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,” 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.

“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 remodeled 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

Catholic youths urged to act on faith

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 injustices.

“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 across 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

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
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. Ordained 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.†

Cmrd. Kenneth Murphy 20-year chaplain

Cmrd. 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 surviving a heart attack.

Mgr. Joseph Schaede, 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.

Ordained 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 1967.

In 1973, Father Murphy began serving as a U.S. Navy Reserve chaplain after being named administrator pro temp. 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.†

Send 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 publication. 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.†

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 Scicca 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 Scicca 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 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 Food Pantry.

St. Vincent de Paul staff member Hank Cooper of Indianapolis said the Choce 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 the church is giving us,” Cooper said. St. Vincent de Paul staff members and volunteers treat people with “that 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.

“People 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 Lou Neuworn 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 St. Augustine Home for the Aged in Indianapolis.

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

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.†
conference, said Father 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 Ubowska, 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 hope 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 said the teens 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.

Holy Cross Village at Notre Dame is now under construction on land situated where Notre Dame University, St. Mary’s College, and Holy Cross College meet. The Village will consist of individual villas, duplexes, fourplexes and apartment homes. Residential Commercial licensed/Bonded/Insured

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St. Francis Xavier

Todays Church keeps the memory 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. Francis Xavier was more successful in his work among the lower castes than with the upper-class Brahmins.

In 1549, only six years after Portuguese traders first came into contact with the Japanese, Francis arrived on the coast of China, while waiting to be smuggled onto the mainland, where he longed to bring the Gospel. 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 de Gueyenne 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 2000. 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.

Unfortunately, after nearly half a millennium, Japanese Christians number just over 1 million persons—less than 1 percent of the population. Of these, only 456,000 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 has said in his apostolic exhortation “Ecclesiae in Asia.”

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

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 de Gueyenne 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).

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—William R. Brunts

When we look back on life’s journey so far, how much have we truly been in control? When we reflect, do our lives truly turn any life that we did not expect? How much can we really control our future?

The third question: Do we allow Christ to enter into our plans for the future?

When we reflect, do our lives truly turn any life that we did not expect? How much can we really control our future?

The third question: In whom do we place our hope?

When we look back on life’s journey so far, how much have we truly been in control? When we reflect, do our lives truly turn any life that we did not expect? How much can we really control our future?

The third question: In whom do we place our hope?

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.
Buscar la Cara del Señor

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

Se me asignó el tema del Advenimiento, que estaba en pie en un taburete ante la clase para que me vieras; todavía me recuerda 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 el nacimiento de Cristo, el comienzo del reino, el fin de los tiempos, el fin del tiempo y el comienzo de la eternidad, ¿cuánto control podemos sobre 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? ¿Quién? ¿Quién en qué realmente tenemos nuestra esperanza? Esta temporada de renovación, preparación y anticipación para el Advenimiento de Cristo es un tiempo magnífico para reflexionar en el pasado, ¿cuántas cosas pasaron en la vida inesperadamente? ¿Cuánto en realidad podemos controlar nuestro futuro?

Reflexionando en estas preguntas deseo, el Advenimiento es una temporada de alegría, algo parecido a lo que el Advenimiento de Cristo entre nosotros en la iglesia. Es un tiempo especial para el triple advenimiento de Cristo, de lo que realmente es importante en nuestra 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 reflexionar en nuestras vidas 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 resueltar nuestra vida en una visión de fe y esperanza. La vida es un viaje que pasa. ¿Estamos disponiéndonos al reino y al advenimiento final de Cristo?

La tercera temporada la Iglesia nos proporciona una gracia especial para fortalecerse por la fe, la esperanza y el amor. Y si queremos que abrir los brazos a la gracia especial de este Advenimiento cuando nos acercamos al Gran Jubileo, uno tiene que estar dispuesto a resolverse en nuestra vida; sólo con 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 nuestras vidas? ¿Dejamos que Dios incluya en nuestras vidas a un Señor que nos guíe en nuestras vidas en el nuevo milenio, ¿cuánto real-

Tres preguntas
para este especial Advenimiento

La intención del Arzobispo Buechlein para vocaciones en diciembre Escribimos primarias católicas; que ellos puedan enseñar la fe católica a nuestros niños y puedan ayudarles a olí y contestar la llamada de Dios para servir en la Iglesia, sobre todo como sacerdotes o religiosos.

Research for the Church

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 1995 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 say there is something special about being Catholic, only 54 percent of post-Vatican II Catholics 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 life.

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 generational differences. While there has been no 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 the Church faces 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

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<th>Number of Priests</th>
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<td>One</td>
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<td>0%</td>
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<td>Three or More</td>
<td>0%</td>
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Source: National Parish Inventory, 1999 Project Report from CARA

(C) 1999 CNS Graphics
A greedy Christmas Bazaar will be held at Mount St. Francis Friary and Retreat Center in southern Indiana on Dec. 4 from 9 a.m.-4 p.m. in the Youth Center. Homemade chili and desserts pro-
voked by the Ladies Guild will be served
after the Mass. Those wishing further
information may call the parish office
at 812-923-8817.

Advent Days of Prayer will be held
at Mount St. Francis Friary and Retreat
Center in southern Indiana on Dec. 15
and Dec. 18. Each of the days will begin
at 3 p.m. with a time for station
morning prayer, private prayer time, cele-
bration of the Eucharist, conferences and a closing prayer service at 2:30 p.m. Bring a brown bag for lunch.
Registration is not necessary. The days are
free, however a freewill offering will be
accepted.

An organist and choir from Indiana
University Southeast in New Albany will
perform a concert of Advent and Christmas
music in Saint Meinrad Archabbey Church at St. Meinrad
on Dec. 5 at 3 p.m. (EST). The performance is free. For more information, call 812-
357-6501.

Advent penance services will be held
at Christ the King Parish in Paoli on
Dec. 12 from 2 p.m.-4 p.m. and at Our
Lady of the Springs Parish in French Lick
on Dec. 17 at 3 p.m.

On Dec. 8, the feast of the
Immaculate Conception, Little Flower
Parish, 4720 E. 13th St., in Indianapolis,
will host a eucharist procession fol-
lowing the 6 p.m. Mass. Exposition of
the Blessed Sacrament and Benediction
will be at 10 p.m. in adoration and repa-
ration for the sins against the lives of the
unborn. Also available for confession
will be a certified replica of Our Lady of
Guadalupe of Mexico—a reproduction from
the sacred original.

Christmas dinner meeting and
installation of officers of Indianapolis
Landlord’s Association will be Dec. 14
at 7 p.m. at the Northside K of C, 2100
E. 71st St., in Indianapolis. Entertain-
ment will be by the Lawrence Central
“Central Sounds” at 8:30 p.m. For more
information and reservations, call Jon
Hatfield at 317-638-6305.

“Family-Centered Pastoral Care,” a
program for pastors, parish life coordina-
tors, pastoral associates, youth ministers,
directors of religious education, princi-
pals, family life coordinators and cam-
pus ministers, will be held Dec. 10 from
9 a.m.-1 p.m. at Fatima Retreat House in
Indianapolis. Robert Mueller, a licensed
marriage, family and child counselor, is the
presenter. The registration fee is $10 per
person in advance and $15 at the
door. For more information, call 800-
382-9836, ext. 7325, or 317-236-7325.

Sassett Memorial High School in
Indianapolis needs volunteers to work
in its media center. Volunteers will
work with the books, computers and day-to-day activities in the library. Hours are flexible. Those interested
should call Carole Hamilton at
317-356-6377, ext. 117.

Sassett Memorial High School’s
Alumni Breakfast with Santa is sched-
uled on Dec. 11 from 9 a.m.-11 a.m. at
Sassett’s cafeteria. Children or grand-
children of alumni who are age 10 and
under are invited to attend the breakfast.
Admission is a new unwrapped toy.
Reservations are required by Dec. 9. Call
317-351-5976. Sassett Memorial High
School’s Music Department will host a
cookie sale during the event.

VIPS . . .

Nicole Biggs, a senior at Sassett
Memorial High School in Indianapolis,
is one of 25 students chosen for the
Mayor’s Volunteer Partnership Award.
The program was initiated to honor
exceptional volunteers in Indianapolis.
Nicole’s dedication to volunteering at
Camp Jameson is one reason she was
honored. Camp Jameson is a program for
7- and 8-year-olds who are away at camp
for the first time. Nicole is a
member of Our Lady of Lourdes Parish
in Indianapolis.

William T. Brady
Cathedral High School
Class of 1949

Chief Executive Officer
Northside K of C
Council #3433

A few months ago my classmates and I cele-
brated our 50TH anniversary of graduation from
Cathedral High School. After having just com-
pleted twenty-three years of service on the Board of
Trustees, I secured a panoramic and yet up close
view of what my high school was all about.
It was very evident that Cathedral High
School, as directed by the Holy Cross Brothers,
became the melting pot of young men from all over the Indiana area. Then, twenty-five
two years ago women were also accepted. This remarkable transition was indeed beneficial.

At Cathedral, we all learned very quickly that securing an education was most important if
we were going to succeed in life. We also were taught that values are important: Never were the adhe-
riate that would make our high school education complete and prepare us for continuing our
education with the necessary tools to succeed in the working world. At that time it didn’t sink
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education with the necessary tools to succeed in the working world. At that time it didn’t sink

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"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 teen-age 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.

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 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.

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.
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 pre-side 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 Kneen 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.

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.

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

For complete information, call . . . Jim Sorg

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Ages 0–85

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, 2941 E. 38th St. (Marigaye Bailey, 317-283-1678, 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, 317-873-9817, 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.
Those wishing reservations may call 317-636-9378.† Paul Choice Food Pantry, located in St. Patrick’s boundaries. 

admission charge is one can of food for the St. Vincent de Paul Parish for a Dec. 17 Mass at St. Patrick.

Mananitas night Mass in Indianapolis at St. Mary Church.

Mass at 6 p.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.

Eneljorg 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.†

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 36–6 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 Gooden High School the entire game.

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

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‘You have made known to me the paths of life’
Acts 2:28

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 Majors Superiors of Men. †

Religious Future

Lord, please send workers into your vineyard.
Pray for and encourage vocations.

Religious Then

Religious Now

‘You have made known to me the paths of life’
Acts 2:28
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, 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,” she says.

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 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 Danne, 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 give her the strength needed for her congregation often occurs.

Mary Pius prays for the foundress is beatified, a surge of vocation will be “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. Gazzing 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

Living a simple life

The Conventual Franciscans Friars, Mount St. Francis

they feel much more at home in their family.

Franciscan Conventual Brother Aloysius Wagner was born in 1913 and is now living at Mt. St. Francis. Though unsteady on his feet, he is very calm when operating a jig saw. 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 Father Angelus L’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 jig saw. Father Angelus is holding one of his craft works “The Canticle of the Creatures,” done in wood mosaic. The extensive process is called “Intarsia.”

Conventual Franciscans Friars, Mount St. Francis
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.

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:

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.

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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

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.

* This Congregation does not participate in the collection.
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.

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 buses 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 Sisters Mellita and Mary Bede still teach and learn today.
Vocations require ongoing growth, maturity

By H. Richard McCord Jr.

There are so many options. New fields of work are created all the time. Everyone of us 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 priests 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” is gratitude, openness to mystery, a sense of individual incompleteness—I found one particularly striking: the ability to dream and thank God. 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 service but the same Lord; there are different works but the same God who produces all of us 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 consecrated 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.)

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, 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, which also may involve “a call within a call.”

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

Keeping the beauty and joy of Advent

Whether we began at the beginning or halfway through the year, at Mass we prepare spiritually for the coming of the Christ child to be the light of eternity and that the candles represent the joy of giving and that the candles represent the coming of the Christ child to be the light of the world.

As Advent approaches, I find myself thinking back to how my children and I used to make Advent wreaths. It was another time and another place, but the memories of those evenings with family and friends are cherished. We would light candles on the Advent wreath and the Nativity scene would become a focal point in our home as we prepared for the season of the Nativity. We would sing carols and say prayers together as we awaited the birth of the Christ child.

Vatican II: Council approves Lumen Gentium

Leo Troy, professor of labor economics at Rutgers University, has predicted that as long as we can recall that the labor movement is still going strong and that the history of labor movement is not over. The labor movement has played a vital role in the progress of society and the economy. It is important for us to remember the contributions of the labor movement and to support its continued efforts.

In the 1930s, John F. Kennedy, the future president of the United States, was a union organizer and he understood the importance of the labor movement. He believed that the labor movement was necessary to ensure that workers had a voice in the workplace and that they were treated fairly. He understood that the labor movement was a powerful force for change and that it could make a difference in the lives of ordinary people.

Labor unions are not obsolete yet

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From the Editor Emeritus/John F. Fink

The Bottom Line/Antoniette Bosco

How Advent accends the need for tradition

As Advent approaches, I find myself thinking back to how my children and I used to make Advent wreaths. It was another time and another place, but the memories of those evenings with family and friends are cherished. We would light candles on the Advent wreath and the Nativity scene would become a focal point in our home as we prepared for the season of the Nativity. We would sing carols and say prayers together as we awaited the birth of the Christ child.

‘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.’

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 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 and I share it with my grandchildren. It is something both tangible and mystical that is being passed on to them.

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 may become routine but with a message: These traditions are the force that holds a people together. We celebrate Christmas, especially at Christmas when we are drawn to revieve 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 tradition that it transcends the momentary time and becomes forever—played out again and again by generations that follow.

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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 intensely, proceeding this season of prayer and penance, it looks forward to Christmas in a special way. Those 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 are unfolding to the great benefit of the people of God. The political circumstances in Babylon have drastically and dramatically changed. After long, weary 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 verses.

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 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 wins. It is itself a brilliant effort in revolution 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."}

Question Corner/Rev. John Dietzen

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. How can we resolve this? An early Christian thought that receiving 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.

All the Eastern-rite Catholic churches in the United States are listed annually in The Official Catholic Directory, published by P. J. Kennedy 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 priestly and valid sacraments, including the Eucharist.

My Journey to God

Advent

Waiting for something momentous to happen—

Like a bulb about to bloom … or awakening to a new snowfall glossing 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.

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

Being prepared for a wonderful gift … Behold, the Lord comes … “For this is a home I have loved.” Oh, happy anticipation!”

By Steve James

Directory lists Catholic churches in U.S. dioceses

Q

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(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 85:9–14–15
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
Cuatlatoatzin

Isaiah 41:13–20
Psalms 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
1 Thessalonians 5:16–24
John 1:6–8, 19–28

Isaiah 40:1–8
Psalm 1:1–2, 5–9
Isaiah 41:10–13
Psalm 1:5–7
Matthew 11:25–26

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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 Benediclite.

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

December 5
Marian College, 3200 Cold Spring Road, Indianapolis. Performing Arts Department, “Pinocchio,” 10 a.m. Information: 317-955-6387.

December 5
Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. Placement test, 8 a.m. Information: 317-842-4333.

December 5

December 5
Beech Grove Junior Preparatory School, multi-purpose room, 2801 W. 86th St., Indianapolis. Flag team benefit pancake breakfast, 7:30 a.m.–11:30 a.m. Adults, $4; Children under 14 free, half-price for children 10 and older. Information: 317-872-7050.

December 5
St. Thomas Aquinas Church, 4625 Kenwood St., Indianapolis. Altar Society Christmas pizza service, 6 p.m. Information: 317-475-0722.

December 5
Secenia Memorial High School cafeteria, 5000 Newland, Indianapolis. Flag team benefit pancake breakfast, 6:30 a.m.–11:30 a.m. Adults, $4; Children 8 and under, free; children 9 and older, $2.

December 8
Beech Grove Junior Preparatory School, 2801 W. 86th St., Indianapolis. Holiday concert, 7 p.m. Information: 317-955-6387.

December 8

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. 6:30 p.m.–10:30 a.m. on Sunday. Information: 317-788-7581.

December 11

December 11
St. Anthony of Padua Church, 845 Southern Avenue, Beech Grove. Advent silent retreat presented by Benedictine Sister Antoinette Purcell. 6:30 p.m.–10:30 a.m. on Sunday. Information: 317-788-7581.

December 11
St. Anthony Parish, 379 N. Warman Ave., Indianapolis. Rosary and Benediction for vocations, 2 p.m.

December 11
St. Anthony Church, 2605 St. Joe Rd. W., Sellersburg. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

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.

Weekly Sundays
Holy Rosary Church, 520 Stevens St., Indianapolis. Triduum (Lenten Mass) Monday–Friday–Saturday, 3:30 p.m. Information: 317-475-0722.

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Then I said, ‘If you kids don’t stay off the phone, I’m going to have it taken out.’
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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 Sexual Abuse support group. Saturdays, 8 a.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.

Fr. Days

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

Catholic Women, 1400 N. Meridian St. Adult Survivors (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 Chapel, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 7 a.m.–7 p.m. (Monday); rosary, 8 a.m. Open to midnight.

Third Sundays

St. Anthony of Padua Church, 435 Troy Ave., Indianapolis. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Havestick Rd., Indianapolis. Mass, 2 p.m.

Third Fridays


St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., Indianapolis. Catholic Charismatic Renewal of Central Indiana, Mass and brinner 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.

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

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

Available in early December fromCriterion Press, Inc.

Proceeds will help support Hispanic ministries in the Archdiocese of Indianapolis
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.”

CLEMENCY

continued from page 1

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’ family 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.”

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 worshiping “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 Gootee (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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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.


ENGLERT, Viola, 79, St. Meiriad, St. Meiriad, Nov. 18. Aunty of several.


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


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.

His Holiness Benedict XVI will 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 Seraphim de Sousa Ferreira Silva of Leiara-Fatima told the Portuguese Catholic radio, Radio Renascenca, that the pope wanted to make the trip to beatify Francisco 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 protector.

He was shot and severely 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 Our Lady.
Music Ministry Assistant
Part-time salaried music ministry assistant sought.
Growing, dynamic Catholic Church in Carmel is seeking a person to serve on our staff as a crucible to half-time salaried assistant to the director of music ministry. The ideal candidate will have excellent piano and/or organ accompaniment skills, read music well, and be able to improvise to some degree at the keyboard. The position also entails some choral directing, office management, planning, and shared responsibilities with the pastoral staff. Excellent people skills a must. Need not be Roman Catholic, but understanding of the liturgical forms of worship essential.
Please send resume to Scott Fitzgerald, St. Elizabeth Seton Catholic Church, 10655 Haverstick Rd., Carmel, IN 46033, Fax: 317-846-3710, Phone 317-846-3850, ext. 17, e-mail: sfitz@seas-carmel.org.

Van Drivers
St. Mary’s Child Center is looking for van drivers. Responsibilities include safely transporting children to and from programs at St. Mary’s Child Center and maintaining vehicles with regard to fueling and cleanliness.
The position requires a PPL license. Van drivers work approximately 24 hours a week, Tuesday through Friday. Please contact St. Mary’s Child Center at 317-635-1491.

Accompanist
We are searching for an accompanist for either organ, or piano.
Salary negotiable. Contact Mary, Queen of Peace Catholic Church, Danville, Indiana, Fr. Tom Stepsinski, 317-745-4284 or Mike Glover, 317-745-5163.

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Positions Available
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Please send resume to Scott Fitzgerald, St. Elizabeth Seton Catholic Church, 10655 Haverstick Rd., Carmel, IN 46033, Fax: 317-846-3710, Phone 317-846-3850, ext. 17, e-mail: sfitz@seas-carmel.org.

Van Drivers
St. Mary’s Child Center is looking for van drivers. Responsibilities include safely transporting children to and from programs at St. Mary’s Child Center and maintaining vehicles with regard to fueling and cleanliness.
The position requires a PPL license. Van drivers work approximately 24 hours a week, Tuesday through Friday. Please contact St. Mary’s Child Center at 317-635-1491.

Accompanist
We are searching for an accompanist for either organ, or piano.
Salary negotiable. Contact Mary, Queen of Peace Catholic Church, Danville, Indiana, Fr. Tom Stepsinski, 317-745-4284 or Mike Glover, 317-745-5163.

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