



The

Criterion

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December 3, 1999

Vol. XXXVIII, No. 10 50¢

Helping 'the least' in Terre Haute

Catholic Charities agencies depend on money from United Catholic Appeal

By Susan M. Bierman

TERRE HAUTE—Need doesn't discriminate. It could be the man, woman or child living next door.

"If I had money, I wouldn't be here. I wouldn't want my neighbors to see me in this line," said a man who waited in line recently for a hot meal at Terre Haute Catholic Charities Loaves and Fishes Dining Room—a soup kitchen located under the same roof as the Bethany House homeless shelter.

Loaves and Fishes Dining Room and Bethany House are two of many Catholic Charities agencies throughout the Archdiocese of Indianapolis that depend upon United Catholic Appeal funds to help the needy.

The 1999 Parish Stewardship United Catholic Appeal is in its final phase. This year's archdiocesan appeal goal is \$4.5 million.

Ray Duncan said he looks forward to his meal at the soup kitchen each day—even on Christmas.

Duncan, an elderly man, doesn't have family in Terre Haute. He is alone.

The soup kitchen, which is open every day of the year, not only serves him a healthy, hot meal but also offers him some camaraderie.

"Each day I meet people here. It's really good for my social life," Duncan said.

As Duncan ate his meal in the soup kitchen, Diann Vance sat in the resident kitchen inside Bethany House as her 16-month-old son, Michael Vance, ate lunch sitting in a high chair.

Vance, who has another child due in March, can't work because her pregnancy is high-risk.

The 27-year-old and her son traveled three hours to Bethany House in Terre Haute from Monticello. Until about a month ago, they didn't have a place to stay.



Ray Duncan said he looks forward to his meals at Terre Haute Catholic Charities Loaves and Fishes Dining Room and making new friends at the soup kitchen.

"I was living in Monticello, and I was looking for a shelter. I called around to the shelters, and they were all full," Vance said.

She found out about Bethany House through a shelter hotline.

They have been living at the homeless shelter, which is operated by Terre Haute Catholic Charities, for nearly two months.

"It's a nice place to stay. They make you feel like you're at home, and they don't make you feel uncomfortable," Vance said.

Cindy and Mike Whittaker and their three children, ages 3, 6 and 10, lived in the shelter last month after they ran out of money to pay their rent. Mike Whittaker remodels homes but had to

stop working because he needs foot surgery.

"I just told the landlord we didn't have the rent money," Mike Whittaker said.

He said the children had a difficult time adjusting to living in a shelter. "They (the children) just don't understand sometimes," he said.

The housing department in Terre Haute recently found a home for the Whittaker family, and they have moved out of Bethany House.

Marty Green, who has worked at Bethany House for about 15 years and has been the director the past four years, said her work there is rewarding.

See CHARITIES, page 7

Pope told of upcoming execution

By Mary Ann Wyand

Pope John Paul II has been informed of clemency pleas to Indiana Gov. Frank O'Bannon on behalf of Indiana death row inmate D. H. Fleenor, a mentally retarded man scheduled to be executed on Dec. 9 at the Indiana State Prison in Michigan City.

Responding to a letter from Carol Heise of the Midwest Center for Justice in Chicago, Archbishop Gabriel Montalvo, the apostolic nuncio in Washington, acknowledged receipt of the request for papal assistance on Nov. 27 and noted, "Please be assured that appropriate steps have been duly taken in this regard."

In the past, the pope has appealed to governors in other states to grant clemency to death row inmates scheduled for execution and to order life imprisonment instead.

In a Nov. 30 letter to Gov. O'Bannon, Archbishop Daniel M. Buechlein requested clemency for Fleenor and noted that he is praying "to God that he will guide you in your decision."

Archbishop Buechlein met with Gov. O'Bannon earlier this year to discuss life issues and other justice topics.

"The Roman Catholic Church believes that the use of capital punishment is not justified when other means of protecting society are available," the archbishop noted in the letter. "Today, life imprisonment without the possibility of parole is a viable option for the protection of society. We also believe that capital punishment is yet another form of violence, and violence just begets more violence."

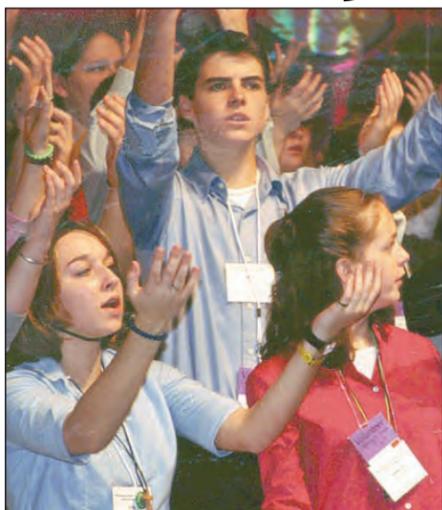
The archbishop said, "Mr. Fleenor's situation is especially troubling in that current Indiana state law, which forbids the execution of the mentally retarded, is not being applied in this case, unless you make the law apply retroactively."

M. Desmond Ryan, executive director of the Indiana Catholic Conference, cited Church teaching on the death penalty published in the *Catechism of the Catholic Church* and the pope's efforts to educate people about the inhumanity of capital punishment.

"His Holiness, Pope John Paul, has

See CLEMENCY, page 20

Catholic youths urged to act on faith



Teen-agers raise their arms in prayer during the 1999 National Catholic Youth Conference.

ST. LOUIS (CNS)—Speakers at the 25th National Catholic Youth Conference in St. Louis urged some 23,000 participants to act on their faith, whether the action involves forgiving others or ending injustice.

"We are mindful that we are not always what we want to be or what we should be," said Jesuit Father J-Glenn Murray in a keynote address on sin and forgiveness during the Nov. 18-21 gathering.

"And yet we stand in the presence of a God who is slow to anger and rich in mercy," said the priest, a teacher of homiletics and director of the Office for Pastoral Liturgy in the Cleveland Diocese.

He noted that Jesus was asked by Peter, "How often must I forgive my brother or sister when he or she wrongs me? As often as seven times?" and Jesus answered, "70

times seven."

The conference, a biennial event since 1951, drew one of its largest crowds yet with 18,000 teens and 5,000 adult chaperones from around the country (including 376 youth and adults from the Archdiocese of Indianapolis).

It was sponsored by the National Federation for Catholic Youth Ministry and hosted by the Office of Youth Ministry of the St. Louis Archdiocese at downtown convention sites.

St. Louis Archbishop Justin F. Rigali welcomed participants to the opening session, and 30 other bishops took part in diverse activities, including a youth congress on Scripture, New Millennium Eve Party and daily prayer services.

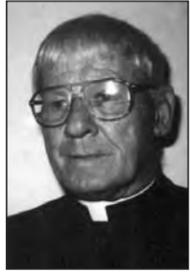
"There were glowing remarks" about the

See YOUTH, page 3

Two Navy chaplains from archdiocese die

Father Carl A. Herold was senior priest

Father Carl A. Herold died on Nov. 26 in Santa Barbara, Calif. He was 88, the oldest priest in the archdiocese (since the death of Father Thomas Carey last March). He served as a U.S. Navy chaplain for 24 years before retiring in 1966.



Information about the funeral Mass was not available at press time.

Ordnained in 1935, his first assignment was assistant pastor of St. Paul Parish in Tell City. In 1938, he was named assistant pastor at American Martyrs Parish in Scottsburg.

In 1940, he became assistant pastor at St. Anthony Parish in Evansville (then part of the Indianapolis Diocese) and in 1942, he was named assistant pastor at St. Joseph Parish in Corydon.

Father Herold entered the U.S. Navy as a chaplain in 1942 and served in that capacity until his retirement in 1966 for medical reasons.

Father Carl's brothers, archdiocesan priests Father Matthew and John Herold, died in 1976 and in 1968, respectively. †

Cmdr. Kenneth Murphy 20-year chaplain

Cmdr. Kenneth J. Murphy died on Nov. 24 in Atlantic Beach, Fla. He was 60 this year, having served as a chaplain in the U.S. Navy since 1979. He retired in August 1999 after suffering a heart attack.



Msgr. Joseph Schaedel, vicar general of the archdiocese, participated—with four military priests—in a memorial Mass celebrated Nov. 30 at the naval station chapel, Holy Family by the Sea, in Mayport, Fla.

Ordnained in 1965, Father Murphy became assistant pastor at St. Anne Parish in New Castle. In 1966, he began serving as chaplain at New Castle State Hospital. He was named administrator of St. Rose Parish in Knightstown in 1966.

In 1973, Father Murphy began serving as a U.S. Navy Reserve chaplain after being named administrator pro tem of St. Elizabeth Parish in Cambridge City and continuing at St. Rose. After six years, he began his work as chaplain with the Navy.

Father Murphy is survived by a sister, Marthalou Murphy. †

Catholic school students collect food for the poor

By Mary Ann Wyand

Thousands of Indianapolis-area high school students are helping make the holidays brighter for many low-income families in Marion County.

Students, faculty and staff at Cathedral High School and Scecina Memorial High School collected canned goods for the Holy Cross Parish Thanksgiving and Christmas food basket projects.

Cathedral's food drive brought in 29,500 cans or boxes of food, and Scecina Memorial's charitable efforts added another 8,000 food items for Holy Cross.

"The students do a wonderful job of collecting canned goods," said Holy Cross pastoral associate Linda Hirsch of Indianapolis. "Without their help, the Holy Cross Thanksgiving and Christmas food give-aways couldn't survive. We really depend on the students for the bulk of the food we give out to 600 low-income families at Thanksgiving and Christmas."

Roncalli High School students, faculty and staff collected 56,372 canned goods for charity this year, topping the 50,000-mark for the fifth year.

Their food drive benefits south side food banks as well as the new St. Vincent de Paul Choice Food Pantry.

St. Vincent de Paul staff member Hank Cooper of Indianapolis said the Choice Food Pantry is working with Holy Cross Parish to make sure there is enough food available for holiday meals for people in need on the east side.

"As I explained to the Cathedral students, I wish they could come to the food pantry and see the clients waiting in line," Cooper said. "Then they would know how much help their food drives are, and what a difference the students make in filling the pantry shelves. They are giving clients an opportunity to have the kinds of food that they want and can use."

School food drives enable students "to be a part of Matthew 25, to care about

those who don't have food and drink, and to welcome the stranger," Cooper said. "That's not an option. It's a command that Jesus has given us."

Cooper said St. Vincent de Paul staff members and volunteers treat people with "the inherent dignity that they deserve by allowing clients to choose those food items that best fulfill the needs of their families."

Holy Cross volunteer Audrey Burlingame of Indianapolis said the need for food at Thanksgiving and Christmas is so great that people arrive four hours before the start of the annual parish holiday food give-aways.

"It really fills your heart with gratitude when you can do something like this to help people," Burlingame said. "It would be neat for the kids to see these people receive their holiday food bags."

Cardinal Ritter High School students collected 11,295 cans or boxes of food this year to benefit several west side parish food pantries operated by St. Vincent de Paul Society volunteers. Food donations also went to The Lord's Pantry, a west side ministry organized by Nativity parishioner Lucious Newsom of Indianapolis.

Bishop Chatard High School students brought in 6,729 food items to benefit homeless people served by the Lighthouse Mission and to help the Little Sisters of the Poor in their ministry to the elderly at the St. Augustine Home for the Aged in Indianapolis.

Brebeuf Jesuit Preparatory School students collected 3,200 food items. †

Send *The Criterion* your Christmas memories

Christmas memories from our readers are a popular addition to *The Criterion's* annual Christmas Supplement.

Readers are invited to submit brief holiday stories, featuring inspirational or humorous themes, for possible publica-

tion. Please include name, address, telephone number and parish.

Send stories to *The Criterion*, Christmas Memories, P.O. Box 1717, Indianapolis, Ind. 46206 before the Dec. 10 deadline. †

Correction

About 30 members of Cathedral High School's Class of 1946 have been meeting regularly in Indianapolis for a number of years. In 1997, they started meeting on every third Tuesday and began publishing a monthly newsletter. †

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YOUTH

continued from page 1

conference, said Father K. Robert Smoot, archdiocesan director of youth ministry.

"You can't go wrong when you have so many young people gathered in the name of Jesus Christ," he told the *St. Louis Review*, archdiocesan newspaper. The focus on prayer indicated "that these young people have a deep faith," he added.

In his keynote, Father Murray told the youths that, despite negative press and misconceptions about their age group, they have been "more generous and more service-oriented a generation [than] we have known since the 1960s."

He said there is hope for sinners through reconciliation, and he encouraged participants to receive the sacrament of

reconciliation during the conference.

"Christ Jesus does indeed come among us to fix us," he said. "As my grandmother used to say, 'There is a doctor in the house.'"

Stephania Ubowski, a 17-year-old Catholic senior at Columbine High School in Littleton, Colo., also spoke during the session on sin and forgiveness.

She said she became aware of the gifts of God in her life during the April tragedy at Columbine, where 12 students and a teacher were killed in a suicidal rampage by two other students.

On a day of so much sorrow and pain, there was "still a ray of hope," she said. "This day did not end in hate, but love flowering in abundance."

Lying on the cold cafeteria floor, she realized that she did not know her fate. "I had to lay my life into God's hands," she

said. "I had to trust God."

She encouraged the teens to have two goals in life: "One, to know Christ, and two, to bring Christ to everyone else—not only through our words but through our actions."

Other speakers described how faith has made a difference in their lives.

U.S. basketball star Suzie McConnell Serio, who won medals in the 1988 and 1992 Olympics and currently plays for the Cleveland Rockers of the Women's National Basketball Association, said her Catholic faith helped make her a success on and off the court.

Married and the mother of four children, she said faith played a stabilizing role in the pursuit of her dreams. It stood for family, attitude, intensity, thankfulness and heart, she said.

Also speaking was Craig Kielburger, 16,

founder of Free the Children, an international organization working to free children from poverty and exploitation and to empower young people to become leaders.

The Toronto teen said everyone must share the gifts given by God to make the world a better place. He urged youths to live their faith through action.

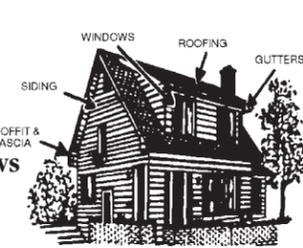
"When we go back to our schools, when we carry the message and we rally more people," he said, "that's how we're going to change this world."

Adult chaperone Carmen Horton, from Prince of Peace Parish in Birmingham, Ala., said such testimonials show that anything is possible with faith.

Carrie Schaefer of St. Augustine Parish in Hecker, Ill., said the conference helps young people stay involved in their religion. "It has encouraged me to bring ideas back to my parish and my youth group," she said. †

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Editorial

St. Francis Xavier

Today the Church keeps the memorial of St. Francis Xavier, called the most-traveled missionary since apostolic times. This year also marks the 450th anniversary of Francis's missionary efforts in Japan.

Born in 1506 in his family's castle near Pamplona in the Basque area of Navarre, Spain, Francis later studied at the University of Paris, where he received his doctorate in 1528. There, as a young philosophy teacher, he met a former soldier, Ignatius Loyola, who invited him and four others to form with him in 1534 what was to become the Society (or Company) of Jesus—the Jesuits.

Ordained to the priesthood in 1537, Francis felt called to the great continent of Asia. He was appointed apostolic nuncio to India in 1541. Arriving there in 1542, he spent the next seven years preaching the Gospel and ministering to the people in the city of Goa on India's western coast and in cities along the country's southern tip. He was more successful in his work among the lower castes than with the upper-class Brahmans.

In 1549, only six years after Portuguese traders first came into contact with the Japanese, Francis arrived in Japan, where his preaching attracted many converts, although he was somewhat hampered by the language barrier.

Jesuits who came to Japan after Francis concentrated their work in the Nagasaki area on the island of Kyushu. It is tragic that in our own time, the Japanese city with perhaps the greatest number of Catholics was also the city that was destroyed by the dropping of the second atomic bomb by the United States.

Unfortunately, after nearly half a millennium, Japanese Christians number just over 1 million persons—less than 1 percent of the population. Of these, only 436,000 are Catholic. In India, where Francis first evangelized, only 1.7 percent, or 17.2 million people are Catholic. Obviously, Francis Xavier's initial work must be continued by the Church—as Pope John Paul II calls for in his apostolic exhortation *"Ecclesia in Asia."*

Francis Xavier died on Dec. 3, 1552, on the island of Shangchuan off the coast of China, while waiting to be smuggled onto the mainland, where he longed to bring the Gospel.

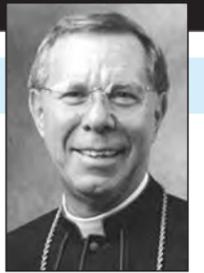
St. Francis Xavier was named patron of the Diocese of Vincennes (now the Archdiocese of Indianapolis) by Bishop Simon Bruté, the first bishop, who chose St. Francis Xavier Parish in Vincennes to be the cathedral for the new diocese. The late archdiocesan historian Msgr. John J. Doyle wrote that Father Alexander Xavier de Guyenne was ministering in the area in 1734 and may have named the first chapel (later the cathedral) he built at Vincennes after his own patron (*The Catholic Church in Indiana*, p. 12).

Whatever the reasoning behind choosing St. Francis Xavier as patron of our local Church, when we celebrate his feast day today, let's say a prayer to Francis Xavier and all those early missionaries, asking for their help as we prepare for our upcoming evangelization efforts as part of Journey of Hope 2001. And let's not forget to offer thanks to all the members—both past and present—of the Society of Jesus for all the good they have done and continue to do for the Church. †

— William R. Bruns

Seeking the Face of the Lord

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



Three questions for this special Advent

I love Advent and have for a long time, and not just because Christmas is coming. It is a nostalgic time because it reaches back into childhood memories and a speech I gave in the third grade.

I was assigned the topic of Advent. Standing on a stool at the front of the classroom so I could be seen, I still remember the opening line of my talk. *"Advent comes from a Latin word that means coming."* I went on to say that Advent is a time when we anticipate the coming of Christ among us in three ways. First we prepare for the anniversary of Christ's birth, that is, we prepare for Christmas. Second, we long for the presence of Christ in our hearts here and now. Finally, we prepare and pray for the coming of Christ at the end of time.

Because it is a season of anticipation and longing, Advent is a season of joy, something like the joyful anticipation of a special trip, like a vacation to some faraway place. Preparing for an exciting trip is part of the fun of the vacation. Our anticipation of the threefold coming of Christ might be something like that. Or Advent might be something like waiting for and preparing for the coming of special guests for a visit to our home. There is joyful anticipation as we make special preparations for hospitality. Advent may be something like that. We anticipate and prepare for the threefold coming of Christ with a joyful spirit of expectation.

This year, Advent takes on an even greater joy because we are at the very threshold of the Great Jubilee 2000. In a sense we will spend an entire year celebrating—like never before—the wondrous gift of Christ's incarnation and the gift of our redemption. We anticipate even greater grace, a time of renewal—like a new springtime in the Church—during the sanctified time of the jubilee.

I suggest that we prepare for the threefold coming of Christ during Advent—as we approach the Great Jubilee—by keeping three important questions before our minds. These are questions to carry in the daily prayer of our hearts until the feast of Christmas when the Holy Year 2000 is inaugurated.

The first question: As we look to the new millennium, how much can we really control our future?

When we look back on life's journey so far, how much have we truly been in control? When we reflect on the past year, how many turns did life take that we did not expect? How much can we really control our future?

The second question: Do we allow Christ to enter into our plans for the future? Do we acknowledge the fact that God has a plan for each of us on this journey to the final kingdom? Do we believe that we are an important part of God's plan for our human family? Do we allow Christ into our plans for the future?

The third question: In whom do we place our hope? In ourselves alone? In someone else? Or do we place our hope in some cause or some thing or some career? If we believe this life is only the vestibule to the kingdom that is to come, if we believe that as beautiful as this life can be, this isn't it, do we put our hope in Christ? In whom or in what do we really place our hope?

This season of anticipation and renewed preparation for the threefold coming of Christ is a wonderful time to refocus our minds and hearts on what truly counts on this earthly journey. Indeed the entire year of the Great Jubilee, which is at our doorstep, is a blessed time to re-anchor our lives in a vision of faith and hope. Life is a passing journey. Are we preparing for the kingdom and the final coming of Christ?

Every season of the Church year provides us with a special grace to strengthen ourselves in faith and hope and love. If we are to open our hearts to the special grace of this Advent, as we approach the Great Jubilee, I suggest that we spend a little more time in prayer these four weeks before Christmas. Only in prayer will we have the opportunity to live with the three questions: How much do we really control our future? Is there room for Christ in our life plans? In whom do we really want to place our hope?

Pondering these questions in prayer—in Church, in quiet moments of prayer at home, in our cars as we drive to work or wherever—living with these questions could make this Christmas and the great Holy Year 2000 more beautiful than ever. †

Archbishop Buechlein's intention for vocations for December

Catholic Elementary Schools: that they may teach our children the Catholic faith and assist them in hearing and answering God's call to service in the Church, especially as priests or religious.




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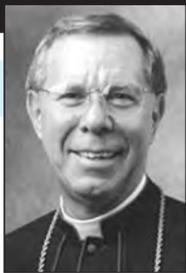
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Buscando la Cara del Señor

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



Tres preguntas para este especial Advenimiento

Hace mucho tiempo que me gusta el Advenimiento y no sólo porque la Navidad se acerca. Es una temporada nostálgica ya que me recuerda mi niñez y un discurso que pronuncié en el tercer grado.

Se me asignó el tema del Advenimiento. Yo estaba en pie en un taburete ante la clase para que me viera; todavía me recuerdo la primera línea de mi discurso. "El Advenimiento viene de la palabra Latina que significa *el que viene*". Decía que el Advenimiento es un tiempo cuando esperamos el advenimiento de Cristo entre nosotros en tres maneras. Primero, preparamos el aniversario del nacimiento de Cristo, es decir, preparar para la Navidad. Segundo, deseamos la presencia de Cristo en nuestros corazones ahora mismo. Últimamente, preparar y orar por el advenimiento de Cristo al fin de tiempo.

Dado que es una estación de anticipación y deseo, el Advenimiento es una temporada de alegría, algo parecido a la alegre anticipación de un viaje especial, como unas vacaciones a un lugar lejano. La preparación para un viaje emocionante es parte de la diversión de las vacaciones. La anticipación del triple advenimiento de Cristo puede ser algo parecido. O el Advenimiento pueda ser algo como la espera y la preparación para la llegada de invitados especiales a nuestro hogar. Hay una alegre expectación cuando hacemos los preparativos especiales para la hospitalidad. El Advenimiento puede ser algo parecido. Esperar y preparar para el triple advenimiento de Cristo con un espíritu alegre de esperanza.

Este año, el Advenimiento toma aún mayor alegría porque estamos al umbral del Gran Jubileo 2000. En un sentido, como nunca antes, pasamos un año celebrando el regalo magnífico de la encarnación de Cristo y el regalo de nuestra redención. Esperamos la gracia aun mayor, un tiempo de renovación—como una nueva primavera en la Iglesia—durante el tiempo santificado del jubileo.

Propongo que nos preparemos para el triple advenimiento de Cristo durante el Advenimiento, a medida que nos acercamos al Gran Jubileo, tengamos presente tres preguntas importantes. Estas son preguntas para llevar diariamente en la oración de nuestros corazones hasta la fiesta de la Navidad cuando el Santo Año 2000 se inaugure.

La primera pregunta: Al mirar hacia el nuevo milenio, ¿cuánto realmente podemos controlar nuestro

futuro? Al mirar atrás en el viaje por la vida hasta ahora, ¿cuánto control realmente habíamos tenido? Al reflexionar en el año pasado, ¿cuántas cosas pasaron en la vida inesperadamente? ¿Cuánto en realidad podemos controlar nuestro futuro?

La segunda pregunta: ¿Dejamos que Dios intervenga en nuestros planes para el futuro? ¿Admitimos el hecho de que Dios tiene un plan para cada uno de nosotros en este viaje al reino final? ¿Creemos que somos una parte importante del plan de Dios para la familia humana? ¿Dejamos que Dios incluya en nuestros planes para el futuro?

La tercera pregunta: ¿En quién tenemos nuestra esperanza? ¿Únicamente en nosotros mismos? ¿En otra persona? ¿O ponemos nuestra esperanza en alguna causa, cosa o carrera? Si creemos que esta vida es sólo el vestíbulo al reino por venir y que con toda la belleza posible en la vida, esto no la es, ¿ponemos nuestra esperanza en Cristo? ¿En quién o en qué realmente tenemos nuestra esperanza? Esta temporada de renovación, preparación y anticipación para el triple advenimiento de Cristo es un tiempo magnífico para reenfoque nuestras mentes y corazones en lo que realmente es importante en este viaje terrenal. De hecho, durante todo el año entero del Gran Jubileo, el cual está a nuestro umbral, es un tiempo de bendición para resujetar nuestras vidas en una visión de fe y esperanza. La vida es un viaje que pasa. ¿Estamos disponiéndonos al reino y al advenimiento final de Cristo?

Cada temporada la Iglesia nos proporciona una gracia especial para fortalecernos por la fe, la esperanza y el amor. ¿Si tenemos que abrir los corazones a la gracia especial de este Advenimiento cuando nos acercamos al Gran Jubileo, sugiero que pasemos un poco más tiempo en oración durante estas cuatro semanas antes de la Navidad. Sólo con oración tendremos la oportunidad de vivir las tres preguntas: ¿Cuánto en realidad controlamos nuestro futuro? ¿Hay espacio para Cristo en nuestros planes de vida? ¿En quién realmente queremos tener nuestra esperanza?

Reflexionando en estas preguntas con oración—en la Iglesia, en momentos tranquilos de oración en casa, en nuestros carros cuando hacemos rumbo al trabajo o a dónde sea—vivir con estas preguntas podría hacer esta Navidad y el gran Santo Año 2000 más bellos nunca. †

Traducido por: Language Training Center, Indianapolis

Research for the Church/James D. Davidson

On being Catholic and the importance of the Church

There is a lot of concern in the Church these days about the extent of Catholic identity. This concern involves at least two questions. First, to what extent do Catholics think of themselves as Catholic? Is being Catholic as important to people today as it used to be? Second, to what extent do Catholics identify with the institutional Church? How important is the Church to them today compared to a few years ago?



For answers, I have consulted data from four national surveys in which I have participated. These include a 1987 national study (*See American Catholic Laity in a Changing Church, 1989*); a 1993 national survey (*See Laity: American and Catholic, 1996*); a 1995 national study (*See The Search for Common Ground, 1997*); and a 1999 national study (*See the National Catholic Reporter, Oct. 29, 1999*).

The data indicate that a majority of today's Catholics still identify with being Catholic. The 1995 survey indicates that 60 percent of Catholics say they cannot imagine being anything but Catholic. Sixty percent also say there is something special about being Catholic that one cannot find in other religions.

However, there are important generational differences in responses to both of these items. While 71 percent of pre-Vatican II Catholics (59 years of age or older) say they cannot imagine being anything but Catholic, only 59 percent of post-Vatican II Catholics (18–38 years of age) say that. And, while 72 percent of pre-Vatican II Catholics say there is something special about being Catholic, only 54 percent of the post-Vatican II generation says that. These generational differences signal a decline in Catholic identity.

When I look at the data on attachment to the institutional Church, the pattern is basically the same. A majority of Catholics identify with the institutional Church. Two-thirds of Catholics in the 1995 and 1999

surveys are registered parishioners. In the 1999 survey, 57 percent say they would never leave the Church. Forty-four percent say the Church is among the most important parts of their lives.

Once again, however, the trend line is downward. In 1987, 64 percent of American Catholics said they would never leave the Church; by 1999 that figure was down to 57 percent. In 1987, 49 percent of American Catholics said the Church was among the most important parts of their life; by 1999 that figure had slipped to 44 percent.

This decline is closely tied to generations. While there has not been any appreciable decline in the institutional commitment of older Catholics, there has been a noticeable decline among young adults. In 1987, 54 percent of post-Vatican II Catholics said they would never leave the Church. By 1999, only 47 percent gave that answer. In 1987, 42 percent of post-Vatican II Catholics said the Church is among the most important parts of their life. By 1999, 39 percent of post-Vatican II Catholics felt that way.

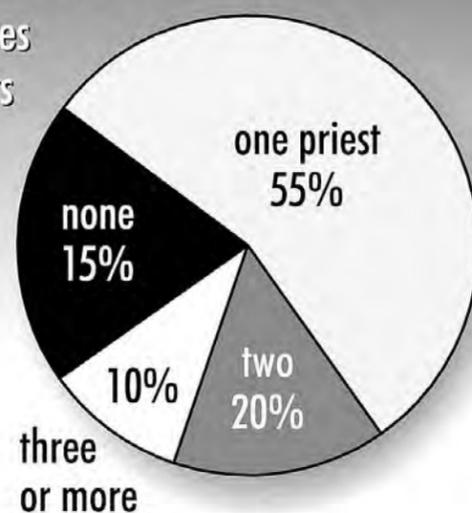
These results include both good news and bad news. The good news is that a majority of Catholics still think there is something special about being Catholic and think of the Church as an important part of their life. Catholic identity persists, even in the face of formidable counter forces, such as American individualism. The bad news is that the concept of being Catholic and committed to the institutional Church is not as vibrant today as it was in 1987. Younger, post-Vatican II Catholics are not as attached to the Church as older, pre-Vatican II Catholics.

The decline in Catholic identity is not precipitous and should not be exaggerated. However, it should be taken seriously. Strengthening Catholic identity and Catholics' attachment to the Church is one of the greatest challenges Catholics face as we enter the new millennium.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †

Priests in the Parish

Percent of U.S. parishes with number of priests in residence



Source: National Parish Inventory; 1999 Project Report from CARA
© 1999 CNS Graphics

La intención del Arzobispo Buechlein para vocaciones en diciembre

Escuelas primarias católicas: que ellos puedan enseñar la fe católica a nuestros niños y puedan ayudarles a oír y contestar la llamada de Dios para servir en la Iglesia, sobre todo como sacerdotes o religiosos.

CHARITIES

continued from page 1

"It's good to see them (the residents) finally get on their own and get their kids situated," Green said.

Over the years, Green has seen a number of children come through the shelter. Currently, 11 children live in the house with their families.

Bethany House was established by Catholic Charities of Terre Haute in 1980 in the former St. Ann convent. The shelter provides housing for homeless families. It also provides meals, laundry, bathing facilities, counseling, clothing and personal care items for those who are in need.

Families whose homes have burned, families who have been evicted, families of prisoners, migrant families, transients, refugees, pregnant women and teenage girls are among those who use the services provided by Bethany House.

In 1998, Bethany House provided 4,426 days and nights of housing. It costs just under \$250,000 per year to operate Bethany House, which also includes the Household Exchange, Christmas House, Clothes Closet and Loaves and Fishes Dining Room—all providing basic needs services.

These are only a few of the Catholic Charities of Terre Haute programs that offer services to the needy.

Other programs are Ryves Hall Youth Center, the Christmas Store, Terre Haute Catholic Charities Food Bank Inc. and congregate living for the elderly at two locations—Simeon House and Anthony Square.

Bethany House, Ryves Hall, the Christmas Store, Clothes Closet, Household Exchange and the food bank are all located within a low-income area of Terre Haute.

The operations and programs of Terre Haute Catholic Charities and the needy people which they serve rely heavily on funds provided by the United Catholic Appeal.

"It's invaluable. It's the basis. It's our foundation.

It's the stabilizing aspect of our operations," said John E. Etling, executive director of Catholic Charities of Terre Haute.

Of this year's archdiocesan United Catholic Appeal goal of \$4.5 million, 40 percent, or \$1.8 million, will go to help home missions and 60 percent, or \$2.7 million, will help fund a number of shared ministries.

Home missions are parishes and parish schools in the archdiocese that cannot financially sustain themselves without the help of other members of the archdiocesan Church.

Shared ministries are the ministries that don't serve any specific parish but require the support of all parishes.

Michael F. Halloran, secretary for stewardship and development for the archdiocese, said Terre Haute Catholic Charities is a prime

example of a shared ministry.

He said it wouldn't be efficient for each of the parishes in Terre Haute to operate separate community outreach programs—such as the Bethany House and Ryves Hall Youth Center—to serve the needy.

"But it does make sense for us to collectively put our monies together and provide for that in the center city of Terre Haute," Halloran said.

Halloran said one of the greatest areas of need in the archdiocese is in the center city of Terre Haute.

"We have a need to give our gifts back to God—back to those in need. The appeal is the vehicle through which all of us can help one of those great needs in the archdiocese—which is Terre Haute Catholic Charities," he said.

Just as the underprivileged who live in Terre Haute need Catholic Charities for their basic needs such as shelter, food and clothing—Terre Haute Catholic Charities needs funding from the United Catholic Appeal. †



Photo by Susan M. Bierman

Diann Vance and her 16-month-old son, Michael, have been living at the Bethany House homeless shelter in Terre Haute for nearly two months.

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- Loaves and Fishes
Dining Room
- Household Exchange
- Christmas House
- Christmas Store
- Terre Haute Catholic
Charities Food Bank Inc.
- Congregate Living
Simeon House
- Congregate Living
Anthony Square

Masses, celebrations to honor Nuestra Señora de Guadalupe

By Margaret Nelson

Hispanics around the archdiocese will celebrate an event that happened near Mexico City 468 years ago—the apparition of Our Lady of Guadalupe. Others who are interested in understanding the Latin American culture are invited to join them for the occasion.

On the feast day, Dec. 12, three special Masses will be celebrated in the Indianapolis area, as well as one in New Albany and one in Columbus.

Archbishop Daniel M. Buechlein is scheduled to preside at two Spanish Masses honoring our Lady of Guadalupe—one at St. Patrick Church in Indianapolis at 10:30 a.m. and another *Misa en honor de Nuestra Señora de Guadalupe* will be celebrated at 1:15 p.m. at St. Mary Church in Indianapolis.

Msgr. Harold Kneeven will preside at a noon bilingual celebration at the fourth annual Our Lady of Guadalupe Mass at Our Lady of the Greenwood Church in Greenwood. Father Stephen Jarrell, pastor of SS. Francis and Clare Parish in Greenwood, will concelebrate, along with Father Joseph Dooley, who will read the Gospel in Spanish.

Flags of the countries of America will be displayed as they are in the basilica in Mexico City. The image of Our Lady will be carried in procession followed by small children carrying fresh roses.

A reception for the entire assembly—with a *mariachi* band—will be held after Mass.

For this celebration, an Our Lady of the Greenwood parish committee has worked with members of SS. Francis and Clare Parish, St. Rose of Lima Parish in Franklin and Marian College in Indianapolis.



At St. Mary Church in Indianapolis, Vicente Vasquez and Ramiro Vasquez carry the image of Our Lady of Guadalupe during procession for the Mass of her feast day.

File photo by Margaret Nelson

Father Mauro Rodas, pastor of St. Joseph Parish in Corydon, will celebrate a 2 p.m. Mass in Spanish on Dec. 12 at St. Mary Church in New Albany. A rosary will start at 1:30 p.m.. After Mass, the assembly will form a procession behind the image of Our Lady of Guadalupe and follow it around the church. Afterwards, the parish will have a fiesta.

St. Bartholomew Parish in Columbus will celebrate the feast with Mass at 5 p.m. at the St. Bartholomew Oratory.

The first and second readings will be in English and Spanish. The Gospel, homily and eucharistic liturgy will be in Spanish. Divine Word Father Stephan Brown, associate pastor of St. Rita Parish in Indianapolis, will preside. A fiesta will follow in the parish hall. Those wishing more information may call Cassandra Peck at 812-372-2649.

The feast of Our Lady of Guadalupe commemorates the daily appearances in Mexico—Dec. 9–12, 1531—of the Blessed Mother to a poor Native American named Juan Diego. At the last apparition, the image of Our Lady was imprinted on the man's *tilma* or cloak, which he used to carry roses to the bishop at her instructions. The cloth is preserved at the Basilica of Our Lady of Guadalupe in Mexico City.

Before the celebration of the feast, St. Mary and St. Patrick parishes in Indianapolis will sponsor a novena from Dec. 3–11, beginning with services Dec. 3 at 7 p.m. at St. Mary Church; Dec. 4, at 3:30 p.m. at the

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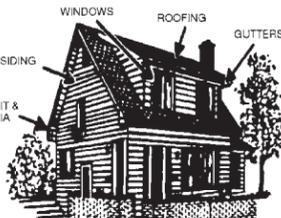
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Faithful to gather at abortion sites to mark Guadalupe feast

Prayers for unborn children will be offered on the feast of Our Lady of Guadalupe by the faithful in the archdiocese.

They will join a National Prayer for Life effort by gathering at 3 p.m. on Sunday, Dec. 12, at five Indianapolis-area abortion clinics for prayer services centered on the intercession of Our Lady of Guadalupe, the patroness of life.

Msgr. Joseph Schaedel, vicar general of the archdiocese and director of the Office of Pro-Life Activities, said, "We will gather there to ask our Blessed Mother to intercede for unborn children and their mothers; and to end the holocaust of abortion in the Americas."

A banner depicting Our Lady of Guadalupe will be displayed at each of the abortion clinics, which are closed on Sunday. The prayer services will last no more than 40 minutes. Participants will sing hymns, read Scripture and pray the rosary and other prayers.

They will use Pope John Paul II's prayer to Mary, from his "Gospel of Life" which includes, "Look down, O Mother, upon the vast numbers of babies not allowed to be born. . . ."

Five deaneries are assigned to coordinate coverage of the clinic sites, with coordinators:

- Indianapolis North Deanery will gather at the Clinic for Women, 2951 E. 38th St. (Marigrace Bailey, 317-253-1678, is coordinator.)
- Indianapolis East Deanery, Indianapolis Women's Center, 1201 N. Arlington. (Bud Moody, 317-894-4134, is coordinator.)
- Indianapolis South Deanery, A Woman's Choice, 5430 E. 21st St. (Toni Nealy, 317-535-8228, is coordinator.)
- Indianapolis West Deanery, Affiliated Women's Services, 2215 Distributor's Dr. (Steve Martin, 317-875-9817, is coordinator.)
- Bloomington Deanery, Planned Parenthood, 3876 W. Third St. (Lea Lemon, 812-825-4452, is coordinator.)

The faithful are encouraged to attend any prayer service they wish, regardless of deanery location. †

nearby Hispanic Center, 617 E. North St.; Dec. 5-6 at homes of the faithful.

On Dec. 7, the faithful will gather for the anticipation Mass for the Solemnity of the Immaculate Conception at St. Mary Church in Indianapolis at 7 p.m. The novena will continue on Dec. 8 at 6:30 p.m. before the Immaculate Conception Mass at St. Patrick Church.

On the feast of Blessed Juan Diego, Dec. 9, there will be a 7 p.m. Mass at St. Philip Neri Church in Indianapolis after a 6 p.m. novena service. The novena will continue at 6:30 p.m. at St. Patrick Church on Dec. 10 before the 7 p.m. Mass.

Music at 11:15 p.m. on Dec. 11 will precede the midnight Mass in Indianapolis at St. Mary Church. *Mananitas*, songs and prayers to Mary, will be offered at 6 a.m. on Dec. 12 at St. Patrick Church.

Other Spanish Masses on Dec. 12 will be celebrated in Indianapolis at All Saints School, 75 N. Belleview Place, at 8:30 a.m. and at St. Monica Church, 6131 N. Michigan Road, at 11 a.m., as well as the regular 6:15 Mass at St. Patrick.

Eiteljorg Museum in Indianapolis will collaborate with the youth of St. Patrick Parish for a Dec. 17 *Las Posadas* (the inns) beginning with a 6:30 p.m. candlelight procession that recreates Mary and Joseph's search for an inn. The admission charge is one can of food for the St. Vincent de Paul Choice Food Pantry, located in St. Patrick's boundaries. Those wishing reservations may call 317-636-9378. †



Submitted photo

Parishioners from three parishes carry a statue of Our Lady of Guadalupe during a Mass at Our Lady of the Greenwood last year.

Catholic high schools win four football championships

Four Catholic high schools in three dioceses earned Indiana High School Athletic Association state football titles during the five-class championship tournament Nov. 26-27 at the RCA Dome in Indianapolis.

Last Friday, Lafayette Central Catholic, in the Lafayette Diocese, beat Perry Central High School, from Leopold, 59-7, to clinch the Class 1A state title. The Central Catholic Knights also earned a state football championship in 1976.

Also on Friday, Bishop Luers High School, in the Fort Wayne-South Bend Diocese, won the Class 2A championship with a 38-6 win over Danville High School. The win was the fourth 2A title for the Bishop Luers Knights.

On Saturday, two Catholic high schools in Indianapolis each earned their fifth state football title in come-from-behind wins.

In the Class 3A championship game, Roncalli High School's Rebels completed their undefeated season with a 24-14 win over Norwell to claim the state title.

The Class 4A title was decided with just 52 seconds left to play when the Cathedral High School Irish scored on a two-yard run. The Irish won the trophy in a hard-fought 24-21 victory after trailing Goshen High School the entire game.

Cathedral senior Matt Hasbrook, a member of St. Luke Parish in Indianapolis, earned the IHSAA Class 4A Mental Attitude Award. †

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Retirement Fund *for Religious*

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Collection for retired religious

The 12th annual national appeal for the Retirement Fund for Religious will be made in the Archdiocese of Indianapolis and most other dioceses throughout the United States Dec. 11-12. The appeal aims to help defray the unfunded retirement liability facing religious institutes that a 1998 Arthur Andersen report projects to be \$7 billion.

No one fully retires from religious life. When sisters, brothers or order priests leave full-time paid ministry, they devote more time to prayer. They volunteer at soup kitchens. They tutor children, organize fundraisers and are companions to their frail community members.

For most of their history, many religious orders have had members who received only modest stipends. They had no insurance or pension plans and weren't eligible for Social Security.

Religious communities are helping themselves. Many have sold property to help fund retirement needs, have collaborated to build retirement facilities and share space and resources, but they need support from the Retirement Fund for Religious to live dignified lives in their senior years.

The Retirement Fund for Religious returns more than 96 percent of contributions to those it serves.

Donations to last year's collection exceeded \$30.5 million, the largest amount ever collected in the history of the fund. Since it was established in 1988, the fund has raised more than \$286 million on behalf of aging religious in the United States.

The National Religious Retirement Office, which oversees the collection, distributed \$27 million in basic grants in June to more than 5,000 religious institutes representing 42,177 senior members. An additional \$3 million in special grants will also be awarded to orders with special needs.

The Retirement Fund for Religious appeal is sponsored by the National Conference of Catholic Bishops, the Leadership Conference of Women Religious, the Council of Major Superiors of Women Religious and the Conference of Major Superiors of Men. †



Religious Then



Religious Now



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*Lord, please send
workers into your
vineyard.*

+

*Pray for and
encourage vocations.*



Sister Mary Pius' story journeys through history

Many years removed from the Second Vatican Council and the uncertainty and change it brought to the Sisters of Providence of Saint Mary-of-the-Woods, Indiana, and other congregations of women religious, Sister Mary Pius Regnier prays for the well-being and strength of her congregation, for vocations and for a willingness among sisters to participate in the leadership process.

Former general superior, teacher and principal, Sister Mary Pius also gives her time to visiting with and ministering to Sisters of Providence who are ill, and to offering counsel and support to all who seek her gentle wisdom.

On a quiet, sun-washed afternoon, Sister Mary Pius reminisces about her 67 years as a Sister of Providence.

She was born in Aurora, Illinois, and came to know the Sisters of Providence Congregation when she was in junior high school. During vocations' month that year, a speaker addressed the girls in the seventh and eighth grades. "He talked about the Carmelite order, but I wondered about not being able to talk or see my

family," she remembers. "I decided that wasn't for me." The speaker said the second strictest order in the Church was the Sisters of Providence of Saint Mary-of-the-Woods, most of whom were teachers. "I was attracted to teaching; I made my decision."

On January 23, 1932, she made the journey from Aurora to Saint Mary-of-the-Woods to enter the congregation.

Sister Mary Pius' first ministry as a Sister of Providence was at St. Philip Neri School, Indianapolis, where she taught

60 sixth-grade girls. In January, she was moved to Providence High School, Chicago, to teach algebra and English. "I wasn't even old enough to vote," she says. Sister Mary Pius ministered 26 years as a teacher and as a principal at schools in Evansville, Fort Wayne, Indianapolis and Washington, Indiana; and Chicago and Evanston, Illinois. "My teaching years were happy years," she says.

In 1960, Sister Mary Pius was called to a new ministry—to serve as a member of the sisters of Providence General Council, a position she held six years before being elected to two terms as general superior,

serving from 1966 to 1976.

"I worked with two wonderful councils," she says. "And that was a big help because we had a lot of hard things to deal with, including a shortage of money."

Sister Mary Pius' first term of office included many changes that resulted from the Second Vatican Council, which closed in 1965. Money was scarce, women were leaving the congregation, and conflicting information arrived nearly every day from the Vatican. "It was a difficult time for the entire congregation," Sister Mary Pius says.

History records dozens of major events that occurred while Sister Mary Pius was general superior. Among those were: the merger of St. Agnes Academy and Ladywood School, Indianapolis, in 1970; "Operation Concern," a program for retirement needs established after the 1972 General Chapter; the appointment of the Benedictine Abbot Lambert Dunne, as postulator for Mother Theodore Guerin's cause; the first meeting of the bishops and the major superiors in the state of Indiana in June, 1973; the sale of Ladywood-St. Agnes to the board of trustees of Cathedral High School in April, 1976.

Some changes, though considered "minor," changed the way Sisters of Providence lived. For example, sisters received permission to handle their own correspondence, to drive cars and use electric clocks.

Throughout all of those years of change and challenge, Sister Mary Pius found strength in prayer. "I would go to the Blessed Sacrament Chapel, and I would ask for grace," she says. "The Providence of God was here. I remember one especially difficult time when we (Sister Mary Pius and the general council members) went to the chapel to pray to God to give us an idea ... one idea that would work."

Sister Mary Pius also found strength and inspiration in the legacy of Blessed Mother Theodore Guerin who founded the congregation in October 1840. Like Mother Theodore, she was building on Providence. She remembers a prayer the sisters said after the rosary asking God to

glorify Mother Theodore and sanctify the congregation. The prayer was said every day by every sister, she says.

"Mother Theodore was held up as a model," Sister Mary says. "No matter where we were, we celebrated October 22, our Foundation Day, and we always remembered May 14, the date of her death."

Sister Mary Pius' thoughts linger on Mother Theodore's belief in the constant presence of God, on her loving, accepting and forgiving attitude, on her honesty, and on her expertise as a business-woman.

"Since Mother Theodore was beatified in October 1998, all of us have claimed her more than ever before as our mother. It certainly has raised an appreciation for her and a strong surge of devotion," she says. "A priest in Rome said that after a foundress is beatified, a surge of vocations for her congregation often occurs. I'm waiting for that to happen."

Adding new members to the congregation is one of several challenges Sister Mary Pius prays for each day.

Another challenge exists in maintaining a sense of community among the sisters, especially those who are in distant ministries and, thus, isolated from the larger congregation. "It is a challenge to keep community and to live community. We must keep contact with one another. We are sisters in Providence."

Sister Mary Pius also prays for the well-being of the Catholic Church and its ability to respond to the many cultures of the world. "We must present the message of Jesus so all people can grasp and cling to it," she says.

She prays, too, that Sisters of Providence will be willing "to carry the burden of leadership ... We have good leadership now, but we need to look ahead."

"These are some of the things I pray for, because they all are so important," she says. Gazing beyond the windows of a parlor in Providence Hall at the congregation's motherhouse, Sister Mary Pius reflects, "I am looking forward to union with God. My priority is to pray and to do what I can with the health God has given to me." †



Providence Sister Mary Pius Regnier

Conventual Franciscans Friars, Mount St. Francis

Living a simple life

The Conventual Franciscans Friars with provincial office at Mt. St. Francis, Indiana, rejoice in their heritage from St. Francis of Assisi. They continue to embrace his call to live the Gospel life in simple and generous ways. Their ministry in the Archdiocese of Indianapolis includes serving in parishes in Terre Haute, Clarksville, St. Joe Hill and in Indianapolis.

The Retreat Center at Mt. St. Francis provides service to youth and adults from the southern Indiana/Louisville area. Over 140 friars serve out of the province headquarters. They continue to serve in missions in Zambia, Africa; Denmark; and Central America. Like other religious communities they find that in recent years their numbers are aging and gray-ing. They are proud that they regularly are able to care for their senior friars in their own communities. As senior friars

they feel much more at home in their family.

God has blessed the friars through the years in many, many ways and continues to pour out his gifts to them. The men count among the choicest blessings the wonderful people who have been part of their lives and ministry in the Archdiocese of Indianapolis.



Franciscan Conventual Father Angelus La Fleur was born in 1912 and is now stationed at Mt. St. Francis. Though unsteady on his feet, he is very calm when operating a jigsaw. Father Angelus is holding one of his craft works "The Canticle of the Creatures," done in wood mosaic. The extensive process is called "Intarsia."

Franciscan Conventual Brother Aloysius Wagener was born in 1913 and is now living at Mt. St. Francis. Brother Al was stationed in our Zambian Missions for 15 years. Besides his prayer ministry, he is an avid reader of current Church affairs.

Extending the mission of Jesus

We, the Sisters of the Third Order Regular of St. Francis, Oldenburg, are women of prayer, committed to Gospel values as lived by St. Francis and Mother Theresa Hackelmeier.

From our life in community we are sent to extend the mission of Jesus through presence and service.

Enlivened by a spirit of justice, reconciliation and peace, we collaborate with others in responding to the needs of the world.



**Sisters of the
Third Order Regular
of St. Francis
Oldenburg**

Visit our website:
<http://sonak.marian.edu>



Above, Oldenburg Franciscan Sister Rachel West prepares comments on the war in Yugoslavia.

(Left to right) Oldenburg Franciscan Sisters Rebecca Hoffman, Virginia Ann Streit, Angela Benedict, Myra Peine, Estelle Nordmeyer, Charlyn Wolff and Francis Ann Lewis make links for a paper chain to be used in a protest urging world economic leaders to forgive the debt of Third World countries.



Sisters of St. Francis help build a house for an economically disadvantaged family in Kentucky.



A Lifetime of Service, A Moment of Thanks

The Religious Retirement Fund Collection is distributed from its national office to the members of religious congregations in greatest need. Thanks for your generous giving to all our Sisters, Brothers, and Priests in Religious Orders.

In addition to the Religious Congregations whose headquarters are located in the Archdiocese of Indianapolis (Sisters of St. Benedict; Congregation of the Third Order Regular of St. Francis, Oldenburg; Discalced Carmelites Nuns; Sisters of Providence of St. Mary-of-the-Woods; Order of St. Benedict; Order of Friars Minor Conventual), you are asked to remember the following who also are giving dedicated service to our people:

Priests

Comboni Missionaries
Congregation of the Sacred Hearts of Jesus and Mary
St. Maur Priory of the Order of St. Benedict
Society of Divine Word
Society of Jesus
Order of Friars Minor - Cincinnati
Order of Friars Minor - St. Louis

Brothers

Brothers of Holy Cross
Congregation of the Sacred Hearts of Jesus and Mary
Society of Jesus

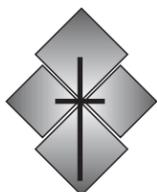
Sisters

Congregation of the Sisters of the Holy Cross
* Daughters of Charity of St. Vincent de Paul

* This Congregation does not participate in the collection.

Sisters, cont'd

Dominican Sisters of Sinsinawa
Franciscan Sisters of the Immaculate Heart of Mary
* Little Sisters of the Poor
Missionary Sisters of Our Lady of Africa
Sisters of Charity of Cincinnati, Ohio
Sisters of Charity of Nazareth, Ky.
Sisters of Charity of Blessed Virgin Mary
Sisters of Loretto at the Foot of the Cross
Sisters of St. Francis of Perpetual Adoration
Sisters of St. Joseph of Carondelet
Sisters of St. Joseph of Tipton
Sisters of the Presentation of the Blessed Virgin Mary
Sisters of the Third Order of St. Francis of Rochester, Minn.
Sister Servants of the Immaculate Heart of Mary of Monroe, Mi.
Ursuline Sisters of Louisville, Ky.



The Religious Retirement Fund Collection is distributed from its national office to the members of religious congregations in greatest need. Thanks for your generous giving to all our sisters, brothers, and priests in religious orders.

Caring For Those Who Served

Many people wonder what happens to elderly monks who can no longer take on an active ministry? At Saint Meinrad Archabbey, these men are cared for, when possible, in the familiar and comfortable surroundings of their home. A modern infirmary within the monastery allows confreres to visit and pray with the aged and infirm monks, who are encouraged to participate in the daily life of the monastery in whatever ways they can. The Benedictines of Saint Meinrad value highly these elderly and infirm monks' vow to live within this community for life, and strive to provide the best possible medical and health care for these men who have devoted their lives to their brothers and the Church.

This home care is possible because of the generosity of many people. Medical equipment, such as hospital beds, patient lifters and infusion pumps, and items that make life more comfortable in the infirmary, such as lift chairs and electric scooters, make a significant difference in the

care these monks receive. In some cases, the medical equipment allows the elderly monks to continue to be productive within their community by undertaking light work. In all cases, the goal is to enhance and improve the quality of their lives.

Saint Meinrad genuinely appreciates the support of those who contribute to the Religious Retirement Fund. Contributions to this fund demonstrate an appreciation for those monks who have given a lifetime of service and commitment to the Catholic Church. In return, the physical and spiritual care the monks receive at home as a result of this generosity enables them to continue to participate in the most important work of Saint Meinrad: prayer.



St. Meinrad, IN 47577 • www.saintmeinrad.edu

Benedictine Fathers Stephen Snoich, Michael Keene and Richard Hindel stay active in their ministry for the Church even after celebrating 25 and 50 years of priesthood.



Benedictine Brothers Lawrence Shidler and Lambert Zink assist in the preparation of a large mailing.



Although limited in the work they might undertake, Benedictine Fathers Theodore Heck and Rembert Gehant help out in the kitchen by snapping fresh beans for dinner.

Sisters of St. Benedict, *Our Lady of Grace Monastery*

Always a student: forever a teacher

Benedictine Sisters Mary Bede Betz and Mellita Schenk are retired from the classroom but neither has stopped learning or teaching. Having stood before classrooms of eager students for over 50 years, these sisters know what it's like to teach. They dedicated their professional careers to helping young people learn how to read, how to play instruments and enjoy music, how to love God and become men and women of service. But all the while they taught, they also learned. They learned other things, too. In fact, they have never stopped learning and although their classroom days are over they have never stopped teaching. Sister Mellita has seven students learning piano, saxophone, recorder and violin (four of whom are sisters in initial formation). And Sister Mary Bede is one of her violin students.



These sisters are technically retired but they don't know the meaning of the word. Each busies herself with activities throughout the day that call for being of service to her sisters, to visitors to Our Lady of Grace, to whomever is in need of special prayer. And they are busy about continuing education. They have never stopped learning to be good Benedictines or to improve themselves by challenging their minds and expanding their hearts.

It is these women, and thousands like them, you support when you contribute to the Religious Retirement Fund Collection on December 11-12. For many years they taught your children, cared for your spiritual and temporal needs, held you in prayer and sacrificed for you.

Please give generously so the teaching and learning continues.



Benedictine Sister Mary Bede Betz with her first and second graders at Christ the King School, in Indianapolis, 1949.



Benedictine Sister Mellita Schenk with her clarinet section at St. Paul School in Tell City, 1963.



Benedictine Sisters Mellita and Mary Bede still teach and learn today.

Faith *Alive!*

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Vocations require ongoing growth, maturity

By H. Richard McCord Jr.

There are so many options. New fields of work are created all the time. Experts say a person should be prepared for several major career changes in a lifetime.

It's no wonder some young people avoid making commitments to a career, another person or any significant choice.

How might we view this situation through the eyes of faith? The concept of "vocation" is the place to begin.

To believe in a God who calls people is to say, in effect, that God has important and special work for you to do.

The opening paragraphs of the *Catechism of the Catholic Church* use the word "call" five times when speaking about the meaning of life in Christ.

All of us could probe this belief more deeply. It is fundamental to faith.

No matter what our situation, it can make a major difference to begin viewing life in vocational terms, not just as a series of short-term or long-term decisions.

Where have all the religious vocations gone? This question is often asked by people who wonder why there are fewer priests, brothers and sisters now than there were 40 years ago.

Serious new efforts have begun to address the need for priestly and religious vocations. There is some evidence that the picture is improving. But beneath this crisis there exists a deeper, more extensive problem. We no longer talk or preach or teach as much as we once did about every person having a

vocation, a call from God, to be and to do something with one's life.

Today people in the Church appear to have a diminished vocational consciousness, to lack a broad and imaginative understanding of being called personally by God and connecting a call with what we could do practically in life.

Pope John Paul II has urged the Christian community to promote a new "vocational culture" in young people and families. He uses "culture" in the broad sense of values, attitudes and behaviors that combine to stir up in a person the freedom to actually feel called by God.

Among the many components of a "culture of vocation"—gratitude, openness to mystery, a sense of individual incompleteness—I found one particularly striking: the ability to dream and think big.

It is based on the belief that God loves us enough to have a plan for us that requires reaching beyond ourselves and dreaming and possibly even sacrificing.

If a vocation involves our dream for our best selves, it is just as accurate to talk about vocation as God's dream for us. Ideally, the two dreams should converge.

The concept of vocation conveys a deep sense that our life has a meaning and the Lord calls us in the midst of this life to be his disciples and witnesses. Saying yes is not a restriction on freedom; it helps freedom to mature.

St. Paul wrote, "There are different kinds of spiritual gifts, but the same Spirit; there are different forms of ser-



It is important to identify what makes our particular calling unique to us, then live out that insight. Finding our true vocation brings joy. We find it when we answer God's call, which also may involve "a call within a call."

vice but the same Lord; there are different workings but the same God who produces all of them in everyone" (1 Cor 12:4-7).

It is important not to regard a vocation as static. A vocation can lead one into the state of marriage or into conse-

crated life, but an essential part of that commitment is the necessity of continuing to grow—of a "call within a call."

(H. Richard McCord Jr. is the director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

Discovering our true vocation brings joy to life

By Cynthia Dewes

"Vocation" is more than a calling to priesthood or religious, married or single life.

"Within these four callings, God has other things for us to do," explained Jack Fink, editor emeritus of *The Criterion*, the newspaper of the Archdiocese of Indianapolis. "Vocation is also a call from God to do specific things at different stages of our lives."

Fink said God gives each of us unique talents for a purpose. For example, a man who has a vocation to priesthood may use his talents as a preacher, a pastor or to champion the poor.

For Fink, the mission has been to help spread the good news through his work in the Catholic press.

Teresa and Bernie Batto, members of St. Paul the Apostle Parish in Greencastle, agree with this idea of vocation. Even before they were married, they had decided to make their shared ability and interest in Bible study and catechetical service a major part of their married life. Symbolically, his wedding gift to her was a copy of the Jerusalem Bible.

The couple's plan was that Bernie Batto would support the family financially by holding a university position, teaching theology and Scripture. Teresa Batto would stay home with their children and volunteer to conduct Bible studies for fellow parishioners and for men in local prisons. They've been following that plan successfully for 22 years.

To Providence Sister Cordelia Moran of Indianapolis, the concept of vocation

is similarly based upon lifestyle and what people do within it. She said we need to identify what makes our particular calling unique to us, then live out that insight.

Each religious order has its own charism, Sister Cordelia said. For the Sisters of Providence, it is education, which has expanded into many education-related fields such as pastoral ministry and spiritual direction.

Accordingly, Sister Cordelia's specific work has changed through the years as she felt called to different ministries.

Kevin DePrey, director of Fatima Retreat House in Indianapolis, said his vocation to marriage clearly involved a discernment process.

DePrey said he had considered priesthood because he felt called to work in the

Church, but he soon realized he needed a partner to challenge and comfort him in that work.

His call has led to 20 years of professional ministry in retreat work and counseling. DePrey said he is grateful that God gives him enthusiasm and passion for the work, as well as an understanding of "the complex thing called Church."

People need to know that Church is something beyond a building, he said. They need to realize that we'll be known as Christians not only by our love, but by our joy.

Finding our true vocation brings joy. We find it when we answer God's call.

(Cynthia Dewes is a free-lance writer in Bainbridge, Ind., and a regular contributor to *The Criterion*.) †

Discussion Point

Vocations involve serving others

This Week's Question

What would you say your vocation is? Why is it a vocation?

"Our jobs helping people find safe, sanitary and decent housing in western Tennessee are our vocations. We choose to work in an environment that is service-oriented: long hours, little pay, but great rewards." (Michelle Burrell, Memphis, Tenn.)

"Working at Catholic Charities, I teach the social mission of the Church. My vocation is living the Gospel. Therefore, my work is a vocation, as is being a husband and a father." (Paul Amrhein, Wilmington, Del.)

"In my work with the St. Vincent de Paul Society, my vocation is to see Christ in the poor and homeless, and also to recognize Christ in my own life. This is a vocation in itself, and every day I have the opportunity to do just that." (Michael Acaldo, Baton Rouge, La.)

Lend Us Your Voice

A future question is: How do ordinary people resemble the martyrs in "giving their lives" today?

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



From the Editor Emeritus/John E. Fink

Vatican II: Council approves *Lumen Gentium*

(Seventh in a series)

Lumen Gentium, the Dogmatic Constitution on the Church, was approved at the third session of the Second Vatican Council by a vote of 2,151-5. With such a lopsided vote, it might be surprising that it required such a long debate. Before the vote, the bishops submitted a record 4,800 amendments to Chapter 3 alone, the chapter on the role of bishops, 3,600 of them on collegiality.

Chapter 3 ended up being about 20 pages long. In broad terms, collegiality describes the manner in which the body of bishops, together with the pope, exercises its office. It does so solemnly when the bishops all gather in an ecumenical council such as Vatican II. The bishops also act in a collegial manner while dispersed throughout the world. The main idea is that the bishops do not act as vicars, or representatives, of the pope, but as repre-

sentatives of Christ in their dioceses. However, the bishops act collegially only when they do so together with the successor of Peter, the pope, which means that collegiality does not diminish the primacy of the pope.

Collegiality wasn't the only concept that caused division and controversy among the bishops. Another was Mary, the Blessed Virgin. Specifically, it was whether or not there should be a separate document about Mary or whether discussion about her role should be included in *Lumen Gentium*.

The conservatives wanted a separate document on Mary, believing that her inclusion in the Dogmatic Constitution on the Church was insulting to her. It came down to a question of whether Mary was part of the Church or above the Church.

The majority of bishops decided to put the discussion of Mary in *Lumen Gentium*. It really is an excellent treatment of Mary, but the fact that Vatican II decided not to have a separate document about Mary has been blamed for decreasing devotion to her. It undoubtedly is true

that fewer Catholics today pray the rosary, the litany, the Angelus and other devotions connected with Mary, but the council should not be blamed for that.

This is an important document since it set forth the nature and mission of the Church and of all its members. Its eight sections include "The Mystery of the Church," "The People of God," "The Hierarchy" (the section that included the idea of collegiality), "The Laity," "The Call to Holiness," "Religious," "The Pilgrim Church" and, finally, "Our Lady." This was the principal document from which other documents were to be written.

Included in this document were the criteria already established by the First Vatican Council to determine the infallibility of the pope. But then this document went on to identify three criteria to determine the infallibility of the ordinary magisterium: 1. The bishops who teach it are in communion with each other and with the successor of Peter; 2. The doctrine has to do with faith or morals; and 3. The bishops are in agreement that the doctrine must be held definitively. †

The Yardstick/Msgr. George G. Higgins

Labor unions are not obsolete yet

Leo Troy, professor of labor economics at Rutgers University, has predicted for as long as I can recall that the American labor movement's future is behind it. In a recent article about Troy in *Forbes* magazine ("Driving the AFL-CIO Crazy," Nov. 1) we are told that for something like 35 years he has

"cruelly reminded" his pro-union academic peers (who predominate in the profession) that the private-sector labor force will be scarcely more unionized in 2000 than in 1900 (with a shade under 10 percent of workers in both years). Since the year 2000 is only weeks away, that's a risky prophecy.

But Troy is only incidentally a prophet. At heart he is basically an ideological zealot who strongly believes that all workers are better off without union representation.

Or, as the *Forbes* article says in its summary of his writings, he makes an intriguing case for "individual representation." He says that ours is an era of "individualistic values, that is, a world in which people prefer to (and are expected to) shift for themselves."

Troy may or may not prove an accurate

prophet of the labor movement's future. But his ideological support of market-urban individualistic values in the field of labor-management relations is worrisome and runs counter to the social teaching of all of the major religious bodies in the United States—Catholic, Protestant and Jewish.

I know that some U.S. Catholics share Troy's view that "most workers do well in a world in which they are personally, not collectively, looking out for No. 1." He is convinced, and he thinks that almost all workers are convinced, that they are capable of looking out for themselves as individuals and therefore are opposed to unionization.

If this is the case, it is hard to understand why so many employers spend so much money and even resort to illegal methods to prevent workers from organizing.

Way back in the '20s and '30s, Henry Ford and other auto manufacturers used to talk that way about their workers in Detroit. They said workers preferred to bargain as individuals and were opposed to unions and collective bargaining. It didn't take them long, however, to learn the hard way that they were wrong about that.

The Big Three in Detroit have long since learned to live more or less amicably with unions and collective bargaining. Ditto for many other major industries.

Because some U.S. Catholics claim that

Catholic social teaching favors "individual representation," I took the time recently to review carefully what is said about this in all the official Church documents, starting with "*Rerum Novarum*," Pope Leo XIII's historic 1891 encyclical. I found in my file on this that one well-known Catholic commentator on Pope John Paul II's social teaching says that most workers seem to think the labor movement is obsolete and are prepared to dismiss it with thanks for past services rendered.

I don't know about "most workers," but it is clear that John Paul II does not think the labor movement is obsolete. To the contrary, he still thinks, as he said almost two decades ago in his first social encyclical, "*Laborem Exercens*," that unions in today's world are "indispensable."

It is also clear that in his view the purpose of unions is not merely to render services to their members—e.g., by bargaining for better wages. In John Paul II's words they are also "places where workers can express themselves. They serve the development of an authentic culture of work and help workers to share in a fully human way in the life of their place of employment."

(Msgr. George Higgins is a regular columnist with *Catholic News Service*.) †

The Bottom Line/Antoinette Bosco

How Advent accents the need for tradition

As Advent approaches, I find myself thinking back to how my children and I used to meet with other families to make our



Advent wreaths. It was another time and another place, but the memories of this joyful camaraderie have remained with me.

We did a lot of laughing as we wrestled with wire, evergreens and candles. Never for a minute did we ever

question why we made Advent wreaths. We all knew that the circular wreath symbolizes eternity and that the candles represent the coming of the Christ child to be the light of the world.

But why we made them together was something else. We knew we were carrying on a tradition with a lot of meaning, and we felt that by getting together we were emphasizing the importance of this tradition.

I always remember the Broadway musical that put "tradition" in lights, *Fiddler on the Roof*. The father sang about the customs of his people with humor, but no one missed the message: These traditions are the force that hold a people together.

The same is true for Christians, especially at Christmas when we are drawn to revive traditions that link us to the miracle of the birth of Jesus.

A teacher told me once that a tradition begins with an experience or expression of a truth that deeply touches or reflects basic human values and the needs that people share. So important is this experience that it transcends the moment and continues to live—played out again and again by generations that follow.

We repeat the action so as to keep us linked to that original, valid experience, and thus, a tradition is born. In time, the action might assume some coloration different from that of the original, but in essence it does not differ.

It's not hard to see why tradition is needed. It gives us roots in the past and connects us to our ancestors, it provides a sense

'A tradition begins with an experience or expression of a truth that deeply touches or reflects basic human values and the needs that people share.'

of not being alone but being part of a people.

A tradition makes us remember that there is a larger picture. Remembering that gives us a certain security.

The Advent season puts a focus on traditions that have made us all part of the family of the Lord.

These days I am in a new cycle. I still gather wire, evergreens and candles to make an Advent wreath, but for grandchildren. It is something both tangible and mystical that is being passed on to them.

When we complete the Advent journey and arrive at Christmas Eve, that's when our traditions really are underscored.

We'll be delighted by the Christmas tree and the Nativity scene we all look forward to seeing each year. We'll eat the traditional foods I make, handed down to me by my Italian grandmother. Then with my daughter Mary playing the piano and son Frank on guitar, we'll all sing traditional Christmas carols. We'll be conscious of our joy, our humanness and of the miracle of one birth that led to the rebirth of the world. And we'll be grateful for our traditions, which remind us that we are never alone, that we belong to the One who came at Christmas.

(Antoinette Bosco is a regular columnist with *Catholic News Service*.) †

Faithful Lines/Shirley Vogler Meister

Keeping the beauty and joy of Advent

Whether we began at the beginning or whether we blend into the spirit of



Advent in the middle or at the end of the season, each of us can take thoughtful advantage of this special time.

Most of us prepare for Christmas materially. We shop, decorate, send greetings, bake, wrap gifts,

entertain and host parties. Some of us are planners, and some just stumble through the best we can, knowing that the regular routines of family and professional life can't be ignored.

Because our time is hectic under the best of circumstances, throwing in the demands of a holiday can cause nerves to jangle, tempers to flare and anxiety to grow. So, our Ho-Ho-Ho-ing might have a false ring to it, or we might retreat into depression, especially if illness, death or serious problems are present within our circle of family or friends.

That's where Catholics should have an edge—that is, if we truly believe Advent isn't only a time for the outward signs of the season. For four weeks each year, at Mass we prepare spiritually for the celebration of the first coming of Christ. Author, storyteller, and retreat leader Meghan McKenna observes: "We are called to remember the roots of our faith ... by setting aside time to reflect and worship together."

One of the family's photos shows our young daughters around an Advent wreath. For years, we prayerfully and faithfully lit each candle sequentially on four Sundays. We burned the proper number during dinners, but because we were usually in another state visiting relatives for Christmas, the center candle wasn't lit till we returned.

As life became more complex, we unfortunately condensed, then dropped the more prayerful and Scriptural part of the custom.

Now, with silent prayer, I usually place the wreath and candles on the table at the right time, often for-

getting to light them. By being lax, I allow the beauty and joy of Advent to dwindle.

In the absence of in-town family, we could rekindle this spirit by weekly inviting friends to "gather around the Advent wreath"—as Meghan McKenna writes—"to take turns reading, lighting the candles, praying, singing, and sharing feelings and ideas." She also recommends the use of Advent calendars.

If the chaos of the season squelches our spirituality, we must take advantage of Advent to correct that.

(Meghan McKenna's works include *Angels Unawares*, *Mary: Shadow of Grace*, and *Advent, Christmas and Epiphany*. More books and tapes can be found at www.parishes.com/bookshelf/mckenna.htm.)

(Shirley Vogler Meister, a member of *Christ the King Parish in Indianapolis*, is a nationally recognized poet and author and a regular columnist with *The Criterion*.) †

Second Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Dec. 5, 1999

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

The Book of Isaiah supplies this second Sunday of Advent with its first Scriptural reading.



All three sections of Isaiah are favorite sources for Liturgies of the Word during Advent. It is not surprising. The Church is filled with excitement during these days. It looks with joy and expectation for the

great feast of Christmas, the commemoration of the birth of Jesus, the Redeemer.

More intently, proceeding this season of prayer and penance, it looks forward to Christmas in a special way. Those believers who have themselves accompanied the Church through Advent prayer will encounter the Lord more intensely.

Isaiah longs for God. Another characteristic of this beloved book of prophecy is its eloquence. Its mood easily is conveyed to readers. It is so expressive and moving.

This weekend's reading is from the second section. Events have unfolded to the great benefit of the people of God. The political circumstances in Babylon have drastically and dramatically changed. After long, wearying decades of exile, God's faithful are free to return home. However, the trip will present its severe demands.

The prophet implores God to clear the way back to the Holy Land. God has rescued the true and the devoted, but they still very much need God.

The Second Epistle to Peter furnishes the second reading.

Only rarely does this epistle appear in the liturgy. It is quite short, just three chapters.

Long has this epistle carried the name of Peter, the chief of the apostles. Scholars generally believe today that Peter did not compose this epistle in the sense of authorship today. Perhaps Peter's disciples wrote this letter, attempting faithfully to present the thought and the faith of the first bishop of Rome.

This reading is appropriate as we close the second millennium of the Christian era and anticipate the next 1,000 years. It has been 1,970 years since

the Ascension of Jesus. It is a long time for those who yearn for the Lord's return in glory to earth.

Second Peter reminds us that for God time is insignificant. One day is no different from a thousand years. The Lord's word will be fulfilled. He will return.

For its Gospel reading on this second Advent weekend, the Church presents the first verses of the Gospel according to Mark.

Biblical scholars think that there was an early Gospel of Matthew, written first in Aramaic and then in Greek, and these writings were the first of the literary effort we know as the Gospel. However, these writings were lost. The version of Matthew now included in the Bible is a development of this ancient text along with other sources.

This means that Mark is the oldest of the four Gospels we now currently possess in the Bible. It also is the shortest, but it hardly wants. It is itself a brilliant effort in revelation and faith.

The reading this weekend provides the critical first verse of the Gospel. Mark offers itself as the Gospel of Jesus. The message of the Lord is one and true, although seen through the individual prisms of four evangelists. The Gospel then quotes Isaiah and gives us the image of John the Baptist.

Mark's message is clear. For long centuries, in all human hearts, earthly life brings its questions, disappointments and heartaches. In response, with love and mercy, God has responded, in Isaiah, in John the Baptist, in the Gospel of the Lord Jesus.

Reflection

Observing the second Sunday of Advent this weekend, the Church grows in yearning and joy as it looks forward to the coming of Jesus.

Still, human experience is the setting. It is not a universally happy situation, to say the least. Hunger and oppression are terrifyingly present in today's world. Even in places where destitution or tyranny is not so evident, the gnawing sense of bewilderment and confusion without God everywhere is apparent.

Two thousand years almost have passed since the Lord proclaimed the Gospel. Nevertheless, the Lord's promise of redemption will be fulfilled. We can be hopeful and joyful. God indeed will come to us. His promise is solid. His word is true. In this realization, we await Christmas. †

My Journey to God

Advent

Waiting for something momentous to happen—

Like a bulb about to bloom ...
or hearing a newborn child for the first time ...
or seeing the excitement in the face of a child learning something new.

Like seeing a shooting star ...
or watching a foal take her first steps ...
or awakening to a new snowfall glistening in the bright morning sunlight.

Like a last-second basket for the win ...
or watching a hummingbird hover at the feeder ...
or feeling the exhilaration and excitement of a roller coaster ride.



CNS photo

Being prepared for a wonderful gift ...
Behold, the Lord comes ...
"For unto us is born a savior."
Oh, happy anticipation!

By Steve James

(Steve James is a member of Immaculate Heart of Mary Parish in Indianapolis.)

Daily Readings

Monday, Dec. 6
Nicholas, bishop
Isaiah 35:1-10
Psalm 85:9ab-14
Luke 5:17-26

Tuesday, Dec. 7
Ambrose, bishop and doctor of the Church
Isaiah 40:1-11
Psalm 96:1-3, 10-13
Matthew 18:12-14

Wednesday, Dec. 8
The Immaculate Conception of the Blessed Virgin Mary
Genesis 3:9-15, 20
Psalm 98:1-4
Ephesians 1:3-6, 11-12
Luke 1:26-38

Thursday, Dec. 9
Blessed Juan Diego
Cuatitlatoatzin

Isaiah 41:13-20
Psalm 145:1, 9-13ab
Matthew 11:11-15

Friday, Dec. 10
Isaiah 48:17-19
Psalm 1:1-4, 6
Matthew 11:16-19

Saturday, Dec. 11
Damasus I, pope
Sirach 48:1-4, 9-11
Psalm 80:2-3, 15-16, 18-19
Matthew 17:10-13

Sunday, Dec. 12
Third Sunday of Advent
Isaiah 61:1-2a, 10-11
(Response) Luke 1:46-50, 53-54
1 Thessalonians 5:16-24
John 1:6-8, 19-28

Question Corner/Fr. John Dietzen

Directory lists Catholic churches in U.S. dioceses

Your recent column about Eastern Orthodox and Catholic Churches was interesting. We have some of each in our part of the country and have a problem about receiving Communion.



You explained that, according to our Church's regulations, we normally receive the Eucharist in

Eastern Catholic churches, not Orthodox churches.

But how can one tell if a particular church is in full communion with the Holy Father, with the Latin or Roman Catholic Church? The church buildings and liturgies are usually indistinguishable. (New York)

All the Eastern-rite Catholic churches in the United States are listed annually in *The Official Catholic Directory*, published by P. J. Kenedy and Sons. Most rectories have a copy, but of course the list may not be fully up to date.

Apart from that, there are a few general rules of thumb to distinguish between them. Most Eastern-rite churches will have either "Catholic" or "Orthodox" on the sign identifying the building, Byzantine Catholic or Greek Orthodox, for example. Usually one can tell that way.

Melkite Catholics, I believe, still follow the ancient practice of commemorating their bishop or the patriarch during the celebration of the Eucharist. Other Catholic churches commemorate the pope. Orthodox churches, of course, do not.

Many people in the congregation receiving Communion is another good sign. Some Orthodox leaders have recently urged more frequent Communion by their members, but if only a few receive the Eucharist, it's probably an Orthodox liturgy.

If you discover too late that you are not in a Catholic Eastern church, don't worry about it. We believe that the Orthodox churches have a valid priesthood and valid sacraments, including the Eucharist.

My son is marrying a Protestant young lady who was briefly married before. She left after two weeks of a terribly abusive marriage. She was never baptized.

After reading the brochure you sent me, I thought the "Pauline privilege" or "the privilege of the faith" would apply. But after they consulted the priest, they were told that an annulment would do.

I've been teaching CCD since I was 12 years old, am now 63 and am finishing another class, so I thought I knew at least a little. Now I'm thoroughly confused. (California)

Sometimes an annulment process can be much simpler, and shorter, than going through a "privilege of the faith" or "Pauline privilege" procedure.

Much depends on the nature of the case. Circumstances in some marriage breakups are such that the longer judicial process for annulment is not necessary.

From your brief description, I suspect this may be the reason for the information the priest gave your son.

I hope he is following through with the priest he talked with. Please encourage him to do that and also to move as expeditiously as possible on whatever he and his prospective bride are asked to do before their marriage.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, 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 or by e-mail to jjdietzen@aol.com.) †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Please include name, address, parish and telephone number with submissions. Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206 or by e-mail at criterion@archindy.org. †

The Active List

The Criterion welcomes announcements of archdiocesan church and parish open-to-the-public activities for "The Active List" Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

December 3

Marian Center, 3356 W. 30th St., **Indianapolis**. "The Great Jubilee: Is It Too Late to Prepare?" presented by Msgr. Joseph Schaedel, 6:45 p.m.–8:45 p.m. Information: 317-924-3982.

December 3–5

Benedict Inn Retreat and Conference Center, 1402 Southern Avenue, **Beech Grove**. Thoughts matter seminar presented by Benedictine

Sister Mary Margaret Funk, 7 p.m. Friday–4 p.m. Sunday. Information: 317-788-7581.

December 4

Union Station, 123 W. Louisiana St., **Indianapolis**. Catholic Charities and St. Francis Hospital, Star of Hope, adults \$5, children \$3. Breakfast with Santa, 10 a.m.–noon, \$10 per person. Information: 317-783-8949

Marian College, 3200 Cold

Spring Road, **Indianapolis**. Performing Arts Department, "Pinocchio," 10 a.m. Information: 317-955-6387.

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Placement test, 8 a.m. Information: 317-924-4333.

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Altar Society Christmas Boutique, 9 a.m.–6 p.m. Information: 317-637-2704.

December 5

Union Station, 123 W. Louisiana St., **Indianapolis**. Catholic Social Services and St. Francis Hospital, Star of Hope, adults \$5, children \$3. Information: 317-783-8949

Marian College, 3200 Cold Spring Road, **Indianapolis**. Performing Arts Department, "Pinocchio," 2 p.m. Information: 317-955-6387.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Evening of prayer and reflection, Taize

musical service, 7 p.m.

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Altar Society Christmas Boutique, 9 a.m.–noon. Information: 317-637-2704.

Brebeuf Jesuit Preparatory School, multi-purpose room, 2801 W. 86th St., **Indianapolis**. Music ensembles, choir holiday concert, 7 p.m. Information: 317-872-7050.

St. Thomas Aquinas Church, 4625 Kenwood St., **Indianapolis**. Taize service, 6 p.m. Information: 317-475-0722.

Seccina Memorial High School cafeteria, 5000 Nowland, **Indianapolis**. Flag team benefit pancake breakfast, 7:30 a.m.–11:30 a.m. Adults, \$4; Children 8 and under, free; children 9 and older, \$2.

December 8

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., multi-purpose room, **Indianapolis**. Holiday concert,



music ensembles, wind ensemble, 7:15p.m. Information: 317-872-7050.

St. Jude Parish, 5353 McFarland Rd., **Indianapolis**. Holy Day Mass, 5:30 p.m., followed by refreshments, concert by University of Indianapolis music department, 7:15 p.m. Information: 317-786-4371

December 10–11

Sacred Heart Parish, 1125 S. Meridian St., **Indianapolis**. "Living Nativity Scene," 5 p.m.–8 p.m. Hot chocolate served in parish hall. Information: 317-638-5551.

December 10–12

Benedict Inn Retreat and Conference Center, 1402 Southern Avenue, **Beech Grove**. Advent silent retreat presented by Benedictine Sister Antoinette Purcell, 6:30p.m. Friday–10:30 a.m. Sunday. Information: 317-788-7581.

December 11

Seccina Memorial High School cafeteria, 5000 Nowland, **Indianapolis**. Alumni Breakfast with Santa, 9 a.m.–11 a.m. for children and grandchildren of alumni. Admission, unwrapped toy for Catholic Social Services Christmas Store. Reservations by Dec. 9: 317-351-5976. (Music department cookie sale at the same time.)

December 12

St. Bartholomew Church, 845 8th St., **Columbus**. Feast of Our Lady of Guadalupe, Spanish Mass, 5 p.m., followed by fiesta in parish hall. Information: 812-372-2649.

Recurring

Daily

Our Lady of the Greenwood Parish Center, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.–Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.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.

Tuesdays

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

—See ACTIVE LIST, page 19

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The Active List, continued from page 18

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30 p.m.–3:30 p.m.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3 p.m.–4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6 p.m.–8 p.m. Information: 317-236-1538.

Thursdays

St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.–5:30 p.m. Mass.

St. Mary Church, **New Albany**. Shepherds of Christ prayer for lay, religious vocations, 7 p.m.

St. Patrick Church, Shelby St., **Salem**. Prayer service, 7 p.m.

St. Malachy Church, **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30 a.m.–6:30 a.m.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.–6:30 p.m.

St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.–5:30 p.m. Benediction and Mass.

Affiliated Women's Services, Inc., 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration, one hour after 8 a.m. Mass.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30 a.m.–6:30 a.m.

Saturdays

Clinic for Women, E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

Monthly

First Sundays

St. Paul Church, **Sellersburg**. Prayer group, 7 p.m.–8:15 p.m. Information: 812-246-4555.

First Mondays

Archbishop O'Meara Catholic Center, **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

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

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of Blessed

Sacrament after 7 p.m. Mass.

First Fridays

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

Holy Guardian Angels Church, 405 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.; reconciliation, 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

St. Nicholas Church, **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

Little Flower Chapel, 13th and Bosart, **Indianapolis**. Aposto-

late of Fatima holy hour, 2 p.m.

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, 11 a.m.–noon.

St. Mary Church, **New Albany**. Eucharistic adoration and confessions, after 9 p.m. Mass.

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

Second Mondays

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

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

Third Sundays

Mary **Rexville** 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. www.seidata.com/~eburwink.

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: 317-783-1445.

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 Dei*, 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 Gorsage, 317-875-8281.

Third Saturdays

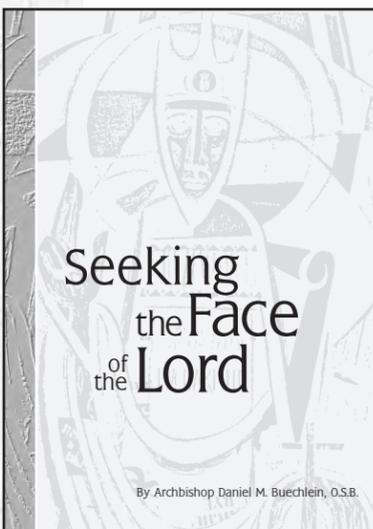
St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

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.

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Book signings scheduled

Archbishop Daniel M. Buechlein, O.S.B., will be present to meet readers and sign copies of his new book, *Seeking the Face of the Lord*, on Saturday, December 18, at two locations:

Krieg Bros. Catholic Supply House, Inc. 19 S. Meridian Street, Indianapolis from 9 a.m. to 11 a.m. **The Village Dove-South Indianapolis Store** 7007 S. U.S. 31, Indianapolis (Southport Road at U.S. 31 South) from 2 p.m. to 4 p.m.

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CLEMENCY

continued from page 1

suggested that there is probably no instance when the death penalty is necessary to save the public from harm," Ryan said, due to the availability of life imprisonment.

"Also, in 1999, the Indiana Legislature passed a law saying that the state cannot execute a person who is mentally retarded or emotionally ill," Ryan said. "However, the law is not retroactive unless the governor decides to make it retroactive."

Fleenor has spent 15 years on death row awaiting execution for the murders of his estranged wife's parents, William and Nyla Harlow, during a domestic dispute in their Madison home on Dec. 12, 1982. He was sentenced in January of 1984.

On Nov. 24, Fleenor refused to attend a clemency hearing to plead for his life before representatives of the Department of Corrections and Indiana Parole Board.

"The state law just passed would have excluded Mr. Fleenor from the death penalty had he committed the act last year," Ryan said. "Members of the victims' fam-

ily have stated they are opposed to the death penalty."

During a Nov. 29 rally at the Statehouse, clergy from several religious denominations joined other opponents of the death penalty to speak out against capital punishment and urge Gov. O'Bannon to pardon Fleenor.

Emphasizing "the very sacredness of life," Father William Munshower, pastor of St. Thomas Aquinas Parish in Indianapolis, told the gathering, "Human life is not only sacred but salvageable. Every human being is redeemable."

With capital punishment, Father Munshower said, "The principle of the sacredness of life is violated by the state. Killing does not address killing any more than torture addresses torture."

The poor are disproportionately represented on death rows in the United States, he said. "In addition, there is always the possibility that innocent people are going to be executed, as has been done in the past."

From an economic standpoint, Father Munshower said, "the expense of appeal after appeal is so much greater than the cost of life imprisonment." †

From the Archives

Fire destroys Nativity church

On Wednesday, Nov. 17, 1965, faulty wiring caused a fire that destroyed the "barn church" of Nativity of Our Lord Jesus Christ Parish on the far southeast side of Indianapolis near Five Points. The parish had been worshipping "temporarily" in the structure since May 1948.

Before the fire consumed the interior of the church, people were

able to save the altar, tabernacle and vestments.

Inspecting the damage in the photo are Father Louis Goozee (left), pastor, and Archbishop Paul C. Schulte.

Founded in 1947, Nativity Parish now numbers approximately 2,400 parishioners in nearly 800 households. Father Steven Schwab is the pastor. †



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Book signing scheduled

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Special event price of \$12.95 (regular price is \$14.95)

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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.

BAILEY, Mary C., 81, Sacred Heart of Jesus, Terre Haute, Nov. 20. Mother of Roy Eugene Bailey. Grandmother of nine. Great-grandmother of several.

DOWNES, Mary Nettie (Hall), 93, Holy Cross, Indianapolis, Nov. 16. Mother of Marian Hammel, Marietta Bustle, Ruth Hodges, Catherine Coffey, Betty Parker, Sharon Hanley, Patricia Brown, Linda Cravens, James, Wilfred, Bernard, David and Stephen Downes. Grandmother of 69. Great-grandmother of several.

DUNCAN, Richard E., 72, St. Malachy, Brownsburg, Nov. 17. Husband of Mary M. Duncan. Father of Brenda Brickler, Karen Earhart, Paula Medjeski, Stephanie Woodson, Donna, Rick, Stephen, Donnie, Craig and Douglas Duncan. Brother of John, Bernard and Charles Duncan. Grandfather of 18.

DURBIN, Nicholas David, infant, St. Elizabeth, Cambridge City, Nov. 20. Son of

Teresa Jo (Riall) and Joseph Anthony Durbin. Brother of Tonya Renae and Emily Jo Durbin. Grandson of Agnes Durbin, Marilyn and Joseph Riall.

ENGLERT, Viola, 79, St. Meinrad, St. Meinrad, Nov. 18. Aunt of several.

GETTELFINGER, James C. 50, St. Michael, Bradford, Nov. 21. Father of Lorena and Tina Gettelfinger. Stepson of Carl Ollis. Brother of Zita Craven and Linda Robinson. Stepbrother of Rick Ollis. Grandfather of four.

GRUBE, Bernard E., 78, St. Mary, New Albany, Nov. 20. Father of Kathy Huber, Bernard and Mark Grube. Brother of Leona Richmer and Paul Grube. Grandfather of six.

HALLORAN, Daniel C., 74, Immaculate Heart of Mary, Indianapolis, Nov. 9. Husband of Alice (Boren) Halloran. Father of Marianne Gates, Barbara Diemer, Christina, Cathleen, Daniel Kevin, Timothy, Brian and Stephen Halloran. Brother of William Halloran. Grandfather of four.

HILL, Mary Helen, 63, Prince of Peace, Madison, Nov. 17. Wife of Charles L. Hill. Mother of Susan, Nancy and Charles Keith Hill. Sister of Karen Smikel. Grandmother of four.

LAYNE, Jane (Shirey), 89, St. Mark, Indianapolis, Nov.

22. Wife of Harry F. "Bud" Layne. Mother of Diane Chastain, Kathy Ann and Robert Layne. Sister of Dr. Robert Shirey. Grandmother of one.

PESUT, Mary, 88, Little Flower, Indianapolis, Nov. 16. Aunt of two.

PORTER, Vincent P., 91, St. Margaret Mary, Terre Haute, Nov. 22. Father of Barbara Ganly. Brother of Sister Catherine Porter and Frederick Porter. Grandfather of three. Great-grandfather of 10.

ROGERS, Alberta T., 67, St. Charles, Milan, Nov. 10. Wife of Lawrence Rogers. Mother of Larry Rogers Jr. Sister of Martha Ann Fredrick, Marcella Murray and Mary Grave Maltry. Grandmother of two. Great-grandmother of three.

SCHLOSSER, Alice, 91, Little Flower, Indianapolis, Nov. 18. Mother of Alice Parnell and William Schlosser. Grandmother of 18.

WEDDLE, Helen, 65, Sacred Heart of Jesus, Terre Haute, Nov. 14. Wife of Charles Weddle. Mother of Belinda Yowell, Stephen and Gregory Williams. Stepmother of Kathy Padgett, Pam Palmer, Christopher Weddle. Sister of Mary Wirthwein, Benedictine Sister Anna and James Granelspacher. Grandmother of 13.

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CNS file photo

Jacinta and Francisco Marto are pictured with their cousin Lucia dos Santos (right) in a file photo taken around the time of the 1917 apparitions of Mary at Fatima, Portugal.

Pope likely to visit Fatima to beatify shepherd children

VATICAN CITY (CNS)—Portuguese bishops and Vatican sources said it was likely that Pope John Paul II would visit Fatima, Portugal, next May to beatify two shepherd children who had visions of Mary in 1917.

Although papal travel will be kept to a minimum during the jubilee year, it appeared the pope would visit the Marian shrine on the Feast of Our Lady of Fatima, May 13, the sources said Nov. 29. Local Church officials

in Portugal were said to be already preparing for a possible May 12-13 visit by the pope, who has a special attachment to the Marian shrine.

Bishop Serafim de Sousa Ferreira Silva of Leiria-Fatima told the Portuguese Catholic radio, Radio *Renascença*, that the pope wanted to make the trip to beatify Francesco and Jacinto Marto, two of the three Fatima children who had visions of Mary.

The third child, Sister Lucia dos Santos, is a 92-year-old nun living in a Portuguese convent.

Pope John Paul has several times spoken of Our Lady of Fatima as a special protectress.

He was shot and seriously wounded on her feast day in 1981, and a year later he paid a visit to the Fatima shrine to give thanks for his survival.

On the 10th anniversary of the shooting, he placed a fragment of the bullet that wounded him in the crown atop the Fatima statue of Mary. †



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