for messages, and several hundred people left them—many giving advice to the ailing pope.

One U.S. girl named Sarah, for example, told him he should take her father's remedy: Drink chicken broth and plenty of other liquids. Get some rest and don't worry, she added. Others offered prayers for the pope. The response delighted Vatican officials, who said they were copying many of the messages for the pope's perusal.

By Dec. 26, when the pope appeared for another blessing, the alarm about his health had largely subsided at the Vatican. He left the next day by helicopter for his summer villa outside Rome, looking a bit wan but obviously feeling better.

The global reaction, however, was still echoing. French Bishop Jacques Gaillot, a controversial figure who had met with the pope a few days before to discuss his ambiguous role in the church, said that, in retrospect, he found the pontiff fatigued and looking swollen in the face.

Others wondered whether he would be up to another year of global traveling: He had scheduled trips to Latin America in February, and later to France, Germany, Hungary and Slovenia.

As the questions lingered, the pope did not. According to Vatican sources, he walked for three hours on central Italy's tallest mountain Dec. 29. Witnesses quoted by Italian newspapers said the papal entourage built a fire and had grilled steaks, cooked peaches and Barbera wine.

Like all the pope's previous mountain excursions, this one was considered "private" by the Vatican press office, which would not officially confirm or deny the reports. But no one at the Vatican was unhappy to see headlines the next day about the "mountain man" pope back in form.

Vatican's new Internet site swamped with online traffic over the holidays

Messages ranged from theological observations to suggestions for flu remedies for Pope John Paul II

By John Thavis, Catholic News Service

VATICAN CITY—The Vatican's new Internet site was swamped with online traffic over the Christmas holidays, leaving church officials amazed and pleased.

More than 300,000 people from 70 countries logged into the site on the World Wide Web in the 48 hours after its inauguration Dec. 25, Vatican spokesman Joaquin Navarro-Valls said. At its peak, the user rate was more than 20,000 people per hour.

Nearly 1,000 of the electronic visitors left messages. They ranged from theological observations to suggestions for flu remedies for Pope John Paul II.

The Vatican opened its Internet "home page" by offering the pontiff's Christmas message and greetings in more than 50 languages. Visitors to the interactive electronic bulletin board were also welcomed with a color graphic of a painting of the Nativity and a Christmas card written in the pope's own hand.

The web site was to be steadily expanded over coming months, eventually offering documents, research material and graphic images from dozens of Vatican departments.

Vatican officials said they were surprised by the number of users and the volume of e-mail received to date. They were still sifting through the messages, and reported that nearly all of them were "friendly."

Many of the messages came from the United States. An American woman wanted to know the name of the seminarian who tripped during midnight Mass in St. Peter's Basilica, spilling unconsecrated hosts on the floor. She said she wanted to assure him that she saw the pope give a paternal smile at the episode.

Mike, another American, said he thought the online papal message was "fantastic" and made his Christmas extra-special. A U.S. priest said that for the first time he could give a Christmas

sermon incorporating part of the pope's message, which was posted on the Internet as soon as the pope said the words.

A Taiwanese named Cheng pointed out a slight mistake in the calligraphic image wishing "Merry Christmas!" in Chinese. It was duly noted by the Vatican.

Several messages contained suggestions for papal prayers, and Vatican officials said they would be delivered to the pope. One, from a man named Richard, requested prayers for a 7-year-old girl named "Poppi" who has a tumor.

Pope John Paul, who still writes his documents with a pen and who aides say has never sat down to work at a computer, was reportedly enthusiastic about the Internet presence. He reviewed some of the first e-mail during a year-end break at his villa outside Rome.

Eventually the Vatican plans to create separate home pages for each Vatican department, including the Vatican Museums and Library, which would make a wealth of information available to the online public.

The Vatican press office, which is carrying out the Internet project in collaboration with the Secretariat of State, said that in its first stage the home page will offer the Vatican's daily news bulletin, its in-house information service, the news from Vatican Radio and reference information.

It will be possible to retrieve files, texts, images and sound recordings at the Internet site—though the languages may vary.

Gradually, papal and other documents will be made available, along with statistical and research information. An electronic mail service for each Vatican office will complete the project.

The Vatican has been studying an institutional Internet presence for months. In November the press office launched a pilot program to deliver statements and documents electronically to a select group of news agencies.

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Christmas in Bethlehem was different this year

The first Christmas under Palestinian rule was a continuation of celebrations of the withdrawal of Israeli troops

By Judith Sudilovsky, Catholic News Service

BETHLEHEM, West Bank—In a small chapel in Shepherds Field, far from the rejoicing crowd on Manger Square, seven Catholic volunteers joined hands during part of Christmas Mass.

Here, they said, they feel the Christmas spirit; outside, well, outside is something else.

Those foreigners who were determined to try their luck in Manger Square found it to be a different experience than what they had expected.

"I can't tell if this is a celebration for the liberation of Palestine or Christmas," said Jennifer Danover of Brooklyn Park, Minn. "I'm here for Christmas, and it is disappointing to lose the feeling of Christmas."

For the Palestinians, Christmas Eve was a continuation of the celebrations since the withdrawal of Israeli troops the previous week.

"I have been coming here every day for four days," said Najja Jeddi. "It's a feeling I have inside, I can't explain."

Jeddi, a Muslim, said she had been upset at first because of Palestinian leader Yasser Arafat's visit just before Christmas, on the religious holiday of Christians.

"I think they should be allowed to celebrate their religious holidays without taking away from its significance with politics," she said. "But I asked a Christian friend, and she said she didn't mind, so I guess it is OK."

Arafat attended midnight Mass at the Church of the Nativity, where at one point he embraced Latin-rite Patriarch Michel Sabbah.

Brilliant fireworks illuminated the night sky—even throughout the Mass—and for the fourth night in a row, tens of thousands of people filled the square. Dazed tourists tumbled into various restaurants, seemingly seeking sanctuary, for some sustenance and to gain their bearings.

"This is more of a political celebration than a religious one," said Cindy Wu of Hong Kong as she squeezed her way through the throngs. "It's OK, but I want to know how they really celebrate Christmas without the political issue. And most of them here are not Christian."

Haefam Al Hrub, a Muslim from Amman, Jordan, said he had come for the Christmas celebration because Jesus was a prophet of peace, but also to celebrate the liberation. The celebration of freedom, he said, is more important than the Christmas celebration.

Despite the crowds, no major incidents were reported.

The Israeli and Palestinian authorities cooperated with the procession of Patriarch Sabbah, who was accompanied from the Patriarchate in Jerusalem by mounted Israeli policemen up to Rachel's Tomb, just outside Bethlehem. From there he was escorted by Palestinian horsemen carrying Palestinian flags.

"The message of Christmas is also a message of freedom and joy and salvation," said Patriarch Sabbah in his Christmas message earlier in the week. "This year is the first year in history the Palestinian people are free and able to decide for themselves. But freedom for Palestinians is not a message of rupture with the Israeli people who are our brothers... it is the beginning of a reconciliation of the two people."

The entry of the Palestinian Authority into Bethlehem just before Christmas gave the event a spiritual dimension, which corresponds to the religious feeling of the Holy Land, he said.

"Yasser Arafat is Moslem, but he wants to share and celebrate Christmas with us. It is a big hope for us and for humanity as well," said Patriarch Sabbah. "It is a message to the world that they are here to celebrate the religious rights of everyone."

This year the first priority for the entertainment was given to Arabic groups. Musical groups from Fiji, England, Indonesia, Nigeria and the United States all came later in the program.

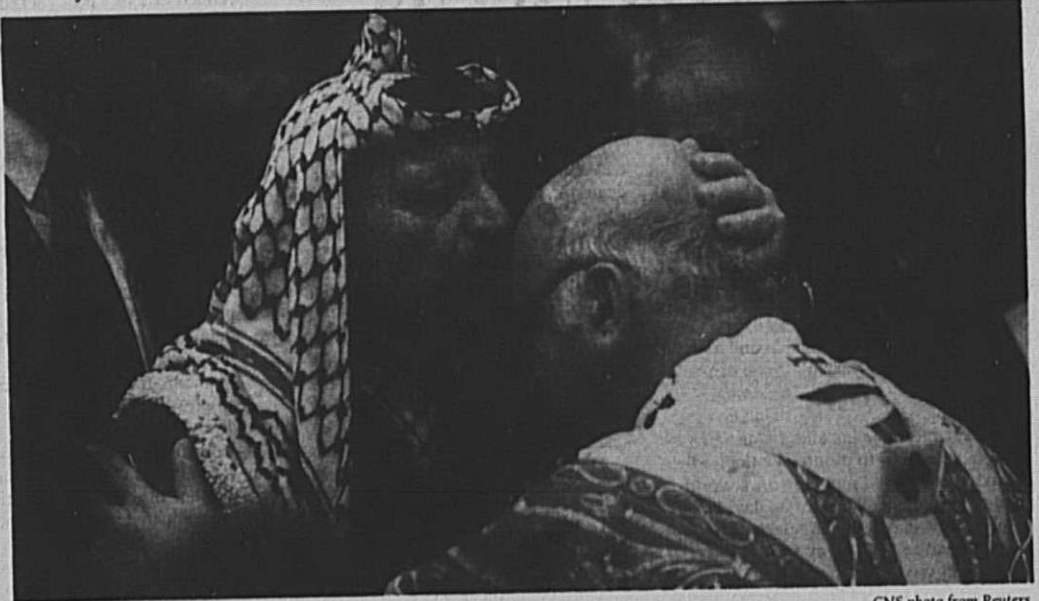
For some it was hard to maintain the crowd's interest, and as one group rang out Christmas carols on bells, Palestinians in the audience danced to their own music. In the midst of the flag waving and Arafat banners, one group of young performers belted out rousing versions of "We Wish You a Merry Christmas" and other lively Christmas songs. The crowd loved them.

"This is the first time I feel it is a real Christmas," said Widad Andonya from her perch in her brother-in-law's restaurant. "It is good that everything is happening together. It makes the celebration bigger. Arafat is in my heart. Yesterday when he was here, I didn't think about Jesus."

She was glad, she said, to see so many banners and pictures of Arafat. Every year there are pictures of Jesus, but this year there was something new, she said.

Jewish settlers and members of the International Christian Embassy demonstrated against the transfer of authority in Bethlehem from the Israelis to the Palestinians, causing a traffic jam outside the city. "They are Christians and they are our brothers,"

Patriarch Sabbah said of the International Christian Embassy. "But they are coming from abroad, bringing into the country feelings from abroad which do not correspond to the needs of the land. This land needs reconciliation and more prayer."



CNS photo from Reuters

PLO leader Yasser Arafat kisses the forehead of Latin-rite Patriarch Michel Sabbah of Jerusalem during midnight Mass at the Church of the Nativity in Bethlehem. In his homily, Patriarch Sabbah said the first Christmas under Palestinian rule marked "the beginning of a reconciliation" between Israelis and Palestinians.

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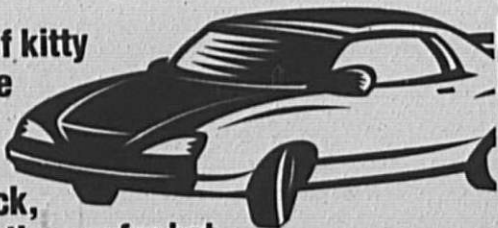
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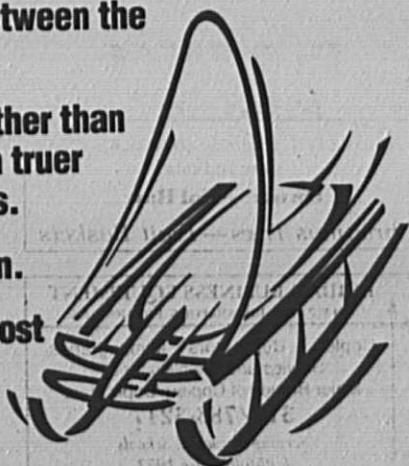


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Question Corner/ Fr. John Dietzen

Catholic in mixed marriage makes two promises



QI am a Methodist minister, but I read our local Catholic paper with great envy and reap many benefits that reinforce my own concept of ministry. Your church always seems so focused and united in what it does. Could you explain briefly what your practice is in interfaith marriages concerning promises to be made by the Catholic and Protestant? (Texas)

ASome Catholics might wonder what church you are talking about. It's remarkable how things often look quite different from the inside and from the outside. This is true, I suppose, of every family; but that's another story.

In Catholic mixed marriages today, the Catholic signs two statements:

• "I reaffirm my faith in Jesus Christ and intend to continue living that faith in the Catholic Church."

• "I promise to do all in my power to share my faith with our children by having them baptized and raised as Catholics." (Pope Paul VI, *Matrimonia Mixta*, 1970)

These statements obviously are nothing new; they add nothing to what a knowledgeable and committed Catholic already believes. The non-Catholic partner is not asked to sign or promise anything.

The priest or other parish minister who is helping the couple prepare for the wedding signs a declaration that the non-Catholic partner has been informed of these beliefs of the Catholic partner and understands them.

Normally the parish minister will also explain what these beliefs mean to a Catholic, how they affect the Catholic's life, and urge the couple to be sure before the marriage that their respective faiths and convictions can be preserved and honored in their marriage.

Among other things, this procedure helps the couple identify their religious differences, with the hope they will determine beforehand how they can be honest to their own individual consciences and still keep their marriage solid.

I explain the process more fully in my brochure on Catholic marriage regulations, which I'm sending to you.

QWould a person born out of wedlock be stigmatized in any way if he were to become a Catholic? Is there any position or office in the church that he could not hold? A Protestant friend of mine wishes to know, and I can't find the answer. (Massachusetts)

AUnder former church law, illegitimacy was a permanent impediment to ordination to the priesthood.

The same would logically follow, of course, for becoming a bishop, but legitimacy was explicitly indicated as a necessary qualification for this office in the church as well.

The new Code of Canon Law, which became effective in 1983, completely omits legitimacy as a condition for ordination to either of these degrees of holy orders.

To answer your question, being born out of wedlock does not rule out any position or office in the church. For those interested, the most relevant canons are 331 and 984 in the former law, and 241 and 378 in the new code.

QWe hope you can answer our question. In both the Nicene Creed and the Apostles Creed, it says of Jesus, "On the third day he rose again." When and where did Jesus first rise? No one has been able to provide us with an answer. (Maryland)

ATwo thoughts are worth noting about your question. First, the words you quote are an unfortunate translation of both creeds.

Apart from the prefix of the verb *"resurgere,"* which could but does not necessarily explicitly mean "again," the ancient Latin formulas give no basis for adding the word in the creed. The typical early forms, as we have them, say *"tertia die resurrexit a mortuis"* (Apostles Creed) and *"resurrexit tertia die"* (Nicene Creed).

The same goes for the Greek texts in the East. None of these, at least those I know of, say "again," simply that Jesus rose on the third day. For some reason, "again" came into the text when it was translated into the English language, probably meaning only that Jesus was once alive, died and now is "alive again."

The addition of this word in English is unfortunate for another reason. It could seem to support an erroneous idea about the resurrection of our Lord. It could imply that, after the resurrection, Jesus was alive "again" the way he was alive before the resurrection. St. Paul makes clear time and again that our belief in the resurrection goes far beyond that. (See almost the whole of 1 Corinthians 15.)

Jesus was not merely resuscitated the way Lazarus was, for example, when Jesus brought him back to life at Bethany. Lazarus and the others raised from death by Jesus in the Gospels died finally, later on.

Jesus, however, has entered a wholly different kind of life where now he will never die. It is this spiritual, incorruptible body which he possesses definitively now in an eternally glorified life and which he calls us to share alongside him with the Father. Thus it is more than a little misleading to say that Jesus rose to life again, because he never had that kind of life, that kind of body/soul/self, before his death and resurrection.

The apostles and other witnesses to the resurrection in the Gospels testify unmistakably to that fact. Nevertheless, the vernacular texts of these creeds are so deeply rooted in our cultures that they are not likely to be changed. We just need to understand them as the church intends.

(A free brochure, in English or Spanish, outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions should be sent to Father Dietzen at the same address.)

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Family Talk/Dr. James and Mary Kenny

Humor and empathy can help lessen negativism

Dear Mary: My father- and mother-in-law are in their early 70s and in good health. My wife is 39 with two brothers. The problem is that their parents feel they have to control their children's lives, especially my wife's. They are critical and negative. I know it is hard to change them. I would appreciate any advice that may change their way of thinking or something that would help my wife accept them and deal with this negative way of life. (Missouri)

Answer: Your wife is lucky to have you. You seem to recognize the problem without showing anger or resentment toward your in-laws. When adult children have a problem with their parents, it is much more difficult for the child involved than for the spouse.

Each of us carries good and bad baggage from childhood. This means that each exchange between parent and adult child is loaded with longstanding emotional content. Since you do not carry that baggage with her parents, you can be more objective and supportive.

Being aware of the problem is the first step toward a solution. Both you and your wife seem to recognize the negativity that pervades her family. Use this awareness to be positive in your own lives, in dealing with each other, with your children, and with the people around you.

Use humor. Laugh together. Spend only as much time with your in-laws as you can without becoming upset. The model for relationships between parents and adult children is friendship.

Friendship means we seek the company of others because we can enrich those people and be enriched by them. Where there is no mutual enrichment, friendship withers.

Sadly, you and your wife do not seem to enjoy a friendship with your in-laws. Continue to honor them, visit for holidays, send cards and notes, and remember birthdays. Spend leisure time in ways that enrich and rejuvenate you.

Try not to judge your in-laws. Try to be respectful and focus on their good qualities.

Love isn't always easy. For a more complete consideration of dealing with elderly parents, you might read our book "Caring for Your Aging Parent," which is available by writing to the address listed below.

(Address questions on family living and child care to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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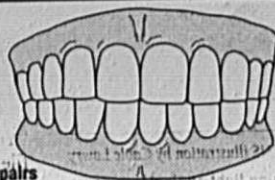
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Trust in God, fortitude and prudence lessen fear

By Br. Cyprian Rowe, FMS

Fear can protect us. This emotion is a complex of thoughts and feelings, notions and intuitions.

Fear affects the entire person. There is even a change in breathing patterns. A person may hyperventilate, breath heaving and pumping. The palms may get sweaty. The mind races. The person's eyes may dart uncontrollably all around or become fixed on the "danger."

When we are struck by fear, our

thoughts may become jumbled, with nothing remaining except confusion and flight.

This is the kind of fear that sends disciples running! Perhaps this tells us how Peter felt when he denied Jesus.

Fear has positive and negative sides. Fear leads children to betray their parents, believers to disavow their faith, and politicians to hide the truth.

But fear is also the warning light against true dangers to the integrity of a person.

We do, in fact, need something to "decode" the world around us. Where

there is danger, the person must be warned. Fear is this warning.

Fear operates not only on the level of physical danger: dangers that are seen, heard, tasted, touched or smelled. Fear operates also on the level of realities that seem to "float" around us—threats or expectations on the part of others—that cannot be captured by the senses but are just as truly there.

To sum up, there is:

- Life-affirming fear.

It warns us that something truly is dangerous and keeps us, for example, from playing on the ledges of tall buildings or walking on a speedway at rush hour.

- Life-destroying fear.

This is the fear of dreaming great dreams. Why? Because a million demons—some known, some unknown—lurk between the dream and the reality of the moment. Life-destroying fear is the fear of speaking because I might say the wrong thing. It is the fear to trust love because there is the possibility of losing it.

Shortly after a man I'll call Donald began his career as a psychotherapist, he took on a patient who was clearly threatening in his remarks, relating stories of great pain and violence.

Donald spoke about these stories to his supervisor, ending up with the words: "But I'm not afraid."

However, his supervisor responded: "You should be. This person's entire profile indicates that you should be fearful."

My reason for telling this story is to make a point: We can learn to use fear appropriately.

We should respond quickly to the danger of falling off a high place, of tripping on stairs, of being hit by cars.

We need to understand the risk of climbing to high places—especially if our intent is to climb up on the roof to fix something!

Little children need to learn "how" to cross streets without getting hit by cars. They need an appropriate fear of the traffic. Similarly, we all need to learn how to use fear appropriately as a warning and not a barrier.

Fear is not bad. Fear is good. But fear can get out of control when it is not proportionate to its cause.

Fear knows real danger. Fear is the

emotion that keeps people from speaking the truth because they suspect there is a risk of losing friends or making powerful people angry.

Fear is the emotion that keeps too many people away from medical check-ups because they might find that the lumps in their bodies are cancerous or that their shortness of breath represents more than fatigue.

Ultimately, vague fears can develop into phobias that frighten people away from living. Life then becomes a daily ritual of warding off the possibility of loss. But in the process, people sacrifice the probability of gain.

Irrational fears have locked people behind spiritual, psychological, intellectual and physical doors for entire lifetimes.

Nonetheless, fear, like all the other emotions, is given for a purpose. As the signal of danger, it is the protector of humanity, given by God in God's almighty wisdom.

Not to experience appropriate fear is foolhardy.

One thing that I do as a psychotherapist with people afflicted by great fear is to help them look carefully, to use their senses well in order to discover whether they are seeing or hearing accurately—whether their fear is proportionate to the actual danger.

Other steps also are used to help clear the way so that the mind can operate in a way that it can take control again.

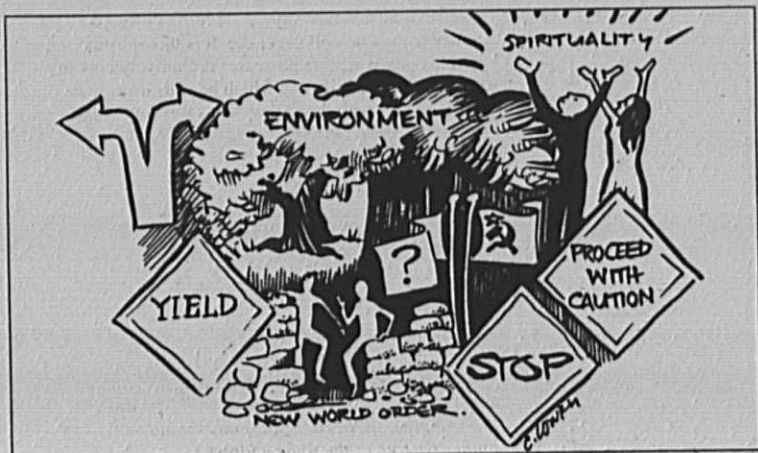
And, of course, our fears should find a place in our prayer. For we truly don't have control over everything.

We human beings are vulnerable to all the forces that surround us: to love and to hate; to forces benign and malign. This is the nuclear age, the age when all life can be ended in the movement of a finger.

We are all vulnerable. Life-protecting fear is appropriate in all areas where we as human are vulnerable.

But so are prudence and fortitude and trust in God: These too are appropriate!

(Marist Brother Cyprian Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine and a dean of students at the Graduate School of Social Work at the University of Maryland, Baltimore.)



Fear has positive and negative sides. On the positive side, it is the warning light against true dangers to the integrity of a person.

Love of Creator helps us combat fear

By David Gibson

The wrong kind of fear cripples us.

It's not surprising, therefore, that when Pope John Paul II addressed the U.N. General Assembly in October, he said, "Men and women must learn to conquer fear. We must learn not to be afraid."

The pontiff challenged his audience with "one of the great paradoxes of our time." He noted that the modern age began with a self-confident sense that humanity had come of age and

established "autonomy." But, as the 20th century concludes, people are fearful of themselves, fearful of what humanity may be capable of, and fearful for the future.

Whatever "diminishes" us or "shortens the horizon of man's aspiration to goodness, harms the cause of freedom," he said. People need the kind of hope and trust that motivate "responsible activity" in the world, the kind nurtured by our inner discovery that we are not alone—that we are "surrounded by the love of the Creator!"

(David Gibson edits "Faith Alive!")

Discussion Point

War and poverty top 'list of fears'

This Week's Question

What do you think people fear most at the end of the 20th century?

"What I fear most is unemployment and poverty. There is too much downsizing and ever more unemployment. For young people, there's not being able to afford a home. They end up living at their parents' home." (Cheryl Duke, Dallas, Texas)

"I fear most the changes in the environment due to so many factors: population growth, pollution, global warming. I don't know if the Earth as we know it can buffer these changes and remain a livable space." (Tom Mio, Baudette, Minn.)

"I don't have a lot of fears about what the future holds for us. I think we're going to continue finding ways to survive. There have always been trials and tribulations, from biblical times onward, but we're still here." (Jana Murray, Great Bend, Kan.)

"I'm not sure if it's not the financial situation of our

country, but when you talk to people about long-range plans they seem most concerned about the world peace situation." (Bobbie Wojtczak, Crete, Ill.)

"When it comes to jobs, people can't count on job security anymore. So much effort goes into worrying about their financial situation, less energy is available for the more positive aspects of life, their spiritual and family lives." (Father Bob Hawkins, Kingston, R.I.)

"I think it's the uncertainty of all the unrest: the war in Bosnia, you don't know where your future is in the workplace, there seem to be people hurting everywhere." (Mary Pautsch, Mooresville, N.C.)

Lend Us Your Voice

An upcoming edition asks: Tell how a disappointment, loss or hurt became a force for something good in your life.

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

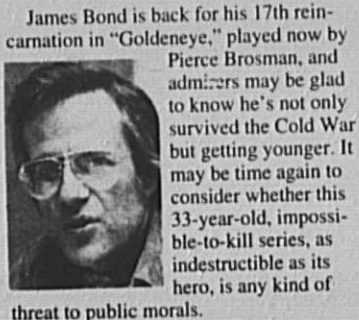


CNS photo of Archbishop Oscar Romero's tomb by KNA

Entertainment

Viewing with Arnold/James W. Arnold

'Goldeneye' is Bond's latest big-screen romp



James Bond is back for his 17th reincarnation in "Goldeneye," played now by Pierce Brosnan, and admirers may be glad to know he's not only survived the Cold War but getting younger. It may be time again to consider whether this 33-year-old, impossible-to-kill series, as indestructible as its hero, is any kind of

threat to public morals.

Both the movies and real life have long since surpassed most of the outrageous stuff that made up the early (and hugely popular) Bond films in 1962-64. Bond, the Ian Fleming Cold War creation, a British secret agent who combined flawless savoir faire with peerless athleticism and that famous "license to kill," was the masculine ideal when Playboy was America's most sophisticated popular magazine.

His persona was a model of amorality, able to fight, kill and love successfully without rules in a world populated exclusively by beautiful (and ravenous) women and

unspeakable super-villains. He was also affluent, apparently on British tax money.

Bond was also "cool." He was witty, stylish, never flustered. He knew what to order, what to wear, what to drive. Above all, he was a master of gadgets, of the latest technology. Bond was not so much the ultimate male fantasy as the ultimate adolescent male fantasy.

Oddly, except for that unflappable style, Bond offered few positive role model traits. What saved him, at least made him bearable, from a moral point of view, was his loyalty. He was our guy, or the Queen's guy, and he would never give up or give in. He wouldn't sell out or surrender. In all of this, he represented the West during the Cold War much more than we realized.

Brosnan's Bond is the same guy. The world has changed, but really only in externals. Bond is still cool, even if the edge of self-satire is sharper as he pursues villains and chases babes. As always, 007 is more than a bit beyond belief. But the fantasizing audience is free to take the sex, violence and improbable heroics at face value.

(The producers certainly hope so, since Bond is a billion dollar license-to-make-money. Brosnan, the Irish born-and-raised actor, now 42, known mostly for TV roles, also hopes so. His cinematic fate is on the line. No need to fear: he has the attitude, looks good in a suit and tie as well as swimming trunks, and can romp through 20-minute stretches of action with only a slightly distracted expression.)

Few others in the secular world take Bond very seriously. The baby boomers grew up with him and consider him part of the natural environment. Surely in a world full of horrors and poverty and unfaith, there are worse phenomena. The fact that "Goldeneye," with all its genial perversion, is rated PG-13, suggests that the hard-pressed folks who do the industry ratings are not exactly



CNS photo from Reuters

In "Father of the Bride, Part II," actor Martin Short (top) reprises his role as interior designer and party organizer Frank Egglehoff. Actor Steve Martin (center) and actresses Diane Keaton (left) and Kimberly Williams also star in the comedy sequel. The U.S. Catholic Conference classifies the film A-II for adults and adolescents.

shocked. Sex and violence? Where have you been this year?

Still, it's a sign of decadence when even the gentlemanly Bond shoots an unarmed villain in a sudden surge of spite. The basic truth is just that dear old James doesn't do us much good. In its old age, the Bond series offers just a scoff and smirk at the 20th century. Then again, maybe that's all it deserves.

In "Goldeneye," there is still employment for actors who can play Russians. The bad guy (Sean Bean) is a "brilliant" but nutty Russian gangster, a former secret agent himself, still holding a grudge against the Brits. (He wants to melt down London electronics.)

The sexy good girl (Isabella Scorupco) is Natalya, an agile but barely understandable computer programmer. The sexy bad girl (always a requirement in misogynist Bond) is Xenia (Famke Janssen), a glamorous Russian hitwoman who is inclined to confuse violence with sex. Among many other heavies with Russo accents is an insufferable computer nerd who keeps exclaiming "I am invincible!" and "I'm feexing it!" as his computer goes up in smoke.

Regardless of the plot or the intentions

of the mad genius villain, the same things always happen in Bond films. People play baccarat, sets explode, lots of extras die, the world is saved at the last minute after a spectacular fight in some high place. Not to mention the usual sparring with "M" (now a no-nonsense feminist with a heart of gold, played by Judi Dench), the useful gadgets and weapons provided by "Q," and the sexual dabbling with both bad and good girls.

Much is just dumb and silly, like Bond hurtling off a cliff and saving himself by falling into the cabin of a diving plane, or a St. Petersburg nightclub where a girl named Irina is trying desperately to sing "Stand By Your Man." The only conventional religious moment comes when Natalya and Boris meet at Our Lady of Smolensk Church; and we see a fascinating cross of candles before the action resumes.

Bond himself is an icon, passed by time. He catches the mood, with some regret, when he says, "There are no really sinister interrogations anymore." (Same old dumb stuff, not recommended.)

USCC classification: A-IV, adults, with reservations.

Film Classifications

Recently reviewed by the USCC

| | |
|-----------------------------|-------|
| Cry, the Beloved Country | A-II |
| Cutthroat Island | A-III |
| Dracula: Dead and Loving It | A-III |
| Grumpier Old Men | A-III |
| Lamerica | A-II |
| Nixon | A-III |
| Richard III | A-III |
| Sudden Death | O |
| 12 Monkeys | A-IV |

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

A&E cable presents Jane Austen's 'Pride and Prejudice'

By Henry Herx and Gerri Pare, Catholic News Service

The new year is off to an upbeat start with the three-part dramatization of Jane Austen's classic novel "Pride and Prejudice," airing Thursday, Jan. 14, from 8 p.m. to 10 p.m. and Friday and Saturday, Jan. 15 and 16, from 9 p.m. to 11 p.m. on the A&E cable channel. (Check local cable listings to verify the program dates and times.)

The narrative revolves around the five Bennet daughters, whom their highstrung mother (Alison Steadman) is overeager to marry off to rich suitors.

The arrival of new neighbor Mr. Bingley (Crispin Bonham-Carter) looks promising for eldest daughter Jane (Susannah Harker), as the two are mutually attracted.

Bingley's snobby friend Darcy (Colin Firth) is insufferable, however, and Jane's younger sister Lizzy (Jennifer Ehle) finds him especially odious. The feeling is not mutual; in spite of himself, Darcy is taken with Lizzy's fiery self-possession.

Meanwhile, another eligible bachelor turns up, toady cleric Mr. Collins (David Bamber), a cousin of Mr. Bennet and by English law, his heir. To her mother's horror, Lizzy spurns his marriage proposal, only to see her more practical girlfriend (Lucy Scott) snap Collins up.

Jane is heartbroken by Bingley's sudden departure for London and Lizzy learns Darcy is behind it—and that Darcy has also done ill by the Col. Wickham (Adrian Lukis), whose attentions she favors.

However, Wickham is keeping other irons in the fire and Lizzy not only scorns Darcy's profession of reluctant love, but discovers her youngest sister is scandalously involved with Wickham. Lizzy starts to see she may have misjudged both Darcy and Wickham. If Lizzy can see past her prejudice against prideful Darcy, they may be able to right wrongs and find common ground to nurture romance.

Director Simon Langton has ample time for character

development, and Ehle as central character Lizzy does not disappoint viewers. By the third installment, viewers will come to recognize each slight nuance in her facial expressions and what it portends. Yet some viewers will be sure to wonder what actresses Emma Thompson or Helena Bonham-Carter would have brought to the role.

Firth is a less overtly expressive would-be lover, but still conveys his inner turmoil that he has fallen for a woman despite "the inferiority" of her social connections. Their tortured, multileveled conversational exchanges are delightful to observe.

A large cast adds incident and texture to the narrative and smaller roles (such as Barbara Leigh-Hunt's as the imposing Lady de Bourgh), and the personality types and class distinctions are well-defined.

Most of all, for those who have not read, or do not perfectly remember the original, the story offers several surprising twists to keep interest from flagging, not to mention the glorious gowns, lovely landscapes, and magnificent mansions dotting this BBC-A&E co-production.

Offering drama, subtle comedy and romance, "Pride and Prejudice" is grandly entertaining, stressing sisterly love and a family pulling together even as scandal threatens to dash the marital hopes of all the Bennet sisters.

Occasionally slow moving, the miniseries ultimately wraps with an old-fashioned, happily-ever-after ending that is hard to resist and may inspire admirers to read or re-read Jane Austen. Movie fans may also want to watch this production and make their own comparisons with the very similar situations in Austen's "Sense and Sensibility."

TV Programs of Note

Sunday, Jan. 14, 7-8 p.m. (NBC) "The New Chimpanzees." A "National Geographic" special reveals new evidence that chimps are capable of strategic thinking, use medicinal herbs, and display emotional responses.

Sunday, Jan. 14, 7-9 p.m. (Family cable) "Skylark." A

turn-of-the-century farm family grows closer while toughing out a drought in this drama originally broadcast on CBS as a "Hallmark Hall of Fame" presentation. The sequel to "Sarah, Plain and Tall" brings back Glenn Close as Sarah and Christopher Walken as Jacob, the couple united by the Kansas widower's advertisement seeking a mother for his two young children.

Monday, Jan. 15, 9-11 p.m. (PBS) "Freedom on My Mind." An "American Experience" documentary covers the 1964 Mississippi Voter Registration Project, which enabled a dedicated group of black and white individuals to challenge the political status quo in this southern state.

Tuesday, Jan. 16, 9-10 p.m. (PBS) "The Long March of Newt Gingrich." A "Frontline" documentary profiles House Speaker Newt Gingrich after one year of the Republican revolution in Congress.

Tuesday, Jan. 16, 10-11 p.m. (PBS) "A Gulf War Exclusive: President George Bush." In a "Talking with David Frost" interview, the former chief executive recalls his military and political decisions at the fifth anniversary of the start of the Gulf War.

Wednesday, Jan. 17, 8-9 p.m. (NBC) "Wildlife Warriors." A "National Geographic" special covers the efforts involved in Botswana's war against poachers who are decimating herds of elephants, rhinos and other wildlife.

Wednesday, Jan. 17, 9-10:30 p.m. (PBS) "The Seven Habits of Highly Effective People." This special based on Stephen Covey's best seller reveals how Americans are utilizing his suggestions to make a difference in their lives, their work, and their communities.

Thursday, Jan. 18, 10-11 p.m. (A&E cable) "The I-Bomb." From the "Voyages" documentary series, this program explores the ways in which technology and the information revolution will affect wars in years to come.

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

Epiphany of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Jan. 7, 1996

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

This weekend the church celebrates the feast of the Epiphany. For centuries this feast was such a major liturgical observance in much of the Catholic world that it was celebrated as a holy day of obligation. Such was the case in Canada, for instance, and in much of Europe.



While the feast never achieved the dignity of being a holy day in the United States, it was, as it is still, one of the major feasts in the church's calendar in all American dioceses.

Epiphany is one of the most ancient feasts, tracing its origin to the third century, and it commemorates the arrival of three wise men from "the East" in Bethlehem to pay homage to the newborn Jesus.

Only the Gospel of Matthew mentions this event, and he never says that the visitors were three in number. Christian legend has limited them to three. Christian lore has supplied much more to Matthew's revelation. Scholars cannot agree as to who or what these visitors were. Some translate Matthew to say "kings," others "wise men," still others "astrologers." Biblical translation is not always quick nor easy.

In the first reading for this feast, Trinitarian, the third section of Isaiah, gleams with excitement and joy in the protection and salvation of God. The text happily calls us to Jerusalem to sing God's praises. God was literally with the people, and the prophet eloquently lifted his response.

The Epistle to the Ephesians provides this great feast with its second reading.

For long centuries before Christ, God had been revealed through the prophets, kings, priests, and population of God's Chosen People. This people, whom today we call the Jews, were God's own. Their task was to make known the existence and majesty of God to all whom they would encounter. In turn, God would protect and safeguard them.

This epistle continues a theme consistent throughout the Pauline writings. God

is not only the god and savior of the Chosen People, but his salvation awaits all who seek it, regardless of their race, sex, circumstance, or location.

As might be expected, the Gospel reading for this beautiful feast of Epiphany is from St. Matthew's Gospel, and precisely the selection is that part of the Gospel that tells of the visit to Bethlehem of the magi.

The ancients read and spoke in a manner quite different from our own. Symbolism and allegory were important techniques in everyday speech. Therefore, it is good to recall in reading this section from Matthew that the evangelist is writing in a mode we Americans of 1996 rarely if ever use. Our language is much more exact and to the point.

In this section, every word, certainly every image, is critical to Matthew's religious message. The link between Moses and Jesus is vital to an understanding of the message. Both were born beneath a more fortuitous star. In a time when people watched the heavenly bodies for signs of God's power, the presence of the star over Moses and the star over Jesus had a mighty meaning.

Both Moses and Jesus were rescued from the revenge of an evil ruler, the Pharaoh in one case and Herod in the other, by their devout mothers. Both mothers knew none of the details of their sons' destinies, but both knew their sons would be indispensable to God's plan of salvation.

Reflection

In reading these magnificent readings, it is good first to meditate upon Matthew. This reading may well suggest the need of a commentary on the Bible. There are several good commentaries available, at reasonable cost. Using a commentary would help in discerning the Gospel's meaning, since it would decipher the symbols.

In any event, the message is firm. Jesus is the Redeemer, God among us.

Secondly, this reading reminds us that we all are in the scope of God's eternal love. Salvation is God's gift to us all, if only we accept it.

Finally, the first reading, from Isaiah, and the epistle to Ephesus catch the mood of this feast splendidly. In Jesus, God is with us, in our lives, in our hearts. God will never desert us. He is with us in all our needs. With God, we are invincible—and we will never die!

Daily Readings

Monday, Jan. 8
The Baptism of the Lord
Isaiah 42:1-4, 6-7
Psalm 29:1-4, 9-10
Acts 10:34-38
Matthew 3:13-17

Tuesday, Jan. 9
1 Samuel 1:9-20
(Response) 1 Samuel 2:1, 4-8
Mark 1:21-28

Wednesday, Jan. 10
1 Samuel 3:1-10, 19-20
Psalm 40:2-5, 7-10
Mark 1:29-39

Thursday, Jan. 11
1 Samuel 4:1-11
Psalm 44:10-11, 14-15, 25-26
Mark 1:40-45

Friday, Jan. 12
1 Samuel 8:4-7, 10-22a
Psalm 89:16-19
Mark 2:1-12

Saturday, Jan. 13
Hilary, bishop, doctor of the Church
1 Samuel 9:1-4, 17-19; 10:1a
Psalm 19:8-10, 15
Mark 2:13-17

The Shaping of the Papacy/John F. Fink

Two 13th century popes had to contend with Emperor Frederick II

Two popes of the first half of the 13th century—Gregory IX and Innocent IV—had to struggle with Emperor Frederick II of Germany.

Gregory's first run-in with Frederick came before he was pope. It was in connection with the Fifth Crusade, the crusade that Pope Innocent III was planning when he died suddenly in 1216. Frederick promised Innocent's successor, Pope Honorius III, that he would join the crusade. Gregory, who was then Cardinal Ugo of Ostia, gave the cross to Frederick when Honorius crowned him emperor. But Frederick kept postponing setting out to join other forces until it was too late and the crusade was a failure.

After Honorius' death in 1227, Cardinal Ugo, who was the nephew of Innocent III, was elected Pope Gregory IX. He insisted that Frederick undertake another crusade, the Sixth Crusade. This time Frederick did so, but soon appeared to abandon the effort. Although he quit because he had become seriously ill, Gregory would not accept that explanation and excommunicated Frederick over the issue. Frederick then regained his health, returned to the crusade in 1228, and actually captured Jerusalem. This time Gregory was outraged that a man who had been excommunicated would lead a crusade, so he maintained the excommunication for a time.

By 1230 there was a reconciliation between pope and emperor that was to last for nine years. Unfortunately, Gregory then got into disputes with the citizens of Rome and was forced to leave the city in 1234.

While all these disputes were going on, Pope Gregory IX was performing his papal duties. He canonized St. Francis of Assisi in 1228 and St. Dominic in 1234. That year, too, he published the first complete collection of papal decretals, compiled by Raymond of Penafort. These were the basis for canon law until the 19th century.

Gregory IX also helped to introduce Aristotle's works into the schools by commissioning William of Auvergne to publish a correct translation of the Greek philosopher's works freed of the pantheistic tendencies which were in older translations. This was meaningful because in a few years St. Thomas Aquinas (born in 1225 and died in 1274) would be Christianizing Aristotle's philosophy.

When it came to heresies, Gregory IX was an extremist. He authorized the establishment of the Papal Inquisition for dealing with heretics. The heretics were to be handed over to civil authorities for "due

punishment," which was often burning at the stake.

In 1238 Gregory's troubles with Frederick resumed. Frederick intended to establish sovereignty over all of Italy, including Rome. As he invaded the rights of the church again, Gregory excommunicated him a second time and tried to get the German princes to elect a new king. Frederick, however, maintained the loyalty of the German bishops. When Gregory tried to summon a general council in Rome in 1241, Frederick's forces, who had Rome surrounded, captured most of the participants. Before he could capture Rome itself, Gregory died on Aug. 22, 1241. He was 86.

There were only 12 cardinals when Gregory died and two of them were Frederick's prisoners. The others elected another old man as pope on Oct. 25. He took the name Celestine IV. However, he died before he could be consecrated. After that there was an 18 months' vacancy before Cardinal Sinibaldo Fieschi, a Genoese and canon lawyer, was elected as Pope Innocent IV on June 25, 1243.

The struggle with Frederick continued. In 1245, with Frederick occupying the region around Rome, Innocent escaped by disguising himself. He went first to Genoa and then to Lyons, France. There he held the First Council of Lyons (the 13th ecumenical council), which confirmed the deposition of Frederick as emperor and approved 22 canons. When Frederick challenged the church's right to depose an emperor, Innocent replied that Christ had invested Peter and his successors with absolute temporal and spiritual sovereignty. The matter wasn't settled before Frederick died on Dec. 13, 1250.

Pope Innocent IV returned to Rome in triumph. But the struggle with Germany continued with Frederick's successors, Conrad II and then Manfred. In 1254, Innocent moved his residence to Naples, where he died on Dec. 7, 1254.

Historians fault Innocent IV for neglecting serious abuses in the church during his struggle for power. He lowered the prestige of the papacy because of a constant effort to raise money, and he treated church endowments as papal revenues. He also encouraged the Papal Inquisition to use torture to extract confessions from supposed heretics. On the other hand, he was interested in the development of universities and he encouraged the pursuit of higher studies.

By the middle of the 13th century the papacy had lost the prestige it enjoyed during the years of Pope Innocent III at the beginning of the century.

My Journey to God

A Bird Outside My Window

The first light snow of the winter season ushered in a cold spell, with four days of extremely bitter temperatures and wind chill factors of 35 to 40 degrees below zero. During the day, the snow sparkled in the sunshine.

Sometimes we humans make such a fuss when things aren't just right (according to our standards), as if we are entitled to having things "right" all of the time.

On a recent cold winter day, the sun didn't appear at all. Nevertheless, a little bird perched just outside the window. All puffed up, it waited patiently for a better day.

Seeing things like this, I think about the fact that God is everywhere: in trees and clouds, stars and sky, little birds and big animals, and—of course—in the people I meet.

Strolling in the cold later that same day, I saw little yellow flowers hunkering in the dry grass and a solitary leaf clinging to its branch despite the cold.



brisk wind. This was a demonstration of dedication, persistence, and determination that we humans often need to practice.

At times like this, I realize more than ever that God our Father is everpresent—loving, counseling, and frequently admonishing me in the depth of my soul. And so I pray...

(Arlene Locke is a member of St. Christopher 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.

January 5

A pro-life rosary is 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.

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

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold "First Friday" after the 8 a.m. Mass. Religion topics will be discussed. Refreshments will be served. All are welcome.

January 5-7

A Benedictine Life Weekend for single Catholic women, ages 20 to 40, who are interested in religious life will be held at Immaculate Conception Monastery, Ferdinand. For more information, call Sister Rose Mary Rexing at 800-738-9999.

January 6

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

The Positively Singles,

Indianapolis, will meet at Action Bowl at 7:45 p.m. for an evening of bowling and jazz. For directions, information, and reservations, call Cheryl at 317-578-4254.

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart. For more information, call Lean Peoni at 317-784-9757.

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

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

January 7

The Positively Singles, Indianapolis, will hold a planning meeting and pitch-in at 6 p.m. For directions and more information, call Sue Ann at 317-254-1715.

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., Indianapolis, at 1 p.m. for ongoing formation classes, Benediction, service and business meeting following. For more information, call 317-888-8833.

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 more 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 more information, call 812-246-4555.

Holy Spirit Parish, Indianapolis, Singles and Friends will attend Theater on the Square for the 2:30 p.m. performance. For reservations and carpool information, call Margaret at 317-899-0945.

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.

St. Mary Church, Indianapolis, will hold a Mass in Spanish at 1:15 p.m.

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

January 9

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

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.

St. Christopher Parish, Indianapolis, Singles and Friends, will hold a Birthday Dinner and Pre-Planning meeting at 7 p.m. at the Applebee's on Crawfordsville Rd.

January 10

Holy Spirit Parish, Indianapolis, Singles and Friends will meet every Wednesday evening to discuss Christian Classics. For time and additional information, call Barbara Worrell 317-356-2201 or Gary Wagner 317-357-9624.

St. Francis Hospital and

Health Centers' Hospice Office, Greenwood, will hold a free Bereavement Support Group series for adults who have lost a loved one from 3-4:30 p.m. and from 6:30-8 p.m. every Wednesday through Feb. 14. To register, call 317-865-2092.

January 11

St. Christopher Parish, Indianapolis, Singles and Friends will meet to plan future events and to watch a video. Call Mike at 317-879-8018 for more information.

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

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

January 12

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.

January 13

Our Lady of Providence High School, Clarksville, will hold their rescheduled Entrance Exam for all eighth grade students from 8-11:30 a.m. For more information, call 812-945-3350.

The Positively Singles, Indianapolis, will meet at Forbidden City buffet at 6 p.m. followed by after-dinner



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fun at Block Party. For more information and reservations, call Linda at 317-894-1581.

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.

St. Christopher Parish, Indianapolis, Singles and Friends will meet with the Christ the King's Singles who will host an Interact event starting with 8:30 a.m. Mass at Christ the King Church followed by breakfast. For more information, call Mike at 317-879-8018.

January 14

St. Mark ACTEAM, Indianapolis, will host the Holy Angels Gospel Choir at 4 p.m. The Sacred Music Concert is especially inspired for Martin Luther King Jr. Day. A free-will offering will be taken to benefit the Holy Angels choir.

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., Indianapolis, at 1 p.m. for ongoing formation classes,

Benediction, service and business meeting following. For more information, call 317-888-8833.

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 more 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. Come worship and share in fellowship. For more information, call 812-246-4555.

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St. Mary Church, Indianapolis, will hold a Mass in Spanish at 1:15 p.m.

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

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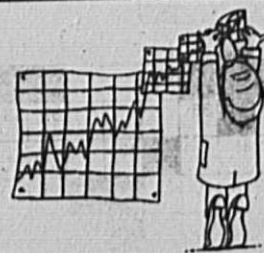
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Catholic conference heads leery of Catholic Alliance

They fear the Catholic Alliance will cause confusion about the church endorsing policies of a particular political party

By Patricia Zapor, Catholic News Service

WASHINGTON—The people who lobby state governments on behalf of Catholics say they are a little leery of a new Christian Coalition arm that aims to do the same thing.

During a December meeting in Washington of state Catholic conference directors, a much-discussed topic was the formation of the Catholic Alliance, a grass-roots political action group with an agenda that closely mirrors that of the Christian Coalition.

Several state Catholic conference directors interviewed at the end of their meeting said that while they've worked together with the Christian Coalition on specific issues in the past, they're wary of how the new organization will operate and where its agenda might conflict with theirs.

Among their concerns is what several described as a lack of the perspective of church teaching in forming political positions under the label "Catholic."

"I am particularly troubled by the use of the term 'Catholic' in a disingenuous approach to recruit Catholics when they're not including the perspective of Catholic social teaching," said Ned Dolejsi, director of the Washington State Catholic Conference.

"There's a lack of incorporation of Catholic social teaching in their positions," said Arizona's Catholic conference director, Msgr. Ed Ryle. "And the lack of discussion of the preferential option for the poor is a great concern."

director of the Texas Catholic Conference, said in his state the Christian Coalition is very closely identified with the Republican Party. He worries that the Catholic Alliance will cause confusion about the church endorsing candidates and policies of one particular party.

"In my view they are too partisan," Brother Daly said. "I have friends on the left who sometimes try to demonize the Christian Coalition and I don't agree with that. I believe there is a lot we can talk about, but we have to meet with these people simply to clear the air."

Jimmy M. Lago, director of the Illinois Catholic Conference, thinks the "average American Catholic" will pay little attention to the distinction between the role of state and U.S. Catholic conferences and a group that says it represents Catholics in political matters but does so in a partisan way.

"The Christian Coalition is very explicit about wanting to elect conservative candidates," said Lago. "And they get into some activities we should not be in, as a church," such as fund-raising for, or working to defeat, specific candidates.

Among critics of the Catholic Alliance is Bishop Howard J. Hubbard of Albany, N.Y., who told his fellow bishops during their general meeting in November that he thought the creation of the alliance was an effort to split Catholics from their bishops, who already have organizations to represent them legislatively.

But Maureen Roselli, director of the Catholic Alliance, told Catholic News

Service that her organization "can never be an alternative to the bishops' conference. We don't presume to be the voice of the Roman Catholic Church any more than any other organization that calls itself Catholic."

"The organization is only 8 weeks old," Roselli said in reaction to criticism by Bishop Hubbard and others that the Catholic Alliance had not been in touch with the National Conference of Catholic Bishops before trying to mobilize Catholics on a large scale.

"We're trying to prioritize our agenda and the bishops are a priority. Right now, I'm the only person on the Catholic Alliance staff," she added.

Roselli works out of the Christian Coalition's Washington office. She said letters have been written to the bishops about meeting with them individually. She said she had met a week earlier with Bishop James T. McHugh of Camden, N.J.

In a column for his diocesan newspaper, the *Catholic Star Herald*, Bishop McHugh criticized the release of Bishop Hubbard's critique of the Catholic Alliance. The critique was given during a closed, executive session at the November meeting, but Bishop Hubbard's text was later released. Bishop McHugh said the rise of the Catholic Alliance should be treated as an opportunity for dialogue between Catholics and evangelicals.

In Illinois, the Christian Coalition has already attempted to distribute its voter guides through Catholic parishes, said Lago. That's led the Illinois bishops to consider how to generate the type of grass-roots activism employed by the coalition.

"The problem is money," Lago said. "We can't compete. They can put out a million pieces of mail at the drop of a hat."

The Illinois Catholic Conference has its networks of activists also, "but we can't spend all our time on one issue or one group," he said.

Dolejsi said in Washington state the bishops have asked that the coalition's voter guides and similar materials not be distributed by parishes without approval of the state Catholic conference, and parishes have complied.

"They're as entitled to the political process as anybody else, but my concern is whether their faith is forming their politics or their politics forming faith," he said.

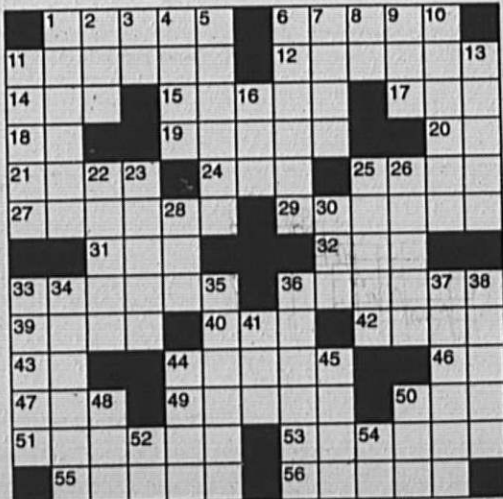
Closing parish gives \$200,000 endowments to each of two schools

LOUISVILLE, Ky. (CNS)—Many Catholics grieved and some protested when Archbishop Thomas C. Kelly of Louisville announced the closing of eight parishes in November.

Members of six other parishes originally slated to close or merge celebrated the fact that they were to remain open as independent parishes. But one of the closing parishes responded to the news by setting up two \$200,000 endowment funds for nearby Catholic schools.

At St. Columba, a parish of about 100 households in a working-class neighborhood in Louisville, the pastor, Father John Caskey, and the parish finance committee decided to use the parish's reserve funds to help support Catholic education in the area. They gave endowments of \$200,000 each to Community Catholic (elementary) School and Holy Cross High School, the only two Catholic schools in the western part of Jefferson County.

Catholic Crossword



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ACROSS

- 1 What many poems do
- 6 David's father (Ruth 4:22)
- 11 Anchored
- 12 Dining
- 14 Summer time beverage
- 15 "My — are in thy hand" (Psa 31:15)
- 17 Ultimate degree
- 18 "Seek, and — shall find"
- 19 Begin
- 20 Eastern orthodox (Abbr)
- 21 Autumn pear
- 24 "I and my father are —" (John 10:30)
- 25 Goofs up
- 27 Book after Nehemiah
- 29 Sell off
- 31 Beam of light
- 32 In medias —
- 33 "God — him from the dead" (Acts 13:30)
- 36 " — I, my son" (Gen 22:7)
- 39 A grandson of Noah (Gen 10:22)
- 40 In the past
- 42 Abominable snowman

DOWN

- 43 Actor Pacino
- 44 Telco's father (1Ch 4:5)
- 46 Light switch word
- 47 Pasture
- 49 "Thou shalt love the lord thy God with all — heart"
- 50 Colony critter
- 51 "Over Edom will I cast out —" (Psa 60:8)
- 53 Salome performed these
- 55 Goes to the mall
- 56 "These are — in your feasts of charity" (Jude 1:12)
- 1 Cowboy competitions
- 2 Garden tool
- 3 Calendar span (Abbr)
- 4 New York base-batters
- 5 Magazine head
- 6 Mocked
- 7 Eden to Nod direction (Gen 4:16)
- 8 Holy one (Abbr)
- 9 "All unrighteousness is —" (1John 5:17)
- 10 Goes in

Answers on page 22.

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Youth News/Views

Providence entertainers spread joy in community

By Amy Kiefer and Mary Ann Wyand

"Twas two weeks after Christmas, and all through the school, the students were recovering after celebrating the yule!

That holiday verse is an apt description of the dozens of Our Lady of Providence High School theater and music students who, as members of seasonal traveling groups, spent the four weeks of Advent entertaining the young and old in southern Indiana.

"Anybody who wants to spread some holiday cheer can get involved" in the school's improvisational traveling groups, Providence junior Jacques Wright said. The drama and music groups give the students opportunities for acting and sharpening their improvisational skills. Some are just for fun.

Student traveling groups were originally the idea of former Providence faculty member Becky Reisert, who taught English and drama during the late '70s.

The first student drama group was similar to what the Providence Popcorn Players troupe is like today. Since that time, various seasonal groups have come and gone. This year, students in five traveling groups brought holiday cheer to thousands of people in southern Indiana.

Popcorn Players is an improvisational group for Providence juniors and seniors. It was established at the Clarksville high school in the late '70s and is now directed by Frank Gilbert.

Acting Up, a second Providence acting and improv group, consists of two casts. Younger students are encouraged to join the upperclassmen and begin to experience the

fun of entertaining others.

"Acting Up is really a training ground for the kids to refine improv skills, then hopefully go on to Popcorn Players," explained Dale Durham, the director of campus ministry at Providence and chairman of the school's performing arts department. Durham and Kerry Jones co-direct Acting Up.

Christmas Capers is a traveling group for underclassmen that involves singing, acting, and poetry. Twelve members, mostly freshmen, are directed by theater instructor Kathryn Jacobi.

The students involved in this group said they participate because they like to act and also because they earn extra-credit points in drama class.

Jacobi explained that she worked with the students to block the scenes and develop the basic moves for the show, then the teenagers worked out the details on their own.

Christmas Capers performers illustrate their spoken words without props. Their program is an active one in which the stage is a flurry of movement. Jacobi describes it as lively and exciting.

This year, sophomore English teacher Lisa Long established the school's first traveling group of dancers. Long has training in body movement and choreography, and utilized that experience to direct the Tinsel Toes. Dancers combine elements of tap, jazz and ballet in their program, which is a medley of Christmas songs. One number features mime.

Tinsel Toes dancers usually invite children in the audience to participate in the show by sharing their Christmas wishes. Long said she feels good about the group and expects to see it grow in future years.

Providence Singers is a song and dance group headed by music teacher Lori Weldon and art teacher Jennifer Day. The 20-member group sings a variety of Christmas songs and dances to routines choreographed by Day.

Popcorn Players began performing in November with several shows for Girl Scouts. Their performances were seen by about 1,000 girls, who praised their show as one of the best times of the scouting year.

All the Providence holiday groups travel to area nursing homes, churches and libraries to perform for a variety of audiences. In

recent years, the groups began presenting their shows for after-school care programs like those sponsored by the YMCA.

Many of the program directors feel the groups are a good way for Providence students to learn acting and musical skills and to represent the school in the community.

Durham said the goal of all the groups is to spread the holiday spirit.

"What we are is goodwill ambassadors," he said. "We fulfill the mission of the school, which is to serve others."

The community is an important part of the traveling groups. It was the motivator for their creation, and it is what supports the groups today. Most of the traveling groups make the people in the audience a part of the show.

Christmas Capers does a rendition of "The Twelve Days of Christmas" which requires audience involvement. The actors leave the stage and ask audience members to share Christmas wishes.

Jacobi said these opportunities for audience participation are crowd pleasers.

All three of the holiday shows performed by Acting Up members are designed for audience participation, she said, including an adaptation of "The Night Before Christmas" which requires the actors to "think on their feet."

The two casts, Red and Green, share one show and alternate performances. This makes resolving scheduling conflicts easier for the busy students. There are 14 students in each cast, ranging from freshmen to seniors. They began performing on Dec. 6 and continued their holiday performances throughout Advent.

Shows for Our Lady of Providence High School's traveling groups are scheduled through Ursuline Sister M. Dolorita Lutsie. The traveling groups have been advertised in the Providence newsletter, although most of the shows are requested because student groups have performed in the past or were recommended by others.

"It is not just about performing," Gilbert said. "Before the show, the actors mingle and talk with the audience. I think the audience appreciates that as much as the show."

(Amy Kiefer is a senior at Our Lady of Providence High School. She is a member of St. Michael Parish in Bradford.)

Essay contest promotes the need for mission work

By Catholic News Service

NEW YORK—The Society for the Propagation of the Faith is sponsoring an essay contest for high school students in connection with the 10th anniversary of "To the Ends of the Earth," the U.S. bishops' pastoral statement on world mission.

The theme for the contest, "Mission Work Calls for Heroic Witnesses," comes from the bishops' pastoral letter.

Entries should be 500 words and should tell the story of a missionary who has done heroic work, or personal stories of heroism for the faith, which relate to the contest theme.

The first-place winner will travel to Ecuador in July with the Scranton Propagation of the Faith office in its annual mission trip for high schoolers.

One second-place and two third-place winners will receive cash awards.

"It is our hope that this contest will animate among our young people a sense of their personal responsibility to share their faith, at home and among their peers, and help them realize that they are part of the universal church with a responsibility for the world," said Bishop William J. McCormack, auxiliary bishop of New York and national director for the Society for the Propagation of the Faith.

Entries must be received by Feb. 19 and include the student's name, age, home address, telephone number, school and parish. Entries should be sent to the Propagation of the Faith Essay Contest, 366 Fifth Avenue, 12th floor, New York, NY 10001.

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Poster contest encourages youth

By Catholic News Service

NEW YORK—The Christophers is sponsoring its sixth annual poster contest for high school students, with prizes totaling \$2,000, to remind youth that "You Can Make a Difference."

The New York-based organization produces radio and television programs and "Christopher News Notes," a publication aimed at promoting Christian values in society. The Christophers also sponsors annual awards for artistic excellence in film, television and publishing.

"For 50 years, The Christophers has shared the message that one person can make a difference," said Father John Catoir, director of The Christophers. "This contest offers young people an opportunity to discover the ways one person can positively affect the world around them, and then to use their creativity to express what matters most to them."

Poster entries must be 15 by 20 inches and include the statement "You Can Make a Difference." Posters will be judged on overall impact, effectiveness in conveying the theme, originality, and artistic merit.

Eight prizes will be awarded, with a first prize of \$1,000. Deadline for entries is Jan. 21.

Winning posters from previous contests have included a wide assortment of drawings, paintings and collages that interpreted the contest theme in unique ways.

For last year's contest, The Christophers received over 1,400 entries from students in public, private and religious high schools throughout the county and from Puerto Rico.

For complete contest rules, or to send entries, write to The Christophers, High School Poster Contest, 12 East 48th Street, New York, NY 10017.

Young Adult Scene

Spirit award winner is believer of youth ministry

By Susan Bierman

Marquette University sophomore and recent Youth Spirit Award winner, Lauren Wilson, believes her participation in youth ministry activities is the foundation of her leadership abilities.

"Youth ministers are as important, if not more important, than teachers," Wilson said. "You have teachers for a year, and they affect your life for that year—but youth ministers are there for four to six years—they are there for a long time," she added.

At 19, the Brebeuf Preparatory graduate looks back on the many ways in which she has benefited from youth ministers and being actively involved in youth ministry programs in the archdiocese during her junior high and high school years.

The experience she gained during those years through participating in youth ministry programs has taught her to pursue leadership roles that have followed her to college and will continue to benefit her throughout life.

Wilson said various activities at her parish during her junior high years were a major influence. St. Luke "has a great youth ministry program," she said. It was the youth minister there at that time, Bob Schultz, who initially got her involved in youth ministry activities.

She explained that Schultz told her he believed she should try to become a member of the Archdiocesan Youth Council.

"He's the one who kind of pushed me," Wilson said.

So, she took his advice and got involved in the council. Being on the Archdiocesan Youth Council allowed Wilson to meet yet another person who was quite an influence on her becoming so involved in youth programs.

"I met Joan and it took off from there," Wilson said.

Wilson considers Benedictine Sister Joan Marie Massura, who nominated her for the Catholic Social Services of Central Indiana's Youth Spirit Award, to be the other influence directing her toward youth ministry participation.

For three years Wilson was active on the Archdiocesan Youth Council. "It was so much fun—it was great," she said.

Participating on the council offered many opportunities she would have never had the chance to experience otherwise. Wilson said she was given the opportunity to meet other youth in the archdiocese, plan projects, and plan the Archdiocesan Youth Conference.

"Not only did I have a lot of fun organizing and planning these things and getting people involved—but I learned some skills relating with people and speaking in front of groups and presenting myself," she said. "All these valuable things that a lot of people my age never get to experience," she added.

Wilson said that, during her sophomore

year, her role in the Archdiocesan Youth Council, enabled her to get involved with the National Youth Conference held at the Indianapolis Convention Center in 1992. Youth from all over the United States attended the conference in which she gave the welcoming speech.

"That was a big thing," she said. "I got to give an opening greeting to the 7,000 kids there—it was just amazing," she added.

During her six years of youth ministry participation, one of Wilson's favorite community service projects was the Catholic Youth Organization Urban Parish Cooperative-sponsored workcamp for the disadvantaged, known as the CYO/UPC Workcamp.

"That was one of the neatest things I had ever done," she said.

This project took youth to center city area for a week during the summer. Participants slept on the gym floor of St. Andrew School on the near northeast side of Indianapolis. During the day, the youth split into groups and went to various facilities in the center city to offer their services. Wilson said some of their services included labor, watching children, and cleaning and building projects.

Wilson describes this program, which she participated in for two consecutive years as "a mini-peace corps in your own city."

She said the project was an eye-opening experience. "It made me look at Indy in a different way—it made me look at things I can do for Indy in a different way."

The workcamp, which was discontinued after two years, was a positive challenge for Wilson.

"I left places knowing that I built a bench and I cleaned-up a play room or I painted a nursery," she said.

Wilson has taken her leadership skills and her desire to perform community services to her college in Milwaukee. Not only is she offering her support to those in need, but also she is being somewhat of a community service advocate to her peers.

She is the coach of the men's rowing team at Marquette University. Even though the 14 members of the team are a year younger than Wilson, she still demands respect as their coach. The annual 10 K Aids Walk was taking place in Milwaukee, so Wilson saw this as a good opportunity to offer community service, while taking others with her.

"I said to my team, this is practice for the day, we are going to the Aids Walk," she said. "They couldn't say no, because I am their coach," she added.

Majoring in writing-intensive English, Wilson keeps up with her academics, coaching the rowing team and participates in other community service projects while at college.

Students Enhancing Education (SEE), is one such program which she said she enjoys. Wilson travels to an inner city middle school in Milwaukee once a week to tutor and help children with projects.

After college graduation, Wilson plans to

join the Jesuit Volunteer Corp.

"That's something that I really need to do," she said. "I want to take a year of my life and give it to a community and to other people," she added.

Following a year of solid volunteering, Wilson plans to attend graduate school. She is not real sure of her career plans, but knows she will come home to work and live in Indianapolis.

"My family and friends are here," she said.

As far as receiving the Youth Spirit Award, Wilson said she was indeed surprised that she won. "I just flipped out—I was so excited," she said.

Wilson can see why she was given the award, however, she believes there were many other youth in the area who were nominated who were just as deserving.

"I understand that I have done some neat things, but so many other people have as well—and I'm not trying to be overly modest," she said.

She said there are many motivated youth who could be in her place if they have people who believe in them.

"All people need is someone to have faith in them and then someone to give them a little push and that's exactly what I got," Wilson said, referring to Sister Massura and Schultz.

Wilson has now found herself in between things. She said she is too old to participate in youth ministry programs and too young to be a youth minister. However, she feels that later in life she will be working with kids and would like to get a Youth Ministry Certificate.

She believes she has to pass on the



Photo by Susan Bierman

Lauren Wilson, 19, is a sophomore at Marquette University in Milwaukee.

benefits that she received from the St. Luke Youth Ministry program and the Archdiocesan Youth Council to other youth.

"I have to give back some of what was given to me," she said. "Another thing I am excited about is that when I do ministry, that I can be that person giving the youth a push or letting them know I have faith in them and they can go far," she added.

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Photo by Charles J. Schisla

Lauren Wilson stands with Marilyn Tucker Quayle and Archbishop Buechlein holding her Youth Spirit Award, which was presented to her Nov. 16, 1995 at the "Spirit of Indy" awards dinner in the Sagamore Ballroom of the Indianapolis Convention Center.

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.

AEMMER, Albert Joseph, 68, St. Mary of the Knobs, Floyds Knobs, Dec. 18. Husband of Helen J. Aemmer; father of Michael Aemmer, Cindy Spainhour; brother of William, Robert, Irvin, Fred Aemmer, Rose Tinius; grandfather of two.

BENEDETTO, Leonard F., 85, St. Christopher, Indianapolis, Dec. 24. Husband of Agnes R. (Briskie) Benedetto; father of Frederick J.L. Benedetto, Mary Ellen Phillips; grandfather of five.

BULLERDICK, Ralph C. Sr., 73, St. Anthony of Pauda, Clarksville, Dec. 10. Husband of Barbara Bullerdick; father of Ralph C. Jr., James, George, Dan, Thomas, Linda Bullerdick, Margaret Worman; brother of Geraldine Knopp; grandfather of 11; great-grandfather of two.

CHAMBERS, Charles E., 67, St. Monica, Indianapolis, Dec. 24. Husband of Laura Chambers; father of Kathy O'Neal, Janie Stucky, Stephen, Curt Chambers; brother of Mack Chambers, Betty Esamann, Patty Myrvold; grandfather of five; great-grandfather of one.

COLLINS, Lillie, 95, St. Gabriel, Connersville, Dec. 14. Sister of William F. Collins; aunt of several nieces and nephews.

CONWAY, Ruth A., 92, St. Michael, Cannelton, Dec. 12. Mother of John L. Conway; grandmother of two; great-grandmother of three; step-great-grandmother of four.

CORDER, Shirley Ann (Petraits), 60, St. Christopher, Indianapolis, Dec. 16. Wife of Al Corder; mother of Julie Ann Pruitt, Jeff Corder; daughter of Charles Petraits; sister of John, Robert, Michael Petraits; grandmother of one.

CRAWFORD, Mary E., 96, St. Paul, Tell City, Dec. 11. Mother of George, John, Ron Crawford, Margaret Williams, Nelda Thompson, Wanda Royer, Doris Lutgring; sister of Margaret Robinson, Gertrude Sandage; grandmother of 29; great-grandmother of 44.

CRUMBAKER, Virginia L., 72, Holy Family, Richmond, Dec. 14. Sister of John M. Gabbard, Gertrude Welter.

DIETZ, Louis J., 81, St. Louis, Batesville, Dec. 22. Husband of Helen R. Dietz; father of Robert L. Dietz, Jane Fullenkamp; brother of Carl, Anthony Dietz, Olivia Scheele; grandfather of four; great-grandfather of seven.

ELDER, Edna (Kiewitt), 82, St. Malachy, Brownsburg, Dec. 20. Wife of Alva Elder; grandmother of two; great-grandmother of two.

FOX, Charles E., 96, St.

Michael, Charlestown, Dec. 23. Uncle of Mary M. Stipp.

FREEMAN, Joseph W., 50, Prince of Peace, Madison, Dec. 15. Husband of Dorothy (Hamilton) Freeman; father of Burl, Billy, Sandra, Jackie Hess, Joey Freeman, Kathy Baugham, Sharon Pyles, Julie DeBoard; brother of Stanley, Richard, James, Charles, Larry, Tony, Anna Freeman; Bernice Harmon, Darlene Reed, Mary Summers; grandfather of nine.

GREENE, Patricia L., 49, St. Philip Neri, Indianapolis, Dec. 20. Mother of Mary Margaret Greene; sister of Fred C., Frank Wm., Michael R. Greene, JoAnn C. Butler; grandmother of one.

HALLER, Linus A., 80, St. Paul, Tell City, Dec. 13. Father of Linus M., Dennis, Gary Haller, Linda Paulin, Eleanor Faye Elder; brother of Agnes McClure, Eleanor Claise, Walter Haller.

HARTMAN, Oscar W., 91, St. Mary, Richmond, Dec. 18. Husband of Louise (Austermann) Hartman; father of David L. Hartman; grandfather of five; great-grandfather of nine; step-grandfather of one.

IRWIN, Josepha, 74, St. Michael, Indianapolis, Dec. 11. Wife of Hugh Irwin; mother of Peter Irwin, Constance Wells; sister of Daniel P. Lorenzo.

JACKSON, Elsie A., 74, St. Paul, Tell City, Dec. 8. Mother of J. David Speak, Margaret Taylor; stepmother of Larry, Gary, Kevin, Earl Jackson, Pat Smith, Mary Sue Goldman; sister of Ruth Cunningham; grandmother of three.

JOHANNIGMAN, Justin J., 65, Immaculate Conception, Millhousen, Dec. 23. Husband of Evelyn M. Johannigman; father of Tom, Mark Johannigman, Susan Koors, Mary Moorman, Linda Hollis, Julie Bower,

Karen Brown; brother of Urban, Roman Johannigman, Carolyn Gallagher; grandfather of 19.

KOEPEL, John Francis, infant, St. Mary, Navilleton, Dec. 12. Son of James M. and Mary Koepel; brother of James M., Regan LeAnn Koepel; grandson of William and Helen Koepel, Martha Fuller.

KRISTIAN, Michael, 90, St. Mark, Indianapolis, Dec. 22. Brother of Marie Kristian.

KUJAK, Loretta, 68, St. Paul, Tell City, Dec. 16. Wife of Edwin Kujak; mother of Elizabeth Mauer; sister of Preston Goffinet, Rose Parker, Annette Owen, Jean King, Rita Mitchell; grandmother of three.

KYLE, Margaret G., 52, St. Barnabas, Indianapolis, Dec. 5. Wife of Adam Kyle; sister of Sonny Dixon, Betty Hall, Mags McGinnis, Ellen McGee.

MATERN, Raymond H., 70, St. Gabriel, Connersville, Dec. 24. Husband of Rita (Pfum) Matern; father of Greg, David, Jeff, Terry Matern, Marilyn L. Rarick, Phyllis Wert, Angela Ryback, Lisa Rose; brother of Kenneth Matern, Helen Kirchner, Alberta Biehle, Delores Wagner; grandfather of 12; great-grandfather of one.

MERCURIO, Mary Reba, 91, St. Mary, Richmond, Nov. 27. Mother of Donald, Phillip Gene Mercurio; grandmother of several.

MORITZ, Christopher D., 83, St. Ambrose, Seymour, Dec. 18. Husband of Marian Moritz; father of Nancy Hammond, Christopher Moritz, Jr.; grandfather of four; great-grandfather of two.

MILLER, Norman, 81, St. Gabriel, Connersville, Dec. 17. Husband of Martha Miller; father of Martin Miller; brother of Josephine Johnson; grandfather of two.

MYCIO, Anthony Sr., 72, St. Joseph Hill, Sellersburg, Dec. 13. Husband of Anna Mycio; father of Lydia Bilyk, Anthony Mycio Jr.; brother of Harry, Mary Mycio, Catherine Opar, Tillie Ustinovsky; grandfather of nine; great-grandfather of one.

NEASE, E. Ruth, 72, Holy Spirit, Indianapolis, Dec. 24.

Wife of Russell Nease, Jr.; mother of John R. Nease, Theresa Pickhardt; sister of John Schmidt, Thelma Hendrix; grandmother of eight; great-grandmother of four.

PENNINGTON, Phillip L., 53, St. Mary, Richmond, Dec. 15. Husband of Linda Pennington; father of Brian, Maria Pennington; brother of Alex G. Pennington, Jr.; grandfather of one.

REID, Susan M. (Wibbles), 85, St. Jude, Indianapolis, Dec. 19. Mother of Claude E. Bryant; stepmother of Norma Thompson; sister of Mary E. Dugan; half-sister of Patrick, Joseph Wibbles, Doris, Carol Eden, Billie Nelson, Eileen Harde-man; grandmother of five; step-grandmother of one; great-grandmother of three.

RUCKER, Dr. Warren R., 65, Prince of Peace, Madison, Dec. 11. Husband of Patricia (Dailey) Rucker; father of Warren, Marc, Chris, Robert, Monica, Michelle, Laura Rucker, Maureen Getz, Erin York; brother of Dr. Arnold G. Rucker; grandfather of 11.

SCHUBNELL, Kenneth, 74, St. Joseph Hill, Sellersburg, Dec. 15. Father of Linda Russell, Pauline Popp, Darlene Stewart; brother of Clarence Schubnell, Herman F. Schubnell; grandfather of seven; great-grandfather of three.

SCHUCK, Harry, 68, St. Mary, North Vernon, Dec. 11. Brother of Mary Maschino.

SCHWACKE, Verna P., 82, St. Mary, North Vernon, Dec. 26. Mother of William, Barbara, Franciscan Sister Joan Schwacke; sister of Rita Reichle, Nell Smothers; grandmother of four; great-grandmother of four.

SCOTT, Mary P. (Stumler), 86, Holy Family, New Albany, Dec. 23. Mother of Russell C. Scott, Geraldine R. Gettel-finger; sister of Joseph Stumler, Jenny Sprigler; grandmother of 11; great-grandmother of 25.

SERGEANT, Natalie T. (Gillon), 75, St. Christopher, Indianapolis, Dec. 21. Wife of John D. Sergeant; mother of Sandra Forrest, Linda Elliot, Skip Gilson, Jr.; stepmother of Robert Sergeant; sister of Phyllis Golanski, Helen Podgurski, Jeannie Ochs, Tessie Connor; grandmother of ten; great-grandmother of six.

SUTTON, Louise M., 82, Holy Family, New Albany, Dec. 14. Mother of Donald, Melvin, Carl Sutton, Constance Watson; sister of Norma Baldwin, Almeta Zagorec; grandmother of 16; great-grandmother of three.

WESELI, William H., 97, St.

Jude, Indianapolis, Dec. 17. Father of Roger, Bob Weseli; grandfather of six; great-grandfather of seven.

WILLIAMS, Mary Ruth, 85, St. Christopher, Indianapolis, Dec. 21. Mother of Marty, Bernard Williams.

WILSON, Johanna, 99, St. Mark, Indianapolis, Dec. 18. Mother of Dorothy White, James A., George E. Wilson; grandmother of 10; great-grandmother of 19.

Franciscan Sister Helen V. Otting dies Dec. 17 at 86



Oldenburg Franciscan Sister Helen Virgine Otting died on Dec. 17. She was 86. A Mass of Christian Burial was celebrated at the motherhouse on Dec. 20.

Sister Helen Virgine entered the community in 1930 and professed her final vows in 1936.

She taught at St. Vincent de Paul, Bedford; Sacred Heart, Clinton; Little Flower, Indianapolis; and St. Mary, New Albany, as well as schools in Ohio and Missouri. She retired to the motherhouse in 1983.

Sister Helen Virgine is survived by nephews and nieces.

Franciscan Sister Alcuin Brankamp dies at Oldenburg

A Mass of Christian Burial was celebrated on Dec. 23 at the motherhouse in Oldenburg for Franciscan Sister Alcuin Brankamp. She died on Dec. 22 at the age of 88.

Born in Cincinnati, Sister Alcuin entered the Oldenburg community in 1926 and professed her final vows in 1929.

Sister Alcuin taught at Little Flower and Our Lady of Lourdes schools in Indianapolis; St. Mary, New Albany; St. Andrew, Richmond; and St. Louis, Batesville, as well as schools in Ohio and Missouri. She retired in 1985.

Sister Alcuin is survived by a sister, Dorothy Tumey.



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Ss. Francis and Clare parish, a new parish in Greenwood with 300 families, is seeking a part-time director of music ministries. This minister will provide musical and pastoral leadership through the planning, preparation and coordination of music, as well as providing music for parish liturgical celebrations. Other responsibilities include supervision, formation, and recruitment of musical groups and individual ministers, administration of the music program as an active member of the pastoral staff and active leadership in liturgical planning. Experience as a pastoral musician, strong knowledge of Roman Catholic liturgy and proficiency in vocal/choral direction required. Keyboard proficiency is strongly desired. Preference will be given to candidates who are willing to continue this position as it grows into a full-time position.

Send resume to: Search Committee, 5058 Travis Road, Greenwood, IN 46143, 317-422-5058.

Ascension School Principal

Ascension School is seeking an energetic Principal with strong interpersonal skills for 490 students, K-8.

Qualifications: Must be a practicing Catholic with a master's degree in education. Administrative and religious certificates preferred. Excellent communication skills, educational leadership, commitment to academic excellence and the teaching of the Church.

Send replies and resumes to: Rev. John Helm, c/o Ascension Church, 4600 Lynbrook Drive, Louisville, KY 40220, by January 18, 1996.

Internal Auditor

The Roman Catholic Archdiocese of Indianapolis is seeking an Internal Auditor to perform audits of our parishes, schools, and agencies in central and southern Indiana.

Candidates must have a bachelor's degree in accounting or a related field and be willing to travel. Excellent communications skills and familiarity with personal computers are necessary. One to two years of experience in auditing is preferred, but not required.

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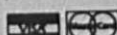
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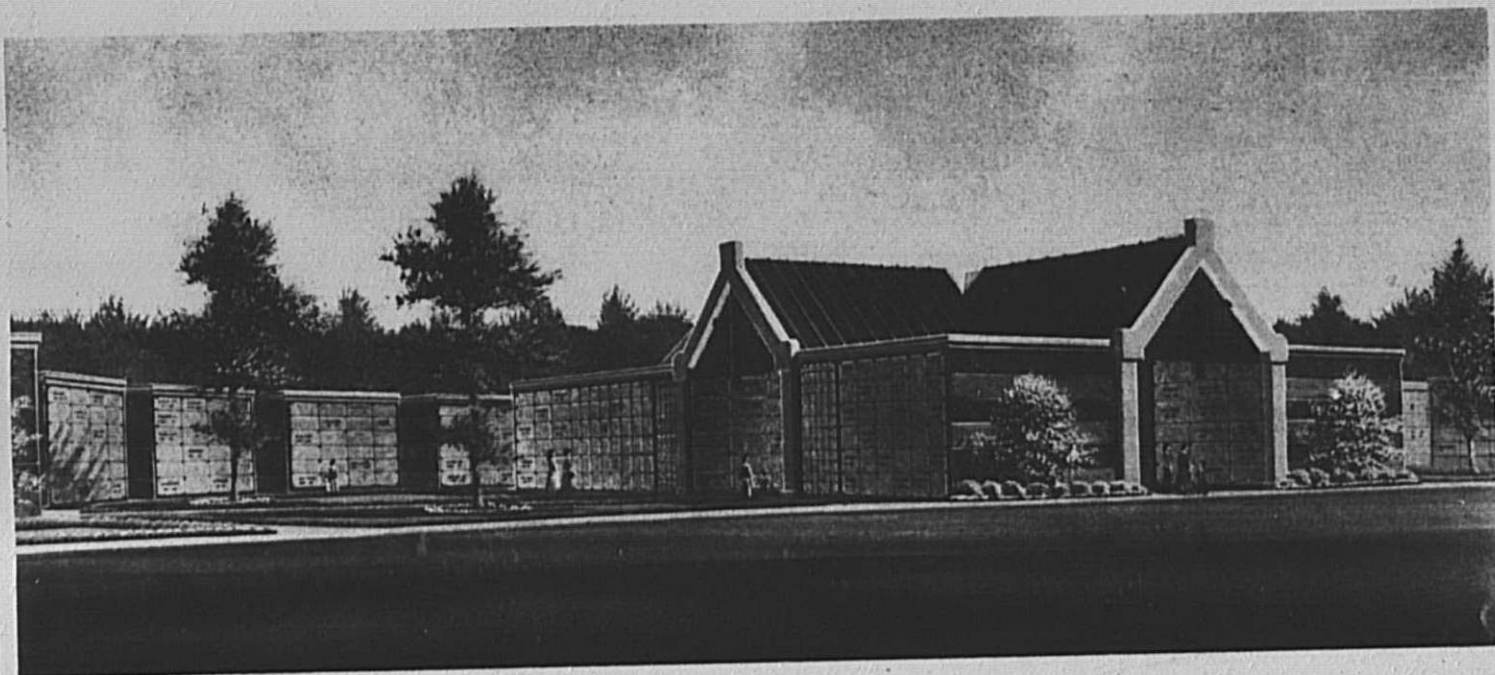


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