Young adults to bring in new millennium with Mass

By Greg Otolski

With all the hoopla surrounding the end of the millennium, this New Year’s Eve is being marketed to young adults as the party to end all parties. So why is 29-year-old Gigi Abella of Indianapolis and many of her friends planning on ushering in the new millennium with the exchange of the sign of peace at midnight at a New Year’s Eve Mass at SS. Peter and Paul Cathedral in Indianapolis?

“We can’t imagine a better place to be,” said Abella. “We could be out there that night decked out in fancy gowns or tuxedos, but we’re answering the call of our faith. If we don’t carry the faith into the next millennium no one else is going to. To make it through the next millennium we need God.”

The New Year’s Eve Mass will be the first of six Masses held throughout the archdiocese this year with a special focus on young adults ages 18–39. These Masses are part of the archdiocese’s celebration of the Great Jubilee 2000. (More details about the archdiocese’s jubilee celebration plans will appear in the next issue of The Criterion.)

“New Year’s Eve is a time when people make resolutions, and what we want to do is spiritualize that and get young adults to consider this milestone that we are celebrating and how it connects with their faith,” said Father Patrick Beidelman, associate pastor at St. Monica Parish in Indianapolis and part-time chaplain at Cardinal Ritter High School.

“This is a special time to reflect on where we stand with God and to celebrate everything God has given us,” said Father Beidelman, who is one of the planners of the New Year’s Eve Mass. He said the celebration will begin at 10 p.m. at SS. Peter and Paul Cathedral with an opening prayer service and music program until 11 p.m. During this time, several priests will be available for confessions.

Proceeds to support Hispanic ministries

Seeking the Face of the Lord, a new book by Archbishop Daniel M. Buechlein, is being published by Criterion Press, Inc. It will be available by Dec. 1. Proceeds from the sale of the book will help support Hispanic ministries in the archdiocese.

The 374-page, soft-cover book is a compilation of more than six years of the archdiocese’s columns published weekly in The Criterion. In his foreword, the archbishop says that he finds the weekly writing to be “an enjoyable labor of love” and that he was encouraged by readers to bring his columns together in a book. A donation by an Indianapolis couple who wish to remain anonymous provided seed money for the book’s publication.

Father William Stineman, a priest of the archdiocese, has created a topical index for the book. A general index is also provided.

On Saturday, Dec. 18, Archbishop Buechlein will meet with interested readers to sign copies of his book at Krieg Bros. and at The Village Dove–South Indianapolis Store. The book, which will regularly sell for $14.95, will be priced at $12.95 for this special event. Times and details may be found in an advertisement on Page 7.

Foundation endowments reach $46 million

By Greg Otolski

The Catholic Community Foundation Inc. continues to experience strong growth, ending the 1998–99 fiscal year with $45.9 million in total assets—an increase of 27.4 percent over the previous year.

The return on investment for the year was 13.5 percent, said Jeffrey Stumpf, chief financial officer for the archdiocese. Stumpf gave Catholic Community Foundation account holders and board members a review of the finances at the foundation’s annual meeting Nov. 10 in Indianapolis. The Catholic Community Foundation oversees endowments and planned gifts for the Church. Endowment holders (parishes, schools and various Church agencies and ministries throughout the archdiocese) receive 5 percent of each year’s earnings. More than $1.4 million was distributed this past fiscal year and was spent on a wide range of needs. For example, Catholic school teachers in New Albany received $6,000 for technology training and Sacred Heart Parish in Clinton put its $12,000 share of the earnings into the parish operating fund.

Stumpf said 17 new endowments were added in the past year, bringing the total to 211. The 17 new endowments totaled $4.6 million. Total assets of the Catholic Community Foundation have grown from $1.6 million.

Sister Helen Prejean says death row inmates are redeemable

By Mary Ann Wyand

“The cross is a symbol of execution and salvation,” St. Joseph of Medaille Sister Helen Prejean of New Orleans reminded several hundred students and faculty members at Marian College in Indianapolis this month. Her book by the same title is being published by Criterion Press, Inc. November 19, 1999

The cross lies at the heart of the death penalty controversy.

“All human life is precious,” the author explained, and 70 percent of all executions in U.S. prisons are poor, Sister Helen said, adding that authorities to “stop executing death row inmates while society takes a deeper look at the death penalty.”

Sister Helen was a keynote speaker during the interfaith Spirit and Place Festival held in Indianapolis this month. Her book is subtitled An Eyewitness Account of the Death Penalty in the United States.

During the first of three speeches on Nov. 14–15, she discussed the inhumanity of capital punishment and promoted Moratorium 2000, an international petition drive she said will attempt to convince authorities to “stop executing death row inmates while society takes a deeper look at the death penalty.

With 2 million prisoners, she said, the United States leads the world in the number of people incarcerated in prisons and jails.

Most of the 3,500 death row inmates in U.S. prisons are poor, Sister Helen explained, and 70 percent of all executions happen in six southern states.

“How can we do this?” she said of the death penalty. “We can’t, and the first step will be a moratorium for change.”

In recent years, Sister Helen said, “82 innocent people have been released from death rows. How many more people who aren’t guilty are still on death row?”

Sister Helen said her ministry to death row inmates is redeemable.

Archbishop Buechlein’s new book available next month

Proceeds to support Hispanic ministries

Seeking the Face of the Lord, a new book by Archbishop Daniel M. Buechlein, is being published by Criterion Press, Inc. It will be available by Dec. 1. Proceeds from the sale of the book will help support Hispanic ministries in the archdiocese.

The 374-page, soft-cover book is a compilation of more than six years of the archdiocese’s columns that are published weekly in The Criterion. In his foreword, the archbishop says that he finds the weekly writing to be “an enjoyable labor of love” and that he was encouraged by readers to bring his columns together in a book. A donation by an Indianapolis couple who wish to remain anonymous provided seed money for the book’s publication.

Father William Stineman, a priest of the archdiocese, has created a topical index for the book. A general index is also provided.

On Saturday, Dec. 18, Archbishop Buechlein will meet with interested readers to sign copies of his book at Krieg Bros. and at The Village Dove–South Indianapolis Store. The book, which will regularly sell for $14.95, will be priced at $12.95 for this special event. Times and details may be found in an advertisement on Page 7.
row inmates was inspired by the Scripture passage Matthew 25:39. “When did we see you ill or in prison, and visit you?”

“I imagine how death row inmates must feel, knowing they are disposable,” she said. “Imagine living on Death Street! When I visited them, I was immediately struck by their humanity.”

After serving as a spiritual advisor to a death row inmate at the Louisiana State Penitentiary and later watching his execution at his request, Sister Helen said, “I knew I had to tell the story and work to end the death penalty.”

Her book, Dead Man Walking was adapted as a movie, and she began an international public speaking effort to educate people about the reality of capital punishment.

Ministering to death row inmates as well as to family members of the victims “stretches you on both sides of the cross,” she said. “In society, we get outraged over the deaths of some people and we accept the deaths of other people.” As a result of increased public attention on the issue, she said, many communities began interfacing healing services and support programs for persons affected by violence.

“Being present to people is a spiritual gift,” she said, which is sustained by “the power of the spirit of Jesus in our hearts.”

During a brief interview after her speech, Sister Helen said proposed legislation to shorten the length of time that convicted murderers must spend on death row is “giving the wheels to try to expedite executions. It’s the opposite of what I would hope for and work for.”

Before departing for her second Spirit and Place Festival program on Sunday, Sister Helen completed a videotaped pro-motional speech for Amnesty International’s Moratorium 2000 effort. “The death penalty makes no sense,” she said during the taping. “It’s not working. It doesn’t deter crime. The 38 states that have the death penalty have roughly double the number of homicides as the states that don’t [practice capital punishment]. It’s like trying to legitimate violence and vengeance, as if that could ever heal us as a society, as if that could ever cleanse us from the violence that is among us.”

“The truth is that in almost every state now, the state legislatures have tightened up the sentencing for first degree or felony murder so that we have a way of protecting ourselves without executing people,” Sister Helen said. “Convicted murderers are being effectively contained in prisons, and we can be safe without taking their lives.”

St. Susanna parishioner Karen Burkhard of Plainfield, who serves Amnesty International as the Indiana Death Penalty Abortion Coordinator, interviewed Sister Helen for the Moratorium 2000 video. “There are 38 people on death row in Indiana,” Burkhard said later. “We’re currently working on an appeal for D.H. Fleener, a mentally retarded man who is scheduled to be executed on Dec. 9.”

Burkhardt praised Sister Helen Prejean for her dedication to this difficult and controversial ministry. “It’s so powerful to listen to Sister Helen talk because she is living the life of a wonderful Christian,” Burkhard said. “She sees things that are wrong in society and is working to help us see the right path. I see her as showing us the way to being loving people, to seeing the human side even in people we can’t imagine are human.

“When I listen to her talk, I always think about how Jesus said, ‘Whatever you do for the least of my brothers, that you do unto me.’” Burkhard said. “People on death row are some of the least of our brothers, and if we kill them we are killing a part of what Jesus is because Jesus is in them. So we’re crucifying him all over again every time we kill another person. It’s sad. Hopefully, with more education and more understanding, executions will stop in Indiana.”

Youth to take part in pro-life rally

The archdiocesan Office of Pro-Life Activities is again sponsoring a youth bus trip to Washington, D.C., so high school students can participate in the March for Life on Monday, Jan. 24.

“This trip will be a pilgrimage of faith that offers our students an opportunity to affirm their commitment to the Gospel of life,” said Msgr. Joseph F. Schaedel, vicar general and director of the pro-life office.

“Because of support from the Knights of Columbus and other benefactors, the [transportation] cost to each student and chaperone will only be $40.”

Additional costs for meals and incidentals are estimated at $40 per person, he said. Current plans call for five buses to depart from the Archbishop O’Meara Catholic Center in Indianapolis at 7 p.m. on Saturday, Jan. 22, and return Indianapolis by 6 a.m. on Tuesday, Jan. 25.

The archdiocesan group of 252 students and 36 chaperones will participate in the National Prayer Vigil for Life on Sunday, Jan. 23, and the March for Life on Monday, Jan. 24. The pilgrims will sleep on the gymnasium floor at the Dufour Center at The Catholic University of America on Sunday and Monday nights.

An initial allocation of seats is reserved for each Catholic high school and a separate allocation is assigned to each diocese for students who attend public high schools. (Reservations, which include a consent form and the $40 fee, are due by Dec. 7 to the archdiocesan Office of Pro-Life Activities. For information call 317-236-1569 or 800-382-9836, ext. 1509.)

This Ad Is Camera Ready!

Fuson Buick

6888

3x3

Neg

This Ad Is Camera Ready!

St. Meinrad

1088

3x5

Neg or Paper
Law professor says technology has altered God’s will

By Mary Ann Wyand

“Abortion has moved beyond the law,” Dr. Charles E. Rice, a noted law professor at the University of Notre Dame, told several hundred people during a Nov. 10 talk at the Marten House in Indianapolis.

Early abortions induced by the birth control pill and intrauterine devices have taken abortion out of the health care setting and into the home, Rice said. “These early abortions are defined as contraception.”

Abortion has moved beyond the definition of conception has changed, he said, so have the definitions of palliative care and life support.

“We have become the arbiters of when life begins, and when death happens,” Rice said. “We have separated mortality from faith.”

Technology has enabled people to alter the natural order of life, he said. “The reason why marriage is a covenant and why sex is reserved for marriage is because sex is intended for procreation. With contraception, one person is saying to the other person, ‘I will give you everything except that.’”

Citing the benefits of Natural Family Planning, which is endorsed by the Catholic Church, Rice said, “People must be open to the will of God in procreation. The spiritual soul can’t come from a material thing. Each individual human soul is explicitly willed by God.”

Because of the widespread use of contraceptives, he said, “With the exception of temporary spurs, the fertility rate in America is the lowest it’s been in about 23 years. We are not reproducing ourselves.”

In Evangelium Vitae (The Gospel of Life), “Pope John Paul II is making a total contradiction of this culture [of death],” Rice said. “John Paul is saying that the human person is not isolated and autonomous, but relational … because people are made in the image and likeness of God. He has said the reason we regard freedom as a liberator from truth, as a prerogative to do whatever we want to do, is because we have separated morality from faith.”

ENDOWMENT

continued from page 1

in 1990 to $45.9 million this year. A booming stock market has helped fuel the foundation’s rapid growth, but more important has been an emphasis on stewardship as a way of life for all individuals, families and communities in the archdiocese.

The concept of stewardship as a daily way of life rather than a once or twice-a-year appeal for money was pioneered in the United States by Msgr. Thomas McGread, the keynote speaker at the annual meeting. He said stewardship as a way of life emphasizes the spirituality and importance of using our time and talent to further our direct relationship with God and to help extend God’s kingdom on earth.

Mcgr. McGread, who recently retired as a pastor of St. Francis of Assisi Parish in Wichita, Kan., now travels the world speaking about stewardship. “Stewardship is a way of life based on the Scripture,” said Msgr. McGread. “We are all called by God the Father to be his children. All we have come from God. We must return thanks to God. It’s a thank you to Almighty God for all he has given us.”

Msgr. McGread said many people immediately think of money when they think of stewardship, but he said when he talks about stewardship he emphasizes the need for people to share their time and talents.

He said when parishioners give their time and talent to the Church they develop a feeling of ownership, which leads to an increased sense of responsibility for the well-being of the Church and the financial contributions naturally follow.

“When you talk about money in church you immediately lose 50 percent of the people,” Msgr. McGread said. “All I’ve ever tried to do is bring people closer to God.”

He said people who live a life of stewardship learn that material possessions have little to do with happiness.

“I’ve never seen a hearse go to the cemetery with a U-Haul behind it,” Msgr. McGread said. “We can take spiritual benefits with us, but we leave material things behind.”

Carrying out stewardship as a way of life has led to changes in the Wichita diocese that might surprise many Catholics. For example, parents send their children to the Catholic schools in the Wichita diocese and pay no tuition. The diocese no longer has special collections or assessments.

Mcgr. McGread said that the concept of stewardship has increased sense of responsibility for the welling of the Church and the financial contributions naturally follow. The diocese no longer has special collections or assessments. The diocese give what they can and in the end that’s what happens,” Msgr. McGread said. “We have people who are on welfare, but they might give $2 a week.”

Not everything is perfect in Wichita, however. Msgr. McGread said there are always people who don’t give time, talent or money to the Church.

“I’ve found that there are usually a third of the people who will always do what the pastor wants without complain ing, a third who are in the middle and eventually come around and a third who won’t do anything no matter what,” Msgr. McGread said. †
Assessing John Paul’s papacy

It would seem far too early to write an assessment of Pope John Paul II’s papacy. That’s something that should be done after it’s over. But it is being done now because of a new biography of the pope—George Weigel’s monumental 992-page Witness to Hope: The Biography of Pope John Paul II (HarperCollins, $35).

Weigel himself admits that “to assess a papacy before its conclusion is a difficult business,” but he thinks it is “less daunting in this instance” because “Christian humanism as the Church’s response to the crisis of world civilization” has been the common thread that has run through it. Predictably, Weigel’s book has been reviewed differently by those with opposing viewpoints.

Weigel’s assertion that John Paul has “changed countless lives.” That’s something that should not be minimized.

“I have many poignant memories from that experience. When we finished the third Hail Marys, prayers that I had often heard that it is important to speak to people who are comatose because it is quite possible that they can hear, despite their inability to communicate. And so I called several rounds of ‘Our Fathers’ and ‘Hail Marys’; that’s when I knew we were familiar to him. When I started the second round, I noticed that the sick man was beginning to recite the words with me. Before we started the third round of the familiar prayers, he opened his eyes, smiled at me and said, ‘This one’s for you, Father.”

Weigel wrote, convinced that the forthright defense of basic human and national rights, beginning with the right to life and the right to religious freedom, should be the identifying mark of the modern Church. That has remained the “litmus test” that runs like a bright thread through the pontificate of John Paul II and gives it a singular coherence, he said.

The pope has consistently made it clear, too, that a defense of the dignity of human life from conception to natural death is primarily a task for the laity. It seems certain that, when this papacy is assessed after it ends, it will be seen to have shaped the Catholic Church well into the third millennium.

—John F. Fink

Only by God’s grace can we give thanks

Y ears ago in my early priest- hood, I signed the substitu- tute for the chaplain of St. Mary’s Hospital in Evans- ville for the better part of the sum- mer. As any priest will tell you, hosp- ital ministry is truly a ministry at the crossroads. I have many poig- nant memories from that experience that are with me still. One case comes to mind as I reflect on our upcoming national Thanksgiving holiday.

An elderly gentleman was near death and had been in a coma for some days. His wife and son were faithful bedside companions to their husband and father. In fact, the wife herself was also ailing at the time. The last evening (as it turned out), I offered to stay at the bedside of the elderly gentleman while his wife and son went for supper.

I’d often heard that it is important to speak to people who are comatose because it is quite possible that they can hear, despite their inability to communicate. And so I called several rounds of “Our Fathers” and “Hail Marys”; that’s when I knew we were familiar to him. When I started the second round, I noticed that the sick man was beginning to recite the words with me. Before we started the third round of the familiar prayers, he opened his eyes, smiled at me and said, “This one’s for you, Father.”

When we finished the third Hail Mary, he sighed and breathed his last. I was stunned! Who ministered to him?

What a great gift—to be able to make one’s last act—one’s very last breath—one’s last act of gratitude! The man of faith ministered to me on his deathbed. He must be a saint to be selfless even at the last. Gratitude is a virtue of the holy. True, the sick man was blessed by God’s grace to be able to be selfless at the end.

It is important to remember that it is only by God’s grace that we are able to be good, only by God’s grace are we able to give thanks. In one of the weekday Prefaces of the Mass, we pray, “Father, all-power- ful and ever-living God, we do well always and everywhere to give you thanks. You have no need of our prayers, yet out of your love you give us this day your own self. Our prayer of thanksgiving adds nothing to your greatness, but makes us grow in your grace, through Jesus Christ our Lord.” (Weekdays IV).

God gave us the grace, but the dying gentleman acknowledged it, and it surely signals that he developed the virtue of gratitude throughout his life. The Catechism of the Catholic Church states: “Reflection on God’s goodness in our lives has the effect of making an investment of our humanlimitations. Gratitude is an expression of the truth, the way things are.”

When our American ancestors began the custom of observing a national holiday of Thanksgiving, I doubt that they related their senti- ment to holiness of life as such. But having come through many hard- ships, they knew in their hearts that they needed to thank God whose help alone made it possible to “thrive. There was an attitude of “trustful poverty.” Our Christian faith adds a further dimension: whatever good we experience comes from God and was won for us by Jesus Christ. Thanksgiving Day is associated with abundance, symbolized by the overflowing cornucopia of fruits and vegetables and a sumptuous family meal. Family is indeed a blessing. Food and the necessities of life are a blessing. So is good health. Yet our faith urges us to go deeper, isn’t it true that the longer we live, the more we learn that not just good things end up blessing our lives and our loved ones? Even sickness and other hard “reversals” can be blessings.

Our American ancestors also offered thanks for their human free- dom—in many instances, freedom from religious persecution. In a democratic land, freedom is a great gift. Yet our faith urges us to go deeper. Freedom from slavery to material things and from the oppression of a sinful life is an even greater gift. Our faith adds an inestimable depth and value to our Thanksgiving thoughts and deeds. And so, most of all, let’s thank God for the gift of our faith! And let us pray the Eucharist, our pre-eminent prayer of thanks to God there is no better way to say thanks than to attend Mass on Thanksgiving Day. It will make a huge difference!

Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 1999 Criterion Press, Inc. ISSN 0574-4350.

Phone Numbers:
Headquarters 317-236-1570
Advertising 317-236-1572
Toll free: 1-800-382-9386, ext. 1425
Circulation 317-236-1425
Toll free: 1-800-382-9386, ext. 1425
Price: $2.00 per year 50 cents per copy

Postmaster: Address changes to The Criterion, P.O. Box 1717, Indianapolis, IN 46206

World Wide Web Page: www.archindy.org
E-mail: criterion@archindy.org
Sólo por la gracia de Dios podemos dar gracias

El Catecismo de la Iglesia Católica declara: “La consideración de los beneficios de Dios en nuestras vidas tiene el efecto de hacernos concienciar de nuestras limitaciones humanas. La gratitud es una expresión de la verdadera, de cómo son las cosas.”

Cuando nuestros antepasados americanos iniciaron la costumbre de observar un día festivo nacional Día de Acción de Gracias, dudaban que ellos relacionen su sentimiento a la santidad de la vida. Pero después de aguantar muchas difficultades, sabían en sus corazones que le desgracias a gracias a Dios cuya ayuda lo posibilitó su éxito. Tuvieron una actitud de “pobreza confiada”. Nuestra fe cristiana adquiere una dimensión adicional: cualquier bendición que experimentamos viene de Dios y fue ganada por Jesucristo para nosotros.

El Día de Acciones de Gracias se asocia con la abundancia, simbolizada por la mansaneda llena de frutas y vegetales y una comida suntuosa familiar. La familia es definitivamente una bendición. La comida y las reuniones familiares son un regalo de nuestra bendición. Y también la buena salud. No obstante nuestra fe nos anima a ir más allá. No sólo somos bendecidos que más vivamos cuánto más aprendamos de la santidad, de la calidad de nuestro ser. La gratitud nos llena de satisfacción, enriquece nuestro espíritu. La gratitud nos hace sentir más satisfechos, más recompensados, más llenos de felicidad. La gratitud nos llena de gracia.

Aún no contamos con la elocuencia suficiente para expresar lo que sentimos. Aún no contamos con los vocablos suficientes para describir lo que sentimos. Y por eso, en lugar de la frase “gracias a Dios” utilizamos la frase “gracias a la gracia de Dios”. No hay otra forma de pronunciar la frase que no es auténtica.

La gratitud es una virtud que todos podemos cultivar. Nuestros antepasados americanos también ofrecieron gracias por su libertad, en muchos casos, la libertad de la persecución religiosa. En una tierra democrática, la libertad en un gran regalo. Sin embargo nuestras fe nos anima a ir más allá. No sólo somos bendecidos que más vivamos cuánto más aprenderemos de la santidad, de la calidad de nuestro ser. La gratitud nos llena de satisfacción, enriquece nuestro espíritu. La gratitud nos hace sentir más satisfechos, más recompensados, más llenos de felicidad. La gratitud nos llena de gracia.

Journey of Faith/Fr. John Buckel

A dream come true

"Will my dog go to heaven?" a young boy asked his mother after his beloved pet died. The mother sought for an authentic response and respond- ed. "If it would make you happier to think that dog with you, then he will be with you in heaven.

Undoubtedly we all have questions about heaven, even young children. "Who will be there?" “What will it be like?”

In the last two chapters of the Book of Revelation, John described his vision of heaven. He described it as a part of his overall strategy to convince the members of the seven churches in Asia to remain faithful to the one true Church, despite all adversity. By describing heaven, John, in effect, responded to the question that often sur- faces when people have to make sacri- fices for the sake of some commitment they have made. “Is it worth it?”

In this case, John answered with a resounding ‘Yes’.

John described heaven in Rv 21:4 as a place all human beings have dreamed of. In the life to come there will be no more crying, no more mourning, no more pain. Most exciting of all, there will be no more dying. This portrayal of heaven was particu- larly meaningful for those Christians for whom John composed Revelation. They may have suffered greatly, shed many tears and mourned the death of loved ones who had been executed at the hands of the Romans.

Heaven is depicted in a symbolic fashion, namely, as a magnificent city that John referred to as the “New Jerusalem.” The splendor of this holy city is almost beyond human compre- hension. It is 1,400 miles in length and width, decorated with countless precious stones and made out of pure gold. The 12 gates to this holy city are spoken of in terms of “pearls,” hence the expression, “pearly gate.”

No there is no time for heaven because Jesus, the lamb that was slain but now has returned, is eternally present. Likewise, the sun and the moon will be absent because the light of Christ will always shine brightly.

In regard to those who will enter the heavenly city and those who will not, John spoke only in broad terms. Each person who stands at the side of the lamb will enter heaven but each person who sides with the beast will be cast away into the lake of fire. According to John, there will be 144,000 people in heaven, a symbolic number meaning “a crowd of people so large that no one could count” (Rv 4:9).

John’s comments about heaven in Revelation is to instill in Christians a new sense of hope. Difficult things may be for them at the present moment, but in the long run they will enjoy eternal bliss. The nightmare of sin was almost over. In heaven, God promised Christians that the suffering which they are now experi- encing will just be a vague memory.

When sin entered the world through an act of disobedience, the nightmare began. From that time on, humanity has had to cope with all kinds of problems. People have longed for a home that was devoid of the harsh realities of life. In effect, John promised Christians that this dream becomes a reality for those who remain faithful to the risen Lord.

A more detailed investigation of the Book of Revelation appears in the book- let “The Apocalypse: Are You Ready?” by Father John Buckel. It is available for $15 at Kregel Bros. and Village Done stores in Indianapolis or directly from Father Buckel at Saint Meinrad School of Theology, Saint Meinrad, Ind., 47577, or jtbuckel@juno.com.

Questions for consideration:

1. Do most people believe that heaven exists? What do you look forward to the most when you think about heaven?

2. How do you envision the future of Christianity?

3. Do you feel that you are living life to the fullest? If not, what is pre- venting you?

4. Does your notion of heaven influ- ence the way you live? Why or why not?

5. Do you “see” the presence of God in your life? Are you more aware of God’s presence in your church than anywhere else? Explain.

6. Do most people associate joy with Christianity? Why or why not? Are there some religions that have no obstacles to joy? Can a person be truly happy in a world that seems to be filled with so much pain and sorrow?

For further study:

1. Read Mt 28, Mk 15, Lk 24, Jn 20-21, 1 Cor 15 and Rv 21-22.
2. Read articles on p. 1023–1029 and #1042–1060 of the Catechism of the Catholic Church.†
St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis, is offering a lunchtime Advent Bible series focusing on the Sunday readings. Meetings will be in the Blue Room of the rectory at 12:45 p.m. each Tuesday, beginning Nov. 23. Coffee and lemonade are provided. Participants are asked to bring sack lunches and Bibles. Those wishing more information may call Joe Schafer at 317-635-2021.

The Terre Haute Deanery Encuentro 2000 gathering will be held at St. Joseph Parish in Terre Haute Feb. 19. 2000. Another location was previously announced for the deanery meeting that will prepare local leaders to represent the archdiocesan faithful at a national July gathering in Los Angeles. The Indianapolis Deaneries will meet at the Archdiocese O’Meets Catholic Center Nov. 20, beginning at 8:30 a.m. Encuentro 2000 is a celebration of the Church’s diversity.

Star of Hope—A Festival of Trees, Joy and Giving, will be held Dec. 4–5 at Union Station in Indianapolis. The event features holiday trees and wreaths for sale, winter wonderland scenery, a children’s land, gift shops, family entertainment, an express train ride to the North Pole, and breakfast with Santa. Breakfast with Santa is from 10 a.m.–noon on Dec. 4. Tickets for the breakfast are $10 per person and include all-day admission to Star of Hope. To order, call 317-783-8849. Star of Hope general admission is $5 for adults and $3 for children. Children 2 and under are free. Proceeds benefit the family support, elder care, crisis relief and shelter programs of Catholic Social Services and the St. Francis Neighborhood Clinic.

Steven Fischer will perform the annual St. Cecilia Organ Concert in Saint Meinrad Archabbey Church in St. Meinrad at 2:30 p.m. (EST) on Nov. 21. Fischer is the director of music and organist at Guardian Angels Church in St. Meinrad at 2:30 p.m. (EST) on Nov. 21. Fischer is the director of music and organist at Guardian Angels Church.

A 10-year limited warranty is offered on all glass blocks purchased from A-1 Glass Block, Inc. Full, liability insurance is maintained. A-1 Glass Block, Inc., 119 S. Meridian St., Indianapolis, IN 46225.

The couple has two daughters: Mary Anne Schrank and Betty Rose Skates. They also have five grandchildren.

Benedictine Father Patrick Cooney has been named director of academic and administrative computing at Saint Meinrad School of Theology. Previously, he served as acting director of information systems. Besides overseeing the day-to-day operations of the department, Father Patrick is the network administrator and Webmaster for all divisions of Saint Meinrad Archabbey, except Abbey Press and Abbey Caskets. He is a native of Salem, Ill., and is a monk at Saint Meinrad Archabbey. Father Patrick has a Bachelor of Science degree in electronic technology from Purdue University and a Master of Arts and Master of Divinity degree from Saint Meinrad School of Theology.

Encuentro 2000 is a national July gathering of the archdiocesan faithful at a national July gathering in Los Angeles. The Indianapolis Deaneries will meet at the Archdiocese O’Meets Catholic Center Nov. 20, beginning at 8:30 a.m. Encuentro 2000 is a celebration of the Church’s diversity.

Star of Hope—A Festival of Trees, Joy and Giving, will be held Dec. 4–5 at Union Station in Indianapolis. The event features holiday trees and wreaths for sale, winter wonderland scenery, a children’s land, gift shops, family entertainment, an express train ride to the North Pole, and breakfast with Santa. Breakfast with Santa is from 10 a.m.–noon on Dec. 4. Tickets for the breakfast are $10 per person and include all-day admission to Star of Hope. To order, call 317-783-8849. Star of Hope general admission is $5 for adults and $3 for children. Children 2 and under are free. Proceeds benefit the family support, elder care, crisis relief and shelter programs of Catholic Social Services and the St. Francis Neighborhood Clinic.

Steven Fischer will perform the annual St. Cecilia Organ Concert in Saint Meinrad Archabbey Church in St. Meinrad at 2:30 p.m. (EST) on Nov. 21. Fischer is the director of music and organist at Guardian Angels Church in St. Meinrad at 2:30 p.m. (EST) on Nov. 21. Fischer is the director of music and organist at Guardian Angels Church.

A 10-year limited warranty is offered on all glass blocks purchased from A-1 Glass Block, Inc. Full, liability insurance is maintained. A-1 Glass Block, Inc., 119 S. Meridian St., Indianapolis, IN 46225.

The couple has two daughters: Mary Anne Schrank and Betty Rose Skates. They also have five grandchildren.

Benedictine Father Patrick Cooney has been named director of academic and administrative computing at Saint Meinrad School of Theology. Previously, he served as acting director of information systems. Besides overseeing the day-to-day operations of the department, Father Patrick is the network administrator and Webmaster for all divisions of Saint Meinrad Archabbey, except Abbey Press and Abbey Caskets. He is a native of Salem, Ill., and is a monk at Saint Meinrad Archabbey. Father Patrick has a Bachelor of Science degree in electronic technology from Purdue University and a Master of Arts and Master of Divinity degree from Saint Meinrad School of Theology.

The Youth Connection “Catholic Youth Ministry Consultants”

Go with Grace...
Grace Colette 317-513-8067 gcolette@mbor.net

Religious Wedding Bulletins
$7.95 per 100 – Large selection

Religious Wedding Candles
Candle illustrated – 15” tall – $23.95
Other Candles – from $5.20

Adorn your wedding cake with a beautiful symbol of your marriage in Christ. Adorn your wedding cake

Certificates
Geriatric, Preventive Medicine and Public Health

Time for a Change
Every day in America, 2,430 people are born into poverty. That's one every 32 seconds.

Star of Hope...A Festival of Trees, Joy and Giving, will be held Dec. 4-5 at Union Station in Indianapolis. The event features holiday trees and wreaths for sale, winter wonderland scenery, an express train ride to the North Pole, and breakfast with Santa. Breakfast with Santa is from 10 a.m.-noon on Dec. 4. Tickets for the breakfast are $10 per person and include all-day admission to Star of Hope. To order, call 317-783-8849. Star of Hope general admission is $5 for adults and $3 for children. Children 2 and under are free. Proceeds benefit the family support, elder care, crisis relief and shelter programs of Catholic Social Services and the St. Francis Neighborhood Clinic.

Steven Fischer will perform the annual St. Cecilia Organ Concert in Saint Meinrad Archabbey Church in St. Meinrad at 2:30 p.m. (EST) on Nov. 21. Fischer is the director of music and organist at Guardian Angels Church in St. Meinrad at 2:30 p.m. (EST) on Nov. 21. Fischer is the director of music and organist at Guardian Angels Church.

A 10-year limited warranty is offered on all glass blocks purchased from A-1 Glass Block, Inc. Full, liability insurance is maintained. A-1 Glass Block, Inc., 119 S. Meridian St., Indianapolis, IN 46225.

The couple has two daughters: Mary Anne Schrank and Betty Rose Skates. They also have five grandchildren.

Benedictine Father Patrick Cooney has been named director of academic and administrative computing at Saint Meinrad School of Theology. Previously, he served as acting director of information systems. Besides overseeing the day-to-day operations of the department, Father Patrick is the network administrator and Webmaster for all divisions of Saint Meinrad Archabbey, except Abbey Press and Abbey Caskets. He is a native of Salem, Ill., and is a monk at Saint Meinrad Archabbey. Father Patrick has a Bachelor of Science degree in electronic technology from Purdue University and a Master of Arts and Master of Divinity degree from Saint Meinrad School of Theology.
Ohio flood waters

In 1913, the levee close to Lawrenceburg broke, and Ohio River flood waters "did more damage to property than any of the previous floods" (of 1832, 1883 and 1884), according to a June 1917 souvenir book chronicling St. Lawrence Parish’s Diamond (75th) Jubilee. Many houses in the town were swept away as the water crested at nearly 70 feet, damaging the church, school and rectory.

Today the parish numbers about 1,400 persons in 750 households and its school, with 175 pupils, continues a tradition of Catholic education that began in 1844, two years after the founding of the parish.

Father John Hartzer is the present pastor and Benedictine Sister Mary Cecile Deken, former sub prioress of Our Lady of Grace Monastery in Beech Grove, serves as pastoral associate.

A compilation of more than six years of weekly columns—316 columns—from The Criterion, this book brings together in one place the day-to-day concerns and reflections of an archbishop of the Roman Catholic Church.

Consistently the most read item in The Criterion, Archbishop Buechlein’s column reflects his southern Indiana, straight-talking German-American roots. His style gives readers the feel of "fireside chats" with a devoted teacher and friend.

Seeking the Face of the Lord by Archbishop Daniel M. Buechlein, O.S.B., at $14.94 per copy, plus $3.50 first-class shipping. Enclosed is $________________

Signature_____________________________________

Or order by phone: 317-236-1585 or 1-800-382-9836, ext. 1585

Lord by Archbishop Daniel M. Buechlein, O.S.B., at $14.94 per copy, plus $3.50 first-class shipping

A MINISTRY OF BROTHERS OF HOLY CROSS

HOLY CROSS VILLAGE • POST OFFICE BOX 460 • NOTRE DAME, IN 46556

HOLY CROSS VILLAGE at NOTRE DAME
The Catholic Campaign for Human Development supports those in need

Catholics in parishes throughout the U.S. will show their support of those living in poverty through contributions to the Catholic Campaign for Human Development (CCHD) this weekend.

The campaign’s two-fold mission is to provide financial and moral support for self-help projects created and operated through low-income community involvement and to educate the larger community to the realities of poverty and powerlessness.

One-fourth of the funds collected remain in the local diocese. Three-fourths are sent to the national CCHD office.

Projects are then funded through two levels—the national CCHD grant, recently held its 21st annual state convention in Indianapolis, and the other bishop’s Committee for the Poor, which was to be voted on Nov. 17, builds in “more flexibility” than earlier versions.

(A report on the bishops’ meeting will be published in the next issue of The Criterion.)

Bishops working on ambitious agenda as millennium approaches

WASHINGTON (CNS)—The U.S. bishops opened their last meeting of the millennium Nov. 15-18 by beginning work on an ambitious array of documents on topics ranging from Catholic colleges to the elderly, from adult faith formation to the new millennium itself.

Bishop Joseph A. Fiorenza of Galveston-Houston, NCCB-USCC president, opened the meeting by summarizing distractions and challenges facing the Church as it enters the new millennium, but calling on the trust and courage exhibited by U.S. Church leaders throughout its history.

“Our predecessors bequeathed to us a strong and dynamic Church,” Bishop Fiorenza said. “They faced the significant issues of their times, and, like them, we must face the issues that will come our way in the future.”

Through this century, the bishops’ agenda has dealt with the defense of life from conception through natural death “from the threats of abortion, hunger and poverty, racism, war and weapons of mass destruction, capital punishment, and euthanasia,” he added.

The review of those agendas “is a wholesome reminder that we are part of a great tradition of episcopal service which stretches across the centuries, and, in our case, from Archbishop [John] Carroll [of Baltimore] and the other bishops who have gone before us,” Bishop Fiorenza said.

Among the issues to be tackled were Catholic higher education norms, pastoral messages on charity and on the blessings of age, and two messages—one long, one shorter—for the jubilee year.

The proposed norms implementing Pope John Paul II’s 1990 apostolic exhortation, Ex Corde Ecclesiae, have gone through a number of drafts during the past eight years. The papal document sets general norms for Catholic colleges and universities around the world but leaves it to bishops’ conferences to make more specific applications in light of the situation in each country.

Bishop John J. Leibrecht of Springfield-Cape Girardeau, Mo., chairman of the bishops’ Committee for the Implementation of Ex Corde Ecclesiae, said the latest draft, which was to be voted on Nov. 17, builds in “more flexibility” than earlier versions.

“(A report on the bishops’ meeting will be published in the next issue of The Criterion.)

This Ad Is
Camera Ready!

St. Francis
1844
5x10
Neg

us plan to cross the line into the base in an act of nonviolent civil disobedience.

The School of the Americas produced the murderers of the Jesuits, one of whom I considered a friend. Another of the Jesuits helps us friars very much through his scholarship and love of the poor. The president of the University of Central America, apparently the main target of the raid, was for me a man of extreme integrity and clear insight. He was another of my heroes. Graduates of the School of the Americas massacred several of my heroes of those days. They shot Archbishop Oscar Romero as he stood at the altar on March 24, 1980. Romero inspired me to ask to go to El Salvador. They raped and mutilated the four U.S. religious women from the Cleveland team on Dec. 3, 1980. These deaths drew me into nonviolent action on Central America as I was beginning five years of social justice work in Chicago at 8th Day Center for Justice. I want to explain to you, people of the Archdiocese of Indianapolis, why I feel drawn to spend $600 and take a weekend away from my beloved Hispanic community here. Many of them are Mexican. Right now, according to reports, the School of the Americas is training Mexican soldiers in low-intensity warfare. I hope these graduates will not slaughter one of my heroes now, Bishop Ruiz of Oaxaca.

Rev. Thomas Fox, O.F.M., Indianapolis
Marriage preparation enhances awareness

By Mary Miller Pedersen

Engaged couples today are investing more time and money than ever before in planning their wedding day. At the same time, divorce rates continue to hover around the 50 percent mark. Compared to the thousands of dollars and hundreds of hours spent on the externals, a couple might find that their parish’s marriage-preparation program is a piece of cake!

In a recent study at the Center for Marriage and Family at Creighton University in Omaha, Neb., most couples offered positive evaluations of their marriage-preparation experience in the Church. Couples who took advantage of the Church’s programs had lower divorce rates than those who did not.

What happens in marriage preparation?

Stan Isham, marriage-preparation coordinator at the Family Life Office in the Archdiocese of Omaha, Neb., said that although there is great diversity among dioceses, the focus of today’s marriage preparation is fourfold: awareness, motivation, education and mentoring.

Raising the couples’ awareness comes first.

Couples are encouraged to see the special significance of entering into a sacramental marriage, and the value of focusing on skills and resources that will prepare them for the challenges of married life.

Premarital inventories, like FOCCUS (Facilitating Open Couple Communication, Understanding and Study), offer a special two-day remarriage program for couples entering a second marriage after the death of a spouse or after an annulment, and a one-afternoon ecumenical marriage panel, both of which assist couples in dealing with their situation’s special issues. These are peer ministries. Experienced and trained married couples, including couples in second marriages, facilitate the programs in cooperation with clergy and religious.

Mentoring is the fourth focus. Couples in the study conducted by the Center for Marriage and Family at Creighton University in 1995 accentuated the value of marriage-preparation programs conducted by couples and clergy combined.

In the context of marriage preparation, experienced married couples often form supportive relationships with engaged couples and become models for them during the critical first years of the new marriage. Also, contact with a priest or deacon during the process can enhance the couple’s relationship with the Church, which in many cases has been a distant one in the years before marriage.

In Omaha, couples meet with a priest several times to discuss their FOCCUS inventory results during the six-month preparation period prior to the wedding day. A three-hour marriage pre-session begins the marriage-preparation process in Omaha. Couples are welcomed and given current information showing the long-term value of marriage preparation for their marriage. They also have a chance to meet other engaged couples in their area.

The engaged couples are given an overview of the required preparation process, an hour long presentation on communication skills by a certified marriage counselor and an opportunity to complete the FOCCUS inventory, which is then processed and sent to their priest or officiating priest.

This pre-session is followed by private meetings with their priest or deacon to review the FOCCUS results. A variety of educational options are also available for couples.

At first glance, some couples see the Church’s marriage preparation efforts simply as more hoops to jump through on their way to the altar. But recent studies show that the simple wisdom discovered in health care and car maintenance is also true of marriage: An ounce of prevention is worth a pound of cure.

At first glance, some couples see the Church’s marriage preparation efforts simply as more hoops to jump through on their way to the altar. But recent studies show that the simple wisdom discovered in health care and car maintenance is also true of marriage: An ounce of prevention is worth a pound of cure. (Mary Miller Pedersen is coordinator of the Leader ship in Family Life Training Program for the Archdiocese of Omaha, Neb.)

Marriage preparation offers skills

By David Gibson

“Almost 85 percent of divorces occur not because there has been violence or some other extreme behavior, but because spouses are not equipped to handle the daily distress which arises from an intimate relationship,” said Dr. John McCord Jr., executive director of the U.S. bishops’ Committee on Marriage and Family. “Lacking the resources to improve their marriage, they simply abandon it and move on.”

His comments help explain the emphasis that today’s Church places on preparation for marriage.

McCord said researchers concluded that “behaviors such as communication and conflict management, and values such as faith and commitment, are essential to helping couples stay happily married.”

He said a national study commissioned by the U.S. bishops showed that “the majority of couples who participate in a marriage-preparation program judge it to be valuable because they learn needed skills, deepen their relationship and grow in their understanding of the sacramental meaning of marriage.”

(David Gibson edits Faith Alive!)
Vatican II: Bishops vote on the role of bishops

(Continued from last page)

As the second session of the Second Vatican Council opened in 1963, there was again a question of who was running the council. Pope Paul had tried to take a hands-off approach, but met weekly with the four council moderators who had been chosen by the Council Secretary. The moderators were Cardinals Joseph Frings of Luxembourg, Giuseppe Suenens and Giacomo Lercaro, who had worked so closely with Cardinal Giovanni Montini during the first session. On Monday, Cardinal Julius Döpfner of Munich and Cardinal Pietro Agagianian, the sole representative of the Russian Church, Suenens, Lercaro and Döpfner got along so well, the bishops referred to them as the “bishops syndicate.”

Unfortunately, there was nothing to indicate what role the moderators were to play. They soon got tired of the question when they proposed some questions they thought the bishops should decide as they worked on the document that was to become the New Testament, the Constitution on the Church, considered the council’s most important document since it was one of the others proceeded from it. The four moderators prepared the questions and then Cardinal Suenens, with apparent nervousness, told the bishops that the next day they would be receiving a questionnaire that would serve as orientation work of the theological commission.

Cardinal Alfredo Ottaviani, the president of the theological commission, was immediately up in arms. On his behalf, Monsignor Pericle Felici, the council’s secretary, went running to the pope to protest the moderators “abuse of power,” for only Ottaviani was supposed to formulate the questions. The questionnaire were already printed but they were destroyed. There was a crisis over who had the right to do what.

Pope Paul set up a commission of about 20 cardinals to rule on the matter. At a meeting in the offices of the secretary of state, the matter was put to a vote and the moderators won by one vote.

So the moderators’ questions went to the bishops on Oct. 30, 1963. The results showed clearly that the council fathers wanted the text that was to be drafted to make the following points: that consecration to the episcopate constitutes the supreme degree of the sacrament of ordination (the bishops were approved by 98 percent); that the body of bishops is the successor to the college of the apostles and to this body, with its head the Roman Pontiff—and never without its head, whose primacy over pastors and over the faithful remains unquestioned and whole—enjoys full and supreme power over the universal Church (approved by 85 percent); and that the diaconate must be instituted as a distinct and permanent degree of the holy ministry, in accordance with the needs of the Church in various parts of the world (approved by 75 percent).

Cardinal Ottaviani agreed that the vote was the turning point for the council. It clearly showed the mind of the bishops.

Matter of perception and emphasis

Recently I heard that Lutherans and Catholics have finally agreed on the requisites necessary for salvation, namely faith and good works. So, I figure it’s taken roughly 500 years to come to an agreement on a semantic misunderstanding. Sounds better for the human course, doesn’t it?

When Martin Luther hung his theses on the chapel doors at Worms, he was purposely, and it lifted my spirits. Again, purposely, and it lifted my spirits. When I once read to my small daughter, “Gospel Sing” open to the section about a weeknight service, she complained about the tempo, “I can’t sing it. I can’t sing it. It’s too fast.” The only thing I could do was switch midway to a German folk tune. “Now and then, I’ve heard Lutherans and Catholics argue about a weeknight service. For instance, we’ve learned from the study of the human mind that perception and emphasis explain the faith in some way. We’ve been taught that misperception leads to real problems in human relationships. Perception and emphasis are the prerequisites necessary for a correct theological understanding. Sounds better for the human course, doesn’t it?

Men tend to be competitive problem solvers, while women are cooperative problem solvers. Men adhere to a pecking order mentality in which the guy who figures it out by himself is the winner. Women share solutions believing sincerely in the consensual about how to solve a problem together. When “Mary” complains about a problem to her husband, he usually reacts by suggesting solutions, when what she wanted and expected was commiseration, such as she would receive from other women. Men, on the other hand, would not admit to having a problem (at last, an admission of failure). Both sexes can solve problems well, but their style of doing so is simply different.

All this makes me wonder what other crises are caused by different gender and racial differences in perception and emphasis.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greensville, is a regular columnist with The Criterion.)

Faithful Lines/Shirley Vogler Meister

Let us sing and be glad unto the Lord

When I once read to my small daughters, I often added music to the words of their books—differently each time, mainly because I couldn’t remember the tune I used previously. Mostly, I did this when there was a theme so obscure of what I was doing. Sometimes it was just to get them to get on with the story faster than I could tell it. I began to ask the one or the other would say, “Don’t sing it, Mommy. Say it.”

I also hum and sing subconsciously during the day. During a difficult time in the family, someone noticed I wasn’t humming any more music. I began to do so again, purposely, and it lifted my spirits. No, I’m not a musician, although I played the piano for a while in the school band; and I can play a few chords on the piano or tuteke. However, one needs no music in the formal sense to enjoy it. Once, during more than a year without my normal voice because of illness, I felt very deprived.

Recently, I found myself belting out the old hymn, “Come, Holy Ghost, Creator blest, and in our hearts come now to rest.” and then realized I switched midway into a German folk tune. That’s strange, of course, but it shows how ingrained and transition music is for me.

Before I go, I heard about a weekend “Gospel Sing” open to the public at a Protestant church. I attended, reveling in my own insignificance, blending with other better voices to praise God. I later also attended a Sunday “Hymn Sing” there that I’ve mentioned the possibility of such “Hymn Sing” services at Catholic churches, too, but I have yet to hear of one being sponsored. Imagine gathering together in musical worship, joyfully singing the Church songs of the past, as well as current ones. “Come, Holy Ghost,” would have to be toned of. Not only is this kind of singing spiritually healthy, it’s physically therapeutic, too; because singing strengthens lung function. That’s another reason to sing well at Mass.

“Not only is this kind of singing spiritually healthy, it’s physically therapeutic, too; because singing strengthens lung function. That’s another reason to sing out well at Mass.”

*(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.)*

Research for the Church/James D. Davidson

The role of the permanent diaconate

At Vatican II (1962-65), Church leaders reintroduced the concept of a permanent diaconate. Deacons would come from the ranks of the baptized, not from the priestly ordination (approved by 98 percent); and that the diaconate must be instituted as a distinct and permanent degree of the holy ministry, in accordance with the needs of the Church in various parts of the world (approved by 75 percent).

Cardinal Ottaviani agreed that the vote was the turning point for the council. It clearly showed the mind of the bishops.

Recently I heard that Lutherans and Catholics have finally agreed on the requisites necessary for salvation, namely faith and good works. So, I figure it’s taken roughly 500 years to come to an agreement on a semantic misunderstanding. Sounds better for the human course, doesn’t it?

When Martin Luther hung his theses on the chapel doors at Worms, he was purposely, and it lifted my spirits. Again, purposely, and it lifted my spirits. When I once read to my small daughter, “Gospel Sing” open to the section about a weeknight service, she complained about the tempo, “I can’t sing it. I can’t sing it. It’s too fast.” The only thing I could do was switch midway to a German folk tune. “Now and then, I’ve heard Lutherans and Catholics argue about a weeknight service. For instance, we’ve learned from the study of the human mind that perception and emphasis explain the faith in some way. We’ve been taught that misperception leads to real problems in human relationships. Perception and emphasis are the prerequisites necessary for a correct theological understanding. Sounds better for the human course, doesn’t it?

Men tend to be competitive problem solvers, while women are cooperative problem solvers. Men adhere to a pecking order mentality in which the guy who figures it out by himself is the winner. Women share solutions believing sincerely in the consensual about how to solve a problem together. When “Mary” complains about a problem to her husband, he usually reacts by suggesting solutions, when what she wanted and expected was commiseration, such as she would receive from other women. Men, on the other hand, would not admit to having a problem (at last, an admission of failure). Both sexes can solve problems well, but their style of doing so is simply different.

All this makes me wonder what other crises are caused by different gender and racial differences in perception and emphasis.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greensville, is a regular columnist with The Criterion.)*
The prophecy of Ezekiel is the first Scripture read in this evening’s Liturgy of the Word.

In this reading, the prophet foresees the end of exiles. For many, life in Babylon was bleak. They knew they would not return to Israel. They hoped for change, a new future, but they lived in a land of injustice and oppression. The消息 was a call to the people to trust in God and His plan, even in times of hardship.

The message is straightforward and clear. This passage is opportune for the Gospel today. The theme of hope and remembrance is fitting for this time of year.

Reflection: In 1888, King William III of the Netherlands died, leaving a young widow, Queen Emma, who was born a German princess, and their only child, a daughter, Wilhelmina, who was 10. Under the Dutch Constitution, Wilhelmina succeeded her father on the throne. Her mother became regent. Emma’s regency is regarded as one of the best chapters in the history of Holland. She was very wise. From the beginning, Queen Emma wanted her little girl to grow up to adulthood in as normal and wholesome an environment as possible. She refused any suggestion that Wilhelmina appear in public.

On one occasion, however, Emma relented. It was a great Dutch holiday. Joyful crowds were gathered all around the palace. She led her young daughter to the balcony. Seeing the little queen, the crowd erupted in cheers. Excited, Wilhelmina asked her mother, “Mommy, do all these people belong to me?” “No,” the Queen-Regent replied. “You belong to them.”

It was precisely this concept of monarchy that is similar to Americans, that was in the mind of Pope Pius XI when he established this feast 70 years ago. Through the Church of Europe, especially in Germany and Italy, greedy and vicious men ruled with absolute power.

Celebrating this feast as its last proclamation of the Second Millennium, the Church focuses on Jesus, Christ the King. He belongs to us. He is our savior, the good shepherd who guides us and protects us in our human frailty.

We are the sheep. It is an analogy that humans did not cherish, but it is real. Jesus belongs to us. Yet we cannot be true disciples without an honest and total conversion of heart. We choose to step onto that side of the line separating the true from the false, the good from the evil, the honest from the dishonest.

The Church presents us with the person of Jesus, the king, and it calls us to the life and security of unity with God through Christ. "He is our king, our shepherd, our guardian, our protector and our provider." (Psalm 23:1, 2) He responds by assuring them that indeed a great, second coming was ahead. But, referring to a shepherd, Jesus tells the apostles that when the second coming occurs, the good will be separated from the bad. Those who have been faithful will earn a place in the heavenly banquet hall. The unworthy will perish.

The message is straightforward and clear. This passage is opportune for the Feast of Christ the King because in the parable used to teach the lesson, Jesus employs the figure of a monarch.

Counseling helps resolve complex family problems

We have been married for 15 years with two children. I converted to Catholicism early in my marriage, and we are raising our children as Catholics. My husband's daily visits to Mass, daily, and their home is filled with religious articles. But when they come to visit, they use foul language, are hateful, and treat us and our friends as though we are inferior. Through the years I’ve kept my smile, welcomed them and have always been cordial. But every visit ends with them exploding into a rage. I take the children out of earshot and pray daily for everyone to be civil. But it becomes more difficult as their behavior continues to get worse.

Is there a Catholic program, Bible study or anything else my husband can direct them (and me) to in order to come to peace with this situation? It is sad.

My husband doesn’t confront them when they are abusive. He remains “neutral” and caters to them until they feel he is doing what they want, which usually means neglecting me and the children. He defends his action by saying he must honor his parents, and to confront them would disrespect them. (Ohio)

Judging only from what you have told me, I doubt that there is any way you or he will change his parents. They would, and should, arrange for serious counseling, but they apparently feel they don’t need it, and they cannot afford it.

You and your husband, however, also could use some good help to deal healthily with a very hurtful circumstance in your lives. Perhaps he would not be open to such help if he realized that what he is doing has nothing to do with genuine respect and love for his parents.

First of all, his highest responsibility now is to his wife and children. Concern for them must be first priority, especially when they are being psychologically abused, as is happening here.
November 20
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Rec centre 2000, 8:30 a.m.—4:30 p.m. Information: 317-236-1562.
   ● ● ●
   St. Michael Parish, 335 W. 30th St., Indianapolis, Angel’s Attic holiday craft bazaar, 9 a.m.—3 p.m., admission $1. Information: 317-926-7369.
   ● ● ●
   St. Michael Parish, 11400 Farmers Lane NE, Bradford.

Stevens St., Greenwood Parish Center, 335 S. Meridian St., Indianapolis. Table rental $10. Information: 317-784-5454.
   ● ● ●
   Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood. Prayer group, 7:30 p.m.

Tuesdays
   ● ● ●
   Holy Name Parish, 89 N. 17th Ave., Beech Grove. Altar society Christmas bazaar and chili dinner, 12:30 p.m.—5 p.m., dinner served until 4:30 p.m. Information: 317-794-5454.
   ● ● ●
   Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods. Sisters of Providence annual bazaar and bake sale, 10:30 a.m.—1:30 p.m. Information: 812-355-3131.

November 25
Sacred Heart Church, 1530 Union St., Indianapolis. Mass of Thanksgiving, 9 a.m. Information: 317-638-5551.
   ● ● ●
   Our Lady of Lourdes Parish, 333 E. Washington St., Indianapolis. Holy Hour, 6 p.m. Information: 317-784-3759.

Recurring
Daily
Our Lady of the Greenwood Parish Center, 335 S. Meridian St., Greenwood. Perpetual adoration.
   ● ● ●
   Holy Rosary Church, 520 Stevens St., Indianapolis. Triduum (Latin Mass), Mon.—Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

Weekly
Sundays
Holy Rosary Church, 520 Stevens St., Indianapolis. Triduum (Latin Mass), 7:30 a.m.—4 p.m.
   ● ● ●
   St. Anthony of Padua Church, Clarksville. “Be Not Afraid” holy hour, 6 p.m.
   ● ● ●
   Christ the King Church, 1827 Kessler Blvd. E. Dr. Indianapolis. Exposition of the Blessed Sacrament, 7:30 p.m.—9 p.m.; rosary for world peace, 8 p.m.
   ● ● ●
   St. Anthony Church, 379 N. Warman, Indianapolis. Rosary and Benediction for vocations, 2 p.m.

Mondays
Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood. Prayer group, 7:30 p.m.

Wednesdays
Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confession, 6:45 a.m.—8 p.m.; Benediction of the Blessed Sacrament, 7:30 p.m.
   ● ● ●

Fridays
Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. Adoration, concluding with confession at 6 p.m. Benediction at 6:45 p.m.

This Ad Is Camera Ready!

Edyvean Theatre
6970
2x4
Neg

St. Thomas of Villanova
7220
2x7
Paper

Little Company of Mary Sisters
9350 South California Avenue
Evergreen Park, IL 60805

Single Catholic Women Over 21 considering religious life

We are focused on healthcare ministries: nursing, social services, chaplaincy, health education, foreign missions, administration...

Sister Jean Stickney, L.C.M.
Vocation Director
Fax: 708/422-2212
Voice Mail: 708/229-5797
E-mail: vocations@lcmh.org
WANT TO HELP!

Night.

Eucharistic adoration, reconciliation, after 8 a.m. Mass–5 p.m.

Second Mondays
Church at Mount St. Francis
Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Thursdays
Focolare Movement, Komo home, Indianapolis.
Gathering, 7:30 p.m.

St. Luke Church, Indianapolis
Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays
Mary Reville Schoenstatt
(located on 925 South, 8 mile east of 421 South, 12 miles south of Versailles).
Holy Hour, 2:30 p.m.; Mass, 3:30 p.m.
Information: 812-689-3551.

Christ the King Church, 1827
Kessler Blvd. E. Dr., Indianapolis.
Exposition of the Blessed Sacrament, 2 p.m.–7 a.m. (Monday); rosary.

8 p.m. Open to midnight.

Third Mondays
St. Matthew Parish, 4100 E.
56th St., Indianapolis. Young Widowed Group (by archdiocesan Office of Youth and Family Ministries), 7:30 p.m.; Child care available.
Information: 317-236-1586.

Third Wednesdays
St. Jude Church, 5353
McFarland Rd., Indianapolis.
Rosary, 6:15 p.m.
Information: 783-1445.

Archbishop O’Meara Catholic Center, Indianapolis.
Catholic Widowed Organization, 7 p.m.–9:30 p.m.
Information: 317-784-1102.

Holy Family Parish, Oldenburg.
Support group for the widowed, 7 p.m.
Information: 812-934-2524.

Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis.
Mass, 2 p.m.

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Rd., Indianapolis. Mass, 2 p.m.

Third Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, Indianapolis.
Mass for Civitas Dvi, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15 a.m.–8:30 a.m.; $20.
Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorges, 317-875-8281.

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., Indianapolis.
Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays
St. Andrew Church, 4052 E.
38th St., Indianapolis.
Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St.; rosary: return to church for Benediction.

◆   ◆   ◆

Holy Guardian Angels Church, 4015 U. S. 52, Cedar Grove.
Eucharistic adoration after 8 a.m. Mass–5 p.m.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis.
Adoration, prayer service, 7 p.m.

St. Joseph Church, 2605 St.
Joe Rd. W., Sellersburg.
Eucharistic adoration after 8 a.m. Mass–noon.

Sacred Heart Church, 1530
Union St., Indianapolis.
Exposition of Blessed Sacrament after 8 a.m. Mass–noon communion service.

St. Vincent de Paul Church, Bedford.
Exposition of Blessed Sacrament, after 8:30 a.m. Mass–9 p.m., recreation, 4 p.m.–6 p.m.

St. Joseph University Church, Terre Haute.
Eucharistic adoration, after 9 a.m. Mass–5 p.m.; rosary, noon.

St. Mary Church, New Albany.
Eucharistic adoration, reconciliation, after 9 p.m. Mass–midnight.

Christ the King Church, 1827
Kessler Blvd. E. Dr., Indianapolis.
Exposition of the Blessed Sacrament after 7:15 a.m. Mass–5:30 p.m. Benediction and service.

First Saturdays
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood.
Devotions and sacrament of reconciliation, after 8 a.m. Mass.

Holy Angels Church, 28th and
Dr. Martin Luther King Jr. Sts., Indianapolis.
Exposition of the Blessed Sacrament.
Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication to be sure to state date of death. Obligations 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.


PRUDEN, Tom, 64, St. Thomas Aquinas, Indianapolis, Nov. 10. Father of Abby Luttrell.


TANAJURA, Charles McCahill.

THOMAS, Janey, 10. Granddaughter of Charles McCahill.

Ward was cook

Providence Sister Rose Patricia Ward was cook

Providence Sister Rose Patricia Ward was 93 when she died on Nov. 7 at St. Mary-of-the-Woods. A funeral Mass was celebrated in the Church of the Immaculate Conception on Nov. 11.

The former Mary Catherine Ward was born in Clinton (Ind.) to Patrick and Rose McCann Ward. She entered the congregation of the Sisters of Providence in 1922, professed as Sister Veronica in 1923 and final vows in 1930.

Sister Rose Patricia ministered as a cook in Foley Hall for 41 years, in the Providence Hall kitchen for 12 years and for five years in the infirmary kitchen.

She is survived by a sister, Loretta Ward, and a brother Martin Ward. (Corrected)

Grandmother of 14.


The Criterion • Friday, November 19, 1999 1049

Catholic Cem./Buchanan Group

About us

Contact us

Careers

Terms of Service

Privacy Policy

Cookie Policy

© 2023 Gannett

About us

Contact us

Careers

Terms of Service

Privacy Policy

Cookie Policy

© 2023 Gannett

About us

Contact us

Careers

Terms of Service

Privacy Policy

Cookie Policy

© 2023 Gannett
Full-time Director of Religious Education
The Catholic community of St. Christopher, a suburban parish of 2,500 families, is seeking a full-time director of religious education. Responsibilities include: administration and implementation of preschool through grade 6 religious education; adult faith formation; sacramental preparation (baptism, reconciliation, eucharist), RCIA.

The successful candidate will have a BA in religious education, theology or equivalent. Previous parish administrative experience is preferred. The individual selected for this position will be innovative with well-developed leadership, communication and interpersonal skills. Must be willing to be an active participant in a vibrant eucharist community.

Resume and letter of application will be accepted until Dec. 15 or until position is filled. Submit to: DRE Search Committee, St. Christopher Church, 3001 S. 16th St., Indianapolis, IN 46224.

Organist/Accompanist
Wanted for inner city ministry. For more info, contact: East Tenth United Methodist Church, 2327 E. 10th Street, Indianapolis, IN 46201. 317-636-9017. E-mail: EastT@icrinityonline3.com.

Director of Music
Director of Music, St. Lawrence Church, 820 East Charles St., Muncie, IN 47305. Full-time director for Franciscan parish ministering to two universities. Must possess strong vocal, keyboard and directing skills, knowledge of Catholic liturgy and strong interpersonal skills. Responsible for four weekend Masses, adult and children’s choir and all liturgical ministers. Send resume, 3 references and salary history to address below.


E-mail: sunday@scifac.indstate.edu.

Maintenance Person
St. Malachi Parish and School are seeking a maintenance person. Position requires a “handyperson’s” knowledge of carpentry, plumbing, electrical and some janitorial work. High school diploma or equivalent and experience are required. A full-time position offering competitive salary and benefits. Interested applicants send resume to St. Malachi, Lynda K. Bell, 326 N. Green Street, Brownsburg, Indiana 46112.

Full-time position for a person of faith and vision to serve as the Search Committee at above address.

For information about rates for classified advertising, call (317) 236-1572.

Positions Available
Director of Liturgical and Music Ministries
For Sale
Village Gifts “Exclusives”
For your religious gifts, see our website:
www.vgl1983.com

For Rent

For Auction
Full Auction Service Available
Not a write-off for you. It’s a win, win. You support Catholic ministries in need RV, boat or car—could become a donation item! $200 or best offer. 317-882-2871.

Donations
The vehicle you want to sell has been taxable. It is a RV, boat or car—or could become a donation to the Volunteer Stagecoach. The vehicle tax write-off is for you. It’s a win, win. You support those in need in your community—and you save money!

Vehicle Donation Program
Call for more information.
317-785-2277
800-313-3311

For Sale
70-80 YEAR-old farm barn. 1,600 sq. ft. Good for renovation. Make offer. 317-243-6021.

For Rent
CANCUN, MEXICO 795-3343.

Full-time position for a person of faith and vision to address below.

GET INVOLVED!
As a paid volunteer coordinating international high school student exchanges for an exchange organization, call Donna, 1-800-386-4410 or 317-596-8078.

Advertise Employment Positions In This Space!
317-236-1572
This Ad Is Camera Ready!

CFCA
4544
Back Full Page
Paper