

THE CRITERION

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James Magee to chair United Catholic Appeal

by John F. Fink

James W. Magee, chief executive officer of Education Financial Services in Indianapolis, will be chairman of the 1994 United Catholic Appeal. Magee chaired the Lead Gifts Division for the 1993 campaign.

Chairman of the Lead Gifts Division in 1994 will be L. H. Bayley, who was regional coordinator for the Indianapolis North and East and Connersville Deaneries in 1993.

The United Catholic Appeal provides



James W. Magee

the financial resources that make it possible for the archdiocese to meet its responsibilities in the areas of spiritual growth, family development, social justice and Catholic education.

Magee chaired a meeting of the United Catholic Appeal Steering Committee Nov. 18 at which plans for the 1994 campaign were approved. The committee consists of seven priests, a parish life coordinator and eight laypersons.

The goal for 1994 will be \$3.2 million. The 1993 goal was \$3 million, and it was exceeded.

The goals for parishes will be the same as in the 1993 drive. The goal for lead gifts will be increased.

The campaign for lead gifts, those who are believed capable of giving a gift of \$500 or more, will begin in mid-January and will end in April. The Family Division, composed mainly of employees of the archdiocese, will conduct its drive during April. The general solicitation in parishes will be during the month of May.

The Lead Gifts Division has been divided into six regions. Regional coordinators who will assist Bayley will be Region 1 (Indianapolis North and East Deaneries): Marvin Hackman; Region 2 (Indianapolis South and West Deaneries): Bernard Pierce; Region 3 (Bloomington and Seymour Deaneries): Rick Belsler; Region 4 (New Albany and Tell City Deaneries): Richard Stegemeier; Region 5 (Terre Haute Deanery): J. Blaine Akers,

and Region 6 (Batesville and Connersville Deaneries): W. August Hillenbrand.

Scott Lubansky will head the staff in the United Catholic Appeal office.



LATVIAN MASS—Janis Liepnieks, left, Archbishop Daniel M. Buechlein, and Janis Sventekis, president of the Latvian Catholic Association, process into St. Monica Church in Indianapolis for a special Mass with the local Latvian community on Nov. 21. See story on page 3. (Photo by Margaret Nelson)

Archbishop asks CCF to expand its mission

by John F. Fink

Archbishop Daniel M. Buechlein has asked the board of directors of the Catholic Community Foundation (CCF) to expand its mission and goals.

The CCF is a non-profit entity that provides a means for individuals and organizations to ensure long-term financial stability for charitable, religious and educational organizations in the Archdiocese of Indianapolis. Endowment funds from throughout the archdiocese are merged for investment purposes in order to maximize income. The principal in endowments is never spent. Earnings from the investment of the funds are used to help meet the financial needs of the parishes, schools, agencies and institutions for which the endowments were established.

At a meeting of the CCF board of directors on Monday, Nov. 22, Archbishop Buechlein asked its members to consider adding to its mission "a) stewardship education (including leadership development, fund raising education and manage-

ment training for church leaders), and b) the development of significant new sources of funding for Catholic organizations in our archdiocese."

Noting that the strategic plan for the archdiocese calls for a major capital campaign in the next few years, the archbishop said, "To succeed in this kind of major undertaking, we will need to communicate, in a clear and compelling

way, why funds are needed and how they will be used. We will also need to call on the expertise and the credibility of community leaders, like yourselves, to endorse our efforts and to help us raise the funds that are needed to meet the long-range goals and objectives of our church."

The 25-member CCF board of directors is composed of business, finance, and

academic leaders and others with financial expertise from throughout the archdiocese.

Archbishop Buechlein said that he visualized the CCF becoming a twin to the Archdiocesan Finance Council, the 10-member body mandated by canon law that advises the archbishop on all financial matters.

He noted that the United Catholic Appeal provides for the normal operational expenses for the archdiocese but that some way must be found "to develop the human, physical and financial resources that are essential to the growth and vitality of our church."

In responding to the archbishop's request, board members observed that both the board and the staff would have to be expanded. John W. Ryan, president emeritus of Indiana University, who presided at the meeting, commented that he had felt for a long time that the element of fund raising was missing in the mission and goals of the CCF.

During the board's meeting, Robert J. (See CCF ACCOUNTS, page 3)

Wm. Bruns named to position of director of stewardship education

William R. Bruns has been appointed to the new position of director of stewardship education/director of publications for the Archdiocese of Indianapolis. The appointment was announced by Dan Conway, archdiocesan secretary for planning, communication and development. The appointment will be effective Jan. 3.

Bruns has worked in corporate communications for Eli Lilly & Co., Indianapolis, for more than 20 years. He has been active on various archdiocesan boards, including service as president of the Archdiocesan Board of Education and of the board of directors of The Criterion.

Bruns is a member of the RCIA Leadership Formation Team for the Archdiocese of Indianapolis and an adjunct faculty member of the Graduate Program in Pastoral Theology at St. Mary of the Woods College from which he has a master's degree. He also has a master of business administration degree from Indiana University. He is the author of two books published by Paulist Press and one by St. Anthony Messenger Press.

In making the announcement, Conway said, "Because of the importance of stewardship education for the future health and vitality of our church, we are especially pleased to have someone with Bill's experience, skills and commitment on our staff. Bill will work closely with Rick Valdiersen (archdiocesan director of development and stewardship), who initiated our stewardship programs, and with the rest of our



William R. Bruns

communications and development staff to design and implement a stewardship education program that truly meets the long-range needs of our parishes and our archdiocese." Conway said that Bruns "will also be responsible for all of the publications and other printed materials used in connection with secretariat functions and (as time permits) he will serve as a resource person for other secretariats and agencies in developing official publications."

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THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

The U.S. bishops' statement on families

by Archbishop Daniel M. Buechlein, OSB

I am always glad for the beginning of the Advent season. It is a time for new beginnings and I am spiritually and emotionally ready for new beginnings. I love this season because it is a time of anticipation, a time that is fundamentally joyful. We prepare for the anniversary of Christ's birth, we renew our interior longing for the fullness of his presence in our hearts and souls and we think about the coming of his kingdom in all its fullness.

The arrival of Advent also means another fall meeting of the bishops has been concluded. I don't think you would find many bishops who would tell you these meetings are fun! Besides the general or plenary sessions, the various working committees meet at breakfast, lunch, supper and evenings when there are not already other activities scheduled. There are lots of time-consuming discussions in order for us to arrive at consensus, particularly on matters pertaining to complicated teaching and issues pertinent to the sacramental and practical life of our church. Catholic News Service has provided thorough news releases about the particulars of our work this fall and these have been well covered in *The Criterion*.

Shortly after the New Year, our national conference will publish one document that is of particular note to families. We make this statement on the occasion of the United Nations 1994 "International Year of the Family." The



foreword of the document focuses on the centrality of the family with a quote of Pope John Paul II: "The future of humanity passes by way of the family." Our NCCB document is entitled "Follow the Way of Love" and is divided into three chapters. It is intentionally written in a very readable style. After each chapter there are suggested questions for family reflection.

The first chapter describes families as a sign of God's presence. The point is made that you families are the church in your homes. We sometimes use the term "domestic church" to describe the family as the first cell and the first unit of the church.

The second chapter speaks to the challenges faced by families in times of change and complexity. Two weeks ago my column addressed one aspect of this challenge in our times, namely the prevalence of permissive sexual activity among our youth. A couple of Sundays ago I happened to catch President Clinton's appearance on "Meet the Press." Among other topics discussed was violence and crime in our nation. Mr. Clinton mentioned that he felt the dissolution of family life in our society was at the heart of the problem. I agree, but I was disappointed that the president seemed to sidestep some of the fundamental issues at stake and didn't address substantial routes to resolve our problem. I believe as far as a statement can go, our bishops' document makes a good and encouraging beginning.

Chapter three speaks of the church's pledge and invitation to support and help families and to do so in practical ways. Helping nurture wholesome family life is one of the targeted priorities of our archdiocese, especially through our efforts of planning for the International Year of

the Family. Hopefully the statement "Follow the Way of Love" can be a helpful focus for our efforts.

In case you missed it (although it was reported in *The Criterion*), I also want to note that, shortly before this fall meeting of bishops, Cardinal Mahony released a statement in the name of our Pro-Life Activities Committee and the Administrative Committee of the National Conference of Catholic Bishops in which we state categorically that the organization that calls itself "Catholics for a Free Choice" is neither Catholic nor is it a group. It is an arm of the pro-abortion lobby in Washington and it has no membership. The office shares an address and funding sources with the National Abortion Federation, a trade association which seeks to advance the financial and professional interests of abortionists. One funding organization is *Playboy*.

Often the media pay attention to this group and call on a spokesperson of "Catholics for a Free Choice" for statements on matters concerning the Catholic Church, for example, the pope's recentency. Be advised that this is not a Catholic outfit and the use of our church's name is an abuse. Also be advised that the secular media have been so informed, but did not choose to cover the matter.

The spokesperson for "Catholics for a Free Choice" and a columnist in *The New York Times* responded to the statement. In summary they said no one has a right to tell them they are not a Catholic organization. The fact is that they renounce their own claim to Catholicity by their denial of fundamental church doctrine. One cannot, however, whatever one wants and still claim the privileged title of being Catholic.

EDITORIAL COMMENTARY

The status of Catholic relations with the Jews

by John F. Fink
Editor, *The Criterion*

Next Wednesday at sundown Jews throughout the world will start the annual celebration of Hanukkah, the Festival of Lights. (I've written about this Jewish festival in my column on page 4.) The observance raises the question: what is the status of relations between the Catholic Church and Judaism, and, specifically, between Israel and the Vatican?

As long as he has been pope, John Paul II has been reaching out to the Jews. When he visited the Jewish synagogue in Rome back in 1986, he called Jews "our elder brothers" and said that the Jewish religion was "intrinsic" to Catholicism. On Sept. 21 of this

year he had a pleasant meeting with Rabbi Israel Meir Lau, the chief rabbi of Israel.

Last year the pope appointed a commission to start talks with Israel on establishing diplomatic relations. Talks have been progressing faster than expected, but there are still obstacles. Some of the obstacles are in Israel, where Catholics are less than one percent of the population. Thus the Israeli press has asked, "Are we Jews sure we want this change, by having this minority backed by Vatican diplomatic clout?"

Many Jews remember the Catholic persecution of the Jews in the past, incidents like the expulsion of Jews from

Spain by Ferdinand and Isabella. The pope, though, and the bishops at the Second Vatican Council have condemned anti-Semitism. Today most Jews, in Israel as well as in the Diaspora, seem to want diplomatic relations with the Vatican.

Now it appears that such relations might be established quite soon. There are reports that the Vatican-Israeli Commission has drafted an accord to define the juridical situation of the church in the framework of Israel law.

Since the signing of the Rabin-Arafat accords, one of the Vatican's objections to diplomatic relations seems on the way to disappearing, namely Israel's military

presence and harsh treatment of Palestinians in the Occupied Territories. With peace should come fewer incidents of curfew that have prevented Christians from participating in their religious services.

However, the status of Jerusalem is still a sticking point. As recently as Nov. 15, the Vatican observer at the United Nations, Archbishop Renato R. Martino, reiterated the call for giving Jerusalem special international legal protection. Church leaders have long called for open access to the city by Christians, Muslims and Jews, all of whom regard Jerusalem as a holy place.

I doubt that the Holy See will hold off diplomatic relations until there's an agreement to make Jerusalem an international city, as the Vatican would like, but some agreement will have to be worked out that would give Christians and Muslims the same rights as Jews have.

The Jerusalem issue was damaged last month when Teddy Kollek, Jerusalem's 82-year-old mayor, was defeated for reelection by Ehud Olmert. Kollek was a great mayor who had done much to keep peace between Jews and Arabs during his 28 years as mayor, something it is feared Olmert will not do.

In the meantime, the Catholic bishops of the Middle East have invited the pope to visit the Holy Land. An invitation has also been extended by the Israeli government. There's no doubt that the pope would like to make the visit. It appears to be simply a matter of time. The same can be said about the establishment of diplomatic relations.

Holy Cross offers emergency beds

Holy Cross Church will provide shelter for the homeless when the temperatures are dangerously low in Indianapolis.

In a winter contingency plan developed by the city, Voices of the Homeless Congress, and shelter operators, four churches have agreed to provide space for community beds when the temperature is 32 degrees or lower and all other shelter beds in the city are filled.

Shepherd Community Church of the Nazarene, with 50 beds will be called first; then Holy Cross, with 20 beds; Hawthorne Baptist, 15; and Dayspring Center, a few more beds will be added to their present availability.



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Archbishop to celebrate Spanish Mass on O.L. of Guadalupe feast

by Margaret Nelson

Archbishop Daniel M. Buechlein will celebrate the Dec. 12 Mass for Our Lady of Guadalupe at 1:15 p.m. at St. Peter and Paul Cathedral.

And he will celebrate it in Spanish. "It's the first time a Mass has been celebrated in Spanish in St. Peter and Paul Cathedral," according to Delia Diaz, assistant director of the Office of the Hispanic Apostolate.

"It is a time to rejoice. The community is happy. We are working together to put on a good celebration," said Diaz.

"This Mass is full of flowers, because the flower in Indian means beauty and truth. The dance, the rhythm, and the music and the rhythm become a prayer that will put us in contact with nature and with God. It's an opportunity to honor our Blessed Mother and share our culture."

A number of priests with Hispanic connections are expected to concelebrate with the archbishop.

The Mass procession will include banners and representatives of some of the native lands of the Hispanics who live here. The offertory procession will have young girls with dresses typical of their different countries. There will be pre-Hispanic and colonial dances.

The girls will carry roses and offer prayers for the lands of their heritage. A man, dressed like Juan Diego, will collect the roses and give them to the archbishop.

The committee hopes to have 200 dozen roses blessed so one can be given to each person who attends the Mass.

Javier Amezcua is in charge of all the different activities connected with the celebration outside of the liturgy.

One of the features of the celebration will

be a Mexican painting, six feet by four feet, "like the original in Mexico City." The men are building a platform so that it can be carried in procession.

The celebration will begin with a novena of rosaries in people's homes. There will also be a procession before the Mass and feast.

They will begin with a Thursday, Dec. 9 Mass at 7 p.m. for Juan Diego at St. Philip Parish. Father Michael O'Mara will bless the picture of Our Lady at this time.

On Dec. 10, Franciscan Father Thomas Fox will celebrate Mass at St. Patrick at 7 a.m. And on Saturday, Dec. 11, the novena will close with a 7 p.m. *las mananitas* (morning prayer) and rosary at Marian Center.

On Sunday, Dec. 12, St. Philip will have a *las mananitas* at 7 a.m. A mariachi band will provide music at that Mass. The same band will play music for the Mass at the cathedral and at the fiesta afterward.

At 11:30 a.m. on Sunday, planners hope to have a procession with the picture of Our Lady from 10th and Meridian Streets to the cathedral.

The principal Mass for the feast of Our Lady of Guadalupe will be at the cathedral at 1:15 p.m. A *triduo* of music will begin at 12:30, with singing of instrumental pieces dedicated to the Blessed Mother.

After Mass, a fiesta will be held in the Assembly Hall of the Archbishop O'Meara Catholic Center. Amezcua said that different local restaurants and businesses are working together to provide all the food. Archbishop Buechlein will greet the people.

Diaz expects a large crowd from around the archdiocese and some from around the state to attend. She said, "I'm excited. This is a lot of work. But this is a dream!"

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RETIREMENT FUND FOR RELIGIOUS

Sisters of St. Joseph to benefit from collection

(The annual collection for the Retirement Fund for Religious will be the weekend of Dec. 11-12. The fund helps support religious women and men in some of the ways described in these articles.)

by Patti Gelzeichter
for Sisters of St. Joseph of Tipton

At age 84, Sister of St. Joseph of Tipton Vincent Williams chose life.

The native of Dublin, Ireland, has spent the 67 years of her religious vocation as a Sister of St. Joseph of Tipton, Ind. She worked in dietetics first at St. Joseph Hospital in Kokomo and then at Mercy Hospital in Elwood.

On mission at St. Charles Hospital in Bend, Ore., Sister was a nurse aide. These tasks, however, do not begin to describe the Sister Vincent who has never passed a thirty plant, never ignored a scrawny animal, and never turned away a hungry human being.

Sister was prepared for some health problems as she grew older. Last January, however, she did not begin to know knowing she may have to face major surgery to repair a weakened hip.

But she was not prepared for events surrounding a routine stress test in early October when crippling chest pains prompted her admittance to Tipton Community Hospital from which she was quickly transferred to an Indianapolis hospital. Sister Celeste Larson, who accompanied her to Indianapolis, who accompanied her to Indianapolis, who accompanied her to Indianapolis and explained the findings to Sister Vincent.

Angioplasty was rejected as "too risky in this case." Without a major heart repair, Sister Vincent would be living on borrowed time—a heart attack waiting to happen. But if she opted for the cardiac surgery, she was told that the risk of stroke was very high.

Sister Celeste was reminded of another St. Joseph sister who faced a similar choice a few years ago. She didn't make it. That memory did not deter the spirited octogenarian Sister



Sister Vincent Williams, CSJ

Celeste counseled that day: "Sister Vinnie" wanted to live, and the risk paid off.

Two days after the operation, Sister Vincent was on her feet. And after a week's rest in a Tipton rehabilitation facility, she was back home, recuperating in the infirmary and planning all the things she intends to do when "I'm able to get going again."

Sister Vincent likes answering the front door at the motherhouse in Tipton, greeting people and making them feel at home. She loves growing things and hopes to be able to resume some of the responsibility for tending the plants around the house. Known for her kindness and compassion, Sister Vincent Williams still has a lot of love to give away.

Religious men and women have served the church in the United States for over 200 years. Like Sister Vincent Williams, they have ministered tirelessly and spread the message of the Gospel to others. On the weekend of Dec. 11-12, a collection will be taken at all Masses in the archdiocese for retired religious, who have helped to educate, heal and serve generations of Americans.

by Sister Rita Louise Huebner
St. Joseph of Carondelet

The Sisters of St. Joseph of Carondelet are women who continue the mission of Jesus to bring about unity of all in God through right relationships.

Sister Mary Eledra Willett, an Indianapolis native, lives in retirement at Nazareth Living Center in St. Louis, Missouri. A Sister of St. Joseph for 66 years, she spent 32 of them in Indianapolis at Sacred Heart, St. Roch, and Roncalli High School.

From the founding days, the Sisters of St. Joseph of Carondelet have engaged themselves in this mission by dedicating themselves to the exercise of "all the spiritual and corporal works of mercy of which woman is capable and which will most benefit the poor neighbor, the orphan, the sick poor, young girls, the destitute and others in need."

The sisters' mission today in Indianapolis, where they have served since 1877, continues to be enlivened by the founding spirit. Their presence has been principally in education, but some sisters have served in parish and social ministries. At present they serve at Holy Angels model school and parish, Martin Center College, Roncalli High School and St. Jude School.

The Sisters of St. Joseph of Carondelet have always had a primarily outward thrust. They describe it as "turning beyond themselves to serve a world in need." But even as they try to do more fully, they face the challenge of caring for their elderly members, the very ones whose dedication and service through the years have brought the congregation to the present. Since 1965, they have provided "Nazareth Home," a 150-bed center for the retired members.

But they have predicted that over the next 10 years, the elderly sisters' needs will far exceed available capacity, and that the need for a skilled level of care will increase dramatically. Such needs are expected to peak by the turn of the century. Knowing those projections, the sisters had to face some serious questions regarding Nazareth Home. It was critical to see the careful disposition of that center, an unlicensed facility, as well as to see the issue of pending addition space for short term needs.

The Sisters of Carondelet believe they are addressing both of these issues by establishing a separate tax-exempt corporation to own and operate the Nazareth Home. The new corporation, named Nazareth Living Center (NLC), is a controlled affiliate of the Sisters of St. Joseph.

In 1992, NLC expanded to serve the needs of the elderly sisters by constructing a 135-bed licensed skilled nursing facility adjacent to the existing Nazareth Home. This current year, NLC renovated the home into a 150-bed licensed residential care facility.

Having brought the residential facility up to code (security, renovations, and fire-safety measures), the sisters now have a licensed facility that allows them to admit the general public, both men and women. Another facet of this undertaking is the establishment of endowed beds for members of other religious congregations. Ten congregations have contracted with NLC for space. This not only addresses the St. Joseph Sisters' needs, but advances their mission of turning beyond themselves.

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

Their present retirement fund is approximately 70 percent underfunded. One



Sister Mary Eledra Willett, CSJ

contributing factor to this shortfall is the past practice of paying the sisters in stipends, rather than salaries. Until the 1980s, the sisters received no retirement benefits from most institutions they served. They put their limited resources into the members' educations, and social security benefits, averaging \$285 per sister per month, have been effective only since the 1970s.

For these reasons, the Sisters of St. Joseph of Carondelet depend upon the generosity of the faithful to help them supplement what they are unable to provide. Their contributions to the tri-conference collection allows them to participate in the sisters' mission. With that partnership, the sisters will have greater freedom to engage themselves in what they were founded for—to "achieve unity both of neighbor with neighbor and neighbor with God."

Sister Mary Eledra said she likes living at NLC, where she meets new people and keeps up with her friends. "People care for one another here," she said. "And there are many opportunities for sharing in all kinds of activities."

(Third in a series of articles)

Archbishop celebrates Mass for Latvian community here

by Margaret Nelson

When the Latvian Catholic Association of the archdiocese gathered for the bi-monthly Latvian Mass on Nov. 21, there were a few surprises.

Most members knew that Archbishop Daniel Buechlein would be celebrating the 75th anniversary of the liberation of Latvia with them at St. Monica. But they didn't know that Father John Bettans, chaplain of the Latvian group since 1979, would arrive too late to celebrate the Mass in Latvian. The priest had car trouble midway from his parish in Starlight.

The archbishop celebrated the Mass in English, with the assembly of about 60 offering responses in Latvian.

In his homily, Archbishop Buechlein said that it was appropriate to celebrate the freedom of Latvia on the feast day, "Christ the King earned true freedom for all of us."

Archbishop Buechlein told the group how Cardinal Jan Korec of Slovakia addressed the gathering of U.S. bishops last week. He told the bishops that during the oppression in 1951, "I was consecrated a priest in secret when he had barely been ordained a priest so that the church could carry on in Slovakia."

"In secret, he ordained 120 priests. He was in prison most of the time. When he was not in prison, he was in charge of the operation of the elevator of a government building. In prison, he met six other bishops and hundreds of priests and lay people," said the archbishop.

"Now, after the liberation, there are 200 priests, 750 seminarians, and many religious vocations. They have no churches, no property. But the cardinal said that's OK, because 'our church is alive in the streets.'"

The archbishop said that the Latvian story is different, but that it is similar because the Catholic community of faith in Latvia was persecuted in greater numbers than other Christian countries (Latvia lost its independence in 1940 and became one of the republics of the USSR that was not recognized by the U.S.).

The archbishop said that, as the cardinal in Slovakia was thankful, he knows that the people in Latvia appreciate having a pope in Rome working for them and praying for them, as well as people here.

"I'm very sure that would be said for the church in Latvia—how very important your faith, your prayers and carrying on the culture of Latvia was to them," Archbishop Buechlein said.

After thanking the Latvian community for keeping the faith alive, the archbishop said, "Christ established a kingdom that could not be suppressed."

In linking his message to the Gospel, Archbishop Buechlein compared it to Mother Teresa's idea that when the faithful help the poor, the sick and the lonely, "we do it for Jesus himself—with Jesus, for Jesus, and to Jesus."

"In America the worst form of poverty is poverty of the spirit—moral and spiritual poverty," said the archbishop.

After the Mass, the group gathered at the Latvian Community Center for dinner with the archbishop. Father Bettans spoke to the group in Latvian. His mother Adele, who was born in Latvia and came to the U.S. in 1951, was present. The future priest "Janis" was born in Germany in 1947.

Bentia Liepmanns, dressed in native attire, read a biography of the local community, which began in 1950 when Msgr. Adolfo Grosberg became chaplain. Today, 150 people in the area receive notices of the Latvian Masses.

Three members of the community played music on the kokle.

CCF accounts are now at \$15 million

(Continued from page 1)

Giczewski, CCF president, announced that the foundation now has 94 endowment accounts, an increase of nine since August, with a market valuation of \$15,072,405. This is an increase of more than \$5 million since the end of last fiscal year.

The board elected new officers, to be effective Jan. 1: Eugene R. Tempel, vice chancellor for external affairs at IUPUI, first vice chairman; John M. Whelan, president and chief executive officer at Golden Rule Insurance, second vice chairman; Dale Gettelinger, a CFA with Monroe Shine & Co., New Albany, secretary; Father David Coats, vicar general, treasurer; and Giczewski, president. Archbishop Buechlein is chairman of the board.

It was the final meeting for Ryan and for Walter F. Grote Jr., who had been serving as first and second vice chairmen, respectively. They have both served on the board since the CCF was founded in 1969.

The board also voted to change the foundation's fiscal year from the calendar year to July 1-June 30 to correspond with the archdiocese's fiscal year. Members also heard reports from eight committees.

St. Nicholas Center 20 years old

by Margaret Nelson

On Dec. 6, St. Nicholas Youth Ministry will mark 20 years of serving center city Indianapolis teen-agers.

In that time, 7,000 young men and women have made the former east side school their "second home."

Father Arthur Kelly, formerly stationed at nearby St. Rita Church, asks the youth to live by what he calls "The Christian Socialization Principles of Success":

1. Know, love and serve God, Christ and the Holy Spirit.
2. Explore and fulfill your goals and aspirations in life.
3. Know, love and serve self, others and life.
4. Know yourself: weaknesses and strengths.
5. Never give up.
6. Do all for Jesus?
7. Have an ongoing self-evaluation.
8. Be as good as you can, and do all the good that you can.

Though there are rooms with pool tables and games at the Youth Center, there are also fully-equipped computer rooms, a library, and space for counseling.

To the Editor

Catholic education for special needs

I feel compelled to write in response to Michelle Persinger's letter of Oct. 8 ("Catholic Schools Not Truly Inclusive"). I previously had a similar letter published in *The Criterion* in August of 1991. The state of Catholic education for special children hasn't changed noticeably, if at all. It is unfortunate the woman from the Guardian Angels Guild becomes upset when she reads letters like these ("30 Years of Special Education by Guild," Oct. 22 issue), but there is a tremendous void for those of us who have special needs children.

Our Catholic brothers and sisters are in need of education about these inequities. One would think that the Catholic schools would be at the forefront of social justice but they are decades behind the public schools in respect to full acceptance of special needs children.

I'd also like to say that my son is receiving a far better education at his public school than he'd ever receive at any Catholic school. I now view his being denied a Catholic education as a wonder-

ful blessing. He is receiving a better education in reading, writing and arithmetic (as well as learning how to get along with a diversity of people).

From the size of our son's CCD class, it appears to me that there are just as many Catholic children attending public schools as there are going to Catholic schools. These are the forgotten children. Rarely, if ever, are their needs or concerns addressed. My son's CCD program is wonderful. This, apparently, is the exception to the rule. I had a friend heartbrokenly tell me her public school sons were not even permitted to receive their First Holy Communion on the same day as the Catholic school children.

I cannot describe the feelings my husband and I experience when we are asked to increase our monetary obligation to our parish or support the parish festival. We know the vast majority of the money is used to pay the Catholic school teachers, maintenance of the school building, and subsidize some of the Catholic school children's tuition. Our son's religious education teachers are volunteers.

It is my view that Catholic schools have outgrown their original purpose. I feel we can do more evangelizing for our Catholic values and virtues by getting involved in the public schools' PTA and

other school organizations instead of segregating ourselves from others.

Monica Santangelo

Indianapolis

We must write to our leaders

It is wonderful to see so many people interested enough in an issue to write to a newspaper about it. I wonder, though, how many of those people bother to write their senators or representatives.

I hear a lot of complaining about issues that affect our lives. Many people bemoan their helplessness, how they are powerless to change anything. They are powerless if all they do is complain.

We must write to our leaders—spiritual and worldly. We are not powerless; we have a voice. Let it be heard.

Speak with knowledge and passion, but not with emotion only. Do not attack. Do not threaten. State your views and why you feel that way. Your words will be heard. And, most likely, you will be answered. I have written letters to my senator, congressman, and even to the archbishop. All have replied. Use the God-given gift of free speech and



THE SILENT VICTIMS

government with representation wisely. I know that I now feel less like a member and more like a voice since I have expressed my thoughts and concerns to my leaders. I've even begun complaining less!

Christa Hoyland

Indianapolis

LIGHT ONE CANDLE

The language of poetry

by Fr. John Catoir
Director, The Christophers

Catherine de Vinck's new book of poetry, "God of a Thousand Names," transcends ordinary language and teaches us that our

trust in God cannot be reduced to abstractions or philosophical formulae. I wrote the book's introduction and advised the reader to suspend judgment and approach each poem with a childlike openness, without analyzing every image. If you do, you will gradually come to the realization that God speaks to us in a thousand different ways every day.

Each poem calls God by name: Soundless Sound, Steady Light, Epicenter of Joy, Dancing Woman, Weaver of the Feathered, Pulse of Life, Suffering Servant, Voice Rising from the Dark, Bread of Angels, to name a few.

In the poem "God of Our Dailiness," the poet speaks of our need to touch our Maker: "Abstraction is not what we seek, what we look for finds us.

Not in the strictness of rulings, of codes looped around our lives like unbreakable chains but here, now, in our human dailiness—When we say milk, child, bread And touch their humble nearness."

The superior of the Benedictine monks of Weston Priory in Vermont wrote this tribute: "For 20 years the monastic community of Weston Priory has feasted at the table of the poetry of Catherine de Vinck. Her artistry



has quietly, gently, taken its place in the brothers' personal and communal prayer. These poems are not simple texts, but an event, a living encounter... especially suited for those privileged moments of prayer and silence.

In order to love God with one's whole heart, one needs to know his better. Poetry can lead us subtly into another realm of reality. In loving God there is no need to force feelings of any kind because true love is in the will, but an active imagination is helpful, and poetry fills the imagination with a magic light.

God is mystery beyond gender, beyond concept. We can only speak of God in symbolic language, through metaphors and oblique hints. This is done masterfully by Catherine de Vinck in her new book, "God of a Thousand Names" (Allhallow Press, Box 103, Allendale, NJ 07401. 121 pp., \$11 postpaid). These poems are a collection of mystical insights. God is seen as Father, Mother, Lover, Friend and the unifying principle behind all reality.

Roger Garaudy makes this telling comment about God and poetry: "God is not of the same order as words and things. God belongs to the order of poetry and he can only be talked about in images that make us feel that there exists an infinity of possibilities that I can never conceive of or imagine."

Francis Thompson called God "the Hound of Heaven," which means we are his prey.

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

Point of View

Reflections on life and death

by Daniel Avila, J.D.

The *Criterion* articles on end-of-life issues (Nov. 12 and 19), which focused on the 1991 case of Sue Ann Lawrence, have spurred me to share some reflections. I served as a legal guardian for Ms. Lawrence and argued that, though she was unconscious, she had a right to live.

As a historical note, the articles implied that Ms. Lawrence died after her feeding tube was removed. That is incorrect; her family was under a court order to maintain her feeding while the case was in the courts. According to the family's lawyers, Sue Ann died from other causes.

Two weeks after the Lawrence case became public, the Sunday readings at Mass included this passage from chapter three, verses 21-22 of Hosea: "I will espouse you in right and in justice, in love and in mercy; I will espouse you in fidelity, and you shall know the Lord." These words reflect my belief that even loving family decisions regarding the life or death of relatives cannot escape the scrutiny of justice.

As God's covenantal relationship with us is premised on justice and mercy, so too must our relationships with each other abide by both these values. A loving decision for another must be just. Moreover, the determination of justice cannot be simply a private question, with no reference to community values.

According to one family member, as quoted by *The Criterion*, the Lawrences believed that "Sue Ann's soul... had left her unresponsive body." If this were true, then there was no "other" to which justice was due. Catholic tradition opposes this view, however, and even the civil law considers unconscious persons to be alive, not "dead." In a 1992 statement, the U.S. bishops' Committee for Pro-Life Activities affirmed "wide agreement" among Catholic theologians that unconscious individuals must be considered "living human persons with inherent dignity and value."

I recently attended a trial in another "right to die" case in Kentucky and learned to an expert witness, a theologian of another faith, who testified to his belief that unconscious individuals are not persons because they no longer reflect the "image of God." He posited that because

God has the capacity to reason, socialize, love, and respond to others, and—as far as he could tell—unconscious persons do not, then loss of consciousness results in the loss of rights.

We should not be too confident, however, that we can so easily dismiss the presence of God's image in others. In seeking the face of the Lord, as Archbishop Buechlein encourages us to do, we will find God in the zephyr rather than the gale (1 Kgs. 19:11-13). And in weakness rather than in strength (2 Cor. 12:9-10).

Several speakers quoted in the end-of-life articles asserted that, in effect, our society has idolized life and the means to sustain life. I think, however, that death and the "right to die" have themselves become idols. All too often death is sought out of fear and as a means to gain control over one's life or to relieve society from some perceived burden posed by the vulnerable. In turn, we may risk romanticizing the "natural deaths" occasioned by Third World poverty in our efforts to condemn First World plenty. According to St. Paul, death is still the "last enemy" (1 Cor. 15:26).

Finally, we may be tempted to mischaracterize all "invasive" life supports as "extraordinary" to the detriment of persons with severe disabilities who require a measure of course extensive intervention. In this age of cutting costs, some budgeteers will be quite willing to defund disability-related services on the basis that they are "extraordinary." According to the U.S. bishops' Pro-Life Committee, however, invasive care is only extraordinary when it has little chance of succeeding and imposes excessive burdens.

The real danger is not that we will live beyond our time to go, but that we will leave God out of our schedule. St. Paul wrote in Romans 14:7-8: "None of us lives for oneself, and no one dies for oneself. For if we live, we live for the Lord, and if we die, we die for the Lord; so then, whether we live or die, we are for the Lord's."

When I am asked, "If you were in a vegetative state, would you want to be kept alive?" I can only hope that I have enough faith to respond: "Father, if you are willing, take this cup away from me; still, not my will but yours be done" (Luke 22:42).

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CORNUCOPIA

Is this the Apocalypse?

by Cynthia Dewes

To some of us, Advent means the Apocalypse is upon us. Except that, instead of the four Horsemen of pestilence, war, famine and death we fear the latest Transylvanian Flu, invasion by hostile relatives, world-class indigestion, and terminal numbing by Roger Whittaker Christmas music.



Strange, isn't it? Instead of witnessing joyous preparation for the coming of our Lord, we're up to our eyeballs in plastic wreaths and red and green M & Ms. Somehow we can't seem to escape the clutches of the evil twin named Commercial Christmas.

Whether we feel like it or not, we're swept up in a frenzy of activity that increases like a fast-growing mold. We practice tit-for-tat gift giving, and vie for the distinction of sending Christmas cards to the hugest numbers of zip codes. We decorate our persons, our homes, our mailboxes and our pets. We even feel obliged to watch any TV drivel that has the word "Santa Claus" in its title.

The operative buzzwords for the occasion, besides old S.C., are cheer, joyous strains, Yuletide, true spirit, joyous spirit, jolly, and like that—even things like

snowflakes and sleigh bells and winter. It's amazing and truly wondrous, what the commercial types come up with.

The real Christmas is not only shoved aside, but also ignored in the excitement. Since this happens every year you'd think the faithful would be used to it by now, but instead they feel like the prophets crying in the wilderness through bumper sticker: Put Christ back into Christmas! He's the reason for the season! of cetera.

What to do? It's a sure thing we won't change the situation within two or three lifetimes, so we may as well adapt (or tell the Creationists). We have to consider what needs to be changed or eliminated, and what stays.

Now there's nothing wrong with inviting friends and family over during the holidays (or anytime, for that matter) to eat, drink and be merry. It's appropriate to make the house pretty, and put up the symbolic Christmas tree, and prepare gifts for those we love, in honor of our coming King.

On the other hand God didn't appear to us as a semi-stranger at an office party, with a bottle of Chivas Regal in one hand and a spray of mistletoe in the other. The stable at Bethlehem was not hung with \$50 hand-blown-glass ornaments, and the oxen weren't lowering to the strains of "Frosty the Snowman."

If God had come to us in all his power and splendor, we would probably have been overwhelmed and given over to the usual Old Testament wailing and gnashing of teeth. But this was the New

Covenant, so he kindly came in the human form of a humble baby, as needy and vulnerable as any of us.

Advent gives us the opportunity to mull this over before he arrives. We have time to think about what it means for us to be made in God's image, and how we may use the example he gives us in Jesus. It's the greatest gift, and we don't even have to shop for it.

check-it-out...

The Archdiocese of Indianapolis, along with the AIDS Task Force of the Catholic Church in central and Southern Indiana and Damien Center of Indianapolis, will sponsor the blessing of the sick for persons with AIDS on Dec. 5, World AIDS Day. Blessings will take place at St. Peter and Paul Cathedral, Indianapolis at 4 p.m.; St. Charles Borromeo, Bloomington at 4 p.m.; Our Lady of Perpetual Help, New Albany at 4 p.m.; St. Andrew Church, Richmond at 2:30 p.m.; St. Ann, Terre Haute at 4 p.m.

Nova Gilliate, owner of Gilliate Builders, will donate \$1 of every Christmas tree sold off his lot to Catholic Social Services. Gilliate builders Christmas Tree Lot will be open through Dec. 23 from 9 a.m. to 8 p.m., at 1538 S. Post Rd., near Highway 52. Gilliate also sponsored Archbishop Daniel's Walk-N-Run in Sept.

Footlite Musicals will present the Kander and Ebb musical "Cabaret," on weekends, Dec. 3-18. Based on play by John Van Druten and stories by Christopher Isherwood, "Cabaret" takes place in Berlin in 1929, a few years before the Nazis rose to power in the decaying society of Germany. Adults, \$10, seniors and students, \$7. Friday and Saturday performances at 8 p.m., Sunday performances at 2:30 p.m. For additional information or ticket reservation, call the Footlite Box Office at 317-926-6630.

Austrian pianist Jasminka Stancul will be the guest of St. Meinrad Seminary and will give a special performance on Dec. 7. The event will be held at 8 p.m. in St. Bede Theatre on the seminary grounds. Her appearance at St. Meinrad will follow her American debut in a series of three concerts with the Pittsburgh Symphony earlier this month. She has performed widely in Europe in recital, with chamber groups and as a soloist with orchestras. Recently, Stancul has performed with the Warsaw Philharmonic, the Orchestre de Paris, the Prague Symphony Orchestra, the Provenca Symphony Orchestra, the Hungarian National Philharmonic and the Vienna Chamber Group and String Quartet. The public is invited to attend. There is no charge. For more information, call 812-357-6501.

The Helpline of the Information and Referral Network is seeking persons for ongoing part-time volunteer work. They

will experience the satisfaction of helping people and become familiar with the human services network. For information about the next class to become a well-trained telephone specialist, contact Marcia at 317-921-1307.

The Edvyeen Repertory Theatre at CTS will translate its Dec. 5 performance of Charles Dickens' classic "A Christmas Carol: Scrooge and Marley," into American Sign Language. Joyce Ellinger and Evelyn Thompson will serve as sign language interpreters. The play is Israel Horowitz's interpretation of Dickens' story of the miserly Ebenezer Scrooge and his transformation after a Christmas Eve visit by the ghost of his late business partner, Jacob Marley. Curtain time for the Dec. 5 performance is 2:30 p.m., in the Shelton Auditorium. Tickets are available by calling 317-923-1861; through Indiana relay TDD operators at 1-800-743-3333; or 317-923-1516.

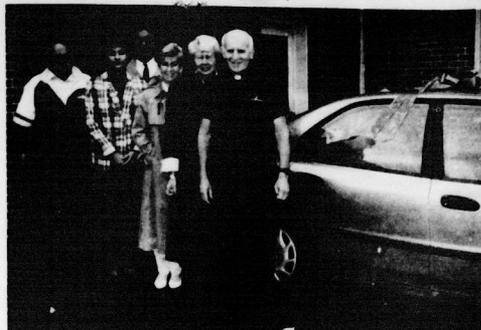
St. Joseph University Parish, Terre Haute, will celebrate the restoration and computerization of its 1934 Wicks (Direct Electric Action) Pipe Organ with a Diapason Organ Concert on Dec. 12 at 4 p.m. Father Roger Gaudet, administrator of St. Mary of the Woods Village Church, will be the featured organist. The concert is free and open to the public. For more information, call 812-232-7011.

St. Mary of the Woods College will host their 13th annual Christmas at the Woods dinner theater in O'Shaughnessy Hall at 7:30 p.m., on Dec. 3-4. Players are dressed in costumes of the 1870s. The two-and-a-half-hour performance is always situated at the Globe Hotel. The play centers around the life of Henry and Antha MacPherson. This year's story concerns a sticky situation in which their son, Horatio, has proposed to two women.

vips...



Franciscan Sister Lynne Matteson, formerly of Syracuse, New York, celebrated profession of final vows as a Sister of St. Francis, Oldenburg at the Motherhouse Chapel in Oldenburg, Ind. Sister Lynne, daughter of Elizabeth Buckingham Matteson currently of Rome, New York, and the late John Matteson, joined the associated program of the Sisters of St. Francis in 1983. She decided to join the postulancy program in 1987 and made her final profession of vows on Oct. 30, this year.



GIFTED—Father Frank Eckstein, pastor of St. Gabriel in Connorsville, stands next to the new car his parishioners bought to surprise him while he was away on vacation. Representatives from the parish are (from left) Bill Schlichte, Calissa Swaray, Mark Boehmer, Lynda Bell and Pat Holmes. (Photo by Joan Lingg)

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Controversial deer hunt planned for Saturday

by Mary Ann Wyand

"Oh deer!" That's the lament of many archdiocese Catholics who don't want the deer herd in Brown County State Park legally reduced by hunters on Dec. 4.

However, Saturday is the date of the much publicized and often protested herd reduction which has been determined by the Indiana Department of Natural Resources (DNR) as necessary to resolve the deer overpopulation problem which threatens the ecological balance of the state park near Nashville.

As *The Criterion* went to press, two groups of animal rights activists were attempting to legally block the Dec. 4 deer herd reduction at the state park.

Some Hoosiers favor the herd reduction, DNR public information and education director Dan Henkel said, including more than 4,400 hunters who applied for permits to participate in the one-day hunt. Of that number, about 525 hunters received permission to hunt in the state park.

"We're continuing to get some comments on all sides of the issue as we have all along,"

Henkel said. "There are those who remain opposed to either herd reduction and there are others who see it—as the (DNR) and the (Natural Resources) commission did—as the only way to restore balance to the ecosystem of the park. There are no natural predators for the deer. As a result, they have multiplied to the point where in Brown County State Park their numbers are too high."

DNR officials are approaching the herd reduction project very conservatively, Henkel said, and the safety of hunters is of paramount importance. Each hunter will be assigned to a 25-square-mile area designated on a topographical map.

"There are maybe a hundred deer tame enough to come up along the roads and ask for food," Henkel said. "But there are many more wild deer back in the park that will be difficult to pursue, so it will probably end up more like 500 or 600 deer taken. This is a management effort we have to make. It's difficult, it's controversial, and arriving at this decision has not been easy or pleasant."

Benedictine Father Damian Schmelz, a St. Meinrad Seminary faculty member who

served as chairman of a special committee to study the problem, said extensive studies by experts confirmed that the deer are literally eating up the park and naturalists are very concerned about the survival of wildflowers and other plant species.

DNR officials will monitor vegetation growth in the 15,000-acre park to determine the success of the one-day herd reduction, Father Damian said. "Right now there are, far, far too many deer in Brown County State Park. Some have to be killed. Professional people spent 11 months coming to that decision. It's the only practical resolution to a herd that has outgrown its habitat."

Benedictine Sister Mildred Wannemuehler, pastoral associate at St. Agnes Parish in Nashville, said parishioners have mixed feelings about the deer kill.

"There are two ends to the pole," Sister Mildred said. "As a group of people, we're not together on it at all. One of the biggest fears is the danger to the hunters. Parishioners are afraid that somehow somebody will be shot. I've heard that expressed this

week. We have some parishioners who feel that it's the worst thing that could happen because of their concern for the animals. Some of those people are involved in the protest and have signed the document to try to keep it from happening. And then we have other parishioners who are affected by the deer who come out and eat their crops. They know there are too many deer for that amount of land because the deer are destroying their land too."

"Deer seen in the state park appear to be undernourished," she said, and vegetation shows evidence of significant damage.

"Everything up within their reach has been eaten," Sister Mildred said. "The underbrush and any kind of new saplings are being destroyed. People haven't helped the situation by feeding the deer."

Members of the St. Agnes chapter of St. Vincent de Paul Society have applied for some of the deer meat scheduled to be donated to charity, she said. "Our name is on the list to possibly get some of the meat for the poor."

Advent Penance Services

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 so far been reported to *The Criterion*, according to deanery.

Indianapolis East Deanery

Dec. 12, 3 p.m., Our Lady of Lourdes
Dec. 12, 3 p.m., Little Flower
Dec. 13, 7:30 p.m., St. Simon
Dec. 14, 7 p.m., SS. Peter and Paul Cathedral
Dec. 14, 7 p.m., St. Philip Neri
Dec. 15, 7 p.m., Holy Cross
Dec. 16, 7 p.m., St. Bernadette
Dec. 16, 7 p.m., St. Michael, Greenwood
Dec. 22, 7 p.m., St. Mary

Indianapolis South Deanery

Dec. 9, 10 a.m., St. Mark (children's service)
Dec. 9, 7:30 p.m., Our Lady of the Greenwood, Greenwood
Dec. 13, 7 p.m., Holy Name, Beech Grove (children's service)
Dec. 14, 7 p.m., St. Catherine Chapel
Dec. 14, 7:30 p.m., St. Roch
Dec. 15, 7:30 p.m., Nativity
Dec. 15, 7:30 p.m., St. Mark
Dec. 16, 7:30 p.m., St. Barnabas
Dec. 19, 4 p.m., Holy Rosary
Dec. 20, 7 p.m., St. Jude
Dec. 21, 7:30 p.m., Holy Name, Beech Grove

Indianapolis West Deanery

Dec. 5, 10:30 a.m., St. Bridget
Dec. 12, 2 p.m., Holy Trinity
Dec. 13, 7 p.m., St. Monica
Dec. 14, 7 p.m., St. Susanna
Dec. 15, 7 p.m., Holy Angels
Dec. 15, 7:30 p.m., St. Christopher
Dec. 16, 7 p.m., Mary, Queen of Peace
Dec. 19, 2 p.m., St. Anthony
Dec. 20, 7:30 p.m., St. Joseph
Dec. 20, 7:30 p.m., St. Malachy, Brownsburg
Dec. 20, all morning, Ritter High School

Indianapolis North Deanery

Dec. 6, 7 p.m., St. Matthew
Dec. 6, 7:30 p.m., Christ the King
Dec. 12, 3 p.m., St. Joan of Arc
Dec. 13, 9:15 a.m., Bishop Chatard High School
Dec. 13, 7 p.m., Immaculate Heart of Mary
Dec. 14, 7:30 p.m., St. Luke
Dec. 15, 9:30 a.m., Cathedral High School
Dec. 15, 7 p.m., St. Andrew
Dec. 15, 7:30 p.m., St. Pius X
Dec. 15, 7:30 p.m., St. Thomas Aquinas
Dec. 20, 7:30 p.m., St. Lawrence

Batesville Deanery

Dec. 5, 4 p.m., Immaculate Conception, Milwauken
Dec. 5, 7:30 p.m., St. Maurice, Napoleon
Dec. 9, 7 p.m., Immaculate Conception, Aurora
Dec. 9, 7:30 p.m., Holy Family, Oldenburg
Dec. 13, 7 p.m., St. Louis, Batesville

Dec. 14, 7 p.m., St. John the Baptist, Dover
Dec. 15, 7 p.m., St. John, Osgood
Dec. 16, 7:30 p.m., St. Mary, Greensburg
Dec. 17, 7 p.m., St. Charles, Milan
Dec. 17, 7 p.m., St. Anthony of Padua, Morris

Dec. 20, 7 p.m., St. Nicholas, Ripley Co.
Dec. 23, 7 p.m., St. Anthony of Padua, Morris
Dec. 23, 7 p.m., St. Pius, Ripley Co.

Bloomington Deanery

Dec. 14, 7:30 p.m., St. John the Apostle, Bloomington
Dec. 14, 7:30 p.m., St. Agnes, Nashville
Dec. 14, 7 p.m., St. Jude, Spencer
Dec. 15, 7:30 p.m., St. Charles, Bloomington
Dec. 21, 7 p.m., Christ the King, Paoli

Seymour Deanery

Dec. 9, 7 p.m., Prince of Peace, Madison
Dec. 10, 7 p.m., St. Joseph, Shelbyville
Dec. 14, 7 p.m., St. Mary, North Vernon
Dec. 15, 7 p.m., St. Columba, Columbus
Dec. 17, 7 p.m., St. Vincent, Shelby Co.
Dec. 19, 2 p.m., St. Rose of Lima, Franklin

Connersville Deanery

Dec. 6, 7 p.m., St. Bridget, Liberty
Dec. 9, 7:30 p.m., St. Michael, Brookville
Dec. 9, 7:30 p.m., St. Rose, Knightstown
Dec. 14, 7 p.m., Holy Guardian Angels, Cedar Grove
Dec. 14, 7 p.m., St. Gabriel, Connersville
Dec. 16, 7:30 p.m., St. Mary, Rushville
Dec. 18, 12:05 p.m., St. Mary, Richmond
Dec. 20, 7 p.m., St. Elizabeth, Cambridge City
Dec. 21, 7 p.m., Holy Family, Richmond

New Albany Deanery

Dec. 9, 7:30 p.m., Sacred Heart, St. Augustine, Jeffersonville
Dec. 9, 7 p.m., St. Joseph Hill, Sellersburg
Dec. 10, 7 p.m., St. John, Starlight
Dec. 12, 7 p.m., St. Mary, Laneyville
Dec. 13, 7:30 p.m., St. Joseph, Corydon
Dec. 14, 7 p.m., St. Paul, Sellersburg
Dec. 15, 7 p.m., St. Michael, Bradford
Dec. 15, 7 p.m., St. Mary of the Knobs
Dec. 15, 7 p.m., Holy Family
Dec. 15, 7:30 p.m., Our Lady of Perpetual Help, St. Mary
Dec. 15, 8:30 a.m. to 2:30 p.m., Our Lady of Providence Jr./Sr. High School
Dec. 16, 7 p.m., St. Anthony, Clarksville
Dec. 20, 7:30 p.m., St. Michael, Charlestown
Dec. 22, 7 p.m., St. Mary, Navilleton

Tell City Deanery

Dec. 12, 4 p.m., St. Paul, St. Michael, Cannellton and St. Pius, Troy at St. Paul
Dec. 14, 7:30 p.m., St. Augustine, Leopold
Dec. 16, 7:30 p.m., St. Mark, Perry County
Dec. 16, 7:30 p.m., St. Isidore, Bristow
Dec. 20, 7 p.m., St. Martin, Siberia
Dec. 20, 21, 7 p.m., St. Meinrad
Dec. 21, 7:30 p.m., Holy Cross, St. Croix
Dec. 21, 7:30 p.m., St. Boniface, Fulda

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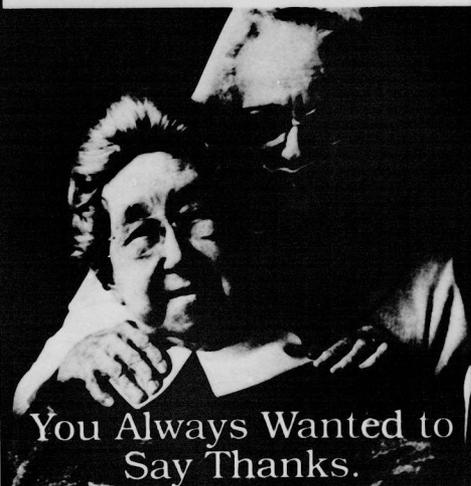
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Columbus' Scripture studies program growing

By Peter Agostinelli

The Catholic Community of Columbus has watched one of its newest ministries grow since its first sessions last summer.

Little Rock Scripture Study, an eight-week spiritual life enrichment course, has opened doors to a stronger faith and communal worship in many parishioners' lives, said Kathy Davis-Shanks, coordinator of religious education.

The Catholic Community of Columbus includes members of both St. Columba and St. Bartholomew parishes.

Besides its weekly meetings, Little Rock

Scripture Study focuses on daily readings and prayer. Daily personal study includes study questions.

The first two sessions covered the Acts of the Apostles and the infancy narratives of Matthew and Luke. The next session, scheduled to begin in February, will focus on death and resurrection.

Mark Nabors, a parishioner of the Catholic Community of Columbus, helped start the Little Rock program when he moved to Columbus from Little Rock, Ark. He said it initiates the type of bonding that can take place only in small group worship.

The weekly meetings include:
▶ an opening prayer and song

▶ an hour-long small group meeting, guided by a group leader, which includes conversational or "shared prayer" experiences.

▶ a return to the large group for a guest lecture.

Nabors said participants encounter the

biggest challenge in their daily study. But he said they've received spiritual boosts and support from the pastors, Fathers Stephen Banet and Christopher Craig.

Those wishing more information on Little Rock Scripture Study may call Davis-Shanks at (812) 372-2207.



STUDIED—This team from St. Bartholomew, and St. Columba parishes in the Catholic Community of Columbus led about 90 participants in the Little Rock Scripture Study. (Photo by Lisa Teague)

SVdP center to open Jan. 8

The St. Vincent de Paul center at E. 17th and Alford streets will be closed after the Saturday, Dec. 18 distribution to clients is completed.

Beginning Monday, Dec. 20, volunteers are needed to help move all clothing, furniture, and appliances to the new center

on 1201 E. Maryland (accessible from Southeastern).

Trucks will not move items on the Christmas or New Year's weekends, but volunteers will work until everything is out of the former warehouse. The new distribution center will open on Jan. 8.



HELPFUL HAND—Father Francis Buck, pastor of Our Lady of Lourdes Church in Indianapolis, serves one of the 350 Thanksgiving meals prepared by volunteers from the churches in the Irvington Ministerial Association and served at the Lourdes cafeteria. This is the 16th year for the neighborhood meal. (Photo by Margaret Nelson)



EXPLORING THANKSGIVING—First-grade students from St. Philip Neri visit their South Deane neighbors at Central Catholic to learn about Thanksgiving by dressing up, doing art work, singing, dancing, praying and feasting together. Their teachers Barb Taylor from Central Catholic and Patty Brown of St. Philip are friends. They plan to gather at St. Philip next year. (Photo by Margaret Nelson)



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Faith Alive!

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Light of Christ shines through lives of saints

by Fr. Laurence E. Mack

Animated by a toddler's boundless curiosity, the girl—only 3 or 4—constantly asked her mother questions. And the mother always tried to give her child correct answers.

One day in church before Mass began, the girl pointed to the figures of various saints in the stained glass windows and asked who they were.

Her mother answered simply, "Those are the saints."

Some weeks later in pre-school religious education class, the teacher asked if anyone knew who the saints were. This little girl put up her hand and responded, "Saints are the people the light shines through!"

The Advent season marks the start of a new liturgical year. In the course of the next 12 months, our calendar of liturgical days will include more than 150 days when we are invited to remember and celebrate the life of one or more of the saints.

Some days offer a choice of two or three saints, while others celebrate a group of saints together.

Before Vatican Council II (1962-65), feasts of the saints covered more of the calendar, including most Sundays of the year. The reform of the calendar which followed the council significantly reduced the number of feast days so that the season of the church year and Sunday itself might be celebrated more regularly.

Since saints' feasts rarely displace the Sunday celebration now, Catholics who do not attend daily Mass or morning and evening prayer services at the parish may have the feeling that the saints have largely disappeared from the church's life.

This was clearly not the intention of the reformers of the calendar, since nearly half the days of the year offer us saints to celebrate and to imitate.

Even if we cannot join in parish worship most of those days, there is no reason not to celebrate the saints in our own personal prayer and in family celebrations at home.

The little girl said that "saints are the people the light shines through," and it's a rather good explanation of why the church celebrates the saints' lives.

Throughout the liturgical year, the church celebrates the mystery of Jesus Christ. That is the core of every Eucharist, every feast day, every sacrament, every celebration in the Christian community's liturgical life.

The mystery of Jesus Christ is rich and complex, and cannot be grasped or celebrated all at once. One way that the church "spreads out" that central mys-

tery is by celebrating different seasons of the liturgical year.

While we always celebrate the same Christ, we celebrate different aspects of his life and mission in Advent or Christmas or Lent or Eastertide. Throughout the rest of the year, in what is called "ordinary time," we reflect upon different events of Christ's ministry and different aspects of his teaching.

The other way the Christian community has approached the mystery of Christ is by celebrating the saints. Beginning in the church's early centuries, the Christian community recognized that certain people made the meaning of the Gospel unusually clear through their lives or through their deaths as martyrs.

These people were recognized as "people the light shines through." They had lived the mystery of Christ so fully that the light of Christ shone through them brightly enough to illuminate the lives of others.

So, celebrating the life and death of a saint enabled the community to celebrate the mystery of Christ which that saint's life had revealed in a particular way.

Since the saint's life expressed the Gospel way of life more clearly than usual, Christians naturally tried to imitate the saint's life, to live the mystery of Christ as the saint had done.

The people also naturally asked the saints to pray with them and for them to God, just as they had often asked these holy Christians to pray with and for them while they were alive on earth.

The best of our tradition does not teach us to pray to the saints as much as to ask the saints to pray with us and for us. Any favors or blessings we receive come from God, not from the saints.

This long tradition of celebrating the saints continues to offer us a pattern of celebrating the mystery of Christ.

The various feasts and memorials of the saints throughout the year offer a kaleidoscope of images of Christ as the light of the world reflected through the lives of men and women from every century and from the rich variety of nations and cultures where the Gospel has been lived.

The celebrations of the saints provide varied opportunities to celebrate Christ as he is revealed in the lives of outstanding Christians who have gone before us in faith.

And these celebrations invite us to do likewise: to make the mystery of Christ the core of our own lives, so that the light of Christ will shine through us too.

(Father Laurence Mack is a priest of the Archdiocese of Cincinnati, Ohio.)



SHINING LIGHT—Saints are people the light shines through. They lived the mystery of Christ so fully that the light of Christ shone through them brightly enough to illuminate the lives of others. (CNS illustration by Caole Lowry)

Saints are companions in faith

by David Gibson

I think of St. Anna when I need a fresh perspective on a difficult situation.

I figure that the Lord's grandmother, like other grandparents, learned through long experience how often the outcome of events is not only different, but better than anyone thought possible. So when a crisis brews, I seek out St. Anna's well-honed perspective.

When I feel I've handled a situation poorly, I think of the apostles who vied for high position in the Lord's kingdom. I suspect a time came when they didn't feel they had handled that situation very well.

Their very flaws give me hope.

Then there is the doubting St. Thomas, who apparently experienced a lack of clarity about something important. And there are misunderstandings from others in society.

Who today hasn't experienced confusion over important matters or suffered from misunderstanding?

What are saints for? I prefer to think of them as companions. But what kind?

Often enough, saints are companions who know from firsthand experience what the human struggle feels like and how the adventure of faith unfolds. So there is always hope that they can understand us.

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Saints inspire modern Christians

This Week's Question

Do you have a favorite saint? Who is it, and why?

"Francis of Assisi. I've always liked him because he seemed to live closest to what I appreciate about Jesus—his simplicity of lifestyle and love of nature. I've tried to pattern my life after that." (Kathy Redig, Winona, Minn.)

"Shortly after being diagnosed (with leukemia at age 13) ... I said the prayer to St. Jude every night ... and yes, I did beat the leukemia. I received a bone marrow transplant from my brother. ... Today, it has been 11 years since my bone marrow transplant and I am feeling great. I still say the prayer to St. Jude every night." (Shelly Zisk, Chumblee, Ga.)

"St. Anthony. He helps me find lost things. It started out as something funny. But I've come to really believe in his help. I call on him more and more as I get older." (Sue West, Yuba City, Calif.)

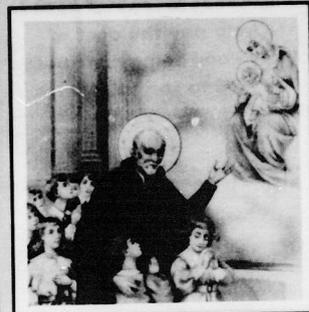
"St. Patrick because I'm Irish. We named our son Patrick. I had an uncle who made St. Patrick come alive for me. I stayed in Ireland with a family to whom St. Patrick was special. So I have a lot of traditions and history connected with St. Patrick." (Sarah Shirry, Yakima, Wash.)

"St. Bridget, because that's who I'm named after and because of what she stood for. She stood for loving God completely, even before beauty and human praise." (Bridget Colleen, Yakima, Wash.)

Lead Us Your Voice

An upcoming edition asks: Do you find it difficult to discuss your faith with others? Why, or why not?

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



Saints connect church across time, boundaries

by Steve Heymans

Having a saint to identify with can be a double-edged sword. I have always held St. Thomas More in high esteem. After all, he was able to balance being a devoted Christian and a man of influence at the same time. I admire his truthfulness and conviction, which I try to imitate.

On the other hand, he did things I cannot bring myself to do—like praying for two hours every morning, fasting for days on end, and wearing a hairshirt! There's a part of me that doesn't trust someone who wears hairshirts!

That's when I need to remind myself that, as much as I can identify with him, St. Thomas More was a man of his time. This shouldn't bother me, though, since the purpose of saints is to connect us to their time or, better put, the church's story across time.

Of all the holy days, my favorite is All Saints Day. What is especially meaningful to me is the sung litany of the saints. Through the litany I realize that the purpose of the saints is more than that of personal role models: Saints are icons—images—of the risen Christ; they are links between us and Christ. In communing with them, we commune with Christ.

For me, it is on All Saints Day that we experience the richness of Catholicism: that we are members of a community and communion that transcends national boundaries and transcends time itself.

All Saints Day is a reminder that being Catholic means participating in a communion of persons, both dead and living. On All Saints Day I am reminded that I am sitting at a eucharistic banquet whose guest list includes not only Jesus, the members of my

parish, or Julia the Lion-Hearted (my daughter), but also Maximus the Confessor; it includes not only Steven of St. Joseph (me), but Mechthild of Magdeburg.

As Catholics, we believe that at Eucharist we join a mystical communion of characters participating in the love of God. In the church at Eucharist, we find ourselves in very good company!

For me, it is this good company that I keep that carries me along in my faith. In a sense, I live by their expectations, which carry me. They are a joyful cast of characters who help me to believe as they believe for me.

The saints, it seems to me, play a more important role today than perhaps ever before. I say this for fewer and fewer of us are told the stories of our ancestors. Does our culture teach us that becoming free means severing our ties with the past, with our ancestors?

In contrast to this, tribal peoples have a powerful awareness of their ancestors. Psychologically, many tribes feel the spirits of the dead are all around them.

Rather than dismissing this as superstitions, I think Christians have much to learn from it. For we are deeply aware of the shoulders on which we stand, deeply aware of those to whom we are in debt.

Of course our ancestors are not the object of our worship. On All Saints Day we invoke our ancestors as fellow sojourners, on this day we reaffirm that they are part of us and we are part of them when we participate in this communion across time which we call the church.

(Steve Heymans is the director of campus ministry at St. John's University in Collegeville, Minn.)



HEALING RELATIONSHIP—Jesus looked at the woman whom he had cured and established an interpersonal relationship that also was healing. (CNS illustration)

Faith helps cure woman's illness

by Fr. John J. Castello

She was a good woman, but life was not easy for her. For 12 years she had suffered from a persistent hemorrhage that sapped her strength and meager resources.

As Mark tells us, "She had suffered greatly at the hands of many doctors and had spent all that she had" (Mark 5:26).

This Jesus had a reputation as a healer. Maybe he could help her too. She worked her way through the crowd and managed to get next to him. "If I but touch his clothes, I shall be cured."

Cautiously she reached out, touched his cloak, and "immediately her flow of blood dried up." What a blessed relief!

But now she was in trouble. Jesus stopped and demanded to know who had touched

him. According to the law her malady rendered her "unclean," and anyone she touched was stigmatized. She would surely feel the brunt of his anger.

There was nothing to do but tell the truth and take the consequences. She "approached in fear and trembling, fell down before Jesus and told him the whole truth." There was an awful silence, and then she heard: "Daughter, your faith has saved you. Go in peace and be cured of your affliction."

He wanted her faith to be based on mutual recognition, respect and trust. She had learned faith's real meaning—that amid life's frustrations there is hope based on trust in Jesus. This mutual knowledge and trust are the heart of holiness.

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

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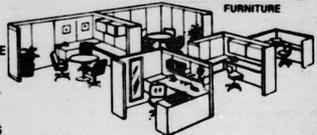
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SECOND SUNDAY OF ADVENT

The Sunday Readings

Sunday, Dec. 5, 1993

Isaiah 40:1-5, 9-11 — 2 Peter 3:8-14 — Mark 1:1-8

by Fr. Owen F. Campion

As the church fathers to celebrate the Second Sunday of the Advent season, it provides as the first liturgical reading a selection from the stirring prophecy of Isaiah.

The reading in this weekend's liturgy is from the second part of the book of Isaiah. Actually there are three parts, written at different times by different authors. The first among them was the great Isaiah himself. Subsequent authors sought to imitate his faith and honor his steadfastness to God by also using his name to identify their own works. Such a process today would be regarded as deceptive. In fact, it would break the law. In ancient times among God's people, however, this act of using another's name to identify a written work was regarded as a gesture of the greatest respect, a very high tribute indeed.

The eloquence and power of the writing ability of Second Isaiah, as the author of this section is called by scholars, are immediately evident in this weekend's reading. There is cause for the prophet's obvious excitement.

For generations, God's people had been held as hostages in Babylon, the capital of the mighty Babylonian Empire, a city situated in the area that today is Iraq. When kidnapped and removed from the Holy Land, these hostages, or actually their forebears, found themselves at the mercy of the most powerful country in the world, at least as they knew the world.

Times changed, however, and Babylonians diminished. Its strength ebbed. In a relatively brief time, it no longer was as strong as once it was. At best, it was a paper tiger, an easy target for Persia, then a power ascending in military and economic ability. At last, the Persians, under Cyrus, overwhelmed Babylon. Without interest in the hostages, they freed all so that those who yearned to return to the Promised Land were free to do so. This yearning is vividly apparent in the writings of Second Isaiah, especially in this weekend's reading.

The prophet sees his people's good fortune in obtaining their freedom not the consequence of Persian military superiority or of good luck. It is the effect of God's love and mercy. This is Second Isaiah's message. God has saved his people from their misery and hopelessness. God has been faithful to the

promise. God always will care for those who are loyal to God's law.

The Second Epistle of Peter is the source of this weekend's second reading from the Scriptures.

Second Peter only rarely appears in the liturgy, although it is itself a work of good expression and certainly sound faith. Its appearance in the Bible, its place in the list of the Scriptures, the devotion with which Christians over the years accepted it, testify certainly to the rich lessons of Second Peter but also to the veneration with which the church always has held Peter the Apostle himself.

This weekend's lesson is very direct and practical. It reminds us that our time is not the Lord's time, our understandings are not always good and true. God works in God's time. But, what is not open to change, what is constant, is God's great love for us. It is a love that comes forward as patience in the face of our sinfulness. It is a love that overcomes all things. We are assured of salvation, because salvation is the promise of God, salvation in Christ.

St. Mark's Gospel provides this weekend with its third reading in the Liturgy of the Word. The reading presents us with the image of John the Baptist.

Of course, John the Baptist was the Lord's relative. Mary had visited Elizabeth, John's mother, only shortly before John was born. The early Christians would have respected John greatly because of his ties with Jesus through their family. Even more important, however, was John's uncompromising devotion to God, and the fact that John saw himself as a figure sent to proclaim that the Lord was coming. This is the message today.

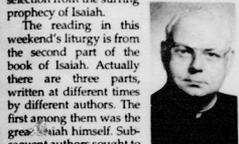
Reflection

This is the second week of Advent, and the church is calling us to prepare for Christmas. It is a preparation not just simply to note an anniversary or to delight in an event, however warm and delightful the event has become over time and is now in our culture.

Rather, the church calls us to prepare ourselves for Christmas by making Christmas a personal experience. It is an occasion when Jesus can come into our lives, if we permit it.

The prevailing message of this Liturgy of the Word is that indeed we have an opportunity for ourselves in Christmas. If we allow the Lord to be a part of our lives, we can bring to ourselves the hope and strength of God, a strength abundant enough to sustain us in all our needs.

What is so magnificent in all this is that



Fr. Owen F. Campion

Daily Readings

| | |
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| <p>Monday, Dec. 6 Nicholas, bishop Isaiah 35:1-10 Psalms 85:9-14 Luke 5:17-26</p> <p>Tuesday, Dec. 7 Ambrose, bishop and doctor Isaiah 40:1-11 Psalms 96:1-3, 10-13 Matthew 18:12-14</p> <p>Wednesday, Dec. 8 Immaculate Conception Genesis 3:9-15, 20 Psalms 98:1-4 Ephesians 1:3-6, 11-12 Luke 1:26-38</p> | <p>Thursday, Dec. 9 Blessed Juan Diego Isaiah 41:13-20 Psalms 145:1, 8-13 Matthew 11:11-15</p> <p>Friday, Dec. 10 Advent weekday Isaiah 48:17-19 Psalms 11:4, 6 Matthew 11:16-19</p> <p>Saturday, Dec. 11 Damascus I, pope Isaiah 48:14, 16-11 Psalms 80:2-3, 15-16, 18-19 Matthew 17:10-13</p> |
|--|---|

God wishes to be one with us. God wishes to give us joy and peace. God loves us with an unending love, and God can fulfill us as can nothing else.

God is reaching out to us in love, mercy, patience, and reward. It is up to us to accept God. Our own selfishness

diverts us from the process of accepting God into our lives. Advent is the time to recognize our selfishness, and to subdue it so that God, in all God's love and peace, can be with us. It is a time to open the gates of our hearts. God is waiting. God loves us.

THE POPE TEACHES

We are all called to holiness

by Pope John Paul II
Remarks at audience Nov. 24

All the members of the church are equally called to holiness. This holiness is first and foremost the result of baptismal consecration, but it must be developed and strengthened by the Gospel and in fulfillment of one's duties and mission in life.

While there is only "one holiness which is cultivated by all who are led by the Spirit of God" (Vatican II document "Lumen Gentium," 41), there is a wide variety of ways in which the laity respond to the call to serve Christ in the circumstances and in the state of life which correspond to each other.

Grace is made manifest in a great diversity of gifts, all of which serve to build up the common good.

SAINT OF THE WEEK

Ambrose opposed emperors and converted St. Augustine

by John F. Fink

St. Ambrose, whose feast is celebrated next Tuesday, Dec. 7, is known for standing up to emperors and an emperor. He is also known as the man who converted St. Augustine and was beloved by Augustine's mother, St. Monica. He was such an important influence on the early church that he has been acclaimed as both a father and a doctor of the church.

Ambrose was born in the year 340 in Trier, Germany, while his father was prefect of Gaul. After his father's death, his mother returned to Rome and Ambrose became a poet, an orator, and a lawyer. He managed to attract the attention of Emperor Valentinian, who made him governor of the territory around Milan.

This was the time in the history of the church that Arianism was at its height. When the bishop of Milan died there was a great dispute over whether his successor should be a Catholic or an Arian. As governor, Ambrose went to the church where the argument was taking place and urged the people to proceed in a spirit of peace. Someone in the crowd yelled, "Ambrose, bishop!" and others soon joined in. At the time, Ambrose wasn't even baptized yet.

When Valentinian heard about it, he wrote that it gave him great pleasure to know that a governor he had appointed was seen fit to be a bishop, and he approved. Although Ambrose tried to avoid it, he was consecrated Dec. 7, 374 at the age of 35.

Aware of his ignorance of theology, he applied himself to make up for this lack and did so well enough that he impressed Augustine. His personal life was one of simplicity and hard work. His people came to love and admire him.

It was Ambrose who coined the saying, "When in Rome do as the Romans do." It was in answer to a question from St. Monica who found religious customs in Milan different from those in North Africa. What

Ambrose said was, "When I am here, I do not fast on Saturday, but I fast when I am in Rome, do the same and always follow the custom and discipline of the church as it is observed in the particular locality in which you find yourself."

Ambrose was a particularly enthusiastic champion of consecrated virginity. One book about him reports that mothers tried to keep their daughters away from his sermons and he was charged with trying to depopulate the empire.

In 385, Empress Justina induced Valentinian to demand two churches in Milan be given to the Arians. Ambrose steadfastly refused to give them up. When troops were sent in to take them, the people rallied behind Ambrose and barricaded themselves inside the church. It is said that, in the midst of riots, Ambrose both spurred and calmed his people with new hymns set to exciting Eastern melodies.

During this dispute, Ambrose insisted that, as he said, "The emperor is in the church, not over it."

At about this time, Maximus invaded Italy and Justin and Valentinian fled for Greece and the protection of the eastern emperor, Theodosius. Theodosius defeated Maximus and thereby became ruler of the entire empire.

In 390 there was a terrible massacre at Thessalonica. After the people there rioted over a minor matter, Theodosius ordered reprisals and 7,000 people were killed. When word of it came to Milan, Ambrose excommunicated Theodosius and demanded that he do public penance. In the Chicago Art Institute there is a painting of Ambrose preventing Theodosius from entering a church. Theodosius did indeed do public penance and testified to the personal influence of Ambrose. Theodosius died in Ambrose's arms in 393.

Ambrose himself died on Good Friday, April 4, 397 at age 57. He is buried under the altar of his basilica in Milan.

MY JOURNEY TO GOD
To Elizabeth at Advent



She's here, Elizabeth, wiping her small sandals on the stones outside your door, singing out your name until the baby inside you dances. For three months she'll bake your bread, wash your clothes and rub your back with oil. Your meat will be seasoned to her mother's taste and on long afternoons you'll walk to the shaded rock where you will sit and talk of silent Zachariah, whose family thinks you should not eat so much sweet desert honey, and of the carpenter who protects her like a wall. Over and over you'll ask her to repeat a conversation with an angel and you will hold the name of Jesus like a think wafer on your tongue. Embrace her, Elizabeth, and smooth her hair with your old woman's hands. Caught in miracles, both of you still seek the ordinary. She will remember your quiet house when the mighty star explodes over Bethlehem and kings and angels fall onto their knees. On that night, smiling into eyes shaped just like John's, Joachim's daughter will hold her Jesus to her breast and sing the lullaby you taught her.

by Sandra Marek Behringer

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

Entertainment

VIEWING WITH ARNOLD

'Fearless' examines life in wake of near-death

by James W. Arnold

"Fearless," a major movie about death, wanders precariously along the border between psychology and spirituality. Ultimately, what you get from it depends on what you bring.

Any new film by Australian director Peter Weir ("Witness," "Dead Poets Society," "Green Card") is likely to be beautiful and thoughtful. If "Fearless" doesn't quite lay out clear answers to all its questions, maybe it's ungrateful to complain.

The story, an odd mixture of "Hero" and "Resurrection" without being as good as either one, is about air crash survivors. The structure, adapted by Rafael Yglesias from his own novel, could be described as "cumulative flashback." The film begins in the moments after the crash, during an emergency daylight landing in Bakersfield.

The central character is businessman Max Klein (another classy performance by Jeff Bridges). Holding an infant, he dazedly leads a group of survivors out of a California cornfield. He finds the baby's hugely relieved mother, then leaves the area. For the next few months, as he tries to rebuild his life, we share his flashbacks to the minutes before the crash.

Eventually, what happened can be



pieced together, including finally the crash itself. The drama of the accident thus works as both beginning and climax. The buildup and the crash itself, impressively staged and edited by Weir's special effects people, are detailed and truly terrifying. You can bet that "Fearless" won't show up soon on the airlines' post-traumatic flight movie menu.

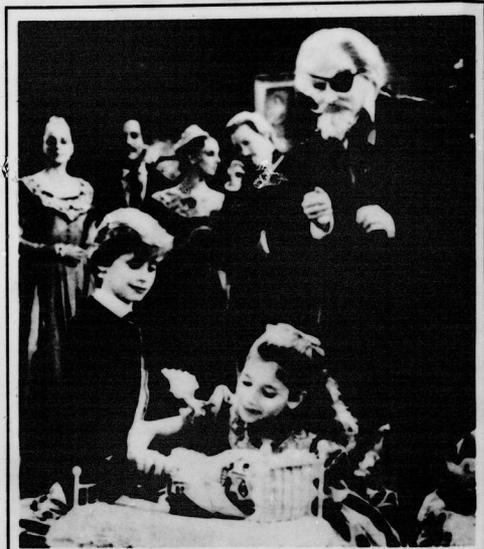
Max seems transformed by his experience. For one thing, although a nervous flier, he appears to have been a hero. In the near panic before impact, he selflessly reassured passengers nearby, including a young boy traveling alone. Then he calmly rescued the baby and led the boy and others to safety. He attracts attention from both the media and an airline post-trauma therapist (John Turturro).

Max also feels oddly immortal, as if death had its chance and lost. He no longer fears flying. Back home in San Francisco, he walks across traffic and even on freeways. He teeters madly on the ledge of a skyscraper. Although allergic to strawberries, he now eats them with impunity. More typically, he enjoys life's everyday miracles.

The change is also morally purifying. Max restores a wily attorney (a cheerfully greedy rascal played by Tom Hule) who wants him to file to fatten the legal settlement for the widow of his partner, killed in the crash. He yells at his son by his obsession with playing violent video games ("Death," he tells him, "is real.")

Then he feels drawn toward helping crash victim Carla (Rosie Perez), straight and cranked down a few notches. She's close to despair over her dead child. They argue about God and the meaning of life and death, with no clear outcome. Their relationship grows as she begins to recover. Carla is a nag, and her husband, who seems mainly interested in getting a lot of money from the airline. Max's wife (Isabella Rossellini), fearing all these developments, becomes alarmed.

It's gripping enough, and the human complications do get successfully untangled. If it's meant to mean more, my crystal ball is fuzzy. Bright white lighting during the air sequences may mean to



THE NUTCRACKER—Actor Bart Robinson Cook (right) as Herr Drosselmeier stands in the background as his nephew, played by Maccaluly Culkinn, watches Marie, played by young actress Jessica Lynn Cohen, put her beloved nutcracker to bed in "The Nutcracker." The U.S. Catholic Conference says this movie "could serve as a delightful introduction to ballet for youngsters." It classifies the film A-I for general patronage. (CNS photo from Warner Bros.)

suggest Max has a near-death spiritual moment of grace, which gives him compassion as well as a kind of serene courage and faith. Then just maybe, as the devout Catholic Carla says, "God sent me my own angel." That is, Max is used as a benign messenger of hope to bring Carla peace of mind. (Max is a perfect tool for the job because he claims that he's lost his own religious faith.)

He helps her most in a long passage that is the movie's best. At a mall in Oakland during the Christmas season, they behave like kids, buy presents for their departed loved ones, and dance to the music of a surprised mall pianist. In a touching moment, Carla caresses the head of an infant like her own lost son (as the mother shops unaware). Then, in a harrowing but improbable high-speed car ride, Max shows the anguished Carla—full of guilt and praying an act of

contrition—she couldn't have caused her son's death.

A psychological interpretation works almost as well. The trauma of the crash gives Max an unreal sense of euphoria and immunity. This helps him reach out to others. Then as the "miracle" effect fades, he realizes he's still human, still vulnerable, and turns back to his wife and son for the help and love we all need. In this case, the point is to emphasize the beauty and precious quality of life. "I'm alive!" is the movie's final line. People help people, and that is what we need to know. God—and death—remain unexplained mysteries.

(Ambiguous but intriguing film on a subject movies rarely confront; stylish, if a bit wacky; satisfactory for youth and adults.)
USCC classification: A-II, adults & adolescents.

Recent USCC Film Classifications

| | |
|-----------------|-------|
| Josh and S.A.M. | A-II |
| Mrs. Doubtfire | A-II |
| The Nutcracker | A-I |
| The Snapper | A-III |

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

Widow copes with death in Hallmark special

by Henry Herz
Catholic News Service



LOVING COUPLE—Real-life spouses Jessica Tandy (left) and Hume Cronyn star as Cora and Sam Peek, a happily-married elderly couple, in the "Hallmark Hall of Fame" family drama "To Dance With the White Dog," airing Dec. 5 on CBS. (CNS photo from CBS)

Death cannot separate a loving old couple in the family drama "To Dance With the White Dog," airing Sunday, Dec. 5, from 9 p.m. until 11 p.m. on CBS. (Check local listings to verify the program date and time.)

Playing the couple are husband and wife Hume Cronyn and Jessica Tandy, giving performances that add further luster to their long and distinguished careers.

In 1987, Tandy won an Emmy for her TV performance in "Foxfire." This year seems likely to be her husband's turn in the role of Sam Peek, suddenly on his own as a widower after 57 years of marriage.

Living alone and sorely missing his wife, Cora (Tandy), Sam finds some comfort in talking to a stray white dog that turns up one day. The dog becomes a welcome but erratic visitor who delights the old man by putting her front paws on the top of his walker and seeming to dance with his movements.

Sam's overly protective daughters (Christine Baranski and Amy Wright) are never around when the dog is and they begin to fear that their father is losing his faculties.

Only Sam's son (Frank Whaley), who tells the story, understands enough not to interfere with the proud old man's independence.

But even he panics when Sam drives off in his rickety farm truck without letting the family know he's going to a class reunion that Cora had wanted them to attend.

With the dog along for company, this becomes a sentimental journey into the past whose happy memories reaffirm the old man's spiritual bond with his late wife and a peaceful sense that life is "not about endings but discoveries."

Adapted by Susan Cooper from Terry Kay's novel, the story of a long, happy marriage as seen in retrospect tugs at the heart, despite its cliches and artificial attempt to suggest mortality's transcendence by identifying Cora with the elusive white dog.

Produced and directed by Glenn Jordan, the drama focuses on Cronyn's affecting performance as the frail elder coping with the unexpected loss of the partner with whom he had shared a lifetime.

Seen briefly in the opening scenes and intermittently thereafter in flashbacks and Sam's reveries, Tandy gives credible substance to the idealized character of Cora.

Though used mostly as comic relief, a secondary level of the story is also noteworthy. This has to do with the relationship between grown children and aged parents who may need some help but resent being made to feel dependent. While the story is manipulative and tends to sentimentalize, the situation is very real and the performances provide a rewarding experience for all but the youngest members of the family.

TV Programs of Note

Sunday, Dec. 5, 7:30 p.m. (ABC) "Hollyrock-a-Bye Baby." The Flintstones of 1962's sitcom fame return in this animated Hanna-Barbera Stone Age feature filled with prehistoric humor as Fred and Wilma Flintstone and neighbors Betty and Barney Rubble vacation in Hollyrock.

Tuesday, Dec. 7, 8:45 p.m. (PBS) "Great Moments from Nova." During this 29th anniversary special, actor Bill Cosby guides viewers through the most exciting footage from two decades of the "Nova" science series.

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

QUESTION CORNER

Donating organs can be meritorious

by Fr. John Dietzen

Q Does the new Catechism of the Catholic Church require that organ donors actually sign the document donating their organ rather than provide their organs in advance in the event of an unexpected death? (Illinois)

A I don't know where or how this error arose, but the new catechism makes no such provision.

It says only that organ transplants are morally acceptable if the donor, or the donor's agent, gives clear consent to the procedure.

Such transplants, says the catechism, are not only morally lawful but can even be meritorious if the physical and emotional dangers and risks incurred by the donor are proportionate to the benefits expected for the recipient (n. 2296).

These words may refer to both living and deceased donors. Explicit mention is made later that the gift of organs after death is morally legitimate, even virtuous (n. 2301).

As I have noted in the past, Pope John Paul II is among those who personally have encouraged such donation of bodily organs. A few years ago he lamented the shortage of available donors for patients desperately awaiting transplants.



Q As many of my friends, I was confused for years about the meaning of the Immaculate Conception of the Blessed Virgin Mary. I now believe one reason for this confusion is the Gospel that is read on that feast.

As I understand it, the Immaculate Conception celebrates our Blessed Mother's freedom from sin at the time of her conception in the womb of her mother, St. Anne.

The Gospel every Dec. 8, however, talks about the conception of Jesus in the womb of Mary at the Annunciation. Isn't there some way to change this? (New Jersey)

A You are right, of course, about the meaning of the feast, and perhaps about the confusion resulting from the Gospel on that day.

I doubt that there is any practical way to correct the situation, however. First, nothing in the Gospels goes back to the time of the beginning of Mary's life in the womb of her mother.

Our Lady enters the Gospel story because of her relationship to Jesus. We would expect, therefore, that the Gospel on this feast would somehow reflect that relationship

and how early Christian believers viewed her and the unprecedented gifts of grace she received from God.

This should make a bit more clear why we have Luke's story of the Annunciation on the feast of the Immaculate Conception. Every word and phrase of that passage reflects themes that praise Our Lord, and Mary's sharing, as participant and recipient, in his saving work.

Just one of many possible examples, Gabriel's words to Mary, "the power of the Most High will overshadow you" (Luke 1:35), are seen as a clear echo of the overshadowing cloud or light, the "glory of the Lord" which stood over the Ark of the Covenant in the Exodus, and later in the temple of Jerusalem. For the Jews, this hovering sign marked the presence of God. For Luke's readers, therefore, this new overshadowing revealed a new ark in whom the Lord God himself was present.

It would be difficult to find a more fitting Gospel passage for the celebration of life's beginning for her who was to become the Ark of the New Covenant.

(Questions should be sent to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)
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FAMILY TALK

Helping daughter with a destructive lifestyle

by Dr. James and Mary Kenny

Dear Mary: I am too ashamed to talk about this to anyone except my husband. It concerns our daughter, 27 years old, who is married for seven years with three children ages 6, 3 and 8 months.

Our daughter married after high school, divorced, and then married her present husband and had three children. She was supposed to pay their bills but did not, and they were so deeply in debt that she could have been sent to jail. We thought we were helping by sending money to pay bills, but I do not think the money was applied to bills.

She goes out three or four nights a week. Twice she has left home without the children for a week at a time. Other times she did not come home all night. Her husband does not know where she stays.

My daughter lies to me. Her mother-in-law knows the situation and has also been lied to.

We have suggested counselors and financial planners. She said she doesn't need counseling.

Her husband is trying to hold the family together. He says he is taking care of the money now. But I know how my daughter is when she wants her way. She is very convincing. I feel he will put up with anything for her to stay with him. She says she wants a divorce.

We no longer send money, but the hurt and worry are still with us. What can we do? Could she have a medical or mental problem? (Illinois)

Answer: I do not know why your daughter acts as she does, but whatever the reason, you need to take a position now. If you want to find out why before taking action, you may wait forever. Apparently your daughter does need outside help, but to be effective she must cooperate. At this point she denies that she needs help.

You have stopped being an enabler, providing money and support to help your daughter live her destructive lifestyle. Your concern for the family needs to focus on the strengths and resources they have, and that means supporting your son-in-law.

Apparently, your son-in-law is taking responsibility for the children. His parents also show concern and support. Let him know that you too support him. Find specific ways you can help him. If you still fear that money from you will go to your daughter, do not give money.

Perhaps you can help with the children. Can you bring the children to your house for frequent visits? Can you go to his house to help with the household and the children? Can you develop a closer relationship with his parents so that both sets of grandparents can work together?

Show by your words and actions that you support your son-in-law. Indicate that you do not intend to help your daughter live her destructive lifestyle and that you hope he too resists helping her. Such behavior is ultimately kind, because it forces her away from the hurtful way she is living now.

Write your daughter. Call her. Talk to her. But do not help her with money. Your son-in-law has a difficult job. The best resource he can have is two sets of concerned grandparents.

(Reader questions on family living or child care to be answered in print are invited. Address questions: The Kennys, 219 W. Harrison St., Suite 4, Bensenville, IL 47978.)

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The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, photos, or publications. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind. 46206.

December 3

The Young Widowed Group will spend Friday night at the movies. Meet at McDonald's, 3501 W. 86th St. at 6:30 p.m.

December 3

St. Joseph Altar Society, Terre Haute, will hold a brown bag lunch from 11 a.m. to 2 p.m. Cost is \$3.50.

December 3

Mt. St. Francis Retreat Center will present an evening out for married couples at 7 p.m. Call 812-923-8817 for more information and reservations.

December 3-4

Cardinal Ritter Drama Club will present "The Matchmaker" at 7 p.m. on Friday and Saturday. Tickets are available at the door. For more information, call Ritter at 317-924-4333.

December 3-5

Fatima Retreat House will present a weekend of prayer, teaching, discussion and fellowship during the Charismatic Retreat Weekend. Call Fatima at 317-545-7681 for more information.

December 3-12

The Edvyan Repertory Theatre at Catholic Theological Sem-

inary, 1000 West 42nd St., will perform Charles Dickens' "A Christmas Carol" Scrooge and Marley." For more information, call 317-923-1516.

December 4

St. Michael School, 3352 W. 30th St., will hold the 5th annual Angel's Attic from 9 a.m. to 4 p.m. Over 70 booths of arts and crafts. \$1 admission. For more information, call the school.

December 4

American Healthcare Center North will sponsor a breakfast with Santa from 9-10:30 a.m. Call 317-872-4051 for more information.

December 4

Mt. St. Joseph Retreat Center will hold a Greccio Christmas Bazaar from 10 a.m. to 5 p.m. For more information, call 812-923-8817.

December 4

The Catholic Alumni Club of Indianapolis will attend 5:30 p.m. Mass at St. John's, 126 W. Georgia St. Be ready to go out to Union Station afterwards for dinner at Norman's. For more information, call Maryam at 317-255-3841.

December 4

The Beech Grove Benedictine Center, 1402 Southern Ave., will be conducting prayer retreat

day from 9 a.m. to 3:30 p.m. For more information, call 317-788-7581.

December 4

St. Simon, 8400 Roy Rd., will hold a craft sale from 9 a.m. to 4 p.m. Over 50 booths available. For more information, call Beth at 317-549-0686.

December 4

St. Nicholas Church, Sunman, will celebrate a Charismatic Mass at 8 a.m. followed by the Fatima Rosary and a S.A.C.R.E.D. meeting.

December 4

Little Flower Church will host the workshop, "Dating after Divorce," from 9 a.m. to 12 p.m. in the parish center. Pre-registration is required. Call 317-357-8360 and leave your name and phone number.

December 4-5

St. Joseph Altar Society, Terre Haute, will hold its Christmas Bazaar from 4:30-6:30 p.m. on Saturday and from 8:30 a.m. to 12:30 p.m. on Sunday in the parish center.

December 4

Marian College Theatre will present, "The Prince and the Pauper," at 10 a.m. on Saturday and at 2 p.m. on Sunday. For ticket information, call 317-929-0622.

December 4

Sacred Heart School, Terre Haute, will hold a breakfast and lunch with Santa from 9 a.m. to 3 p.m. each day. For more information, call 812-232-8901.

December 4

St. Anthony Altar Society, 379 North Warren Ave., will hold its Christmas boutique in Ryan Hall from 9 a.m. to 6 p.m. on Sat. and from 8 a.m. to 12 p.m. on Sun. Handmade craft items, baked goods. For more information, call Kathy at 317-232-4424.

December 5

St. Vincent Hospital Guild will hold its annual Christmas Brunch at 12 p.m. at the Ritz Charles, 12156 N. Meridian St. For more information, call 317-255-2864.

December 5

Our Lady of Providence Guild will hold its annual Christmas Bazaar from 12 p.m. to 5 p.m. in the school cafeteria. Over 20 craft booths will be featured. For more information, call the school.

December 5

The Sisters of St. Benedict at Our Lady of Grace Monastery, Beech Grove, invite anyone interested to join them for evening prayer at 5:15 p.m. For more information, call 317-787-3287.

December 5

The Guadalupe Fraternity of Indianapolis-area Hispanic business people will sponsor a fundraising event at St. Philip social hall from 5-7 p.m. There will be a sale of Mexican food, raffles, music and gathering of the Hispanic community. Processions will be used to fund the Dec. 12 fiesta.

December 5

Oldenburg Academy invites everyone to its annual Christmas concert in the school auditorium beginning at 2 p.m. For more information, call 812-934-4443.

December 5

The Archdiocese of Indianapolis along with the AIDS Task Force of the Catholic Church in central and Southern Indiana and Damen Center of Indianapolis, will sponsor the blessing of the sick for persons with AIDS today on Saturday and from 8:30 a.m. to 12:30 p.m. on Sunday in the parish center. Blessings will take place at St. Peter and Paul Cathedral, Indianapolis at 4 p.m., St. Charles Borromeo, Bloomington at 4 p.m., Our Lady of Perpetual Help, New Albany at 4 p.m., St. Andrew Church, Richmond at 2:30 p.m., St. Ann, Terre Haute at 4 p.m.

December 5

The Catholic Golden Age Club will gather at 2 p.m. at the Iron Skillet, West 30th St. and Cold Spring Road, for its annual Christmas get-together. For more information, call 317-356-4057.

December 5

Our Lady of Lourdes, 5333 East Washington St., will hold a Taizé Prayer Service at 7 p.m. Admission is free. For more information, call Jane Hagenauer at 317-352-9281.

December 6

The adult catechetical team of St. Joseph Parish in St. Leon will host Franciscan Sister Norma Rockledge speaking on family communication. The program will be from 7-9 p.m. in the school basement. For more information, call Lori Bausom at 812-576-3234.

December 6

A prayer vigil and rosary for life will be held at 7 p.m. at St. Patrick, Terre Haute. For more information, call Rick Mascari at 812-466-6807.

December 7

Benediction of the Blessed Sacrament will be held at 7:30 p.m. at the Divine Mercy Adoration Chapel (next to Ritter High School). An opportunity for confession will begin at 6:45 p.m. For

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more information, call Maryann Schuman.

December 7

St. Mary Chapel, 317 N. New Jersey St., will pray devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

December 7

The prayer group of St. Lawrence, 6944 E. 46th St. at Shadeland Ave., will meet at 7:30 p.m. in the chapel. Prayers are offered for the parish, personal concerns, the entire Christian community and the world. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

December 8

St. Francis Women's Health Services and RTS Bereavement Services will hold a Christmas Memorial at 7 p.m. in Hanchett Conference Center, St. Francis Hospital, Beech Grove. Call 317-781-1281.

December 8

St. Jude Singles will play volleyball tonight at 6:30 p.m. All

"Holy Days and Holy People: Finding the Sacred in Ordinary Life" will be presented by Val Dillon at Good Shepherd's St. James Chapel, 1155 E. Cameron St. The evening will begin with Mass at 7 p.m. For additional information, call 317-783-3158.

December 8

St. Lawrence Church, 4850 N. Shadeland Ave., will hold a parish organ concert at 7 p.m. cost is \$10. For more information, call Virginia Neff at 317-849-1716 or Charlie DiPasquale at 317-823-9929.

December 9

The Beech Grove Benedictine Center will hold a Christmas Madrigal Dinner Concert at 6:30 p.m. Call the center at 317-786-7581.

December 9

St. Jude Singles will play volleyball tonight at 6:30 p.m. All

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December 5
St. Vincent Hospital Guild will hold its annual Christmas Brunch at 12 p.m. at the Ritz Charles, 12156 N. Meridian St. For more information, call 317-255-2864.

December 7
Benediction of the Blessed Sacrament will be held at 7:30 p.m. at the Divine Mercy Adoration Chapel (next to Ritter High School). An opportunity for confession will begin at 6:45 p.m. For

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St. Roch, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. Call 317-878-1763 for more information.

☆☆☆

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

December 10

St. Luke Church, 7575 Holiday Dr. E., will present Hosanna Sacred Arts performing "Songs of the Nativity," at 8 p.m. For more information, call 317-255-3912.

☆☆☆

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

December 10-12

St. Jude Guest House, St. Meinrad, will hold an advent retreat with Benedictine Father Matthias Neumann. For more information, call 812-357-6585.

December 11

Oltendburg Academy will hold its eighth grade placement test in the classroom building at 8:15 a.m. To register for the test, contact the admissions director before Dec. 5, at 812-934-4440.

☆☆☆

The Beech Grove Benedictine Center will hold an advent retreat day from 9:30 a.m. to 4 p.m. For more information, call 317-788-7581.

☆☆☆

St. Andrew Parish Center, Rich-

mond, will hold a Pastor's Advent Prayer Breakfast from 7:15-8:45 a.m. For more information, call 317-962-3902.

☆☆☆

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

☆☆☆

The Catholic Alumni Association of Indianapolis will play volleyball at 7:30 p.m. at St. Lawrence gym, Indianapolis.

☆☆☆

Mt. St. Francis Retreat Center will hold a bereavement day. For more information, call 812-923-8617.

☆☆☆

The Young Widowed Group will hold its second annual Christmas party at 7:30 p.m. at Vickie Gately's house in Noblesville. For more information, call Vickie.

December 12

St. Mary, Richmond, will hold an Advent Afternoon of Giving at 2 p.m. Call 317-962-3902 for more information.

☆☆☆

Mary Queen of Peace Parish, Danville will sponsor an All-You-Can-Eat-Breakfast Buffet from 9 a.m. to 12 p.m. in the lower level of the church. Adults, \$4.50; kids 6-12, \$2.50; kids under 5 eat free. For additional information, call 317-539-4367.

☆☆☆

St. John, 126 W. Georgia St., will hold a revised Latin liturgy at 11 a.m. For more information, call 317-635-2021.

☆☆☆

The Catholic Alumni Club of Indianapolis will gather at Al's country home at 4 p.m. for a bonfire. For more information, call Al.

☆☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

☆☆☆

St. Bridget, 801 Northwestern Ave., will pray a rosary at 10 a.m. For more information, call 317-547-3735.

☆☆☆

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆☆

St. Bernadette, 4826 Fletcher Ave., will hold a Breakfast with Santa from 9 a.m. to 1 p.m. in the parish hall.

ST. VINCENT CARMEL HOSPITAL'S 11TH Living Nativity

SATURDAY, DECEMBER 11 6:30, 7:30, 8:30 P.M.

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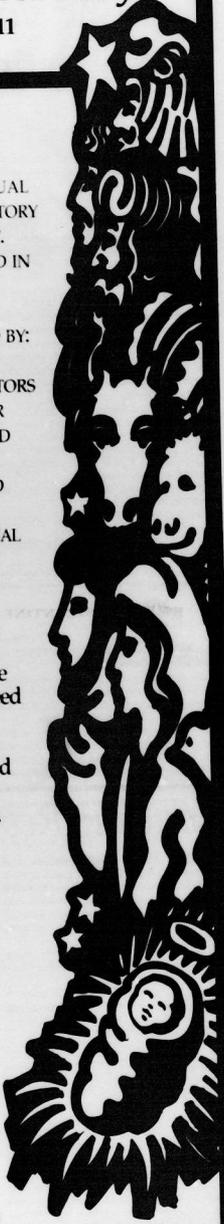
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Youth News/Views

Catholic youth support teen chastity campaign

by Mary Stadnyk
Catholic News Service

PHILADELPHIA—Catholic youths are taking part in what may be a new sexual revolution—an ecumenical campaign to remain chaste until marriage.

Father Leonard Wenke, director of the Washington-based National Federation for Catholic Youth Ministry, announced on Nov. 12 his organization will participate in a campaign called "True Love Waits." He made the comments at a press conference during the federation's Philadelphia convention Nov. 11-14.

The campaign began in April as part of a Southern Baptist Convention sex education program and has since spread to other denominations and organizations. Tens of thousands of youth have joined, signing pledge cards vowing their sexual abstinence.

The National Federation for Catholic Youth Ministry is a networking organization which serves youth ministry offices in the United States. The organization reaches about 19,000 U.S. parishes and about 10 million teen-agers.

By participating in the campaign, the youth federation plans to:

- Promote the value of living a nonsexual-active lifestyle for teen-agers.
- Champion social environments that enhance teen-agers' sexual abstinence.
- Encourage the development of systems which support the families in which teens live.
- Communicate and clarify the Catholic Church's moral teaching on sexuality.
- Affirm young people in their commitment to be witnesses for Jesus Christ as Christians in the modern world.

The federation plans to provide necessary resources on sexuality catechesis to diocesan directors who will then work with individual diocesan parishes.

A big part of the campaign is the pledge cards that youths can fill out and sign as a "concrete sign of the promise they make to maintain a chaste lifestyle."

Those cards will be part of a youth rally scheduled to take place next July 29 in Washington.

"We wish to empower Catholic young people in this country to be witnesses of their faith, and give them the opportunity to commit to a chaste lifestyle and to reject the 'safe sex' messages dominant in our culture," said Father Wenke.

During the press conference, he said, "Not only is sex education important, but it is important to relate to young people and the social climate in which they live" to help them to "actually live out the commitments that they make."

Father Wenke said the federation's involvement in "True Love Waits" has received the support of Chicago Cardinal Joseph L. Bernardini, outgoing chairman of the bishops' Committee on Marriage and Family Life of Bishop Charles J. Chaput of Rapid City, S.D., the bishops' episcopal liaison to the Catholic youth federation.

"At times our best attempts to communicate with young people about our deeply held values are overshadowed by society's messages of materialism, self-indulgence and individualism," Father Wenke said. But nevertheless the church "must continue to proclaim—and to find more creative ways of proclaiming—our message about the sanctity of the human person, the dignity of marriage, and the appropriate expression of love between human persons."

In a separate letter, Bishop Chaput said, "The virtue and value of living a chaste life is not often espoused for people, especially our young, as being a lifestyle worth choosing, or one that is even attainable. As Catholics we must continue to challenge this defeatist attitude for it is the very grace of God that empowers us to live chastity in all its fullness."

(For additional information about the ecumenical teen-age chastity campaign "True Love Waits," contact the archdiocesan Office for Youth and Young Adult Ministries at 317-236-1439.)



ST. JUDE DANCER—St. Jude seventh-grader Courtney Witter of Indianapolis plays Clara and Bud Kerwin, associate professor of dance at Butler University, portrays Herr Drosselmeier in the Butler Ballet's annual holiday production of "The Nutcracker" continuing Dec. 4 and Dec. 5 in Clowes Memorial Hall. For ticket information, telephone 317-921-6644 or 1-800-732-0804. (Photo courtesy of Butler University)

New video promotes life

by Patricia Zapor
Catholic News Service

WASHINGTON—A new video aimed at showing teen-agers options for handling an unexpected pregnancy uses Hollywood techniques and actors to illustrate the Catholic Church's perspectives on abortion.

The film was previewed by the U.S. Catholic bishops on Nov. 16 during their fall general meeting in Washington.

Written and directed by Patt and Jack Shea—who normally work on more typical Hollywood television productions—the film is called "The Right Choice." It was commissioned by Los Angeles Cardinal Roger M. Mahony as chairman of the bishops' Committee on Pro-Life Activities.

Its point is clear, its plot simple: Jan's boyfriend drops her off at a woman's clinic, smiling encouragingly and offering a thumbs-up sign.

Inside, the pretty, blonde teen-ager learns she is pregnant and nervously awaits the return of an employee who has encouraged her to schedule an abortion quickly, saying "You don't want to wait."

Then a disembodied voice, apparently

of her developing fetus, starts talking to Jan about what she could do besides accepting the clinic worker's ready solution to an unplanned pregnancy. The voice reminds Jan of her caring nature and suggests she get advice from other sources, including a priest. It shows how to find organizations that help pregnant women and volunteers because, while "it'd be great" if she raised the child herself, turning the child over for adoption would be just fine.

When Patt Shea was first approached by Cardinal Mahony about writing the script for a pro-life video, she wasn't sure the project was for her.

"I said, 'This isn't my field, I'm a comedy writer,'" she told Catholic News Service while in Washington for the bishops' meeting.

After reviewing dozens of videos on abortion produced by various organizations, she saw an area that hadn't been well covered previously.

"I finally got the idea we're not going to change anybody's mind about 'choice,'" she said. "We have to change their hearts. So I decided to give the fetus a voice."

In a mixture of dramatization and documentary information, the film includes clips of young women who sought help from organizations that offer alternatives to abortion. One teen is working as a nanny while staying with a family until she gives birth and turns the baby over for adoption. Another is living at a New York shelter where young women may stay for up to two years while pregnant or as new mothers.

"The important thing was to give the girl a choice," Patt Shea said. "Especially for those who feel they have no choice."

Filmed just a few weeks before it was due to be presented at World Youth Day '93 in Denver, "The Right Choice" was produced by Hollywood professionals, some of whom initially hesitated to get involved in the project because their perspectives on abortion were different from that of the Sheas.

"They came back after they read the script and said they thought it was good," Patt Shea said. She and her husband, who are both Catholics, helped found the organization Catholics in Media.

One of the last actors lined up for the program is probably the most widely known member of the cast outside the television industry—Jonathan Taylor Thomas—who provided the voice of the developing baby. Thomas plays the middle son on the television series "Home Improvement."

"Everyone was very proud to be involved," she said. "There was a lot of enthusiasm."

(The film is available through the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops. It costs \$12.95 plus shipping and handling fee. To order the video, write to the NCCCB Pro-Life Office at 3211 Fourth St. N.E., Washington, DC 20017, call the office at 202-541-3070, or send a fax to 202-541-3054.)

Roncalli Rebels win state football title

Roncalli High School students and fans celebrated the Rebels' Class 3-A state football championship on Nov. 26 at the Hoosier Dome in Indianapolis following their exciting 14-12 victory over a tough Northwood High School gridiron team from northern Indiana.

The Rebels finished the 1993 season with a perfect 14-0 record and the Class 3-A state trophy.

Roncalli running back Mike Bohm, a senior from Our Lady of the Greenwood Parish, holds the state record for most yards rushed during a season.

Bishop Chatard High School students formed a "human food chain" to get food to the hungry of Indianapolis on Nov. 24. Chatard's 540 students scoured Indianapolis neighborhoods throughout November in their "Cans for a Cause" campaign to collect approximately 10,000 cans of food to help replenish food pantries at local charities.

They formed the human chain last week to pass the food from the school building to a truck waiting to transport the food to those in need of assistance. "Bishop Chatard students have a long history of donating time and effort to the community," development director Marianne Flynn said. Chatard students also regularly participate in an annual blood drive, the United Way "Day of Caring," and peer counseling to grade school students about drug and alcohol awareness.

Chatard's "Cans for a Cause" campaign was aided by donations from Joe O'Malia Supermarkets and Jug's Catering.

Cardinal Ritter High School will host a donkey basketball game on Dec. 11 at 7:30 p.m. at the school gymnasium, located at 3360 W. 30th St. in Indianapolis.

The event is open to the public. Tickets are \$4 in advance and \$6 at the gate. Children under 6 years of age are admitted free.

Ritter students, faculty and parents will participate in the game, as well as students from Indianapolis West Deaneley grade schools.

For more information about Ritter's donkey basketball game, contact Tom Gliva at 317-924-4333 or Alan MacDaid at 317-927-7828.

Proceeds will go to the Ritter Athletic Club to benefit a variety of school sports.

Oldenburg Academy, a girls' college preparatory school founded by the Sisters of St. Francis, has scheduled an eighth-grade placement test for prospective students at 9:15 a.m. on Dec. 11.

Parents are encouraged to attend information sessions during the testing period. A parent and student luncheon in the academy dining room will follow the placement test.

The 140-year-old academy offers a traditional day school curriculum as well as a five-day boarding program.

To register for the placement test, contact Joanne Jazurak, admissions director, at Oldenburg Academy by calling 812-934-4440 or 1-800-440-5220 before Dec. 8.

A \$10 fee covers the test and its scoring as well as lunch for the student and parents.

Our Lady of Providence High School's performing arts department will again offer Christmas traveling groups for holiday performances in the Clarksville area.

The Providence Singers, Popcorn Players, Cricket Company, Wise Guys, Kristmas Kapers and Snowflake Singers will provide entertainment during the holiday season in the various civic, organizational, schools, nursing homes, businesses and private parties.

There is no charge for performances, but donations are accepted to help defray transportation costs.

To schedule a Providence traveling group for a Christmas celebration, contact Ursuline Sister Dolores Lutse, performing arts department scheduling coordinator, at the school at 812-945-2538.

Winners of the Catholic Youth Organization's fall football championship games in Indianapolis were St. Pius X Parish in the 56 League and Little Flower Parish in the Cadet League.

St. Pius Nativity for the 56 title and Little Flower triumphed over Immaculate Heart in the cadet championship.

Campus Corner

Woods grad travels to Uganda for missions

(Editor's note: Stacia Spragg-Nenov recently took a trip to Uganda with the help of Father John Kauta, the U.S. representative of the Diocese of Tororo in Uganda, the Missionary Cooperative Plan and the Indianapolis Archdiocesan Mission Office. She is a 1990 graduate of St. Mary of the Woods College and parishioner of Christ the King in Indianapolis. She is currently pursuing a master's degree in photojournalism at the University of Missouri.)

by Stacia Spragg-Nenov

I thought I was ready for this.

After all, I had seen the photographs of orphans in Romania after their leader fell from power. I had seen pictures of starving children in Somalia. I was pretty used to seeing poverty, but that American sense of optimism always reassured that

all would be better soon, and bad things always go away eventually.

But then I entered a little house for orphans in eastern Uganda, a home run by the Roman Catholic Diocese of Tororo. And for the first time I had to look into the eyes of children who found it natural not to smile, little people who couldn't claim anything in the world as their own, who couldn't claim anyone's love.

How could the lives of these 13 little children in a remote part of Africa have any significance to the rest of us? After all, people are suffering everywhere and more so the world's Yugoslavians and El Salvadors. So what's the relevance of these children?

Just by asking the question, I realized the answer. The children aren't relevant in most Americans' eyes. They will



STARVING FOR AFFECTION—A child and assistant at the Ganga Home for Babies in Uganda are shown here. Many children at this home are orphaned by parents who have died from AIDS.

continue to live at the orphanage, a few perhaps adopted, and in Uganda they will stay, unknown, for the rest of their lives.

Their state of apparent hopelessness exemplifies what is occurring throughout Uganda, and most of Africa actually. They have no running water—hot or cold—inadequate space, no toys. Most of them have family members who have died from AIDS, not to mention the litany of other deadly diseases throughout Uganda. Most cannot read or write. In other words, everything is stacked against their odds of living a healthy life.

The Diocese of Tororo is trying to make a difference. One of the 16 dioceses in Uganda, Tororo serves about 500,000 Catholics with schools, health care centers and self-help agricultural projects. This summer, I photographed throughout the diocese to help increase awareness among Americans about the problems Ugandans face daily and the church's effort to make life a little better.

Health officials say that Uganda is probably the country hardest hit by AIDS. Some estimates indicate that about 15 percent of the country's population is infected with the virus. The diocese is trying to extend its counseling and

support as part of its AIDS Control Services, but lacks the funding.

Children are being born HIV-positive while others are left orphaned by the disease which thrives on the attitude that it's socially acceptable and normal for a man to have more than one wife or that he can have more than one sexual partner.

I met a woman whose husband had AIDS and she contracted the HIV-virus from him. Without knowing she had the virus, two of her children were born with it. When her husband died, his family took her house and property (a common practice in Uganda) and she now had to sell herself by means of prostitution (even though she knew she had AIDS) just to buy food and medicine for her five children.

This is the situation the Catholic Church is up against in Uganda, in a country where life would be improved immensely if only a few more wells could be built, or where a couple more dollars, literally, would allow a few more children to attend school and have books; or allow a doctor to have new gloves without having to re-use the old pair; a country where 13 little children at the Ganga Home for Babies might someday have the chance of becoming relevant, and a chance of experiencing the health and well-being all of us deserve.



POVERTY—A Ugandan girl sits on a bed or a "dormitory room" for elementary students at one of the parishes in the Tororo Diocese. Large holes can be seen in the floor, along with torn foam mattresses and meager living conditions. (Photos by Stacia Spragg-Nenov)

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BOOK REVIEWS

Children's Christmas gifts

Reviewed by Barb Frazee and Margaret Krause
Catholic News Service

The following children's books are suitable for Christmas gift-giving.

WHAT MAKES A REMBRANDT A REMBRANDT? WHAT MAKES A VAN GOGH A VAN GOGH? (series). Text by Richard Muhlberger, art from The Metropolitan Museum of Art. Viking Press (New York, 1993). 48 pp. each. \$9.95 each.

This is a wonderful series of books exposing children to different artists (Van Gogh, Monet, Raphael, Rembrandt, Bruegel and Degas). The author, former vice director for education at The Metropolitan Museum of Art, uses 12 masterpieces from the museum to illustrate points about each of the artists' techniques. Full-page paintings and close-ups to show detail coupled with lively text make these sure winners. Ages 10 and up. (BF)

THE LOST CHILDREN, by Paul Goble. Bradbury Press (New York, 1993). 27 pp. \$14.95.

The renowned storyteller and illustrator, Paul Goble, tells another tale of native American culture. This Blackfoot

Indian story encourages parents to keep track of their children at all times. The Southwestern drawings are exquisite and bring this folktale to life. Children of all ages will enjoy Goble's work. All ages. (MK)

A IS FOR AFRICA, by Ifeoma Onyefulu. Cobblehill Books (New York, 1993). 24 pp. \$14.99.

Visit color photographs of African village life make this a captivating alphabet book. Ms. Onyefulu, who was born in Nigeria, has captured the beauty, warmth and strength of Africa in her photographs, and her words teach children some of the history behind the traditions. Although as an alphabet book this was written for young children, it is strongly recommended for all ages. Ages 2 and up. (BF)

BEARS, by Helen Gilks, illustrated by Andrew Bale. APES, by Tess Lemmon, illustrated by John Butler-Tucker & Field. (New York, 1993). 32 pp. each. \$13.95 each.

These two large picture books are full of interesting facts on the eating habits, habitats and lives of apes and bears. This series is a wonderful resource for the school science report. Young readers will be fascinated to learn about these wild animals in these exquisitely illustrated editions. Ages 7-10. (MK)

END OF THE RACE, by Dean Hughes. Atheneum (New York, 1993). 152 pp. \$13.95.

The pain and joy of running track growing up, friendship, racial relations and relating to fathers are rolled into the adventures of two boys, Jared Olsen and Davin Carter. Hughes has created believable, likable characters with a story line that should be especially appealing to boys. Ages 11-14. (BF)

THE MOON AND YOU, by E.C. Krupp, illustrated by Robin Rector Krupp. Macmillan Publishing Co. (New York, 1993). 48 pp. \$13.95.

Scientific facts, humor, folk tales, analogies. This book is jam packed with information on the moon. Krupp, director of Griffith Observatory in Los Angeles, writes in a conversational tone that will keep children reading. Mrs. Krupp's black-and-white illustrations and diagrams reveal a great sense of humor as well as conveying information in a straightforward manner. This book is especially good for a child who claims to not like science! Ages 9-13. (BF)

STARDUST, by Alane Ferguson. Bradbury Press (New York, 1993). 157 pp. \$13.95.

Haley Loring, the star of a weekly family sitcom, has grown accustomed to the glamor of Hollywood living. However, when she is dropped from the television show and her family moves to a small town, she is faced with the challenge of growing up as an average young adult. This is an endearing story of Haley's sixth grade in Garland Elementary. Ages 8-12. (MK)

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of death. Obituaries of arch-diocese priests, their parents and religious sisters serving our arch-diocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the arch-diocese or have other connections to it.

* **ARBOIT, Rosemary**, 74, Christ the King, Indianapolis, Nov. 15. Sister of Dorothy Filletteau.

* **ALIG, Mary**, 79, St. Joseph, St. Leon, Nov. 20. Mother of Richard, Rose Ann, DeGeorge, Paul and Rosemary; sister of John Bischoff, George Bischoff and Viola Bischoff; grandmother of ten, great-grandmother of five.

* **AMBERGER, Bernard J.**, 67, Holy Spirit Parish, Indianapolis, Nov. 21. Husband of Bettie H.; father of William, Dennis, Frederick, James, John, Susan, Wilson and Carol; Bouachamp; grandfather of two.

* **BANTLE, Alfons**, 86, St. Koch, Indianapolis, Nov. 2. Husband of Rosa; father of Hilda, Louise, Tony, Erik, Smith, Eric and Matt; Szwiatk; brother of Otto, Adolf, Hedwig, Graf, Anna, Graf and Franz; grandfather of 17.

* **BIRMINGHAM, Mary A.**, 85, Little Flower, Indianapolis, Nov. 15. Sister of Joseph Birmingham.

* **BUCKEL, Maurice W.**, 68, Little Flower, Indianapolis, Nov. 13. Husband of Norma B.; father of Michael W. and Steven L.; brother of Harry, Joseph, Robert and Louise Maylie.

* **CANGANY, Peter T.**, Sr., 60, Little Flower, Indianapolis, Nov. 13. Husband of Jeanne F.; father of Catherine, Scott, Eileen, Tooley, Carol, Husamen, Patricia, Hancock, Kevin, David, John and Peter T. Jr.; brother of Joseph and Judith Ricketts; grandfather of 18.

* **CARSON, Modesta M.**, 81, Holy Name, Beech Grove, Nov. 16. Mother of James M., Paul E. and Thomas J.; sister of Paul, William, Fidalis, Barnes and Monica Tate; grandmother of 11, great-grandmother of 15.

* **CLEMONS, Wilma**, 85, St. Michael, Cannelton, Nov. 14. Mother of Joan Wallace and Eugene Clemens, Jr.; sister of Evelyn Lawson and Henrietta Buckner; grandmother of six, great-grandmother of six.

* **CREASEY, Jay**, 74, Little Flower, Indianapolis, Nov. 12. Husband of Gladys P.; father of John and Maggie Amon; brother of Frederick and Joseph; grandfather of four.

* **DALBY, Eloise**, 68, St. Mark, Perry County, Oct. 13. Wife of Bernard; sister of Lawrence Keller, Lucille Miller, Irene Hays and Catherine Gilpin.

* **HARRISON, Charles W.**, 81, Holy Name, Beech Grove, Nov. 15. Father of Thomas G.; brother

of Marian Lutz; grandfather of six; great-grandfather of six.

* **HENMAN, Anna**, May 84, St. Joseph, New Albany, Nov. 22. Sister of Emma Taylor; cousin of Rose Ann Bryant.

* **JOHNSON, Nina**, 95, Holy Trinity, Indianapolis, Nov. 18. Sister of Mary Louise Lewis, Dorothy, Jane Thomas and Michael Ann Grinan.

* **KEVIN, Leo M.**, 82, St. Joseph Hill, Sellersburg, Nov. 18. Father of Leo B.; grandfather of three; great-grandfather of six.

* **MCCUINNNESS, Richard E.**, 67, Christ the King, Indianapolis, Nov. 16. Husband of Margaret M.; Sweeney; brother of James, Judy, Strawn and Margaret Logan.

* **MEIERLE, Marcee**, 74, St. Magdalen, New Sharon, Nov. 17. Husband of Charles, Lynn, Harold, Gary, Genevieve, Pickett, Mary, Gieschen and Charlotte Terrican.

* **OBERMEYER, Charles G.**, Holy Spirit, Indianapolis, Nov. 17. Husband of Ruth; father of George R.; brother of Esther, Crusemeyer and James Ostermeyer.

* **PHILLIPS, Edward Lee**, Jr., 74, St. Bridget, Indianapolis, Nov. 16.

* **ROGERS, Marie**, 84, Prince of Peace, Madison, Nov. 17. Mother of Judy Stucker and Robert; sister of Don, Wise and Buss; Wase; grandmother of four; great-grandmother of two.

* **SABOSKI, Bernice**, 77, Our Lady of Perpetual Help, New Albany, Nov. 20. Mother of Theresa Kofler, Barbara Burke and Joyce Turner; sister of Larry Twombly, Ralph Twombly, Joanne Thompson and Betty Koch; grandmother of eight; great-grandmother of ten; great-great-grandmother of one.

* **SCHIEDDEGER, Betty M.**, 67, St. Michael, Cannelton, Nov. 15. Wife of Charles; mother of Charles M.; step-mother of Elaine Miller; sister of Paul; mother of Donald F.; grandmother of four; great-grandmother of one.

* **SCHROEDER, Elizabeth V.**, 83, St. Mary, Greencastle, Nov. 22. Husband of Linda Hayes Simmons; father of Brian and Jason; son of Charles A.; brother of James M. and Suzanne Halloran.

* **WAGNER, Pauline LeMaire**, 87, St. Augustine, Leopold, Nov. 19. Mother of John; grandmother of two.

* **WIGAL, Louise M.**, 82, St. Paul Hermitage, Beech Grove, Nov. 23. Mother of Donald W.; sister of Homer Eder.

* **ZALANS, Edward**, 76, St. Peter and Paul, Indianapolis, Nov. 8. Uncle of Lisa Kathleen; cousin of Anna, Memliks and Vitalis Varpalietis.

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British bishops want Vatican to recognize Anglican orders

by Robert Nowell
Catholic News Service

LONDON—British bishops plan to ask Vatican officials to acknowledge the ministry of Anglican priests who wish to join the Catholic Church.

Cardinal George Basil Hume of Westminster and three other bishops will travel to the Vatican Dec. 3 to discuss issues arising from the prospect of Anglicans seeking to be received into communion with Rome following the Church of England's decision to ordain women priests.

The topic was the main agenda item at the autumn meeting of the Catholic Bishops' Conference of England and Wales in mid-November. The bishops agreed on a lengthy statement amplifying their earlier response to the issue last April.

At a press conference at the end of the meeting, Cardinal Hume said he did not know of any entire Anglican parishes that wanted to leave the Church of England for Catholicism, although in southeastern England there were at least three Anglican parishes where a sizable group wished to change with their pastors.

The cardinal told journalists the bishops were not interested in playing a numbers game. However, he said that among them, Catholic bishops had been approached by 150 individual priests. In addition, groups like Forward in Faith, the umbrella group for Anglican dissenters, had approached bishops about joining the church.

In their statement, the bishops rejected the idea of a special pastoral provision, such as in the United States, where five or six parishes would come over as a body and their priests, now Catholic, continue to serve as their pastors. They also rejected the idea of a personal prelature, as suggested by former Anglican Bishop Graham Leonard of London.

"Such alternatives would only serve to increase the multiplicity of church identities in an unhelpful and confusing manner," the bishops said.

However, they said they were considering steps that would "enable a group to stay together for as long as it wishes, not only during any period of enquiry and exploration, and in the process leading up to reception into the Catholic Church, but also, if thought fit in particular circumstances, after that point. The process whereby that group becomes, in practice,

fully one with the Roman Catholic local community may, indeed, be gradual."

Answering questions at the press conference, Cardinal Hume said the bishops envisioned an Anglican priest remaining with his parish while he and parish members were being prepared for reception into communion with the Catholic Church. The Anglican priest also should establish friendly relationships with the local Catholic Church, the cardinal said.

However, he added that he expected there to be a gap between the parish's reception into the church and their pastor's ordination, depending on individual circumstances.

Catholic Crossword

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Cardinal Hume said the bishops also would discuss with Vatican officials the question of married Anglican priests who wished to continue their vocation in the Catholic Church. Latin-rite Catholic priests are not allowed to marry.

As far as Anglican parishes staying with their priests, the cardinal said a Catholic principle was that "where you are very attached to your priest, a personal dependency is not always very satisfactory."

Auxiliary Bishop Vincent Nichols of Westminster also said that once someone was ordained, he was a diocesan priest whose appointment was a matter for his bishop.

Bishop Nichols, Bishop Cormac Murphy-O'Connor of Arundel and Brighton, and Bishop Alan Clark of East Anglia were scheduled to accompany Cardinal Hume to the Vatican in December. Bishop Clark was Catholic co-chairman of the First Anglican-Roman Catholic International Commission.

ACROSS

- And so on (Abbr.)
- The - out of the wood/dish waste it (Ps 80:13)
- Burnt
- Woman's name (OT)
- Angular (Abbr.)
- Modern agora
- Prayer ending
- Writing utensil
- Assistant
- Land
- Member's name
- Head of Benjamin's family
- And I said unto him - thou knowest - (Ps 7:14)
- Deceit
- Header
- And he will show you a large upper - (Mt 14:15)
- Cut down
- Land measure
- Thoughts
- with grace in your hearts to the Lord (Col 3:16)
- Spunk's aunt
- Woman's name (OT)
- Popular winter sport

DOWN

- 10 Engine part
- 12 Wedding rite (2 wds)
- 15
- 19 Goal
- 22 Old Testament man
- 23 Can's land
- 24 Female deer
- 25 Heel
- 27 School course (Abbr.)
- 28 Snow bird
- 29 Rules (Abbr.)
- 32 Withered
- 35 One sort of the goats for a - offering (Nu 7:16)
- 37 - his son, Jehoshaphat his son (1 Ch 27:7)
- 39 - assembly quickly - (Mt 5:25)
- 41 Window ledge
- 42 the soul of Jonathan was - with the soul of David (1 Sa 18:1)
- 43 Natives (Suffix)
- 44 Christ's time
- 46 Ages
- 47 That there were Pharaohs and - of the law sitting by - (Lu 1:17)
- 50 - Mana

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Cardinal denies sex abuse charge under oath

by Catholic News Service

CHICAGO—Cardinal Joseph L. Bernardin of Chicago denied under oath Nov. 24 that he sexually assaulted a former seminary student, and asked a court for a quick disposition of the case.

"I feel it is important to resolve this matter as quickly as possible," the 65-year-old prelate said.

"Further this filing gives me an opportunity to state under oath what I have said many times—that I am innocent of these charges," he said.

Cardinal Bernardin issued the statement as his lawyers filed a formal response to a \$10 million suit filed against him in federal court in Cincinnati. In the response Cardinal Bernardin again denied the allegations made by Steven Cook and requested an expedited hearing into the matter.

Cook, 34, sued the cardinal Nov. 12, charging that he and an Ohio priest assaulted him in the mid-1970s while Cardinal Bernardin was archbishop of Cincinnati.

Cook, who says he has AIDS, said in the suit that he has become permanently disabled, sexually compulsive and depressed. He also named other Cincinnati church officials in the suit, but said that only Cardinal Bernardin and Father Ellis Harsham assaulted him.

The suit contended that Father Harsham, then a priest at St. Gregory Seminary in Cincinnati, repeatedly engaged in sexual acts with him, and delivered him once to Cardinal Bernardin, who sodomized him. At the time Cook was 17-year-old student at the seminary.

Father Harsham also has denied the allegations. Meanwhile, the Archdiocese of Cincinnati urged anyone with knowledge of inappropriate behavior by Father Harsham or anyone else to come forward in confidence with that information.

Father R. Daniel Conlon, archdiocesan chancellor, said the archdiocesan Decree on Child Abuse "makes no provision for

responding to anonymous reports of child abuse," such as the Dayton Daily News' Nov. 20 report quoting three unnamed graduates of Carroll High School in Dayton who said Father Harsham had acted inappropriately toward them in the mid-1970s.

"Anyone who has knowledge that Father Harsham sexually abused a minor and is prepared to reveal his or her name, as well as the alleged victim, should contact me at the chancery of the archdiocese," he added.

Fifty students, faculty members and other friends of Father Harsham gathered Nov. 17 for a campus prayer vigil in support of the priest, now campus minister at Wright State University near Dayton.

In another development, attorneys for the archdiocese were investigating a 1985 Philadelphia court document that may offer a new twist to the charges filed by Cook, who now lives there.

The document, a questionnaire completed by Cook following a 1984 arrest on drug charges, stated he had been sexually abused by two priests. In the lawsuit, Cook said he had repressed the memories and only recently recalled the abuse.

Mark Vanderlaan, an attorney for the archdiocese, told the Catholic Telegraph, Cincinnati archdiocesan newspaper, that the document "could have some impact on a motion to dismiss the charges against the defendants."

Psychiatrist says teens don't repress abuse

by Lou Baldwin
Catholic News Service

PHILADELPHIA—A Philadelphia-area psychiatrist says children often repress memories of sexual abuse, but adolescents do not.

Dr. Richard P. Fitzgibbons, director of Comprehensive Counseling Services in the suburb of Bala Cynwyd, made the comments in an interview with *The Catholic Standard and Times*, newspaper of the Philadelphia Archdiocese in reaction to recent charges made against Cardinal Joseph L. Bernardin of Chicago.

Steven Cook, 34, of Philadelphia has accused Cardinal Bernardin and a Cincinnati priest of abusing him during the period between 1975 and 1977.

Cook, who claimed the abuse has left him permanently disabled, sexually compulsive and depressed, is a plaintiff in a suit filed in U.S. District Court in Cincinnati. He has asked for \$5 million in compensatory damages and \$5 million in punitive damages.

The cardinal, a leader in efforts to establish guidelines in cases of clergy sexual abuse, has received strong support from the Vatican and his fellow bishops.

Fitzgibbons, who is a consultant to the Philadelphia Archdiocese, voiced skepticism that Cook could have repressed the memory of a purported encounter with the cardinal. Cook, who has been in therapy for over a year, said that he began to recall the alleged abuse by the cardinal in October and by the priest over a year ago.

"I've had numerous patients who have had various conflicts in their lives, and only after a time did it emerge that they had sexual trauma in early childhood," Fitzgibbons said. "That was real and it was a major factor."

He added that he has "never dealt with somebody who was sexually abused in adolescence and didn't know it. I don't

think you can repress a memory at 17. The latest age I've ever dealt with was about 12."

On the other hand, "I've dealt with several families who had false memories or false accusations," he said, explaining that "false memories are memories of things that never really happened, but the person believes they did."

"Such false accusations and memories are very common against priests, Fitzgibbons believes, because they are authority figures and 'there is a lot of anger against authority figures. The very word 'father' brings forth in many people the issue of unmet needs in the father relationship and unresolved anger in the father relationship," he said.

Fitzgibbons cited recent studies by Los Angeles psychologist Carol Tavris, psychiatrist Fred H. Frankel from Beth Israel Hospital in Boston and psychologist David S. Holmes of the University of Kansas in Lawrence that call into question the validity of suppressed memory in child abuse cases. Their findings were published recently in the journal *Science News*.

For legal action to proceed in the case, the burden will be on Cook "to establish that he was unable to remember what happened," according to Gerard St. John, a Philadelphia attorney.

He said that for a personal injury claim there is a two-year statute of limitation from when the abuse occurred, or in the case of a minor, two years from the time the victim reaches majority age. However, there is an exception for loss of memory and a victim must file within two years of recalling the incident, according to the lawyer.

St. John said Cook therefore would have to establish to the court's satisfaction that his memory of the abuse was suppressed.

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