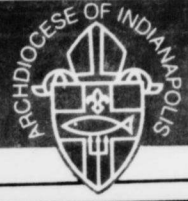


# the CRITERION

Vol. XXVI, No. 12, December 19, 1986

Indianapolis, Indiana



"The Madonna and Child," by John Baptist Salvi-Sassoferrato (born 1605), courtesy of Marian College (see story on page 2)

## FROM THE EDITOR

## We have a magnificent church in the U.S.

by John F. Fink

Since we don't publish an issue the Friday after Christmas, this is the final issue of 1986. So it seems like a good time to look back over the year and to assess the condition of the church, both nationally and locally.

If you were to listen to the pessimists you'd think that the church is really falling apart. Among the top news stories of the year were several controversies, topped, of course, by the Vatican's decision to strip Seattle Archbishop Raymond Hunthausen of his authority in several areas. All the bishops in the country were involved in this case since it was discussed in detail in long closed-door sessions at their annual meeting.

Another controversy was the Vatican decision that Father Charles Curran may no longer teach as a Catholic theologian because of his dissent from some of the church's moral doctrines. This has divided many good Catholics, especially over the issues of church authority and academic freedom. A third controversy also involves academic freedom—proposed Vatican norms for Catholic colleges and universities that could be disastrous for the institutions of higher learning in this country.

THERE WERE PLENTY of other controversies this year, too, and the following list is not exhaustive: the bishops' pastoral letter on the economy, the Vatican statement on liberation theology, the bishops' stand on the issue of aid to the *contras* in Nicaragua, the bishops' support of sanctions and divestment in South Africa if no progress is made on ending apartheid in that country, and the Vatican document on homosexuality.



These and other controversies show considerable polarization among Catholics in the U.S. But we hardly needed those controversies to demonstrate polarization. That's shown, for example, in the letters (and phone calls) received by *The Criterion* on a wide variety of issues affecting the church.

Last week we published a "Point of View" from a reader in Bedford mourning because his church seems to be slipping away. I've received phone calls from people who long for the church of their youth—when there were plenty of priests and nuns, when more Catholics attended Sunday Mass (and abstained from meat on Fridays), when there was no doubt about what sin was and Catholics didn't dissent from the pope.

I'M SORRY, BUT I can't agree with this pessimistic viewpoint. I think we have a magnificent church in the United States, and particularly here in the Archdiocese of Indianapolis. It is vital and alive, loyal and obedient to the pope and bishops. Its members are living their faith more today than ever before.

Sure there are controversies within the church. There always have been and there always will be as long as the church is made up of humans. People's thought processes are just not alike. It never ceases to amaze me how people can look at the same set of facts and draw completely different conclusions. We should rejoice that our church is big enough to include people of many different convictions about some things while they all accept the truths expressed in the Nicene Creed. There is a pluralism of belief existing within a unity of faith.

There are fewer priests and nuns today, but those that we have certainly are just as dedicated, and most are better trained and effective, than those of the past. Today's priests are more pastorally sensitive, and work better with the laity, than those of the past.

If Catholics of the past could be identified by their going to Mass on Sundays and abstaining from meat on Fridays, many more today are taking a much more active role in their parishes. They are serving as lectors, Eucharistic ministers, religious education teachers and the 30 or so other ministries that are now open to lay people that never used to be available to them. They are now helping to prepare their children for the sacraments and helping prepare couples for marriage. Families are now more involved in the religious education of their children.

IN THE OLD church, there were no Bible study groups; today they attract more people every year. In this archdiocese, and the neighboring Diocese of Lafayette, an active Cursillo movement is making apostles out of men and women. RENEW is now a part of many of our parishes. Many people are now attending Saturday morning Mass, or weekday Masses, in addition to Sunday Mass. Prayer groups are proliferating. Charismatics are more active, and more devout, than ever before.

Our young people feel more a part of the church today because of the CYO and active youth ministers in our parishes.

Today's Catholics are more concerned about peace and social justice issues. On the international and national levels, Catholic Relief Services and the Campaign for Human Development continue to help people escape poverty. At the archdiocesan level, the many agencies that comprise Catholic Charities are caring for more and more people. And at the parish level, St. Vincent de Paul Societies are more active than ever. Look at the food distribution for the poor now being done in Holy Cross Parish in Indianapolis at Thanksgiving and Christmas. Was that being done a generation ago?

We have cause to be proud of our church today.

## Some of the Christmas celebrations around the archdiocese

by Margaret Nelson

Every parish, school, and agency has a different way of celebrating Christ's birth.

At St. Susanna school in Plainfield, all six grades prepare a Christmas pageant at the direction of the music department and present it for the Autumn Care Nursing Home.

This is the ninth year for Christ the King Parish, Indianapolis, to hold a special Christmas Eve Mass for children, with a pageant, "The Night Christmas Came."

On Dec. 10 this year, children from all three of the parishes in Columbus attending All Saints School present a nativity pageant, "It's a Miracle!"

At St. Therese Little Flower School, Indianapolis, the new adult volunteer team helped students on a Christmas project. To celebrate St. Nicholas Day, students left notes in shoes outside their classroom doors, telling something special about themselves; they were rewarded with candies.

At Roncalli High School, all students collected canned food; later food baskets were distributed to the needy. Also, the National Honor Society sponsored a toy drive. The choir presented a Christmas program today at 2:00 p.m.

At the Holy Family Shelter at Sacred Heart Church, Indianapolis, someone dressed like St. Nicholas distributed treats to the families on his feast day and a Christmas party was held today.

Our Lady of Lourdes Parish, Indianapolis, school children placed symbols on the Jesse tree at the beginning of the school Mass during Advent. On Dec. 5, children brought wrapped gifts for the Children's Guardian Home. They were taken to the altar at offertory and later distributed by members of the St. Vincent de Paul Society.

At St. Joan of Arc, too, food is collected for distribution by St. Vincent de Paul. The Urban Parish Cooperative, which is housed in the school, also collects food for the needy.

At St. Augustine Home in Indianapolis, residents present little skits for those who are ill. Some residents make crafts for the missions.

At St. Monica School, Indianapolis, children may buy presents at a Santa Shop in school, with proceeds going to the school. The school adopts a family and brings gifts and food to school to prepare for Christmas.

At St. Catherine School, Advent begins at Mass with children processing up the aisle with "candles" to form a living Advent wreath to the music, "Emmanuel." Students bring in unwrapped toys during Advent for Christmas distribution.

Lillian Jones of the Catholic Social Services directed a "Kare-Mart," a store where the needy could shop for gifts at an affordable price.

At Holy Cross School, the annual dinner served by the junior high students for senior citizens is followed by a Christmas play.

Marian College schedules an annual "Hanging of the Greens" decorating party and unique Madrigal dinners, with entertainment by the Marian Chorale and the Madrigal Singers.

Mount Saint Francis Retreat Center, in

southern Indiana near New Albany, will hold a Christmas Family Retreat this weekend.

At St. Mary's, in Indianapolis, a Jesse tree is decorated during each Sunday Mass. Members visit shut-ins during Advent.

And in Columbus, students at All Saint School act out a Christmas pageant for family and friends.

Providence High School in Clarksburg has five acting groups which travel through the Kentuckiana area presenting free Christmas skits and readings to thank the community for its support.

St. Philip Neri Church, Indianapolis, will repeat its ambitious "Christmas with Christ" project for the fifth year. Clothing, toys, and food will be provided for more than 250 families in the St. Philip and Holy Cross parish communities, with the help of several other parishes, families and individuals in the archdiocese.

And at Holy Cross, the Food Pantry distributes Christmas Baskets to the needy in both parish areas. Donations of time, money and canned food are utilized to feed about 600 families. Baskets will be prepared at 1 p.m. Sunday, Dec. 21 and distributed at 5 p.m. Tues. Dec. 23.

## Archbishop O'Meara's Schedule

Week of December 21

SUNDAY, Dec. 21—40th anniversary of ordination celebration of Archbishop O'Meara, Eucharistic Liturgy at 4 p.m. in SS. Peter and Paul Cathedral, reception following in the assembly hall of the Catholic Center.

MONDAY, Dec. 22—Visitation to Providence Retirement Home, New Albany, Eucharistic Liturgy at 2:30 p.m. followed with dinner at 4:15 p.m.

Confirmation, St. Boniface Parish, Fulsda, Eucharistic Liturgy at 7:30 p.m. followed with a reception.

TUESDAY, Dec. 23—Evening prayer and dinner with the seminarians of the Archdiocese of Indianapolis, SS. Peter and Paul Cathedral, 5:30 p.m.

WEDNESDAY, Dec. 24—Christmas Midnight Mass, SS. Peter and Paul Cathedral, 12 midnight.

## Cover photo masterpiece prized by Marian College

Our cover for this year's Christmas issue is "The Madonna and Child," by John Baptist Sassoferatto, called "a masterpiece" by Professor Adolph Venturi, who has taught at the University of Fine Arts in Rome for 40 years and is considered one of the best art critics in the world.

The painting is owned by Marian College and hangs in the Allison Mansion on the college campus. It is 29 by 40 inches and is displayed in a hand-carved gold frame. The painting has been in the private collections of various families rather than displayed in museums.

Sassoferatto, along with Raphael, Titian and Perugino, is considered to be one of the

most famous of the artists of the 17th century, particularly for the beauty of his Madonnas.

About the painting, Venturi said, "We can say this sacred allegory is a masterpiece of Sassoferatto, expressed by a little group of Virgin and Child, the Redeemer of the human race condemned to die in consequence of original sin. The child turns to an invisible interlocutor indicating to him the serpent trailing around the globe with an apple between the gullet, the fruit of the tree of good and evil."

Venturi called attention to "the refined care in every detail, especially in the silken shining hairs, and in the embroidery of the shawl which surrounds the head and the shoulder of Mary. Worthy of Raphael is the concise, soft, delicate, full display of the right hand of the Virgin tenderly surrounding the naked body of Jesus."

With this painting, the artist has tried to explain why the God-child came into the world.

## Special section for Archbp.'s anniversary

A special section is included in this week's issue in honor of the 40th anniversary of Archbishop O'Meara's ordination to the priesthood.

The archbishop will celebrate the anniversary with Mass on Sunday at 4 p.m. at SS. Peter and Paul Cathedral. A special reception will be held in the Catholic Center, across from the cathedral, following the liturgy.

All people in the archdiocese are invited to join in the celebration.



12/19/86

## MOVING?

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THE CRITERION

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## Archdiocesan Catholic Charities

# Christmas at the Villa—it's a full house

by Robert Riegel

Two years ago the corner of south Meridian and Palmer streets showed the vestiges of Sacred Heart High School and a scattering of parked cars. This Christmas it is the brand new house of some 53 elderly and handicapped persons in the Villa at Sacred Heart, a project jointly sponsored by Catholic Social Services and the Hispano-American Center of Indianapolis.

Resident manager Betty Cole was the first occupant of the Villa, on October 10, and Betty reports that on December 10, the 50th and last unit was rented. There are three married couples, 9 single men and 39 single women in the complex, including white, black, and Hispanic residents. There are 7 handicapped persons including two wheelchair-bound persons.

A number, perhaps 20 percent, are members of Sacred Heart parish and can easily attend church. Two or three have been serving as volunteers at Catholic Social Services' Emergency Shelter for families next door. The building is regularly visited by family members and often the laughter and cries of grandchildren can be heard down the hallways.

On Christmas Day, Betty anticipates that the majority of people will be with families, but perhaps 20 or so will be in the building. She and another resident, Ann Hall, are planning a group pitch-in in the building's beautiful common room, followed by a Christmas carol sing-along accompanied by Betty on her organ. New furniture for the common room is expected to be delivered in time for this Christmas party and the first Christmas tree will be set up as a centerpiece.

"We really feel very fortunate to have such a nice place and to be together during this holiday season," says Betty. "All the little problems of a brand new building are getting ironed out." Even since the opening date, new shrubs and trees have been planted. Special thanks to Councilman Dave McGrath and the Indianapolis Department of Public Works for a new, more attractive, and safer sidewalk on Meridian Street. There is a regular weekly run to the grocery and daily visits by 6 or 8 residents for lunch at

Concord Center, another special neighborhood place for the residents.

After the holidays, the staff will begin working toward developing a residents' council, to make the environment even better. The arts and crafts room will be opened

and planned activities, such as slide travelogues from the public library, will begin.

The Villa has been built with a construction loan from the U.S. Department of Housing and Urban Development (HUD) under its 202 housing program. Similar projects can

be built elsewhere in the archdiocese (if they are approved by HUD) if property, i.e., vacant land, can be found. If a parish or community is interested in working on this type of project, the Catholic Charities office would like to know.

## Association of Religious is building bridges

by Richard Cain

Several years ago the Vatican decided to study the life of Religious in this country. The American bishops set up a committee and each bishop was asked to organize a listening process in his diocese. Faced with this task, Archbishop Edward T. O'Meara was able to turn to a group already existing in the archdiocese to handle the task.

The group is the Association of Religious in the Indianapolis Archdiocese, ARIA for short. The association responded by helping to set up six meetings in various locations around the archdiocese where Religious could gather and share their experiences with the archbishop.

Last year, the Archdiocesan Council of Priests decided that there needed to be more dialogue between Religious and priests. They, too, turned to the association for help. It responded by setting up a series of dinners called "Bread and Stories."

Many priests and Religious interact only on a professional level. So the dinners provided an opportunity for sisters to share the impact of Vatican II on their prayers, community life and mission in the church. The priests, in turn, were able to talk about how Vatican II has affected their role as leaders in the parish. "The intent was to allow people to talk with one another more informally," said Benedictine Sister Antoinette Purcell, president of the association.

Last year, dinners were held in the Connersville and New Albany Deaneries. "The folks who came really enjoyed the evening and felt it was very helpful," Sister Antoinette said. "They also said it should be done more often." So more dinners have been planned.

The association began in the mid-'60s after Vatican II, according to Sister Antoinette.



ARIA—Meeting together are (seated, left to right) Benedictine Sister Antoinette Purcell, Archbishop Edward T. O'Meara, (standing) Providence Sister Nancy Brosnan, Sister of St. Joseph Fran Wetli, Benedictine Sister Marian Yohe, Franciscan Father Lou Davino, Providence Sister Mary Ann Stewart and Providence Sister Pat McIntyre. (Photo by Margaret Nelson)

nette. Each of the estimated 1,150 Religious in the archdiocese is automatically a member. Those who pay the \$3 annual dues become active members. There are now 150-200 active members. Diocesan priests and lay people can also be associate members, and 30-40 have done so. The dues do not come near to covering all the costs, Sister Antoinette said. The rest of the operating expenses come from the archdiocese.

Over the years the association's focus has shifted. "We used to do mostly educational things," she said. But now the emphasis is on networking. "We're an organization that allows the communication to flow."

A good example of this is the vocations committee. This committee maintains a network of people on call to give presentations to parishes, schools or other groups. They can tailor their presentations to suit any audience, according to Sister Antoinette. The

committee has also set up a program for fifth-graders ("that seems to be the age when kids begin to think and talk about a religious vocation"), high school students and adults. It also sponsors one-day retreats for college students.

The association also has two other standing committees. The social justice committee keeps members up to date on key issues through the association newsletter and suggests actions. The ongoing formation committee (formerly the spiritual life committee) maintains lists of spiritual directors, books and other things helpful for personal growth. These resources are available to anyone. For more information, contact Franciscan Father Lou Davino, 3200 Cold Spring Rd., Apt. F, Indpls., Ind., 46222, 317-926-4827, or Franciscan Sister Ellen Miller, 8747 Bel Air Dr., Indpls., Ind., 46226, 317-898-7577.

## St. John Church in Indy will begin sesquicentennial

by Cynthia Dewes

St. John the Evangelist Church will begin its sesquicentennial year as the oldest Catholic parish in Indianapolis and Marion County with a special Mass at 11 a.m. on Sunday, Dec. 28. Msgr. Charles Koster, former pastor of St. John's and official emeritus of the Metropolitan Tribunal, will be principal celebrant and homilist.

Invited guests include priests who formerly served at St. John and representatives from St. John's sister parish, St. Vincent Parish in Shelby Co. Father Vincent Bacquellin founded St. John Parish under the authority of Bishop Simon Bruté in 1837. In the same year he founded St. Vincent Parish and named it for his patron saint.

Ten daughter parishes of St. John will also be represented. These include parishes whose locations were originally within St. John's boundaries, and some which were formed by the interest of St. John pastors.

A special program will highlight the day's theme taken from Psalm 43:4 (Then I will go to the altar of God, to God my exceeding joy). Special music has been prepared, including brass accompaniment and a sesquicentennial song composed by Ruth Eickhorst which the congregation will join in singing.

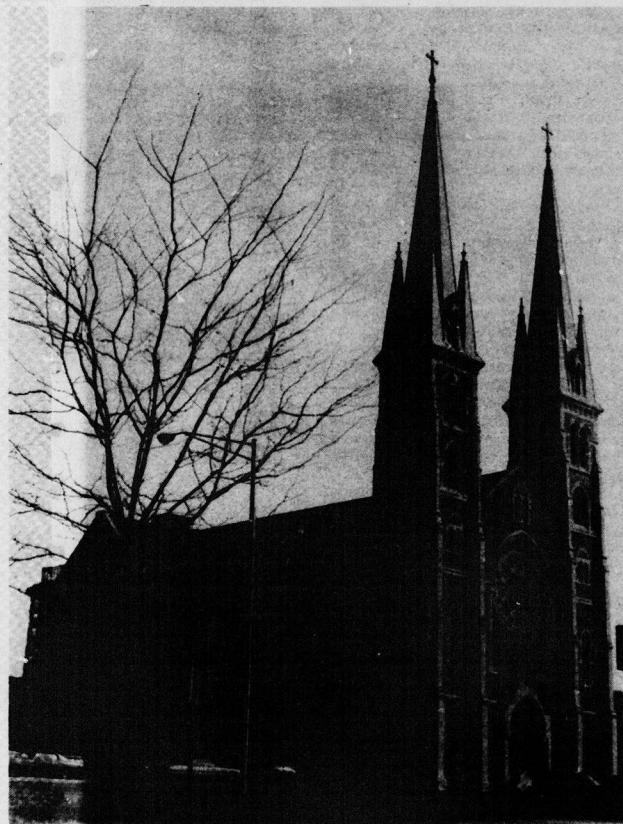
According to Father William F. Stine-man, pastor of St. John, the "family celebration" Mass will be especially appropriate on Dec. 28, which is the Feast of the Holy Fam-

ily and the day after the Feast of St. John the Evangelist.

A commemorative book entitled "St. John the Evangelist Church: A Photographic Essay 1837-1987" is available now for friends of the parish. It offers a pictorial tour of the church, continuing the theme of "Then will I go to the altar of God." It also contains names of priests assigned to St. John over the years, a brief parish history and a list of significant events during the past 150 years.

Genealogists will be pleased with a complete listing of family names of all persons baptized or married at St. John Parish since it began (including bride and groom names listed separately). The book is available for \$39.95 (plus \$2.50 postage) by contacting St. John Church, 126 W. Georgia St., Indianapolis, Ind. 46225, 317-635-2021.

St. John's sesquicentennial year will conclude on November 8, 1987 with a gala closing Mass and banquet attended by bishops, clergy and laity.



St. John the Evangelist Church, Indianapolis

### No issue next week

In accordance with our usual practice, The Courier will not be published next week, the Friday following Christmas.

Because of the New Year holiday, news and feature stories to be published in the Jan. 2 issue will be at the Courier by Friday, Dec. 25.

# COMMENTARY

## Scrooge—patron of bishops' economy letter

by Dick Dowd

Ebenezer Scrooge, I think, would be the ideal patron for the new pastoral letter on the economy. He seems to fit all the criteria needed to give the dry, economic minutia a life of its own. All he needs is a little good public relations.

In fact he is the very model of a good Catholic businessman who has seen the error of his ways (his basic problem seemed to be poor employee relations, as I recall) and repented. His after-Christmas way-of-life was perfect in every way.

Yet, even modern dictionaries mock the poor merchant. His name has gone into the language as the very definition of "a miserly person," forgetting that after his visits with the ghosts of Christmas past, present and future, old Ebenezer reformed.

Poor Ebenezer. Unlike Shakespeare's Caesar whose good lived after him, this British merchant seems destined to be remembered only for his sins.

We don't tell stories like that about Dismas, the good thief on the cross. A thief and a highway robber he may have been but we celebrate his reformation—his entrance into paradise along with Christ. With Ebenezer we only remember his sins.

Michelangelo's David honors the great King of Israel, who composed the psalms and saved his people. But David also ordered his own general Uriah slaughtered so he could make Uriah's wife Bathsheba his own. In the



end, confronted by the Prophet Nathan, he repented and accepted God's punishment. Yet, we recall only his good works and wash away his sins. Not so with poor Ebenezer.

We should rehabilitate Ebenezer Scrooge—the good merchant and businessman—as our lay saint for Christmas as well as the patron of the new economic pastoral.

A "Scrooge Renewed" little doll in a bowler hat with his strong arms breaking the chain around his neck labeled "avarice and greed."

A "Scrooge II" board game with points for being good to employees, starting quality circles or establishing flex-time and providing equal pay for equal work at the factories you capture through leveraged buy-outs.

An "After Christmas Scrooge" adventure disk for computers with all the positive acts reinforced and the evil ones zapped to the accompaniment of those terrible computer noises that let you know you've lost the game.

In each case we'd be supporting the efforts of the economic pastoral and the Christian virtue of repentance at the same time.

Part of the follow-up plan for the economy pastoral calls for fullscale education and information efforts. That's where the "Renewed Scrooge" would be perfect. Just like IBM's famous (Charlie Chaplinesque) Little Tramp who appears in almost all their advertising, a "Pastoral Ebenezer" could be licensed to give life to the church's campaign.

I don't know whom we might get to play the part. All it takes is to find some Catholic merchants who've modeled their lives after Scrooge and then reform them. Any takers out there?

## Jesus asks us to do something Need to look beyond baby Jesus in the manger

by Richard B. Scheiber

It's easy to understand why Christmas is such a popular, endearing feast in the Christian calendar. What is more appealing than a baby? Especially an infant surrounded by so many touching traditions: a soft winter night; angels singing in the nearby hills; a bright star announcing the child's birth; humble shepherds adoring the God-child; learned men journeying across half the known world to see him; the babe's narrow escape from a disaster engineered by a hostile king.



No wonder people flock to church to worship on this day. Do you ever wonder why so many of those people seldom bother the rest of the year? Why does Christmas, which is such a captivating holy day, bring a message that so often goes in one ear and out the other?

There is nothing easier to love than an infant. New life always touches human hearts and, though a baby does make demands on people, they are simple demands, easy to meet, and he eventually grows out of that stage.

Jesus was like that when he was born, too. He was tiny, helpless, lovable. He was easy to love at Christmas time, and he still is.

The trouble is, he grew up. When he did that, he began to make real, adult demands

on those who would follow his way. No longer was he a small, soft child, resting in a barn.

Jesus became a man, and as ever, he was equally God. Because he was God, who is love incarnate, he insisted that if we were to be true to him, we should love one another. That may sound easy, but each of us knows it isn't. It's the toughest thing we human beings have to learn. After nearly 2,000 years of hearing the message, we still don't quite have the hang of it.

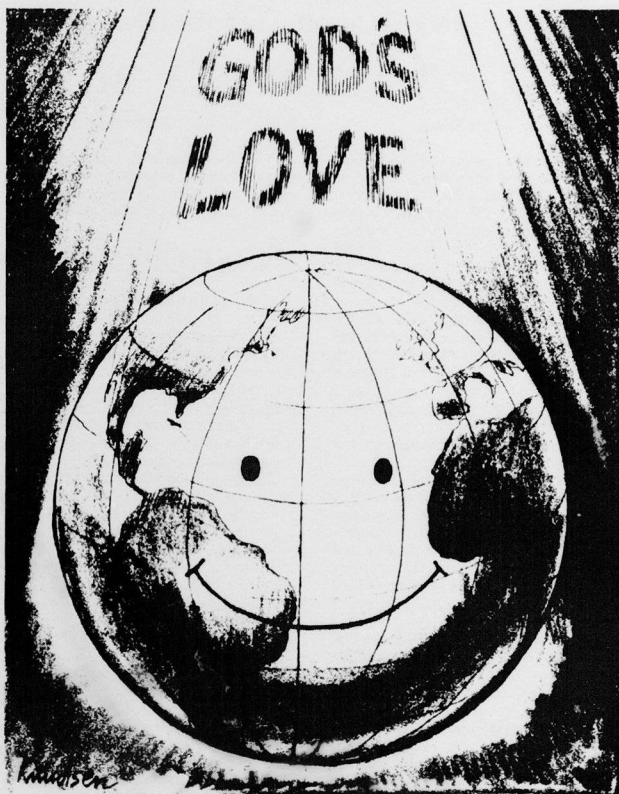
We look at the child-God in the crib, and our hearts soften. Then we slip back into our routines and, like butter in a freezer, those same hearts become again like stone. Jesus the man asks just too much. He's not like the baby in Bethlehem who asked nothing.

We may not be quite like Herod, seeking to get rid of this potentially troublesome child. No, we are more like Pilate, who at the end of the Savior's life on earth just couldn't be bothered. He simply washed his hands of the whole affair. It was too much trouble. It interfered with his plans. It kept him from getting on with his work as procurator of Judea.

Maybe Pilate was worse that Herod. At least Herod had a commitment.

I hope the crowds in the churches are greater than ever this Christmas. They should be. Lord knows, we need him more than ever these days. But I hope we look beyond the Christmas story, too. I hope we remember that the child matured, became an adult and made adult demands on us.

The message Jesus brought, the way of life he taught, are too important, too far reaching, to be left in a pile of hay in Bethlehem.



CHRISTMAS

## 'The Path to Rome' Celebrating Advent with writer Hilaire Belloc

by Fr. Eugene Hemrick

Are you looking for a break from all the controversial church news we are hearing these days? During this Advent season, would you like to get into a more philosophical spirit, to be rejuvenated? Then I recommend that you pick up Hilaire Belloc's classic book, "The Path to Rome," and relish its pages.



On one level "The Path to Rome" is what its name suggests: a description of a journey on foot to Rome. Belloc, at the turn of the century, made a vow to make a pilgrimage from northeastern France down through the Moselle Valley, through part of Switzerland and across the Lombard plain to Rome.

But the book is more than a travelogue. The country and people along Belloc's route, described by him in exquisite prose, often afford the opportunity for brilliant reflections on the Christian tradition of late 19th-century Europe.

For example, one day during the early part of his pilgrimage Belloc is unable to get to Mass. Annoyed he asks: "What is a pilgrimage in which a person cannot hear Mass every morning?"

He then philosophizes on the beauty of going to daily morning Mass: "For half an hour just at the opening of the day you are silent and recollected and have to put off cares, interests and passions in the repetition of a familiar action. This must certainly be a great benefit to the body and give it tone."

Then too, Belloc continues, "the Mass is a careful and rapid ritual. Now it is the function of all ritual (as we see it in games, social arrangements and so forth) to relieve the mind" for a time from responsibility and initiative. This provides people with a singular repose.

► The surroundings also contribute to the

effect of Mass, Belloc says. They "incline a person to good and reasonable thoughts and for the moment deaden the rasp and jar of that busy wickedness which both working in one's self and received from others is the true source of all human miseries."

Belloc's reflection on the comfort he receives from daily Mass is only one of many beautiful insights into the Catholic tradition he gives us. I think the time has come to turn our thoughts in this direction.

During the last few months divisions in the church as well as scandal in the government have dominated many minds. But people are human and so can easily lose their faith in other people if they are overloaded on controversy and confronted with one disillusionment after another.

The season of Advent is quickly ending. It is time to raise our thoughts and spirits, to celebrate, to allow ourselves to become caught up in rituals that relieve and nourish us.

From such repose the spirit becomes refreshed and it is better able once again to cope with the foolishness of our ways while remaining strong in faith.

the criterion

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# TO THE EDITOR

## Church and state in Nicaragua

Many of your readers, as I, have been stunned by the decision of our government to ride roughshod over the legal decision of the World Court calling on the U.S. to indemnify Nicaragua for damages done by the *contras*.

We have also had our misgivings about the deterioration of church-state relations in Nicaragua, in part because it has added

another burden to be borne by the Nicaraguan people.

One of the results of the conflict between the Archbishop of Managua and the Sandinistas was the expatriation of Msgr. Bismarck Carballo in June 1986. He is in exile here in the U.S.

Despite attempts made in July, the Nicaraguan government would not permit

Msgr. Carballo to return. He is anxious to do so, just as I was when I was denied re-entry in May 1978 and again in January 1979 in the days of the Somoza regime.

On Dec. 1 Msgr. Carballo and I made a joint presentation before a group at St. Mary's Parish, Annapolis, Md. Msgr. Carballo spoke about the church in Nicaragua and I about the tragedy of U.S. policy toward Nicaragua.

I asked the St. Mary's audience, as I am asking your readers, to write to President Daniel Ortega in Managua, Nicaragua asking that "Msgr. Bismarck Carballo be permitted to return to Nicaragua with his civil rights and safety guaranteed by the Nicaraguan government within the context of the state of emergency."

The writer should mention his/her work to change the U.S. policy toward Nicaragua, or better, looking to compliance with the World Court decision, explain how he/she will urge his/her U.S. Senator/Congressman that either:

1. a given amount of "\$100 million," but not less than \$10 million, be transferred to the "Quest for Peace" program to be used to secure and ship humanitarian aid to Nicaragua through Quest channels; or that

2. a given amount of the \$100 million, but not less than \$10 million, be offered directly to the Nicaraguan government as the first indemnification payment for damages done by the U.S. government as specified by the World Court's decision of June 27, 1986.

I would like a copy of any letter to share with Msgr. Carballo.

Fr. Bernard A. Survil  
120 N. Front St. Baltimore, Md.

## Not generous

Dick Dowd's commentary in the Nov. 21 issue concerning the generosity of Americans prompts me to respond. I fear that he "builds on a foundation of sand."

He writes: "America is, without a doubt, the most generous nation on earth." WRONG! America ranks 15th among nations of the world—as a percent of gross national product—in non-military foreign aid.

Also, the I.R.S. declares that those reporting incomes in excess of \$100,000 per annum (1985) do not average more than 3 percent for charity. Please know that approximately 50 percent of capital gains are not reported nor is any of the "underground economy income" (20-30 percent). Know also that about half of that 3 percent would have gone to the government if it had not been contributed to charity.

The Statistical Abstract of the United States states that the total U.S. private domestic net worth now exceeds \$13 trillion. That at least half was acquired through gift and/or inheritance. Annual return on investing these gifts certainly exceeds \$300 billion (5 percent). Compare that with the total corporate and individual charitable contributions in 1985—\$64 billion, a figure exceeded by expenditure for cosmetics, pet food and alcohol.

Yes, America is blessed with many very generous individuals. However, as a nation, statistics prove that we are a long way from deserving the title "just stewards of our treasures."

Jerome W. Schneider

Jasper

## A good air travel experience

I just read the Nov. 28 issue of *The Criterion*. Some of it was written skillfully. Some was not.

Although I disagree with major portions of the bishops' pastoral letter, Liz Schevchuk's article on page 9 was well done, gave both sides of the issue in a complete and unbiased presentation.

The next article I read was on the "bugging" of a confessional. Wow!—and well written, too.

When I read Cynthia Dewes' drivel about air travel I was most disappointed as she described how terrible it is. I'm fresh back

from a wonderful vacation in San Diego. Flew out in comfort, returned in luxury aboard a new Boeing 767, the latest in technical design and aesthetic comfort.

"Identities sucked into a computer, and we're herded, labelled, and finally buckled into seats designed for orthopedic rearrangement." Rubbish! What happened to me: I was assigned a seat next to a window from those the computer showed were available, walked onto a clean, well-lighted aircraft, and sat comfortably (with my arthritic hips) in a well-designed spacious seat. After take-off I was greeted by name by the stewardess and was given a choice of menu. No "freeze dried cardboard, garnished with parsley" for me but, instead, a choice of chicken or beef plus nice hot vegetables, rolls, butter, dessert, and coffee-tea-or-milk.

Technical competence by the crew, polite assistance by the attendants, flight time within one minute of the announced time, all added up to a most pleasurable experience.

Cynthia, on your next flight from Chicago to San Diego, try American Airlines. You'll love them.

Yours for less tongue-in-cheek and more of your direct reporting.

Dick Grayson

Columbus

## Choir has tapes

Thanks for the recognition given to Holy Angels' choir and their music director, Myke Hubbard (Dec. 5 issue). Their combined efforts are truly the results of Jesus in their lives.

Incidentally, they have tapes of their music. And better than their tapes is attendance at the 9:30 or 10:30 Sunday Mass at Holy Angels.

Attendance at Mass would make a nice pilgrimage at Christmastime.

Kathleen Nagbdi  
Indianapolis

## point of view We need to keep drunk drivers off the road

by Bill Brooks

It's about this time of year that a particularly dangerous form of drinker crawls out from under the rock of holiday celebrations—the drunk driver.

He is around the rest of the year, of course, but the holiday season brings out the worst in him. Police are worried. Families are worried. And, yes, waitresses and bartenders are worried. Will that "one for the road" put him/her in the ditch or the morgue?

Most important: What can I do to prevent it?

Julie Morris, of Indianapolis, wrote to me at Koala Centers about her concern:

"I have been a waitress for several years. With the new laws arising from alcohol-related accidents, I find that I have to cut off or refuse service to many intoxicated customers. This is not an easy thing to do. I have been called various names, not tipped; some customers go so far as refusing to pay their bills or walking out behind my back.

"Because of these problems I am constructing a booklet with the current alcohol laws, my responsibility as a server, statistics, pictures of alcohol-related accidents, court cases and liabilities.

"I am asking you for whatever help you can donate, whether it be addresses, phone numbers, pamphlets, or news articles. I would like to contribute to alcohol awareness in this state since I am very active in the contribution to alcohol-consuming patrons."

Julie, I sent you the Koala Centers' alcohol information, including recipes for nonalcoholic drinks. There is also excellent

information at the Greater Indianapolis Council on Alcoholism (317-542-7128) and the Governor's Task Force to Reduce Drunk Driving (317-232-2032).

Businesses should have guidelines on serving alcoholic drinks. The council and the task force have these. How to deal with intoxicated patrons, underage patrons, etc., is not easy. If you think so, try managing a tavern sometime.

Let's get practical. What can bartenders and waitresses really do? One way is to have different colored stirrers for drinks. The waitress uses green ones for the first couple drinks—go, everything's o.k. Then use yellow ones for a couple drinks after that—caution, take it easy. Then use red stirrers—slow down and stop; if possible, offer free snacks or maybe a cup of coffee "for the road."

Don't stack drinks. Measure drinks; no free pouring. Serve one drink at a time and remove glasses (or beer bottles) from the table before serving the next round. Tactfully slow down service to customers reaching the yellow and red levels.

Other ways to help: Set a policy regarding when a manager should be called to deal with drinking problems. Provide information and materials on alcohol awareness, how to deal with intoxicated customers, and have nonalcoholic drinks available.

There are four major factors influencing a person's blood-alcohol level: amount of alcohol consumed, weight, time between drinks, and food consumption. The liver oxidizes (breaks down) one ounce of alcohol an hour.

This holiday season, make it "Cheers!" without fears.

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## CORNUCOPIA

## Who is the star of Christmas?

by Shirley Vogler Meister

As Advent winds down and I'm jostled by holiday shoppers and bombarded by electronic Yuletide music, I think of these lines from a quiet song, "I Don't Know How to Love Him," from the musical "Jesus Christ, Superstar": "Should I scream and shout? Should I speak of love? Let my feelings out? I never thought I'd come to this—what's it all about?"

"What's it all about?" How did we come to this state of holiday confusion? How can we speak of the peace of Christ's love when we're surrounded by the hubbub of visiting and parties and gift exchanges and gorging on goodies? Can we reconcile the true spirit of Christmas with the 20th century version? Doesn't commercialism overshadow the meaning of the Nativity?

If there are answers to these questions, each person, each family, each community must find them individually. Each must come to terms with what Christmas has become through the years. I propose no list of solutions to the problems posed, but I do make a few observations that help put things into perspective for me.

When the commotion of Christmas begins to unnerve me, I try to remember how the Holy Family must've felt being caught up in the turmoil of a Roman census at the very time when the Christ Child's birth was anticipated. Bethlehem was so crowded, so filled with masses of citizens that Mary and Joseph had to make do with a stable for the birth of the Son of God. They too were jostled and surrounded by noise and confusion, yet a most peace-inspiring, significant event in history occurred amidst this confusion.

When my enthusiasm for holiday visiting begins to wane—especially when I feel

resentment toward the routine Christmas trek to see relatives out of state—I think of the hardships the Magi must've endured during their journey to find the newborn Messiah. And I think of the joy of their ultimate visit, for there is also joy for me when I'm united with loved ones at the end of the annual journey to our native town.

When I frown at the idea of sapping my small financial resources with yet another gift for an exchange, I turn my exasperation into enthusiasm by remembering the ultimate gift God made to humankind: the gift of his son. Even the smallest presents can reflect the sharing of God's love and, in another way, the presentation of the gifts of the Magi to the Christ Child.

No matter what the secular distractions of Christmas '86 might be, surely I can emulate the Holy Family and find a quiet place within me to be a stable for the yearly rebirth of the Spirit of Christ. With prayer and meditation and a proper attitude, I can allow that spirit to energize me rather than enervate me.

I do know how to love him, without screaming and shouting as the "Jesus Christ, Superstar" song suggests. I can speak of love—and let my positive feelings out—despite the complexities of holiday time, if I keep my perspective on what the season is all about: that Jesus is indeed the Star of Christmas.

## vips...

✓ Holy Angels parishioner Robin Pierce, recently won her third consecutive Oratory Title at the National Beta Club state convention. Pierce represented Marian Heights Academy, Ferdinand in the competition.



✓ Former St. Patrick Parish member Josephine Bennett recently celebrated her 100th Birthday at a family party in Evansville. She and her brother Frank Hummel, 88, (shown here) are the remaining members of a family of 12 children. Josephine is active in the Senior Citizens Club and was voted Evansville Senior Volunteer Queen in 1984. She writes poems, one of which she composed especially for her birthday party. When asked the secret of her longevity, she replied, "I always worked and I always had a good appetite... The Lord was good to me... I never had any sickness."

✓ For six years Roncalli music teacher Kathy Peach has directed beginning and advanced brass bands composed of children

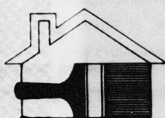
from St. Jude (Mon.), St. Mark (Thurs.), St. Barnabas (Tues.), and Our Lady of the Greenwood (Wed.) Grade Schools. For \$15 per semester plus instrument rental fees she instructs the students in flute, sax, slide trombone, trumpet, clarinet, oboe, French horn, bells and drums. Both bands will present a spring concert at Roncalli on May 7, 1987. Fifth through eighth graders who are interested in joining the bands for the new semester beginning the first of January may contact Peach at Roncalli High School.

## check it out...

✓ A retreat for lay persons entitled "Called and Gifted" will be presented by Beth Ann Hughes-Rufo and Raymond Rufo on the weekend of February 6-8 at Bergamo Center, Dayton, Ohio. The retreat will invite men and women to reflect on their experiences of everyday living by focusing on the "calls" developed by the U.S. bishops in their 1980 pastoral reflection on the laity: calls to adulthood, holiness, ministry, community; and a further call to discipleship, added for this retreat. For information contact the Bergamo Center at 4435 E. Patterson Rd., Dayton, Ohio 45430, 513-426-2363, ext. 228.

✓ A Marriage Encounter Weekend will be presented on January 16-18 at the Sisters of St. Joseph Center in Tipton. For reservations or information call Ann Miller at 788-0274.

✓ Santa's Hot Line sponsored by Autumn Care of Castleton is available through December 24 for children to call Santa Claus or Mrs. Claus. On the line between 1 and 4 p.m. and between 5:30-7 p.m. at 317-845-1700 will be residents of Autumn Care to talk to callers. More than 6,000 calls from throughout Indiana and surrounding states were answered in 1984 and 1985. For more information call Sheryl Tuvell at 645-0032.



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Advent  
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service times

Parishes throughout the archdiocese have announced communal penance services for Advent. Several confessors will be present at each location. Parishioners are encouraged to make use of the sacrament of reconciliation at a parish and time which is convenient.

Following is a list of services which have been scheduled, according to deanery:

Indianapolis North Deanery  
Dec. 22, 7:30 p.m., St. Lawrence.

Indianapolis West Deanery  
Dec. 21, 1:30 p.m., Holy Trinity.  
Dec. 21, 2 p.m., St. Anthony.  
Dec. 22, 7 p.m., St. Michael.

Indianapolis South Deanery  
Dec. 22, 7:30 p.m., Holy Name.

Indianapolis East Deanery  
Dec. 19, 7 p.m., Our Lady of Lourdes.

Batesville Deanery  
Dec. 19, 7 p.m., St. Pius, Ripley Co.  
Dec. 19, 7:30 p.m., St. Anne, Hamburg.

Connorsville Deanery  
Dec. 20, 12:05 p.m., St. Mary, Richmond.  
Dec. 22, 7 p.m., St. Andrew, Richmond.

New Albany Deanery  
Dec. 19, 7:30 p.m., St. Paul, Sellersburg.  
Dec. 21, 7:30 p.m., Sacred Heart & St. Augustine, Jeffersonville, at Sacred Heart.  
Dec. 22, 7:30 p.m., St. Mary, Lanesville.  
Dec. 23, 7:30 p.m., St. Anthony, Clarks-ville.

Tell City Deanery  
Dec. 22, 7:30 p.m., St. Martin of Tours, Siberia.  
Dec. 22, 7 p.m., St. Joseph, Crawford Co.  
Dec. 23, 7 p.m., Holy Cross, St. Croix.

Terre Haute Deanery  
Dec. 21, 7 p.m., St. Paul the Apostle, Greencastle.



✓ A large stuffed "Lazzie Bear" was donated recently to St. Francis Hospital Center pediatric unit by Lazarus Department Store in the Greenwood Park Mall. Here he is welcomed to St. Francis by pediatric nurse Laura Collins, patient Tyler Shaffer and hospital child life coordinator Susie Betulius.

✓ The Office of Catholic Worship will sponsor seminars on Music in Catholic Worship presented by Charles Gardner from 10 a.m. to 3:30 p.m. on Saturdays, Jan. 10, Jan. 24 and Feb. 7 at the Catholic Center. Topics will include the theology of worship, criteria for selecting good music, application of the principles of celebration to music at Eucharistic liturgies, music for the other sacraments, etc. Pre-registration by Dec. 26 or at least two weeks prior to each session is encouraged. \$10 per series or \$5 per session, plus costs of books used and \$1.50 for mailing. Call 317-236-1483.





Denise Pflum

## Connersville girl missing

by Cynthia Dewes

For the past nine months Judy and David Pflum of St. Gabriel Parish, Connersville, have searched for their daughter Denise Diane, age 18, who disappeared on Good Friday, March 28, 1986. They have searched Fayette County and followed every lead, aided by police, volunteers, friends and family. A \$20,000 reward is offered for information leading to her return.

No evidence of foul play was found. Denise was a reliable girl and not the kind one would expect to run away but her parents say, "Now we pray she did run." She left home alone about 12:30 p.m. planning to drive to the site of an outdoor party she had attended the night before, to find a lost purse.

People at the site say Denise never arrived. Forty-five minutes after she left home her car was spotted parked and locked in a secluded farm lane on the other side of the county. There was no sign of a struggle and authorities believe she drove the car there herself.

Denise carried no purse or I.D. She was nine weeks away from high school graduation.

At the time she disappeared Denise was wearing a red Motley Crue t-shirt, striped blue jeans, old tennis shoes, a silver class ring and a gold ring, both with red sets. She is 5'6" tall, weighs 135 pounds, and has light brown hair and brown eyes. Her date of birth is 1-14-68.

Anyone having any information about Denise may call the Fayette Co. Sheriff's Department at 317-825-0635; the Indiana State Police at 317-825-2115; the Pflums at 317-825-2700; or any other law enforcement agency.

## Local ministry

# What kind of man wants to feed the poor?

by Margaret Nelson

Some people just can't be comfortable unless they're allowed to help out. That's why Mark Scott liked Holy Cross Parish in Indianapolis when he visited there back in 1974. They let him help. And 1500 people enjoyed a Thanksgiving dinner this year, not to mention Christmas, partly because Scott was there to organize the food pantry project. Mark is coordinator for the Holy Cross Thanksgiving/Christmas food basket program.

Mark Scott came to Indianapolis from Greensburg in 1970. He began "shopping" for the parish that would be right for him. Other churches he visited seemed "well-to-do," and everything seemed to be taken care of. They had nothing to "offer" him because he wanted things to do; he wanted to get involved.

He realized that part of the problem was that he worked the night shift. But at Holy Cross, his job as night maintenance foreman of the Link Belt bearing assembly line has proved to be a definite asset. His assembly line expertise might explain how 100 people managed to fill 360 baskets with potatoes, onions, carrots, macaroni, crackers, and canned goods in less than two hours on the Sunday before Thanksgiving.

Mark moved in with Bill and Audrey Werle in the early 1970s and they knew that Holy Cross needed some carpentry done. They also knew that Mark had excellent carpentry skills. They suggested Mark for a project and he found his church "home." He also likes Holy Cross because "the community is just so warm."

There was one other reason he liked Holy Cross. He met his wife, Cathy, there. Both had always wanted to help the inner city

poor. They were helping the St. Vincent de Paul group at Holy Cross and noticed that the warehouse project was going strong.

But they noticed that there was a food need in the area and they started taking food to about 5 to 10 families a week. Both had full-time jobs. The need kept growing until they found that they were sometimes delivering food until ten o'clock at night, with the help of fellow-parishioner Francis Hammens.

Actually, Cathy started the Holy Cross food pantry. In 1975, the pastor, Father James Byrne suggested that the trio have the people come to them for the food. He offered a room in the east vestibule for storage. Donors provided a refrigerator and a freezer, and more people became involved. By 1981, the project was so much in demand that it was moved to the gymnasium. Since then the need has tripled, so that about 1500 people are helped every month. Now, many of the people who require food also help with the ordering, unloading, and distributing.

Cathy Scott will receive her master's degree in social work in May. She would like to work with the mentally ill homeless. When she met Mark, Cathy had been with the Benedictine sisters, but had not taken her final vows. Cathy and Mark were married in 1980. Mark had always wanted to be a priest, but knew he wanted to be married. He



Mark Scott

smiled, "The day they say priests can be married, I'm gone." But he realizes that this is not likely to happen in his lifetime.

Mark Scott loves children. The couple has two sons, Ryan and Robbie. Mark plays Santa at Christmas for lots of families and churches. And he is a registered Clown of America, to keep the kiddies entertained the rest of the year. Though he's the life of the party, he never charges.

Mark Scott has carved out his own ministry at Holy Cross Parish.

## St. Luke's wins

The students at St. Luke's elementary and junior high school won a fourth prize in the decoration competition for Christmas at the Zoo.

The competition, primarily open to high schools, helps raise funds for the scheduled expansion of the Indianapolis Zoo. St. Luke's was the only parochial school entered in the competition.

Under the direction of Carla Leppert, art instructor at St. Luke's, the children decorated the barn area with a Mexican nativity scene. The students used six-foot high painted plywood figures, done in a colorful folk art style.

The Mexican Collection of Mexican Art from the Indianapolis Children's Museum provided research material for the students. These simple modeled and carved clay and wood figures are done in bright yellow, orange, green and contrasting red that are so typical of Mexican art.

## Notre Dame Club of Indianapolis honors Coach Lou Holtz and team

by John F. Fink

A record crowd of about 600 was present to honor University of Notre Dame football coach Lou Holtz and 15 members of the Notre Dame football team at the Indianapolis Athletic Club Dec. 11.

It was the 22nd year this dinner was sponsored by the Notre Dame Club of Indianapolis.

The players were led by Mike Kovaleski and Steve Buerlein. Others present were Milt Jackson, Steve Lawrence, John Carney, Troy Wilson, Mike Haywood, Hiawatha Francisco, John Askin, Dan Sorensen, Dave Butler, Shawn Heffern, Robert Banks, Joe Williams and Bob Welch.

Robert V. Welch served as master of ceremonies and remarks were made Holtz, Kovaleski and Heffern.

## Batesville philanthropist and businessman William A. Hillenbrand dies Dec. 10 at age 81

BATESVILLE—Philanthropist and businessman William A. Hillenbrand of St. Louis Parish died here Dec. 10 at the age of 81. He was a 1927 graduate of the University of Notre Dame and a member of the Knights of St. John and Knights of Columbus.

Hillenbrand devoted much of his philanthropy to Purdue University, including its forestry department and its Biomedical Engineering Center, later named in his honor. He was involved in statewide and local civic affairs and politics. At one time

he was chairman of the 9th Congressional District Democratic Committee and served as a delegate to Democratic national conventions from 1936 until 1968.

Survivors include his wife, Martha Ann Heidacher of Batesville; one son, Gus, also of Batesville; two daughters, Catherine H. Kennedy of Indianapolis and Martha H. Ragland of Cincinnati; a brother, Daniel A., Batesville; two sisters, Helenrose Kohnen and Clara John Deckbach, both of Cincinnati; and 14 grandchildren.

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# The pastoral letter on the economy Full employment is basis of just economy

by Jerry Filleau  
Second in a seven-part series

WASHINGTON (NC)—"Full employment is the foundation of a just economy." ("Economic Justice for All," No. 136.)  
The Catholic bishops' new pastoral letter

## Defense spending

WASHINGTON (NC)—What is good for the Pentagon may not be good for the nation, says the bishops' pastoral.

The pastoral says that in the past the bishops have "noted the serious economic distortions caused by the arms race and the disastrous effects that it has on society's ability to care for the poor and the needy."

It cites unemployment as "one area in which this interconnection is very evident. The hundreds of billions of dollars spent by our nation each year on the arms race create a massive drain on the U.S. economy as well as a very serious 'brain drain.'"

There is a job loss, the bishops say, because "defense industries are less labor-intensive than other major sectors of the economy." The brain drain occurs because "nearly half of the American scientific and engineering force works in defense-related programs."

on the U.S. economy declares that "employment is a basic right—a right which flows from the principles of justice."

The right to employment, it says, "protects the freedom of all to participate in the economic life of society.... Corresponding to this right is the duty on the part of society to ensure that the right is protected."

It calls creation of new jobs "the most urgent priority for domestic economic policy."

Employment at just wages is also "the first line of attack against poverty," improving society as a whole as well as protecting the rights of individuals, the pastoral says.

The nation's bishops approved the pastoral last November at their fall general meeting. Six years in the making, the 54,000-word document has the title, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy."

In trying to spell out moral values that should guide economic decisions, the pastoral addresses a wide range of economic issues, including U.S. poverty and welfare, food and agriculture, U.S. dealings with the nations of the Third World, economic rights as human rights, and relations between public and private sectors in addressing economic concerns.

But one of the pastoral's most basic moral-economic concerns is employment because, in the words of the bishops, "human

work has a special dignity and is a key to achieving justice in society.... For most people employment is crucial to self-realization and essential to the fulfillment of material needs."

The pastoral deplors the U.S. trend toward high unemployment in recent years, citing not only the economic costs but the "severe human costs" suffered by those out of work and their families.

Besides a "terrible waste of individual talent and creativity," joblessness gives rise to "family quarrels, greater consumption of alcohol, child abuse, spouse abuse, divorce and higher rates of infant mortality," the pastoral says.

Calling for "a major new commitment to achieve full employment" in the United States, the pastoral recommends:

► Forming a new "consensus that everyone has a right to employment," mobilizing "the necessary political will" to generate new jobs and reduce the current "intolerable" levels of unemployment in the United States.

► "A careful mix of general economic policies and targeted employment programs" to reverse the high unemployment levels of recent years.

► Cooperation of government, business and labor for "expansion of job-training and apprenticeship programs in the private sector."

► "Increased support for direct job creation programs targeted on the long-term unemployed and those with special needs."

► More attention to "alternative approaches" to work such as "more extensive use of job sharing, flex time and a reduced workweek."

► "Pay equity between men and women."

► "Upgrading the pay scale and working conditions of traditionally low-paying jobs."

► "Effective affirmative action" to reverse the effects of long-term job and wage discrimination against women and minorities.

► "Much greater attention" to "converting some of the nation's military production to more peaceful and socially productive purposes."

## Bishops stress dignity of work

WASHINGTON (NC)—The dignity of human work in Christian theology is one of the linchpins of the bishops' economy pastoral, which insists that people have a right to productive employment.

Work is seen by Christians as participating in God's creative activity.

The bishops' theology has two important, complementary principles:

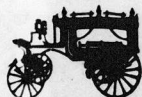
► "At the summit of creation stands the creation of man and woman, made in God's image. As such, every human being possesses an inalienable dignity that stamps human existence prior to any division into races or nations and prior to human labor and human achievement."

► "Men and women are also to share in the creative activity of God.... Creation is a gift; women and men are to be faithful stewards in caring for the earth. They can justly consider that by their labor they are unfolding the Creator's work."

Thus, human beings have a fundamental dignity from God regardless of what they do. But their very dignity, as persons made in God's image, entails rights and duties to participate in "unfolding" God's creation.

"Social justice," the pastoral says, "implies that persons have an obligation to be active and productive participants in the life of society and that society has a duty to enable them to participate in this way."

"Work with adequate pay for all who seek it," the pastoral adds, "is the primary means of achieving basic justice in our society."



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# Editors rank Hunthausen, Curran top religious newsmakers of the year

by Jerry Filleau

WASHINGTON (NC)—Archbishop Raymond Hunthausen of Seattle took clear first place as both religious personality and news event of 1986 in the annual National Catholic News Service poll of Catholic editors.

It was the first year since Pope John Paul II's election as pope in 1978 that the pontiff was not voted the leading religious newsmaker. He finished third.

In the vote for top story, the 44 U.S. and Canadian editors who answered the poll gave the Hunthausen case 20 first-place votes and 335 of a possible 440 points overall, using a scale of 10 points for first place to one point for 10th.

In the vote for religious newsmaker the Seattle archbishop received 16 first-place votes and 151.5 points out of a possible 220. The newsmaker point scale runs 1 to 5, since editors are asked to rank only the top five personalities.

Archbishop Hunthausen has been in the national news since early September when he revealed that under Vatican instructions he was ceding full authority over certain archdiocesan affairs to his auxiliary, Bishop Donald Wuerl. His situation was the topic of two intense closed-door meetings of the whole U.S. Catholic hierarchy in November.

A second in editors' votes, both as news personality and news story of 1986, was moral theologian Father Charles E. Curran and the controversy over the Vatican decision that he can no longer teach as a Catholic theologian.

The Catholic University of America professor contends that his dissent from some



Archbishop Raymond Hunthausen

church teachings on morality is legitimate, and he is fighting to keep his teaching post.

Only six of the 44 editors gave the Curran case their top vote as story of the year, but second-place votes abounded. In the separate voting for top newsmaker, Father Curran received 124.5 points, 27 fewer than Archbishop Hunthausen but 24.5 more than the pope.

Among other news stories, the U.S. Catholic bishops' national pastoral letter on the economy, which called U.S. treatment of the poor a scandal, finished third and was the only other religious event that received a vote count even close to those of the Hunthausen and Curran controversies.



Father Charles E. Curran

For the 1986 poll editors were given a list of 25 news events and 14 newsmakers to choose from, with responses due by Dec. 10. Some editors voted ties or added write-in entries.

Here are the results on the top 10 stories and top five personalities, with the number of first-place votes added in parentheses:

- NEWS STORIES OF 1986:** 1. Hunthausen controversy, 335 points (20 first-place votes). 2. Curran controversy, 319 (6). 3. Bishops' pastoral on the economy, 294 (6). 4. Philippines, church-aided peaceful overthrow of Marcos regime, 184 (6). 5. Nicaragua's church-state conflict and

religious criticism of U.S. backing for anti-government guerrillas there, 159.5 (0).

6. Interfaith prayer summit for peace convened by pope in Assisi, 137 (1).

7. Vatican's homosexuality document draws controversy, 122 (0).

8. Aging Religious, facing financial crisis, receive national attention, 118 (1).

9. Papal travels to nine countries, 88.5 (3).

10. Farm crisis brings national, local efforts from churches, 88 (1).

The only other event that got over 50 points in the voting was the battle over racial injustice in South Africa, which came in 11th with 71 points.

**NEWSMAKERS OF 1986:** 1. Archbishop Hunthausen, 151.5 (16 first-place votes).

2. Father Curran, 124.5 (3).

3. Pope John Paul, 100 (9).

4. Cardinal Joseph Ratzinger, Vatican official who oversaw the Curran and Hunthausen investigations, as well as homosexuality document and several other controversial church actions, 91 (5).

5. Corazon Aquino, new president of the Philippines, 62 (6).

Among other religious newsmakers, only Archbishop Rembert Weakland of Milwaukee, who shepherded the economy pastoral to approval by the bishops, received a substantial vote. He was sixth with 42 points, including two first-place votes.

President Reagan, involved in many actions that drew responses from religious leaders, received first-place votes from two editors but a total of only 14 points. That put him eighth in overall balloting, behind Cardinal Jaime Sin of Manila, who was seventh.

The editor of *The Criterion* agreed with the other editors on nine of the top 10 stories. He included the release of Father Lawrence Martin Jenco from captivity in Lebanon as one of the top 10 stories and did not include the farm crisis. His selection of the top newsmakers was identical with the selections of the other editors.

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"May God our Father and the Lord Jesus Christ give you grace and peace." (1 Cor. 1:3)

# By making Christmas cookies Families can share symbolism of Christmas

by Margaret Nelson

The events of the first Christmas were quite a contrast to today's Christmas celebrations. When people ask each other, "Are you ready for Christmas?" they usually mean, "Have you finished your shopping and wrapping?" Gifts are the way people seem to celebrate in our culture. But it is important to remember to welcome—to make room for—the Christ Child.

Just as the Holy Family was united in the birth of the child, Christmas preparations today can strengthen and unite the family. It's especially important if there are small children. Parents can help the school-aged children make their own cards or gifts for relatives they care about. And everyone can work together on the home decorations.

Symbolism is an important part of these celebrations, as we notice in the tree, wreaths, wall hangings, cards, and, obviously, the nativity scene. The child should know that the evergreen tree represents eternal life; the never-ending shape of the wreath reinforces this meaning. Bells make people think of the joyful church bells ringing to recognize Christ's birth. And candles denote the light he brings to the world. There are many books that tell more about these symbols.

Even a toddler can sprinkle the colored sugars on cookies that are cut out in the shape of religious symbols. As the child "works" on a star cookie, an older child or parent can explain about the star that led the shepherds to the place where Jesus was born. In fact, cookies can be formed like any of the Christmas symbols with a simple dough.

## Holiday Butter Cookies

Mix together:  
1½ cups powdered sugar  
1 cup butter or margarine

Blend in:  
1 egg  
1 tsp. vanilla extract  
1 tsp. almond or lemon ext.

Mix in thoroughly:  
2½ cups flour  
1 tsp. soda  
1 tsp. cream of tartar

Food coloring may be added to part of the dough for pink, yellow, or green cookies. Dough should be rolled to 3/8 inch thickness between sheets of waxed paper. One sheet should be removed and designs cut with cookie cutters or by using a knife around an original cardboard design. (Dough should be turned onto the extra waxed sheet to loosen.)

In addition to the traditional star, tree, and bell shapes, a doughnut cutter makes a nice wreath. Candles can be formed from 1 x 4 inch strips of dough, with a little twist of dough for the flame. And dough can be molded into leaves or other flat designs. Making cookies in the shape of Santa Claus gives a chance to explain about St. Nicholas.

Cookie shapes are then placed about two inches apart on foil-lined cookie sheet. Some may be decorated with colored sugars before baking. They should be baked for six to eight minutes at 350 degrees. The recipe makes about three dozen three-inch cookies.

## Butter Icing

Mix together:  
1 lb. powdered sugar  
3/4 cup shortening (part butter)  
1/2 tsp. vanilla ext.  
1/4 cup cream or milk  
A dash salt



DECORATING—The Martins work together, with Sarah (from left) just watching, this year and Michael, Therese, and Joan doing the "work." (Photo by Margaret Nelson)

Food coloring may be added to some of the icing. Cookies should be cooled before they are frosted. Decorator sugars can be added to the iced cookies. (Colored sugars can be made by thoroughly mixing a few drops of food coloring into table sugar. Of course, this will not be the large commercial crystals.) Besides frosting with a knife, the more adventuresome members of the family can squeeze some of the icing through a pastry tube, adding to the creative possibilities.

(This doesn't expand on the symbolism, but on the variety: Thin fillings of jam can be spread on one plain cookie dough round and topped with another before baking. Or these fillings can be added to two plain baked cookies. Either type can be dusted with powdered sugar.)

The family can share the cookies as gifts for friends and relatives, use them to decorate the tree, or serve them as a sugary holiday dessert.

The only difference in making tree ornaments is that the dough should be rolled a bit thicker before cutting and baking. And the wire ornament hanger should be firmly inserted at the top of the cut-out shape before baking. It is important that young children be protected from these wires, by placing such decorations high enough on the tree.

Whether they are old enough to contribute by mixing, rolling, cutting, or decorating the cookies, children love to hear stories about the Baby Jesus told and retold. Reflection on the thoughts and feelings of those involved, and prayers derived from these observations, can become part of preparing the nativity scene, the decorations, the gifts, and the food.

Instead of focusing on the bustling shopping malls to get ready for Christmas, the Christian family can benefit in many ways from working together, and "having room for Jesus" at home. It's a beautiful preparation for attending Christ's Mass together.

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# Today's Faith

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## Christmas means peace

by Fr. John Castelot  
NC News Service

"Glory to God in high heaven, peace on earth to those on whom his favor rests" (Luke 2:14).

Peace.

What's in a name? Well, there is no little irony in the name given the son of David and Bathsheba. He was called Solomon, "man of peace."

The irony is that David was primarily a warrior king, a fighter from his youth. And Bathsheba's first husband had been a soldier in David's army.

One can only speculate on the reason for Solomon's name. Was it wishful thinking? Did it reflect David's weariness with war? Was the name a sort of prayer from Bathsheba's heart, broken by violence and healed by love?

Whatever, that was the new prince's name and it turned out to be quite fitting.

When Solomon came to the throne, Israel's enemies had been subjugated. So there was no need for him to go into battle. He was able to devote himself to setting up an efficient administration, initiating ambitious building projects, creating a vast financial empire, promoting general prosperity.

Unfortunately Solomon forgot that there can be no peace without justice for all people. His insensitive treatment of his subjects prepared the way for the civil war after his death.

However, there is a message for us in the efforts made by this "man of peace." They did not involve overcoming hostility by violence. Instead he promoted what he conceived to be well-being.

And well-being is what the biblical notion of peace is about. The word itself is "shalom," which is still the usual form of greeting in Israel. It comes from a word meaning to be complete, fulfilled, perfect.

The word "peace" signifies the fullness of blessings, the full enjoyment of all material and spiritual goods—in a word, perfection.

It was in that sense that St. Paul consistently wished people "grace and peace" in his letters to the Christian communities he had founded. Especially interesting is his concluding wish for the Thessalonians: "May the God of peace make you perfect in holiness (wholeness)" (1 Thessalonians 5:23).

Paul even defines the kingdom of God in terms of peace and links it with justice: "The kingdom of God is not a matter of eating and drinking (a reference to the dietary laws), but of justice, peace and the joy that is given by the Holy Spirit... Let us, then, make it our

aim to work for peace and to strengthen one another" (Romans 14:17,19).

In Luke's story of Jesus' birth, the angels herald his coming by proclaiming "Glory to God in high heaven, peace on earth to those on whom his favor rests." Jesus spent the whole of his life in the pursuit of this peace.

Actually, Jesus promoted "shalom" by curing the sick, giving sight to the blind, hearing to the deaf, mobility to the lame (Matthew 11:2-6). When he sent his disciples out on a trial mission, he instructed them: "On entering any house, first say, 'Peace to this house'" (Luke 10:5).

When the Old Testament prophet Micah looked forward to the birth of an ideal king of the line of David, he envisioned him in these terms: "He shall stand firm and shepherd his flock by the strength of the Lord... he shall be peace" (Micah 5:3-4).

Centuries later the author of the New Testament letter to the Ephesians identified Christ in the very same way: "It is he who is our peace" (2:14).

Peace, "shalom," is so much more than the mere absence of hostility, much more than a casual formula of greeting. It means the positive fulfillment of all the dreams of humanity for justice, harmony, health of mind and body, material and spiritual well-being.

"Blest too are the peacemakers"—this Beatitude applies to all who strive to promote peace in its full sense, that peace which Jesus left us as his final bequest: "'Peace' is my farewell to you, my peace is my gift to you; I do not give it to you as the world gives peace" (John 14:27).

The peace Jesus wants for us is biblical peace, "shalom." It is "God's own peace, beyond all understanding" (Philippians 4:7).

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## Christmas challenges us to risk peace

by Fr. Eugene LaVerdiere, SSS, NC  
News Service

Christmas is a time of peace. It brings back old but timeless images of a peace once enjoyed—of Eden before the fall, of a time when human beings daily walked with God, enjoyed friendship with one another and a wonderful harmony with their environment (Genesis).

Christmas also summons visions of communion in God's presence, of a little child who would be Emmanuel, God-with-us, of children in his reign of peace playing by the serpent's hole without fear and unharmed, and of young lambs, weak and helpless, lying

quietly alongside powerful wolves and lions (Isaiah).

Christmas is a celebration of peace, of shalom, of all the blessings springing from the new covenant—the new relationships we have with Jesus and with one another—which God offered in the person of Jesus Christ. At Christmas, God renews that covenant when we join him at the table of the Lord.

But are these images and visions—this talk of covenant and peace, this celebration—anything more than romantic dreaming? Can a realistic Christian with both feet on the ground sincerely speak of Christmas peace?

The story of the Old Testament was a record of war; the story of the New

Testament a record of struggle and persecution. After all, there was no place in the inn for the Prince of Peace. And wasn't the crucifixion reflected in the birth celebrated at Christmas—in the sword that pierced Mary's heart, in the effort to destroy Jesus by Herod?

Two thousand years seem to have made little difference. The gates of the inn are still closed for those who have joined Jesus on the journey; people who try to live like Jesus are still rejected, still encounter obstacles. The innocents still are slaughtered on all sides.

Though there is no great war now, there are many little wars—among nations, peoples, tribes and families. Where, then, is the peace we celebrate?

At Christmas we need to reflect again on the covenant of peace and on the Lord's Supper in which it is renewed. The covenant is God's gracious gift and in the supper the Lord himself invites us to his table.

However, that covenant also requires our commitment to peace. In gathering at the table, we are joining Jesus in solidarity with his mission of universal reconciliation and peace. Christmas does not only celebrate peace. Christmas is an invitation to renew our commitment to peace. We pledge our lives to peace in full awareness that Bethlehem's inn is not about to open its gates, that people will reject us as they did Jesus. We commit ourselves to the risks of peace.

### This Week in Focus

Christmas is about peace—peace between God and humanity, with oneself and with one another. This week, Today's Faith looks at the message of peace in the Christmas story.

Father John Castelot discusses the use of the word peace in the Old and New Testaments. In particular he focuses on the meaning of the Hebrew word "shalom" and how Jesus is God's "shalom" to us. Father Castelot is professor of scripture at St. John's Seminary in Plymouth, Mich.

Dominican Father David O'Rourke tells a Christmas story. He says that the meaning of Christmas is that we no longer have to go out looking for God. For God has

come to us. Father O'Rourke is a staff member at the Family Life Office in the Diocese of Oakland, Calif.

Blessed Sacrament Father Eugene LaVerdiere focuses on the challenge of peace embedded in our celebration of Christmas. He says that Christians are called not only to celebrate peace on Christmas but to renew their commitment to it.

Cindy Liebhart applies the challenge of peace to daily life. Asking what peace means to different people, she comes up with a list of characteristics a peaceful person might exhibit in daily life. Liebhart is associate editor of NC News Service's Religious Education Package.

# The touch of a baby

by Fr. David K. O'Rourke, OP  
NC News Service

I want to tell you a Christmas story. Don used to be a predator. In his business, with his friends, he was out for himself. His efforts, for the most part, had been successful. He was well off.

Then something happened. First he turned 35 and then he met Carol. He learned that there were some things in life that he could not have simply because he wanted them.

Carol was looking to marry and saw a lot in Don. He needed someone to call his bluff, someone he couldn't con or buffalo, and Carol was that person. Carol believed the best in Don came out in the face of challenges and ideals. She was willing to push the ideals. As she put it, "I want a real, Catholic marriage—kids, good communication, permanence, fidelity, the whole thing." For her that meant talking to a priest from the very beginning. That's how I got involved.

Don had been afraid to have children. The responsibility of fatherhood, his own sense of inadequacy, his fears for a future he couldn't control all scared him. So for Don marriage was a leap into the dark.

Last October they had a little boy. Carol made plans to have the baby baptized as soon as all the family could be gathered. I was asked to perform the baptism, and so I also instructed them

in the meaning of the sacrament and the ceremony.

It is customary for the godmother to bring the child to the church, but Carol had her own plans. At the house prior to the ceremony Carol asked Don to take the baby. Knowing the custom, and puzzled, he asked why. "Because you've waited all these years for a son. Today is an answer to prayers, it's special."

So Don picked up the little bundle of white layers and we started to leave for the church. Then abruptly, still cradling the little boy very carefully, he sat down — touched by the baby, touched by God.

Within seconds tears were flooding down Don's face and his shoulders shook. He just sat there holding the little boy closely and carefully. Then we left for the church.

At Christmas we celebrate the birth of Christ and we recall the details of his birth with great festivity. But our celebration is more than a look backward. By entering into human life in one place at one time, God gave a sacred character to all human life in all time. Now the most ordinary of human festivals, like marriage and the birth of a child as in Don's story, become grace-bearers. They touch us.

That's what makes Don's story a Christmas story. It reveals that we no longer have to go out seeking God. For God has come to us.



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## Practical applications

## What are signs of peace in life today?

by Cindy Liebhart, NC News Service

Untrampled, snowy forests. Quiet New England villages. Families gathered happily around the dinner table. Gentle Nativity scenes. Angels. Shepherds. A single candle. A church on a hill. A child's face.

As the days grow closer to Christmas, mailboxes fill up with cards bearing these colorful images. Cheerful, soothing, warm, tranquil scenes. Cards conveying in a hundred different ways wishes for happiness, love, God's blessings, peace. The cards leave no doubt: Christmas is a time for peace among people of good will.

But it would seem that the images of peace proclaimed by cards and holiday advertisements are only part of the picture. If peace is to have real meaning in life today, with all of its stress and pain, change and disappointment, busyness and conflict, it has to encompass more than fleeting warm feelings.

What does peace imply for a busy family of five where both parents work outside the home, juggling career demands, the needs and hectic schedules of

growing children, their own needs as a couple plus outside commitments to their community?

What does peace mean to a 50-year-old father of five who, after being laid off by the company where he had worked for 30 years, discovers he has a degenerative heart condition which will prevent him from seeking work in his field?

What does peace mean to a young married couple, expecting their first child, settling into a new home, looking happily toward a bright, albeit changed, life? Or to a widow, facing her first Christmas without her husband of more than 40 years?

What does peace mean to a homeless person? To the spouse of an alcoholic? To a soldier stationed thousands of miles from home?

Perhaps it would be easiest if there were scientific formulas to guarantee that if a person does A, B, C and D, that person will "achieve" peace. But peace means different things to different people, depending on their circumstances. And the ways it breaks into people's lives at unexpected moments cannot be predicted or duplicated or even, really, planned for.

Still, a broader notion of what peace means—and some attitudes to cultivate peacefulness—might include the following:

► Knowledge and acceptance of oneself, limitations and all, and a willingness to share oneself honestly with others. Peace with oneself must come before a person can make peace with others.

► Balance, or a right ordering of priorities. In other words, being clear about what one values most, and then taking steps to accomplish those things.

► The willingness when priorities get knocked out of whack to make the necessary efforts to put things back into order or to make needed adjustments.

► Forgiveness of and reconciliation with others. Can there be peace where hatred or bitterness flourish?

► Integrity—acting on one's beliefs.

► Absence of violence in speech and actions toward another.

► Recognition of the blessings or goodness in one's life.

► And, of course, justice—care for the needy and helpless—is a peace component. The more we are peacemakers, the more peace fills us.

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## Education Brief

## Bible passages on Christmas have their own special music

What is the sound of Scripture?

Listen carefully on Christmas Day and you will hear a sound like this:

How beautiful upon the mountains are the feet of him who brings glad tidings, Announcing peace, bearing good news... Hark, your watchmen raise a cry, together they shout for joy." (Isaiah 52)

Like good music, the words sing. You recognize them later. Their sound brings back fond memories.

Let's that what happens when these words from the shepherds in the locality, living in the fields and keeping night watch by turns over their flock. The angel of the Lord appeared to them, as the glory of the Lord shone around them, and they were very much afraid... Suddenly, there was with the angel a multitude of the heavenly host, praising God and saying, 'Glory to God in high heaven, peace on earth to those on whom his favor rests' " (Luke 2).

The words sound and resound within you, echoing in the memory of so many Christmases past. The words have a certain ring; once proclaimed, they'll be proclaimed again and again.

Like some music—folk music, perhaps—these are words that will pass from generation to generation. Their rich sound bears feeling and emotion, along with insight and understanding. The words are meant to be heard, not merely read.

True, there are times when Scripture has the sound of important ideas meant to be pondered, analyzed. Other times, however, Scripture's very beauty seems to convey meaning, reaching inside those who hear it, drawing them to God's presence.

In fact, sometimes Scripture is staggeringly colorful. When the Eucharist is celebrated on Christmas Eve, you'll hear this:

You shall be called by a new name pronounced by the mouth of the Lord.

## Resource

"Quiet Places With Mary," by Passionist Father Isaias Powers. "The issue of Christmas was love, on a large scale and on a small scale, both larger and smaller than we usually visualize it," says Father Powers. It is small scale because "it was just one person who brought forth the Word made flesh." But it is also much larger, "more like a movie with complex dynamics already at work," the author adds. This little book contains 37 short biblical texts and then a commentary "so that readers can see connections between Jesus and Mary and themselves." Each section ends with a meditation inviting readers to pray. The book is divided into four main parts reflecting on Mary's life with Jesus as a child, in his youth and young adulthood, during his public life and then with her new family after Easter. (Twenty-Third Publications, Box 180, Mystic, Conn. 06355. 1986. \$4.95.)

You shall be a glorious crown in the hand of the Lord, a royal diadem held by your God." (Isaiah 62)

Or you'll hear at the Midnight Mass: "For a child is born to us, a son is given us; upon his shoulder dominion rests. They name him Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace" (Isaiah 9).

Undoubtedly, we needn't be surprised that Christmas itself is so colorful. For the church's very language at this time—the language of Scripture—is golden, filled with light.

The language shapes the season. In fact, it has the power to shape us.

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## Discussion Points

During the time before and after Christmas, messages of peace are seen and heard again and again. Do you think people long deeply for peace? What sort of peace do you long for?

What is the biblical notion of peace as Father John Castellet defines it? Does it mean more than the mere absence of hostilities?

Cindy Liebhart suggests that some notions of peace, while not exactly wrong, may be too narrow. What does she mean? Do you agree? Can you think of another instance in which a biblical notion proved to be broader or fuller than you first suspected?

What are some ways to cultivate attitudes of peacefulness, according to Cindy Liebhart? Can you add to her list?

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## Children's Story Hour

# The bishop who gave gifts

*St. Nicholas thought it was better to give than to receive*

by Janaan Manternach, NC News Service

Long ago, about 1,600 years ago, in the far-off land of Lycia there lived a good and generous man named Nicholas. All we know for sure about him is that he was the bishop of a town called Myra. But people loved him so much that they told many stories about the popular bishop.

Here is one of his most famous stories.

Nicholas grew up with everything a boy or girl could want. His parents were very rich. They died when Nicholas was a young man. They left him a great fortune.

"What will I do with all this money?" Nicholas asked himself. "I already have more than I need or want."

### What Do You Think?

Why do you think Bishop Nicholas wanted to give his gold away without anyone knowing he was doing it?

### Children's Reading Corner

Christmas in a child's life can be wonderful. But it can be hard for children who always have celebrated Christmas to imagine what it is like not to have a Christmas tree, a Christmas feast, a Christmas gift. In Louise Moeri's story, "Star Mother's Youngest Child," an old and forgotten woman and a star child have never been part of a Christmas celebration and both long for it. How it happens for the two of them together is marvelous and charming. And the best part of the story is the transformation that takes place in the old woman as she loves and is loved back. (Houghton Mifflin Co., 1 Beacon St., Boston, Mass. 12107. Paperback. 1975. \$4.95.)

He thought of the many poor people who had so little. "I'll give my money to poor people, especially children," Nicholas decided. "But I don't want them to know the money comes from me."

So Nicholas rode through the dark streets at night dropping gold coins where poor people would find them in the morning.

One day Nicholas heard about a man who had three daughters. They were very poor. The daughters each wanted to get married. But their father did not have money to pay for their weddings. Nicholas decided to do something about their sad situation. One night when the streets and houses already were dark, he filled a bag with gold and climbed on his horse. He rode to the home of the poor man and his three lonely daughters. Nicholas tossed the bag of gold through an open window in their house.

The next morning the man was amazed to find the bag of gold. He called his oldest daughter. "Now you can marry the young man you love," he told her as he gave her the gold. She was overjoyed. A short time later Nicholas rode through the dark streets to the house of the same poor man. Again he tossed a bag of gold into the house as the man and his two daughters slept. The next morning the surprised father gave the bag of gold to his second oldest daughter. "Now you too can marry!" he told her.

Sometime later Nicholas tossed a third bag of gold through the open window late at night while the man and his daughter were sound asleep. This time the man woke up and recognized Nicholas as he rode away. In the morning the father gave the gold to his youngest daughter. She too was soon happily married. And the man went to Nicholas to thank him.

People have told that story of Bishop Nicholas ever since. Christians loved and admired him so much that they called him St. Nicholas.

We celebrate St. Nicholas' feast each Dec. 6 as we prepare to receive God's greatest gift, Jesus.



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# THE SUNDAY READINGS

Isaiah 7:10-14  
Psalm 24:1-6  
Romans 1:1-7  
Matthew 1:18-24

FOURTH SUNDAY OF ADVENT

DECEMBER 21, 1986

by Richard Cain

Imagine this. Things are looking desperate in your life. The Lord asks you to choose what sign you would like from him to prove that he is watching over you and will take care of you. What sign would you choose?

In the first reading we see Ahaz, king of Judah from 736-716 B.C., in this situation. Politically, it was a threatening time for Judah. The power of Assyria was growing in the north. The nation needed someone on the throne who had unshakable faith in God's care and was politically wise. Unfortunately, Ahaz was neither. He was a boy trying to fill a man's shoes.

No sooner had he ascended the throne than trouble began. Aram and Israel, two countries to the north, were also feeling the danger from Assyria. So they formed a pact against the power to the north. They then asked Judah to join them and threatened to overthrow Ahaz and install their own puppet king if he refused.

The prophet Isaiah advised Ahaz to do nothing and trust in the Lord to protect Judah. But Ahaz was too awed by Assyria. In fact, he had already introduced some changes in the temple worship modeled on ways of worship popular in Assyria. So Ahaz disregarded Isaiah's advice. He sent a message to the Assyrian ruler asking for protection from Israel and Aram. In return, he promised to become a vassal state of Assyria!

A second time Isaiah visited Ahaz. This time he invited the king to choose a sign. By a sign he meant a divine event meant to assure people that God would intervene on their behalf. But Ahaz refused to ask for a sign—probably because he had already decided to cast in his lot with Assyria.

Isaiah gave Ahaz a sign anyway. A young married or unmarried woman would give birth to a child. She would name the child "Immanuel" which means in Hebrew "God-is-with-us."

In other words, Isaiah was giving Ahaz and the nation a solemn promise

from the Lord that he would honor his covenant with them. This covenant was seen as centering on the promises made to David and his descendants of an eternal dynasty. So an heir for Ahaz was critical to the continuation of that promise.

So in the short run, the sign probably referred to Ahaz's son Hezekiah, whose faith in the Lord was a notable exception among the kings who followed David on the throne. But the seriousness of the prophecy and the name Immanuel also referred to the messiah who would bring about the definitive fulfillment of God's promises to his people.

All three readings have in common their emphasis on the messiah's ancestry as coming from the house of David. In our culture, one's family identity is not such a big thing. But to people in ancient times, family identity was everything. It determined who you were.

In the gospel reading, Matthew was concerned with demonstrating that Jesus was indeed of the house of David. At the beginning of the Gospel, he listed a genealogy establishing that Joseph was a descendant of Jacob. Matthew went on to quote from the passage from Isaiah heard in the first reading. But instead of having the mother name the child, he quotes an altered form of the text which said that both parents would name the child.

This is significant, for in naming Mary's child, Joseph signified that he was accepting the child as his own. This ensured that Jesus would come from the right family to be who he was meant to be.

You may be wondering why Jesus wasn't named Immanuel—God-is-with-us. After all, that's what Isaiah's prophecy foretold. But as far as Matthew was concerned, it did become Jesus' name—that is, it became his identity. Matthew began his gospel with the prophecy of Immanuel. And he ended it with the risen Jesus promising his followers that he would be with them always, until the end of time.

## My Journey to God Solemn High

In this cathedral  
there is only straw.  
Silence and solitude  
decorate the interior.

Male and female,  
young and old,  
humanity and divinity  
gather together in prayer.

The sweet incense of joy  
fills the sanctuary.  
The soft song of simplicity  
is heard by all.

Our Savior lies in a manger,  
an altar unadorned.  
With arms outstretched  
he embraces the world.

The new-born babe  
is the spoken word.  
His flesh and blood,  
the bread and wine.

A promise fulfilled—  
A prayer answered—  
A sacred moment—  
A solemn high.

—Fr. John Buechel

You may have noticed the feature, "My Journey to God," which has been running on this page for the past four months. It is a place for you to share your prayer experiences with us, things that help you get started in prayer or the fruits that come from it. The goal is to help all of us become more confident in our prayer—and therefore more frequent pray-ers.

There is no "right" way to pray. Whatever helps you to give yourself more completely to God so he can give himself more completely to you is the right kind of prayer for you. Share with us what works for you. They should be short, direct and simple—a maximum of one double-spaced typewritten page (250 words) I can't promise to print everything. But I'll share as much as I can.

Send your prayers to Richard Cain, The Criterion, P.O. Box 1717, Indpls., Ind. 46206. Thanks!

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## the Saints *by Luke*

### SS. ANATOLIA and VICTORIA



THE DATES OF BIRTH OF SAINTS ANATOLIA AND VICTORIA ARE UNKNOWN. IT IS SAID THAT THEY WERE IMPRISONED BY THEIR SUITORS BECAUSE THEY REJECTED THEIR SUITOR'S PROPOSALS OF MARRIAGE. AFTER BEING STARVED FOR A TIME, THEY STILL PERSISTED IN REFUSING MARRIAGE.

ANATOLIA WAS CONVERTED TO CHRISTIANITY AND CONVERTED MANY IN PICENUM BEFORE BEING DENOUNCED FOR HER FAITH, FOR WHICH SHE WAS TORTURED AND EXECUTED AT THORA ON LAKE VELINO IN ITALY.

WHEN VICTORIA REFUSED TO SACRIFICE TO PAGAN GODS, SHE TOO WAS EXECUTED, PERHAPS AT TRIBULANO, AROUND THE YEAR 250. THE GUARD WAS CONVERTED BY THEIR EXAMPLE AND ALSO WAS MARTYRED.

THE FEAST OF SS. ANATOLIA AND VICTORIA, VIRGINS AND MARTYRS, IS CELEBRATED ON DEC. 23.

## Question Corner

## The communion fast

by Fr. John Dietzen

**Q** I am a Sister working in a parish taking care of the sick. Can you tell me who is exempt from fasting an hour before Communion? (Louisiana)

**A** Generally speaking, anyone is excused from the required fast before Communion if there exists a relatively serious reason. The regulation concerning the fast is not placed by the church to keep people from Communion but to assist them toward a reverent approach to and preparation for this sacrament.

Thus no one is expected to stay away from Communion if it is necessary to eat or drink in order, for example, to keep from becoming ill. This is clearly the intent of the church, as indicated in the following. Certain other situations might enter the picture but I imagine you are most concerned with the sick.

The present rule is that we fast for one hour from food and beverages with the exception of water before

Communion. This practice continues the ancient tradition of the church which it is hoped will express and increase our devotion in receiving the Eucharist.

Because of their special needs, this discipline is considerably relaxed for the sick and the aged, and for people like yourself who take care of them.

Thus the period of the eucharistic fast is reduced to "about a quarter of an hour" for:

1. The sick in hospitals or at home, even if they are not confined to bed.

2. Those of advanced age, even if not bedridden, who are confined to their homes or a nursing home.

3. Sick or elderly priests.

4. Persons who care for the sick or aged and any family of the sick or aged who wish to receive Communion with them when they cannot conveniently observe the one-hour fast.

(Rite for Holy Communion and Worship of the Eucharist Outside of Mass, 24.)

The Code of Canon Law simply says that the sick

and aging, and those who care for them can receive the Eucharist even if they have consumed something during the preceding hour (canon 919).

Obviously the intention is that the sick should be given every possible opportunity to receive Holy Communion.

Medicine never breaks the communion fast for anyone.

**Q** I read your column regularly and must say something that has puzzled me a long time. I don't understand the church's stance on categorizing sins.

Sins of sex, we are told, are very wrong in comparison to lying, gossiping, criticizing. Often sins of sex are the outcome of love which has become inordinate when human weakness and frailty enter.

I also have known very good, upright Catholics who are cruel in little ways. They gossip, down others, are arrogant when dealing with less important people, humiliate others and so on. Yet they consider themselves good Catholics because they apparently have come to believe that these things are not as important. I question this.

I am single and believe I am living in a chaste way so I am not trying to justify a way of life. But I do question a lot of things like this that I think are upside down, but which many Catholics believe the church has taught them. (Ohio)

**A** Sometimes people speak to me of someone else, making a remark such as "She (or he) is an immoral person." If I'm feeling more than usually "cantankerous," I reply, "You mean she gossips a little?"

The reaction is usually an expression of disliking which seems to mean, "What in the world has that to do with what I said?"

I would phrase some of your statements a little differently and in such matters we need to be cautious about falling into intolerance and rash judgment. But you make a good and important point. Thank you for writing.

## Family Talk

## A letter to Santa Claus

by Dr. James and Mary Kenny

Dear Dr. Kenny: I haven't had a letter from you in more than 40 years. What would you like for Christmas? Santa. (North Pole)

Dear Santa: More than anything I would like peace on earth. I don't understand why, with life so short, we have to threaten and fight and kill one another.

Please help men and women to find other ways to settle their arguments. Let us share our arts and sciences. Give us courage to exchange our sons and daughters so they can meet one another in ordinary amity. Perhaps you can design an attractive set for peace that we can show on television during football games. Come up with something new, Santa.

And while you are at it, keep our 12 children safe. I can be happy as long as I know they are enjoying their lives, celebrating their existence with a hungry desire to know and touch the many wonders of this world.

I want to see an end to racism. Not simply for my own biracial children but for all those innocent youngsters in South Africa and South America, minorities everywhere who because of their color have to face a life of prejudice and limited opportunities.

Remind us of Jesus and Gandhi and Martin Luther King Jr., who non-violently gave their lives for justice and in so doing exerted a power far greater than any nuclear weapon.

Here is an easy one, Santa. I would like more hours in my day. You can wrap them separately but I think about six extra would do. I want time to be with my loved ones, to wander in the woods and sometimes just to sit on the front porch and watch the world go by.

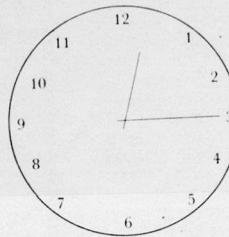
Along with my extra time don't forget to give me good health to enjoy it. You see, I'm getting a little rickety, Santa. My shoulder aches with the weather. I tire more easily.

Most important, please do something to wake us up to the evils of materialism and greed. I know that we must be concerned about drugs and irresponsible sex, but I believe greed to be more dangerous.

Finally, Santa, I want more hugs. As a parent, as a psychologist, as a teacher and writer, I feel I am always reaching out to care for others. Sometimes I get weathered and feel put upon. Please take time to hug me before you disappear up our chimney.

Signed, Jimmy

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# How the Vatican celebrates Christmas

by John Thavis, NC News Service

On a recent morning at the Vatican's bronze doors, a basket of bananas arrived with a card addressed to Pope John Paul II. A few steps away, in the middle of St. Peter's Square, workmen were unloading truck-loads of iron pipe and scaffolding under the shadow of the ancient Egyptian obelisk. And somewhere amid the still-flowering gardens behind St. Peter's Basilica, Vatican City officials were preparing to haul a 300-foot string of yellow-and-white bulbs out of a closet.

The signs of the times were obvious: Christmas at the Vatican was just around the corner.

At week's end, this year's tree rolled into the square on a flatbed truck after an odyssey from near Italy's border with Austria. Its unofficial height was put at about 76 feet—a Vatican City record.

When it comes to decorating, Archbishop Marcinkus has fought against "too much tinsel" in favor of a simple string of plastic-covered light bulbs—a policy that not always finds favor among other Vatican City residents.

Nearly everyone agrees, however, that the traditional crib scene and tree have given the square a needed touch of Christmas and made it a pilgrimage spot for thousands of children. Even the pope makes a "surprise" visit to the crib scene, usually on New Year's Eve.

At the Vatican gates, Swiss guards lowered their halberds to accept hundreds of hand-delivered gifts for the pope—much of it food. A member of the pope's staff said that as Christmas day approaches, "We lose count of how many gifts arrive."

The household staff helps open them all, and many of the presents are quickly and quietly donated to local homes for the poor, homeless and orphans.

For one group, the Christmas season brings overtime hours. The Swiss guards are called up for crowd control duty at midnight Mass in St. Peter's, then they

start preparing for the 50,000 to 100,000 people who usually turn up in the square the next morning for the pope's blessing.

## The Pope Teaches

### We must see sin in its context

by Pope John Paul II  
remarks at his general audience Dec. 18

Today we continue our catechesis on the reality of evil by presenting an overview of the mystery of sin. We are helped to do so by our own personal experience and by our knowledge of history. Sin is in itself a mystery of evil. Thus we cannot fully understand it unless we make reference to the mystery of God the Creator who has made us in his own image and likeness, and if we see it in the light of our own redemption as accomplished through the death and resurrection of Christ.

The Genesis account of how sin entered human history gives us a preview of our redemption. God cursed the serpent and said: "Because you have done this, be accursed beyond all cattle, all wild beasts. You crawl on your belly and eat dust every day of your life. I will make you enemies of each other, you and the woman, your offspring and her offspring. It will crush your head and you will strike its heel." These words have profound significance for the history of salvation. They are God's definitive response to human sin. They contain his promise to send a redeemer. They also describe the terrible struggle being waged throughout history between Satan, "the father of lies," and the woman and her offspring.

In our minds and hearts, every one of us experiences a constant conflict between the forces of good and evil. We find that by our own strength alone we are incapable of overcoming the assaults of evil. And we can readily agree with St. Paul when he says: "We are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places."

But we are not without hope. For by faith and the power of Christ's redemption evil can be defeated. As St. John proclaims: "God loved the world so much that he gave his only son, so that everyone who believes in him may not be lost but may have eternal life."



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### January & February, 1987 TV Mass Schedule:

Date	Celebrant	Congregation
Jan. 4	Fr. Jim Farrell	St. Andrew Parish, Indianapolis
Jan. 11	Fr. Kenny Taylor	Holy Trinity Parish, Indianapolis
Jan. 18	Fr. Michael Kettron	Our Lady of Mt. Carmel Parish, Carmel
Jan. 25	Fr. Richard Lawler	St. Mark Parish, Indianapolis
Feb. 1	Fr. Harold Kneuen	St. Simon Parish, Indianapolis
Feb. 8	Fr. James Barton and Fr. Charles Chesebrough	Mary Queen of Peace Parish, Danville
Feb. 15	Fr. Gerald Kirkhoff	St. Jude Parish, Indianapolis
Feb. 22	Fr. William Munshower	Holy Spirit Parish, Indianapolis

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# ENTERTAINMENT

## Viewing With Arnold New 'Star Trek' movie far-fetched yet endearing

by James W. Arnold

The "Star Trek" series roars back to warp speed in Part IV, "The Voyage Home," largely by jetting away from the increasingly violent galactic struggles with the villainous Klingons and taking a time trip to contemporary San Francisco for some laid-back humor.



This latest version of the Gene Roddenberry cult sci-fi series, which began on TV 20 years ago, comes out for the Christmas season for the first time since the debut movie in 1979. The second and third big-screen adventures were aimed at summer audiences. While they've all created reasonable stirs at the box-office, the last movie, "The Search for Spock," was so pretentious and overblown and laden with special effects that it seemed likely to disappear into another solar system.

In "Home," the 23rd century space background is established, but then most of the movie is spent in the "past," that is now, mixing characters of present and future in what seems to be the film industry's hottest sci-fi obsession. (Cf., "Back to the Future," "Peggy Sue Got Married.") The resulting comparison is predictably negative about our own time and place, but it's also commendably wholesome. "Star Trek" has never been very sexy, and now it is non-violent. Not a drop of human blood is spilled in anger.

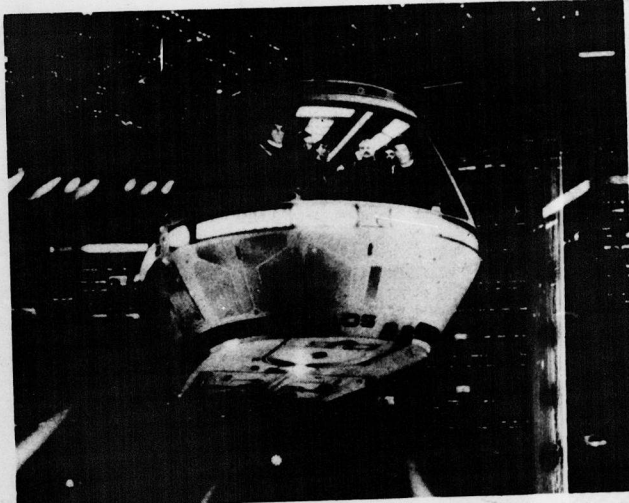
The Enterprise crew—deprived, of

course, of their ship, which was trashed at the end of the last movie—zip back to our times in a patched-up Klingon derelict on a desperate and ingeniously trendy mission. A mysterious space probe of enormous power (it looks like a giant potato chip cannister with a Christmas ornament ball dangling below it) appears programmed to vaporize Earth's oceans unless it makes contact with humpback whales, which unfortunately are by then extinct. So Kirk, Spock and friends decide, somewhat hastily, to go back in time and retrieve some whales to forestall doomsday.

It's far-fetched, all right. (The script builds in its own critique. "That's crazy," says one character. "You got a better idea?" asks Kirk. That's probably the way it went at the script conference.) But it's far-fetched in an endearing way. If save-the-whales has not been at the top of our consciousness, this movie is likely to put it there.

Most of the fun is knocking about San Francisco looking for the whales. It's one city where the Enterprise crew, having parked their "cloaked" spacecraft in Golden Gate Park, doesn't even have to change costumes, although the monk-robed Spock takes the precaution of covering his ears.

Kirk and Spock (William Shatner, Leonard Nimoy) encounter a punk with a noisy boombox on a bus, and Scotty and Doc have to tip off a scientist on an unknown formula so they can have thin enough glass to hold the whales and the water. Will this sudden technological advance change the future? "How do we know he didn't invent the thing?" says Scotty, somewhat unsatisfactorily.



SCI-FI THRILLERS—Traveling in a shuttle craft, the crew of the U.S.S. Enterprise sails through San Francisco in 1986 to save the whales in "Star Trek IV: The Voyage Home," a Paramount release. Calling it "an ideal family film," the USCC classifies it A-II. (NC photo)

No matter. The funniest, and finally most exciting episode, has Chekov and Uhura wandering around town asking for the location of the naval base and its nuclear weapons. (They need uranium to get their ship launched again.) When the Russian is discovered inside a nuclear carrier, he's in trouble. As Spock says of our century, "It's a primitive, paranoid culture."

McCoy has a chance to rap our "medieval" medicine, and Spock observes that when contemporaries talk, nobody pays attention unless they swear. He knows because he's studied the great literature of the period—Jacqueline Susann and Harold Robbins. Kirk's efforts to mix a few "hells" in his conversation are amusing.

The gang eventually does locate the whales, who must be the most prodigious creatures ever "beamed up." Helping out is a pretty whale expert (Catherine Hicks) who, of course, falls for Kirk and joins him in the trip back to the future. The most they do give each other a good hug and exchange phone numbers. Like all the other "Trek" characters, she is totally mobile and unattached, and should feel right at home.

All this good-natured, if hardly mon-

umental, nonsense is concocted by producer Harve Bennett and director Nimoy, redeeming themselves after the "Search for Spock" debacle. Another notable hand on the script is that of Nicholas Meyer, who directed the second "Trek" film and "Time After Time" which had H.G. Wells time-tripping to San Francisco and failing in love. (Never drop a good idea.)

All the regulars from the crew are back, a step slower perhaps, but certainly not on the way to the bank. It's hard to begrudge them. If "Voyage Home" is a whale, at least it's a whale that flies.

(Not-too-serious sci-fi adventure with an environmental message; satisfactory for all ages.)

USCC classification: A-II: adults and adolescents.

### Recent USCC Film Classifications

Heartbreak Ridge	O
Lady and the Tramp	A-I
Miss Mary	A-III
The Golden Child	O
Crimes of the Heart	A-III

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the \* before the title.

## 'Kate and Allie' deals with issues of single moms

by Henry Herz and Tony Zaza

Susan Saint James was pregnant throughout most of the taping of this season's episodes of "Kate and Allie," the socially aware sitcom which airs Mondays, 8-8:30 p.m. EST (CBS). The camera successfully disguises her pregnancy but not the humor and poignancy she brings to this show about two mothers who are divorced. Jane Curtin plays her roommate, Allie Lowell, with two knowing children, Chip (Frederick Koehler) and Jennie (Allison Smith). Ari Meyers plays Emma McArdle, Kate's pride and joy.

The show is increasingly becoming more thought-provoking, using matters of conscience as themes within the context of an extended family situation. Ms. Saint James and Ms. Curtin have developed characters which are strong, sensitive and vulnerable women, as well as devoted, confused and exasperated mothers.

Previous segments have been devoted to frank dealings with their children's misgivings and problems associated with their communal lifestyle without fathers. They have also explored Kate and Allie's past—giving a sense of

intimacy to essentially comic stereotypes.

But these stereotypes have a basis in truth, emotional as well as physical. "Kate and Allie" not only has become an alternative to the soulless patter of other network offerings but it also has exalted the position of women in television and brought some measure of balance to prime-time viewing. The pair are positive, albeit non-traditional, role models for a new generation of women beset by problems not associated with the clichéd image of romantic love.

In their witty and wise half-hours they manage to convey a sense of commitment to the premise of the show: women need not compromise to survive. They are bringing back to television open discussion of values in a family context. Awkwardly, embarrassingly, but lively and humorously, Kate and Allie deal with real issues.

In a Dec. 22 rebroadcast Chip befriends a homeless retarded man whom he smuggles into his own basement when the fellow's condemned house has to be demolished. When he is discovered, the whole family becomes involved. The episode communicates love support and understanding



'WITTY AND WISE'—Jane Curtin (left) and Susan Saint James star as "Kate and Allie," a CBS comedy series about two divorced mothers sharing a New York brownstone.



# The citizens' role against porn

by Liz Schevtchuk

WASHINGTON (NC)—At its tumultuous debut nearly six months ago, the final report of the Attorney General's Commission on Pornography stirred heated debate.

Some critics accused it of dabbling in censorship. Others said it did not go far enough to stamp out smut.

In an evaluation released in December, the U.S. Catholic Conference Department of Communication added its voice and recommendations to the discussion of the 2,000-page report.

Richard Hirsch, USCC secretary of communication, wrote, "It is very difficult to be 'objective' about this subject" of pornography. "We come to it from a specific Christian moral perspective. We are, at the same time, sensitive to constitutional First Amendment rights."

Hirsch, in a letter introducing a Department of Communication synopsis of the commission findings, stated that "on balance," the report offered "a contribution to the ongoing dialogue regarding how a society with a commitment to freedom of expression wrestles with the concurrent responsibility to protect its citizens from the most egregious social ills."

As Hirsch suggested, "the most practical by-products of the report are its recommendations for citizen action."

The commission urged community groups and citizens to, among other things:

- Learn about anti-obscenity laws and their application.

- Obtain the support of religious officials and other community leaders in the anti-pornography fight.

- Disseminate information about local pornography.

- Monitor court actions in pornography cases.

- Lobby for tougher laws.

- When necessary, organize boycotts and picketing of dealers and outlets selling offensive materials.

So far, it looks as if church leaders have already taken that second recommendation to heart.

Already strongly opposed to pornography, U.S. Catholic bishops have become increasingly prominent in the anti-smut campaign in the last several months.

As Cardinal Joseph L. Bernardin of Chicago said in mid-November, after an interfaith anti-pornography coalition met with President Reagan, the issue is no longer something that is seen to upset only the politically conservative, fundamentalist Protestant congregations.

The cardinal, who is vice chairman of the Religious Alliance Against Pornography, linked opposition to pornography to opposition to sexism, racism, prostitution and other threats to the "consistent ethic of life." He recommended that Catholic "dioceses assume a more forceful role" in eradicating hard-core and child pornography.

Joining the cardinal in the anti-pornography alliance are fellow Cardinals John Krol of Philadelphia, John J. O'Connor of New York and Bernard Law of Boston; Franciscan Father Bruce Ritter, founder of shelters for homeless and exploited youth; and leaders of other religious denominations.

At a July news conference kicking off the interfaith effort, the Chicago cardinal and other leaders said they had been inspired by the anti-pornography commission's call for action.

Meanwhile, shortly after release of the commission's report, bishops in Texas and Kentucky launched their own anti-smut efforts.

Texas bishops ordered a boycott of convenience stores selling sexually oriented magazines.

The Kentucky prelates urged state residents to "enlist now" to wage "war on pornography" and, in particular, to support restrictions on cable television dissemination of pornographic materials.

And by early December, some 80 bishops across the country had backed the "overall ministry" (but not necessarily all specific actions) of the anti-pornography National Federation for Decency, led by a Methodist minister, the Rev. Donald Wildmon.

However, recommending actions against pornography and being successful are two different things, as Congress demonstrated in October. An amendment banning "dial-a-porn" telephone services was dropped from the omnibus anti-drug bill, despite support for the measure from such groups as the USCC.

Yet, Cardinal Bernardin told his religious colleagues in November, the law is not the only means of curbing smut.

"As religious leaders, it is not our task to draft laws or implement them," he said. "But we can and must help our people understand the moral dimensions of the problem of pornography and what their responsibility is in this regard."

Thus, as the attorney general's commission indicated in its list of assorted anti-pornography approaches, citizen action can take many forms.

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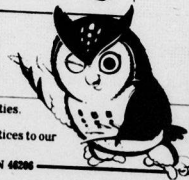
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# The Active List



The Active List welcomes announcements of parish and church related activities. Please keep them brief listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Mail or bring notices to our offices by 10 a.m. Monday the week of publication.

Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206

## December 19-20-21

A Christmas Family Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 weekdays between 9 a.m.-4:30 p.m. for information.

## December 21

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 8300 Rahke Rd.

St. Francis Hospital Calix Unit will meet at 8 a.m. in chapel for

Mass followed by a meeting at 8:45 a.m. in the cafeteria.

Holy Name Parish, Beech Grove will sponsor Christmas Concert '86 at 3 p.m. and 6:30 p.m. For tickets call Helen Gasper 786-9767.

Archbishop Edward T. O'Meara will celebrate the 40th Anniversary of his Ordination to the Priesthood at a 4 p.m. Mass in SS. Peter and Paul Cathedral, followed by a reception in the Catholic Center.

The Women's Club of St. Patrick Parish will sponsor a Christmas Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25. Door prizes, refreshments.

Franciscan Father Justin Belitz will celebrate a Christmas Mass at 12 noon in Our Lady of the Miraculous Medal Chapel at Oaklawn Memorial Gardens.

## December 22

Separated, Divorced and Re-married Catholics will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a family Christmas party with carols and cookies. For information call 236-1596 days or 259-8140 or 255-3121 evenings.

## December 28

Cathedral High School and the University of Notre Dame will sponsor An Irish Christmas at the Roof beginning at 6 p.m. at the Indiana Roof ballroom. \$50/person. Call Susan Lord 543-4940.

A Prayer Evening on "Experiencing God in Symbols and Images" will be presented by Karen McBride from 7:30-9 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 545-7681 for information.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

St. John the Evangelist Parish, 126 W. Georgia St. will begin its sequicentennial celebration with a special Mass at 11 a.m. Magr. Charles Koster, principal celebrant and homilist.

Holy Family Parish Theater Group, New Albany will present a free lip-synch show called "Turn Your Radio On" at 8:30 p.m. Drinks and refreshments available. Reservations necessary. Call Bernice Nolan 812-945-1200, Angie Nolan 812-945-1935 after 5 p.m., or Debbie Manley 812-923-7129 before 5 p.m.

## December 29

Separated, Divorced and Re-married Catholics will meet at 7:30

p.m. in the Catholic Center, 1400 N. Meridian St. for a game night, but no pitch-in dinner. Call 235-1596 days or 259-8140 or 255-3121 evenings for information.

The Divorce Recovery program sponsored by St. Luke Parish concludes from 7:30-9 p.m. in the reception room.

## December 31

Little Flower Parish will sponsor "A Gala Beginning II" New Year's Eve dance. \$30/couple. For reservations call 356-5090 or 356-2544.

St. Joseph Council #5290, Knights of Columbus will hold a New Year's Eve Dance at Secunia High School. \$50/couple. For information call 898-2823.

St. Lawrence Parish will hold a New Year's Eve Party at 7 p.m. in Father Conen Hall featuring dinner, dancing and coffee and donuts. \$12/person.

Channel of Peace Community will celebrate 9 p.m. New Year's Eve Mass in St. Andrew Church, 3922 E. 38th St. Bring a dessert to share.

Separated, Divorced and Re-married Catholics will meet at 8 p.m. in the Catholic Center assembly hall, 1400 N. Meridian St. for Mass and a New Year's Eve Party. For information call 236-1596 days or 259-8140 or 255-3121 evenings.

St. Malachy Parish will sponsor a New Year's Eve Dinner Dance. Music by Celebration Band and buffet catered by Jug's. \$38/couple. For tickets call 852-8148 or 852-3195.

The Men's Club of Holy Name Parish, Beech Grove will sponsor a New Year's Eve Dinner/Dance beginning at 7 p.m. Music by One Night Only. \$45/couple; \$25/person. Reservations only. Call Bob Kelly 784-4156 or Bernie Davey 788-1950.

Holy Angels Parish will hold "An Evening Under the Stars" New Year's Eve Party from 10 p.m.-2 a.m. in the school. \$10 includes food, champagne, favors. Call 252-4221 or 297-4545 for information.

St. Augustine Parish, Jeffersonville will hold a New Year's Eve Dance from 9 p.m.-1 a.m. in the parish hall, 316 Maple St.



\$25/couple. For reservations call 812-283-9655 or 812-282-2677.

## Socials

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:40 p.m.; St. James, 5:30 p.m. TUESDAY: K. of C. Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; St. Simon, 6:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Patrick, 11:30 a.m.; St. Roch, 7:11 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K. of C., 6:30 p.m.; Westside K. of C., 220 N. Country Club Rd., 6 p.m. FRIDAY: St. Andrew parish hall, 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.; St. Rita parish hall, 6:30 p.m. Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

## January 2

First Friday devotions of Rosary and Way of the Cross at 11:45 a.m. will precede the noon Mass at St. Mary Church, 317 N. New Jersey St. Refreshments afterward.

## January 4

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4200 N. Central Ave.

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

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## YOUTH CORNER

## St. Simon parish has first interim youth minister

by Richard Cain

Marie Salzman was half-way through her senior year at the University of Wisconsin at Madison and she wasn't sure what she should do after college. Then she had an opportunity to work at a T.E.C. (Teens Encounter Christ) retreat for youth. There she saw a flyer on the Interim Youth Minister Program. The program promised a chance to be trained and placed as a parish youth minister while receiving guidance, room and board, and living money besides.

After working on two more T.E.C. retreats, Salzman found her interest in youth work growing. "I started to realize how much I liked doing ministry," she said. The interim program appealed to her because it offered a chance to be a full-time youth minister while working toward full certification. It also gave her a two-year contract. So she decided to apply.

At the same time, St.

Simon's parish on the east side of Indianapolis decided it wanted to do more for its youth. According to Maria McClain, director of religious education at St. Simon's, the school board formed a youth council and began a study of the needs of youth in the parish. "We had been looking for some way to coordinate the various activities of our youth," she said.

The youth council made several proposals to the parish council. The council chose the interim program for several reasons, McClain said. It cost only \$10,000 a year as compared with the \$16,000-17,000 a year it would take to hire a fully-certified youth minister. This approach also offered the parish the resources of an established regional program. "They felt it was a good place to start," she said.

The interesting thing about the interim program is that parishes must apply for it just as the individual candidates do. The parishes are evaluated to see whether they are com-

mitted to and ready for a youth ministry program.

Both Salzman and St. Simon were accepted. Now began the matching process. The search begins in one's own area. If a parish or candidate does not find a match in the immediate area, the search is widened to include all of what is known as Region 7 (the dioceses in the states of Illinois, Indiana and Wisconsin).

Meanwhile, Salzman graduated and began a summer of intensive training with five other interim candidates. During this time she was given a basic knowledge of adolescent psychology and faith development. The training also focused on her own spiritual growth and on practical ways to do youth ministry. "They brought in good speakers," Salzman remembered.

By June, St. Simon's had interviewed four people who didn't work out. So the search widened. Salzman was contacted and invited to Indianapolis for an interview. What impressed her about St.



MINISTRY TO YOUTH—Involved in St. Simon's youth ministry program are (from left) Maria McClain, Director of Religious Education; Marie Salzman, interim youth minister; and Tim Kuehr, president of the youth group. (Photo by Richard Cain)

Simon's was that she was interviewed by a representative group of the parish including three youths. "I thought that is the way it should be done," she said.

Now began the task of turning goals and training into reality. Basically, that has meant Salzman spending lots of time with the youth. "Building relationships is the most important," said McClain. This sends a "message

from the parish that it is their (the youths') community and the parish cares."

Salzman has also drawn out the energy and talents of the youth. "They're fun to be with," she said. "They're very creative.... They have lots of talents and can do a lot of good work." So far, they have helped put out a newsletter and organize a dance.

The interim program offers Salzman support through McClain and Sr. Joan Marie Masura, coordinator of youth ministry for the archdiocese. McClain meets with Salzman once a week and Sister Joan Marie once a month. Both are also available for help.

A pastoral team in the parish ready to support the interim youth minister is also vital, according to McClain. They are needed to stand by the minister and the program at the beginning when some people in the parish don't understand all that youth ministry involves, she said. Parishes should also be aware that while the interim program involves less money, it does require more on the part of the staff—at least at the beginning.

Someone interested in becoming a youth minister through the interim program should be able to live on a small income and cope with a variable schedule, Salzman said. Her contract specifies that she gets one day off a week and one weekend off a month. But it doesn't always work out that way. "You can

get wrapped up in your work," she said. "It becomes a part of your life."

For more information about the interim program, contact Sister Joan Marie at the CYO Office, 500 E. Stevens St., Indpls., Ind., 46203, 317-632-9311.

## Young adult retreat Jan. 2-4

"Coming Home" is the theme of a young adult retreat set for Jan. 2-4 at Mt. St. Francis. The cost is \$34. To register call 812-945-0598.

## Terre Haute youth Mass

The December Terre Haute Deanery youth Mass will be celebrated Sunday, Dec. 21, 6:30 p.m. at Sacred Heart School. A holiday dance will follow until 11 p.m. and will feature Paul Myers as the D.J. The cost is \$2. Seventh graders and eighth graders will be special guests.

## New Albany youth Mass

On Sunday, Dec. 28, the New Albany Deanery youth will come together to celebrate Christmas at a youth Mass. The Mass will be at Mt. St. Francis at 6 p.m. Everyone is asked to bring some Christmas goodies to share with the group as well as some type of canned good for the poor.

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## St. Simon student wins \$200 with essay

David Cottini, a fifth grader at St. Simon's in Indianapolis, won second place and \$200 in a recent anti-drug contest. Over 14,000 fourth and fifth grade students in Marion County participated. Here is his winning essay.

I have a body and a brain. They belong to me. My body and brain are a gift to me from God and my parents. I've got a lot of things to do with my brain. It has to last me a lifetime. I have a lot of things to learn in school and even when I'm an adult there are a lot of things to learn. My body does what my brain tells it to. I use my body for everything I like to do: play baseball, participate in football, and go fishing. I also use my body to help my family.

Drugs will mess up my body and my brain. I have a right to say "no" to drugs. I would never destroy my belongings and things, so why would I want to destroy myself?

There are a lot of things I am going to do with my life, and I'll need my whole self to do it. Drugs will ruin me, and I won't be able to do the things I want. Drugs will stop me from having the life I want. When you say "no" to drugs you say "yes" to life!



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CHEVETTE 2 DOOR	5094	574	382	N/A	191	89	106	N/A	123	N/A	N/A	52	N/A
CAVALIER 4 DOOR	7354	574	417	261	191	STD	106	149	47	123	242	166	51
CAVALIER WAGON	7508	574	417	261	191	STD	106	149	47	123	242	166	51
CAVALIER RS 2 DOOR	7907	574	417	176	STD	STD	106	149	47	123	179	123	N/A
NOVA 4 DOOR pkg 1	7856	N/A	N/A	N/A	N/A	STD	N/A	N/A	N/A	STD	N/A	N/A	N/A
NOVA 4 DOOR pkg 4	9157	STD	STD	STD	STD	STD	N/A	N/A	N/A	STD	N/A	N/A	N/A
NOVA 4 DR HB pkg 3	9036	STD	N/A	STD	STD	STD	N/A	N/A	N/A	STD	N/A	N/A	N/A
SPRINT 4 DOOR pkg 1	5996	576	N/A	265	N/A	STD	N/A	N/A	N/A	N/A	N/A	N/A	N/A
SPECTRUM 2 DOOR	7070	561	N/A	266	N/A	STD	N/A	N/A	N/A	N/A	N/A	N/A	N/A
MONTE CARLO LS	10280	659	STD	176	STD	STD	106	149	47	123	179	123	6
MONTE CARLO SS	12142	659	STD	176	STD	STD	106	149	47	123	179	123	N/A
CAMARO COUPE pkg 1	9449	659	417	206	STD	STD	N/A	N/A	123	N/A	N/A	67	N/A
CAMARO IROC pkg 1	12539	659	417	173	STD	STD	N/A	N/A	123	N/A	N/A	N/A	N/A
CELEBRITY 2 DOOR	9149	659	STD	143	STD	STD	106	149	47	123	179	123	51
CELEBRITY 4 DOOR	9362	659	STD	143	STD	STD	106	149	47	123	242	166	50
CELEBRITY WAGON	9520	659	STD	143	STD	STD	106	149	47	123	242	166	50
CAPRICE 4 DOOR	10073	659	STD	143	STD	STD	106	149	47	123	242	166	65
CAPRICE BRO 4 DOOR	11414	659	STD	110	STD	STD	106	149	47	123	242	166	65
S10 EL 6' PICKUP	6557	N/A	N/A	N/A	N/A	86	N/A	N/A	N/A	N/A	N/A	N/A	N/A
S10 BLAZER 4-WD	10797	633	625	211	234	STD	103	174	50	131	170	122	58
R10 8' PICKUP	8131	664	480	N/A	234	86	103	174	50	N/A	170	122	55
G20 CHEV. VAN LWB	9587	768	480	N/A	STD	STD	103	174	50	N/A	170	179	67
ASTRO CS VAN	9784	625	468	249	282	STD	103	174	50	N/A	170	179	60
ASTRO CARGO VAN	8430	625	664	215	282	86	103	174	50	N/A	170	179	58
G20 BEAUVILLE 4 DOOR	11709	768	625	N/A	STD	STD	103	174	50	N/A	170	179	62
FRENZA 4 DOOR	8009	574	417	176	191	STD	106	149	47	123	242	166	55
GALAXIS 2 DOOR	9118	574	417	176	STD	STD	106	149	47	123	242	166	58
CUTLASS 2 DOOR	10421	659	STD	176	STD	STD	106	149	47	123	179	123	61
CIERA 4 DOOR	9904	659	STD	176	STD	STD	106	149	47	123	242	166	58
88 ROYALE 4 DOOR	12294	STD	STD	176	STD	STD	106	149	47	123	242	166	65
CUST. CRUISER WAGON	12968	STD	STD	176	STD	STD	106	149	47	123	242	208	71
98 BROUGHAM 4 DOOR	16418	STD	STD	STD	STD	STD	149	STD	123	STD	STD	STD	STD

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# Does Christmastime bring out the best in you?

by Charlie Martin, NC News Service

## Joy to the World

Joy to the world!/The Lord is come!/Let earth receive him king/Let ev'ry heart prepare him room/And heav'n and nature sing/And heav'n and nature sing/And heav'n, and heav'n and nature sing.

Joy to the world/The Savior reigns/Let men their songs employ/While fields and floods, rocks, hills and plains/Repeat the sounding joy/Repeat the sounding joy/Repeat, repeat the sounding joy.

He rules the world with truth and grace/And makes the nations prove/The glories of his righteousness/And wonders of his love/And wonders of his love/And wonders and wonders of his love.

Christmas is a time to sing. Even when we are a bit shy about showing forth our voice, there is something about "Joy to the World" that makes us want to join in. The desire to sing is just one of the several ways that Christmas seems to bring out the best in us.

This is not surprising since Christmas remembers the birth and life of Jesus.

Wherever Jesus went, he sought to bring out the best in people. True, some people could not stand to face the goodness within themselves. They rejected the new freedom that Jesus offered. But for many, Jesus showed how they could become their most courageous and best loving selves.

This fact is even found in the stories of Jesus' birth. Con-

sider the shepherds. They were looked down upon by society for the lowly jobs they held. They stuck to the hills with their animals. But after hearing the wondrous news of Jesus' birth they headed for town.

The shepherds put aside their fears of ridicule and went to meet this child that was already giving them new courage. They began to find the best in themselves.

And then there are the magi, foreigners in a strange land. Perhaps they even had trouble speaking the language most common in the country of Jesus. Yet these barriers did not hold them back. For them, life was transformed with real purpose and meaning. Even Herod and all his trickery could not sidetrack their hope, their perseverance and their generous giving of gifts. Jesus brought out the best in them.

But what about us as we celebrate Christmas in 1986? How will this year's celebration help you find the best in yourself?

One way to do this is to decide to take a new risk to improve your life. Like the shepherds, you may feel unsure of your own worth and value. You may wonder how much your peers really like you.

Yet you can choose to put aside these fears and begin to act friendlier to others. Such a choice often leads to new friendships. It also can help you to build confidence in yourself.

Like the magi, you might be looking for new purpose and meaning. One place to find this is in service to others. Take the risk to get involved with a

parish or school project that is helping those in need.

Yes, there is every reason to join in with the singing of "Joy to the World." In celebrating the birth and life of Jesus, we are given a new chance to be our best selves.

(Your comments are always welcome. Please address: Charlie Martin, 1218 S. Rotherwood Ave., Evansville, Ind. 47714.)

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## Using computer in youth ministry

PERTH AMBOY, N.J. (NC) — Using a Commodore 128 computer system, youth ministers of the Diocese of Metuchen, N.J., are reaching out to the young.

Father Frank Piazza, director, and John Cammarano, associate director of the diocesan youth ministry office, have designed a computer program they call a "youthline

bulletin board." With it, young people with access to computers are able to publicize their youth group's upcoming events and share information on subjects of interest.

In addition, the youths use their computers to communicate confidentially with Father Piazza on subjects including dating and peer pressure.

The computer stores a list-

ing of hotline phone numbers for young people to call for help with specific problems.

## Snowball Dance

Holy Spirit in Indianapolis will host its annual Snowball Dance Sunday, Dec. 28, from 7-11 p.m. Cost is \$8 if you wear red or green. Otherwise it's \$2.50. It is open to all youth.

*"The Place For Catfish"*

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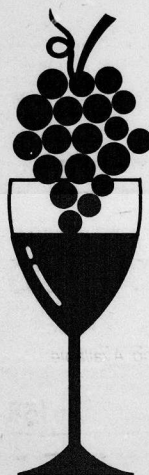
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# Catholic official contests panel's teen pregnancy recommendations

by Jerry Filleau

WASHINGTON (NC)—A national panel's recommendations Dec. 9 to stem teen pregnancies through more abortion and contraception "are exactly the recommendations made over 15 years ago by Planned Parenthood," said Richard Doerflinger, assistant director of the U.S. bishops' Committee for Pro-Life Activities.

"Those proposals have been tried and have failed miserably," he said, and the panel has proposed only "more of the same."

The panel, the National Research Council, which is affiliated with the National Academy of Sciences, included among its recommendations in a lengthy report on teen pregnancy:

- Widespread availability, free or at low cost, of birth control pills as "the safest and most effective means of birth control for sexually active adolescents."
- Easier availability of condoms to teenagers, with efforts to distribute them widely in places where teen-age boys gather.
- Easy availability of abortion, without requirements of parental consent, for adolescents who get pregnant.
- Promotion of school-based health clinics which provide contraceptive services.

Doerflinger particularly objected to the panel's recommendation to expand school-

based health clinics, a project rapidly gaining attention across the country.

"If a school is put in the position of handing out contraceptives, it's going to undermine the message that the schools should be transmitting to children," he said. "Teen-agers will laugh at you if you say, 'Shoplifting is wrong. But in case you're going to continue doing it, there's a panel of experts down in Room 212 to show you how to do it without getting caught.'"

U.S. Secretary of Education William Bennett said of the council's backing for school-based birth control clinics, "This is not the first time a prestigious-sounding group has advocated a dumb policy."

Numerous Catholic bishops also have opposed the idea of school-based clinics. The bishops of Ohio recently called them a "false safety net," and Bishop Edward O'Rourke of Peoria, Ill., said such clinics would make it look like the schools "endorse fornication."

Doerflinger noted that one of the five foundations which sponsored the National Research Council's \$600,000 study was the Robert Wood Johnson Foundation. That foundation, he said, has been one of the chief funders of a campaign to establish school-based clinics across the country to give contraceptive services and abortion referrals.

Doerflinger objected to claims by the head of the study, Dr. Daniel Federman of

Harvard Medical School, that the study was "very much controlled by research data" and "based on the evidence" rather than on political views.

"There's no scientific evidence that contraceptive programs have reduced pregnancy," Doerflinger said.

As one example he cited a recently published family planning study in Pennsylvania reporting on two groups of teen-agers, one receiving intensive contraceptive advice and services and the other a control group obtaining no special help on contraceptives. The study found that both groups, over a 15-month period, had the same cumulative pregnancy rate.

On the research council's recommendation on access to abortion, Doerflinger said one problem when abortion is seen as a response to teen-age pregnancy is that repeat pregnancies increase. Sexually active

adolescents who neither use contraception nor carry their pregnancies to term are likely to get pregnant again more quickly and frequently than their counterparts who are not active, use contraception or carry a pregnancy to term, he said.

He said Planned Parenthood years ago argued for wide contraceptive use to reduce teen pregnancies. When that did not work, Planned Parenthood urged abortion as the answer, he said, and now the council's study urges expansion of those programs. "There is not one shred of evidence that more of the same will help."

Doerflinger said one constructive element in the council's study was its "recognition that the root causes of the problem are broader and deeper than simply an absence of contraceptives."

"What is destructive about the study is its despair about doing anything about those causes, and in fact advocating solutions that can aggravate the problem," he said.

He said the study tended to deal with pregnancy as if it were "the only adverse consequence of premature sexual activity," and the message to teen-agers is, "Your sexual activity will be free of adverse consequences if you take these pills."

## Archbishop nixes AIDS program

LOS ANGELES (NC)—Archbishop Roger Mahony of Los Angeles Dec. 6 withdrew permission granted to an AIDS education program to use church facilities because the AIDS program promotes use of condoms. AIDS Project Los Angeles had asked the archdiocese to conduct an education pro-

gram. The workshops were to include information on the use of condoms as a means of preventing the spread of the disease.

A statement issued by Archbishop Mahony said Catholic doctrine prohibits the use of contraceptives and forbids sexual activity outside of marriage.

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## Book reviews

## Useful book of facts on Catholicism

*The Catholic Fact Book*, by John Deedy. The Thomas More Press (Chicago, 1986). 412 pp., \$23.95.

Reviewed by  
Margaret Maher  
NC News Service

What are the Stations of the Cross? When was the encyclical "Humanae Vitae" published? Who is the patron saint of housewives? Answers to these questions and many more can be found in "The Catholic Fact Book."

The title of John Deedy's book may lead one to believe that it will be a valuable ready reference tool for researching the Catholic faith. However, the author points out, this is simply a collection of facts to be read as an informal history of the Catholic Church.

Organization of the book leaves much to be desired. Many subjects are covered a number of times. Thank goodness for the index.

This book can be fun to browse through. Subjects range from the history of the church to patron saints to the "teaching church."

*We Irish*, by Denis Donoghue. Knopf (New York, 1986). 275 pp., \$18.95.

Reviewed by  
Msgr. Charles Dolan  
NC News Service

Denis Donoghue has established his reputation over the past decade as a major critic of Irish literature and society. He has gathered into this volume two dozen of his essays which have been published in American periodicals.

The prominence of William Butler Yeats and James Joyce in modern Irish literature accounts for the fact that almost half the book contains essays on these two writers. They are

The basic tenets of belief, including items such as the Ten Commandments and the obligations of a practicing Catholic, are thoroughly

uniformly interesting and enlightening, starting with a critical examination of "Romantic Ireland."

The myth of romantic Ireland dies with difficulty, but it never really existed. It probably has survived longer than any other place on the globe. Donoghue gives it a devastating send-off.

Whenever a critic writes of Joyce, he must take the necessary look at the text of "Ulysses" and he must make some clever observations on "Finnegans Wake." Donoghue pays his dues with some clever words and ideas.

The rest of the essays consider other fine Irish authors

covered and provide the most in-depth information. Non-Catholics and those who are new to the faith will find this section valuable, and practicing

who cannot be considered "minor" just because they exist in the shadow of Yeats and Joyce. Donoghue rises to their greatness and places them within the context of an Ire-

land divided by more important things than economics and politics.

Serious students of modern English letters will find this book a delight. Donoghue

As a reference tool, "The Catholic Fact Book" will not replace the "New Catholic Encyclopedia," "The Catholic Almanac" or the "Official Catholic Directory," but it will be an asset to any school or home library.

(Ms. Maher is news librarian for National Catholic News Service.)

## Delightful book for students of Irish literature

brings a scholar's view to a much neglected portion of this field.

(Msgr. Dolan is pastor of St. Gabriel's Church in Poway, Calif., and book review editor of The Priest magazine.)

## MAY THEY REST IN PEACE

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and Religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† BARR, William C., 65, St. Mary, New Albany, Dec. 7. Husband of Vivian L. Russell; father of Daniel, Gary, Michael and Larry; brother of William, Garland, Beatrice Becht, Gerry Russell and Rena Hubler; grandfather of four.

† BERRY, Dorothy L. Butler, 70, Little Flower, Indianapolis, Dec. 9. Mother of Sue A. Sprague; sister of Margaret Boland and Robert Butler.

† BRUEGGE, Laverne Jo Meisberger, 57, St. Lawrence, Lawrenceburg, Dec. 6. Wife of Richard; mother of Eileen Henne, Steven and Bruce; grandmother of six; daughter of Marie Meisberger; sister of Virginia Littell and Ruth Risdon.

† BURKHART, Juanita "Cissy," 57, Our Lady of Perpetual Help, New Albany, Dec. 4. Wife of Dallas; mother of Kevin Cromwell and Shelly Wathen; stepdaughter of Mrs. Clarence Williams; sister of Leo S., James and Clarence Williams, Dorothy Wicker, Martha Giron and Mary Adams; grandmother of one.

† CLEGG, Deborah J. Ernest, 32, Little Flower, Indianapolis, Dec. 8. Wife of Joe; mother of Jessica, Christopher and Benjamin; daughter of Mr. and Mrs. Charles N. Ernest; sister of Veronica, Becky, Celi, Claricia, and Charles N. Ernest II.

† DAY, Marjery, 52, St. Mary, New Albany, Dec. 7. Wife of Herbert L.; mother of Brian, Christopher, and Carol E. Hawkins; sister of Rev. Floyd, Carl, Bill and John Farnsley, Mary Wright and Martha Rogge.

† DURHAM, Raymond H., 66, Little Flower, Indianapolis, Dec. 10. Husband of Dorothy M. Patterson; father of James H., Donald H., Robert C., Michael H., David T. and Patricia M.; brother of Thelma M. Dooley and Harold F.; grandfather of six.

† DZURELLA, Martin, 78, St. Mary, Greensburg, Dec. 7. Husband of Elizabeth Melega; brother of Franciscan Sister Neri and Elizabeth Zusick.

† ERNST, Megan Jo, 7 months, St. Paul, Tell City, Dec. 2. Daughter of Janet and Francis; half-sister of Melissa Whitehair; granddaughter of James and Betty Donely, and Anna.

† EVANS, Barbara L., 54, St. Mary, Greensburg, Dec. 7. Wife of Ted E.; mother of Tim and Kelly Phillips, Laura Miller and Shawnte Wolf; stepmother of Trent; daughter of Russell Ryle; sister of James, Howard and David Ryle, Sara Smith and Ann Shafer.

† FINKBINDER, Dorothy M., 78, Our Lady of the Greenwood, Greenwood, Dec. 4. Mother of Mildred L. Diaz, Jack E. and William B.; grandmother of seven.

† GEHLBACH, William, 70, St. Mary, New Albany, Dec. 1. Brother of Eleanor J.

† GOEBES, Irma E., 88, Holy Name, Beech Grove, Dec. 3.

† HUNDLEY, Hollie Regina, 80, St. Christopher, Indianapolis, Dec. 6. Daughter of Kathy and Jay; stepdaughter of Rick June and Sharon Hundley; sister of Heather and J.R.; granddaughter of Jay, Jean, and Lucille Davis.

† KELLER, Lillian M., 91, Holy Name, Beech Grove, Dec. 3. Mother of Mary Wiltsee, Delores Pierson, Rose Zabrowski, Patrick J. and O. Daniel; grandmother of 25; great-grandmother of 24; sister of Esther Ueblicher, Dorothy Worland, Irene Kuhn and Carl Pat Doyle.

† KING, Christina A., 3, St. Mary, Mitchell, Dec. 6. Daughter of Terry and Pat; sister of Teresa, Tony and Rusty; granddaughter of Marie, and Fred and Margaret Redelman; great-granddaughter of Hazel Eller.

† KOMLANCE, Joseph A., 68, Holy Trinity, Indianapolis, Dec. 9. Husband of Joan Baldwin; father of Joseph, Judith White and Jancie Cline; brother of Frank, John, Adolph, William, Anne Vesce and Agnes Andronja; grandfather of six; great-grandfather of three.

† McDOWELL, Thomas O., 63, St. Pius X, Indianapolis, Nov. 30. Husband of Mary L. Armstrong; father of Ruth Ann McClellan, Dan Thomas, Kathleen Burgess and Damian; grandfather of 11; brother of Beatrice Keith, Ruth and Monica Fly, Claire St. James, Charles Robert and Victor Mark.

† OOSTING, Margaret, 74, St. Mary, Rushville, Dec. 6. Mother Roland; sister of Rose Scitgays; grandmother of four; great-grandmother of two.

† PATTERSON, Cecelia J., 55, Our Lady of the Greenwood, Greenwood, Dec. 5. Wife of George A. mother of Rebecca Cecile, Marshall A. Sanderfer, Stephen L., David A., Raymond and David Alan; daughter of Marguerite M. Weaver; sister of Margaret Groover, Martha Nivens, Katherine Rogers, Eva Wagner, Judy Pietach, Louella Poole, Connie Riehl, and Frank; John and Charles Weaver; grandmother of nine; great-grandmother of one.

† RILEY, James A., 62, St. Pius X, Indianapolis, Dec. 6. Husband of Evelyn Cressen; father of James Thomas, Kevin Patrick, Kathleen Riley and Mary Evelyn Switalski; grandfather of eight; brother of Frances Spencer, Dorothy Pearson, Joan Butler, John T., Charles E., Raymond C., Michael and William (Lenny).

† RITTER, Elizabeth F., 25, St. Mary, Madison, Dec. 6. Daughter of Julius F. "Bud" and Irene; sister of Dwight, Steve, Julie "Chip," Jr., Julia Barber and Mimi Natz; granddaughter of Margaret.

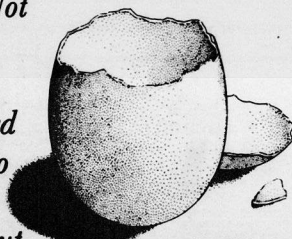
† ROBINSON, Frances R., 69, St. Simon, Indianapolis, Nov. 22. Wife of Charles F. Sr.; mother of Margaret "Peggy" Russell, Rita Mary Alice Allen, Charles F., Jr., Robert, Daniel and Joseph; sister of Agnes Mahek and Gene Wilson; half-sister of five; grandmother of 11.

† RUSSELL, Rex Belle, 80, Holy Spirit, Indianapolis, Dec. 6.

† SULLIVAN, David M., 57, Christ the King, Indianapolis, Dec. 3. Husband of Joan Burns; father of Dean Waddington, Michael, Paul Barr, Teresa and Lynn; grandfather of four; son of Mildred brother of Betty Fassnacht, Fra Flynn and Margaret.

† WAGNER, Caroline, 64, St. Louis, Batesville, Dec. 7. Wife of Gilbert.

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# Chinese to stay free from Vatican

PEKING (NC)—The government-sanctioned Chinese Catholic Church reaffirmed its independence from the Vatican, saying it would be run solely by church personnel in China.

According to news reports, 200 church delegates made the reaffirmation last November at meetings of the National Association of Patriotic Catholics and the Second Chinese Catholic Church Administrative Committee Congress.

The official Xinhua news agency reported that delegates also approved a new patriotic association constitution, amending its statement of purpose to include support for socialism and making "a contribution to the unification of the country." The constitution also states that Chinese Catholics "would persevere in the policy of administrating their church autonomously."

The National Association of Patriotic Catholics, formed by the Chinese government in 1957, rejects ties to the Vatican. The association includes several bishops whom the church considers valid but "illicit" because they were ordained against church rules.

Press reports outside China have described three groups of Chinese Catholics: those belonging to the government-approved patriotic association, those loyal to the pope and opposing the patriotic association; and those cooperating with the association, but not belonging to it.

Peking's English-language newspaper, *China Daily*, reported that meeting participants discussed promoting theological research to keep pace with new developments. They also discussed the need to reform Catholic Church rites to make them more suitable for use in China, the daily said.

"The reform of the rites of the church involves a lot of work," Bishop Yang Goajian, Chinese bishops' conference general secretary, was quoted as saying. "Before the National Administrative Commission of the Chinese Catholic Church works out a unified plan, churches in various dioceses must stick to the Latin rites which are practiced now."

During the meetings, Bishop Zong Huaide of Jinan, 69, was re-elected chairman of the National Association of Patriotic Catholics.

Participants also decided that the election and ordination of bishops is one of the major tasks of the Catholic Church in China.

*China Daily* reported that Xi Zhongxun, a member of the Political Bureau of the Chinese Communist Party, told the meeting that "the Chinese government supports our friends in religious circles in their expanding of exchanges with other countries." "But we do not allow any religious organization or individual to interfere with the religious affairs of our country and to govern our churches," he said.

He also said that the Vatican must cut diplomatic relations with Taiwan and respect the rights of Chinese Catholics to run their churches independently.

In a reaction to reports of the meetings, a Hong Kong-based missionary who closely follows Chinese church developments, said: "It was better than we expected. The delegates seemed only concerned about political issues like socialism and the country's unification."

The missionary, who asked not to be named, said he was also encouraged that "there was no direct attack against the Vatican or the Holy Father."

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### St. Jude's Novena

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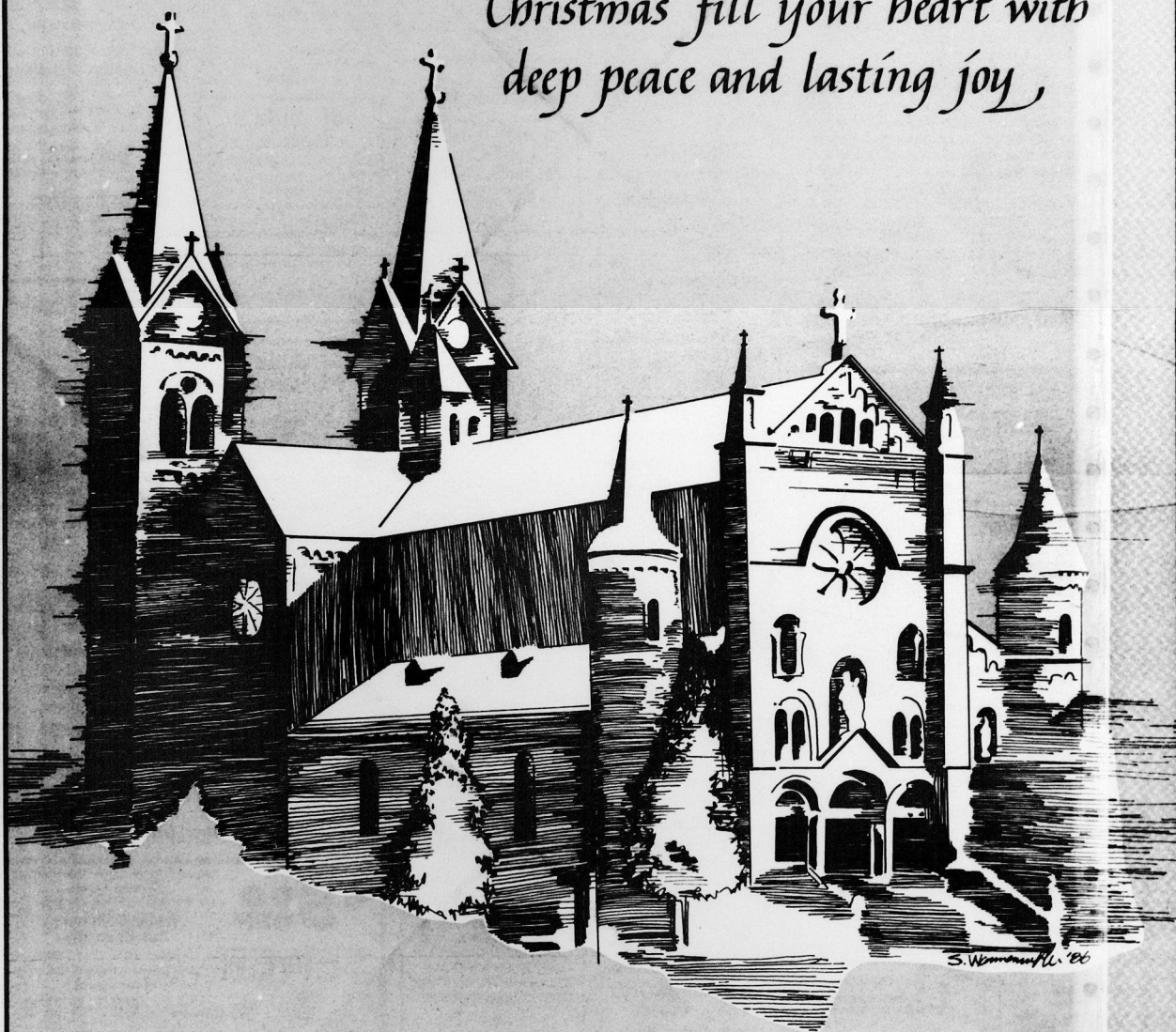
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Christmas fill your heart with  
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# CHRISTMAS SPECIAL



"The angel of the Lord appeared to them as the glory of the Lord shone around them. And they were very much afraid. The angel said to them: 'You have nothing to fear! I come to proclaim good news to you—tidings of great joy to be shared by the whole

people. This day in David's city a savior has been born to you.' " A winter scene at Mt. Rainier National Park in Washington seems to illustrate St. Luke's description of the brilliant scene of the night of Jesus' birth. (NC photo by Ed Cooper)

## A Christmas meditation

# We know who God's favorites are

by Fr. Basil Pennington, O.C.S.O.  
Reprinted from Our Sunday Visitor

Among Eastern Christians one very rarely sees an icon of St. Joseph. He has been the victim of those pseudo gospels that grew up in the first century which tried to satisfy the popular imagination by filling in the gaps in the authentic Gospel texts. Imagination was given free reign.

According to these "fairy tales," Joseph had been miraculously chosen for Mary, a temple virgin, by a sign from heaven. To totally safeguard Mary's virginity, Joseph was depicted as a respected senior citizen who was to care for this chaste virgin more like a father than a spouse.

But, according to the legend, confronted with the unexplained pregnancy, he gave in to the deceptions of the evil one and actually suspected Mary's innocence. This left little room for veneration of our "noble Joseph." There was little reason to paint separate icons for him to be honored in the homes of the faithful or venerated in the churches. The discredited Joseph is depicted in Byzantine iconography in a bottom corner of the Nativity icon as an old man, seated disconsolately, with some hideous black demon dancing around him.

Of course, all this apocryphal writing is just so much baloney. There is no likelihood that Mary was raised in the temple, nor any recognition on the part of the religious leaders that she was someone special. Like every other young Jewish maiden, she grew up in the bosom of her family and was carefully sheltered. At what seems an early age for us, plans were made for her betrothal and wedding. No old man was chosen, but a virile, pious young man who could well care for her and make a suitable partner.

We don't know how much her family was aware of her special calling to virginity. She must have relied on God to see to it that the right man would be chosen, one who would hear and respect with her the call of God. Joseph was a noble, caring young man, who was ready to step aside from what he did not understand rather than point an accusing finger, however grieved and perplexed he was. He had confidence in Mary even though he did not understand. And he sought to be true to propriety as he perceived it.

When enlightened, he generously and courageously stepped forward. When Mary's child was born in that stable-cave, Mary could at least feel safe and cared for as he hovered over her and did all he could to make her comfortable and support her in the birthing of her child. For all to see, it was a beautiful, if poor, young couple that was blessed that night with a beautiful child.

There was no old Joseph there that night, but the senior citizens were not left out. God wanted them there. Every age was invited to come to the manger and angels swooped down from heaven and went among the poorest and most outcast of neighbors, the shepherds who huddled by their fires in the fields not far from the cave.

**WE KNOW** who God's favorites are. To the poor he sent angels, to the

rich but a star. As they gathered by their fires that night, keeping again the long night vigil, these humble men had no great expectations. As they had so many, many nights before, they stood their watch. It was cold. The winter night was long—this was one of the longest of the year. They didn't talk much. But they were not bored. They were content. Life had meaning for them. It had love. For they were good shepherds.

They loved their flocks and enjoyed watching them under the stars. They enjoyed the sense of their lives, of being of use, of having meaning in fulfilling the humble task in life that had befallen them. Their hearts were not lifted up, they were not proud. But like contented children, they rested on the bosom of the mother earth, knowing they had a loving father who was in heaven, the Shepherd of Israel, who watched over them, just as they watched over their flocks.

Life was good. It was simple, it was humble, it was poor, but it was good.

Though many of those around them, who had carved out imaginary places for themselves in God's favor, making a false God like unto themselves, considered these the outcasts, somehow down deep they knew that they were God's favorites. Had he not repeatedly likened himself to a shepherd? The little one who was born that night, who was their very God, would often enough follow his father's lead and draw upon this rich imagery to express his love and care for them and for us. These humble men were but fulfilling their duty. They had no great expectations, but angels found them waiting.

**MOST OF** us by this world's count are not special. Even in the estimation of those who tally up things on a "supernatural" spread sheet, we probably would not rate very high. But if we are content to do what we are supposed to do, if we rest with a certain contentment in fulfilling our own proper role in God's plan; if we go quietly about our daily doings, or maybe even watch in the sleepless night—don't we all know those sleepless nights when the Lord seems to be calling us to watch with him while a needy world sleeps—angels will come to us. They may come in disguise. We do not know what appearance they took on for the humble shepherds. There must have been something special about it for it was convincing. Yet it could not be too special or it would have frightened these humble folks.

The Lord often comes to us in rather ordinary people. But there is something special about them. In some way they call us to the Lord, they make him present in our lives, they give us an opportunity to respond to the Lord and minister to him.

That night angels came from on high and called those humble, watching shepherds to come to the birth of their God and King, their Savior, their long-expected One.

They came, these poorest of the poor. Young and old they came, and they did not come empty-handed. They roused up their women folk, gathered what little they might have at hand—some fresh-baked bread, some goats' milk, a bit of cheese,

some warm skins and woven stuff, and a few plump kids from the flocks and maybe a goodly ewe who would keep giving milk—and they came. Somehow they knew that the Great One, the Son of David, would be like themselves, lowly and poor, and could well use their humble gifts.

If he had needed finer things, he would have summoned finer folk. In time kings could come with their gold and frankincense and myrrh. But for now, on this cold night, the couple in the stable with the child in the manger—just like their own newborn—would need food, warmth and other basic necessities.

**GOD CALLS** us to bring to him first of all ourselves. This is what he most wants. How consoling and comforting it must have been on that Christmas night when these neighbors arrived at Joseph's cave with the radiant warmth of their simple good wishes and caring concern. Bethlehem was no longer so alien and inhospitable. These were true neighbors, the kind this child would one day speak about when he recounted how a man going down from Jerusalem to Jericho landed in a ditch in total need.

But the Lord is humble enough to also want our gifts. He became a poor man, an exile born in a stable, so that he could receive the humble gifts of these humble ones. He still makes himself a beggar for our poor love, our wandering fidelity, our distracted prayer. He wants our thoughts, our talents, whatever we have to offer. This is why he calls us. He becomes a beggar again in our less fortunate brothers and sisters: whatever you do for the least of my brethren you do for me.

The angel who calls us forth sometimes is the one who knocks on our door and asks us to volunteer

some time, perhaps to go to an orphanage once a week to hold the Christ Child in some little ones and let them know the touch of love. Or perhaps it is to pare some potatoes and shell some beans at the soup kitchen and to sort out some used clothes at the shelter to feed and warm him.

Angels come in different forms. And the Christ is found in different forms—though most often in the poor, the homeless, the needy. He showed his predilection that Christmas night. Later he would summon the wise, the learned, and eventually the rich, though some of them would disappoint him. But first he is found in the poor.

**WHEN WE** have enough perception to see him there and respond to him there, we do sometimes begin to hear angels sing—sing in our own hearts. We find the Lord, and the young mother and the noble Joseph, and we are happy to bring to that young family the thing that was lacking—the love and care and worldly wisdom of a senior citizen.

Even if the Christ we come to serve is now homeless, poor and hungry, we who have seen enough of life and have known the ups and downs of the journey can bring him hope. We have been through the bitter valleys, we have stood on the peaks, and now we know the confident step of the well-traveled, who knows the end is in sight. We have a lot to bring to others, to the Christ in others, even when all we seem to bring is our own poor selves.

If we are now basically content with our lot—and so not all taken up with self concern—and lovingly watching over a world God loves, his flock, we will hear angels call and we will have the privilege of ministering to the Lord in his need. And then, like the shepherds, we will go back to our own place with a wondrous new joy in our hearts.

(Reprinted with permission from the Dec. 25, 1983 issue of Our Sunday Visitor, Huntington, Ind. 46750.)



"That night angels came from on high and called those humble, watching shepherds to come to the birth of their God and King, their Savior."



# What child is this...?

by Fr. Lawrence Mick

Many writers have bemoaned the secularization of Christmas. Santa Claus is more popular than the Christ child, they complain, and even the name of the day becomes 'Xmas' in ads and headlines.

"Put Christ back in Christmas" has become almost a cliché.

Keeping Christ as the center of Christmas celebrations is obviously important. But there is another more subtle problem that can rob Christmas of its true meaning.

The question is: What Christ shall we put at the center of Christmas?

The tendency is to focus on the helpless infant in the manger, the tiny child who evokes feelings of tenderness and peace and love. Christmas is a feast for children, many say, not only because they get so excited about Santa Claus and the gaily wrapped presents but also because it is the feast of the infant Jesus.

Such a perspective is not incorrect but it is too narrow to encompass the full meaning of Christmas.

This child who was born in Bethlehem is the same Jesus who preached such a controversial message that he was put to death.

This is the Christ who died and rose from the dead, inaugurating the new age of God's kingdom.

This is the Christ who continues to call us to reform our lives and take up our cross.

This is the king of the universe

who lives forever and will never die again.

At Christmas the union of God with humanity is celebrated, the marvelous fact of the incarnation, the enfleshing of the divine. We are reminded that God continues to be present to us in the human face of others, especially those in need.

We are called to seek the fullness of reconciliation between God and the human race and among all people, the reconciliation that Christ came to achieve.

So the message of Christmas is challenging and demanding, a call to respond fully to the Christ who is present today and to prepare for the final coming of Christ at the end of

time. The Christ we must respond to is no longer the babe in the manger but the crucified and risen one seated at the right hand of the Father.

The stable at Bethlehem is illuminated with the glory of Easter and that light casts the shadow of the cross over the whole scene.

We owe the custom of the Christmas creche to St. Francis of Assisi. He started the custom to make the feast more concrete for the people of his time. It is interesting to note, however, that Francis never put the image of the Christ child in the manger. He left it empty for he knew that Christ must be found elsewhere today, in the Eucharist and in those around us.

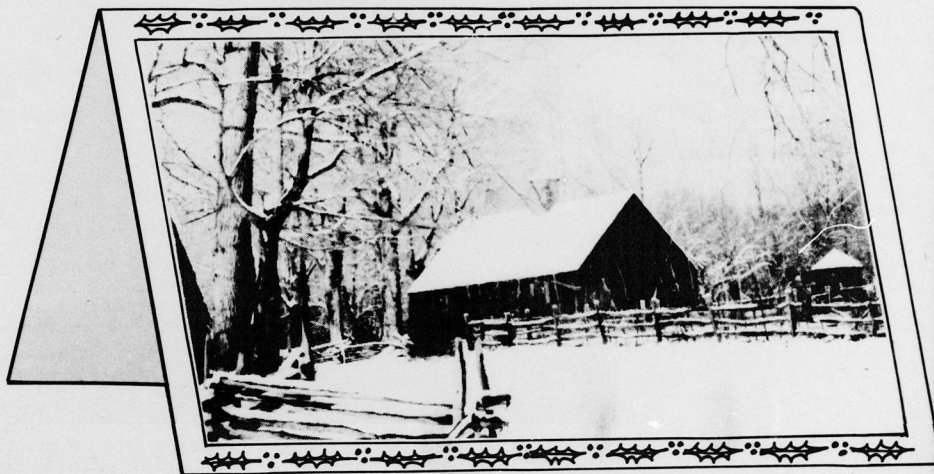
If the nativity scene is overemphasized, Christmas may remain a mere historical pageant or a children's feast.

More recent trends like birthday cakes for the baby Jesus, while laudable attempts to involve children in the feast, also miss the true meaning of Christmas and tend to distort the celebration.

Christmas can be a rich and powerful feast for adults as well as children if it celebrates not only the Christ of the past but also the Christ who is present today and the Christ still to come again.

It is he who is Wonder-Counselor, Prince of Peace.

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wishes for happiness, love, God's blessing, peace. The cards leave no doubt: Christmas is a time for peace among people of good will. (NC photo)

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# Santa Claus and the true spirit of Christmas

by Theodore Hengesbach

I took a little survey about Christmas the other day. I asked a few of my relatives and friends to share a favorite Christmas memory. I discovered that practically all of them had something to do with Santa Claus.

One prominent journalist told me matter-of-factly that she and her brother had actually seen Santa flying past their window in his sleigh when they were 9 and 7.

My niece remembered the agonizing annual tour of the town viewing the display of lights on Christmas Eve. Only later was she to find out that this gave Santa time to put out the gifts at home.

My wife was shattered when the Santa who visited her house one Christmas seemed exactly like her Uncle Karl.

My older brother remembered the frantic shopping trip he was unexpectedly called upon to make a few days before Christmas after his

wife delivered their fourth child early, and a visit from Santa was quickly scheduled.

I remember putting the names of all family members on chairs and sofas in the living room so that Santa would get the right gifts to the right people. And I always managed to get my name on the largest chair.

Now I own my own Santa suit and appear on request at grade schools and homes and even at the university "ho, ho, hoing" wherever I go. From Santa's perspective, I see a lot of happy smiles and excited eyes.

It isn't so surprising that Santa plays such a large part in our Christmas memories, but is this really what Christmas is all about?

Maybe it's time for Christians to make peace with Santa. Maybe Santa and Jesus can get along.

Let me explain.

Santa Claus appears as a jolly, robust man with a white beard in his red and white suit accented by black belt and boots. He is mysterious,

arrives in a flash and leaves gifts and goodies without fanfare or the chance to say "thank you."

He is a bit overwhelming, expects people to be good but is kind and forgiving and generous. He is tireless and full of energy, able to visit each

home in the whole world in one short evening and to give a personalized gift to both children and adults.

This is the stuff of fantasy, dreams and memories. Santa is quite a guy.

We know that our Santa today is the literary creation in 1822 of a bibli-



Maybe it's time for Christians to make peace with Santa, Theodore Hengesbach suggests. Santa is the literary creation of biblical scholar C.C. Moore who wrote the story in 1822 perhaps inspired by the legend of fourth-century bishop St. Nicholas. Nicholas, like Santa, was known as a generous gift-giver. In Holland and Germany it is tradition for the infant Jesus to deliver gifts on Christmas Day. Santa follows in a long line of Christmas gift-givers. (NC photo by Michael Corbley)



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St. Nicholas was a fourth-century bishop of Myra in southwestern Asia Minor. Legends of him giving gold to the poor make him one of the most popular of Christian saints. (NC photo)



cal scholar, C.C. Moore, who was perhaps inspired by St. Nicholas, a bishop of the fourth century who was as popular then as Santa is now.

Many churches were dedicated to St. Nicholas and all kinds of legends developed about him. St. Nicholas was the mysterious giver of bags of gold to poor families; he even is said to have interceded to bring some

young children back to life; he became the patron saint of children, travelers and bakers.

St. Nicholas was quite a guy too. He went about doing good, giving his gifts in secret, not waiting for thanks. He was a protector of the defenseless and those in distress. And as a bishop in his red robes, he may have looked like our Santa. Even today St. Nicholas delivers presents on his feast day Dec. 6 in much of Europe.

The tradition of St. Nicholas is over 1,500 years old and still going strong.

It is interesting to note that it is the tradition in Holland and Germany for the infant Jesus to deliver the gifts on Christmas Day.

This brings me to my main point:

Santa Claus stands in a long line of gift-givers, including St. Nicholas and, of course, Jesus himself.

The image of God as gift-giver is aptly expressed in the 1,500-year tradition of St. Nicholas. But it finds an expression too in our more recent legend about the robust, vigorous, generous Santa.

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## A Christmas letter to be opened by those in the year 2010

by Hilda Young

Dear Kids:

Your mom and dad—that's us—had our annual "Christmas discussion" tonight. As a result we decided to write you a letter to be opened some Christmas when you have families of your own.

We pray you are blessed like us with those so special mornings of being awakened by pudgy fingers and candy cane whispers, excited little voices gasping out descriptions of the wonders Santa worked during the night. We wonder if you are groggy because you attended midnight Mass

and then stayed up till 3 a.m. assembling a new bicycle.

We hope so.

Do you worry that your Christmas actions are teaching values different from your Christmas convictions?

We hope so.

Have you extended yourself beyond the limits of good sense and the budget to get "the present" for a child? Another time did you decide against "the present"?

We have done both, regretted both, rejoiced in both and learned from both. Both speak a love and a lesson of their own—for giver and receiver. Will you experience this?

We hope so.

How will you feel when you realize you invested more in your Christmas tree than you gave at Christmas Mass? Did you forget to plan into your schedule Christ-centered activities for Advent until a week after it started and become convinced you are rotten examples to your children? Do you look for Jesus in the faces you see at shopping malls?

Are questions like these important to you? We hope so.

We suspect you have continued the tradition of making designer cookies and graham cracker "gingerbread houses" for special friends. We are

pretty sure you are discovering that gifts like crayons, coloring books and simple clay figures endure better than the expensive, battery powered plastic fantasies.

We hope so.

Will you combat your teen's shyness and awkwardness, putting together times to sing carols together, to pray together?

We hope so.

Are you encouraging your Savior to put his arm around your Santa?

We pray so.

Love,  
Mom and Dad.

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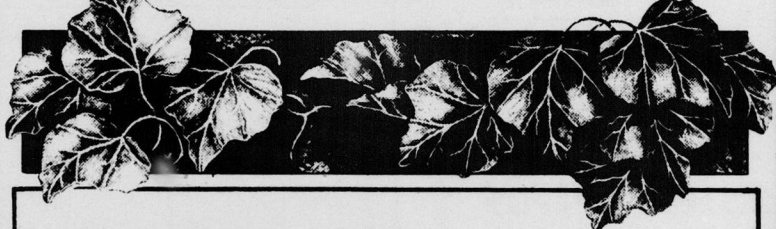
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# Bracebridge revisited: a 19th century Christmas portrait

by Katharine Bird

Even now more than 40 years later I remember that wondrous Christmas at Bracebridge in the Yorkshires when I was but a shy girl.

Of course, my memory is helped considerably by the account of the festivities written by Washington Irving in the "Sketch Book." The book was originally published in separate sections. The five pieces detailing the time-honored customs of Christmas at a gentleman's country seat in England were published in 1819, just in time for the holidays.

I arrived at Bracebridge after a long, wearying stagecoach ride Dec. 24. The drive was only bearable because of the good humor of the stagecoach driver and the signs of Christmas all around. The driver's buttonhole and the coach were decorated with Christmas evergreens, emblems of peace and gladness.

The coach, as Irving noted so well, was crammed inside and out with joyous passengers and Christmas goodies—"hampers of game and baskets and boxes of delicacies, and axes dangling their long ears about the coachman's box."

The Christmas scene when I arrived at Bracebridge was merry and lively. A peacock strutted in front of

the manor house, paying no attention to the mongrels of all shapes and sizes racing across the frost-tinged lawn.

Inside the house, decorated with holly and mistletoe and other greens, the squire greeted me as one of his own children. He made it a practice to make his children feel that home was the happiest place in the world. Washington Irving said he valued "this delicious home feeling as one of the choicest gifts a parent can bestow."

I've often wondered if Irving, who never married after his young sweetheart died of consumption, modeled his own loving and generous manner toward his many nieces and nephews after that of Squire Bracebridge whose gift of genuine hospitality put family and strangers equally at ease. I understand from friends in America that Irving also shares that gift. They tell me a friend once made is a friend for life with Irving.

That Christmas Eve the squire sat in his chair in front of the fireplace of his ancestors looking "around him like the sun of a system beaming warmth and gladness to every heart." The Yule log was burning brightly, lit from the remains of the previous year's fire. Old custom has

it that it's an ill omen if the fire burns out before dawn.

Part of the festive Christmas Eve turned around a dance. It is at this point that the author was kind enough to mention me in the "Sketch Book." His description still embarrasses me: "The most interesting couple in the dance was the young officer and a ward of the squire's, a beautiful blushing girl of 17."

Irving may have sensed something was afoot for he also recorded the words of the tender love song the officer sang to me.

Christmas Day began early with the charming voices of three little children (none more than 5) chanting an old Christmas carol, "Rejoice, rejoice, the Savior is born" outside my door. Then a servant guided me with the other guests to the tiny chapel in the manor where the squire led the morning prayers for his family and servants.

Later in the day we all walked the half mile to the village church for Christmas services. Irving writes that the squire "was a little particular in having his household at church on a Christmas morning, considering it a day of pouring out of thanks and rejoicing."

Dinner in the great hall later that

day was a sight to behold. When the cook hit her rolling pin on the dresser, the servants carried in an enormous pig's head decorated with rosemary and a lemon in its mouth. There also was a pheasant pie decorated with peacock feathers.

The squire was especially pleased with the wassail bowl he prepared according to an old family recipe from rich wines, highly spiced and sweetened, with apples bobbing on the surface.

After-dinner entertainment included some old familiar ghost stories about the Bracebridge relative who became a crusader, and a Christmas "mummery"—where the children and some adults dressed up as different characters: Ancient Christmas, Dame Mince Pie. I dressed as Maid Marion while the captain played Robin Hood. We all danced to the beat of a drum.

Indeed, it was right after the dance that the captain asked me to marry him, permanently etching that Christmas in my memory.

Now, so many years later, my American friends tell me that Irving's "Sketch Book" had a hand in changing the face of Christmas in New York. Until his rollicking account, only a few old Dutch families in New York celebrated Christmas. Henceforth, however, and especially after young Charles Dickens read it, Christmas never again was a half-forgotten holiday.

It pleases me to think that I was a participant.

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# Father Robert Southwell's Christmas Eve visitor

by Stanley Konieczny

Cautiously he approached the clump of evergreens as he continued to survey the countryside. "This will be fine. Thank you, Lord," he whispered gratefully. "These trees will shelter me from the snow and the mounds of dried needles will make a bed that is better than you can find in any inn."

With that prayer of thanksgiving, Jesuit Father Robert Southwell settled down to spend yet another wintry night beneath the stars in 16th-century England.

The truth is that the priest trudged through the December snow right past several country inns. Briefly he would pause and listen to the song and laughter inside the public house. He could see the smoke of cozy hearths wafting through the chimneys and sometimes he caught the aroma of a succulent roast on the spit. The inns looked so inviting, especially when the cold seeped through the soles of his boots, but Father Southwell dared not stop.

Queen Elizabeth I had outlawed Catholic clergy in the realm. Father Southwell was a fugitive with a price on his head. He could not safely stay in an inn where royal spies might recognize him and have him arrested.

The rich fragrance of a pine needle bed was of little comfort to the shivering, hungry, hunted priest and he tossed and turned in fitful sleep that night. Recurring nightmares haunted him.

Once again he found himself standing in ankle-deep water in a cellar where priests were hidden from the queen's soldiers. His heart pounded as he dreamed about the nights when he walked in disguise past guards at hospitals and prisons to serve loyal Catholics.

When the dreams became too terrible, the priest bolted upright from the ground. But suddenly he felt a remarkable sense of peace and noticed that the numbing cold finally seemed to melt from his limbs. Looking up, Father Southwell discovered that he was not alone.

"Surprised I was with sudden heat which made my heart to glow.

"And lifting up a fearful eye to view what fire was near,

"a pretty babe all burning bright did in the air appear."

The priest was to recall that scene in his famous poem, "The Burning Babe."

In either a vision or a grace-filled dream, the Christ child came to share the fugitive's sufferings. "Love is the fire," the infant said, explaining what fueled the intense heat and brightness of the vision.

He explained that his coming on earth created a sort of loving forge where hearts hardened by the world can be refined and remolded.

The babe soon faded into the dark December night. "And straight I called unto mind that it was

Christmas Day," Father Southwell said in his poem which tells the tale of the priest-poet's very special Christmas.

Lying back on his pallet of pine needles, Father Southwell recalled the happy memories of all his Christmases as a boy growing up in England. This year there was no Yule log or carols, no spiced ale or roasted goose, yet it was indeed his merriest Christmas ever.

Father Southwell's heart would never lose the glow of that night's encounter. And as he lay in the thicket of trees, he could not help but parallel his experience with the mystery of that first Christmas.

Like the holy family long ago, he was a wanderer and an exile, a stranger and a fugitive. Yet in his poverty and suffering he encountered Christ.

Years later, after he had been betrayed and brutally tortured, Father Southwell still remembered that glorious night. In the bleak Tower of London, he used his talents as a poet to translate his Christmas miracle into verse.

And I like to think that's what the glitter of Christmas really is—an effort to use imagination and creativity to share the mystery of God with us.

Father Southwell gave his life for his faith in 1595 and was named a saint in 1970. The spiritual legacy of St. Robert Southwell includes many poems but the most popular remains "The Burning Babe." In fact, famed English dramatist and poet Ben Jonson is said to have remarked that he would have traded all that he had written if only he could have penned this poem.

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St. Robert Southwell, depicted in this crayon drawing based on an oil portrait, was an English poet and priest who lived in the latter half of the 16th century. He eventually was killed for his faith. (NC photo)

# Jesus speaks words of peace to us

by Fr. M. Basil Pennington, OCSO

"Peace! Peace! But there is no peace!"

These famous words well may echo in the hearts of many today.

The Lord Jesus came to bring us peace: "Glory to God in the highest and peace on earth...." At the Last Supper he said, "Peace I leave unto you, my peace I give unto you." It was the first greeting of the Risen Lord: "Shalom! Peace be with you."

And yet, where is this peace?

Our world becomes more and more an armed camp as the representatives of the great nations fail again and again to achieve any kind of an accord to stop the arms race.

Families are torn apart by anger and hatred and the divorce rate soars. In our own hearts, passions sieve, emotions clash, worrying thoughts deprive us of sleep—and of peace.

Where are we to find this peace Jesus promised? How are we to find it?

**JESUS ALWAYS** will be the Prince of Peace. We need to listen to him, to let him guide us in the ways of peace. He came "to give light to those who live in darkness and the shadow of death and to guide our feet into the way of peace."

We need to listen to him. Each day we need to take our Bible in hand and let Jesus speak to us words of peace. Our Bibles should be enthroned in our

homes as a real presence—God in our midst, ready to speak to us words of his peace.

Reverently we take up the book and open to the Gospels. Then we call upon the Holy Spirit. The Spirit is the one who has inspired the holy writers who recorded these words of life, of peace. And it is the Spirit who dwells in our hearts, ready to make these words come alive in us.

We call upon the Spirit and then we listen. Not so much read—certainly not read in the way we

would rush through the newspaper or a magazine article. Not even read with the inquiring mind with which we would approach some serious study. But listen with the heart of love that really hears the Other, the things that are left unsaid but which are far more important than what is said.

We listen for five or 10 minutes. We don't need great spaces of time. We seek but a word of life for the day. At the end of our reading we take a single word or phrase or

sentence from our reading to carry with us through the day. Our daily manna.

If each day one word of the Lord comes alive in us, we will indeed have peace; we will have the mind of Christ, the Prince of Peace.

**WE SING**, "Let there be peace on earth and let it begin with me." That is really the only place that peace can begin—in the hearts of each one of us.

When we have found peace in our own hearts, then we can bring peace to others. And when enough of us bring peace to others, there will be peace on earth.

## Holiday reflections: a feeling of gratitude

by Antoinette Bosco

I had lunch not long ago with an old friend I hadn't seen in ages. Anne, who used to be so depressed, was like a changed person. "These days," she told me, "I walk around feeling thankful to be alive."

I remember our last get-together clearly because it was Thanksgiving Day at my house 10 years ago. We were sharing pumpkin pie when a guest asked Anne: "How can you be so depressed when you have so much to be grateful for?"

"You're just making me feel guilty," was Anne's response at the time.

The question was meant to help cheer her up but that kind of advice is useless. It is a subtle form of criticism that implies an unfair judgment.

Telling a depressed person to feel

grateful is like telling someone to focus on the sun when it's pouring rain outside. More often than not, depressed people know that they ought to feel gratitude but they can't.

It occurs to me that there's something wrong with our understanding of what gratitude is. We speak of it as an obligation. But gratitude is not a duty; it is a feeling and can't be forced.

When I saw my friend Anne so miraculously changed, it struck me that to be able to feel grateful is a blessing. Gratitude is a state of being that comes when we sense the love of God in us. To be blessed with the ability to say "thank you" to God means that you are already someone special.

The connection between gratitude and grace, which come from the same linguistic root, finally has be-

come clear to me. Grace is God's unmerited love and favor. In other words, grace is a pure gift. Since grace enables us to feel thankful, the ability to feel gratitude is also a gift from God.

When we are empty inside, gratitude is not a natural response. But when we can connect with the beauty around us, secure in the knowledge that we love and are loved, we sense God's presence and know how to be grateful.

That's why the syndrome of holiday depression is a great tragedy. The Thanksgiving and Christmas seasons come and go, and too many people remain unable to feel grateful.

Our task then is to spread our love and pray that everyone receives the graces which enable us to thank God for his magnificent gift of life.

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# Christmas Eve in a Slovak home

by Daniel F. Tanzone

While most Catholics consider the Christmas feast the singular most enriching event in the church year, for Slovak Catholics Christmas centers around the celebration of "Stedry Vecer," the bountiful Christmas Eve supper.

Many of the Slovak Christmas traditions, brought to America by the immigrants from Slovakia, which forms the eastern portion of Czechoslovakia, are perpetuated from generation to generation in the Slovak American home.

The Christmas Eve supper, which begins with the appearance of the first star, is filled with benevolence and mystery. With roots in the Passover supper of the Old Testament, the meal is filled with ritual and meaning. Each of the various counties of Slovakia have particular culinary specialties.

In some localities, it is the custom to set the tablecloth over clean straw; in others, straw is laid upon the floor. This reminds the family that the Christchild was bedded upon straw in a manger.

The father and mother come to the table with a lighted candle carrying holy water and honey. Reaching their places, good wishes and greetings are extended, offering a kind of festive toast. The candle, which gives light and warmth, is the symbol of Christ, the light of the world.

Before serving the meal, the mother sprinkles holy water on the table and the rest of the house that the blessing of God might rest on them. The father takes a little honey and makes a small sign of the cross on

the foreheads of all present. It reminds all to keep Christ in our thoughts and to live and work so that harmony and pleasant fellowship might sweeten our lives.

The meal begins with the "oplatky" or unleavened wafers imprinted with the scenes of the holy birth. Coming from the Latin "oblata" (offering), these wafers are common to the Slavs living in the Tatras Mountains. Both Poles and Slovaks, who live on either side of Europe's second highest mountain range, forming the natural boundary between Slovakia and Poland, use these wafers. Because of the snow-bound conditions of the region, these blessed wafers were given to the faithful by the village priest so that this symbol of Christ and the Eucharist might serve as their Christmas Eve spiritual nourishment.

The "oplatky" are eaten with honey and remind the family of the unleavened bread of the Passover supper of the Israelites. Prefiguring the Eucharist, the passage of the exodus story is recounted in which God fed the wandering Israelites with the manna from heaven... which tasted of wafers and honey (Exodus 16, 12-15). A soup of tart quality, usually made of sauerkraut brine and dried mushrooms, continues the exodus theme of recalling the bitterness of slavery, life without Christ.

Fish is generally used, as Catholics in Eastern Europe continue to observe a strict fast on the vigil of Christmas. Next comes "opekance-pupacky-bobalky," much like tiny biscuits made of yeast-leavened dough sweetened with honey and sprinkled with a pleasant preparation

of poppyseed. The use of poppyseed recalls a pagan tradition in which poppyseed was strewn at the portal in order that the evil spirits might be occupied with picking up each morsel and thus would not enter the house.

Other foods eaten include dried prunes, pears, apples, nuts and St. John's bread "carob." A potato pancake type of specialty known as "lokse" is also enjoyed. The meal concludes with traditional Slovakian pastries, known as "kolace" or strudel-like rolls made of walnuts, poppyseed, lekvar (prune) or cheese. Red wine completes the evening's feasting.

In addition to a place for every member of the family, a place is left vacant for the welcome traveler. In

the rural villages of Slovakia, a shepherd would call from house-to-house making his Christmas wish or "vins" to all in the household:

"On this glorious feast of the birthday of Christ our Lord, I wish you from God good health, happiness and abundant blessings. May it be yours to enjoy comfort from your children, salvation for your soul, The kingdom of heaven after death, and for the family's welfare, may you have whatever you ask of God."

The music for the evening, mostly written in the minor keys reflecting the centuries of oppression of the Slovaks, adds much to the celebration of a truly "bountiful evening."

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## TV programs for Christmas viewing

by Cynthia Dewes

Holiday television viewers will be offered several programs on the Christmas theme by WTHR-TV, Channel 13 on Wednesday and Thursday, Dec. 24-25.

On Christmas Eve these include:

► "The Nativity," a commentary on the first Christmas narrated by the late Princess Grace of Monaco in her last film appearance, and featuring Plácido Domingo and the London Players, 4 to 4:30 p.m.;

► "Yeshua and the First Christmas," a factual and inspiring journey back to the time and place of Jesus' birth, 4:30 to 5 p.m.;

► "The Clearing House," a Christmas drama, 9 to 9:30 p.m.;

► "Jesus, Beloved Child," a pro-

gram which invites viewers to celebrate Christmas, 9:30 to 10 p.m.

► The traditional Christmas Midnight Mass from Rome, 12 midnight to approximately 1:30 a.m.

On Christmas Day programs include:

► An NBC Christmas Special which deals with the observance of Christmas in different communities around the world, 10 to 11 a.m.

► "Catch the Spirit of Christmas," a musical special featuring Etie Adams, John Anthony and Gere Cotton, 11 a.m. to 12 noon.

► "The Promise," a dramatic presentation of the events of Christ's birth narrated by the late Bing Crosby, 4 to 4:30 p.m. and

► "In the Spirit of Christmas," a presentation of Christopher Clousep by The Christophers, 4:30 to 5 p.m.

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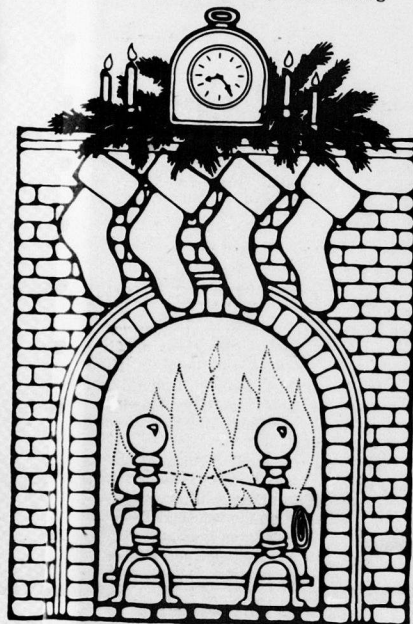


# Favorite Christmas memories

by Bob Zyskowski

Where do you keep your Christmas memories? Even if you could, would you keep them in a book?

That's what the folks at Harper and Row are proposing in a new venture. It's called "Christmas at Our House: A Family Memory Book." Along



with appropriate illustrations, it offers readers a fill-in-the-blanks way to "preserve the wonderful personal memories of the Christmas season," as the book's jacket says.

Each page offers several beginnings of sentences to complete:

Our best Christmas Eve was spent...

We picked the tree because...

Friends and family who were with us in spirit...

Turn the pages of this book each year and you'll also have total recall of what you had for dinner Christmas Day, who opened the first present, what new ornaments you added to the family collection that year, etc.

Now, maybe that's all a good idea. I'm for preserving history for future generations. But Christmas memories? In a book?

We don't keep ours there.

There's that cardboard box, the one that's been taped up and retaped and then taped up again, but every year seems fit enough to hold our nativity scene for one more year.

There are the ornaments with dad and mom spelled out in glitter in a childish sort of lettering—and every year we wonder how much longer these first-grade efforts of our now moose-sized eighth-grader are going to hold the white glue and sparkly specks so tediously applied by those chubby little hands.

But most of all there are the Christmas record albums.

It is now a part of life to pull up in the driveway some 98-degree day in August and hear Bing Crosby belting out his "Adeste Fideles" through the open windows.

Luckily the neighbors already know we're nuts.

We have Vikki Carr singing "It Came Upon a Midnight Clear" long before Halloween and Dinah Shore comes back each year to sing "Silent Night" before we turn the clocks back.

And we just have to look at the album covers to call forth our Christmas memories.

There was that first Christmas in Peoria when we played and replayed the only albums we could afford, the 99-cent one from the A and P (a compilation of favorites by everyone from Tony Bennett to Mark Lindsay) and a similarly priced treasure from Grant's Five and Dime which features artists like Nat King Cole and Peggy Lee.

When we moved to Philadelphia and added two more children we added "It's Christmas," the album with the winter farm scene on the cover which I couldn't pass up when I saw it on special as a seasonal bonus at the tire store when the '73

Vega wagon had not one but two flats. Pat Boone sings "Do You Hear What I Hear?" on it and Liberace tinkles the ivories in a Christmas medley.

Toby was already a kindergartner when I remember him and his best buddy Mikey boppin' around the family room in Chicago to the Beach Boys and their rock 'n roll Christmas songs like "Little Saint Nick" and "Merry Christmas, Baby."

Those were some of the best Christmas mornings, sitting around the kitchen table over at Mike and Colleen's as Elvis—his ceramic bust holding a place of honor on their mantle—belted out "Blue Christmas" on the stereo and toddlers climbed up each leg demanding new batteries for toy robots and music-playing teddy bears.

We must have been getting comfortable financially then because the Christmas albums with the newer covers are the more expensive ones: Robert Goulet, Johnny Mathis, Barbara Streisand, John Denver. And we were able to buy the kids their own Christmas albums: 30 favorites by the Mother Goose Orchestra and Players and, of course, the classic "Christmas With the Chipmunks."

But it's a little-played album that takes me back

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to the best Christmases of all. We'd get to church by 11 p.m. just to get a seat at Midnight Mass on Christmas Eve at St. Bruno. For an hour a choir of people we went to school with, people we set up tables for Bingo with, people we prayed every Sunday with, put on a concert of Christmas music unmatched.

They'd mix English carols with the traditional hymns Polish-Americans are preserving, hymns their ancestors brought with them from the old country. They are hymns I can't even sing anymore, except for "Zdisiaj w Betlejem" (Gee-shy Bet-Lay-herm, Today in Bethlehem).

But the melodies take me back, thanks to that year the choir decided to record "Christmas Eve at St. Bruno Church" through one of those fund-raising deals.

I can put on that album and go back not just years but decades and even centuries. I can close my eyes and not just remember the best Christmas decorations in the neighborhood but the reason Zyskowskis have celebrated Christ's birth on two continents and across an ocean.

And I don't have to look in a family memory book to know that we have Christmas because God loved us so much he sent us his only begotten son.

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# Was Scrooge right about Christmas?

by Cynthia Dewes

There are times when optimism just won't rise to the occasion and we begin to think Scrooge was correct in calling Christmas celebration a humbug.

Terrorists are maiming innocents in airports and parked cars all over the world, and soon even Nebraska won't be safe. The U.S. is not Mr. Clean in almost anyone's opinion, despite all the hot water we're in. And moral laxity, confusion in the Church, threats of nuclear destruction, and one new killer virus after the other dog our consciousness.

It's hard in the face of such depressing facts to get excited about Snoopy's Christmas or even Amahl and the Night Visitors. Sentimental stories, soupy music, platitudes, won't cut the murky mustard we're in.

Consider the facts. Christmas is increasingly described as a "festival of giving," a "children's holiday," or an excuse for a mid-winter vacation. It is also the annual salvation of the retail industry. It is not popular or even legal in some quarters to mention the religious character of the "holy" day.

Words of Christmas carols are excised or changed to have secular meanings. The religious symbolism of candles, evergreens, stars and angels is ignored and we are left with mere decorations. Advent calendars no longer demonstrate for children the

"advent"-ture of Christ's coming. Instead they intensify longing for an unabashed Greed Day when gifts from Santa (forget the "Christ child's birthday" connection) finally arrive.

St. Nicholas Day, earlier in the month, is forgotten except by a few purists. Token gifts, sticks and coal have no significance in our world. The Feast of the Magi, following Christmas, only means that three more figures are

added to the church nativity scene. What do we need with Wise Men when we know it all already? The Christmas season becomes, in fact, one long binge of self indulgence.

Gloom.

Somehow in our despair we forget the simple message which Christmas represents. We forget what the feast of the Nativity means: namely, that God came to us once as a man to show us the

way home, and that he continues to do so. He offers us a promise of eternal life, and the freedom to pursue it. If we had any brains, we'd grab at the offer.

It's because we're human that God appeared to save us from ourselves. And it's human to lose sight of true value and meaning in the confusion of everyday life. Not admirable or unimportant, but human.

We are vulnerable beings, but luckily God looks kindly upon vulnerability. He was a baby once himself. That's the message.

## My dream presents and the real things

by Alice Dailey

Wouldn't you think that in a lifetime of Christmas hankerings the law of averages would pay off just once? But, like Rodney What's His Name, I get no respect.

In an extremely naive (translate that "dumb") childhood I firmly believed that wishing would make it so. Enamored of the Little Colonel (before Shirley Temple got her hands on her) I just knew that a pony like the L.C.'s would be mine.

What I got was the story of Black Beauty with the inscription, "Here's your horse; a whole bookful of 'em. Ho ho ho."

That didn't stunt my faith. Next year I was positive that a green velvet party dress would come my way. This time I came a bit closer. A

marked down coat of stagnant water shade was draped on my eight-year-old frame.

My mother said, "I'm afraid it's a little big."

My father nodded. "Don't worry. She'll grow into it. Be just right next year."

In all fairness I don't believe my parents knew I would remain a mid-get until high school, but in all fairness I don't think they should have blamed me for falling down every chance to knock the elbows out of that coat.

And so it went. As I grew in age but not wisdom I anticipated Chanel Number Five from a boyfriend. He brought not just one scent but 78 cents-worth of candy.

Tempis fugited and my dreams kept pace. As marriage entered the

scene I envisioned wedded bliss as standing under the mistletoe being wrapped in fur by an adoring spouse.

But in that first year of Christmas my true love brought to me one furry bunny and said to me, "Honey, make rabbit stew."

As various offspring appeared and became bearers of gifts I suggested pooling their resources for a pair of ritzy mules. They brought Ritz crackers and twenty-mule borax.

Later when I hinted for a lemon robe to go with the mules I didn't get, an orange squeezer showed up.

When I came right out and asked for a gift certificate to blow as I pleased they gave me one from a nose specialist.

This year I'm not saying a word about a currently hot item. I'm afraid I'll get a smoke detector.

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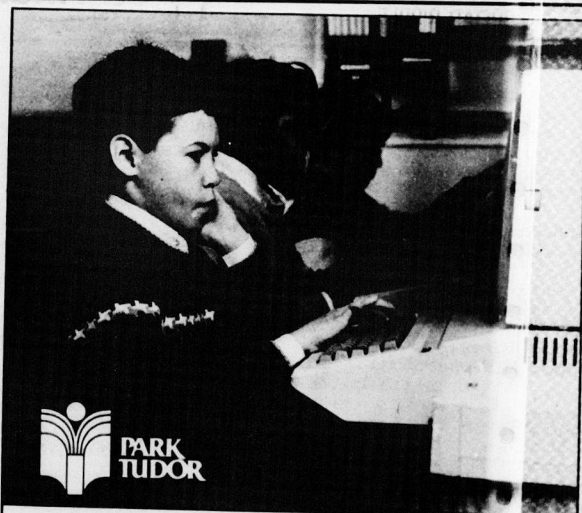
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# An unrepeatable Christmas Eve



Doug Landwehr writes of a Christmas Eve that stands out in the memory of all his family: the night the kids went sledding. Since it was Christmas Eve, the big hill in the park across from the house was empty and the falling snow very inviting. They

bundled up and headed out with sleds, saucers and inner tubes. For the final ride, they all piled on the largest inner tube and traveled "farther and faster than anyone had traveled before or since." (NC photo from UPI)

by Doug Landwehr

Christmas is a family season. Most families have favorite stories that they tell by the fire and tree: the story of the Holy Family, the story of ancestors or stories of their own.

But it seems that the Eve of Christmas bestows a special blessing on families in the most unexpected and ordinary ways. That blessing is fondly remembered.

When my family toasts its Christmas wine, surrounded by mounds of wrapping paper and newspaper padding, we remember the Christmas Eve that the oldest son blew Dad's cover as Dad came in the front door disguised as St. Nicholas. Oldest son was assigned to work the camera that night and catch the expression of the youngest when the jolly saint appeared.

The saint appeared but the flash bulb of the camera didn't flash. After some frustration, oldest son asked the white-whiskered visitor, "Dad, how do you work this thing?"

Or the story of the brothers who raided the Christmas tree at 2 a.m. each Christmas Eve after the family had gone to bed. During their most ambitious raid, they had everyone's present surgically unwrapped only to discover boxes filled with sand. The parents, guessing their game, had put out decoys until Christmas morning.

Or the first time that the entire family was old enough to go to midnight Mass together. As the procession began in the basement church,

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the night-blue lights lit a forest of pine that flanked the altar.

Then the Christmas crib was lit for the first time. It was just the Holy Family, the angels hanging by fishline, the shepherds and a church filled with young children and old children. The Wise Men and the camels didn't get there until the next morning.

These memories are precious, but there is one Christmas Eve that is talked of in our family more than any other: the night the kids went sledding.

Mom and Dad went to Grandma's each Christmas Eve. It was a custom of the family for the children to

return to the parents' home for some wine and cheese. Grandma's was also the place where each of the grown-children had stored the presents for their families. The homecoming custom was practical as well as traditional.

That left the kids on their own for an hour or two.

There was never much to do. Play Mitch Miller albums, watch television, fight or argue with each other. The usual thing.

But one Christmas, when I was in college, someone looked out the window, saw fluffy snow coming down and suggested that we sled in the park across the street.

That park had a marvelous hill that was 50 yards down and 50 more long at the bottom.

We helped each other bundle up, got our sleds, saucers and inner tubes and went across the street to sled.

Since it was Christmas Eve we had the entire hill to ourselves. It seemed we had the entire state to ourselves, since the falling snow muffled all noise around us.

The older ones pushed the younger on saucers and inner tubes and followed behind on sleds. We made snowmen, picked sides for snowball fights and ended the night exhausted, wet and very, very happy.

For the final ride, all five of us

piled on the largest inner tube and traveled farther and faster than anyone had ever traveled before or since.

We went home, met by our parents who had seen our note and had been busy putting the presents under the tree. A pleasant surprise for us.

We had hot chocolate and popcorn. As a special treat, each of us, even Mom and Dad, opened a single present before Midnight Mass.

We never went sledding on Christmas Eve again. I don't think we wanted to spoil that memory and I doubt that the love and closeness, and the joy and exhilaration we had discovered in each other as brothers and sisters could ever be repeated with just a planned event.

Some Christmas Eves are like that: better left unplanned.

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*I don't think we wanted to spoil that memory of the love and closeness we discovered in each other*



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# Thoughts of Christmas

by Dan Morris

I leaned my axe and then myself against the stump of the Douglas fir I had fallen the day before. My arms and back were tired.

I'd rest a bit before firing up the chain saw and bucking the log to saw more firewood. Using the front of my sweatshirt I towed sweat out of my eyes and off my forehead and neck.

The forest was simultaneously quiet and full of gentle sound. Interestingly to me, my thoughts turned to Christmas as they have so many times in recent months. To my delight, those thoughts—even unplanned meditations—were neither stimulated by merchants' pre-Halloween Yule decorations nor by an avalanche of Christmas catalogues addressed to "occupant."

Rather they have come during quiet moments in the woods or on the beach. They have come as I watched a spider weave its web in the twigs of an alder branch. As I marveled at the intricate and delicate ferns that grow near our trailer house. As I whittled a chunk of sweet-smelling cedar. As I closed my eyes and listened to sea gulls cry and call to one another.

Our family's recent decision to attempt a more basic lifestyle—moving from a major metropolitan area to a small island off the coast of Washington state near the Canadian border—has brought us dramatically

closer to creation. And creation has brought us closer to Christmas.

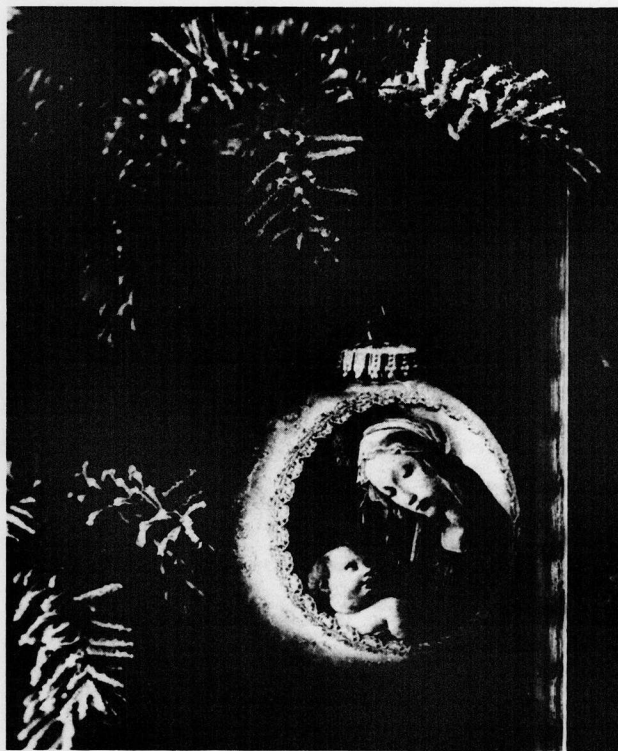
Maybe because we are more vulnerable to the elements, financial and earthly. Maybe because we were too distracted in the city. Maybe because God speaks so powerfully and profoundly through his gifts of sea and earth. Whatever the reasons, the Christmas story for us has become more concrete. We wonder about the worry and physical discomfort Mary must have endured in those anxious hours in Bethlehem.

As we sit around our own wood stove, we imagine the gratitude Joseph and Mary must have felt finding some place warm and out of the weather. We talk about the flesh and blood reality of childbirth and how Jesus' first moments of life must have swirled with the experience of the warmth of his mother's body, the scents of domestic animals, the sounds of his stepfather's voice.

We are awed by the simplicity of God's way and we are curious about our attempts to complicate it. Isn't it wonderful that Christ and the church bring us Christmas every year to again patiently remind us of the remarkably ordinary birth of Christ?

No thunder, no earthquake, no storms. God speaks to us through a young family's struggle, a mother's pain, an event as accessible to four shepherds as to Persian kings.

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In Luke's story of Jesus' birth, the angels herald his coming by proclaiming "Glory to God in high heaven, peace on earth to those on whom his favor rests." Jesus spent the whole of his life in the pursuit of this peace. (NC photo by Florence Sharp)

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**A  
Babe  
Born**

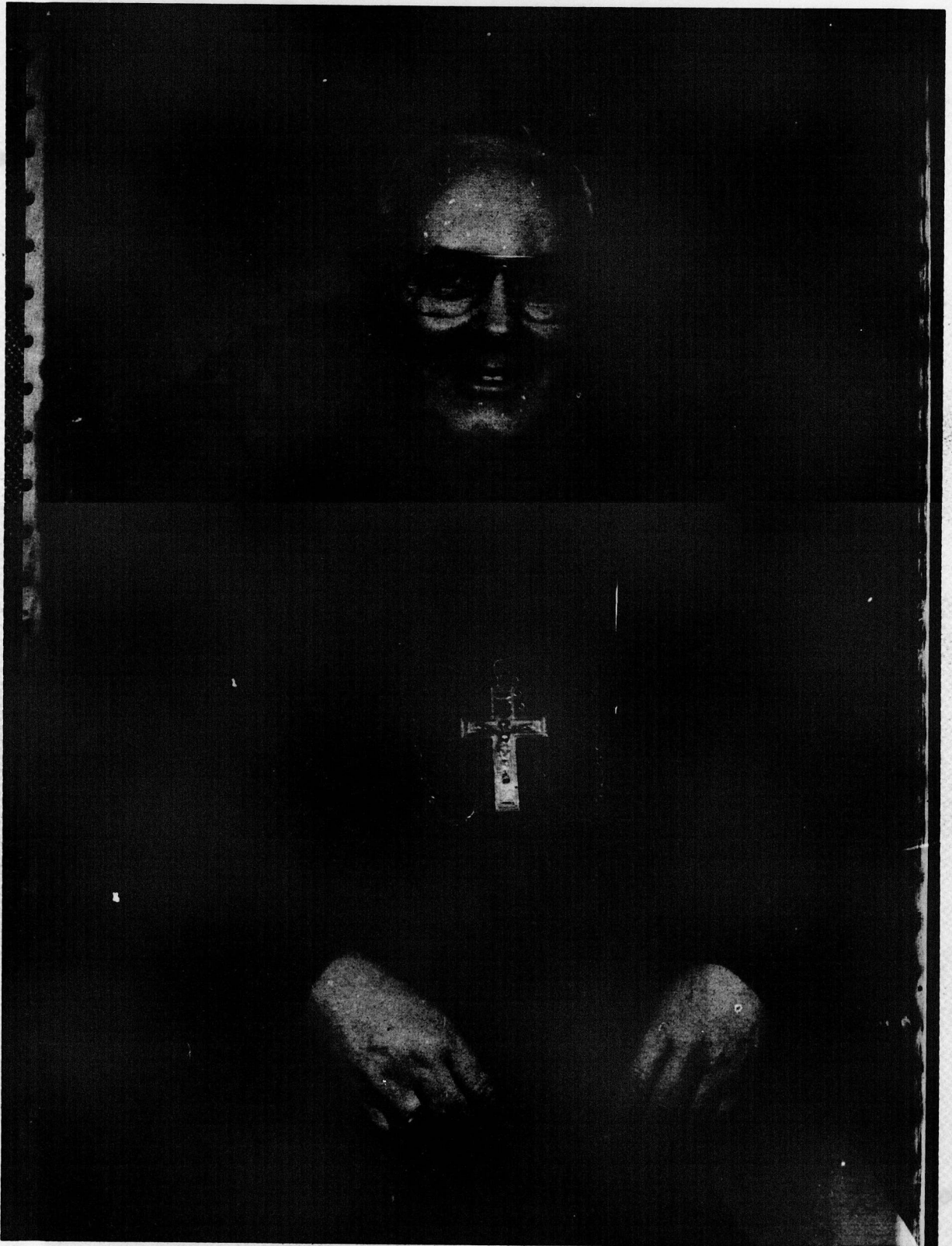
*...and all of us so all of you  
A Very Merry Christmas*

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*Please... consider remembering us  
in your will...*



# Four Decades of Service



**Most Reverend Edward T. O'Meara**

Ordained December 21, 1946

# Archbishop Edward T. O'Meara

## *A priest 40 years*

by Margaret Nelson

Archbishop Edward T. O'Meara will celebrate his 40th anniversary of ordination to the priesthood this Sunday with an Anniversary Mass at SS. Peter and Paul Cathedral at 4:00 p.m. The public is invited.

This week *The Criterion* is dedicating this special supplement to the archbishop, who has accomplished so much in the individual parishes, with ecumenical leaders, in the local community, in the archdiocese, in state and national efforts, and in global affairs, especially in the missionary work of the church.

It would be impossible to document all that Archbishop O'Meara has done, but a biography is included, as well as pictures and accounts of some of his major accomplishments since he became the "chief pastor" of the archdiocese on January 10, 1980.

Archbishop Edward T. O'Meara was born in St. Louis, Missouri, on August 3, 1921, the son of John O'Meara and Mary Fogarty O'Meara. He obtained his early education at Visitation and Holy Rosary elementary schools in St. Louis. He attended McBride High School (1935-1937) as well as the St. Louis Preparatory Seminary (1937-1943). He attended Kenrick Seminary in St. Louis (1943-1946) and was ordained to the priesthood on December 21, 1946 by the late Joseph Cardinal Ritter.

The young Father O'Meara's first assignment, on Jan. 2, 1947, was as assistant pastor of the St. Louis Cathedral. He began graduate studies at the Angelicum University in Rome on Sept. 1, 1950, receiving his doctorate in sacred theology (S.T.D.) in June, 1952.

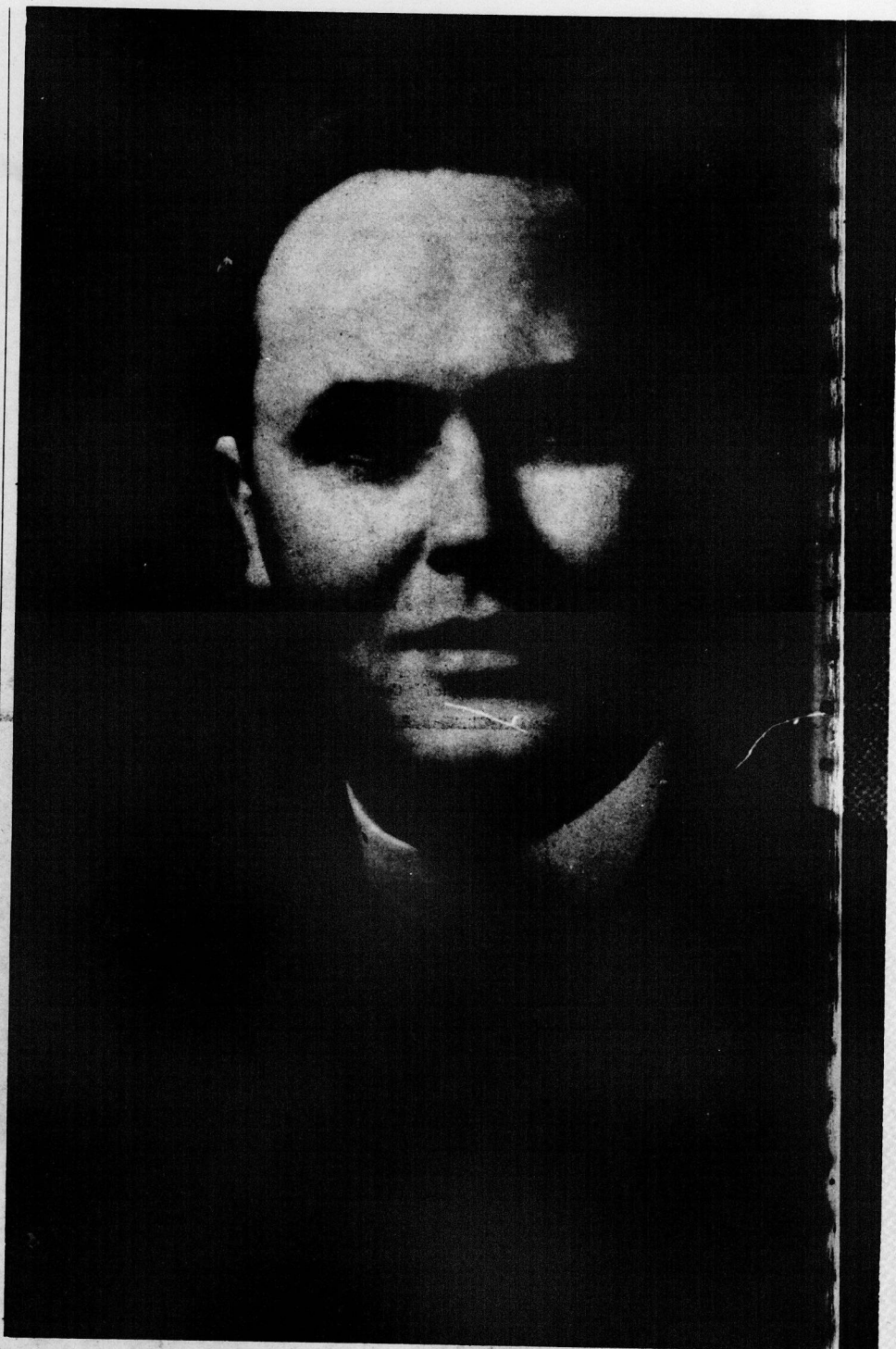
From July 1, 1952 to Aug. 6, 1955, he served as assistant pastor of St. Ambrose Parish in St. Louis. He then returned as assistant at the cathedral. As a priest in the archdiocese, he served as director of the Holy Childhood Pontifical Association, director of the St. Louis Archdiocesan Mission Band in Bolivia and Chile, director of the Papal Volunteers for Latin America, and a member of the national board of the Society for the Propagation of the Faith.

In October, 1956, he was appointed assistant national director of the Society for the Propagation of the Faith in New York City, also serving as editor of *Mission and Worldmission* magazines. On June 4, 1957, he was appointed papal chamberlain. In July, 1960, he became director of the Society for the Propagation of the Faith of the St. Louis Archdiocese.

The future archbishop was appointed a member of the St. Louis Archdiocesan Commission on Ecumenism on March 19, 1964, and in March, 1966, he became a member of the Archdiocesan Clergy Conference Commission. In April, 1966, he was appointed pastor and rector of the St. Louis Cathedral.

In January, 1967, Father O'Meara was named National Director of the Society for the Propagation of the Faith in New York. Then, in January, 1968, he became a member of the Sacred Congregation for the Propagation of the Faith, appointed by Pope Paul VI.

Appointed auxiliary bishop of St. Louis in Feb. 1, 1972, O'Meara was ordained a bishop at St. Peter's Basilica in Rome by His Holiness, Pope Paul VI on Feb. 13, 1972.



**DECEMBER 21, 1946**—Archbishop O'Meara's ordination. He said of this picture: "My mother didn't like this and I had to promise her I'd never use it. I had to have another taken. No one has seen it till now."

Named fourth Archbishop of Indianapolis on November 27, 1979, Archbishop Edward T. O'Meara was formally installed in the Metropolitan See of Indianapolis by the Most Reverend Jean Jadot, Apostolic Delegate in the United States, in SS. Peter and Paul Cathedral on January 10, 1980.

Archbishop O'Meara is presently serving as a member of the Sacred Congregation for the Evangelization of Peoples, appointed by Pope John

Paul II in Jan., 1984. He also serves on the Administrative Committee, the Pro-Life Activities Committee, and the Committee on Social Development and World Peace for the National Conference of Catholic Bishops and the United States Catholic Conference. The archbishop is moderator of the National Clergy Council on Alcoholism and Related Drug Problems and he is on the board of directors of the National

Shrine of the Immaculate Conception in Washington, D.C. He is also on the board of the Indianapolis Convention and Visitors Bureau.

On January 1, 1987, he will become Chairman of the Board of the Catholic Relief Services, the largest private voluntary relief agency in the world. Archbishop O'Meara has served on the board since 1974, currently as its treasurer.



## Catholic Center to house agencies

## O'Meara makes decision to consolidate

On Dec. 29, 1980, Archbishop Edward T. O'Meara announced his decision to renovate the former Cathedral High School building at 14th and Meridian Streets in Indianapolis.

The building was to be converted into a consolidated Catholic Center, housing 22 archdiocesan agencies and offices.

Calling it "the hardest decision I've had to make so far," Archbishop O'Meara told a press conference he reached his decision after much reflection, consultation and prayer. He estimated renovation would take 18 months to two years, after which "we will proceed then to the restoration and modernization of SS. Peter and Paul Cathedral."

The old high school had been vacant since 1976, when Cathedral High School's board of trustees voted to purchase Ladywood St. Agnes High School on the city's northeast side and to become a co-educational institution.

According to the archbishop, an immediate decision was necessary to save the old building from further deterioration.

Archbishop O'Meara expressed belief that the consolidation would result in a substantial increase in the "unity and efficiency" of archdiocesan services. Noting that these agencies were scattered in seven places, he pointed out that "any kind of coordinated activities and planning is an extremely difficult process."

Agencies which were to move into the center included the Office of Worship, the Personnel Director for Priests, the Historian and Archivist,

Archdiocesan Purchasing Department, Catholic Charities (including Archdiocesan Social Ministries, Catholic Social Services and St. Mary's Child Center), Catholic Communications Center.

Also, Catholic Youth Organization, the Commission for Ecumenism, The Criterion, the Director of Priestly Spirituality, Office of Catholic Education, Office of the Metropolitan Tribunal, Office of the Society for the

Propagation of the Faith, Vocations Office, and the Chancery, which included the offices of the Archbishop, Vicar General, Chancellor, Business Administrator, and the Development Director.



**SIGNING**—On December 7, 1981, Archbishop Edward T. O'Meara puts his signature on a sheaf of contracts while those involved in the Catholic Center remodeling project look on. (Photo by Ruth Ann Hanley)



*From all of us  
at Saint Meinrad  
Archabbey and Seminary*

*Congratulations,  
Archbishop O'Meara*

*on the 40<sup>th</sup> Anniversary of your  
Ordination to the Priesthood.*

**AD MULTOS ANNOS!**

# An interview with Archbishop O'Meara

by John F. Fink

Summing up his reflections on 40 years of priesthood, Archbishop Edward T. O'Meara said that his "has been a very happy and fulfilling life as a servant of the church. Whatever I've given in my vocation I've gotten back a thousand times over," he said.

He said that he has never stopped loving the church, the Lord, his people, or the Mass. "I was just as thrilled to say Mass this morning as I was on Dec. 21, 1946 (the date of his ordination)," he said.

He said that the work he has done on behalf of the missions, work in which he was involved for 24 years, has given him his greatest satisfaction. "I was privileged to be able to see a whole missionary era pass before my eyes," he said. "I knew the great pioneers in the missions."

That work continues today since the archbishop is a member of the Vatican's Sacred Congregation for the Evangelization of Peoples. He recently attended a meeting of the congregation in Rome and, "when I entered the room where the meeting was being held, I knew most of the people there" from his long association with the missions, he said.

He said that his involvement with Catholic Relief Services (CRS), as a member of the board of directors for 12 years, has also given him a great feeling of accomplishment. (Our interview took place the day he received his letter of appointment as the new chairman of the board of directors of CRS, although he knew the appointment was coming because he



**TRUCKER**—Archbishop O'Meara mentioned that his secret ambition was to drive a 16-wheeler some day. So several priests purchased this huge toy semi, which remained in his office for several months before it was presented to his nephew, John.

had discussed it by phone with Archbishop John May, the president of the National Conference of Catholic Bishops.) He said that he considered it a great compliment that the bishops would entrust him with these new responsibilities.

As for his greatest accomplishments in the Archdiocese of Indianapolis, he first singled out his feeling

that today "there is a greater sense of unity in the archdiocese. The people have a deeper sense of being church." He said that he hopes that he has contributed to that by his visits to parishes throughout the archdiocese. He continues to try to get to as many parishes as he possibly can, he said.

Second on his list of accomplishments ("It's not as important because it's bricks and mortar rather than people," he said) is the renovation of the Catholic Center and the Cathedral of SS. Peter and Paul. "The renovation of both of those were done at some pain to myself," he said, "but I'm pleased by the affirmation I'm receiving from many people. This was work that was crying to be done, and now both the Catholic Center and the cathedral are prepared to serve the people of the archdiocese well into the next century."

Archbishop O'Meara also said that he is very happy with the solidarity he feels with his brother priests. "They've accepted me in ways that touch me very deeply," he said. "And I also feel a very strong rapport with the Religious women and men in the archdiocese. I know many of them by name. They know that they can talk to me about any topic and I'll listen. I value and greatly admire their apostolic efforts."

One of his regrets, he said, is that he has not gotten to know more of the lay people in the archdiocese. "I wish I knew more of them on a personal basis," he said. "I like to think that they feel comfortable with me since all are so cordial wherever I've gone."

He wishes, too, that he had more time to reflect, think, study and pray, he said. "If I had more time, I hope that I'd use it for those purposes," he added.

He also talked about the role of intimacy for a priest. "All people require intimacy," he said. "Married people, in a good Christian marriage, have each other, but we priests must find that in the Lord. If you don't have that intimacy, life would become dry, disillusioning. Lay people can also have that type of intimacy with the Lord, of course, but it's particularly important for a priest."

"I learned from Archbishop (Fulton J.) Sheen the importance of this type of intimacy with the Lord," he continued. "He said that he could spend an hour or two in the presence

of the Blessed Sacrament and never feel bored, because time went so quickly. That's the way I feel, too."

Archbishop O'Meara was closely associated with Archbishop Sheen from 1956 until Sheen's death in 1979. He considers this close friendship to be "one of the very great graces in my life." He mentioned two others whom he admired and who influenced him—Cardinal Joseph Ritter, a former Archbishop of Indianapolis whom Archbishop O'Meara knew when Ritter was Archbishop of St. Louis, and Msgr. Martin Hellriegel, a St. Louis pastor who wrote the hymn "To Jesus Christ, Our Sovereign King."

Asked what his most painful decision was, he thought for awhile and then replied that it was his acceptance of the position of national director of the Society for the Propagation of the Faith in 1967. "I've already talked about my love for the missions, but this appointment came just eight months after I was named pastor and rector of the cathedral in St. Louis and I always loved being a parish priest. So it was extremely hard to leave that behind when I went to New York. That is the only decision that caused me any pain at all."

Archbishop O'Meara says that he is too busy to have any real hobbies. He does, though, enjoy good music, he said, and sometimes works while listening to Bach, Beethoven, or Mozart. "Recently, too, I've come to appreciate 'Jesus Christ, Superstar,'" he said, "both the music and the lyrics. I'm not into hard rock, though."

He has long had a love for driving and one of his ambitions was to drive a large truck. He was once given a model of a truck that he kept in his office. However, his nephew John once admired the model so he gave it to him.

The love of driving serves him well on his travels throughout the archdiocese. If there is no reason for other priests to be present where he is going, he drives himself. However, if there will be liturgical ceremonies, he usually travels with someone—often Father Stephen Jarrell or Father Wilfred Day. He said that he is most appreciative of their company because "the ceremonies require a tremendous outlay of energy" and he needs someone to be with him on long drives home late at night.

He also expressed his appreciation for the two Sisters of Providence at his residence. "Sister Mary Rosita is the director of food services," he said, "and Sister Mary Kevin is the director of housekeeping services. I've learned very much from them about what religious life in community means," he added.

Speaking of food services, the archbishop admitted that Italian foods are his favorites. "I guess that comes from being in Rome so often and also living in an Italian parish in St. Louis," he said. When he has an alcoholic beverage, he said, it's almost always a Manhattan.

Archbishop O'Meara enjoys travel. He said that his favorite countries are Ireland, France and Italy—Ireland because it is the land of his roots and because so many members of his family still live there, and France and Italy because he feels at home in those countries. He said that he loves to visit historically important places on his travels.

Besides those European countries, though, he said that he has always been fascinated by Africa. "I could stay there as a missionary and feel quite fulfilled," he said. He said that he finds Africa "so alive" and the people "so friendly."

## Archbishop O'Meara

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40th Anniversary  
with love and gratitude  
for your dedicated service  
to all of us.

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# Mother 'very proud of him'

by Margaret Nelson

It's easy to trace the warm, friendly manner Archbishop Edward T. O'Meara brings to his flock in the Archdiocese of Indianapolis. It's reflected in his mother, Mary O'Meara!

She shares a firm handshake and a warm, direct smile that mask her 97 years. When she has a visitor, she is more concerned with the comfort of the visitor than herself. And the Little Sisters of the Poor at St. Augustine Home say that she takes care of herself quite nicely.

Mary O'Meara smiles most of the time, but especially when she talks about her son, the archbishop. She remembers that she never had to ask him or his sister, Peggy, to study. They always "just did it. I never had any trouble with them. That was one thing, thank God." Mary thanks God a lot.

Mary loves to tell about how so many of young Edward's school friends from Holy Rosary in St. Louis went on to study for the priesthood. "And they all made it all the way



Mary O'Meara, Archbishop's mother through," she remembers, still sounding a little amazed. She picks up one of the stacks of photo albums in the corner of her room and finds a picture of ten young men dressed in black.

In fact, Mary O'Meara has lots of

pictures in her bright, cheery room. The walls, shelves, and dressers are decorated with colorful photos of her daughter's family, including some great-grandchildren. She explains that Peggy died in her thirties, leaving six children behind, all still in the St. Louis area.

But the walls are even more colorful, with photos of the gold and red of a bishop's ordination in Rome. When asked how she feels about being the mother of the archbishop, she smiles warmly, "I am very proud of him."

Mary Fogarty O'Meara tells of first coming to St. Louis from Tipperary in Ireland when an uncle sent her the passage in 1911. But when her mother died, she returned home to take care of the younger children.

Later, after she was married, she came back with her husband, John. They settled in St. Louis, where he drove the trolleys.

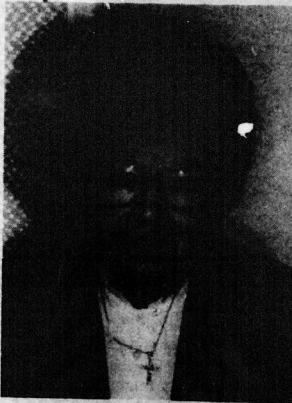
Mary O'Meara seems to have a joyful twinkle in her eyes all the time, as if she is always seeing the good, the positive side, of everything. She attends Mass and joins in the rosary recitation regularly at St. Augustine's, without being reminded of the time. As much as she obviously loves people, if she has visitors around Mass or prayer time, they are very kindly invited to join her, or leave.

The sisters say that she is a dear person and that she is extremely capable and self-sufficient, especially at 97. And they observe that Mary O'Meara always wants to give something to those who visit her. Actually, it's quite a gift she's sharing with the Archdiocese of Indianapolis!

## Secretary thankful

by Margaret Nelson

Irene Ryan wanted to be an archbishop's secretary the first time a priest friend mentioned the possibility. At that time, she was a secretary at Holy Spirit. Some months later, she asked what happened and she learned that Archbishop George Biskup didn't want to "steal" a secretary from a parish. So Irene quit the job she had held for five years. She wanted to be ready at the next opportunity.



Irene Ryan

About a year later, she became the archbishop's secretary. That was more than 17 years ago.

But Irene doesn't talk too much about herself. She seems to have added public relations to her job description, because she does talk about what a rewarding experience it is to work for Archbishop Edward T. O'Meara.

Most of all, she believes, "He is a missionary. He shares his gifts and talents, bestowed upon him by God, with all. Because of his world travels, I have come to learn the cultures of many peoples." She said that her own vocabulary has expanded from trips to the dictionary, because he is such "a master of the English language."

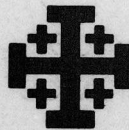
She observes that Archbishop O'Meara is blessed with good health and boundless energy. He enjoys each day, working from 12 to 15 hours daily. She recognizes him as "a leader, a great humanitarian, whose executive abilities are known not only in this archdiocese, but around the world as well."

Describing him as "a man who knows who he is, where he is, and where he is going," Irene Ryan added, "The archdiocese has been truly blessed by having this great statesman, this humble and holy man of God, as its chief pastor. I thank God every day for being given the opportunity to serve as his secretary."



INSTALLATION MASS—Among those attending the installation Mass of Archbishop O'Meara were 4 cardinals, 61 bishops, 350 priests and hundreds of laity, some of whom could not get into the cathedral on Jan. 10, 1980. (Photo by H. J. Mathaeur)

The Knights and Ladies  
of  
The Equestrian Order  
of the  
Holy Sepulcher  
of  
Jerusalem

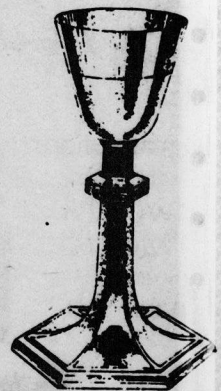


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The Most Reverend  
Edward T.  
O'Meara

*Fourth Archbishop of Indianapolis*

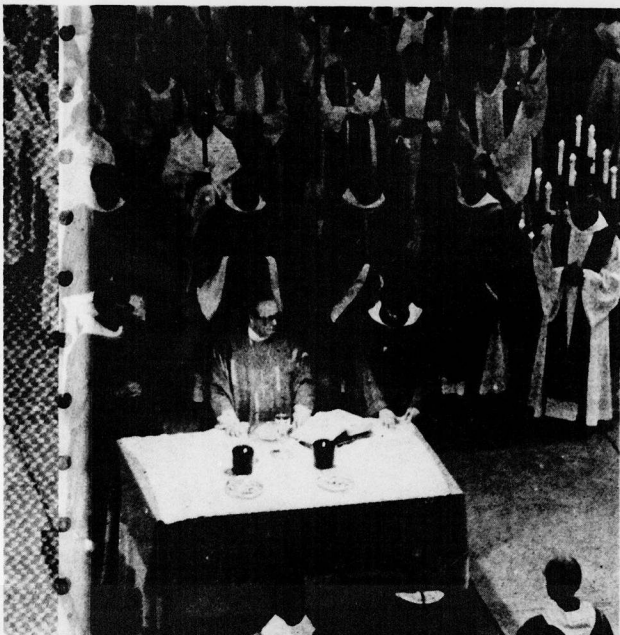
on the occasion  
of his  
40th  
Anniversary



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*Send Our Best Wishes to*  
Archbishop  
O'Meara  
*on this special occasion*

# “Getting to know you”

First five weeks spent visiting archdiocese



**MONASTIC LITURGY**—At St. Meinrad Archabbey, Archbishop O'Meara concelebrates on Jan. 21, 1980.



**BLOOMINGTON**—Another stop on the Archbishop's five-week tour of the archdiocese on Jan. 24, 1980. (Photo by Don Kurre)

We rejoice with you,  
**ARCHBISHOP O'MEARA**  
 as you celebrate  
 your 40th anniversary of ordination.  
**CONGRATULATIONS!**  
 the parishioners and staff of your  
**SS. PETER AND PAUL CATHEDRAL**



**WELCOME**—Elementary school children at St. Jude welcome their new archbishop.

*Providence Retirement Home*  
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Congratulations  
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**Edward T. O'Meara**  
 and  
 Thank You

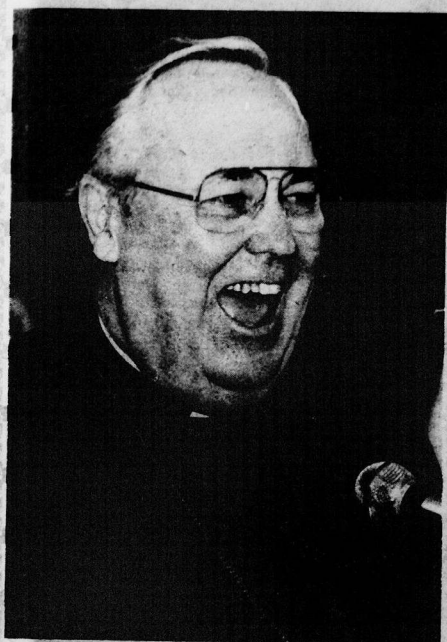
"Youth is a Gift of Nature...  
 Age is a Work of Art..."



**BAPTISM**—Archbishop O'Meara celebrates the 1980 Easter Vigil liturgy at St. Andrew Church, Indianapolis, where he administered the sacraments of Baptism and Confirmation to 30 catechumens. (Photo by Charles Schisla)



*The man who decides what he wants to achieve  
And works 'til his dreams all come true,  
The man who will alter his course when he must  
And boldly begin something new,  
The man who's determined to make this world better,  
Who's willing to learn and to lead,  
The man who keeps trying and doing his best  
Is the man who knows how to succeed.*



**Congratulations**  
to You  
Archbishop  
**Edward T. O'Meara**  
on the  
**40th Anniversary**  
of Your Ordination to the  
Priesthood.

May Your Future Be As Successful  
As Your Past.

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## Combines funding

# Archbishop's Annual Appeal instituted

The Archbishop's Annual Appeal '81 (AAA) was launched in the Archdiocese of Indianapolis on Jan. 29, 1981.

According to Edward T. O'Meara, archbishop of Indianapolis, the ultimate goal of the \$1,978,000 fund drive was to create a stronger financial support system in the archdiocese and finance a wide range of existing programs and services. In addition, the drive would help to enable the creation of three "long overdue" archdiocesan offices.

Father John Ryan, pastor of St. Anthony Church, Indianapolis, was appointed to coordinate the activities of the '81 appeal.

Organized under the supervision of deanery moderators with the assistance of parish chairmen and captains, 5,000 parish volunteers visited Catholic homes throughout the archdiocese to secure pledges from every family and single adult in their respective parishes.

Parishioners could choose to pay their pledges over a 10-month period—June 1981 to March 1982. A personal goal of 1 percent of the gross income of the family or individual was set as a possible giving guide.

Under the plan, each parish had a goal based on previous parish assessments, its ordinary Sunday revenue, and a review of the parish's indi-

vidual situation (such as heavy debts or special local circumstances).

AAA would provide that all parishes which met their goal would qualify for a 10 percent rebate of pledges received. Further, parishes which collect more than their goal would share the surplus amount with the archdiocese on a 50/50 basis.

According to Archbishop O'Meara, the appeal would finance a number of items normally paid for by parish assessments "so that the usual substantive increment in assessments won't take place this year."

In addition, the archbishop announced that the practice of "parish sharing" (in which wealthier parishes share with poor ones) would be eliminated as a budget item for parishes in Marion County and outlying areas. Instead, funds to help poor parishes would come from the entire archdiocese—that year in the amount of \$286,000.

"We have parishes with very crunching financial needs," the archbishop declared. "It is a lot easier to be a pastor in some areas than others. Our desire is to more equalize the financial burdens."

At least four annual collections were eliminated under the appeal—the Catholic Charities Appeal, Catholic University, Latin America, and the Catholic Communications Campaign. Instead, each drive's normal income



**NEOPHYTES**—More than 150 from all over the archdiocese attend the first annual Neophyte Mass in SS. Peter and Paul Cathedral, Indianapolis. Archbishop Edward T. O'Meara led the Pentecost Sunday celebration. (Photos by Valerie Dillon)

was to be provided by AAA funds. The largest budget item was \$450,000 to convert Cathedral High School into a Catholic Center where many diocesan offices and service agencies could relocate. The total amount for renovation of the building was to be amortized over a five year period.

A sum of \$200,000 was earmarked for deanery religious education centers (at Terre Haute and New Al-

bany) and for Catholic secondary education (six high schools in Indianapolis, Madison and Clarks ville).

Restoration of SS. Peter and Paul Cathedral was budgeted at \$200,000. Built in 1892, the Cathedral has not had major renovation in 45 years.

Archbishop O'Meara called it "a crying need" that three new offices be created—Family Life, Pre Life and Evangelization.



The Sisters of St. Francis  
of Oldenburg, Indiana

congratulate you, Archbishop Edward T. O'Meara, on your 40th Anniversary of Ordination to the priesthood. May the Lord grant you many more years of service to the people of God.



## Archbishop appoints Evangelization director

Archbishop Edward T. O'Meara announced the appointment of Father Clarence R. Waldon to the newly-created position of archdiocesan Directory of Evangelization, which was effective April 1, 1981.

Father Waldon, pastor of Holy Angels Parish, Indianapolis has an office in the Chancery, funded by monies from the Archbishops' Annual Appeal.

In making the appointment, Archbishop O'Meara said Father Waldon had exhibited "extraordinary interest in evangelization efforts" of the archdiocese. The archbishop established the office following a recommenda-

tion by the Priests' Senate. Stressing that "our whole effort will be parish-based," the director anticipated that the first year's work would involve getting evangelization committees set up in each parish. "The main idea will be to have a group in each parish responsible for evangelization."

He pointed out that "evangelization is more a question of attitude and approach than it is of action. It's not simply knocking on doors," Father Waldon stated. "Father, it's primarily a process by which a parish really comes to want to spread the word."

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*New post created*

## Sister Loretta named assistant chancellor

On August 7, 1981, Providence Sister Loretta Schafer was named the first assistant chancellor of the Archdiocese of Indianapolis.

Archbishop Edward T. O'Meara announced Sister Loretta's appointment, declaring, "We need a person with Sister's background and talent to share the administrative and pastoral responsibilities of the diocese."

Sister Loretta's duties were described as assisting the archbishop and Chancellor Father Gerald A. Gettelfinger in the broad range of archdiocesan affairs dealt with by the archbishop's office.

The position of assistant chancellor was created by Archbishop O'Meara to help with the growing workload in the 39-county archdiocese. Several new and expanded agencies have added to administrative responsibilities.

Sister Loretta had just been re-

placed as superior general of the 1,060 member Sisters of Providence, with its motherhouse at St. Mary of the Woods in Terre Haute. Archbishop O'Meara acknowledged Sister Loretta's "devotion to the church, her administrative skills and her personal integrity" as factors in his decision.

At the time of her appointment, only one other woman occupied a similar position in the 170 dioceses of the United States. Asked how she felt about a woman holding such a high church position, Sister Loretta said she is "truly happy about it," and viewed it as a recognition of the role that women can play in the church.

A native of Chicago's south side, Sister Loretta holds a bachelor's degree from St. Mary of the Woods College, and a master's and doctorate from the University of Notre Dame, all in chemistry. She has also done post-doctoral work at Indiana University and American University.



CONGRATULATIONS—Archbishop O'Meara greets Sister Loretta Schafer after her appointment as assistant chancellor. (Photo by Valerie Dillon)

## Congratulations Archbishop O'Meara

*on the occasion of  
your 40th Anniversary  
of your ordination to  
the Priesthood*

From the Catholic Community of  
St. Simon Parish, Indianapolis

## CONGRATULATIONS

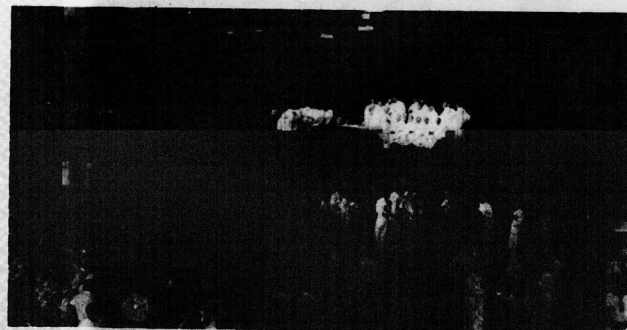
ARCHBISHOP  
EDWARD T. O'MEARA

*on the occasion of your fortieth anniversary  
of ordination to the Priesthood  
from the staff of the*

Society for the Propagation of the Faith  
Catholic Relief Services  
Holy Childhood Association  
Society of Saint Peter  
and  
Apostleship of Prayer

*Dedication to the Missions has characterized your Priesthood  
as evidenced by your service to the poor as former  
National Director of the Society for the Propagation of  
the Faith and present Chairman of the  
Board of Directors of the Catholic Relief Services.*

Reverend  
James D. Barton,  
Director  
Sister  
Marian T. Kinney,  
S.P.  
Assistant  
Sister  
Demetria Smith,  
M.S.O.L.A.  
Education Coordinator



CHAIRMAN—Sister Loretta Schafer supervised the year-long 1984 sesquicentennial activities, commemorating the 150th anniversary of the Archdiocese of Indianapolis. The liturgy shown in the pictures above was celebrated at the Convention Center. Archbishop O'Meara, visiting archbishops, bishops, and clergy concelebrated the liturgy. (Photos by Father Thomas Widner)

*Everyone from*  
**SAINT BRIDGET'S PARISH**  
LIBERTY

*sends prayers  
and congratulations to  
Archbishop O'Meara*

The Children say  
a special

**"HAPPY  
FORTIETH  
ANNIVERSARY"**





JOHN O'MEARA—Leaving Ireland for the U.S. in 1921.



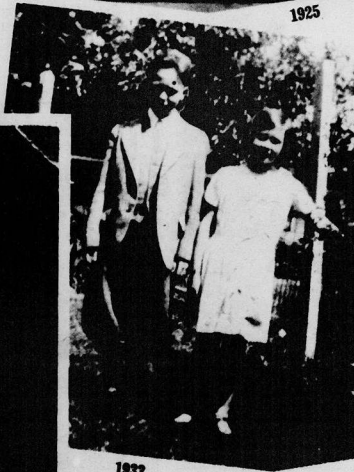
Ed and sister Peggy, 1924.



1926



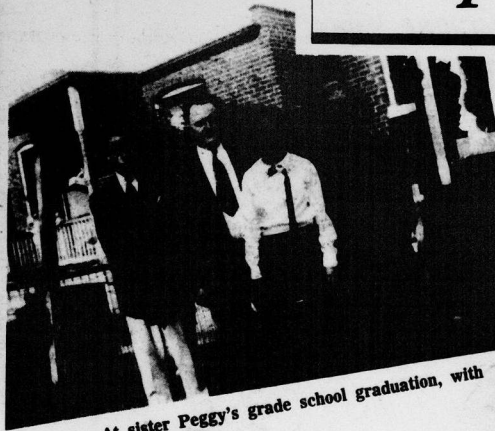
1925



1933



Edward O'Meara's First Communion at Visitation Church, St. Louis, 1923.



At sister Peggy's grade school graduation, with parents, 1937.



## A Life Special I



High School graduation, 1939.





News photo by Tim Holcomb

# ime of Memories



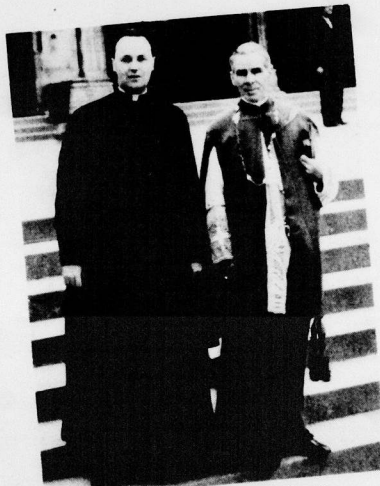
1943



College seminary days, 1942.



1950, night before leaving for Rome, with parents, brother-in-law, Bob Christie, sister Peggy and their two sons.



1957, with Archbishop Fulton Sheen.



1955, with classmates (Msgr.) Joseph T. O'Brien, Air Force and Lt. Comdr. (Father) Eugene Garvens, USMC.



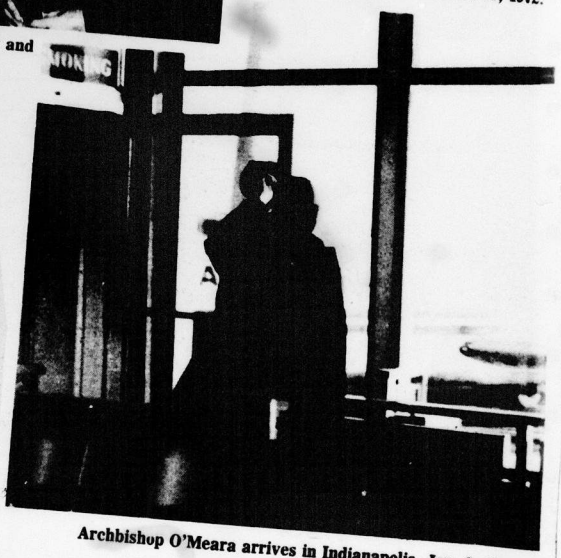
Ordination as a bishop, St. Peter's Basilica, Feb. 13, 1972.



New bishop with his parents, Mary and John O'Meara.



1967



Archbishop O'Meara arrives in Indianapolis, Jan. 9, 1980.

## To implement pastoral Crawford becomes Pro-Life director

On March 3, 1982, Father Larry Crawford, pastor of Holy Trinity Parish, was appointed Archdiocesan Director of a newly created Office for Pro-Life by Archbishop O'Meara.

Father Crawford, who served on the Priests' Senate committee for marriage preparation, retained his responsibilities at Holy Trinity at that time.

Upon acceptance of the position, Father Crawford expressed his concern that the work of the Pro-Life director be the "implementation of the 1975 American bishops Pastoral Plan for Pro-Life Activities by public information and education programs as well as legislative and public policy efforts. The Pro-Life Office will

be concerned with safeguarding and enhancing the quality of all human life." Two issues which he focused on as demanding immediate attention were abortion and aging.

In making the appointment, Archbishop O'Meara stressed the need for the implementation of the bishops' plan. "This has three dimensions," he said. "We are concerned with the beginning of life, the termination of life, and a healthy respect for life as it is lived each day."

A total of \$25,000 was set aside through AAA '81 for the creation of the new Pro-Life office and AAA '82 earmarked \$10,000 for its continued development.

## Evangelization Office sponsors special annual Neophyte Mass

More than 150 "neophytes" from all over the archdiocese were invited to the first Neophyte Mass on Sunday, June 7, 1981, in SS. Peter and Paul Cathedral, Indianapolis.

Archbishop Edward T. O'Meara led the Pentecost Sunday celebration and invited all members of the archdiocese to officially welcome those newly initiated into the life of the

church. The term "neophyte" applies to anyone newly baptised, confirmed, or received into the church.

Neophytes, along with their sponsors, catechists, pastors, families, and friends, were encouraged to attend the Mass and a reception following the celebration. The invitation was extended to those adults initiated in the previous year.



NEW PRO-LIFE OFFICE—Fr. Larry Crawford accepts the newly-created Office for Pro-Life from Archbishop Edward T. O'Meara on March 3, 1982.

## Val Dillon appointed to direct Family Life Office

Archbishop Edward T. O'Meara announced establishment of the Archdiocesan Family Life Office and named Valerie R. Dillon to serve as its first director, effective June 1, 1982.

The Family Life Office was the third of three new offices set up by the archbishop and funded under the Archbishop's Annual Appeal. The others were Evangelization and Pro-Life Activities.

In announcing Mrs. Dillon's appointment, Archbishop O'Meara stated he was "thrilled to be able to announce it. Mrs. Dillon brings tremendous qualifications to the office. Her preparation through personal experience and study are very great. And she is a delightful person to work with."

Mrs. Dillon said she was excited by the challenge "at a moment when family life, especially for Christians, is under such stress."

The archbishop also commented, "The archdiocese has been missing out in our failure to implement the pastoral plan of the church on family

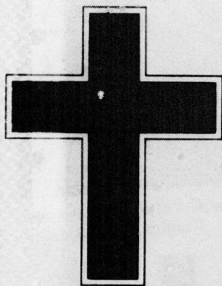
life, a program which has been available on a national level for a number of years."

Mrs. Dillon has been active in the family life field for many years. She and her husband, Ray, were Canna Conference of Chicago advisory board members and chaired various programs in the Chicago archdiocese between 1955 and 1965. After moving to New Jersey, they were Assistant Family Life Directors in the Diocese of Trenton before coming to Indianapolis 10 years ago.

The new director also has authored several books and school curricula on family life and pro-life issues and has written a monthly family life column for Columbia magazine.

At the time of her appointment, Mrs. Dillon had been *The Criterion* news editor for two years. Previously, she was director of communications for the Indiana Catholic Conference for seven years, board president of Archdiocesan Social Ministries, and a board member of American Citizens Concerned for Life.

Congratulations to you  
Archbishop O'Meara  
for your 40 years of priesthood.



May God bless you  
with many more years  
in his service!

St. Mary of the  
Immaculate  
Conception  
Aurora, Indiana

Catholic Cemeteries

Archdiocese of Indianapolis  
435 West Troy Avenue  
Indianapolis, IN 46225  
317-784-4439

ARCHBISHOP  
O'MEARA

Congratulations on the anniversary  
of your 40 years of service.  
It has been great working with you  
these past 7 years.



FAMILY LIFE—On June 1, 1982, Valerie R. Dillon was appointed director of the Office of Family Life. One of the activities it sponsors is the annual Golden Jubilee Mass for couples married more than fifty years.



# New Marriage Policy set

A marriage preparation policy, which affects thousands of young couples in central and southern Indiana, was adopted by the Archdiocese of Indianapolis on Sept. 11, 1985, becoming effective Jan. 1, 1986.

The policy now requires those planning to marry in the church to begin preparations at least six months before the wedding, to counsel with married couples during the process and to complete a couple relationship inventory which assesses their attitudes about such issues as children, in-laws, sexuality, finances, religion and communication.

In a letter that accompanied the announcement of the policy, Archbishop O'Meara said, "Among my strongest convictions, supported by all of my pastoral experience, are these two thoughts. The choice of a marriage partner is the single most important decision most people ever make in their lives, and the attitudes individuals bring to marriage are either the rock or the sand on which their future happiness and fulfillment rest."

Approximately 2,000 marriages take place each year in the archdiocese. More than half of these are interfaith unions.

Archbishop Edward T. O'Meara announced the policy following extensive input from pastors and married couples and the unanimous positive recommendation of the archdiocesan Council of Priests.

The policy places responsibility for marriage

preparation on the local parish, with other programs such as the Pre Cana Conference becoming a supplemental part of preparation.

Valerie R. Dillon, archdiocesan family life director and coordinator of the policy's implementation, explained, "Two important goals are to help the engaged couple better understand and value the nature of Christian marriage and their responsibilities in undertaking it and to allow them to assess their readiness to marry and their wisdom in marrying this particular partner now or in the future."

"The intent of the policy," she continued, "is to meet these goals as well as to provide a consistent and more effective approach to marriage preparation in the archdiocese. It is similar to marriage policies being used in a number of other dioceses in the United States."



**IRISH WEDDING**—Family wedding at the Cathedral at Tipperary between Maureen Slattery and John El, the archbishop's first cousin.

## MARRIAGE POLICY

The Archdiocese of Indianapolis is committed to the policy that all couples preparing to marry in the church will receive sufficient preparation prior to their marriages.

The following are minimal norms for such preparation:

1. All couples desiring to marry in the archdiocese will notify the priest as soon as they become engaged or at least six months before the desired wedding date.

2. Parish-level programs will be the primary form of marriage preparation, and these will utilize the priest and a trained married couple as a team.

3. A couple-relationship inventory shall be used for purposes of dialogue and discernment.

4. The engaged couple and priest will plan the wedding celebration according to liturgical guidelines provided by the Archdiocesan Office of Worship.

The priest, with appropriate assistance from others in the parish and diocesan community, shall be responsible for implementation of this policy and for pastoral discretion in its application.

## THE SCHOOLS OF THE NORTH DEANERY

Chatard High School  
Immaculate Heart of Mary  
Christ the King  
St. Andrew  
St. Joan of Arc  
St. Lawrence  
St. Luke  
St. Matthew  
St. Pius X  
St. Thomas Aquinas

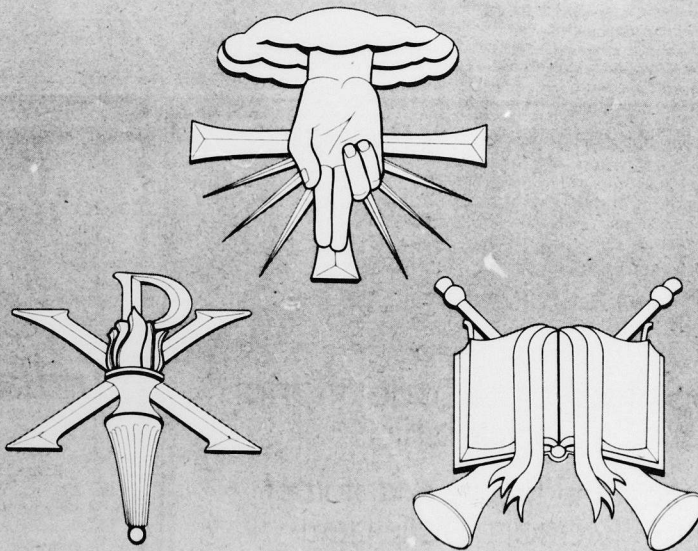
## Congratulate

Archbishop

Edward T. O'Meara

on his Forty years  
in the Priesthood.

## Congratulations Archbishop O'Meara on the 40th Anniversary of your ordination to the priesthood



from the writers, artists, editors,  
printers, management and staff of

## Our Sunday Visitor

**Publishers of:**

Our Sunday Visitor, My Daily Visitor,  
The Catholic Answer, The Pope Speaks and The Priest

*'Ad Multos Annos'*

Noll Plaza / Huntington, Indiana 46750

# Salvation and Service

**Coat of Arms**  
of The Most Reverend Edward T. O'Meara, S.T.D.  
Archbishop of the Archdiocese of Indianapolis

The coat of arms of Archbishop Edward T. O'Meara is an adaption of one used by him while he was the Auxiliary Bishop to the Cardinal Archbishop of St. Louis, Titular Bishop of Thisiduo, and National Director of the Society for the Propagation of the Faith. Now the arms of the See of Indianapolis are incorporated in the shield.

In the upper left corner is the red, gold and white emblem of the Society of the Propagation of the Faith. During the time he worked with the Society, Archbishop O'Meara served with Archbishop Fulton J. Sheen who initiated the well-known logo.

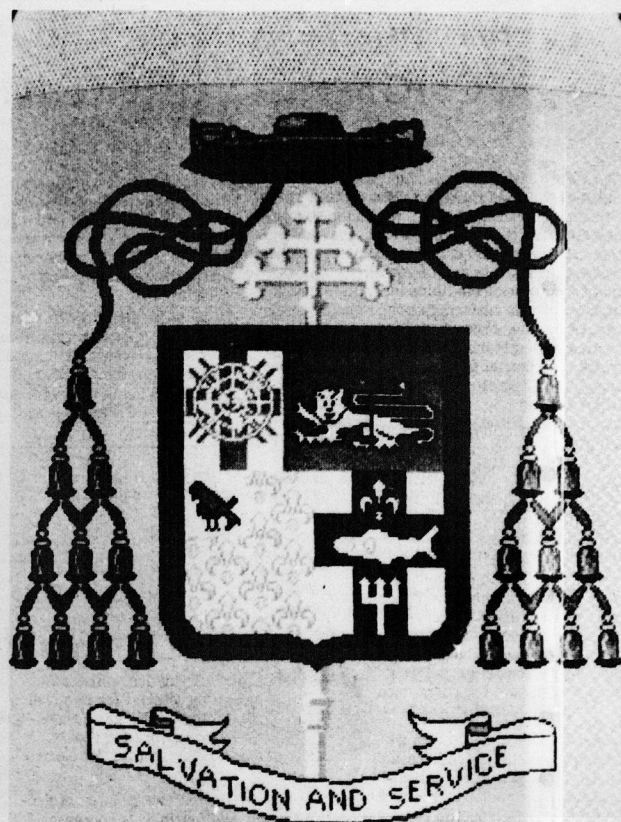
The lion of white and gold on a red field is an element found on the original coat of arms of the O'Meara family of County Tipperary in Ireland from which the ancestors of the Archbishop emigrated.

The lower left quadrant shows a pattern of gold fleur-de-lis on a field of white. This French motif signals the strong ties Archbishop O'Meara holds with the Archdiocese of St. Louis where he was ordained a priest and eventually appointed Auxiliary Bishop. In this same quadrant, a red martlet stands against a field of gold. This small bird is taken from the coat of arms of St. Edward, the Confessor, the baptismal patron of the Archbishop.

Finally the blue and gold arms of the See of Indianapolis appear in the lower right corner of the shield. The cross, the sign of Christian faith, bears the spear, fish and fleur de lis, which are symbolic of the place in southern Indiana where French missionaries planted the seeds of faith among the settlers and Indians.

The border of light blue symbolizes faith in the Holy Spirit's presence in the past designated in the shield and the present represented by the symbol of the Archdiocese of Indianapolis. Faith in the Holy Spirit's continuing presence in the church of tomorrow is represented by the image of the light blue band reaching into the future.

The motto "Salvation and Service" is derived from the July, 1967 sermon of Pope Paul VI. The other external ornaments are composed of the green pontifical hat and tassels with the archepiscopal cross and staff.



## Congratulations

to the

Most Reverend  
**Edward T. O'Meara**  
Archbishop of Indianapolis

for forty years of  
**Spiritual and Educational  
Leadership**

from the faculty and staff of  
**Marian College**  
3200 Cold Spring Road, Indianapolis

**May God grant you  
many more years as  
Chief Shepherd  
of the  
Indianapolis Archdiocese**

A prayer from  
**St. Anne's Parish**  
Hamburg, Indiana

From the Clergy and Parishioners of



Congratulations to  
Most Reverend Edward T. O'Meara, S.T.D.  
Archbishop of Indianapolis

on the 40th Anniversary of his Ordination to the Priesthood

*Our thoughts, prayers and best wishes  
are with you on this special occasion.*

**The Hispanic Apostolate  
and  
St. Mary's Parish Family  
in Indianapolis  
congratulates you  
Archbishop O'Meara  
on your  
Special Anniversary.  
Thank you for your leadership  
and love for us.**



## Seven secretariats established

## Archbishop announces reorganization

A structural reorganization which established seven Secretariats as the primary means of communication between Archbishop Edward O'Meara and each archdiocesan agency was promulgated by the archbishop and became effective on Friday, July 1, 1983. The Secretariats are: Vicar Judicial, Secretariat for Religious Ministry, Chancellor (Secretariat for Temporalities), Secretariat for Pastoral Services, Secretariat for Catholic Charities, and Secretariat for Education.

The reorganization came about as a result of Archbishop O'Meara's desire to better handle communication with more than 25 agency heads on a regular basis. The structure was devised by the management department of Price-Waterhouse, the auditing firm which handled the audit of the archdiocesan agencies in 1982. Joseph Ness, that company's representative, made a previous presentation to agency heads, staff members and members of boards and advisory committees of archdiocesan agencies to explain the reorganization.

A Secretariat is defined as a grouping of existing archdiocesan agencies based on functional similarities. Each Secretariat is directed by a secretary whose specific responsibilities are fivefold: planning—to support the archbishop in the development of archdiocesan goals and to support member agencies in the achievement of these goals; personnel needs of member agencies including implementation of a formal personnel evaluation program; policy—to participate at the archbishop's request in the establishment of archdiocesan policy and to approve policy guidelines for the communication within the Secretariat and to serve as a clearing house for communications between agency heads and the archbishop's administration—to oversee and provide assistance to the members of the Secretariat in the performance of their individual and collective missions.

Those originally appointed secretaries were: Father Fred Easton, Vicar Judicial; Father David Coats, Secretariat for Religious Ministry; Monsignor Gerald Gettelfinger, Secretariat for Temporalities as well

as Chancellor; Providence Sister Loretta Schafer, Secretariat for Pastoral Services; Dr. Robert Riegel, Secretariat for Catholic Charities; Dr. Frank Savage, Secretariat for Education.

The purpose of the creation of Secretariats was fourfold: to increase efficiency and effectiveness in the delivery of archdiocesan services; to free up the archbishop with more time for pastoral duties; to provide the archbishop with a better perspective of archdiocesan affairs by limiting his involvement in administrative details; to equitably apportion planning and administrative responsibilities among members of the archbishop's staff.

The principal changes manifested in this structure, according to Ness, were twofold. The first is the manner in which agencies communicate with the archbishop. The second is that the responsibility for key decision making is now made at the appropriate level of decision making according to the principle of subsidiarity. Thus, agencies and agency heads will bear a greater responsibility for setting their own direction and controlling the results.

The structure is beneficial, Ness stated, because the archbishop won't

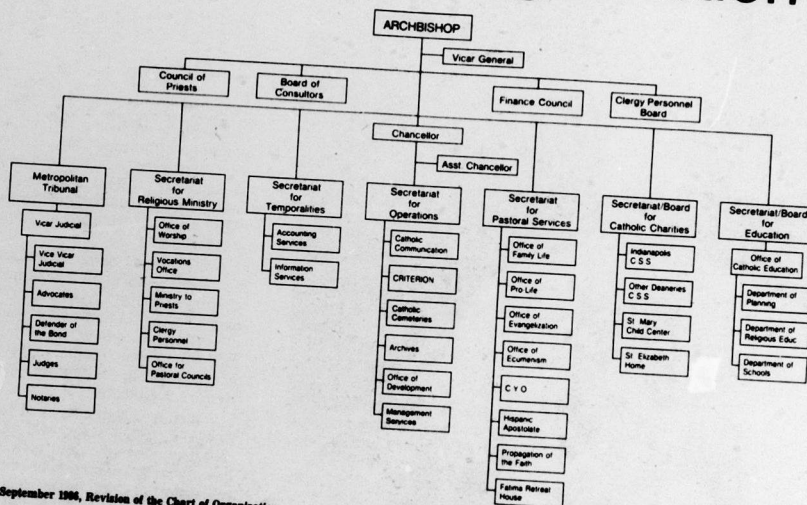
have to get involved in administrative detail, it allows for enhanced accountability, and has the ability to accommodate growth in the structure.

The most dramatic change was in the structure of Catholic Charities. A new Catholic Charities board was created which has no ad hoc membership but is made up only of members of its member agency boards and advisory committees. This board determines broad policies for the member agencies but each specific agency, i.e. Catholic Social Services, St. Mary

Child Center, St. Elizabeth's Home, and its board determines its own particular policies. Catholic Charities Special Projects is no longer an individual entity but continues as an office responsible directly to the Catholic Charities organization.

Archbishop O'Meara called the reorganization "a milestone" in the work of the archdiocese. "I am hopeful that within this structure we can more effectively and more efficiently bring the work of the Gospel to bear on the archdiocese."

September 1986, Revision of the Chart of Organization



*"Well done  
thou good  
and faithful  
servant."*

(Matthew 25:21)

With sincere appreciation,  
we congratulate Archbishop  
Edward T. O'Meara on  
the 40th anniversary  
of his ordination.

The Sisters of St. Francis  
and  
The Sisters of St. Francis  
Health Services, Inc.

**ST. FRANCIS HOSPITAL**  
1600 Albany Street • Beech Grove, IN 46107 • (317) 787-3311



**BUSY AGENDA**—Archbishop O'Meara studies an action item at the Nov. 10-13, 1986 Washington meeting of the National Conference of Catholic Bishops. (NC photo by Bob Strawn)



**ORDAINED BISHOP**—This is the photograph of Archbishop Edward T. O'Meara at the time of his episcopal ordination in the Basilica in Rome on February 13, 1971. He was installed as auxiliary bishop at St. Louis Cathedral, St. Louis, Missouri, on February 1, 1972.

Many thanks Archbishop O'Meara  
for your many visits to our parishes.  
We do appreciate your concern for  
all of us.

May God continue to bless you in  
this most important work!

Holy Cross Parish — St. Croix  
Our Lady of the Springs Parish — French Lick  
Saint Joseph Parish — Crawford County  
Christ the King Parish — Paoli

**CONGRATULATIONS**

Archbishop O'Meara

*from  
the people of*

**ST. GABRIEL  
PARISH  
CONNEERSVILLE**

Concerned for poor

## Archbishop talks to House subcommittee

From *The Criterion*, March 28, 1986

WASHINGTON (NC)— Welfare recipients need real work, not just pointless "workfare" jobs that provide short-term government gain but no long-term benefit to the worker, Indianapolis Archbishop Edward T. O'Meara told a House subcommittee on March 20.

In testimony before the House Subcommittee on Public Assistance and Unemployment Compensation, the archbishop said that government, like other units of society, must help guarantee the "basic human right" of employment to the jobless—including welfare recipients.

"Welfare recipients need real jobs, however, jobs that pay wages, provide fringe benefits and give employees the status and respect of real contributors," he said in testimony delivered on behalf of the U.S. Catholic Conference.

"So-called 'workfare' jobs have little in common with real jobs and do not give workers the same dignity, compensation or satisfaction that human beings should receive," he stated.

In the wake of federal and state budget-tightening, government workfare programs to require welfare recipients to take jobs—often criticized as menial or non-productive—have been adopted in various parts of the nation.

Archbishop O'Meara noted that, under legislation enacted in 1981, welfare recipients who had their own jobs were forced to choose between continuing the jobs or keeping welfare.

"If welfare recipients are qualified for the jobs assigned to workfare programs, let them be hired as regular employees at regular wages and with regular benefits," the archbishop urged. "It is wrong to take advantage of the poverty of those on welfare to treat them differently from other workers."

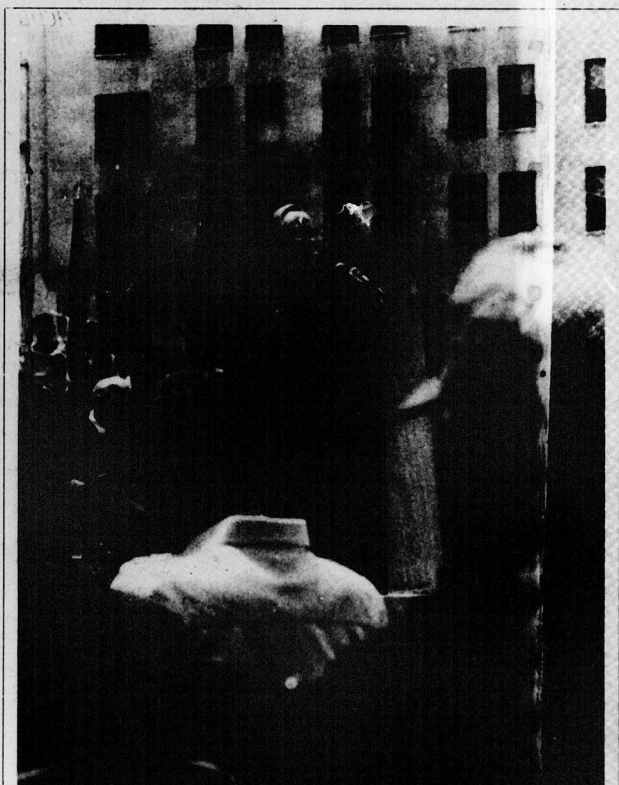
He said the nation's bishops "strongly support greater efforts by the federal government to aid and supervise the states in development of greater opportunities for work, education and training for welfare recipients."

But he added that most discussion of the subject up to this point "has been in the context of short-term budget savings, rather than longer-range goals of increased self-sufficiency, reduced poverty, and greater participation in social and economic life."

He criticized current programs for welfare recipients as having too often been "designed with only one goal in mind: to make the receipt of welfare benefits so distasteful that fewer will apply and fewer will continue to participate."

"Many believe that welfare recipients are unwilling to accept jobs and that work requirements will discourage the lazy," he added. In fact, programs based on such assumptions "have neither helped recipients nor saved money," he said.

The archbishop noted that new, more innovative programs tried by some states offer hope of more success, and he urged the federal government "to support such initiatives" with more flexible programs, funds and leadership.



**MEMORIAL PRAYER**—Archbishop Edward T. O'Meara delivers a memorial prayer at the Indianapolis 500 Festival Memorial Service in 1983. The service was held on Monument Circle to begin the civic activities of the Indianapolis 500 race.



---

*Commemorating  
forty years  
of  
service  
and  
faith*

*The Most  
Reverend  
Edward T. O'Meara,  
Archbishop  
of  
Indianapolis*

*We  
congratulate  
you  
as you  
celebrate  
your career  
achievements  
and  
wish you  
the best  
for the years  
to come.*

### **HealthPlusHMO**

**A Health Maintenance  
organization founded by:**

Sisters of Ancilla Domini

Daughters of Charity

Sisters of St. Francis

Sisters of the Holy Cross

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OCT. 3, 1982—Mass of dedication for the newly renovated Church of St. Margaret Mary, Terre Haute, was concelebrated by Archbishop O'Meara.

### A builder

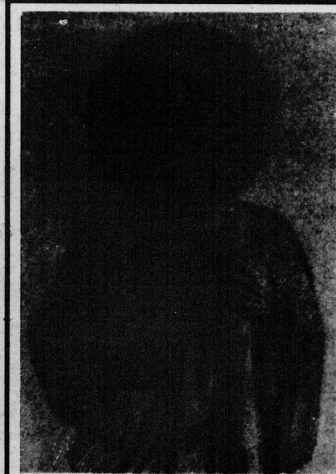
## Archbishop dedicates new worship areas

The archbishop has dedicated many new worship sites since he arrived almost seven years ago. Besides those shown, St. Monica, Indianapolis; St. Paul, Tell City; St. Joseph, Corydon; St. Michael, Bradford; and St. Andrew,

Richmond, are among those celebrating new church areas. Also, Holy Family Shelter and The Villa, housing at Sacred Heart Parish, Indianapolis, and new parish meeting and social centers have been dedicated.



NOV. 21, 1982—The newly erected St. Luke Church was blessed and dedicated with a Mass concelebrated by the Archbishop.



**St. Jude's  
Catholic Parish**  
5353 McFarland Road  
Indianapolis

*adjoining  
Roncalli High School*

wishes Edward T. O'Meara  
many more years of  
ministry to us as  
Archbishop and Friend.

***Congratulations***

**Congratulations**  
*to our*  
**Archbishop**

**FOR FORTY YEARS  
OF DEVOTED SERVICE**

*from*  
**St. Rose Parish**  
Franklin, Indiana

**CONGRATULATIONS  
ARCHBISHOP  
O'MEARA**

Thank you for sharing and caring  
for the people of the world  
for these past  
forty years!

**RONCALLI HIGH SCHOOL**

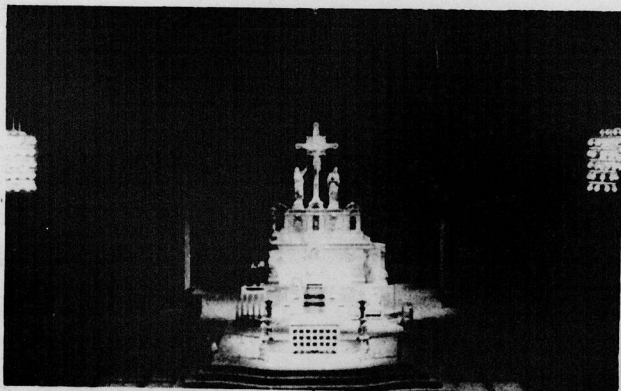
*The parish families of  
North American Martyrs in Scottsburg  
and  
St. Patrick in Salem*

***Congratulate***

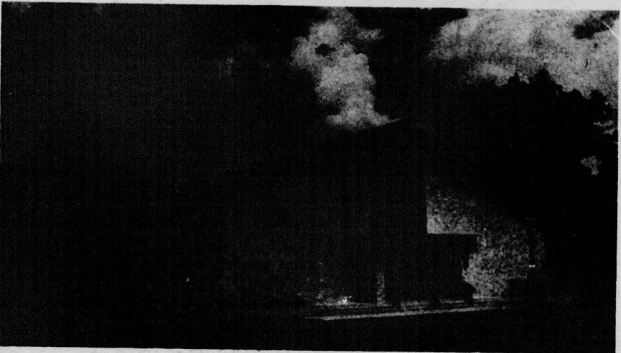
*The Most Reverend  
Edward T. O'Meara, S.T.D.*

*on the occasion of his  
Fortieth Anniversary of Ordination  
to the Priesthood*





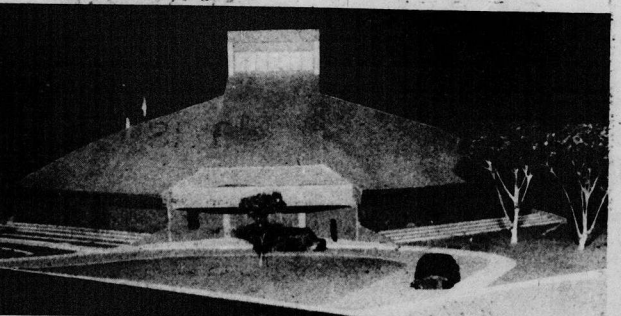
**MAY 14, 1986**—The newly renovated SS. Peter and Paul Cathedral, Indianapolis, was blessed and rededicated by Archbishop O'Meara. Rev. Msgr. Gerald Gettelfinger is Rector of the Cathedral. (Photo by Richard Cain)



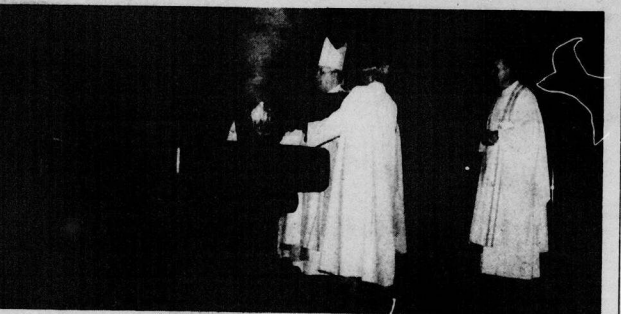
**DEC. 12, 1982**—The newly constructed St. Michael Church, Charlestown, was blessed and dedicated by Archbishop O'Meara.



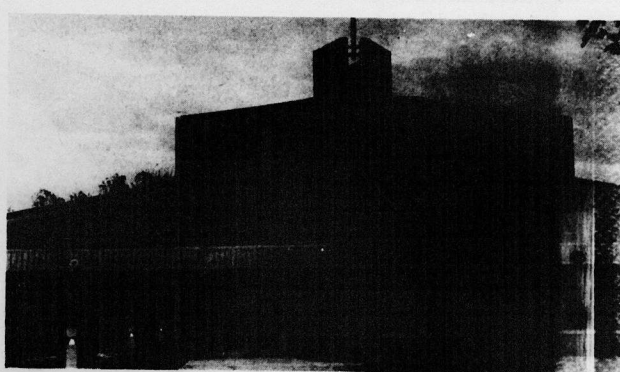
**SEPT. 15, 1984**—Blessing and dedication ceremonies of the newly-built Holy Family Church, Richmond, were performed by Archbishop O'Meara.



**MARCH 15, 1986**—The parish community of St. Barnabas, Indianapolis, celebrated the dedication and blessing of its new church building by Archbishop O'Meara.



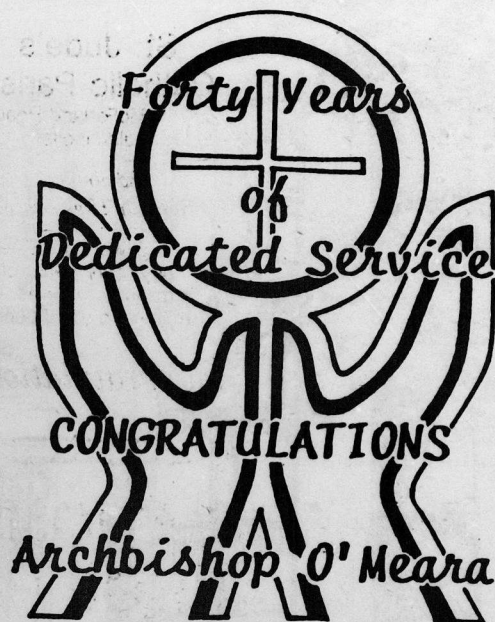
**JUNE 21, 1986**—The newly constructed St. Matthew Church, Indianapolis, was blessed and dedicated during ceremonies presided over by Archbishop O'Meara.



**OCT. 25, 1986**—The newly constructed St. Lawrence Church, Indianapolis, was blessed and dedicated during ceremonies presided over by Archbishop O'Meara.



**St. Vincent de Paul Society  
Congratulates  
Archbishop Edward T. O'Meara  
on the occasion of his  
Fortieth Anniversary  
of his ordination to the priesthood**



## URBAN PARISH COOPERATIVE



SS. Peter and Paul Cathedral  
Holy Angels  
Holy Cross  
Holy Trinity  
Sacred Heart of Jesus  
St. Andrew the Apostle  
St. Bridget  
St. Joan of Arc  
St. Rita

# We Celebrate

the forty years of complete and devoted service to the Church he so dearly loves; we rejoice in the past seven years during which the same dedication, integrity of spirit and total self-giving have been devoted to the Church of Indianapolis.

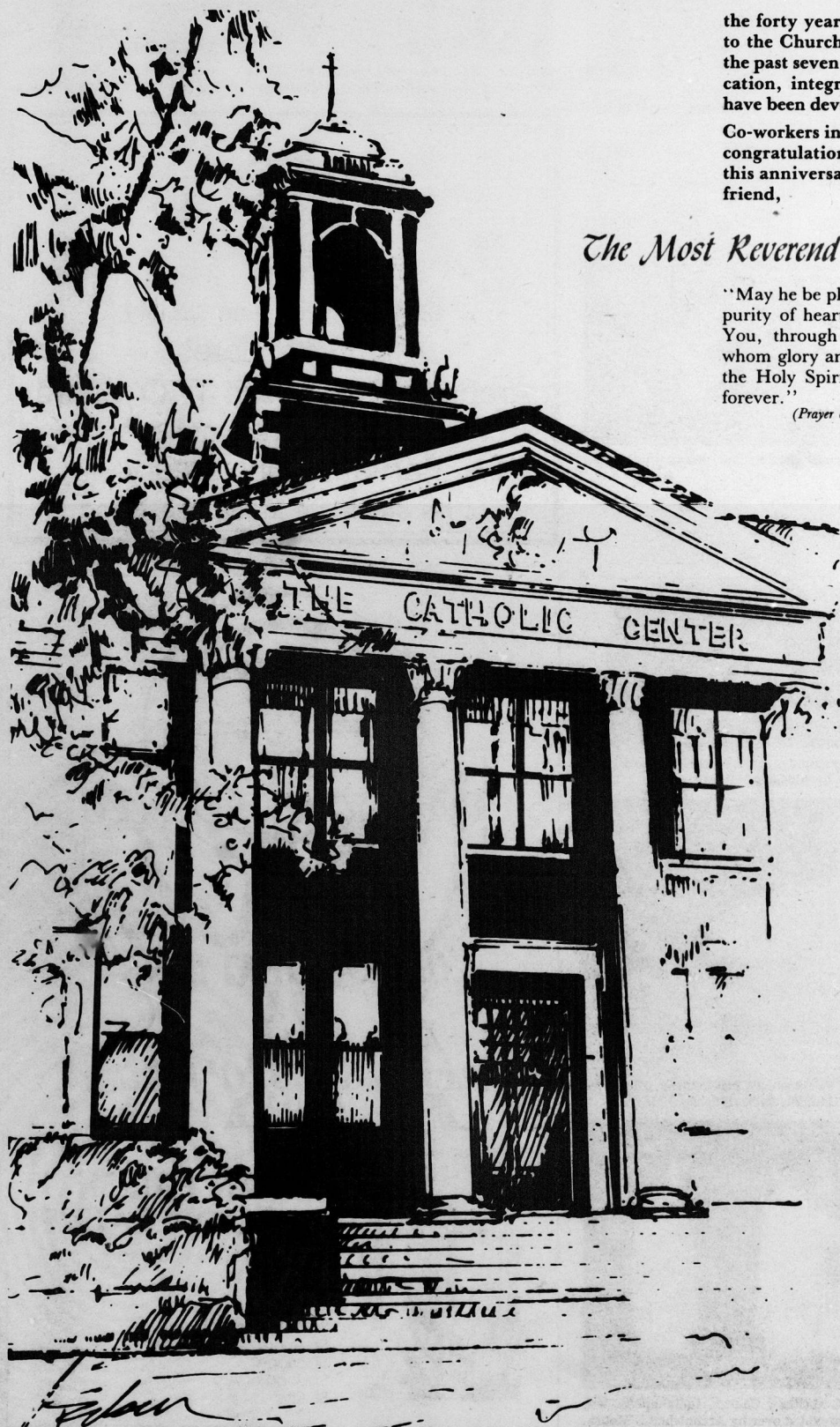
Co-workers in pastoral service, we offer our love, congratulations and prayerful good wishes on this anniversary of ordination to our leader and friend,

*The Most Reverend Edward T. O'Meara*

"May he be pleasing to You by his gentleness and purity of heart, presenting a fragrant offering to You, through Jesus Christ, your Son, through whom glory and power and honor are Yours with the Holy Spirit in your Holy Church, now and forever."

*(Prayer of Consecration — Rite of Ordination of Bishops)*

*Ad Multos  
Annos!*



## SECRETARIAT FOR RELIGIOUS MINISTRY

- Office of Worship
- Vocations Office
- Ministry to Priests
- Priests' Personnel
- Office for Pastoral Councils

## SECRETARIAT FOR PASTORAL SERVICES

- Office of Evangelization
- Office of Ecumenism
- Catholic Youth Organization
- Office of Family Life
- Office of Pro-Life Activities
- Hispanic Apostolate
- Propagation of the Faith
- Fatima Retreat House

## SECRETARIAT FOR CATHOLIC CHARITIES

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- Bloomington Catholic Social Services
- New Albany Catholic Charities
- Tell City Catholic Charities
- Terre Haute Catholic Charities
- St. Elizabeth's Home
- St. Mary's Child Center

## SECRETARIAT FOR CATHOLIC EDUCATION

- Office of Catholic Education
- Department of Schools
- Department of Religious Education
- Resource Center

## METROPOLITAN TRIBUNAL

## SECRETARIAT FOR OPERATIONS

- Catholic Communication Archives
- The CRITERION
- Catholic Cemeteries
- Office of Development
- The Chancery
- Office of Management Services
- Office of Urban Parish Cooperative

## SECRETARIAT FOR TEMPORALITIES

- Office of Accounting Services
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