



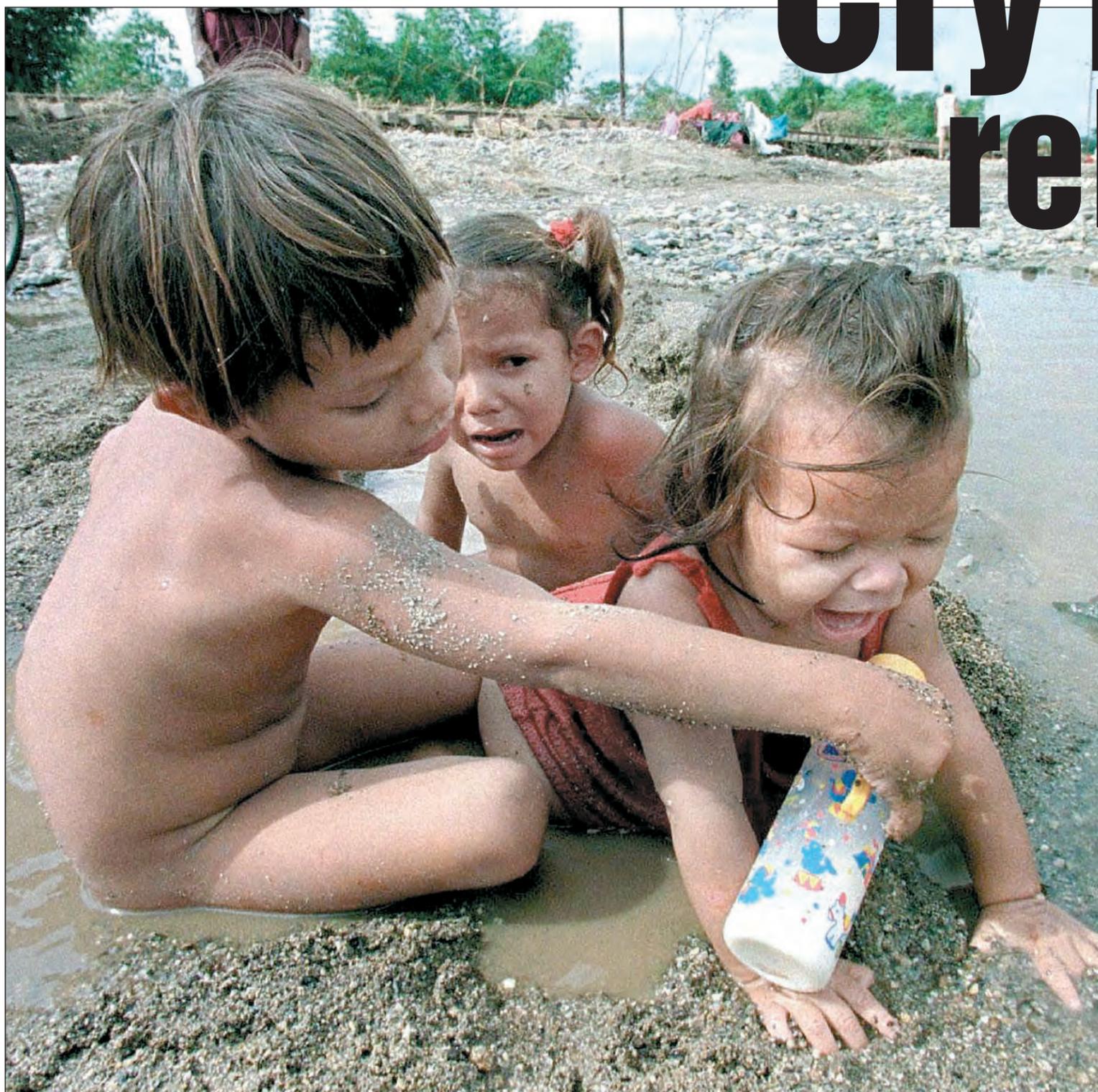
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The Criterion

Serving the Church in Central and Southern Indiana Since 1960

November 13, 1998

Cry for relief



Children without proper clothing sit in contaminated flood waters Nov. 5 on a street in the town of Flores de Oriente in Honduras. More than 200 residents of the town were left homeless due to the storms of Hurricane Mitch. Disease is likely to spread among the affected populations. See story, including how to help, on Page 16.

CNS photo

Archbishop reports on progress of capital and endowment campaigns

Archbishop Daniel M. Buechlein reported Nov. 11 that the archdiocesan-wide Legacy of Hope from Generation to Generation capital and endowment campaign is “doing extremely well” and showing “impressive results.”

In remarks to accountholders and members of the Board of Trustees of the Catholic Community Foundation at their annual

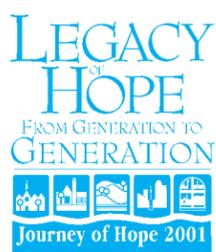
meeting, the archbishop said that the corporate phase of the campaign, Building Communities of Hope, had raised \$15.5 million of its minimum \$20 million goal. This phase of the campaign is soliciting support from corporations, foundations and individuals for Indianapolis center-city Catholic schools and Catholic Charities agencies.

The parish phase of the campaign has received gifts and pledges amounting to \$42 million, with about 90 of the archdiocese’s 150 parishes still conducting their campaigns.

Legacy of Hope from Generation to Generation is a parish-based effort, with

at least 60 percent of the monies raised remaining in the parish for local capital and endowment needs. After reaching their goals, parishes keep all subsequent gifts and pledges. Forty percent of the funds raised (to a maximum of \$16 million) will be directed to archdiocesan-wide ministries.

The archbishop gave special thanks to pastors and parish life coordinators and the many lay leaders who are directing this effort in the parishes. A full report on the annual meeting of the Catholic Community Foundation will be published in next week’s issue of *The Criterion*. †



Indianapolis parish victim of anthrax hoax

St. Matthew Parish, School, deal with fears after threat

A Nov. 9 threat of anthrax exposure at St. Matthew Parish in Indianapolis forced the evacuation of the school and the cancellation of classes for at least one day.

The incident, which the FBI determined Nov. 10 to be a hoax, started after an office worker of St. Matthew Parish opened a letter stating, "You have been exposed to anthrax."

Steve Bradley, deputy fire chief for the Washington Township Fire Department, said the department received a dispatch from a 911 operator at 1 p.m. Nov. 9 requesting a hazardous materials run to St. Matthew Church and School.

"While we were responding, we were given the additional information that it was a possible anthrax threat," Bradley said. "When we arrived, everybody was separate, except for the six people in the parish offices. We evacuated the school and the rest of the church and got everybody [across the street] to the fire station. It worked out very well. The teachers, the principal and the students were very well-behaved. They were orderly.

"Next we had to take care of the people in the parish office," he said. "We took decontamination steps that we do with all hazardous materials and made arrangements to get them to Wishard Hospital so they could go through the medical procedures for people who are exposed to anthrax.

It will take 24 to 48 hours to make sure they are OK."

Anthrax is only dangerous on direct exposure to and contact with the bacteria, Bradley said, and only the six people in the parish office were directly affected by the threat of possible exposure.

Bradley said Washington Township Fire Department staff members are trained to handle biological and chemical hazards. They were assisted by the Indianapolis Fire Department's hazardous materials decontamination team, the Lawrence Township Fire Department, the Marion County Sheriff's Department, and Wishard Hospital and Rural Metro ambulance crews.

St. Matthew students were taken by bus to nearby

Cathedral High School to be reunited with their parents in the Robert V. Welch Student Activity Center. Chris Kaufman, Cathedral's director of publicity, said Dr. Alan Handt talked with the families about the anthrax bacteria and reassured them about their children's safety.

The Office of Catholic Education notified all pastors and principals in the archdiocese. The notice asked them to be aware of any suspicious envelopes or packages addressed to their parish offices or schools.

On Nov. 9 Archbishop Daniel M. Buechlein asked all people "to pray for the person or persons who committed this frightening act and for the persons directly affected by this episode." †

Saint Mary-of-the-Woods College inaugurates new president Nov. 7

Inauguration ceremonies were held Nov. 7 for Sister Joan Lescinski, a Sister of St. Joseph of Carondelet, as the 14th president of Saint Mary-of-the-Woods College.

Sister Joan has been a member of the order since 1965. She earned a bachelor of arts in English, with secondary certification, and a master of arts in English from the College of St. Rose in Albany, New York. Later, she earned a doctorate in English literature with a specialty in the 19th British Novel from Brown University.

Prior to her career in higher education, Sister Joan taught junior and senior high students for two years. She then accepted the position of instructor of English at the

College of St. Rose in 1972. During her 19 years at the college, she served as chair of the department of English and divisional chair of the humanities division. She also earned tenure and the rank of professor of English.

She moved into a full-time administration position in 1991 at Avila College in Kansas City when she became associate academic dean and professor of English. Two years later, she became vice president and dean for academic affairs and professor of English at Fontbonne College in St. Louis. This past summer, Lescinski assumed the presidency and the rank of professor of English at Saint Mary-of-the-Woods College. †

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Indianapolis teacher noted for service in, outside classroom

By Mary Jungemann

Special to The Criterion

When Kathy Delpha was growing up in Indianapolis as the oldest of eight children, she remembers her engineer father bringing home different tools to measure things.

"And he always tried to show us the biggest numbers in a book," she said. "My parents were always teaching us, even on family vacations."

Delpha, a Greenwood resident, became a teacher. Recently she was honored as a Wal-Mart Teacher of the Year. She is one of more than 2,000 teachers nationwide selected annually to each receive a \$500 award.

Delpha, now in her 14th year of teaching junior high math at St. Barnabas School in Indianapolis, plans to purchase a classroom set of scientific calculators with the award money.

A Marian College graduate, Delpha was nominated in part due to her dedication to students, both in and out of the classroom.

"Kathy is cutting edge, challenging and energetic," said Paulette Conner, the principal at St. Barnabas. "She puts in so much time after school with both the academically challenged as well as with gifted students in the Math Counts academic competitions. She is an enthusiastic giver of her time, talent and stewardship, and is truly a life-long learner."

Delpha credits that love of learning to her parents as well as to her spirituality.

Her mother, Pat Mayer, was a chemistry major and former teacher who then pursued work in pastoral theology. Mayer is now director of religious education at St. Roch Parish, where the Mayer family grew up.

"I was extremely fortunate to be raised in my family," Delpha said. "They instilled in us a love of traveling as well as learning."

A former math department chairman at

Roncalli High School, Delpha said she likes the atmosphere in a Catholic school because the students are a bit "less worldly."

"The parental support really makes a difference, too," Delpha said, "and the Christian values are emphasized school-wide. Especially in [kindergarten through the eighth grade], I don't think the facilities make much difference. All I really need to teach are a blackboard and chalk. Well, an overhead [projector] is nice, too."

Like many teachers today, Delpha bemoans the increase in paperwork and time-consuming documentation. But she loves keeping track of grades on the computer, getting instant averages, and teaching math use in life skills, such as having students learn to balance a checkbook, do spreadsheets and study the stock market.

"Teaching is a high-energy job, and you have to really like kids," she said. "If not, you should get out. And you can't be afraid of work or the long hours."

Those long hours do take a physical toll on Delpha, who has suffered from rheumatoid arthritis for nearly 20 years.

"I believe my students have seen that, with minor modifications, disabled people can do almost anything," Delpha said. "I'm very honest with kids when they ask about the deformity in my hands."

Medication keeps the arthritis under control, but Delpha admits to sometimes tiring easily.

Delpha has long been active in both Boy Scouts and Girl Scouts with her two children. Her son, Andy, earned the Eagle Scout rank. Now he is studying computer engineering at Purdue University. Delpha volunteered as everything from den leader to treasurer to merit badge consultant during the years he was involved in scouting.

Her daughter, Abby, is a junior at Center Grove High School, and Delpha

continues to work with her senior Girl Scout troop.

Two years ago, fellow Girl Scout leaders at St. Barnabas nominated Delpha to receive the St. Elizabeth Seton Award for her commitment to scouting and her parish.

Delpha is currently serving on the continuation committee for Christ Renews His Parish at St. Barnabas and also is a facilitator for the Little Rock Scripture Study adult religious education program in the parish.

"I like being active, being a mom, a scout leader, and a teacher," she said. "My teaching has really been enhanced by attending workshops, picking up fresh ideas."

The Math Counts program is one of those ideas Delpha has nurtured over the past six years.

"The team and I meet three times a month after school and go over more advanced, higher-level thinking and problem-solving math skills," Delpha said. "I've been so proud of how well St. Barnabas [students have] consistently done in competition against much bigger schools."

Roncalli freshman Erin Frank of Indianapolis was a student of Delpha at St. Barnabas for two years.



Teacher Kathy Delpha of St. Barnabas School in Indianapolis works with St. Barnabas eighth-grader David Grande.

"Mrs. Delpha's really 'in sync' with her students," Erin said. "She always made math interesting and was very approachable. I was very prepared for the math program at Roncalli. She puts so much into it and really gets involved, always explaining things. She certainly deserves an award." †

(Mary Jungemann is a correspondent for The Criterion.)

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Editorial

Blessing the innocents

On his journeys, Jesus blessed little children thrust into his arms and reminded us, "Whoever welcomes one such child for my sake, welcomes me."

We Americans don't do a very good job of welcoming children these days. Many young couples choose to live without children in their lives. Since *Roe vs. Wade* 25 years ago, 30 million abortions have taken place. Each year, thousands of kids lose their childhoods or their lives through family violence, molestation, child pornography, drugs, and extreme poverty and its many effects.

Thank God, then, for the people and institutions that reach out daily to protect and nurture our littlest ones. Standing tall among them is St. Vincent Hospital.

There, amid the frantic life-and-death pace, a quiet, mission-focused effort goes on. It embodies the values of St. Vincent's founders, the Daughters of Charity, which include fundamental reverence for human life, a pervasive "advocacy for the poor," a vision of family as the basic societal unit, and deep dedication to the Church's healing ministry.

How do the Daughters translate their mission into lifegiving/lifesaving action on behalf of children from conception to 18 years of age?

- An astounding array of medical specialists are there to diagnose, treat, and perform surgery. These include pediatric cardiologists, neurologists, orthopedists, pediatricians, ophthalmologists and many other specialists. There are six neonatologists on staff and a newborn clinic open 24 hours a day. A five-bed critical-care pediatrics unit has been established, with two doctors who are central Indiana's only trained pediatric intensivists. A pediatric ambulance with a medical team on board now transports babies from outlying hospitals.
- The expanded Genetics Center offers prenatal diagnosis, counseling, consultation in high-risk pregnancies, ovarian cancer screening and other services that offer the possibility of treatment before birth.

- An ethics committee made up of physicians, nurses, clergy, ethicists, social workers and community members reviews medical decisions and helps families and staff deal with difficult moral/ethical questions. The committee focuses on the well-being of the fetus as well as the interests of the mother, while ensuring that the Church's ethical teachings are applied.
- A variety of offerings educate and support families, including prenatal classes in English and Spanish, parenting classes, and a bereavement program for those who have lost children before or after birth. This support group is called Resolve Through Sharing.
- St. Vincent's commitment to the poor is reflected in discounted fees and in the Beds and Britches (BABE) program. BABE offers an incentive for pregnant and postdelivery women to keep doctor appointments at which they receive coupons to "buy" bassinets, diapers and other baby goods at four BABE stores in the city. More broadly, St. Vincent partners with community churches and agencies to offer health education, non-medical services for the poor, and neighborhood assessment of need. In fiscal 1997, St. Vincent committed \$27 million to charity care and community development. Unity Development, a new outreach program, offers both adult and children's programs, including transportation to doctor appointments and grocery shopping, after-school tutoring, counseling, sports and other events, and which sends kids to summer camp.

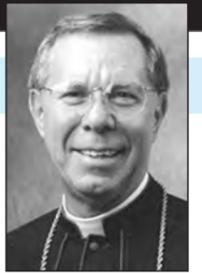
We congratulate Daughter of Charity Sharon Richardt, vice president of mission services, and the hundreds of other folks at St. Vincent who give witness daily to life's preciousness and God's spirit among us.

— Valerie Vance Dillon

(Valerie Dillon, of St. Thomas Aquinas Parish in Indianapolis, is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.)

Seeking the Face of the Lord

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



New encyclical meant to give fresh confidence

The "exit polls" say that the outcome of the recent political elections were determined by the voters' general satisfaction with how things are going in our country. The overwhelming number of people exiting the election booths said that they are pleased with the economy. For most folks in the United States, at least those who voted, "well-being" apparently translates as the positive status of one's wallet or bank account. If this is true, I not only find it amazing but also gravely disappointing. Obviously, financial well-being is important, but if it becomes the defining value of life, we have a problem.

Every human person faces basic questions about life: "Who am I? Where do I come from and where am I going? Why is there evil in the world? What will there be after this life? What really counts in life?"

Surely, the basic preoccupation about human life for Americans is not the economy! What has happened to the search for meaning in life? What has happened to the importance of sound reason? Have Americans given up on the truth and simply become skeptics about the deeper truths and values, settling for material values? In fact, sadly, there is a lot of skepticism about the meaning of life in our society.

Last month, Pope John Paul II spoke of that worrisome skepticism as he released an encyclical titled *Fides et Ratio* (*Faith and Reason*), yet another major teaching for our times. This letter is not easy reading for everyone, yet it is extremely important. *Fides et Ratio* is a continuation of the Holy Father's teaching in the encyclical *Veritatis Splendor* (*The Splendor of the Truth*), which was written several years ago. Recognizing the fact that every human person, no matter what nationality, race or religion, faces basic questions about the meaning of life, the pope, in his 13th encyclical, offers an answer based upon the truth of faith in Jesus Christ. Christ not only appeals to our hearts, but also to our minds.

When the answers to the fundamental questions about human existence are divorced from reason and faith, life becomes superficial. When contemporary philosophers and even some theologians question whether the truth can really be known, skepticism (and cynicism) reign. Skepticism is not the foundation for hope! In a carefully crafted and complex letter to the bishops, theologians and philosophers of the world, Pope

John Paul addresses the grave problem concerning the meaning of life for the human family in our times. The purpose of *Fides et Ratio* is to give people of today fresh confidence, something no other world leader is attempting to do.

In his encyclical on the splendor of the truth, Pope John Paul had pointed to a number of moral truths that have been forgotten or misunderstood. He demonstrated that when we separate freedom from the truth, we get into trouble, individually and collectively. In this latest encyclical, he is concerned with truth itself and its foundation in relation to faith.

The Holy Father shows the relationship of faith and reason by introducing the theme of revelation as real and valid knowledge that God offers our human family about the divine mystery. The Word of God reveals the divine mystery and urges human reason to seek explanations that it can make its own but can never fully exhaust. The knowledge offered by God in revelation cannot be ignored if one wants to find the answer to the basic questions of our human life. We need the wisdom of faith, which is gleaned in the study of theology.

The encyclical makes the point that the study of the mysteries of faith, the study of theology, requires sound philosophy, the science that applies the wisdom of human reason gleaned from the human intellect's search for the truth. There can't be an effective dialogue between faith and reason, between theology and philosophy, if the importance (indeed even the possibility) of knowing the truth with confidence has been weakened. And so the pope unmasks the hopeless limitations of some contemporary philosophical systems that question whether we can really know the truth. What is at stake for all of us? If society believes there is no absolute knowable truth, then anything is true and the truth doesn't really matter. Is that beginning to sound familiar?

Not all of us are expected to be theologians and philosophers. The Holy Father is both, and he serves us well when he urges philosophy and theology to find their contact in revelation. He challenges philosophers and theologians to help people discover both their capacity to know the truth and their yearning for the definitive meaning of life. For, as he writes, "Truth and freedom either go together hand in hand or together they perish in misery" (#90). †

Archbishop Buechlein's intention for vocations for November

Catholic high schools: that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.



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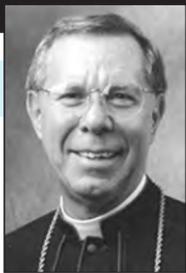
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Buscando la Cara del Señor

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



Nueva encíclica intenta dar nueva confianza

Según las encuestas de votantes al salir del centro electoral, los resultados de las recientes elecciones fueron determinados por el sentir en general con lo que sucede en nuestro país. El número abrumador del pueblo que salía de las casillas de elección reportaba satisfacción con la economía. Para la mayoría en los Estados Unidos, por lo menos aquellos que votaron, parece que “el bienestar” se traduce como el estado positivo de la cartera o cuenta del banco. Si esto es verdad, lo estimo tanto asombroso como decepcionante. Obviamente, el bienestar financiero es importante, pero si se vuelve el valor definitivo de la vida, hay un problema.

Enfrenta cada ser humano las preguntas básicas sobre la vida: —¿Quién soy yo? ¿De dónde vengo y a dónde voy? ¿Por qué el mal existe en el mundo? ¿Qué sucederá después de esta vida? ¿Qué realmente cuenta en la vida?

¿Es cierto que la economía no es la preocupación básica sobre la vida humana para los americanos! ¿Qué ha pasado con la búsqueda del significado de la vida? ¿Qué ha sucedido a la importancia de la razón sólida? ¿Ha sido dejado a un lado por los americanos el interés a la verdad y simplemente se han vuelto escépticos sobre las verdades y los valores más profundos y han aceptado los valores materiales? En realidad, tristemente, hay mucho escepticismo sobre el significado de la vida en nuestra sociedad.

El mes pasado, el Papa Juan Pablo II habló de ese escepticismo inquietante al hacer público una encíclica que lleva por título *Fides et Ratio* (La fe y la razón), la cual es otra enseñanza mayor para nuestros tiempos. Esta carta no es fácil de leer para todos; no obstante, es sumamente importante. *Fides et Ratio* es una continuación de la enseñanza del Papa en la encíclica *Veritatis Splendor* (*El Splendor de la Verdad*) que se escribió hace varios años. El papa ha reconocido el hecho de que cada persona, no importa su nacionalidad, raza o religión, enfrenta las preguntas básicas sobre el significado de la vida. El papa, en su encíclica 13, ofrece una respuesta que se basa en la verdad de la fe en Jesús Cristo. Cristo no sólo llama a nuestros corazones, pero también a nuestras mentes.

Cuando se separan las respuestas a las preguntas fundamentales sobre la existencia humana de la razón y la fe, la vida se pone superficial. Cuando los filósofos contemporáneos, e incluso algunos teólogos, cuestionan si la verdad realmente puede conocerse, reina el escepticismo así como el cinismo. ¡El escepticismo no es la fundación de la esperanza! A través de una carta compleja y cuidadosamente escrita a los obispos, teólogos y filósofos del

mundo, el Papa Juan Pablo II se dirige al grave problema acerca del significado de la vida para la familia humana en nuestros tiempos. El propósito de *Fides et Ratio* es darles nueva confianza a las personas de hoy, algo que ningún otro líder mundial está intentando hacer.

En su encíclica sobre el esplendor de la verdad, el Papa Juan Pablo II había indicado que se han olvidado o se han entendido mal varias verdades morales. Él demostró que cuando separamos la libertad de la verdad, nos metemos en problemas, individual y colectivamente. En esta última encíclica se preocupa por la misma verdad y su fundación con relación a la fe.

El Padre Santo demuestra la relación de la fe y la razón introduciendo el tema de que la revelación es conocimiento real y válido que Dios le ofrece a nuestra familia humana sobre el misterio divino. La Palabra de Dios revela el misterio divino e insta que la razón humana busque explicaciones que no pueden concebirse, pero sí con perseverancia. El conocimiento ofrecido por Dios en la revelación no puede ignorarse si uno quiere encontrar la respuesta a las preguntas básicas de nuestra vida humana. Necesitamos la sabiduría de la fe que se aprende del estudio de la teología.

La encíclica hace el punto que el estudio de los misterios de la fe y el estudio de la teología requieren un sentido filosófico el cual es la ciencia que aplica la sabiduría humana en base a la búsqueda de la verdad por el intelecto humano. No puede haber un diálogo eficaz entre la fe y la razón, entre la teología y la filosofía, si la importancia (no hay siquiera posibilidad) del conocimiento de la verdad ha sido de seguro debilitado. Y por lo tanto, el papa desenmascara las limitaciones desesperadas de algunos sistemas filosóficos contemporáneos que cuestionan si nosotros realmente podemos conocer la verdad. ¿Qué está en juego para todos? Si la sociedad cree que no es posible saber la verdad absoluta, entonces todo es la verdad y la verdad no realmente importa. ¡Este principio empieza a ser familiar!

No se espera que todos sean teólogos o filósofos. El Santo Padre es ambos, y él nos sirve bien cuando insta a la filosofía y teología que encuentren su contacto en la revelación. Él desafía a los filósofos y los teólogos que ayuden a las personas a descubrir su capacidad de conocer la verdad así como su deseo por el significado definitivo de la vida. Ya que, como él escribe, “la Verdad y la libertad van juntos o juntos perecen en miseria” (#90). †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

Letters to the Editor

Priest shortage and artificial birth control

It is with much interest that I read two articles addressing the subject of the shortage of priests and the drop in the number of men who enroll in seminaries (“Facing the priesthood shortage courageously,” by Father Eugene Hemrick and “Forming priests for the future,” by John Fink, *The Criterion*, Nov. 6). I was very disappointed that Father Hemrick, as well as Cardinal Mahony, whom Hemrick extensively quotes, did not provide sound, intellectual reasons why this shortage does exist. The fact that several current priests are age 70 or over, that many are retiring, and that there are small ordination classes *are not reasons* why we have the shortage. It lies much deeper than that! Father Hemrick applauds Cardinal Mahony for facing this problem head on and by talking about it, yet he fails to get to the root causes.

One of the most critical reasons why I believe there is a shortage of priests is due to the widespread use and acceptance of artificial birth control. When families only have one or two children because they “interfere with their lifestyle,” they are not about to send their only son or daughter off to the seminary or convent. Because of its very nature, contraception is a very selfish act. We should have very little difficulty finding the connection between the hypothesis that those who practice artificial contraception will be very unlikely to encourage and foster a religious vocation in their children.

It is a very devastating mistake to think that any call to generosity in the service of life went out with Vatican II. In fact, the Second Vatican Council document *Gaudium et Spes* (*Pastoral Constitution on the Church in the Modern World*), had this to say about the issue of marriage, love, and family planning:

“Married couples should regard it as their proper mission to transmit human life and to educate their children.

... Whenever Christian spouses in a spirit of sacrifice and trust in divine providence carry out their duties of procreation with generous human and Christian responsibility, they glorify the Creator and perfect themselves in Christ. Among the married couples who thus fulfill their God-given mission, special mention should be made of those who after prudent reflection and common decision courageously undertake the proper upbringing of a large number of children” (#50.2).

Perhaps this “problem” the Church seems to find herself in should be examined more closely than to simply resolve ourselves to the fact that we “must be open to new and creative ways to serve our people and our parishes, trusting in the guidance of the Holy Spirit as we experiment with new pastoral models and initiative. ...” as Cardinal Mahony and Father Hemrick suggest. Perhaps the Holy Spirit is calling, even imploring us, to a return to the sound, moral teaching of the Catholic Church on the precious gift of marriage and sexuality. I believe that the shortage of priests and the accepted use of birth control go hand in hand.

Monica S. Siefker
Seymour

Church needs to provide transportation to Mass

An acquaintance of mine is no longer able to drive for health reasons. This person is 76 years old and a “cradle Catholic.” He was raised to believe that one attends Mass every Sunday regardless of time restraints, minor illness, travel, etc. For 75 years, he attended Mass every Sunday and holy day. During the Depression, his folks found a way to send

their six children to Catholic school. From the time he was a teen-ager, he supported his parish by working at festivals, selling raffle tickets, and the men’s club. Every week of his life he contributed money to his parish. (In fact, his offering was greater than others with the same income.) Now with dementia, he lives alone in an assisted-living residence located 35 minutes from my home. With the responsibilities of family and job, I am unable to drive him to church each Sunday and holy day. I phoned the Catholic church nearest the assisted-living facility and was told that they do not provide transportation to Mass; however, they do have a eucharistic minister who visits this facility weekly. The Catholic church is located less than five minutes away and yet every Catholic resident of this facility is unable to attend Mass due to transportation.

I understand completely that obtaining a van, a driver, and providing insurance and maintenance for each parish to provide transportation to Mass is a very costly endeavor. However, nearly every Protestant church provides transportation to those who need it, so it is not impossible. One immediate solution to the problem that is not costly would be to establish a Transportation Society at each parish comprising those parishioners who would be willing to take someone to Masses and other events occurring at the parish in their private automobiles. The cost to the Church and the liability would be nonexistent if each driver used his own vehicle and provided a proof of insurance affidavit to the parish.

Being visited by a eucharistic minister is wonderful for those who are physically unable to attend Mass; however, I am sure many more are unable to attend solely due to lack of transportation. There are no doubt thousands of Catholics in similar circumstances. These people need and deserve the comfort, peace and companionship that attending church provides. Attending church consists of more than just attending Mass, it is also a time to share a smile, conversation and perhaps a doughnut with other Catholics. For those of us able to drive and be with people whenever we choose, this touch to touch of a human hand may be taken for granted, although for those who live alone, without means of transportation, the joy found at church cannot be replaced by television, delivery of Communion, or the television Mass.

It is my prayer that each parish and/or the diocese as a whole will contemplate this issue and find an answer.

Barbara Jensen
Indianapolis

Letters from readers are published in *The Criterion* as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity, and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: “Letters to the Editor,” *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

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Central Catholic School in Indianapolis will celebrate its 25th anniversary All Central Catholic School alumni are asked to contact Carolyn DeHoff at 317-783-7759 with their names and current addresses and years of graduation.

Prospective students and their parents are invited to attend the **Brebeuf Jesuit Preparatory School Open house** from 12:30 p.m. to 3 p.m. Nov. 22. The Jesuit school is located at 2801 W. 86th St., in Indianapolis. Information: 317-876-4726.

The presenter is Mike Moseley. Hospitality is at 9 a.m. The presentation begins at 9:30 a.m. and concludes at 3 p.m. The cost is \$8 per person. Register by Dec. 1. Information: 317-236-1439 or 800-382-9836, ext. 1439.

VIPs . . .

Katie Devitt of Bloomington has been elected class president by the freshmen class of Marian Heights Academy in Ferdinand. She is the daughter of Stephen and Ruth Anderson of Bloomington. Devitt is a member of St. Charles Borromeo Parish in Bloomington.

MOMS programs. MOMS is a peer ministry that allows women to come together and discover their inner selves, while teaching them to inspire, encourage, and affirm each other. It fosters prayer, discussion and friendships between women of all ages.

Joan M. Soller of Indianapolis has been chosen a runner-up in the St. Francis Hospital and Health Centers Stay Strong awards. Soller received the recognition for beginning the Ministry of Mothers Sharing (MOMS) at St. Barnabas Parish in Indianapolis in 1997. Since then, she has helped other archdiocesan parishes begin their own

Suzanne Magnant and James Weaver of Indianapolis have been appointed to the Board of Overseers of Saint Meinrad School of Theology. Magnant is chancellor of the Archdiocese of Indianapolis. Weaver, a former member of the Board of Directors of Criterion Press, Inc., is a member of St. Luke Parish in Indianapolis. †

"Renewing the Vision," an **inservice for parish staffs and youth ministers**, will be offered Dec. 11 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Donations are being sought for the 25th annual Rev. Mozel Sanders Thanksgiving Day Dinner. **The dinner serves the needy in Indianapolis.** To donate money or to volunteer call 317-925-2702, ext. 32. †



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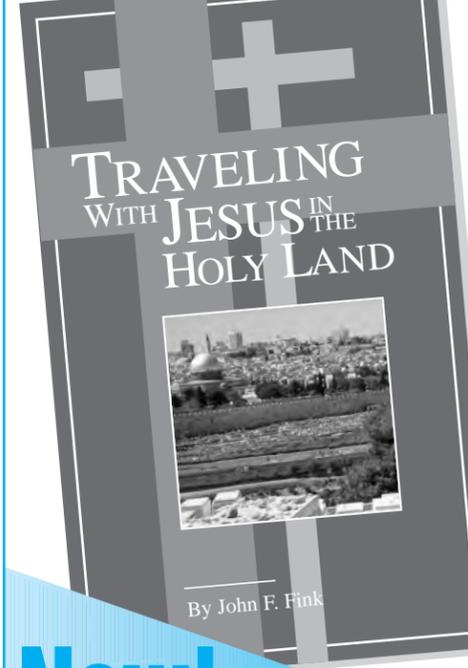
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DREs of the Year
Mary Jo Thomas-Day (left), archdiocesan Director of Religious Education of the Year, and Benedictine Sister Mary Emma Jochum (right), national DRE of the Year, admire the plaque awarded to Franciscan Sister Elaine Merkel, Indiana DRE of the Year, at the 1998 Indiana State DRE Convention last month. All three minister as directors of religious education in the archdiocese.

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John F. Fink

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John F. Fink, editor emeritus of *The Criterion*, is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. In early 1997, he spent three months there studying at the Tantur Ecumenical Institute in Jerusalem.

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Campaign helps Batesville Deanery parish focus on future

By Susan Bierman

SUNMAN—St. Nicholas School in Sunman may look a little different than most Catholic elementary schools. However, it does not lack tradition.

"It's basically a campus, rather than a school building," said Mary Ann Hartman, parish secretary.

Enrollment at the Batesville Deanery school continues to increase. Msgr. Bernard Schmitz, pastor, attributes this enrollment increase, among other things, to the growth of Cincinnati suburbs moving westward. However, other factors are believed to contribute to this continuing increase in student population.

"It is how the faith is really taught and lived, and how the catechism is being taught, and our loyalty to the Holy Father," Msgr. Schmitz said.

Larry Merkel, who serves on the finance council at the parish, has one child enrolled at St. Nicholas School, while two others have graduated from the school. He adds other reasons St. Nicholas School continues to grow.

"Another thing we have here is daily Mass for the kids. I think that's a big attraction for kids to come to school here," Merkel said.

Parishioner Debbie Gregg has six children. Four of them attend St. Nicholas, and the other two are toddlers. She agrees with Merkel that the children should learn to realize the importance of the sacraments through attending daily Mass.

"It's very important that the kids see that we value that—that the sacraments are very important to live out the faith," she said.

Gregg said the children are not just learning about faith and service in textbooks but are surrounded by these values and others throughout the school week. "I feel like I want to pass that on to my kids," she said.

Msgr. Schmitz said monthly reconciliation is also offered to the children. "The children are humble. I think it's having a good effect on them," he said.

Currently 189 students are enrolled in kindergarten through eighth grade at St. Nicholas. Members of the parish represent most of the school's population, but the enrollment also includes children from St. Anthony of Padua Parish in Morris and a few non-Catholics who also attend the school.

One classroom serves each grade level with one exception—one classroom includes half first graders and half second graders.

"We feel we have too many first graders for one teacher and too many second graders for one teacher, so we split the class," Hartman said.

The "campus"

St. Nicholas School offers the same traditional values as other Catholic schools. But something that may not be so traditional is the "campus" layout of the school.

"For elementary-age kids, that's not considered the ideal setup, but it works," Hartman said.

St. Nicholas School opened its doors in 1859. At the time it was a one-room log building with one teacher. In 1881, a new school with two rooms and a sisters' residence on the second floor was built. That building is still used today.

In 1953, a room was added to the school building. It has been renovated to house four classrooms.

The campus also includes two mobile classroom units for the fifth, sixth, seventh, and eighth grades. These mobile units were added during the 1996-97 and 1997-98 school years.

The kindergarten is located at St. Anthony of Padua Parish in nearby Morris.

Sidewalks connect the buildings, so children can walk to the library, gym, cafeteria and computer room. Restrooms are not located in all the buildings. More than half of the students must go outside and walk to another building to get to restroom facilities.

"I don't think the students really consider it a problem; they never complain," Msgr. Schmitz said.

He added that it would be nice to have a central building to house all the needs of school—"but we are people who live within our means. I think we get good mileage out of our dollars."

Sacrifice

Msgr. Schmitz admits that the children at St. Nicholas make sacrifices that children in public schools would never be called upon to make. However, the sense of pride at St. Nicholas has not diminished because of these sacrifices.

Having a central location for the school would be a dream come true at St. Nicholas, Msgr. Schmitz said. It would be great to have a whole new school building, the pastor said, but at this time resources are not available to afford a project that would probably cost hundreds of thousands of dollars—even millions.

"That would probably be the ultimate dream to have something of that magnitude," Msgr. Schmitz said.

Merkel said a vision for the future includes one handicapped-accessible building that would house the classrooms, library, school offices, restrooms, library and cafeteria, and possibly even a multipurpose room for gatherings.

"It certainly would be nicer for the children and teachers, because there wouldn't be any outside movement of the kids," Merkel said.

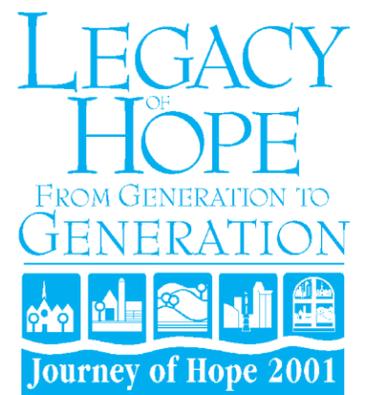
A new school building is a dream for the future. But with the parish just having kicked off its Legacy of Hope campaign in September, St. Nicholas parishioners have their eyes on a few other projects.

The goal for the 315-household parish is \$120,000. Merkel said the parish will focus on putting restrooms in the parish hall at ground level. Currently the restrooms are located in the basement and are not handicapped-accessible. Other priorities include upgrading the kitchen in the cafeteria and, as Merkel said, "there are always things we can use for the school." †



Photo by Susan Bierman

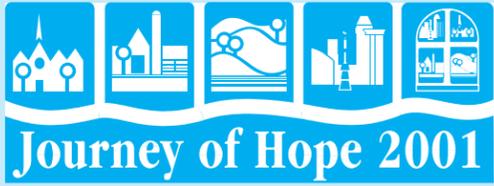
Students at St. Nicholas School in Sunman keep up with technology in the school computer room.



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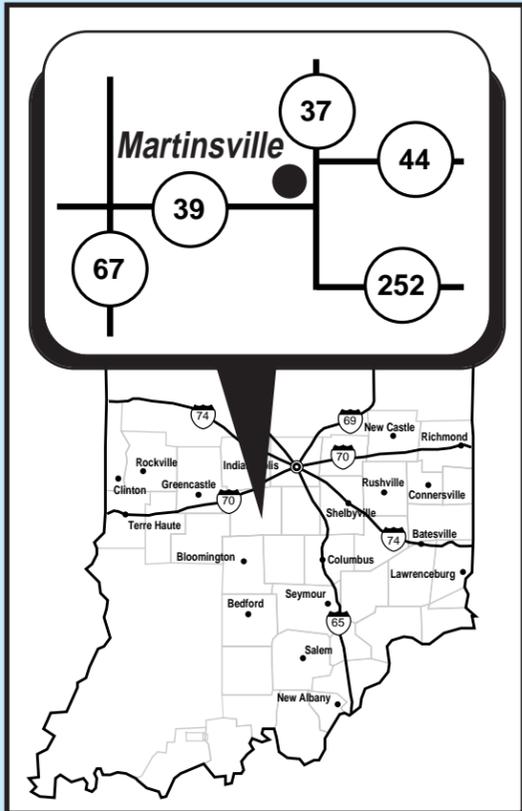
Bloomington Deanery

St. Martin of Tours Martinsville

Story and photos by Susan Bierman

Fast Fact:

St. Martin of Tours Parish in Martinsville marks its 150th anniversary this year.



Journey of Hope 2001

Children are spiritually prepared for the future at St. Martin of Tours Parish

MARTINSVILLE—The children are a top priority at St. Martin of Tours Parish in Martinsville.

“The children are our future,” said Nancy Vernon, parish secretary.

Father Mark Gottemoeller, pastor, said the parish has a strong children’s religious education program.

The parish is currently doing a number of things to make the children’s religious education program stronger as it continues to grow.

About 200 children in preschool through 12th grade will go through the program this year. Eileen Hammond was appointed the director of religious education position last July.

Father Gottemoeller said the religious education program receives a lot of attention because the parish doesn’t have a school. He explained the importance of educating children about how the faith mirrors what St. Jerome said in the fifth century.

“If you don’t have knowledge of the Scriptures, you really are ignorant of Christ. So if we are going to share our understanding of Catholic faith, which is a faith in Jesus Christ, then we’ve got to educate, and we have got to be able to do it well,” Father Gottemoeller said.

Building plan

The needs of the religious education program are not only being met spiritually, but also physically.

Next spring St. Martin will begin construction on a new building that will house four

grade school classrooms. The building project is expected to be completed by Thanksgiving 1999.

Currently, eight areas in Sexton Hall and two others in the main church building serve the religious education program. The children’s class schedule is divided into two shifts. Vernon said some parishioners are making four trips to St. Martin to bring their children to and from religious education classes.

“Ideally it would be nice if they could all meet at one



St. Martin of Tours Church (above). Father Mark Gottemoeller (at left), pastor, stands in front of Sexton Hall, where religious education programs are currently held at St. Martin of Tours Parish.




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time. We could have them for a little bit longer, and it wouldn't be quite as congested," Vernon said.

The new building is expected to eliminate this problem.

Father Gottemoeller added that this new building project will also give the parish far more options than it's ever had in terms of programming.

"This is a chance for us to have flexibility and prepare this parish for the future, whatever that future might be," he said.

The new building is also being built to meet school codes in the event the parish would begin a school in the future.

Evangelization

Father Gottemoeller said the parish is looking for ways of reaching out to people who are inactive. St. Martin Parish has a phone tree, which is an automatic dialing system.

Automatic phone calls announcing special events go out to active and inactive members of the parish. Messages are changed to meet specific needs. Father Gottemoeller said the goal is to send out calls about six or eight times a year.

A large billboard welcoming parishioners home at Christmas is another planned evangelization tool.

Youth Commission

A youth commission was established at St. Martin Parish about two years ago. The commission consists of the director of religious education and a number of parents and youth. The group plans several social and community service projects each year. A day of recollection is also set aside for the commission. †



This statue of Mary stands on the grounds of St. Martin of Tours Parish in Martinsville.

St. Martin of Tours, Martinsville (1848)

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Number of Households: 400

Pastor: Rev. Mark Gottemoeller
Director of Religious Education: Eileen Hammond,
765-342-8028

Music Director: Mary Kominowski
Parish Council Chair: Mike Dodds
Parish Secretary: Nancy Vernon

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'Caulk of the Town'

Volunteer Nena Hinricks caulks a window on a near east side home in Indianapolis, one of 26 repaired on Nov. 7 during the 12th annual East Side Community Investments program to help needy homeowners prepare their homes for winter.

Kathy Wallace, a member of Holy Cross Parish in Indianapolis, signed up some of the 208 volunteers who gathered in her parish gymnasium.

Forty furnace and plumbing professionals also volunteered for the day. ECI had \$56,000 in grants and materials to repair homes.



Photo by Margaret Nelson

Mourners need to 'integrate pain and joy'

By Mary Ann Wyand

Learning how to integrate pain and joy is an essential part of the grief journey and a necessary passage in the healing process, St. Thomas Aquinas pastoral associate Audrey Borschel of Indianapolis explained Oct. 24 during a break in programming at the 17th annual archdiocesan Conference on Bereavement at the Archbishop O'Meara Catholic Center in Indianapolis.

During the keynote address, Borschel shared many of the emotional and spiritual songs and poems she wrote after her 22-year-old son, Nick, died of cancer on Aug. 16, 1995.

Her poetic and musical presentation set a healing theme for "When the Lord Says 'Come'—A Day for Those Who Minister and for Those Who Mourn," an ecumenical bereavement conference sponsored by the archdiocesan Office for Youth and Family Ministries and the Young Widowed Group.

When a loved one dies, Borschel said, "nothing will ever be the same" for the survivors, so it is necessary to find solace and seek healing through personal expressions of love and sorrow, such as music, art, poetry or other rituals.

In the midst of pain and loss, she said, grief provides opportunities for greater closeness to God.

"I was forever changed by the death of my son," Borschel said, "much more so than by the deaths of my parents because those losses were expected in terms of their ages. When my father died 10 years ago, I realized I had lost a great friend, and it took me a while to heal from that. But my son's death was an astounding experience, causing a radical change in my life."

On the day of her son's funeral Mass at St. Monica Church in Indianapolis, Borschel said she told Father Clem Davis, the former pastor, that she realized she had a choice.

"I was a faithful Catholic, but I don't think I was grabbed [by God] the same way I was when Nick died," she recalled. "I discovered something happening right at Nick's funeral. I told Father Clem, 'I can grow in faith or I can turn away.' I realized I had a choice, and I chose to grow in faith. I feel that I allowed my life to be surrendered to God and to let that take its course. I was thankful for greater closeness with my husband, Mike, and grateful for the many blessings that have come in the months after our son's death. I began responding to my grief through songs and poems."

Grief teaches people "how interconnected we are with God and with each other," she said. "Once we're aware of God working in our lives, I don't think we can ignore those signs. But when I began to feel this new closeness to God, I felt guilty that Nick's death had been the reason for this blessing. It took me a while to work through that and understand that as a result of Nick's death my life had changed, but I had been given the gifts of God's love, mercy, kindness and forgiveness. I realized that this is a necessary part of integrating the pain and joy of the grief journey." †

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Faith Alive!

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Countless Catholics rescued Jews during war

By Eugene J. Fisher

In April 1997, I took part in a program at the U.S. Holocaust Memorial Museum in Washington to honor Catholics who rescued Jews during World War II.

The event was co-sponsored by the museum, the National Council of Synagogues, and the National Conference of Catholic Bishops.

Baltimore's Cardinal William Keeler spoke for the Church that day. He carefully set the moral context for this celebration of the memory of the rescuers.

One figure lifted up during the ceremony at the museum was Pere Jacques Bunuel, who at considerable risk to himself and the others in his Carmelite religious-order community in France, hid several Jewish children from the Nazis during the war.

Father Bunuel, of course, did what he did with his community's full assent.

The story of Blessed Father Bernard Lichtenberg is equally dramatic. He was the rector of the Catholic cathedral of Berlin.

Disturbed by persecution and deportations of Jews, Father Lichtenberg spoke out from the pulpit against the Nazi practices week after week. He was picked up by the Gestapo, jailed, tortured and finally set free.

Unbroken, Father Lichtenberg rose again to the pulpit to condemn the mistreatment of Jews. Again he was arrested. He died while being taken to the notorious concentration camp of

Dachau in Munich's suburbs.

Last year, Pope John Paul II declared Father Bernard Lichtenberg "blessed," a step along the way to the canonization of this great moral hero of modern times.

Not only individuals, but entire towns at times colluded to save Jews. The French Calvinist town of Le Chambon is one example. Everyone in the village knew about and shared the dangers of hiding Jews.

Another town was Assisi in Italy, where all the convents and monasteries were hiding Jews under the direction of their bishop. The Assisi convents were also part of what amounted to an underground railroad for Jewish refugees under Nazi occupation.

Here's how it worked: False baptismal cards and other documentation were provided to Jews by the archbishop of Genoa's secretary. These Jews were disguised as Catholic refugees from the south of Italy and put on trucks to go "home" to areas liberated by the Allies.

In Rome, under the direction of Pope Pius XII, a network of religious houses was created to hide Jews. More than 200 Jews, for example, were hidden in the motherhouse of the Sisters of Sion in Rome. Vatican trucks made the rounds of these convents, bringing food for the Jews.

In Poland, too, convents were places where thousands of Jewish children were saved.

The stories of these courageous Polish and Italian women are told, respectively, by Ewa Kurek, *Your Life Is Worth Mine* (New York, Hippocrene, 1997), and by Margherita Marchione, *Yours Is a Precious Witness* (New York, Paulist Press, 1997).

The moral context that Cardinal Keeler set for celebrating the memory of the rescuers that day in 1997 was one of "Catholic repentance" for the evil that so many baptized Church members perpetrated and so many others failed to stop.

It needs to be added, as the Vatican's March 1998 statement on the Holocaust reminded us, that Christian complicity in the genocide of the Jews was not limited to the deeds of Catholics in that generation.

Centuries of negative teaching in the Church about Jews and Judaism, in the words of Pope John Paul II, "lulled the consciences" of Europe's Catholics and made too many of them susceptible to the lure of modern racial anti-Semitism.

Nazi anti-Semitism was rooted in an ideological paganism. This also was profoundly anti-Christian. But the Nazis



CNS photo

Catholics who rescued Jews from the Nazis (above) did so because of their deeply-imbedded sense of morality and their desire to do the right thing by helping innocent people. The movie *Schindler's List* (right), released in 1993, helped dramatize the horrifying reality of the Holocaust.

were able to play on widespread pre-existing negative attitudes in European culture. That's why the Vatican's 1998 document also called on the whole Church to repent.

In this context of overall repentance and resolve, one can, Cardinal Keeler said, look to the rescuers as necessary role models.

What can we learn from the rescuers today? First, they are role models for schools. A sense of morality was deeply embedded in them. So when they had to make the choice, frequently very quickly, they knew the right thing to do.

Most of them, in post-war interviews, said they felt they had "little choice" but to try to save the lives of Jews. They possessed sharpened moral sensitivities.

Second, the rescuers, whether church-goers or not, shared a deep sense that there is an ultimate purpose to life beyond the present.

Their sense of the interrelatedness of all human life gave them the inner resources to respond with an understanding of other people's infinite worth. This,



CNS photo from Universal City Studios

as Cardinal Keeler said, underscores the critical importance of faith in God.

Third, many rescuers had known Jews before the war, even if those they saved were not the same ones. This underscores the importance of dialogue and of educational programming that brings our Catholic youth together with those of other faiths, races and ethnic backgrounds. †

(Eugene Fisher is associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs and is a consultant to the Vatican Commission for Religious Relations With the Jews.)



CNS photo

Blessed Father Bernard Lichtenberg, rector of the Catholic cathedral of Berlin, lost his life because he spoke out against the Nazi regime.

Discussion Point

Acts of courage overcome fears

This Week's Question

What is your definition of "courage," and what do you think is needed to be courageous?

"Courage is the act of taking action despite the fears that exist. To possess the quality of courage you must have a sense that the value of the results of the courageous act is more important than the comfort given by avoiding the fear." (Mike Oelshlegel, Corpus Christi, Texas)

"Courage is the inner impetus that makes the difference as to whether one moves forward or turns back in the face of adversity. To possess this quality, people must have a sense of who and what they are, the

world they want, and know what they're willing to give up." (Josh Oelshlegel, Corpus Christi, Texas)

"I think to be completely truthful is courageous, and I think standing by your friends by giving them the benefit of the doubt takes courage too. Faith in God is what's needed to put courage into action." (Jackie Garvey, Indianapolis, Ind.)

Lend Us Your Voice

An upcoming edition asks: Do you have an insight about prayer that you can share with others?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo illustration

Perspectives

From the Editor Emeritus/John F. Fink

When the Church massacred those with whom it disagreed

Although this won't appear in print until much later, it is being written on the feast of St. Bartholomew (Aug. 24). It seems appropriate because I have been writing the past few weeks about events for which Pope John Paul II has been apologizing on behalf of the Catholic Church, and one of those is the St. Bartholomew's Day Massacre of 1572.

The so-called Wars of Religion, an outgrowth of the Protestant Revolution, plagued France during the 16th century. The French Protestants were called Huguenots, a nickname based on a medieval romance about King Hugo. They formally organized themselves as Calvinists in 1539.

The wars between Huguenots and Catholics are generally dated from 1562 to 1598, when the Edict of Nantes by King Henry IV granted religious freedom. The most infamous event of those wars was the St. Bartholomew's Day Massacre, which began on the night of Aug. 23-24 and lasted several days. Huguenot nobles were in Paris for the wedding of Henry of Navarre, the future King Henry IV, when Catherine de Medici convinced her son, King Charles IX, to order their deaths.

Only Henry and the prince of Conde were left alive. For days Catholic mobs roamed Paris brutally killing Huguenots and the bloodshed spread to Orleans, Bordeaux, Lyon, Bourges, and elsewhere. The number of Huguenots killed has been estimated at between 2,000 and 70,000. The massacre was greeted as a triumph by Pope Gregory XIII.

This was not the first time Catholics resorted to bloodshed in France. Three

centuries earlier, Pope Innocent III proclaimed a crusade against the Albigensians in southern France, the first crusade within Christianity. Earlier crusades were in the Holy Land against Muslims (although, admittedly, the Fourth Crusade abandoned its original purpose and conquered the Orthodox of Constantinople).

The Albigensians believed that all matter was evil, the creation of the devil. Sexual intercourse was inherently evil, they believed, and they refused all meat and other products that resulted from intercourse. They rejected the doctrine of the incarnation of Christ and the sacraments.

Pope Innocent first tried to combat this heresy by sending missionaries, including St. Dominic, into southern France. When that didn't work, he sent his army under the leadership of Simon de Montfort.

The city of Beziers, the Albigensians' center, was defeated in 1209, and the population was massacred. It was the start of a war that lasted until 1229. After that, Pope Gregory IX appointed the Dominicans to use the Inquisition to destroy whatever was left of the heresy, as I said in my column about the Inquisition last week.

These were crimes committed by Catholics against those who differed with them. Later, of course, roles were reversed, especially during the French Revolution and the reign of Napoleon Bonaparte.

We would hope that religious wars would be a thing of the past, but they continue to exist today. But the pope recognizes the need to ask forgiveness for the offenses done in the name of the Catholic Church. †

(Jack Fink's latest book, *Traveling with Jesus in the Holy Land, is now available from Criterion Press, Inc. See advertisement, Page 6.*)



Stories, Good News, Fire/Fr. Joe Folzenlogen, S.J.

The other side of the pulpit

To get the perspective of what it is like to plan and lead revivals, I interviewed



Divine Word Father Kenneth Hamilton, who lives at St. Rita Parish in Indianapolis and does revivals and missions. I also spoke with Maria Blake, who is part of the team that plans the revivals for Holy Angels Parish, also in Indianapolis.

Fr. Joe: What are some of the specific features of the revival approach to spiritual renewal?

Fr. Hamilton: The style of a revival is taken from black Church forms, such as "call and response," "gettin' the Holy Ghost" (ecstasy), singsong or "lining" verse and gospel singing. The content tends to be found in the spiritual priorities of the black community as well as in black theology. The revival had roots in the black Catholicism of places like New Orleans, yet was formally launched by Sister Marilyn Hopewell and Father James Goode about 20 years ago in the black Catholic parishes of Chicago.

Maria Blake: I think revivals are meant to be opportunities for spiritual recharging, a chance to come together over a period of time to focus on a specific theme, to participate in a worship experience in which there are no limits placed on emotional display and which does not have to be governed by the limitations (rigidities) of other liturgical celebrations.

Fr. Joe: How do you go about preparing to lead a revival?

Fr. Hamilton: Mostly, you have to work hard on a revival sermon. It's got to be filled with images, stories, movement and song. It's got to have rhythm—especially in the endings—and the content has to be one of the great mythic themes of Black God-lore or else a contemporary lesson.

Fr. Joe: How does a parish or group go about preparing itself for a revival?

Maria Blake: As soon as this year's revival is over, our committee sits down and asks what the Holy Spirit did in the community during the revival. Then we ask what the community needs to do next to grow spiritually. We try to name what kind of leader could help us do that, and we start looking for that kind of person.

Fr. Joe: What have been some of your most rewarding experiences of leading revivals?

Fr. Hamilton: The effect of the Black Catholic Revival Movement on parishes throughout the country has been momentous. I have witnessed the "conscientization" and the spiritual-cultural-religious awakening of many a black Catholic and parish. It has been rewarding to see this process of liberation, especially when folks come up to you and say, "Father, all we ever needed was the permission to be ourselves. Thank you."

Fr. Joe: What are some of the ways you have witnessed the Spirit at work in revivals?

Fr. Hamilton: I find the presence of the Spirit at work in the renewed vitality of the parishes which I visit. There have also been numerous miracles, especially those of healing (spiritual and physical) as well as parish unity. Moreover, there is a sense in the people of how much God has blessed and gifted them as members of the universal Church.

Maria Blake: It is a time in which we express our unity with other Christians versus solely our Catholicism—to celebrate our commonalities, to praise God together, to "lift up holy hands." It is also a time for African-American Catholics to fully embrace those elements of our culture that make our religious expression so joyful. †

(Jesuit Father Joe Folzenlogen is evangelization coordinator for the archdiocese.)

Parish Diary/Fr. Peter Daly

Moving reminds us of discipleship

After death and divorce, I think moving is the most traumatic event in life.



I've just helped my mother move out of her house. For the past 30 years it had been our family home. For 30 years it was the site of all our major and minor family events: the reception after my sister's wedding, the place we received

callers after my father's funeral. It was our regular destination for the family feasts.

After 30 years in a place, it took on our character and taste. There was not one square inch that someone in the family had not hammered, painted, papered, sanded, scraped or plastered.

When the place was nearly empty I took one last nostalgic walk around the seemingly larger rooms. I found my brother sitting in his now-barren bedroom, looking at the walls, lost in his thoughts. I couldn't speak.

But it was time to go. My mother had raised her family, and the season of life that called for a big rambling house for her eight children was over.

Americans move a lot, on average every four years. This sense of loss and new beginnings is part of our lives. My parish has its share of transplants. More than half the residents of my county have lived here fewer than 15 years. Many only stay a short while.

For all its spiritual trauma and sense

of loss, there is also a spiritual value to moving.

First, if we take advantage of the opportunity, it gives us a sense of spiritual detachment. Once, when I entered the seminary at age 32, I had to move to Rome from Washington. I held a party the week before, and everyone who came had to take something away. It was oddly liberating to start life again at age 32 with only a footlocker and a couple of suitcases full of things.

Second, it reminds us that we are only pilgrims in this world. No matter how permanent and fixed this life might seem, we only are passing through.

A third value to moving is that it teaches us to make friends quickly and adapt to new environments.

Finally, moving teaches us that it is relationships with people that are important. Not our stuff. When the moving van comes and hauls it all away, you realize what a humble collection of things it really is. Just as people who have lost their things in floods and hurricanes often observe, if all that stuff was lost on the way to the next house, it would not matter as long as the people you love were still in your life.

I don't wish moving on anybody, but there are some good things to be said for it. If approached in the right spirit, moving reminds us that we are the disciples of an itinerant preacher in Galilee who said, "Foxes have their lairs, birds have their nests, but the Son of Man has nowhere to lay his head." †

(Father Peter Daly is a regular columnist for Catholic News Service.)

Cornucopia/Cynthia Dewes

Stop the world and get off

When we're not out getting and spending these days, we're meeting and arranging and scheduling.



Everyone's on a budget, a timetable, an exercise regimen or a career path. Our heads are spinning and our stomachs churning with demands, some self-inflicted, some not.

Attention Deficit Hyperactivity Disorder has become a widespread, if often over-diagnosed, malady. It makes you long for the simple antsy, bad-boy behavior we used to see occasionally.

It's no wonder we're a distractible bunch. In my lifetime alone we've progressed from a childhood spent in days, even years, just ambling around watching clouds move, to stress-related problems at every turn and every age.

We seem to believe that if we are not "stimulated" during every waking moment we'll never develop our brains or keep all our synapses crackling. Not only that, we feel we must include the "correct" plaything, school, clothing, auto, job, spouse, friends, etc., in our plans in order to achieve financial and emotional success.

Tiny babies no longer veg out at home all day, but instead are strapped in a car seat looking out at the passing world. And when they're finally taken home they're assaulted further with "educational" television and interactive toys.

Preschool, a misnomer, is now devoted to academic readiness and building social

relationships way beyond the parallel-play stage in which most tots are. Kindergarteners are expected to learn how to read, if they don't know already, and are marched through activities from early to late, naps optional.

First graders on up are given "grade level" instruction about drugs and sex. They also learn a lot from unsupervised television-watching: about inappropriate relationships, disrespect, cynicism. Most of all, they're pushed to achieve.

Possessing the cutting edge in technology products and "lookin' good" are prevalent at every age and are often the standards by which we judge ourselves and others. We're all expected to "keep up," but with what is often pretty vague.

Entertainment is constant and fast-paced, often offensive and often not entertaining. Parents, teachers, politicians and television newscasters are expected to entertain us, not to mention actors, sports figures and astronauts. If it ain't fun and it don't look good, forget it.

From early on we're flooded with a constant barrage of information and given practically no time to reflect on what we've heard and seen. Spiritual success seems a remote possibility, if it's considered at all.

Enough already. As nature slows into the reflective winter season maybe we should be doing the same. Maybe we could focus on one job, one extracurricular activity per kid, one dinnertime for all, one evening with no TV. Who knows what "ones" might lead us to *The One!* †

(Cynthia Dewes, a member of St. Paul Parish in Greencastle, is a regular columnist for The Criterion.)

Thirty-Third Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 15, 1998

- Malachi 3:19-20a
- 2 Thessalonians 3:7-12
- Luke 21:5-19

The prophecy of Malachi supplies this weekend's first reading. Scholars believe that this book was written about 460-500 BC. The name of the author is unknown. "Malachi" derives from the abbreviation of a title mentioned in the third chapter.



When this book was composed, the state of faithfulness among God's people was at low ebb. The author of this book probably was not alone in warning of dire results if things did not improve.

This author, as did so many other prophets, saw misfortune and even natural calamities as the outgrowth of sin rather than happenstance or divine anger or indifference.

Forceful are the predictions of this prophetic writing. One day the whirlwind will sweep across the land. It will be a deadly wind, and as terrible as fire. Indeed, the day will blaze like an oven.

The proud will be consumed as if they were nothing better than the debris in the fields. They will leave neither root nor branch. The righteous fire of God's justice will consume them.

However, at the same time, the just will be vindicated. Instead of fire, they will find in the brilliant light of God great healing.

In the Second Epistle to the Thessalonians, the second reading for this weekend's Liturgy of the Word, Paul offers himself as an example.

His message is blunt. He insists that he is upright and independent in his needs. He says that he is not disorderly. He also refers to the fact that once he was in Thessalonica in the midst of its Christian community.

Forthrightly, he accuses some of being unruly. He cites reports of gossip.

He leaves with stark disapproval the fact that some are slothful and rely upon the good will of others for survival.

Of course, in these words the apostle condemns those who exploit the Christian generosity of trust of the devout.

St. Luke's Gospel provides the third reading this weekend.

The Gospel at this point directly quotes Jesus. The message is as bleak and disturbing as was the message earlier of Malachi.

When presented with the richness of the great temple in Jerusalem, Jesus did not condemn the majesty of the building and the lavishness of the gifts from people to create such an arresting structure. Rather, he announces that soon the day will arrive when not one stone will stand on another.

It was certainly a distressing prediction. In reading the text it is easy to perceive the feelings of the bystanders who hurried to ask the Lord when this catastrophe would befall them.

Jesus responds by saying that not only will the temple be destroyed, but also the world itself as it is known will pass away.

To understand this passage it is necessary to recall that the temple was much more than a building, much more than an imposing landmark. It was the house of God. In a most mysterious, but very real, sense, it was the earthly place wherein God reposed. To say that the temple would be leveled was to say God's presence would cease, an unthinkable and also a terrifying thought.

Reflection

The Church is closing its year of instruction about discipleship. It is driving home its lessons. Not by accident does it, this weekend, turn to the powerful language of Luke's Gospel, and the compelling story of the approaching fall of the temple, to summarize its story.

To grasp the Church's point in these readings, it is necessary to return mentally to the days when Malachi was composed and when Jesus taught.

Neither maintained that humans were helpless before their own instincts and needs. To the contrary, each extolled the power of each person to decide one way or the other. In this direction, the teachings of Jesus and the prophecies that preceded them recognize that faith gives the greatest liberty. It is in no way confining.

With this in mind, prophecies such as Malachi pleaded with people to be true to God. Jesus called people to God.

The Second Epistle to the Thessalonians reminds us that following the Lord is much more than having good intentions or vague ideals. It is concrete.

Daily Readings

Monday, Nov. 16
Margaret of Scotland, married woman and queen
Gertrude the Great, virgin and religious
Revelation 1:1-4; 2:1-5a
Psalm 1:1-4, 6
Luke 18:35-43

Tuesday, Nov. 17
Elizabeth of Hungary, married woman and religious
Revelation 3:1-6, 14-22
Psalm 15:2-5
Luke 19:1-10

Wednesday, Nov. 18
The Dedication of the Basilicas of the Apostles Peter and Paul in Rome
Rose Philippine Duchesne, virgin, religious, missionary and educator
Revelation 4:1-11
Psalm 150:1-6
Luke 19:11-28

Thursday, Nov. 19
Revelation 5:1-10
Psalm 149:1-6, 9
Luke 19:41-44

Friday, Nov. 20
Revelation 10:8-11
Psalm 119:14, 24, 72, 103, 111, 131
Luke 19:45-48

Saturday, Nov. 21
The Presentation of the Virgin Mary
Revelation 11:4-12
Psalm 144:1-2, 9-10
Luke 20:27-40

Sunday, Nov. 22
Christ the King
Thirty-fourth and last Sunday of Ordinary Time
2 Samuel 5:1-3
Psalm 122:1-5
Colossians 1:12-20
Luke 23:35-43

It is everyday. It is exact.

The Church calls us to devotion. Quoting the Book of Malachi, quoting the Lord Jesus, it reminds us firmly and clearly, as does any good teacher, any

responsible parent, that sin invites upon us great distress, not in the form of divine revenge, but because we ourselves have by our unfaithfulness so upset the plan of God. †

Question Corner/Fr. John Dietzen

Scholars don't know who was 'the disciple whom Jesus loved'

There are several places in the New Testament where one of the apostles or disciples is referred to as "the one Jesus loved." Who was this? And why is his name never mentioned? (Pennsylvania)



The Beloved Disciple—or "the disciple whom Jesus loved," depending on the translation—is referred to often in the fourth Gospel.

This person, the most intimate friend of Jesus, according to that Gospel, became the source of Christian belief in what is called the Johannine community, the community (or communities) of John, out of which came the Gospel According to John.

We know from that Gospel, and from the letters of John, that this group of believers in Jesus underwent many crises and conflicts. Some were caused from outside their community.

The Gospel reveals, for example, the mounting tensions between those Christians and the leaders of Judaism. In Chapter 9, we hear the story of the man born blind, whose sight is miraculously bestowed by Jesus.

That passage refers explicitly to a major event in the final separation of the Johannine Christians from their Jewish connections, the decision by Judaism, somewhere around the year 90, to eject from the synagogue anyone who professed Jesus as Messiah (9:22).

Other tensions, the most bitter ones it seems, developed inside the community. In the First Letter of John, we find extremely harsh denunciations, unequaled in the New Testament, of one faction by another.

In the course of their censures, they describe forcefully what true followers of Jesus Christ should believe and how they

should act. The Beloved Disciple was their inspiration and authority for all this.

Even after his death (see 21:23) his teachings continued to inspire their development of the lofty theology about Jesus, which makes the fourth Gospel so unique.

Who this mysterious, anonymous figure is, no one knows for sure. For a long time it was thought to be John the apostle, son of the fisherman Zebedee.

For several good reasons, which we cannot enter into here, it seems more probable that it was someone else. To whomever it might have been, Christianity will always owe an immense debt of gratitude.

In response to your answer in a previous column concerning the largest Catholic church in the world, I must communicate the fact that Pope John Paul II did in fact consecrate the Cathedral of Our Lady of Peace in Yamoussoukro, Ivory Coast, West Africa, on Sept. 9, 1990.

He did so preceding a meeting of the pre-synodal council for the Special Assembly of Africa. (Rome)

I am grateful to the priest from the office of the Synod of Bishops for this information and for additional facts concerning this cathedral.

Apparently the piazza in front of the new basilica is larger than that of St. Peter's, but its 272 columns are 12 less than those around St. Peter's Square. The seating capacity of Our Lady of Peace is 7,000. St. Peter's can accommodate about 10,000 people. †

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing with people of other faiths, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, Ill. 61651. Questions for this column should be sent to Father Dietzen at the same address.)

My Journey to God

Twilight Poem

The sun does set,
The day does die,
The earth does spin
In endless sky ...

The chilling still
That night portends,
As silence reigns,
So dusk descends ...

The dying day
Births newborn night,
I drink your beauty,
My soul takes flight ...

Goodbye the day,
Farewell the night,
I am embraced
by eternal light.

By Sonia Lee Chandler

(Sonia Chandler is a member of St. Anthony Parish in Indianapolis.)



CNS photo

The Active List

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

November 13

Ecumenical Hymnfest at St. Monica Church, 6131 N. Michigan Rd., Indianapolis, beginning at 7 p.m. Information: 317-359-6580, Bill Hill.

Indianapolis, will host an interactive workshop with California artist John August Swanson using art as meditation. \$150/person or \$250 for married couples. Information: 317-545-7681.

November 13-15

Fatima Retreat House,

November 14

The Women's Club of St.

Malachy, 326 N. Green St., Brownsburg, will have a Christmas Bazaar from 9 a.m. to 4 p.m., with a raffle. Information: 317-852-5427, Margaret Petraits,

Kordes Enrichment Center, 841 E. 14th St., Ferdinand, will offer a centering prayer program from 8:30 a.m. to 3:30 p.m. Information: 812-367-2313, Sr. Ruth Gehres.

St. Monica Parish, 6131 N. Michigan Rd., Indianapolis, will host its annual craft show from 9 a.m. to 4 p.m. There will be 50 booths with different items. Information: 317-253-6054, Lori Andrews.

The Office of Worship will present a Morning of Reflection for Hispanic Liturgical Ministers En Espanol by Benedictine Father Noel Mueller at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, beginning at 9 a.m. and ending at noon. Information: 317-621-5824, Eva Morales.

St. Rose Parish, Knightstown, will hold a Holiday Craft Bazaar and Luncheon, with raffle, from 8 a.m. to 2 p.m. Information: 317-345-5595.

The Hermitage, 3659 E. 46th St., Indianapolis, will hold a "Reflecting with Art" Day from 10 a.m. to 3 p.m. Directed by Providence Sister

Mary Catherine Keene. Cost: \$35. Information: 317-545-0742, Sister Fran.

The Sisters of Providence will begin celebration of the Feast of Our Lady of Providence at Saint Mary-of-the-Woods in Providence Center at 11 a.m. Information: 812-535-3791, Penny Blaker Mitchell.

St. Roch Youth Athletics will host a "Monte Carlo Night" in the school cafeteria, 3603 S. Meridian St., Indianapolis. Proceeds will benefit the St. Roch CYO Athletic Programs. Information: 317-783-6155, Tim Northcutt.

St. Maurice Parish, Napoleon, will hold its Fall Smorgasbord and Bake Sale from 4:30 until 7:30 p.m. Cost: \$6 for adults, \$3 for kids 6-12, \$1.50 for kids 3-6, and kids under 3 are free.

Marian Heights Academy, Ferdinand, will have an open house for students and their families. SSAT tests and tours are available. Reservations and information: 812-367-1431

November 15

Little Sisters of the Poor and the residents of St. Augustine's Home for the Aged, 2345 W. 86th St., Indianapolis, will have a holy hour to pray for vocations in the chapel of St. Augustine's Home beginning at 4:30 p.m. Information: 317-872-6420.

Nov. 15-18

St. Joseph Parish, Corydon, will sponsor a parish mission at 7:30 p.m. with Passionist Father Jim DeManuele as the presenter. Information: 812-364-6435, Lois Weathers.

November 16-17

St. Francis Hospital Auxiliary, 1600 Albany St., will hold a Holiday Bazaar in the auditorium (on the ground floor between elevators 14 and 15) of the Beech Grove Campus on Monday from 9 a.m. to 4 p.m.; Tuesday, 7:30 a.m. to 3 p.m. Information: 317-783-8192.

November 17

The St. Vincent Hospice Bereavement Center, 2142 W. 86th St., Indianapolis, will host a "Grief and the Holidays" seminar for those who are having trouble coping with the loss of a loved one. Information and registration: 317-338-CARE (2273).

November 19

The St. Vincent Stress Center, 8401 Harcourt Rd., will host a "Grief and the Holidays" seminar in the auditorium. Information and registration: 317-338 CARE (2273).

November 19

Brebeuf Jesuit Preparatory School's visual and performing arts department will host its first annual November Gala Concert at 7:15 p.m. at the school, located at 2801 W. 86th St. in Indianapolis. The concert is free and open to the public. It will feature the Brebeuf Jesuit Wind

Ensemble and selected soloists under the direction of Steve Hoernemann. Information: 317-872-7050.

November 20

Natural Family Planning will be taught by instructors from the Couple to Couple League at Holy Name Parish, 89 N. 17th Ave., Beech Grove. Classes begin at 7 p.m. Information: 317-862-3848, David and Jan Caito.

November 20-22

The Conventual Franciscans, St. Francis Retreat Center near New Albany, offer a Come-and-See Weekend for single men, ages 20-40, interested in finding out more about religious life. Information: 800-424-9955, Father Jim Kent.

The Cathedral High School Theatre features "Jabberwock" as its 1998 Fall Comedy with over 200 students participating at the Joe O'Malia Performing Arts Center, 5225 E. 56th St., Indianapolis, at 7:30 p.m. Reserved seats: \$8 and general admission, \$6. Information and reservations: 317-542-1481, ext. 344.

November 21

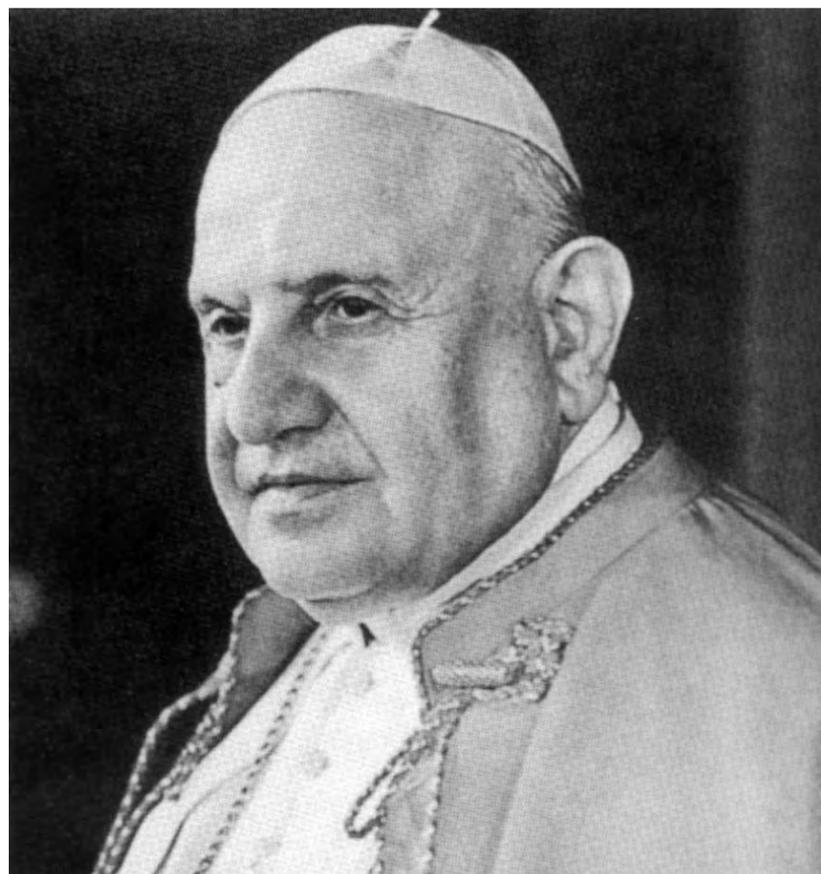
The Angel's Attic Holiday Craft Bazaar of St. Michael Parish will be held in the Parish Life Center Gymnasium, 3354 W. 30th St., Indianapolis, from 9 a.m. to 3 p.m. Cost: \$1. Information: 317-926-7359.

—See ACTIVE LIST, page 15

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Subscriber & Children	199	206	218	228	244	263	283	327
Family	215	221	240	266	296	341	399	463

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The Active List, continued from page 14

◆◆◆
St. John the Baptist Educational Center, 8409 St. John Rd., Starlight, will host a craft bazaar and lunch in the school gym from 9 a.m. until 4 p.m. Information: 812-923-8856.

◆◆◆
St. John the Apostle Parish, 4607 W. State Road 46, Bloomington, will host a Children's Carnival from 2 to 4 p.m. There will be free games, popcorn and drinks. Information: 812-876-1974, Jean Welp.

◆◆◆
St. Michael Parish, Bradford, is having its spaghetti supper and Christmas Bazaar from 4 to 8 p.m. St. Michael is located 15 miles west of New Albany on Hwy 150. Information: 812-364-4289.

November 22

The Sisters of Providence will present their annual bazaar and bake sale from 9:30 a.m. to 3 p.m. in the lobby of Providence Center at Saint Mary-of-the-

Woods, near Terre Haute. Brunch is available from 10:30 a.m. until 1:30 p.m. in O'Shaughnessy Dining Room in Providence Center. Information: 812-535-3791, Penny Blaker Mitchell.

◆◆◆
Rexville Schoenstatt will present the "Blank Check Spirituality" program at 2:30 p.m. followed by Mass at 3:30 (located on 925 South, .8 miles east of 421 S, 12 miles south of Versailles.) Information: 812-689-3551.

◆◆◆
Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis, will host its annual open house from 12:30 to 3 p.m. Jesuit Father Walter C. Deye will preside at Mass which begins at 11:30 a.m. in the chapel. Information: 317-876-4726.

◆◆◆
The Holy Name Altar Society, 89 N. 17th Ave., Beech Grove, will present its annual Christmas Bazaar and Chili Dinner from 12:30 to 5 p.m. in the school cafe. Cost: \$4 for adults, \$2 for kids in grades kindergarten-4 and free for kids in preschool. Information: 317-784-5454.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, hosts perpetual adoration 24 hours a day in the parish center.

◆◆◆
Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) low Mass. Call for times. Information: 317-636-4478.

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After Mitch: As relief workers struggle, outlook glum

TEGUCIGALPA, Honduras (CNS)—As relief workers struggled to get food and medicine to victims of Hurricane Mitch, some observers predicted it would take years to rebuild sections of Central America.

The hurricane, with its accompanying days of torrential rains, left more than 11,000 dead and more than 13,000 missing and feared dead from flooding, mud slides and other mishaps in Honduras, Nicaragua,

Guatemala and El Salvador.

"The prospects ahead are depressing," said Jesuit Father Javier Ibizate, an economist at Jesuit-run Central American University in San Salvador.

"The economic infrastructure that has taken 50 years to build up has been lost in a matter of a week," he said Nov. 6. "This means [a need for] huge investments, depending largely on help from outside: long-term, easy loans."

But more than a week after Mitch hit Central America, relief workers were still dealing with short-term efforts: providing food, medicine and clean water to people stranded by washed out roads and bridges.

In Honduras, the worst-hit of the countries, Mitch's storms destroyed 60 percent of the country's roads, while entire neighborhoods were washed away by mudslides.

Twenty-year-old Angie Diaz said she and five younger siblings ran along the road when they were told to evacuate. Some 500 shacks in their neighborhood disappeared into the river as the steep slope collapsed under the weight of torrential rains, sending boulders hurtling down.

"Once up the main road we looked back to see our home floating like a paper boat on the huge river," Diaz said.

"It was terrible, the worst thing I have

ever lived through; I cannot find the words to explain how I felt as the waters converged on our house," she said.

Doug Ryan, country representative for Catholic Relief Services (CRS) in Honduras, said disaster staff were "working furiously" to get emergency supplies to people stranded on hilltops or in villages. "But we can't do it fast enough. It's like swimming in a lake of human need."

In El Progreso, a northern Honduran city hard hit by flooding, Jesuits tried to get a truck filled with food to the nearby town of Tocoa, cut off from the rest of Honduras by collapsed bridges and flooded roads.

"This makes you feel so small, so helpless in the midst of so much need," said Jesuit Father Joe Owens, a native of Cambridge, Mass., who has worked in Honduras since 1984. "A lot of people lost everything and have nowhere to go."

In Nicaragua, many people compared the damage to that of the 1972 earthquake in the capital, Managua. In one mud slide in Posoltega, Nicaragua, an estimated 2,000 people were killed.

Sister of St. Joseph of Medaille Margarita Navarro, a native of Cincinnati who has worked in Nicaragua since 1983, said the situation was being described as "apocalyptic."

"I have never witnessed anything of this

kind in all my missionary life," said the 67-year-old nun. "The war in the '80s was horrendous, but this is worse."

She said one fear accompanying the flooding was that land mines planted during the war "have floated on to unknown areas and are still active."

International response to the Central American disaster was swift. After receiving an appeal from Managua Cardinal Miguel Obando Bravo, Cardinal Bernard F. Law of Boston flew to Nicaragua and Honduras and presented checks to Church officials there. Former U.S. President George Bush also visited the region. Many North American dioceses and parishes held collections the weekend of Nov. 7-8.

After its initial appeal, the Canadian Catholic Organization for Development and Peace said it could pledge close to \$300,000 to the relief effort.

"This catastrophe has shaken all of us, both by its intensity and its suddenness," Cardinal Jean-Claude Turcotte of Montreal, president of the Canadian Conference of Catholic Bishops, said.

In telegrams and public speeches, Pope John Paul II prayed for the victims of the hurricane and urged the international community to act quickly to send aid to the stricken countries. †

How to help

To help victims of Hurricane Mitch, donations may be sent to:

- Archdiocesan Mission Office; P.O. Box 1410; Indianapolis, IN 46206; 317-236-1485.

(These donations will be forwarded immediately to Catholic Relief Services.)

- Catholic Relief Services; P.O. Box 17090; Baltimore, MD 21203-7090; 1-800-736-3467.

Donations should be marked: Hurricane Mitch Relief. Designations may be given by country: CRS/Honduras, CRS/Nicaragua, CRS/Guatemala, CRS/El Salvador. †



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To the naked eye Cathedral High School isn't any of this; however, those few that have allowed themselves to be embraced by her have experienced something far greater than simply walking her halls. They have felt her love, support, laughter, friendship, pride, and tradition that bind her together. They have felt the magic of the Cathedral family.

Perhaps Rev. E. William Beauchamp, C.S.C., Executive Vice President of the University of Notre Dame had Cathedral in mind when he said . . . "what is special about this place, to recognize that you are different, and hopefully better, because you were here."

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

BAKER, Dennis J., 43, St. Bernadette, Indianapolis, Oct. 27. Brother of Stephen Baker and Joyce Mitchell. Uncle to several.

BELL, Stephen T., 57, Our Lady of Lourdes, Indianapolis, Oct. 29. Son of Martha H. Bell. Brother of James, Robert, Michael, Barbara, Maureen and Ann Bell, Janet Brownlee, Jean Young, Kathy Carbill and Karen Van Benthuisen.

BOURNE, Ralph W. Sr., 93, Sacred Heart, Jeffersonville, Oct. 27. Husband of Frances Bourne. Father of Bill, James, Joseph Bourne, Sister Martha Bourne and Mary Bradley.

Brother of Alice Loedding, Lauretta Farland, Jeanne Plodinec, Edith Lyons and Grace Ioli. Grandfather of nine. Great-grandfather of two.

BRICHLER, Loretta C., 95, St. Paul, New Alsace, Oct. 16. Mother of Bill Brichler. Grandmother of three. Great-grandmother of one.

CECIL, Harriet G., 82, St. Philip Neri, Indianapolis, Oct. 27. Mother of Arthur L. Cecil, Daniel J. Cecil, Michael R. Cecil, Mary K. Rhees, and Harriet J. Conner. Sister of Gerri Sweeney and St. Joseph Sister Grace Patrice Lord. Grandmother of 13.

CHARCAP, Tula M., 66, St. Lawrence, Indianapolis, Oct. 29. Wife of Victor Charcap. Mother of Martin Charcap, Carolina Dalla Porta, Maria Rumpel and Lily Stockton. Grandmother of nine.

COOK, John Francis, 70, Nativity, Indianapolis, Oct. 30. Husband of Bette Cook. Father of John, Robert, Patrick and

David Cook. Brother of Harold Cook and Ruth Ann Noe. Grandfather of seven.

CROUCH, Michael E., 47, St. Bernadette, Indianapolis, Oct. 26. Husband of Debra Moran Crouch. Father of Shellee Crouch, Candice Crouch and Ashley Crouch. Son of Herbert Crouch and stepson of Evelyn Crouch. Brother of Larry Crouch and Cinda Belle Mercel.

CROWELL, Patricia "Pat," 74, St. Gabriel, Connersville, Nov. 5. Wife of Mike Crowell. Sister of Gary Morin.

EICHOLZ, Loretta M., 98, St. Mary, New Albany, Oct. 30. Aunt of several.

GALVIN, Blanche Miller, 98, Holy Family, Richmond, Oct. 18. Mother of Ann and John Galvin. Grandmother of two. Great-grandmother of one.

HESSION, Anna M. Sbabo, 73, St. Matthew, Indianapolis, Oct. 29. Mother of Joseph W., Thomas B., Theresa A. and Mary K. Hession. Sister of Kay Taibl, Minnie Rutherford, Marie Neuf, Louis and Mike Sbabo. Grandmother of three.

HILL, Julia Joyce, 61, St. Thomas More, Mooresville, Oct. 30. Wife of Herb Hill. Mother of Maureen Farmer and

Kathleen Wright. Daughter of James and Bridget Solan Joyce. Sister of James and Patrick Joyce. Grandmother of three. Great-grandmother of three.

HOSPES, Robert, 78, Holy Family, Richmond, Oct. 30. Husband of Dorothy Hospes. Uncle of several.

HUMAN, Morgann Jean, 2 days, St. Thomas More, Mooresville, Oct. 27. Daughter of Ronald and Valarie Human. Sister of Nichole, Danielle and Lauren Human.

JONES, Margaret Angela Kenny, 46, St. Lawrence, Indianapolis, Oct. 23. Mother of Karenza Jones. Daughter of Rita Kenny. Sister of Robert, Steven Kenny and Mary Tempest. Grandmother of one.

MILLER, James Henry, 81, St. Bernadette, Indianapolis, Oct. 21. Husband of Rita V. Miller. Father of Bruce Miller and Barbara Jean Pizer. Grandfather of three. Great-grandfather of four.

MOLL, George J., 78, Holy Family, Oldenburg, Nov. 6. Husband of Anelda (Stevens) Moll. Father of Mary Jane Obermeyer, Margaret Ann Dinn, Barbara Branigan, Ruth Koetter, Rita Paul, Betty Boggs, Dorothy Hoff, Anthony, Joseph,

Michael, Paul and Jerome Moll. Grandfather of 39. Great-grandfather of one.

NOLOT, Arthur W., 68, St. Mary-of-the-Knobs, Floyds Knobs, Nov. 1. Husband of Janet Nolot. Father of Kevin and Melody Nolot. Brother of Vern, Floyd, Bernard Nolot and Mary Sauerheber. Grandfather of one.

RETHLAKE, Catherine L., 79, St. Mary, Greensburg, Oct. 22. Mother of Lowell D. Rethlake, David Rethlake and Sally Duncan. Grandmother of five. Great-grandmother of three.

SCHWENDENMAN, Mabel T., 87, St. Mary, Rushville, Nov. 4. Mother of Michael Schwendenman, Helen Owens and Mary Sieg. Sister of Esther Schwegman, Mildred Akers and Ruth Jenkins. Grandmother of seven. Great-grandmother of eight.

SENG, Loretta M., 92, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 31. Wife of Charles Seng Sr. Mother of Gene and Paul Seng. Sister of Alvina Oster. Grandmother of 26. Great-grandmother of 31. Great-grandmother of three.

STICH, Leo, 96, St. Jude, Indianapolis, Oct. 31. Husband of Mildred (Bender) Stich. Father of Robert Stich, Dennis Chambers, Betty McKeand and Sandra Parr. Grandfather of 16. Great-grandfather of 24.

VANCE, Robert A., 22, St. Anne, Hamburg, Nov. 7. Son of Mike and Joan Patterson. Grandson of Lola Vance, Clayton and Letha Collins, Bob and Bert Patterson.

VERMEULEN, Henry, 88, St. Gabriel, Connersville, Oct. 29. Father of Benedictine Sister

Helen Vermeulen. Brother of Lucille O'Brien and Violet Vermeulen.

WIDOLFF, Gertrude, 98, St. Martin, Yorkville, Oct. 30. Aunt and great-aunt of several.

WRIGHT, Mary Louise, 75, St. Vincent, Bedford, Nov. 3.

YOUNG, Kayla Lynne, newborn, St. Mary, Greensburg, Oct. 22. Daughter of Mark and Lorie Young. Granddaughter of Albert and Betty Young, Charles and Donna Ketchum.

Sister Rose Maureen King, S.P., taught in the archdiocese

Providence Sister Rose Maureen King died Nov. 3 in Karcher Hall at Saint Mary-of-the-Woods. She was 76.

Born in Indianapolis, she entered the congregation of the Sisters of Providence in 1940, professed first vows in 1942 and final vows in 1948.

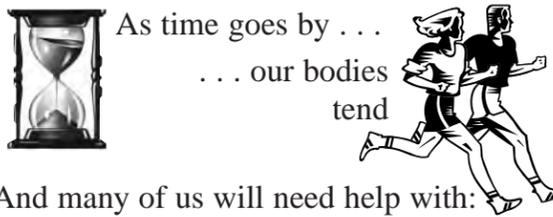
A funeral Mass was celebrated at the Church of the Immaculate Conception on Nov. 6.

Sister Rose Maureen taught at Holy Cross, Immaculate Heart and St. Matthew schools in Indianapolis; at Holy Trinity in New Albany; St. Susanna, Plainfield; and St. Patrick, Terre Haute.

She also taught in schools in the Evansville and Lafayette dioceses, as well as in Illinois, Massachusetts and New Hampshire.

Sister Rose Maureen is survived by four sisters: Mary Elizabeth Brading, Agnes Randall, Rita Louden and Christina King. †

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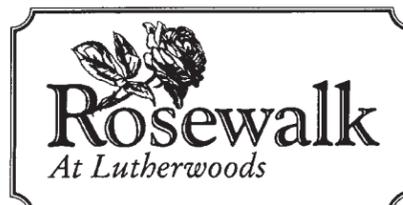


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